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## Naairan[[@Headword:Naairan]]

             (Heb. Noaran', נִעֲרָןboyish; Sept. Νααράν v.r. Νααρνάν and Νοοράν), a town in the territory of Ephraim, on the south-eastern border, between Bethel and Jericho (1Ch 7:28). In Jos 16:7 the name is NAARATH SEE NAARATH (q.v.).

"In 1Sa 6:21 the Peshito-Syriac and Arabic versions have respectively Naarin and Naaran for the Kirjath-jearim of the Hebrew and A.V. If this is anything more than an error, the Naaran to which it refers can hardly be that above spoken of, but must have been situated much nearer to Beth-shemesh and the Philistine lowland."

## Naam[[@Headword:Naam]]

             (Heb. id. נִעִם, in pause נָעִם, pleasantness; Sept. Ναάμ v.r. Νοόμ), the last named of the three sons of Caleb the son of Jephunneh (1Ch 4:15). B.C. cir. 1618.

## Naamah[[@Headword:Naamah]]

             (Heb. Naamah', נִעֲמָה, pleasant), the name of two women and also of a place.

1. (Sept. Νοεμά; Josephus, Νοομᾶς, Ant. 1:2, 2.) The daughter of the Cainite Lamech and Zillah, and the sister of Tubal-cain (Gen 4:22). B.C. cir. 3549. The family was one of inventors; and as few women are named, the Jewish commentators ascribe suitable inventions to each of them. Naamah is affirmed by them to have invented the spinning of wool and making of cloth. In the Targum of pseudo-Jonathan, Naamah is commemorated as the "mistress of lamenters and singers;" and in the Samaritan Version her name is given as Zalkipha. According to others she was distinguished merely by her beauty (see Kalisch, Genesis, page 149). Hence some have unduly pressed the coincidence with Venus the consort of Vulcan, or with certain Syrian mythologies (Bunsen, Aegyptens Stelle [Goth. and Hamb. 1845-57], 1:344 sq.).

2. (Sept. Νααμά, Ναομά, v.r. Μαχιάμ, Ναανάν,, Nacavav, etc.; Josephus, Νοομᾶς, Ant. 8:8, 9.) An Ammonitess, the only one of the numierous wives of Solomon that appears to have borne him a son. She was the mother of Rehoboam (q.v.), and probably queen dowager (1Ki 14:21; 1Ki 14:31; 2Ch 12:13). B.C. 973. She must consequently have been one of those foreign women whom Solomon took for wives and concubines, and among.whom Ammonites are expressly mentioned (1Ki 11:1). The Vatican copy of the Septuagint calls her "the daughter of Ana, the son of Nahash " but this, besides being wanting in the Hebrew, is part of a long passage which is not found either in the Hebrew or in the Alexandrian copy of the Septuagint, and is therefore of no authority.

3. (Sept. Νααμά v.r. Νωμάν), a city in the plain of Judah, mentioned between Beth-dagon and Makkedah (Jos 15:41). The associated names indicate a locality much west of Hebron. SEE JUDAH, TRIBE OF. The requirements correspond tolerably well with that of a modern village marked by Van de Velde on his Map as Naamah, two miles S.E. of Ascalon (2d. ed. N'aliah, three miles); but Capt. Warren (in the Quar. Statement of the "Pal. Explor. Fund," April, 1871, p. 91) suggests Vaaemeh, six miles N.E. of Yebna (Van de Velde, Naamy, six miles N. by E.). SEE NAAMATHITE.

## Naamah (2)[[@Headword:Naamah (2)]]

             Na'aneh, the latest proposed representative of this place, is merely described in the Memoirs accompanying the Ordnance Survey (2:408) as "a small mud village on low ground."

## Naaman[[@Headword:Naaman]]

             (Heb. Nanman', נִעֲמִן, pleasantness, as in Isa 17:10), the name of two men.

1. (Sept. Νοεμάν; but in 1 Chronicles Νοαμά and Νοομά v.r. Μααμάν.) The second of the sons of Bela the son of Benjamin (Gen 46:21), apparently exiled by his father (1Ch 8:4; 1Ch 8:7), and the head of the family of the NAAMITES (Num 26:40); possibly the same elsewhere (1Ch 7:7) called Uzzi. B.C. post 1856. SEE JACOB.

2. (Sept. Ναιμάν, and so the best MSS. of the N.T., but Rec. Text Νεεμάν; Josephus, ῎Αμανος, Ant. 8:15, 5.) The commander of the armies of Benhadad II, king of Damascene Syria, in the time of Joram, king of Israel. B.C. cir. 885. Through his valor and abilities Naaman held a high place in the esteem of his king; and although he was afflicted with leprosy, it would seem that this did not, as among the Hebrews, operate as a disqualification for public employment. Nevertheless the condition of a leper could not but have been in his high place both afflicting and painful; and when it was heard that a little Hebrew slave-girl, who waited upon Naaman's wife, had spoken of a prophet in Samaria who could cure her master of his leprosy, Benhadad furnished him with a letter to his traditionary enemy king Joram; but as this letter merely stated that Naaman had been sent for him to cure, the king of Israel rent his clothes, suspecting an intention to fix a quarrel on him. Elisha, hearing of the affair sent for Naaman, who came to the door of his house, but, as a leper, could not be admitted; nor did Elisha come out to him, but sent him word by a servant to go and dip himself seven times in the Jordan, and that his leprosy would then pass from him. He was, however, by this time so much chafed and disgusted by the apparent neglect and incivility with which he had been  treated, that if his attendants had not prevailed upon him to obey the directions of the prophet, he would have returnled home still a leper. But he went to the Jordan, and having bent himself seven times beneath its waters, rose from them clear from all leprous stain.

He now returned to Elisha, full of gratitude, avowing to him his conviction that the God of Israel, through whom this marvellous deed had been wrought, was great beyond all gods; and declaring that henceforth he would worship him only. He asked permission to take with him two mules' burden of earth. His purpose in this has been disputed, but it was probably to set up in Damascus an altar to Jehovah. He might have heard that an altar of earth was necessary (Exo 20:24). The natural explanation is that, with a feeling akin to that which prompted the Pisan invaders to take away the earth of Aceldama for the Campo Santo at Pisa, and in obedience to which the pilgrims to Mecca are said to bring back stones from that sacred territory, the grateful convert to Jehovah wished to take away some of the earth of his country, to form an altar for the burnt-offering and sacrifice which henceforth he intended to dedicate to Jehovah only, and which would be inappropriate if offered on the profane earth of the country of Rimmon or Hadad. We may compare this request with the custom which once prevailed among Christians of carrying away water from the holy river Jordan; and, perhaps more aptly, with a custom still practiced by many Jews of burying a portion of earth from Jerusalem with evenr one of their number who dies in a foreign land.

It would seem, however, that Naaman's faith extended no further than acknowledging the superiority of Jehovah to the gods of other nations so far as his words are naturally understood (2Ki 5:15). The Talmud regards him as a proselyte of the second class (Gittin, 57). Naaman further requested permission to attend his king in the temple of the idol Rimmon, and bow before the god. Some (e.g. Niemeyer, Charakt. 5:371) have indeed referred these expressions to his past acts of idolatry; but this construction cannot be sustained. Nor is it needed to shield Elisha from the imputation of sanctioning the worship of Rimmon; for his words in the 19th verse are simply the usual Hebrew formula of farewell, and do not imply assent to Naaman's requests. See Stackhouse, Hist. Bible, 4:869 sq.; Cotta. Vindiciae verbor. Naaman (Tubingen, 1756). The grateful Syrian would gladly have pressed upon Elisha gifts of high value, but the holy man resolutely refused to take anything. His servant, Gehazi, was less scrupulous, and hastened with a lie in his mouth to ask in his master's name for a portion of that which Elisha had refused. The illustrious Syrian no  sooner saw the man running after his chariot than he alighted to meet him, and happy to relieve himself in some degree under the sense of overwhelming obligation, he sent him back with more than he had ventured to ask. This narrative, co:aining all that is known of Naaman, is given in 2 Kings, chapter 5. SEE ELISHA. Naaman's appearance throughout the occurrence is most characteristic and consistent. .He is every inch a soldier, ready at once to resent what he considers as a slight cast either on himself or the natural glories of his country, and blazing out in a moment into sudden "rage," but calmed as speedily by a few good-humored and sensible words from his dependants, and, after the cure has been effected, evincing a thankful and simple heart, whose gratitude knows no bounds and will listen to no refusal. SEE GEHAZI.

How long Naaman lived to continue the worship of Jehovah while assisting officially at that of Rimmon we are not told. When next we hear of Syria, another, Hazael, apparently held the position which Naaman formerly filled. But the reception which Elisha met with on this later occasion in Damascus probably implies that the fame of "the man of God," and of the mighty Jehovah in whose name he wrought, had not been forgotten in the city of Naaman. A Jewish tradition, at least as old as the time of Josephus (Ant. 8:15, 5), identifies him with the archer whose arrow, whether at random or not, struck Ahab with his mortal wound at Ramoth-Gilead (1Ki 22:34). The expression is remarkable "because that by him Jehovah had given deliverance to Syria" (1Ki 22:1). It seems, however, to point to services of a more important kind for Syria, though not related in Scripture. But inasmuch as the advantage they won for Syria, and the position they tended to acquire for Naaman, were incidentally to subserve the divine purposes towards Israel they may perhaps on this account have been ascribed to Jehovah. Naaman himself, and partly by reason of the very greatness he had thus acquired, was to become all unwittingly an instrument of promoting the divine glory — in some sense even more than those who had directly to do with the cause and kingdom of Jehovah. It is singular that the narrative of Naaman's cure is not found in the present text of Josephus. Its absence makes the reference to him as the slayer of Ahab, already mentioned, still more remarkable. It is quoted by our Lord (Luk 4:27) as an instance of mercy exercised to one who was not of Israel, and it should not escape notice that the reference to this act of healing is recorded by none of the evangelists but Luke the physician. See Kitto, Daily Bible Illust. ad loc.; Keil, Comment. on Kings, ad loc.; Hantzschel, Naaman Syrus (Brem.  1773); Rogers, Naanman (Lond. 1642); Bingham, Naaman the Syrian (Lond. 1865); Bullock, The Syrian Leper (Lond. 1862).

## Naamite[[@Headword:Naamite]]

             (Heb. Neadsmzi', נִעֲמַי; Sept. Νοεμανί), a title of the family descended from NAAMAN SEE NAAMAN (q.v.), the grandson of Benjamin (Numbers 25:40). The name is a contraction, of a kind which does not often occur in Hebrew. Accordingly the Samaritan Codex presents it at length — "the Naamanites."

## Naarah[[@Headword:Naarah]]

             (Heb. Nadrah' נִעֲרָה, a girl, as often; Sept. Νοορά v.r. [by interchange] Θωαδά), the second of the two wives of Ashur (q.v.), of the tribe of Judah, by whom he had four sons (1Ch 4:5-6). B.C. cir. 1618. SEE NAARAN; SEE NAARATH.

## Naarai[[@Headword:Naarai]]

             (Heb. Naaray', נִעֲרִי, youthful; Sept. Νοορά v.r. Νααραί), an Arbite, the son of Ezbai. a military chief in David's army (1Ch 11:37), B.C. cir. 1015; incorrectly called PAARAI in 2Sa 23:35 (see Kennicott, Dissert. page 209 sq.). SEE DAVID.

## Naarath[[@Headword:Naarath]]

             Or rather Na'arah (Heb. Nad'rah', נִעֲרָה, girl, as in NAARAH; with הlocal נִעֲר תָה; Sept. εἰς Νααραθά v.r. αἱ Κῶμαι ; Vulg. Naarathe, Auth. Vers. "to Naarath"), a town on the boundary between Benjamin and Ephraim, between Ataroth and Jericho (Jos 16:7); elsewhere called NAARAN (1Ch 7:28); probably the Nos-orth (Νοοράθ) of Eusebius (Onomast. s.v.), five miles from Jericho, and, according to Reland (Palaest. page 903, 907), identical with the Areara (Νεαρά) of Josephus (Ant. 17:13. 1); and possibly with the Nooran (נוערן) of the rabbins (Vaijikra Raboat, 23). Schwarz (Palest. pages 147, 169) fixes it at "Neama," also "five miles from Jericho," meaning perhaps Nuawaimeh, the name of the lower part of the great Vady Mutyah, or el-Asas, which runs from the foot of the hill of Rummon into the Jordan valley above Jerichlo,  and in a direction generally parallel to the Wadv Suweinit (Robinson, Bib. Res. 3:290). It was probably in the vicinity of one of the strong springs along the edge of the hills north of Jericho, such as Ain-Duk, Ras el-Ain, etc.; perhaps at the "high, conical mountain" called et-NVejinen (Robinson, Later Bibl. Res. page 202). SEE THIBE.

## Naasenes[[@Headword:Naasenes]]

             (from the Heb. נחש, nachash, a serpent), serpent-worshippers. SEE OPHITES.

## Naashon[[@Headword:Naashon]]

             (Exo 6:23). SEE NAHSHON.

## Naasson[[@Headword:Naasson]]

             (Ναασσών), the Graecized form (Mat 1:4; Luk 3:32) of the Heb. name NAHSHON SEE NAHSHON (q.v.).

## Naathus[[@Headword:Naathus]]

             (Νάαθος, Vulg. Naathus), one of the family of Addi, who renounced their Gentile wives after the exile, according to 1Es 9:31; but there is no name corresponding in the Heb. list, Ezr 10:30.

## Naatsuts[[@Headword:Naatsuts]]

             SEE THORN.

## Nabal[[@Headword:Nabal]]

             (Heb. Nabal', נָבָל, foolish, as often [comp. 1Sa 25:25]; Sept. Ναβάλ), one of the characters introduced to us in David's wanderings. apparently to give one detailed glimpse of his whole state of life at that time (1 Samuel 25). Nabal himself is remnarkable as one of the few examples given to us of the private life of a Jewish citizen. His history, doubtless, might be paralleled by that of many a well-to-do Oriental of' later times. He was a descendant of Caleb, who dwelt at Maon (probably the modern Maiin, seven miles S.E. of Hebron), when David, already anointed to be king of Israel, was with his adherents on the southern borders of Palestine. B.C. 1060. Some, however, understand that he was simply a resident of that part of the country which bore from its great  conqueror the name of Caleb (1Sa 25:3; 1Sa 30:14; so the Vulgate, A.V., and Ewal(l). He was himself, according to Josephus (Ant. 6:13, 6), a Ziphite, with his residence at Emmaus, a place of that name not otherwise known, on the southern Carmel, in the pasture lands of Maon. (In the Sept. of 25:4 he is called "the Carmelite," and the Sept. reads "Maon" for "Paran" in 25:1.) With a usage of the word which reminds us of the like adaptation of similar words in modern times, he, like Barzillai, is styled "very great," evidently from his wealth. His wealth, as might be expected from his abode, consisted chiefly of sheep and goats, which, as in Palestine at the time of the Christian aera (1 Samuel 25) and at the present day, fed together.

The tradition preserved in this case the exact number of each- 3000 of the former, 1000 of the latter. It was the custom of the shepherds to drive them into the wild downs on the slopes of Carmel, in Judah, which lay in the lowlands to the south, and corresponded very much to the territory of the Jehbaln Arabs. These Arabs have the same sort of possessions which the sacred narrative ascribes to Nabal; that is, numerous flocks of sheep and goats, but few cows (Robinson, Res. 2:176-180; Wilson, Lands of the Bible, 2:710). It was while the shepherds were on one of these pastoral excursions that they met a band of outlaws, ho- showed them unexpected kindness, protecting them by day and night, and never themselves committing any depredations (1Sa 25:7; 1Sa 25:15-16). Such protection is generally so highly valued in the East that a suitable present to the protecting party is understood as a matter of course and in most instances the proprietor of the flocks is happy to bestow it cheerfully and liberally. Once a year there was a grand banquet on Carmel, when they brought back theiresheep from the wilderness for shearing — with eating and drinking "like the feast of a king" (1Sa 25:2; 1Sa 25:4; 1Sa 25:36). It was on one of these hilarious occasions — the harvest-seasons of the shepherd — that Nabal came across the path of the man to whom he owes his place in history. Ten youths were seen approaching the hill; in them the shepherds recognized the slaves or attendants of the chief of the freebooters who had defended them in the wilderness. To Nabal they were unknown.

They approached him with a triple salutation — enumerated the services of their master, and ended by claiming, with a mixture of courtesy and defiance characteristic of the East, "whatsoever cometh into thy hand for thy servants (the Sept. omits this — and has only the next words), and for thy son David." 'The great sheepmaster was not disposed to recognise this unexpected parental relation. le was a man notorious for his obstinacy (such seems the meaning of the word translated "churlish") and for his  general low conduct (1Sa 25:3, "evil in his doings;" 1Sa 25:17, "a man of Belial"). Josephus and the Sept., taking the word Caleb not as a proper name, but as a quality (to which the context certainly lends itself), add “of a disposition like a dog" — cynical — κυνικός. On hearing the demand of the ten petitioners, he sprang up (Sept. ἀνεπήδησε), and broke out into fury, "Who is David? and who is the son of Jesse?" — "What runaway slaves are these to interfere with my own domestic arrangements?" (1Sa 25:10-11). The moment that the messengers had gone, the shepherds that stood by perceived the danger which their master and themselves would incur. To Nabal himself they dared not speak (1Sa 25:17). But the sacred writer, with a tinge of the sentiment which such a contrast always suggests, proceeds to describe that this brutal ruffian was married to a wife as beautiful and as wise as he was the reverse (1Sa 25:3). SEE ABIGAIL.

To her, as to the good angel of the household, one of the shepherds told the state of affairs. She, with the offerings usual on such occasions (1Sa 25:18; comp. 1Sa 30:11; 2Sa 16:1; 1Ch 12:40), loaded the asses of Nabal's large establishment — herself mounted one of them, and, with her attendants running before her, rode down the hill towards David's encampment. David had already made the fatal vow of extermination, couched in the usual terms, of destroying the household of Nabal, so as not even to leave a dog behind (1Sa 25:22). In this, unquestionably, he erred; for whatever David might, on the score of reciprocity of kindness, have naturally thought himself justified in asking, he yet had no right to exact it as a debt, and still less to resent the refusal of it as an injury. (See Hamberger, Jusjuraam. Davidis, Jen. 1723.)

But acting in the heat of passion, David did not allow his determination to slumber; he ordered four hundred of his men to gird on their armor and go with him to smite Nabal and 'his house with the edge of the sword. At this moment, as it would seem, Abigail appeared, threw herself on her face before him, and poured forth her petition in language which both in form and expression almost assumes the tone of poetry — "Let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid." Her main argument rests on the description of her husband's character, which she draws with that mixture of playfulness and seriousness which above all things turns away wrath. His name here came in to his rescue. "As his name is, so is he: Nabal [fool] is his name, and folly is with him" (1Sa 25:25; see also 1Sa 25:26).

Furthermore, by the wise counsel she contrived to introduce into her address respecting the proper way of meeting  opposition and bearing hardship in the Lord's cause, and how much better it was to leave the work of retribution to him than to take it prematurely into one's own hand, she convinced David of sin in resolving to avenge himself on Nabal. Better thoughts now prevailed with him, and he said, "Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed blood." She returned with the news of David's recantation of his vow. Nabal was then at the height of his orgies. Like the revellers of Palestine in the later times of the monarchy, he had drunk to excess, and his wife dared not communicate to him either his danger or his escape (1Sa 25:36).

At break of day she told him both. The stupid reveller was suddenly roused to a sense of that which impended over him. "His heart died within him, and [he] became as a stone." It was as if a stroke of apoplexy or paralysis had fallen upon him. This seems, however, to have been only a temporary recoil of feeling, from which he again recovered yet not to any proper sense of his past misconduct or true amendment of life. For, as one still amenable to the just displeasure of Heaven, it is said of him that " about ten days after, the Lord smote Nabal, that he died" (1Sa 25:37-38). The shock seems to have been the exciting cause of a malady that carried him off about ten days after. (See Wedel, Exercit. msed. dec. 9:10 sq.)

The suspicions entertained by theologians of the last century that there was a conspiracy between David and Abigail to make afwa with Nabal for their own alliance (see Winer, s.v. Nabal), have entirely given place to the better spirit of modern criticism; and it is one of the many proofs of the reverential as well as truthfil appreciation of the sacred narrative now inaugurated in Germany, that Ewald enters fully into the feeling of the narrator, and closes his summary of Nabal's death with the reflection that "it was not without justice regarded as a divine judgment." According to the (not very probable) Sept. version of 2Sa 3:33, the recollection of Nabal's death lived afterwards in David's memory to point the contrast of the death of Abner — Died Abner as Nabal died?" Davlid, not long after, evinced the favorable impression which the good-sense and comeliness of Abigail had made upon him by making her his wife. See Ewald, Isr. Gesch. 2:556; Stackhouse, Bibl. Hist. 4:178 sq.; Niemeyer, Charakt. 4:153 sq.; G.L. Dathe, De famae vindicta Dav. ergo Nlabalem (Leips. 1723); Schottgen, Moralische Gedanken uber D. und N. (F. ad O. 1714). SEE DAVID.

## Nabarias[[@Headword:Nabarias]]

             (Ναβαρίας, Vulg. Nabarias), apparently a corruption (1 Esdr. 10:44) for the ZECHARIAH of Neh 8:4.

## Nabathaeans[[@Headword:Nabathaeans]]

             (Ναβαταῖοι [but Αποταῖοι, Ptol. 6:7; see below], Nab(atsei), mentioned in Isa 60:7, under the name "Nebaioth," as a pastoral tribe of Arabia, in connection with Kedar (comp. Pliny, 5:12), but with no definite specification of locality. SEE NEBAIOTH. In the period after the exile, the Maccabaean captains Judas and Jonathan found the Nabathseans after pressing forward beyond the Jordan three days' journey into the Arabian Desert (1Ma 5:24; 1Ma 9:35), and it seems clear that they were then in the district adjoiliing Gilead, near the cities of Bozrah and Carnaim. Josephus (Ant. 1:2, 4) and Ammianuls Marcellinus (1Ma 14:8) calls the whole region between the Euphrates and the Red Sea Nabatene (Ναβατηνή); and the latter makes the Nabathaeans the immediate neighbors of Roman Arabia, i.e. of the district containing Bozrah and Philadelphia. Other writers, after the Christian sera, place this people on the AElanitic gulf of the Red Sea (Strabo, 16:777), but extend their territory far into Arabia Petraea, and make Petra, in Wady Musa, their capital city (Strabo, 16:779; 17:803; Pliny 5:12; 6:32; Diod. Sic. 2:48; 4:43; 19:94). The Nabathaeans were considered a rich people (Dionys. Perieg. 955); most of them lived a nomadic life, but many prosecuted a regular and important carrying trade through this region (Diod. Sic. 19:94; Apull. Flor. 1:6). They were governed by kings. Pompey, when in Syria, sent an army against them and subdued them (Joseph. Ant. 14:3,3; 6,4). They submitted formallv to the Romans in the time of Trajan (Dio. Cass. 78:14; Ammian. Marcel. 14:8).

The chief cities of the Nabathseans may have stood in the vicinity of Bozrah (q.v.), in Edom; and the accounts which Greek and Roman writers give respecting the Nabatheans do not perhaps refer exclusively to this particular tribe, but the name with them may include other Arabian tribes, as the Edomites; yet it is probable that a branch of the nomadic Nabathaeans at an early period wandered eastward as far as the Euphrates, in the neighborhood of which lie the Nabathaean morasses (Nabat, "paludes Nabantheorum;" Golius, cited by Forster, Geog. of Arabia, 1:214, note; comp. Strabo, 16:767). Ptolemy (6:7, 21) mentions Nabathaeans in Arabia Felix (comp. Steph. Byz. s.v. page 578), unless, with recent editions, we read in this place Α᾿ποταῖοι, which, however,  some suppose to be simply another form of the name (but comp. Reland, Palaest. page 90 sq.; Cless, in Pauly's Realencykl. 377 sq.). In Genesis (25:13; 28:9; 36:3; comp. 1Ch 1:29) the Nabathaeans are mentioned in genealogical connection with Nebaioth (q.v.), the first-born son of Ishmael and brother of Kedar; and a son of Ishmael named Nabat appears in Arabian tradition (Abulfed. Annal. 1:22), but not as the ancestor of this tribe, who are said to be descended from another Nabat, a son of Mash, and a descendant of Shem. On these traditions the supposition has been based that the Nabathaeans were not Arabians. but Aramaeans; and Beer believed that remnants of their Aramaean language were concealed in the inscriptions at Sinai (Robinson, Bibl. Research. 1:544; comp. Quatremere, Memoires sur les Nabateens, Par. 1835; Ritter, Erdk. 12:111 sq.), but the unbroken Biblical genealogy cannot be set aside on behalf of the fragmentary and uncertain traditions of Arabia (Winer, 2:129). The name of the Nabathseans occurs on the cuneiform inscriptions (q.v.). See Smith, Dict. of Gr. and Rom. Geog. s.v. Nabataei; the duke of Luynes, in the Revue Numismatique (new series, Par. 1858, volume 3); the count de Voguf, in the Mlanges d'A rchiologie Orientale (Par. 1868); Vincent, Commerce of the Ancients in the Indian Ocean (Lond. 1807), 2:275 sq.; Noldeke, in the Zeitschir. der deutsch. morgenl. Gesellschaft, 25:113 sq. SEE PETRA.

## Nabathites[[@Headword:Nabathites]]

             (Ναβατταῖοι, Ναυαταῖοι v.r. Ναβατέοι; Vulg. Nabathcei), another form (1Ma 5:25; 1Ma 9:35) for the NABATHANAKS SEE NABATHANAKS (q.v.).

## Nabe, Friedrich August Adolph[[@Headword:Nabe, Friedrich August Adolph]]

             a Lutheran theologian of Germany, was born in 1800 at Dobris, near Zeitz. In 1824 he was catechist at St. Peter's, in Leipsic, and private lecturer there; in. 1833 deacon at Konigstein, and died in 1855. He published, Novurn Testamentum Graec. etc. (Leipsic, 1831): — Compendium Historice Ecclesiastiae (1832): — Brevis in Nov. Test. Commentarius (1837): — Stimmen der Andacht, etc. (1844). Zuchold, Bibl. Theol. 2:925; Winer, Handbuch der theol. Lit, 1:46, 302, 493, 538. (B.P.)

## Nable[[@Headword:Nable]]

             is the ecclesiastical term for a stringed instrument with a triangular, sonorous box. It only differed from the psaltery in form and having shorter strings (Walcott, Sacred Archaeol. s.v.).

## Naboth[[@Headword:Naboth]]

             (Heb. Naboth', נָבוֹתfrts, according to Gesenius, but pre-eminence according to Furst; Sept. Ναβούθ, v.r. Ναβουθαί, Ναβοθα; Josephus, Νάβουθος', Ant. 8:13,7), an Israelite of the town of Jezreel in the time of Ahab, king of Israel. B.C. cir. 897. " He was the owner of a small portion of ground (2Ki 9:25-26) that lay on the eastern slope of the hill of  Jezreel. He had also a vineyard, of which the situation is not quite certain. According to the Hebrew text (1Ki 21:1) it was in Jezreel, but the Sept. renders the whole clause differently, omitting the words 'which was in Jezreel,' and reading instead of 'the palace,' 'the threshing-floor of Ahab, king of Samaria.' This points to the view, certainly most consistent with the subsequent narrative, that Nabotl's vineyard was on the hill of Samaria, close to the 'threshing-floor' (the word translated in A.V. 'void place') which undoubtedlv existed there, hard by the gate of the city (1 Kings 24). The royal palace of Ahab was close upon the city wall at Jezreel. According to both texts, it immediately adjoined the vineyard (1Ki 21:1-2, Heb.; 1Ki 21:2, Sept.; 2Ki 9:30; 2Ki 9:36), and it thus became an object of desire to the king, who offered an equivalent in money, or another vineyard, in exchange for this. Naboth, in the independent spirit of a Jewish landholder (comp. 2 Samuel 24; 1 Kings 16), refused. Perhaps the turn of his expression implies that his objection was mingled with a religious scruple at forwarding the acquisitions of a half- heathen king: 'Jehovah forbid it to me that I should give the inheritance of my fathers unto thee.' Ahab was cowed by this reply; but the proud spirit of his wife, Jezebel, was roused. She and hlee husband were apparently in the city of Samaria (1Ki 21:18). She took the matter into her own hanlds, and sent a warrant in Ahab's name, sealed with Ahai's seal, to the elders and nobles of Jezreel, suggesting the mode of qestroving the man who had insilted the royal power. A solemn fast was proclaimed, as on the. announcement of some great calamity. Naboth was 'set on high' in, the public place of Samaria (the Heb. word which is rendered, here only, '(on high,' is more accurately 'at the head of,' or 'in the chiefest place among' [1Sa 9:22].

The passage is obscured by our ignorance of the nature of the ceremonial in which Naboth was made to take part; but, in default of this knowledge, we may accept the explanation of Josephus, that an assembly [ἐκκλησία] was convened, at the head of which Naboth, in virtue of his position, was placed, in order that the charge of blasphemy and the subsequent catastrophe might be more telling); two men of worthless character accused him of having 'cursed God and the king.' He and his children (2Ki 9:26), who else might have succeeded to his father's inheritance, were dragged out of the city and despatched the same night. The place of execution there, as at Hebron (2 Samuel 3), was by the large tank, or reservoir, which still remains on the slope of the hill of Samaria, immediately outside the walls. The usual punishment for blasphemy was enforced (Lev 24:16; Num 15:30). Naboth  and his sons were stoned; their mangled remains were devoured by the dogs (and swine, Sept.) that prowled under the walls; and the blood from their wounds ran down into the waters of the tank below, which was the common bathing-place of the prostitutes of the city (comp. 1Ki 21:19; 1Ki 22:38, Sept.). Josephus (Ant. 8:15, 6) makes the execution to have been at Jezreel, where he also places the washing of Ahab's chariot." This figurative is remarkable as the only mention in the Scriptures of a woman as able to write, and some have inferred, but needlessly, that the letters mentioned in 1Ki 21:8 muist have been written by an amanuensis.

The state of female education in the East has probably always, as now been such that not one woman in ten thousand could write at all. Coquerel (in the Biographie Sacrae) thinks that the reason why the children of Naboth perished with him being perhaps put to death by the creatures of Jezebel — was that otherwise the crime would have been useless, as the children would still have been entitled to the father's heritage. But we know not that Naboth had any sons; and if he had sons, and they had been taken off, the estate might still have had an heir. It is not unlikely that a custom like that of escheat in modern times obtained in Israel, giving to the crown the property of persons put to death for treason or blasphemy. On Naboth's death, accordingly, Ahab obtained possession of his inheritance. The perpetration of this crime brought upon Ahab and Jezebel the severest maledictions, which shortly after were carried into effect. The only tribunal to which he remained accountable pronounced his doom through a prophet. "This was the final step in Ahab's course of wickedness, and as he was in the act of taking possession, Elijah met him and announced the awful doom which awaited him and his queen and children. A kind of repentance on the part of the king led to another announcement of a certain modification of the retribution, which was not to come during Ahab's lifetime. But in that very plot of ground, and apparently quite close to the city, his son, king Jehoram, was met by Jehu, who mortally wounded him with an arrow.

The king sank dead in his chariot, and Jehu bade his attendant captain take up the body and cast it into the portion of the field of Naboth. As he was doing so he was reminded by Jehu that they both had been riding behind Ahab at the time when the Lord laid this burden upon him, 'Surely I have seen yesterday (אֶמֶשׁ, yesternight) the blood of Naboth and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord' (2Ki 9:21-26). This passage seems to imply two circumstances which are not mentioned in the earlier history: that Naboth's sons were put to death as well as himself, and that Ahab took possession  the very day after the juldicital mulrdler." The English version renders the words true: "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine" (1Ki 21:19). But the fulfilment is recorded as taking place in the pool of Samaria (22:38), "And they washed out the chariot in the pool of Samaria, and the dogs licked up his blood." Kimchi explains this by saving that the water of this pool ran to Jezreel; but Schwarz (Palest. page 165) identifies Jezreel with Seram, sixteen miles from Sebaste, where the pool stood, and on a higher level. Accordingly, he insists that the rendering "on the spot" is wrong, and that בִּמִּקוֹםshould be rendered " in place of," i.e., "in punishnent for" (comp. Hos 2:1). See Kitto. Daily Bible Illustr. ad loc. SEE AHAB; SEE ELIJAH; SEE JEZEBEL; SEE JEZREEL.

## Nabuchodonosor[[@Headword:Nabuchodonosor]]

             (Ναβουχοδονόσορ), the Graecised form in the Apocrypha (1Es 1:40-41; 1Es 1:45-46; Tob 14:15; Jdt 1:1; Jdt 1:5; Jdt 1:7; Jdt 1:11-12; Jdt 2:1; Jdt 2:4; Jdt 2:19; Jdt 3:2; Jdt 3:8; Jdt 4:1; Jdt 6:2; Jdt 6:4; Jdt 11:7; Jdt 11:23; Jdt 12:13; Jdt 13:18) of the name of the Babylonian king NEBUCHADNEZZAR SEE NEBUCHADNEZZAR (q.v.).

## Nacchianti (Latin Naclantus), Giacomo[[@Headword:Nacchianti (Latin Naclantus), Giacomo]]

             an Italian prelate noted as a theologian, was born at Florence near the opening of the 16th century. He joined the Dominicans, and taught theology for some time at Rome. In 1544 he was created bishop of Chiozzia, in the territory of Venice. In this capacity he attended the Council of Trent, and there distinguished himself by his scholarship and his liberality. He went so far as to condemn the position of those Romanists who desired equal recognition for the Church writings as for inspired. He declared that "the placing of Scripture and tradition on the same level was impious" (comp. Sarpi, 1:293; Mendham, Memoirs of the Council of Trent [Lond. 1834], pages 59, 60). He died at Florence, April 24, 1569. We quote of his works, Scripturae sacrae medulla, (Venice, 1561, 4to): — Enarrationes in Epistolam Pauli ad Ephesios, in maximum. pontificatum, etc. (Venice, 1570, 2 volumes, 8vo): — Digressiones et Tractationes (Venice, 1657, 2 volumes, fol.). See Hoefer, Nouv. Biog. Generale, 37:108; Wessenberg, Kirchen-Versammlungen, 3:211; Ranke, Hist. of the Papacy, 1:151; Hardwick, Hist. of the Reformation, page 282.

## Naccus[[@Headword:Naccus]]

             is the name of the richly embroidered red horse-blankets which ornament the horses of the papal incumbent, especially at the coronation ceremonies of the pope.

## Nachash[[@Headword:Nachash]]

             SEE SERPENT.

## Nachmanides[[@Headword:Nachmanides]]

             (or Nachmani = Ben - Nachman), MOSES (also called by the Jews Ramban, רמב ןfrom the initial letters ר משה בן נחמן, R. Moses ben- ltachman; the Pious Teacher [הרב המאמין], the ,Great Master הרב הגדול], and by Christian writers Moses Gerundemnis), a Jewish writer of considerable note in the literary history of the Iberian peninsula, was born at Gerona, in Catalonia, about 1194. So extraordinary was his proficiency in the Biblical and Talmudical writings, that he wrote an elaborate Treatise on the Rights of Primongeniture and Vows (בכורות ונדרים הלכות) when he was scarcely fifteen years of age (1210), for which he obtained the title of 'the Father of Knowledge," and composed his commentaries (חדושים) on the greater part of the Talmud (1217-1223) before he was thirty. His Talmudical learning was no doubt mainly acquired after study of the writings of Moses Maimonides, which Nachmanides got hold of while yet a youth, and under the erudite instruction of the noted rabbi Jehudah the Pious, of Paris, whose pupil he was.

About the year 1262, while practicing as a physician in his native place, he delivered, by request, a discourse in Saragossa before James I, king of Aragon, and the magliates of the Church and State, in defence of Judaism. This remarkable address (דרשה), which has for its text Psa 19:9, "The law of the Lord is perfect," etc., and is an important contribution to Biblical exegesis, the Christology of the O.T., and the understanding of Judaism, was first published in 1582, with the title תורת יהוה תמימה, wherewith it commences; then at Prague, 1595; and with corrections and notes by the learned and industrious Adolph Jellinek (Leipsic, 1853). In the year 1263 king James I of Aragon issued a decree that, in order to put a stop to the daily disputes which took place between the Jews and the Dominican friars who had studied Arabic and Hebrew, a public disputation should be held at  Barcelona.

The Jews on their part nominated as their advocate Moses Nachmanides, while the Christians were represented by Fra Pablo Christiani, a converted Jew. This disputation, which took place before the king and the court, lasted four days (July 20-24). As usual in similar cases, each party claimed the victory. Nachmanides circulated this disputation among his brethren, as Pablo Christiani and his friends gave an incorrect report of it; and the pope, Clement IV, was so incensed at it that he wrote to James I of Aragon, urging on his majesty to banish Nachmanides from his donminions. Thereupon the septuagenarian had to leave (1266) his native place, his two sons, his college with numerous disciples, and his friends. He went to the Holy Land, which he reached Aug. 12, 1267. The disputation referred to was first published, with omissions and interpolations, and an exceedingly bad Latin translation, by Wagenseil, in his Tela ignea Satanae (Altorf, 1681). It was then published in the collection of polemical writings entitled מלהמת חובה, where it is the first of the series, and is called עם פראי פולו וכוח הרמ בן, The Discussion of Ramban with Fra Paolo (Constantinople, 1710); and recently again by the erudite Steinschneider, Nachmanidis Disputatio publica pro fide Judaica a. 1263, e cod. MSS. recoqnita (Berl. 1860), to which are added learned notes by the editor, and Nachmanides's exposition of Isaiah 53. In Palestine Nachmanides completed and revised his stupendous Commentary on the Pentateuch, an archaeological and mystical work which he had begun nearly twenty years before (1249-1268). "Physician by profession, thoroughly conversant not only with Hebrew, Chaldee, Syriac, and Arabic, but also with Greek, Latin, Spanish, etc., master of the whole cycle of Talmudic, Midrashic, and exegetical literature, and intimately acquainted with the manners, customs, and geography of the East, he frequently quotes medical works ( ספר הרפואות and ספרי נסינות), clears tup medical difficulties (comp. comment. on Gen 30:14; Gen 45:26; Gen 46:15; Lev 3:9; Lev 11:11; Lev 12:4; Lev 13:3; Lev 13:42; Num 21:9), explains difficult terms by comparing the Hebrew with other languages (comment. on Gen 49:12; Gen 49:20; Exo 30:23; Exo 30:34; Exo 32:1; Lev 11:11; Lev 13:29; Lev 19:20; Deu 12:2; Deu 12:4; Deu 32:30). criticises Christian versions (Gen 41:45; Num 11:17), explains the customs and geography of the East (Gen 11:28; Gen 34:12; Gen 38:18; Gen 38:24), gently and reverentially attacks the rationalisr tic views of Maimonides about miracles and revelation, and controverts and exposes, in unsparing language, Aben- Ezra's scepticism, concealed in unbelieving, mystical doctrines. SEE  ABEN-EZRA.

Being a thorough believer in the Cabala, Nachmanides, though explaining the obvious sense of the Bible, yet maintains that each separate letter is imbued with a spiritual and recondite potency, and forms a link in the grand chain of revelation, and that those who are initiated in the secrets of the Cabala can, by the combination of these letters, penetrate, more than ordinary readers, into the mysteries of Holy Writ. When it is remarked that no less than fifteen Jewish literati, of different periods, have written super-commentaries on this remarkable production, the importance of this commentary, and the influence it exercised on Biblical exegesis and the Jewish literature, will easily be comprehended" (Ginsburg, in Kitto). This commentary, which is alternately denominated, סתרי תורֹה חדושי תורה פרוש באור על התורה and פרוש נחמני, was first published before 1480; then in Lisbon, 1489; Naples, 1490; Pesaro, 1514; Salonoikai, 1521; with the comments of Rashi, Aben-Ezra, etc. (Constantinople, 1522); with the Hebrew text of the Pentateuch, and the Five Megilloth, the Chaldee Paraphrase, the Comment of Rashi, and the super-commentary of Aboab on Nachmanides (Venice, 1548); and, besides many other editions, lately in the excellent Pentateuch and Five Megilloth, containing the Hebrew text, the Chaldee Paraphrases, the Commentaries of Rashi, Aben-Ezra, Rashbam, Seforno, etc. (Vielnna, 1859, 5 volumes). Nachmanides also wrote a commentary on Job (פרוש על איוב), which was first published in Bomberg's Rabbinical Bible (Venice, 1517): and was incorporated in Frankfurter's Great Rabbinical Bible (Amsterd. 1724-27). SEE FRANKFURTER.

But that Nachmanides was not the author of this commentary has been proved by Dr. Frankel, in his Monatsschrift, 1868, page 449 sq. The cabalistic commentary on the Song of Songs, which is ascribed to him, belongs to his teacher Asariel. Besides the works already mentioned, Nachmanides wrote a number of cabalistical, dogmatical, ethical, and religio-polemical works, as הִגְּמוּל שִׁעִר, on reward and punishment (Naples, 1490; latest edition, Warsaw, 1873): — סוֹד הִחַבּוּר אַגֶּרֶת הִקֹּדֵשׁ, on the sanctity of marriage (Rome, 1546, and often since): - סֵ הָאמֵוּנָה זְהִבַּטָחוֹן, also שִׁעִר אֲמוּנָה, a large cabalistic work on prayers, the natural law, the decalogue, the attributes of God, etc. (Venice, 1601; latest ed. Warsaw, 1873): — פֵיוּשׁ סֵפֶר יְצַרָה, a commentary on the book Jezirah (q.v.), printed together with the book Jezirah (Mantua, 1562, and often): — סֵ הִגְּאוּלָה, on the redemption from captivity, in sections, of which a part of the second section was published by Asar de  Rossi in his Meor Enajim (Mantua, 1574, and often). He also wrote some poems, of which one is especially beautiful, and is generally used in the synagogical service for the first day of the new year — the מְקִרְמֵי עוֹלָמַים מֵראֹשׁ. In the division of the synagogues, caused by the writings of Maimonides (q.v.), he took the part of the latter, probably more on account of the esteem he felt for this great man than for any sympathy with his opinions. Maimonides intended to give Judaism a character of unity, but he produced the contrary. His aim was to harmonize philosophy and religion, but the result was a division in the synagogue, which gave birth to a philosophism called Cabala, and to this newly-born Cabala Nachmanides became converted, though he was at first decidedly adverse to this system. But one day the Cabalist who was most zealous to convert him was caught in a house of ill-fame, and condemned to death. He requested Nachmanides to visit him on the Sabbath, the day fixed for his execution. Nachmanides reproved him for his sins, but the Cabalist declared his innocence, and that he would appear at his house on this very day after the execution, and partake with him the Sabbath meal. According to the story, he did as he promised, as by means of the cabalistic mysteries he effected his escape, and an ass was executed in his stead, and he himself was suddenly transported into Nachmanides's house! From that time Nachmanides became a disciple of the Cabala, and was initiated into its mysteries, the tenets of which pervade his numerous writings. Thus in the introduction to his Commentary on the Pentateuch he remarks, "We possess a faithful tradition that the whole Pentateuch consists of names of the Holy One (blessed be he!); for the words may be divided into sacred names in anlother sense, so that it is to be taken as an allegory. Thus the words בראשית ברא אלהים, in Gen 1:1, may be divided into three other words, e.g. אלהים בראש יתברא. In like manner is the whole Pentateuch, which consists of nothing but transpositions and numerals of divine names." Nachmanides died at Acre (Ptolemais) about 1270, leaving a number of disciples. See Ginsburg, in Kitto, Cyclop. s.v.; Steinschneider, Catalogus Libr: Hebr. in Biblioth. Bodleiana, col. 1947-65; Furst, Biblioth. Judaica, 3:2-8; Perles, in Frankel's Monatsschrift.fur Gesch. u. Wissenschuft d. Judenth. 8:81 sq., 113 sq.; Gratz, Gesch. d. Juden, 7:41- 50, 54 sq., 78-80, 132-144, 417 sq.; De Rossi, Dizionario forico degli autori Ebrei, page 236 sq. (Germ. transl. by Hamberger); id. Biblioth. Judaica Antichristiana (Padua, 1800), page 74 sq.; Lindo, Hist. of the Jews in Spain and Portugal (Lond. 1848), page 68 sq.; Finn, Sephardim,  page 199 sq.; Basnage, Hist. of the Jews (Taylor's transl.), pages 655, 656 sq., 660; Da Costa, Israel and the Gentiles (New York, 1855), page 299 sq.; Ginsburg, The Kabbalah, etc. (Lond. 1865), page 108 sq.; Dessauer, Gesch. d. Israeliten, pge 307 sq.; Braunschweiger, Gesch. d. Juden in den Roman. Staaten (Wurzburg, 1865), pages 165, 181; Jost, Gesch. d. Judenth. u.s. s. Sekten, 3:13, 37, 73; Etheridge, Introd, to Hebr. Literature, page 251 sq., 358, 408; Sachs, Religiose Poesie d. Juden in Spanien, page 135 sq., 321 sq.; Delitzsch, Zur Gesch. d. Judischen Poesie, pages 39, 65, 85; Ginsburg, Levita's Massoreth Ha-Massoreth, page 124; id. Jacob Ibn- Adonijah's Introd. to the Rabbinic Bible, pages 10, 39, 40; Zunz, Literaturgesch. d. Synagogalen Poesie, page 478; Cassel, Leitfaden Jur Gesch. u. Literatur, page 67 sq.; Schmucker, Hist. of the Modern Jews, 149 sq.; Steinschneider, Jewish Literature, page 89. (B.P.)

## Nachon[[@Headword:Nachon]]

             (Heb. Nakon', נָכוֹן, prepared; Sept. Ναχών, v.r. Ναχώρ and even Ωδάδ), a name given only as identifving a threshing-floor near which Uzzah was slain, for laying his hand upon the ark (2Sa 6:6). It is doubted whether this be a proper name, denoting the owner of the floor, or merely an epithet applied to it, i.e., the prepared floor (so the Targum of Jonathan; comp. Buxtorf, Lex. Rabb. col. 2647). This floor could not have been far from Jerusalem, and must have nearly adjoined the house of Obed- edom, in which the ark was deposited. In the parallel text (1Ch 13:9) the place is called the floor of Chidon, which some suppose to be another name of the owner (Talm. Bab. Sotah, 3, fol. 35). SEE CHIDON. Another method of identifying the two names is to regard Nachon as derived from נכה, to smite, because Jehovah smote Uzzah there; and Chidon as containing a figurative allusion to the divine javelin which smote him. In any case PEREZ-UZZAH SEE PEREZ-UZZAH (q.v.) afterwards became the local designation of the spot.

## Nachor[[@Headword:Nachor]]

             a more accurate form of the name NAHOR SEE NAHOR (q.v.), meaning:

(a) Abraham's grandfather (Luk 3:34),

(b) his brother (Jos 24:2).

## Nachshon Ben-Zadok[[@Headword:Nachshon Ben-Zadok]]

             a Jewish writer of the early period in the development of post-Christian Judaism, was gaon at the academy of Sura or Sora, A.D. 890-898. He is the author of a great number of questions and answers (וּתַשׁוּבוֹת

שַׁאֵלוֹת), and wrote explanations of difficult passages in the Talmud, which explanations are reprinted in the Responsa Gaonim (Berl. 1848), ed. Cassel. To Nachshon is also attributed the perpetual calendar (Iggul di R. Nachshon), founded upon a period of nineteen years, which was proved to be not quite correct by the learned Spaniards of the 10th and 11th centuries, but was, neverthelessn made the foundation of calendar tables (לוחות, from לוח, a table), by some later writers, as Jacob ben-Asher, at Toledo, and has retained a place in some works nearly to the present time. This same Nachshon is probably also the author of the chronicle entitled תנאים ואמוראים סדר, a treatise upon the Tanaim and Amoraim, critically edited by Luzzatto in Kerem chemed, (1839), 4:184 sq. See Gratz, Gesch. d. Juden, 5:280; Furst, Bibl. Judaica, 3:9; Steinschneider, Catalogus Libr. Hebr. in Biblioth. Bodleiana, p. 2020; Scaliger, De Emendatione Temporum, 2:132 sq.; Luzzatto, Calendario Ebraico per venti secoli; Schwarz, Der Jud. Kalender (Breslau, 1872), page 78. (B.P.)

## Nachtigal, Johann Karl Christoph[[@Headword:Nachtigal, Johann Karl Christoph]]

             a Protestant theologian of Germany, was born at Halberstadt, February 25, 1753. He studied at Halle, and in 1773 accepted a call as teacher at the cathedral school of his native place. In 1808 he was made a doctor of theology, in 1812 general superintendent, and died June. 21, 1819. He is the author of, Chrestomathia Hebraica, etc. (Halle, 1783): — Die Gesinge David's (Leipsic, 1796): — Exegetisches Handbuch des Alten Testaments (17971800, 9 parts): — Koheleth (1798-1799, 2 vols.). See Winer, Handbuch der theol. Lit. 1:208, 213; Furst, Bibl. Jud. 3:9; Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Nachtigall[[@Headword:Nachtigall]]

             (Latin Luscinius), OTTOMAR, a Roman Catholic polemic, was born at Strasburg about 1487. After having studied belles-lettres and jurisprudence at the universities of Paris, Louvain, Padua, and Vienna, he visited a large part of Europe, particularly Hungary and Italy, and even some parts of Asia. During this time he was in holy orders. On his return to Germany he preached in different places, among others at Augsburg, where he joined the famous Geiler of Kaisersberg. In 1514 he returned to his native town, where for several years he gave lessons in Greek, a language in which he excelled, in the convent of St. Ulric at Augsburg. In 1528 he was removed from his chair, on account of his sermons against the doctrines of Luther. The following year he established himself at Freiburg, in Brisgau, where he continued to preach against the Reformed doctrines. He died about 1535. Nachtigall was renowned among his contemporaries for his extensive and varied learning, and was very satirical, Erasmus and Hutten being the special subjects of his satire. The following are his works, Carmen heroicum Grcecumn quo J. Geileri Kaisersbergii obitum decantat  (Strasburg, 1510, 4to): — Institutiones musicae (Strasburg, 1515 and 1536, 4to; Augsburg, 1542, 4to): — Progymnasmata Graecae litteratures (Strasburg, 1517 and 1523, 4to): — Grunnius sophista, sive Pelagus humanae miseriae, quo docetur utrius natura ad virtuten et felicitatem propius accedat, hominis an bruti animantis (Strasburg, 1522, 8vo; see Schelhorn, Amaenitates litterarice, volume 10): — Evangelica Historia, e Graeco versa (Augsburg, 1523, 4to). Nachtigall himself finished a German translation of this version of the Gospels, which in some respects may be compared to a concordance, under the title Joci et sales (Augsburg, 1524, 8vo; Frankfort, 1602, 8vo). Nachtigall has also made a German translation of the Psalms of David (Augsburg, 1524, 4to), and published editions of classical writers. See Hoefer, Nouv. Biog. Generale, s.v.; Schelhorn, Amanitates litterariae, 6:455: Nictron, Memoires volume 32; Rotermund's Supplement to Jocher's Allgem. Gelehrten-Lexikon, s.v. (J.H.W.)

## Nadab[[@Headword:Nadab]]

             (Heb. Nadab', נָדָב, liberal [see Simonis Onome. V.T. page 409]; Sept. Ναδάβ), the name of four men.

1. (Josephus, Νάβαδος, Ant. 3:8,1 and 7.) The eldest (Exo 6:23; Num 3:2) of the four sons of Aaron by Elisheba, who were anointed, with their father, to be priests of Jehovah (Exo 28:1). B.C. 1657. He, his father and brother, and seventy old men of Israel, were led out from the midst of the assembled people (Exo 24:1), and were commanded to stay and worship God "afar off," below the lofty summit of Sinai, where Moses alone was to come near to the Lord. Subsequently he, with his brother Abihu, offered incense with strange or common fire to the Lord, instead of that which had been miraculously kindled and was perpetually kept burning upon the altar of burnt offerings; and they were immediately consumed by a fire from the presence of God (Lev 10:1-2; Num 3:4; Num 26:61). They left no children (1Ch 24:2). From the injunction given (Lev 10:9-10) immediately after their death, it has been inferred (Rosenmuller, ad loc.) that the brothers were in a state of intoxication when thev committed the offence. The spiritual meaning of the injunction is drawn out at great length by Origen, Hom. 7, in Levit. On this occasion, as if to mark more decidedly the divine displeasure with the offenders, Aaron and his surviving son were forbidden to go through the ordinary outward ceremonial of mourning for the dead. See J. D. Frobosen, Gedanken v. d. Sunde Nadabs u. Obihu, in the Brem.  u. Verd. Bibl. 1:4. page 159 sq.; J. Medhurst, in the Bibl. Hffgan. 4:70-76; Bp. Hall, Contemplations, ad loc.; Saurin, Discour. Historiques, 2:354; Dissert. page 531; A. Littleton, Sermons, page 303; J. Dickson, Discourses, page 183; C. Simeon, Works, 1:613; R.P. Buddicom, Christian Exodus, 2:1. SEE ABIHU.

2. (Josephus, Νάδαβος, Ant. 8:11, 4.) Son and successor of Jeroboam on the throne of Israel (1Ki 14:20). B.C. 951. He followed the deep- laid but criminal and dangerous policy of his father (15:26). In the latter part of his reign, "Gibbethon, in the territory of Dan (Jos 19:44), a Levitical town (21:23), was occupied by the Philistines, perhaps having been deserted by its lawful possessors in the general self-exile of the Levites from the polluted territory of Jeroboam. Nadab and all Israel went up and laid siege to this frontier town. A conspiracy broke out in the midst of the army, and the king was slain by Baasha, a man of Issachar. Abijah's prophecy (1Ki 14:10) was literally fulfilled by the murderer, who proceeded to destroy the whole house of Jeroboam. So perished the first Israelitish dynasty. We are not told what events led to the siege of Gibbethon, or how it ended, or any other incident in Nadab's short reign. It does not appear what ground Ewald and Newman have for describing the war with the Philistines as unsuccessful. It is remarkable that when a similar destruction fell upon the family of the murderer Baasha twenty-four years afterwards, the Israelitish army was again engaged in a siege of Gibbethon (1Ki 16:15)." SEE CIBBETHON. In 1Ki 15:25 Nadab is assigned a reign of two years, but a comparison of the connected events and dates show that it lasted little, if any, over one year; so that the reckoning must have been made out by the usual proleptic method, which computed the years as begilnning at the normal point of the Jewish calendar, i.e., the 1st of Nisan preceding. SEE CHRONOLOGY.

3. The first named of the two sons of Shammai, in the tribe of Judah, and the father of two sons (1Ch 2:28; 1Ch 2:30). B.C. post 1618.

4. The fifth named of the eight sons of Jehiel, "the father [founder] of Gibeon ;" a Benjamite of Gibeon (1Ch 8:30; 1Ch 9:36). B.C. perhaps cir. 1013.

## Nadab (2)[[@Headword:Nadab (2)]]

             the ecclesiastical head of the Mohammedans in Persia. His office corresponds to that of the Mufti (q.v.) in Turkey, but with this difference, that the nadab can divest himself of his spiritual functions, which the mufti cannot do.

## Nadabatha[[@Headword:Nadabatha]]

             (Ναδαβάθ v.r. Γαβαδάν; Syriac, Nobot; Vulg. Madaba), "a place from which the bride was conducted by the children of Jambri (q.v.) when  Jonathan and Simon attacked them (1Ma 9:37). Josephus (Ant. 13:1, 4) gives the name as Gabath (Γαβαθά). Jerome's conjecture (in the Vulgate) can hardly be admitted, because Medeba was the city of the Jambrites (see 1Ma 9:36) to which the bride was brought, not that from which she came. That Nadabatha was on the east of Jordan is most probable; for though, even to the time of the Gospel narrative, by 'Chanaaiites' — to which the bride in this case belonged — is signified Phoenicians, yet we have the authority (such as it is) of the Book of Judith (1Ma 9:3) for attaching that name especially to the people of Moab and Ammon; and it is not probable that when the whole country was in such disorder a wedding cortege would travel for so great a distance as from Phoenicia to Medeba. On the east of Jordan the only two names that occur as possible are Neboby Eulsebius and Jerome written lNabo and iNabauand Nabathcea. Compare the lists of places round es-Salt, in Robinson, 1st ed. 3:167-70." SEE GABATIHA.

## Nadal, Bernard H., D.D[[@Headword:Nadal, Bernard H., D.D]]

             a distinguished minister of the Methodist Episcopal Church, was born in Talbot County, Maryland, March 27, 1812. He was converted in 1832; and after the necessary preparatory studies, which he pursued in private, he was admitted as a preacher in the old Baltimore Conference in 1835. His subsequent fields of labor as a pastor were Luray Circuit, Virginia; St. Mary's Circuit, Maryland; Bladensburg, Maryland; City Station, Baltimore; Lewisburgh, Virginia; Lexington, Virginia; Columbia Street, Baltimore; Carlisle, Pennsylvania; High Street, Baltimore; City Station, Baltimore; Foundry Church, Washington; Sands Street, Brooklyn; First Church, New Haven; Wesley Chapel, Washington; Trinity Church, Philadelphia. During his entire pastoral life he was a close student, and made up for the absence of an early college training by extraordinary application afterwards. In 1848, while stationed at Carlisle, Pennsylvania, he graduated at Dickinson College, having pursued his studies in the college in connection with his pastoral work. During a part of his pastorate in Carlisle he taught a class in the college. In 1849 he was appointed agent of Baltimore Female College; but as it was thought inexpedient at that time to prosecute the agency, he consented to supply for that year the pulpit of an Independent Church in Baltimore. From 1854 to 1857 he was professor in Indiana Asbury University. In the latter year he returned to the Baltimore Conference, and became presiding elder of Roanoke District in Western Virginia. This was a time when the great waves of agitation on the subject of slavery were  rolling fiercely over the Border States. Dr. Nadal entered vigorously into the contest, and boldly and successfully defended the position of his Church and Conference on the subject. By his sermons and addresses he exerted a marked influence in favor of the national government during the war of the rebellion. He enjoyed the friendship of president Lincoln, and poured forth in an able discourse his sorrow at his death. In 1867 he accepted the professorship of historical theology in the Drew Theological Seminary at Madison, and after the decease of Dr. M'Clintock (q.v.) he was also acting president of the institution; but he was removed by death shortly afterwards, June 20, 1870. Dr. Nadal was an able and forcible preacher, and maintained to the last a high rank in the pulpit. Many of his discourses on special occasions were printed and widely read, and exhibited a high order of pulpit eloquence. He was also well known as a vigorous and polished writer, and contributed very largely to the periodical literature of his time. He was one of the editorial staff of The Methodist, whose editor, Dr. Crooks, said of him that "in writing he was almost without a peer in the American Methodist Church.” Dr. Nadal's thorough scholarship, fine social qualities, and his ability to communicate instruction, made him an efficient and popular instructor, and his professional career in both the institutions which he served was marked by enthusiasm, energy, and success. A volume of his Sermons (entitled New Life Dawning, etc.) was published under the editorship of Prof. Buttz, with a Memoir prefixed (N.Y. 1873, 12mo).

## Nadasdy, Thomas[[@Headword:Nadasdy, Thomas]]

             a Hungarian Protestant divine of some note, flourished during the Reformation movement of the 16th century. But little is known of his personal history. He was distinguished by unusual attainments, power, wealth, zeal, and generosity in supporting the cause of the Gospel. He died in 1553. "Nadasdy had been a strong pillar in the Church in a day when every man was with one hand building the walls of Zion and with the other holding a weapon." See Craig, Hist. of the Prot. Church in Hungary (Bost. 1864), pages 92, 93.

## Nadhamians[[@Headword:Nadhamians]]

             a heretical Mohammedan sect, which maintained that God could do evil, but that he never does it, lest he should appear a wicked and imperfect being.

## Naenia[[@Headword:Naenia]]

             (i.e., a dirge or lamentation, equivalent to the Greek θρῆνος) is the term used to describe the Roman funeral songs, uttered either by the relatives of the deceased or by hired persons. At Rome Naenia was personified and  worshipped as a goddess, and even had a chapel, which, however, as in the case of all other gods in connection with the dead, was outside the walls of the city, near the porta Viminalis. As Naeniae are compared with lullabies, and as they seem to have been sung with a soft voice, as if a person was to be lulled to sleep, the object of this worship was probably to procure rest and peace for the departed in the lower world. See Augustine, De Civ. Dei, 6:9; Arnobius, Adv. Gent. 4:7; 7:32; Horace, Carm. 3:28, 16; Festus, pages 161, 163, ed. Mailer.

## Naga[[@Headword:Naga]]

             (a Sanscrit word signifying snake) designates in Hindu mythology a monster, regarded as a demigod, and having a human face with the tail of a serpent and the expanded neck of a cobra de capello. The worship of the snake-gods is termed Naga Panchami. These gods, of whom, among the Hindfis, Vasfki is the lord and Manasa the queen, reside in regions immediately under the earth, supposed to be the seat of exhaustless treasures, the blaze of which supplies the absence of the solar radiance. The race of these beings is said to have sprung from Kasyapa (q.v.), in order to people the regions below the earth (Patala). The prihcipal Nagas, of which there are about a dozen, are propitiated with offerings of milk and ghee. The fifth lunar day of Sravana is held sacred to the Nagas. On that day ablutions are performed in the pool sacred to Vasfuki, the lord of the Nagas. By observing this ceremony the Nagas are pleased, and the votaries are believed to rest free from the dread of serpents. See Moor, Hindu Pantheon, s.v.; Coleman, Hindu Mythol. page 254.

## Nagara, Israel Ben-Moses[[@Headword:Nagara, Israel Ben-Moses]]

             a Jewish writer, was a native of Spain, but flourished at Damascus near the closing part of the 16th century. He was a celebrated poet, and was wont to attend the mosques to collect their musical tunes, to which he adapted Hebrew or Chaldee verses. His works were, זְמַירוֹת יַשְׂרָאֵל, a collection of religious poems in three parts (Isafet, 1587; Venice, 1606): — מְשִׂחֶקֶת בִּתֵּבֵל, a metrical homily on contempt for the world (Venice, 1580, 1599):- יַשְׂרָאֵל מֵימֵי, The Waters of Israel, a mdlange, poetical, epistolary, and oratorical, arranged under six heads, designated by the waters mentioned in the Bible: 1. הִשַׁלֹה מֵיּ, Waters of Siloah; 2. מֵי מְנוּחוֹת',. Waters of Quietude; 3. מֵי מְרַיבָה, Waters of Strife 4. מֵי מָצוֹר  Waters of Besieging; 5. מֵי זָהָב, Gold Waters; 6. מֵי מָרַים, Bitter Waters (Venice, 1605). See Furst, Biblioth. Judaica, 3:12; De Rossi, Dizionario (Germ. transl.), page 240; Lindo, Hist. of the Jews in Spain, page 360; Etheridlge, Introd. to Hebr. Lit. page 462; Margoliouth, Motdern Judaism Investigated, page 245; Jost, Gesch. d. Judenth. u. s. Sekten, 3:275; Gratz, Gesch. d. Juden, 9:421, 422; Delitzsch, Zur Gesch. d. Jud. Poesie, page 56; Zunz, Zur Gesch. u. Literatur. page 229; Literaturgesch. d. synagogalen Poesie (Berl. 1865), page 419. (B.P.)

## Nagarjuna or Nagasena[[@Headword:Nagarjuna or Nagasena]]

             one of the most celebrated Buddhistic teachers or patriarchs — the thirteenth — according to some, lived about 400 years, according to others, about 500 years after the death of the Buddha Sakyamuni (i.e., 143 or 43 B.C.). He was the founder of the Madhyamika school, and his principal disciples were Aryadeva and Buddhapalita. According to the tradition of the Buddhas, he was born in the south of India, in a Brahminical family. Even as a child he studied all the four Vedas; later he travelled through various countries, and became proficient in astronomy, geography, and magical arts. By means of the last he had several amorous adventures, which ended in the death of three companions of his, but in his own repentance, and, with the assistance of a Buddhist mendicant, in his conversion to Buddhism. Many miracles are, of course, attributed to his career as propagator of this doctrine, especially in the south of India, and his life is said to have lasted 300 years. See E. Burnouf, Introd. a l'Hist. du Buddhisme Indien (Par. 1844); Spence Hardy, Manual of Buddhism (Lond. 1853).

## Nagas[[@Headword:Nagas]]

             a class of Hindu mendicant monks who travel about in a nude state, but armed with warlike weapons. They are not limited to one sect, there being Vaishnava and Saiva Nagas. The Sikh Nagas, however, differ from those of the other sects by abstaining from the use of arms, and following a retired and religious life.

## Nagasena[[@Headword:Nagasena]]

             SEE NAGARJUNA.

## Nagdilah, Samuel Ben-Joseph, Ha-Levt[[@Headword:Nagdilah, Samuel Ben-Joseph, Ha-Levt]]

             surnamed Hannagid (the prince or chief), a Jewish writer, was born at Cordova in 993. He was a pupil of Chajug (q.v.), and a contemporary of Ibn-Ganach (q.v.). When in 1015 rabbi Chanoch, under whose instruction he acquired extensive Talmudical learning, died, R. Samuel succeeded to the chief rabbinate of Spain, with the title of prince (Nagid). Owing, however, to the intestine wars between the rival Moorish chiefs for supremacy, many inhabitants quitted Cordova, among whom was also  Samuel ha-Levi, who went to Malaga, where he kept a druggist's shop. His profound knowledge of Arabian literature and his beautiful writing brought him to the notice of Alkas ben-Alarif, prime minister of Habus ibn-Moskan of Granada, who made him his secretary, and on his death-bed recommended his sovereign to be guided by him. In 1020 he was himself made prime minister, and in 1027 secured the crown to Badis, the eldest son of the deceased king, although the grandees had sought to place Balkin, the younger son, on the throne of his father.

Nagdilah zealously cultivated poetry and science, in which he himself excelled, and to the encouragement of which he devoted a large portion of his wealth. He collected and purchased many copies of the Talmud, Mishna, and other books, which, to disseminate learning, he distributed gratuitously, and he was the indefatigable patron both of Spanish and foreign authors. Besides a treatise which he wrote against Ibn-Ganach in defence of his teacher Chajug, entitled הִשָּׂגִת הִהִשָּׂגָה, he is best known as the author of a good treatise on the methodology of the Talmud, of which a condensed German translation is given by Pinner in his introduction to the treatise Berakooth; he also wrote the Son of Proverbs, בֶּןאּמַשְׁלֵי(or parables), consisting of poems which are represented as profound and magnificent, and of which some pieces are given by Dukes in his Rabbinische Blumenlese. He is also said to have written a commentary on the Pentateuch (פֵּ עִל הִתּוֹרָה), of which that on the Book of Numbers alone is preserved in MSS. (Podleian Libr. No. 152); and according to Ibn-Ezra (Yesod Mora, init.; Moznaim, pref.) he wrote also a grammatical work consisting of twenty-two books, entitled סֵפֶר הָעשֶׁר which Aben-Ezra praises above all similar efforts that had preceded it, but which is also lost. Nagdilah died in 1055.

See Furst, Bibl. Jud. 3:14 sq.; De Rossi, Dizionario storico degli Autori Ebrei (Germ. transl.), page 240 sq.; Gratz, Gesch. d. Juden, 6:18 sq.; Jost, Gesch. d. Judenth. u.s. Sekten, 2:406; Dessauer, Gesch. d. Israeliten (Breslau, 1870), page 289; Braunschweiger, Gesch. d. Juden in d. Roman. Staaten, page 34 sq.: Lindo, Hist. of the Jews in Spain, page 49 sq.; Finn, Sephardim, p. 174; Da Costa, Israel and the Gentiles, page 252; Etheridge, Introd. to Hebr. Literature, pages 105, 247; Margoliouth, Modern Judaism Investigated (Lond. 1843), page 243; Steinschneider, Jewish Literature, page 136; Dukes, Rabbinische Blumenlese (Leips. 1844), pages 55, 58, 219, and his R. Sam. ha-Nagid u.s. Werke, in נִח ל קְרוּמַים(Hanover, 1853), 2:1-40; Delitzsch, Zur Gesch. d. Jud. Poesie, pages 144, 149; Munk, Samuel ha-Naqid, in his notice on Abu'l-  Walid Merwan, etc. (Par. 1851), pages 90-109; Gratz, Blumenlese Neuhebr. Dichtungen (Bresl. 1862), page 33; Kitmpf, Nichtandalusische Poesie Andalusischer Dichter (Prague, 1858), page 157 sq.; Sachs, Religiose Poesie der Juden in Spanien (Berl. 1843), page 216; First, Hebrew and Chaldee Lexicon, introd. page 28; Kalisch, Hebrew Grammar (Lond. 1863), 2:24 sq.; Kimchi, Liber Radicum (ed. Biesenthal et Lebrecht [Berol. 1847]), page 46 sq.; Cassel, Leitfaden fur Jud. Gesch. u. Literatur (Berl. 1872), page 59 sq. (B.P.)

## Nagel, Johann Andreas Michael[[@Headword:Nagel, Johann Andreas Michael]]

             a Lutheran theologian of Germany, was born September 29, 1710, at Sulzbach, Bavaria. He studied at Altdorf. Jena, and Leipsic, commenced his academical career at Altdorf in 1737, was in 1740 professor, and died September 29, 1788. He wrote, De Modo Disputandi Doctoruns Judceorum, etc. (Altdorf, 1737): — De Lingua Aramecea (1739): — Conjugationes Aramaece, etc. (eod.): — De Lingua Orbis Babylonici (1740): — Observationes in Gen 1:1 (1741): — In Gen 1:2 (1742): — De Ludis Saecularibus Romanorum, etc. (1743): — De Tribus Codicibus Manuscriptis Ebraicis (1749): — De Stilo Mosis (1755): — Diss. ad Genes. 19:26 (eod.): — Ad Genes. 49:24 (1756): — Ad Amo 3:11 (1757): — Ad Malach. 2:15 sq. (1765): — Ad 1 Reg. 20:14 (1766): — Ad Nehem. 8:8 (1772), etc. See Doring, Die gelehrten Theologen Deutschlands, s.v. (where 149 titles of his writings are given); Furst, Bibl. Jud. 3:13 sq.; Winer, Handbuch der theol. Lit. 1:70, 96, 144. (B.P.)

## Nagel, Leopold Julius[[@Headword:Nagel, Leopold Julius]]

             a Lutheran theologian of Germany, was born in 1809 at Stecklin, Pomerania. He studied at Halle and Berlin, was preacher at Kolzow, and afterwards military preacher at Stargard. In 1848 he resigned his office and joined the separate Lutherans (q.v.). In 1853 he was called to Breslau, the main seat of the independent Lutherans, and died January 17, 1884. He published, Die Errettung der evangelisch-lutherischen Kirche in Preussen (2d ed. Erlangen, 1868): — Die Kampfe der evangelisch-lutherischen Kirche in Preussen (Stuttgart, 1869). (B.P.)

## Nagelsbach, Carl Wilhelm Eduard[[@Headword:Nagelsbach, Carl Wilhelm Eduard]]

             a Lutheran theologian of Germany, who died February 9, 1880, at Gunzenhausen, Bavaria, doctor of theology, is the author of, Der Prophet Jeremias und Babylon (Erlangen, 1850): — Was ist christlich? (Nuremberg, 1852): — Der Gottmensch, die Grundidee der Qenbarung (1853): — Der Prophet Jeremia (Bielefeld, 1868): — Der Prophet Iesaja (1877), the last two works for Lange's Bibelwerk Hebrdische Gramatik (4th ed. 1880): — Gedanken uber die Wiedergeburt (1871). (B.P.),

## Nagge[[@Headword:Nagge]]

             [rather Nanae] (Ναγγαί v.r. Ναγαί; comp. Sept. Ναγά for Nogah, נֹגִהּ, 1Ch 3:7), one of the ancestors of Christ in the maternal line, the son of Maath (rather of Semei), and father of Esli (Luk 3:25); corresponding to NEARIAH SEE NEARIAH (q.v.), the son of Shemaiah, and father of Elioenai in the Davidic lineage (1Ch 3:22-23). B.C. 350.

## Nagle, Nano[[@Headword:Nagle, Nano]]

             foundress of the Presentation order, was born at Ballygriffin, on the banks of the Blackwater, Ireland, in 1728. She was educated in Paris, and while in that city, in 1750, resolved to devote herself to the poor children of her native country. She privately opened schools, first in Dublin and then at Cork. She afterwards assumed the habit of the Ursulines; but since that order undertakes principally the education of the children of the wealthier classes, Miss Nagle left them, and recruited new auxiliaries, who became the root of a new order which was approved after her death by pope Pius VI, in 1791. She also established an asylum for aged females, and the splendid building in the neighborhood of the South Presentation Convent, Cork, is the result of her work. There were in 1873 fifty convents of the Presentation order in Ireland. Miss Nagle died April 26, 1784. See (N.Y.) Cath. Almanac, 1874, page 83; De Courcy and Shea, Hist. of the Cath. Church in the U.S. page 368; Life of Miss Nano Nagle, by the late Reverend Dr. Coppinger (Dublin, 1843); Dublin. Review, 1844, page 363.

## Naglfar[[@Headword:Naglfar]]

             in Norse mythology, is the greatest ship of the world, built out of the nails of the dead, and designed to bring the inhabitants of Muspelheim to combat against the Asas, when Ragnarokr, the destruction of the world, begins.

## Nagot, Francois-Charles[[@Headword:Nagot, Francois-Charles]]

             a French ascetic writer, was born at Tours, April 19, 1734. Admitted into the congregation of the priests of Saint-Sulpice, he was sent as professor of theology to the Seminary of Nantes. He was made superior of the house of the Robertins at Paris in 1769, afterwards of the small seminary of Saint- Sulpice, then director of the large seminary. The revolution decided him, in 1791, to come to this country and settle at Baltimore, where Pius VI had just created an episcopal see, comprising at that time all the territory of the United States. At the Monumental City he succeeded in establishing a seminary, and a college which still enjoys all the privileges of a university. He retained the management of these houses till the year 1810, when he was obliged by infirmities to resign. He died at Baltimore, April 9, 1816. His principal writings are, Relation de la conversion de quelques Protestants (1791, 1794, 12mo): — La Doctrine de l'Ecriture sur les miracles (Paris, 1808, 3 volumes, 12mo; a translation of an English work by George Hay):Vie de, M. Olier, cure de Saint-Suilpice (1813, 8vo): — in manuscript different translations of works of English piety. See Hoefer, Nouv. Biog. Genirale, s.v.

## Nagpur or Nagpore[[@Headword:Nagpur or Nagpore]]

             an extensive inland province of British India, belonging in its civil administration to the Bengal, and in its military to the Madras presidency, extends immediately north-east of the Nizam's dominions, in lat. 170 15'- 23° 5' N., long. 78° 3'-83° 10', and has an area of 76,432 square miles, with a population of 4,650,000. The north part of the province is mountainous in character. The climate is not healthy, and is especially insalubrious in the extensive tracts of low. marshy land which abound in the province. The Gonds, supposed to be the aborigines, are the most remarkable class of the inhabitants. They rear fowls, swine, and buffaloes; but their country, forming the south-eastern tracts — about one third of the whole — is covered with a dense jungle, swarming with tigers. In the more favored districts, where the inhabitants are more industrious, rice, maize, flax, and other seeds and vegetables are extensively cultivated. The rajahs of Nagpur, sometimes called the rajahs of Berar, ruled over a state formed out of a part of the great Mahratta kingdom. The dynasty, however, died out in 1853, and the territory came into possession of the British. The province has five divisions. Its capital, Nagpur, has a population of 115,000. Inclusive of its extensive suburbs, it is seven miles in circumference. It contains no important edifices. The great body of the inhabitants live in thatched mud tents, interspersed with trees, which prevent the circulation of air and secrete moisture, thus rendering the town unnecessarily unhealthy. Missions are sustained here by the Church of England and other Protestant bodies, but little progress has as yet been made in converting the natives.

## Nags-Head Consecration[[@Headword:Nags-Head Consecration]]

             designates the questionable way in which Roman Catholics assert that the apostolical succession was preserved in the Church of England. They aver that on the passing of the first Act of Uniformity in the first year of queen Elizabeth's reign, fourteen bishops vacating their sees, and all the other sees excepting that of Llandaff being vacant, there was a difficulty in maintaining the hitherto unbroken succession of bishops from apostolical times; and that, as Kitchin of Llandaff refused to officiate at Parker's consecration, the Protestant divines procured the help of Scory, a deprived bishop of the reign of Edward VI, and all having met at the Nag's-Head tavern, in Cheapside, they knelt before Scory, who laid a Bible on their heads or shoulders, saying, "Take thou authority to preach the Word of  God sincerely;" and they rose up bishops of the New Church of England! The story, which was first told by a Jesuit, Sacro Bosco, or Holywood, forty-five years after the event, intelligent Romanists themselves deny.

Thus it is discredited by the Roman Catholic historian Lingard, and is carefully refiuted by Strype in his life of Parker. The facts of the case are best stated in archbishop Bramhall's account of the Nag's-Head fable (Works, page 436), and is the shortest and fullest refutation of the story: "They say that archbishop Parker and the rest of the Protestant bishops in the beginning of queen Elizabeth's reign, or at least sundry of them, were consecrated at the Nag's Head, in Cheapside, together, by bishop Scory alone, or by him and bishop Barlow, without sermon, without sacrament, without solemnity, in the vear 1559 (but they know not what day, nor before what public notaries), by a new, fantastic form. All this they maintain on the supposed voluntary report of Mr. Neale (a single malicious spy), in private to his own party, long after the business pretended to be done. We say that archbishop Parker was consecrated alone at Lambeth, in the church, by four bishops, authorized thereunto by commission under the great seal of England, with sermon, with sacrament, with due solemnities, on the 17th day of December, A.D. 1559, before four of the most eminent public notaries ill England, and particularly the same public notary was principal actuary both at cardinal Pole's consecration and archbishop Parker's."

We may add that the election took place in the chapter-house at Canterbury, and the confirmation at St. Mary-le-Bone's church in Cheapside. Scory, then elected to the see of Bedford; Barlow. formerly bishop of Wells, then elected to Chichester; Coverdale, formerly of Exeter, and never reappointed to any see; and Hodgkin, suffragan of Hereford, were the episcopal officers who officiated at the consecration. The Nag's- Head story probably arose from the company having possibly gone from Bow church, after the confirmation, to take a dinner together at the tavern hard by, according to the prevailing custom. The due succession of bishops in the English Church it would seem the Nag's-Head's fable has never proved to have broken. Prof. Dollinger, at the recent Congress of the Old Catholics at Bonn (August, 1875), held that there can be no controversy regarding the legitimacy of Anglican ordinations, which was questioned last year by Orientals. He said there was no doubt of their succession. When, under queen Elizabeth, the present Episcopal Church was founded, those who disagreed were dismissed, and discussion turned on the legitimacy of archbishop Parker's nomination. Of this there was no doubt. It was proved by his journal, the Register, and by contemporary history. To  doubt it would be like the doubting of the man who sought to show that Napoleon I was a myth. The succession of the Romish Church could be disputed. Things had occurred which would become formidable weapons if anybody cared to use them. But there was no room for doubt as to succession in the Anglican Church. See Courayer, Validity of the Ordinations of the English (Oxford, 1844, new ed.); Baily, Ordinum Anglicanorum defensio (Lond. 1870); Soames, Hist. of the Reformation, 4:691 sq.: Wordsworth, Eccles. Biog. 3:383, n.; Hardwick, Ch. Hist. of the Reformation, page 226; Burnet, Hist. of the Reformation, 2:624; Baxter, Ch. Hist. p. 481; E'nyl. Rev. 6:198; Ch. Rev. 1868 (July), page 301; Meth. Quar. Rev. 1874 (January), page 159. SEE PARKER (archbishop).

## Nahalal[[@Headword:Nahalal]]

             (Heb. Nahalal', נִהֲלָל, pasture; Sept. Νααλώλ v.r. Ναβάαλ, and even Σελλά; Vulg. Nahum 1 lol; Auth. Vers. once "Nahallal," Jos 19:15), a city, in the tribe of Zebulun, on the border of Issachar (Jos 19:15), but inhabited by Canaanites tributary to Israel (Jdg 1:30, where the name is "Nahalol"), given with its "suburbs" to the Merarite Levites (Jos 21:35). It is mentioned between Kithlish and Shimron. Eusebius erroneously locates it E. of the Jordan (Onomast. s.v. Νειλά). "The Jerusalem Talmud (Megillah, chapter 1; Maaser Sheni, chapter 5), as quoted by Schwarz (Palest. page 172) and Reland (Palest. page 717), asserts that Nahalal (or Mahalal, as it is in some copies) was in postBiblical times called Maohlul; and this Schwarz identifies with the modern Malul, a village in the plain of Esdraelon under the, mountains which enclose the plain on the north, four miles west of Nazareth, and two from Japhia; an identification concurred in by Van de Velde (Memoir, s.v.). One Hebrew MS. (30 Kennicott) lends countenance to it by reading מהלל, i.e. Mahalal, in Jos 21:35. If the town was in the great plain, we can understand why the Israelites were unable to drive out the Canaanites from it, since their chariots must have been extremely formidable as long as they remained on level or smooth ground." This site, however, has been appropriated by Porter to that of the ancient MARALAH SEE MARALAH (q.v.).

## Nahalal (2)[[@Headword:Nahalal (2)]]

             Malul, the site proposed by some for this place, is described in the Memoirs accompanying the Ordnance Survey (1:274) as "a mud village on a hill, with open ground on the west, where stands the prominent ruin Kusr ez-Zir."

## Nahaliel[[@Headword:Nahaliel]]

             (Heb. Nachaliel', נִחֲלַיאֵל, possession [or valley] of God; Sept. Νααλιήλ v.r. Μαναήλ), the fifty-fourth encampment of the Israelites in the wilderness, between Mattanah and Bamoth (Num 21:19),  apparently in the northern part of the plain Ard Ramadan, south-east of Jebel Humeh, perhaps on the northern branch of Wady Waleh (Bunrckhardt. 2:635). SEE EXODE. It lay "beyond," that is, north of the Arnon (Num 21:13), and between Mattanah and Bamoth, the next after Bamoth being Pisgah. It does not occur in the catalogue of Numbers 33, nor anywhere besides the passage quoted above. By Eusebius and Jerome (Onomast. s.v. Naaliel) it is mentioned as close to the Arnon. Mr. Grove, in Smith's Dict., suggests that "its name seems to imply that it was a stream or wady, and it is not impossibly preserved in that of the Wady Encheyle, which runs into the Mojeb, the ancient Arnon, a short distance to the east of the place at which the road between Rabba and Aroer crosses the ravine of the latter river. The name Encheyle, when written in Hebrew letters (אנחילה), is little more than נחליאלtransposed." SEE MATTANAH.

## Nahallal[[@Headword:Nahallal]]

             (Jos 19:15). SEE NAHALAL.

## Nahalol[[@Headword:Nahalol]]

             (Heb. Nahalol', נִהֲלֹלpast, pasture; Sept. Νααλώλ v.r. Εναμμάν and Δομανά, Vulg. Nacalol), a slightly different orthography (Jdg 1:30) for the name NAHALAL SEE NAHALAL (q.v.).

## Naham[[@Headword:Naham]]

             (Heb. Naclh'am, נִחִם, consolation; Sept. Ναχέμ v. r. Ναχα• μ, Ναχέθ), a brother of Holiah, the second or Jewish wife of Mered; and "father" of Keilah and Eshtemoa (1Ch 4:19). B.C. post 1612. He seems to have been the same called ISHBAH SEE ISHBAH (q.v.) in 1Ch 4:17. SEE MERED.

## Nahamani[[@Headword:Nahamani]]

             (Heb. Nachansany', נִחֲמָני, repenting or compassionate; Sept. Ναεμανί), one of the Jews who returned with Zerubbabel from the captivity (Neh 7:7). B.C. 536. His name is omitted in the parallel list of Ezr 2:2.

## Naharai[[@Headword:Naharai]]

             [others Nahara'ai or Nahara'i'] (1Ch 11:39). SEE NAHARI.

## Naharaim[[@Headword:Naharaim]]

             SEE ARAM-NAHARAIM.

## Nahari[[@Headword:Nahari]]

             (Heb. Nacharca', נִחֲרִי, snorer; Sept. Νααραί v.r. Ναχώρ; Vulg. Na(arai; A.V. [in later ed.] "Nahar" [the more correct form] in 1Ch 11:39; Sept. Ναχαρα• ; Vulg. Naharai in 2Sa 23:37), a Berothite, one of David's chieftains, and armor-bearer of Joab, son of Zeruiah (1Ch 11:39; 2Sa 23:37). B.C. cir. 1013.

## Nahash[[@Headword:Nahash]]

             (Heb. Nachash', נָחָשׁ, serpent, as often; Sept. Ναάς; Joseph. Ναάσης; Vuilg. Naas), the name of two persons. For the city of Nahash (Auth. Vers. 1Ch 4:12, marg.), SEE IR-NAHASH.

I A king of the Ammonites. near the beginning of Saul's reign. B.C. 1092. A message came from the people of Jabesh-gilead soliciting immediate help against the fierce hostility of this Ammonitish chief. He has apparently acquired a name for his military achievements before directing an assault against the city of Jabesh (see 1Sa 12:12); for though it was a wellfortified place, and the largest town in the transjordanic territory of Manasseh, the inhabitants seem to have thought it a hopeless matter to contend against so formidable an adversary. They were ready to submit to his supremacy if he would enter into covenant with them on somewhat reasonable terms; but as he, in the pride and insolence of power, declared he would insist on plucking out all their right eyes, and casting it as a reproach on Israel, the inhabitants were obliged to appeal to their fellow- countrymen. The mutilating barbarity proposed to the inhabitants of Jabesh-gilead by Nahash is a practice that was formerly very common in the East. Mr. Hanway, in his Journey in Persia, gives several instances of it. SEE EYE.

Accordingly the inhabitants of Jabesh-gilead obtained a truce of seven days, and despatched messengers to Gibeah to inform Saul of their extremity (1Sa 11:1-4). Saul felt the greatness of the emergency, and took prompt measures to relieve the place and discomfit the army of Nahash. SEE JABESH-GILEAD.

In this he was perfectly successfil; and neither Nahash nor his people ventured any more to attack Israel during the reign of Saul. SEE SAUL.

If we might rely on the testimony of Josephus (Ant. 6:5, 3), Nahash himself fell in the rout that  ensued. But of this the sacred narrative is entirely silent; and the probability is (for we have no reason to suppose Nahash to have been an official designation or a common name among the Ammonites) that the Nahash whom Saul discomfited was the same who afterwards showed kindness to David. How this kindness was exhibited, or at what particular time, we are not told; but we can have little doubt that it occurred some time during the fierce persecutions which David endured at the hands of Saul,when the king of Ammon,like the king of Gath, might deem it a stroke of policy, in respect to Saul, to befriend the man whom he was pursuing as an enemy. Jewish traditions affirm that it consisted in his having afforded protection to one of David's brothers, who escaped alone when his family were massacred by the treacherous king of Moab, to whose care they had been intrusted by David (1Sa 22:3-4), and who found an asylum with Nahash. (See the Midrash of R. Tanchum, as quoted by S. Jarchi on 2Sa 10:2.) SEE DAVID.

David was not unmindful of the kindness he had received from Nahash; and wishing to cultivate peaceful relations with his son and successor Hanun, he sent messengers to condole with him on receiving intelligence of the death of Nahash (2Sa 10:2). By the follv of Hanun this well-meant embassy turned into the occasion of a bloody war, which placed David for a time in some peril, but from which he at last emerged completely triumphant. SEE HANUN.

Mention is made in the history of David's flight from the presence of Absalom of a "Shobi, the son of Nahash of Rabbah of the children of Ammon," coming along with others to David at Mahanaim, with food and refreshments (2Sa 17:27-29). It is possible that this was a son of Nahash, the former king, though it cannot be regarded as at all certain. That an Ammonite, however, should at such a time have so readily proffered his liberality to David is a striking proof that even after the terrible Ammonitish war there still were bosoms among the children of Ammon which stood well affected to the person and the cause of David. SEE SHOBI.

II. A person mentioned once only (2Sa 17:25) in stating the parentage of Amasa, the commander-in-chief of Absalom's army. Amasa is there said to have been the son (perhaps illegitimate) of a certain Ithra, by Abigail, "daughter of Nahash, and sister (Alex. Sept. brother) to Zeruiah." B.C. ante 1023. By the geneaiogy of 1Ch 2:16 it appears that Zeruiah and Abigail were sisters of David and the other children of Jesse. The question then arises, How could Abigail have been at the same time  daughter of Nahash and sister to the children of Jesse? To this four answers may be given:

1. The universal tradition of the rabbins is that Nabash and Jesse were identical (see the citations from the Talmud in Meyer, Seder Olam, 569; also Jerome, Qucest. Hebr. ad loc.). "Nahash," says Solomon Jarchi (in his commentary on 2Sa 17:25), " was Jesse the father of David, because he died without sin, by the counsel of the serpent" (nachash); i.e., by the infirmity of his fallen human nature only.

2. The explanation first put forth by Prof. Stanley (Hist. of the Jewish Church, 2:50), that Nahash was the king of the Ammonites, and that the same woman had first been his wife or concubine — in which capacity she had given birth to Abigail and Zeruiah — and afterwards wife to Jesse, and the mother of his children. In this manner Abigail and Zeruiah would be sisters to David, without being at the same time daughters of Jesse. This has in its favor the guarded statement of 1Ch 2:16 that the two women were not themselves Jesse's children, but sisters of his children; and the improbability (otherwise extreme) of so close a connection between an Israelite and an Ammonitish king is alleviated by Jesse's known descent from a Moabitess, and by the connection which has been shown above to have existed between David and Nahash of Ammon.

3. A third possible explanation is that Nahash was the name, not of Jesse, nor of a former husband of his wife, but of his wife herself. There is nothing in the name to prevent its being borne equally by either sex, and other instances may be quoted of women who are given in the genealogies as the daughters, not of their fathers, but of their mothers: e.g. Mehetabel, daughter of Matred, daughter of Mezahab. Still it seems very improbable that Jesse's wife would be suddenly intruded into the narrative, as she is if this hypothesis be adopted.

4. The most natural supposition under all the circumstances is that Abigail and Zeruiah were sisters of Davild merely on the mother's side: and that the mother. before she became the wife of Jesse. had been married to some person (apparently an Israelite, but otherwise unknown) named Nahash, to whom she had borne Abigail and Zeruiah. This seems to be countenanced by the peculiar manner in which they are mentioned in the genealogy of Chronicles — not as Jesse's daughters, but as David's sisters — as if their relationship to him were what alone entitled them to a place in it.

## Nahath[[@Headword:Nahath]]

             (Hebo Nach'ath, נִחִת, rest. as often), the name of three men.

1. (Sept. Ναχόθ, Gen 36:13; Ναχώθ. ib. Gen 36:17; Ναχέθ, 1Ch 1:37.) The first named of the four sons of Reuel, the son of Esau, and a prince (A.V. "duke") among the Edomites (Gen 36:13; Gen 36:17). B.C. cir. 1890.

2. (Sept. Καινάθ v.r. Κνάθ, Ναάθ) A Kohathite Levite, son of Zophai or Zuph, and ancestor of Samuel the prophet (1Ch 6:26). B.C. cir. 1280. He is the same with TOAH (1Ch 6:34) and TOHU (1Sa 1:1).

3. (Sept. Ναέθ.) A Levite, appointed by Hezekiah one of the overseers of sacred offerings in the Temple under Cononiah and Shimei (2Ch 31:13). B.C. cir. 725.

## Nahavendi, Benjamin Ben-Moses[[@Headword:Nahavendi, Benjamin Ben-Moses]]

             (משה נהונדי בנימין בן), a celebrated Jewish commentator of the Karaite sect, flourished about A.D. 800, and derived his name from his native place, Nahavend, in ancient Media. He not only immortalized his name by effecting a reformation and consolidation in the opinions of his sect, and by being next in importance to Anan, the founder of this sect, but he greatly distingnished himself as an expositor of the Hebrew Scriptures. He wrote (in Hebrew), A Commentary on the Pentateuch, in which he illustrates the Mosaic enactments by copious descriptions of the manners and customs of the East (comp. Pinsker, Likute Kadmonioth, page 72, Appendix): A Commentary on Isaiah, in which he denies the supposed Messianic prophecies (comp. Jephet on Isaiah 53): — A Commentary on the Book of Daniel, in which days (12:12) are made to mean years (comp. Pinsker, ibid. page 32, Appendix; Jephet, at end of Daniel): — A Commentary on the Five Megilloth — the Canticles, Ruth, Esther. Lamentations, and Ecclesiastes — interpreting the first and last of these allegorically. Pinsker (ibid. pages 109-111, Appendix) gives a specimen of this commentary, the MS. of which exists in the Paris library: — A Book of Commands (ספר מצות), in which he propounds the Karaitic mode of explanation of Scripture, in opposition to the Rabbinic expositions: — The Book of Legal Enactments (ס הִדַּינַין), also called בַּנְיָמַין מִשִׂאת, The  Tribute of Benjamin, which treats exclusively of the penal and civil laws of the Mosaic code, printed at Eupatoria. 1834. Besides these exegetical and practical works, Nahavendi seems also to have composed a dogmatic work, which contains speculations about God and creation and the soul. The soul, in his view, has no separate existence, but is only part of the body, and can expect no life and no retribution apart from its bodily connection. God comes into no immediate relation with the world. His creation and providence are all through mediators, second causes, spiritual forces (δυνάμεις), words (λόγοι), angels of various kinds and degrees.

Nahavendi denied that God spoke directly to Moses, or that any word had come to patriarchs or prophets from one too exalted for all human intercourse, alnd would allow no anthropomorphic conceptions of the divine nature. In several minor points of practice he departed from the teaching of Anan, particularly as to the observance of the Sabbath, the killing of the paschal lamb, and the validity of the marriage bond. A lawful marriage, according to Nahavendi, requires more than purchase, contract, and cohabitation; it must have the preliminaries of betrothal, taking home, bridal presents, religious covenant, and the presence of witnesses, to be lawful. That the services which he rendered for the cause of his co- religionists were highly appreciated by them may be seen from the fact that in consequence of his scriptural teaching they discarded the name Ananites, and henceforth called themselves Karaites (קראים), i.e., Scripturalists, or Bene-Mikra (בני מקרא), Baale-Mikra (בעלי מקרא), followers of the Bible, in contradistinction to the Baale ha-Kabala (בעלי הקבלה'), followers of tradition. See Pinsker, Likute Kadmonioth, page 44 sq.; Furst, Bibl. Judaica, 3:15; id. Das Goldene Zeitalter der Karlischen Literatur, Benj. Nuchawendi, in Sabbath-Blatt, 1846, page 86; id. Gesch. d. Kariaerthums, 1:71 sq., 157 sq.; Ginsburg, in Kitto's Cyclop. s.v.; id. The Karaites, their History and Literature; Gratz, Gesch. d. Juden, 5:203 sq., 451 sq., 468 sq.; Jost, Gesch. d. Judenth. u.s. Sekten, 2:344. SEE KARAITES. (B.P.)

## Nahbi[[@Headword:Nahbi]]

             (Heb. Nachbi', נִחְבּי, hidden; Sept. Ναβί v.r. Ναβά; Vulg. Nahabi), the son of Vophsi, of the tribe of Naphtali; one of the twelve spies sent by Moses to explore the land of Canaan (Num 13:14). B.C. 1657.

## Nahor[[@Headword:Nahor]]

             (Heb. Nachor', נָחוֹר, snorting; Sept. and N.T. Ναχώρ: Josephus Ναχώρης; Vulg. Nachor: A.V. " Nachor," Jos 24:2; Luk 3:34), the name of two men.

1. Son of Serug, father of Terah, and grandfather of Abraham (Gen 11:22-25; Luk 3:34). He died at the age of 148 years. B.C. 2174.

2. Grandson of the preceding, being a son of Terah, and brother of Abraham and Haran (Gen 11:26; Jos 24:2). The order of the name of Terah is not improbably inverted in the narrative; in which case Nahor, instead of being younger than Abraham, was really older. B.C. ante 2163. He married Milcah, the daughter of his brother Haran; and when Abraham and Lot migrated to Canaan, Nahor remained behind in the land of his birth, on the eastern side of the Euphrates — the boundary between the Old and the New World of that early age — and gathered his family around him at the sepulchre of his father (Gen 11:27-32; comp. 2Sa 19:37). Coupling this with the statement of Jdt 5:8 and the universal tradition of the East, that Terah's departure from Ur was a relinquishment of false worship, an additional force is given to the mention of "the god of Nahor" (Gen 31:53) as distinct from the God of Abraham's descendants. Two generations later Nahor's family were certainly living at Haran (Gen 28:10; Gen 29:4). Like Jacob, and also like Ishmael, Nahor was the father of twelve sons; and further, as ill the case of Jacob, eight of them were the children of his wife, and four of a concubine, Reumah (Gen 22:21-24). Special care is taken in speaking of the legitimate branch to specify its descent from Milcah — "the son of Milcah, which she bare unto Nahor." It was to this pure and unsullied race that Abraham and Rebekah in turn had recourse for wives for their sons. But with Jacob's flight from Haran the intercourse ceased. The heap of stones which he and "Laban the Syrian" erected on Mount Gilead (Gen 31:46) may be said to have formed at once the tomb of their past connection and the barrier against its continuance. Even at that time a wide variation had taken place not only in their language (Gen 31:47), but, as it would seem, in the Object of their worship. The "God of Nahor" appears as a distinct divinity from the "God of Abraham and the Fear of Isaac" (Gen 31:53). Doubtless this was one of the "other gods" which before  the call of Abraham were worshipped by the family of Terah, whose images were in Rachel's possession during the conference on Gilead, and which had to be discarded before Jacob could go into the presence of the "God of Bethel" (Gen 35:2; comp. 31:13). Henceforward the line of distinction between the two families is most sharply drawn (as in the allusion of Jos 24:2), and the descendants of Nahor confine their communications to their own immediate kindred, or to the members of other non-Israelitish tribes, as in the case of Job the man of Uz, and his friends, Elihu the Buzite of the kindred of Ram, Eliphaz the Temanite, and Bildad the Shuhite. Many centuries later David appears to have come into collision — sometimes friendly, sometimes the reverse — with one or two of the more remote Nahorite tribes. Tibhath, probably identical with Tebah and Maacah. are mentioned in the relation of his wars on the eastern frontier of Israel (1Ch 18:8; 1Ch 19:6); and the mother of Absalom either belonged to or was connected with the latter of the above nations.

No certain traces of the name of Nahor have been recognised in Mesopotamia. Ewald (Geschichte, 1:359) proposes Haditha, a town on the Euphrates just above Hit, and bearing the additional name of el-Naura; also another place, likewise called el-Na'ura, mentioned by some Arabian geographers as lying farther north; and Nachrein, which, however, seems to lie out of Mesopotamia to the east. Others have mentioned Naarda, or Nehardea, a town or district in the neighborhood of the above, celebrated as the site of a college of the Jews (Smith, Dict. of Geogr. s.v. Naarda).

## Nahshon[[@Headword:Nahshon]]

             (Heb. Nachshon', נִחְשׁוֹן, sorcerer; Sept. and N.T. Ναασσών, but Ναασσῶν, Num 1:7; A.V. "Naashon," Exo 6:23; "Naason," Mat 1:4; Luk 3:32), the son of Aminadab, and prince of the children of Judah (as he is styled in the genealogy of Judah, 1Ch 2:10) at the time of the first numbering in the wilderness (Exo 6:23; Num 1:7, etc.). B.C. 1657. His sister, Elisheba, was wife to Aaron, and his son, Salmon, was husband to Rahab after the taking of Jericho. From Elisheba being described as "sister of Naashon," we may infer that he was a person of considerable note and dignity, which his appointment as one of the twelve princes who assisted Moses and Aaron in taking the census, and who were all "renowned of the congregation,... heads of thousands in Israel," shows him to have been. No less conspicuous for high rank and position does he appear in Num 2:3; Num 7:12; Num 10:14, where, in the encampment, in the offerings of the princes, and in the order of march, the first place is assigned to him as captain of the host of Judah. Indeed, on these three last-named occasions he appears as the first man in the state next to Moses and Aaron, whereas at the census he comes after the chiefs of the tribes of Reuben and Simeon. Nahshon died in the wilderness, according to Num 26:64-65, but no further particulars of his life are given. In the N.T. he occurs twice, viz. in Mat 1:4, and Luk 3:32, in the genealogy of Christ, where his lineage in the preceding and following descents is evidently copied from Rth 4:18-20; 1Ch 2:10-12.

## Nahum[[@Headword:Nahum]]

             (Heb. Nachumn, נִחוּם, consolation; a name likewise found as נחםin the Phoenician inscriptions, [Gesenius, Monun. Pheen. pages 134, 137]; and in the form Νάουμος in a Greek inscription given by Bockh, Coap. Inscr. 4:3; Sept. Ναούμ; comp. Luk 3:25), the seventh of the minor prophets, according to the arrangement of both the Hebrew and Greek. (In this and the following article we give a copious exposition of all the topics of interest relating to the whole subject). Of the author himself we have no more knowledge than is afforded us by the scanty title of his book, "the book of the vision of Nahum the Elkoshite," which gives no indication whatever of his date, and leaves his origin obscure. The site of Elkosk, his native place, is disputed, some placing it in Galilee, with Jerome, who was shown the ruins by his guide (Prcem. in Nah.); so Cyril (ad loc.). Capernaum, literally "village of Nahum," is supposed to have derived its name from the prophet. Schwarz (Descr. of Pal. page 188) mentions a Kefar Tanchum, or Nachum, close on Chinnereth, and two and a half English miles north of Tiberias. "They point out there the graves of Nahum the prophet, of rabbis Tanchum and Tanchuma, who all repose there, and through these the ancient position of the village is easily known." Others (after Assemani, Bibl. Orient. 1:525; 3:352) locate Nahum's birthplace in Assyria, where the tomb of the prophet is still visited as a sacred spot by Jews from all parts. Benjamin of Tudela (page 53 Heb. text, ed. Asher) thus briefly alludes to it: "And in the city of Asshur (Mosul) is the synagogue of Obadiah, and the synagogue of Jonah the son of Amittai, and the synagogue of Nahum the Elkoshite." SEE ELKOSH.

Mr. Layard, who visited the place, says (Nineveh, 1:197), "It is held in great reverence by Mohammedans and Christians, but especially by Jews, who keep the  building — a modern one — in repair. The tomb is a simple plaster box, covered with green cloth, and standing at the upper end of a large chamber. There are no inscriptions nor fragments of any antiquity about the place; and I am not aware in what the tradition originated, nor how long it has attached to the village of Alkosh." Gesenius regards both the above locations of Elkosh as very doubtful (Thesaurus, s.v.). Those who maintain the latter site assume that the prophet's parents were carried into captivity by Tiglath-pileser, and planted, with other exile colonists, in the province of Assyria, the modern Kurdistan, and that the prophet was born at the village of Alkush, on the east bank of the Tigris, a few miles north of Mosul. (So Eichhorn, Einl. 4:390; Ritter, Erdk. 9:742; and others.) Ewald is of opinion that the prophecy was written there at a time when Nineveh was threatened from without. Against this it may be urged that it does not appear that the exiles were carried into the province of Assyria proper, but into the newly-conquered districts, suchl as Mesopotamia, Babylonia, or Media. The arguments in favor of an Assyrian locality for the prophet are supported by the occurrence. of what are presumed to be Assyrian words: הֻצִּב, 2:8; טִפְסְרִיַךְ מַנְּזָיִיַךְ, 17; and the strange form מִלְאָכֵכֵה in Nahum 2:14, which is supposed to indicate a foreign influence. In addition to this is the interrial evidence supplied by the vivid description of Nineveh, of whose splendors it is contended Nahum must have been an eye-witness; but Hitzig justly observes that these descriptions display merely a lively imagination, and such knowledge of a renowned city as might be possessed by any one in Anterior Asia. The Assyrian warriors were no strangers in Palestine, and that there was sufficient intercourse between the two countries is rendered probable by the history of the prophet Jonah. There is nothing in the prophecy of Nahum to indicate that it was written in the immediate neighborhood of Nineveh, and in filll view of the scenes which are depicted, nor is the language that of an exile in an: enemy's country. No allusion is made to the captivity; while, on the other hand, the imagery is such as would be natural to an inhabitant of Palestine (Nah 1:4), to whom the rich pastures of Bashan, the vineyards of Carmel, and the blossoms of Lebanon were emblems of all that was luxuriant and fertile. The language employed in Nah 1:15 and Nah 2:2 is appropriate to one who wrote for his countrymen in their native land. In fact, the sole origin of the theory that Nahum flourished in Assyria is the name of the village Alkush, which contains his supposed tomb, and from its similarity to Elkosh was apparently selected by mediaeval tradition as a shrine for pilgrims, with as little probability to  recommend it as exists in the case of Obadiah and Jephthah, whose burial- places are still shown in the same neighborhood. This supposition is more reasonable than another which has been adopted in order to account for the existence of Nahum's tomb at a place the name of which so closely resembles that of his native town. Alkush, it is suggested, was founded by the Israelitish exiles, and so named by them in memory of Elkosh in their own country. Tradition, as usual, has usurped the province of history. According to pseudo-Epiphanius (De Vitis Proph. in Opp. 2:247), Nahum was of the tribe of Simeon, "from Elaesei, beyond the Jordan, at Begabar (Βηγαβάρ; Chron. Pasch. 150 B. Βηταβαρή)," or Bethabara, where he died in peace and was buried. In the Roman Martyrology the 1st of December is consecrated to his memory. For the period in which he lived, see the discussion below as to the date of his writing.

## Nahum Of Gimso[[@Headword:Nahum Of Gimso]]

             (the present Jimzu, near Lydda), a rabbi noted for his great exegetical knowledge, was a disciple of Jochanan ben-Zachai (q.v.), and one of the most prominent Tanaite teachers. He had a school of his own, and is reported as the hero of many wonderful adventures, and even the name of his native place was haguadically interpreted as having been his usual exclamation: "This also intends to benefit" (garn-su l'-toba). He was severely tried, and, with rabbinical resignation, he viewed his trials as so many consequences of his own hardness and unkindness. Many stories regarding his personal history are afloat. Thius the following extravagant story is told of him: On one occasion he carried to the house of his father- in-law some valuable presents. A poor person asked him for assistance while he was engaged unloading the beasts which had carried the rich burden. Nahulm bade him wait; but before he was at leisure to attend to him, the person who asked his help had sunk down from want and exhaustion. In grief for an unkindness which had caused the poor man's death, he invoked blindness upon his eyes, and paralysis upon his hands and feet. These imprecations were soon verified, and Nahum gladly suffered in order to expiate, as he thought, his sin. Accordingly, when his pupils, at the sight of his sufferings, exclaimed, "Alas! that we see thee in such suffering," he replied, "Nay, rather, alas! if ye did not see me so suffering." In theology, Nahum was distinguished as an original thinker, and followed Hillel's (q.v.) method of Biblical interpretation. The latter had laid down a number of rules, the so-called ז מדות (seven rules), according to which the meaning of the text was to be ascertained. To these exegetical principles Nahum added another canon, important in the development of Rabbinism, called "the rule of extension and restriction" (Ribbuj u-mi'ut), according to which certain articles and prepositions in the text were now stated to serve not only a grammatical purpose, but also to indicate that the obvious meaning of the text required either to be enlarged or else restricted. This rule, which, as will be readily conceived, opened a wide door to fanciful interpretation, was generally adopted, but found also opponents, especially in Nechuajah ben Ha-Kanah (q.v.). See Gratz,  Gesch. d. Juden (Leipsic, 1866), 4:21 sq.; Jost, Gesch. d. Juden. u.s. Sektesl, 2:26-89; Edersheim, History of the Jews (Edinburgh, 1857), page 157 sq.; Frankel, Hodegetica in Mishnam (Leipsic, 1859), page 99. (B.P.).

## Nahum, Book Of[[@Headword:Nahum, Book Of]]

             The same uncertainty and dispute have prevailed on many points affectiing the prophecy as have been detailed above respecting the prophet.

1. Place of Writinrg. — This largely depends upon the location of his birthplace. Dr. Davidson, in his Introduction to the Old Testamnet, confesses that the testimonies in favor of the Galilaean authorship are older and better; but still prefers to think that Nahum was an Assyrian by residence, "because the analogy of prophecy and internal phenomena favor this opinion." But Prof. Stahelin justly remarks that the absence of all reference in the prophecy to the Hebrew exiles in Assyria, among whom the prophet is supposed, on this hypothesis, to have been born and brought up, is an "internal phenomenon" which is quite decisive against the supposition; and with regard to the alleged "analogy of prophecy" being opposed to the idea that a prophet living so far from Nineveh as Galilee could utter predictions of so much circumstantiality against it, it is hard to see how such a statement can be reconciled with such circumstantial prophecies as those directed against Babylon by Isaiah and other certainly Palestinian prophets.

2. Date of the Prophecy. — This is even more uncertain than its place of writing. In the Seder Olam Rabba (page 55, ed. Meyer) Nahum is made contemporary with Joel and Habakkuk in the reign of Manasseh. Syncellus (Chron. Page 201 d) places him with Hosea, Amos, and Jonah in the reign of Joash king of Israel, more than a century earlier; while according to  Eutychius (Ant. page 252) he was contemporary with Haggai, Zechariah, and Malachi, and prophesied in the fifth year after the destruction of Jerusalem. Josephus (Ant. 9:11, 3) mentions him as living in the latter part of the reign of Jotham. "About this time was a certain prophet, Nahum by name; who, prophesying concerning the downfall of Assyrians and of Nineveh, said thus," etc.; to which he adds, "and all that was foretold concerning Nineveh came to pass after one hundred and fifteen years." From this Carpzov concluded that Nahum prophesied in the beginning of the reign of Ahaz, about B.C. 742. Modern writers are divided iou their suffrages. Bertholdt thinks it probable that the prophet escaped into Judah when the ten tribes were carried captive, and wrote in the reign of Hezekiah. Keil (Lehrb. d. Einl. in d. A.T.) places him in the latter half of Hezekiah's reign, after the invasion of Sennacherib. Vitringa (Typ. Doctr. proph. page 37) was of the like opinion, and the same view is taken by De Wette (Einl. page 328), who suggests that the rebellion of the Medes against the Assyrians (B.C. 710), and the election of their own king in the person of Deioces, may have been present to the prophet's mind. But the history of Deioces and his very existence are now generally believed to be mythical. This period also is adopted by Knobel (Prophet. 2:207, etc.) as the date of the prophecy. He was guided to his conclusion by the same supposed facts, and the destruction of No Ammon. or Thebes, of Upper Egypt, which he believed was effected by the Assyrian monarch Sargon (B.C. 717-715), and is referred to by Nahum (Nah 3:8) as a recent event. In this case the prophet would be a younger contemporary of Isaiah (comp. Isa 20:1). Ewald, again, conceives that the siege of Nineveh by the Median king Phraortes (B.C. 630-625) may have suggested Nahum's prophecy of its destruction. The existence of Phraortes at the period to which he is assigned is now believed to be an anachronism. SEE MEDES.

Junius and Tremellius select the last years of Josiah as the period at which Nahum prophesied; but at this time not Nineveh, but Babylon, was the object of alarm to the Hebrews. The arguments by which Strauss (Nahumi de Nino Vaticinium, prol. c. 1, 3) endeavors to prove that the prophecy belongs to the time at which Manasseh was in captivity at Babylon, that is, between the vears 680 and 667 B.C., are not conivincing. Assuming that the position which Nahum occupies in the canon between Micah and Habakkuk supplies, as the limits of his prophetical career, the reigns 6tf Hezekiah and Josiah, he endeavors to show from certain apparent resemblances to the writings of the older prophets — Joel, Jonah, and Isaiah — that Nahum must have been familiar with their writinrgs, and  consequently later in point of time than any of them. But a careful examination of the passages by which this argument is maintained will show that the phrases and turns of expression upon which the resemblance is supposed to rest are in no way remarkable or characteristic, and might have been freely used by any one familiar with Oriental metaphor and imagery without incurring the charge of plagiarism. Two exceptions are Nah 2:10, where a striking expression is used which only occurs besides in Joe 2:6, and Nah 1:15 (Heb 2:1), the first clause of which is nearly word for word the same as that of Isa 52:7. But these passages, by themselves, would equally prove that Nahum was anterior both to Joel and Isaiah, and that his diction was copied by them. Other references which are supposed to indicate imitations of older writers, or, at least, familiarity with. their writings, are Nah 1:3 compared with Jon 4:2; Nah 1:13 with Isa 10:27; Nah 3:10 with Isa 13:16; Nah 2:2 [1 ] with Isa 24:1; Nah 3:5 with Isa 47:2-3; and Nah 3:7 with Isa 51:19. For the purpose of showing that Nahum preceded Jeremiah, Strauss quotes other passages in which the later prophet is believed to have had in his mind expressions of his predecessor with which he was familiar. The most striking of these are Jer 10:19 compared with Nah 3:19; Jer 13:26 with Nah 3:5; Jer 51:30 with Nah 3:13. Words which are assumed by the same commentator to be peculiar to the times of Isaiah are appealed to. by him as evidences of the date of the prophecy. But the only examples which he quotes prove nothing: שֶׁטֶ, sheteph (Nah 1:8, A.V. "flood"), occurs in Job, the Psalms, and in Proverbs, but not once in Isaiah; and מְצוּרָה, mtsmi dah (Nah 2:1 [2], A.V. "munition"), is found only once in Isaiah, though it occurs frequently in the Chronicles, and is not a word likely to be uncommon or peculiar, so that nothing can be inferred from it. Besides, all this would be as appropriate to the times of Hezekiah as to those of Manasseh. That the prophecy was written before the final downfall of Nineveh, and its capture by the Medes and Chald(eans (cir. B.C. 625), will be admitted.

The allusions to the Assyrian power imply that this was still unbroken (Nah 1:12; Nah 3:15-17). The glory of the kingdom was at its brightest in the reign of Esarhaddon (B.C. 680-660), who for thirteen vears made Babylon the seat of the empire; and this fact would incline us to fix the date of' Nahum rather in the reign of his father Sennacherib. for Nineveh alone is contemplated in the destruction threatened to the Assyrian power, and no hint is given that its importance  in the kingdom was diminished, as it necessarily would be, by the establishment of another capital. That Palestine was suffering from the effects of Assyrian invasion at the time of Nahum's writing seems probable from the allusions in Nah 1:11-13; Nah 2:2; and the vivid description of the Assyrian armament in Nah 2:3-4. At such a time the prophecy would be appropriate; and if Nah 1:14 refers to the death of Sennacherib in the house of Nisroch, it must have been written before that event. The capture of No Ammon, or Thebes, has not been identified with anything like certainty. It is referred to as of recent occurrence, and it has been conjectured with probability that it was sacked by Sargon in the invasion of Egypt alluded to in Isa 20:1. These circumstances seem to determine the fourteenth vear of Hezekiah (B.C. 712) as the period before which the prophecy of Nahum could not have been written. The condition of Assyria in the reign of Sennacherib would correspond with the'state of things implied in the prophecy; and it is on all qccounts most probable that Nahum flourished in the latter half of the reign of Hezekiah, and wrote his prophecy soon after the date above mentioned, either in Jerusalem or its neighborhood, where the echo still lingered of "the rattling of the wheels, and of the prancing horses, and of the jumping chariots" of the Assyrian host, and "the flame of the sword and lightning of the spear" still flashed in the memory of the beleaguered citizens. The arguments in favor of this date, adduced by Eichhorn (in his Einleit.), supporting the same conclusion reached by Vitringa (Typus Doctrt. Proph. page 37), have not been overthrown by Davidson in his late Introd. to the O.T.; and it may therefore be regarded as measurably acquiesced in by the majority of modern critics.

As to the above attempt to fix the date of Nahum's prophecy by comparing parts of it with similar passages in the writings of Isaiah (viz., Nah 3:5 with Isa 47:2-3; Nah 3:7; Nah 3:10 with Isa 51:19 sq.; Nah 2:1 with Isa 52:1; Isa 52:7; Nah 2:3 with Isa 52:8), the resemblance between these passages, it is alleged, is so close that the one writer must have had the other before him when composing his own oracles; and as it is assumed that Nahum was the copier, and as Isaiah's writing must be placed in the latter part of the reign of Hezekiah, it is concluded that Nahum must have written towards the close of that reign or early in the following. But allowing the similarity of the passages, everything else in this argument is mere assumption, any part of which may be reversed with equal probability; and accordingly we find that while Keil  and Otto Strauss hold Nahum for the borrower, Delitzsch and Nagelsbach attribute this to Isaiah. The supposed allusion to Sennacherib's invasion in 1:14 has been thought to find support from the words אָשַׂים קַבְרֶךָ, which, joined as the accents direct with what precedes, may be rendered, "I will make it [the house of thy gods] thy grave," and may be viewed as referring to the slaughter of Sennacherib in the temple of his deity (Isa 37:38). But to this much weight cannot be attached; for, on the one hand, the rendering in the A.V. is quite as likely to be the correct one as that suggested, and, on the other, it by no means follows that when a man's grave is said to be made in any place it means that in that place he is to be murdered.

The results of the above discussion may be briefly summed up thums: that Nahum was a native of Galilee; that upon the invasion and deportation of the ten tribes he escaped into the territory of Judah, and probably took up his residence in Jerusalem, where he witnessed the siege of the city by Sennacherib, and the destruction of the Assyrian host, in the reign of Hezekiah; and that probably soon after that memorable event, which proved "the beginning of the end" of the Assyrian power, and taking occasion from it, the Spirit of prophecy chose him to be the instrumnent of predicting the final and complete overthrow of Nineveh and her empire-an empire which had been built up by violence and cruel oppression. and which was justly doomed to perish by the extremities of fire and sword. Nahum was a contemporary of Isaiah and Micah.

3. Contents. – As the title "the burden of Nineveh" imports, the prophecy of Nahum is directed against that proud city, and falls into three parts. The first

(1) contains the introduction (1-10) and the theme of the prophet's oracle (11-14). The second

(2) sets forth the calamity which should come upon the Assyrian empire. The third

(3) recapitulates the reasons for thei judgments that should be thus inflicted, and announces the certainty of their coming. The whole forns one continuous composition. There is no ground for the opinion which some (Huet, Kalinsky, Bertholdt) have maintained that the three parts of the book were produced at different times.  To descend to details, the prophecy commences with a declaration of the character of Jehovah, "a God jealous and avenging," as exhibited in his dealings with his enemies, and the swift and terrible vengeance with which he pursues them (Nah 1:2-6),while to those that trust in him he is "good, a stronghold in the day of trouble" (Nah 1:7), in contrast with the 'verwhelming flood which shall sweep away his foes (Nah 1:8). The language of the prophet now becomes more special, and points to the destruction which awaited the hosts of Assyria who had jutst gone up out of Judah (Nah 1:9-11). In the verses that follow the intention of Jehovah is still more fully declared, and addressed first to Judah (Nah 1:12-13), and then to the monarch of Assyria (Nah 1:14). And now the vision grows more distinct. The messenger of glad tidings, the news of Nineveh's downfall, treads the mountains that were round about Jerusalem (Nah 1:15), and proclaims to Judah the accomplishment of her vows. But round the doomed city gather the destroying armies; "the breaker in pieces" has gone up, and Jehovah musters his hosts to the battle to avenge his people (Nah 2:1-2). The prophet's mind in vision sees the burnished bronze shields of the scarlet- clad warriors of the besieging army, the flashing steel scythes of their war- chariots as they are drawn up in battle array, and the quivering cypress- shafts of their spears (Nah 2:3).

The Assyrians hasten to the defence: their chariots rush madly through the streets. and run to and fro like the lightning in the broad ways, which glare with their bright armor like torches. But a panic has seized their mighty ones; their ranks are broken as they march, and they hurry to the wall only to see the covered battering- rams of the besiegers ready for the attack (Nah 2:4-5). The crisis hastens on with terrible rapidity. The river-gates are broken in, and the royal palace is in the hands of the victors (Nah 2:6). And then comes the end; the city is taken and carried captive, and her maidens "moan as with the voice of doves," beating their breasts with sorrow (Nah 2:7). The flight becomes general, and the leaders in vain endeavor to stem the torrent of fugitives (Nah 2:8). The wealth of the city and its accumulated treasures become the spoil of the captors, and the conquered suffer all the horrors that follow the assault and storm (Nah 2:9-10). Over the charred and blackened ruins the prophet, as the mouthpiece of Jehovah, exclaims in triumph, "Where is the lair of the lions, the feeding place of the yomung lions, where walked lion,lioness, lion's whelp, and none made [them] afraid?" (Nah 2:11-12). In reverse of this the downfall of Nineveh was certain, for "behold! I am against thee, saith  Jehovah of Hosts" (Nah 2:13). The vision ends, and the prophet, recalled from the scenes of the future to the realities of the present, collects himself, as it were. for one final outburst of withering denlunciation against the Assyrian city, not now threatened by her Median and Chaldaean conquerors, but in the fuill tide of prosperity, the oppressor and corrupter of nations. Mingled with this woe there is no touch of sadness or compassion for her fate; she will fall unpitied and unlamented, and with terrible calmness the prophet pronounces her final doom: "All that hear the bruit of thee shall clap the hands over thee; for upon whom has not thy wickedness passed continually?" (Nah 3:19).

4. The genuineness of this prophecy has never been called in question. The words in the inscription, ניניה מטא, have been subjected to suspicion by some on the ground that, as the proper commencement of the writing follows, they are probably a later addon; but, as Hasvernick remarks, there is nothing unfit in the arrangement which makes the announcement of the subject precede the announcement of the author, and therefore nothing improbable in the supposition that both parts of the inscription came from the same penthat of the author.

5. Style. — As a poet, Nahum occupies a high place in the first rank of Hebrew literature. In proof of this it is only necessary to refer to the opening verses of his prophecy (Nah 1:2-6), and to the magnificent description of the siege and destruction of Nineveh in chapter 2. His style is clear and uninvolved, though pregnant and forcible; his diction sonorous and rhythmical, the words re-echoing to the sense (comp. Nah 2:4; Nah 3:3). According to Eichhorn, the most striking characteristic of his style is the power of representing several phases of an idea in the briefest sentences, as in his description of God, the conquest of Nineveh, and the destruction of No Ammon. "The variety in his manner of presenting ideas discovers much poetic talent in the prophet. The reader of taste and sensibility will be affected by the entire structure of the poem, by the agreeable manner in which the ideas are brought forward, by the flexibility of the expressions, the roundness of his turns, the exquisite outline of his figures, by the strength and delicacy, and the expression of sympathy and greatness, which diffuse themselves over the whole subject."

Some words and forms of words are almost peculiar to Nahum; as, for example, שְׂעָרָה for סְעָרָה, in Nah 1:3, occurs only besides in Job 9:17; קִנּוֹא for, קִנָּא in Nah 1:2, is found only in Jos 24:19; תְּכוּנָה, Nah 2:9 [10], is only found in Job 23:3, and not in the same sense; דֹּהֵי, in Nah 3:2, is only found in Jdg 5:22; פֶּלָדוֹת and רָעִל, Nah 2:3 [4], נָהִג, Nah 2:7 [8], בּוּקָהand מְבוּקָה, Nah 2:10 [11], מַנְּזָרַים, Nah 3:1, and כֵּהָה, Nah 3:19, do not occur elsewhere. The unusual form of the pronominal suffix in מִלְאָכֵכֵה, Nah 2:13 [14], נָפשׁוּfor נָפצֹוּ. Nah 3:18, are peculiar to Nahum; מִעִר, Nah 3:5, is also found in 1Ki 7:36; גּוֹבִי, Nah 3:17, occurs besides only in Amos 7; and the foreign word טִפְסִר, Nah 3:17, in the slightly different form טַפְסִר, is found only in Jer 2:27.

6. Confirmation by History. — We should expect a prophecy so entirely occupied with the overthrow of Nineveh to admit of frequent and useful illustration from the recent literature of the Assyrian monuments. And our expectation is not disappointed. One of Nahum's latest commentators, Dr. Otto Strauss, has made large use of this newly-opened source in his work, published in 1853, Nahumi de Nino Vaticinium explicazit, ex Assyriis Monumentis illustravit, etc. His prolegomena, especially in the chapters "De rebus Assyriorum" and "De indole Vaticinii," are full of new and valuable matter; and in his commentary he frequently quotes and applies to the elucidation of the text the writings of Botta, Layard, Rawlinson, and Bonomi, and thus fully vindicates the truth of a remark made by the lastnamed authuor that in the sculptures of Khorsabad and Nimrud "we possess an authentic contemporary commentary upon the prophecies." See also Vanlce Smith, Prophecies relating to Nineveh (Lond. 1857); Breitencicher, Nineve and Nahum (Munich, 1861). The predictions of the prophet have been remarkably fulfilled. The city of Nineveh was destroyed about 607 or 606 B.C., or about a century after the prophec of' Nahum was uttered. The recent researches of Dr. Lavard in the ruins of Nineveh throw a striking light upon the prophecy of Nahum, denouncing, nearly 2500 years ago, the fall of Nineveh. We can but glance at a few of these, and compare them with the words of the prophet. The "recently uncovered pavement at the gateway, marked with the rlts of the chariot wheels," tallies exactly with Nah 3:2, where the prophetic vision presents the man of God, rapt into future times, "the noise of the whip. and the noise of the rattling of the wheels and of the prancing horses, and of the bounding warchariots." The "ivory ornaments, the metal bowls, vases, and saucers, most beautifully embossed and engraved, denoting by the style of sculpture  a very advanced stage of civilization," tally with the prophet's description of the "store and glory of the pleasant furniture" (Nah 2:9). The "buried city and its ornamental remnants, fragile with rust," and their destination in their mutilated condition to the museums of modern nations, recall Nah 3:6; Nah 1:14 : "I will cast my filth upon thee;" "I will make thy grave; I will set thee as a gazing-stock." SEE NINEVEH.

7. Commentaries. — The following are the special exegetical helps on this prophecy alone: Theophylact, Commentaria (in Opp. volume 4); Julian of Toledo, Cormmentarius (in the Bibl. Max. Patr. volume 12); Bibliander, Exegesis (Tigur. 1534, 8vo); Luther, Enarratio (in Opp. 4:475; also in German, ed. Agricola, 1555); De la Huerga, Commentarius (Lugd. 1558, 1561, 8vo); Chvtrasus, Explicatio (Viteberg. 1565, 8vo; also in Opp. 2:341); Selnecker, Auslegung [includ. Jon. and Hab.] (Leips. 1567, 4to); Pintus, Commentarius [includ. Dan. and Lam.] (Corimb. 1582; Colon. 1582, 8vo; Ven. 1583, 4to; Aultun, 1595, 8vo; also in Opp.); Drusius, Lectiones [ includ. Hab. etc.] (Lugd. 1595, 8vo); Gesner, Expositio (Vitemb. 1604, 8vo); Crocius, Commentarius (Brem. 1620, 1627, 12mo); Tarnovius, Conmmentarius (Rost. 1623, 4to); De Quiros, Conmmentarii [includ. Mal.] (Hispali, 1623, fol.; Lugd. 1623, 4to); Ursinus, lHypomnematca [includ. Obad.] (Francf. 1652, 8vo); Hafenreffer, Commnentarius [includ. Hab.] (Stuttg. 1663, 4to); Abarbanel, Commentarius, ed. Sprecher (Helnst. 1703, 4to); Aben-Ezra, Comment. (Heb. and Lat., ed. Lund, Upsal. 1705, 4to; Lat. only, ed. Stenhagen, Upsal. 1705, 8vo); Van Hoeke, Explicatio [includ. five other minor proph.] (Ludg. Bat. 1709, 4to; also in Germ., Frkf. and Lpz. 1710, 4to) ; Wiild, Meditationes (Francf. 1712, 4to); Kalinsky, Observationes (Vratislav, 1748, 4to); Lessing, Observationes [includ. Jon.] (Chemnitz, 1780, 8vo); Conz, Erkllrung (in Staudlin's Beitrige, Stuttg. 1786, page 72 sq.); Agrell, Observationes (Upsal. 1788, 4to); Wahl, Uebersetz. (in his lagazin [Halle, 1790], 3:62 sq.); Grimm, Erklarung (Diisseld. 1790, 8vo; Greve, Interpretatio [includ. Hab.] (Amst. 1793, 4to); Svanborg, Nota (Upsal. 1806, 4to); Frahn, Curae (Rost. 1807, 4to); Neumann, Anmerk. (Bresl. 1808, 8vo); Middeldorpf, Uebersetz., with Anmerk. by (Gurlitt (Hamb. 1808, 8vo); Kreenan, Expositio (Hardev. 1808, 4to); Bjorn. Vatic. Nah. [includ. Lam.] (Hafn. 1814, 8vo); Justi, Erlaut. (Lpz. 1820, 8vo); Schroder, HaRfenklange [includ. Joel and Hab.] (Hildesh. 1827, 8vo); Rosenmuiller, Scholia (Lips. 1827, 8vo); Philippson, Uebers. [includ. Hos. etc.] (Halle, 1828, 8vo); Hilemann, Illustratio (Lips. 1842, 8vo); Edwards,  Notes (in the Biblioth. Sacra, 1848, page 551 sq.); Strauss, Nineve, etc. (in Lat., Lps. 1853; in Germ. ib. 1858, 8vo); Breiteneicher, Nineve und Nah. (Munich, 1861, 8vo); Reinke, Aelt. Fersion. (Munich, 1867, 8vo). SEE PROPHETS, MINOR.

## Naiads[[@Headword:Naiads]]

             (from Gr. νάειν, to swim) is the name of the nymphs who figure in Greek and Roman mythology. They presided over fresh waters, and were supposed to inspire those who drank of them with oracular powers and the gift of poetry. They could also restore sick persons to lheal ih. They are represented in works of art as beautiful maidens, hall draped, with loh.g hair.

## Naidus[[@Headword:Naidus]]

             (Ναϊvδος, Vulg. Raanas), one of the priests, the "sons" of Pahath-Moab. who had taken foreign wives after the captivity (1Es 9:31); evidently the BENAIAH SEE BENAIAH (q.v.) of the Heb. text (Ezr 10:30).

## Naigon, Jacques Andre[[@Headword:Naigon, Jacques Andre]]

             a modern French infidel of note, was born at Paris or at Dijon in 1738. He was intended to be an artist, either painter or sculptor, and was afforded all the opportunities to secure him distinction in his profession. But brought in contact with the eminent philosophers of his time, especially with Diderot and Holbach, Naigon was inspired with a love for study, and he soon began to write for the public, at first ulnder a nom-de-plume, and later under his own signature, and ably defended his friends from the severe and just attacks of the theological and critical world. He was himself inclined to accept a more substantial philosophy than Diderot and Holbach taught, but by his defence of these wild thinkers he was led away, until he taught and thought as they did. Thus in his Theologie Portative (Lond. and Amsterd. 1768, 12mo) he defines the soul as an unknown substance, which in a certain way controls our body, but which we can never definitely know. Spirituality he defines as an occult quality, invented by Plato, perfected by Des Cartes, and changed into an article of faith by the theologians. Immortality is not much better treated: "It is essential for the Cihurch that our soul be immortal; as without it we could not very well find employment for the ministers in churches — it would force the clergy to bankruptcy." In the same manner he treats the doctrine of Free Will. and all other theological dogmas. Engaged as editor on the philosophical portion of the  EIncyclopedie Methodique (Dictionnaire des philosophes anciens et modernes [Par. 1791-94, 3 volumes, 8vo]), he there incorporated his views, and laid down doctrines clearly evincing a philosophy of fatalism, materialism, and even atheism. He entered the political life, but was not as notably successful. He died February 28, 1810. His works are largely collections of ancient philosophers. He also edited the writings of his friends Diderot and Holbach; and assisted in an edition of Rousseau's and Montaigne's works. See Damiron, Memoires pour servir a l'histoire de la Philosophie au dix-huitieme siecle, volume 2, part 8; Dictionnaire des Sciences philosophiques, volume 4, s.v. (J.H.W.)

## Naiim[[@Headword:Naiim]]

             (Gr. Ναούμ, for the Heb. Nahum, q.v.), the son of Esli and father of Amos, in the maternal ancestry of Christ (Luk 3:25); apparently the same with JOHANAN SEE JOHANAN (q.v.), the son of Elioenai (1Ch 3:24). SEE GENEALOGY OF CHRIST.

## Nail[[@Headword:Nail]]

             [for fastening] is the rendering of two Heb. words in the A.V.

1. יָתֵד, yathid (from piercing), which usually denotes a (wooden) peg, pin, or nail (of any material), as driven into a wall (Eze 15:3; Isa 22:25); and more especially a tent-pin driven into the earth by a mallet to fasten the tent (Exo 27:19; Exo 35:18; Exo 38:31; Isa 33:20; Isa 54:2). It was one of these pins which Jael used in fastening to the ground the temples of Sisera (Jdg 4:21-22). Hence to drive a pin or to fasten a nail presents among the Hebrews an image of a fixed dwelling, a firm and stable abode (Isa 22:23). This image is still frequent among the Arabs (see Marac. page 597; Beidav. Apud Salium, page 518). SEE TENT.

In the passages in Exodus these tabernaclepins are said to have been of copper (see Lightfoot. Spicil. in Exodus § 42; Joseph. Ant. 5:5, 4); in Judges the material is not mentioned; we should most naturallv think of some metal, yet the Sept. uses πάσσαλον, which suggests that it was a wooden pin. A pin or nail is also, by a further application of the metaphor, applied to a prince, on whom the care and welfare of the state depends (Zecheriah 10:4), where the term פַּנָּה, corner-stone, is applied to the same person denoted by the word "nail." So also Ezr 9:8. All these allusions refer to large nails, or pins, or cramps, used in applications requiring great strength. See Thdmson, Land and Book, 3:149.

2. מִסְמֵר, masmer' (a point, only in the plur.; also מִסְמְרוֹת, Jer 10:4; מַסְמְרַים, 1Ch 22:3; מִסְמְרַים, Isa 41:7), is applied to ordinary and ornamental nails. There is in Ecc 12:11 a very significant proverbial application, "The words of the wise are as nails fastened," etc.; that is, "they sink deep into the heart of man." In this  passage the figure is generally understood to refer to nails driven into a wall, but which Ginsburg understands of the tent-pins above mentioned, whose use for holding fast is contrasted with the use of goads for driving cattle forward, the entire verse in his opinion having reference to pastoral life. The golden nails of the Temple are denoted by this word. We are told that David prepared iron for the nails to be used in the Temple; and as the holy of holies was plated with gold, the nails also for fastening the plates were probably of gold. Their weight is said to have been fifty shekels, equal to twenty-five ounces, a weight obviously so much too small, unless mere gilding be supposed, for the total weight required, that the Sept. and Vulg. render it as expressing that of each nail, which is equally excessive. To remedly this difficulty, Thenius suggests reading five hundred for fifty shekels (1Ch 22:3; 2Ch 3:9; Bertheau, On Chronicles, in Kuazgef. Handb.).

"Nail," Vulg. palus, is the rendering of πάσσαλος in Sir 27:2. In the N.T. we have ἣλος and προσηλόω in speaking of the nails of the Cross (Joh 20:25; Col 2:14). SEE CROSS.

## Nail (2)[[@Headword:Nail (2)]]

             [of the finger], צַפֹּרֶן, tsippo'ren, so called from scraping), occurs in Deu 21:12, in connection with the verb עָשָׂה, 'asch, "to make" (Sept. περιονυχίζω, Vulg. circusmcido, A.V. "pare," but in marg. "dress," "suffer to grow"), which Gesenius explains "make neat." Much controversy has arisen on the meaning of this passage; one set of interpreters, including Josephus and Philo, regarding the action as indicative of mourning, while others refer it to the deposition of mourning. Some, who would thus belong to the latter class, refer it to the practice of staining the nails with hennia. The word asah, "make," is used both of" dressing," i.e., making clean-the feet, and also of "trimming," i.e., combing and making neat the beard, in the case of Mephibosheth (2Sa 19:24). It seems, therefore, on the whole to mean "make suitable" to the particular purpose intended, whatever that may be; unless, as Gesenius thinks, the passage refers to the completion of the female captive's month of seclusion, that purpose is evidently one of mourning — a month's mourning interposed for the purpose of preventing on the one hand too hasty an approach on the part of the captor, and on the other too sudden a shock to natural feeling il the captive. Following this line of interpretation, the command will stand thus: The captive is to lay aside the "raiment of her  captivity," viz. her ordinary dress in which she had been taken captive, and she is to remain in mourning retirement for a month with hair shortened and nails made suitable to the same purpose, thus presenting an appearance of woe to which the nails untrimmed and shortened hair would seem each in their wav most suitable (see Job 1:20). If, on the other hand, we suppose that the shaving the head, etc., indicate the time of retirement completed, we must suppose also a sort of Nazaritic initiation into her new condition, a supposition for which there is elsewhere no warrant in the law, besides the fact that the "making," whether paring the nails or letting them grow, is nowhere mentioned as a Nazaritic ceremony, and also that the shaving the head at the end of the month would seem an altogether unsuitable introduction to the condition of a bride. We conclude, therefore, that the captive's head was shaved at the commencement of the month, and that during that period her nails were to be allowed to grow in token of natural sorrow and consequent personal neglect. See Joseph. Ant. 4:8-23; Philo, περὶ φιλανθρ. chapter 14, volume 2, page 394 (ed. Mangey); Clem. Alex. Strom. 2, chapter 18; 3, chapter 11; volume 2, pages 475, 543 (ed. Potter); Calmet, Patrick. Crit. Sacr. on Deu 21:12; Schleusner, Lex. V.T. περιονυχίζω; Selden, De Jur. Nat. 5:13, page 644; Harmer, Obs. 4:104; Wilkinson, Anc. Eg. 2:345; Lane, M.E. 1:64; Gesenius, Thes. Hebr. page 1075; Michaelis, Laws of Moses, art. 88, volume 1, page 464 (ed. Smith); Num 6:2; Num 6:18. SEE PAKE.

In Jer 17:1 the same Heb. word occurs in the sense of the "point" of a stylus or metallic pen, which was often tipped with adamant or diamond (Pliny, Hist. Nat. 37:4, 15). SEE PEN.

In Dan 4:33; Dan 7:19, the cognate Chald. טְפִר, tephar', occurs of the claws of a bird or beast.

## Nail, Nicholas[[@Headword:Nail, Nicholas]]

             a French martyr to the Protestant cause, was born at Mans in the first quarter of the 16th century. He was of humble origin, and earned his daily bread on the shoemaker's bench. He was working in Lausanne, Switzerland, when the Reformed doctrines began to gain the attention of the people, and Nail became himself interested, and finally embraced the new views. Determined that his countrymen should share the great blessing he had come to enjoy, he quitted Lausanne for Paris with a pack of books and tracts. In the French capital he was discovered circulating these  heretical productions, and was seized by the police February 14, 1553; and though he openly confessed to have freely circulated these books, because they contained the truth he espoused, he yet refused to make known his friends and assistants even after he had been put to the torture. Refusing also to point out the people who had bought his books or had become his disciples, he was finally tried, sentenced to death, and led to the Place Maubert, from which a crowd of witnesses had passed to heaven in the smoke and flames of the funeral pile. In order to prevent Nail from speaking to any one on the way, a new torture was devised. A large wooden gag was put into his mouth, by which his jaws were burst asunder, and the blood streamed down his neck. Yet, though his mouth was stopped, by gesticulations and motions, and by lifting his eyes heavenward, he still made known his firm trust in the presence of his Savior.

As he passed before a hospital on which an image of the Virgin was placed: an effort was made to compel him to show reverence to it by crossing himself and bowing his head, but he turned from it with indignation. This threw the rabble into a wild rage. Having arrived at the place of execution, Nail was bound with a rope to a roller over the funeral pile, divested of his apparel, and daubed all over with fat and powder. Next the entire mass was set on fire with bundles of straw, so that his whole body began to burn. Then he was drawn up and down on the roller over the woodfire, which was burning under him. But he remained true to all his pledges, and was enabled to endure patiently this torture. He was heard to call continually on the name of the Lord after he began to burn, the string which tied the gag in his mouth having been burned, and his lacerated mouth being again set free. With prayers and praises his spirit passed from his suffering body into the presence of the Lord. See Hurst, Martyrs to the Tract Cause, pages 117, 118.

## Naillac, Philibert De[[@Headword:Naillac, Philibert De]]

             the grand-master of the Order of the Knights of St. John of Jerusalem, was born about 1340 of a noble family. But little is known of his personal history. He became master of this order in 1376, and engaged in the Crusades, and was greatly distinguished by his valor and skill in warfare. He was prominently engaged in the battle of Nicopolis, and served the Christian interests by his treaties with the Saracens. Thus he concluded a treaty with the sultan of Egypt, which gave the Christians permission to enclose the Holy Sepulchre at Jerusalem with a wall; to maintain six  knights of the Order of St. John within the city, free from all tribute, who should be permitted to carry on the hospitable duties of their profession in favor of all pilgrims led thither by devotion; that Christian slaves might be redeemed, either by purchase or by exchange with a Saracen; and that convents might be maintained in Jerusalem and in the other principal cities of the Holy Land. Inl 1415 internal dissension threatened the very existence of the Order of St. John. Naillac's wise counsels prevented all disgraceful proceedings; and when he died, in 1421, "he left the fraternity, at whose head he had been placed for so many years, at union with itself, at peace with its neighbors, and in a most flourishing state of prosperity." See Boissat, Hist. des Chevaliers de St. Jean de Jerusalem; Porter, Knights of Malta, 1:291 sq., 313. (J.H.W.)

## Nails In The Crucifix[[@Headword:Nails In The Crucifix]]

             In the 13tll century three are portrayed, one foot of the Crucified overlying the other without the hypopodion. James de Voragine first mentions the change, which Ayala, bishop of Galicia, attributes to the Albigensian heretics. Benedict XIV pronounced the nail preserved in St. Cross, Rome, to be authentic. SEE CRUCIFIX. On Irish crosses the Saviour's feet are represented tied with a cord, and his arms drooping (Walcott, Sacred Archceol. s.v.). SEE CROSS.

## Naimathite[[@Headword:Naimathite]]

             (Heb. Naamathi', נִעֲמָתַי, a Gentile from some unknown place, Naamah; Sept. ὁ Μιναῖος, but in Job 2:11, ὁ Μιναίων βασιλεύς; Vulg. Naamathites), the epithet applied to Zophar, one of the three friends of Job (Job 2:11; Job 11:1; Job 20:1; Job 42:9). B.C. cir. 2200. Some commentators have thought that he was so named as being a resident of the above NAAMAH SEE NAAMAH (q.v.), in the tribe of Judah (Joshuar 15:41); but this is not at all probable from the locality and age of Job (see Spanheim, Hist. Job, 14:11). Job's country, Uz, was in Arabia; his other two friends, Eliphaz the Temanite, and Bildad the Shuite, were Arabians; and hence we may conclude that Naamcah was likewise in Arabia (Cellarius, Geogr. 2:698). See JOB. "If we may judge from modern usage, several places so called probably existed on the Arabian borders of Syria. Thus in the Geographical Dictionary (Marasid el-Ittalia) are Noam, a castle in the Yemen, and a place on the Euphrates; Niameh, a place belonging to the Arabs; and Noami, a valley in Tihameh. The name Naanzan (of unlikely derivation, however) is very common. Bochart (Phaleg, cap. 22), as might be expected, seizes the Sept. reading, and in the 'king of the Minaei' sees a confirmation to his theory respecting a Syrian, or northern Arabian settlement of that well-known people of classical antiquity. If the above Naamah could be connected with the Naamathites, these latter might perhaps be identical with the Mehunim or Minaeans, traces of whom are fouind on the south-western outskirts of Judah;'onel such at Minois, or el- Minyay, a few miles below Gaza. But this point is too hypothetical for acceptance." SEE ZOPHAR.

## Nain[[@Headword:Nain]]

             (Gr. Ναϊvν; according to Simon, from Heb. נָאַין nain', green pastures; so written in the Eastern versions of the N.T., but Schwarz, Palest. page 169, writes נעים, as if from נָעַין, gracefulness), a town (πόλις) of Palestine, mentioned only in the N.T. as the place where Jesus raised the widow's son to life (Luk 7:11-17). Josephus speaks of a Nain, but it was different from this, being situated in the south (War, 4:9, 4). The site of Nain is described by Jerome as being two miles south of Tabor, near Endor (Onomast. s.v. Naim; Eusebius has twelve miles, but the error is probably that of a copyist writing ιβ instead of β. Neither this number, however, nor that of Jerome, is accurate). Phocas places it north of Tabor (see Reland, Palaest. page 904). As its name has always been preserved, it was recognised by the Crusaders, and has often been noticed by travellers up to the present day. It has now dwindled to a mean village called Nein (according to De Saulcy [Dead Sea, 1:75], Nayin, pronounced by the Arabs exactly as Ναϊvν), which contains remains of very ancient buildings,  with a fountain (Tristram, Land of Israel, page 130). It stands on a bleak, rocky slope, on the northern declivity of Jebel ed-Duhy (the "hill Moreh" of Scripture, and the "Little Hermon" of modern travellers), directly facing Tabor, from which it is four miles distant, and two and a half miles south- west of Endor. It is a small, poor hamlet, of some twenty houses, or rather huts. Round the houses, however, are pretty extensive ruins; and there are some traces of what appears to be an ancient wall. The most interesting antiquities are tombs, hewn in the rock, a short distance east of the village. It was in this direction our Lord approached, and probably to one or other of those very tombs they were bearing the corpse when he met and arrested the mournful procession (see Thomson, Land and Book, 2:158). The situation of Nain is extremely beautiful. At the foot of the slope on which it stands is the great plain of Esdraelon, bounded on the north by the gracefil wooded hills of Galilee, over which the snow-capped summits of Hermon and Lebanon ap- pear. See Robinson, Bib. Res. 2:361; Van de Velde, Syria and Palestine, 2:382; Stanley, Sinai and Palestine, page 357; Porter, Hand-book to Syria, page 358.

## Nain (2)[[@Headword:Nain (2)]]

             Nein, the present representative of this place, so interesting in New-Test. history, is thus described in the Memoirs to the Ordnance Survey (2:86):

"This little village stands on a small plateau at the foot of Jehel ed- Duhy, in a position elevated above the plain. It is of stone and mud, with a little mosque called Mukam Sidna Aisa on the north. There are numerous traces of' ruins, extending beyond the boundary of the modern hamlet to the north, showing the place to have been once larger; but these ruins have a modern appearance. There is a small spring north of the village; a second, Ain el-Baz, exists on the west, and beside it are rock-cut tombs, much. defaced, and a tree." (See illustration on following page.)

## Naioth[[@Headword:Naioth]]

             (Heb., margin, nayoth', נָיוֹת, dwellings; text, Nevayoth', נְוָיֹת; Sept. Ναυάθ, v.r. Ναυϊώθ and Αὐάθ: Vulg. Najoth), or, more fully, "Naioth in Ramah," a place in which Samuel and David took refuge together, after the latter had made his escape from the jealous fury of Saul (1Sa 19:18-19; 1Sa 19:22-23; 1Sa 20:1). "Naioth" occurs both in Heb. and A.V. in 1Sa 19:18 only. The Sept. supplies ἐν ῾Ραμά in that verse. The Vulg. adheres to the Hebrew. It is evident from 1Sa 19:18 that Naioth was not actually in Ramah, Samuel's habitual residence, though from the affix it must have been near it (Ewald, 3:66). In its corrected form (Keri) the name becomes a mere appellation, and from an early date has been interpreted to mean the huts or dwellings of a school or college of prophets over which Samuel presided, as Elisha did over those at Gilgal and Jericho. This appears first in the Targum-Jonathan, where for Naioth we find throughout בֵּית אוּלְפָנָא, "the house of instruction," the term which appears in later times to have been regularly applied to the schools of the rabbis (Buxtorf, Lex. Talm. col. 106); and there col. 106:20 is rendered, "And they saw the company of scribes singing praises, and Samuel teaching, standing over them," thus introducing the idea of Samuel as a teacher. Jerome, in his notice of this name in the Onomasticon (s.v. Namoth), refers to his  observations thereon in the "libri Hebraicarum quaestionum." As, however, we at present possess these books, they contain no reference to Naioth. Josephus calls it "a certain place named Galbaath" (Γαλβαάθ), and distinguishes it from Ramah (Ant. 6:11, 5). R. Isaiah and other Jewish commentators state that Ramah was the name of a hill, and Naioth of the place upon it. SEE RAMAH.

## Naironi, Antonio-Fausto[[@Headword:Naironi, Antonio-Fausto]]

             a Maronite savant, was born about 1635 at Ban, on Mount Lebanon, and was a nephew of Abraham Ecchellensis. Naironi was educated at Parma; and after a voyage to Syria to procure works relative to his Protestant brethren, he became professor of the Syriac language in the College de Sapience in 1666, and occupied this chair until 1694. He died at Rome November 3, 1707. We have of his works, Officia sanctorum juxta ritum ecclesica Maronitarum (Rome, 1656, 1666, fol.): — De saluberrima potione cahue sen cafe nuncupata discursus (Rome, 1671, 12mo; translated into Italian by Fred. Vegilin [Rome, 1671] and by Paul Bosca [Milan, 1673], and into French): — Dissertatio de oriqine, nomine ac religione Maronitarum (Rome, 1679, 8vo; a work eclipsed by the learned researches of Assemani): — Evoplia fidei catholicae Romance historic co- dogmaticae (Rome, 1694, 8vo), in which is found a large number of curious facts in the civil and religious history of the East. See Hoefer, Nouv. Biog. Genesis s.v.

## Naitore, Charles[[@Headword:Naitore, Charles]]

             a French painter and engraver, whose works were mostly on sacred subjects, was born at Nismes in 1700. He studied under Francois le Moine, and was employed to finish several works left incomplete at the death of that master. Little is recorded of the circumstances of his life. His chief merit seemed to have consisted in the correctness of his design; his coloring is criticised as feeble and cold. The principal works of Naitore adorn the apartments of the first story of the Chateau Versailles, the Hotel de Soubise, and the chapel of Les Enfans Trouves, at Paris. In 1755 he was appointed director of the French Academy at Rome, which honorable office he filled until 1775. He died, according to Dumesnil, in 1777. There are a few etchings by Naitore executed from his own designs in a free and spirited manner. Among his works on sacred subjects are The Crucifixion,  with Mary Magdalene at the foot of the Cross, The Adoration of the Magi, and the Martyrdom of St. Fered.

## Nakdan, Samson or Simson[[@Headword:Nakdan, Samson or Simson]]

             a Jewish writer noted for his mastery of the Hebrew tongue, and hence surnamed "the Grammarian," flourished about 1240. He was familiar with the best works of his Spanish coreligionists. such as those of Chajug (q.v.), Jona ibnGanach (q.v.), Parchon (q.v.), Aben-Ezra (q.v.), and other grammarians, and is the author of a grammatical work entitled חַבּוּר הִקּוֹנַים, or סֵ שַׁמְשׁוֹנַי, which discusses the vowel-points and accents. Elias Levita refers to this work of SamsonNakdan in his Massoreth ha- Massoreth, but it has not as vet appeared in print. Excerpts of it, however, have been published in Abicht's Accentus Hebr. ex antiquissimo usu lectorio vel musico explicati, etc.; acced. Porta accentuum Ltt. conversa et notis illustr. (Leips. 1713); Delitzsch, in Jesurun, pages 16, 86, 92, 192, 249, 252; comp. Furst, Bibl. Jud. 3:16; De Rossi, Dizionario (Germ. transl.), page 242; Wolf. Bibliotheca Hebraea, 1:1152; 3:1160; 4:1003; Geiger, Schimschon ein Lexicograph in Deutschland, in the Wissenschaftl. Zeitschriftlfur Jiidische Theologie, 5:413-30; Ginsburg, in Levita's Massoreth ha-Massoreth (Lond. 1867), page 257; Kalisch, Hebr. Grammar (Lond. 1863), 2:29; Zunz, Zur Geschichte u. Literatur, pages 113, 114. (B.P.)

## Naked[[@Headword:Naked]]

             The Hebrew word עָרוֹם, arom', rendered "naked" in our Bibles, means absolute nakedness in such passages as Job 1:21; Ecc 5:15; Mic 1:8; Amo 2:16; but in other places it means one who is ragged or poorly clad (Joh 21:7; Isa 58:7), in the same sense as γυμνός in Jam 2:15, which does not indeed differ from a familiar application of the word "naked" among ourselves. A more peculiar and Oriental sense of the word is that in which it is applied to one who has laid aside his loose outer garment, and goes about in his tunic. When, therefore, Saul is described as having lain down "naked" (1Sa 19:24), we are to understand that he had laid aside his flowing outer robe; and it was thus that Isaiah went "naked" and barefoot (Isa 20:2; comp. Joh 21:7). Our use of the word "undress," to denote simply a dress less than that which we consider full and complete, corresponds to this signification of the word. SEE DRESS.

This word is also used metaphorically to  signifyput to shame, stripped of resources, void of succor, disarmed. Thus in Jer 49:10, "I have made Esau bare," etc., signifies the destruction of the Edomites, God having exposed them defenceless to their invaders. The "nakedness of a land" (Gen 42:9) signifies the weak and ruined parts of it where the country lies most open and exposed to danger. "Naked" is also put for discovered, known, manifest. So in Job 26:6, "Hell is naked before him;" the unseen state of the dead is open to the eyes of God. St. Paul says in the same sense, "Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do" (Heb 4:13). Nakedness also signifies sin or folly. Thus in Gen 3:7 it is indicative of sin in general; in Exo 32:25; 2Ch 28:19; Eze 16:36, it is put for idolatry; and elsewhere in the Scriptures for all kinds of vice, but idolatry in particular.

## Nakib[[@Headword:Nakib]]

             the chief of the Emirs (q.v.) among the Turkish Mohammedans, who is held in great respect as being the head of the descendants of the prophet, and has the power of life and death over the other emirs.

## Nakir[[@Headword:Nakir]]

             is the name of one of the angels or daemons who attend the dead at burial, according to the belief of the Inhdian Mussulmans. The Nakir and Monkir, as these angels are called, attend the body soon after it is interred, set it upright in the grave, and question. the soul, which it is believed they have power to recall to the corpse for the sake of examination. The question from the angels is, Who is thy Lord, and who is thy prophet, and what is thy religion? They who can answer in the orthodox formula, "There is no god but God, and Mohammed is his prophet," are dismissed with honor, and their rest is visited with sweet airs from paradise. The unbelievers are beaten with iron maces, and gnawed by dragons, till they fill the cemeteries with howlings, which are audible alike to angels and jins, but mercifully withheld from men, whose nerves might be less equal to the sound, or their hearts more moved to compassion. See Trevor, India, its Natives and Missions, pages 149, 227.

## Nala[[@Headword:Nala]]

             is in HindA mythology the name of a monkey chief, who, according to some authorities, built for Rama (q.v.) the bridge from continental India to the island of Cevion.

## Naldi, Antonio[[@Headword:Naldi, Antonio]]

             an Italian theologian, was born at Faenza towards the close of the 16th century. He was of a noble family, and had embraced religious life among the Thdatins, and was distinguished for his learning and piety. He died at Rome in 1645. We have of his works, Questiones practicae inforo interiori usu frequentes (Bologne, 1610, 1624, 1646, 4to): — Resolutiones practicae casuum conscientiae, in quibus praecipue dejustitia contractus livelli vulgo nuncupati, et de cambiis agitur (Brescia, 1621, 4to): — Adnotationes ad varia juris pontificii loca (Rome, 1632, fol.; Lyons, 1671, fol.; and in the Corpus juris canonici, Lyons, 1661, 2 volumes, 4to): — Summa theologiae mnoralis (Brescia, 1623; Bologne, 1625). See Hoefer, Nouv. Biog. Generale, s.v.; Mittarelli, De Litteratura Faventina, page 124.

## Naldini, Baptista[[@Headword:Naldini, Baptista]]

             an Italian painter who devoted himself to religious subjects, was born at Florence in 1537. He first studied under Jacopo Carrucci, called I1 Pontormo, and afterwards under Angiolo Bronzino. According to Baglioni, he visited Rome during the pontificate of Gregory XIII, and painted several altar-pieces for the churches, among which is a picture of the Baptism of Christ in La Trinita de' Monti, and the Martyrdom of St. John the Baptist in the church of that saint. On returning to Florence he was chosen by Vasari coadjutor in his works in the Palazzo Vecchio, and retained by him about fourteen years. Vasari makes honorable mention of Naldini even when a young man, commending him as skilful, vigorous, expeditious, and indefatigable. Naldini painted many pictures at Florence, especially the Deposition from the Cross and the Purification at S. Maria Novella, praised by Borghini for their judicious composition, correct design, elegant attitudes, beautiful coloring, and excellent perspective. His pictures are criticised by Lanzi as having the kneejoints too large, the eyes too widely opened, and generally marked with a certain fierceness; the coloring often characterized by changeable hues. In teaching his scholars, he followed the prevailing method of employing them to design after the chalk drawings of Michael Angelo, and giving them his own finished paintings to copy. He was living in 1590. See Spooner, Biog. Hist. of the Fine Arts, 2:606.

## Nalson, John[[@Headword:Nalson, John]]

             a clergyman of the English Church, was born about the year 1638. He became rector of Doddington, and afterwards prebend of Ely. He died in 1686. His chief writings were several historico-political works defending the action of Royalists in their treatment of king Charles I; the principal publication is An Impartial Collection of the Great Affairs of State fomn the Beginning of the Scotch Rebellion in 1639 to the Murder of King Charles. This work is valuable because of its fairness and truthfulness, and is much used as a reference.

## Nalson, Valentine[[@Headword:Nalson, Valentine]]

             an Anglican divine, was born in 1641. But little is known of his personal history. He was prebend of York near the opening of the 18th century, and died in 1724. He published shortly before his death Twenty Sermons (Lond. 1724, 8vo).

## Nalton, James[[@Headword:Nalton, James]]

             an English divine, flourished about the middle of the 17th century. He was expelled from the English Church and compelled to flee to Holland in 1622, on pretence of being implicated in what was called Love's Plot, but really because of his non-conformity. He published occasional sermons- 1646, 1661, 1664 and is recommended by Baxter for his piety as well as learning. He died in the year 1662. Twenty of his sermons were published after his death (in 1677) by Matthew Poole (q.v.), who commended them highly. See Genesis Biog. Diet. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Nama Version Of The Scriptures[[@Headword:Nama Version Of The Scriptures]]

             The Nama is spoken in Namaqualand (q.v.). In 1815 the Reverend C. Albrecht commenced a translation of the gospel of Matthew into the Nama, but it does not appear that he completed the version. Ten years subsequently a translation of the gospels was effected by the Reverend Schmelen, of the London Missionary Society, which was printed at Cape Town at the expense of the British and Foreign Bible Society. In 1846 the gospel of Luke was printed, having been retranslated by Mr. Knudsen, a Rhenish missionary. These two translations differed from each other chiefly in this, that in the former no signs whatever are used to represent the various clicks which occur so frequently in the language, while in the latter this important omission is supplied. A new effort towards a translation was again made by a missionary of the Rhenish Society, the Reverend G. Kronlein. The British and Foreign Bible Society having consented to meet the expense of printing an edition of the New Test., the translator went to Europe for the purpose of carrying the work through the press, which was completed in 1866. In addition to the New Test., Mr. Kronlein translated  the Psalms, which were printed during the year 1872. On October 25, 1881, Mr. Kronlein completed the translation of the Old Test., early portions of the same having been begun on May 23, 1873. The translator is now revising into one harmonious whole the entire books of the Old Test. See Bible of Every Land, page 430.

For the language, see Tindall, Grammar of Namaque Hottentot; Wallmann, Die Formenlehre der Namaqua Sprache (1857); Hahn, Die Sprache der Nama (1870). (B.P.)

## Namaqualand[[@Headword:Namaqualand]]

             an African country lying south of the Orange River, and now absorbed in Cape Colony, is divided into the greater and the lesser. The former comprises all the region north of Cape Colony, extending from the Orange River, lat. 29° 30', to Walfish Bay, lat. 23°, and stretching inland from the west coast to the Kalihari Desert, comprehending an area of about 100,000 square miles. The Little Namaqualand is the territory south of the Orange River, and, though very rich in mineral resources, is a barren-looking country, and with only a few bays, notwithstanding it has a coastline of  over one hundred miles. The native tribes perhaps number about 50,000 souls. They are mainly confined to the region called Great Namaqualand, north of the Gariep or Orange River, and the country a few miles south of it, as far as the Kamiesbergen. They are a pastoral people of rather predatory habits, and live under the rule of their chiefs, whose powers, however, are of a very limited nature. Differing from the Bosjesmen Hottentots, the Namaquas are a tall, wellmade, active people, although presenting the usual peculiarities of the race, such as the light olive complexion, the oblique eye, and short tufted hair. Both men and women have remarkably small and neat hands and feet.

The lower limbs of the women, however, are very thick and ungainly, especially as they advance in years, when they assume a dropsical appearance. The Namaquas are less influenced by the surrounding civilization of Europeans and missionaries than the more energetic and civilized Bastard races, who, in point of civilization and appearance, are very little inferior to the ordinary Dutch Boer of Cape Colony. "The Namaquas," says Chapman, "are in many respects a strange people, and one hardly knows what to make of their character and feelings. The missionaries told me as a fact that when once a party were going out on a cattlelifting expedition, they very innocently asked them to pray for their success" (1:428). The Namaquas speak a dialect of the Hottentot language, which, however, differs considerably from that used by other tribes of that people. Mission stations of the Rhenish and Wesleyan societies have been for many years established among them, and in a few localities, near Cape Colony, with considerable success; and the New Testament and some elementary works have been translated into the Namaqua dialect. Many of the southern Namaquas possess wagons and oxen, and are employed in the transport of copper ore from the mines of Little Namaqualand to the shipping port at Hondeklip Bay. A few of the peculiar customs of the Hottentot tribes, described by Kolben nearly 200 years ago, may still be traced among the more remote tribes of the Namaquas; but the constant contact with the Cape Colonists, and the efforts of the missionaries, have partially civilized this race, so that an ordinary Hottentot is quite as respectable a savage, or perhaps more so than his Betjouana or Amakosa brethren. Information on Namaqualand may be found in the travels of Moffat, Campbell, Chapman, and Le Vaillant. SEE AFRICA; SEE HOTTENTOTS; SEE NATAL.

## Namaquas[[@Headword:Namaquas]]

             SEE NAMAQUALAND.

## Namazi[[@Headword:Namazi]]

             the five prayers which the Mohammedans repeat regularly every twenty- four hours. Tradition says that the prophet was commanded by God to impose upon his disciples the daily obligation of fifty prayers. By the advice of Moses he solicited and obtained permission to reduce them to five, which are indispensable. The times of prayer are, 1. Daybreak; 2. Noon; 3. Afternoon; 4. Evening; and 5. The first watch of the night. On Friday (their Sabbath) a sixth prayer is added, to be repeated between daybreak and noon. If the prayers are not repeated at the prescribed hours they are useless. The arrival of each of the hours of prayer is publicly announced by the Muezzin (q.v.).

## Name[[@Headword:Name]]

             (Heb. shem, שֵׁם; Gr. ὄνομα). On the names of persons in Oriental countries, and especially in ancient Israel, the following particulars may be noticed. (See Hauptmann, De Hebrceor. ὀνοματοθεσίᾷ [Gera, 1757] ; Schwarz, De nomin. V.T. propriis [Gott. 1743].)

(1.) A name among the Hebrews was given to the male child at the time of its circumcision, but it is probable that previous to the introduction of that rite the name was given immediately after its birth. All Oriental proper names have a special significance, which is more or less obvious, and generally may be ascertained. This meaning is often alluded to or explained in the Old Testament (Gen 27:36; 1Sa 25:25; Rth 1:20). But some have attempted to show that the explanations given in the Pentateuch of the names of the patriarchs, etc., are not historically correct, on the ground that they are mutually inconsistent, or that they violate the analogies of the language; and refer them to a desire on the part of the writer to interweave the name significantly with the narrative (see Ewald, Isr. Gesch. 1:429). Those of modern nations, e.g. the English and Germahs, have also their meaning, but it is more difficult to discover, as these languages do not preserve the roots in so pure a form as Oriental tongues. In early times they were conferred (by the mother, as Gen 4:1; Gen 4:25; Gen 19:37 sq.; Gen 29:32 sq.; Gen 30:18; Gen 30:20 sq.; Gen 35:18; 1Sa 1:20; 1Sa 4:21; comp. Isa 7:14; Odys. 18:6; Eurip. Phaniss. 57; yet also by the father, Gen 16:15; Gen 17:19; Gen 21:3; Exo 2:22; Hos 1:4 sq.; see Tournefort, Voyage, 2:434) sometimes in reference to remarkable circumstances preceding or attending the child's birth, to peculiarities of its bodily constitution, to a wish connected with its future, or as an expression of endearment; sometimes borrowed from religion, and in this case applied both as a pious remembrancer and an omen of good. Sometimes the name had a prophetic meaning (Isa 7:14; Isa 8:3; Hos 1:4; Hos 1:6; Hos 1:9; Mat 1:21; Luk 1:13; Luk 1:60; Luk 1:63). In these classes belong many compounded in Hebrew with יָהוּ יוֹ אֶל (comp. Hengstenberg, Pent. 1:267 sq.), just as the Assyrian, Aramaean, and Phoenician names with Nebo (Nebu), Bel, Baal; the German Gottlieb, Gotthold, Ehregott, Christlieb, etc.; and the Tyrian names, ῎Ασταρτος, Δελαιάσταρτος, in Josephus, Apion, 1:18 (on which see Hamaker, Miscell. Phoenic. page 213; Fromann, De cultu deorum ex ὀνοματοθεσίᾷ illustra. [Altdorf, 1745]). For examples of the first class, see Gen 25:25 sq.; Gen 29:32 sq.;  Gen 30:6 sq.; Gen 35:18; Gen 41:51; 1Sa 2:20; 1Sa 4:21; comp. Rosenmiller, Morgenl. 1:139, 173; Seetzen, in Zach's Correspondenz, 19:214; Gesen. Com. in Jes. 1:303; Bohlen, Genes. page 292. Such names take various forms among the Shemitic nations, following in each language the name it applies to God; e.g. Hannibal (חִנַּיבִעִל) and John (יוֹחָנָן); Abibal (אָבַיבִעִל) and Abijah (אֲבַיָּה); Ezrubaal (עֶזְרוּבִעִל) and Azriel (עִזְרַיאֵל). See Ludolf. Histor. AEth. 4:3. 4. The terms of endearment are appropriated especially to girls, and are often taken from the names of valued animals and plants (רָחֵל, Rachel, a sheep; תָּמָר, Tamar, palm-tree; צַבְיָה, Zibia, roe; צפֹּרָה, Zipporah, sparrow; קְצַיעָה, Keziah, cassia). Comp. Hartmann, Pentat. 276 sq. On the transfer of names from animals to children, see Bochart, Hieroz. 1:2, 43; Simonis Onomast. pages 16, 390 sq. At a later period, when a sufficient number of words had become proper names by usage, a suitable choice was made among them, or the child took the father's name (Tob 1:9; Luk 1:59; Josephus, Ant. 14:1, 3; War, 5:13, 2; Euseb. H.E. 1:13, 5), or yet oftener the grandfather's (1Sa 22:9; 1Sa 23:6; 1Sa 30:7; 2Sa 8:17. See Eisner, Observ. 1:176 sq.; Simonis Ononast. V.T. page 17; comp. Eustath. Ad Iliad. 581, 4). This was the case alo with the Phoenicians (see Gesen. Monum. Phan. page 100), and is still with the Egyptians (Descript. de l'Eqypte, 23:59 sq.), Frieslanders, and Danes. Sometimes that of a highly-esteemed kinsman was taken (comp. Luk 1:61; Lightfoot, Hor. Hebr. ad loc.; Rosenmiiller, Morgenl. 5:158). In the Roman period we meet with many persons who were named by prefixing Bar, בִּר, son, after the Aramaean custom, to the names of their fathers; as in the N.T. Bartholomew, Bartimeus, Barjesus, Barabbas. Many of these were originally only surnames, as in Mat 16:17, but by custom the personal name was entirely dropped (as in Arab. e.g. Ibn- Sina). But some Orientals, at the birth of a son, put off their own names, and thenceforth bear that of the child, with the prefix Abu,,father, e.g. Abu-Nausel; comp. Arvieux, Nachr. 2:292. According to Gesenius (Isaiah 1:278), a person in earlier times was sometimes accosted or described as the son of this or that man, in order to disparage him, either because the father was obscure, or because the personal merit of the son would thus be questioned. But, besides, there are many Hebrew proper names which cannot be classed among appellatives; the roots of which, however, have been preserved. These have received proper attention in modern Lexicons. (See Gesenius, Geschichte Hebr. Sprache. On the  formation of Hebrew proper names, see Ewald, Ausfuhrl. Lehrb. de Hebr. Spr. page 491 sq.). It must further be observed that

(a) among the later Jews many old names were commonly shortened or otherwise modified in form; e.g. Lazarus for Eleazar. This shortening of names in the N.T. has been examined by Winer (Gram. N.T. page 113 sq.: comp. besides J.C. Mylius, Diss. de varietat. V.T. page 12; Simonis Onomast. V.T. page 12). Aramaean names, also, had crept in among those of true Hebrew origin — as, Martha, Tabitha, Cephas.

(b) After the age of the Seleucide, Greek names came into circulation; as Lysinachus, 2Ma 4:29; Antipater, 1Ma 12:16; Bereniae, Herod (among these must be reckoned Andrew, see Joseph. Ant. 12:2, 2; although Olshausen [Bibl. Comment. 1:321] would refer it to the Hebrew נָדִר, to dedicate); especially those Hebrew names which had been translated in the Greek versions; as Dositheus, Δωσίθεος, 2Ma 12:19; or Theodotos, θεόδοτος, 2Ma 14:19; 3Ma 1:4; comp. the Hebrew גִּבְדַּיאֵל יוֹזָבָד זְבִדְיָה; Nicodemus or Nicolaus, Νικόδημος, Νικόλαος, comp.

בַּלָעָם; Menelaus, Μενέλαος, comp. אוֹנַיָּה, Josephus, Ant. 12:5, 1. Instead of these, a Greek name of somewhat similar form and meaning was sometimes used; as ῎Αλκιμος (comp. אֶלְיָקַים), Ι᾿άσων, etc. Ιησοῦς, Jesus, is also a Hebrew name, approaching a Greek form. SEE JESUS. (On Ο᾿νίας, Σίμων, Hyrcanus, see Simonis Onomast. N.T. page 152.) The custom thus introduced was confirmed by increasing intercourse with the Greeks, and even some Latin names crept into Judaea. The names Philip, Ptolemy, Alexander, etc., were not rare (comp. especially Joseph. Ant. 14:10, 22). Jews took Latin names on various occasions; some, for instance, on emancipation from Ronman slavery. Among Egyptian Jews, Greek names were in use still earlier (comp. Philo, 2:528).

(c) Here we find in part the reason why, ini later times, some of the Jews bore two names at once; e.g. Johannes Marcus, Jesus Justus (Col 4:11). Other occasions were these: Bar was prefixed to the name of the father for a surname, as Joseph Barsabas; or it was acquired on some special occasion, as Simon Cephas or Peter, Joses Barnabas, Ι᾿ωνάθαν Α᾿πφοῦς (1Ma 2:5), Simon Canaanites (comp. also Josephus, War, 5:11, 5), or given to distinguish persons of the same name in one family or neighborhood; a distinction usually made in the Talmud by adding the name of the father, or of a trade or profession; elsewhere by  that of one's residence or birthplace, as Mary Magdalene, Judas Iscariot. A complete catalogue of all the proper names used by Jews is given by Hiller, Onomast. Sacrum (Tubing. 1706); J. Simon, Onomast. V.T. (Hal. 1741), in connection with his Onomast. N.T. et libr. V.T. apocrapha (ibid. 1762); comp. B. Michaelis, Observatt. philol. de nomin. prop. Hebr. (Hal. 1729), and his Diss. nomina qucedam propr. V. et N.T. ex virilib. in mulietria, etc., versa suo restituens sexui (Hal. 1754); Potts, Sylloge, 7:26 sq. There is a useful catalogue of Phoenician and Carthaginian proper names in Gesenius, Monumenta Phen. page 395 sq.

(2.) The name was naturally given for the most part by the parents, but sometimes a number of their kinsmen and friends would agree in bestowing one; as in Rth 4:17; Luk 1:59. Not seldom in the course of life this was changed for a new name which was full of significance among those who gave it; or was at first added to the original name, and gradually took its place. The latter happened with Cephas (Peter) and Barnabas. But princes often changed their names on their accession to the throne, as the popes do now (2Ki 23:34; 2Ki 24:17); comp. Joseph. Ant. 16:9, 4; Justin, 10:3; Ctes. Pers. 56; Ludolf, Histor. AEthiop.; Paulsen, Regier. d. Morgenl. page 78. This was done even in the case of private persons on entering upon public duties of importance. See Num 13:16; comp. Joh 1:42; Act 4:36. This is still customary with monks on taking the vows of cloister life. To this head must be referred also the incident in 2Sa 12:25, where the prophet Nathan, on assuming the charge of Solomon's education, gave him the name Jedediah. So in reference to important epochs in life (Gen 32:28; comp. Gen 17:5; Gen 17:15; Jdg 6:32). The appellation Boanerges, which Jesus gave to James and John (Mat 3:17), seems not to have been a permanent name, but simply the expression of an opinion as to their talents and disposition. In Gen 41:45; Dan 1:7; Dan 5:12, the change of name takes place, not so much in reference to the change of circumstances or occupation as because Joseph and Daniel were in lands where their fbrmer Hebrew names were not understood or not readily pronounced. On the change of Saul's name to Paul, SEE PAUL. Comp. Harmar, Observ. 3:368; J.H. Stuss, De mutatione nomtin. sacra et profana (Goth. 1735), 3:4; Hackett, Illust. Script. page 83; Thomson, Land and Book, 1:179; Noldeke, Hebr. u. Arab. Eigennamen, in the Zeitschr. f. deutsch. morgenl. Gesellschaft, 1861, page 806. SEE PROPER NAMES.

## Name Of God[[@Headword:Name Of God]]

             By this term we are to understand:

1, God himself (Psa 20:1)

2, his titles peculiar to himself (Exo 3:13-14);

3, his word (Psa 5:11 : Act 9:15);

4, his works (Psa 8:1);

5, his worship (Exo 20:24);

6, his perfections and excellences (Exo 34:6; Joh 17:26). The properties or qualities of this name are these:

1, a glorious name (Psa 72:17);

2, transcendent and incomparable (Rev 19:16);

3, powerful (Php 2:10);

4, holy and reverend (Psa 111:9);

5, awful to the wicked;

6, perpetual (Isa 55:13). See Hannam, Anal. Comp. page 20.

## Namer[[@Headword:Namer]]

             SEE LEOPARD.

## Names Of Christians[[@Headword:Names Of Christians]]

             in early ages, are manifold, besides those found in the N.T. Thus the Church fathers used various appellations in describing Christians: Catholics, for while the Church remained one and undivided, it was properly called Catholic; Ecclesiastics, men of the Church; Dogmatics, men of the doctrine; Gnostics, men of knowledge. The names of reproach and derision heaped upon Christians were almost endless. The following are of importance in illustrating the condition of the primitive Church: Jews, for at first they were regarded merely as a Jewish sect; Nazarenes, always used in a bad sense; Galikeans, a name used by Julian the Apostate, who died with these words on his lips, "Vicisti, O Galilaee;" Greeks, for by the ancient Romans this was a term expressive of suspicion and contempt; Magicians, Sibyllists, from their being charged with corrupting the Sibylline books; Sarmentitii, from the fagots with which fires were kindled around martyrs at the stake; Senaxii, from the stake to which they were bound; Parabolani, from their being exposed to wild beasts; Βιαθάνατοι, self-murderers, because of their fearlessness of death; ῎Αθεοι, atheists; Νεώτεροι, new lights; , Σταυρολάτραι, worshippers of the cross; Plautinae prosapiae homines, pistores, men of the race of Plautus, bakers (Plautus is said to have hired himself to a baker to grind in his mill); Asinarii, worshippers of an ass; Abjecti, Creduli, Fatui, Hebetes, Idiotce, Imperiti, Lucifugae, Simplices, Stulti, Stupidi, etc.

## Names, Christian[[@Headword:Names, Christian]]

             The modern practice of giving names at baptism is most probably in accordance with primitive usage, and might have been adopted from the custom of the Jews naming their children when they circumcised them. No mention of the practice is made by the writers of the New Testament, or by the Church fathers, Justin Martyr, Tertullian, Origen, Cyprian, or by any other of the early ecclesiastical writers. In fact, we find that many of these writers, and others, such as Constantine, Ambrose, Augustine, and Gregory, retained their original names after they had received adult baptism. There are, however, numerous instances of persons receiving new names at their baptism; and it appears that it was customary to register the names of all candidates, when they were received as catechumens, in the registers of the Church, and those of their sponsors also. The Church, grounding its practice on Jam 2:7, compared with 1Pe 4:15, required that the name of the person to be baptized should have some reference to the Christian religion, as some Christian virtue; and in accordance with such a purpose seems to have been the practice of the  early Christians of Rome, whose names, as recorded on the marble slabs of the Catacombs, appear beautifully and designedly expressive of Christian sentiment or character (see Withrow, Catacombs of Rome, pages 454, 457). St. Chrysostom advised the Christians of his day that the names ought to refer to some holy persons; and the Council of Trent, in its various provisions for baptism, advised that the name given to the baptized should be taken from some saint (Barnum's Romanism, page 450). The Council of Nice forbade the use of names of heathen gods (comp. Bates's Christ. A ntiquities); and the Church of England, in the 16th century, forbade all names of heathen origin (Soames, Elizabethan Religious History, page 39). "Of old," says Hart (Eccl. Records), "the bishop used to pronounce the person's name at the time of confirmation; and if it was desirable that the name given at baptism should be altered, it might be done by the bishop pronouncing a new name when he administered the rite. This custom was continued in our reformed liturgy till the last revision in the time of king Charles II."

## Nanaea[[@Headword:Nanaea]]

             (Ναναία). The last act of Antiochus Epiphanes was his attempt to plunder the temple of Nansea at Elyamais, which had been enriched by the gifts and trophies of Alexander the Great (1Ma 6:1-4; 2Ma 1:13-16). The Persian goddess Nansea, called also A ancetis (Α᾿ναῖτις, Strabo, 15, page 733), is apparently the Moon goddess, of whom the Greek Artemis was the nearest representative in Polybius (quoted by Josephus, Ant. 12:9). Beyer calls her the "Elymaean Venus" (ad Joh. Seldeni, etc. addit. page 345), and some have identified Nausea with Meni (q.v.), and both with the planet Venus, the star of luck, called by the Syrians Nani, and in Zend Nahid, or Anahid. SEE DIANA.

Elphinstone in 1811 found coins of the Sassanians with the inscription NANAIA, and on the reverse a figure with nimbus and lotus-flower (Movers, Phon. 1:626). It is probable that Nanaea is identical with the deity named by Strabo (11, page 532) as the numen patrium of the Persians, who was also honored by the Medes, Armenians, and in many districts of Asia Minor. Other forms of the name are Α᾿ναία, given by Strabo, Αἴνη by Polybius, Α᾿νεῖτις by Plutarch, and Ταναϊvς by Clemens Alexandrinus, with which last the variations of some MSS. of Strabo correspond. In consequence of a confusion between the Greek and Eastern mythologies, Nanaea has been identified with Artemis and Aphrodite, the probability being that she corresponds with the Tauric or Ephesian Artemis, who was invested with the attributes of Aphrodite, and represented the productive power of nature. In this case some weight may be allowed to the conjecture that "the desire of women" mentioned in Dan 11:37 is the same as the goddess Nanaea. "This female deity," Stuart remarks, "under different names, was worshipped in Africa, Syria, Phoenicia, Cyprus, Greece, Rome, Babylonia, Persia, and other countries. The Mylitta ( Heb. מוֹלֶדֶת, generatrix) of the East was the Venus of the West, the Neith of Egypt, the Astarte of the Syrians, the Anais or Anaitis of the Armenians, all uniting in the worship of the power which represented maternal productiveness... Antiochus, it seems, paid little or no regard to this idol" (Commentary on Dan. ad loc.). In 2Ma 9:1-2, there appears to be a different account of the same sacrilegious attempt of Antiochus; but the scene of the event is there placed at Persepolis, "the city of the Persians," where there might well have been a temple to the national deity. But Grimm considers it far more probable that it was an Elymsean temple which excited the cupidity of the king. See Gesenius, Jesaia, 3:337, and Grimm's Commentar in the Kurzgef. Handb. ad loc.

## Nance, John[[@Headword:Nance, John]]

             an Anglican clergyman, flourished in the early part of this century. He was educated at Oxford, and became fellow of Worcester College. He then took holy orders, and was made rector of Old Romney. Later he became master of the grammar-school at Ashford, Kent. He died after 1816. He published Sermons on various subjects (1807, 8vo): — A Letter from a Country Clergyman to his Parishioners, on the Arguments and Practices of some of the Modern Dissenters (1809, 8vo): — An Address to the Mlembers of the Church of England (1811, 8vo). See Dict. of Living Authors, s.v.

## Nandi[[@Headword:Nandi]]

             is in Hinda mythology the name of a white bull, regarded as the vehicle of Siva (q.v.).

## Nanian Manuscript[[@Headword:Nanian Manuscript]]

             (CODEX NANIANUS, designated as U of the Gospels, now in the Library of St. Mark, Venice, where it is numbered I, 8), so called from a former possessor, is an uncial codex of the 9th or 10th century, containing the four Gospels, carefully and luxuriously written in two columns of twenty-one lines each on a 4to page, with ornaments in gold and colors. It has the Eusebian canons in the margin. It accords with the Alexandrine recension. Miinter first sent some extracts from it to Birch, who used them for his edition. Tischendorf collated the MS. in 1843, and Tregelles in 1846, and they compared their work for mutual correction at Leipsic. See Scrivener, Introd. page 117; Tregelles, in Horme's Introd. 4:202. SEE MANUSCRIPTS, BIBLICAL.

## Nanini, Giovanni-Maria[[@Headword:Nanini, Giovanni-Maria]]

             an Italian composer, was born about 1540 at Vallerano. He studied harmony in the school of Goudimel with Palestrina. From 1571 to 1575 he performed the duties of chapel-master in the church of Sainte Mary, and in 1577 he entered the college of singers in the pontifical chapel. He was director of a school in composition, which was the first of its kind established at Rome by an Italian. According to M. Fetis, this master is to be regarded as one of the most learned men of the Roman school, and his  productions deserve to be placed immediately after those of Palestrina. Several of his motets are still sung, among others at Christmas matins a Hodie nobis celorum rex which is truly beautiful. He died at Rome March 11, 1607. He published, Motetti (Venice, 1578, 4to, 2 books): — Madrigali a cinque voci (ibid. 1579-1586, 4 volumes, 4to, 4 books): — Canzonette a tre voci (ibid. 1587, 4to). Many fragments of his scattered through several collections are still known; and in manuscript there are fugues, litanies, masses, psalms, and a treatise on counterpoint. His younger brother, Giovanni-Bernardino, was also chapel-master at Rome. He was among the first to abandon the old style for new music with organ accompaniment. To him we also owe, Madrigali (Venice and Rome, 1598- 1612, 3 parts, 4to): — Motecta (Rome, 1608-1618, 4 parts, 4to): — Salmi (ibid. 1620, 4to). See Hoefer, Nouv. Biog. Generale, s.v.

## Nanni Di Baccio Bigio[[@Headword:Nanni Di Baccio Bigio]]

             a Florentine sculptor and architect, lived in the first part of the 16th century. He studied sculpture under Raffaelle de Montelupe, and produced the statue of pope Clement VII in the Minerva at Rome, and a goo'd copy of Michael Angelo's Piety, which he executed, it is said, under his direction for the church of the Madonna dell' Anima. After having studied architecture under Lorenzetto, he was employed upon St. Peter's Church by Antonio de San-Gallo. It is known that Michael Angelo, succeeding San-Gallo, commenced by destroying all that his predecessor had done, discharging all those who had worked under his orders Hence the hatred that Nanni bore to the prince of the Florentine school, De Quincey says, "Nanni has left no work of his own to assure him a distinguished place among the architects of his time, and perhaps he would have ill deserved one in the history of architecture if his rival, whom he twice overreached by intrigue, had not given him a kind of celebrity." Michael Angelo having been commissioned to restore the bridge Santa-Maria over the Tiber, Nanni took the work from him, and accomplished it so that at the first inundation the bridge was carried away. Afterwards he succeeded in joining Michael Angelo in the work upon St. Peter's. Michael Angelo protested with his usual vivacity, and proved the ignorance of Nanni, who, says Vasari, was dismissed under disgrace. Several considerable edifices of Rome have been built after his designs, particularly the palaces Ricci and Salirati. See Hoefer, Nouv. Bioq. Generale, s.v.

## Nanni, Girolamo[[@Headword:Nanni, Girolamo]]

             a Roman painter of religious subjects, called "II Poco e Buono," flourished about 1643. His talents were ordinary, and he deserves little notice, except for his studious disposition and slowness of execution. He was employed by Sixtus V in several considerable works, and whenever requested by the director to hasten operations, he always answered "poco e buono" (little and good), which expression gained him his surname. There are a number of his pictures at Rome, among which are the Annunciation in the church of the Madonna dell' Anima, and two subjects from the life of St. Bonaventura in St. Bartolomeo dell' Isola.

## Nanok or Nannuk[[@Headword:Nanok or Nannuk]]

             the founder of the sect of the Seikhs, which has now grown into a powerful nation, was originally a Hindui of the Khetore caste, and was born, in 1469, at Talawandy (now called Rhaypore), a small village of Lahore, Hindostan. He is said to have travelled through most of the countries in India, and even into Persia and Arabia, preaching his doctrines in peace, and preserving an unaffected meekness and simplicity of manners. He died at Rawu, a village tofthe north of Lahore, in 1539. The unity, omniscience, and omnipotence of God were some of the principal tenets taught by Nanok. Not less than 100,000 persons in different countries adopted the tenets of Nanok before his decease, and considered him as their guru, or religious guide. SEE SEIKHS.

## Nantes, Council of[[@Headword:Nantes, Council of]]

             Two important ecclesiastical assemblages were held in the city of Nantes, France, besides those of the Huguenots (q.v.). The first Church council was held about the year 1127, under the count Conon; Hildebert, archbishop of Tours, presiding. It was ruled that children by an incestuous marriage should have no share in the succession of their parents; and that the children of priests should not receive holy orders except they should first have taken monastic vows. Anathema was pronounced against those who plundered shipwrecked property (Conc. tom. 10, page 918). A second Church council was held there in 1264; Vincent, archbishop of Tours, presiding. Nine canons were published. The most important (2) forbids the number of monks in any priory or abbey to be diminished (5) forbids to set more than two dishes before the bishop in visitation, and orders that if more have been prepared they shall be given to the poor; (6) forbids  pluralities; (7) forbids, under pain of excommunication, to demand toll of the clergy (Conc. tom. 11, page 826).

## Nantes, Edict of[[@Headword:Nantes, Edict of]]

             is the name of a famous decree published by Henry IV of France, April 13, 1598, guaranteeing to his Protestant subjects the liberty of serving God according to the dictates of their conscience, and security for the enjoyment of their civil rights and privileges. The decree had been made necessary by many causes, the most important of which was Henry's own defection from the Protestant faith, and probable consequent alliance with the Romanists against those he once loved. SEE HUGUENOTS.

There can be no doubt that Henry IV simply left the Protestant fold to secure the protection of Rome and its allies for his throne and realm. His own political actions after apostasy reveal such a cause. (See, however, for a defense of this king's apostasy, Jervis, Hist. of the Church of France, 1:199 sq.) Once a Romanist, he determined for the sake of pleasing the papal host to do all in his power to weaken the Huguenots, and thus indirectly largely assisted their persecution. Yet though Henry had quitted the Protestants in order to strengthen himself, he had still to learn that a great source of trouble and perplexity would come to him from those he had considered too weak to be worth his friendship or attention even. When suddenly forced to declare war against Spain, Henry found himself deprived of the support and aid of some of his most valuable citizens. They were Protestants, and after 1594, when the truce for hostilities had expired, and no guarantee as to their future had been granted them, thev had declared themselves "a state within the state." They would only hold their own strongholds, and refiused to take up arms in defence of a realm that failed to afford them the protection to which their citizenship entitled them.

Even Romanists saw the folly of the king's course, and propositions were finally made to renew the edict of 1577, or, what is the same, the Edict of Nantes (1591), which had never yet taken effect because of the opposition of Parliament. The Reformed demanded more. In 1597 a meeting was called at Loudun to effect a reconciliation. It failed to bring about the much-desired result. Another meeting was called at Vendome, but it also failed; for the Protestants feared the direct influence of the court, which was in the immediate vicinity, and the meeting was adjourned to Sanmur. By the close of 1597, however, the different parties came to an understanding. France had been successful. Spain was in favor of peace, and in the hour of prosperity Henry was inclined to grant favors. The result was an agreement for the  edict; and on the same day on which the peace with Spain was settled by the signature of the king, the edict obtained the king's approval and hand and seal (May 2, 1598). It was in reality a new confirmation of former treaties between the French government and the Huguenots, by which all verdicts against them were erased from the rolls of the courts, and their unlimited liberty of conscience was recognised.

The preamble to this most important document, the Magna Charta of Protestant liberty in France, specifies, curiously enough, as the royal motive for issuing it, the necessity of completely and securely re-establishing the Catholic religion in those localities where it had been abolished during the late troubles; viz. Bearn, La Rochelle, Nismes, Montauban, etc. "Now that it had pleased God to grant repose to the kingdom from the destruction of civil war, the king felt it his duty to make provisions for the public worship and service of God among all classes of his subjects; and if it was impossible at present that all could be brought to agree in one and the same external form of worship, at all events there might be uniformity of spirit and purpose; and such regulations might be adopted as should obviate all danger of public disturbance or collision. Accordingly he had determined to enact and promulgate a law on this subject — universal, distinct, positive, and absolute — a perpetual and irrevocable edict; and he prayed God that his subjects might be led to accept it, as the surest guarantee of their union and tranquillity, and of the reestablishment of the French empire in its ancient power and splendor." Then follow the enacting clauses, comprised in ninety-two articles. Those who professed the "so-called Reformed religion" were to enjoy henceforth full and complete liberty of conscience, and the free exercise of their public worship throughout the realm of France, though not without certain restrictions. All seigneurs possessing the right of "haute justice" might assemble for worship with their families, their tenants, and others they chose to invite; landowners of a lower grade were not to hold meetings consisting of more than thirty persons. Huguenots were to be freely admitted to all colleges, schools, and hospitals; they might found, endow, and maintain educational and charitable institutions; and their religious books might be published in all places where their worship was authorized. They were to be eligible to all public employments on equal terms with Catholics, and on'accepting office were not to be bound to take any oaths, or to attend any ceremonies repulsive to their conscience. A new court, called the "Chambre de l'edit," was instituted in the Parliament of Paris, composed of a president and sixteen councillors, of whom one, or two at the most, were to be Protestants. Other similar courts  were established in Guienne, Languedoc, and Dauphine. These were to take cognizance of all cases arising between Protestants and Catholics. Besides the privilege granted to the holders of fiefs, the Reformed worship was legalized in one town or village in every bailage throughout France. In certain specified places, however, it was altogether prohibited: at the court or residence of the sovereign for the time being; at Paris, and within a radius of five leagues round the capital; and in all military camps, with the exception of the personal quarters of a Protestant general.

It was also excluded from Rheims, Dijon, Soissons, Beauvais, Sens, Nantes, Joinville, and other towns, in virtue of separate arrangements made by Henry with the local nobles. The Huguenots were enjoined to show outward respect to the Catholic religion, to observe its holydays, and to pay tithes to the clergy. They were to desist from all political negotiations and cabals, both within and beyond the realm; their provincial assemblies were to be forthwith dissolved; and the king engaged to license the holding of a representative synod once in three years, with the privilege of addressing the crown on the condition of the Reformed body, and petitioning for redress of grievances. There were, in addition, fifty secret articles which did not appear on the face of the edict. By one of these the king confirmed the Huguenots in possession (for eight years) of all the cautionary towns which had been granted to them by the treaty of 1577. Several of these were places of considerable strength and importance; including La Rochelle, Montauban, Nismes, Montpellier, Grenoble, Lectoure, Niort, etc. The expense of maintaining the Huguenot garrisons was to be defrayed by a royal grant of 80,000 crowns per annum. From this period the Reformers or Huguenots (who then counted 760 churches) had a legal existence in France, but gradually their political strength was crushed by the mighty despotism of Richelieuwho, however, never dreamed of interfering with their liberty of worship. Neither did his successors, Mazarin and Colbert. The edict had indeed been confirmed by Louis XIII in 1610, and by Louis XIV in 1652; but under the influence of a "penitence" as corrupt and sensual as the sins which occasioned it, this same Louis XIV, after a series of detestable dragonnades (q.v.), signed a decree for the revocation of the edict, October 18, 1685, at the instigation, it is generally believed, of the Jesuits and their willing handmaid, Madame de Maintenon, the mistress of the king.

Although its provisions had, in fact, long been repealed by various ordinances forbidding the profession of the Reformed faith under severe penalties, the act of revocation was the death-knell of the Huguenots. It authorized the destruction of all Protestant churches, and prohibited all  public and private worship; it banished all Protestant pastors from France; demanded the closing of all Protestant schools, and parents were forbidden to instruct their children in the Reformed faith, but enjoined to bring them up in the Roman Catholic religion. If any persons were detected in the act of attempting to escape from France, men were condemned to the galleys for life, and women were imprisoned for life. Such were some of the inhuman provisions of the edict of Revocation. The result of this despotic act was that, rather than conform to the established religion, 400,000 Protestants — among them the most industrious, the most intelligent, and the most religious of the nation — quitted France, and took refuge in Great Britain, Holland, Germany, Switzerland, and America. The loss to France was immense; the gain to other countries, no less. Composed largely of merchants, manufacturers, and skilled artisans, they carried with them their knowledge, taste, and aptitude for business. From them England, in particular, learned the art of manufacturing silk, crystal glasses, and the more delicate kinds of jewelry. Many besides these, whom the vigilance of their enemies guarded so closely as to prevent their flight, were exposed to the brutal rage of the soldiery, and assaulted by every barbarous form of persecution that might tend to subdue their courage, and thus engage them to a feigned and external profession of popery. See Michelet, Louis XIV et la Revocation de l'Edit de Nantes, page 284 sq.; Benoit, Hist. de Edit de Nantes (1693), 3:127 sq.; Ranke, Franzos. Gesch. volume 2; Morney, Meimoires et Correspondence (Par. 1824), volume 5; Wessenberg, Gesch. d. Kirchenversammlungen, 4:277, 280, 281; Seebohm, Protest. Revol. Page 267; Edinb. Rev. 80, 68 sq.; Smiles, Hist. of the Huguenots, and his Huguenots after the Revocation, pages 1-19, 24, 44, 45, 78; Weiss, Hist. des Refugies, page 1 sq.; Bray, Revolt in the Cevennes, pages 4-7, 13, 19, 49 sq., 214, 313; Smedley, Hist. of the Ref. Church in France, 3L42, 44 sq., 92, 231; De Felice, Hist. of Prot. in France, book 1, part 18, 20; book 4, chapter 17; and other works referred to under HUGUENOTS SEE HUGUENOTS .

## Nanteuil, C Lestin[[@Headword:Nanteuil, C Lestin]]

             a French artist noted for his contributions to sacred art, was born at Rome in 1813. He studied under Langlois and Ingres, and exhibited his first work, a Holy Family, in 1833, followed by A Beggar (1834), and Christ Healing the Sick (1837); but he was mainly employed as a lithographer, and in the course of about thirty years executed more than 2000 vignettes for literary and musical publications. Among his more recent paintings are,  The Temptation (1851): — The Vine (1853): — Souvenirs of the Past and The Kiss of Judas (1858), the latter after Van Dyck, of which he also produced an admirable engraving. He died at Paris in 1873.

## Naomi[[@Headword:Naomi]]

             (Heb. Noomzi', נָעַמַי, my delight; Sept. Νοομμείν Νωεμίν, Νοεμμείν, Νοεμμεί, Νοομμεί,Νωεμείν, Νωεμμείν Vulg. Noemi), a woman of Bethlehem in the days of the early judges; wife of Elimelech, mother of Mahlon and Chilion, and mother-in-law of Ruth (Rth 1:2, etc.; 2:1, etc.; 3:1; 4:3, etc.). B.C. cir. 1363. The significance of her name contributes to the point of the paronomasia in 1:20, 21, though the passage contains also a play on the mere sound of the name, "Call me not Naomi (pleasant), call me Mara (bitter):... why then call ye me Naomi, seeing the Lord hath testified (anah, עָנָה) against me?" SEE RUTH.

## Naos[[@Headword:Naos]]

             (ναός, the Greek technical name for a temple) is used to designate the body of the church. SEE NAVE. The earlier Christians were averse to using this word with reference to their worship, on account of the use of it by the heathen. It was their boast that they had neither temples nor altars. But this is to be understood only relatively, by way of distinction between Jewish and heathen rites. When the danger of sympathizing either with Judaism or heathen idolatry had ceased, and a suspicion of such union could not be supposed to exist, Christians felt less hesitation in calling their churches temples, especially as this was the name rendered familiar to them by the Old-Testament Scriptures. The words ναός and templum are of frequent occurrence in the writings of Lactantius, Ambrose, Eusebius, and Chrysostom, and the phraseology was common in the 4th century. See Neale, Hist. (tst. Ch. Introd. (see Index in volume 2); Coleman, Christian Antiquities (see Index); Walcott, Sacred Archaeology, s.v.

## Naphish[[@Headword:Naphish]]

             (Heb. Naphish', נָפַישׁ, refresher; Sept. Ναφές; Vulg. Naphis), the eleventh named of the twelve sons of Ishmael, patriarch and prince among the Ishmaelites (Gen 25:15; Chronicles 1:31). B.C. post 1077. In 1Ch 5:19 (Sept. Ναφισαῖοι, A.V. "Nephesh") the name of the ancestor is given to the tribe descended from him, who are classed among  the Hagarites (q.v.), defeated by the transjordanic tribes on their settlement in Canaan. "Naphish, in the three passages in which the name occurs, is grouped with Jetur. Jetur was unquestionably identical with the Greek Itursea and modern Jedur; a small province situated at the eastern base of Hermon, and bordering on Damascus and Bashan. Jetur and Naphish were allies, and apparently dwelt together. The Israelites took from them 50,000 camels, 250,000 sheep, and 2000 asses. They were manifestly a pastoral people, like the great modern tribes of the Anizeh, some of which have flocks and herds equally numerous. Then, having conquered the people and captured their cattle, we are told that the children of the half-tribe of Manasseh dwelt in the land: they increased from Beashan unto Baal- Hermon, and Senir, and unto Mount Hermnon. From this it may be concluded that the people of Naphish had a settled home situated between the range of Hermon and Bashan — that is, along the eastern declivities of the mountains." "They have not been identified with any Arabian tribe; but identifications with Ishmaelitish tribes are often difficult. The difficulty in question arises from intermarriages with Keturahites and Joktanites, from the influence of Mohammedan history, and from our ignorance respecting many of the tribes, and the towns and districts, of Arabia. If the Hagarenes went southwards. into the province of Hejr, after their defeat, Naphish may have gone with them, and traces of his name should in this case be looked for in that obscure province of Arabia." They doubtless became afterwards amalgamated with the Ishmaelitish clans, and so lost to late history. SEE ARABIA.

## Naphisi[[@Headword:Naphisi]]

             (Ναφισί Ναφεισεί; Vulg. Nasissin), one of the Temple servants whose "sons" returned from the exile (1Es 5:31); evidently the NEPHISHESIM (q.v.) or NEPHUSIM of the Heb. texts (Neh 7:52; Ezr 2:50).

## Naphtali[[@Headword:Naphtali]]

             (Heb. Naphtali', נִפְתָּלַר, my wrestling, see Gen 30:8; Sept. Νεφθαλί, but fourteen times Νεφθαλει, as Gen 30:8; eight times Νεφθαλείμ, as Gen 35:25; once Νεφδαλίμ, as 1Ki 4:15; N.T. and Josephus, Νεφθαλείμ; Vulg. O.T. Nephthali; but sometimes Nephtali, as Gen 30:8; N.T. Nephthalinm; Auth. Ver. N.T. "Nephthalim"), the sixth son of Jacob, and his second by Bilhah, Rachel's  handmaid, born B.C. 1915, in Padan-Aram. (In the following account of this patriarch and the tribe descended from him we bring together a general view of the whole subject.) At his birth, the origin of the name is thus explained (Gen 30:8): "And Rachel said, With wrestlings of God have I wrestled" (נַפְתִּלְתַּי נִפְתּוּלֵי אֵֹלחַים, i.e., according to the Hebrew idiom, "immense wrestlings; ἀμηχάνητος οιον, "as if irresistible," is the explanation of the name given by Josephus, Ant. 1:19, 8) "with my sister; and I have prevailed; and she called his name Naphtali." Both the Septuagint and Latin versions mistake the meaning and spoil the force of this passage (Gen 30:8). Onkelos and the Syriac version represent Rachel as having entreated God by prayer, and this seems to be the correct idea (see Kalisch, ad loc.). By his birth Naphtali was thus allied to Dan (Gen 35:25); and he also belonged to the same portion of the family as Ephraim and Benjamin, the sons of Rachel; but, as we shall see, these connections appear to have been only imperfectly maintained by the tribe descended from him. At the migration to Egypt four sons are attributed to Naphtali (Gen 46:24; Exo 1:4; 1Ch 7:13). Of the individual patriarch not a single trait is given in the Bible, as up to the time of Jacob's blessing the twelve patriarchs his name is only mentioned in two public lists (Gen 35:25; Gen 46:24); but in the Jewish traditions he is celebrated for his powers as a swift runner, and he is named as one of the five who were chosen by Joseph to represent the family before Pharaoh (Targ. Pseudojon. on Gen 1:13; Gen 47:2). In the Testament of the TwelvePatriarchs Naphtali dies in his one hundred and thirty-second year, in the seventh month, on the fourth day of the month. That work explains his name as given "because Rachel had dealt deceitfully" (ἐν πανουργίᾷ ἐποίησε). It also gives the genealogy of his mother: "Balla (Bilhah), the daughter of Routhaios, the brother of Deborah, Rebekah's nurse, was born the same day with Rachel. Routhaios was a Chaldaean of the kindred of Abraham, who, being taken captive, was bought as a slave by Laban. Laban gave him his maid Aina or Eva to wife, by whom he had Zelipha (Zilpah) — so called from the place in which he had been captiveand Balla" (Fabricius, Cod. Pseudepigr. V.T. page 659, etc.).

## Naphtali, Mount[[@Headword:Naphtali, Mount]]

             (הִד נִפְתָּלַי, Sept. ὄρος Νεφθαλεί, Vulg. Mons Nephtali), the mountainous district which formed the main part of the inheritance of Naphtali (Jos 20:7), answering to "Mount Ephraim" in the centre and "Mount Judah" in the south of Palestine. SEE NAPHTALI.

## Naphtali, Tribe Of[[@Headword:Naphtali, Tribe Of]]

             The blessing pronounced by Jacob upon Naphtali was very short; but the language is obscure, and its interpretation has occasioned considerable  controversy. In the English version it reads thus, "Naphtali is a hind let loose; he giveth goodly words" (Gen 49:21). The Septuagint translates the first clause, Νεφθαλεὶ στέλεχος ἀνειμένον, "Naphtali is a wide-spread tree." The translators must either have had before them or they must have invented a different pointing of the Hebrew text ( אֵילָהinstead of , אִיְּלָה. The former, equivalent to איל, or אלון, signifies "a strong tree," arbor robusta; but especially an "oak" or "terebinth." Gesenius, Thesaurus, page 47). The second clause is made to correspond, ἐπιδιδοὺς ἐν τῷ γεννήματι κάλλος, "putting forth in its fruit beauty," or "giving forth goodly boughs." Here the pointing must have been different from the Masoretic. Instead of אַמְרֵי, "words," they read אֲמַרֵי"shoots" or "leaves." This view has been substantially adopted by Bochart and many modern commentators. Bochart examines the text minutely, and translates, "Nephthali est ut arbor surculosa, edens ramos pulchritudinis," id est, "egregios et speciosos" (Opera, 2:895 sq.; comp. Stanley, S. and P. page 355). The translation of this difficult passage given by Ewald (Geschichte, 2:380),

"Naphtali is a towering Terebinth;

He hath a goodly crest,"

gives it an allusion at once to the situation of the tribe at the very apex of the country, to the heroes who towered at the head of the tribe, and to the lofty mounltains on whose summits their castles, then as now, were perched. The only reasons for the change are that it gives a better sense, and it seems to accord more with Moses's blessing in Deu 33:23. The great fruitfulness of the tribe would thus be indicated, and the nature of the country they were to occupy. This translation, however, is opposed to the Masoretic text, and to the interpretations of the best Jewish writers (Bochart, 1.c.). The present reading, too, when thoughtfully considered, is as appropriate as the other. This, like the other blessings of the patriarch, was intended to shadow forth under poetic imagery the future character and history of the tribe. "Naphtali is a hind let loose," or "a graceful hind" — timid and distrustful of its own powers, swift of foot to elude its enemies; but when brought to bay fierce and strong to defend its life. These were the qualities shown by Naphtali. They left several of their cities in the hands of the Canaanites (Jdg 1:33); they had not confidence to fight alone, but when assailed they made a noble defence (Jdg 5:18), and united with others in pursuit of a flying foe (6:35).  Their want of self-confidence was chiefly shown in the case of Barak; and then, too, they displayed in the end heroic devotion and unwearied alacrity. '"He (that is, Naphtali; the masc. חִנֹּתֵןproves this) giveth goodly words." The tribe was to be famous for the beauty of its language. It probably possessed poets and writers whose names have not come down to us. We have one noble ode ascribed in part at least to a Naphtalite (Jdg 5:1. See Kalisch, On Gen 49:21).

During the sojourn in Egypt Naphtali increased with wonderful rapidity. Four sons went down with their father and Jacob; and at the exodus the adult males numbered 53,400 (Num 1:43). It thus held. exactly the middle position in the nation, having five above it in numbers, and six below. But when the borders of the Promised Land were reached its numbers were reduced to 45,400, with four only below it in the scale, one of the four being Ephraim (Num 26:48-50; comp. 37). The leader of the tribe at Sinai was Ahira ben-Enan (Num 2:29); and at Shiloh, Pedahel benAmmihud (Num 34:28). Among the spies its representative was Nahbi ben-Vophsi (Num 13:14).

During the march through the wilderness Naphtali occupied a position on the north of the sacred tent with Dan, and also with another tribe, which, though not originally so intimately connected, became afterwards his immediate neighbor — Asher (Numbers 2:2531). The three formed the "camp of Dan," and their common standard, according to the Jewish traditions, was a serpent or basilisk, with the motto, "Return, O Jehovah, unto the many thousands of Israel" (Targ. Pseudojon. on Num 2:25).

Jacob's blessing had special reference to the character and achievements of the tribe; that of Moses to the nature of their territory — "O Naphtali, satisfied with favor, and full with the blessinq of the Lord: possess thou the west and the south" (Deuteronomy 30:23). A more literal and more accurate rendering of the Hebrew would be, "Naphtali, replete with favors, and full of the blessings of Jehovah; possess thou the sea and Darom." The word יָם, Yam, which in the A.V. is translated "west," evidently means "the sea;" that is, the Sea of Galilee, which lay in part within the territory of Naphtali. The Hebrew term דָּרוֹם, Darom ("a circuit," from the root דור =Arab. ddr, "to go round;" see Gesenius, Thesaurus, s.v.), is most probably a proper name equivalent to Galil ("a circuit"), or Galilee, the name given in Jos 20:7; Jos 21:32, and elsewhere, to a district amid the  mountains of Naphtali, SEE GALILEE, of which Darom may have been the older appellation. "The sea and Darom" would thus signify the region by the Lake of Galilee and the mountains to the north of it. Both the Sept. and Vulgate render ים the sea" (see also the Chaldee rabbi Salomon, Bochart, Ainsworth, Montanus, and others). The possessions allotted to Naphtali are described in Jos 19:32-39. The lot of this tribe was not drawn till the last but one. The two portions then remaining unappropriated were the noble but remote district which lay between the strip of coast-land already allotted to Asher and the upper part of the Jordan, and the little canton or corner, more central, but in every other respect far inferior, which projected from the territory of Judah into the country of the Philistines, and formed the "marches" between those two never-tiring combatants. Naphtali chose the former of these, leaving the latter to the Danites, a large number of whom shortly followed their relatives to their home in the more remote but undisturbed north, and thus testified to the wisdom of Naphtali's selection. The territory thus appropriated was enclosed on three sides by those of other tribes. It lay at the northeastern angle of Palestine. On the east the tribe was bounded by the Jordan and the lakes of Merom and Galilee; on the south by Zebulun; on the west by Asher; and on the north apparently by the river Leontes. Hammath was one of its cities, and it has been satisfactorily identified with the ruins around the warm springs a mile south of Tiberias. Consequently, to Naphtali belonged the whole western shore of the Sea of Galilee. SEE TRIBE.

Naphtali possessed a greater variety of soil, scenery, and climate than any of the other tribes. Its northern portions are the highlands of Palestine. The sublime ravine of the Leontes separates its mountains from the chain of Lebanon, of which, however, they may be regarded as a prolongation. The scenery is here rich and beautiful. The summit of the range is broad, presenting an expanse of undulating table-land, ornamented with broad belts and irregular clumps of evergreen oak, and having here and there little upland plains, covered with verdure, and bordered with thickets of arbutus and hawthorn. In the center of this park-like region lie the ruins of the sanctuary of the tribe, the northern city of refuge, Kedesh-Naphtali. The ridge rises gradually towards the south, and culminates at Safed. which has an elevation of nearly three thousand feet. Two other peaks, a few miles westward, are one thousand feet higher, and are the loftiest points in Western Palestine (see Van de Velde, Memoir, page 177). On the western brow of the ridge the tribes of Asher and Naphtali joined, the former having allotted to it the western slopes and narrow plain of Phoeniicia (Jos 19:24-30). On the east  the mountains of Naphtali break abruptly down in gray cliffs and wooded slopes into the rich valley of the Jordan. On the north brow of these slopes stands the massive castle of Hunin, probably the ancient BethRehob; and twelve miles south of it, commanding the waters of Merom, are the ruins of Kasyun, which may perhaps mark the site of the capital of the northern Canaanites-Hazor. The Jordan valley, though soft, and in places marshy, is extremely fertile. Here the people of Sidon established at an early period an agricultural colony to supply their city with grain and fruits. The region, or "circuit," around Kedesh was anciently called Galil, a name subsequently extended to the whole of Northern Palestine; and as a large number of foreigners settled among the mountains — descendants of the Canaanites, and others from Phcenicia and Syria — it was called "Galilee of the Gentiles." SEE GALILEE.

According to Josephus (Ant. 5:1, 22), the eastern side of the tribe reached as far as Damascus; but of this — though not impossible in the early times of the nation and before the rise of the Syrian monarchythere is no indication in the Bible. The question was recently discussed in the Journal of Sacred and Classical Philology by Thrupp and Tregelles (Nos. for 1855, 1856), who both favor the idea of a much wider extension in that direction than has usually been supposed; but their arguments have not sufficed to convince Ewald, who reviews them in his eighth Jahrbuch, and who very justly thinks that the statement of Josephus ought not to be pressed. The southern section of Naphtali was the garden of Palestine. The little plains along the shore of the Sea of Galilee, and the vales that run up into the mountains, are of unrivalled fertility. Josephus describes the plain on the shore of the lake, then called Gennesaret, as an earthly paradise, where the choicest fruits grew luxuriantly, and where eternal spring reigned. His words are not much exaggerated; for now, though more a wilderness than a paradise, its surpassing richness is apparent. The shore is lined with a wide border of oleander; behind this is a tangled thicket of the lote tree; and here and there are clumps of dwarf palms. The plain beyond, except the few spots cultivated, is covered with gigantic thistles (Josephus, War, 3:10,8; Robinson, Bib. Res. 2:402).

Thus Naphtali had a communication with the Sea of Galilee, the rich district of the Ard el-Huleh and the Merj Aymn, and all the splendidly watered country about Banias and Hasbeya, the springs of Jordan. But the capabilities of these plains and of the access to the lake, which at a later period raised Galilee and Gennesarethto so high a pitch of crowded and busy prosperity, were not destined to be developed while they were in the keeping of the tribe of Naphtali. It was the  mountainous country ("Mount Naphtali," Jos 20:7), which formed the chief part of their inheritance, that impressed or brought out the qualities for which Naphtali was remarkable at the one remarkable period of its history. This district, the modern Belad-Besharah, or "land of good tidings," comprises some of the most beautiful scenery and some of the most fertile soil in Palestine (Porter, page 363), forests surpassing those of the renowned Carmel itself (Van de Velde, 1:293); as rich in noble and ever-varying prospects as any country in the world (2:407). As it is thus described by one of the few travellers who have crossed its mountains and descended into its ravines, so it was at the time of the Christian aera--"the soil," says Josephus (War, 3:3, 2), "universally rich and productive; full of plantations of trees of all sorts; so fertile as to invite the most slothful to cultivate it."

The following is a list of all the localities in the tribe, with their probable identification:

Abel-beth-Maachah.Town.Abil el-Karub.Abel-maim.do.SEE ABEL-BETH-MAA- CHAH.Adamah, or Adami.do.Damieh?Ahlab.do.El-Jish.Ajalon.do.Jalun.Arbel.do.SEE BETH-ARBEL.Aznoth-Tabor.do.[Kurn-Hattin]?Baal-gad, or Baal-her-doSEE CAESAREA- PIILIPMON.Beth-anath.do.Ainata.Beth-arbel.do.Irbid.Beth-shemesh.do.Mejdel esh-Shems.Caesarea-Philippi.do.Banias.Capernaum.do.Tell-Hum?Chinnereth, or Cinnereth, or Cinneroth.Town. Region Lake[Abu-Shusheh]?

SEE GENNESARETHChorazinTown.Bir-Kerazeh?Dalmanutha.do.Ain el-Barideh?Dan, or Dan-jaan.do.SEE LAISH.

Edrei.do.Tell-Khuraibeh?En-hazor.do.[Tell-Hazur.]GennesarethPlain.N.W. shore of Lake Tiberias.GennesarethLake.Bahr-Tubariyeh.Hammath, or Hanmon, or HammothdorTownHamman?Haroseth.do.Tuleil Girsh?Hazar-enam.do.[Hasbeya] ?Hazor.do.Hazur.Heleph.do.Beitlif?Hermon.Mount.Jebel es-Sheikh.Horem.Town.Hurah?Hukkoth.do.Yakuk.Ijon.do.Tell-Dibbin?Iron.do.Khurbet- Yarun.Jahneel.do.[El-Jcanneh?Janoah.do.Kulat Hunin?Kartan.do.[El-Katanah]?Kedesh, or Kishion.do.Kades.Laish, or Leshem.do.Tell-Kadi?Lakum.do.[Ruins E. of Tell-Ak-bara]?Magdala, or Migdal-el.do.El-Mejdel.Nekeb.do.SEE ADAMI.Rakkath.do.SEE HAMMATH.Ramah.do.Rameh.Rehob.do.Deir Ritheib?Shepham.do.SEE CASAREA-PHILIPTiberias.do.Tubariyeh.Zaanaim, or Zaanium.do.[Ain Mellahah]?Zedad.do.[Jedeida]?Ziddim, or Zer.do.Hattin?Ziphron.do.[Kaukaba]? Three of the towns of Naphtali were allotted to the Gershonite Levites: Kadesh (already called Kedesh-in-Galilee), Hammoth-dor, and Kartan. Of these, the first was a city of refuge (Jos 20:7; Jos 21:32). It should be noticed that in the list of fortified towns at Jos 19:35-38 only sixteen cities are enumerated (or but thirteen if we join as one the names not connected by the conjunction), whereas the sum calls for nineteen. The difference is probably to be made up by including such of those mentioned in the preceding verses as lay within the territory of the tribe and had walls. The enumeration, like the rest in this and the adjoining chapters, is not exhaustive (see Keil, ad loc.).

Naphtali, on account of its position, was in a great measure isolated from the Israelitish kingdoms. Yet it had its share in those incursions and molestations by the surrounding heathen which were the common lot of all the tribes (Judah perhaps alone excepted) during the first centuries after the conquest. One of these, apparently the severest struggle of all, fell with special violence on the north of the country, and the leader by whom the invasion was repelled — Barak of Kedesh-Naphtali — was the one great hero whom Naphtali is recorded to have produced. How gigantic were the efforts by which these heroic mountaineers saved their darling highlands from the swarms of Canaanites who followed Jabin and Sisera, and how grand the position which they achieved in the eyes of the whole nation, may be gathered from the narrative of the war in Judges 4, and still more from the expressions of the triumphal song in which Deborah, the prophetess of Ephraim, immortalized the victors and branded their reluctant countrymen with everlasting infamy. Gilead and Reuben lingered beyond the Jordan among their flocks; Dan and Asher preferred the luxurious calm of their hot lowlands to the free air and fierce strife of the mountains; Issachar, with characteristic sluggishness seems to have moved slowly if he moved at all; but Zebulun and Naphtali, on the summits of their native highlands, devoted themselves to death, even to an extravagant pitch of heroism and self-devotion (Jdg 5:18):

"Zebulun are a people that threw away their lives even unto death — And Naphtali, on the high places of the field."

Naphtali was one of Solomon's commissariat districts, under the charge of his son-in-law Ahimaaz; who with his wife Basmath resided in his presidency, and doubtless enlivened that remote and rural locality by a  miniature of the court of his august father-in-law held at Safed or Kedesh, or wherever his residence may have been (1Ki 4:15). Here he doubtless watched the progress of the unpromising new district presented to Solomon by Hiram — the twenty cities of Cabul, which seem to have been within the territory of Naphtali, perhaps the nucleus of the Galilee of later date. The ruler of the tribe (נָגַיד) — a different dignity altogether from that of Ahimaaz — was, in the reign of David, Jerimoth ben-Azriel (1Ch 27:19). In later times the Naphtalites appear to have resigned themselves to the intercourse with the heathen which was the bane of the northern tribes in general, and of which there are already indications in Jdg 1:33; comp. Isa 9:1. The location by Jeroboam within their territory of the great sanctuary for the northern part of his kingdom must have given an impulse to their nationality, and for a time have revived the connection with their brethren nearer the centre. Nominally subject to Samaria, it was separated from it by the plain of Esdraelon, over which so often swept the devastating hordes of the "Children of the East," and the powerful armies of Syria. The usual route of the Syrian expeditions was along the east base of Hermon, and across the Jordan at Jacob's bridge. The Naphtalites in their mountain fastnesses thus generally escaped their devastations. But whenever the enemy marched through the valley of Ccele-Syria, then Naphtali bore the first brunt of the onset. In the reigns of Baasha, king of Israel, and Asa, king of Judah, this tribe was the first to suffer from the invasion of Benhadad, king of Syria, who "sent the captains of the hosts which he had against the cities of Israel, and smote all Cinneroth, with all the land of Naphtali" (1Ki 15:20), especially "all its store cities" (2Ch 16:4). At length, in the reign of Pekah, king of Israel (cir. B.C. 730), Tiglath-pileser overran the whole of the north of Israel, swept off the population, and bore them away to Assyria (2Ki 15:29). It is perhaps worth while adding that Tobit belonged to Naphtali, for he tells us that "in the time of Enemessar (or Shalmaneser), king of the Assyrians, he was led captive out of Thisbe, which is at the right hand of that city which is called Kedesh of Naphtali, in Galilee, above Aser;" that he came with his brethren to Nineveh, and that the Most High gave him grace and favor before Enemessar, who made him purveyor to the palace (Tob 1:5; Tob 7:3).

But though the history of the tribe of Naphtali ends here, and the name is not mentioned again except in rie well-known citation of Matthew (Mat 4:15); and the mystical references of Ezekiel (Eze 48:3-4; Eze 48:34) and of the writer of the Apocalypse (Rev 7:6), yet under the title of Galilee — apparently an ancient name, though not brought prominently forward until the Christian aera — the district which they had formerly occupied was destined to become in every way far more important than it had ever before been. After the captivity the Israelites again settled largely in Naphtali, and its southern section became the most densely populated district in Palestine. It became the principal scene also of our Lord's public labors. After his brethren at Nazareth rejected and sought to kill him, he "came down" (Luk 4:31) from the uplands and dwelt in "Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim" (Mat 4:13). The new capital of Galilee had recently been built by Antipas, and called after the emperor, Tiberias. Other towns - Magdala, Capernaum, Chorazin, and Bethsaida-dotted the shore, which teemed with life and industry. Vast multitudes followed Jesus wherever he went (Mar 2:1-12; Mat 13:1-23, etc.). The greater number of his beautiful parables were spoken here; and it was the scene of most of his miracles (Porter, Hand-book, page 430, 431). Then the words of Isaiah were fulfilled as they are quoted and applied by Matthew (Mat 4:15-16): " The land of Zabulon, and the laznd of Nephthalinz, the region of the sea [that is. of the Sea of Galilee; the same district called "the sea" in Deu 33:23], Peraea [the proper name of the country beyond Jordan], Galilee of the Gentiles [called "Darom" in Deu 33:23] — the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." The details of this tribe's history, as well as the account of its sufferings and heroic resistance during the campaign of Titus aud Vespasian prior to the destruction of Jerusalem, are given elsewhere. SEE PALESTINE.

Naphtali is now almost a desert. A mournful silence reigns along the shores of the Sea of Galilee. There are still a few populous villages among the mountains; but Safet and Tiberias are the only places of any importance within the boundaries of the tribe, and they are fast falling to ruin.

## Naphthar[[@Headword:Naphthar]]

             (νέφθαρ, Vulg. Nephthar), the name given by Nehemiah, according to the account in the Apocrypha, to the substance (not the place, as the Vulg.) which after the return from Babylon was discovered in the dry pit where at the destruction of the Temple the sacred fire of the altar had been hidden (2Ma 1:36; comp. 2Ma 1:19). The legend is a curious one; and it is plain, from the description of the substance "thick water," which, being poured over the sacrifice and the wood, was kindled by the great heat of the sun, and then burned with an exceedingly bright and clear flame (2Ma 1:32) — that it was either the same as or closely allied to the naphtha of modern commerce (petroleum). The narrative is not at all extravagant in its terms, and is very probably grounded on some actual occurrence. The only difficulty it presents is the explanation given of the name: "Naphthar, which is, being interpreted, cleansing" (καθαρισμός), and which has hitherto puzzled all the interpreters. It is perhaps due to some mistake in copying. A list of conjectures will be found in Grimm (Kurzgef. Handb. ad loc.), and another in Reland's Diss. de vet. Ling. Pers. 68. The writer adds, "But many men call it Nephi." The identity of the names with naphtha is obvious. The place from which this combustible water was taken was enclosed by the " king of Persia" (Artaxerxes Longimanus), and converted into a sanctuary (such seems to be the force of ἱερὸν ποιεῖν, 2Ma 1:34). In modern times it has been identified with the large well called by the Arabs Bireyub, situated beneath Jerusalem, at the confluence of the valleys of Kidron and Hinnom. This well, the Arab name of which may mean the well of Joab or of Job, and which is usually identified with En-rogel, is also known to the Frank Christians as the "Well of Nehemiah." According to Dr. Robinson (Bib. Res. 1:332, note), the first trace of this name is in Quaresmius (Elucidatio, etc., 2:270-4), who wrote in the early part of the 17th century (1616-25). He calls it "the well of Nehemiah and of fire," in words which seem to imply that such was at that time its recognised name: "Celebris ille et nominatus puteus, Nehemiae et ignis appellatus." The valley which runs from it to the Dead Sea is called Wady en-Nar, "Valley of the Fire;" but no stress can be laid on this, as the name may have originated the tradition. A description of the Bir-eyf-b is given by Williams (Holy City, 2:489-95), Barclay (City, etc., pages 513-16), and by the careful Tobler (Umgebungen, etc., page 50). At present it would be an equally unsuitable spot either to store fire or to seek for naphtha. One thing is plain, that it cannot have been En-rogel (which was a living spring of  water from the days of Joshua downwards) and a naphtha well also. SEE BITUMEN.

## Naphtuhim[[@Headword:Naphtuhim]]

             (Heb. Naphtuhim', נִפְתֻּהַים, prob. of Egyptian origin, but of uncertain meaning [see below]; Sept. Νεφθαλείμ, Gen 10:13; Νεφθαλίμ 1Ch 1:11, v.r. Νεφθωσεείμ, Νεφθουείμ; Vulg. Nephtheim and Nephthuim), a Hamitic tribe of Mizraim's descendants (Gen 10:13; 1Ch 10:11). The plural form of the name seems to indicate a tribe sprung from Nalphteh. Jonathan (Chald. Chron.) interprets it פנטסכנאי, Pentaschoeni, i.e., inhabitants of Pentaschoenum, a city in Lower Egypt, twenty Roman miles from Pelusium. Saadias renders it Curamanii. Bochart (Phal. 4:29) compares Nephthys, the name of an Egyptian goddess, sister and wife of Typhon; which, according to Plutarch (De Iside, c. 38), means Τῆς γῆς τὰ ἔσχατα καὶ παρόρια, the ends of'the earth or land, i.e., the sea-shore; and so the Coptic interprets Naphtuhim. Michaelis (Spicileg. 1:268 sq.) understands the name to belong to the desert between Egypt and Asia. near the Sirbonian lake, which the Egyptians call the exhalations of Typhon. See also Jablonsky, Opusc. 1:161; Schulthess, Paradies, page 152. But Miss F. Corbaux (“Rephaim," in the Journ. of Sac. Lit. 1851, page 151) identifies this tribe with the original Memphites, whose capital, "the dwelling of Ptah," Na-Ptah, is contracted in Hebrew into Naph (נָ). "If we may judge from their position in the list of the Mizraites, according to the Masoretic text (in the Sept. in Genesis x they follow the Ludim and precede the Anamim, Ε᾿νεμετιείμ), immediately after the Lehabim, who doubtless dwelt to the west of Egypt, and before the Pathrusim, who inhabited that country, the Naphtuhim were probably settled at first, or at the time when Genesis 10 was written, either in Egypt or immediately to the west of it. In Coptic the city Marea and the neighboring territory, which probably corresponded to the older Mareotic nome, is called piphaiat or piphaiad, a name composed of the word phaiat or phaiad, of unknown meaning, with the plural definite article pi prefixed.

In hieroglyphics mention is made of a nation or confederacy of tribes conquered by the Egyptians called 'the Nine Bows,' a name which Champollion read Naphit, or, as we should write it, NAPETU, 'the bows,' though he called them 'the Nine Bows' (or 'nine peoples,' Brugsch, Geogr. Inschr. 2:20). It seems, however, more reasonable to suppose that we should read (9) PETU, 'the Nine Bows,' literally. It is also doubtful  whether the Coptic name of Marea contains the word 'bow,' which is only found in the forms pite (S. masc.) and phit (M. fern. 'a rainbow'); but it is possible that the second part of the former may have been originally the same as the latter. It is noteworthy that there should be two geographical names connected with the bow in hieroglyphics, the one of a country, MERU-PET, 'the island of the bow,' probably MEROE, and the other of a nation or confederacy, 'the Nine Bows, and that in the list of the Hamites there should be two similar names, PIhut and Naphtuhim, besides Cush, probably of like sense.

No important historical notice of the Nine Bows has been found in the Egyptian inscriptions: they are only spoken of in a general manner when the kings are said, in laudatory inscriptions, to have subdued great nations, such as the Negroes, or extensive countries, such as Kish, or Cush. Perhaps, therefore, this name is that of a confederacy or of a widely spread nation, of which the members or tribes are spoken of separately in records of a more particular character, treating of special conquests of the Pharaohs or enumerating their tributaries." "It appears more probable, however, to identify the Naphtulhim with the city of Naphata or Napata, the capital of an ancient Ethiopian kingdom, and one of the most splendid cities in Africa (Strabo, 17, page 820; Pliny, Hist. Nat. 6:35; Ptolemy, 4:7). Strabo states that Napata was the royal seat of queen Candace, a fact which may connect one of the most ancient tribes of the Old Testament with an incident in apostolic history (Act 8:27). The city and its territory lay upon the southern frontier of Mizraim, at the great bend of the Nile in Soudan, and having the desert of Bahiuda on the south. The ruins of the city on the banks of the river are extensive and splendid, consisting of pyramids, temples, sphinxes, and sculptures. The modern name is Meroe or Merawe; though some geographers do not adopt this view (Ritter, Erdkunde, 1:591). The connection of this city with Egypt is shown by the character of its ruins. There, is a temple of Osiris and another of Ammon; and there is a necropolis on whose gateway Osiris is figured receiving gifts as the god of the lower world. Two lions of red granite of beautiful workmanship were found here, and brought to England by lord Prudhoe, afterwards duke of Northumberland. They are at present in the British Museum (Hoskins, Travels, pages 161, 288; Lavard, Nin. and Bab. page 157; Kalisch, On Genesis, page 265; Smith, Dict. of Gr. and Rom. Geog. 2:396)."

## Napier, Lord John[[@Headword:Napier, Lord John]]

             of Merchiston, Scotland, celebrated specially as a mathematician, but noted also as a religious writer, was born in 1550. He studied at the University of St. Andrews, Edinburgh, after which he travelled through France, Italy, and Germany. Upon his return home he applied himself especially to mathematics, in which he secured a great and lasting reputation by his discovery of logarithms. He, however, also devoted some time to the study of theology. His work on the Revelation indicates the most acute investigatiou. It is a most curious and learned work on the Apocalypse, and is entitled A plaine Discovery of the whole Revelation of St. John, set down in two Treatises; whereunto are annexed certain Oracles of Sibylla (5th ed., corrected and amended, Edinb. 1645, 4to). In the dedication he gives some advice to king James on religious matters, and on the propriety of reformation in his own "house, family, and court." It was translated into French, Dutch, and German. Napier was in a certain sense an adventist. He looked for an early consummation of the millennium. The date he believed to be about 1688. Napier died April 3, 1617. See Life, Writings, and Inventions of John Napier, by the Earl of Buchan and Walter Minto (1787); Mark Napier, Memoirs of J. Napier (1834); Chambers, Biog. Dict. of Scotsmen, s.v.; Darling, Cyclop. Bibliog. 2:2152; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Westminster Rev. July 1835.

## Napkin[[@Headword:Napkin]]

             the rendering in the A.V. of σουδάριον, Vulg. sudarium in Luk 19:20; John ii, 44; 20:7; which, however, is rendered "handkerchief' in Act 19:12, where it is associated with aprons, σιμικίνθια: they are classed together, inasmuch as they refer to objects of a very similar character. Both words are of Latin origin: σουδάριον = sudarium, from sudo, "to sweat" (the Lutheran translation preserves the reference to its etymology in its rendering, schweisstuch); σιμικίνθιον=semicinctiun, i.e., "a half girdle." Neither is much used by classical writers; the sudar-ium is referred to as used for wiping the face ("candido frontem sudario tergeret," Quintil. 6:3) or hands ("sudario manus tergens, quod in collo habebat," Petron. infragm. Trugur. cap. 67); and also as worn over the face for the purpose of concealment (Sueton. in Neron. cap. 48) the word was introduced by the Romans into Palestine, where it was adopted by the Jews, in the form סידראas מַטְפֵּחֵתin Rth 3:15. The sudarium is noticed in the N.T. as a wrapper to fold up money (Luk 19:20) — as a  cloth bound about the head of a corpse (Joh 11:44; Joh 20:7), being probably brought from the crown of the head under the chin — and, lastly, as an article of dress that could easily be removed (Act 19:12), probably a handkerchief worn on the head like the kefieh of the Bedouin. The semicinctiunm is noticed by Martial, 14, epigr. 153, and by Petron. in Satyr. cap. 94.

The distinction between the cinctus and the semicinctium cdonsisted in its width (Isidor. Orig. 19:33): with regard to the character of the σιμικίνθιον, the only inference from the passage in which it occurs (Act 19:12) is that it was easily removed from the person, and probably was worn next to the skin. According to Suidas, the distinction between the sudarium and the semicinctiuni was very small, for he explains the latter by the former, σιμικίνθιον φακιόλιον ἤ σουδάριον φακιόλιον being a species of head-dress: Hesychius likewise explains σιμικίνθιον by φακιόλιον. According to the scholiast (in Cod. Steph.), as quoted by Schleusner (Lex. s.v. σουδάριον), the distinction between the two terms is that the su4arlium was worn on the head, and the senicinctium used as a handkerchief. The difference was probably not in the shape, but in the use of the article; we may conceive them to have been bands of linen of greater or less size, which might be adapted to many purposes, like the article now called lungi among the Arabs, which is applied sometimes as a girdle, at other times as a turban (Wellsted) Travels, 1:321). SEE APRON; SEE HANDKERCHIEF.

## Napkins[[@Headword:Napkins]]

             are used in some Christian churches, e.g. in those of the Romish communion, in the ministration of the Lord's Supper, and the custom is claimed to be of patristic or even apostolic origin. There is certainly evidence that linen and silk cloths were used as far back as the 6th century to cover the eucharistic elements previous to consecration and administration. Oftentimes their "altar napkins," as they were usually called, were richly adorned, and very costly. There is notice of such practice in the pontificate of Vitalienus, in the 7th century. The emperor Constantius, when visiting at Rome the church of St. Peter, presented a piece of goldembroidered altar napkin: "Super altare pallium auro textile" (In Vitatiam, 135, 15). In the 8th century pope Zacharias presented to the same altar a napkin of the same make, enriched furthermore by precious jewels, and ornamented with a representation of Christ's nativity: “Fecit vestem super altare beati Petri ex auro textam, habentem nativitatem Domini Dei et Salvatoris Jesu Christi, ornavitque ear gemmis pretiosis"  (Anast. In Zach. 219, 5). The expressions "in altari," "super altare," to designate such altar-cloths, make it plain that they were not used like altar- cloths in our day, but were napkins used as we see linen used in the communion service in the churches of today. Priers thinks that these cloths served the double purpose of altar-cloths and napkins, covering both altar and the elements consecrated thereon. See Martigny, Dict. des Antiquites Chretiennes, page 427 sq.

## Naples[[@Headword:Naples]]

             an Italian province, deserves treatment here as it was formerly an independent kingdom which, together with Sicily, constituted the territory known as the Two Sicilies, and, occupying the south end of the Italian peninsula, consisted of the continental territory of Naples and the insular dependency of Sicily. Extending over an area of 429 square miles, it contained, in 1881, a population of 1,021,858 souls. The article ITALY has already pointed out the part which this province has played in the history of the booted land, yet it may not be inappropriate to add here a few supplementary notes, to afford our readers a better resume of the historical data of Naples.

In ancient times this territory was divided into numerous petty states independent of each other, and its inhabitants were of various races. Many of the ancient Italian states arose from Greek colonies which had been founded previous to the 7th century B.C. The ancient historical importance of Naples is attested by the splendor of its cities and the warlike renown of its population. On its conquest by the Romans, the great Neapolitan cities severally adopted the municipal, federative, or colonist form of government, and gradually assimilated their laws and customs to those of their conquerors. After the downfall of the Western Empire Naples was seized by Odoacer, but soon afterwards (A.D. 490) it was subjected by the Goths, and in the following century by the Lombards, who established in it various independent duchies, as Benevento, Spoleto, Salerno, Capua, etc. Most of these were overthrown by invading bands of Arabs, Saracens, and Byzantines. While the last were yet in power, Sergius (A.D. 875), then duke of Naples, is accounted to have been in secret and friendly intercourse with the Saracens, and after direct interference on the part of the pope, a churchman secured for a time control of the country. He, however, fell into the same unhallowed policy as Sergius, and gave the papacy much trouble. Finally, the whole country was subdued by the Normans in the 11th  century.

 They subsequently erected Naples and Sicily into a kingdom, and established a new political, ecclesiastical, and military system. To the Norman dynasty succeeded that of the Hohenstaufen, whose rule was marked by an immense intellectual and social advancement of the people; but the vindictive enmity with which the papal see regarded this dynasty, provoked by the independent policy pursued here by Frederick II (see Lea, Studies in Ch. Hist. pages 399, 192), led to the invasion of Naples by Charles of Anjou, who, notwithstanding the heroic resistance of king Manfred, at the battle of Benevento (1266) annihilated the power of the Hohenstaufen. The ascendency of Charles of Anjou was further effectually secured by the treacherous defeat and decapitation (1268) of Konradin, the last male heir to the throne. By the Sicilian Vespers (q.v.) the island of Sicily was; however, wrested in 1282 from his grasp, and became an appanage of the Spanish crown. The predominance of the Neapolitan Guelph, or papal party, during the glorious reign of Robert I; the depraved licentiousness of his heiress and granddaughter, Joanna; the fearful ravages committed by predatory bands of German mercenaries and by the plague; the futile attempts of the Anjou sovereigns to recover Sicily; and the envenomed feuds of rival claimants to the throne, are the leading features of the history of Naples during the rule of this dynasty, which expired with the profligate Joanna II in 1435, and was followed by that of Aragon, which had ruled Sicily from the time of the Sicilian Vespers. During the tenure of the Aragon race, various unsuccessful attempts were made by the house of Anjou to recover their lost sovereignty; and the country, especially near the coast, was repeatedly ravaged by the Turks (1480). In fact, after the death of Alfonso, the first ruler of the Aragon dynasty, the country groaned under a load of misery. Wars, defensive and offensive, were incessant; the country was impoverished; and a conspiracy of the nobles to remedy the condition of affairs was productive of the,most lamentable results, both to the conspirators themselves and to the other influential Neapolitan families. In 1495 Charles VIII of France invaded Naples, and though he was compelled to withdraw in the same year, his successor, Louis XII, with the treacherous assistance of Ferdinand (the Catholic) of Spain, succeeded in conquering the country in 1501.

Two years afterwards the Spaniards under Gonzalvo di Cordova drove out the French, and the country from this time became a province of Spain. Sicily had previously (1479) been annexed to the same kingdom. During the two centuries of Spanish rule in Naples, the parliaments which had existed from the time of the Normans fell into desuetude, the exercise of supreme  authority devolved on viceroys; and to their ignorance, rapacity, and oppressive administration may safely be ascribed the unexampled misery and abasement of this period. But not only in secular affairs did the Spanish rule prove baneful to this Italian territory. Protestantism had early gained a footing here, and the Spaniards therefore worked zealously to introduce the Inquisition. The repugnance of the people caused it to be delayed for some time; but in the early part of 1564 the institution was finally and firmly established there, and its victims soon increased (see Giannone, Histoire Civile de Naples, book 32, chapter 5, § 11).

The severe persecutions which now threatened all who were not loyal to Rome caused many to quit their native country, and thus the misery of this unfortunate land was only intensified (see Baird, Protestantism in Italy, pages 87, 88; Ranke, Hist. of the Papacy, 1:161 sq.). In 1647 the Neapolitans rebelled and renounced their Spanish allegiance, but the Spaniards succeeded in quelling the rebellion. At the opening of last century Naples fell to Austria, and Sicily was secured by Savoy. In 1720, however, both Sicilies were reunited under the Austrian rule, and in 1735 were given to Don Carlos, third son of Philip V of Spain, who ascended the throne as Charles I, and founded the Bourbon dynasty. His reign was marked by equity and moderation; great reforms were effected in the administration of public affairs, science and literature were encouraged, and splendid works of public utility were erected throughout the kingdom. It was during his reign that Pompeii and Herculaneum were discovered. His successor, Ferdinand IV, followed in the course of legislative reform; but on the proclamation of the French Republic (1789) his states were invaded by a French army, and the kingdom of Naples was erected into the Parthenopean Republic (1799). Ferdinand retired with his court to Sicily, and for a brief period enjoyed the restoration of his sovereign rights in Naples; but a second invasion by Napoleon (1806) ended in the proclamation of his brother, Joseph Bonaparte, as king of Naples; and on this latter assuming the Spanish crown, in 1808, that of Naples was awarded to Joachim Murat, brother-in- law of Napoleon. After the defeat and execution of Murat in 1815, the Bourbon monarch, Ferdinand IV, was restored. The liberal insurrectionary movements in Naples in 1821 and 1830 were the forerunners of the Revolution of 1848; and in each case the party of progress was combated by the respective kings with ruthless severity and perfidious concessions, to be cancelled and avenged with sanguinary fury when the disarmed and credulous patriots were at the mercy of the sovereigns. In 1859 the efforts of Garibaldi brought about the Italian war, which finally resulted in freeing  all Italian territory from foreign rule, and thus Naples was incorporated as part of the newly-established Italian kingdom. See ITALY. The city of Naples is noted as the place in which the liquefaction of the blood of St. Januarius (q.v.) takes place.

## Napoleon, Giacoppo[[@Headword:Napoleon, Giacoppo]]

             a Roman prelate of great note, was the descendant of the distinguished Roman house of the Orsini, and flourished after the opening of the 14th century. He was the head and representative of the Italian cardinals at the time of the decease of pope Clement V in 1314, whom he had greatly disliked and bitterly opposed in all his measures, and exerted himself in the elevation of James of Cahors as pope John XXII. Cardinal Napoleon was a great favorite with the Romans, and therefore enjoyed much influence at the papal court. He was the cardinal of St. Peter's, and known generally only as such. Upon the decease of pope Gregory XI in 1376, the papal conclave had great difficulty in choosing a successor. The cardinal of St. Peter's aspired to the pontificate, and the Romans anxiously looked for his elevation; but the conclave considered him too old, and the archbishop of Bari was elevated as pope Urban VI. During the insurrection consequent upon the election of pope Innocent VII, the cardinal was killed in 1404. See Milman, Hist. Lat. Christianity, 7:16, 477, 478.

## Napoli[[@Headword:Napoli]]

             (or Nauplia or Nabulus), a city of Palestine, supposed to be the ancient SHECHEX (now Nablus), and situated about thirty miles north of Jerusalem, is noted in ecclesiastical history as the seat of a Church council held there in 1120, which was convoked by the patriarch Guermondus and king Baldwin, and was attended by ten prelates and several distinguished secular princes. The canons published by this council are lost. Its object was reform in the Church. See Labbe, Concil. 10:884.

## Napoli, Cesare Di[[@Headword:Napoli, Cesare Di]]

             a Sicilian painter, flourished at Messina about 1583. According to Hackert, he studied in the academy of Polidoro da Caravaggio at Messina, and was one of his most distinguished disciples. He was a perfect imitator of his master's style, and executed some excellent works for the churches.  N

## Naraka [[@Headword:Naraka ]]

             the hell of the Hindus, according to Manu (q.v.), is divided into twenty-one cells or apartments, each of them 10,000 yojanas in length, breadth, and height. The walls are said to be nine yojanas in thickness, and of so dazzling a brightness that they burst the eyes of those who look at them, even from the distance of 100 yojanas. Each hell is so enclosed that there is no possibility of escape from it. Manu, the celebrated Hindd Moses, gives a general description, dwelling with considerable detail on the tortures which await the impious in the other world. "They will be mangled (in these hells) by ravens and owls; they will swallow cakes boiling hot, walk over burning sands," etc. The Puranas, of course, also furnish an account of Naraka, and they are indeed far more systematic. The Vishnu-Purana, for instance, not- only names twenty-eight such hells, but distinctly assigns each of them to a particular class of sinners. Thus a man who bears false witness, or utters a falsehood, is condemned to the hell Raum-vaa (i.e., fearful); one who causes abortion, plunders a town, kills a cow, or strangles a man, goes to the hell Rodha (i.e., obstruction); the murderer of a Brahmin, stealer of gold, or drinker of wine, goes to the hell Sukara (i.e., swine); and so on. Besides these twenty-eight hells, however, which the PurAna names, we are told of "hundreds and thousands of others in which sinners pay the penalty of their crimes." SEE HINDUISM.

## Narasingha[[@Headword:Narasingha]]

             (a Sanscrit word from nara, "a man," and singha, "a lion," i.e., the manz- lion) is the name, in Hilndu mythology, of the fourth avatar of Vishniu. It is related that Hiranyakasipu, by his penances and sacrifices in honor of Brahma, had obtained as a boon from that deity that he should possess universal monarchy, and be wholly exempt from death or injury from every god, man, or creature in existence. Having now nothing to fear, his arrogance and impiety became insufferable. He had, however, a son of a wholly different character, and remarkable for his piety and virtue. The son, reproving his father's wickedness, once said to him that the Deity was present everywhere. "Is he in that pillar?" said the angry tyrant. "Yes," replied the son. Thereupon Hiranyakasipu, in contempt, struck the pillar with his sword, when the stony mass fell asunder, and a being, half man  and half lion, issuing from its centre, tore to pieces the impious wretch who had thus insulted and defied the divine Power. See Moor, Hindu Pantheon, pages 17, 120; Coleman, Hindu Mythology, page 18 sq.

## Narayana[[@Headword:Narayana]]

             is a Sanscrit word of somewhat uncertain etymology, commonly supposed to signify moving upon the waters, and applied in the Hiindu mythology to the universal divine Spirit, which existed before all worlds (comp. Gen 1:2). In this sense Narayana may be regarded as another name for Brahm (q.v.). but t is also frequently used as one of the many appellations of Vishnu. See Moor, Hindu Pantheon, page 102.

## Narayani[[@Headword:Narayani]]

             is the consort (or sakti) of Narayana, considered as Vishnu, and hence a name of Lakshmi (q.v.).

## Narbonne, Councils Of[[@Headword:Narbonne, Councils Of]]

             (Concilium Narbonense), were held from the 5th to the opening of the 17th century. Several of these have an important bearing on the ecclesiastical history of France, and have made the name of this old city famous. Narbonne is situated in Southern France, fifty-five miles from Montpellier, and was called by the Romans Narbo Martius. Being only eight miles from the sea, the place was an important commercial centre. It was the second settlement founded in South Gallia by the Romans, and was considered by them an important acquisition, both for its strength and as the key to the road into Spain. Under Tiberius it flourished greatly; the arts and sciences being cultivated with success, and its schools rivalling for a long time those of Rome. There is reason to believe that Narbonne was known to the Greeks 500 B.C. About A.D. 309 it became the capital of Gallia Narbonensis, and contained among other buildings a capitol, theatre, forum, aqueducts, triumphal arches, etc. It was taken in 719 by the Saracens, who planted there a Moslem colony, and destroyed the churches. In 859 it came into the hands of the Northmen. During the 11th and 12th centuries it was a flourishing manufacturing city, but subsequently it fell into comparative decay, and is now entirely destitute of any monument of its former splendor. The first council was held there in 589, Migetius, archbishop of Toledo, presiding, and eight Gallican bishops attending. Its only important action was the confirmation of the acts of the Council of  Toledo (589). The second and third council, held there in 791 and 1054 respectively, are of no special import. The fourth, however, was of great consequence, inasmuch as enactments were made against the spread of the Reformation, then beginning to extend on the Continent.

This council was held in 1227, Peter, archbishop of Narbonne, presiding; twenty canons were published. The second, third, and fourth relate to excommunicated persons and to the Jews: the latter, in canon 3, are directed to carry upon the bosom the figure of a wheel to distinguish them, and are forbidden to wsork on Sundays and festivals. Canon 4 orders them to pay yearly at Easter a certain sum for each family, as an offering to the parish church. Canons 13, 14, 15, and 16 are directed against heretics, and charge the bishops to station in every parish spies to make inquiry into heresies and notorious crimes, and to give in their report to them. Count Raymond, the count de Foix, the viscount Besiers, the people of Toulouse, and all heretics and their abettors, were publicly excommunicated, and their persons and property given up to the attacks of the first aggressor (Labbe, Conc. 11:304).

The fifth council was held in 1235, and there the archbishops of Narbonne, Arles, and Aix, assisted by several other prelates, by the pope's command, drew up a grand rule concerning the penances, etc., which the preaching friars (lately appointed inquisitors in those parts) should impose upon heretics, i.e., upon those whom they had exempted from prison on account of prompt surrender within the specified time of grace. and voluntary information against themselves and others. They were directed to come to church every Sunday, bearing the cross, and to present themselves to the curate between the singing of the epistle and the gospel, holding in their hands the rod with which to receive chastisement; to do the same at all processions; to be present every Sunday at mass, vespers, and sermons; to carry arms at their own expense in defence of the faith and of the Church against the Saracens, etc. Those heretics who had not so surrendered themselves; or who in any other way had rendered themselves unworthy of indulgence, but who nevertheless submitted to the Church, were ordered to be imprisoned for life; but as their number was so great that it was impossible to build prisons sufficient to contain them, the preaching friars were permitted to defer their imprisonment until they had received the pope's instructions. As for those who refused obedience, who would neither enter the prison nor remain there, they were abandoned to the secular arm without further hearing, as were also the relapsed. The rest of these twentynine canons are conceived in the same cruel spirit — a spirit very contrary to that of the Church and of the early councils, and equally  wanting in wisdom, mildness, and charity (Fleury, Hist. Ecclesiastique; Labbd, Conc. 11:487).

A sixth council, held April 15, 1374, Peter, archbishop of Narbonne, presiding, promulgated twentyeight canons, aimed at the suppression of provincial councils and the preaching of laymen or excommunicated priests, encouraging heresy hunting, forbidding burial to the excommunicated, and granting an indulgence to those who pray for the pope (Labbe, Conc. [App.] 11:2493). A seventh council, held in 1551, Alex. Zerbinet, vicar-general of the cardinal-archbishop of Narbonne, presiding, promulgated sixty-six canons, of which the first contains a confession of faith, made necessary by the spread of liberalism and the Reformation, and the second to the ninth relate to the qualifications of candidates for orders; the tenth forbids ordination of the diseased, maimed, or stutterers; the thirteenth to the twenty-fourth relate to the life, habits, etc., of the clergy, and betray a great decline of Christianity in the priesthood, as there were canons passed against their frequenting of taverns, gambling, etc.; the fifty-second directs medical men to exhort their patients to confess to their priests (Labbe, Conc. 15:5). An eighth council, held in 1607, archbishop Louis de Vervins of Narbonne presiding, and seven other bishops attending, published forty-nine canons of faith and discipline, similar to those enacted in most of the synods held after the Council of Trent. The most important is the second canon, which forbids any person to possess or read the Scriptures in the French version without the bishop's consent in writing. The thirty-ninth canon forbids dancing, and eating and buying and selling in churches; also forbids dogs in churches; orders cleanliness, etc. (Labbe, Conc. 15:1573). See also Wessenberg, Gesch. der Kirchesnersammhungen, 2:59; Hefele, Concilien Geschichte (see Index in volume 5); Landon, Manual of Councils, s.v.

## Narbonni, Moses[[@Headword:Narbonni, Moses]]

             (also called Mestre Vidal), a Jewish writer of note, was born about 1300. His father, Joshua of Narbonne, was a resident of Perpignan, and being deeply interested in the Jewish, i.e., Maimonidistic philosophy, instructed his son in that branch of science. Vidal cultivated also metaphysics, and admired likewise Averroes or Avicebron (q.v.), whose works he especially commented upon. His knowledge he enlarged by travelling from 1345 to 1362. He was obliged to leave his place when the populace massacred the Jews at the time that the "black death" was ravaging all Europe, and he not only lost all his property, but also, what was more painful to him, all his books. This, however, did not prevent him from finishing his great work at  Soria-a commentary on Maimonides's MoreNebuchim, באור לספר מורה נבוכים (lately edited by Goldenthal [Vienna, 1852]), which he commenced at Toledo in 1355, and which has been rendered into Latin by R. Solomon bar-Maimon, and published by Is. Euchel (Berlin, 1791; Wien, 1818: Saulzbach, 1828, etc.). Vidal also translated into Hebrew from the Arabic of Algazali: 1, on the Unity of God: — 2, on Divine Providence: — 3, on the Utility of Logic. He died in 1362. See Furst, Bibl. Judaica, 3:17; Gratz, Gesch. d. Juden, 7:352, 353 (Leipsic, 1873); Etheridge, Introd. to Hebr. Literat. page 261; De Rossi, Dizionario (Germ. transl.), page 242 sq.; Lindo, Hist. of the Jews in Spain, page 159; Finn, Sephardim, page 394; Jost, Gesch. d. Judenth. u.s. Sekten, 3:84; Munk, Melanges, page 592 sq.; and Philosophie des Juifs (Germ. transl. by B. Beer), page 33 sq., 113 sq.; Zunz, Additamenta zum Leipziger Katalog d. Hebr. cod. page 325 sq. (B.P.)

## Narcissus[[@Headword:Narcissus]]

             (Gr. Νάρκισσος, a well-known flower, comp. νάρκη), a Roman, among whose kinsmen (so Auth. Vers. in marg. renders τοὺς ἐκ τοῦ Ναρκίσσου, text has "household") or friends were Christians, whom Paul salutes (Rom 16:11). A.D. 55. Neander (Pfianz. 1:384) supposes him to be the same with Narcissus, freedman and private secretary of the emperor Claudius (Pliny H. N. 33:47; Sueton. Claud. 38), who exercised unbounded influence over that emperor, but was put to death on the accession of Nero, A.D. 54 (Tacitus, Annal. 13:1, 57, 65; Dio Cass. 60:34). But this is inconsistent with the probable date of the Epistle. "Dio Cassius (64:3) mentions another Narcissus, who probably was living in Rome at that time; he attained to some notoriety as an associate of Nero, and was put to an ignominious death with Helius, Patrobius, Locusta, and others, on the accession of Galba, A.D. 68. His name, however (see Reimar's note, ad loc.), was at that time too common in Rome to give any probability to the guess that he was the Narcissus mentioned by St. Paul. A late and improbable tradition (Pseudo-Hippolytus) makes Narcissus one of the seventy disciples, and bishop of Athens."

## Narcissus, St[[@Headword:Narcissus, St]]

             bishop of Jerusalem, was born about the year 98. One of the most worthy priests belonging to the clergy of Jerusalem, he was over eighty years old when he was elected to succeed Dolichianus, twentyninth bishop from the  apostles. Notwithstanding his advanced age, he governed his Church with the zeal and vigor of youth. He presided in 197 at the Council of Caesarea, in Palestine, where it was decided that the Passover should be celebrated on Sunday. Three evildisposed Christians accused him of an atrocious crime, and sustained their false slanders by oaths. Although the Church placed no faith in their affirmations, Narcissus profited by this circumstance to follow a long-cherished desire to live in the desert. He left Jerusalem about 199, and no one could discover the place of his retreat. Divine justice, the story goes, soon overtook his persecutors: the first died with his family by the burning of his house; leprosy attacked the second, and the third became blind. Feeling himself called of God to resume the care of his Church, Narcissus left his solitude in 207; and on arriving at Jerusalem he found his see occupied by another bishop, named Gordius, who had been elected during his absence. Both governed this diocese, it is said, until the death of Gordius again left Narcissus sole possessor of the see. Extreme age having at last rendered him unfit for episcopal duties, he took as coadjutor Alexander, bishop of Flaviade, who about 212, with the approval of the clergy and of the people, consented to take charge of the Church at Jerusalem. This is the first example of a bishop being transferred from one see to another, and given as coadjutor to a living bishop, although it is true Alexander was rather the successor of Narcissus, who had simply the honor of the episcopate. He is universally spoken of as a man of austere piety, verging on asceticism. A great number of miracles are attributed to St. Narcissus. He died in the year 216, Oct. 29, which day is kept in his memory by the Roman Catholics. See Butler, Lives of the Saints, 4:309- 311; Jerome, De viris Illustribus, c. 73; Eusebius, Hist. Ecclesiastes 6, 10; Pressense, Hist. of the Martyrs and Apologists, pages 263, 264; Burton, Eccles. Hist. pages 449, 464, 479, 480. (J.H.W.)

## Nard[[@Headword:Nard]]

             SEE SPIKENARD.

## Nardi, Angelo[[@Headword:Nardi, Angelo]]

             an Italian painter of religious subjects, who, according to Palomino, passed the greater part of his life in Spain, flourished about 1645. He studied under Paolo Veronese, and imitated the style of that master in all his works. It is probable that Nardi attained a good degree of excellence, as Philip IV appointed him painter to the court. There are a number of his  pictures in the churches at Madrid, among which the most esteemed are the Annunciation, of the Society of S. Justo; the Nativity and Conception in the church of the Franciscans; the Guardian Angel, and St. Michcel the Archangel, in the church of the Barefooted Carmelites. Nardi died at Madrid in 1660. See Spooner, Biog. Hist. of the Fine Arts, 2:608.

## Nardin, Jean Fred Eric[[@Headword:Nardin, Jean Fred Eric]]

             an eminent French Protestant divine, was born at Montbeliard in 1687. He went to Germany after having acquired a thorough classical knowledge, and studied theology at the University of Tubingen. He then became successively pastor at Hericourt in 1714 and at Blamont in 1718. He died in 1728. In the unity of a discourse his sermons are models of composition; the arrangement is natural, the language pleasing, the thoughts original and instructive. A collection of his sermons was published under the title Le predicateur evangelique, ou Sermons (4th ed. Paris, 1821, 4 volumes, 8vo). See Cyclop. Bibliograph. 2:2153; Hoefer, Nouv. Biog. Generale, s.v.

## Nareda (or Narada)[[@Headword:Nareda (or Narada)]]

             is the name of a Hindu divinity, a son of Brahma and Suraswati. He was regarded as the messenger of the gods and the inventor of the vina, or Hitnd lute. He is described not only as a wise legislator, but also as an astronomer, a musician, and a distinguished warrior. His name is frequently met with in Hindu mythology See Coleman, Hindd Mythology, page 7.

## Nareg (or Naregatsi), Gregory[[@Headword:Nareg (or Naregatsi), Gregory]]

             an Armenian ascetic writer, was born in 951. He was placed while young in the convent of Nareg, of which one of his relatives was the abbot, and remained there until his death, which occurred February 27, 1003. Gregory is now well known by the name of the place where he flourished and distinguished himself. He enjoyed the reputation of a saint among his countrymen. He left a Collection of pieces on mystical theology, which is often too obscure through sublimity of style (the best editions are those of Constantinople, 1774,12mo, and Venice, 1789, 12mo): — Homilies: — Hymns: — and a Conmmentary on the Canticles. See Hoefer, Nouv. Biog. Gezngrale, s.v.

## Nares, Edmund, D.D[[@Headword:Nares, Edmund, D.D]]

             an English divine of note, was born of noble and distinguished parentage at London in 1762, and was educated at Westminster School. where he continued till the year 1779, and then removed to Christ Church, Oxford, under the tuition of Dr. Randolph, afterwards bishop of London. After taking his bachelor's degree, he was elected a fellow of Merton College in 1788, but did not take his master's degree till the year following. In 1792 he entered into holy orders, and was soon afterwards presented to the cure of St. Peter's in the East by the college of which he was a member, and there he officiated for some years with great and deserved popularity. He vacated his fellowship in 1797. on his marriage, and soon after was presented with the rectory of Biddenden. In 1814 he was given the professorship of modern history at Oxford, on which occasion he took his degree of D.D. He flourished in this position until after 1816. He died at Biddenden, Kent, August 20, 1841. His publications are, An Attempt to show howfar the Philosophical Notion of a Plurality of Worlds is consistent with the Language of Scripture (1802, 8vo): — Sermons composed for Country Congregations (1803, 8vo): — A View of the Evidences of Christianity at the Close of the pretended Age of Reason (in eight sermons preached as Bampton Lectures, 1805, 8vo): — A Sermon preached at the Primary Visitation of the Archbishop of Canterbury at Ashford (1806, 4to): — A Letter to the Reverend F. Stone, M.A., in Reply to his Visitation Sermon (preached at Danbury, in Essex, 1807, 8vo): — The Duty and Expediency of Translating the Scriptures into the Current Languages of the East (a sermon preached before the University of Oxford, 1807, 4to): — A Jubilee Sermon (preached October 25, 1809, 8vo): — Remarks on the Version of the New Testament lately published by the Unitarians (1810, 8vo): — Thinks I to Myself (1811, 12mo; 9th ed. 1813): — A Sermon (preached at Oxford before the University on Commencement Sunday, and published at the request of the vice- chancellor, 1814, 8vo): — Discourses on the Three Creeds, etc., with a copious anzd distinct Appendix to each Set of Sermons (ibid. 1819. 8vo): — Life of William Cecil, Earl of Burghley (ibid. 1828-31, 3 volumes, 4to). See Darling, Cyclop. Bibliogr. 2:2155; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Dict. Living Authors, s.v.

## Nares, James, D.M[[@Headword:Nares, James, D.M]]

             an eminent English composer of sacred music, was born at Stanwell, Middlesex, in 1715. He was educated as a chorister at King's Chapel, London. In 1734 he was appointed organist at York Cathedral, in 1756 organist and composer to king George II, and in the following year master of the choristers in the royal chapel, which position he held until 1780. He died in 1783. He composed several anthems and services for the royal chapel, and published Twenty Anthems in. Score, which is, still in constant use in the cathedrals of Great Britain. See Chappell, Hist, of Music (Lond. 1874 sq., 4 volumes, 8vo).

## Nares, Robert[[@Headword:Nares, Robert]]

             archdeacon of Stafford, a distinguished English divine, son of the preceding, was born in 1753, and was educated at Westminster School and at Christ Church, Oxford, where he was made M.A. in 1778. He entered into holy orders at once, and became successively rector of Sharnford, Leicestershire, preacher of Lincoln's Inn, and assistant librarian at the British Museum. Appointed archdeacon of Stafford in 1799, he became also prebendary of Lincoln, rector of St. Mary's, Reading, canon of Lichfield, and rector of All-Hallows, London Wall. Dr. Nares was editor of the first series of the British Critic, a High-Church literary review. He died in 1829. Among his works we notice, Discourses preached before the Hon. Society of Lincoln's Inn (Lond. 1794, 8vo): — A connected and chronological View of the Prophecies relating to the Christian Church (in twelve sermons, preached 1800 to 1804 at the Lecture founded by the Right Rev. W. Warburton, bishop of Gloucester [Lond. 1805, 8vo]): — Essays and other occasional Compositions (Lond. 1810, 2 volumes, 8vo): — On the Influence of Sectaries, and the Stability of the Church (Lond. 1813, 8vo): — The Veracity of the Evangelists demonstrated (1815): — Sermons on Faith and other Subjects (Lond. 1825, 8vo). See Darling, Cyclop. Bibliogr. 2:2156; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Narni, Girolamo De[[@Headword:Narni, Girolamo De]]

             a celebrated Capuchin preacher, one of the most noted of Italian pulpit orators, flourished at Rome in the early part of the 17th century. Very little is accessible to us of his personal history; but we know that he was one of the principal promoters of the scheme to support and enlarge the Propaganda (q.v.), and that as a man and preacher he was highly esteemed  among Romanists. "He commanded," says Ranke, "general reverence by a life which procured for him the reputation of a saint, and in the pulpit he displayed a filness of thought, solidity of expression, and majesty of delivery which captivated everybody. Bellarmine, on one occasion, as he came from hearing Narni preach, said he thought that one of St. Augustine's three wishes had been granted to him, that, namely, of hearing St. Paul preach" (Hist. of the Papacy in the 16th and 17th Centuries, 2:69, 244).

## Narnszewicz, Adam Stanislaus[[@Headword:Narnszewicz, Adam Stanislaus]]

             an eminent Polish prelate, noted especially as a historical writer, and surnamed the Tacitus of his country, was born in Lithuania in 1733. He entered the Order of Jesuits in 1748; travelled through Germany, France, and Italy; was appointed professor at Nassau, and became bishop of Smolensk in 1773, and of Luck in 1790. He died at Janowiecz, in Galicia, in 1796. His most important work is a History of Poland (Warsaw, 1780 sq., 8 volumes).

## Narthex[[@Headword:Narthex]]

             (Gr. νάρθηξ, signifying a plant with a long stalk but applied by the Greeks to any oblong figure) is the technical term used in ecclesiastical architecture to designate that part of the early Christian churches which formed an outer division, and may be properly termed an "ante-temple," it being within the church, yet separate from the rest by a railing or screen, and being the part to which catechumens and peenitents were admitted. SEE CHURCH.

The term narthex is supposed to have been given to it on account of its oblong shape, in this respect resembling a rod or staff (ferula). It was the long and narrow part extending along the front of the church. Here were usually three entrances: one on the west side, another on the south, and another on the north. The chief entrance or great door was at the west, opposite the altar: it was called, after the corresponding gate in the Jewish Temple, the beautiful or royal gate. The gates and doors consisted of two folding leaves. The doors leading from this part into the nave were appropriated to the various classes of the members, and named accordingly, "the priests' door," "the men's door," etc. In the vestibule, πρόναος, in the stricter sense, the catechumens and audientes had their station. Here also heretics and unbelievers stood. In the πρόπυλα, or portico, funerals were performed; in large churches meetings for  ecclesiastical purposes were held there, and in later times the water-font was also placed there, instead of being, as formerly, outside the walls of the church — in the exedran, or buildings adjoining the church. In this fountain persons entering were accustomed to wash their hands and face. SEE FONT.

See Farrar, Eccles. Dict. s.v.; Martigny, Dict. des Antiquites, s.v.; Coleman, Christian Antiquities, pages 723-25; Bingham, Christian Antiquities, 2:286-290; Siegel, Christl. Alterthumer, 2:876; Riddle, Christian Antiquities; Walcott, Sacred Archaeol. s.v.; Neale, History of the Eastern Church (Introd.).

## Nary, Cornelius[[@Headword:Nary, Cornelius]]

             an Irish Roman Catholic divine noted for his scholarly attainments, was born in the county of Kildare in 1660, and was educated at Kilkenny, where he graduated in 1684 and took holy orders; he then went to Paris to continue his studies at the Irish College in the French capital, and remained there six or seven years, attaining the principalship of the institution. In 1695 he was honored with the doctorate in philosophy by the University of Cambrai, and was made preceptor of count Antrim. A little later he was appointed to one of the large churches in Dublin, and he (ied in that city March 3, 1738. Nary wielded an able pen, and wrote much in defence of his faith (1705,1728, 1730, 3 volumes). His other and more important works are, The New Testament translated, with Marginal Notes (Lond. 1705; Dublin, 1718, 8vo): — The Holy Bible, with Notes (Dublin, 1719): — A New History of the World (Dublin, 1720, fol.). For an estimate of Narv's Scripture versions, see Lewis, Hist. of Engl. Transl. pages 356-363 (8vo ed.).

## Nasafi, Al[[@Headword:Nasafi, Al]]

             an Arabian theologian and poet, was born at Naksheb or Nasaf in 1069. He was of the Hanefite sect, and has written more than a hundred works, as many in prose as in verse, upon all branches of Mussulman tradition and law. He died at Samarcand in 1143. His principal works are al-Mandhuma, a work in verse upon all disputed points among the different Mussulman sects. It exists in manuscript in the Royal Library at Paris, No. 1385, and in the Bodleian Library at Oxford, No. 1243. The Mandhuma has been commented upon, in 1275, by Mahmud ben-Daud, surnamed Allului al- Bokhari Alfulhanji. This commentary is likewise found in manuscript in the Royal Library at Paris, No. 1387. Another is in the library at Leyden, in  manuscript, No. 359. Nasafi afterwards wrote Akaid, a brief treatise on Moslem doctrine (manuscript, No. 407, in the Royal Library, Paris). There is a commentary of the Akaid by Saadeddin Masud ben-Omar al-Taftazani, which has in its turn been commented upon by Turkish mullahs. We have, lastly, from Nasafi a moral poem in stanzas of five distichs, treating of the vanity of this life. The verses of each stanza turn upon the same rhyme, and this runs successively through all the letters of the alphabet. This poem is found in manuscript in the Royal Library at Paris, No. 1418.

## Nasafi, Auhadeddin (or Ahuadeddin), Al[[@Headword:Nasafi, Auhadeddin (or Ahuadeddin), Al]]

             an Arabian doctor, who flourished at Shiraz towards the close of the 13th century. The particulars of his life: are not known. He wrote a curious poem. in seventysix verses, upon the principal dogmas of the Sunnites, or orthodox Mussulmans, under the title Kelamat nesmaha al-Shineh. This poem was published, with a Latin translation, by J. Uri, under the title Carmen Arabicun, vel verba doctoris al Nasafi de religionis sunniticae principiis numero vincta (Oxford, 1770, 4to).

## Nasafi, Hafededdin Abul-Baracat Abdallah, Al[[@Headword:Nasafi, Hafededdin Abul-Baracat Abdallah, Al]]

             an Arabian doctor, died at Bagdad in 1315. He composed a commentary on the Mandhuma, under the title al-Masfi or al-Mosaffi (in manuscript in the Royal Library at Paris, No. 1386): — Kenez al-hahaik, a treatise on Mohammedan jurisprudence, in manuscript (ibid. No. 473): — Omdat al- akaid, a treatise on metaphysics, in manuscript (ibid. No. 412). See Hoefer, Nouv. Biog. Generale, s.v.

## Nasalli, Ignace[[@Headword:Nasalli, Ignace]]

             an Italian cardinal, was born at Parma October 7, 1750. Early entering the ecclesiastical career, he began his novitiate in the Society of Jesus; when Clement XIV was obliged to suppress this order, Pius VII made him successively prelate of his house, referendary of the two signatures, civil lieutenant of the tribunal of the cardinal-vicar, and one of the members of the ecclesiastical immunity. In 1815 he was sent to Spain to conciliate the people, and to confer with Ferdinand VII upon different communications that this prince had sent to the pope; but on arriving at Barcelona he found that he could not continue his route to Madrid without an express permission from the court. This was one consequence of the notices made in the name of Ferdinand VII on the publication of the pope's bulls in  Spain. Nasalli returned to Parma, where he was charge d'affaires from the court of Rome. In November, 1818, he became apostolic nuncio to the Helvetian Confederation, and December 27, 1819, was declared archbishop of Tyre in partibus. Nominated in July 1823, minister plenipotentiary to the court of the Netherlands, two months after he was sent to that of Prussia to conclude an agreement between these two governments he succeeded in this mission to Brussels as well as Berlin. As a reward for his services, Leo XII created him cardinal of the title of Sainte-Agnes without the walls, in the consistory of June 25, 1827. Nasalli, who in 1814 had powerfully contributed to the restoration of the Jesuits, in whose favor he had formerly published several articles, continued in his new position to feel the greatest interest in this order. He died at Rome December 2, 1831. See Hoefer, Vouv. Biog. Generale, s.v.; Nicolini, History of the Jesuits; Steinmetz, History. of the Jesuitical Order (see Index in volume 2). (J.H.W.)

## Nasbas[[@Headword:Nasbas]]

             (Νασβάς, Vulg. Nabath), the nephew of robit who came with Achiacharus to the wedding of Tobias (Tob 11:18). Grotius considers him the same with Achiacharus the son of Anael, but according to the Vulgate they were brothers. The margin of the A.V. gives "Junius" as the equivalent of Nasbas.

## Nascio[[@Headword:Nascio]]

             the name of a Roman divinity, who presided over the birth of children, and was accordingly a goddess assisting Lucina in her functions, and analogous to the Greek Eileithya. She had a sanctuary in the neighborhood of Ardea.

## Naselli, Francesco[[@Headword:Naselli, Francesco]]

             a distinguished Italian painter who devoted himself largely to sacred subjects, was of noble birth, and flourished at Ferrara about the opening of the 17th century. Lanzi says he practiced drawing from the naked model with assiduity, and studied and copied the works of Caracci andl Guercino. By such practice he formed an excellent style of his own on a large scale, soft with vigorous coloring and rapid execution, inclining in those of his fleshes to a sunburned hue. He made many excellent copies of the works of those masters which are in the churches of his native place and in private cabinets. Among these is his Communion of St. Jerome, from Agostino  Caracci. He was exceedingly industrious and persevering, although in easy circumstances and of noble rank. He painted at the Scala in competition with one of the Caracci, Boonne, and Scarsellino; and, according to Lanzi, was deemed not unworthy of those eminent artists. Among his principal works are the Nativity, in the cathedral; the Assumption, in S. Francesco; and several representations of the Last Supper, in private institutions. He died at Ferrara in 1630.

## Nash, Frederick K[[@Headword:Nash, Frederick K]]

             a Presbyterian minister, was born at Hillsborough, N.C., February 14, 1813. He was a child of the covenant, and many of his relatives were ministers of the Gospel. With such associations and counsellors, he soon identified himself with God's people. During his college course at the University of North Carolina he became converted, and on returning he united himself with the Hillsborough Church. Though young, he was soon after elected a ruling elder. He studied law in his father's office; was admitted to the bar, but while practicing he was led to consider the claims of the ministry. Convinced that it was his duty thus to serve God, he placed himself under the care of Orange Presbytery, N.C., April 24, 1835, and immediately commenced his studies in the Union Theological Seminary at Prince Edward, Virginia. In 1837 he was licensed, and in 1838 was ordained pastor of Unity Church. This relation was dissolved in 1842. In 1843 he was without any regular charge. During 1844-45 he labored as stated supply for Rutherford and Little Britain churches, in the bounds of Concord Presbytery. In 1846 he began preaching in Centre Church, and there he labored until he died, December 31, 1861. Mr. Nash was an active member of the presbytery and synod. He was chairman of the committee to prepare the resolutions adopted by his presbytery when they seceded from the General Assembly of the Presbyterian Church. He was also appointed as a commissioner to the Southern Assembly. As a preacher, he was clear, practical, and pungent, with the special ability of saying the right word at the right time. See Wilson, Presb. Hist. Almanac, 1863, page 193.

## Nash, Michael[[@Headword:Nash, Michael]]

             a Wesleyan preacher noted as a writer on dogmatic theology, flourished near the close of last century. But little is known of his personal history. Of his works, however, several remain of value to this day. He wrote an able defence of the Christian truths against the attacks of modern infidelity in  his Paine's Age of Reason measured by, the Standard of Truth (1794, 8vo). See Dict. of Living Authors (Lond. 1816, 8vo), s.v.

## Nash, Treadway Russel[[@Headword:Nash, Treadway Russel]]

             an English divine noted for his antiquarian labors, was born near the opening of last celntury. He was educated at Worcester College, Oxford, where he took his degree of D.D. in 1758. He was a man of fortune, and died at his seat in Worcestershire in 1811. Dr. Nash published collections for a history of Worcestershire (2 volumes, fol.); — a splendid edition of Hudibras (3 vols. 4to): — and some papers in the A rchneologia. See Allibone, Dict. of Brit. and Amer. Auth. s.v.

## Nasi[[@Headword:Nasi]]

             the name given by the Jews to the president of the great Sanhedrim, who was held in high respect by the court. Moses is said by the rabbins to have been the first to fill the office. Till the captivity the sovereign or chief ruler acted as Nasi, but after that time the two offices became entirely distinct, the right of holding the office of Nasi belonging to the descendants of Hillel.

## Nasi, Abraham, Ben- Chija[[@Headword:Nasi, Abraham, Ben- Chija]]

             surnamed the Astronomer, a Jewish savant of note (in Marseilles), was born in 1065, and died in 1136. He held the office of Zachib es-Shorta, priefectus prsetorianibus, and was much esteemed for his proficiency in astronomy. His writings are highly valued. He wrote —

1, a description of the form of the earth, the arrangement of the firmament, and revolutions of the planets (וְתִבְנַית כִּדּוּרֵי הָרָקַיעִ וְסֵדֶר מִהֲלִךְ כּוֹבֵיהֶם סֵ צוּרִת הָאָרֶוֹ): —

2, a highly moral work, entitled Meditations of a Penitent Soul, on reaching the Gates of Repentance (הִנֶּפֶשׁ ס הגָּיוֹן, edit., with an essay by S.L. Rapaport, by E. Freimann (Leips. 1860), in four parts:

(a) on man's origin and wondrous nature;

(b) on the duties of life;

(c) on the return to God by penitence;

(d) on dying well, and on the close of this life: —

3, a work on arithmetic and the intercalation: —

4, another on the planets, the two spheres, and the Greek, Roman, and Mohammedan calendars: —

5, a work on geometry, with an explanation of spherical triangles, and the conversion of angles and circles (Mishnath ha-Middoth, the first geometrical work edited in Hebrew by Steinschneider [Berl. 1864]): —

6, a treatise on music, and on Megillath ha-Megaleh, the volume of the Revealer, on the redemption of Israel, the resurrection of the dead, and the advent of Messiah, the date of which he ventured to predict by an astronomical computation (comp. his סֵ חֶשְׂבּוֹן הָעַבּוּרon the mathematical and technical chronology of the Hebrew, Nazarites, Mohammedans, etc. Printed for the first time and edited, in Hebrew, by H. Filipowski [Lond. 1851]), and which should have taken place, according to him, in the year 5118 of the world = A.D. 1358. See Gratz, Hist. of the Jews, 6:110; Braunschweiger, Gesch. d Juden in den Roman. Staaten, page 59 sq.; Furst, Bibl Judaica, 1:6; De Rossi, Dizionario, s.v. (Germ. transl.), page 81; Lindo, Hist. of the Jews in Spain, page 53; Finn, Sephardim, page 189. (B.P.)

## Nasi, Jehudah[[@Headword:Nasi, Jehudah]]

             SEE HAKKODESH.

## Nasiah[[@Headword:Nasiah]]

             (בֶּןאּהִנְּשַׁיאָה), MOSES BEN-ISAAK, a Jewish writer who flourished some time during the Middle Ages in England. When and where he was born it is difficult to say. All that is known of him is that he wrote a grammar entitled לְשׁוֹן לִמּוּדַים, the preface of which has been published by L. Dukes in L.B.d. Orients, 1844, c. 518, 519. Later he wrote a dictionary under the title סֵפֶר הִשֹּׁהִם, in 180 sections, with an elaborate introduction, entitled יְסוֹד שְׁעָרַים, which, based on the labors of Ibn- Chajug (q.v.), Ibn-Ganach (q.v.), and especially Parchon, endeavors to surpass them in completeness and logical arrangement. — Furst, Bibl. Jud. 3:18; Kalisch, Hebrew Grammar (Lond. 1863), 2:28; L. Dukes, Ausfuhrliche Notiz uber Moses ibn-Nasia, wie auch Auszlige aus seinen Werken, reprinted in the Jewish Chronicle, 1849, No. 37, 38, 41-43, 46, 48. (B.P.)

## Nasini, Giuseppe Niccolo[[@Headword:Nasini, Giuseppe Niccolo]]

             an Italian painter who devoted himself largely to religious art, was born at Siena, according to Della Valle, in 1664. He first studied under his father Francesco, an artist of little note, but afterwards entered the school of Ciro Ferri, and became one of his ablest disciples. He was deficient in correctness of design and dignity of character, but possessed a fertile  imagination, and a resolute and commanding execution, which peculiarly qualified him for grand fresco works. At the recommendation of Ciro Ferri, he was employed by the grand-duke of Tuscany to paint in the Palazzo Pitti, from the designs of P. da Cortona, the Four Ages of Man, in emblematical subjects, which he finished to the satisfaction of his employer. There are many of his subjects at Siena, Foligno, and Florence, among which his masterpiece is supposed to be the St. Leonardo, in Madonna del Pianto, at Foligno. At Rome he was commissioned to paint the ceiling of the Capella Bracciana, the church de SS. Apostolis, and the large Prophets of the Lateran Cathedral, competing with Luti and the first artists then at Rome. Bartsch mentions a print by Nasini, representing the Virgin and the In-fants Jesus and John in a landscape, with cherubs flying in the air; designed in the style of Ciro Ferri, and engraved with great delicacy, in the mannler of P. S. Bartoli. Nasini died in 1736.

## Nasir, Isaac[[@Headword:Nasir, Isaac]]

             a famous Jewish philosopher devoted to Cabalism, who flourished about 1100, is the author of a cabalistic work entitled מִסֶּכֶת אֲצַילוּת, the Treatise on the Emanations, in which he introduces the prophet Elijah as speaking and teaching under the four names of Eliah ben-Joseph, Jaresiah bein-Joseph, Zechariah ben-Joseph, and Jeroham ben-Joseph, and propounding the system of the Cabala (q.v.). This remarkable treatise was first published by R. Abraham, (Vilna, 1802); it was then reprinted, with all its faults, in Lemberg, 1850; and in 1853 by Dr. Jellinek, in his Auswahl Kabbalistischer Mystik (part i, הִקִּבָּכָה גִּנְזֵי חָכְמִת). See Ginsburg, The Kabbalah, page 109, where an analysis of this treatise is given; Furst, Bibl. Jud 1:3, page 19. (B.P.)

## Nasith[[@Headword:Nasith]]

             (Νασίθ v.r Νασί; Vulg. Nasit), one of the Temple servants whose posterity returned from Babylon (1Es 5:32); evidently the NEZIAH (q.v.) of the Heb. text (Ezr 2:54).

## Nasmith, David[[@Headword:Nasmith, David]]

             a Scottish philanthropist, born of respectable parentage at Glasgow March 21, 1799, was distinguished for his zeal in promoting religious and benevolent associations. He founded in 1826 the Glasgow City Mission, and having subsequently visited England, Ireland, France, and the United  States of America, he established missions in their principal cities. The London City Mission, which began its operations in 1835 with four missionaries, numbered in 1856 upwards of three hundred. Nasmith also founded the London Female Mission, the Adult School Society, and other similar institution's. He died in 1839. See English Cyclopcedia, s.v.; Thomas, Dict. of Biog. and Mythol. page 1657.

## Nasmith, James[[@Headword:Nasmith, James]]

             an English divine, was born at Norwich in 1740, and was educated at Benet College, Cambridge. He took the degree of D.D. in 1797; and his last preferment was the rectory of Leverington, in the Isle of Ely, where he died in 1808. Dr. Nasmith published A Catalogue of Benet College Library: — an edition of the Itineraries of Simon and William of Worcester (8vo): — a new edition of Tanner's Notitia Monastica, etc. See Allibone, Dict. of Brit. and Anmer. Authors, s.v.

## Nasor, The Plain Of[[@Headword:Nasor, The Plain Of]]

             (τὸ πεδίον Νασώρ; Vulg. campus Asor), the scene of an action between Jonathan the Maccabee and the forces of Demetrius (1Ma 11:67; comp. 63). It was near Cades (Kadesh-Naphtali) on the one side, and the water of Gennesar (Lake of Gennesareth) on the other, and therefore mav be safely identified with the HAZOR which became so renowned in the history of the conquest for the victories of Joshua and Barak. In fact the name is the same, except that through the error of a transcriber the N from the preceding Greek word has become attached to it. Josephus (Ant. 13:5,7) gives it correctly, Α᾿σώρ;

## Nasr[[@Headword:Nasr]]

             was one of the five gods of the ancient Arabians, mentioned in the Koran. He was the supreme deity of the Arabs of Yemen, and, as the name signifies an eagle, he may have been the sun-god.

## Nassarians, or Nosairi[[@Headword:Nassarians, or Nosairi]]

             a Mohammedan sect of the Shiite party, formed in the two hundred and seventieth year of the Hegira, received its name from Nasar, in the environs of Kfifa, the birthplace of its founder. These religionists occupy a strip of Mount Lebanon, and are tributary to the Turks. They have about eight hundred villages, and the chief town is Sasita, eight leagues from Tripoli. Here their sheik resides. Their manners are rude, and corrupted by remnants of heathenish customs, which remind us of the Lingam worship. Although polygamy is not allowed, yet on certain festival days they permit the promiscuous intercourse of the sexes. They are divided, after the manner of the Hindus, into numerous castes, which oppress one another.  They profess to be worshippers of Ali, believe in the transmigration of souls, but not in a heaven or hell. They are friendly to Christians, and observe some of their festivals and ceremonies, but without understanding their meaning. A spiritual head, sheik khalil, directs their religious concerns, and travels among them as a prophet. The opinion, formerly current, that this sect were Syrian Sabians, or disciples of St. John, has been completely exploded by Niebuhr, and by the accounts of Rousseau, the French consul at Aleppo. See D'Herbelot, Bibhotheque Orientale, s.v. SEE CHRISTIANS OF ST. JOHN.

## Nassau[[@Headword:Nassau]]

             until the recent re-establishment of the German Empire an independent duchy of Germany, but now constituting the southwestern part of the Prussian province of Hesse-Nassau, is situated between 49° 50' and 500 50' N. lat., and 70 30' and 8° 45' E long. It is bounded on the west and south by the Main and the Rhine, the Prussian-Rhenish provinces, and the former grand-duchy of Hesse; on the east by the extinct Hesse and Frankfort territories; and on the north by the province of Westphalia. It covers an area of 1808 square miles, with a population of 468,311 in 1866. The country possesses very great physical advantages. In its southern districts, nearly the whole of its area is occupied by the Taunus Mountains, whose highest point, the Great Feldberg, attains an elevation of about 2750 feet. This range includes within its boundaries the fertile valleys known as the Rheingau. The northern part of the duchy includes the barren highlands of the Westerwald, whose most considerable peak, the Salzburger Head, is nearly 2000 feet high. Besides the Rhine and the Main, which are the boundary rivers, Nassau is traversed from east to west by the Lahn, which becomes navigable at Weilburg, and is augmented by the confluence of numerous other streams, as the Weil, Ems, Aar, Dill, Elbe. The productiveness of the soil is proved by the excellent quality of the numerous vegetable products, which include corn, hemp, flax, tobacco, vegetables, and fruits, especially grapes, which yield some of the best of Rhenish wines. In the more mountainous districts, iron, lead, copper, and some silver are obtained, also much good building-stone, marble, and coal; the chief mineral wealth is, however, derived from the numerous springs, which, directly and indirectly, bring the province a clear annual gain of nearly 100,000 dollars. The most noted of these springs, of which there are more than one hundred, are Wiesbaden, Weilbach, Langen-Schwalbach, Schlangenbad, Ems, Fachingen, Selters, Soden, and Geilnau.

In tracing the history of Nassau to its earliest origin, we find that the districts now known by that name were anciently occupied by the Allemanni, and on the subjugation of the latter people by the Franks became incorporated first with the Frankish, and next with the German Empire. Among the various chiefs who raised themselves to independent power in this portion of the Frankish territories, one of the most influential was Otto of Laurenburg, brother of king Conrad I, who became the founder of two distinct lines of princes. The heads of these lines were Walram and Otto, the sons of count Henry I, who, in 1255, divided the land between them. Walram II, the eldtr, was the progenitor of the house of Laurenburg, which, towards the close of the 12th century, assumed its present name of Nassau from the name of its chief stronghold; while Otto, the younger, by his marriage with the heiress of Gelders, founded the line of Nassau-Gelders, whose last male representative died in 1423, but which still survives through a female branch in the family now occupying the throne of the Netherlands. This junior branch of the house of Nassau, by inheritance from a collateral representative, acquired possession, in 1544, of the principality of Orange; and since that period the representatives of the Otto line have been known as princes of Orange (q.v.). The Walram line, which in 1292 gave an emperor to Germany in the person of Adolf of Nassau, was subdivided by the descendants of that prince into several branches, until, by the successive extinction of the other lines, the Nassau- Weilburg family, which last reigned over the duchy, was left, in 1816, the sole heir and representative of the Walram dynasty in Germany. Nassau was declared a duchy in 1806, and in 1817 duke William granted a new constitution; but during the first sittings of the assembly dissensions arose between the ducal government and the people's representatives, which resulted in an estrangement of ruler and ruled, and were not quieted until 1834. In 1836 Nassau joined the German Zollverein, and its material prosperity thereafter rapidly developed. In 1839 the last duke of Nassau came to the throne in the person of Adolphus William. He experienced the revolutionary days of 1848, but remained in possession of his territory until 1866, when Prussia deposed him because of his alliance with Austria. He is now a pensioner of the Prussian government.

Christianity was introduced among the people of Nassau at a very early date, probably during the period of Rcme's world rule, after its emperors had become Christians. The presbyter Lubertius, who flourished in the 4th century, preached in these domains; but no stronghold was made here for  Christianity until the days of Boniface in the 8th century, about 739. In the 10th and 11th centuries many churches were built and Christianity was fortified by schools. The people, however, were but poorly educated, and at the dawn of the Reformation this country was far behind other German territories. About 1530 Nassau declared for the new faith, and in 1534 joined the Smalcald league. At first decided Lutherans, the Nassau Protestants gradually turned over to the views of the Reformed Church, and in 1582 the theologians of Nassau, protesting against the monster Ubiquity in the Form of Concord, were induced to adopt the Heidelberg Catechism, and in consequence of its relation to the house of Orange, Nassau was brought to accept the ecclesiastical system which prevailed in the Netherlands. (See Staubing, Kirchenu. Ref.-Gesch. Oranien-Nass. Lande [Hadam, 1804]; Hase, Ch. Hist. page 413.) In 1817 the Protestants of Nassau constituted an Evangelical United Church, and a theological seminary is supported at Herborn, where all who look towards the ministry are obliged to spend one year after finishing a university curriculum. Nearly half the population of Nassau belong to the Romamn Catholic Church, which is under the ecclesiastical jurisdiction of the bishop of Limburg, who is assisted by a board of commissioners, located at Eltville, on the Rhine. There are also about 8000 persons who belong to the Jewish and other persuasions. Ample provisions are made in the territory for popular education, in furtherance of which there are upwards of 700 elementary schools, with about 1000 teachers, 10 normal schools, a gymnasium, various training, polytechnic, military, and other educational institutions. See Vogel, Beschreib. d. Herzogth. Nassau (Wiesb. 1843-44); Schliephake, Gesch. v. Nassau (ib. 1864-70, 3 volumes, 8vo).

## Nassau, Charles William, D.D[[@Headword:Nassau, Charles William, D.D]]

             a Presbyterian minister, was born in Philadelphia, April 12, 1804. His early education was received in that city and at the academy of Joseph P. Engles.  He graduated from the University of Pennsylvania, July 6, 1821, and spent the following year in studying Hebrew under Dr. Banks. In November, 1822, he entered Princeton Seminary, but ill-health caused him to leave in one year. He was licensed by the Presbytery of Philadelphia, April 23, 1824; was stated supply at Norristown, Norriton, and Providence from April 23, 1825, until he was ordained by the same body, November 16 following. He had charge of a school for boys at Montgomery Square, Pennsylvania, and was professor of Latin and Greek in Lafayette College. During the eight years spent here he supplied the Durham Church. He was president of Lafayette College for one year, and was proprietor and principal of a female seminary at Lawrenceville, N.J., for twenty-four years. He died August 6, 1878. See Necrol. Report of Princeton Theol. Sem. 1879, page 21.

## Nast, Johann[[@Headword:Nast, Johann]]

             a Lutheran theologian of Germany, was born November 17, 1722, at Leoniberg, Wirtemberg. For some time he acted as professor at the gymnasium in Stuttgart, in 1789 he was pastor at Plochingen, and died December 24, 1807. He is the author of, Historischcritische Nachricht von den sechs ersten teutschen Bibelausgaben, etc. (Stuttgart, 1767): — Litterarische Nachricht von der hochteutschen Bibelubersetzung, etc. See Winer, Handbuch der theol. Lit. 1:172; Zuchold, Bibl. Theol. 2:929. (B.P.)

## Natal[[@Headword:Natal]]

             a British colony, and noted seat of an Angli. can bishopric, is situated on the south-east coast of Africa, about 800 miles east-north-east of the Cape of Good Hope, between the 29th and 31st parallels of south latitude. Its north-eastern boundary is the Tugela, or Buffalo River, which divides it from Zululand, and its southwestern boundary is the Umzimculu, separating it from Kaffraria proper. A lofty and rugged range of mountains, called the Quathlamba, or Drakenberg, divides it from the Free State and Basutuland, and it contains a well-defined area of about 16,145 square miles, according to the British parliamentary accounts of 1872, with a  population of 250,352, of whom 17,821 are whites, and 5227 Indian coolies, the remainder being natives of the soil, called Zulus, or Zulu- Kaffirs, SEE KAFFIRS, remnants of the different tribes which originally occupied the territory, but by persecution and warfare were dispersed, and only came together again since the British occupation of Natal.

History. — The region now forming the colony of Natal derives its name (Natalis Jesu) from its being discovered by the Portuguese on Christmas- day, 1497. It was visited and favorably reported upon towards the close of the 17th century, and later by Dampier, Woods Rogers, and several Dutch navigators. Subsequently a Dutch expedition purchased the territory from some native chiefs. Its colonization was not fairly projected, however, until about 1822, when it was visited by several white traders from the Cape, who found the country in possession of the Zulu chief Chaka, who ruled in a most sanguinary manner over all the tribes, from the Umzimculu to the St. Lucia River. He was killed and succeeded by his brother Dingaan in 1838; but the latter having treacherously murdered a party of emigrant Dutch Boers, who had paid him a friendly visit by invitation to buy land, he was attacked and finally destroyed by the Boers, who at that time had emigrated from Cape Colony in large numbers, and who made his brother Panda paramount chief in his stead, and then settled themselves down in the country as his lords and masters. The British government, however, now interfered; and after a severe struggle on the part of the Boers, the country was formally proclaimed a British colony on May 12, 1843, since which time it has progressed very satisfactorily, and bids fair to become one of the most valuable dependencies of the British crown on the African continent. Natal is governed by a lieutenant-governor, nominally subordinate to, although really independent of, the governor of th6 Cape, and has recently received a constitution somewhat similar to that of Cape Colony. Municipal institutions have been granted to the principal towns.

Climate, etc. — The coast region, extending about twenty-five miles inland, is highly fertile, and has a climate almost tropical, though perfectly healthy. Sugar, coffee, indigo, arrow-root, ginger, tobacco, and cotton thrive amazingly, and the pine-apple ripens in the open air with very little cultivation. The midland terrace is more fit for the cereals and usual European crops, while on the higher plateau, along the foot of the mountains, are immense tracts of the finest pasturage for cattle and sheep. Coal, copper, iron, and other minerals are found in several places; and there is no doubt when the great mountain-range is properly explored that  it will be found very rich in mineral wealth. Since the discovery of diamonds near the Vaal River, large and valuable gems of this class have been exported through Natal. The climate is very salubrious; the thermometer ranges between 900 and 380, but the heat, even in summer, is seldom oppressive. The mean temperature at Pietermaritzburg, the capital, is 3.5° above that of Cape Town. The winter begins in April and ends in September; the average number of rainy days being thirteen. In the summer season the thunder-storms are very frequent and severe. The annual rainfall on the coast is about thirty-two inches. Inland, it varies a good deal in different districts, and is greatest in summer. The southeast is the prevailing wind here in the summer months, as in Cape Colony. Occasionally the sirocco from the north-west is felt, which generally terminates in a thunder- storm.

The natives of Natal, belonging to the same ethnological family as the Kaffirs, are split up into numerous petty tribes, each tribe having a chief of its own, who, however, is amenable to British authority. Constant jealousies and animosities exist among these tribes, and nothing but fear of the British government prevents them from destroying each other. The greater part of the natives in this colony dwell on locations assigned them by government, and over each location is placed a white magistrate, to keep order, to collect the annual tax, which is seven shillings per hut, settle their numerous disputes, etc. When cases presented by the natives are not satisfactorily settled by the magistrates, they have the privilege of appealing to the lieutenantgovernor of the colony. These Zulus of Natal are a pastoral people, and disinclined to agricultural pursuits, yet under the influence of the British they have extensively engaged in them, and are fast developing the resources of the country. They are trusted by the Europeans, and even favored, except by the Boers.

Evangelization. — Much has been done for the civilization of the natives of Natal. As early as 1835 missionaries of the American Board for Foreign Missions commenced to preach Christ to them, but the severe persecutions which all Europeans suffered until the British made Natal a colonial possession prevented all successful propagation of the Christian faith for a long time. After the colonial establishment of Natal the Wesleyans went out in force, and greatly promoted the work inaugurated by the American Missionary Society agents, who continued their labors with renewed vigor,  and to this day remain in that field. In 1845 the Norwegian Missionary Society sent her missionaries to this territory, amd in 1847 Berlin missionaries augmented the already strong force of Christian workers. Another German missionary society, that of Hermannsburg, in Hanover, sent helpers in 1854, and soon found several stations wherein to preach Christ. Still more recently missions in Natal were founded by the Anglican establishment, through the agency of the now world-renowned rationalist, bishop Colenso, in 1853. His efforts secured much interest for Natal, and caused it to be made a diocese, and he himself became its superintendent in 1855. His departure from the orthodox faith caused his removal; but he still continues his interest in colonial missionary labors, however inconsistent his efforts for the propagation of the Christian faith may seem with his avowed theory of Scripture interpretation. Very recently the Missionary Society of the Reformed Church of Holland has established several stations, and it is also meeting with much success in spreading Christianity among the Zulus. The American mission, which is served chiefly by Presby. terian and Congregational ministers, in 1870 maintained nineteen stations and out-stations, with twelve churches, and about five hundred native members. The Roman Catholics also labor in Natal in force, and maintain a bishopric. Aside from conversions which have been effected, the natives are not only benefited, at least indirectly, in their morals, but their mental cultivation has been greatly improved. Schools are numerous and well patronized. In 1870 there were seventy-nine schools sustained by the British colonial government, with an average attendance of 1797 pupils, besides a large number of excellent schools maintained by the missionaries in different parts of the country, prominent among which are the American mission schools in the coast range, and those of the Church of England, of the Wesleyans, and of the Free-Church of Scotland. The colonial schools are under the control of a superintendent of education, and Natal. it is said by those who are competent eye-witnesses, boasts a superior school system. See Mann, The Colony of Natal (Lond. 1860); Muire, The British Col. of Natal (1869); Grout, Zululand, or Life among the Zulu-Kaffirs of Natal and Zululand (Phila. 1865, 12mo), especially valuable on mission work up to 1860; Chapman, Travels in the Interior of South Africa (Lond. 1868, 2 volumes, 8vo), volume 1, chapter 1 sq.; Grundemann, Missions Atlas, part 1, § 15; Newcomb, Cyclop. of Missions, s.v.; The Quarterly Review (London), volume 58, art. 1.

## Natal days[[@Headword:Natal days]]

             a name applied in early ecclesiastical language, especially in martyrologies and funerary inscriptions, not only to the natural, but also to the spiritual birth. SEE NATALITIA. The term was also used in many ways, thus:

(1) Natales episcopatus, the days of a bishop's ordination, observed as an annual festival.

(2) Natalis Christi, day of our Lord's birth (Christmas). SEE CHRISTMAS.

(3) Natales martyrum, anniversaries of the martyrs; their sufferings and death being called their nativity. (Commemorations of martyrs may be traced back to an early date. The feasts of the Innocents and of the Maccabees were celebrated before the time of Chrysostom. SEE MARTYRS, FESTIVALS OF THE.

(4) Natales urbium, the two annual days kept in memory of the foundation of the two great cities, Rome and Constantinople.

(5) Natales genuini, in memory of the emperor's birthday, and

(6) Natales imperii, in memory of his inauguration. Ordinary birthdays were forbidden to be celebrated in Lent.

(7) Natalis calicis, the Thursday of Easter.

(8) The day of baptism was also called Nativitas spiritualis. See Eadie. Eccles. Cyclop. s.v.; Bingham, Antiquities of the Christian Church, 2:158, 1124, 1170; Aschbach, Kirchen-Lex. 4:296; Riddle, Christian Antiquities (see Index); Siegel, Christl. Alterthumer (see Index in volume 4); Martigny, Dictionnaire des Antiquites, s.v. Natale.

## Natale[[@Headword:Natale]]

             (Latin Natalis), IERONIMO, a Spanish Jesuit, was born at Majorca in 1507. An intimate friend of Ignatius Loyola, he entered the Society of Jesus in October 1545. After having executed several commissions at the Council of Trent, in Africa, and in Sicily, he established at Messina a college, in which he taught theology and Hebrew from 1552. He was afterwards charged by the founder of his order to promulgate in Sicily, Portugal, and Spain the constitutions of the society. November 1, 1554, he was made vicar-general to Ignatius Loyola. Pope Julius III designated  Natale in the following year to accompany cardinal Morone, legate of the holy chair, to the Diet of Augsburg, June 19, 1558, after having declined the chief command of the society, which was given to Lainez, he was nominated assistant for Germany and France, and undertook in the interest of the order several missions to Spain under Philip II. In March 1566, he energetically sustained before the Diet of Augsburg the rights of the Church and of the holy chair, and on his return to Rome solicited, as vicar- general of Francis Borgia, the confirmation of the Order of Ignatius from Gregory XIII. At last he spent several years in Flanders, where he consecrated his time to the work by which he is principally known, and which is much sought after by amateurs for the engravings with which it is ornamented. He died at Rome April 3, 1580.

His principal work is, Adnotationes et meditationes in Evangelia quae in sacrosancto missae sacrificio toto anno lequntur, cum eorumdem Evangeliorum concordantia historiae integritati suficienti. Accessit et index historiam ipsam Evangelicam in ordinem temporis vitae Christi distribuens (Antw. 1594, fol., engraved title, 595 pages). This work, of which the price is still very high, is ornamented with 153 plates engraved upon copper by Jerome brothers, Wierix, and Collaert, from designs by Martin de Vos and Bernardin Passeri. These engravings, copied and engraved upon steel, have served to illustrate a Vie de Jesus Christ, by abbot Brispot (Paris, 1853, 2 volumes, fol.), at the head of which is found a notice of Natalis and an explanation of the engravings: — Scholiae in Constitutiones et Declarationes sancti Patris nostri Ignatii et admonitiones pro superioribus (preserved in MS. form in the library of the Jesuits at Rome). See Hoefer, Nouv. Biog. Generale, s.v.

## Natales Episcopitus[[@Headword:Natales Episcopitus]]

             SEE NATAL DAYS.

## Natali, Carlo[[@Headword:Natali, Carlo]]

             called Il Guardolino, an Italian painter and architect who devoted himself largely to sacred subjects, was born at Cremona about 1590. He studied successively under Andrea Mainardi and Guido Reni; and subsequently resided during a number of years at Rome and Genoa, observing all that was most valuable, and exerting his own talents in the art. Among his best paintings is his St. Francesca Romana, in the church of S. Gismondo at Cremona, which Lanzi ranks above mediocritv. Natali did not execute many works in painting, being principally devoted to architecture. His edifices are principally at Genoa and Cremona; but llone of them are mentioned. He was living in 1683.

## Natali, Francesco[[@Headword:Natali, Francesco]]

             a painter who devoted himself mostly to sacred art, was the brother of Giuseppe, whose style he adopted, and whom he nearly approached, and even surpassed in dignity. He executed many works on a large scale for the churches in Lombardy and Tuscany. He was also much employed at the courts of the dukes of Massa, Modena, and Parma, in which latter city he died in 1723.

## Natali, Gio. Battista[[@Headword:Natali, Gio. Battista]]

             an Italian painter and architect, the son of Carlo Natali, devoted himself to secular and religious subjects. He was born at Cremona about 1630, and was instructed in both arts by his father, and afterwards went to Rome for improvement, where he pursued his studies under P. da Cortona. On returning to Cremona he was employed for the churches, and established a school of painting upon the principles of Cortona, although without many followers. There is a large painting by him in the Predicatori displaying some skill, representing the Holy Patriarch burning heretical books, which Lanzi says is not unworthy of a follower of Cortona. As an architect, none of his works are mentioned. He died about 1700.

## Natali, Giuseppe[[@Headword:Natali, Giuseppe]]

             an eminent painter of sacred and secular art. was born at Casal Maggiore, in the Cremonese territory, in 1652. According to Zaist, possessing a natural genius for the art, he went to Rome, notwithstanding the opposition of his father; and from thence to Bologna. where he assiduously studied the works of Dentone, Colonna, and Mitelli, the most famous perspective and architectural painters of the age. He flourished precisely at the period which the architectural painters consider the happiest for their art. Lanzi says, "he formed a style at once praiseworthy for the grandeur and beauty of the architecture, and the elegance of the ornamental parts judiciously introduced. He gratifies the eye by presenting those views which are the most charming, and gives it repose by distributing them at just distances. In his grotesques he retains much of the antique, shunning all useless exhibitions of modern foliages, and varying the painting from time to time with small landscapes. The softness and harmony of his tints elicited great commendation." Natalis found abundant employment, and decorated many churches and public edifices. He also executed a great many oil paintings, which were in the highest repute. He died in 1722.

## Natalia[[@Headword:Natalia]]

             a term used in the early Church for the days on which martyrdom was suffered by some of her number, as if they were birthdays; and just as the heathens used to have festivities on memorable days, so these early Christians used to celebrate annually such birthdays of martyrs into the kingdom of God. The graves of the departed were visited, and after a time festivities were allowed. See Hase, Ch. History, page 68. SEE NATALITIA.

## Natalis (Noel), Alexander[[@Headword:Natalis (Noel), Alexander]]

             a distinguished Roman Catholic theologian,was born at Rouen January 19, 1639. He studied at first in the Dominican school of his native city, and joined that order in May, 1655. His talents having attracted the attention of his superiors, he was sent to Paris, where he first studied, then taught, theology, and received the degree of D.D. in 1675. Colbert appointed him to write a history of the Church, and in consequence he published in 1677 the first volume of his Selecta historiae ecclesiasticae capita et in loca ejusdem insignia dissertationes historicae, criticae, dogmaticae, the twenty-fourth and last volume of which appeared in 1686. It extends down to the close of the Council of Trent. It is written in the spirit of Gallicanism, learnedly, but in a dry, scholastic style. This was followed by the Historia ecclesiastica Veteris Novique Testamenti (Paris, 1699; Lucca, 1754; Bingen-on-the-Rhine, 1785-90), one of the most important works of the Gallican school, but the character of which is more dogmatic and polemic than historical. The free, Gallican spirit of this work caused it to be condemned by pope Innocent XI, who by a bull of July 13, 1684, forbade the reading of Natalis's works under penalty of excommunication. Natalis, however, did not retract, but defended his work, and it was finally withdrawn from the Index by pope Benedict XIII. In 1706 Natalis became provincial of his order. His sight began to fail him in 1712, and, becoming entirely blind, he was obliged to discontinue his labors. He died in the convent of the Jacobins at Paris, August 21, 1724. His principal works, besides the above, are, Theologia dogmatica et moralis (Paris, 1693, 1703, 1743, 1768): — Praecepta et regulce ad prcedicatores verbi divini infoibnandos: — Expositio literalis et moralis (S.S. Evangeliorum), etc.  (editio novissima, Paris, 1769, 2 volumes, 4to), etc. See Herzog, Real- Encyklopadie, 10:222 sq.; Mosheim, Eccles. Hist. volume 2; Hase, Ch. Hist. page 8; Schaff, Hist. Christians Ch. 1:28; Hagenbach, Hist. Doctr. 2:199, 206; Ch. Remembrancer, 1862, page 35; Bibliotheca Sacra, 7:59. (J.H.W.)

## Natalis, Caecilius[[@Headword:Natalis, Caecilius]]

             is the name of the person who maintains the cause of paganism in the dialogue of Minucius Felix entitled Octavia. SEE MINUCIUS. Various conjectures have been made as to who this Natalis was, but there are no sufficient data for deciding the question.

## Natalis, Michael[[@Headword:Natalis, Michael]]

             a Flemish engraver and student of sacred art, was born at Liege about 1589. After acquiring the elements of design under Joachim Sandrart, he visited Antwerp, and studied engraving under Charles Mallery. From thence he went to Rome, and adopted the style of Cornelius Bloemaert, which he followed with some success. He engraved a number of plates after the great Italian masters; also a part of the plates in the Giustiniani Gallery, in concert with Regnier Persyn, Theodore Matham, and others. On returning to Flanders he was invited to Paris, where he resided some time. His plates are executed with the graver in a free, open style, but are deficient in taste. His drawing is frequently incorrect, and the effect is usually cold and heavy, but his strokes are clear and regular, and he handled the burin with great facility. His portraits are his best productions. A list of his principal plates is given in Spooner's Biog. Hist. of the Fine Arts, 2:609.

## Natalis, The Theodotian[[@Headword:Natalis, The Theodotian]]

             SEE THEODOTIUS.

## Natalitia[[@Headword:Natalitia]]

             i.e., natal days of the saints. Tertullian and other ancient writers use the words natalitia and natales in speaking of martyrs, not meaning their natural birth, but their nativity to a glorious crown in the kingdom of heaven. SEE NATAL DAYS. In this sense, Tertullian says St. Paul was born again by a new nativity at Rome, because he suffered martyrdom there. He explains it on the ground that the death of a martyr is not properly a death, but an endless life; for the sake of which all things are to be endured, and death itself to be despised. See Tertullian, De Cor. Mil. cap. 3; Oblationes pro defunctis, pro natalitiis, annua diefacimus; Conc. Laod. can. 51,  Μαρτύρων γενέθλια; Ambrose, Hom. 70; Bingham, Antiquities of the Christian Church, 2:1161; Walcott, Sacred A rchceology, s.v.

## Natansohn, Joseph Saul[[@Headword:Natansohn, Joseph Saul]]

             a rabbi of note, was born in the year 1808. He received a strictly religious education in conformity with the traditions of his family, and even as a youth showed great mental ability and rare diligence. When hardly nineteen years of age he composed, together with his brother-in-law, the deceased Marcus Wolf Ellinger, a learned work entitled מַפְרְשֵׁי הִיָּם, novellas on the Talmudical treatise Baba Kama (Lemberg, 1828), which at the time received the highest acknowledgment from rabbinical scholars. He finally entered the rabbinate, not for enjoyment, but rather to devote himself zealously to rabbinic studies. Indeed he spent his whole life in the study of rabbinic lore, the fruit of which were several learned works, as מְאַירִת עֵינִיַם ס(Wilna, 1839): — מָגֵן גַּבֹּרַים, comments upon the Orach Chajim (the Jewish ritual), in two parts (Lemberg, 1832-37): — הִגָּהוֹת השׂ ס, M , critical notes on the Talmud, to be found in the edition of the Talmud (Slobuta, 1824-30; Vienna, 1832-46): — אלפס מִעֲשֵׂה, comments upon Alfasi's Sefer ha-Halachoth, published with Alfasi's work and commentaries (Presburg, 1836). When in the year 1840 religious disputes began in the Jewish community of Lemberg, he sided with the conservatives, but when the strife became more intense and reckless, he withdrew from all participation in the matter, and devoted his time to study. From all parts of the world the most difficult questions were sent to him. Being considered the highest authority in ritual questions, his opinion was sought for from afar off. In the year 1858 Natansohn was appointed to the rabbiship of Lemberg, which position he held until his death, March 3, 1875. See Furst, Bibl. Jud. 3:23 sq.; Jewish Messenger, New York, 1875. (B.P.)

## Nataph[[@Headword:Nataph]]

             SEE STACTE.

## Natatorium[[@Headword:Natatorium]]

             (a swimning-place), a term used by some writers when describing the baptistery. — Farrar, Eccles. Dict.; Bingham, Antiquities of the Christian Church, 2:310.

## Nathan[[@Headword:Nathan]]

             (Heb. Nathan', נָתָן, given, i.e., by God; Sept. Ναθάν, but in the later books Νάθαν, and so Jo, sephus, Ant. 7:3, 3; but Ναθάνα of the prophet, Ant. 7:4, 4, etc.), the name of five or six men.

1. The eleventh in descent from Judah, being the son of Attai and father of Zabad (1Ch 2:36). B.C. post 1612.

2. An eminent Hebrew prophet in the reigns of David and Solomon. If the expression "first and last," in 2Ch 9:29, is to be token literally, he must have lived late into the life of Solomon, in which case he must have been considerably younger than David. At any rate he seems to have been the younger of the two prophets who accompanied him, and may be considered as the latest direct representative of the schools of Samuel. A Jewish tradition mentioned by Jerome (Qu. Heb. on 1Sa 17:12) identifies him with the eighth son of Jesse (2Sa 5:14); but of this there is no probability. He first appears in the consultation with David about the building of the Temple. B.C. cir. 1043. He begins by advising it, and then, after a vision, withdraws his advice, on the ground that the time had not yet come (2Sa 7:2-3; 2Sa 7:17). See Ewald, Isr. Gesch. 2:592. He next comes forward as the reprover of David for the sin with Bathsheba; and his famous apologue on the rich man and the ewe lamb, which is the only direct example of his prophetic power, shows it to have been of a very high order (2Sa 12:1-12). B.C. 1035. There is an indistinct trace of his appearing also at the time of the plague which fell on Jerusalem in accordance with the warning of Gad. "An angel," says Eupolemus (Euseb. Prcep. Ev. 9:30), "pointed him to the place where the Temple was to be, but forbade him to build it, as being stained with blood, and having fought many wars. His name was Dianathan."

This was probably occasioned by some confusion of the Greek version, διὰ Νάθαν, with the parallel passage of 1Ch 22:8, where the blood-stained life of David is given as a reason against the building, but where Nathan is not named. B.C. cir. 1017. On the birth of Solomon he was either specially charged with giving him his name, Jedidah, or else with his education, according as the words of 2Sa 12:25, "He sent [or "sent him"] by [or "into"] the hand of Nathan," are understood. B.C. cir. 1034. At any rate, in the last years of David, it is Nathan who, by taking the side of Solomon, turned the scale in his favor. He advised Bathsheba; he himself ventured to enter the royal presence with a remonstrance against the king's  apathy and at David's request he assisted in the inauguration of Solomon (1Ki 1:8; 1Ki 1:10-11; 1Ki 1:22-24; 1Ki 1:32; 1Ki 1:34; 1Ki 1:38; 1Ki 1:45). B.C. cir. 1015. His son Zabud occupied the post of " king's friend," perhaps succeeding Nathan (2Sa 15:37; 1Ch 27:33); and Azariah, another of his sons, occupied a high place in the king's court (1Ki 4:5). He assisted David by his counsels when he reorganized the public worship (2Ch 29:25). B.C. 1014. This is the last time that we hear directly of his intervention in the history. His influence may be traced in the perpetuation of his manner of prophecy in the writings ascribed to Solomon (comp. Ecc 9:14-16 with 2Sa 12:1-4). He left two works behind him — a life of David (1Ch 29:29), and a life of Solomon (2Ch 9:29). The last of these may have been incomplete, as we cannot be sure that he outlived Solomon. The consideration in which he was held at the time is indicated by the solemn announcement of his approach — "Behold Nathan the prophet" (1Ki 1:23). The peculiar affix of "the prophet," as distinguished from "the seer," given to Samuel and Gad (1Ch 29:29), shows his identification with the later view of the prophetic office indicated in 1Sa 9:9. His grave is shown at Halhul near Hebron (see Robinson, Bib. Res. 1:216, note).

3. A native of Zobah, in Syria; the father of Igul, one of David's mighty men (2Sa 23:36; 1Ch 11:38). B.C. cir. 1040.

4. A son of David (2Sa 5:14; 1Ch 14:4), from whom the evangelist Luke has reckoned the genealogy of Mary the mother of Jesus (Luk 3:31). B.C. cir. 1032. SEE GENEALOGY. In 1Ch 3:5 Nathan is said to have been "the son of David by Bathshua," i.e., Bathsheba, but the rendering has been questioned. To him must probably be referred the words of Zecheriah 12:12 (see Henderson, Min. Proph. ad loc.), though some have interpreted it as the house of the prophet Nathan standing for the family of the prophets. SEE DAVID.

5. One of the head men who returned from Babylon with Ezra on his second expedition, and whom he despatched from his encampment at the River Ahava to the colony of Jews at Casiphia, to obtain thence some Levites and Nethinimn for the Temple service (Ezr 8:16). B.C. 459. "That Nathan and those mentioned with him were laymen appears evident from the concluding words of the preceding verse, and therefore it is not impossible that he may be the same with the son of Bani, who was obliged  to relinquish his foreign wife (Ezr 10:39); though on the other hand these marriages seem rather to have been contracted by those who had been longer in Jerusalem than he, who had so lately arrived from Babylon, could be." B.C. 458.

## Nathan ben-Jechiel[[@Headword:Nathan ben-Jechiel]]

             also called Arukn (ערו)ִ, or Baal ha-Aruk (בעל הערו)ִ, from the fact that he is the author of the celebrated lexicon denominated Aruk, a distinguished Jewish lexicographer, was born in Rome about 1030, where, like his ancestors before him and his descendants after him, he was held in the highest veneration for his extraordinary learning, and it was said of him, "peritum omnis generis scientiarum fuisse." Though busily engaged in faithfully discharging the responsible duties devolving upon him as rabbi of the Jewish community in the Eternal City, and in attending to the Hebrew academy of which he was the president, R. Nathan devoted all his spare time for the greater part of his life to the writing of that important lexicon which has obtained such a world-wide celebrity. From the words of the epilogue which R. Nathan himself appended to it (this lexicon was completed on Tuesday, the nineteenth day of the month on which thee Temple was destroyed by the despised one [i.e., Ab = end of July], 4861 after the creation [ =A.D. 1101], 1033 after the destruction of the burned Temple, 1413 of the Seleucian aera), it will be seen that he finished this lexicon A.D. 1101. According to Mr. Etheridge, the work was finished in the year 4865, answering to A.D. 1105; it may be that he read.,' בשנת דתתֹסה ליצירה, instead of דתתֹסא. Five years after the completion of the work Jechiel died, A.D. 1106.

The lexicon is denominated Aruk (ערו,ִ from ער,ִ to arrange, to set in order), i.e., arreangement of the words in alphabetical order, and extends over the Mishna, both the Gemaras, the Midrashim, and all the Chaldee paraphrases of the O.T. "The importance of this work, both to the understanding of the ancient expositions of the Bible and the criticism of the text of the Chaldee paraphrases, can hardly be overrated, inasmuch as R. Nathan, in explaining the words, embodied the interpretations of the ancient sages preserved by tradition, and adopted the ancient and correct readings. So comprehensive is this lexicon, and so highly was it appreciated, that it not only superseded and buried in oblivion a lexicon also called Aruk, compiled by Zemach ben-Paltoi, who was gaon in Pumbaditha, A.D. 871-890, but simply left for his future supplementors to compile and rearrange the rich materials which R. Nathan amassed. In  this, however, they did not always succeed" (Ginsburg). Notwithstanding the subsequent labors of Buxtorf, Landau, and others, in the field of Hebraeo-Aramaic lexicography, the Aruk of Nathan Jechiel still holds its pre-eminence.

Its definitions are remarkable for their substantial import and verbal precision, and it is even quoted by David Kimchi (q.v.) in his famous ספר השרשים, s.v. דרדר נצ פקע שכר. It was published at Pisauri, 1515, and often afterwards. An edition was published at Amsterdam in 1655, with the additions of B.-Musafia (q.v.), which edition was republished by M.I. Landau with his own notes, in 5 volumes, under the title לָשׁוֹן מִעִרְכֵי, or Rabbinisch-Aramaisch- Deutsches Worteerbuck zur Kenntniss des Talmuds, der Tcagumimn u. Midraschim, etc. (Prague, 1819-24). A convenient edition of the Aruk, with the supplements of Mussafia, De Lonsano, and Berlin, has been published by H. Sperling (Lemberg, 1857); still later annotations to the Aruk, with emendations and critical notes, appeared by R. Lindermann, under the title ספר שירד בערכין(Berl. 1864; see Frankel, Monatsschrift, 1865, page 393 sq.); and a still later edition was published by Lonsano and Berlin (Lemberg, 1865), and the latest edition is that of Lemberg (1874, 2 volumes). To the honor of R. Nathan be it said — though it does not redound to the glory of modern scholarship — that his Aruk is still the only clew to the ancient Jewish writings which are so important to Biblical literature and exegesis. See the masterly biography of R. Nathan by Rapaport in the Hebrew annual entitled Bikure haltim (Vienna, 1829), 10:1-79; 11 (ibid. 1830), 81- 90; Geiger, in Zeitschrift der Deutschen Morgenlandischen Gesellschaft. 12:142 sq., 357 sq.; 14:318 sq.; Steinschneider, Catalogus Libr. Hebr. in Biblioth. Bodleiana, No. 2040-2043; id. Bibliograph. Handbuch, page 99 sq.; Kitto, Cyclop. s.v.; Furst, Biblioth. Judaica, 3:20 sq.; De Rossi, Dictionario storico degli autori Ebrei, page 140 sq. (German transl.); Etheridge, Introd. to Jewish Literature, page 284 sq.; Graitz, Gesch. d. Juden, 6:76; Braunschweiger, Gesch. d. Juden in den Roman. Staaten, page 56; Basnage, History of the Jews, page 625 (Taylor's transl.); Dernburg, in Geiger's Zeitschrift fur Jud. Theologie, 4:123 sq.; Bleek, Einleitung in das Alte Testam. page 100; Kimchi, Liber radicum (ed. Lebrecht u. Biesenthal), page 39; Buxtorf, Lexicon Talmudicum, etc., page 9, ed. B. Fischer (Leips. 1869); (N.Y.) Jewish Messenger, January 8, 1874. (B.P.)

## Nathan ha-Babli[[@Headword:Nathan ha-Babli]]

             one of the most distinguished Mishnaic doctors, was a native of Meshan, in Babylonia. In consequence of his high birth, as his father was the prince of the captivity in Babylon, and his marvellous knowledge of the law, both divine and human, which he acquired as a student in the country of his adoption, he was created vicar ( אבבית ריןof the patriarch Simon II ben- Gamaliel II, A.D. 140-163. In the Talmud he is often quoted as a profound scholar of the law (JIorajoth, 13 b; Baba Kama, 23 a; Baba Mezia, 117 b), and he materially contributed to the com, pilation of the Mishna, as he himself compiled a Mishna, which is referred to as Mishnath de Rabbi Nathan משנת דרבי נתן), and which Jehudah the Holy (q.v.) made use of in the redaction of the present Mishna. Besides this corpus juris, he is also the author of, —

1, the Aboth of R. Nathan (אָבוֹת דְּרִבַּי נָתָן), being a compilation of the apothegms and moral sayings of the Jewish fathers (אָבוֹת), interspersed with traditional explanations of divers texts of Scripture, consisting of forty-one chapters. Both the historian and moral philosopher will find this work an important contribution to the literary and philosophical history of antiquity. It is printed in the different editions of the Talmud after the tractate Yebamoth, and has also been published separately with various commentaries (Venice, 1622; Amsterdam, 1778), and with two excellent commentaries (Wilna, 1833), translated into Latin, with notes, by Francis Taylor (Lond. 1654), under the title of R. Nathanis Tractatus de Patribus, Latine cum notis, but in its present form contains later interpolations: —

2, of the Forty-nine Rules (אִרְבָעַים וָתֵשִּׁע מַדּוֹת), a work of mathematical import, and which Geiger thinks was written by a later author of the sabne name. See Furst. Bibl. Jud. 3:19 sq.; Kultur- u. Literaturgesch. der Juden in Asien (Leips. 1849), page 16 sq.; Zunz, Die Gottesdienstlichen Vortrage der Juden (Berl. 1832), page 108 sq.; Steinschneider, Catalogus Libr. Hebr. in Biblioth. Bodleiana, col. 2032 sq.; Geiger, Wissensch-aftliche Zeitschrift (Leips. 1847), 6:19 sq.; Gratz, Gesch. d. Juden, 4:187, 201, 203, 204; Jost, Gesch. d. Judenth. u.s. Sekten, 2:110 sq., 123; Etheridge, Introd. to Hebr. Lit. page 77; Dukes, Rabbin. Blumenlese (Leips. 1844), p. 39; Delitzsch, Zur Gesch. d. Jud. Poesie, page 33; Frankel, Hodegetica in Mischnam (Leips. 1859), pages 187-191; Ginsburg, The Essenes, their History and Doctrines (Lond.  1864), page 22; art. Sadducees, in the 3d ed. of Kitto's Cyclop. of Bibl. Lit. 3:731 sq., note, reprinted in part in Smith's Diet. of the Bible (Amer. ed.), 4:2778, note. (B.P.)

## Nathan, Isaac, Ben-Kalonymos[[@Headword:Nathan, Isaac, Ben-Kalonymos]]

             a Jewish writer of great celebrity, flourished near the opening of the 15th century. The exact date of either the birth or death of this author of the first Hebrew concordance, who traces his lineage to the royal family of David, has not as vet been ascertained. All that we know with certainty is that he lived at Avignon, Montpellier, or Aries in the time of Benedict XIII, and that his writings were called forth by the conduct of this antipope towards the Jews, which was as follows. This pope, Peter de Luna by name, who was declared a schismatic, heretic, and perjurer, and who was deposed by the Council of Pisa (1409), but was still recognised on the Pyrenean peninsula, thought that he would secure the general recognition of his claims to St. Peter's chair if he could bring about the conversion of the Spanish Jews. He therefore issued a summons (1412), with the sanction of his patron, Ferdinand the Just, king of Aragon, to all the learned rabbins to hold a public controversy at Tortosa, and appointed the learned Jewish physician, Joshua Lorqui — or Geronimo de Santa Fe, as he was called after his conversion — to prove to them from the Talmud and other Jewish writings that the Messiah, whose advent the Jews were daily expecting, had already come in the person of Jesus Christ.

To escape the threatening dangers, sixty of the most celebrated Jewish literati of Aragon answered the summons. They were headed by don Bidal ben-Benevenisti, IbnLabi of Saragossa, Joseph Albo, the famous author of the lkarim, Sechariah ha- Levi Saladin, Astruc Levi, Bonastruc Desmaithe, Ibn-Joseph, Ibn-Jachja, etc., and this most famous controversy of Tortosa lasted twentvone months (from February 1413, to November 1414). Benedict XIII presided at the meetings, and in the first session, which was held February 7, 1413, he thus addressed the Jews: "Ye learned Hebrews, know that I have not come here to discuss which religion is true, yours or ours. I am certain mine is the truest. Your law was formerly the only true law, but it is now abrogated. You are convoked here solely by Geronimo, who has engaged to prove to you that the Messiah has come by the evidence of your Talmud, which was composed long since by rabbins far superior to yourselves in wisdom; therefore be careful of your arguments." Two treatises were prepared for this controversy by Joshua Lorqui, or Geronimo de Santa Fe, the antipope's champion, entitled Tractatus contra perfidiam Judaeorum et  contsra Talmud, printed in the Bibliotheca Maxima Patrum, tom. 26, and separately in Hebraomastix (Frankf. a.M., 1602). It was in reply to these tracts that R. Nathan wrote the work entitled תוכחת מתעה, Correction of the Misguided, which has not as yet been published. To the same cause is to be ascribed his Hebrew concordance, entitled אור זרוע מאיר נתיב, or רחובות, which was designed to enable his brethren to rebut the attacks on Judaism, by helping them to find easily the passages of the O.T. quoted in support of the Messiahship of Jesus of Nazareth, and by aiding them to see what legitimate construction can be put on these passages in accordance with the context in which they occur. This concordance, to which R. Nathan devoted eight years of his life (1437-1445), and in which he adopted the plan of the Latin concordance of Arlotti, general of the order of Minorites (cir. 1290), first appeared with an elaborate introduction (הקונקירדאנסיס פתיחת) in Venice, 1523, then again, with the introduction castrated by the Inquisition (ibid. 1564, and Basle, 1581). The great value of this work can be best ascertained from what Jacob ben- Chajim, who carried through the press the Rabbinic Bible (1524-25) in Bomberg's printing-establishment, where the concordance appeared only a few months previously, says of it in his celebrated introduction (transl. by Ginsburg, Lond. 1867): "But for a certain book, called Concordannce, the author of which is the learned R. Isaac Nathan, who lived some forty years ago, published in our printingoffice at Venice, I could not have corrected the verses. This is a precious work; it embraces all the points of the Holy Bible, and explains all the sacred Scriptures by stating all nouns and verbs, with their analogous forms, and giving at the heading of every noun and verb an explanation, saying the meaning of the word is so and so, and branches out in such and such a manner, and comments upon each one separately. It also marks the division of each chapter, and the number of chapters in every prophetical book, and tells in which chapter and verse every word occurs.

The advantage to be derived from this book is indescribable; without it there is no way of examining the references of the Massorah, since one who studies the Massorah must look into the verse which the Massorah quotes, and which, without a concordance, would take a very long time to find, as you might not know in which prophet the passage referred to occurs, and if you knew the prophet, you still might not know the chapter and verse. Besides, all the world is not so learned in the Scriptures. Whosoever has this concordance does not require any more the lexicon of Kimchi, for it contains all the roots, whereunto is added an index  of all the verses in the Bible; none of them is wanted. In conclusion, without it I could not have done the work which I have done." Nathan's concordance was also translated into Latin by Reuchlin (Basle, 1556), and was inserted by the Minorite Maria di Calasio, in his four-volume concordance (Rome, 1622). It is the basis both of Buxtorf's and Furst's concordances. See Steinschneider, Catalogus Librorum Hebr. in Bibliotheca Bodleiana, col. 1141-1143; id. Bibliographisches Handbuch, page 100; Furst, Bibliotheca Judaica, 3:22; Gratz, Gesch. der Juden (Leips. 1875), 8:150, 151; Kitto, Cyclop. s.v.; Wolf, Bibl. Hebr. 2:681; Le Long, Bibl. Sacra (ed. Boernes), 2:398; De Rossi, Dizionario storico degli autori Ebrei, page 125 (German transl.); id. Bibliotheca Judaica Antichristiana, page 76 sq.; Etheridge, Introd. to Hebr. Literature, page 289: Lindo, Hist. of the Jews of Spain and Portugal, page 209 sq.; Milman, Hist. of the Jews (new ed. New York, 1870), 3:299 sq. (B.P.)

## Nathan-Melech[[@Headword:Nathan-Melech]]

             (Hebrew, Nethan' -Me'lek, נְתִןאּמֶלֶךְ, i.e., Nathan of the king; Sept. Ναθάν βασιλεύς), a eunuch (A.V. "chamberlain") in the court of Josiah, by whose chamber at the entrance to the Temple were the horses which the kings of Judah had dedicated to the sun (2Ki 23:11). B.C. 628.

## Nathanael[[@Headword:Nathanael]]

             (Ναθαναήλ, but Ναθανάηλος in 1Es 9:22; for the Heb. נְתִנְאֵל, given of God, i.q. θεόδορος; comp. Nathan), the name of three men in the Apocrypha and one in the N.T. SEE NETHANEEL.

1. A brother of Samaras the Levite, in the time of Josias (1Es 1:8); evidently the NETHANEEL SEE NETHANEEL (q.v.) of the Heb. text (2Ch 25:9).

2. One of the "sons of Phaisus" who renounced their Gentile wives after the captivity. (1Es 9:32); evidently the NETHANEEL (s.v.) of the Heb. text (Esdr. 10:22).

3. Son of Samael and father of Eliab among the ancestry of Judith (Jdt 8:1), and therefore a Simeonite (Jdt 9:2). SEE JUDITH.

4. One of the earliest disciples of our Lord, concerning whom, under that name at least, we learn from Scripture little more than his birthplace, Cana of Galilee (Joh 21:2), and his simple, truthful character (Joh 1:47). We have no particulars of his life. Indeed the name does not occ'ur in the first three Gospels. We learn, however, from the evangelist John that Jesus on the third or fourth day after his return from the scene of his temptation to that of his baptism, having been proclaimed by the Baptist as the Lamb of God, was minded to go into Galilee. He first then called Philip to follow him, but Philip could not set forth on his journey without communicating  to Nathanael the wonderful intelligence which he had received from his master the Baptist, namely, that the Messiah so long foretold by Moses and the prophets had at last appeared. Nathanael, who seems to have heard the announcement at first with some distrust, as doubting whether anything good could come out of so small and inconsiderable a place as Nazareth — a place nowhere mentioned in the Old Testament — yet readily accepted Philip's invitation to go and satisfy himself by his own personal observation (Joh 1:46). What follows is a testimony to the humility, simplicity, and sincerity of his own character from One who could read his heart, such as is recorded of hardly any other person in the Bible. Nathanael, on his approach to Jesus, is saluted by him as "an Israelite indeed, in whom there is no guile" — a true child of Abraham, and not simply according to the flesh. So little, however, did he expect any such distinctive praise, that he could not refrain from asking how it was that he had become known to Jesus. The answer, "before that Philip called thee, when thou wast under the fig-tree, I saw thee," appears to have satisfied him that the speaker was more than man — that he must have read his secret thoughts, and heard his unuttered prayer at a time when he was studiously screening himself from public observation, as was the custom with pious Jews (Tholuck, Comment. on John, ad loc.). The conclusion was inevitable. Nathanael at once confessed, "Rabbi, thou art the Son of God; thou art the King of Israel" (Joh 1:49). B.C. 25. The name of Nathanael occurs but once again in the Gospel narrative, and then simply as one of the small company of disciples to whom Jesus showed himself at the Sea of Tiberias after his resurrection. B.C. 29. On that occasion we may fairly suppose that he joined his brethren in their night's venture on the lake — that, having been a sharer of their fruitless toil, he was a witness with them of the miraculous draught of fishes the next morning — and that he afterwards partook of the meal, to which, without daring to ask, the disciples felt assured in their hearts that he who had called them was the Lord (Joh 21:12). Once therefore at the beginning of our Savior's ministry, and once after his resurrection, does the name of Nathanael occur in the sacred record.

This scanty notice of one who was intimately associated with the very chiefest apostles, and was himself the object of our Lord's most emphatic commendation, has not unnaturally provoked the inquiry whether he may not be identified with another of the well-known disciples of Jesus. It is indeed very commonly believed that Nathanael and Bartholomew are the same person. The evidence for that belief is as follows: John, who twice  mentions Nathanael, never introduces the name of Bartholomew at all. Mat 10:3; Mar 3:18; and Luk 6:14, all speak of Bartholomew, but never of Nathanael. It may be, however, that Nathanael was the proper name, and Bartholomew (son of Tholmai) the surname of the same disciple, just as Simon was called Bar-Jona, and Joses, Barnabas. It was Philip who first brought Nathanael to Jesus, just as Andrew had brought his brother Simon, and Bartholomew is named by each of the first three evangelists immediately after Philip; while by Luke he is coupled with Philip precisely in the same way as Simon with his brother Andrew, and James with his brother John. It should be observed, too, that as all the other disciples mentioned in the first chapter of John became apostles of Christ, it is difficult to suppose that one who had been so singularly commended by Jesus, and who in his turn had so promptly and so fully confessed him to be the Son of God, should be excluded from the number. Again, that Nathanael was one of the original twelve, is inferred with much probability from his not being proposed as one of the candidates to fill the place of Judas. Still we must be careful to distinguish conjecture, however well founded, from proof. To the argument based upon the fact that in John's enumeration of the disciples to whom our Lord showed himself at the Sea of Tiberias Nathanael stands before the sons of Zebedee, it is replied that this was to be expected, as the writer was himself a son of Zebedee; and, further, that Nathanael is placed after Thomas in this list, while Bartholomew comes before Thomas in Matthew, Mark, and Luke. But as in the Acts Luke reverses the order of the two names, putting Thomas first and Bartholomew second, we cannot attach much weight to this argument. St. Augustine not only denies the claim of Nathanael to be one of the Twelve, but assigns as a reason for his opinion that whereas Nathanael was most likely a learned man in the law of Moses, it was, as Paul tells us (1Co 1:26), the wisdom of Christ to make choice of rude and unlettered men to confound the wise (in Johan. Ev. chapter 1, § 17). St. Gregory adopts the same view (on Joh 1:33, chapter 16, B). In a dissertation on Joh 1:46, to be found in Thes. Theo. philolog. 2:370, the author, J. Kindler, maintains (Nath. vere Israelites [Viteb. 1680]) that Bartholomew and Nathanael are different persons.

There is a tradition that Nathanael was the bridegroom at the marriage of Cana (Calmet), and Epiphanius (Adv. Haer. 1, § 223) implies his belief that of the two disciples whom Jesus overtook on the road to Emnmaus Nathanael was one. The following additional monographs are extant:  Lange, Nath. cosfessio (Lips. 1755); Pignatelli, De Apostolatu Nath. Barth. (Par. 1560); Robert, Nathanael Barth. (Duaci, 1519); Hartmann, Examen Joh 1:47 (Abose, 1753). SEE BARTHOLOMEW.

## Nathanias[[@Headword:Nathanias]]

             (Ναθανίας), one of the "sons of Maoni" who renounced their Gentile wives taken after the return from Babylon (1Es 9:34); evidently the NATHAN SEE NATHAN (q.v.) of the Heb. text (Ezr 10:39).

## Nathaniel[[@Headword:Nathaniel]]

             called in Arabic Abul-Barkat Hibat Allah bar-Malka, was one of the medical coryphsei of the Mohammedan dominions in the 12th century, and was also distinguished as a philosopher and Hebraist, on which account he was designated Wachidal-Zeman, i.e., "the only one of his time." He tried his skill on the Book of Ecclesiastes (Koheleth), but his commentary, which is written in Arabic, has never been published; the MS. is in the Bodleian Library at Oxford. Isaac ibn-Ezra, son of the great commentator, celebrated Abul-Barkat's commentary on Koheleth in a poem (see Dukes, Kokbe Jizchak, 1848, page 21 sq.), in which he declares that this Solomonic book m i11 henceforth (A.D. 1143) go by the name of him who has so successfully unlocked its meaning. Comp. Gratz, Gesch. d. Juden, 6:280 sq.; Zeitschrift der Morgenlandischen Gesenschaft, 1859, page 711 sq.; Ginsburg, Historical and Critical Commentary on the Book of Ecclesiastes, page 58; Pocock, Notte Miscellaneae ad Portam Mosis (London, 1740), 1:196, where a specimen of this commentary is given. (B.P.)

## Nathus, Fabian[[@Headword:Nathus, Fabian]]

             a German divin,. flourished in Bohemia during the anti-Reformation period of the 16th century. But little is known of his personal history. He was preaching at Prague, holding at the same time the professorship of Oriental languages at the university of the Bohemian capital. when the victories of  Ferdinand II subjected Bohemia to Romish rule and to Jesuitic interferences. Up to 1615 the Bohemians had been favored with Protestant preaching in the German tongue, out of respect for the elector of Saxony and at his intercession; but the Jesuits, determined that all Protestant ideas should be crushed, caused the States to pass an edict forbidding even preaching in German, and consequently brought about also the dismissal of those who had preached in the German; and on October 29, 1622, the last four Lutheran clergymen who had remained in the country were obliged to leave. Among these was Nathus. He went to Brunswick, Germany, and there died about 1640. Nathus was an able defender and propagator of the Reformed doctrines, and deserves to be ranked among those who suffered martyrdom for conscience' sake. Although he did not die at the stake, he yet suffered expulsion from the field of his labor and separation from the flock which deeply loved him. See Pescheck, The Reformation and Anti- Reformation in Bohemia (Lond. 1846, 2 volumes, 8vo), 2:32-33, 414. (J.H.W.)

## Natigay[[@Headword:Natigay]]

             a household god of the Mongolian Tartars, is the guardian of families, and presides over the products of the earth. Every house has an image of Natigay, with his wife and children; the former is placed at his left, and the latter in front of him. No one presumes to eat at dinner till Natigay and his family are first served. The entertainment consists in giving the mouths of the images a thorough greasing, after which the fragments are thrown out of doors, for the accommodation of some unknown spirits.

## Nation[[@Headword:Nation]]

             This word in the Auth. Ver. generally represents the Heb. גּוֹי, i.e., the nation as a body politic; in plur. גּוֹיַם, esp. of foreign nations, the GENTILES SEE GENTILES (q.v.); usually in the Sept. ἔθνος, ἔθνη, Vulg. gens, gentes. Sometimes it represents the Heb. עָם, which means esp. the PEOPLE SEE PEOPLE (q.v.), Sept. λαός; in poetry, לְאֹם

לְאֻמַּים; and in Chald. אֻמָּה. It means sometimes all the inhabitants of a particular country (Deu 4:34), the country or kingdom itself (Exo 34:10; Rev 7:9); sometimes countrymen, natives of the same stock (Act 26:4); sometimes the father, head, or original of a people (Gen 25:23). In the prophets the term "nations" is often used as a general name for the heathen or Gentiles (Isa 9:2; comp. Mat 4:15). SEE ETHNOLOGY.

## National Church[[@Headword:National Church]]

             SEE CHURCH AND STATE.

## National Covenant[[@Headword:National Covenant]]

             SEE COVENANT.

## National Deities[[@Headword:National Deities]]

             SEE MYTHOLOGY; SEE POLYTHEISM.

## National Synods[[@Headword:National Synods]]

             Provincial and national synods have, by immemorial practice of the Roman Catholic Church, the right of condemning heresies and errors, and of correcting abuses of all kinds in particular churches. Paul of Samosata, Photinus, Sabellius, Arius, Eustathius, Apollinaris, the Donatists, Pelagians, etc., were all condemned in particular councils in the first instance. The particular councils of Arles, Orange, Carthage, Toledo, Gangra, etc., pronounced judgments in controversies of faith; not to speak of more recent de cisions of the same kind. The objection of Bossuet, who found fault with the principle of the English Reformation, viz., that every national Church was a complete body in itself, and might examine and reform errors and corruptions in doctrine and worship, falls therefore to the ground, in view of the practice of his own Church. See Bossuet, Variations; Fleury, list. 1:157, s. 37; Palmer, On the Chzurch, 1:417; Walcott, Sacred Archaeol. s.v.; Aschbach, Kirchen-Lexikon, s.v. National Synoden. SEE SYNODS. (J.N.P.)

## Native Tree[[@Headword:Native Tree]]

             is probably the meaning of the Heb. word אֶזְרָח, ezrach (Sept. κέδρος τοῦ Λιβάνου, Vulg. cedrus Libani), in Psa 37:35. It is difficult to see upon what grounds the translators of the A.V. have understood it to signify a "bay-tree:" such a rendering is entirely unsupported by any kind of evidence. Most of the Jewish doctors understand by the term ezrach "a tree which grows in its own soil" — one that has never been transplanted; which is the interpretation given in the margin of the A.V. Some versions, as the Vulg. and the Arabic, follow the Sept., which reads "cedar of Lebanon," mistaking the Hebrew word for one of somewhat similar form. Celsius (Hierob. 1:194) agrees with the author of the sixth Greek edition, which gives αὐτόχθων (indigqena, "one born in the land") as the meaning of the Hebrew word: with this view rabbi Solomon and Hammond (Comment. on Psalms 28) coincide. Dr. Boyle (Kitto's Cycl. Bib. Lit. art. 'Ezrach") suggests the Arabic Ashruk, which he says is described in Arabic works on materia medica as a tree having leaves like the gharl or "bay- tree." This opinion must be rejected as unsupported by any authority.  Perhaps no specified tree is intended by the word ezrach, which occurs in several passages of the Hebrew Bible, and signifies "a native," in contradistinction to "a stranger" or "a foreigner." Comp. Lev 16:29 : "Ye shall afflict your souls... whether it be one of your own country (הָאֶזְרָח, ha-ezracch) or a stranger that sojourneth among you." The epithet "green," as Celsius has observed, is by no means the only meaning of the Hebrew word; for the same word occurs in Dan 4:4, where Nebuchadnezzar uses it of himself — "I was flourishing in my palace." In all other passages where the word ezrach occurs it is evidently spoken of a man (Cels. Hierob. 1:196). In support of this view we may observe that the word translated "in great power" more literally signifies "to be formidable," or "to cause terror," and that the word which the A.V. translates "spreading himself," more properly means to "make bare." The passage then might be thus paraphrased: "I have seen the wicked a terror to others, and behaving with barefaced audacity, just as some proud native of the land." In the Levitical law the oppression of the stranger was strongly forbidden, perhaps therefore some reference to such acts of oppression is made in these words of the Psalmist. SEE BAY-TREE.

## Nativitarians[[@Headword:Nativitarians]]

             a name given, by Danaeus to a heretical sect of the 4th century, who denied the eternal generation of the son of God, maintaining that he was eternal as God, but not as the son of God.

## Nativite, Jeanne Le Royer, De La[[@Headword:Nativite, Jeanne Le Royer, De La]]

             a French female fanatic, was born at La Chapelle Janson, near Fougeres (Brittany), Jan. 24,1732. Received as lay sister in the convent of the Urbanists de Fougeres, where she had been admitted as a domestic at the age of eighteen, this girl, without education, believed she had divine visions and revelations. Her successive confessors, to whom she related them, sought to calm her troubled imagination; but one of them, less enlightened or more credulous, confirmed the sister in her pious reveries. The abbot Genet wrote at her dictation what she pretended to have seen or heard; and on the death of this ecclesiastic, which occurred in 1817, the manuscripts that he possessed were sold to a bookseller, who published them under the title of Vie et Revelations de la sour de la Nativite (1817, 3 volumes, 12mo). In it are found numerouls and extraordinary revelations, in which she predicts many things concerning the Church and the end of the world; also a Recueil d'autorites in support of these revelations. The abbot Tresvaux placed the name of Jeanne Le Royer in his Galerie des saints et autres personnes pieuses de la Bretagne, making a continuation to the work of don Lobineau on this subject. A new edition of the work of the sister de la Nativite was made in 1819 (4 volumes, 8vo and 12mo). The 4th  volume, supplementary, was dictated by the sister to some nuns who enjoyed her confidence; like the others, it contains details which might be severely criticised. The author of L'Ami de la religion et du roi gave an analysis and an extract from this work, warning his readers “that not all the revelations of the sister are to be believed as implicitly true," a precaution which seems superfluous. She died at Fougeres August 15, 1798. See Hoefer, Nouv. Biog. Generale, s.v.

## Nativity Of Christ[[@Headword:Nativity Of Christ]]

             The birth of our Savior was exactly as predicted by the prophecies of the Old Testament (Isa 7:14; Jer 31:22). He was born of a virgin, of the house of David, and of the tribe of Judah (Matthew 1; Luk 1:27). His coming into the world was after the manner of other men, though his generation and conception were extraordinary. The place of his birth was Bethlehem (Mic 5:2; Mat 2:4; Mat 2:6), whither his parents were wonderfully conducted bv Providence (Luk 2:1; Luk 2:7). The time of his birth was foretold by the prophets to be before the sceptre or civil government departed from Judah (Gen 49:10; Mal 3:1; Hag 2:6-7; Hag 2:9; Daniel 9:34). The exact year of his birth is not agreed on by chronologers, but it was about the four thousandth year of the world; nor can the precise season of the year, the month, and day in which he was born be ascertained. SEE CHRONOLOGY.

The Egyptians placed it in January; Wagenseil in February; Bochart in March; some, mentioned by Clement of Alexandria, in April; others in May; Epiphanius speaks of some who placed it in June, and of others who supposed it to have been in July; Wagensell, who was not sure of February, fixed it probably in August; Lightfoot on the 15th of September; Scaliger, Casaubon, and Calvisius in October; others in November; and the Latin Church in December. It does not, however, appear probable that the vulgar account is right; the'circumstance of the shepherds watching their flocks by night agrees not with the winter season. Dr. Gill thinks it was more likely in autumn, in the month of September, at the feast of Tabernacles, to which there seems some reference in Joh 1:14. The Scripture, however, assures us that it was in the "fulness of time" (Gal 4:4); and, indeed, the wisdom of God is evidently displayed as to the time when, as well as the end for which Christ came. It was in a time when the world stood in need of such a Saviour. and was best prepared for receiving him.  The date of the Nativity is discussed in most treatises on chronology. See also Jarvis, Introd. to Hist. of the Church; Strong's Iarmnony and Exposition, Append. 2: Stud. und Krifiken, 1846, 4:1007; New-Englander, 1847, page 215 sq.; Anon. The Month of the Nativity (Lond. 1848, 24mo); and the monographs cited by Volbedling, index Programmatum, pages 10, 12, 13; Hase, Leben Jesu, pages 45, 46, 50. SEE JESUS CHRIST.

## Nativity Of Christ Commemorated[[@Headword:Nativity Of Christ Commemorated]]

             The early Christian Church, it is now established beyond question, observed as a holy day the supposed day on which the Saviour of the world beheld this mortal sphere. See. however, the article CHRISTMAS. We may here add simply that Bingham insists upon: it that in the early Church the day of Christ's nativity was kept with the same veneration and religious solennity as the Lord's day; for they had always sermons on this day, of which there are many instances in the writings of Chrysostom, Nazianzen, Basil, Ambrose, Augustine, Leo, and others. Neither did they let this day ever pass without a solemn communion; for Chrysostom, in this very place, invites his people to the holy table, telling them "that if they came with faith, they might see Christ lying in the manger, for the holy table supplied the place of the manger; the body of the Lord was laid upon the holy table, not as before, wrapped in swaddling clothes, but invested on every side with the Holy Spirit" (Chrysostom, Hom. 31, de Philogonio, 1:399). And that the solemnity might be more universally observed, liberty was granted on this day to servants to rest from their ordinary labors, as on the Sabbath and the Lord's day. This is particularly, mentioned by the author of the Apostolical Consuttutions (Constit. lib. 8, cap. 33): "Let servants rest from their labor on the day of Christ's nativity, because on this day an unexpected blessing was given unto men, in that the Word of God, Jesus Christ, was born of the Virgin Mary for the salvation of the world." All fasting was as strictly prohibited on this festival as on the Lord's day; and no one, without suspicion of some impious heresy, could go against this rule, as appears from what pope Leo says of the Priscillianists, that they dishonored the day of Christ's nativity and the Lord's day by fasting, which they pretended they did only for the exercise of devotion in an ascetic life; but in reality, it was to affront the days of his nativity and resurrection, because with Cerdon, and Marcion, and the Manichees, they neither believed the truth of the Saviour's incarnation nor his resurrection. Therefore, in opposition to these and such like heresies. the Church was always very jealous of any one who pretended to make a fast of the nativity  of Christ. Finally, to show all possible honor to this day, the Church obliged all persons to frequent religious assemblies in the city churches, and not go to any of the lesser churches in the country, except some necessity of sickness or infirmity compelled them so to do (Conc. Aurelian. 1, can. 27). The laws of the state prohibited all public games and shows on this day as on the Lord's day.

Some students of ecclesiastical antiquity hold the observance of Christ's nativity to be derived from the Encaenia, or feast of dedication of churches; others suppose, as is stated in the article CHRISTMAS, that it was designed to supersede the Saturnalia. It is, however, most natural to conclude that, in an age when the clergy were disposed to multiply festivals, the analogy of other events in the Saviour's history may have suggested the propriety of marking his nativity with a distinct celebration. It was at first observed on the 6th of January; but towards the end of the fourth century we have two distinct festivals, namely, that of the nativity of Christ, on December 25th, and that of the baptism, probably the circumcision, of Jesus, on January 6th.

The festival of the nativity is in the Roman Catholic Church not only distinguished by the advent, but by the observance of three saints' days immediately after it. Wheatley gives this singular reason for the collocation of these days: "None are thought fitter attendants on Christ's nativity than those blessed martyrs who have not scrupled to lay down their lives for him, from whose birth they received life eternal." He says, " Accordingly, we may observe three kinds of martyrdom: the first, both in will and deed, which is the highest; the second, in will, but not in deeds the third, in deed, but not in will. So the Church commemorates these martyrs in the same order: St. Stephen first, who suffered death both in will and in deed; St. John the Evangelist, who suffered martyrdom in will, but not in deed (being miraculously delivered out of the caldron of burning oil, into which he was put in Rome); the holy Innocents last, who suffered in deed and not in will — for though they were not sensible on what account they suffered, yet it is certain they suffered for the cause of Christ, since it was on account of his birth that their lives were taken away" (Commentary on the Book of Common Prayer, sec. 4, page 200). Other fanciful reasons have been assigned. It is uncertain at what time these festivals began to be observed in connection with that of the nativity. Some Roman Catholic divines in the Middle Ages represented the nativity on the stage. SEE MYSTERIES.

Thus St. Francis, about three years before his death, with  papal permission, celebrated Christ's nativity. "A manger was prepared by his direction, and the whole scene of the miraculous birth represented. The mass was interpolated before the prayers. St. Francis preached on the Nativity. The angelic choirs were heard; a wondering disciple declared that he saw a beautiful child reposing in the manger (Milman, Lat. Christianity, 5:265). The nativity of Christ has been the frequent subject of students of sacred art. The engraver and the painter have in all ages since the birth of the Saviour been busy in the treatment of this historic event on stone and on canvas. We insert here illustrations of several engravings on stone and glass which are regarded as superior specimens of sacred art by Christian archaeologists. See Manne, Diss. on the Birth of Christ; Lardner, Credibility, 1:1; 2:796, 963; Gill, Body of Divinity, on Incarnation; Bishop Law, Theory of Religion; Newton, Review of Ecclesiastical History; Dr. Robertson, Sermon on the Situation of the World at Christ's Appearance; Buckminster, Sermons; Edwards, Redemption, pages 313, 316; Robinson, Claude. 1:276, 317; John Edwards, Survey of all the Dispensations and Methods of Religion, volume 1, chapter 13; Bingham, Antiquities of the Christian Church, 2:114 sq.; Engl. Rev. 6:82 sq. SEE ADVENT.

## Nativity of the Blessed Virgin[[@Headword:Nativity of the Blessed Virgin]]

             a festival observed by the Church of Rome annually on September 8.

## Nativity, Church Of The[[@Headword:Nativity, Church Of The]]

             at Bethlehem. Of this antique memorial of our Saviour's birth we extract a general account from one of the latest authorities (Conder, Tent Work, 1:282 sq.):

"The tradition which indicates the grotto in the old basilica at Bethlehem as the site of the stable where Christ was born, is the most venerable of its kind in existence, the place being noticed by Justin Martyr in the 2d century. It is almost the only site which we can trace earlier than the tine of Constantine, and the tradition seems to me credible, because, throughout this part of Palestine, there are innumerable instances of stables cut in rock, resembling the Bethlehem grotto. Such stables I have planned and measured at Tekoa, 'Aziz, .and other places south of Bethlehem, and the mangers existing in them leave no doubt as to their use and character.

"The credibility of this tradition thus appears to be far greater than that attaching to the later discoveries, by which the enthusiastic Helena and the politic Constantine settled the scenes of other Christian events; and the rude grotto with its rocky manger may, it seems to me, be accepted even by the most sceptical of modern explorers.”

"The Church of the Virgin stands inside a fortress monastery, in which Latin, Greek, and Armenian monks find a common retreat. The basilica was erected, according to contemporary evidence, by order of Constantine, and is thus the oldest church in Palestine, and perhaps in the world. It has escaped destruction on every occasion when other churches in Palestine were overthrown, and the greater part of the work is stated, by competent authority, to be of the original design. In the 11th century, when the mad Caliph Hakim destroyed the Holy Sepulchre churches, the Bethlehem basilica was  spared; in 1099 the Crusaders sent a detachment of troops to protect it, and it thus again escaped, nor was it destroyed in the 13th century, although threatened by the Moslems. In this basilica, therefore, we have the only undisputed erection of the time of Constantine in Palestine, and its value cannot be overrated.

"Architectural authorities are of opinion that our information as to the progress of Byzantine art in the East is still very imperfect. M. de Vogui has done much to elucidate the subject in his work on the great buildings of northern Syria, many of which are dated with exactitude. In Palestine we have two valuable examples, one of 4th century, and one of 6th century architecture-the basilica at Bethlehem, and Justinian's fortress on Gerizim, with which we may compare ruins of unknown date; and in the first we find M. de Vogid's opinion confirmed, with respect to the slowiness with which Byzantine art developed in style in the East, in comparison with the more rapid progress of the Western Romanesque.

"The basilica is, moreover, interesting because its general plan resembles, very closely, the description given by Eusebius of Constantine's buildings over the Holy Sepulchre and Jerusalem. On the west was an atrium or outer court, parts of the outer walls of which and shafts of its columns still remain. A narrow vestibule or narthex, entered by a door scarcely four feet high, leads into the basilica itself, which consists of a nave and four aisles, with four rows of eleven columns each, a total breadth of about thirty yards, and a length about equal.

"The aisles have, flat roofs, above the pillars, which are nineteen feet high, but the nave has a clerestory, with walls some thirty feet high above the capitals, and a pointed roof. A wall has been built across the east end of the basilica, separating off the chancel, which has three apses, north, south, and east, and which forms the Greek church. Beneath the chancel is the grotto of the Nativity. North of the basilica, is the more modern Latin chapel of St. Catherine, from which a staircase leads down to vaults communicating with the grotto.

"The pillar shafts are monoliths of red and white marble, painted with figures of saints, now dim with age, and scrawled over with the crests and titles of knightly pilgrims of the Crusading ages. The  capitals are of the Corinthian order, debased in style, with the cross carved on the rosettes of each. The wall above was once decorated all over with glass mosaic, fragments of which still remain, representing scenes in our Lord's life, portraits of angels and of Scripture characters, with arabesques and Greek inscriptions. These mosaics, with those on the chancel walls, were executed by order of the Greek emperor, Manuel Comnenos, in the middle of the 12th century. The roof above, once. painted and gilded, was put up in 1482, the fine rafters having been given by Philip of Burgundy, the lead (stripped off later by the Moslems to make bullets) by Edward IV of England and the work was executed in Venice, and brought on camels frim Jaffa. Further restorations were made in 1478, and again in 1672 and 1842, but the majority of the work appears to belong to the original structure of the time of Constantine."

The following detailed description of the holy places in the Church is taken from Porter's Handbook for Palestine. page 201 sq.; see also Badeker, Palestine, page 244 sq.; Wilson, Lands of the Bible, 1:390 sq.

"On the south side of the church we first descend a narrow staircase hewn in the rock, lighted by a glimmering lamp placed in a niche on the right hand, before a picture of the Virgin. This staircase leads to a low vault, on entering which we turn suddenly to the right into a long, narrow passage. Proceeding a few steps, we have on the right the altar and tomb of St. Eusebius — not the historian. Passing this, we enter a small oblong chamber, extending north and south at right angles to the passage. Taking first the south end, we have on the east side the altars and tombs of SS. Paula and Eustachia (her daughter), with rude pictures of the two saints over them. Opposite this, on the west, is the tomb of St. Jerome, having over it a portrait of the great father resting on a lion. From the north end of the chamber we ascend by three steps to another square vault, some twenty feet on each side and nine high, surrounded by a stone dais. This is the study of Jerome — now a chapel, with an altar on its eastern side, and an old painting above it, representing the saint writing and the lion at his feet. Helie it was, says Geramb, 'that the illustrious recluse passed a great portion of his life; here it was that he fancied he heard the  peals of that awful trump which shall one day summon all mankind to judgment incessantly ringing in: his ears; here it was that with a stone he struck his body, bowed by the weight of years and austerities, and, with loud cries, besought mercy of the Lord; and here too it was that he produced those laborious works which have justly earned him the title of the Father of the Church.' This is a spot which the biblical scholar and the ecclesiastical historian will regard with peculiar interest, for there can be no doubt that for many years it formed the home and the study of that remarkable man whose name it bears.

"Returning to the chapel we first entered, we observe on its eastern side, behind a massive column, an altar, said to mark the spot where twenty thousand children murdered by Herod's order were buried, now called, for this reason, the Altar of the Innocents. A rude painting over it represents the massacre.

"Adjoining the Chapel of the Innocents on the south is a narrow vault, to which we ascend by five steps; this is called the Chapel of Joseph, being the place where the husband of Mary is said to have retired at the moment of the nativity. From this we enter a crooked, narrow passage, some twenty-six feet long, and on reaching the end of it we find a door on the left opening into the west end of

"The Chapel of the Nativity, a low vault, apparently hewn. in the rock, thirty-eight feet long by eleven wide. At the east end is a small semicircular apse-the sanctum of the whole building. On approaching it we find a marble slab, fixed in the pavement, with a silver star in the center, round which are the words, HIO DE VIRGIN MARIA JESUS CHRISTUS NATUS EST, 'Here Jesus Christ was born of the Virgin Mary.' Round the star are suspended sixteen silver lamps, continually kept burning, and behind them, along the sides of the apse, are little gilt pictures of saints. Over the star is a plain altar, without picture or ornament. It is common to all the sects, and each must dress it, when about to celebrate mass, with the requisite trappings.

"In the angles of the grotto beside the apse are two staircases, that on the south leading up to the Greek Chapel, and that on the north  to the Armenian; both in the choir of the basilica. Just in the angle between the flight of stairs on the south, and the side of the grotto, is the small chapel of the Praesepium or 'Manger.' On its west side is the place of the manger, now represented by a marble trough. The real Praesepium, as the Latins tell us, was long ago carried away to Rome, and is deposited in Santa Maria Maggiore. Over the place is a good painting by Maello, of date 1781, representing the Virgin and Child, with the Shepherds. On the opposite side of the grotto is the station of the wise men, marked by an altar having a painting, apparently by the same artist.

"These various grottoes are minutely measured off by rule and line, and distributed piecemeal among the rival sects. Many a keen and bitter contest there has been for a few inches of a wall, or the fraction of an altar; and more than once the question of the opening and shutting of one of the doors has wellnigh involved Europe in war!"

## Nativity, Gospel of[[@Headword:Nativity, Gospel of]]

             SEE GOSPELS, SPURIOUS.

## Natronai (II) Ben-Hilai[[@Headword:Natronai (II) Ben-Hilai]]

             a very learned rabbi of his time, whose opinion was regarded as an authority, flourished as gaon of the famous college in Sura after the middle of the 9th century (859-869). His correspondence was a very large one; and even the Jewish congregations of Lucena, in Spain, asked him questions on matters of religion, which he answered in Arabic, contrary to his predecessors, who only understood the Hebrew and Chaldee. In answer to the question whether it is lawful to put the points to the synagogal scrolls of the Pentateuch, he distinctly declared that points are not Sinaitic (i.e., sacred), having been invented by the sages, and put down as signs for the reader; and moreover, since it is prohibited to us to make any additions from our own cogitations, lest we transgress the command, " Ye shall not add," etc. (Deu 4:2), we must not put the points to the scrolls of the Law. See Gratz, Gesch. d. Juden, 5:248; Furst, Bibl. Judaica, 3:24; Ginsburg, in Leorta's Massoreth ha-Massoreth, page 44 sq. Furst, Gesch. d. Karaerthums, 1:114, 179. (B.P.)

## Natta, Jacope[[@Headword:Natta, Jacope]]

             a Christian convert from Judaism, of whose history little or nothing is known, excepting that he flourished in the 17th century, and is the author of a treatise written in Italian, Ragionamento della venuta del fMessia contro la dureza ed ostinazione Ebraica, i.e., a dissertation on the advent of the Messiah against the hardness and pertinacity of the Jews (Venice, 1629; Milan, 1644). From his treatise we may assume that he was an Italian Jew by birth. See Wolf, Bibl. Hebr. 3:518; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; FUrst, Bibl. Jud. 2:25; Kalkar, Israel u. d. Kirche, page 83.

## Natural[[@Headword:Natural]]

             is the rendering in the A.V. of the N.T. for two Greek words of somewhat kindred signification:

1, as opposed to artificial, φυσιχός, applied only to the animal nature of men (Rom 1:26-27; Jud 1:10) or beasts (2Pe 2:12);

2, as opposed to spiritual, ψυχικός, applied to inanimate objects (1Co 15:44; 1Co 15:46), and to men in their unconverated state (1Co 2:14), or as depraved (Jam 3:15; Jud 1:19). SEE CARNAL.

## Natural Ability[[@Headword:Natural Ability]]

             SEE INABILITY.

## Natural History Of The Bible[[@Headword:Natural History Of The Bible]]

             This will be found discussed under the subdivisions SEE BOTANY, SEE ZOOLOGY, etc. We add here a few general treatises on the subject: Scheuzer, Hist. Nat. Biblicer (August. 1731-5, 4 volumes, fol.); Harris, Nat. Hist. of Bible (new ed. Loud. 1833, 12mo); Carpenter, Scripture Nat. Hist. (Londo 1828, 8vo); Simson, Heroglyphica animalium, etc. (Edinb. 1622-4, 4 parts, 4to); Franzius, Animalium Hist. Sacra (Amst. 1643); Bochart, Hierozoicon (L. Bat. 1714, 2 volumes, fol.); Vallesius, Sacra philosophia (Lugd. 1588, 8vo); Ursinus, Arboretum Biblicum (Norimb. 1699, 2 volumes, 8vo); Hiller, Hierophyicon (Traj. 1725, 4to) Celsius, Hierobotanicon (Amst. 1748, 2 volumes, 8vo); Rosenmuller, Bibl. Botany and Mineralogy (transl. from German) (Edinb. 1840, 12mo); Schwarz,  Nat. Hist. of Palest. (in Heb. תּוֹצֶרֹת הָאָרֶוֹ, Jerusalem, 1845, 8vo); Fletcher, Scripture Nat. Hist. (Lond. n.d. 2 volumes, 16mo); Morris, Bible Nat. Hist. (Lond. 1852, 16mo); Young, Scripture Nat. Hist. (new ed. Lond. 1851, 12mo); Duns, Bible Nat. Science (Lond. 1863-5, 2 volumes, 8vo); Tristram, Nat. Hist. of Bible (Lond. 1868, 12mo); "Nat. Hist. of Bible," in Lond. Quarterly, July 1863; "Biblical Botany," in Brit. and For. Evanzg. Rev. January 1864.

## Natural Laws[[@Headword:Natural Laws]]

             SEE NATURE, LAWS OF.

## Natural Religion[[@Headword:Natural Religion]]

             SEE RELIGION.

## Natural Theology[[@Headword:Natural Theology]]

             is that department of study which treats of the existence and attributes of God as revealed to us in the natural world. Since no book can be accepted by us as coming from any being until we have proof of the existence of such a being, natural theology is to us the foundation of all revealed religion. Even if we infer the existence of the being and his character from the character of the book itself, the process is the same in kind as inferring his existence and character from any other work, so that the proof which we have from the Bible of the existence of God cannot be higher in kind than that which we have from nature.

1. Method of Proof. — Natural theology sets out with the assumption that every event must have a cause, and that there may be such relations between causes and effects-such combinations of matter and force in producing specific results, that the existence of a Designer may be inferred, and his attributes and character may thus be revealed. Until these positions are granted, no step can be taken in this science. If they are not to be accepted, then a science of natural theology is impossible. The truth of these assumptions is found in the intuitive beliefs of the human mind.

Natural theology now claims as its field of investigation not only the whole natural world, but also the physical, intellectual, and moral nature of man.

2. Claims as a Science. — It being now conceded by all that the present order of things had a beginning — in this sense, at least, that there was a  time when not a single species of plants or animals now upon the earth had an existence, in fact that there was a time when there was no living thing upon the earth — it is a fair question to ask, How came all these animals and plants here, with all their complex relations for the continuance of the species? How came man here? The hypothesis that living species have always existed as they now are being abandoned, two other hypotheses only seem possible:

(1) That animals and plants have been produced as the resultants of forces eternally inherent in matter;

(2) That they have been produced by the design and organizing power of a personal being. Both of these hypotheses have their supporters, though those who accept the latter by no means agree as to the method in which creative power has been manifested in the production of species. It is certain that the large majority of students of nature have seen, in its different departments, such combinations to produce specific results, such likeness to the works of man — contrivances differing from his only in their grandeur and perfection — that they have believed in a being who has originated, by some method, all the living things upon the earth. The existence of man is taken as proof of the existence of a being like him in the elements of personality, though infinitely above him in wisdom and power. It is claimed that belief in the existence of a personal God is reached by the same process of thought -by which every science has been built up, and by which all the conclusions in common life are reached; that the necessary principles of belief, careful investigation, and sound induction all aid in proving the existence of a personal Creator from the works of nature. It is claimed that no scientific process has been more legitimate, and no inference in actual life more in accordance with the common-sense wisdom of the world, than the investigations and the results reached in natural theology. This claims, therefore, a place among the sciences, relying upon the nature of the processes by which its conclusions are reached. Its claim has been, and still is, admitted by a large majority of the ablest students of nature and of man.

That natural theology, as it has now been defined, has any just claim to scientific rank is utterly denied by a class of philosophers, positivists, who seek to limit all investigation to observed phenomena, ignoring or denying both efficient and final causes; and also by those who, without denying the abstract doctrine of final causes, affirm that we have no evidence of final  cause in the works of nature. They regard the adaptation which we see in nature simply as the result of materials and forces mutually limited in producing the existing forms. The conclusions of such writers are well expressed in the words of Buchner: "Our reflecting reason is the sole cause of this apparent design, which is nothing but the necessary consequence of the combination of natural materials and forces" (Force and Matter, page 90).

3. Arguments. —

(1.) The history of the race proves that there has been at all times and in all places, except among the most degraded tribes, some notion of God, or gods, or some supernatural agents to be feared and worshipped. It is claimed by Sir John Lubbock and others that the most degraded tribes are without any notion of a Supreme Being; and it is asserted that deaf mutes are ill the same condition till they are instructed. Granting all the facts stated, the conclusions may be fairly questioned. It does not follow that there is no idea of God present in the mind because it has not forced its way up into language, or because it cannot be detected in our imperfect intercourse with degraded savages and uneducated mutes. So constantly has the notion of a God appeared in all ages, that it has been claimed by some that the idea of God is innate. This doctrine, at the present time, is accepted only in this modified form, if at all, that the capabilities of the human mind are such that in its perfect development the idea of God is surely reached in the study of nature and man.

An a priori proof of the existence of God has been accepted by some, from the supposed power of the human mind to form a conception of a perfect being. The inference is made from such a power of the mind that a being must exist to correspond to the conceptions of it. This argument in some of its forms has been accepted and enforced by Des Cartes, Leibnitz, Dr. Samuel Clarke, and other eminent philosophers. As it involves subtile metaphysical distinctions, it is certainly not fitted to impress the popular mind; and it has failed to satisfv such acute metaphysicians as Reid and Stewart, who surely could not be charged with undue scepticism.

(2.) The theological argument may fairly be made to include the study of nature and the study of man as a physical, intellectual, and moral being. It is simple in form, readily apprehended, and has been enforced among thinking men in all ages. Socrates and Cicero are well known among the ancients for their arguments on this subject. The Bible appeals to nature for  illustrations of the power and goodness of God. His existence is taken for granted in the first verse of Genesis, on the ground that there is in nature proof of the existence of such a being. In the New Testament we have the testimony of Paul to the fulness and value of this proof (Rom 1:19-20), and among the fathers there have been able writers on this subject. Since the time of Paley, whose name is best known of all those who have entered this field, writers in large numbers have appeared, who have written treatises professedly on this subject, or have treated it indirectly in connection with scientific discussions. Some of the ablest arguments have been made in this way; and of late years great additions have been made, directly and indirectly, to such writings (see Literature below).

It has been objected to the argument from design that, at best, it only proves the existence of aworker, or world-builder; that it is only in man that we have proof of the existence of a personal Creator. It may be added that the creator of man is not necessarily the self-existent God. But the existence of man's creator proves that there must be a self-existent, personal God.

After we reach the proof that our Creator is a personal being, loving justice and truth, we must wait for him to declare whether he is the Almighty or notwhether he shall swear by himself or one greater. Thus we join natural theology to revelation. Natural theology declares a Creator of man, of the heavens and the earth. He declares himself to be the Almighty, which we know from the laws of our belief must exist. Wa seek for a cause of what we see, and cannot stop till we find one adequate and necessarily eternal.

4. Counter Tendencies of the Present Day. — As already intimated, the positive philosophy, of which Comte is the father, would render the science of natural theology impossible. This science assumes the existence of efficient causes, and rests for its proof upon final causes. Both efficient and final causes positive philosophy forbids us to name as having any relation to science. If they exist, they are to be to us as though they were not.

The doctrine of evolution, which, in some of its forms, is now accepted by many scientific men, is supposed by some to weaken or destroy the proof for the existence of a Creator. This result is claimed by some who hold the doctrine, and denied by others of the same school. For one who accepts the doctrine of causality, belief in the existence and wisdom of a designer will not be affected at all by the time required or the secondary agencies employed in producing results. The only question that could arise would be  in reference to power. When a certain effect is reached, as the production of a tree or animal, with all their complex relations, such an effect demands belief in a cause adequate to produce such a result; and if there is evidence of wisdom and skill in it, the evidence is there irrespective of the time or secondary agencies concerned in its production. The belief that a being of low rank can be raised to a higher rank by any process of development or natural selection, without the same agency in kind as would be required to produce the being of high rank directly, can arise only by ignoring the plainest principles of causality. Whatever may be the final conclusions of science in regard to the origin of species, they cannot affect the argument for design in the creation of species, nor materially change the teachings of natural theology. If any difficulty arises, it will be found in harmonizing the teachings of science with the Bible account of creation as to the mode in which the creative power was manifested.

5. Literature. — Xenoph. Memorabilia; Plato, Laws, 10; Cicero. De Natura Deorum; Des Cartes, Princip. Philos.; Leibnitz, Theodiae; Augustine, Confess.; Derham, Phys. Theology; Nieuwentyt, Relig. Philos.; Dr. Samuel Clarke, Boyle Lect. and Sermons, volume 2; Paley, Natural Theology; the Bridgewater Treatises; Chalmers, Nat. Theology; Tulloch, Theism; McCosh and Dickie, Typical Forms, etc.; Hitchcock, Rel. of Geol.; Cooke, Rel. of Chem.; Agassiz, Contrib. to Nat. Iist. U.S. volume 1; Chadbourne, Nat. Theol. (N.Y. 1867, 8vo); Jackson, Philos. of Nat. Theol. (Lond. 1874); Cocker, Theistic Conception, etc. (N.Y. 1875); Godwin, Christ and Humanity (N.Y. 1875); Gillett, Nat. Theol. (N.Y. 1874, 12mo); Wiseman, Con. between Science and Reveanled Relig.; Bushnell, Nat. and Supernatural; President Hopkins, in the Am. Quar. Obs. volume 1; Child, Benedicite; Molloy, Geol. and Rev.; Foster (J.), On Nat. Religion and Social Virtue; Grose (John), Rational Ethics; Jevon, System. Mlorality on the Grounds of Nat. Rel.; Priestley, Institutes of Nat. Rel.; Wilkins, Principles of Nat. Rel.; Thompson, Christian Theism; Zickler, Theol. naturalis; Amer. Presb. Rev. July 1866, art. 1; Amer. Ch. Qu. Rev. April 1869, art. 2; Mercersburg Rev. 1860; North Am. Rev. January 1865; October 1865; July 1867; NewEnglander, January 1868; October 1874; January 1875; Bibliotheca Sacra, April 1868; October 1868; Westminster Rev. January 1854; January 1867; Presb. Qu. and Princet. Rev. April 1875, art. 8; Meth. Qu. Rev. July 1865, page 519 sq. SEE THEOLOGY. (P.A.C.)

## Naturalism[[@Headword:Naturalism]]

             is the name given to those systems of the philosophy of nature which explain the phenomnena by a blind force acting necessarily. This doctrine is to be found in Lucretius, and was held by Leucippus and Epicurus. The Systfee de la Nature of D'Holbach, the Traite de la Nature of Robinet, and the Philosophie de la Nature of Delisle de Sales, also contain it. In theology the term naturalism is applied to all those forms of belief or speculation which deny the doctrine of a personal God as the author and governor of the universe; being thus opposed to Theism (q.v.). See Literature appended to article SEE NATURAL THEOLOGY.

## Naturalism (2)[[@Headword:Naturalism (2)]]

             SEE SCEPTICISM, LATEST PHASES OF.

## Naturalists[[@Headword:Naturalists]]

             This name, which has now become nearly obsolete in a theological or philosophical sense, has been used to designate two sections of the antichristian school which rejects belief in supernatural causes or operations. (1) The name has been mostly used by German writers for those who identify God with nature, but who are more generally known as Pantheists. (2) By English writers it is generally taken as signifying those who consider natural religion to be sufficient for man's guidance and happiness without any supernatural revelation. But these latter may be subdivided also into two classes, the first of which has received the name of "Philosophical Naturalists," who accept revelation as containing truth, but as being at the best only a reduplication of natural religion, and so unnecessary. The name is rarely found in works written later than the 18th century, when it was used by Kant in Germany and by Boyle in England; and the school formerly known as Naturalists are now called Pantheists and Rationalists.

## Nature[[@Headword:Nature]]

             I. New.-Test. Usage of the Word. — In Jam 1:23; Jam 3:6, the Greek is γένεσις,-έως; elsewhere, as Rom 1:26, φύσις. It is variously used for,

1. the laws of the natural or moral world (Rom 1:26; Rom 2:14; Rom 11:21; Rom 11:24).

2. Birth, origin, or natural descent: "Jews by nature" (Gal 2:15; Rom 2:27); "Which by nature are no gods" (Gal 4:8).

3. Genus, kind: "For every kind (marg. 'nature') of beasts," etc., "is tamed, and hath been tamed of mankind" (marg. "nature of nman" [Jam 3:4]).

4. The native mode of thinking, feeling, acting, as unenlightened and unsanctified by the, Holy Spirit: "The natural man receiveth not the things of the Spirit of God" (1Co 2:14; comp. Eph 2:3).

5. Nature also denotes a customary sense of propriety: "Doth not nature itself teach you that, if a man have long hair, it is a shame unto him?" (1Co 11:14). It was the national custom among both the Hebrews and Greeks for men to wear the hair short.

II. Philosophical Import of the Word. — "The term nature is used sometimes in a wider, sometimes in a narrower extension. When employed in its most.extensive meaning, it embraces the two worlds of mind and matter. When employed in its more restricted signification, it is a synonvme for the latter only, and is then used in contradistinction to the former. In the Greek philosophy, the word φύσις was general in its meaning; and the great branch of philosophy, styled 'physical or physiological,' included under it not only the sciences of matter, but also those of mind. With us, the term nature is more vaguely extensive than the terms physics, physical, physiology, physiological or even than the adjective natural; whereas, in the philosophy of Germany, natur and its correlatives, whether of Greek or Latin derivation, are in general expressive of the world of matter in contrast to the world of intelligence" (Sir W. Hamilton. Reid's Works, page 216, note).

"The word nature has been used in two senses, viz., actively and passively; energetic (=forma formans), and material (=forma formata). In the first it signifies the inward principle of whatever is requisite for the reality of a thing as existent; while the essence, or essential property, signifies the inner principle of all that appertains to the possibility of a thing. Hence, in accurate language, we say the essence of a mathematical circle or geometrical figure, not the nature, because in the conception of forms, purely geometrical, there is no expression or implication of their real existence. In the second or material sense of the word nature, we mean by it the sum total of all things, as far as they are objects of our senses, and consequently of possible experience — the aggregate of phenomena, whether existing'for our outer senses or for our inner sense. The doctrine  concerning nature would therefore (the word physiology being both ambiguous in itself, and already otherwise appropriated) be more properly entitled phenomenology, distinguished into its two grand divisions, somatology and psychology" (Coleridge, Friend, page 410).

## Nature, Divine[[@Headword:Nature, Divine]]

             SEE GOD,

## Nature, Human[[@Headword:Nature, Human]]

             SEE BODY; SEE IMAGE OF GOD; SEE SOUL; SEE SPIRIT.

## Nature, Laws of[[@Headword:Nature, Laws of]]

             In the question raised under this title the following points must be considered:

(1) the substance itself of nature;

(2) the forces working in and through it; and

(3) their production always of identical results under identical circumstances.

This immutable connection is intuitively considered as an inherent necessity, the result of experience as assumed by reason. On the other hand all the known laws of nature are sometimes considered as a whole, termed then natural law, by virtue of which all nature forcibly working, and by the combination of all its inherent forces, gives rise to all effects. In this sense, however, natural law can only be fully appreciated by contrast. This is afforded in two ways by theology, in which it gives rise to theories that have attained at times undue preponderance. We find it first in the domain of apologetics and dogmatics, where natural law requires the creative power of the living God to explain not only the creation, but also the preservation of the universe. We find it next in the province of morals, where the distinction between the causality of the natural forces and those of the human will, between the necessities of nature and the freedom of man, and, in short, between natural law and moral law, is to be established. In both instances — the laws of nature are opposed to the effects of freedom; but in dogmatics it is the freedom of the Creator as the absolute master of his creation, while in ethics it is the freedom of man as the membrum praecipuum of the earthly creation.

I. In Dogmatics, the first point which arises is to ascertain whether the laws of nature, inherent in the creature and in the world, admit of or exclude the cooperation of God; and in the latter case whether, according to the pantheistic idea, nature itself is God; or whether, according to the deistical theory, God, after creating the universe, left it to the exclusive guidance of natural laws. The answer to these questions settles also that of the admissibility of miracles. It is well known that Schleiermacher, and still more emphatically Strauss, have denied the existence of miracles from the standpoint of natural laws. Schleiermacher (Der Christl. Glaube, § 46) says that religious consciousness, as a simple feeling of dependence, "is identical with the knowledge that all which afflicts or influences us is caused by and results from natural causes;" and (§ 47) "that the interests of piety can never give rise to the necessity of so arranging a fact that it should be placed in such immediate dependence from God as to deny its taking its source in the general vws of nature." Every absolute miracle disturbs the whole order of nature, both negatively as regards the past, as the miracle contradicts all previous observations, and thus appears to suppress the usual working of nature; and positively with reference to the future, "in which everything is changed at once from what it would have been had not the miracle occurred, so that every miracle not only disturbs forever the whole connection of the original organization, but every new miracle also annuls the preceding, in so far as they have come to be counted among the working agencies." SEE MIRACLES.

It will be sufficient for our present purpose to refer to R. Rothe's answer to the views of Schleiermacher (in the Studien u. Kritiken, 1858, 1:27-40): "If the course of the universe is an arithmetical sum, the factors of which, including also the free motives, are in themselves invariable quantities; or if the divine government of the world is something like the clock-work of a music-box, in which the melodies to be played were from all eternity pinned in the cylinder, then, certainly, there can be no room in the universe for miracles. These have for their basis a positive independence with respect to God, although not interfering with absolute dependence upon him; there is a real distinction and separation between the divine causality and that of the creature, and also in,the operation of freedom in the world... I respect the laws of nature, and rejoice at every advance we make in their knowledge. God himself has subjected to them the forces of nature; but he has not subjected to them his liberty or his almighty will. He has retained undisturbed his absolute liberty, and his sovereignty in the universe he has created. Miracles prove that the laws of nature, while they are the  greatest power in the world, are yet subject to the government of him who created them, the ever-living God." Thus the laws of nature are the work of the eternal Law-giver and loving Governor.

II. In Ethics we have to consider the connection between inanimate and unreasoning creation and personalities, or, in other words, the relation between natural and moral law. The distinction is generally drawn by the definition that natural law implies a state of being, moral law a volition. The first belongs to the domain of necessity, the latter to the province of free-will.

Schleiermacher has, indeed, sought to lessen and even to destroy this distinction of the phcenomena and noumenc of Kant and Fichte, i.e., of a theoretical and a practical reason of an object and a subject; and for that purpose has resorted to Schelling's philosophy of identity. This system consists in upholding the unity of nature and spirit, and points to the "will" ever arising from dead nature. Thus in his interesting treatise, Ueber d. Unterschied zwischen Natur- und Sittengesetz (in his Sammtliche Werke, III, 2:397-417), he seeks to equalize them. According to the common view (page 400), the natural law must contain a general expression of what really occurs in and through nature, and the moral law of what should occur in and through reason in her domain. Yet here we find again the obligation of the moral law based upon the existence of the mind, and of the respect for the law to which its observance relates. On the other hand (pages 409, 413) the natural law is also connected with an obligation, implying that all does not fully and perfectly proceed according to the law.

Thus monstrosities and diseases stand in the same relation to the laws of nature, in whose domain they occur, as immorality and disobedience do to the moral law. Among the elementary forces and processes of nature we find vegetation and animalization; but abortion and disease, in nature, are not the effects of a new principle; they are only a deficiency of those of vegetation and animalization. So also "in the domain of spiritual life we find deviations corresponding to its nature, which we find in that of vegetation and animalization. We even find others, having their origin not in intelligence itself, but in the fact that the mind in its state of earthly existence must become a centre, and as such must in an oscillating life appear inefficient sometimes in view of the subordinate functions." Thus by the side of reason and its laws there exists also a deficiency, and the deviations, in which the mind-force appears inadequate to the work, are in fact nothing but what we call evil and immorality. The two laws are  therefore essentially similar. The difference of obligation is simply this: "It is only through the intervention of the mind-force that the individuality becomes free, and a mental life alone is a complete life. Hence it is merely on this point that the obligation is directed to the will." This theory of Schleiermacher agrees perfectly with his general view of ethics as a science, with which he opposed in his time the exaggeration of the feeling of duty, considering ethics especially as the chief good. But quite as evident, in the given theory, is the disadvantageous connection under which this definition of the natural and moral law is placed by Schleiermacher. It lies in the rejection of liberty, and therefore of the positive and essential prevalence of evil. The "intellectual" process is looked upon as similar to the vegetative and animalizing; the mind appears only as perceptive; evil takes its source only in quantitative oscillations, and in the relative weakness of the moral principles. The spiritual life is placed in the light of a natural process, and thus we find again in Schleiermacher's ethics the same naturalism as in dogmatics. Such is the pantheistic side of Schleiermacher's system, the conclusions of which have led many into an atheistical materialism that goes so far as to consider thought itself but "a secretion of the brain." It must both aim therefore of theology to overcome this pantheistic leaven, and to establish the limits of the power of the laws of nature, so as to prevent natural necessity being supposed to annul God's creative power and human liberty. It must show that the Spirit of the Lord is liberty, and not nature, and that God is all in all. See Herzog, Real- umcytol. 10:224 sq. SEE LAW.

## Nau, Michel[[@Headword:Nau, Michel]]

             a French missionary, was born at Paris in 1631, of distinguished, noble parentage. He joined the Jesuits in 1656, and his superiors, after having intrusted to him the direction of the studies of the two princes De Longueville, appointed him to the missions in the East. He travelled over Mesopotamia, Syria, Persia, and Armenia, where his zeal, and the conversions that he wrought, more than once excited the Mussulmans against him. Exhausted in strength, he returned to France in 1682, and died at Paris March 8, 1683. We have of his works, Voyage nouveau de la Terre Sainte, enrichi de plusieurs remarques servant a l'intelligence de la Sainte Ecriture (Paris, 1679 and 1702, 12mo; a book at the same time curious, edifying, and useful): — Ecclesiae Romanae Graeceque vera effigies et consensus, ex vatiis tum recentibus, turn antiquis monumentis. Accessit religio Christiana contra Alcoranum defensa (Paris, 1680, 4to) :  — L'Etat present de la religion Mahometane (Paris, 1681, 1685, 1687, 2 volumes, 12mo), an extended translation of the preceding Latin book. See Hoefer, Nouv. Biog. Generale, s.v.

## Naudaeus, Philip[[@Headword:Naudaeus, Philip]]

             a French Protestant theologian, was born at Metz in 1654. In 1687 he was obliged to flee to Berlin in consequence of religious persecutions. He became a member of the Academy of Berlin, and died in 1729. As a theologian he was chiefly distinguished for his ultra-Calvinistic views. He steadfastly upheld the doctrine of strictly supralapsarian predestination, and of purely imputative justification, and opposed all the concessions which the most distinguished theologians of the early part of the 18th century were disposed to make. We therefore find him involved in numberless controversies, not only with Bavle and the mystic Poiret, but also, on account of his defence of the old system, with Le Blanc, La Placette, Osterwald, and even with the theological faculty of Frankfort. In his principal work on this subject, La souveraine perfection de Dieu dans les divins attributs et la parfaite integrite de l'Ecriture prise au sens des anciens reforms, he says, "God is so absolutely perfect that he acts only for his own self and his own glory; so that he alone knows what agrees with his perfection and his glory, and we can form no judgment whatever of it." From this he proceeds to show that supralapsarianism is alone logical, and all other views inconsistent and unavailing, whether Arminian, Lutheran, or less strictly Calvinistic. He maintained, however, that the infralapsarian doctrine did but apparently contradict supralapsarianism. His efforts to counteract the tendencies of the times were unavailing, and his works did not exert much influence. See Hering, Beitrage z. Geschichte d. evang.- reform. Kirche in den Preuss.-Brandenb. Landern, 2:170; Chauffepie, Dictionnaire, s.v.; Schweizer, Gesch. d. Centraldogmen in d. reform. Kirche, 2:765-820; Gass, Dogmengesch. 3:295.

## Naude, Gabriel[[@Headword:Naude, Gabriel]]

             a French bibliographer, noted for his defence of Kempis as the author of De Imitatione Christi, was born at Paris in 1600. He displayed at an early age a great aptitude for philological and critical studies. He studied medicine at Paris, but took his doctor's degree in that science at Padua. On his return to Paris in 1628 he published his work, Apologie pour les grandes Personnages faussement accuses de l agie (1629). In 1631 he  accompanied the papal nuncio, cardinal De' Bagni, on his return to Rome, and he was appointed his librarian. While he was at Rome the controversy concerning the authorship of the book De Imitatione Christi began. SEE KEMPIS, THOMAS A.

The Benedictines claimed the authorship for one of their order, John Gersen, abbot of Vercelli; while the regular canons of St. Genevieve claimed it for Thomas a Kempis. Naude, being in Italy, was requested to examine several manuscripts of the work in question. His report was unfavorable to the claims of the Benedictines, who were much incensed against him, and accused him of bad faith. The affair then came before the courts in the shape of a charge of defamation; the suit lasted for years, and was at last compromised. In 1640 cardinal De' Bagni died, and Naudd, after remaining some time with cardinal Barberini, the nephew of the reigning pope, Urban VIII, was recalled to Paris in 1642, and appointed librarian to cardinal Mazarin. In this capacity he travelled through several parts of Europe to collect books and manuscripts to enrich his patron's library, which was afterwards sold according to a sentence of the Parliament of Paris, during the civil war of the Fronde, to the great sorrow of Naude, who attempted to prevent what he considered an act of barbarism (comp. his Avis a Nosseigneurs du Parlement sur la Vente de la Bibliotheque du Cardinal Mazarin, 1652). On receiving an invitation from queen Christina of Sweden to be her librarian, Naude went to Stockholm in 1652, where he was very well received. The climate of Sweden not agreeing with his health, he set out to return to Paris, but on his way home died suddenly in 1653. Naude was a decided opponent of the Huguenots, aud urged severe measures for their extinction. He claimed that France suffered by permitting Protestantism to spread in its borders. Protestant writers are wont to claim, and that of course justly, that the stagnation of trade in France was consequent upon the removal of the Huguenots; but Naude claims that "had all the heretics in France been cut off, the country would afterwards had enjoyed perfect tranquillity." Yet to his credit it must be said that, however self-opinionated and paradoxical, Naude was a man of irreproachable character, and a truly learned man. Many are the eulogies and epitaphs which have been written in his honor. See Jacob, Gabrielis Naudcei Tumulus (1659); Sainte-Beuve, Portraits litteraires (1855).

## Naudi[[@Headword:Naudi]]

             is the name of a bull which the Hindus regard as sacred because he is the vahan of Nahardeva, or Siva (q.v.), just as the Egyptians regarded Apis as the soul of Osiris (q.v.). The Egyptians believed that when Apis ate out of  the hands of those who went to consult him the answer was favorable. — "The Hindus," says Bartolomeo, "place rice and other articles before their doors as the animal passes along in their processions, and if he stop to taste them, consider it as a fortunate event. This, at least, he is very prone to do, to the serious injury of the Hindu shopkeepers, as he wanders, not in his most sacred capacity, through the streets of Calcutta and other towns." Naudi is held in great reverence among the Hindis, and is one of the most sacred emblems of Siva. Naudi is by some described as the emblem of justice. See Coleman, Mythology of the Hindus, pge 64.

## Naudi, Angelo[[@Headword:Naudi, Angelo]]

             an Italian painter of religious subjects, flourished in the 16th century. He was a pupil and imitator of Paul Veronese. Naudi went to Spain, where, according to Palomino, he passed the greater part of his life, and executed many works for the churches at Madrid, which are highly commended by the author above mentioned. He was appointed court-painter by king Philip, in whose service he continued a lohng time. See Spooner, Biog. Hist. of the Fine Arts, 2:610.

## Naueshwer[[@Headword:Naueshwer]]

             a name among the Hindls for a subordinate incarnation of their god Vishnu (q.v.), described as having taken place at Alemdy, near Poonah, about, as some state, 700, or, according to others, 200 years ago. Naueshwer is stated to have been a religious ascetic, and to have been buried alive at Alemdy, where his tomb is seen under a splendid temple, and where he yet appears (for, although buried, he is not dead) to pious, if at the same time wealthy visitors. See Coleman, Mythology of the Hindus, page 390.

## Naumann, Johann Gottlieb[[@Headword:Naumann, Johann Gottlieb]]

             a noted, German composer of music, both sacred and profane, was born of very humble parentage near Dresden, Saxony, in 1741. Though Naumann had to struggle against poverty and hardships, his industry never relaxed.  He pursued his studies until he made himself one of the first musicians of his age. In 1765 he was appointed composer to the elector of Saxony. He died of apoplexy in the year 1801. His compositions, which were very numerous, include works of every kind — operas, oratorios, songs, cantatas, odes, compositions for the pianoforte, symphonies, etc. For the last vears of his life he devoted himself altogether to the composition of sacred music, and left many valuable works in the library of the chapel of Dresden.

## Naumburg Convention[[@Headword:Naumburg Convention]]

             was a meeting of German evangelical rulers and states, held at Naumburgon-the-Saale from January 20 to February 8, 1561, with a view to harmonizing the evangelical parties in Germany by subscribing anew the Augsburg Confession of 1530. The Protestant German Church was sadly divided on dogmatic grounds; the Council of Trent was to meet again, and the desire of the princes who met at Augsburg was to give by their subscription of the Augsburg Confession, not only a uniform Confession to the Church, which might bring about the long-desired peace between the dissenting parties, but also to present to the council a harmonious body and union within the Protestant Church. Since the beginning of the Reformation, the German as well as the Swiss Protestant Church had been not only in a constant fight with the Romish Church, but also with each other, which since Luther's death had not diminished, but rather increased. The new edition of the Augsburg Confession, which Melancthon published in 1540, made him the mark of those zealots who adhered to the dead letter of Luther, and who attacked and charged him with apostasy, while his adherents the "Philippists," as they were called, were charged in connection with their master with “crypto-Calvinism." Besides the Calvinistic and crypto-Calvinistic controversies, the Interimistic (q.v.), Adiaphoristic (q.v.), Majoristic (q.v.), Osiandrian, Stanarian, Synergistic, and Flacian controversies disturbed the peace of the Protestant church. All attempts of the Protestants to have peace among themselves and with the Church of Rome were in vain; but this object was never lost sight of whenever a good opportunity offered itself. Thus in 1557, February 11, a colloquy was held at Worms for this purpose, but Flacius frustrated it.

Another effort was made in the following year, when the Roman king Ferdinand was to be proclaimed emperor at Frankfort-on-the-Main; some of the Protestant princes charged Melancthon to prepare a declaration on the controverted points, in which declaration the princes acknowledged a  full harmony with the Augsburg Confession, asserted it to be their own confession, and incorporated it into the Frankfort Recess, March 18, 1558; agreeing at the same time to have a friendly understanding on such points of the controversy as might need yet a fuller explanation, but that for the present "nothing should be taught, preached, or propagated which was not in harmony with their confession as laid down in the Recess." But this attempt was also in vain, since some, especially the Flacians, would not accept the Frankfort Recess. The same must be said of the attempt made by the duke John Frederick of Saxony to convene the states and theologians of Lower-Saxony at Magdeburg, May 16, 1558. When in the next year, at the Diet of Augsburg, the emperor Ferdinand promised to try to convene a council in order to do away with all religious controversies, Which seemed the more likely now that pope Paul IV was succeeded by Pius IV, the evangelical rulers said more clearly that something ought to be done to bring union and peace into the Church. The Church of Rome was wont to reproach the Protestants that they did not know which Augsburg Confession to accept, the one originally made by Luther; and known as the Confessio Invanriata, or the one doctored by Melancthon, and known as the Confessio Variata. To take away this reproach, it was necessary in the first place to agree which form of the Augsburg Confession should: be the basis of their creed, and in the second place to effect a union of the whole Protestant body, in order to appear before the council as a phalanx strong in union and unanimous and harmonious in faith. To bring about this result, especially through the exertions of the duke Christopher of Wirtemberg, the Naumburg Ecclesiastical Convention was convened. In the first place, the duke Christopher came to an understanding with the elector Frederick III, and his son-in-law, duke John Frederick, that all should subscribe anew the Augsburg Confession of 1530, accept the Apology and the Smalcald articles, remain steadfast in their confession, tolerate no sects in their lands, and forbid their theologians to renew their attacks.

They also agreed to invite the other rulers and states to appear at a convention to be held, where every effort for a union should be made on the basis of these stipulations. After the landgrave Philip of Hesse and the duke John Frederick had approved of this plan, the elector August of Saxony issued a proclamation, December 6, 1560, summoning all evangelical rulers and states to meet at Naumburg January 20, 1561, for the purpose of subscribing anew the Augsburg Confession, by means of which at the future council a unanimous and firm confession could be presented. There were present or represented by delegates all the Protestant rulers of  Germany, with the exception of the dukes Henry and William of Luneburg, who, like king Frederick of Denmark, declared in a letter that they would accept all the resolutions of the assembly. The tenth session, January 29, brought about the result that the confession of 1530, as compared with the different editions of 1540 and 1542, should be the common confession of all, and that in the preface to the new edition the essential harmony of the Apology and the Variata of 1540 should be emphasized. This new edition, which was to be presented to the emperor, was signed by the elector Frederick of the Palatinate, the elector August, the landgrave Wolfgang of 'Zweibrticken, duke.Christopher of Wurtemberg, margrave Charles of Baden, landgrave Philip of Hesse, count William of Hohenstein in behalf of the elector of Brandenburg, count Otto von Seelen in behalf of the palatine George, George Albinus in behalf of the margrave John of Brandenburg, Wolf von Koderitz in behalf of the margrave George Frederick of Brandenburg, count Ludwig von Eberstein in behalf of the duke Barnim of Pomerania, Christian Kissaw in behalf of the duke's brother, Joh. Trockenbroot in behalf of the princes of Anhalt, and Sebastian Glaser in behalf of the count of Henneberg. Some of thedelegates and princes, however, especially duke Ulrich of Mecklenburg and John Frederick of Saxony, induced by Flacian theologians, refused to subscribe the preface, because it was not severe enough in anathematizing the Lutheran errors and sects.

The latter even left Naumbunrg at the fifteenth session, February 3, thus frustrating the union among the Protestants, which was almost achieved, and causing the discord to appear more conspicuous. On the same day the imperial and papal delegates made their appearance, .and presented the breve of pope Pius IV, which invited the Protestants to the council; they were especially loud in their praises of the forthcoming council, as the best means of settling all the pending questions. The rulers and states promised to take the matter into consideration; the result of it was that they not only returned the breve in which they were addressed as "beloved sons," against which address they protested, since they wished neither the pope to be their father nor them to be his sons; but they also refused to attend the council, as in no way would it meet their demands. Finally, they also addressed a letter to the kings of France and Navarre in behalf and favor of the persecuted Huguenots in France, accompanying the same with a copy of the newly-subscribed Augsburg Confession; they also sent a copy to England, Scotland, and Sweden. After having delivered to the imperial delegates a letter for the emperor the convention was closed on February 8, 1561. See Calinich, Der Naumburger Furstentag (Gotha,  1870); Gieseler, Church History, 4:220, notes; Hase, History of the Christian Church, page 404; Wessenberg, Gesch. der Kirchenversammlungen des 16 u. 17ten Jahr. 3:358, 359; Planck, Geschichte der Protest. Theologie, 3:1-11, 124, 183; Wendecker, Neue Beitrage zur Geschichte d. Rebrmantion, volume 2; Dr. Beck, Johann Fredrich der Mittlere, etc. (Weimar, 1858); 1:356 sq.; Gelbke, Der Naunburgische Fiirstentag, etc. (Leipsic, 1793); Salig, Vollstandigei Historie der Augsburg Confession, volume 3; Heppe, Geschichte des Deutschien Protestantismus in den Jahren 1550-1581.

## Nauplia, or Napoli di Romania[[@Headword:Nauplia, or Napoli di Romania]]

             a seaport town of Greece, and capital of an eparchy of its own name, situated fifty-eight miles south-west of Athens, with a population of 8543 in 1870, was the seat of the Greek government after the independent establishment of the modern kingdom in 1829, and is noted in ecclesiastical history as the place of a national synod held there July 15 to 27,1833, for the purpose of regenerating the Greek Church. The synod was convened by the then ministers of public worship and of education, instead of the patriarch, who resided at Constantinople, and was subject to Turkish influence. There were many causes for the convocation of the Nauplia Synod, not the least of which was the proper placing of all episcopal officers, many of them having been consecrated during the war of freedom, and being therefore without patriarchal ordination. At the time of the calling of the Nauplia Synod there were in the Church of Greece twenty- two canonical. or regularly consecrated prelates, and twelve uncanonical episcopates, i.e., such as had not patriarchal ordination; and besides these some twenty ex-bishops, deprived of their sees by the troubles of the times. The council was therefore called to settle the following two propositions, and they were approved by the twenty-six prelates who attended the synod:

(1.) The Eastern Orthodox and Apostolic Church of Greece, which spiritnally owns as head of the Christian faith Jesus Christ our Lord, is dependent on no external authority, while she preserves unmshaken dogmatic unity with all the Eastern orthodox churches. With respect to the administration of the Church which pertains to the crown, she acknowledges the king of Greece as her snpreme head, as is in nothing contrary to the holy canons.

(2.) A permanent synod shall be established, consisting entirely of archbishops and bishops, appointed by the king, to be the highest ecclesiastical authority, after the model of the Russilan Church.

The divisions of the dioceses of the kingdom followed next. Their number was definitely fixed at ten; and it was ordered that each province should constitute a diocese, which should bear the name of the province, and that the city which was the principal seat of the bishopric should be the ca pital of the province. Since, however, by degrees fifty-three Greek bishops came forward who all needed some provision, forty provisional sees were erected for such of them as were still able to superintend a diocese; the remainder were provided for in some other manner. The names of the definitive sees were as follows, the provisional bishoprics we have not thought worth while to insert:

Corinth and Argolis ............... See of Corinth.

Achaia and Ell is....................    Patrae.

Messenia .......................... Cyparissia.

Arcadia .......................... Mantinea.

Laconi ........................... Sparta.

Acarniani and Etoliha...........   Missolonghi.

Phocis and Locris ................. Amphissa.

Attica and Baotia................. Athens.

Eubaea .............................     Chalcis.

The Cyclades............     Hermopolis.

It was further arranged that in case of any vacancy of the provisional sees it should not be filled up, but the see should be united to the permanent diocese of the province, whose bishop had his seat in its capital; but this arrangement has not altogether been carried out. The synod is composed of a president, four members, who must be bishops, a secretary, a royal commissioner, and supernumerary members. See Neale, Introd. Hist. of the Holy East. Ch. part 1, volume 1, pages 60-61.

## Naur, Elias Elkildsen[[@Headword:Naur, Elias Elkildsen]]

             a Danish divine and edui cator, noted, however, mainly as a hymnologist, flourished in the early part of the last century. He was a professor in the gymnasium at Odensee, in Funen, and died in 1728. He is known bv:us simply as the author ,of the Danlisi hymn transltedy Sabine Barney Gould,  "When my tongue can no more." See Miller, Singers and Songs of the Church.

## Nausea, Friedrich[[@Headword:Nausea, Friedrich]]

             a German theologian and ecclesiastical diplomatist, was born about 1480 at Bleichfeld, or at the village of Weissenfeld, near Wilrzburg. After having studied the canon law, he became preacher in the cathedral of Mayence in 1526, and a short time after secretary of cardinal Campeggio; in 1534 he was called to Vienna as preacher of the imperial court, and in 1541 was promoted to the bishopric of that city. He assisted at the Conference of Spire, and was sent to the Council of Trent as ambassador of the Roman emperor. Although a declared adversary of the Protestants, he counselled to employ no violence against them, but to have recourse to discussion, in which he excelled. He died at Trent February 6, 1550. He was renowned as one of the first preachers of his time. We have of his works, Oratio ad Erasmum ut is proximo in Spira startuum conventui intersit (Vienna, 1524, 4to): — Ad Carolum I, pro sedando plebeio in Gernmania tumultu (Vienna, 1525, 8vo): — Miscellaneorum libri ii, prior pro horis canonicis, alter pro missa apologeticus (Mayence, 1527, 4to): — Homiliarum centuriae tres (Cologne, 1530; ibid. 1532): — Libri nirabilium vii (Mayence, 1531, and Cologne, 1532, 4to; contains details of several extraordinary events of the time): — Predigten uber alle Evangelien des Jahres (Mayence, 1535, fol.): — Sermones quadragesimales (Cologne, 1535, fol.): — In Erasmum monodia (Cologne, 1536, 8vo): — Depuero literis instituendo consilia (Cologne, 1536): — Ad Paulum III rersum conciliarum libri v (Leipsic, 1538, fol.): — Liberi responsorum ad aliquot Germanicae nationis adversus sedem apostolicam gravamina (Cologne, 1538, fol.): — De Antichristo (Vienna, 1550, 4to): — De novissima mortuorum resurrectione (Vienna, 1551, 4to; Cologne, 1555, 8vo): — De consummatione hujus saeculi (Cologne, 1555, 8vo): — Libri iii methodi de ratione concionandi (printed several times): — sermons, funeral orations, works of controversy, etc. Nausea had himself given, in 1547, a catalogue of his writings, published and in manuscript, which is found in the series of Epistole miscellaneae ad Fr. Nauseam: several of the latter perished at the burning of Vienna in 1525 (see Hummel, Neue Bibliothek von seltenen Buchern, 5th part). The (Euvres completes of Nausea have been collected in one volume folio (Cologne, 1616). See Hoefer, Nouv. Biog. Generale, s.v.

## Nausiphanes[[@Headword:Nausiphanes]]

             a Greek philosopher, was attached to the teachings of Democritus, and, according to Sextus Empiricus, was a disciple of Pyrrho. He had a large number of pupils, and was particularly famous as a rhetorician. Epicurus was at one time one of his hearers, and as the latter could not deny this, although he was anxious to be considered a self-taught man, he was obliged to content himself by abusing him, and maintaining that he had learned nothing from him. See' Smith; Dict. of Gr. and Rom. Meth. and Biog. 2:1145.

## Nautae[[@Headword:Nautae]]

             (ναῦται, sailors) was the name sometimes given in the early Church to the presbyters (q.v.) just as by similitude the catechumens were sometimes called ναυτολόγοι, or ναυστολόγοι, with reference to the wellknown comparison of the Church with a ship, and to the circumstance that the catechumens took their station in the church at the end of the nave. See Riddle, Christian Antiquities, page 461. SEE NAUTOLOGI.

## Nautologi[[@Headword:Nautologi]]

             (Ναυτολόγοι, collecting passengers), a name frequently given to catechists in the early Church. In some authors it was usual to compare the Church to a ship. SEE NAUTE. The bishop was (ὁ πρωρεύς) the pilot, the presbyters (οἱ ναύται) the mariners, the deacons (οἱ τοίχαρχοι) the chief rowers, the catechists (οἱ ναυτολόγοι) those who were to admit passengers into the ship, and to contract with them for their fare. This was properly the catechist's duty, to show the catechumens the conditions on which they were to be admitted into the Christian ship.

## Nautologoi[[@Headword:Nautologoi]]

             SEE NAUTOLOGI.

## Nauvoo[[@Headword:Nauvoo]]

             SEE MORMONS.

## Navagero, Bernardo[[@Headword:Navagero, Bernardo]]

             an Italian cardinal, was born at Venice in 1507. He was called to the most important positions of trust in the gift of the republic, being successively  sent from home as ambassador to Dalmatia, Constantinople, France, Rome, and the court of the emperor. The doge, Pierre Lando, sought his alliance, and caused him to marry Istriana Lando, his granddaughter, who died some years after her marriage with Bernardo. The latter sought consolation in study and religion, and chose the ecclesiastical career. Pope Pius IV, judging that the place of a man so distinguished was in the sacred college, created him cardinal February 26, 1561, and gave him the bishopric of Verona. He was afterwards sent as legate to rent, where he assisted at the closing of the council. He died at Verona May 27, 1565. We have by this cardinal Addresses, and the Life of Pope Paul IV. Augustin Valerio has given the life of Bernardo Navagero in his book entitled De cautione adhibenda in edendis libris (Padua, 1719, 4to, pages 61-98). See Manin, Elogio del Cardinale Navagero (1814); Aubery, Hist. des Cardinaux.

## Navarre, Henry Of[[@Headword:Navarre, Henry Of]]

             SEE HUGUENOTS.

## Navarrette, Alonzo[[@Headword:Navarrette, Alonzo]]

             a Spanish missionary, who was decapitated in Japan, June 1, 1617. He joined the Dominicans of Valladolid, and was sent as missionary to Japan. He departed with several of his colleagues in, 1594, and made many proselytes. His success troubled the Japanese priests, who denounced him to the cobo. Navarrette was brought to trial. It was proved that the missionaries were seeking to produce a change in the state; and the first of his order, Navarrette, was condemned to be beheaded. We have of his works, Epistola ad fratres ordinis in Japonis, and several other letters to the Dominican missionaries in Japan. See Hoefer, Nouv. Biog. Generale, s.v.

## Navarrette, Baltazar[[@Headword:Navarrette, Baltazar]]

             a celebrated Spanish theologian of the 17th century, joined the Dominicans of Saragossa. He taught letters and theology in different colleges of his order. He is especially known by his Controversice in D. Thonsce ejusque scholae defensio (Valladolid, 1605, 1609, 1634, 3 volumes, fol.), a work of celebrity still in Spain, though not as much esteemed for its learning as for its casuistry. Navarrette has left other works of theology, mentioned by Echard. See Hoefer, Nouv. Biog. Generale, s.v.; Genesis Biog. Dict. 11:174.

## Navarrette, Domingo Fernandez[[@Headword:Navarrette, Domingo Fernandez]]

             a noted Spanish missionary, born at Penafiel, Old Castile, in 1610; joined the Dominican Order, and in 1647 was sent to the Philippine Islands, and became professor of theology at Manilla. Later he went to China, and penetrated beyond the precincts where Europeans were thlen tolerated. He was made superior of his order, and rendered efficient service for the cause of Christian missions; but during a time of persecution he was driven from the country, and reached home, barely saving his life, in 1673. He went to Rome, and strongly protested before the authorities against the Jesuitical accommodation theory as tending to delay the Christianizing of China. That his honesty and piety were appreciated is apparent in his appointment to the see of Santo Domingo in 1678. He died in Santo Domingo in December 1689. He wrote Tratados historicos, politicos, ethicos, y religiosos de la monarquia de China (Madrid, 1676, fol.); the second volume was suppressed by the Inquisition, and the third never printed. The volume published contains an excellent account of the political and religious condition of the Chinese in his times. See Churchill, Collection of Voyages and Travels.

## Navarrette, Juan Fernandez[[@Headword:Navarrette, Juan Fernandez]]

             surnamed El Mudo (i.e., the mute), a Spanish artist of sacred subjects, was born at Logrofio in 1526. Losing both his power of speech and sense of hearing, he studied painting in the monastery of the Hieronymites at Estrella, and afterwards in Italy as a pupil of Titian. He died about 1575. All his works are on sacred subjects, and nearly all of them are preserved in the Escurial.

## Navarro, Juan Simon[[@Headword:Navarro, Juan Simon]]

             a Spanish painter who devoted himself mostly to sacred art, flourished at Madrid about 1650. He attained considerable distinction. There is a Holy Family by him, which is well colored, but inferior. In a convent of the Carmelites at Madrid there are two of his pictures, representing a Nativity and an Epiphany.

## Nave[[@Headword:Nave]]

             (Greek ναός) is the technical term applied to the part of a church ecclesiastically constructed westward of the choir in which the general congregation assembles; in large buildings it consists of a central division or body, with two or more.aisles, and there is sometimes a series of small chapels at the sides beyond the aisles; in smaller buildings it is often without aisles, but has frequently two or more, and sometimes one. In the cathedrals and conventual churches the nave was generally separated from the choir by a screen, which in most instances still remains; on the western side of this, next the nave, one or more altars were occasionally placed; one is recorded, for instance, to have stood thus at Canterbury Cathedral previous to the fire in 1174; the same arrangement appears also to have been formerly common in France, though, with but very few exceptions, the old screens have been removed to make way for light, open partitions. Previous to the Reformation the pulpit was always placed in the nave, as it still is at Ely and Chichester, and always in Roman Catholic churches on the continent; thn flnt also stood there, usually near the west end, sometimes in the middle, and now and then in an aisle, or adjoining one of the pillars. We occasionally find the word navis applied instead of nave; but there is no relation between the words, since navis is from the Greek word ναῦς, a ship, and nave from ναός, a temple. Other names were sometimes given to it descriptive of its uses, such as oratoriumn laici, ἐκκλησία, the assembly, quadrattuam populi, in allusion to the square form of this part, as distinguished from the semicircular chancel. In some of our old writers the word is written nef. The reader will find a full description of the various parts of an ancient church under the word CHURCH SEE CHURCH . See Farrar, Eccles. Dict. s.v.; Riddle, Christian Antiquities (see Index); Wolcott, Sacred Archeol. s.v.; Parker, Gloss. of Archeol. s.v.; Neale, Hist. East. Ch. (Introd.).

## Nave (2)[[@Headword:Nave (2)]]

             (גִּב, gab, anything convex or arched, as the back of an animal, Ezr 10:12; boss of a shield, Job 15:26); the rim or arch of a wheel. The word occurs in describing the wheels of the ten bases of brass, upon which the levers stood, in the court of Solomon's Temple (1Ki 7:33). SEE LAYER.

## Nave (3)[[@Headword:Nave (3)]]

             (Ναυή, Sir 41:1). SEE NUN.

## Nave (Lat. Navaeus), Joseph de[[@Headword:Nave (Lat. Navaeus), Joseph de]]

             a Belgian theologian, was born at Viesme, near Liege, in 1651. He was professor of philosophy at Louvain, and in the Seminary of Liege. He was provided with a prebend in the cathedral of St. Paul, but resigned his benefice on account of feeble health. His connections with Opstraet, Arnauld, Du Vancel, and Quesnel show that he shared their sentiments; and the last having addressed to him a letter some days before his death, he requested it to be placed in his coffin with a New Testament. He died at Liege April 10, 1705. We have of his works, Memoir containing Reasons for not withdrawing the Seminary of Liege from the Control of the Secular Theologians. This memoir, written in Latin, offers details as curious as piquant. It was translated into French by P. Quesnel, but it did not have the effect that Nave expected. The Jesuits took possession of the seminary. which gave occasion for another article, Deuix lettres d'un ecclesiastique de Liege (1699, 4to and 12mo): — Le fondement de la conduite la vie et a la piete Chretienne (Liege, 1705, 12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Nave (Lat. Navneus), Mathias de[[@Headword:Nave (Lat. Navneus), Mathias de]]

             a Belgian theologian, was born at Warnant, in Hesbaye, about 1590. He was received into the University of Douai as doctor of theology, and became in 1620 curate of the collegiate church of St. Peter in that town; some years after prebendary of the church of Seclin; and lastly, July 13, 1633, canon of the cathedral of Tournay, where the censorship of books published in the diocese was intrusted to him. He died at Tournay in 1660. His principal works are, Annotationes in summae theologiae et sacrae Scripturae praecipuas difficultates, item duo sermones de sanctis Piato et Eleutherio, patronis Tornacensium (Tournay, 1640, 4to): — Praelibatio theologica in festa sanctorum (Tournay, 1635, 4to, and Douai, 12mo): — Enconium sancti: Josephi, Virginis Deipare sponsi (Douai, 1627, 12mo; a new edition under this title): — Sponsus Virginis decoratus corona xxxi gemmarum splendoribus coruscante (Douai, 1636, 12mo): — Catechesis, sive de sacramentorum institutione, etc., conciones xvi (Douai, 1633, 12mo): — Orationes tres signi crucis et orationis efficacia et D. Thomae Aquinatis laudibus (Douai, 1630, 4to). He was the editor of a work by Michel de Nave, his uncle, entitled Chronicon apparnitionum et gestorum sancti Michaelis archangeli (Douai, 1632, 8vo). The latter, born at Warnant, in Hesbave, in 1539, died at Tournay November 20, 1620, was  successively prebendary and official of Arras, archdeacon and vicar-general of Tournay. His work, extracted largely from Colvenerius and Pantaleon, is filled with sentiments and details of erudition; but it is written without discriniination. See Hoefer, Nouv. Biog. Generale, s.v.

## Navel[[@Headword:Navel]]

             (שֹׁר, shos, or שֹׁרֵר, shorer', or שָׁרַיר, shari-r', to wnot as a cord), the umbilical connection of the foetus with the mother (Eze 16:4), hence the abdomen where it is attached (Job 40:16; figuratively, Pro 3:8); finally, the bodice or vestment of that part of the person (Son 7:2).

## Navez, Francois Josepit[[@Headword:Navez, Francois Josepit]]

             an eminent Belgian paints er, celebrated for his devotion to sacred art, was born at Charleroi November 17, 1787, and studied at Brussels, and at Ghent, where he gained a prize. He early became noted for his artistic qualities; yet he continued his studies, and, not contented with the advantages afforded him at home, went to Paris, where he became a pupil of the celebrated J.L. David, and subsequently studied in Italy under distinguished masters. On his return to the Belgian capital, Navez rose rapidly to distinction. He was made professor in the normal school and director ,of the Academy of Fine Arts, and was generally acknowledged the most eminent master of the academical school of painting. He died in 1869. Among his works are, Hagar in the Desert, Meeting of Isaac and Rebecca, Raising of the Son of the Shulamite Woman, Prophet Samuel, Ascension of the Virgin, Marriage of the Virgin, Jesus Sleeping, and the Virgin and the Infant Jesus.

## Navigation[[@Headword:Navigation]]

             The situation of Palestine on the Mediterranean, and the navigable inland sea of Tiberias, accounts for the frequent allusions in Scripture to ships and navigation. In the Old Testament only the Mediterranean commerce is spoken of, especially that of Palestine and the neighboring coasts; for Joppa in Philistia (Jon 1:3; 2Ch 2:16; comp. 2Ma 12:3) and Tyre in Phoenicia (Isa 33:1; Ezekiel 27; comp. Act 21:7) were in ancient times famous ports for the ships of distant nations (סוֹחֵר אַנַיּוֹת, Pro 31:14), and afterwards became the chief marts of Phoenician commerce. The Israelites soon became acquainted with the Phoenicians by coasting voyages (2Ch 2:16), and the tribes of Zebulon (Gen 49:13), Dan, and Asher (Jdg 5:17) seem to have been especially active in trade. After the Edomitish ports Elath and Eziongeber were conquered and annexed to his kingdom, Solomon established a commerce there, which Jehoshaphat afterwards endeavored in vain to revive. In the days of the Maccabees, Joppa was a Jewish seaport (1Ma 14:5); but Herod the Great: opened Caesarea, a larger and better harbor (Josephus, War, 3:9, 3). Yet even then the Jews had no commerce of their own. The merchant fleets of Babylon are mentioned (Isa 43:14), the ships of Tarshish (Isa 23:1), and the reed-boats of the Nile (Isa 18:2). Many of the scenes of the Gospels are on the shore of the Sea of Genesareth, where afterwards the Jews had 230 ships, with four men in each (Josephus, War, 2:21, 8). Jesus stood in one of the fishing-boats, and preached to the people on the shore (Mat 13:2; Luk 5:3). He crossed the lake repeatedly (Mat 8:23; Mat 9:1; Mat 14:13 sq.; Joh 6:17). Some of his first, disciples were owners of such boats (Mat 4:21; Joh 21:3; Luk 5:3). The vessels of the Egyptians (Diod. Sic. 1:57) and Phoenicians were adorned with brass, purple streamers, etc. The ships of Tyre were the most stately, and the most highly ornamented (Ezekiel 27; comp. Camenz, De nave Tyria, Viteb. 1714). The deck was of cypress wood; the masts were pine (or cedar) trees (σκεῦος, Act 27:17, according to Kuinil, ad loc.); the sails were of the Egyptian byssus, colored variously (comp. Eze 27:7, and Havernick, ad loc.).

The oars were of oak (Eze 27:6). Tackling and rudder are not expressly mentioned, though some (as Umbreit) find the latter in הַבֵּל(Pro 23:34). Others understand it of the mast (see Gesen. Thes. 1:440). But in the New Testament the rudder or helm (πηδάλιον) is mentioned (Jam 3:4; Act 27:40; in which latter passage it must be remarked that the larger ships had two rudders, one at each end; AElian, V.T. 9:40; Hygin. Astron. 3:36; comp. Fab. 14; Heliod. AEth. 5:22; comp. Deyling, Observat. 1:295 sq.). Some had even four, two on each side (see Tacitus, Annal. 2:6). The 27th and 28th chapters of Acts inform us in several particulars of the equipment of the larger merchant vessels in the Roman period. It was a "ship of burden" in which Paul was taken to Rome. But the ships of burden were built rounder and deeper than the ships of war (Caesar, Bell. Gall. 4:22, 25), and sometimes  extraordinarily large (Cicero, Fam.); therefore used only on the sea and large streams (Pliny, 6:36), and were driven more by sails than by oars, whereas the ships of war always had from two to five rows (banks) of oars, or even more; hence called biremes, triremes, etc. (τριήρεις, 2Ma 4:20). On the pointed projecting front was the prow, carrying the figure- head (παράσημον, Act 28:11), from which the ship was named (see Tacit. Ann. 6:34; Ovid, Trist. 1:10, 1 sq.). But th3 image of the guardian deity stood on the stern (puppis, Virgil, AEn. 10:156 sq.; Silv. Italicus, 14:410; Eurip. Iphig. Aul. 240 sq.).

Sometimes the figurehead (παράσημον) may have been the statue of the god (comp. Herod. 3:37 sq.; Ovid, .Metanz. 3:617). Each ship had a life-boat (σκάφη, Act 27:16; Act 27:30; Act 27:32; comp. Cicero, Invent. 2:51), several anchors ( עוגין Mishna, Baba-Bathra, 5:1) fastened with ropes (Arrian, Alex. 2:4, 8; Act 27:29; Act 27:40; comp. Caesar, Bell. Civ. 1:25; Josephus, Life, 33), and the sounding-line (βολίς, comp. Act 27:28) to measure the depth in places where they wished to cast anchor. Among the sails, one in particular was called ἀρτέμων (Act 27:40; Auth. Vers. "mainsail"), which was spread when a moderate force of wind was desired (comp. Schol. ad Juv. 12:68), but its exact position cannot be determined. Modern writers understand it to be the "topsail." The girding the ship with strong cables, to prevent her from dashing to pieces on thee rocks (Act 27:17), is often mentioned by ancient writers (Polyb. 27:3, 3; Horace, Od. 1:14, 6 sq.; see Scheffer, Milit. Nav. 2:5). The various expedients of mariners, when danger threatened the ship, are vividly described in Acts 27. First, they lightened the ship (Act 27:19), then tried to reach the shore in the boats; then threw the freight into the sea (Act 27:38; comp. Jon 1:5), and the crew and passengers floated to the shore on boards and fragments of the wreck (Act 27:44). The master of a transport was called ναύκληρος (Act 27:11), and was generally a different person from the pilot, κυβερνήτης (see Cicero, Inv. 2:51).

The former is called רֵב הִחֹבֵל(Jon 1:6), which some would render gubernator, "pilot." The crew are called in Hebrew מִלָּחַים(Eze 27:9; Eze 27:26; Eze 27:29; Jon 1:5), from whom the steersmen (חֹבְלַים. Eze 27:27; Eze 27:29) are distinguished. The Sept. renders the former by κωπηλάται, rowers, the latter by κυβερνῆται, pilots; perhaps correctly. The ancients, by keeping close to the shore, and following all its sinuosities, in early times made their voyages very long (comp. 1Ki 10:22). The same custom is said still to prevail on the Red Sea (Niebuhr, Trav. 1:258; Irwin, Trav. pages 100,  126 sq.). When they ventured out on the high seas, they were guided, having no compasses, by certain well-known stars, as the Pleiades, the Great and the Lesser Bear, Orion, etc. (Odys. 5:272; Polyb. 9:14-17; Virgil, AEn. 3:201 sq.; Ovid, Met. 3:594 sq.; Arrian, Alex. 6:26, 9). But the Greek and Roman mariners used to call upon the Dioscuri, Castor and Pollux, for deliverance from peril, these being universally considered the tutelary deities of navigation. Through dread of winter storms, ancient navigation was confined to the summer months (Act 27:9; Philo, Opp. 2:548). The Romans considered the sea open from March to the time of the equinox (Veget. Mil. 5:9; Propert. 1:8, 9; Caesar, Gal. 4:36; 5:23), and ships which were under way at harvest-time sought a safe harbor for winter-quarters (Act 27:12). See also Schlozer, Vers. einer allge. Gesch. d. landels u. der Schiahrt in den Aeltesten Zeiten (Rostock, 1760); Le Roy, La Marine des anciens peuples (Paris, 1777); Berghaus, Gesch. d. Schiffahrtskunde bei d. vorn. Volk. d. A1terth. (Leips. 1792); Benedict, Vers. d. Gesch. d. Schiff. u.d. Hand. bei d. Alten (Leips. 1809); Baumstark, s.v. Navigatio u. navis, in Pauly's Real-Encyklop. 5:428 sq. SEE SHIP.

## Navilieres, Pierre[[@Headword:Navilieres, Pierre]]

             a French martyr to the cause of the Reformation doctrines, flourished near the middle of the 16th century. In 1552 Navilieres finished his theological studies at the seminary in Lausanne, under the eminent theologians Beza and Viret. Navilieres returned in this year to France, probably to his native place, Limoges. On the way he was seized and imprisoned for his Reformed opinions, and after due trial for heresy was, with four other students from Lausanne, condemned to death. An appeal to the king delayed the execution of the sentence for one year, and during this time they were kept in prison. Pierre Navilieres had become a Protestant against the protestations and entreaties of his parents, who now used every effort to save his life, and therefore urged him to renounce his principles. His uncle went to Lyons, and implored him with bitter tears to recant. But the young man continued steadfast. In a letter to his father's family he said: "Our Savior tells us that we must leave father and mother, and wife and children, and follow him. I am confident of eternal life, because I have been cleansed by the blood of Christ from all my sins. Now, my dear friends, whose condition is better, yours or mine? My time will not be long, although I have now been in chains a year and a day. My dark, damp prison is far more pleasant to me than your elaborately ornamented parlors. The  jailer's kevs sound more sweetly to my ears than all the music of your splendid instruments. I am happy in the shades of death, for I am ready to lay aside this mortality and enter into God's rest. Now I ask you, Do you have such joys as these? Are your large revenues, your grand equipages, and the music of your singers able to give you the peace which I have 9" All efforts for his retraction of the unpopular doctrines having proved futile, and the intervention of the Swiss authorities even having failed to stay the judgment of the courts, Navilieres was finally executed, May 16,1553. Previous to his execution he had published a confession of his faith, which for some time was widely circulated and read among the people of France, and exerted a powerful influence for the Protestant cause. See Hurst, Martyrs of the Tract Cause, page 136 sq.

## Nawawi, Mohieddin Abu-Zakariah Yahiah, el[[@Headword:Nawawi, Mohieddin Abu-Zakariah Yahiah, el]]

             an Arabian historian and doctor, was born in 1233 at Nawas, a borough near Damascus, in which city he died in 1277. He belonged to the Sofite sect of the Mohammedans. Nawawi composed a Commentary on the Koran; Critical Rulesfor History, etc. These writings, however, still remain in manuscript. The principal work of Nawawi is his Mussulnam Biographical Dictionary, entitled Kalib tehasib al-ansah (Book of the Concordance of Names). The first section of it was published, with the Latin translation, under the title Liber concinnitatis nominum, sive vitae illustrium virorum, with notes, by H.F. Wustenfeld (Gottingen, 1832, 4to). This first section contains, besides the preface, only the life of the prophet Mohammed. M. Wustenfeld afterwards published, in English, the first six parts, under the title The Biographical Dictionary of Illustrious Men, chiefly at the beginning of Islamisms (Gottingen, 1841-44, 8vo). See Hoefer, Nouv. Biog. Gen. s.v.

## Naylor, James[[@Headword:Naylor, James]]

             an English religious enthusiast, noted for his fanatical excesses, was born at Ardsley, near Wakefield, in Yorkshire, about the year 1616. James. of humble but honorable parentage, with a limited education, started out in life, and married and settled in Wakefield parish about 1638. In 1641 he became a private soldier in the Parliamentary army, in which he was afterwards made a quartermaster, but quitted it on account of sickness in 1649. After his return home he was converted under the preaching of the Quaker George Fox (1651), and became so enthusiastic a religionist that  the next year he believed himself divinely required to quit his relations and go abroad to preach Quakerism. Though poor, he started out unhesitatingly, relying on that divine aid which he believed himself sure to receive. He was a man of excellent natural parts, and acquitted himself so well, both in word and writing, that many joined his society through his ministry. lie came to London towards the beginning of 1655, in which city a meeting of Quakers had been established by the ministry of Edward Burrough and Francis Howgill, two eminent Quakers from Westmoreland. Here Naylor preached with so much applause that the distinction which he acquired occasioned his fall; for some inconsiderate women, setting him up in their esteem above Howgill and Burrough,went so far as to disturb them in their preaching. These men, besides giving to the women a deserved reproof, complained of it to Naylor. But he, instead of passing censure, suffered himself to be wrought upon by the reiterated and passionate complaints of the inconsiderate women, especially one Martha Simmons (the chief engine of the mischief), and became estranged from the leading Quakers, who would not suffer him to give ear to the flatteries of such misadvised adherents. In the year 1656 he suffered imprisonment in Exeter; and about this time several deluded persons addressed him by letter in terms of great extravagance.

He was called "the everlasting Son of Righteousness," "Prince of Peace," "the only-begotten Son of God," "the fairest of ten thousand;" and during his confinement in Exeter jail some women knelt before him and kissed his feet. About this time George Fox, returning from the West, where he had himself suffered a rigorous imprisonment, called on James Navlor in the Exeter prison and reproached him for his defection and excesses. On his release from imprisonment Naylor repaired to Bristol, where his followers formed a procession, and led him into that city in a manner which they intended to resemble the entrance of Christ into Jerusalem. His Quaker friends turned away from him disheartened, and the British authorities, displeased with such exhibitions of religious extravagance, brought him soon to trial, and he was declared guilty of blasphemy by Parliament, and sentenced to a double whipping at different times, branding, boring of the tongue with a hot iron, and imprisonment and hard labor during pleasure. This sentence, though illegal and barbarous, and as wide from the mark of good-sense as Naylor's own excesses, was fully inflicted upon the unhappy man, who, when the delirium of fanaticism was over, humbly acknowledged and lamented the delusion under which he had labored. He wrote while in prison at Bridewell to his friends, regretting his past conduct. After his confinement, which  lasted for two years, he again held fellowship with the Quakers, and enjoyed their confidence and esteem. He died in 1660. The severe measures of Parliament against Naylor have been frequently condemned.

It is urged by Nonconformists that the punishment was inflicted in order to prove a terror to all Quakers, who were greatly hated at that time in England. The probability is that Naylor was not in his right mind when he perpetrated those wild, fanatical excesses; at least so judges Southey, who says in The (Lond.) Quarterly Review (volume 10, page 107), "He (i.e., Naylor) recovered both from his madness and his sufferings, and his after- life was a reproach to those who, in the hardness of their hearts and the blindness of their understandings, had treated insanity like guilt." Naylor's writings were collected into an octavo volume, and printed in 1716. Of his theological treatises, which bear dates from 1653 to 1656, some were in answer to others by Ellis Bradshaw, Enoch Hewitt, Richard Baxter, Thomas Moore, Jeremy Ives, Thomas Collier, etc. A relation of his Life, Conversion, Examination, Confession, and Sentence was published in 1657 (4to). A Memoir of his Life, Ministry, Trial, and Sufferings was brought out in 1719 (8vo); and more recently his Life has been published by the eminent Quaker apologist, Joseph Gurney Bevan. See Biog. Brit. s.v.; Sewel, Hist. of the Quakers; Watts, Biblioth. Brit. s.v.; Genesis Biog. Dict. s.v.; Neal, Hist. of the Puritans, volume 3 (Supplem.); Burton, Parliam. Diary, 1:46-173; Baxter, Ch. Hist. of England, page 611; and Whittier, in the Democratic Review, March 1846,

## Nazaraeans[[@Headword:Nazaraeans]]

             is the name of a Jewish sect mentioned by Epiphanius (Haer. 18). The name is probably derived from netsir, a branch (Epiphanius also writes it Nasarceans and Nassaraians), and, if we are right in identifying this sect with the Genistse (q.v.), signifies a branch of the true stock. The sect aimed at a patriarchal religion in place of a Mosaic Judaism. They canonized the patriarchs, andt did not exclude Moses and Joshua from that society. They allowed that a law was given to Moses, but asserted that this law was lost, and that the Pentateuch is corrupt or supposititious. They practiced circumcision, kept the Sabbath and the Jewish festivals, rejected the sacrifice of animals, and ate no flesh. It follows from this that they rejected the history of Genesis as well as the laws of Moses; but whether they professed to found their doctrine on tradition or on a new revelation is not told. They were found in Galaaditis, Basanitis, and other parts beyond Jordan. SEE NAZARENES.

## Nazarene[[@Headword:Nazarene]]

             an epithet given to our Lord. There are two Greek words for this designation — Ναζαρηνός (only Mar 1:24; Mar 14:67; Mar 16:6; Luk 4:34); and (elsewhere) Ναζωραῖος — both derived from Ναζαρέθ, Nazareth of Galilee, the place of the Savior's childhood and education. These two Greek words occur in the New Testament nineteen times; twice only are they rendered Nazarene (Mat 2:23; Act 24:5); everywhere else by the words "of Nazareth," as Mat 21:11. This appellative is found in the New Testament applied to Jesus by the daemons in the synagogue at Capernaum (Mar 1:24; Luk 4:34); by the people, who so describe him to Bartimsus (Mar 10:47; Luk 18:37); by the soldiers who arrested Jesus (Joh 18:5; Joh 18:7); by the servants at his trial (Mat 26:71; Mar 14:67); by Pilate in the inscription on the cross (Joh 19:19); by the disciples on the way to Emmaus (Luk 24:19); by Peter (Act 2:22; Act 3:6; Act 4:10); by Stephen, as reported by the false witness (Act 6:14); by the ascended Jesus (Act 22:8); and by Paul (Act 26:9). At first it was applied to Jesus naturally and properly, as defining his residence. In process of time, however, other influences came into operation. Galilee was held in disesteem for several reasons: its dialect was provincial, rough, and strange (Buxtorf, Lex. Talmud; Mar 14:70); its population was impure, containing not only provincial Jews, but also heathen, as Egyptians, Arabians, Phoenicians (Strabo, Geog. 16:523); its people were seditious (Josephus, as cited in Schleusner, s.v. Γαλιλαῖος); whence also the point of the accusation made against Paul, as "ringleader of the sect of Nazarenes" (Act 24:5). Nazareth was a despised part even of Galilee, being a small, obscure place. Accordingly its inhabitants were held in little consideration everywhere. Hence the name Nazarene (Kuinol, in Mat 2:23) became a term of reproach (Wetstein, in Mat 2:23), and as such, as well as a mere epithet of description, it is used in the New Testament. "The name still exists in Arabic as the ordinary designation of Christians, and the recent revolt in India was connected with a pretended ancient prophecy that the Nanzarenes, after holding power for one hundred years, would be expelled." SEE NAZARETH.

In Mat 2:23, it is said of Jesus, "And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." This citation has received the following explanations (Spanheim, Dubia Evangelica, 2:538-648; Wolf,  Curce Philologicae, 1:46-48; Hengstenberg, Christology of the O.T. 2:106-112):

1. It is generally thought that the evangelist does not limit himself to a quotation from any single prophet, but alludes to the several passages of the prophets where the Messiah is spoken of as "despised of men," as Psalms 22; Isaiah 53. (See Paulus, Rosenmuller, Kuinil, Van der Palm, Gersdorf, Olshausen, Ebrard, Davidson, Lange, and others, ad loc.)

2. But many (as Bauer, Gieseler, in the Stud. u. Krit. 1831, page 588 sq.; De Wette, Bretschneider, 3d ed.) find here an allusion to the passages where the Messiah is called נֵצֶר, netser, a branch or sprout (Isa 11:1; see Hengstenberg, Christol. 2:1 sq.). " This explanation, which Jerome mentions as that given by learned (Christian) Jews in his day, has been adopted by Surenhusius, Fritzsche, Krabbe (Leben Jesu), Drechsler (on Isa 11:1), Schirlitz (N.-T. Wsorterb.), Robinson (N.T. Lex.), and Meyer. It is confirmed by the following considerations

(1) Netser, as Hengstenberg, after De Dieu and others. has shown, was the proper Hebrew name of Nazareth.

(2) The reference to the etymological signification of the word is entirely in keeping with Mat 2:21-23.

(3) The Messiah is expressly called a Netser in Isa 11:1.

(4) The same thought, and under the same image, although expressed by a different word, is found in Jer 23:5; Jer 33:15; Zec 3:8; Zec 6:12, which accounts for the statement of Matthew that this prediction was uttered 'by the prophets' in the plural."

It seems, however, rather refined for so general a quotation; nor does it after all point especially to any particular passage of the Old Testament as being cited. Moreover, the ζ in Ναζωραῖος cannot correspond to צ, but to ז (see Olshausen. ad loc.; so Bengel, who derives the word from נֵזֶר acrown).

3. Others have supposed a direct quotation from some lost prophecy (Chrysostom, Theophylact, Clericus, etc., ad loc.), or from some apocryphal book (Ewald), or that it is a traditional prophecy (Calovius; Alexander, Connection and Harmony of the Old and New Testaments), all which suppositions are refuted by the fact that the phrase "by the  prophets," in the New Testament, refers exclusively to the canonical books of the Old Testament. Nor is there any evidence elsewhere of such a source.

4. Many would make Ναζωραῖος = נָזַיר, Nazarite, i.e., one especially consecrated or devoted to God (Jdg 13:5); but this does not at all accord with our Saviour's character (see Mat 11:19, etc.), nor with the Sept. mode of spelling the word, which is generally Ναζιραῖος, and never Ναζωραῖος. (See Schleusners Lex. to LXX, ad verb.) SEE NAZARITE.

5. "Recently a suggestion, which Witsius borrowed from Socinus, has been revived by Zuschlag and Riggenbach, that the true word is נֹצֵרor נֹצְרַי, my Savior, with reference to Jesus as the Savior of the world, but without much success (Zuschlag, in the Zeitschriftfur die Lutherische Theologie, 1854, pages 417-446; Riggenbach in the Stud. u. Krit. 1855, pages 588, 612)." SEE JESUS.

## Nazarenes[[@Headword:Nazarenes]]

             is the name of a Jewish Christian sect whose members continued to observe all the obligations and ceremonies of the law of Moses after the mother Church of Jerusalem had abandoned it. The sect was the Pella branch of the Jerusalem Church, which did not join in the change made on the appointment of Marcus, the first Jerusalem bishop of the uncircumcision. SEE JUDAIZING CHRISTIANS.

The Nazarenes are not named by the earlier historians and fathers of the Church; Irenaeus, Hippolytus, Tertullian, Origen, Clement, and Eusebius are silent regarding them; and the accounts and notices which we have of them are furnished by Epiphanius, Augustine, Theodoret, Philaster, Jerome, and Isidore; but from these it is clearly apparent, as we shall presently show, that the Nazarenes and Ebionites were identical, and that the former, as has been supposed by some Unitarian scholars, was really composed only of such primitive Christian converts from Judaism who retained their Jewish prejudices despite their conversion; and that their faith respecting Jesus Christ, which is unjustly claimed to have been Socinian — i.e., that Jesus was a mere man-is not to be taken as all illustration and evidence of the faith of the early Church. For the sake of clearing up this question we append a full examination of the early writers of the Church who have furnished us any  clew regarding the Nazarenes and their relation to the early orthodox Church. SEE NAZAREANS.

1. Of the Church fathers who wrote regarding the Nazarenes, the earliest, Epiphanius, states that the Nazarenes flourished principally in Beroea, in CoeleSyria, in Decapolis at Pella, and in Basanitis, and that from thence, after the retreat from Jerusalem, the sect had its beginning. Epiphanius adds that he could not ascertain the date of the sect as compared with the Simonians, Corinthians. and others — a statement which points to a sect not formed by one leader whose date could not be ascertained, but to a party gradually separating from the Church. Jerome speaks (Catal. Script. Eccl. s.v. Matthaeus) of the Nazarenes who dwell at Beroea using St. Matthew's Hebrew Gospel, and this implies an early formation of the party. Epiphanius, in his prefatory index, defines the Nazarenes as confessing Jesus to be Christ and the Son of God, but as living in all things according to the law. Augustine (Hoeres. 9) describes them as confessing Christ to be the Son of God, but observing the law, which Christians are. taught to keep, not carnally, but spiritually.

From all this it is clear that the Nazarenes were Jewish Christians, forming themselves into a party in Pella and its neighborhood after the retreat from Jerusalem, and passing by degrees into a distinct sect. But there were two classes of Jewish Christians — the one apostolic and orthodox, who did not impose the observance of the law as necessary to salvation, who acknowledged the mission of St. Paul, and recognised the communion of the Gentiles; the other Pharisaic and sectarian, who' maintained the universal obligation of the law, and denounced St. Paul as a transgressor. In inquiring to which of these two classes the Nazarenes belonged, it must be noticed, in the first place, that the community at Pella was composed of those converts who joined the Church of Jerusalem in her exile, of those Hellenistic fugitives whose national feelings and love of their city was not so strong as in the native Jews, and of those native Jews who had formed connections in their new residence which overpowered their national feelings. It was a community predisposed to accept in the spirit as well as the letter the decree of the Council of Jerusalem. In the next place the Ebionites and the Nazarenes are contrasted. But it was the Ebionites (q.v.) who held the universal obligation of the law. When, therefore. we read in Jerome (in Isaiah 1. t. 3, page 4 [ed. 1616]), "Audiant Ebionaei, qui post passionem abolitam legem putant esse servandam. Audiant Ebionitarum socii, qui Judaeis tantum, et de stirpe Israelitici generis haec custodienda decernunt," it can hardly be  doubted that the "Ebionitarum socii" are the Nazarenes.

This sect is thus identified as, in its origin at least, a branch of the orthodox Church of Jerusalem. The Church of Jerusalem had been under the apostles of the circumcision, and at the time of the retreat to Pella had "a literature consisting, on the one hand, of most of the New Testament, except the Gospel of St. John, and on the other of works treating of the much-studied old Halachah and Haggadab law, and others largely dependent on poetic fancy;" "with rites wherein Jewish and Christian practices are still found side by side, circumcision and baptism, hallowing of the Sabbath and of the Lord's day, Passover, perhaps, and Eucharist." These are the surroundings amid which we place the sects of the Nazarenes and its origin (Sinker, Testamenta xii Patriarcharun [Camb. 1869], page 124). The last-made quotation, the words of which were used with reference to the author of the Testamenta of the twelve patriarchs, leads us to a remarkable book which proceeded from the school, and probably from the very sect under consideration. This book and the writings of the Ebionite school have been much studied of late, and in the hands of German scholars have thrown considerable light on the history of the early Church. In noticing it as an example of the theology of the Nazarenes, it must be remembered that we are entirely ignorant of its author, of the position he held in the Judaeo- Christian church, and of the degree of acceptance his book met with. In short, we are entitled to assume that it is a representative book. But it is known from other authority that the author was of the Nazarene school, and we are thus entitled to gather from his book the broad and distinctive characters of the school. Finer shades of doctrine, and doctrines that are not distinctive, must be referred to the standard formed by the teaching of the apostles as supervening upon the tenets of the Jewish Church. Lardner's summary of the writer's doctrine may be first given. The writer speaks of the nativity of Christ, the meekness and unblamableness of his life, his crucifixion at the instigation of the Jewish priests, the wonderful concomitants of his death, his resurrection, and ascension. He represents the character of the Messiah as God and man, the Most High God among men eating and drinking with them; the Savior of the world, of the Gentiles and Israel, as eternal High-Priest and King. He likewise speaks of the effusion of the Holy Spirit upon the Messiah, attended with a voice from heaven; his unrighteous treatment by the Jews, and their desolations and the destruction of the Temple on that account; the call of the Gentiles; the illuminating of them generally with new light; the effusion of the Spirit upon believers, but especially and in a more abundant measure upon the  Gentiles.

Here little notice is taken of Christ's miracles; however, he speaks of the Messiah as a "man who renews the law in the power of the Most High," in which expressions the working of miracles seems to be implied. Here are also passages which seem to contain allusions to the Gospels of St. Matthew, St. Luke, and St. John, the Acts of the Apostles, the Epistle to the Ephesians, the First to the Thessalonians, the First to Timothy, the Epistle to the Hebrews, the First Epistle of St. John, and the Book of Revelation. As far as was consistent with his assumed character. the author declares the canonical authority of the Acts of the Apostles and the Epistles of St. Paul (Credibility, etc. 2:363). Here the recognition of St. John's Gospel and Epistles, and of St. Paul's Epistles, shows that the Nazarenes, at the later period of this book, were not without the teaching of full catholic Christianity. The question will arise again, with regard to a still later period, "What was Nazarene doctrine respecting the divinity of our Lord?" At the period we have now before us it is just to the Nazarenes, as Jewish Christians, to assimilate their confession, that Jesus is Christ and the Son of God, with St. Peter's confession, without attributing to them any limited meanings of the term, such as were devised at a later time. The passages may be seen quoted and commented upon in the third chapter of Sinker's work, in which Dorner's remark is quoted, "that the words," from Levi, 18:" imply that the relation of Christ to the Father is as close as is that of a human son to his father." Christ's birth of a virgin is referred to in Joseph, 19; his pre-existence in Daniel 6; Simeon, 6. On these points we may believe the Nazarenes to have been orthodox. The ethics of the " Testaments" are sufficiently characterized in the remark, "that the view held as to the law of God is the same which we find in St. James's Epistle, the old Mosaic law completed and developed by Christ, and that thus the author recognises the moral bearing of Christianity, not as a contrast, but as a continuation of the old religion" (Sinker's Testam. xii Patriarch. Page 121). The subject of priesthood — the priesthood of our Lord primarily, of the ministers of the Gospel secondarily — requires a more distinct notice. Judah (sec. 21) is made to say, "God gave Levi the priesthood, to me the kingdom, and subjected the kingdom to the priesthood.

To me he gave things of earth, to him things of heaven. As heaven surpasses earth, so God's priesthood surpasses an earthly kingdom." The "Testaments" represents Christ as combining in himself the offices of High-Priest and of King, and states consequently that he is to spring from the tribe of Levi as well as from the tribe of Judah (Sim. 7; Daniel 5). This identifies, or at least tends to identify, Christ's priesthood with the priesthood of Aaron,  contrary to the teaching of the Epistle to the Hebrews. This opinion of the descent of the Virgin Mary from both Judah and Levi might doubtless be held bv men of piety and catholicity, who might further repudiate the inference to which it seems naturally to lead; but, on the other hand, it is certain that the opinion, made to rest, as it must, upon much legendary matter, would connect itself with heresy more readily than the historical Davidic genealogy. It would suit the purpose of those who denied that the Word was made flesh to represent the genealogy as a myth, setting forth a transmission of office. It would be more complete if it set forth a transmission of priesthood as well as the royalty of our Lord. The Gnostics were all of them Docetae (Iren. 111:77), and there is nothing unreasonable in the supposition that Docetic teachers in later times laid hold of this opinion, if it were current in the community of the Nazarenes, and endeavored through it to instil their heresy. In that case we should have a reason for the disquisition regarding the priesthood and the royalty, with which Epiphanius introduces his account of the Nazarenes, the relevancy of which is not otherwise very clear. The opinions of the author of the "Testaments" regarding the ministry of the Church are stated clearly in the Testament of Levi. In sect. 3 the universe in the times of the Gospel is described as of seven spheres. Three represent the outer world — the world of unbelievers; the third containing the encampments of the ministers of retribution on the ungodly. The fourth, fifth, and sixth represent the Church, taking the word church in its widest sense; the fourth being the sphere of the saints, the fifth of the ministry, the sixth of ministering angels of intercourse. The fifth is occupied by angels of the face of God. They minister and make atonement before the Lord for all the ignorances (ἀγνοίαις) of the just.

They offer to the Lord the reasonable service of a sweet-smelling savor and an unbloody offering. Again, in sect. 8, after the robing of Levi, it is said that Levi's offspring shall be divided into three ranks of office. Two appear to belong to the body of Levites and to the Aaronic priesthood; the third clearly belongs to the Christian ministry. For the third possesses a new name; a King arises from Judah and creates a new priesthood, which is κατὰ τὸν τύπον τῶν ἐθνῶν εἰς πάντα τὰ ἔθνη. The ethnic type is the priesthood of Melchisedek. A passage in Theophilus of Antioch makes this designation easier: "Melchisedek was the first priest of all the priests of the Most High God. From his time priests were found in all the earth" (To Autol. 2, cap. 31). This new priesthood shall set in order the table of the Lord, and of it shall be priests, judges, and scribes; i.e., priests in ministering, judges in discipline, scribes in teaching.  The only objection which can be made to this description is that the Christian ministry is made to descend from Levi. If the newness of their priesthood were lost sight of, the Christian ministry would be at once identified with the Aaronic priesthood. From this affiliation of the ministers of the Gospel to Levi we are inclined to coitend, supposing that the "Testaments" justly represent the belief of the Jewish Christians, that the lower or spurious sacerdotalism which has found place in the Church is of Judaic, not of Gentile, origin. That the Hebrews found a difficulty in appreciating a true import of the history of Melchisedek is clear from the Epistle to the Hebrews. A sense of this difficulty may have led the author of the "Testaments" to refrain from an explicit mention of Melchisedek. Of another author of this school, Aristo of Pella, we have very short fragments (Routh, Reliquice, pages 93-97). One fragment is important. Aristo speaks of Jesus as the Son of God, the Creator of the world (see Wescott, On the Canon, pages 105-107; and Prof. Lightfoot, St. Paul and the Three, page 294, n. 2).

II. It may next be inquired whether the Nazarenes in later times fell into heresy. Augustine accuses them only of Judaizing (De Haeres. 9; Conte. Faust, 19:4; Contr. Crescon. 1, 31:36, Epist. ad Hieron. 82; 2:16; De Bapt. contr. Donat. 7:1). Epiphanius having briefly defined them in the prefatory index as Judaizers, begins in the work itself (Haeres. 29) with stating that they hold the same opinions as the Corinthians, but in his seventh chapter he professes his inability to say whether they did or did not hold Corinthian doctrine regarding Christ. This quite sets aside his previous statement, which may be referred to his wellknown proneness to make charges of heresy. In hisCommentary on Isaiah Jerome calls the Nazarenes the Hebrews that believe in Christ (in Isaiah cap. 9, t. 3, page 33 [ed. 1616]), giving the Nazarene explanation of the prophecy that Christ's doctrine delivered the land of Zebulon and Naphtali from... Jewish traditions, that by St. Paul's preaching the Gospel shone among the Gentiles, and at length the whole world saw the clear light of the Gospel (see also Ad August. Ep. 89, t. 2, page 266 [ed. 1616]). Accordingly Lardner writes, "It might easily be shown that the Nazarean Christians did not reject St. John's Gospel, nor hold any principles that oblige them to reject or dislike it" (Jewish Testimonies, cap. 1, volume 6, page 387 [Kippis's ed. 1861]). On the other hand, Theodoret (De Haer. fab. 2:2) accuses the Nazarenes of denying Christ's divinity; but the later authority of Theodoret cannot outweigh the mass of earlier testimony in their favor.

III. Adopting, then, the conclusion that the Nazarenes retained their orthodox creed, it remains to be asked whether they retained their position in the Church, or whether, while free from heretical error, they were yet sectarian. There is no historical information to enable us to answer this question; but there does not appear to be any sufficient reason why the Church of Jerusalem, when it renounced Judaism, should exclude the Church of Pella from communion simply for its retention of national customs; and certainly there was no reason why the Church of Pella should renounce communion with Jerusalem. The general observance for sorpe centuries of the decree of the Council of Jerusalem (Judaizers), enforcing on Gentiles abstinence from things strangled and from blood, implied also (it may fairly be argued) a liberty to the Jews to continue in the observance of their national law; while canons intended to prevent Gentile churches from adopting Jewish customs do not apply to the Nazarenes. On the other hand, the strong condemnations of the Nazarenes as heretics by Epiphanius and Augustine can be fully explained only on the supposition that the Nazarenes had become the authors of a schism by renouncing communion with the Church. Augustine states in several places that the Nazarenes were called by some Symmachians (q.v.). See Gieseler, Von den Nazariern u. Ebioniten (in Studlin u. Tschirner's Archiv, volume 4, James 2); Schwegler, Das Nachapostolische Zeitalter, page 179 sq.; Schliemann, Die Clenentinen nebst d. verwandten Schriften, etc. (Hamb. 1844); Haag, Histoire des dogmes Chretiens, 1:109; 2:22; Tayler, Hippolytus and the Christian Church, page 70; Hagenbach, History of Doctrines, 1:55, 56, 170; 2:328, 344; Schaff, History of the Christian Church, 1:212; Mosheim, Eccles. Hist. 1:222, 400; Riddle, Christian Antiquities, pages 182, 185; Neander, Ch. Hist. 1:349 et passim: Pressense, Heresy and Christian Doctritne, page 78; Church Rev. volume 20; and especially the article in Blunt, Dict. Of Sects, Heresies, etc., s.v.

## Nazareth[[@Headword:Nazareth]]

             (Ναζρέθ Ναζαρέτ; usually thought to be a Graecized derivative from נֵצֵר, a sprout, Aram. נצראת, see Hengstenberg, Christol. 2, I sq.; comp. Keim, Gesch. Jesu [Zur. 1867], 1:318; but Hitzig, in the Heidelb. Jahrbichern, 1870, page 50, conjectures somewhat wildly an original form, נָזְרִת, with the signif. “goddess of success"), the place of residence (but  not the birthplace) of our Lord. In the following account we bring together whatever is known respecting this interesting locality. SEE JESUS.

1. Scripture Mention. — Nazareth was the town of Joseph and Mary, to which they returned with the infant Jesus (εἰς τὴν πόλιν ἑαυτῶν) after the accomplishment of the events connected with his birth and earliest infancy (Mat 2:22). Previous to that event, the place is altogether unknown to history. In OldTestament Scripture it is never once named, though a town could hardly fail to have existed on so eligible a spot from early times. Josephus, though personally familiar with the whole district in which it lies, is equally silent regarding it. The secluded nature of the spot where it stands, together with its own insignificance, probably combined to shroud it in that obscurity on account of which it would seem to have been divinely chosen for the rearing of God's incarnate Son. As his forerunner, John the Baptist, "was in the desert," unnoticed and unknown, "till the day of his showing unto Israel," so the great Messiah himself, till his public ministry began, was hidden from the world among the Galilaean hills.

The other passages of Scripture which refer expressly to Nazareth, though not numerous, are suggestive and deserve to be recalled here. It was the home of Joseph and Mary (Luk 2:39). The angel announced to the Virgin there the birth of the Messiah (Luk 1:26-28). The holy family returned thither after the flight into Egypt (Mat 2:23). Nazareth is called the native country (ἡ πατρὶς αὑτοῦ) of Jesus: he grew up there from infancy to manhood (Luk 4:16), and was known through life as "The Nazarene." He taught in the synagogue there (Mat 13:54; Luk 4:16), and was dragged by his fellow-townsmen to the precipice in order to be cast down thence and bekilled (εἰς τὸ κατα κρημνίσαι αὐτόν). "Jesus of Nazareth, king of the Jews," was written over his cross (Joh 19:19), and after his ascension he revealed himself under that appellation to the persecuting Saul (Act 22:8). The place has given name to his followers in all ages and all lands, a name which will never cease to be one of honor and reproach. SEE NAZARENE.

The origin of the disrepute in which Nazareth stood (Joh 1:47) is lot certainly known. All the inhabitants of Galilee were looked upon with contempt by the people of Judaea because they spoke a ruder dialect, were less cultivated, and were more exposed by their position to contact with the heathen. But Nazareth labored under a special opprobrium, for it was a Glalilean and not a southern Jew who asked the reproachful question,  whether "any good thing" could come from that source. The term "good" (ἀγαθόν), having more commonly an ethical sense, it has been suggested that the inhabitants of Nazareth may have had a bad name among their neighbors for irreligion or some laxity of morals. The supposition receives support from the disposition which they manifested towards the person and ministry of our Lord. They attempted to kill him; they expelled him twice (for Luk 4:16-29 and Mat 13:54-58 relate probably to different occurrences) from their borders; they were so wilful and unbelieving that he performed not many miracles among them (Mat 13:58); and, finally, they compelled him to turn his back upon them and reside at Capernaum (Mat 4:13).

2. Location. — Nazareth is a moderate journey of three days from Jerusalem, seven hours, or about twenty miles, from Akka or Ptolemais (Act 21:7), five or six hours, or eighteen miles, from the Sea of Galilee, six miles west from Mount Tabor, two hours from Cana, and two or three from Endor and Nain. It is situated among the hills which constitute the south ridges of Lebanon, just before they sink down into the plain of Esdraelon. The traveller, coming from the south, ascends the mountain range by a steep and rugged path, which, winding onwards and upwards through the hills, brings him suddenly into a small sequestered hollow among their summits; and here, nestling close in at the base of the loftiest of the encircling heights, he beholds what must ever be to the Christian one of the most profoundly interesting scenes on the face of this earth-the home for thirty years of the Savior of the world. The surrounding heights vary in altitude; some of them rise to 400 or 500 feet. They have rounded tops, are composed of the glittering limestone which is so common in that country, and, though on the whole sterile and unattractive in appearance, present not an unpleasing aspect, diversified as they are with the foliage of fig-trees and wild shrubs, and with the verdure of occasional fields of grain. Our familiar hollyhock is one of the gay flowers which grow wild there. The enclosed valley is peculiarly rich and well cultivated: it is filled with cornfields, with gardens, hedges of cactus, and clusters of fruit- bearing trees. Being so sheltered by hills, Nazareth enjoys a mild atmosphere and climate. Hence all the fruits of the country — as pomegranates, oranges, figs, olives — ripen early and attain a rare perfection.

In speaking of the precise position of Nazareth, there is some discrepancy among travellers: Stanley says, "The village stands on the steep slope of  the southwestern side of the valley" (Sinai and Palestine, page 365). Wilson (Lands of the Bible, 2:92) observes that "the village of Nasirah. or Nazareth, stands on the eastern side of the basin in which it is situated." Thomson (Land and Book, 2:131) seems to place it on the western side. Dr. Porter (Hand-bookfor Syria and Palestine, 2:359) has described Nazareth as lying at the bottom of "the hill on the north side" of the little plain. An inspection of the accompanying plan shows that it lies at the foot and partly up the slope at the north-western angle of the valley.

Of the identification of the ancient site there can be no doubt. The name of the present village is en-Nazirah, the same, therefore, as of old; it is formed on a hill or mountain (Luk 4:29); it is within the limits of the province of Galilee (Mar 1:9); it is near Cana (whether we assume Kana on the east or Kana on the north-east as the scene of the first miracle), according to the implication in Joh 2:1-2; Joh 2:11; a precipice exists in the neighborhood (Luk 4:29); and, finally, a series of testimonies (Reland, Palaest. page 905) reach back to Eusebius, the father of Church history, which represent the place as having occupied an invariable position.

3. History. —Of the condition of Nazareth during the earlier centuries of the Christian era next to nothing is known. Eusebius, in his Onomasticon, alludes to it as a village near Mount Tabor. Epiphanius speaks of it as formerly a town, but in his day only a village. Helena, the mother of Constantine, is related to have built the first church of the Annunciation here. In the time of the Crusaders, the episcopal see of Bethsean was transferred there. The birthplace of Christianity was lost to the Christians by their defeat at Hattin in 1183, and was laid utterly in ruins by sultan Bibars in 1263. Ages passed away before it rose again from this prostration. In 1620 the Franciscans rebuilt the church of the Annunciation, and connected a cloister with it. In 1799 the Turks assaulted the French general Junot at Nazareth; and shortly after 2100 French, under Kleber and Napoleon, defeated a Turkish army of 25,000 at the foot of Mount Tabor. Napoleon himself, after that battle, spent a few hours at Nazareth, and reached there the northern limit of his Eastern expedition. The earthquake which destroyed Safed in 1837, injured also Nazareth. No Jews reside there at present, which may beascribed perhaps as much to the hostility of the Christian sects as to their own hatred of the prophet who was sent “to redeem Israel."

4. Traditionary Localities. — Epiphanius, in his book against heresies, written in the latter half of the 4th century, states that, from times prior to those of Josephus, onward to the reign of the elder Constantine, none but Jews were allowed to live in it. Being himself a native of Judaea, and born, as is believed, of Jewish parents, his information on such points as these is not likely to have beel incorrect. If so, it effectually overturns all confidence in those many monkish traditions of which the modern Nazareth is full. If several centuries elapsed before Christians resorted to it, or dwelt in it at all, it must needs have been utterly impossible to identify, as those traditions pretend to do, the precise locality of any one of the memorable incidents from which it derives its undying fame.

In the 6th century, although, so far as appears, no trace had been found of either the house of Joseph and Mary or of the scene of the annunciation, those who trade in discoveries of that kind were then already at work. Antoninus Martyr, who in the course of that century went from Tyre to visit Nazareth, found there a synagogue, in which, as he was told, "had stood the very bench on which, along with the children of the place, Jesus in his childhood had sat; but which, to keep it out of the hands of the Christians, the Jews had carried off" (De urbibus et vicis Palestinae). In the immediately succeedingcentury, however, almost everything of which tradition boasts at the present day in Nazareth had become an accepted and firmly-established belief of that superstitious age. Writing of the holy places in the 7th century, Adamnanus expressly mentions one great church as having been built over the site of the house in which our Lord was brought up; and another on the spot where the angel Gabriel appeared to the Virgin, to announce to her that divine mystery which has made her blessed among women. Phocas, a writer of the 12th century, alludes to the same traditions, as still studiously cherished; and specially notices the fountain, in a small cave beneath a splendid church, as that at which Mary was wont to drink, and where the angel appeared to her; and also to the house of Joseph as having been changed into a most beautiful place of Christian worship.

Tradition, however, is not always sufficiently. careful of its own consistency. For it would have us to believe that this house of Joseph, which in the 12th century had been so transmuted was, in its original form of Joseph's dwelling, carried away bodily from Nazareth by the hands of angels, and set down on the hill above Fiume, at the head of the Adriatic Gulf; and that from thence, after a short stay in the plain below, it was conveyed across the sea to the eastern slope of the Apennines, where, as  the santa casa, within the magnificent church of our Lady of Loretto, it stands to this day, and continues to be the most frequented and honored of all the holy places in the world! Those who are able to get over all the other difficulties connected with this marvellous story, will not be much embarrassed by the fact that, while the actual house of Joseph, wherever it stood, was no doubt built of the grayisihwhite limestone of which the whole country around Nazareth is formed. the santa casa at Loretto is built of a dark-red stone, to which there is nothing like in all the land of Judea. Although the miraculous transportation of the holy house took place, according to the tradition regarding it, about the close of the 13th century, there is no trace of the existence of the tradition itself till near the end of the 15th century.

That this monstrous fable should have been formally recited and canonized in a bull of the lettered and luxurious sceptic, pope Leo X, serves only to show that there is no delusion too gross for the Papal Church to practice on human credulity and superstition. There can be little doubt that Nazareth itself had nothing whatever to do with the originating of a story which tended so directly to injure its own renown by robbing it of one of its most precious treasures. The theory of its invention suggested by Stanley is in all probability the true one. "Nazareth was taken by sultan Khalil in 1291, when he stormed the last refuge of the Crusaders in the neighboring city of Acre. From that time not Nazareth; only, but the whole of Palestine was closed to the devotions of Europe. The Crusaders were expelled from Asia, and in Europe the spirit of the crusades was extinct. But the natural longing to see the scenes of the events of the sacred history — the superstitious craving to win, for prayer, the favor of consecrated places-did not expire with the crusades. Can we wonder that, under such circumstances, there should have arisen the feeling, the desire, the belief that if Mohammed would not go to the mountain, the mountain must come to Mohammed? The house of Loretto is the petrifaction, so to speak, of the last sigh of the crusades!" (Sinai and Palestine, pages 448, 449). The existence of this purely European tradition has proved a source of considerable perplexity to the Franciscan monks of Nazareth; for while the pope's bull and the infallibility of their Church compel them to receive it, they find it somewhat puzzling to harmonize it with what they have to show, and to contend for, within the walls of their own convent. To illustrate this awkward conflict of incompatible claims, Stanley exhibits, at the head of his chapter on the subject, diagrams of the ground-plan of the holy house at Loretto and of the site of the same  pretended house at Nazareth — plans which by no possibility can be made to agree.

The extensive edifice which now occupies the place of the church built on the same spot by the Crusaders was begun in the early part of the 17th century, that of the Crusaders having lain in ruins for more than 300 years. The modern structure has been gradually enlarged, and now constitutes, with its numerous conventual buildings, by much the most imposing object that meets the traveller's eye as he comes in sight of Nazareth. It is the Latin convent, and includes within its high-walled enclosure the church already spoken of, the Church of the Annunciation. The, church itself is nearly a square of seventy feet, divided, by four massive piers which support the vaulted roof, into nave, choir, and aisles. The piers and walls are covered with canvas hangings, painted, in imitation of tapestry, with Scripture scenes. The sacred grotto, the true holy place, is beneath the floor of the church, and is entered by a broad flight of fifteen steps which lead down into it. Here there is first a vestibule of twenty-five feet by ten, from which a low-arched opening admits the visitor into an inner chamber of the same size-the veritable scene, according to the tradition of the Latin Church, of the ever-memorable Annunciation. Within this sanctum, and directly opposite the entrance into it, is a marble altar; and beneath it on the floor a marble slab, with a cross in the centre, professedly marking the place where the Virgin stood when she received the message from on high. On the marble pavement of the grotto is this inscription: Hic Verbum caro factum est. From the roof of this grotto the fragment of a granite column hangs, and beneath it the lower part of what the monks allege to be the same column remains inserted in the floor; the middle part of the column, they say, having been broken in pieces by the Saracen infidels in order to bring down the roof. Unfortunately the two parts of the column are of different kinds of stone — the one being of gray granite, the other of Cipolino marble, betraying the clumsiness with which the contrivance has been executed. In another chamber, above and behind the altar, there is an apocryphal picture which claims to represent the "vera imago Salvatoris nostri, Domini Jesu Christi, ad Regem Abgarum missa.”

At some distance from the Latin convent is a modern church, also belonging to the Latins, within which is shown a piece of an old wall — part, as their tradition would have it believed, of Joseph's workshop. In  another chapel is the mensa Christi, a large table-shaped fragment of solid rock, rising about three feet above the floor, on which, it is told, our Lord ate with his disciples both before and after his resurrection. Finally there is the synagogue from which Jesus was dragged by the multitude to the brow of the hill on which the city stood, with the design of casting him down.

Such are the "chief sights" in Nazareth which the Latin Church has to show, and in which it glories. The Greek Church, also, has something to exhibit, for she too has her Church of the Annunciation. It is located over a fountain, said to be that mentioned in one of the apocryphal gospels as adjoining the scene of that event. It is at a short distance from the present public fountain, and is sometimes distinctively called the Chapel of the Angel Gabriel.

Two localities possess, though in different ways, a certain-interest which no one will fail to recognise. One of these is the "Fountain of the Virgin, situated at the north-eastern extremity of the town, where, according to one tradition, the mother of Jesus received the angel's salutation (Luk 1:28). Though we mayv attach no importance to this latter belief, we must. on other accounts, regard the spring w-ith a feeling akin to that of religious veneration. It derives its name from the fact that Mary, during her life at Nazareth, no doubt accompanied often by "the child Jesus," must have been accustomed to repair to this fountain for water as is the practice of the women of that village at the present day. Certainly, as Dr. Clarke observes (Travels, 2:427)," if there be a spot throughout the Holy Land that was undoubtedly honored by her presence, we may consider this to have been the place; because the situation of a copious spring is not liable to change, and because the custom of repairing thither to draw water has been continued among the female inhabitants of Nazareth from the earliest period of its history." The well-worn path which leads thither from the town has been trodden by the feet of almost countless generations. It presents at all hours a busy scene, from the number of those, hurrying to and fro, engaged in the labor of water-carrying. (See the cut, volume 3, page 632, of this Cyclopcedia.)

The other place is that of the attempted Precipitation. We are directed to the true scene of this occurrence, not so much by any tradition as by internal indications in the Gospel history itself. A prevalent opinion of the country has transferred the event to a hill about two miles south-east of the town. But there is no evidence that Nazareth ever occupied a different site  from the present one; and that a mob, whose determination was to put to death the object of their rage, should repair to so distant a place for that purpose is entirely incredible. The present village, as already stated. lies along the hill-side, but much nearer the base than the summit. Above the bulk of the town are several rocky ledges over which a person could not be thrown without almost certain destruction. But there is one very remarkable precipice, almost perpendicular and forty or fifty feet high, near the Maronite church, which may well be supposed to be the identical one over which the infuriated townsmen of Jesus attempted to hurl him. 'The singular precision with which the narrative relates the transaction deserves a remark or two. Casual readers would understand from the account that Nazareth was situated on the summit, and that the people brought Jesns dowi' thence to the brow of the hill as if it were-betweeen the .tosn and. the valley. If these inferences were correct, the narrative and the locality would then be at variance with each other. Even Reland (Palest. page 905) says: "Ναζαρέθ — urbs aedificata super rupem, unde Christum precipitare conati sunt." But the language of the evangelist, when more closely examined, is found neither to require the inferences in question on the one hand. nor to exclude them on the other. What he asserts is that the incensed crowd "rose up and cast Jesus out of the city, and brought him to the brow of the hill on which the city was built, that they might cast him down headlong." It will be remarked here, in the first place, that it is not said that the people either went up or descended in order to reach the precipice, butsimply that they took the Savior to it, wherever it was; and, in the second place, that it is not said that the city was built "on the brow of the hill," but equally as well that the precipice was "on the brow,” without deciding whether the cliff overlooked the town (as is the fact) or was below it. It will be seen, therefore, how very nearly the terms of the history approach a mistake and yet avoid it. As Paley remarks in another case, none but a true account could advance thus to the very brink of contradiction without falling into it. SEE PRECIPITATION.

5. Present Condition. — Modern Nazareth belongs to the better class of Eastern villages. It has a population of 3000 or 4000: a few are Mohammedans, the rest Latin and Greek Christians. There is one mosque, a Franciscan convent of huge dimensions, but displaying no great architectural beauty, a small Maronite church, a Greek church, and perhaps a church or chapel of some of the other confessions. Protestant missions have been attempted, but with no very marked success. Most of the houses  are well built of stone, and have a neat and comfortable appearance. As streams in the rainy season are liable to pour down with violence from the hills, every "wise man," instead of building upon the loose soil on the surface, digs deep, and lays his foundation upon the rock (ἐπὶ τὴν πέτραν) which is found so generally in that country at a certain depth in the earth. The streets or lanes are narrow and crooked, and after rain are so full of mud and mire as to be almost impassable.

A description of Nazareth would be incomplete without mention of the remarkable view from the tomb of Neby Ismail on one of the hills behind the town. It must suffice to indicate merely the objects within sight. In the north are seen the ridges of Lebanon and, high above all, the white top of Hermon; in the west, Carmel, glimpses of the Mediterranean, the bay and the town of Akka; east and south-east are Gilead, Tabor, Gilboa; and south, the plain of Esdraelon and the mountains of Samaria, with villages on every side, among which are Kana, Nein, Endor, Zerin (Jezreel), and Tdannuk (Taanach). It is unquestionably one of the most beautiful and sublime spectacles (for it combines the two features) which earth has to show. Dr. Robinson's elaborate description of the scene (Bib. Res. 2:336, 337) conveys no exaggerated idea of its magnificence or historical interest. It is easy to believe that the Savior, during the days of his seclusion in the adjacent valley, often came to this very spot, and looked forth thence upon those glorious works of the Creator which so lift the soul upward to him.

Nazareth has long been distinguished for the peculiar beauty of its women. Antoninus Martyr found many there in the 6th century, who pretended to have received this gift from the Virgin Mary; and travellers state that their descendants retain it still.

See, in addition to the above-cited authorities, Lightfoot, Horae Heb. page 918; Quaresmius, 3:834; Schulz, Leitungen, 5:192; Richter, Wallf. page 57; Schubert, 3:169; Burckhardt, 2:583; Scholtz, Reis. page 247; Hackett, Illustr. of Script. page 301; Bonar, Land of Promise, page 397; Sepp, Das Heil. Land, 2:73; Tobler, Nazareth in Palastina (Berlin, 1868).

## Nazareth (2)[[@Headword:Nazareth (2)]]

             The latest descriptions of this memorable place may be found in Conder's Tent Work (1:138), and the Memoirs accompanying the Ordnance Survey (1:275, 328).

## Nazarite[[@Headword:Nazarite]]

             [or, rather, Nazirite] (Heb. Nazir, נָזַיר, fully נְזַיר אֵֹּלהַים, a Nazarite of God; Sept. ' properly Ναζιραῖος, as in Jdg 13:7; Lam 4:7; but often εὐξάμενος or ἀγιασμένος; Vulg. Nazarceus; Talmud, נזירה), the name given to such Israelites, whether male or female, as  consecrated themselves to Jehovah by a peculiar vow — prescribed in Numbers 6. (In the treatment of this subject we present a general view, referring to other heads for details on collateral points. See Vow.

1. The Name and its Signification. — The term נָזַייcomes with the verb נָזִר, signifying to bind, and thence to separate. Hence we have the cognate נֵזֶר (nezer), denoting a crown or diadem, which binds the head; the hair (Jer 7:29), which forms a natural crown; and consecration to God as a nazir, which is a separation from certain things that symbolize all that separates or hinders from union with God. The concrete נָזַיר occurs sixteen times in the Old Testament. It denotes, in general, one who is separated from certain things and unto others, and so distinguished from other persons, and consecrated unto God. In two passages (Gen 49:26; Deu 33:16) it appears in the phrase נְזַיר אֶחָיו, one separated from his brethren, a touching description of Joseph, as he was in the providence of God separated from his brethren by their jealous cruelty for twenty years, and at the same time exalted above them in point of nearness to God and rank among men during the latter period of his life. In two others (Lev 25:5; Lev 25:11) it denotes that which is separated from common use. It is applied to the vine, while it remained untouched during the sabbatical and the jubilee years. "That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy nazir" (Lev 25:5), that is, of thy vine in the year of its separation from common use. "A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather its nazirs" (Lev 25:11), that is, the vines of the jubilee year. There are here two deviations from custom: the vine is not pruned, and its spontaneous produce is not gathered for consumption. It is remarkable that Joseph, in the context of Gen 49:26, is figuratively represented as "a fruitful bough, even a fruitful bough by a well, whose branches run over the wall" (Gen 49:22); in other words, a young shoot from a fruitful tree, spreading forth its richly-laden branches in all the unrestrained luxuriance of nature. The verb נָזִר (nazdr) is found in ten passages, two of which precede the Book of Numbers. In Lev 15:13 we read, “Thus shall ye separate the children of Israel from their uncleanness;" and in Lev 22:2," Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel," namely, when they themselves are in their uncleanness, as is explained in the next verse. In these cases the separation is between the  holy and the profane; and this usage naturally leads to the special meaning of the term nazir in the other twelve places in which it occurs.

According to others the word נֶזֶר, a diadem, contains the original idea of נזר, which will then radically signify to crown, and the hair is regarded as a crown to the person. The Nazarite in that view is the crowned one, because, as we are told in Num 6:7, he has "the crown of God upon his head" (נזר אלהיו על ראשו), evidently referring to his distinguishing badge of the freely growing and profuse mass of hair, which was considered an ornament (2Sa 14:25-26), and which he wasnot allowed to cut off (Num 6:5), because therein his vow chiefly consisted (Jdg 12:5); and this is confirmed by Num 6:9, where it is said, "If he defiled his head diadem (ראש נזרו), he is to shave his head." Hence also the signification of 13, ornamental hair, long hair (Jer 7:29 with Num 6:19); while the vine again, laden with fruit, is called Nazirite, or more probably Nazir, נזיר, i.e., the crowned (Lev 25:5; Lev 25:11); because in its uncut state, when its head is covered with grapes and foliage, it is as much adorned with a diadem as the head of the Nazarite with the abundant hair, just as we call the foliage of a tree its crown. Besides, the vine hills rising in the different parts of Palestine, and resembling heads covered with hair, may have suggested this figure to the Oriental mind, since the summits of mountains are called their heads (ראשׁ) in Hebrew (Gen 8:5; Exo 17:9-10; Exo 19:20; Amo 1:2), and the foliage is not unfrequently compared to the hair or wool (צמרת) of animals (Eze 17:3; Eze 17:22; Eze 31:3; Eze 31:10; Eze 31:14; see Saalschutz, Das Mosaische Recht, page 158).

2. Origin of the Custom. — The germs of the custom now under consideration reach farther back than the sojourn in the wilderness. The manner in which the topic is introduced in the Book of Numbers (chapter 6) indicates that the nazir was not unfamiliar to the minds of the Israelites. The application of the term to the undressed vine of the sabbatical year in a previous book (Levit.) tends to the same conclusion. A custom of this kind might have readily grown up during the long sojourn in Egypt, and have there served as a protest against the prevalent idolatry. Cyril of Alexandria considered that letting the hair grow, the most characteristic feature in the vow, was taken from the Egyptians. This notion has been substantially adopted by Fagius, Spencer, Michaelis, Hengstenberg, and some other  critics. Hengstenberg affirms that the Egyptians and the Hebrews were distinguished among ancient nations by cutting their hair as a matter of social propriety; and thus the marked significance of long hair must have been common to them both. The arguments of Bahr, however, to show that the wearing of long hair in Egypt and all other heathen nations had a meaning opposed to the idea of the Nazaritish vow, seem to be conclusive.

The head of the Nazarite was perhaps considered as adorned with its growth of hair (Lampe, in Miscell. Gron. 4:107 sq.), which, as a kind of crown, showed his consecration, and the touch of a knife or razor was a profanation of that which belonged to God. In other ancient nations it was usual to promise a god, especially in times of danger, the offering of the hair of the head or of the beard; and sometimes the hair was offered without a vow, especially by new-married women. (Compare Spencer, Legg. rit. 3:6, 1; Doughtsei Analect. 1:97.) So among the Egyptians (Diod. Sic. 1:18, 83 sq.), the Syrians (Lucian, Dea Syr. c. 60), the Greeks (Homer, Iliad, 23:41 sq.; Plut. Thes. c. 5; Theodoret, Quaest. in Leviticus 28; Wachsmuth, Hellen. Alferthum, 2:558), the Romans (Suet. Ner. 11; Martial, 9:17, 3 sq.), and the Arabians (see Koran, 2:192; lIamas, page 2 sq.). But the most striking resemblance to the Jewish custom is that found by Morier among the modern Persians. "It frequently happens after the birth of a son, that if the parent be in distress or the child be sick, or that there be any other cause of grief, the mother makes a vow that no razor shall come upon the child's head for a certain period of time, and sometimes for all his life. If the child recovers and the cause of grief be removed, and if the vow be but for a time, so that the mother's vow be fulfilled, then she shaves his head at the end of the time prescribed, makes a small entertainment, collects money and other things from her relations and her friends, which are sent as nezers (offerings) to the mosque at Kerbelah, and are there consecrated" (Second Journey, page 109). The abstinence of priests among the ancient Egyptians from certain kinds of food, as a token of peculiar sanctity, is a kindred ordinance (Porphyr. Abstin. 4:7); and some have supposed that the Nazaritish vow had an Egyptian origin, and was simply modified by the Hebrews to accord with their system (Spencer, Legg. Rit. 3:6. 1; Michaelis, Mos. R. 3:27); but the resemblances cited from the Egyptian priesthood are too fragmentary to support the theory. Indeed, the abstinence of the priests was not in the nature of a vow, but was a qualification for their sacred office. And although they were required to practice celibacy, we do not find that wine was forbidden to them. Besides, each feature of the Nazaritish vow is so intimately associated with  Hebrew ideas and practices that the search for a foreign origin is wholly unnecessary. The reflections of Ewald (Isr. Gesch. 2:403 sq.) on this subject are too elaborate. Without reason, some, especially Roman Catholic writers, have thought that the first traces of monachism were to be found in this institution. See G. Less, Super lege Mos. de Nasiraeatu, prima eaque antiquissima vitae Monast. improbatione (Gott. 1789). Comp. Michaelis, Orient. Biblioth. 6:235 sq. The only resemblance is in the general purpose, there is none in the nature of the vow. See Dassov, Vota Monast. et Nasiraova inter se collata. (Kil. 1703); comp. Carpzov, Appar. 151 sq., 799 sq.; Reland, Antiq. Sacr. 2:10; Bahr, Symbol. 2:430 sq.; G.F. Meinhard, de Nasiraeis (Jen. 1676); Zorn, in Miscell. Leips. Nov. 4:426 sq. SEE HAIR.

3. What constituted a Nazarite. — The special vow whereby one bound himself to be a Nazarite (נֵדֶר נָזַיר) involved the following three things: (a.) He is to abstain from wine and strong drink — or as Onkelos, who renders יין ושכרby מחמד חדת ועתיק, and the ancient Jewish canons will have it, from old and new wine-vinegar made of wine or strong drink; liquor of grapes; grapes either moist or dried; and, in fact, from every production of the vine — even from the very stones and skin of the vine. According to the Jewish canons, however, "strong drink made of dates, or such like, is lawful for the Nazarite" (Maimonides, Hilchoth Neziruth, 5:1). (b.) He must refrain from cutting the hair off his head during the whole period of his Nazariteship. (c.) He must avoid every contact with the dead, even if his parents or brothers or sisters were to die during his Nazariteship.

If he was accidentally defiled by death suddenly occurring on his premises, he was obliged to observe the legal purification of seven days (comp. Num 19:14); cut off his hair on the seventh day — which in this case was not burned, but buried (Mishna, Temura, 6:4; and Maimonides, ad loc.); bring on the eighth day two turtle-doves or two young pigeons to the priest — one for a sin-offering and the other for a burnt-offering; hallow his head, offer a lamb of the first year as a trespassoffering, renew his vow, and begin again his Nazariteship, as the days which had passed since the commencement of his vow were lost through this interruption (Num 6:1-12). His desecration by a dead body is alone mentioned, because it might happen without his will; whereas the other two conditions of his vow were in his own power, and, it was presumed, would not be  violated. According to the later penalties of the Talmud, men and women who, after taking the Nazaritish vow, cut their hair or plucked it off with their hands, or defiled themselves by wilfully coming in contact with dead bodies, or partook of wine, received forty stripes (Nazir, 4:3; Maimonides, Hilchoth Nezir, 5:2, 6, 8, 11). So rigid were the regulations that the Nazarite was not allowed to comb his hair lest some of it might be torn out, but he was permitted to smooth it with his hands (Nazir, 6:3).

As the Mosaic law says nothing about the formality of the Nazaritish vow, and as all other declarations were binding wherever and whenever made (Deu 23:24), we may accept the ancient Jewish canons that the vow was made in private, and that it was binding even if a man or woman simply said, "Behold, I am a Nazarite!" (חריני נזיר), or repeated, "I also become one," when hearing any one else make this declaration (Mishna, Nazir, 1:3; 3:1; 4:1). A father could make a vow for his son before he was thirteen years of age, but not a mother for hers (Num 30:8; Sota, 3:8; Nazir, 3:6). A man had the power to annul his wife's vow (Nazir, 4:1; Maimonides, Illchoth Neziruth, 2:17), but not his slave's, and in case he did prohibit him to perform it, he was bound to fulfil it as soon as he was set at liberty (Nazir, 9:1).

The vow seems to have been resorted to, like prayer, by pious people, under extraordinary exigencies, such as in cases of sickness (Josephus, War, 2:15), or when starting on a long journey (Mishna, Nazir, 1:6), or when wishing for children (ib. 2:7; 9, 10).

4. Accomplishment of the Nazarite's Vow, and the Offerings connected therewith. — When the time of his Nazariteship was accomplished, the Nazarite had to present himself before the door of the sanctuary with three sacrifices, corresponding to the three prohibitions of Nazaritism —

(a) A he-lamb of the first year for a burnt-offering;

(b) a ewe-lamb also of the first year for a sinoffering; and

(c) a ram for a peace-offering.

With the latter "he had to bring six tenth-deals and two thirds of a tenth- deal of flour, from which were baked twenty cakes, viz. ten unleavened cakes and ten unleavened wafers. These twenty cakes were anointed with a fourth part of a log of oil, as fixed by a law of Moses from Sinai, and were all brought in one vessel" (Maimonides, Hilchoth Veziruth, 8:1). Besides these extraordinary cakes and wafers, he had to bring the ordinary meat-  offering and drink-offering appointed for all sacrifices (comp. Numbers 28). These three sacrifices were designed both as an atonement for the sins which the Nazarite unconsciously committed during his Nazariteship, and as an expression of thanksgiving to Him by whose grace he had happily fulfilled the time of his vow. After the priest had offered these sacrifices — sin-offering first, burnt-offering second, and peace-offering third (Maimonides, Hilchoth Neziruth, 8:3) — the Nazarite cut off his Nazir head (ראשׁ נזרו) — i.e., the hair which was his Nazaritish pledge-at the door, threw it into the fire under the peace-offering, or, as the ancient Jewish canons have it, under the caldron in which the peace-offering was boiled (Mishna, Nazir, 6:8). Thereupon "the priest took the boiled shoulder of the ram, one of the ten unleavened cakes from the basket, and one of the unleavened wafers, laid them on the Nazarite's hand, put his hands under those of the owner, and waved it all before the Lord" (Mishna, Nazir, 6:9). "The fat was then salted and burned upon the altar, while the breast and the fore-leg were eaten by the priests after the fat was burned; the cake, too, which was waved, and the boiled shoulder, were eaten by the priests, but the remaining bread and the meat were eaten by the owners" (Maimonides, Hilchoth Maase ha-Corbanoth, 9:9-11).

Besides these sacrifices which were ordained, the Nazarite also brought a free-will offering proportioned to his circumstances (Num 6:13-21). In the time of the Temple there was a Nazarite chamber in the woman's court in the south-east corner, where the Nazarites boiled their peace-offerings, cut off the hair of their heads, and cast it into the fire under the caldron. They were, however, also allowed to cut off their hair in the country. "But whether the Nazarite cut it in the country or in the sanctuary, he was obliged to have the hair cast under the caldron, and was not allowed to do it before the appointed time for opening the door of the court, as it is written, 'the door of the tent' (Num 6:8); which does not mean that he is to cut off his hair before or at the door, for that would be treating the sanctuary with contempt" (Mishna, Middoth, 2:5; Nazir, 6:8; Maimonides, Hilchoth, Neziruth, 8:3). The assertion, therefore, of Dr. Howson (Life and Epistles of St. Paul, 1:499), and others, that the vow recorded in Act 18:18 cannot be regarded as a regular Nazaritish vow, because it is said that Paul "shaved his head in Cenchrese," and because it "was not cut off at the door of the temple where the sacrifices were offered, as was required by the law of the Nazarite," is at variance with the practice of the Jews in the days of our Savior. One could also take upon himself one of the obligations of a Nazarite, and then send his sacrifices through a Nazarite, as may be seen  from the following remark: "He who said, 'Lo, I take upon myself the shaving of a Nazarite,' is bound to bring the offerings of shavings for cleanness, and may offer them through any Nazarite he pleases. Or if he says, 'I take upon myself half the offerings of a Nazarite,' or 'I take upon myself half the shaving of a Nazarite,' he has only to bring half the sacrifices, and can send them through any Nazarite he likes, and that Nazarite pays those offerings from his own" (Maimonides, Hilchoth Neziruth, 8:18). This circumstance, which evidently arose from the fact that the offerings required from a full Nazarite were beyond the means of the pious poor, and which made it also an act of piety for a rich man to pay the necessary expenses, and thus enable his poorer brethren to complete their vow (Josephus, Ant. 19:6, 1), explains Act 21:23-24; Act 21:26, where we find that St. Paul could only take upon himself a part of the vow, then proceed with the poor Nazarites to the temple, and offer through them, and thus make them partake of his charges about the sacrifices. The Gemara (quoted by Reland, Ant. Sac.) states that Alexander Jannosus contributed towards supplying nine hundred victims for three hundred Nazarites. SEE PAUL.

5. Duration of the Nazaritish Vow. — As the Bible says nothing about the duration of the Nazaritish vow, but leaves every one who takes it to fix his own time, the administrators of the Mosaic law were obliged to specify a certain number of days as the lowest period for Nazariteship, since it not unfrequently happened that some took the vow without mentioning any definite time whatever, while others, if they could take it for a few days, would vow too often, and thereby diminish its solemn character. Hence the Jewish canons determined that 'if any one says, I will be a Nazarite, without mentioning expressly how long, he cannot be a Nazarite less than thirty days; and even if he says, I take upon myself to be a Nazarite with an exceedingly great Nazariteship, it is not to be more than thirty days, because he expressed no time. If he mentions less than thirty days, e.g. if he says I am a Nazarite for one day or ten days or twenty days, he is nevertheless a Nazarite for thirty days, for there is no Nazariteship for less than thirty days. This is a law transmitted by tradition. But if he mentions a time more than thirty days, e.g. if he says thirty-one days, or forty, or a hundred days, or a hundred years, he must be a Nazarite during the said period, neither less nor more" (Maimonides, Hilchoth Neziruth, 3:1-3; Mishna, Nazir, 1:3; 3:1; 6:3; Joseph. War, 2:15, 1). The ancient expositors connect the fixing of the indefinite vow at thirty days, with the words, "he  shall be holy" (קדש יהיה, Num 6:5), by the exegetical rule called Gematria (בגמטריא שלשים נזירות שלשים יום שנאמר קדש יהיה יהיה סתם), where יהיה(10+5+10+5=30) amounts to thirty (comp. Siphri, ad loc.). It will be seen from this that there were some who took the Nazaritish vow for life. These are called נזירי עולם(Nazaraei nativi), perpetual Nazarites, in contradistinction from those who took the vow for a limited period (Nazaraei votivi), and are therefore called נזירי ימים, Nazarites for a certaxin number of days, or קצוב נזירי זמן, Nazarites for a short time. The Bible mentions three Nazarites for life: Samson, Samuel, and John the Baptist. Fathers, and mothers with the consent of their husbands, could devote their prospective children to perpetual Nazaritism (1Sa 1:11; Mishna, Nazir, 9:5), in which case the mother abstained during her pregnancy from wine and strong drink and unclean things (Jdg 13:4; Luk 1:15). These life-long Nazarites were afterwards divided into two classes, viz. עוים נזירי: ordinary perpetual Nazarites, and נזירי שׁמשׁון, Samson-Nazarites, and the distinction between the two was that the former were allowed to diminish their hair when it became too heavy, if they were willing to bring the three appointed sacrifices, and were obliged to bring a sacrifice in case they became defiled; while the latter were not allowed to diminish their hair, however heavy, but were not required to bring a sacrifice in case they became defiled (Mishna, Nazir, 1:2), because Samson brought no sacrifice after he was defiled by contact with the jaw-bone of a dead ass (Jdg 15:16). Of course, any one who wished to become a Samson-Nazarite had distinctly to say so (הריני כשׁמשׁון) when he took the vow. One instance is related of Helena, queen of Adiabene (of whom some particulars are given by Josephus, Ant. 20:2), who, with the zeal of a new convert, took a vow for seven years in order to obtain the divine favor on a military expedition which her son was about to undertake. When her period of consecration had expired she visited Jerusalem, and was there informed by the doctors of the school of Hillel that a vow taken in another country must.,be repeated whenever the Nazarite might visit the Holy Land. She accordingly continued a Nazarite for a second seven years, and happening to touch a dead body just as the time was about to expire, she was obliged to renew her vow, according to the law in Num 6:9, etc. She thus continued a Nazarite for twenty-one years (Nazir, 3:6).

5. The meaning of this interesting ordinance has been largely discussed by Philo JudaeusMaimonides, Abarbanel, and other Jewish writers. The following theories have been maintained by them and by modern writers:

(1.) Some consider it as a symbolical expression of the divine nature working in man, and deny that it involved anything of a strictly ascetic character. Several of the Jewish writers have taken this view more or less completely. Abarbanel imagined that the hair represents the intellectual power, the power belonging to the head, which the wise man was not to suffer to be diminished or to be interfered with by drinking wine or by any other indulgence; and that the Nazarite was not to approach the dead because he was appointed to bear witness to the eternity of the divine nature. Of modern critics, Bahr appears to have most completely trodden in the same track. While he denies that the life of the Nazarite was, in the proper sense, ascetic, he contends that his abstinence from wile, and his not being allowed to approach the dead, figured the separation from other men which characterizes the consecrated servant of the Lord; and that his long hair signified his holiness. The hair, according to his theory, as being the bloom of manhood, is the symbol of growth in the vegetable as well as the animal kingdom, and therefore of the operation of the divine power.

(2.) Others see in Nazaritism the principle of stoicism, and imagine that it was intended to cultivate and bear witness to the sovereignty of the will over the lower tendencies of human nature. The philosophical Jewish doctors, for the most part, seem to have preferred this view. Thus Bechai speaks of the Nazarite as a conqueror who subdued his temptations, and who wore his long hair as a crown, "quod ipse rex sit cupiditatibus imperans preeter morem reliquorum hominum, qui cupiditatum sunt servi." He supposed that the hair was worn rough, as a protest against foppery. But others, still taking it as a regal emblem, have imagined that it was kept elaborately dressed, and fancy that they see a proof of the existence of 'the custom in the seven locks of Samson (Jdg 16:13-19).

(3.) Many regard it wholly in the light of a sacrifice of the person to God. Philo has taken this view of the subject. In his work, On Animals fit for Sacrifice, he gives an account of the Nazaritish vow, and calls it εὐχὴ μεγάλη. According to him the Nazarite did not sacrifice merely his possessions, but his person, and the act of sacrifice was to be performed in the completest manner. The outward observances enjoined upon him were to be the genuine expressions of his spiritual devotion. To represent  spotless purity within, he was to shun defilement from the dead, at the expense even of the obligation of the closest family ties. As no spiritual state or act can be signified by any single symbol, he was to identify himself with each one of the three victims which he had to offer as often as he broke his vow bytccidental pollution, or when the period of his vow carn to an end. He was to realize in himself the ideas of the whole burnt-offering, the sin-offering, and the peace-offering. That no mistake might be made in regard to the three sacrifices being shadows of one and the same substance, it was ordained that the victims should be individuals of one and the same species of animal. The shorn hair was put on the fire of the altar in order that, although the divine law did not permit the offering of human blood, something might be offered up that was actually a portion of his own person. Ewald, following in the same line of thought, has treated .the vow of the Nazarite as an act of self-sacrifice; but he looks on the preservation of the hair as signifying that the Nazarite is so set apart for God that no change or diminution should be made in any part of his person, and as serving to himself and the world for a visible token of his peculiar consecration to Jehovah.

(4.) In all such disquisitions there is a basis of truth, combined with an element of error derived from the speculations of the age or of the individual. From a review of all the particulars of this institute, it is to be inferred that it was a typical representation of a holy life, forming, in the case of individuals, prominent examples of that fidelity to covenant engagements, for the interests of righteousness, which should have been found in the whole community of Israel. It exhibits to the view a practical symbol of that separation from sin which is coincident with dedication to God. It is a part of that system of teaching by figures which was adapted to a comparatively unsophisticated age. It was not in itself a principle or law for the regulation of conduct, as stoicism or asceticism, but a divinely appointed emblem of a duly regulated life. The symbolical character of the nazirate is manifest from its constitution. It was not incumbent upon any individual or order of men, and therefore possessed no inherent moral obligation. In its ordinary form it lasted only thirty, or, at most, one hundred days. It prohibited not merely intoxicating drink, but every product of the vine, whereas for purely moral purposes the Scripture simply enjoins temperance in all things. It imposed two other restrictions which are not in themselves moral, but only typical or ceremonial, namely,  leaving the hair unpolled, and taking no part in the last offices that involved contact with the dead.

A symbol thus regulated by a divine ordinance must have had a profound significance. Accordingly it sets forth, in a striking and beautiful manner, the leading features of a life devoted to God. It originates in a solemn resolve of the free-will, and is in this respect an interesting emblem of a godly life, which is the spontaneous outgoing of a heart renewed by the Spirit of God. It prescribes abstinence from every product of the vine. The intoxicating quality of the juice of the grape, by which reason is clouded and unbalanced, is laid hold of as the fit representative of sin, which darkens the intellect and corrupts the will. And every part of the vine is prohibited, not because it was the forbidden fruit, as some Jewish doctors affirm (Lightfoot on Luk 1:15; Magee, On the Atonement, ilust. 38), but because this symbolic act conveys the obvious lesson to refrain from sin in every shape and of every degree, since the slightest deviation from rectitude indicates a depraved nature as truly as the most enormous transgression. The growth of the beard is an index of manhood; and the unshorn locks present a striking display of the unrestrained luxuriance of corporeal growth and beauty. They are therefore embiematic of power, liberty, youth, and beauty, and of the unreserved exertion of all our faculties in the service of our Maker and Saviour. The determinate choice of that which is right and good is the principle of a holy life, and the coming forth of that choice into full effect is the beauty of holiness. The flowing locks are equally expressive of childlike simplicity and feminine grace, and therefore of that confiding dependence and yielding devotedness which are characteristic of the new-born child of God. This thought is well brought out by Fairbairn (Typol. 2:419), in harmony with Ainsworth and Baumgarten. But the softness of a faithful heart must be combined with the energy of a valiant spirit, to constitute the perfection of the godly or Christian character. Samson, Samuel, and John the Baptist were no less distinguished for manly fortitude than for humble deference to the will of God. Defilement by a dead body is the third thing to be avoided. The dead body is the victim of death; the penalty of sin. It has, therefore, been the seat of that moral corruption, contact with which con veys ceremonial defilement.

6. Relation of Nazaritism to the Levitical Economy.As the priestly office presupposed that purity of life of which the Nazarite was an emblem, it is natural that they should present some points of correspondence. Thus the  priests were to abstain from wine or strong drink when they went into the tabernacle of the congregation to perform their official functions (Lev 10:9). But this was obviously a salutary precaution against their being disqualified in mind or body for the proper discharge of their duties. Hence they were not prohibited from other products of the vine; and when not officiating they were under no restriction but the ordinary one of temperance. The high-priest, also, upon whom was "the crown (נֵזֶר) of the anointing oil of his God," was not to touch any dead body, or defile himself for his father or his mother (Lev 21:11-12). But the ordinary priests were not placed under the same restraint, plainly because a substitute could in this case be found for one who was under a temporary defilement. Maimonides (More Nebochim, 3:48) speaks of the dignity of the Nazarite, in regard to his sanctity, as being equal to that of the high- priest. The, abstinence from wine enjoined upon the high-priest on behalf of all the priests when they were about to enter upon their ministrations, is an obvious but perhaps not such an important point in the comparison. There is a passage in the account given by Hegesippus of St. James the Just (Eusebius, Hist. Ecc 2:23), which, if we may assume it to represent a genuine tradition, is worth a notice, and seems to show that Nazarites were permitted even to enter into the Holy of Holies. He says that St. James was consecrated from his birth neither to eat meat, to drink wine, to cut his hair, nor to indulge in the use of the bath, and that to him alone it was permitted (τούτῳ μόνῳ ἐξῆν) to enter the sanctuary. Perhaps it would not be unreasonable to suppose that the half acerdotal character of Samuel might have been connected with his prerogative as a Nazarite. Many of the fathers designate him as a priest, although St. Jerome, on the obvious ground of his descent, denis that he had any sacerdotal rank (see Ortlob, Thes. Nov. Theol.-Philol. 1:587).

The Nazir did not sequester himself from the engagements or enjoyments of domestic or social life. His vow usually lasted, not for life, but for a number of days determined by himself. He did not therefore form a fraternity, but continued as an individual to participate in the ordinary affairs of every-day life. This vow merely afforded to persons of a certain temperament, in a peculiar state of religious feeling, or in entering on a particular enterprise, a course of typical observance, in which the higher tone of a devout imagination might find a definite and legitimate scope. Such a mode of action, when undertaken with a proper sense of its symbolic import, in accordance with the sanction of the Deity, was well  calculated to cultivate pure desires and promote holy tempers in the devotee himself, and at the same time to convey useful and impressive lessons to those who were intelligent and respectful witnesses of his conduct during the time of his separation.

7. Later Notices. — The Nazaritish vow was practiced with more or less frequency during all periods of the Old-Testament history. Ewald supposes that Nazarites for life were numerous in very early times, and that .they multiplied in periods of great political and religious excitement, We have already found traces of its observance in Judges and 1 Samuel. Amos introduces the Lord expostulating with the people, because, when he had raised up young men for Nazarites, they had given them wine to drink (Amo 2:11-12). Jeremiah laments the miserable change that had come over the Nazarites (princes, Gesen., Blayney) in consequence of the desolations of the holy city and land (Lam 4:7-8). This lamentable state of things was the natural result of the national defection. The Nazaritish vow then sprang from an earnest heart as a solemnn protest against the formality of the times. It was a cry from some one who had not bowed the knee to the Baal of the age — a welcome ray of hope amid the darkness that overshadowed the Church. It was therefore to be expected in the days of apostasy and peril. Individual piety and personal circumstances might bring it forth in all conditions of the Church militant.

In the time of Judas Maccabaeus we find the devout Jews, when they were bringing their gifts to the priests, stirring up the Nazarites of days who had completed the time of their consecration to make the accustomed offerings (1Ma 3:49). From this incident, in connection with what has been related of the liberality of Alexander Jannaens and Herod Agrippa, we may infer that the number of Nazarites must have been very considerable during the two centuries and a half which preceded the destruction of Jerusalem. The instance of St. John the Baptist and that of St. James the Just (if we accept the traditional account) show that the Nazarite for life retained his original character till later times; and the act of St. Paul in joining himself with the four Nazarites at Jerusalem seems to prove that tvow of the Nazarite' of days was as little altered in its important features. The case of Helena, queen of Adiabene, has already been cited. Gratz (Gesch. der Juden, 3:80) compares Nazarites and Essenes (q.v.).

8. Literature. — In addition to the works repeatedly cited above, especially the Talmudic treatise Nazir, and the commentary called Siphr,, we may  mention Michaelis, Laws of Moses, 2:284 sq.; Bahr, Symbolik des Mos. Cultus, 1:364; 2:416, 430; Ewald, Alterthum. page 96 sq.; Critici Sacri ad loc. Num.; Hengstenberg, Egypt and Moses, page 190; Keil, Bibl. Archdologie, 1:322; and on Paul's vows the monograph of Reineccius, De Paulo Nasirono (Weissenf. 1720). Others are cited by Volbeding, Index, pages 45, 168; and by Danz, WIrterb. page 689.

## Nazarites[[@Headword:Nazarites]]

             a Christian sect in Russia and Hungary. Originally they were only known in the neighborhood of Szegedin, but more recently they have spread over the greater part of Hungary. Between the Danube and the Theiss they now number 80,000. The most of their adherents are in the Magyar districts. They profess to derive their confession from the New Testament alone. They hold God to be one in essence, but three in personFather, Son, and Spirit. Their sacraments are two — Baptism and the Lord's Supper; adults only being baptized, and that by immersion by any male member in good standing, and baptism being essential to salvation. They have no ministers, consider marriage a civil ceremony, recognise no Sabbath — for which they find no injunction in the New Testament, though they worship on that day for convenience' sake — are singularly charitable and moral in their daily lives, refuse to take oaths or to bear arms, and take no part in political affairs. In order to escape from the latter, the parents of the young men, or in case of liability the parishes, hire substitutes for them,

## Nazarus, St[[@Headword:Nazarus, St]]

             a martyr of the first ages of the Church, was put to death at Milan, and is still celebrated in Brittany. Son of a superior Roman and pagan officer, and a Christian mother, whom the Church honors under the name of St. Perpetua, he adopted the maternal faith, renounced the employment of his father, and devoted himself to preaching. He was arrested at Milan with a young boy, named Celsus (vulgarly called Ceols), and put to death under some pretext not well known. Their bodies, buried in the environs of Milan, were found about 395 by St. Ambrose, bishop of that city, and carried to the Church of the Apostles, which this prelate had built. "Many relics of St. Nazarus are distributed," say fathers Richard and Giraud, "so that it can scarcely be told which are the true ones." The Church celebrates the fete of St. Nazarus and St. Celsus on the 28th of July. See Hoefer, Nouv. Biog. Genesis s.v.

## Nazrey, Willis[[@Headword:Nazrey, Willis]]

             an African bishop of the colored British Methodist Episcopal Church in Canada, was born about 1820. He entered the ministry in 1850, and preached for some time in Canada, gaining friends everywhere by his consistent Christian walk and work. He labored zealously for the promotion of the Gospel cause among his African brethren, and was finally selected by them as their bishop after the separation of the Canadian Church from the Methodist Episcopal Church of the United States. Besides the responsible work of the episcopacy, bishop Nazrey had charge of the Messenger, the Canadian paper of the colored Methodists. Bishop Nazrey died in August 1875, at Shelburne, N.S.

## Nazzari, Bartolomeo[[@Headword:Nazzari, Bartolomeo]]

             an Italian painter who devoted himself to sacred and secular art, was born, according to Tassi, in the territory of Clusane, in the Bergamese, in 1699. After studying at Venice under Angelo Trevisani, he went to Rome, and finished his course under Benedetto Luti and Francesco Trevisani. He settled at Venice, and became an excellent painter of history and portraits. He visited various capitals of different German and Italian states, and gained a great reputation for his portraits of princes and of their courtiers, also for his heads of youths and old men, drawn from life, very fancifully dressed and decorated. Among his best historical productions is a Holy Family with St. Anne, at Pontremoli. He died in 1758. See Spooner, Biog. Hist. of the Fine Arts, 2:610.

## Nazzari, Francesco[[@Headword:Nazzari, Francesco]]

             an Italian ecclesiastical savant, was born about 1634 near Bergamo. He was still young when he was given a philosopher's chair in the College of Sapience at Rome. Following the advice of Micbel-Ange Rioci, afterwards cardinal, he undertook in 1668 to establish a literary journal inf Italian, for which the Journal des Savans, which appeared a short time before in Paris, served him as a model. His associates, Ricci, J. Lucio, Salvator and Francesco Serra, Tommaso de Giuli, J. Pastrizi, and Ciampini, agreed to furnish him with extracts from works in foreign languages. He took upon himself the analysis of the French books, and the revision of all the articles which should be sent to him. He issued this journal, entitled Giornale de letterati, until the month of March 1675, from the office of Tinassi; but forced, in consequence of a difference with the latter, to yield his duties to  Ciampini, he formed a new society, and published, under the same title, a continuation, which was printed at the office of Cerrara until the end of 1679. After having been attached as secretary to Jean Lucio, a Dalmatian savant, he accompanied, in 1686, the geometrician Auzout to France, and it is said was very useful to him in the observation of eclipses and celestial revolutions. He died at Rome October 19, 7714. By his will he left his wealth and his library to the Church of the Bergamasques, and founded at Rome a college for the scholars of his province. Besides the journal that he has edited, and which has been reprinted at Bologna, with additions, we owe to Nazzari aan Italian version of the Exposition de la doctrine de Eg Ilise catholique, by Bossuet (Rome, 1678, 8vo), and an edition of the Lettere discorsive de.Diomede Borghesi (Rome, 1701, 4to). See Hoefer, Nouv. Biog. Generale, s.v.

## Nda[[@Headword:Nda]]

             is the name of a religious secret association among the people of Southern Guinea, in West Africa. It is confined to the adult male population, and is thus described by Mr. Wilson who, from his long residence in the country, acquired an intimate acquaintance with its peculiar customs: "It [i.e., the association] is headed by a spirit of this name, who dwells in the woods, and appears only when summoned by some unusual event — at the death of a person connected with the order, at the birth of twins, or at the inauguration of sonme one into office. His voice is never heard except at night, and after the people have retired to rest. He enters the village from the wood-side, and is so brundled up in dry plantain leaves that no one would suspect him of belonging to the human species. He is alwvays accompanied by a train of young men, and the party dance to a peculiar and somewhat plaintive air on a flute-like instrument as they parade through the streets, As soon as it is known that he has entered the village, the women and children run awav to their rooms to hide themselves. If they should have the misfortune to see Nds, or should be discovered peeping at him through the cracks of the houses, they would be thrashed almost to death. Perhaps no woman has ever had the temerity to cast eyes upon this mysterious being. Nda frequently stops in front of the dwelling of a man who is known to have rum in his possession, and exacts a bottle in default of which his property would be injured. The leading men of the village show the utmost deference to his authority, no doubt for the purpose of making a stronger impression upon the minds of the women and children. If a distinguished person dies, Nda affects great rage, and comes  the following night with a large posse of men to seize the property of the villagers without discrimination. He is sure to lay hands on as many sheep and goats as are necessary to make a grand feast, and no man has any right to complain. Many take the precaution to lock up their sheep and other live stock in their dwelling-houses the night before, and in this way alone can they escape the ravages of this monster of the woods, who is sure to commit depredations somewhat in proportion to the importance and rank of the man who has died. The institution of Nda, like that of Mwetyi, is intended to keep the women, children, and slaves in subjection. I once heard a man who belonged to the order acknowledge that there was no such spirit; 'but how,' said he, ‘shall we govern our women and our slaves if we do away with the impression that there is such a being.'"

## Ndengei[[@Headword:Ndengei]]

             the highest and principal deity worshipped by the Fiji Islanders. Ndengei is to them an impersonation of the abstract idea of eternal existence. He is subject to no emotion or sensation, nor to any appetite except hunger. They believe that this god manifests himself in a variety of forms from age to age, but he is actually worshipped in the form of a huge serpent. According to the Fijians, Ndengei passes a monotonous existence in a gloomy cavern — the hollow of an inland rock near the north-east end of Viti Leon; evincing no interest in any one but his attendant Uto, and giving no signs of life beyond eating, answering his priest, and changing his position from one side to the other. There are points in this description which remind one of the Chronos of Greek mythology. The word Ndengei is supposed by some to be a corruption of the first part of the name Tangasoa, or great Tanga, the chief deity of Polynesia; but whether this idea be well founded or not, great veneration is entertained for Ndengei, as they believe that to this deity the spirit goes immediately after death, either to be purified or to receive sentence. All spirits, however, are not allowed to reach the judgment-seat of Ndengei, for the road is obstructed by an enormous giant wielding a large axe, w ith which he attacks all who pass him, and those who are wounded dare not present themselves to Ndengei, and are'obliged to wanderabout in the mountains. "At Rewa," says captain Wilkes, of the American exploring expedition, "it is believed that the spirits first repair to the residence of Ndelgei, who allots some of them to the devils for food, and sends the rest to Mukalon, a small island off Rewa, where they remain until the appointed day, after which they are all doomed to annihilation. 'The judgments thus attributed to Ndengei seem to be  ascribed rather to his caprice than to any desert of the departed soul." See Williams, Fiji and the Fijians, ed. by Rowe (Lond. 1870, 12mo), chapter 7. (J.H.W.)

## Neal, Daniel[[@Headword:Neal, Daniel]]

             an English dissenting divine and ecclesiastical writer of considerable eminence, was born in London December 14, 1678. His early education was received at Merchant Tailors' School. About 1696 or 1697 he was offered a foundation at St. John's College, Oxford; but feeling that he could not conscientiously meet the religious demands involved in his acceptance, he went to a dissenter's academy, conducted by the celebrated Reverend Thomas Rowe, to whom Dr. Watts addressed his animated ode, called Free Philosophy. After three years' study in this school, he went abroad and studied in the Dutch universities of Utrecht and Levden. Near the close of 1703 Neal returned to England, enjoying at this time the society of the afterwards celebrated Dr. Lardner. Shortly after his return home he was ordained minister of the Independent body, and became assistant to Dr. Singleton, the pastor of a congregation in Aldersgate Street; and at the death of the latter was chosen as successor. He continued in this position until within a year of his death, which occurred April 4, 1743. As a pastor, Mr. Neal met with more than usual success; even as a young man, while yet the assistant of Dr. Singleton, men of all stations came to hear him preach; and so largely did his congregation increase that when he ministered to his people as sole pastor a new church had to be secured. He was known far beyond the pale of his own congregation, and frequently invited to lecture in the interests of Christianity and on Protestant polemics. Mr. Neal had an easy, agreeable manner, both in the style and in the delivery of his sermons, free from affectation. In conversation, he knew  how to mix grave and prudent instruction or advice with a becoming cheerfulness, which made his company pleasing and profitable. Yet, notwithstanding these official duties, in the discharge of which he was eminently faithful, he found leisure for valuable literary labors; and the name of Daniel Neal will for some time to come figure prominently in English ecclesiastical history. His chief work is the History of the Puritans, which is written with great minuteness and accuracy, though it reflects seriously and often unjustly on the English establishment, and frequently palliates the errors of the Puritans. It was originally published in 4 vols. 8vo, the first of which appeared in 1732, and the second, third, and fourth in 1733, 1736, and 1738 respectively. It has since passed through many editions (Amer. ed. revised, corrected, and enlarged with additional notes bv John O. Charles, A.M. [N.Y. 1844], 2 volumes, 8vo, and often since). The first volume was reviewed by Dr. Maddox, bishop of St. Asaph, and the remaining volumes by Dr. Zachary Grey. To the former Neal himself replied; and an answer was given to the latter by Dr. Toulmin, in an edition of Neal's History published in 1793-7. Various opinions have been expressed on the character and value of Neal's History, yet no English critic has ever questioned Neal's honesty. Bishop Warburton considered it grossly unjust to the Anglican establishment, but he never impugned Neal's integrity. Bickersteth, himself of the establishment, calls it "a valuable and instructive history, with a strong bias in favor of his subjects, but an upright mind" (Christian Student, page 514). The truth is, Neal is about as far from the mark, as a historian, as Heylin; and Disraeli has well said that "Heylin, in his History of the Presbyterians, blackens them as so many political devils; and Neal, in his History of the Puritans, blanches them into a sweet and almond whiteness" (Miscell. of Lit. ed. 1840, page 298; comp. page 307,308). Neal's other publications are a number of separate Sermons, 1722, 1723, 1726, 1727, 1735 (nine are in a collection of Lectures by several divines, 1735, 2 volumes, 8vo): — A Solemn Prayer against the Plague, 1721: — three Tracts in vindication of his History of the Puritans, 1720, 1734, 1739; and the following works:

1. History of New England: containing an account of the civil and ecclesiastical affairs of the country to the year 1700; to which is added an Appendix, containing their charter, their ecclesiastical discipline, and their municipal laws (Lond. 1720, 2 volumes, 8vo; again, 1747, 2 volumes, 8vo; see Dr. Watts's Letter to Dr. Cotton Mather, 1720, in Mass. Hist. Coll. volume 4): —

2. Narrative of the Method and Success of Inoculating the Small-Pox in New England, by Mr. Benjamin Colman, etc. 1722, 8vo. See Life by Dr. Toulmin, in Neal's History of the Puritans; Wilson's Hist. of Dissenting Churches; Bogue and Bennett's Hist. Of Dissenters, 2:374; Funeral Sermon on Neal, by Jennings; Skeats, Hist. Free Churches of England, pages 257, 258, 280, 306; Prot. Dissent. Mag. volume 1; Smyth's Lects. on Mod. Hist. Lects. 11:18; Mosheim's Eccles. Hist.; Thomas Moore's Memoirs (1853), 4:159; Lowndes, Bibl. Man. 1823; Watts's Bibl. Brit. s.v.; Darling, Cyclop. Bibliog. 2:2160; Lond. Quar. Rev. 10:90 (by Robert Southey); North Amer. Rev. 60:215 (by E. P. Whipple; see his Essays and Reviews, 1:208); Meth. Quar. Rev. 5:54 (by D. Belcher); Princeton Rev 17:1; Christ. Rev. 8:481; Christ. Exam. 38:126 (by A. Lamson); Church Rev. volume 9; Amer. Presb. Theol. Rev. January 1867. (J.H.W.)

## Neale, John Mason[[@Headword:Neale, John Mason]]

             a noted English divine, celebrated as a hymnologist and writer of ecclesiastical history, and as a successful educator, was born in London January 24, 1818, and was educated at Cambridge University, Trinity College, class of 1840, where he took the members' prize in 1838, and the Seatonian prize for a sacred poem nine times between 1845-61. Neale entered into holy orders in 1842, and became incumbent of Crawley, in Sussex, which position he held until 1846, when he was appointed warden of the Sackville College, East Grinstead. He died at East Grinstead, Aug. 6,1866. Of High-Church proclivities, he identified himself with the various movements of the Ritualists, and in 1855 caused a sisterhood to be founded, named St. Margaret. Neale was a voluminous writer, his publications being some seventy in number. His most important work is his History of the Holy Eastern Church, volume 1 and 2 forming a general introduction (London, 1850, 8vo); volumes 3 and 4 covering the Patriarchate of Alexandria (ibid. 1847, 8vo); volume 5 treating of the Patriarchate of Antioch (ibid. 1874, 8vo). This work is highly esteemed by all students of Oriental Church history. It is a learned and laborious work, and in the parts of which it treats forms a valuable compend. Based as it is on the original sources, it is an invaluable contribution to ecclesiastical history, and it is to be regretted that Mr. Neale did not live to complete it. See Edinb. Review, 107, 322 sq. Other valuable works by Mr. Neale are, Sequentiae ex missalibus Germanicis (1852): — Mediaeval Preachers and Mediaeval Preaching (1857): — History of the so-called Jansenist Church of Holland (1858): — Commentary on the Psalms (1860): —  Essays on Liturgology and Church History (1863): — The Liturgies (in Greek) of St. Mark, St. James, St. Clement, St. Chrysostom, and St. Basil (1868). Dr. Neale figures as a hymnologist substantially, as in so many other departments of Christian labor, not so much because of his original contributions as for his antiquarian researches, especially his translations of ancient and mediaeval hymns, His most valued translation is that of the celebrated poem of Bernard of Clugny, entitled De Contemptu Mundi, portions of which are found in many of our best hymn-books in the three hymns, "Brief life is here our portion," "For thee, O dear, dear country," and "Jerusalem the golden." Among his contributions to hymnology, besides those already mentioned, are, Medieval Hymns, Sequences, etc. (1851; also a second edition): — Hymni Ecclesiae (1851): — Hymns for Children (sixth edition, 1854): — Hymns for the Sick: Hymns of the Eastern Church (1863; new edition with introduction, 1871): — Carols for Christmas-Tide (1853). Several of his hymns have become the common property of English-speaking people. Dr. Schaff has incorporated two of them in his Christ in Song, pages 125, 286. (J.H.W.)

## Neale, Leonard, D.D[[@Headword:Neale, Leonard, D.D]]

             an American Roman Catholic prelate, was born in the state of Maryland in 1746, and was educated at the Roman Catholic college in Baltimore. He entered holy orders after he had enjoyed further superior educational advantages at home and abroad, and rapidly rose to distinction. In 1800 he was consecrated coadjutor to archbishop Carroll of Baltimore, and in 1815 became his successor in the archiepiscopate. Archbishop Neale died at Georgetown, D.C., June 18, 1817. He was highly respected by the Protestants of this country for his Christian zeal and his broad views on religious toleration.

## Neale, Rollin Heber, D.D[[@Headword:Neale, Rollin Heber, D.D]]

             a distinguished Baptist minister, was born at Southington, Connecticut, February 13, 1807. He graduated from Columbian College, Washington, in 1830, and from the Newton Theological Seminary in 1833; for a short time was pastor in South Boston and New Haven; and in 1837 of the First Baptist Church in Boston, where he remained, with great usefulness, nearly forty years; He died September 18, 1879. (J.C.S.)

## Neale, Samuel[[@Headword:Neale, Samuel]]

             a highly-esteemed Quaker preacher, was born in Dublin, Ireland, in 1729. He began preaching at the age of twenty-two years, and travelled in England, Holland, and Germany, everywhere preaching the Gospel of Christ. In 1753 he returned from this journey, and settled within the compass of Edenberry and Rathangan. He died about 1760. See Janney, Hist. of Friends, 3:282.

## Neander, Christoph Friedrich[[@Headword:Neander, Christoph Friedrich]]

             a German theologian and hymnologist, was born at Ekau in 1724, and was educated at Halle from 1740 to 1743. He entered the ministry, and became pastor at Kubillen, a place in the German province of West Russia; in 1755 at Grilnzhof, in the same vicinity; in 1775 at Doblensch; and in 1785 was honored with the superintendency of the whole province. He died in 1802. Neander wrote many Christian songs, of which a collection was published at Riga in 1772, and so extensive was the circulation that several editions were reached. The third edition was brought out in 1779. He also prepared a hymn-book for the province. See E. von der Recke, Leben des Christoph Feiedrich Neander, herausgegeben von Tiedge (Berlin, 1804, 8vo).

## Neander, Conrad[[@Headword:Neander, Conrad]]

             a Lutheran theologian of Germany, who lived at the beginning of the 17th century, belonged to the most excellent Hebraists of his time, and translated into Hebrew The Epistles of the Christian Year (Leipsic, 1586): — Luther's Smaller Catechism (Wittenberg, 1599): — The Nicene and Athanasian Confession (ibid.); besides, he wrote, De Omnibus Accentibus Hebr. qui in Sacris Biblicis Reperiuntur (Leipsic, 1598): — Elementale Ebraicum (1590): — Tabule Novae Conjugationum Hebraearum (1596). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. 2:26. (B.P.)

## Neander, Daniel Amadeus[[@Headword:Neander, Daniel Amadeus]]

             a German Protestant prelate of distinction, was born at Lengenfeld, in Saxony, November 17, 1775, and was educated at the University of Leipsic. He entered the ministry, and became pastor at the little village of Flemmningin, near Nauniburg; in 1817 was made pastor and superintendent at Merseburg; in 1823 court preacher, and a little later counsellor to the minister of cultus and pastor of St. Peter's at Berlin; in 1829 first general superintendent of the province of Brandenburg, and director of the Consistory; and finally, in 1830, bishop of the Evangelical Church. In 1853, by his own request, he was granted a supernumerary relation, and after 1865, when he was relieved of all ecclesiastical duties, he lived quietly in retirement until his death, November 18, 1869. The bishop enjoyed the confidence and esteem of the Prussian Church, to which he rendered great service in 1829 by settling the controversy which then agitated it, because of the intended introduction of the king's agenda for the communion service into the liturgy. "This difficult controversy was finally settled principally by an arrangement proposed by bishop Neander, according to which a new revision of the liturgy was to be made by the ecclesiastical authorities, with special reference to the most important objections (1829). As this presented to the worshippers a choice of several forms, and paid respect to provincial usages, and as the rights of the Church were preserved and were duly honored by the government, it was accepted without difficulty. Accordingly, since 1830, the agenda has possessed the authority of law, and but one evangelical national Church has been known in Prussia (Hase, Ch. Hist. page 568). Bishop Neander wrote, Die erste merkwiirdige Geistesrerscheinung des 19 Jahrh, (Dresden,  1804); published some of his Sermons (Berl. 1826, 2 volumes); and edited with Bretschneider u. Goldhorn the Journal fur-Prediger. (J.H.W.)

## Neander, Joachim[[@Headword:Neander, Joachim]]

             a German Reformed minister, noted as the first and the best of the hymn- writers of the Reformed Church, and also as a participant in the Labadistic movement, was born at Bremen, probably about 1650. He studied theology in the high school of Bremen, where he became acquainted with and adopted the principles of Untereyk. In his early career as a student he was wild and careless, and much given to jesting about religious matters. Thus one day he and two of his comrades went into St. Martin's Church, with the intention of making a jest of the service, but the sermon touched his conscience so deeply that he determined to visit the preacher in private, and from that time he began to lead a more circumspect life. His love of the chase, however, still clung to him; and oln one occasion he followed his game on foot so far that night came on and he utterly lost his way among rocky and woody hills, where the climbing was difficult even in daylight. He wandered about for some time, and suddenly discovered that he was in a most dangerous position, and that one step forward would have thrown him over a precipice. A feeling of horror came over him that almost deprived him of the power of motion; and in this extremity he prayed earnestly to God for help, vowing an entire devotion of himself to his service in the future. All at once Neander's courage returned; he felt as if a hand were leading him, and, following the path thus indicated, he at length reached his home in safety. From that day he kept his vow, and a complete change took place in his mode of life. From Bremen Neander went to continue his studies for the ministry at Heidelberg; and upon the completion of his university course visited with classmates at Frankfort-on- the-Main, where he made the acquaintance of the Pietists who flourished there at that time under the leadership of the noted Spener, with whom Neander formed a warm friendship which lasted through life. In 1674 Neander was made rector of the Latin school at Dusseldorf, and he distinguished himself greatly by his success both as a teacher and a preacher. His zeal and his Labadistic tendencies, however, carried him too far, and in 1676 he was dismissed from the school, as well as forbidden to preach until he should make reparation. As he refused to comply with the demand of the school authorities he was obliged to quit the town, and though his pupils loved him so dearly that he could have held his place by encouraging them to insubordinate measures, he counselled submission and  left the place. It was summer time, and, feeling himself utterly friendless, he wandered out to a deep and beautiful glen near Mettmann on the Rhine, and there he lived for some months in a cavern which is still known by the name of "Neander's Cave." It was during the period of this retreat that the greater part of his hymns were written. Finally, on February 17, 1677, he signed a confession of his errors, condemning the schism of the Labadists, and all reunion held without the participation of the ministers and elders. He rose at once in popular favor, and shortly after his return to Bremen, in 1679, was made third pastor of St. Martin's — the very church he had once entered in mockery; but he only preached there one year, and died at Easter in 1680. Neander's hymns, 71 in number, appeared for the first time in 1679, under the title, Au. Joachim Neanders Glaub- u. Liebesubung, augemuntert durch einfaltige Bundeslieder u. Dankpsalmen, etc. Some of them were first introduced in the Darmstadt Hymn-book in 1698, and approved of afterwards in the syiods of Julich, Cleve, and Berg in 1731, and of Mark in 1734. Some of them had been set to music composed by Neander himself. Neander's style in his hymns is unequal; occasional harshness contrasts with fine musical lines, but there is a glow, a sweetness, and a depth about his hymns that have made many of them justly and lastingly popular among the German people. See Max Gobel, Geschichte d. christl. Lebens i. d. rheinisch-westphalischen Kiche; Kohlmann, Joachim Neander, s. Herkommen u.s. Geburtsjahr, in the Reform. Kirchenzeitung (1856); Reitz, Historie d. Wiedergeborenen; Winterfeld, Evangelischer Kirchengesang; Koch, Gesch. des Kirchen- Liedes; Winkworth, Christian Singers of Germany pages 284-288; Saunders, Evenings with the Sacred Poets, pages 112-115.

## Neander, Johann August Wilhelm[[@Headword:Neander, Johann August Wilhelm]]

             universally conceded to be by far the greatest of ecclesiastical historians, and surnamed the father of modern Church history, was born in the university town of Gottingen, Germany, January 15, 1789, a time memorable as introducing the fearful drama of the French Revolution, when the moral atmosphere was infected with deadly poisons, and black and thickening clouds were spread over the political and religious horizon. He was the son of a Jewish merchant, Mendel by name, who at one time had been prominent in commercial circles; but, reduced by reverses, was now travelling in little out-of-the-way country towns, selling such goods as could be easily carried about, and would find a ready market among the poorer classes. Mendel was honorably connected by blood-ties with some  of the best of German Jewish families, among them the Mendelssohns. He was a pious Jew, and David; as the boy was named at circumcision, was carefully trained religiously and intellectually. At eight years of age he was admitted as student to the Johanneum Gymnasium at Hamburg, whither his parents had removed. At this place the Jewish boy enjoyed the friendship and daily association of Varnhagen von Ense, Chamisso, the poet, Wilhelm Neumann, the composer, etc. Already the abstract, lofty, and pure genius of Neander was beginning to show itself. It is related that a bookseller in the town was struck with the frequent visits to his shop of a bashful, ungainly boy, who used to steal in and seize upon some erudite volume that no one else would touch, and utterly lose himself for hours together in study.

This was no other than our David Mendel. Plato and Plutarch were his favorite classics; and many a spare hour out of school not spent in that old book-stall was devoted to the study of these ancient masters of wisdom. The modern writers also engaged his attention; and thoughtfully he perused several works on Christianity, among them that famous work of Schleiermacher entitled Discourses on Religion, which appeared in 1799, addressed to the cultivated despisers of religion, and aiming to show the evils arising in society out of indifference to the Christian faith and the practices which it demands. The thoughtful Jewish boy was struck with the reasonable demands made of humanity by a selfsacrificing Saviour; was convinced that he who taught such ethics and demanded of his followers such a life was more than man. Long was the struggle between a faithful adherence to what his parents, especially his pious mother, had taught him; but finally, convinced of his false position, no obstacles could hold him back and in 1806 he publicly renounced Judaism, and was baptized, adopting, in allusion to the religious change which he had experienced, the name of Neander (from the Greek νούος ἀνήρ, i.e., new man), and as his Christian or baptismal names those of his Christian teacher, Johann Gurlitt, then principal of the Johanneum, and of his friends August Varnhagen and Wilhelm Neumann. Neander's sisters and brothers, and later his mother also, followed his example. In the year of his admission into the Christian Church he went to Halle as a student of theology, devoting himself with wonderful ardor and success to his task. Neander's favorite professor was he whose work had caused the Jew to embrace Christ as the Messiah, and Schleiermacher in turn greatly interested himself in his convert and student. But much more intimate was Neander's relation to Prof. Knapp, then the only Pietistic representative at Halle. The sudden defeat of the Prussians at Jena, October 14, 1806, threw Halle open to the French invaders, and three  days later the students of that high school were forced to quit it and seek elsewhere educational advantages.

Neander went to Gottingen, and there he studied for three years under Planck, then in the zenith of his reputation as a Church historian; he next returned to Hamburg, expecting to enter the ministry, but was prevented in this step by a call as lecturer to the University of Heidelberg. He had been here only a short time when he was appointed extraordinary professor of theology, so great was his success as a lecturer. In 1813 the then newly-established University of Berlin needed a professor of Church history. Neander had created considerable sensation by his monograph on Julian and his Times, and the well-informed king of Prussia selected Neander for the vacant chair. Schleiermacher, De Wette, and Marheineke were already engaged, and Neander soon figured as prominently as any of his colleagues. For the remainder of his life he was ardently at work for the advancement of Christianity and in the interests of the university. He especially enjoyed immense celebrity as a lecturer. Even Schleiermacher had a limited circle of auditors compared with the throngs who went to hear Neander. Students flocked to him not only from all parts of Germany, but from the most distant Protestant countries. Many Roman Catholics, even, were among his auditors; and it is said that there is hardly a great preacher in Germany who is not more or less penetrated with his ideas. Perhaps no professor was ever so much loved by his students as Neander.

He used to give the poorer ones tickets to his lectures, and to supply them with clothes and money. In 1822-3 Mohler, the distinguished Roman polemic, was one of Neander's hearers; and after paying a tribute to the different celebrated theologians of the university, he alludes in these highly eulogistic terms to the noted Church historian: "Neander embraces everything, even to the most profound. What study of original authorities, what judgment, what deep religiousness, what earnestness, what clearness and precision in the representation; how living, how attractive is the picture of the times which Neander delineates! In how masterly a manner does he know how to describe the men who were the ruling spirits of their times; with what undeviating justice does he apportion praise or blame to each!... Neander's prelections will be ever memorable to me; they will have decided influence on my Church historical labors. His private life is pervaded by enlightened piety; it is simple as the conduct of a village schoolmaster; his character is lovable and unassuming in the highest degree; he knows in Berlin no street but that which leads him to the university; he knows no persons but his professional colleagues; but Origen, Tertullian, Augustine, Chrysostom, St. Bernard, the letters of Boniface, and so on-he knows  these profoundly. His demeanor is, on account of its total want of polish, laughable, but no one laughs at him for it; unbounded is the reverence and love which his students, the respect which his colleagues, the regard which the government, show towards him" (Worner, Joh. A. Mohler, ein Lebensbild [Regensb. 1866], pages 72-74).

Neander labored earnestly in many ways up to a few days of his death, and when the final earthly hour of work had passed he calmly said to the sorrowing friends who gathered about him, "I am weary; I will now go to sleep;" and, as they conducted him to his bed, the place of his last repose, he whispered, with a voice of mellowing affection, "Good-night, good- night." He slumbered for four hours, and then gently and almost inperceptibly "breathed himself into the silent and cold sleep of death." This occurred on July 14, 1850. In his death this good man was honored as in his life. The day of his obsequies was observed as a public holiday in Berlin. A vast procession followed the remains to the grave, stretching the length of full two miles.

'The hearse was surrounded by students bearing lighted candles; in front of the body, Neander's Bible and Greek Testament were carried. The carriages of the king and princess of Prussia followed in the procession; and at the grave a solemn choral was sung by a thousand voices, and a discourse was pronounced by his friend, the noted Dr. Krummacher.

In his outward appearance Dr. Neander was a real curiosity, especially in the lecture-room. Dr. Schaff thus described hint in his "Sketches of German Divines," as foreign correspondent of the New York Evangelist: "Think of a man of middle size, slender frame, homely, though a good- natured and benevolent face, dark and strongly Jewish complexion, deep- seated but sparkling eyes, overshadowed with an unusually strong, bushy pair of eyebrows, black hair flowing in uncombed profusion over the forehead, an old-fashioned coat, a white cravat carelessly tied — as often:behind or on one side of the neck as in front — a shabby hat set aslant, jack-boots reaching above the knees; think of him either sitting at home, surrounded by books on the shelves, the table, the few chairs, and all over the floor, or walking Unter den Linden and in the Thiergarten of Berlin, leaning on the arm of his sister Hannchen or a faithful student, his eyes shut or looking half-way up to heaven, talking theology in the midst of the noise and fashion of the city, and presenting altogether a most singular contrast to the teeming life around him, stared at, smiled at,  wondered at, yet respectfully greeted by all who knew him; or, finally, standing on the rostrum, playing with a couple of goose-quills which his amanuensis had always to provide, constantly crossing and recrossing his feet, bent forward, frequently sinking his head to discharge a morbid flow of spittle, and then again suddenly throwing it on high, especially when roused to polemic zeal against pantheism and dead formalism, at times fairly threatening to overturn the desk, and yet all the while pouring forth with the greatest earnestness and enthusiasm; without any otler help than that of some illegible notes, an uninterrupted flow of learning and thought from the deep and pure fountain of the inner life, and thus, with all the oddity of the outside, at once commanding the veneration and confidence of every hearer: and you have a picture of Neander, the most original phenomenon in the literary world of this 19th century" (reprinted in his Germnanyits Universities, Theology, and Religion, pages 269, 270).

Neander was never married, and belonged to those exceptions where celibacy is a necessity and duty, and a means of greater usefulness in the kingdom of God. A congenial sister kept house for Neander, and attended to his wants with the most tender care. The childlike intercourse of this original couple had something very touching. He was almost as helpless as a child in matters of dress, and the story runs that he once started off for the lecture-room in his morning-gown and sans culottes, but was happily overtaken by the watchful sister; also, that once, ill trying a new pair of pantaloons, he kept on the old ones, drew the left half over the right leg, and cut the other off with a pair of scissors as superfluous! Si nono e veto, e ben trovato. His clothing was of the most simple sort, and hardly fit for a gentleman. His moderation in eating and drinking reminded one of the self- denial of old ascetics, like St. Anthony of Egypt, who ate only once every three days, and then felt ashamed, as an immortal spirit, to be in need of earthly food. Yet Neander was extremely hospitable, and invited his friends often to dinner, and while they were enjoying the provisions of the table he talked to them theology and religion, or branched out occasionally into harmless humor and the more trifling topics of the day, as far as they came to his notice. His heart was open to friendship, and his faithful memory seldom forgot one who once had made an impression upon him, though he were only a transient visitor. Every stranger with proper recommendations was cordially welcome in his study at the fixed hour of conversation (between five and seven in the evening), or at his table, and he showed himself as obliging as could possibly be expected from a man so unpractical  and helpless as Neander. Generally he plunged at once into the deepest theological discussions, opening his mind most freely with little prudential regard to men or circumstances. So he shocked many a Puritan and Presbyterian by inviting them to dinner on Sunday, but always won their esteem and love by the ensemble of his theology and character. He spoke English fluently, although not quite correctly. The students he gathered around him one evening every week to a social tea and familiar conversation. There he gave free vent to all that agitated his mind, and rejoiced or troubled his heart, concerning the state of the Church and the movements of theological science.

As a man and a Christian, Dr. Neander was universally esteemed. Indeed his character, religiously considered, is of so noble a Christian type that it calls for special notice. Ardently and profoundly devotional, sympathetic, cheerful, profusely benevolent, and without a shadow of selfishness resting on his soul, he inspired universal reverence, and was himself, by the mild and attractive sanctity of his life, as powerful an argument on behalf of Christianity as his writings. The childlike simplicity of his character was beautiful. Everything like vanity and pretence was as foreign to him as if he dwelt on a different planet. A recent German writer calls him a "Protestant monk or saint, whose world was the cloister of the inner man, out of which he worked and taught for the good of the Church." We do not wonder when it is said that Neander's salutary influence on the religious sentiments and state of Germany are far above that of any other man in this century. He was one of the chief promoters of the changes introduced into the Protestant establishment of Prussia, and of the compromise of the Lutheran and Calvinistic confessions.

He is also believed to have contributed more than any other single individual to the overthrow, on the one side, of that anti-historical rationalism, and, on the other, of that dead Lutheran formalism, from both of which the religious life of Germany had so long suffered. His influence was so great as to lead very many of the young men of the fatherland to embrace the vital doctrines of Christianity, for his own theological views were more positive and evangelical than those entertained by any of his colleagues. He shared with the most orthodox of them the opinion that religion is based upon feeling.

The Christian "consciousness" was the sum of his theology. "By this term," said he, "is designated the power of the Christian faith in the subjective life of the single individual, in the congregation, and in the Church generally; a power independent and ruling according to its own law — that which, according  to the word of our Lord, must first form the leaven of every other historical development of mankind." Neander's motto, "Pectus est, quod theologum facit," unfolds his whole theological system and life career. The Germans call his creed "Pectoralism," in view of the inner basis of his faith. With him, religion amounts to nothing without Christ. Nor must Christ be the mere subject of study; the soul and its manifold affections must embrace him. The barrenness of Judaism is done away in him, and the emptiness of rationalistic criticism is successfully met by the fuiness found in Christianity. Sin is not merely hurtful and prejudicial, but it induces guilt and danger. It can be pardoned only through the death and mediation of Christ. The illustrations of devout service to be found in the history of the Church should serve as examples for succeeding times. Neander therefore spent much of the careful labor of his life in portraying prominent characters; for it was his opinion that individuals sometimes combine the features of their times, the virtues:dr the vices prevalent; and that if these individualities be clearly defined the Church is furnished with valuable lessons for centuries. The work which he published when but twenty-two years of age, Julian the Apostate (Leips. 1812; transl. by G.V. Cox, N.Y. 1850, 12mo), was the beginning of a series of similar monographs designed to show the importance of the individual in history, and to point out great crises in the religious life of man. He subsequently produced St. Bernard (Berl. 1813):Gnosticism (1818): — St. Chrysostom (1821, 2 volumes): — Denkwurdigkeiten aus der Gesch. des Christenthums und des geistlichen Lebens (1822, 3 volumes; 3d ed. 1845-46); in an English dress, entitled The History of the Christian Religion and Church during the first Three Centuries, transl. by Henry John Rose (2d ed. Lond. 1842, 2 volumes, 8vo): — Tertullian (1826): — Geschichte der Pflanzung und Leitung der Kirche durch die Apostel (Hamb. 183233, 2 volumes; 4th ed. 1847; History of the Planting and Training of the Christian Church by the Apostles, transl. from the German by J.E. Ryland [Lond. 1851, 2 volumes, sm. 8vo]): — Das Leben Jesu Christi in seinem geschichtlichen Zusammenhange, written as a reply to Strauss's work (Hamb. 1837; 5th ed. 1853; The Life of Jesus Christ in its historical Connection and historiical Development, transl. from the 4th German ed. by John M'Clintock, D.D., LL.D., and Charles E. Blumenthal [N.Y. 1848, 8vo]): — Wissenschaftliche Abhandlungen, published by Jacobi (Berl. 1851): — Geschichte der Christlichen Dogmen, also published by Jacobi (1856); in English entitled Lectures on the History of Christian Dogmas (Lond. 1857, 2 volumes, 12mo). To these may be added a few practical commentaries  and essays.

By far the most important of these works is his Life of Christ, which has a polemic aim against Strauss. This is, however, only a small part of its merits; and but for the notes an ordinary reader would not detect any such specific tendency. It unfolds the life of the Savior from the record with great clearness and skill; it invests the outlines thus obtained with the fresh colors of life, without resorting to forced constructions and vain imaginings; and, above all, it seeks, with childlike humility and reverence, to learn and exhibit the mind of the Spirit. The characteristic of spirituality, strongly stamped upon all the works of this great writer, is especially prominent here. None, we think, can read the book without becoming not nmerely acquainted with the facts of the life of Christ, but more anxious than ever to drink in its spirit. Nor let us forget, in our judgment of what may appear to us even grave errors of opinion in the book, that its author has fought for every step of ground that has been gained of late years by spiritual religion in Germany; and while we lament the "dimness" which this great man confesses with such Christianlike humility, let us acknowledge the grandeur of his idea of the kingdom of God, and the earnestness of his devotion to it. His starting-point and many of his paths are different from ours; it must therefore gladden one's heart, and may perhaps confirm one's faith, to see that Neander reaches, after all, the general results of evangelical theology.

Neander's greatest literary treasure to the world has proved to be, however, his Allgemeine Geschichte der christlichen Religion und Kirche (Hamb. 1825-52; 3d ed. 1851-56, 6 volumes, 8vo), which treats of the history of the Church from the apostolic age to the Council of Basle in 1430. It is accessible to English readers in the excellent translation of Prof. Joseph Torrey, under the title of General History of the Christian Religion and Church (from the second and improved edition [Boston, 1847, 5 volumes, 8vo]; and reprinted at Edinburgh and London). Neander sets out in this work with the idea that Christianity is a life-giving spirit, awakened in the mind by the influence of divine truth on the heart; that it recognises no distinction of spiritual authority among men, no priesthood, properly so called, no holy days, and no ordinances in the technical sense of the word; although it naturally assumes forms accommodated to the circumstances of the times, and adapts itself to every stage in human culture.

This Christianity is a leaven that takes hold of whatsoever is divine in man, quickening it, struggling with the contrary elements — with Judaism, with heathenism, with all the worldly and sinful propensities of the soul-  gradually modifying or overcoming them, and destined eventually to ferment the whole mind of our race. The history of its workings, developments, and manifestations in these respects is the history of the Christian religion and Church. He exhibits extraordinary talent in bringing out, in a generic way, the hidden life of Christianity, and representing it as a leavenlike power that pervades and sanctifies society from within. He thus restores the religious and practical element to its due prominence in opposition to the coldly intellectual and critical method of rationalistic historians; yet without thereby wronging in the least the claims of science, or running into narrow sectarian extremes, like the pietistic Arnold. Says Dr. Hurst: "The various influences hitherto employed against rationalism had proceeded as far towards its extinction as it was possible for them to go. Philosophy and doctrinal theology had spent their efforts. The history of the Church having always been treated mechanically, it was now necessary that the continued presence and agency of Christ with his people should be carefully portrayed. The progress of the Church needed to be represented as more than growth from natural causes, such as the force of civilization and education. It was necessary to show that a high superintending Wisdom is directing its path, overcoming its difficulties, and leading it through persecution and blood to ultimate triumph. Nealider rendered this important service. He directed tie vision of the theologian to a new field, and became the father of the best Church historians of the nineteenth century" (Hist. of Rationalism, pages 252, 253). Neander no doubt sometimes went too far in his liberality; and by trying to do full justice even to heretics and sectarians, he was in danger sometimes — like Arnold and Milner, although of course in a far less degree of doing injustice to the champions of orthodoxy and the Church.

The cry is therefore, on the part especially of Churchmen, who would claim for the objectivity of the Church a like import with the objectivity of the Gospel, that there is in Neander a want of the proper appreciation of the objective, realistic element in Church history. Now it is true that Neander is more the historian of the invisible kingdom of Christ in the hearts of its individual mnembers than of the visible Church in its great conflict and contact with a wicked world. Yet one need but turn to Neander's pages for a delineation of ecclesiasticism in the Middle Ages — the time when objectiveness was most vigorous in the Church — to be convinced that Neander well understood how to value this quality, when it was the natural form of the growth of the Christian life. The internal and most personal were certainly of more importance to him than anything else. Says Jacobi, Neander's pupil  and devoted follower: "When the predominant Christian power was connected with the objective forms of the Church, as in the time of Abelard, he regarded their ascendency as warranted, without justifying the contemporary suppression of the germs of truth, and the reprehensible mneans which were employed in particular cases. And is it not confirmed by the experience of all ages that there is no fault to which the traditionary Church party is more prone than suspicion of every deviation, and suppression of even such dissent as is legitimate? If in modern times individualism has increased to a bewildering excess, has it not been one principal reason why the rights of individuals to form their own views of the gospel were not acknowledged as they deserved, either in the Middle Ages or in the later decennia of the Reformation — to say nothing of the most flourishing period of Protestant orthodoxy? Would Dr. Kurtz be willing to defend the manner in which Wickliffe, Huss, and John Arndt were treated in the name of orthodoxy; and how, according to his notions, would Luther have been justified in setting himself against the objectivity of the Church, unless, with Neander and Luther himself, he holds higher still the objectivity of the Gospel? It was not Neander's wish to set aside the objectivity of the Church, or to subordinate it to the individual, but to contract its sphere, in order to give the latter liberty of action, and that the pious members of the Church might testify of the Gospel against the Church.

But it is not easy to perceive what is to be gained by the maintenance of the objectivity of the Church, especially in the department of historical study, if not a word is to be said for the other factor of [Christian] life... We know not why it should be a matter of reproach to Neander that he more or less contrasts what belongs to Christianity generally, with that which merely belongs to the Church. Is there an ecclesiastical communion which dare maintain that its system, taken as a whole, is in every particular a pure expression of the Gospel? Is it, therefore, a fact that these two — the Christian and the ecclesiastical — are everywhere striving at a reconcilement not yet completed, and therefore must be regarded more or less in contrast, relatively, and according to the stage of the Church's development?" (Preface to Lectures on Dogma by Neander, 1:9, 10). It must be confessed, too, that Neander's theology in many respects falls short of the proper standard of orthodoxy. He did not admit the binding authority of the symbolical books. His views on inspiration, on the sanctification of the Lord's day, and even on the Trinity, are somewhat loose and latitudinarian. His best disciples in this respect have gone beyond his position and become more churchly. But  then it must be considered, 1st, that he rose in an age of universal rationalism, and was one of the earliest pioneers of evangelical faith and theology in Germany; 2d, that this very liberalism and, if we choose to call it, latitudinarianism, served as a bridge for many who could not otherwise have been rescued from the bonds of scepticism; 3d, that these defects did not weaken his general conviction of the divine character of Christianity, nor affect his unfeigned, deep-rooted piety. Many of his pupils and followers may surpass him in orthodoxy, but few can be found in any age in whom doctrine was to the same extent life and power, in whom theoretic conviction had so fully passed over into flesh and blood, in whom the love of Christ and man glowed with so warm and pure a flame, as in the truly great and good Neander. Any defects, if Neander's work can really be said to have defects, cannot blind any one to their real excellencesand immortal merits. He is emphatically the evangelical regenerator of this branch of theology, and has made it a running commentary on Christ's previous promise to be with his people to the end of the world, and even with two or three of his humblest disciples where they are assembled in his name. Thus Church history becomes to the intelligent reader a book of devotion as well as useful and interesting information, or to use Neander's own words in the preface to the first volume of his large work, "a living witness for the divine power of Christianity, a school of Christian experience, a voice of edification, instruction, and warning, sounding through all ages for all who wvill hear." He everywhere follows the footsteps of the Saviour in his march through the various ages of the Church, and kisses them reverently wherever he finds them. He traces them in the writings of an Origen and a Tertullian, a Chrysostom and an Augustine, a Bernard and a Thomas Aquinas, a Luther and a Melancthon, Calvin and a Fenelon. Christ was to him the divine harmony of all the discords of confessions and sects, or as he liked to repeat after Pascal, "En Jesus Christ toutes les contradictions sent accordees."

Neander, it must be conceded, is not a model as a writer of Church history. His style is too monotonous and diffuse, without any picturesque alteration of light and shade, flowing like a quiet stream over an unbroken plain. Yet did he so enrich the department of Church history with material contributions gained by a thorough mastery, independent investigation, and scrupulously conscientious use of the sources, and present a so much more methodical treatment of the subject as to gain for himself the approval of all, and he has come to be universally acknowledged the father of modern  Church history, marking by his efforts in this field of sacred learning an epoch as clearly as Flacius (q.v.) did in the 16th, Arnold (q.v.) in the 17th, or Mosheim in the 18th century. "In spite of all faults," says Schaff, "Neander still remains, on the whole, beyond doubt the greatest Church historian thus far of the 19th century. Great, too, especially in this, that he never suffered his renown to obscure at all his sense of the sinfulness and weakness of every human work in this world. With all his comprehensive knowledge, he justly regarded himself as, among many others, merely a forerunner of a new creative epoch of ever-young Christianity; and towards that time he gladly stretched his vision, with the prophetic gaze of faith and hope, from amid the errors and confusion around him. 'We stand,' says he. ' on the line between an old and a new, about to be called into being by the ever-fresh energy of the Gospel. For the fourth time an epoch in the life of our race is in preparation by means of Christianity. We, therefore, can furnish, in every respect, but pioneer work for the period of the new creation,when life and science shall be regenerated, and the wonderful works of God proclaimed with new tongues of fire' (Leben Jesu, 1st ed. page 9 sq.)" (Hist. Apostol. Ch. page 106). A complete edition of Neander's writings has been brought out in recent years (Gotha, 1862-66, 13 volumes, 8vo); and his name will go down to future generations as the philanthropic founder of a home for little wanderers called the "Neander Haus." An American institution of learning, the Rochester Theological Seminary, prides itself on the possession of his library. See Farrell, Memorial of A. Neander (1851); Krabbe, August Neander, ein Beitrage z. dessen Karakteristik (Hamb. 1852); Kling, Dr. August Neander, ein Beitrag z.d. Lebensbilde, in "Stud. u. Krit." of 1851; Zum Gedachtniss August Neander, (Berlin, 1850); Neuer Nekrolog d. Deutschen (1850, page 425); Hagenbach, Neander's Verdienste um d. Kiurchengeschichte, in the "Stud. u. Krit." of 1851; Baur, d. Epochen d. Kirchlich. Geschichte; Schaff, Recollections of Neander, in "Mercersburg Review," January 1851; and in Kirchenireund (1851), 283 sq.; and Hist. Apost. Ch. pages 95-107; Uhlhorn, d. altere Kirchengesch. in ihren neueren Darstellungen, etc.; Saintes, Rationalism, page 265 sq.; Bib. Sacra, April 1851, art. 7; January 1850, page 77 sq.; Schwarz, Neueste Deutsche Theologie (Leips. 1864), chapter 1; Kahnis, Hist. German Protestantism, page 272 sq.; Hurst, Sist. of Rationalism, page 249 sq.; Farrar, Crit. Hist. Free Thought, page 251 sq.; Brit. Qu. Rev. November 1850; October 1868; Brit. and For. Ev. Rev. July 1868, page 601 sq.; New-Englander, 1865; Ch. Remembrancer, 1862, page 39; Meth. Qu. Rev. April 1848, page 248; 1847, page 308; January  1851, pages 143, 181; July 1852, page 485; January 1853, page 102; 1857, page 203; April 1865, page 469; North Brit. Rev. February 1851.

## Neander, John[[@Headword:Neander, John]]

             a Presbyterian minister, was born of Jewish parentage, November 12, 1812, at Neubruck, in the province of Posen. He was educated in accordance with Talmudical Judaism, and in 1835 was called to Bremerlehe, near Bremerhaven, to occupy a rabbinical position there. In 1838, however, he joined the Church at Bremen, and became a missionary to the Jews. In 1845 Neander arrived in New York, and, as in Germany, labored among the Jews. In 1846 he was ordained by the Dutch Reformed Church, and in 1852 settled at Brooklyn, N.Y., where he organized the First German Presbyterian Church, in which he labored for more than thirty years. He died November 6, 1885. (B.P.)

## Neapolis[[@Headword:Neapolis]]

             (Νεάπολις, New City, a frequent name in Graeco-Roman times, like Newtown with us; see below), the place in Northern Greece where Paul and his associates first landed in Europe (Act 16:11); where, no doubt, he landed also on his second visit to Macedonia (Act 20:1), and whence certainly he embarked on his last journey through that province to Troas and Jerusalem (Act 20:6). Philippi being an inland town, Neapolis was evidently the port; and hence it is accounted for that Luke leaves the verb which describes the voyage from Troas to Neapolis (εὐθυδρομήσαμεν) to describe the continuance of the journey from Neapolis to Philippi. The distance from Philippi was ten miles (Strab. 7:330; Appian, Bel. Civ. 4:106; Ptolemy, 3:13,9; Pliny, 4:11). It was probably the same place with Datum (Δάτον), famous for its gold mines (Herod. 9:75; comp. Bockh's Pub. Econ. Athens, pages 8, 228). The town of Neapolis was within the bounds of the province of Thrace (Pliny, N.H. 4:18); but the emperor Vespasian attached it to Macedonia (Suetonius, Vesp. 8); and hence, while Pliny, locates it in Thrace, Ptolemy (3:13) and Strabo (7:330) assign it to Macedonia. During the great battle of Philippi the fleet of Brutus and Cassius lay in the bay of Neapolis (Appian, Bel. Civ. 4:106), which Appiasn states was nine miles distant from their camp at Philippi. Neapolis, therefore, like the present Kavalla, which occupies this position, was on a high rocky promontory jutting out into the AEgean. The harbor, a mile and a half wide at the entrance and half a mile broad, lies on the west side. The indifferent roadstead on the east should not be called a harbor. Symbolum, 1670 feet high, with a defile which leads into the plain of Philippi, comes down near to the coast a little to the west of the town. In winter the sun sinks behind Mount Athos in the southwest as early as four o'clock P.M. The land along the eastern shore is low, and, otherwise unmarked by any peculiarity. The island of Thasos bears a little to the S.E., twelve or fifteen miles distant. Plane-trees just beyond the walls, not less than four or five hundred years old, cast their shadow over the road which Paul followed on his way to Philippi. The shore of the mainland in:this part is low, but the mountains rise to a considerable height behind. To the west of the channel, which separates it from Thasos, the coast recedes and forms a bay, within which, on a promontory with a port at each side, the town was situated (Conybeare and Howson, Life and Ep. of St. Paul, 1:308). From the time  that Paul visited this place Christianity has, to a greater or less extent, existed in it. In the 6th and 7th centuries it was a bishop's see, but it is now represented by a small seaport (Leake. Northern Greece, 3:180). It has a population of five or six thousand, nine tenths of whom are Mussulmans, and the rest Greeks. For fuller or supplementary information, see Smith, Dict. of Class. Geof. 2:411; SEE PHILIPPI. The following arguments on the identity of the, place are of interest to students:

Cousinery (Voyage dans la Macedoine) and Tafel (De Via Militari Romanorunm Egnatia, etc.) maintain, against the common opinion, that Luke's Neapolis was not at Kavalhn, the inhabited town of that name, hut at a deserted harbor ten or twelve miles farther west, known as Eski, or Old Kavalla. Most of those who contend for the other identification assume the point without much discussion, and the subject demands still the attention of the Biblical geographer. It may be well, therefore, to mention with some fulness the reasons which support the claim of Kavalla to be regarded as the ancient Neapolis,:in opposition to those which are urged in favor of the other harbor.

First, the Roman and Greek ruins at Kavalla prove that a port existed there in ancient times. Neapolis, wherever it was, formed the point of contact between Northern Greece and Asia Minor at a period of great commercial activity, and would be expected to have left vestiges of its former importance. The antiquities found still at Kavalla fulfil entirely that presumption. One of these is. a massive aqueduct, which brings water into the town from a distance of ten or twelve nites north of Kavalla, along the slopes of Symbolum. It is built on two tiers of arches, a hundred feet long and eighty feet high, and is carried over the narrow valley between the promontory and the mainland. The upper part of the work is modern, but the subst:tuctiohms are evidently Roman, as is seen from the composite character of the material, the cemnent, and the style of the masonry. Just out of the western gate are two marble sarcophagi, used as wateringtrouaghs, with Latin inscriptions, of the age of the emperor Claudius. Columns with chaplets of elegant Ionic workmanship, blocks of marble, fragments of hewn stone, evidently antique, are numerous both in the town and the suburbs. On some of these are inscriptions, mostly in Latin, but one at least in Greek. In digging for the foundation of new houses the walls of ancient ones are often brought to light, and sometimes tablets with sculptured figures, which would be deemed curious at Athens or Corinth. For fuller details, see Bibliotheca Sacra, October 1860. Oin the  contrary, no ruins havebeen found at Eski Kavalla, or Paleopoli, as it is also called, which can be pronounced unmistakably ancient. No remains of walls, no inscriptions, and no indications of any thoroughfare leading, thence to Philippi, are reported to exist there. Cousinery, itis true, speaks of certain ruins at the place which he deems worthy of notice; but, according to the testimony of others, these ruins are altogether inconsiderable, and, which is still more decisive, are modern in their character. Cousinery himself, in fact, corroborates this, when he says that on the isthmus which binds the peninsula to, the mainland, "on trouve les ruines de l'aicienne Neapolis ou celles d'un chateau reconstruit dans le moyen age." It appears that a mediaeval or Venetian fortress existed there; but, as far as is yet ascertained, nothing else has been discovered which points to an earlier period. Colonel Leake did not visit either this Kavalla or the other, and his assertion that there are "the ruins of a Greek city" there (which he supposes, however, to have been Galepsus, and not Neapolis) appears to rest on Consinery's statement. But, as involving this claim of Eski Kavalla in still greater doubt, it may be added that the situation of Galepsus itself is quite uncertain. Dr. Arnold (note on Thucyd. 4:107) places it near the mouth of the Strymon, and hence much farther west than Leake supposes. According to Cousinery, Galepsus is to be sought at Kavalla.

Secondly, the advantages of the position render Kavalla the probable site of Neapolis. It is the first convenient harbor south of the Hellespont, on coming from the east. Thasos serves as a natural landmark. Tafel says, indeed, that Kavalla has no port, or one next to none; but that is incorrect. The fact that the place is now the seat of an active commerce proves the contrary. It lies open somewhat to the south and south-west, but is otherwise well sheltered. There is no danger in goimng into the harbor. Even a rock which lies off the point of the town has twelve fathoms alongside of it. The bottom affords good anchorage; and although the bay may not be so large as that of Eski Kavalla, it is ample for the accommodation of any number of vessels which the course of trade or travel between Asia Minor and Northern Greece would be likely to bring together there at any one time.

Thirdly, the facility of intercourse between this port; and Philippi shows that Kavalla and Neapolis must be the same. The distance is ten miles, and hence not greater than Corinth was from Cenchrese and Ostia from Rome. Both places are in sight at once from the top of Symbolum. The distance  between Philippi and Eski Kavalla must be nearly twice as great. Nature itself has opened a passage from the one place to the other. The mountains which guard the plain of Philippi on the coast-side fall apart just behind Kavalla, and render the construction of a road there entirely easy. No such defile exists at any other point in this line of formidable hills. It is impossible to view the configurationu of the country firom the sea and not feel at once-that the only natural place for crossing into the interior is this break-down in the vicinity of Kavalla.

Fourthly, the notices of the ancient writers lead us to adoipt the same view. Thus Dio Cassius says (Hist. Rom. 47:35) that Neapolis was opposite Thasos (κατ ἀντιπέρας Θάσου), and that is the situation of Kavalla. It would be much less correct, if correct at all, to say that the other Kavalla was so situated, since no part of the island extends so far to the west. Appian says (Bell. Civ. 4:106) that the camp of the Republicans near the Gangas, the river. (ποταμός) at Philippi, was nine Roman miles from their triremes at Neapolis (it was considerably farther to the other place), and that Thasos was twelve Roman miles from their naval station (so we should understand the text); the latter distance appropriate again to Kavalla, but not to the harbor farther west.

Finally, the ancient Itineraries support entirely the identification in question. Both the Antonine and the Jerusalem Itineraries show that the Egnatian Way passed through Philippi. They mention Philippi and Neapolis as next to each other in the order of succession; and since the line of travel which these itineraries sketch was the one which led from the west to Byzantium, or Constantinople, it is reasonable to suppose that the road, aftert leavingPhilippi, would pursue the most convenient and direct course to the east which the nature of the cou.ntry allows. If the road, therefore, was constructed on this obvious principle, it would follow the track of the present Turkish road, and the next station, consequently, would be Neapolis, or Kavalla, on the coast, at the termination of the only natural defile across the intervening mountains. The distance, as has been said, is about tell miles. The Jerusalem Itinerary gives the distance between Philippi as ten Roman miles, and the Autonine Itinerary as twelve miles. The difference in the latter case is unimportant, and not greater thain in some other instances where the places in the two Itineraries are unquestionably the same. It must be several miles farther than this from Philippi to Old Kavalla, and hence the Neapolis of the Itineraries could not be at that point. The theory of Tafel is that Akontisma, or Herkontroma  (the same place, without doubt), which the Itineraries mention next to Neapolis, was at the present Kavalla, and Neapolis at Lenter, or Eski Kavalla. This theory, it is true, arranges the places in the order of the Itineraries; but, as Leake objects, there would be a needless detour of nearly twenty miles, and that through a region much more difficult than the direct way. The more accredited view is that Akontisma was beyond Kavalla, farther east.

The name NEAPOLIS likewise occurs as that of two cities in Palestine.

a. In the form Nablus, it has survived as the name given during the Roman age to the ancient city of Shechen. The change appears to have taken place during the reign of Vespasian, as upon the coins of that reign we first find the inscription, "Flacia Neapolis," the former title taken from Flavius Vespasian (Eckhel, Doctr. Nummor. 3:433). Josephus generally calls the city Sichem; but he has Neapolis in War, 4:8, 1; and the words of Epiphanius afford sufficient proof of the identity of Sichem and Neapolis, Ε᾿ν Σικίμοις, τοῦτ᾿ ἔστι, ἐν τῇ νυνὶ Νεαπόλει (Adv. Haer. 3:1055; see Reland, Paltest. page 1004). For a description and history of this city, SEE SHECHEM.

b. Neapolis was also the name of an ancient episcopal city of Arabia, whose bishops were present at the councils of Chalcedon and Constantinople. Porter discovered an inscription at the ruined town of Suleim, at the western base of Jebel Hauran, near the ancient Kenath, which shows that Suleim is the episcopal Neapolis (Porter's Damascus, 2:85; Reland, Palaest. page 217; S. Paulo, Geogr. Sac. page 296).

## Neariah[[@Headword:Neariah]]

             (Heb. Neiryath', נְעִרְיָה, servant of Jehovah; Sept. Νωαδία, v.r. Νααρία and Νεαρία; Vulg. Naaniah), the name of two men.

1. The second named of the four sons of Ishi, captains of the 500 Simeonites who in the reign of Hezekiah drove the Amnalekites from Mount Seir, and settled there (1Ch 4:41-43). B.C. cir. 715.

2. The fourth named of the six sons of Shemaiah; father of Elioenai, Hezekiah, and Azrikam, a descendant of David (1Ch 3:22-23). B.C. cir. 350. He is apparently identical With NAGGE SEE NAGGE (q.v.) in the genealogy (q.v.) of Christ (Luk 3:25).

## Nebai[[@Headword:Nebai]]

             (Heb. Neybay', נְיבָי, fruitful; text נוֹבָי, Nobay'; Sept. Νωβαϊv v.r. Βωναϊv; Vulg. Nebai), one of the chief of the people who sealed the covenant with Nehemiah (Neh 10:19). B.C. cir. 410.

## Nebaioth[[@Headword:Nebaioth]]

             (Heb. Nebayoth', נְבָיוֹת, Gen 28:9; Gen 36:3; 1Ch 1:29; elsewhere defectively נְבָיֹת, heights; Sept. Ναβαϊώθ, but in Gen 25:13 v.r. Ναβαιώδ; in 28:9 v.r. Ναβεώθ; in Isa 11:7 v.r. Ναυαταῖοι; Vulg. Nabajoth; A.V. "Nebaioth" in 1Ch 1:29; Isa 50:7; elsewhere "Nebajoth"), the name of a man and of a people after him.

1. The first-born son of Ishmael (Gen 25:13; 1Ch 1:29), and the prince or sheik (נָשַׂיא, rendered by Jerome φύλαρχος) of one of the twelve Ishmaelitish tribes, which, as well as the territory they occupied, continued to bear his name in after-times (Gen 35:16; comp. chapter 17:20). B.C. cir. 2000. One of Esaun's wives, Mahalath, otherwise called Bashemath, is expressly designated as "the sister of Nebaioth" (Gen 28:9; Gen 36:3); and by a singular coincidence the land of Esau, or Edom, was ultimately possessed by the posterity of Nebaioth. See below. SEE NEBAJOTH.

2. A tribe of Ishmaelites, descendants of the above, who, in common with the other Ishmaelites, first settled in the wilderness "before" (i.e, to the east of) the other descendants of Abraham; i.e., in the great desert lying to the east and south-east of Palestine (Gen 25:18; Gen 21:21; Gen 16:12; and SEE ARABIA ). In Gen 25:16 the English Version speaks of the Ishmaelitish "towns and castles," but the former word in the original signifies "a movable village of tents" (the horde of the Tartars), and the latter seems to denote folds for cattle and sheep. Both expressions thus point to a nomadic life, which th tetribe of Nebaioth seem to have followed for ages afterwards, inasmuch as in the days of Isaiall the "rams of Nebaioth" are mentioned (Isa 60:7) as gifts which the Bedouin, or "Men of the Desert," would consecrate to the service of Jehovah. The territory at first occupied by Nebaioth appears to have been on the south- east of Palestine, in and around the mountains of Edom. There Esau met and became allied with them. As their numbers and their flocks.increased,  they were forced to wander more into the south and east so as to secure pasture; and they were brought into connection with their brethren the children of Kedar, with'whom Isaiah associates them (Isa 60:7). It is somewhat remarkable that this celebrated Arab tribe is so seldom mentioned in the Bible. Three times the name occurs in Genesis, once in the genealogies of Chronicles (1Ch 1:29), and once in Isaiah; after his age we hear no more of them in Scripture. SEE BENE-KEDEM.

After the close of the O.T. canon, both Jewish and heathen uwriters frequently, mention an Arabian tribe called Nabataei, or Nabathaean (Ναβαταῖοι), as the most influential and numerous of all the tribes of that country. Josephus says regarding the descendants of Ishmael, "These inhabited all the country from the Euphrates to the Red Sea, and called it Nabatene" (Ναβατηνή; Ant. 1:13, 4). He regards the Nabataei as descendants of Nebaioth. Jerome affirms that Nebaioth gave his name to all the region from the Euphrates to the Red Sea (Comm. in Gen 25:13). Arabic writers mention the tribe of Nabat in Babylonian Irak; but the name is written Nabath (D'Herbelot, Bib. Orient. s.v. Nabat; Poock's Spec. Hist. Arab. pages 46, 268). The question of their identity depends upon particulars which we here present:

From the works of Arab authors M. Quatremire (Memoire sur les Nabateens, Paris, 1835, reprinted from the Nouveau Journ. Asiat. January- March 1835) proved the existence of a nation called Nabat or Nabit, pi. Anbdt (Sihlah and Kamis), reputed to be of ancient origin, of whom scattered remnants existed in Arab times, after the aera of the Flight. The Nabat, in the days of their early prosperity, inhabited the country chiefly between the Euphrates and the Tigris, Bein en-Nahreinu ind El-Irak (the Mesopotamia and Chaldaea of the classics). That this was their chief seat and, that they were Aramneanns, or, more accurately, Syro-Chaldeanus, seems, in the present state of the inquiry (for it will presently: he seen that, by thie publication of Oriental texts, our kniowiedge may be very greatly enlarged), to be a safe conclusion. The Arabs loosely apply the name Nabat to the Syrians, or especially the eastern Syrians, to the Syro-Chaldaeans, etc. Thus El-Mesfidi (ap. Quatremerr, 1.c.) says, "The Syrians are the same as the Nabathaans (Nabat)... The Nimrods were the kings of the Syriansl whomn the Arabs call Nabathaeans... The Chaldaeans are the same as the Syrians, otherwise called Nabat (Kitdb et-Telbilh). The Nalbathbeans... founded the city of Babylon... The inhabitants of Ninevelh were part of those whom we calll Nabit or Syrians, who form one nation and speak one  lanlrguage; that of the Nabit differs only in a small number of letters; but the foundation of the language is identical" (Kitab Muruj ed-Dhahab).

These and many other fragmentary passages sufficiently prove the existence of a great Araineanll people called Nabat, celebrated among the Arabs for their knowledge of agricultunie, and of mnagic, nstronomy, medicine, and science (so called) generally. But we haive stronger evidence to this effect. Quatrellnire introduced to the notice of the learned world the most important relic of that people's literature, a treatise on Nabat agriculture. A study of an imperfect copy of that work, which unfonrtunately was all he could gain access to, induced him to date it about the time of Nenbuchadnezzar, B.C. cir. 600. M. Chwolson, professor of Oriental languages at St. Petersburg, who had shown himself fitted for the inquiry by his treatise on the Sabians and their reliaion (Die Sabier ind der Sabismus), has since made that book a subject of special study; and in his Remains of ancient Babylonian Literature in Arabic T'ranslations (Ueber die Ueberreste der Alt-Babylonischen Literatur in Arabischen Uebersetzungen, St. Petersburg, 1859), he has published the results of his inquiry. The results, while they establish all that M. Quatremere had advanced respectingr the existence of the Nabat, go far beyond him both in the antiquity and the importance which M. Chowlson claims for that people. Ewald, however, in 1857, stated some grave causes for donbting this antiqnity, and again in 1859 (both papers appeared in the Gottingesche Gelehrte Anzeigen) repeated moderately but decidedly his misgivings. M. Renan followed on the same side (Journ. de l'Institut, April-May 1860); and more recently M. de Gutschmid (Zeitschrift d. deutsch. morgenland. Gesellschaft, 15:1-100) has attacked the whole theory in a lengthy essay. We recapitulate, as shortly as possible, the bearings of this remarkable inquiry, as far as they relate to the subject of the article.

The remains of the literature of the Nabat consist of four works, one of them a fragment: the "Book of Nabat Agriculture" (already mentioned), the "Book of Poisons," the "Book of Tenkelasha the Babylonian," and the "Book of the Secrets of the Sun and Moion" (Chwolson, Ueberreste, pages 10, 11). They purport to have been translated, in the year 904, by Aba-Bekr Ahmad Ibn-Ali, the Chaldaean of Kissii, or Keisi, better known as IlnWahshuyeh. The "Book of Nabat Agricultnre" was, according to the Arab translator, commenced by Daghrith, continued by Yaubushadh, and completed by Kuthami. Chwolson, disregarding the dates assigned to these authors by the translator, thinks that the earliest lived some 2500 years  B.C., the second some 300 or 400 years later, and Kuthami, to whomn he ascribes the chief authormship (Ibn-Wahshiyeh says he was little more than editor), at the earliest under the sixth king of a Canaanitish dynasty mentioned in the book, which dynasty Chwolson — with Bunsen — makes the same as the fifth (or Arabian) dynasty of Berosus (Chwolson, Ueberreste, page 58, etc.; Bunsen, Egypt, 3:432, etc.; Cory, Ancient Fragments, 2d ed. page 60), or of the 13th century B.C. It will thus be seen that he rejects most of M. Quatremnre's reasons f)or placing the work in the time of Nebuchadnezzar. It is remarkable that that great king is not mentioned, and the author or authors were, it is arcued by Chwolson, ignorant not only of the existence of Christianity, but of the kingcdom and faith of Israel.

While these and other reasons, if granted, strengthen M. Chwolson's case for the antiquity of the work, on the other hand it is urged that even nerglecting the difficulties attending an Arab's translation so ancient a writing (and we reject altogether the suplposition that it was modernized, as beingl without a parallel, at least in Arabic literature), and conceding that he was of Chaldean or Nabat race — we encounter formidable intrinsic difficulties. The book contains mention of personages bearing names closely resembling those of Adam, Seth, Enoch, Noah, Shem, Nimrod and Abraham; and M. Chwolson himself is forced to confess that the particulars related of them are in some respects similar to those recorded of the Biblical patriarchs. If this difficulty proves insurmountable, it shows that the author borrowed from the Bible, or from late Jews, and destroys the claim of Ua extreme antiquity. Other mapparent evidences of the same kind are not wanting. Such is the mention of Ermisa (Hermes), Agathadiman (Agathodsemon), Tammuz (Adonis), and Yulaan (Ionians). It is even a question whether the work should not be dated several centuries after the commencement of our mera. Anachronisms it is asserted, abound — geographical, linguistic (the use of late words and phraase), historical, and religious (such as the traces of Hellenism, as shown in the mnention of Hermes, etc., and influences to be ascribed to Neoplatomism). The whole style is said to be mcodern, wantinig the rugged vigor of antiquity (this, however, is a delicate issue, to be tried only by the ripest scholarship). And while Chwolson dates the oldest part of the "Book of Agriculture" B.C. 2500, and the "Book of Tenkelusha" in the 1st century A.D. at the latest (page 136), R6nan asserts that the two are so similar as to preclude the notion of their being separated by any great interval of time (Journal de l'Institut).  Although Quatremere recovered the broad outlines of the religion and language of the Nabat, a more extended knowledge of these points hangs mainly on the genuineness or spuriousness of the work of Kuthami. If M. Chwolson's theory be correct, that people present to us one of the most ancient forms of idolatry; and by their writings we can trace the origin and rise of successive phases of pantheism, and the roots of the complicated forms of idolatry, heresy, and philosophical infidelity, which abound in the old seats of the Aramsean race. At present we may conclude that they were Sabians (Sabiunm, i.e., "apostates"), at least in late times, as Sabseism succeeded the older religious; and their doctrines seem to have approached (how nearly a further knowledgfe of these obscure subjects will show) those of the Meendeans, Mendaites, or Gnostics. Their language presents similar difficulties; according to M. Chowlson it is the ancient language of Babylonia. A cautious criticism would (till we kuow more) assigon it a place as a comparatively modern dialect of Syro-Chaldee (comp. Quatrembre, Mem. pages 100-103).

Thus, if M. Chwolson's results are accepted, the "Book of Nabat Agriculture" exhibits to us an ancient civilization, before that of the Greeks, and at least as old as that of the Egyptians, of a great and powerful nation of remote antiquity; making us acquainted with races hitherto unknown, and with the religions and sciences they either founded or advanced; and throwing a flood of light on what has till now been one of the darkest pages of the world's history. But until the original text of EKthami's treatise is published we must withhold our acceptance of facts so startling, and regard the antiquity ascribed to it even by Quatremere as extremely doubtful. It is sufficient for the present to know that the most important facts advanced by the latter — the most important when regarded by sober criticism — are supported by the results of the later inquiries of M. Chwolson and others. It remains for us to state the grounds for connecting the Nabat with the Nabathsans.

As the Arabs speak of the Nabat as Syrians, so conversely the Greeks and liomans knew the Nabatheans (Sept. οἱ Ναβατταῖοι and Ναβαταῖοι; Alex. Ναβατέοι; Vulg. Nabuthaei; classical writers, Α᾿παταῖοι or Ναπαταῖοι, Ptol. 6:7, § 21; Ναβάται, Suid. s.v.; Lat. Nabathaei) as Arabs. While the inhabitants of the peninsula were comparative strangers to the classical writers, and very little was known of the further-removed peoples of Chaldea and Mesopotamia, the Nabathaeams bordered the self- known Egyptian and Syrian provinces. The nation was famous for its  wealtli and commnerce. Even when, by the decline of its trade (diverted thmough Egypt), its prosperity walled, Petra is still mentioned as a centre of the trade both of the Sabaeans of Southern Arabia, SEE SHEBA, and the Gerrhaeaus on the Persian Gulf. It is this extensionm across the desert that most clearly conuuects the Nabathaeanm coloiny with the birthplace of the nation in Chaldaea. The famous trade of Petra across the well-trodden desert-road to the Persian Gulf is sufficient to account for the presence of this colony: just as traces of Abrahamic peoples, SEE DEDAN, etc. are found, demonstrably, on the shores of that sea on the east, and on the borders of Palestine on the west, while along the northern limits of the Arabian peninsula remains of the caravan stations still exist. Nothing is more certain than the existence of this great stream of commerce, from remote times, until the opening of the Egyptian route gradually destroyed it. Josephus (Ant. 1:12, 4) speaks of Nabataea (Ναβαταιά, Strabo; Ναβατηνη, Josephus) as embracing the country from the Euphrates to the Red Sea — i.e., Petraea and all the desert east of it. The Nabat of the Arabs, however, are described as famed for agriculture and science; in these respects offering a contrast to the Nabathaeans of Petra, who were found by the expedition sent by Antigonus (B.C. 312) to be dwellers in tents, pastoral, and colnducting the trade of the desert; but in the Red Sea again they were piratical, and by seafaring qualities showed a non-Shemitic character.

We agree with M. Quatremere (Mem. page 81), while rejecting some of his reasons, that the civilization of the Nabatllheans of Petra, far advanced on that of the surrounlding Arabls, is not easily explained except by supposing them to be a different people from those Arabs. A remarkable contirlmation of this supposition is found in the chlaracter of the buildings of Petra, which are unlike anything constructed by a purely Shemitic race. Architecture is a characteristic of Aryan or mixed races. In Southern Arabia, Nigritians and Shemiites (Joktanites) together built huge edifices; so in Babylonia and Assyria, alnd so too in Egypt, mixed races left this unmistaklable mark. SEE ARABIA.

Petra, while it is wanting in the colossal features of those more ancient remains, is yet unmistakably foreign to an unmixed Shemitic race. Further, the subjects of the literature of the Nabat, which are scientific and industrial, are not such as are found in the writings of pure Shemites or Aryans, as Rbnan (Hist. des Langues Semitiques, page 227) has well observed; and he points, as we have above, to a foreign ("Couschite," or partly Nigritian) settlement in Babylonia. It is noteworthy  that 'Abd-el-Latif (at the end of the fourth section of his first book, or treatise-see De Lacy's ed.) likens the Copts in Egypt (a mixed race) to the Nabat in El-'Irak.

From most of these and other considerations we think there is no reasonable doubt that the Nabathaeans of Arabia Petraea were the same people as the Nabat of Chal. daea; though at what ancielnt epoch the western settlement was formed remains unknown. That it was not of any importance until after the captivity appears from the notices of the inhabitants of Edoni in the canonical books, and their absolute silence respecting the Nabatheeans, except (if Nebaioth be identified with them) the passage in Isaiah (60:7).

Lastly, did the Nabathaeaus, or Nabat, derive their name, and were they in part descended, from Nebaioth, son of Ishmael? Josephus says that Nabataea was illn habited by the twelve sons of Ishmael; and Jerome,"Nebaioth omnis regio ab Euphrate usque ad Mare Rubrum Naobathena usque hodie dicitur, quae pars Arabiae est" (Comment. in Gen 25:13). Quatremlre rejects the identification for an etymological reason — the change of th to t; but this change is not unusual; in words Arabicized from the Greek the like change of T generally occurs. Renan, on the other hand, accepts it, regarding Nebaioth, after his manner, merely as an ancient name unconnected with Biblical history. The Arabs call Nebaioth Nabit, and do not comnect him with the Nabat, to whom they give a different descent; but all their Abrahamic geneaologies come from late Jews, and are utterly untrustworthy. When we remember the darkness that enshrouds the early history of the "sons of the concubines" after they were sent into the east country, we hesitate to deny a relationship between peoples whose names are strikingly similar, dwelling in the same tract. It is possible that Nebaioth went to the far east, to the country of his grandfather Abraham, intermarried with the Chaldaeans, and gave birth to a mixed race, the Nabat. Instancet of ancient tribes adopting the name of more modern ones: with which they have become fused, are frequent in the history of the Arabs, SEE MIDIAN; but we think it is also admissible to hold that Nebaioth was so named by the sacred historian because he intermarried with the Nabat. It is, however, safest to leave unsettled the identification of Nebaioth and Nabat until another link be added to the chain that at present seems to connect them.  We have not entered into the subject of the language of the Nabathaeans. The little that is known of it tends to strengthen the theory of the Chaldaean origin of thnat people. The duc de Luynes, in a paper on the coins of the latter in the Revue Numimsmatique (new series, volume 3, 1858), adduces facts to show that they called themselves Nabat, נבטו. It is remalkable that while remnants of the Nabat are mentioned by trustworthy Arab writers as existing in their own day, no Arab record connecting that people with Petra has been found. Caussin believes this to have arisen from the Chaldaean speech of the Nabathaeans, and their corruption of Arabic (Essai sur l'Hist. des Arabes avant l'Islamisme, 1:38).

It is thus doubtless true that a tribe called Nabat existed at a comparatively early period in Mesopotamia; but may they not have been a branch of the family of Nebaioth? May they not have migrated thither, as sections of the great tribes of Arabia are wont to do now — for instance, the Shummar, whose home is Jebel Shummar, in Central Arabia, where they have villages and settlements; but large sections of the tribe have long been naturalized among the rich pastures of Mesopotamia. In fact, there are few of the great Arabian tribes which do not pay periodical visits to the banks of the Euphrates and Tigris, and which have not branches established there. So it probably was with the tribe of Nebaioth. They visited Mesopotamia, attracted by the water and pasture; then some of them settled there; then from close intercourse with the learned Chaldeeans, they may have acquired a taste for their literature, and may have in part adopted their language and their habits of life; and at length, when driven out of Central Asia by the rising power of the Assyrians, Medes, and Persians, they carried these back among their brethren in Arabia.

Such at least, is a probable solution of a difficult question. There can be no doubt that the descendants of Nebaioth settled originally in and around Edom; that in the time of Isaiah they were an influential tribe living in Western Arabia beside the children of Kedar; that the Nabathoeans occupied the same region iln the time of the Maccabees (1Ma 5:24 sq., B.C. cir. 161; comp. 1Ma 9:33-37; Josephus. Ant. 12:8, 3); and that Josephus considered these Nabathaeans to be tlie descendants of Ishmael. From these facts it may be fairly inferred that the Nabatheans of the classic authors, the tribe Nebaioth of the sacred authors, and the Beni-Nabat of the Arabs, were identical (Forster, Geog. of Arabia, 1:209 sq.; Kalisch, On Genesis page 481; Jerome, Comment. in Isaiam, 60:7).  It would appear that the descendants of Esau, having at first sought an alliance with the Ishnraelites among the mountains of Edom, afterwards succeeded in forcing them to leave their strongholds and migrate to the deserts of Arabia. After a long interval the Ishmaelites returned, and, having expelled the Edomites (or Idumaeans), took possession of their ancient country. The date of this conquest is unknown; but it was probably about the time of the second captivity, for then the Persians were all- powerful in Central Asia, and would naturally drive back the Arab tribes that had settled there (comp. Diod. Sic. 2:48); and then also we know that the Idumseans, as if driven fromn their own mountains, settled in Southern Palestine. But be this as it may, we learn that about B.C. 312 Antigonus, one of the successors of Alexander the Great, sent. an army against the Nabathseans of Petia; the city was taken and plundered int the absenice of the mn , who were at the time attending a great fair in another locality; on the retreat of the army, however, with their booty, they were attacked and cut to pieces by the Nabathaeans. Another expedition was sent, but was unsuccessful (Diod. Sic. 19:104-110).

At this period the Nabathasans, like their forefathers, were rich in flocks and herds; they were also, like the Ishmaelites in the time of Jacob, the carriers of spices and merchandise between Arabia and Egypt; and for the protection of their wealth and the furtherance of their commerce they had erected strong cities in the interior of their countrv, Edom, and on the shores of the AElanitic Gulf. Idumaea Proper, or Edom, now became the center of their influence and power. They gradually advanced in civilization and commercial enterprise, until nearly the whole traffic of Western Asia was in their hands (Diod. Sic. 2:48-50; 3:42-43). From their capital, Petra, caravan roads radiated in all directions-eastward to the Persian Gulf and Mesopotamia; northward to Peraea, Damascus, and Palmyra; westwardto Palestine and Phoenicia; and southward to the seaports on the AElanitic Gulf and Red Sea, and to Egypt (see Talbula Peutingeriana; Tab. Theodosiana; Strabo, 16:778-780; Forster, Geog. of Arabia, 1:222). When a new route for commerce between the East and the West was opened through Egypt, the Nabathaeans became its determined opponents. They built war-galleys and plundered the merchant fleets in the Red Sea; and they also attacked and pillaged such caravans as ventured to convey the spices of Arabia and the merchandise of Persia and Syria by any other way than their own (Diod. Sic. 2:43; Strao, 16:777; Ajrtan, Periplus).  During the height of their power the country of the Nabaithaeans embraced the whole of Edom, the eastern shore of the AElanitic Gulf and the Red Sea to the parallel of the city of Medineh, the desert plain of Arabia to the mountains of Nejd; while on the north-west and north it was bounded by Palestine and Bashan (Strabo, 16:767, 777, 779; 1Ma 5:25-28; 1Ma 9:35; Diod. Sic. 2:48; Epiphan. Ad. Haeres. page 142). It is true Josephus and Jerome state that the Nabathaeans occupied the whole country between Egypt and the Euphrates; but by Nabathaeans they seem to have meant all the descendants of Ishmael (comp. Reland, Palaest. page 90; Kalisch, On Genesis page 482). It is not known at what time the Nabathaeans gave up the patriarchal form of government and elected a king.

The first mention of a king is about B.C. 166, in the reign of Antiochus Epiphanes (2Ma 5:8). All their kings appear to have been called either A retas or Obodas, and the kingdom was known among classic writers as the "Kingdom of Arabia," sometimes taking the addition Petroea, apparently from the capital city Petra. Alexander Jannseus was defeated by Obodas, king of Arabia (Josephus, Ant. 13:13, 5); and a few years later Antiochus Dionysius of Syria was killed in battle against the Arabians, and A retas their king seized Damascus (13:15, 1, 2; War, 4:7, 8). The kings of Arabia are often mentioned in connection with the conquest and occupation of the province of Syria by the Romans (Josephus, Ant. 14:5, 1; 15:6, 2; 16:7, 8). A few years before the Christian aera a Roman expedition under the command of AElius Gallus was sent into Arabia. After various obstacles he at last reached Λευκή Κώμη, or Albus Pagus, the emporium of the Nabathseans, and the port of Petra, which was probably at or near Elath (Strabo, 16:4, 22, 24; Dion Cassius, 53:27; Arrian, Periplus Maris Eryth.). The Nabathaean king, Obodas, received him with professions of friendship, and appointed his minister Syllseus to guide the army. By his treachery it was conducted through arid deserts until it was almost destroyed by thirst and disease (Strabo, 16:780). The Stoic philosopher Athenodorus spent some time in Petra, and related to Strabo with admiration how the inhabitants lived in, entire harmony and union under excellent laws. Pliny also repeatedly speaks of the Nabataseans (Hist. Nat. 5:11; 16:28; 12:27); aid classes along with them the Cedrei, exactly as Kedar and Nebaioth are placed together in Isa 60:7. Herod Antipas married a daughter of iAretass,king of the Nabathseans (Mat 14:3-4); and it appears to have been the same Aretas who captured Damascus, and governed it by an ethnarch at the time of Paul's conversion (Act 9:25; 2Co 11:32). The kingdom of the Nabathaeans was overthrown — in A.D. 105 by Cornelius  Palma, governor of Syria, and was annexed to the Roman empire (Dion Cass. 68:14; Eutrop. 8:2, 9).

The Nabathaeans had, as we have seen, early applied themselves to commerce, especially as carriers of the products of Arabia, India, and the far-distant East, which, as we learn from Strabo, were transported on camels from the above-mentioned Leuke Kome to Petra, and thence to Rhinocoloura (El 'Arish) and elsewhere. But under the Roman dominion the trade of these regions appears to have been widely extended. The passage of merchants and caravans was now made more practicable by military ways. From Elath, or Ailah, one great road had its direction northwards to the rich and central Petra; thence it divided and led on one side to Jerusalem, Gaza, and other ports on the Mediterranean; and on the other side to Damascus. Another road appears to have led directly from Ailah along the Ghor to Jerusalem. Traces ofthese routes are still visible in many parts. These facts are derived from the specifications of the celebrated Tubula Theodosiana, or Peutingeriana, compiled in the 4th century. According to this, a line of small fortresses was drawn along the eastern frontier of Arabia Petraea towards the desert, some of which became the sites of towns and cities, whose names are still extant. But as the power of Rome fell into decay, the Arabs of the desert again acquired the ascendency. They plundered the cities, but did not destroy them; and hence those regions are still full of uninhabited yet splendid ruins. Even Petra, the rich and impregnable metropolis, was suibjected to the same fate; and now exists, in its almost inaccessible loneliness, only to excite the curiosity of the scholar and the wonder of the traveller by the singularity of its site, its ruins, and its fortunes.

In the course of the 4th century this region came to be included under the general name of "Palestine," and was called Palaestina Tertia, or Salutaris. It became the diocese of a metropolitan, whose seat was at Petra, and who was afterwards placed under the patriarch of Jerusalem. With the Mohammedan conquest in the 7th century its commercial prosperity disappeared. Lying between the three rival empires of Arabia, Egypt, and Syria, it lost its ancient independence; the course of trade was diverted into new channels; its great routes were abandoned; and at length the entire country was quietly yielded up to the Bedouin of the surrounding wilderness, whose descendants still claim it as their domain. During the 12th century it was partially occupied by the Crusaders, who gave it the name of Arabia Tertia, or Syria Sobal. From that period it remained  unvisited by Europeans, and had almost disappeared from their maps, until it was partially explored, first by Seetzen in 1807, and more fully by Burckhardt in 1812; and now the wonders of the Wady Miusa are familiarly known to all. SEE PETRA.

See Reland, Palestina Illustr. page 90 sq.; Vincent, Comnmerce of the Ancients, 2:272 sq.; Ritter, Gesch. d. Petr. Arabiens, in the "Trans. of the Berlin Acad." 1824; Forster, Mohammedanism Unveiled, and Geography of Arabia; Robinson, Sketches of Idumaea, in "Amer. Bib. Repos." 1833; and Bibl. Researches, volume 2; Cleas, in Pauly's Real-Encyklopadie, page 377 sq.; Quatremere, Memoire sur les Nabateenls (Extrait du Nouveau Journal Asiafique), Paris, 1835; Schwarz, Palest. page 215. SEE NABATHAEANS.

## Nebajoth[[@Headword:Nebajoth]]

             (Gen 25:13; Gen 28:9; Gen 36:3). SEE NEEBAIOTH.

## Neballat[[@Headword:Neballat]]

             (Heb. Neballat', נְבִלָּט; Gesenius, hidden wickedness; Furst, firm soil; Dietrich, projection; Sept. Ναβαλλάτ. [but most copies omit]), a town (probably of Dan) occupied by the tribe of Benjamin (Neh 11:34). It is identified by Schwarz (Palest. page 134) with the large village Beit- Nebeala, five English miles northeast of Ramleh (Van de Velde, Memoir, page 336).

## Neballat (2)[[@Headword:Neballat (2)]]

             Its modern representative, Beit Nebala, is "a village of moderate size at the edge of the plain, with a well to the east, and containing cisterns with large cut stones" (Memoirs to the Ordnance Survey, 2:296, 306).

## Nebat[[@Headword:Nebat]]

             (Heb. iebat', נְבָט; Gesenius, sight; Furst, cultivation; Sept. Ναβάτ), the father of Jeroboam (q.v.), king of Israel, in connection with whom he is always mentioned as a descendant of Ephraim, living in Zereda, a city of Manasseh (1Ki 11:26, etc.; 2Ch 9:29, etc.). B.C. cir. 1000. The Jewish tradition preserved in Jerome (Quaest. Hebr. in lib. Reg.) identifies him with Shimei of Gera, who was a Benjamite.

## Nebbia, Cesare[[@Headword:Nebbia, Cesare]]

             a reputable Italian painter, whose works were mostly of a religious character, was born at Orvieto about 1536. He studied under Girolamo Muziano, whose style he adopted, and assisted him in the important works he executed for Gregory XIII in the Vatican and the Capella Gregoriana.  Assisted by Gio Guerra da Modena. Nebbia superintended the works projected by Sixtus V, intrusting the completion of his designs to the younger painters. They were extensively employed during the five years' reign of that pontiff in the chapel of S. Maria Maggiore, the library of the Vatican, the Scala Santa, and the Lateran and Quirinal palaces. Nebbia was much inferior to Muziano in dignity and grandeur, but possessed a fertile invention and great facility of execution. Lanzi says there are some beautiful pictures by him finely colored, as the Eppiphany, quite in Muziano's style, in the church of S. Francesco at Viterbo. Among his principal works at Rome, Baglioni mentions the Coronation of the Virgin in S. Maria de' Monti, and the Resurrection in S. Giacomo degli Spagnuoli. He died at Rome in 1614.

## Nebbia, Galeotto[[@Headword:Nebbia, Galeotto]]

             an old Italian painter much devoted to sacred subjects, was a native of Castellaccio, near Alessandria, and flourished at Genoa about 1480. In the church of S. Brigida in that city are two altarpieces by him which are esteemed for their antiquity and originality. The first represents the Archasgels, and the second St. Pantaleone and other Martyrs. Lanzi says they are remarkably well executed for the time: the figures represented on a gold ground, the draperies extremely rich, with stiff and regular foldings, not borrowed from any other school. The grado, or step, is ornamented with minute histories — somewhat crude, but displaying much diligence and care in finishing.

## Nebentrost, George[[@Headword:Nebentrost, George]]

             a Bohemian Protestant divine, who was obliged to quit his native land during the Anti-Reformation movement at the close of the 16th century, was born at Annaberg in 1577. After having, by due preparation, fitted himself for the ministry, he preached for two years at Dobritzschei and Neschwitz; was then exiled, and resided three years at Pressnitz and Annaberg; and was then again a minister of the Protestant doctrines at Johstadt, where he suffered much during the Thirty-years' War. He died in 1657, on the same day on which he had, fifty-eight years before, begun his clerical duties in Bohemia. See Pescheck, The Ref. and Anti-Ref. in Bohemia, 2:405.

## Nebo[[@Headword:Nebo]]

             (Heb. Nebo', נְבוֹ, prob. of Chaldeaan origin, see below, No. 1), the name of a heathen deity, and of three places in or around Palestine. In treating of them we give a general description with references to collateral heads for farther details.

1. (Sept. Ναβώ, v.r. Ναβαῦ and [in Isaiah] even Δαγών; Vulg. Nabo.) The title of a Chaldaean idol or god which occurs both in Isaiah (66:1) and Jeremiah (68:1), being the name of a well-known deity of the Babylonians and Assvrians. The original native name was, in Hamitic Babylonian, Nabiu; in Shemitic Babylonian and Assyrian, Narbu. It is reasonably conjectured to be connected with the Hebrew נבא,"to prophesy" (see Gesenius, Thes. Heb. page 841), whence the common word נָבַיא, "prophet" (Arab. Neby). Nebo was the god who presided over learning and letters. He is called "the far-hearing," "he who possesses intelligence," “he who teaches or instructs." Generally, however, he enjoys the high-sounding titles of "Lord of lords," "Holder of the sceptre of power," etc. Hence Layard thinks the name is derived from the Egyptian Neb, "Lord" (Nineveh and Bab. page 77). The wedge or arrow-headt-the essential element of cuneiform writing appears to have been his emblem; and hence he bore the name of Tir, which signifies "a shaft or arrow." His general character corresponds to that of the Egyptian Thoth, the Greek Hermes, and the Latin Mercury. Astronomically he is identified with the planet nearest the sun, called Nebo also by the Mendaeais, and Tir by the ancient Persians.

Nebo was of Babylonian rather than of Assyrian origin. In the early Assyrian Pantheon he occupies a very inferior position, being either omitted from the lists altogether, or occurring as the last of the minor gods. The king supposed to be Pul first brings him prominently forward in Assyria, and then apparently in consequence of some peculiar connection which he himself had with Babylon. A statue of Nebo was set up by this monarch at Calah (Nimrud),which is now in the British Museum. It has a long inscription, written across the body, and consisting chiefly of the god's various epithets. In Babyloinia Nebo held a prominelnt place from an early time. The ancient town of Borsippa was especially under hiis protection, and the great temple there (the modern Birs-Nimrud) was dedicated to him from a very remote age. SEE BABEL, TOWER OF.

He was the tutelar god  of the most important Babylonian kings, in whose names the word Nabu, or Nebo, appears as an element: e.g. Nabo-nassar, Nabopolassar, Nebu- chadnezzar, and Nabonadius or Labynetus; and appears to have been honored next to Belmerodach by the later kings. Nebuchadnezzar completely rebuilt his temple at Borsippa, and called after him his famous seaport upon the Persian Gulf, which became known to the Greeks as Teredon or Diridotis — "given to Tir," i.e., to Nebo. The worship of Nebo appears to have continued at Borsippa to the 3d or 4th century after Christ, and the Sabaeans of Haran may have preserved it even to a later date. (See Rawlinson's Ilerodotus, 1:637-640; and his Ancient Mfonarchies, 1:140 sq.; and compare Norberg's Onomasticon, s.v.; Chwolson, Sabier; Muinter, Babylonien, page 15.)

2. (Sept. Ναβαῦ; Vulg. Nebo.) A name of the mountain (הִר) from which Moses took his first and last view of the Promised Land (Deu 32:49; Deu 34:1). It is so minutely described that it would seem impossible not to recognize it in the land of Moab; facing Jericho; the head or summit of a mountain called "the Pisgah," which again seems to have formed a portion of the general range of the "mountains of Abarim." Its position is further denoted by the mention of the valley (or perhaps more correctly the ravine) in which Moses was buried, and which was apparently one of the clefts of the mount itself (Deu 32:50) — "the ravine in the land of Moab facing Beth-Peor" (Deu 34:6). Josephus, speaking of the death of Moses, says of Abarim, "It is a very high mountain opposite Jericho, and one that affords a prospect of the greater part of Canaan" (Ant. 4:8, 48). Eusebius and Jerome say that Nebo is a mountain "over the Jordan opposite Jericho in Moab, and until this day it is shown in the sixth mile west of Heshbon" (Onomast. s.v. Nabau). In another place they locate it between Heshbon and Livias (ibid& s.v. Abarim). Gesenius derives the name Nebo from the root נבה, "to project;" and hence נבוwould signify a projection (Thesaurus, page 841). Others trace the name to the heathen deity Nebo, and suppose that there was an ancient high place on the peak where that deity was worshipped (Stanley, p. 294). For fuller information, see Ritter, Pal. und Syr. 2:1176 sq., 1186 sq.: Porter, Hand-book, page 299; Drew, Scripture Lands, page 96; Reland, Palaest. pages 342, 496.

Yet, notwithstanding the minuteness of the scriptural descriptions, till lately no one succeeded in pointing out any spot which answers to Nebo. Viewed from the western side of Jordan (the nearest point at which most travellers  are able to view them) the mountains of Moab present the appearance of a wall or cliff, the upper line of which is almost straight and horizontal. "There is no peak or point perceptibly higher than the rest; but all is one apparently level line of summit without peaks or gaps" (Robinson, Bib. Res. 1:570). "On ne distingue pas un sommet, pas la moindre cime; seulement on apercoit, ca et la, de legres inflexions, comme si la main du peintre qui a trace cette ligne horizontale sur le ciel eut tremble dans quelques endroits" (Chateaubriand, Itineraire, part 3). "Possibly," continues Robinson, "on travelling among these mountains, some isolated point or summit might be found answering to the position and character of Nebo." Three such points have been named.

1. Seetzen (March 17, 1806; Reise, 1:408) seems to have been the first to suggest the Jebel Attarus (between the Wady Zerka-main and the Arnon, three miles below the former, and ten or twelve south of Heshbon) as the Nebo of Moses. In this he is followed (though probably without any communication) by Burckhardt (July 14, 1812), who mentions it as the highest point in that locality, and therefore probably "Mount Nebo of the Scripture." This is adopted by Irby and Mangles, though with hesitation (Travels, June 8, 1818).

2. Another elevation above the general summit level of these highlands is the Jebel 'Osha, or Ausha', or Jebel el-Jil'ad, "the highest point in all the eastern mountains," "overtopping the whole of the Belka, and rising about 3000 feet above the Ghor" (Burckhardt, July 2, 1812: Robinson, 1:527 note, 570).

But these eminences are alike wanting in one main essential of the Nebo of the Scripture, which is stated to have been "facing Jericho," words which in the widest interpretation must imply that it was "some elevation immediately over the last stage of the Jordan," while Osha and Attarius are equallyremote in opposite directions, the one fifteen miles north, the other fifteeii miles south of a line drawn eastward from Jericho. Another requisite for the identification is that a view should be obtainable from the summit, corresponding to that prospect over the whole land which Moses is said to have had from Mount Nebo. 'The view from Jebel Jil'ad has, been briefly described by Dr. Porter (Handbook, page 309), though without reference to the possibility of its being Nebo. Of that from Jebel Attarus no description is extant, for, almost incredible as it seems, none of the travellers above named, although they believed it to be Nebo, appear to  have made any attempt to deviate so far from their route as to ascend an eminence which, if their conjectures be correct, must be the most interesting spot in the world.

3. De Saulcey is the first traveller who discovered the name still extant in Jebel Nebbah, an eminence on the eastern shore of the Dead Sea, not far from its northern end (Voyage en Terre Sainte, 1:289 sq.). The duc de Luynes, however, appears to have been the first to actually visit and accurately locate the summit (Voyage, under April 13, 1864). Mr. Tristram next visited it, and he graphically describes the outlook from its top (Land of Israel, page 536 sq.; comp. also his Land ofMoab, page 338 sq.). The place in question lies nearly four miles southwest of Hesban. Prof. Paine, of the American Exploring Party, carefully examined it, and has given a detailed report of his researches and conclusions (in the "Third Statement" of the Am. Pal. Exploration Soc., N.Y. January 1875), in which, while admitting the identity of the modern and ancient names and localities, he enters into a minute argument to prove that Pisgah was a specific title of the particular spot on which Moses stood rather than a general name of the entire range, as usually held. SEE PISGAH.

3. (Sept. Ναβαῦ ; Vulg. Nebo, Nabo.) A town on the eastern side of Jordan, situated in the pastoral country (Num 32:3), one of those which were taken possession of and rebuilt by the tribe of Reuben (Num 32:38). In these lists it is associated with Kirjathaim and Baalmeon or Beon; and in another record (1Ch 5:8) with Aroer, as marking one extremity, possibly the west, of a principal part of the tribe. In the remarkable prophecy uttered by Isaiah (Isa 15:2) and Jeremiah (48:1, 22) concerning Moab, Nebo is mentioned in the same connection as before, though no longer an Israelitish town, but in the hands of Moab. It does not occur in the catalogue of the towns of Reuben in Joshua (Jos 13:15-23); but whether this is an accidental omission, or whether it appears under another name — according to the statement of Num 32:38, that the Israelites changed the names of the heathen cities they retained in this district — is uncertain. In the case of Nebo, which was doubtless called after the deity of that name, there would be a double reason for such a change (see Jos 23:7). There is nothing positive except the name to show that there was a connection between Nebo the town and Mount Nebo. The notices of Eusebius and Jerome (Onomast.) are confused, but they rather denote that the two were distinct, and distant from each other. The town (Ναβώρ, Nabo) they identify with Nobah and Kenath, and locate  it eight miles south of Heshbon, where the ruins of el-Habis appear to stand at present; while the mountain (Ναβαῦ, Nabau) is stated to be six miles east (Jeremiah) or west (Euseb.) from the same spot. But the former statement is certainly an error; and hence we may presume that the town and the mountain were not distinct, especially as we find the associated towns (Medeba and Baal-meon) in the same vicinity. In the list of places south of es-Salt given by Dr. Robinson (Bib. Res. 3, App. page 170) one occurs named Neba, which may be identical with Nebo. It perhaps indicates the ruins now extant on the present Jebel Nebbah, or Mount Nebo (above).

4. (Sept. Ναβοῦ v.r. Ναβώ; in Nehemiah Ναβιαᾶ v.r. Ναβία; Vulg. Nebo.) The children of Nebo (BeneNebo), to the number of fifty-two, are mentioned in the catalogue of the men of Judah and Benjamin who returned from Babylon with Zerubbabel (Ezr 2:29; Neh 7:33; in the latter passage, "the other Nebo," for some not very obvious distinction). Seven of them had foreign wives, whom they were compelled to discard (Ezr 10:43). The name occurs between Bethel and Ai and Lydda, which, if we may trust the arrangement of the list, implies that it was situated in the territory of Benjamin to the north-west of Jerusalem. It is possibly the modern Beit-Nibah, about twelve miles north-west by west of Jerusalem, eight from Lydda, and close to Yalo; apparently the place mentioned by Jerome (Ononast. Anab and Anob; and Epit. Paulm, § 8) as Nob the city of the priests (though that identification is hardly admissible), and both in his and later times known as Bethannaba or Bettenuble. It became celebrated in the time of the Crusades as the site of Castellum Arnaldi, built by the patriarch of Jerusalem to defend the road to the holy city (Will. Tyr. 14:8). It was afterwards visited by Richard of England in A.D. 1192 (Robinson, Bib. Res. 2:254; Porter, Hand-book, page 286).

It is possible that this Nebo was an offshoot of that on the east of Jordan; in which case we have another town added to those already noticed in the territory of Benjamin which retain the names of foreign and heathen settlers.

A town named Nomba is mentioned by the Sept. (not in Heb.) among the places in the south of Judah frequented by David (1Sa 30:30), but its situation forbids any attempt to identify this with Nebo.

## Nebo (2)[[@Headword:Nebo (2)]]

             (Ezr 2:29; Neh 7:33). For this site Lieut. Conder proposes (Tent Work, 2:339) Nuba, seven miles north-west of Hebron, described in the Memoirs to the Ordnance Survey (3:309) as "a small village perched on a low hill, with a well about a mile to the east."

## Nebo, Mount[[@Headword:Nebo, Mount]]

             This vicinity is included in the reduced Map of the Ordnance Survey east of the Jordan, and is described by Lieut. Conder in the Quar. Statement of the  "Pal. Explor. Fund," October 1881, page 275 sq. It was also visited by Dr. Merrill, and his investigations (East of the Jordan, page 241 sq.) confirm the views expressed by us under the art. PISGAH. Tristram remarks (Bible Places, page 349), "A recent traveller has endeavored to show that Jebel Shiagha, the spot where these ruins stand, is Pisgah. The arguments adduced would be equally conclusive in behalf of any of the many flattopped mounds of the neighborhood, one of which must have been Pisgah, although its Arabic equivalent, Fethkhah, seems to have dropped out of the local nomenclature."

## Nebrissensis[[@Headword:Nebrissensis]]

             is the surname of the Spanish Erasmus, Antonio de Lebrixa. SEE LEBRIJA.

## Nebuchadnezzar[[@Headword:Nebuchadnezzar]]

             (Heb. and Chald. Nebukadnetstsar', נְבוּכִדְנֶאצִּר, 2Ki 25:22; 2Ch 36:6; Jer 27:6; Jer 27:8; Jer 27:20; Jer 28:3; Jer 29:1; Jer 29:3; Jer 34:1; Jer 39:5; Dan 1:1; also in the shorter forms, נְבֻכִדְנֶאצִּר, 2Ki 24:1; 2Ki 24:10-11; 2Ki 25:1; 2Ki 25:8; 1Ch 6:15; Jer 28:11; Jer 28:14; Dan 1:18; Dan 2:1; נְבוּכִדְנֶצִּר, the usual form; and נְבֻכִדְנֶצִּר, = Dan 4:37; Dan 5:18; Sept. Ναβουχοδονόσορ), or (in Jeremiah and Ezekiel only, but in them always except the passages noted above) NEBUCHADREZZAR SEE NEBUCHADNEZZAR (q.v.) (which Hitzig [Jerem. page 191] rightly considers the original form), called by Berosus (ap. Josephum), Ναβουχοδονόσορος; by Abydenus (ap. Eusebium, Prcep. Evang.), Ναβουδρόσορος ; and by Strabo, the only writer among the Greeks by whom he is named (15:687), Ναυκοοκοδρόσορος, besides Ναβοκολάσαρος, which appears in the Canon of Ptolemy. This name, Nabuchodonosor, has passed from the Septuagint into the Latin Vulgate, and into the authorized English version of the books of Judith and Tobit. This monarch was the greatest and most powerful of the Babylonian kings. His name, according to the native orthography, is read as Nabukuduri- utsur, and is explained to mean "Nebo (q.v.) is the protector against misfortune," kuduri being connected with the Hebrew כַּידוֹר, "trouble" or "attack," and utsur being a participle from the root נָצִר, "to protect." (According to others, the middle term kudur is connected with the Perso- Greek κἐδαρις, "a crown;" Oppert refers it to an Arabic kudur, "a young man;" while Sir H. Rawlinson thinks it means "a landmark.'") The rarer Hebrew form, used by Jeremiah and Ezekiel —Nebuchadrezzar is thus very close indeed to the original. The Persian form, Nabukudrachara (Beh. Inscr. Colossians 1, par. 16), is less correct. This (also written Nabokhodrossor) is supposed to be the assumed name of one of the rebels subdued by Darius Hystaspis. It is there easily read, being transcribed in another column, and hence is readily recognised elsewhere when found in the pure Babylonian writing, as it often is on bricks and fragments from the ruins near Hillah (Lavard, Nineveh, 2:141).

1. Nebuchadnezzar was the son and successor of Nabopolassar, the founder of the Babylonian empire. (See No. 5 below.) He appears to have been of marriageable age at the time of his father's rebellion against Assyria, B.C. 625; for, according to Abydenus (ap. Euseb. Chron. Son 1:9), the alliance between this prince and the Median king was cemented by the betrothal of Amuhia, the daughter of the latter, to Nebuchadnezzar, Nabopolassar's son. Little further is known of him during his father's lifetime. It is suspected, rather than proved, that he was the leader of a Babylonian contingent which accompanied Cyaxares in his Lydian war, SEE MEDES, by whose interposition, on the occasion of an eclipse, that war was brought to a close, B.C. 610. (Herodotus terms this leader Labynetus [1:74]; a word which does not rightly render the Babylonian Nabukuduriuzur, but does render another Babylonian name Nabu-nahit. Nabopolassar may have had a son of this name; or the Labynetus of Herod. 1:74 may be Nabopolassar himself.) At any rate, a few years later, he was placed at the head of a Babylonian army, and sent by his father, who was now old and infirm, to chastise the insolence of Pharaoh-Necho, king of Egypt. This prince had recently invaded Syria, defeated Josiah, king ofJudah, at Megiddo, and reduced the whole tract, from Egypt to Carchemish on the upper Euphrates, SEE CARCHEMISH, which in the partition of the Assyrian territories on the destruction of Nineveh had been assigned to Babylon (2Ki 23:29-30; Beros. ap. Josephus, c. Rev 1:19). Necho had held possession of these countries for about three years, when (B.C. 606) Nebuchadnezzar led all army against him, defeated him at Carchemish in a great battle (Jeremiah 66:2-12), recovered Coele-Syria, Phcenicia, and Palestine, took Jerusalem (Dan 1:1-2), pressed1 forward to Egypt, and was engaged in that country or upon its borders when intelligence arrived which recalled him hastily to Babylon. Nabopolassar, after reigning twenty-one years, had died, and the throne was vacant; or, as there is some reason to think, Nebuchadnezzar, since he appeared to be the "king of Babylon" to the Jews, had really been associated with his father (Jer 4:1; Dan 1:1). In some alarm, however, about the succession, he hurried back to the capital, accompanied only by his light troops; and crossing the desert, probably by way of Tadmor or Palmyra, reached Babylon before any disturbance had arisen, and entered peaceably on his kingdom (B.C. 604). The bulk of the army, with the captives — Phoenicians, Syrians, Egyptians, and Jews — returned by the ordinary route, which skirted instead of crossing the desert. It was at this time that Daniel and his companions were brought to Babylon,  where they presently grew into favor with Nebuchadnezzar, and became persons of very considerable influence (Dan 1:3-20). SEE DANIEL. The sacred vessels taken from Jehovah's house were transferred by Nebuchadnezzar to his temple at Babylon (Isaiah 39; 2Ch 36:6-7). SEE BABYLON; SEE CAPTIVITY.

Within a few years after Nebuchadnezzar's first expedition into Syria and Palestine, disaffection again showed itself in those countries. Jehoiakim — who, although threatened at first with captivity (2Ch 36:6), had been finally maintained on the throne: as a Babylonian vassal-after three years of service "turned and rebelled" against his suzerain, probably trusting to be supported by Egypt (2Ki 24:1). Not long afterwards Phcenicia seems to have broken into revolt; and the Chaldaean monarch, who had previously endeavored to subdue the disaffected by his generals and allies (2Ki 24:2), once more took the field in person, and marched first of all against Tyre. Having invested that city in the seventh year of his reign (Josephus, c. Ap. 1:21), and left a portion of his army there to continue the siege, he proceeded against Jerusalem, which submitted without a struggle (B.C. 598). According to Josephus, who is here our chief authority, Nebuchadnezzar punished Jehoiakim with death (Ant. 10:6, 3; comp. Jer 22:18-19; Jer 36:30), but placed his son Jehoiachin upon the throne. Jehoiachin reigned only three months; for, on his showing symptoms of disaffection, Nebuchadnezzar came up against Jerusalem for the third time, deposed the young prince (whom he carried to Babylon, together with a large portion of the population of the city, and the chief of the Temple treasures), and made his uncle, Zedekiah. king in his place. Tyre still held out; and it was not till the thirteenth year from the time of its first investment that the city of merchants fell (B.C. 585). Before this happened, Jerusalem had been totally destroyed. This consummation was owing to the folly of Zedekiah, who, despite the warnings of Jeremiah, made a treaty with Apries (Hophra), king of Egypt (Eze 17:15), and on the strength of this alliance renounced his allegiance to the king of Babylon. Nebuchadnezzar commenced the final siege of Jerusalem in the ninth year of Zedekiah — his own sixteenth year (early in B.C. 589) — and took it nearly two years later (latter part of B.C. 588). One effort to carry out the treaty seems to have been made by Apries. An Egyptian army crossed the frontier, and began its march towards Jerusalem; upon which Nebuchadnezzar raised the siege, and set off to meet the new foe. According to Josephus (Ant. 10:7, 3) a battle was fought, in which Apries  was completely defeated; but the scriptural account seems rather to imply that the Egyptians retired on the advance of Nebuchadnezzar, and recrossed the frontier without risking an engagement (Jer 37:5-8). At any rate. the attempt failed, and was not repeated; the “broken reed, Egypt," proved a treacherous support, and after an eighteen months' siege Jerusalem fell. Zedekiah escaped from the city, but was captured near Jericho (Jer 39:5), and brought to Nebuchadnezzar at Riblah in the territory of Hamath, where his eyes were put out by the king's order, while his sons and his chief nobles were slain. Nebuchadnezzar then returned to Babylon with Zedekiah, whom he imprisoned for the remainder of his life; leaving Nebuzar-adan, the captain of his guard, to complete the destruction of the city and the pacification of Judaea. Gedaliah, a Jew, was appointed governor, but he was shortly murdered, and the rest of the Jews either fled to Egypt or were carried by Nebuzar-adan to Babylon (B.C. 582).

The military successes of Nebuchadnezzar cannot be traced minutely beyond this point. His own annals have not come down to us; and the historical allusions which we find in his extant inscriptions are of the most vague and general character. It may be gathered from the prophetical Scriptures and from Josephus that the conquest of Jerusalem was rapidly followed by the fall of Tyre and the complete submission of Phoenicia (Ezra 26-28; Joseph. c. Ap. 1:21); after which the Babylonians carried their arms into Egypt, and inflicted severe injuries on that fertile country (Jeremiah 66:13-26; Ezra 29:2-20; 30:6; Joseph. Ant. 10:9, 7). But we have no account of these campaigns on which we can depend. Josephus adds that Megasthenes, in his fourth book, refers to the same subject, and thereby endeavors to show that Nebuchadnezzar exceeded Hercules, and conquered a, great part of Africa and Spain. Strabo adds that "Sesostris, king of Egypt, and Tearcon, king of Ethiopia, extended their expedition as far as Europe, but that Navokodrosor, who is venerated by the Chaldeeans more than Hercules by the Greeks,... marched through Spain to Greece and Pontus." Our remaining notices of Nebuchadnezzar present him to us as a magnificent prince and beneficent ruler rather than a warrior; and the great fame which has always attached to his name among the Eastern nations depends rather on his buildings and other grand constructions than on any victories or conquests ascribed to him.

2. We are told by Berosus that the first care of Nebuchadnezzar, on obtaining quiet possession of his kingdom after the first Syrian expedition,  was to rebuild the temple of Bel (Bel-Merodach) at Babylon out of the spoils of the Syrian war (ap. Joseph. Ant. 10:11, 1). He next proceeded to strengthen and beautify the city, which he renovated throughout, and surrounded with several lines of fortification, himself adding one entirely new quarter. Having finished the walls and adorned the gates magnificently, he constructed a new palace, adjoining the old residence of his father — a superb edifice which he completed in fifteen days! In the grounds of this palace he formed the celebrated "hanging garden," which was a plaisance, built up with huge stones to imitate the varied surface of mountains, and planted with trees and shrubs of every kind. Diodorus, probably following Ctesias, describes this marvel as a square, four plethra (four hundred feet) each way, and fifty cubits (seventy-five feet) high, approached by sloping paths, and supported on a series of arched galleries increasing in height from the base to the summit. In these galleries were various pleasant chambers; and one of them contained the engines by which water was raised from the river to the surface of the mound. This curious construction, which the Greek writers reckoned among the seven wonders of the world, was said to have been built by Nebuchadnezzar for the gratification of his wife, Amuhia, who, having been brought up among the Median mountains, desired something to remind her of them. Possibly, however, one object was to obtain a pleasure-ground at a height above that to which the mosquitoes are accustomed to rise. This complete renovation of Babylon by Nebuchadnezzar, which Berosus asserts, is confirmed to us in every possible way. The Standard Inscription of the king relates at length the construction of the whole series of works, and appears to have been the authority from which Berosus drew. The ruins confirm this in the most positive way, for nine tenths of the bricks in situ are stamped with Nebuchadnezzar's name. Scripture also adds an indirect but important testimony in the exclamation of Nebuchadnezzar recorded by Daniel, "Is not this great Babylon which I have built?" (Dan 4:30).

But Nebuchadnezzar did not confine his efforts to the ornamentation and improvement of his capital. Throughout the empire, at Borsippa, Sippara, Cutha, Chilmad, Duraba, Teredon, and a multitude of other places, he built or rebuilt cities, repaired temples, constructed quays, reservoirs, canals, and aqueducts, on a scale of grandeur and magnificence surpassing everything of the kind recorded in history, unless it be the constructions of one or two of the greatest Egyptian monarchs. "I have examined," says Sir H. Rawlinson, "the bricks in situ, belonging perhaps to a hundred different  towns and cities in the neighborhood of Bagdad; and I never found any other legend than that of Nebuchadnezzar, son of Nabopolassar, king of Babylon" (Corn. on the Inscr. of Assyria and Babylonia, pages 76, 77). "Nebuchadnezzar," says Abydenus, "on succeeding to the throne, fortified Babylon with three lines of walls. He dug the Nahr Malcha, or Royal River which was a branch stream derived from the Euphrates, and also the Acracanus. He likewise made the great reservoir above the city of Sippara, which was thirty parasangs (ninety miles) in circumference, and twenty fathoms (one hundred and twenty feet) deep. Here he placed sluices or flood-gates, which enabled him to irrigate the low country. He also built a quay along the shore of the Red Sea (Persian Gulf), and founded the city of Teredon on the borders of Arabia." It is reasonably concluded from these statements that an extensive system of irrigation was devised by this monarch, to whom the Babylonians were probably indebted for the greater portion of that vast network of canals which covered the whole alluvial tract between the two rivers, and extended on the right bank of the Euphrates to the extreme verge of the stony desert. On that side the principal work was a canal of the largest dimensions, still to be traced, which left the Euphrates at Hit, and skirting the desert ran south-east a distance of above four hundred miles to the Persian Gulf, where it emptied itself into the bay of Grane.

The wealth, greatness, and general prosperity of Nebuchadnezzar are strikingly placed before us in the Book of Daniel. "The God of heaven" gave him, not a kingdom only, but "power, strength, and glory" (Dan 2:37). His wealth is evidenced by the image of gold, sixty cubits in height, which he set up in the plain of Dura (Dan 3:1). The grandeur and careful organization of his kingdom appear from the long list of his officers, "princes, governors, captains, judges, treasurers, counsellors, sheriffs, and rulers of provinces," of whom we have repeated mention (Dan 3:2-3; Dan 3:27). We see the existence of a species of hierarchy in the "magicians, astrologers, sorcerers," over whom Daniel was set (Dan 2:48). The “tree, whose height was great, which grew and was strong, and the height thereof reached unto the heavens, and the sight thereof to the end of all the earth; the leaves whereof were fair, and the fruit much, and in which was food for all; under which the beasts of the field had shadow, and the fowls of heaven dwelt in the branches thereof, and all flesh was fed of it" (Dan 4:10-12), is the fitting type of a kingdom at once so flourishing and so extensive. It has been thought by some (De Wette, Th.  Parker, etc.) that the Book of Daniel represents the satrapial system of government (Satrapen-Einrichtung) as established throughout the whole empire; but this conclusion is not justified by a close examination of that document. Nebuchadnezzar, like his Assyrian predecessors (Isa 10:8), is represented as a "king of kings" (Dan 2:37); and the officers enumerated in chapter 2 are probably the authorities of Babylonia proper, rather than the governors of remoter regions, who could not be all spared at once from their employments. The instance of Gedaliah (Jer 40:5; 2Ki 25:22) is not that of a satrap. He was a Jew; and it may be doubted whether he stood really in any different relation to the Babylonians from Zedekiah or Jehoiachin; although, as he was not of the seed of David, the Jews considered him to be "governor" rather than king.

3. Towards the close of his reign the glory of Nebuchadnezzar suffered a temporary eclipse. As a punishment for his pride and vanity, that strange form of madness was sent upon him which the Greeks called lycanthropy (λυκανθρωπία); wherein the sufferer imagines himself a beast, and, quitting the haunts of men, insists on leading the life of a beast (Dan 4:33). Berosus, with the pardonable tenderness of a native, anxious for the good fame of his country's greatest king, suppressed this fact; and it may be doubted whether Herodotus in his Babylonian travels, which fell only about a century after the time, obtained any knowledge of it. Nebuchadnezzar himself, however, in his great inscription appears to allude to it, although in a studied ambiguity of phrase which renders the passage very difficult of translation. After describing the construction of the most important of his great works, he appears to say, "For four years (?)... the seat of my kingdom... did not rejoice my heart. In all my dominions I did not build a high place of power, the precious treasures of my kingdom I did not lay up. In Babylon, buildings for myself and for the honor of my kingdom I did not lay out. In the worship of Merodach, my lord, the joy of my heart, in Babylon the city of his sovereignty, and the seat of my empire, I did not sing his praises, I did not furnish its altars with victims, nor did I clear out the canals" (Rawlinson's Herod. 2:586). Other negative clauses follow. It is plain that we have here narrated a suspensionapparently for four years of all those works and occupations on which the king especially prided himself his temples, palaces, worship, offerings, and works of irrigation; and though the cause of the suspension is not stated, we can scarcely imagine anything that would account for it but some such extraordinary malady as that recorded in Daniel.  It has often been remarked that Herodotus ascribes to a queen, Nitocris, several of the important works, which other writers (Berosus, Abydenus) assign to Nebuchadnezzar. The conjecture naturally arises that Nitocris was Nebuchadnezzar's queen, and that, as she carried on his constructions during his incapacity, they were by some considered to be hers. It is no disproof of this to urge that Nebuchadnezzar's wife was a Median princess, not an Egyptian (as Nitocris must have been from her name), and that she was called, not Nitocris, but Amyitis or Amyhia; for Nebuchadnezzar, who married Amyitis in B.C. 625, and who lived after this marriage more than sixty years, may easily have married again after.the decease of his first wife, and his second queen may have been an Egyptian. His later relations with Egypt appear to have been friendly; and it is remarkable that the name Nitocris, which belonged to very primitive Egyptian history, had in fact been resuscitated about this time, and is found on the Egyptian monuments to have been borne by a princess belonging to the family of the Psammetiks.

The nature of Nebuchadnezzar's disease and recovery has been much debated. Origen strangely allegorizes the story (ap. Hieron. in Dan.) as a representation of the fall of Lucifer. Bodin (in Demonol.) maintains that Nebuchadnezzar underwent an actual metamorphosis of soul and body, a similar instance of which is given by Cluvier (Append. ad Epitom. Hist.) on the testimony of an eye-witness. Tertullian (De Poenit.) confines the transformation to the body only, but without loss of reason, of which kind of metamorphosis St. Augustine (De Civ. Dei, 18:18) reports some instances said to have taken place in Italy, to which he himself attaches little credit; but Gaspard Peucer asserts that the transformation of men into wolves was very common in Livonia. Some Jewish rabbins have asserted that the soul of Nebuchadnezzar, by a real transmigration, changed places with that of an ox (Medina, De recta in Deum fid.); while others have supposed not a real, but an apparent change, of which there is a case recorded in the life of St. Macarius, the parents of a young woman having been persuaded that their daughter had been transformed into a mare. The most generally received opinion, however, is that Nebuchadnezzar labored under that species of hypochondriacal monomania which leads the patient to fancy himself changed into an animal or other substance, the habits of which he adopts. Jerome probably leaned to this opinion: "Who does not see," he observes, "that madmen live like brute beasts" (in Dan 4:4). To this disease of the imagination physicians have given the name of  Lycanthropy, Zoanthropy, or Insania Canina. SEE DISEASE.

In Dan 4:15 (Dan 4:12, according to the Latin) there seems to be an allusion to some species of insanity in the expression, "Even with a band of iron and brass" (alligetur vinculo ferreo et ereo,Vulg.); and the loss and return of reason is very clearly intimated in Dan 4:34, "Mine understanding returned to me, and I blessed the Most High." (See also Virgil, Eclog. 6; Drummond Hay, Western Barbary, page 65; B. Reckenberger, De Nebucadn. ab hominibus expulso, Jen. 1733; Bertholdt, Daniel, 1:290; Heinroth, Seelenstor. 1:65; Ader, De cegrotis in Evang. page 31, etc.; Meade, Med. Sac.; Muller, De Nebuchadnezz. μεταμορφώσει, Lips. 1747.)

The idea of an allegory has been revived in modern times, especially by De Wette (Einleitung, page 257), who considers the accounts in Daniel too improbable, if literally understood, although he admits that they may have been founded on historical traditions. He considers the whole of the narrative in Daniel as referring to Antiochus Epiphanes, who he asserts is also signified by Belshazzar. This hypothesis assumes that the Book of Daniel is spurious, contrary to the New Testament and other ancient testimony (Hengstenberg, Authent. des Dan. page 100 sq.). SEE DANIEL.

Some have fancied that there was an allusion to the disease of Nebuchadnezzar in the passage of Berosus quoted by Josephus (c. Apion. 1:20): "Nabuchodonosor, after he had commenced the aforesaid wall, falling into a sickness, died." Abydenus (ap. Eusebium. Prcepar. Evang. 9:41), having cited the passage from Megasthenes already referred to, adds, upon the authority of the same writer, a speech of Nabuchodonosor, wherein, having been struck by some god, he foretold the destruction of Babylon by a "Persian mule," assisted by a Mede, the former boast of Assyria, after which he instantly vanished. A reference has been supposed to exist in these words to Nebuchadnezzar's madness and consequent disappearance, but there is at most, as De Wette observes, only a traditional connection between them. Jahn (Hebrew Commonwealth) conceives the whole to be a tradition made up from his prophetic dreams, his insanity, and from Daniel's explanation of the well-known handwriting in the banqueting-hall of Belshazzar.

After an interval of four, or probably seven years (Dan 4:16), Nebuchadnezzar's malady left him. As we are told in Scripture that "his reason returned, and for the glory of his kingdom his honor and brightness returned;" and he "was established in his kingdom, and excellent majesty  was added to him" (Dan 4:36), so we find in the Standard Inscription that he resumed his great works after a period of suspension, and added fresh "wonders" in his old age to the marvellous constructions of his manhood. He died in the year B.C. 561, at an advanced age (83 or 84), having reigned forty-three years. A son, Evil-Merodach (q.v.), succeeded him.

4. The character of Nebuchadnezzar must be gathered principally from Scripture. There is a conventional formality in the cuneiform inscriptions, which deprives them of almost all value for the illustration of individual mind and temper. Ostentation and vainglory are characteristics of the entire series, each king seeking to magnify above all others his own exploits. We can only observe as peculiar to Nebuchadnezzar a disposition to rest his fame on his great works rather than on his military achievements, and a strong religious spirit, manifesting itself especially in a devotion, which is almost exclusive, to one particular god. Though his own tutelary deity and that of his father was Nebo (Mercury), yet his worship, his ascriptions of praise, his thanksgivings, have in almost every case for their object the god Merodach. Under his protection he placed his son, Evil-Merodach. Merodach is "his lord," "his great lord," "the joy of his heart," "the great lord who has appointed him to the empire of the world, and has confided to his care the far-spread people of the earth," "the great lord who has established him in strength," etc. One of the first of his own titles is, "He who pays homage to Merodach." Even when restoring the temples of other deities, he ascribes the work to the suggestions of Merodach, and places it under his protection. We may hence explain the appearance of a sort of monotheism (Dan 1:2; Dan 4:21; Dan 4:32; Dan 4:34; Dan 4:37), mixed with polytheism (Dan 2:47; Dan 3:12; Dan 3:18; Dan 3:29; Dan 4:9), in the scriptural notices of him.

While admitting a qualified divinity in Nebo, Nana, and other deities of his country, Nebuchadnezzar maintained the real monarchy of Bel- Merodach. This deity was to him "the supreme chief of the gods," "the most ancient," "the king of the heavens and the earth." These expressions are all applied to Merodach by Nebuchadnezzar in his inscriptions. It was his image, or symbol, undoubtedly, which was "set up" to be worshipped in the "plain of Dura" (Dan 3:1), and his "house" in which the sacred vessels from the Temple were treasured (Dan 1:2). Nebuchadnezzar seems at some times to have identified this, his supreme god, with the God of the Jews (ch. iv); at others, to have regarded the Jewish God as one of the local and inferior deities (chapter 3) over whom Merodach ruled.  The genius and grandeur which characterized Nebuchadnezzar, and which have handed down his name among the few ancient personages known generally throughout the East, are very apparent in Scripture, and indeed in all the accounts of his reign and actions. Without perhaps any strong military turn, he must have possessed a fair amount of such talent to have held his own in the east against the ambitious Medes, and in the west against the Egyptians. Necho and Apries were both princes of good warlike capacity, whom it is some credit to have defeated. The prolonged siege of Tyre is a proof of the determination with which he prosecuted his military enterprises. But his greatness lay especially in the arts of peace. He saw in the natural fertility of Babylonia, and its ample wealth of waters, the foundation of national prosperity, and so of power. Hence his vast canals and elaborate system of irrigation, which made the whole country a garden; and this must have been a main cause of the full treasury, from which alone his palaces and temples can have received their magnificence. The forced labor of captives may have raised the fabrics; but the statues, the enamelled bricks, the fine woodwork, the gold and silver plating, the hangings and curtains, had to be bought; and the enormous expenditure of this monarch, which does not appear to have exhausted the country, and which cannot have been very largely supported by tribute, must have been really supplied in the main from that agricultural wealth which he took so much pains to develop. We may gather from the productiveness of Babylonia under the Persians (Herod. 1:192, 193; 3:92), after a conquest and two (three?) revolts, some idea of its flourishing condition in the period of independence, for which (according to the consentient testimony of the monuments and the best authors) it was indebted to this king.

The moral character of Nebuchadnezzar is not such as entitles him to our approval. Besides the overweening pride which brought upon him so terrible a chastisement, we note a violence and fury (Dan 2:12; Dan 3:19) common enough among Oriental monarchs of the weaker kind, but from which the greatest of them have usually been free; while at the same time we observe a cold and relentless cruelty which is particularly revolting. The blinding of Zedekiah may perhaps be justified as an ordinary Eastern practice, though it is the earliest case of the kind on record; but the refinement of cruelty by which he was made to witness his sons' execution before his eyes were put out (2Ki 25:7) is worthier of a Dionysius or a Domitian than of a really great king. Again, the detention of Jehoiachin in prison for thirty-six years for an offence committed at the age  of eighteen (2Ki 24:8), is a severity surpassing Oriental harshness. Against these grave faults we have nothing to set, unless it be a feeble trait of magnanimity in the pardon accorded to Shadrach, Meshach, and Abednego when he found that he was without power to punish them (Dan 3:26).

It has been thought remarkable that to a man of this character God should have vouchsafed a revelation of the future by means of visions (Dan 2:29; Dan 4:2). But the circumstance, however it may disturb our preconceived notions, is not really at variance with the general laws of God's providence as revealed to us in Scripture. As with his natural, so with his supernatural gifts, they are not confined to the worthy. Even under Christianity, miraculous powers were sometimes possessed by those who made an ill use of them (1Co 14:2-33). And God, it is plain, did not leave the old heathen world without some supernatural aid, but made his presence felt from time to time in visions, through prophets, or even by a voice from heaven. It is only necessary to refer to the histories of Pharaoh (Gen 41:1-7; Gen 41:28), Abimelech (Gen 20:3), Job (Job 4:13; Job 38:1; Job 38:1; Job 40:6; comp. Dan 4:31), and Balaam (Numbers 22-24), in order to establish the parity of Nebuchadnezzar's visions with other facts recorded in the Bible. He was warned, and the nations over which he ruled were warned through him, God leaving not himself "without witness" even in those dark times. In conclusion, we may notice that a heathen writer (Abydenus), who generally draws his inspirations from Berosus, ascribes to Nebuchadnezzar a miraculous speech just before his death, announcing to the Babylonians the speedy coming of the " Persian mule," who with the help of the Medes would enslave Babylon (Abyd. ap. Euseb. Prep. Ev. 9:41).

5. The Canon of Ptolemy the mathematician, who flourished about the commencement of the Christian aera, consists of a catalogue, arranged in chronological order, of the kings of Babylon, commencing with Nabonassar, who reigned B.C. 747, and ending with Nabonned, B.C. 556. According to this catalogue, Nabopolassar (Ναβουπολάσαρος), who died B.C. 625, was succeeded by Nabocolassar (Ναβοκολάσαρος), B.C. 605. This Nabocolassar is therefore presumed to be the Nebuchadnezzar of Scripture (for the Canon of Ptolemy, see Table Chronologique des Regnes, etc., par l'Abbe Halmy, Paris, 1819). Nabopolassar, the father of Nabocolassar, is supposed to have been the first Chaldaean monarch of Babylon, and to have disunited it from the Assyrian empire, of which it had  hitherto formed a part (Jahn's Hebrew Commonwealth). According to a fragment of Alexander Polyhistor, reported by Syncellus in his Chronographia, it was this sovereign who destroyed the city of Nineveh, B.C. 612, which, according to Eusebius (Chronicles page 46), he effected in conjunction with Astyages, the eldest son of Cvaxares, king of the Medes (see also Tob 14:15, where the latter is named Assuerus).

The following extract, preserved by Josephus, from the lost Chaldaean history of Berosus, priest of the temple of Bel (B.C. 268), will be found to throw considerable light on the Scripture narrative: "When his father Nabuchodonosor heard that the governor whom he had set over Egypt and the places about Coele-Syria and Phoenicia had revolted from him, while he was not himself able any longer to undergo hardships, he committed to his son Nabuchodonosor, who was still but a youth, some parts of his army, and sent him against the enemy. So when Nabuchodonosor had given him battle, and fought with the rebel, he overcame him, and reduced the country from under his subjection and made it a branch of his own kingdom. But about that time it happened that his father Nabuchodonosor fell ill, and ended his life in the city of Babylon, when he had reigned twenty-one years; and when he learned that his father Nabuchodonosor was dead — having settled the affairs of Egypt and the other countries, and also those that concerned the captive Jews, and the Phoenicians, Syrians, and Egyptians, and having committed the conveyance of them to Babylon to certain of his friends — he hastily crossed the desert, with a few companions, into Babylon. So he took upon him the management of public affairs, and of the kingdom which had been kept for him by one of the chief Chaldaeans, and he received the entire dominions of his father, and ordered that when the captives came they should be placed in colonies in the most proper places of Babylonia" (Ant. 10:11; see also Apion. 1:19; Euseb. Chronicles Armen. 1:59; Volney, Recherch. Nouv. sur l'hist. Ancienne, 3:151 sq.). It will be observed that both Nebuchadnezzar (styled by some the Great) and his father are here equally named Nabuchodonosor, but in the citation of the same narrative from Berosus by Josephus (c. Apion. 1:19) the father of Nebuchadnezzar is called Nabolassar (Ναβολάσσαρος), corresponding nearly with the Nabopolassar of Ptolemy; which has induced some to suppose the name Nabuchodonosor in the former citation to be an error of transcription. Some consider the Nabuchodonosor of the Book of Judith to be the same with the Saosduchin of Ptolemy, who was contemporary with Manasseh. Some foundation has thus been afforded for considering Nebuchadnezzar as a general name for  Babylonian sovereigns (Prideaux, Connect.); this, however, is considered by Whiston as a groundless mistake (Whiston's Josephus, note on chapter 9). The similarity of the two names may have led to their being sometimes confounded. The conqueror of Nineveh is also called by the name of Nebuchodonosor in Tob 14:15 (in the Greek, for the Latin ends with Tob 14:14), and is on this account styled by some Nebuchadnezzar the First, a designation first applied to him by rabbi David Ganz, in the age of the world 3285.

According to Ptolemy's Canon, the reign of Nabocolassar is made to commence two years later than that of the Nebuchadnezzar of Scripture. Probably the first capture of Jerusalem (Dan 1:1) took place during the last years of the reign of Nabopolassar, in the expedition mentioned by Berosus (ut sup.), but the Canon of Ptolemy dates the commencement of his reign from the death of his father, when he became sole king of Babylon (De Wette's Introd. § 253, note). SEE CHRONOLOGY.

Although Herodotus does not name Nebuchadnezzar, he is supposed by some to allude to the expedition of Pharaoh-Necho against Babylon, when he observes that "Necho, after an engagement at Magdolus in Egypt, took Cadytis, a great city of Syria." It is conjectured that he may have confounded Migdol, in Egypt, with Megiddoo, and that Cadytis was the same with Jerusalem (El Kadosh, “the holy city") (Jahn's Hebrew Commonwealth).

6. One other point in the life of Nebuchadnezzar, connecting it with Scripture, may be glanced at. In the Book of Daniel (chapter 3) there is abruptly introduced an account of a golden image which Nebuchadnezzar set up in the plain of Dura, its inauguration being heralded in solemn pomp to all parts of the kingdom. The image was probably one of his patron-god, Bel-Merodach; and the dedication of such a statue is in perfect keeping with his intense religiousness, which is apparent from his numerous and cordial inscriptions of thanks and homage to the same divinity, after whom also he named his son and successor. The adoration paid to the image was a test of loyalty. To worship the king's god simply at the king's command was such a spectacle of national conformity as an Oriental despot would naturally delight in. Some have supposed that the image represented the king himself, who, in this way, claimed divine honors — an insanity found in Persian, Egyptian, and Seleucid monarchs — in the Grecian Alexander and the Roman Caligula. This is not a likely conjecture. The Jews as a  body, it would seem, were not invited to the festival, being aliens and captives. But it is said that the image itself was out of all shape-sixty cubits high, and only six cubits broad — that is, in the proportion of ten to one. Now it is evident from the story that its height was for the sake of its being visible to an immense concourse gathered on a plain, and it is therefore probable that a tall pedestal is included in the measurement; or it may have been an obelisk with a bust on the summit of it (Minter, Relig. d. Bab. page 59; Hengstenberg, On Daniel). Diodorus Siculus (lib. 2) informs us that one of the images of massy gold found by Xerxes in the temple of Bel measured forty feet in height, which would have been fairly proportioned to a breadth of six feet, measured at the shoulders. Prideaux supposes that this may have been the identical statue erected by Nebuchadnezzar, which, however, Jahn conceives was more probably only gilt, as a statue of gold could scarcely have been safe from robbers in the plain of Dura; but this conjecture of Jahn seems by no means necessary. Dur-Dura signifies a plain, and in such a plain, yet vulgarly called Dowair, to the south-east of Babylon, M. Oppert found the pedestal of what must have been a colossal statue. There is no hint that the image was of solid gold, as some objectors imagine. Anything plated with gold was, in popular phrase, called golden (comp. Exo 30:1-3; Exo 39:8, etc.). The description of the process of forging idols in Isa 40:19 shows us the plating of the figures. Herodotus mentions a large golden statue of Bel, and then refers to another and much smaller one, which, in contrast, he says, was of "solid gold." The grand demonstration, and the assemblage of "princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all the rulers of the provinces," must have markJer 22:25ed some important epoch — the conclusion of some great wars or works, followed by such prosperity and repose as is indicated by the phrase, "I Nebuchadnezzar was at rest in mine house, and flourishing in my palace." It is a strange rationalistic freak on the part of Lengerke, Bleek, and De Wette to regard all this chapter of Daniel as a mere legend, dimly picturing out the cruelties and idolatries of Antiochus Epiphanes,

7. Literature. — See Schroder, Nebuchadn. Chaldacor. rex (Marb. 1719); Schroer, Imper. Babyl. page 260 sq.; Lochner, De Nino Nebuchadnezare (Stadse, 1736) Maier, Statua Nebuchadnezaris (Jen. 1693); Miller De Nebuchadnezaris μεταρμορφ. (Lips. 1747); Offerhaus, De rebus sub Nebuchadnezare gestis (Groning. 1734); Seelen, De stipendiariis Nebuchadnezaris (Lubeck, 1737); Jour. Sac. Lit. April 1853, page 32;  Rawlinson, Evidences, pages 127, 133; Ancient Monarchies, 2:50 sq. SEE BABYLONIA.

## Nebuchadrezzar[[@Headword:Nebuchadrezzar]]

             (Heb. Nebuchadrets'tsar, נְבוּכִדְרֶאצֵּר; Sept. Ναβουχοδονόσορ), a less usual but more correJer 21:2(JJer 21:7 Jer 21:7; Jer 22:25; Jer 24:1; Jer 25:1; Jer 25:9; Jer 29:21; Jer 32:1; Jer 32:28; Jer 35:11; Jer 37:1; Jer 39:1; Jer 39:11; Jer 43:10; Jer 44:30; Jer 46:2; Jer 46:13; Jer 46:26; Jer 49:28; Jer 49:30; Jer 1:17; Jer 51:34; Jer 52:4; Jer 52:12; Jer 52:28-30; Eze 26:7; Eze 29:18-19; Eze 30:10) of the name of king NEBUCHADNEZZAR SEE NEBUCHADNEZZAR (q.v.).

## Nebushasban[[@Headword:Nebushasban]]

             (Heb. Nebushazban', נְבוּשִׁזְבָּן[written in the text with a small final n, for which some copies have, perhaps by error, a z], from Nebo, and Persian chesban, " votary," i.e., adorer of Nebo; Sept. omits, but some copies have Ναβουσεζβάν orΝαβουσαρσελχίμ; Vulg. Nabusezban), the Rabsaris (q.v.) or chief chamberlain of the Babylonian court, sent by Nebuchadnezzar, in connection with the two other chief dignitaries, Nebuzaradan (the Rab-tabbachim, or chief of the body-guard) and Nergal- sharezer (the Rab-mag, or head of the Magians), to release Jeremiah from prison on the capture of Jerusalem (Jer 39:13). B.C. 588. "Nebu- shasban's office and title were the same as those of Ashpenaz (Dan 1:3), whom he probably succeeded. In the list given (Dan 1:3) of those who took possession of the city in the dead of the night of the 11th Tammuz, Nebushasban is not mentioned by name, but merely by his title Rab-saris. So at the Assyrian invasion in' the 'time of Hezekiah, Tartan,? Rab-saris, and Rab-shakeh, as the three highest dignitaries, addressed the Jews from the head of their army (2Ki 18:17). Possibly these three officers in the Assyrian court answered to the three named above in the Babylonian."

## Nebuzaradan[[@Headword:Nebuzaradan]]

             (Heb. Nebuzaradan', נְבוּזִרְאֲדָן, for signif. see below; Sept. Ναβουζαρδάνv.r. Ναβουζαρδᾶν; Josephus, Ναβουζαρδάνης, Ant. 10:9, 1 and 2; Vulg. Nebuzardan), the Rab-tabbachim, i.e., chief of the slaughterers or executioners (A.V. " captain of the guard"), a high officer in the court of Nebuchadnezzar, apparently (like the Tartan in the Assyrian army) the next to the person of the monarch. He appears not to have been  present during the siege of Jerusalem; probably he was occupied in the more important operations at Tyre, but as soon as the city was actually in the hands of the Babylonians he arrived, and from that moment everything was completely directed by him. B.C. 588. It was he who decided, even to the minutest details, of fire-pans and bowls (2Ki 25:15), what should be carried off and what burned, which persons should be taken away to Babylon, and which left behind in the country. One act only is referred directly to Nebuchadnezzar — the appointment of the governor or superintendent of the conquered district. All this Nebuzaradan seems to have carried out with wisdom and moderation. His conduct to Jeremiah, to whom his attention had been directed by his master (Jer 39:11), is marked by even higher qualities than these, and the prophet has preserved (Jer 40:2-5) a speech of Nebuzaradan to him on liberating him from his chains at Ramah, which contains expressions truly remarkable in a heathen. He seems to have left Judaea for this time when he took down the chief people of Jerusalem to his master at Riblah (2Ki 25:18-20). Six years afterwards he again appeared (Jer 52:30). Nebuchadnezzar in his twenty-third year made a descent on the regions east of the Jordan, including the Ammonites and Moabites (Josephus, Ant. 10:9, 7), who escaped when Jerusalem was destroyed. SEE MOAB. Thence he proceeded to Egypt (Joseph. ibid.), and, either on the way thither or on the return. Nebuzaradan again passed through the country and carried off seven hundred and forty-five more captives (Jer 52:30).

The name, like Nebuchadnezzar and Nebu-shasban, contains that of Nebo the Babylonian deity. The other portion of the word is less certain. Gesenius (Thes. page 839 b) translates by Mercurii dux doninus, taking the זִר as שִׂר, "prince," and אֲדָן as אָדוֹן "lord" Furst, on the other hand (Handb. s.v.), treats it as equivalent in meaning to the Hebrew rab- tabbachim, which usually follows it, and sometimes occurs by itself (2Ki 25:18; Jer 40:2; Jer 40:5). To obtain this meaning he treats the first member as = Pers. sar, Sansc. ciro, "chief," as Gesenius; but compares the last member of the name to the Sansc. dana, from de, "to cut off." Gesenius also takes zaradan as identical with the first element in the name of Sardan-apalus. But this latter name is now explained by Sir H. Rawlinson as Assur-dan-i-pal (Rawlinson's Herod. 1:460).

## Neceres[[@Headword:Neceres]]

             is the name which the Turks give to a clan of people inhabiting the mountains about Jebily, in Syria, who are of a very strange and singular character. It is the principle of the Neceres to adhere to no certain religion; chameleon like, they put on the color of religion, whatever it be, which is reflected upon them by the persons with whom they happen to converse. With Christians, they profess themselves Christians; with Turks, they are good Mussulmans; with Jews, they pass for Jews; being such Proteuses in religion that nobody was ever able to discover what shape or standard their consciences are really of. See Broughton, Biblioth. Hist. Sacra, 2, s.v. SEE NASSARIANS.

## Necessarians[[@Headword:Necessarians]]

             SEE NECESSITARIANS.

## Necessary Doctrine and Erudition[[@Headword:Necessary Doctrine and Erudition]]

             (for any Christian man) is the title of a book which the English people received from their sovereign, Henry VIII, in the year 1543, in connection with the legal prohibition of reading the Scriptures. In contradistinction to the Institution of a Christian Man (q.v.), which was called the "Bishops' Book," the present formulary was called the "King's Book." The Necessary Doctrine was not, like the other, sanctioned by the authority of Convocation, but was composed by a committee originally nominated by the king, their compositions receiving the stamp of his personal approbation. Henry himself had a considerable share in the execution of the work, the chief part of which was corrected by his own hand; and evidence still remains of the diligence with which he had collected and compared the opinions of his bishops and divines on the different points of discussion. The Preface was probably written by himself, and, among other matter, contains a vindication of the late prohibition of the Bible. Cranmer also wrote a portion of it-that concerning faith. But while it was evangelical in doctrine, it was popish in other things, affirming transubstantiation, calling marriage a sacrament, and maintaining the seven sacraments of Romanism. As an authorized formula it retained authority till the king's death. This work has occasioned in the present day much discussion and dispute, arising from the prejudices of its readers. One party has confidently appealed to it as a criterion of the opinions of the Reformers on many doctrinal points, in opposition to the Church from which they had  separated; another party has condemned it in the most unqualified terms, as leaning even in doctrine towards popery rather than Protestantism. For a full account of the plan and contents of this work, see Carwithen, Hist. of the Church of England, volume 1, chapter 7; see also Palmer, On the Church, 1:468 sq., 481 sq.; Eadie, Eccles. Cyclop.; Eden. Theol. Dict.: Farrar, Eccles. Dict.; Burnet, Ref. 1:459, 586; 3, 624; Amer. Theol. Rev. February 1860, page 172; Bib. Sacra, 1865, page 350; 1863, page 891.

## Necessitarians[[@Headword:Necessitarians]]

             an appellation which may be given to all who maintain that moral agents act from necessity. SEE NECESSITY. Some object not only to the name, but to the dispute on a subject so perplexing as the explanation of the most consistent mode of divine government, and insist that the theme should be left entirely to the future sphere, where even the truth, according to Milton, has never yet dawned. Says the poet:

"Others apart sat on a hill retired,

In thoughts more elevate, and reason'd high

Of providence, foreknowledge, will, and fite,

Fixed fate, free-will, foreknowledge absolute;

And found no end — in wandering mazes lost!"

Dr. Watts thinks it probable that the discussion of this subject will constitute one of the sublime employments of the blessed in the heavenly world.

## Necessity, Doctrine Of[[@Headword:Necessity, Doctrine Of]]

             I. Definition. — In metaphysics, according to the common statement, "necessity" is that quality of a thing by which it cannot but be, or whereby it cannot be otherwise. When in a proposition which affirms anything to be true there is a fixed invariable connection between the subject and the predicate, then that thing is understood to be necessary. Necessity is opposed to chance, accident, contingency, and to whatever involves the idea of uncertainty and of possible variation. It is usually distinguished in philosophy and, theology into physical, metaphysical or logical, and moral.

1. Physical necessity has its origin in the established order and laws of the material universe. It is founded in the relation of cause and effect, and implies that where certain causes or forces are present certain effects must uniformly and inevitably follow. "By natural [or physical] necessity, as  applied to men," says Edwards, "I mean such necessity as men are under through the force of natural causes. Thus men placed in certain circumstances are the subjects of particular sensations by necessity; they feel pain when their bodies are wounded; they see the objects presented before them in a clear light when their eyes are opened; so by a natural necessity men's bodies move downwards when there is nothing to support them" (Works, 2:13, Carter's ed.).

2. Metaphysical or logical necessity expresses "the nature of our belief in certain fundamental truths, such as the reality of a material world, the law of causation, and the axioms of mathematics." Logical necessity is characteristic of truths or ideas, as physical necessity is of events or phenomena in the material world. "It is alleged by some philosophers that the truths held by us as most certain are the result of experience. Others contend that such first principles as the axioms of mathematics are not only true. but necessarily true; we not only do believe them, but we must believe them. Such necessity, it is argued, cannot come from mere experience, and therefore implies an innate or intuitive source. Hence the theory of necessary truth is only another name for the theory of intuitive truth." This necessity, as characteristic of certain truths, may be grounded in the impossibility of conceiving the opposite to be true. Thus Dr. Whewell, in his Philosophy of the Inductive Sciences (1:54, 55), teaches that necessary truths are those in which we not only learn that the proposition is true, but see that it must be true; in which the negation of the truth is not only false, but impossible. That there are such truths cannot be doubted. We may take, for example, all relations of number. We cannot, by any freak of thought, imagine three and two to make seven. John Stuart Mill, in his System of Logic, argues against the theory of necessary truths, especially that the common mathematical axioms are such truths. Dr. Samuel Clarke, in his argument for the existence of God, reasons from a belief in the existence of the Divine Being being necessary in this sense. " So," says Edwards, "the eternal existence of being, generally considered, is necessary in itself, because it would be in itself the greatest absurdity to deny the existence of being in general, or to say there was absolute and universal nothing" (Works, 2:11). Besides the meaning of the term necessary in connection with intuitive, or a priori truths, the truth of a statement is sometimes said to be necessary by reason of its being implied in another. "Thus if we say that all the apostles were Jews, it follows necessarily that Peter was a Jew." Here is involved the general axiom of  syllogistic reasoning that what is true of a whole class is true of each individual, which axiom may be itself an intuitive or necessary truth. But each particular proposition or conclusion from premises is necessary, because it is implied in the premises, or because "to withhold assent from it would be to violate the above axiom." This is, more strictly, logical necessity. SEE LOGIC.

3. Moral necessity has reference to the volitions and actions of rational agents, and is intended to express the connection between these volitions and actions and certain moral causes, as inclinations, desires, or motives generally. Whether there be any connection which, Strictly speaking, may be termed necessary between such motives and the volitions and actions of men, or whether independent of them the will has a self-determining power, is an inquiry which has always largely engaged the attention of both philosophers and theologians. SEE WILL. The term which stands opposed to necessity in the history and literature of the subject is liberty, or freedom. SEE LIBERTY.

The consciousness of mankind in general, the Christian consciousness especially, has always asserted the fact of freedom, even in connection often with theories that have been called theories of necessity. The freedom of the will was strongly and almost universally affirmed, with little or no qualification or psychological analysis, as the doctrine of the Church during the anteNicene period. "All the Greek fathers, as well as the apologists Justin Martyr, Tatian, and Athenagoras. also the theologians of the Alexandrian school, Clement and Origen, exalt the autonomy, self- determination (avrEiovafov) of the human soul with the freshness of youth and a tincture of Hellenistic idealism, but also influenced by a practical Christian interest" (Hagenbach, Hist. of Doct. 1:155). With this the Platonic and Aristotelian philosophy was in harmony. Its ethics presupposes freedom. The forms in which the idea of necessity appears in the early history of philosophy, and in the popular sentiment of the first Christian centuries, are those of materialism and fatalism.

II. Historical Development of the Necessitarian Idea. 1. In the early Greek philosophy we find all things — the cosmos — subjected to a materialistic necessity, of which the conceptions of matter and mind peculiar to the materialistic philosophy of the present day are in some measure a reproduction. Heraclitus (about B.C. 500) "assumes as the substantial principle of things ethereal fire," identifies it with the Divine  Spirit, the λόγος, or the eternal all-embracing order, which is according to him immanent, as the universal principle of the constant flux of all things. Democritus, with his theory of atoms, according to which "the soul consists of fire, smooth and round atoms, which are also atoms of fire," held that the motion or rest of the atoms is not due to "an all-ruling Mind," but to natural necessity. The Stoics reproduced the doctrine of Heraclitus, affirming matter and force as two ultimate principles, that the working force in the universe is God, "that the rise and decay of the world are controlled by an absolute necessity; this necessity is at once fate (εἰμαρμἐνη) and the providence (πρόνοια) which governs all things. In the human soul, which is a part of the Deity, or an emanation from the same, is a governing force (τὸ ἡγεμονικόν), to which belong representation, desires, and understanding." As the attention of these philosophers was directed mainly to the universe of nature instead of man, making their philosophy cosmological rather than anthropological, they seem not to have attempted any special explanation of the phenomena of volition, or any logically rigorous application of their doctrines of necessity to the working of the human will. In their ethics they speak of men's action as if they were free. Heraclitus "calls upon each individual to follow in his thought and action the universal reason." Democritus says, "Not the act as such, but the will determines moral character." "The Sage alone is free; he is lord also over his own life, and can lawfully bring it to an end according to his own free self-determination." Later, in the more theological Greek philosophy, as that of Philo, "God alone is free; everything finite is involved in necessity." In the less philosophical and more popular thought of the time, human action was sometimes viewed as under the control of a fate which stands in some magical way in intimate connection with the stars, or with other objects in nature. Such views were held by some of the Gnostics.

2. In the more special and systematic treatment of Christian doctrines following the Council of Nice, the theologians undertook to harmonize the doctrines of the freedom of the will and divine predestination and foreknowledge. The heathen philosophy already noticed, in attempting to be theological, had so conceived of the Divine Being in relation to the world as to bring both men and things under a necessity, physical or fatalistic. Christianity, much more decidedly theological, now undertook to give a philosophy of God's relations to human action. In the controversy on the freedom of the will between Augustine and the Pelagians, the point of  dispute was the relation of the will in its activity to the grace of God. Freedom was affirmed on both sides, each asserting that its own was the true idea of freedom. The differences consist in the degree and manner of influence upon the soul ascribed to divine grace. The views of Augustine are historically of much importance in the presentation of this subject, as they have formed the basis of the Calvinistic view in modern times. "This general view has been designated a theory of necessity, though its adherents object to the term as ambiguous and misleading. Augustine looked upon grace as the active principle of life, generating as an abiding good that freedom of the will which is entirely lost in the natural man." Pelagius admitted that man stands in need of divine aid; "but he supposed this grace of God to be something external, and added to the efforts put forth by the free-will of man." "He has not the conception of a life unfolding itself; he only recognises the mechanical concatenation of single acts." Augustine "recognises in the grace of God an inspiration of love (inspiratio dilectionis), and considers this the source of everything. It was not the view of Augustine that man is like a stone or stick, upon whom grace works externally; he could conceive of grace as working only in the sphere of freedom" (Hagenbach, Hist. of Doctrines 1:301,302).

In accordance with the idea and definition of the will and its freedom, which distinguishes the Latin from the Greek anthropology (comp. Shedd, Hist. of Doct. 1:61), Augustine's idea of freedom is self determination, as distinguished from indetermination. In his view the activity of the will proceeds purely from within the man himself, and this is freedom. In all the conditions in which he contemplates man-namely, as unfallen, as fallen, and as renewed-there is self-determination, that is the "human will moves towards a proposed end by its own self-motion." The will is free in evil, even when by virtue of the moral condition of the man it can will nothing else but evil, because it delights in evil. Hence in the will of Adam, as created, there was an inclination to holiness, but at the same time also, united with it, the possibility of sinning (possibilita speccandi). In the fallen Adam, the activity of the will is inclination to sin, "the unforced, free, selforiginating, self-moved energy of the creature." It is freedom in sin, but at the same time a necessity or certainty of sinning. In the renewed, or in those in whom there is any holy activity, the motion or determination of the will from the very beginning is conditioned upon the grace of God working in the soul in some wonderful hidden way ("interna et occulta, mirabili ac ineffabili potestate") to produce voluntary action in holiness. This is the truest freedom, and its highest development consists in the non posse  peccare, the felix necessitas boni. This grace Augustine designates as irresistible. "By this he meant, not that the human will is converted unwillingly or by compulsion, but that the divine grace is able to overcome the utmost obstinacy of the human spirit" (Shedd, Hist. of Doct. 1:73). Augustine's idea and explanation of the activity of the will are from the theological point of view rather than the psychological.

In the scholastic period, as two representatives of its views, we may mention Thomas Aquinas on the one hand, and Duns Scotus on the other. Aquinas held that "the will depends upon the understanding; that which appears good is necessarily sought after; but necessity arising from internal causes, and reposing on knowledge, is freedom." The will is not subject to the necessity of compulsion, but to that necessity which does not destroy freedom — the necessity of striving after ends. Duns Scotus maintained, on the contrary, that "the human will is not determined by the understanding, but has power to choose with no determining ground."

In the German mysticism, which grew up in the 13th and 14th centuries out of scholasticism, the will was treated as subordinate to the knowing faculty, and extreme emphasis was laid on the presence in the divine nature of the element of natural necessity. "True union with God takes place in cognition; knowledge, which is God's action in man, is the foundation of all essence, the ground of love, the determining power of the will."

3. With the decline of scholasticism, and the rise of the spirit of the Reformation, the views of the phenomena of volition are modified by the fact that philosophy becomes more independent of the current theology in its interpretation of the universe of nature and mind. But in their views and methods they largely influence each other. Des Cartes emphasized human freedom; but, as according to his theory the will has no power of itself over the body, his disciples, as Malebranche, introduced the doctrine of Occasionalism — that God by his direct agency moves the body in accordance with our will. Spinoza, developing and transforming the Cartesian dualism into a pantheism, making God the immanent cause of the totality of finite things, holds that God works according to the inner necessity of his nature, in which consists his freedom; that he produces all finite effects only indirectly through finite causes; that there is no such thing as human freedom independent of causality, but that all events, including all acts of volition, are determined by God, though through finite causes, and not immediately. In the seventh definition of his Ethics he  defines freedom and necessity as follows: "That thing is called free which exists by the sole necessity of its nature, and the determining cause of whose activity is in itself alone. But that is called necessary, or rather constrained, which owes its existence to another, and whose activity is the result of fixed and determinable causes." Spinoza's idea of free agency differs but little from that of Augustine, as being self-determination; and he "rightly seeks for the proper opposite of freedom, not in necessity taken generally, but in a distinct kind of necessity, namely, constraint, which is to be defined as necessity having its source, not in the nature of the subject of constraint, but in something foreign to that nature (whether in the internal or external world), and overruling the endeavors to which that nature itself gives rise" (Ueberweg, Hist. of Phil. 2:68).

Leibnitz, whose philosophy, like that of Des Cartes and Spinoza, was fundamentally theistic, maintained the power of self-determination in the soul; that "freedom, not as an exemption from law, but as the power of deciding for one's self according to known law, belongs to the essence of the human spirit;" but in place of the natural operation of the spirit upon or through the body, and of the occasionalism of Des Cartes's disciples, Leibnitz substituted the theory of pre-established harmony, "that God, at the beginning, so created soul and body that, while each follows the law of its internal development with perfect independence, each remains at the same time at every instant in perfect agreement." Kant's doctrine of the activity of the will as presented in his Critique of the Practical Reason, is given by Ueberweg as follows: "Kant defines the word maxim as denoting a subjective principle of willing; the objective principle, on the contrary, which is founded in the reason itself, is termed by him the practical law; he includes both together under the conception of the practical principle, i.e., a principle which contains a universal determination of the will, involving several practical rules. All the ends to which desire may be directed furnish sensuous and egotistic motives for the will, all reducible to the principle of personal happiness or self-love. But a rational being, on the other hand, in so far as he is rational, conceives his practical universal laws as principles, which are fitted to direct the will, not by their matter, but only in view of their form. The will which is determined by the mere form of universal law is independent of the law of sensible phenomena, and therefore free. A free will can only be determined by the mere form of a maxim, or by its fitness to serve as a universal law. Hence his categorical imperative of morals.

Self- determination in conformity to the categorical imperative he terms 'autonomy of the will.' The opposite of this is the 'heteronomy of arbitrary  choice.' Thus in the moral law, or categorical imperative, he finds a law of causality through freedom. The conception of cause is here employed only with practical intent, the determining motive of the will being found in the intelligible order of things. The freedom which man has as a personal being, not subject to the universal mechanism of nature, is the faculty of being subject to peculiar practical laws, given by his own reason; in other words, every person is subject to the conditions of his own personality." Developments, somewhat diverse from these views of Kant, are found in the philosophy of J.G. Fichte, raising self-determination to a creative activity of the Ego; in that of Schelling, who held "that only in God is man capable of freedom, that the freedom of man was exercised in an intelligible act done before time, that as an empirical being man is subject to necessity resting on his non-temporal self-determination;" in that of Hegel, in his philosophy of spirit, the development of which "is the gradual advance from natural determinateness to freedom, through the momenta of subjective, objective, and absolute spirit;" in the philosophy and theology of Schleiermacher, who made prominent the feeling of freedom in connection with the feeling of dependence; in the philosophy of Schopenhauer, in which motives are one of the forms of causality, the action of which is known not only from without, but from within, so that we learn by experience the mystery of the production of effects by causes in its innermost nature; in the philosophy of Herbart (1776-1841), defined by himself as "the elaboration of conceptions," according to which freedom of the will is the assured supremacy of the strongest masses of ideas over single affections or impressions; and in that of Beneke, who reduced all the phenomena of self-consciousness to four fundamental processes, under which certain feelings and judgments arise regarding the comparative worth of processes, which feelings and judgments control the tendencies of the moral agent and determine the will, so that "moral freedom consists in such a decided preponderance, and such a firm establishment of the moral nature in man, that his volition and action are determined by it alone." These views are necessitarian in general, in the sense that the volitions, or choices, and actions, are regarded as determined by, or in accordance with, reasons, motives, principles, desires, feelings, judgments, or, in general, certain prevolitional conditions.

In England as on the Continent the impulse accompanying the Reformation occasioned a freer and more prolific discussion of the freedom of the will among other theological and philosophical topics. In the empirical method  of Bacon, and its decided direction of the attention to physical sciences, we have a line of thought, the tendency of which was to reduce the phenomena of volition to some law either analogous to the law of cause and effect observed in physical phenomena, or identical with it, and a part of it, giving a physical or materialistic necessity. Hobbes plainly declares that the activity of the will is from necessary causes, and he does not distinguish this necessity from ordinary physical causation. SEE LIBERTY.

Locke, in the first edition of his Essay, asserts the necessitarianism of Hobbes. "In later editions a power to suspend the determinations of the will is accorded." "That which immediately determines the will from time to time," he says, "to every voluntary act is the uneasiness of desire, fixed on some absent good." In 1715 appeared Anthony Collins's argument for necessity. He states his view thus: "First, though I deny liberty in a certain meaning of the word, yet I contend for liberty as it signifies a power in man to do as he wills or pleases. Secondly, when I affirm necessity, I contend only for moral necessity, meaning thereby that man, who is an intelligent and sensible being, is determined by his reason and his senses; and I deny man to be subject to such necessity as is in clocks, watches, and such other things, which for want of sensation and intelligence are subject to an absolute physical or mechanical necessity." Dr. Samuel Clarke replied to Collins, affirming “that all proper action of the soul is ipso facto free action; that the laws which determine the judgment of the understanding next preceding any activity are diverse from those which pertain to the production of the action itself." Hartley followed Collins in his theory of the will, modifying it, however, by his peculiar doctrine of medullary vibrations, and the action of the soul dependent upon them by association. He thus in a measure anticipated the physiological and associational psychology of James Mill, John Stuart Mill, Bain, and Herbert Spencer.

The necessitarians found their most effective champion in Priestley, who took up the materialistic theories and deduced from them their logical consequence, which he called a "philosophical" necessity. According to John Stuart Mill, "the law of causality applies in the same strict sense to human actions as to other phenomena." "Correctly conceived," he says, "the doctrine of Philosophical Necessity is simply this: that given the motives which are present to an individual's mind, and given likewise the character and disposition of the individual, the manner in which he will act may be unerringly inferred" (System of Logic, 2:405, 406). He allows at the same time a power in the mind to cooperate in the formation of its own character, and complains of the application of the term necessity to the  doctrine of cause and effect in human character as improper. But causation with him means "nothing but invariable, certain, and unconditional sequence," with no "mysterious constraint or compulsion" in the cause over the effect. Alexander Bain considers the will as "a collective term for all the impulses to motion or action. It is absurd to ask whether such a power is free." Dr. Reid (1710-1796), in opposition to the various forms of necessity, denies that every action is performed with some view or from some motive. Dugald Stewart, however, concedes "that for every action there must be a motive;" but maintains that "liberty as opposed to necessity means that the connection between motives and actions is not a necessary connection like that between cause and effect." "The question," he says, "is not concerning the influence of motives, but concerning the nature of that influence." This is most truly the pivotal point of the whole controversy. For the opinions of Hamilton and Mansel, SEE LIBERTY.

4. In this country a fresh theological importance was given to this subject by Jonathan Edwards, who based his theory of voluntary action on the doctrine of moral necessity, taking pains to distinguish it from natural or physical necessity. SEE LIBERTY.

His treatise was directed against the doctrine of the self-determining power of the will as advocated by Arminian writers, endeavoring to prove at the same time that this necessity was not inconsistent with liberty. This moral necessity he defines as "that necessity of connection and consequence which arises from such moral causes as the strength of inclinations or motives, and the connection which there is in many cases between these and such certain volitions and actions" (Works, 2:13). One great purpose in his work was to reply to the objection that the Calvinistic notions of God's moral government are contrary to the common-sense of mankind. Freedom, as involving the self-determining power of the Arminians, he argued, would involve contingency and the absence of certainty. This would exclude foreknowledge. The views of Edwards have been modified, and controverted even, by Calvinistic theologians. The term moral necessity is still used to characterize the theories of those who affirm that the will is determined or determines itself under the influence of motives, as distinguished from the theories of those who affirm a "power to the contrary," or "the power or immunity to put forth in the same circumstances either of several volitions," or such an independence of motives as to make the action of the agent contingent and uncertain, and not certainly or necessarily determined by them. It is applied also to the theories of those who hold to Augustinian and Calvinistic views  of the operation of divine grace upon the will. In general they object, and it is acknowledged with justice in some respects, to the term necessity as confusing, and in its associations implying ideas which they disown, since they assert the freedom of the will as the condition of moral obligation and moral divine government. Some, as Dr. Hodge, propose and use the term certainty, as distinguished from necessity on the one hand and contingency on the other. Dr. Hodge teaches that freedom consists in the fact that a man's "volitions are truly and properly his own, determined by nothing out of himself, but proceeding from his own views, feelings, and innermost dispositions, so that they are the real, intelligent, and conscious expression of his character, or of what is in his mind." "We hold," says Dr. M'Cosh, "that the principle of cause and effect reigns in mind as in matter. But there is an important difference between the manner in which this principle operates in body and in spirit. In all proper mental operations the causes and the effects lie both within the mind. Mind is selfacting substance. We hold that the true determining cause of every given volition is not any mere anterior incitement, but the very soul itself by its inherent power of will."

III. Objections to this Theory. — The anti-necessitarians notwithstanding allege that the doctrine of necessity, in the light of these various interpretations of Calvinistic theologians, "charges God as the author of sin; that it takes away the freedom of the will; renders man unaccountable to his Maker; makes sin to be no evil, and morality or virtue to be no good; and that it precludes the use of means, and is of the most gloomy tendency. The necessitarians, on the other hand, deny these to be legitimate consequences of their doctrine, which they declare to be the most consistent mode of explaining the divine government; and they observe that the Deity acts no more immorally in decreeing vicious actions than in permitting all those irregularities which he could so easily have prevented. All necessity, say they, does not take away freedom. "The actions of a man may be at one and the same time both free and necessary. Thus it was infallibly certain that Judas would betray Christ, yet he did it voluntarily; Jesus Christ necessarily [?] became man, and died, yet he acted freely. A good man does naturally and necessarily love his children, yet voluntarily. They insist that necessity does not render actions less morally good; for, if necessary virtue be neither moral nor praiseworthy, it will follow that God himself is not a moral being, because he is a necessary one [i.e., necessarily such; rather such by nature]; and the obedience of Christ cannot be good, because it was necessary [?]. Further, say they, necessity does not preclude  the use of means; for means are no less appointed than the end. It was ordained that Christ should be delivered up to death; but he could not have been betrayed without a betrayer, nor crucified without crucifiers." That it is not a gloomy doctrine, they allege, because nothing can be more consolatory than to believe that all things are under the direction of an all- wise Being, that his kingdom ruleth over all, and that he doeth all things well. They also urge that to deny necessity is to deny the foreknowledge of God, and to wrest the sceptre from the hand of the Creator, and to place that capricious and undefinable principle, the self-determining power of man, upon the throne of the universe.

In these statements there is obviously a confused use of terms in different meanings, so as to mislead the unwary. For instance, necessity is confounded with certainty; but an action may be certain, though free — that is to say, certain to an omniscient Being, who knows how a free agent will finally resolve; but this certainty is, in fact, a quality of the prescient Being, not that of the action, to which, however, men delusively transfer it. Again: God is called a necessary Being, which, if it mean anything, signifies, as to his moral acts, that he can only act right. But then this is a wrong application of the term necessity, which properly implies such a constraint upon actions, exercised ab extra, as renders choice or will impossible. But such necessity cannot exist as to the Supreme Being. Again: the obedience of Christ unto death was necessary — that is to say unless he had died, guilty man could not have been forgiven; but this could not make the act of the Jews who put him to death a necessary act — that is to say, a forced and constrained one; nor did this necessity affect the act of Christ himself, who acted voluntarily, and might have left man without salvation. That the Jews acted freely is evident from their being held liable to punishment, although unconsciously they accomplished the great designs of heaven, which, however, was no excuse for their crime. Finally: as to the allegation that the doctrine of free agency puts man's self-determining power upon the throne of the universe, that view proceeds upon notions unworthy of God, as if he could not accomplish his plans without compelling and controlling all things by a fixed fate; whereas it is both more glorious to him, and certainly more in accordance with the Scriptures, to say that he has a perfect foresight of the manner in which all creatures will act, and that he, by a profound and infinite wisdom, subordinates everything without violence to the evolution and accomplishment of his own glorious purposes.  "The doctrine of necessity is nearly connected with that of predestination, which of late years has assumed a form very different from that which it formerly possessed; for, instead of being considered as a point to be determined almost entirely by the sacred writings, it has, in the hands of a number of able writers, in a great measure resolved itself into a question of natural religion, under the head of the philosophical liberty or necessity of the will; or, whether all human actions are or are not necessarily determined by motives arising from the character which God has impressed on our minds, and the train of circumstances amid which his providence has placed us? The Calvinistic doctrine of predestination is that 'God, for his own glory, hath foreordained whatsoever comes to pass.'

The scheme of philosophical necessity, as stated by the most celebrated necessitarian of the age, is, 'that everything is predetermined by the Divine Being; that whatever has been, must have been; and that whatever will be, must be; that all events are preordained by infinite wisdom and unlimited goodness; that the will, in all its determinations, is governed by the state of mind; that the state of mind is in every instance determined by the Deity; and that there is a continued chain of causes and effects, of motives and actions, inseparably connected, and originating from the condition in which we are brought into existence by the Author of our being.' On the other hand, it is justly remarked that 'those who believe the being and perfections of God, and a state of retribution, in which he will reward and punish mankind according to the diversity of their actions, will find it difficult to reconcile the justice of punishment with the necessity of crimes punished. And they that believe all that the Scripture says on the one hand of the eternity of future punishments, and on the other of God's compassion to sinners, and his solemn assurance that he desires not their death, will find the difficulty greatly increased.' It is doubtless an article of the Christian faith that God will reward or punish every man hereafter according to his actions in this life. But we cannot maintain his justice in this particular, if men's actions be necessary either in their own nature or by the divine decrees. Activity and self-determining powers are the foundation of all morality; and to prove that such powers belong to man, it is urged that we ourselves are conscious of possessing them. We blame and condemn ourselves when we do amiss; but guilt, and inward sense of shame, and remorse of conscience are feelings which are inconsistent with the scheme of necessity. It is also agreed that some actions deserve praise, and afford an inward satisfaction; but for this there would be no foundation, if we were invincibly determined in every volition: so that approbation and blame are consequent on free  actions only. Nor is the 'matter at all relieved by bringing in a chain of circumstances as motives necessarily to determine the will. This comes to the same result in sound argument as if there was an immediate co-action of omnipotent power compelling one kind of volitions only; which is utterly irreconcilable to all just notions of the nature and operations of will, and to all accountability. Necessity, in the sense of irresistible control, and the doctrine of Scripture, cannot coexist."

IV. Roman Catholic theologians recognise also two other kinds of necessity, namely, a necessity of means, and a necessity of precept. Baptism they consider as a necessity of means, or absolute necessity, because it is the only means of salvation instituted by Christ; so that no one can be saved who has not been baptized, whether it be by his own fault or not. Communion is only a necessity of precept. If a man voluntarily refuses to participate in the Lord's Supper, he is deserving of condemnation; but if he was only involuntarily deprived of participating in it, he is not guilty.

See Priestley, A Free Discussion of the Doctrines of Materialism and Philosophical Necessity (Lond. 1778, 8vo); Bray, Philosophy of Necessity; Clarke, Boyle Lectures for 1704; Crombie, Essay on Philos. Necessity; Toplady, On Christian and Philos. Necessity; Butler, Analogy, chapter 6; Copleston, Inquiry into the Doctrine of N. Graves on Calvinistic Predestination; Jackson, Defence of Human Liberty; Tucker, Light of Nature; Watson, Theol. Institutes, ii, 350; Hodge, Christian Theology (see Index); Amer. Theol. Rev. Jan. 1860; Oct. 1861; Amer. Presb. and Theol. Rev. January 1865; North British Rev. volume 10; and the literature under WILL SEE WILL .

## Necham, Neckham, or Nequam, Alexander[[@Headword:Necham, Neckham, or Nequam, Alexander]]

             an English monk, noted as a universal scholar, a proficient in the whole circle of science, including canon law, medicine, and theology, was born at St. Albans in 1157; lived and studied at Paris, and after his return to his native country was made abbot of Cirencester, and died in 1217. He is the author of a great variety of works remaining in MS. But the most important of all his productions, including many theological and philosophical works, is his De Natunis Rerum, which is believed to have had quite a large circulation towards the close of the 12th century. It has recently been edited and published by the noted English antiquarian, Thomas Wright, who has written much about Necham in the Biog. Brit.  Lit. (Anglo-Norman Period), pages 449-50. The De Naturis Rerum (Lond. 1863) aims to interest the student of nature in the Author of nature. It is iconoclastic in tendency, and rejects the aid of art in religious ceremonies. See, besides Wright, Biog. Brit. Lit., Piper, Einleitung in die Monumentale Theologie, pages 557-59; Cave, Historia Literaria, s.v.

## Nechites[[@Headword:Nechites]]

             SEE NICITAS.

## Necho[[@Headword:Necho]]

             (Heb. Neko', נְכו, an Egyptian name; Sept. and Josephus, Νεχαώ; fully נְכופִּרְעֹה, Pharaoh Necho, 2Ki 23:29; 2Ki 23:33-35, etc.; once Heb. נְכֹה, Nekoh', Jer 46:2; Herodotus, Νεκώς; on the twofold appellation of this king on the monuments, see Rosellini, Monuum. Stor. 2:131 sq., tab. 9), an Egyptian king, son and successor (according to Herodotus, 2:158) of Psammetichus, and contemporary of the Jewish king Josiah (B.C. 609). The wars and successes of Pharaoh-Necho in Syria are recorded by sacred as well as profane writers, affording a striking instance of agreement between them. On coming to the throne he organized powerful fleets on the Mediterranean and the Red Sea. Having engaged some Phoenician sailors, he sent them on a voyage of discovery along the coasts of Africa. According to Herodotus (4:42, 3), they circumnavigated that continent from the Arabian Gulf by the Pillars of Hercules (Gibraltar) to Egypt, and related that in the south they had the sun on their right hand, which that historian could not believe. Most modern writers, consider this testimony sufficient, and the voyage attested (see Grote, Hist. of Greece, 3:283 sq.; Beck, Welt-Gesch. 1:595 sq.; comp. Pliny, Hist. Nat. 2:67; Arrian, Rer. Ind. ad fin.). Necho undertook to check the growth of Babylonian power, and with this view collected a powerful army, and entering Palestine, followed the route along the sea-coast of Judaea, intending to besiege the town of Carchemish on the Euphrates. But Josiah, king of Judah, offended at the passage of the Egyptian army through his territories, resolved to impede, if unable to prevent, their march. Necho sent messengers to induce him to desist, assuring him that he had no hostile intentions against Judsea, "but against the house wherewith I have war; for God commanded me to make haste." This conciliatory message was of no avail. Josiah posted himself in the valley of Megiddo, and prepared to oppose the Egyptians. Megiddo was a city in the tribe of Manasseh, between forty and fifty miles to the north of Jerusalem, and within three  hours of the coast. It is apparently confounded by Herodotus with Magdolus in Egypt. In this valley the feeble forces of the Jewish king, having attacked Necho, were routed with great slaughter. Josiah being wounded in the neck with an arrow, ordered his attendants to take him from the field. Escaping from the heavy shower of arrows with which their broken ranks were overwhelmed, they removed him from the chariot in which he had been wounded, and placing him in a "second one that he had," they conveyed him to Jerusalem, where he died (2Ki 23:29-30; 2Ch 35:20 sq.). SEE JOSIAH.

Necho continued his march to the Euphrates. But three months had scarcely elapsed when, returning from the capture of Carchemish and the defeat of the Chaldeans, he learned that, though Josiah had left an elder son, Jehoahaz had caused himself to be proclaimed king on the death of his father, without soliciting Necho to sanction his taking the crown. Incensed at this, he deposed Jehoahaz (apparently having summoned him to Riblah), and carried him a prisoner to Jerusalem. On arriving there, Necho made Eliakin, the eldest son, king, changing his name to Jehoiakim; and taking the silver and gold which had been levied upon the Jewish nation, he returned to Egypt with the captive Jehoahaz, who there died (2Ki 23:31 sq.; 2Ch 36:1-4). Herodotus says that Necho, after having routed the Syrians (the Jews) at Magdolus, took Cadytis, a large city of Syria, in Palestine, which, he adds, is very little less than Sardis (2:159; 3:5). By Cadytis there is scarcely a doubt he meant Jerusalem; the word is only a Greek form of the ancient, as well as the modern, name of that city. In the fourth year after this expedition Necho again marched into Syria, and advanced to the Euphrates. Here Nebuchadnezzar completely routed his army, recovered the town of Carchemish, and, pushing his conquests through Palestine, took from Necho all the territory belonging to the Pharaohs, from the Euphrates to the southern extremity of Syria (2Ki 24:7-8; Jer 46:2; 2Ch 36:9). SEE NEBUCHADNEZZAR. Necho soon after died, and was succeeded by Psammetichus II (Wilkinson's Anc. Egyptians, 1:157 sq.). SEE EGYPT.

According to Manetho (Euseb. Chronicles Arzen. 1:219), Necho was the sixth king in the twenty-sixth dynasty, successor of Psammetichus, and as there had been another of the same name, he was properly Necho the Second. The period of his reign was, according to Manetho, six, according to Herodotus sixteen, vears (consult Gesenius, Jesaia, 1:596). See Larcherj Ad Herod. 2:158 sq.; 4:42; Diod. 1:33, and Wess. ad loc.; Strabo, 1:56; Heeren,  African Nat. 2:374, 389; Bunsen, Egyptens Stelle in der Welt-Geschichte, 3:141 sq; SEE PHARAOH.

## Nechosheth[[@Headword:Nechosheth]]

             SEE BRASS; SEE COPPER.

## Nechunjah Ben-Ha-Kanah[[@Headword:Nechunjah Ben-Ha-Kanah]]

             a famous rabbin at Jamnia, who, like his contemporary Nahum of Gimso (q.v.), had a school and method of his own, was a disciple of Hillel (q.v.), and a contemporary and equal colleague of Jochanan ben-Zachai (q.v.). Nechunjah strictly adhered to his teacher's method of Biblical interpretation, and decidedly opposed Nahum's additional rule of "extension and restriction." He was of a mild and compliant character, and is said to have chiefly occupied himself with mystical theology. So much was this the case, that later tradition ascribed the composition of the oldest cabalistic works to him or to his father, viz., the books Bahir (סֵ8 הִבָּהַיר) and Peliah ( סֵ8 הִפְּלַיאָה'), which, however, belong to a later time. Like his colleague, Jochanan ben-Zachai, Nechunjah reached a good old age. Himself a living protest against the supposed worldliness of some of his contemporaries, his recorded motto was, "Every one who takes upon himself the yoke of the law is set free from the yoke of the kingdom and the yoke of conformity to the world; but to every one who discards the yoke of the law shall be given the yoke of the kingdom and the yoke of the fashions of this world" (Aboth, 3:5). It is interesting to notice that Nechunjah was one of the few who were wont to ejaculate a short prayer both when entering the college and again when leaving it. He assigned the following reasons for this unusual practice: "When I enter," he said, "I pray that I may not be the occasion of error; and when I leave I bless the Lord for my calling" (Beracoth, 4:2). Later writers (Bartol. 4:246, etc.) have, without sufficient reason, supposed that he became a convert to Christianity. Certainly both the ground and the objects of his prayers savor more of the pride of the Pharisee than of the spirit of the Christian. See Gratz, Gesch. d. Juden (Leipsic, 1866), 4:22; Jost, Gesch. d. Juden. u.s. Sekten, 2:26; De Rossi, Dizionario storico (Germ. transl.) page 245; Edersheim, History of the Jews, page 158; Etheridge, Introd. to Hebrew  Literature, page 65; Frankel, Hodegetica in Mishnam (Leipsic, 1859), page 99. (B.P.)

## Neck[[@Headword:Neck]]

             (usually עֹרֶŠ, o'reph, as Gen 49:8; Lev 5:8; often צִוָּאר, tsavvar', as Gen 27:16; and same in Chald., as Dan 5:7; once the plur. cognate צִוְּרֹנַים, Son 4:9; also, garo n', prop. throat, Isa 3:16; or the plur. cognate, גִּרְגְּרוֹן, Pro 3:22; once מִפְרֶקֶת, maphre'keth, 1Sa 4:18; Gr. τράχηλος), a part of the human frame used by the sacred writers with considerable variety and freedom in figurative expressions, though seldom in such a way as to occasion difficulty to a modern reader. With reference to the graceful ornament which a fine neck gives, especially to the female form, it is said of the spouse in the Canticles, "Thy neck is like the tower of David, builded for an armory" (Son 4:4); or, as it is again, "like a tower of ivory" (Son 7:4). The neck, however, being that part of the body through which in man, and still more in the lower animals, the life is frequently destroyed, it is sometimes taken as the representative of the animal life; hence "to lay down the neck" (Rom 16:4) is a strong expression for hazarding one's life; to "give one the necks of one's enemies" (2Sa 22:41) was to surrender their life into his hands; also "to reach even to the neck," or "to the midst of the neck" (Isa 8:8; Isa 30:28), was to approach the point of overwhelming destruction, which, in Hab 3:13, takes the peculiar form of "discovering the foundation to the neck" — the allusion in the last passage being to the foundation of a house, which is like the neck upon which the head rests. But by much the most common reference was to beasts of burden, which bore upon their neck the yoke whereby they did service, and as such were viewed as emblems of men in their relation either to a good or a bad, to a true or a false service. Christ invites all to "take up his yoke" (upon their neck understood), in other words, to yield themselves obediently to his authority (Mat 11:29); and a stiff or hardened neck is a familiar expression for an unpliant, rebellious spirit. In the contrary direction, many passages in the prophets convey threatenings of coming judgment by the hands of enemies under the form of laying bands or yokes upon the people's necks (Deu 28:48; Isa 10:27; Jer 27:2). Hence putting the feet on the neck is a usual expression in the East for triumphing over a fallen foe. In the numerous battle-scenes depicted on the monuments of ancient Egypt and Assyria, we see the monarchs frequently represented treading on the necks of their enemies; and a similar practice obtained among the Hebrews. When Joshua had conquered the five kings, he said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings.

And they came near, and put their feet upon the necks of them" (Jos 10:24; comp. 2Sa 22:41). In India, when people are disputing, should one be a little pressed, and the other begin to triumph, the former will say, "I will tread upon thy neck, and after that beat thee." A low caste man insulting one who is high is sure to hear some one say to the offended individual, "Put your feet on his neck." Nor was this custom peculiar to the East: Quintus Curtius, relating the particulars of a single combat between Dioxippus, an Athenian, and Horratus, a Macedonian, says that, in the end, the former, closing with the latter, struck up his heels, and threw him with great violence on the ground; then. after taking his sword from him, he set his foot upon his neck, and was about to dash out his brains, when the king (Alexander) interposed his authority to prevent him. SEE TRIUMPH.

## Necker, Jacques[[@Headword:Necker, Jacques]]

             an eminent financier and religious statesman, father of the noted French female writer, Madame de Stael, was born of distinguished parentage Sept. 30,1732. He was sent to Paris in his youth, and was employed in the house of Thellusson, the great banker, who, after a time, took him into partnership. Necker realized a very large fortune, and retired from business at forty years of age. He now began to aspire to official situations, and wrote several works on financial affairs, which made him favorably known. One of these works, a memoir upon the French finances, suggesting the means of making up the deficiency in the revenue, and forwarded to the minister Maurepas, the president of the council of finances, so delighted this French statesman that he obtained for the author, from Louis XVI, after some hesitation, as Necker was an alien and a Protestant, the appointment of director of the treasury in 1776. Necker was appointed director-general of finances in June 1777, but without a seat in the council; being averse to imposing new taxes, he endeavored to make up the national  income by economy and loans. In 1781 he published his Compte Rendu, which disclosed for the first time the state of the revenue and expenditure of France, and made him numerous enemies, and he resigned in May 1781.

He withdrew to Switzerland, where he purchased an estate at Copet, on the banks of the Leman Lake, and there he wrote his work Sur l'Administration des Finances, 1784. In 1787 Necker returned to Paris, where he wrote against Calonne, who had just been dismissed from his office of comptroller-general of the finances, and he was in consequence banished from the capital, but was soon after recalled. In the following year (August 1788), on the resignation of Brienne, and at the suggestion of that minister, Louis XVI appointed Necker director-general of finances, as the only man capable of restoring order in the administration. The king had already promised the convocation of the states-general, and Necker urged him to keep his promise. But he failed as a statesman in not arranging beforehand a plan for the sittings of those states, so as to prevent the collision that took place on their first meeting. In fact Necker was a financier, but not a statesman; he was a philosopher and a man of letters, but not a jurist or a legislator, and he was thus considered by a man well qualified to judge of these matters. His second ministry was short. Unable to check or direct the popular storm, and not enjoying the confidence of the court, Necker, unwilling to become the reproach of the agitators, quitted his place and the kingdom. On the 11th of July, 1789, he set off for Switzerland. After the taking of the Bastille, the National Assembly demanded the recall of Necker, and Louis complied. Necker was received in triumph, but his popularity was short-lived. He did not go far enough to please the movement-men. In December of the following year, 1790, he gave in his resignation to the National Assembly, which received it with cool indifference. He spent the remainder of his life in Switzerland, in retirement and study, and wrote several political tracts. He had written, several years before, a work, De l'Importance des Opinions Religieuses (translated into English under the title Of the Inportance of Religious Opinions [London, 1788, 8vo]). This work is eminently able and serviceable to Christianity. In 1800 he published his last and greatest work on the religious view of morality. This work is highly esteemed, and secured a prominent rank for Necker as a moralist. He died April 9, 1804. His works were collected and published by his accomplished daughter in 15 volumes, 8vo (1821). See Madame de Stael, Vie privee de M. Jacques Necker (1804-1821); Lanjuinais, Etudes biograph. sur Antoine Arnauld, P. Nicole, et J. Necker (1823); Sainte-Beuve, Causeries du Lundi, 7:329 sq.;  Edinb. Rev. January 1803; Engl. Cyclop. s.v.; Darling, Cycl. Bibliog. 2:2166.

## Necker, Madame, nee Susannah Curchod[[@Headword:Necker, Madame, nee Susannah Curchod]]

             a noted French philanthropist, was born in 1739, in the mountain village of Grassy, situated between the Pays de Vaud and Franche-Comte. Her father, a pastor of the Swiss Church, was a man of considerable talents; her mother was descended from an ancient family of Provence, who had fled to Switzerland on the revocation of the Edict of Nantes. She was the wife of minister Necker, and she greatly distinguished herself during his terms of office in every possible form of benevolence. She erected a hospital in Paris with her own money, was a great reformer of prison abuses, and surrounded herself with the most distinguished men of the time, among them Buffon, Diderot, D'Alembert, who offered her the homage due to her great learning and her rare goodness of heart. She died in 1795, the year after publishing her Reflexions sur le Divorce (Lausanne, 1794, 8vo), an elaborate plea for the indissolubility of marriage. Her complete writings were published by her husband in 5 volumes, 8vo (1798-1801). See Gibbon, Memoirs; Marmontel, Memoires; Barrere de Vieuzac, Esprit de Madame Necker (Paris, 1808, 8vo).

## Necker, Theodor[[@Headword:Necker, Theodor]]

             a Protestant minister, was born at Trieste, May 7, 1830. He was a prominent member of the Church at Geneva, where he was the means of founding the Evangelical Society and of promoting the cause of the Young Men's Christian Association. He labored for the cause of the evangelical schools, not only iu Geneva, but also in Bohemia and Moravia, where he went for this special purpose. He also visited England and France to promote the kingdom of God, and during the winter of 1870 and 1871 he labored among the Protestant French prisoners in Germany. In fact, there was no branch of home mission work in which he was not engaged, and his sudden death, January 10, 1881, was a heavy loss to the Evangelical Church in Geneva. (B.P.)

## Neckere, Leo De, D.D[[@Headword:Neckere, Leo De, D.D]]

             an American Roman Catholic prelate who flourished in the first half of this century, was born about the close of the last century, and after taking holy orders rose rapidly to the most distinguished offices in the gift of the Church. He was consecrated bishop of New Orleans in 1829, and died September 4, 1833.

## Necklace[[@Headword:Necklace]]

             is a word that does not occur in the A.V. of the Bible, but represents a piece of personal ornament anciently, as well as still very commonly, worn by both sexes in Oriental countries. It seems to be specially denoted in Heb. by רָבַיד rabid' (so called from binding the neck), a collar or ornamental "chain" for the neck (Gen 41:42; Eze 16:11). SEE CHAIN.

Necklaces, we learn from the Scriptures, were made sometimes of silver and gold, sometimes of a series of jewels, sometimes of  coral (Exo 35:22; Num 31:50). Three necklaces were commonly worn, one reaching lower than the other; from the one that was suspended to the waist there was hung a bottle of perfume, filled with amber and musk, called כָּתֵּי נֶפֶשׁ, bottey' nephesh, "houses of the soul" (Isa 3:20, margin). SEE ATTIRE.

Among the ancient Egyptians handsome and richly ornamented necklaces were a principal part of the dress, both of men and women; and some idea may be formed of the number of jewels they wore, from those borrowed by the Israelites at the time of the Exodus, and by the paintings of Thebes. They consisted of gold, or of beads of various qualities and shapes, disposed according to fancy, generally with a large drop or figure in the centre. Scarabaei, gold, and carnelian bottles, or the emblems of Goodness and Stability, lotus flowers in enamel, amethysts, pearls, false stones, imitations of fishes, frogs, lions, and various quadrupeds, birds, reptiles, flies, and other insects, shells and leaves, with numerous figures and devices, were strung in all the variety which their taste could suggest; and the museum of Leyden possesses an infinite assortment of those objects, which were once the pride of the ladies of Thebes. Some wore simple gold chains in imitation of string, to which a stone scarabeeus, set in the same precious metal, was appended; but these probably belonged to men, like the torques of the Romans. A set of small cups, or covered saucers, of bronze gilt, hanging from a chain of the same materials, were sometimes worn by women, a necklace of which has been found belonging to a Theban lady offering a striking contrast in their simplicity to the gold leaves inlaid with lapis lazuli, red and green stones, of another she wore, which served, with many more in her possession, to excite the admiration of her friends (Wilkinson, Anc. Egyptians, 1:339 sq.). The modern Egyptian ladies are equally fond of wearing necklaces, often of the richest description; the Arabic term for them is ekd, and the Egyptians have a great variety; but almost all of them are similar in the following particulars:

1. The beads, etc., of which they are composed are, altogether, not more than ten inches in length; so that they would not entirely encircle the neck if tied quite tight, which is never done: the string extends about six or seven inches beyond each extremity of the series of beads; and when the necklace is tied in the usual manner there is generally a space of three inches or more between these extremities; but the plaits of hair conceal these parts of the string.

2. There is generally, in the centre, one bead or other ornament (and sometimes there are three, or five, or seven) differing in size, form, material, or color from the others. The necklaces mostly worn by ladies are of diamonds or pearls. In the annexed engraving (page 910), the first necklace is of diamonds set in gold. The second consists of several strings of pearls, with a pierced flattish emerald in the centre. Most of the pearl necklaces are of this description. The third is called libbeh. It is composed of hollow gold beads, with a bead of a different kind (sometimes of a precious stone, and sometimes of coral) in the centre. This and the following are seldom worn by any but females of the middle and lower orders. The fourth is called, from its peculiar form, sha'ir (which signifies "barley"). It is composed of hollow gold. We give a side view (A) and a back view (B) of one of the appendages of this necklace. There is also a long kind of necklace, reaching to the girdle, and composed of diamonds or other precious stones, which is called kilddeh. Some women form a long necklace of this kind with Venetian sequins, or Turkish or Egyptian gold coins (Lane, Modern Egyptians, 2:405). The Arab females of Palestine at the present day are especially given to wearing necklaces composed of strings of gold coin, which are their own property, and cannot be taken even for debt (Thomson, Land and Book, 1:185). SEE ORNAMENT.

## Necodan[[@Headword:Necodan]]

             (Νεκωδάν, Vulg. Nechodalcus), given (1Es 5:37) as the name of the head of one of the Israelitish families who had lost their pedigree in Babylon; in place of the NEKODA SEE NEKODA (q.v.) of the Heb. text (Ezr 2:60).

## Necrodeipnon[[@Headword:Necrodeipnon]]

             (Gr. νεκρός, dead, and δεῖπνον, a meal) was the name of a funeral feast among the ancient Greeks. It commonly took place at the house of the nearest relative of the deceased, and was usually attended by all the friends and relatives, it being regarded as a sacred duty to be present on the mournful occasion. SEE MOURNING.

## Necrology[[@Headword:Necrology]]

             (from Gr. νεκρός, dead, and λόγος, discourse, or enumeration) is the name given in the Roman Catholic Church to a book anciently kept in churches and monasteries, wherein were registered the names of benefactors of such establishments, the time of their death, and the days of their commemoration; as also the deaths of the priors, abbots, religious canons, etc. This record was also called Calendar and Obituary. The name of Necrology was anciently given sometimes to what is now designated generally as Martyrology (q.v.). When the diptychs fell into desuetude, necrologies, obituaries, books of the dead, books of annals or anniversaries, and books of life took their place as records in cathedrals and collegiate churches and minsters of the names of the deceased. The Benedictines adopted them at the beginning of the 6th century. When an abbot or distinguished monk died, a messenger, carrying a brief or roll, a kind of encyclical letter, rode to the various associated abbeys or churches to apprise them of his decease, and left a schedule containing his own name and that of the dead, and the date of his arrival. The new name was then inserted in the several obituaries. These were read after the martyrology at prime, but in a monastery after the rule. The names were recited on their several anniversaries, and in the case of a benefactor the De profundis and a special prayer were sung. The abbot was commemorated by the words, "The deposition of lord abbot N." All others had the simple affix "obiit," i.e., he died. First were read out the names of abbots, then monks, provosts, precentors, and in succession those of sacristans, bishops, priests, sovereigns, and soldiers. Saints were also included; and for convenience a single volume generally comprised the monastic rule, the martyrology, and obituary. The gifts of benefactors were often recited; but sometimes only a general commemoration of all brethren and familiars of the order was made, followed by the words, "Requiescat in pace" — may he rest in peace — uttered by the president, and closed by an "amen" chanted by the whole chapter. Cowell says that at the prayer of the prothesis the Greeks had their names inserted in the catalogue, and deposited a present in money, which formed a considerable portion of a country priest's income. See Walcott, Sacred Archceology, pages 396, 397; Martigny, Dictionnaire des Antiquites Chretiennes, pages 432, 433; Martene, De Antiq. Monach. ritib. volume 1, part 1, chapter 5.

## Necromancer[[@Headword:Necromancer]]

             (Heb. דֹּרֵשׁ אֶלאּהִמֵּתַים, one who inquires of the dead; Sept. ἐπερωτῶν τοὺς νεκρούς). In many ancient nations there were jugglers who professed to be able by incantations to call up the dead from the under world, chiefly to consult them on the mysteries of the present or future. Already in Homer's time this practice had been introduced (see Odys. 11:24 sq.); and the belief in such enchantments, notwithstanding the mockery of the better instructed few (Cicero, Tusc. 1:16, 37), kept its ground among the common people in pagan lands down to the latest times (comp. Plin. 30:5 sq.; Herodian, 4:12, 8; Dio Cass. 77, 15; Tertullian, Apol. 23; De Anima, 57). Particular places were commonly supposed to be, as it were, entrances to Orcus (νεκυομαντεῖα), where, on invocation, the shades would actually appear; for example, at Lake Aornos in Epirus and Lake Avernus in Lower Italy (Cicero, Tusc. ut sup.; Heyne, Excur. 2 sq., ad Virg. En. 6); and at Heraclea on the Propontis (Herod. 5:92, 7; Diod. Sic. 4:22; Pausan. 9:30, 3; Plutarch, Cim. 6; Strabo, 5:244). The Eastern Magi were especially famed for necromantic skill (Herodian, lit sup.; comp. Strabo, 16:762). Necromancy (אוֹבוֹת; Talm. דרשיו אל המתום; see Othonis Lex. Rabb. page 171) had also found an entrance among the Israelites, especially when idolaters were on the throne (2Ki 21:6; 2Ch 33:6; Isa 8:19; Isa 29:4 comp. 19:3, where the Egyptian enchantments arm mentioned). In the Law the consultation of these men was forbidden as a heathen superstition (Lev 19:31), and they who disobeyed were threatened with death (Lev 20:6; Deu 8:11). Saul, in his distress, caused the shade of Samuel to be summoned from Sheol by an enchantress (1Sa 28:7 sq.; comp. J.C Harenburg in Iken. Nov. Thesaur. 1:639 sq.; E.F. Schmersahl, Nat. Erklar. der Gesch. Sauls mit d. Betrugerin zu Endor [Gera, 1780]; Hensler, Erlaut. des 1 B. Samuel page 88 sq.; Exeget. Handbuch. A.T. 4:251 sq.; Bottcher, De Inferis, 1:111 sq.).

Dathe believed in the actual appearance of Samuel by a miracle (comp. Doderlein, Theol. Biblioth. 3:331); and the conception the people formed of this apparition, which was not essentially altered by the poets and prophets, afforded a very natural basis for such superstitions. To the spirits thus evoked the enchanter lent a low, soft. almost whispering voice (Isa 8:19; comp. 19:3), as seemed natural for such shades; just as the Greeks and Romans also applied the wordsτρίζειν (τρύζειν; Iliad, 33:101; Odys. 24 sq.; Lulcian, Menip. or Necromant. 11) and stridere (Statius, Thebais, 7:24; Claudian, In Rufin.  1:126; Petronius, Sat. 122, 17; comp. Virgil, AEn. 3:39 sq.) to the returning manes. It is by no means proved that the necromancers produced this muttering and whispering by ventriloquism, although the Septuagint usually renders the Hebrew אוֹבby the Greek ἐγγαστρίμυθος (according to Galen, the ἐγγαστρίμυθοι are so called because, speaking with the mouth closed, they seem to speak from the belly; comp. Josephus, Ant. 6:14, 2). The meaning of the word has been much discussed' (see Thenius, On 1Sa 28:3; Knobel, Prophetism. d. Hebr. 1:241 sq.; Bittcher, De Inferis, 1:101 sq.). Ventriloquism was certainly one of the arts of ancient jugglers (Aristoph. Vesp. 1019 sq. See also Leo Allat. De Engastrimytho, also in the Tractat. Bibl. of the Critici Sacri, 6:331 sq.; Dickinson, Delph. Phoeniciss. page 91 sq.; Gesenius, Comment. on Isaiah 1:605 sq., 853; Van Dale, De Idolat. page 608 sq.; Millii Dissertat. Sel. No. 12, also in Ugolini's Thesaur. 23; Tjeeuk, in the Commentat. Societ. Scient. Vlissing. 1:546 sq.; Potter, Greek Archeol. 1:758 sq.; Heyne, Excurs. 1, ad Virg. AEn. 6). SEE DEMON; SEE SORCERY.

In most parts of Greece, necromancy was practiced by priests or consecrated persons in the temples; in Thessaly, it was the profession of a distinct class of persons called Psychagogoi ("Evokers of Spirits"). The practice of it in that country was ultimately connected with many horrid rites, in which human blood, half-burned portions of bodies from funeral piles, the immature foetus cut out of the womb, etc., were employed; sometimes human beings were slain, that their spirits might be consulted ere they finally passed into the lower world. The establishment of Christianity under Constantine caused necromancy to be placed under the ban of the Church. There are evident traces of necromancy in some of the older Norse and Teutonic poems. The mediaeval belief in the evocation of spirits belongs rather to sorcery than to necromancy. See Peucer's Commentarius de precipuis divinationum generibus (Zerbst, 1591); N.A. Review, 80:512. SEE DIVINATION; SEE MAGIC.

A species of necromancy, called Rochester knockings, from Rochester, N.Y., where it originated, and spirit rappings, from the raps by which' departed spirits are said to give their responses, has recently prevailed extensively in the United States, and produced no small amount of fanaticism and infidelity. See Brit. Quar. Rev. October 1875, art. 6. SEE MESMERISM; SEE SPIRITUALISM

## Necropolis[[@Headword:Necropolis]]

             (νεκρόπολις, city of the dead), a term applied to the cemeteries in the vicinity of ancient cities. It occurs in classical antiquity only as applied to a suburb of Alexandria, lying to the west of that city, having many shops and gardens, and places suitable for the reception of the dead. The corpses were received and embalmed in it. Here Cleopatra, the last of the Ptolemies, applied the asp to her breast, to avoid the ignominy of being led in triumph by Augustus. The site of the necropolis of ancient Alexandria seems to have been where are now the catacombs, consisting of galleries and tombs hollowed out of the soft calcareous stone of which the city is built, and lying at the extremity of the city. SEE ALEXANDRIA.

The term necropolis is now, however, used in a much more extended sense, and applied to all the cemeteries of the ancient world. These consisted either of tombs constructed in the shape of houses and temples, and arranged in streets, like a city of the dead; or else of chambers hollowed in the rock, and ornamented with fagades, to imitate houses and temples. Such cemeteries are to be distinguished from the columbaria, or subterraneous chambers of the Romans, in which their urns were deposited; or the rows of tombs along the Via Appia; or the cemeteries of the Christians, whose bodies were deposited in the ground. SEE CATACOMBS.

The most remarkable necropolises are at Thebes, in Egypt, situated in a place called Kurneh, on the left bank of the Nile, capable of holding three thousand persons, and which it is calculated must at least have contained five thousand mummies: those of El-Kab, or Eileithyia; of Beni-Hassan, or the Speos Artemidos; and of Madfun, or Abydos; of Siwah, or the Oasis of Ammon. SEE EGYPT. In Africa, the necropolis of Cyrene is also extensive; and those of Vulci, Corneto, Tarquinii, and Capua are distinguished — for their painted tombs, SEE TOMB, and the numerous vases and other objects of ancient art which have been exhumed from them. Large necropolises have also been found in Lycia, Sicily, and elsewhere. See Strabo, 18, pages 795-799; Plutarch, Vit. Anton.; Letronne, Journal des Savans (1828), page 103; Dennis, Cities and Cemeteries of Etruria, 1:412; 2:276-358. SEE CEMETERY.

In this connection we may notice that consorting or living with the dead has been observed as a characteristic of diseased melancholy. Individuals have inhabited graveyards, preferring the proximity and association of corpses with which they had no tie to the cheerfulness and comforts of home; and there is recorded one notorious case, in which a gentleman,  although on bad terms with his wife while alive, carried her body with him through India, scandalizing the natives, and outraging the feelings of all, by placing the coffin under his bed. This hideous tendency may enter into certain developments of cannibalism, where the feast is celebrated in memory of a departed friend rather than in triumph over a slain foe (Chambers). Among the Arabians the ghouls are fairies that are supposed to feed on human flesh. Symptoms of this necrophilism may be traced in the Gadarene maniacs of the Gospels (Mat 7:28, etc.). SEE DEMONIAC.

## Necrothaptae[[@Headword:Necrothaptae]]

             (Gr. νεκρός, dead, and θάπτω, to bury) is one of tile names by which the ancient Greeks called the undertakers at funerals. Among the Romans they were called Libitinarii, from the goddess Libitina, who presided over funerals (Livy, 40, c. 19; Plutarch, Quaest. Roman.).

## Nectar[[@Headword:Nectar]]

             was the drink of the immortal gods, according to the early Greek poets, and was served around to them by the hands of Hebe or Ganymede. It is confounded by some of the ancient writers with ambrosia, the food of the gods. Thus Sappho and Alcman make nectar the food of the gods, and ambrosia their drink. But nectar is the name given by Homer, Hesiod, Pindar, and the Greek poets generally, and by the Romans, to the beverage of the gods. Homer describes nectar as resembling red wine, and represents its continued use as causing immortality. By the later poets, nectar and ambrosia are represented as of most delicious odor; and sprinkling with nectar, or anointing with ambrosia, is spoken of as conferring perpetual youth, and these acts are assumed as the symbols of everything most delightful to the taste.

## Nectaria[[@Headword:Nectaria]]

             is the name of a celebrated deaconess in the early Christian Church. She flourished in the latter half of the 4th century, and was the cause of the deposition of a certain Elpidius by the synod of Rimini, as he had ordained her for an office of which she proved herself unworthy by breaches of confidence and perjury. See Sozomen, Historia Ecclesiastica, book 4, chapter 24.

## Nectarius[[@Headword:Nectarius]]

             is the name of two patriarchs of the Eastern Church who figure prominently in ecclesiastical history.

1. The first, who is most widely known, was a native of Tarsus, and with the assistance of the emperor Theodosius became patriarch of Constantinople after the deposition of Gregory (q.v.) Nazianzen, and immediately before Chrysostom. Nectarius's occupancy of the episcopal chair between two such men would have required extraordinary merit to make him conspicuous. But, in truth, though he does not seem to merit the epithet applied to him by Gibbon; "the indolent Nectarius," the fact of his having been appointed at all is the most remarkable feature in his personal history. When Gregory Nazianzen (q.v.) resigned his office (A.D. 381), it was during the meeting of the second cecumenical council at Constantinople. Nectarius, a senator and a man of the highest family, was at this time intending to visit his native place, and previously waited on Diodorus, the bishop of Tarsus, who was in Constantinople as a member of the council. Diodorus, along with the other bishops, was perplexed as to whom they should nominate to the vacant see. Struck by the majestic appearance and white hair of Nectarius, and taking for granted that he was a Christian and had been baptized, Diodorus requested Nectarius to postpone his departure, and recommended him to Flavian, bishop of Antioch, as a fit person to succeed Gregory. Flavian laughed at the strange proposal; but, to oblige his friend, put Nectarius's name last on the list, and together with the other bishops presented it to the emperor. To the astonishment of all, Theodosius selected Nectarius, and persisted in his choice, even when it was ascertained that this candidate for episcopal honor had not yet been baptized, and had never proposed publicly to join the Church. The bishops at last acceded to the wishes of the monarch who had so rigidly opposed the Arians, while the people, attracted probably by his gentle manners and the venerable appearance of the man, presenting as he did every way a strong contrast to Gregory, loudly applauded the choice.

Nectarius was baptized, and, before he had time to put off the white robes of a neophyte, he was declared bishop of Constantinople. Most important matters came under the consideration of the council over which, it is probable, he was now called to preside. He showed his discretion by putting himself under the tuition of Cyriacus, bishop of Adana, but we can hardly believe that Nectarius took any active part in the theological questions which were discussed. It is doubtful whether the canons that  were enacted under the name of the second oecumenical council were not passed at two different sessions, a second taking place in 382. But this does not matter much, as they all bear the name of this council. The principal business transacted in the council, considered in a theological point of view, related to the conforming and extending of the Nicene Creed, mainly to meet the opinions of the Macedonians. The creed thus enlarged is that used at the mass of the Roman Catholic Church. Other canons regulated discipline, the restriction of the authority of each bishop to his own diocese, and the restoration of penitent heretics. The most important article of all, however, historically considered, was one which was conceded not more on account of the natural propriety of the arrangement than the personal favor which the emperor bore to Nectarius. It was decreed that as Constantinople was New Rome, the bishop should be next in dignity to the bishop of Rome, and hold the first place among the Eastern prelates. This, which at first was a mere mark of dignity, became a source of substantial power, embroiled Constantinople with, Rome, and was pregnant with all those circumstances "that have marked this important schism. Nectarius was the first who held the dignity of ex officio head of Eastern bishops as patriarch of Constantinople.

These canons were signed July 9, 381. The zeal of Theodosius in the extirpation of Arianism led to the summoning of a council (not oecumenical) at Constantinople in July, 383. There assembled the chiefs of all the sects. By the advice of Sisinnius, afterwards a Novatian bishop, given through Nectarius, the emperor ensnared his opponents into an approval of the writings of the early fathers. He then required of each sect a confession of its faith, which, having read and considered, he condemned them all, and followed up this condemnation by the most stringent laws, for the purpose of entirely rooting them out. As might have been expected, Nectarius was obnoxious to the Arians; and we find that in 388, while the emperor Theodosius was absent in Italy opposing Maximus, a rumor that had falsely spread of the defeat and death of the prince excited their hopes, and they broke out in riot, in the course of which they set fire to the house of Nectarius. The most important act of his office occurred in 390, when Nectarius, alarmed by the public odium which had been excited by the seduction of a woman of quality by a deacon, abolished the practice of confession which had been introduced into the Eastern Church — a penitential priest (presbyter poanitentiarus) having been appointed, whose office it was to receive the confessions of those who had fallen into sin after baptism, and to prescribe for them acts of penitence previously to their being admitted to partake of  the privileges of the Church. The officer of the confessional, while seeking to do his duty, provoked such scandal in the Church that it seemed advisable not to continue an office which was likely to do more harm than good (Neander, Ch. Hist. 2:181; Schaff, Ch. Hist. 3:357, 358). According to Balsamon (Hardouin, Concil. 1:955), the last council (not cecumenical) at which Nectarius presided was held in Constantinople in 394, regarding a dispute between Agapius and Bagadius in relation to the bishopric of Bostria, this council deciding that the consent of several bishops of a province is necessary to confirm the deposition of one of their number. Nectarius survived his patron, Theodosius, two years, dying September 27, 397.

He seems to have borne his honor meekly, and to have acted with great discretion. In the subtle controversies that agitated the Church we learn that he avoided discussion himself, and was guided by the advice of men better skilled in the puzzling dialectics of the time. If the conjecture of Tillemont (Histoire Ecclesiastique, 9:466) be correct, Nectarius was married, and had one son. His brother, Arsatius, succeeded John Chrysostom as patriarch of Constantinople (comp. Fleury, Histoire Ecclesiastique, volumes 4 and 5; Socrates, Historia Ecclesiastica, 5:8, 13; Sozomen, Hist. Ecc 7:8-9; Ecc 7:14; Ecc 7:16; Ecc 8:8, c. 23). Nectarius is said to have been the author of a Homilia in Theodorum martyrem, which was first published among the discourses of Chrysostom (Paris, 1554), and has since been several times reprinted. The decision of the synod concerning Agapius and Bagadius is contained in Freher's In Jure Graeco-Romano, 4:247. See Oudin, Comment. 1:686; Tillemont, 9:486; Fabricius, Bibliotheca Graeca (ed. Harl.), 9:309; 10:833; 12:390; Cave, Hist. Literaria, 1:277; Smith, Dict. Greek and Rom. Biog. and Mythol. s.v.; Edinb. Rev. 1867 (July), page 58.

2. The second Nectarius was patriarch of Jerusalem in the 17th century. Little is known of his history. According to Fabricius, he was born in Crete, educated at Athens under Theophilus Corydales, and while yet a young man entered a convent of Mount Sinai. He succeeded Paisus as patriarch of Jerusalem. A strict partisan of Greek orthodoxy, he opposed both the other parties, and endorsed the Confession of Mogilas in 1662 (Conf. libr. symb. eccl. Or. [ed. Kimmel] page 45). During his patriarchate the Romish emissaries were very active in endeavoring to persuade the Greek Christians of Palestine, suffering under the yoke of the Turks, to unite with the Church of Rome; among them a Franciscan, named Peter, was especially active in distributing five tracts in defence of the papal  authority. These tracts Nectarius answered by the publication of another, entitled Κατὰ τ ῾ης ἀρχῆς τοῦ Παππᾶ (Jasii. 1681; Lond. 1702, 8vo), which is a fair refutation of the five principles laid down in the Roman Catholic tracts: 1st, of unity in the primitive Church; 2d, of the harmony of the two principal divisions of the Church in the apostolic time; 3d, of the sole authenticity of the Church of Rome; 4th, of the necessity of the monarchial government of the Church. To the first point Nectarius answers that the union of the Church means the unity between the members of the spiritual Church, which still exists, and this alone constitutes the true Church. To the second, he replies by historical documents showing that, though identical in point of doctrine, the Greek and the Latin churches differed in their form of worship and Church government in the 2d century. To the third, he answers by proving the alteration of the symbols in the Roman Church. Admitting the fourth in principle, he says that the king and head of the Church being Christ, there can be no other head, but naturally an aristocratic organization. He also wrote a work in Greek against the doctrines of Luther and Calvin, which was translated into Latin by Renaudot, who published it, together with Gennadius's Homilies on the Eucharist, etc. (Paris, 1709, 4to). Nectarius is said to have also written a history of the Egyptian empire down to sultan Selim. See Fabricius, Bibl. Graeca (ed. Harl.), 9:310; Kimmel, 1.c. Prae. page 75; Nic. Commenus in praenott. mystagog. respons. 6, sec. 2. (J.N.P.)

## Necusia[[@Headword:Necusia]]

             (νεκύσια), a name for the offerings among the ancient Greeks and Romans on the anniversary of the day of the death of a relative. According to some the Necusia were the same with the Genesia.

## Nedabiah[[@Headword:Nedabiah]]

             (Heb. Nedabyah', נְדִבְיָה, moved of Jehovah; Sept. Ναβαδίας v. r. Δενεθεί ; Vulg. Nadabia), the eighth and last mentioned of the sons of Jeconiah; a descendant of David, and nephew of Zedekiah, king of Judah (1Ch 3:18). B.C. cir. 560.

## Nedarim[[@Headword:Nedarim]]

             SEE TALMUD.

## Nedusia[[@Headword:Nedusia]]

             is a surname of Athene, derived from the river Nedon, on the banks of which she was worshipped. SEE MINERVA.

## Needham, John[[@Headword:Needham, John]]

             an English dissenting minister who flourished in the first half of the last century, was for some years pastor of the Baptist Church at Hitcham, Suffolk, and afterwards removed to Bristol (in 1746), where he remained until 1787. He is of interest principally as the author of the pleasant harvest hymn, "To praise the ever-bounteous Lord," found in many of our best collections of hymns.

## Needham, John Turberville[[@Headword:Needham, John Turberville]]

             an English Roman Catholic divine, noted as a scientist, was born in London in 1713, and educated at the College of Douai, where he entered into orders. He removed to the Continent after having attained celebrity as a scientist, and finally became rector of the Academy of Sciences and Belles- lettres at Brussels, where he died in 1781. Mr. Needham wrote observations inserted in Buffon's Natural History: Inquiries concerning Nature and Religion: — Idee sommaire, ou vue generale du systeme physique et metaphysique sur la generation, etc. See his life, by abbe Mann, in the memoirs of the Royal Academy of Sciences at Brussels; Lond. Monthly Review, volume 70, Hutton, Mathematical and Philos. Dict. s.v.

## Needle[[@Headword:Needle]]

             (Gr. ῥαφίς) occurs in the Bible only in the proverb "to pass through a needle's eye" (τρύφημα) (Mat 19:24; Mar 10:25; Luk 18:25); for which SEE CAMEL. Among the ancient Egyptians some needles were of bronze, from three to three and a half inches in length; but as few have been found, we are not able to form any opinion respecting their general size and quality, particularly of those used for fine work, which must have been of a very minute kind (Wilkinson, Anc. Eg. 2:345). SEE NEEDLEWORK.

The use of the needle as a female accomplishment may be traced up to the earliest times. It was an art in which the ladies of ancient Egypt particularly excelled, as do their descendants at the present day; and the Hebrew females also no doubt acquired great perfection in it  during their residence in that country, as we read of the embroidery of the sacerdotal robes and curtains of the tabernacle (Exo 28:39; Exo 26:36); and also of "a prey of divers colors of needlework, of divers colors of needlework on both sides" (Jdg 5:30). That the ladies of Assyria and Babylonia also excelled in various kinds of needlework Layard has shown from the recently exhumed monuments of Nineveh (see Nineveh, etc., 2:315 sq.). In the British Museum may be seen some needles for sewing, made of bronze, taken from the Egyptian remains; there are likewise some spindles and netting-needles made of wood, nine inches to nine inches and a half in length; and also some skeins of thread, a portion of which is dyed of a reddish color. SEE EMBROIDERY.

## Needlework[[@Headword:Needlework]]

             occurs in the Auth.Ver. twice (Jdg 5:30; Psa 45:14) as a translation of the Heb. רַקְמָה rikmah', properly variegated work (elsewhere "broidered work"); and also of the cognate רֹקֵם, rokem' (Exo 26:36; Exo 27:16; Exo 28:39; Exo 36:37; Exo 38:18), properly an embroiderer (as elsewhere rendered). In Exodus the embroiderer is contrasted with the "cunning workman," chosheb' (חשֵׁב); and the consideration of one of these terms involves that of the other. Various explanations have been offered as to the distinction between them, but most of these overlook the distinction marked in the Bible itself, viz., that the rokem wove simply a variegated texture, without gold thread or figures, and that the chosaheb interwove gold thread or figures into the variegated texture. We conceive that the use of the gold thread was for delineating figures, as is implied in the description of the corslet of Amasis (Herod. 3:47), and that the notices of gold thread in some instances and of figures in others were but different methods of describing the same thing. It follows, then, that the application of the term "embroiderer" to rokem is false; if it belong to either it is to chosheb, or the "cunning workman," who added the figures. But if "embroidery" be strictly confined to the work of the needle, we doubt whether it can be applied to either, for the simple addition of gold thread, or of a figure, does not involve the use of the needle. The patterns may have been worked' into the stuff by the loom, as appears to have been the case in Egypt (Wilkinson, 3:128; comp. Her. 1.c.), where the Hebrews learned the art, and as is stated by Josephus (ἄνθη ἐνύφανται, Ant. 3:7,  2).

The distinction, as given by the Talmudists, and which has been adopted by Gesenius (Thesaur. page 1311) and Bahr (Symbolik, 1:266), is this, that rikmah, or "needlework," was where a pattern was attached to the stuff by being sewn to it on one side, and the work of the chosheb when the pattern was worked into the stuff by the loom, and so appeared on both sides. This view appears to be entirely inconsistent with the statements of the Bible, and with the sense of the word rikmah elsewhere. The absence of the figure or the gold thread in the one, and its presence in the other, constitutes the essence of the distinction. In support of this view we call attention to the passages in which the expressions are contrasted. Rikmah consisted of the following materials, "blue, purple, scarlet, and fine twined linen" (Exo 26:36; Exo 27:16; Exo 36:37; Exo 38:18; Exo 39:28). The work of the chosheb was either " fine twined linen, blue, purple, and scarlet, with cherubims" (Exo 26:1; Exo 26:31; Exo 36:8; Exo 36:35), or "gold, blue, purple, scarlet. and fine twined linen" (Exo 28:6; Exo 28:8; Exo 28:15; Exo 39:2; Exo 39:5; Exo 39:8). Again, looking at the general sense of the words, we shall find that chosheb involves the idea of invention, or designing patterns; rikmah, the idea of texture as well as variegated color. The former is applied to other arts which demanded the exercise of inventive genius, as in the construction of engines of war (2Ch 26:15); the latter is applied to other substances, the texture of which is remarkable, as the human body (Psa 139:15). Further than this, rikmah involves the idea of a regular disposition of colors, which demanded no inventive genius. Beyond the instances already adduced, it is applied to tessellated pavement (1Ch 29:2), to the eagle's, plumage (Eze 17:3), and, in the Targums, to the leopard's spotted skin (Jer 13:23). In the same sense it is applied to the colored sails of the Egyptian vessels (Eze 27:16), which were either checkered or worked according to a regularly recurring pattern (Wilkinson, 3, 211).

Gesenius considers this passage as conclusive for his view of the distinction, but it is hardly conceivable that the patterns were on one side of the sail only, nor does there appear any ground to infer a departure from the usual custom of working the colors by the loom. The ancient versions do not contribute much to the elucidation of the point. The Sept. varies between ποικιλτής and ῥαφιδευτής, as representing rokem, and ποικιλτής and ὑφαντής for chosheb, combining the two terms in each case for the work itself — ') ἡ ποικιλία τοῦ ῥαφιδευτοῦ for the first, ἔργον ὑφαντὸν ποικιλτόν for the second. The distinction, as far as it is observed, consisted in the one being needle-work and the other loom-work. The Vulgate gives generally plumarius for the first, and  polymitarius for the second; but in Exo 26:1; Exo 26:31 plumarius is used for the second. The first of these terms (plumarius) is well chosen to express rokem, but polymitarius, i.e., a weaver who works together threads of divers colors, is as applicable to one as to the other. The rendering in Eze 27:16, scutulata, i.e., "checkered," correctly describes one of the productions of the rokem. We have lastly to notice the incorrect rendering of the word שָׁבִוֹin the A.V. "broider," "embroider" (Exo 28:4; Exo 28:39). It means stuff worked in a tessellated manner, i.e., with square cavities such as stones might be set in (comp. Exo 28:20). The art of embroidery by the loom was extensively practiced among the nations of antiquity. In addition to the Egyptians, the Babylonians were celebrated for it, but embroidery in the proper sense of the term, i.e., with the needle, was a Phrygian invention of later date (Pliny, 8:48). There are three words for "weaver" employed in the descriptions of textures used in the tabernacle and the garments of the priest: 1. אֹרֵג, oreg, the simpler weaver, who wrought in one color, even though that color were blue (Jdg 16:13; Isa 59:5; Exo 28:32; Exo 39:22; Exo 39:27); 2. רֹקֵם, rokem, the color-weaver, who wrought in textures of at least three colors, as he wove cloth made of blue, purple, and scarlet threads, and twined linen (Exo 26:36; Exo 27:16; Exo 28:39; Exo 39:29); 3. חשֵׁב, chosheb, the embroiderer, who wrought in the same colors and materials as the color- weaver or rokem, but always with an additional thread, producing figures (Exo 26:1; Exo 26:31; Exo 28:6; Exo 28:8; Exo 28:15; Exo 29:3) (Paine, Temple of Solomon, page 12). See Art of Needlework from the Earliest Ages, by the countess of Wilton (Lond. 1840). SEE EMBROIDER; SEE WEAVE.

## Neef (or Neefs), James[[@Headword:Neef (or Neefs), James]]

             a Flemish engraver who devoted himself mostly to sacred and secular art, was born at Antwerp, according to Nagler, about 1610. There are various dates assigned for his birth, but Nagler is probably correct, as there are prints by Neef extant dated 1632 and 1633. His last print recorded is dated 1645. He engraved a number of plates after Rubens, Vandyck, and other celebrated Flemish painters. His drawing is correct, but stiff and mannered, and his heads often have an extravagant expression; but his prints are much esteemed. They are executed entirely with the graver, which he handled with great facility. Among his works are, The Fall of the Angels: — The  Meeting of Abraham and Melchisedec: — The Crucifixion, with the Virgin and St. John: — St. Augustine: — The Martyrdom of St. Thomas: — The Judgment of Paris: — The Triumph of Galatea (all these are after Rubens): — Christ and his Six Penitents: — Job and his Wife: — The Martyrdom of St. Lievin: — Christ's offering to Magdalen (all these after Gerard Segers): — Christ brought before Pilate, after J. Jordaens: — St. Roch interceding for the Persons attacked by the Plague, after Erasmus Quellinus.

## Neef, Jean[[@Headword:Neef, Jean]]

             a Belgian ascetic writer. was born at Mechlin in 1576. He belonged to the Order of the Hermits of St. Augustine, in which he filled the office of prior. In 1625 he was appointed provincial for Flanders and Cologne. He died at Mechlin, June 28, 1656. His works are, Vita sancte Monica (Antwerp, 1628):Horologium monasticc perfectionis (Louvain, 1630): — De tertiariis ordinis Sancti Augustini (Antwerp, 1632): — Eremus Augustiniana foribus honoris et sanctitatis vermans (Louvain, 1638, 4to), in which is found the life of St. Augustine, and a great number of notices of the remarkable personages of his order: — Le Nouveau Testament, in Flemish. See Andre, Bibl. Belgica, 2:700.

## Neefs, Peter[[@Headword:Neefs, Peter]]

             called the Old, an eminent Flemish painter who mostly confined himself to the cultivation of ecclesiastical art, was born at Antwerp in 1570. He was a disciple of the elder Henry Steenwyck, whose manner he closely imitated. He painted views of churches and convents, especially interiors, preferring those in the Gothic style of architecture. He possessed a profound knowledge of perspective, and represented his subjects, with all their rich ornaments and every architectural member, with strict truth, and yet without betraying the appearance of anxious labor. Every object is marked with minute precision, and finished with an exquisite touch and a light pencil. His bright, clear pictures, in which he avoided the darkish brown coloring sometimes observable in the works of his master Steenwyck, are the most esteemed. Being an indifferent designer of figures, he often got F. Francks, Van Thulden, Velvet Breughel, or Teniers to paint the figures; those of the two last greatly enhance the value of the pictures of Neefs. He died in 1651. His son, Peter Martin (called the Young), painted in the same  style, and chose the same subjects as his father, but was by no means equal to him.

## Neely, Philip P[[@Headword:Neely, Philip P]]

             a minister of the Methodist Episcopal Church, South, was born in Rutherford County, Tennessee, September 9, 1819. He was converted in 1836, and in 1837 joined the Tennessee Conference, and was appointed junior preacher on Jackson Circuit, West Tennessee. On the division of the conference he became a member of the Memphis Conference, and was stationed at Holly Springs, Mississippi, in 1841. During the two years following he was stationed in Huntsville, Alabama; in 1844 was appointed president of the Columbia Female College; in 1846 travelled as agent of the Transylvania University. In 1848 he was transferred to the Alabama Conference, and labored in its boundaries until his death at Mobile, Alabama, November 9, 1868. See Min. Am. Conf. M.E. Church, South, page 233.

## Neemias[[@Headword:Neemias]]

             (Νεεμίας v.r. Νεμουσί), the Grsecised form (Sir 49:13; 2Ma 1:18; 2Ma 1:20-21; 2Ma 1:23; 2Ma 1:31; 2Ma 1:36; 2Ma 2:13) of the name of NEHEMIAH SEE NEHEMIAH (q.v.).

## Neercassel, Jan Van[[@Headword:Neercassel, Jan Van]]

             an eminent Dutch prelate, was born at Gorkum in 1623, and after a thorough education entered into holy orders. He joined the congregation of the Oratory, taught theology at Mechlin and at Cologne, then was nominated archdeacon of Utrecht, and finally, in 1661, was elevated to the bishopric of that city under the title of Bishop of Castoria. In 1663 he became the only bishop of the five hundred thousand Catholics scattered throughout Holland, and governed his vast diocese with such great solicitude that he succeeded in re-establishing ecclesiastical discipline. Neercassel enjoyed the greatest consideration even among Protestants. He was in correspondence with eminent scholars and divines, among these Bossuet, who highly esteemed Neercassel's writings. He died at Zwolle in 1686. Bishop Neercassel was in sympathy with the French Jansenists, and several of them, among others Dr. Arnauld himself, found in his episcopate a refuge. Neercassel himself remained in peace with Rome; but the successor he had pointed out was not chosen on account of the  interference of the Jesuits, who feared that M. van Heussen might prove a schismatic, and finally Coddes, one of the three whom the Society of Jesus proposed to the papal see, was elevated. We have of Neercassel's works, De Sanctorum et prcecipue B. Marice cultu (Utrecht. 1675, 8vo), translated into French by abbe Le Roy (Paris, 1679, 8vo): — Tractatus de lectione Scriptur arum, in quo Protestantium eas legendi praxis refellitu;, Catholicorum vero stabilitur (Emmerich, 1677, 8vo), translated into French (Cologne, 1680, 8vo): — Amor penitens, sen de recto usu Clavium (Emmerich, 1683, 12mo); in a new edition, given the following year, the author suppressed the propositions which had displeased at Rome; the Amor poenitens was translated into French (Utrecht, 1741, 3 volumes, 12mo). See Du Pin, Les Auteurs Ecclisidstiques 17me Cent.; Hoefer, Nouv. Biog. Generale, s.v.; Tregelles, The Jansenists (Lond. 1861, 12mo), page 54, 55. (J.H.W.)

## Neeshima, Joseph Hardy, LL.D[[@Headword:Neeshima, Joseph Hardy, LL.D]]

             a Japanese educator and missionary, was born at Yeddo, Japan, February 15, 1844. He found his way as a boy to America, and adopted the name of his benefactor, the captain of the ship in which he came. After studying in the Phillips Andover Academy, and graduating from the scientific department of Amherst College in 1870, he graduated from Andover Theological Seminary in the special course of 1874, and in the same year was sent to his own country by the American Board of Commissioners for Foreign Missions. In 1875 he became the founder and president of the training-school which afterwards became Doshisha College. He died January 23, 1890. See (Am.) Cong. Year-book, 1891.

## Neesing[[@Headword:Neesing]]

             (an obsolete word for sneezing) is found only in Job 41:10, as a rendering of עֲטַישָׁה, atishah' (which occurs only there), from an otherwise unused root signifying to sneeze (q.v.).

## Nefasti, Dies[[@Headword:Nefasti, Dies]]

             i.e., unlawful days, a term among the ancient Romans for those days on which neither courts of justice nor the assemblies of people could be held; afterwards they were dedicated chiefly to the worship of the gods. Numa PompiIius is said to have been the originator of the dies nefasti.

## Neff, Felix[[@Headword:Neff, Felix]]

             a philanthropic Swiss Protestant divine. was born in 1798 at a small village near Geneva. While yet a youth he enlisted as a soldier in the Genevese service, where his excellent conduct and superior qualifications soon procured him advancement. But he became obnoxious to his brother- officers by the unbending principles and the high-toned purity of his life, the result of the careful teachings of his widowed and pious mother. He was advised to leave the army for the pulpit, and finally resolving to follow this advice, he resigned his commission in 1819. He now offered himself for the work of a catechist or parish missionary, and labored for two years in that capacity in several of the Swiss cantons, and afterwards for six months at Grenoble. But when he desired to be ordained, he found that  religious scruples prevented his connecting himself with the Established Church of Geneva, while from his being a foreigner he could not hope to receive ordination through the Protestant Church of France. He was therefore advised to repair to England, where he was ordained, May 19, 1823, in Mr. Clayton's chapel in the Poultry; and a few days afterwards left London to return to the scene of his former labors at Mens. However gratifying his reception among that attached people, his benevolent mind fixed on another place, in a wild and sequestered portion of the High Alps, as more urgently in need of his services. The consistory of the Protestant churches permitting, he entered on his pastoral charge in 1824. Thus this devoted minister, who might have enjoyed comfort and leisure in the beautiful and fertile vales of Languedoc, chose to settle in a poor and wildly extending Alpine district, comprising not less than seventeen isolated villages within a circuit of eighty miles. There was one part of his parish, the Val Fressinibre, where the inhabitants were so low socially, as well as uncivilized in the most common arts of life, as to be scarcely removed in many respects above the condition of barbarism. Neff perceived that his first step must be to supply the want of education, and, unable to pay a teacher, he joined the duties of a schoolmaster to those he already bore. Having at length succeeded in interesting the people in his efforts, he induced them to build. a school-house, he directing the workmen, and acting at once as architect and mason. But such excessive labor exhausted his constitution, and he died April 12, 1829, leaving a name entitled to be ranked among the best benefactors of his fellow- creatures. See Gilly, Memoirs of Neff; and of his Labors among the French Protestants of Dauphine, a Remnant of the Primitive Christians of Gaul (Lond. 1832, 8vo); Bost, Life of Felix Neff (Lond. 1855) ; Jamieson, Cyclop. of Relig. Biog. page 349; Darling, Cyclop. Bibliog. 2:2166; The London Quarterly Review, April 1833. (J.N.P.)

## Negaim[[@Headword:Negaim]]

             SEE TALMUD.

## Negation[[@Headword:Negation]]

             is in philosophical parlance the absence of that which does not naturally belong to the thing we are speaking of, or which has no right, obligation, or necessity to be present with; as when we say a stone is inanimate or blind or deaf, i.e., has no life, sight, or hearing (Watts, Logic, part 1,  chapter 2, § 6). According to the scholastic theologian, Thomas Aquinas (Summa theolog. part 1, qu. 48, art. 5), "simple negation denies to a thing some certain realities which do not belong to the nature of the same. Privation, on the contrary, is deficiency in some reality which belongs to the nature of the being." SEE PRIVATION.

In simple apprehension there is no affirmation or denial; so that, strictly speaking, there are no negative ideas, notions, or conceptions. In truth, some that are so called represent the most positive nullities; as infinity, immortality, etc. But in some ideas, as in that of blindness, deafness, insensibility, there is, as it were, a taking away of something from the object of which these ideas are entertained. This is, however, privation (στέρησις) rather than negation (ἀπόφασις), and in general it may be said that negation implies some anterior conception of the objects of which the negation is made. Absolute negation is impossible. We have no idea of nothing — it is but a word. "Nihilum, or nothing," says Clarke, "is that of which everything can truly be denied, and nothing can be truly affirmed. So that the idea of nothing (if I may so speak) is absolutely the negation of all ideas. The idea, therefore, either of a finite or infinite nothing is a contradiction in terms" (Answer to Seventh Letter). Nothing, taken positively, is what does not but may exist, as a river of milk; taken negatively, it is that which does not and cannot exist, as a square circle, a mountain without a valley. Nothing positively is ens potentiale. Nothing negatively is non ens. See Krauth's Fleming, Vocabulary of Philos. pages 345, 346.

## Negeb[[@Headword:Negeb]]

             SEE SOUTH COUNTRY.

## Neges[[@Headword:Neges]]

             (or more commonly CANUSIS) is tie name of an order of Japanese monks or secular priests who officiate in the mias or temples. They are either maintained by the endowment money of the mia to which they may happen to belong, or by a pension from the Dairi; but their principal support is derived from the voluntary contributions of the devotees. The Canusis wear, as a badge of their office, either a white or yellow robe over their ordinary dress. Their cap, which is made in the shape of a boat, is tied under the chin with silken strings. Upon this cap are tassels with fringes to them, which are longer or shorter according to the rank of the person who wears them. Their beards are close shaven, but their hair is very long; the  superiors, however, wear it curled up under a piece of black gauze. At each ear is a long piece of silk, which comes forward over the lower part of the face. The order of the Canusis depends, with respect to spiritual concerns, on the decision of the Dairi, and with regard to temporal matters they are subject, like all other ecclesiastics, to the authority of the judge of the temple, who is appointed by the secular monarch. The superiors of the Canusis are remarkable for their pride and contempt of the common people. They are to be seen scattered throughout all the provinces and cities of the empire. The leading monks reside at Miaco; but, though invested with great authority and influence over the people, they are always subject to the imperial authority, which punishes ecclesiastical delinquents with death. The Canusis, in their discourse to the people, dwell chiefly on points of morality. They preach from a rostrum or pulpit, and alongside of them is placed the tutelar idol of the sect or order to which they belong, and to this the devotees present their free-will offerings. On each side of the pulpit there is a lighted lamp suspended from the canopy, and a little below it is a desk or pen for the younger priests, where some of them sit and others stand. The preacher wears a hat upon his head shaped like an umbrella, and holds a fan in his hand. Before commencing his sermon he appears to meditate for a little, then rings a small bell by way of enjoining silence upon his audience; and after quiet is obtained he opens a book which lies upon a cushion before him, containing the moral precepts and fundamental principles of the religion of his sect. Having chosen his text, he delivers his discourse, which is usually clear and vigorous in its language, and strictly methodical in its arrangement. The peroration very often consists of a high-flown eulogium upon the order to which the preacher belongs. The audience are called upon, by the ringing of a little bell, to kneel down and say their prayers, sometimes before and sometimes after the sermon. On certain days set apart for the dead, the Japanese priests, as well as monks, sing the Namanda to the sound of little bells for the repose of their deceased friends. See Macfarlane, Japan (Lond. 1852, 8vo), book 4.

## Neginah[[@Headword:Neginah]]

             properly NEGINATH ( נְגַינִת, neginath'), occurs in the title of Psalms 61, "to the chief musician upon Neginah." If the present reading be correct, the form of the word may be compared with that of Mahalath (Psalms 53). But the Sept. (ἐν ὕμνοις) and Vulg. (in hymnis) evidently read "Neginoth" in  the plural, which occurs in the titles of five Psalms, and is perhaps the true reading. Whether the word be singular or plural, it is the general term by which all stringed instruments are described (Smith). In the singular it has the derived sense of the music of stringed instruments (1Sa 16:16; Isa 38:20); and of songs to be accompanied with stringed instruments (Psa 77:7), especially a song of derision (Job 30:9). SEE NEGINOTH.

## Neginoth[[@Headword:Neginoth]]

             ( נְגַינוֹת, neginoth' songs with instrumental accompaniment, SEE NEGINAH; Sept. ὕμνοι; Vulg. hymni) is found in the titles of Psalms 4, 6, 54, 55, 67, 76, and the margin of Hab 3:19 (text "stringed instruments"), and there seems but little doubt that it is the general term denoting all stringed instruments whatsoever, whether played with the hand, like the harp and guitar, or with a plectrum. It thus includes all those instruments which in the A.V. are denoted by the special terms "harp," "psaltery" or "viol," "sackbut," as well as by the general descriptions "stringed instruments" (Psa 150:4), "instruments of music" (1Sa 18:6), or, as the margin gives it, "three-stringed instruments," and the "instrument of ten strings" (Psa 33:2; Psa 92:3; Psa 144:9). "The chief musician on Neginoth" was therefore the conductor of that portion of the Temple choir who played upon the stringed instruments, and who are mentioned in Psa 68:25 (נֹגְנַים, nogenim). The root ( נַגֵּן= - κρούειν) from which the word is derived occurs in 1Sa 16:16-18; 1Sa 16:23; 1Sa 18:10; 1Sa 19:9; Isa 38:20, and a comparison of these passages confirms what has been said with regard to its meaning. The author of the Shilte Haggibborimn, quoted by Kircher (Musurgia, 1:4, page 48), describes the Neginoth as instruments of wood, long and round, pierced with several apertures, and having three strings of gut stretched across them, which were played with a bow of horsehair. It is extremely doubtful, however, whether the Hebrews were acquainted with anything so closely resembling the modern violin. SEE MUSICAL INSTRUMENTS; SEE PSALMS.

## Nego[[@Headword:Nego]]

             SEE ABED-NEGO.

## Negombo, Negosi, and Nepindi[[@Headword:Negombo, Negosi, and Nepindi]]

             are the names by which the African negroes of Congo, Angola, etc., designate three of their priests.

1. The Negombo is looked upon both as a priest and a prophet. He not only professes to foretell future events, but he ascribes to himself likewise an innate virtue of healing all manner of diseases. He is always sufficiently provided with a vast variety of medicaments, the virtues whereof are so deeply impressed on the minds of the negroes that the failure of Negombo's prescriptions is always imputed to the patient.

2. The Negosi must take to himself eleven wives, and, as is usual among African tribes, he also acts the part of a magician. When any native meditates revenge upon an enemy, he applies to the Negosi, who cuts off some locks of his hair, and, binding them together, throws them into the fire, uttering all the while various imprecations on the enemy, and all his possessions and kin.

3. The Nepindi styles himself master of the elements, and pretends to control thunder, lightning, and storms. To manifest his power, he raises large heaps of earth contiguous to his habitation. After he has finished the usual sacrifices and magical operations, a little animal, they say, creeps out from the foot of one of these, which raises itself by slow degrees, and at last takes its flight towards the heavens. Then thick clouds darken the skies, and thunder, lightning, and rain immediately ensues. See Cavazzi, Ittor. descrizione de Congo, etc.

## Negores[[@Headword:Negores]]

             a religious sect in Japan, which derives its origin from Cambodoxi, a disciple of Xeaca. The sect consists of three classes. The first, who are less numerous than the others, devote themselves to the worship of the gods and the performance of religious ceremonies; the second employ themselves in military affairs, and the third in the preparation of weapons of war. The Negores, as a body, are so numerous and influential that the emperor finds it necessary to secure their favor. They are scrupulously careful about the lives of inferior animals, but their quarrels with each other often end in bloodshed. See Gardner, Faiths of the World, 2:524; Broughton, Bibliotheca Histor. Sacra, 2, s.v.

## Negosi[[@Headword:Negosi]]

             SEE NEGOMBO.

## Negri (or Negro), Francesco[[@Headword:Negri (or Negro), Francesco]]

             an Italian Reformer noted for his philological attainments, was born of a noble and ancient family in Bassano, in the Venetian territory, in 1500. Gifted with an active and penetrating mind, he became an excellent student. He entered the Order of Benedictines. The principles of the Reformation preached in Germany and Switzerland penetrating Italy at this time, Negri came forward as one of the first to adopt the new doctrines, and promptly abandoning his order, he went to Germany, joined Zwingliand accompanied the great Swiss Reformer to the conferences of Marburg in 1529, and assisted at the Diet of Augsburg in 1530. Negri defended with eloquence the famous Protestant profession of faith known under the name of the Confession of Augsburg, He afterwards returned to Italy; but that country offering no security to the preachers of the Reformed doctrines, he went back to Germany. He stopped some time at Strasburg, then at Geneva, and finally settled at Chiavenna, a small village of the Grisons, where he married, and became the teacher of a school. His small salary scarcely sufficed to support his family. It appears that he attempted to better his position by going again to Geneva; but he was not more fortunate than before, and he returned to Chiavenna, where he died some time posterior to 1559. In his last years Negri departed from the theological platform of his old teachers, Luther and Zwingli, and embraced Socinianism. We have of his works, Turcicarum rerum commentarius (Paris, 1538, 8vo), translated by Paul Giovo: — Rudimenta grammaticae, ex auctoribus collecta (Milan, 1541), reprinted under the title of Canones gramnaticales (Peschiaro, 1555, 8vo): — Ovidii Metamorphosis in epitomen Phalencis verasibus redacta (Zurich, 1542; Basle, 1544): — Traygdia de libero arbitio (Geneva, 1546, 4to, and 1550, with additions). This singular dramatic allegory upon one of the most disputed questions between the Catholics and the Reformers is rare and recherche; the denouement of the piece is the triumph of Justifying Grace over king Free- Will, who is beheaded, and over the pope, who is recognised as Antichrist. The drama was translated into French under the title La tragedie du roi Franc-Arbitre (Villefranche [Geneva], 1559, 8vo). We also have of Negri's works, De Fanini Faventini ac Dominici Bassanensis morte, qui nuper ob Christum in Italia Romani pontificis jussu impie occisi sunt, brevis  historia (Chiavenna, 1550, 8vo), one of his rarest and most curious books: — Historia Francisci Spierae civitatulani qui quod susceptam semel Evangelicae veritatis professionem abnegasset, in horrendum incidit desperationem (Tiibingen, 1555, 8vo). See Roberti, Notizie storico- critiche della vita e delle opere di Franc. Negri, apostata Bassanese del secolo xvi (Bassano, 1839, 4to); Dizionario istorico (ed. De Bassano); Brunet, Manuel du Libraire (Index); Hoefer, Nouv. Biog. Gen. 27:618, 619. (J.H.W.)

## Negri, Girolamo[[@Headword:Negri, Girolamo]]

             an Italian humanist, was born at Venice in 1494. After having been vicar of the bishops of Belluno and Vicenza, he became secretary of cardinal Cornaro, and later of cardinal Contarini. Negri obtained afterwards a canonicate at Padua. He died at Padua in 1577. According to the judgment of Sadolet, he wrote Latin with purity and great elegance. We have of his works, Epistolae et Orationes (Padua, 1579, 4to, and Rome, 1767). At the head of this last edition is found a biography of Negri, written by abbe Costanzi. See Foscarini, Storia della letteratura Veneziana.

## Negri, Salomon[[@Headword:Negri, Salomon]]

             (Arabic, Soleyman Alsadi), a Greek philosopher, was born at Damascus in the latter part of the 17th century. Instructed by the Jesuit missionaries in the Greek and Latin languages, he came to Paris, and continued his studies at the Sorbonne. He afterwards went to London, and in 1701 to Halle, where he remained four years, giving lessons in Arabic, among others to the celebrated Michaelis. The climate of Germany being injurious to his health, he went to Italy, and afterwards established himself at Constantinople, where he was ordained priest of the Greek Church. The war brought him again to Italy. He sought, but without success, to found at Venice, and later at Rome, a school where he would have taught Arabic, Syriac, and Turkish. He then returned to Halle, where he again passed sixteen months; and finally settled in London, and there obtained employment as interpreter of the Oriental languages. He died there in 1729. Negri has given Arabic translations of the Psalms and the New Testament, published under the auspices of the British and Foreign Bible Society. The Psalms appeared in 1725 (8vo); the New Testament in 1727 (4to). These two versions have been severely criticised by Reiske (see Baumgarten, Nachrichten von merkwiirdigen Biichern, 3:283). We have likewise a Latin  translation of the Vie de Gabriel Bachtishusia (in the Opera of Freind). Lastly, he has published in the Freiwilliges Hebeopfer a Conversation which he had in Constantinopie with a Turkish mollah. See Memoria Negriana (Halle, 1764, 4to); Rotermund, Supplement to Jocher, Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, 37:616.

## Negri, Virginia-Angelica-Paula-Antonia[[@Headword:Negri, Virginia-Angelica-Paula-Antonia]]

             an Italian nun, was born in 1508 at Milan. She early left the world to enter the new monastery of the Angelicas of St. Paul, to the foundation of which she had contributed, and became teacher of the novices. Full of zeal for the propagation of her faith, she travelled over Vicenza, Udine, Padua, Verona, Brescia, preaching everywhere repentance and purity of life. The sick and the poor also became the object of her care, and several hospitals owe their foundation to her. Among the number of conversions that she made, we mention that of Alphonse, marquis of Guaste, governor of the Milanese, whom she comforted by religious counsels on his death-bed. Many of her converts entered the congregation of the Clercs of St. Paul. Calumny did not spare her; and her enemies, seeking to prove her a visionary, found the means to immure her in the convent of the Clarissas. John of Salazar. an Italian prelate, then archbishop of Luciano, was named to examine her conduct, and recognised the falsity of the accusations. A woman of superior mind, she wrote well. She was well versed in Latin. She died at Milan April 4, 1555. We have of her works, Lettere spirituali della devotae ieligiosa Angelica Paula Antonia de Negri (Venice, 1547, 4to; Milan, 1563, 8vo). Another edition, published at Rome (1576, 12mo), is preceded by the life of Virginia Negri by J.B. Fontana de Conti. The spiritual letters, to the number of seventy-two, are divided into three parts, and for unction and piety offer some resemblance to those of Saint Catharine of Sienna. There is also attributed to Negri, Esercizio particolare d'una serva del Signore (Brescia, 1577, 12mo). See Biblioth. mediol. scriptorum, 2:993; Arisi, Cremona litterata; Augustinus, Ab Ecclesia, Teatro delle done letterate, page 271.

## Negrillos or Negritos[[@Headword:Negrillos or Negritos]]

             (Spanish, diminutive of Negroes) is the name given by the Spaniards to certain Negro-like tribes inhabiting the interior of some of the Philippine Islands, and differing essentially both in features and manners from the  Malay inhabitants of the Eastern archipelago. Among the planters and villagers of the plains they bear the name of Itas or Ajetas (pronounced Abetus). They are also called by the Spaniards Negritos del Monte, from their inhabiting the mountainous districts for the most part; and one of the islands where they are most numerous bears the name of Isla de los Negros. These Negritos are also known by the names Aeta, Aigta, Ite, Inapta, and Igolote or Igorote.

They bear a very strong resemblance to the Negroes of Guinea, but are much smaller in size, averaging in height not more than four feet eight inches, whence their appellation. They are described as a short, small, but well-made and active people, the lower part of the face projecting like that of the African Negroes, the hair either woolly or frizzled, and the complexion exceedingly dark, but not quite so black as that of the Negroes. The Spaniards describe them as small, more slightly built, less black, and less ugly than the Negroes — Menos Negros y menos feos. All writers concur in speaking of them as sunk in the lowest depths of savagedom, wandering in the woods and mountains, without any fixed dwellings, and with only a strip of bark to cover their nakedness; sleeping in the branches of the trees, or among the ashes of the fires at which they had cooked their food. Their only weapons are the bow and arrow; and they live upon roots, wild fruits, and any sort of animals that they can surprise in their haunts or conquer in the chase. By the Malays they are despised and hated; and the buffalo-hunters in the woods, when they meet with them, do not scruple to shoot them down like wild beasts or game. "It has not come to my knowledge," says Mallat, "that a family of these Negroes ever took up their abode in a village. If the Mohammedan inhabitants make slaves of them, they will rather submit to be beaten to death than undergo any bodily fatigue; and it is impossible, either by force or persuasion, to bring them to labor... Prompted by an irresistible instinct to return to the place of their birth, they prefer a savage life to all the charms of civilization. It has occurred that individuals, who have taken Negritos during their infancy, and made sacrifices to give them an education, have found themselves suddenly abandoned by them" (2:95). The same writer, an ecclesiastic, speaks of them as gentle and inoffensive in their manners, whenever he himself came in contact with them; and although informed that some of them were cannibals, he was not inclined to believe the report. Dr. Carl Scherzer, the historian of the circumnavigation of the Novara, when at Manilla, had an opportunity of seeing a Negrita girl whom he thus describes: "This was a girl of about twelve or fourteen years of age, of dwarf-like figure, with woolly hair,  broad nostrils, but without the dark skin and wide everted lips which characterize the Negro type.

This pleasing-looking, symmetrically-formed girl had been brought up in the house of a Spaniard, apparently with the pious object of rescuing her soul from heathenism. The poor little Negrilla hardly understood her own mother-tongue, besides a very little Tagal, so that we had considerable difficulty in understanding each other." According to Spanish statements, the Negritos are found only in five of the Philippine Islands, viz. Luzon, Mindoro, Panay, Negros, and Mindanao, and are estimated at about 25,000 souls. A few exist, however, in the interior of some of the other islands in the Eastern archipelago; and they are scattered also, though in small numbers, through certain islands of Polynesia. They are altogether an island people, and are hence treated of by Prichard under the designation of Pelagian Negroes. By Dr. Pickering they are regarded as a distinct race, resembling the Papuan, but differing from it in the diminutive stature, the general absence of a beard, the projecting of the lower part of the face or the inclined profile, and the exaggerated Negro features. The hair, also, is more woolly than that of the Papuans, though far from equalling that of the Negroes in knotty closeness.

By Latham the Negritos are classified under the subdivision of "Oceanic Mongolidae, C," which subdivision is further modified by him into the designation of "Amphinesians" and "Kelaenonesians." Muller, in his Allgemeine Ethnographie (Vienna, 1873), classifies them among the Papuans of the pure type, but Wallace considers them a totally distinct race, and, connecting them with the inhabitants of the Andaman Islands, in the Bay of Bengal, is of opinion that they are probably of Asiatic rather than of Polynesian origin; and Peschel, in his Volkerkunde (2d ed. Leipsic, 1875), prefers to call them Asiatic Papuans, in distinction from Australian Papuans. The Negritos out of the Philippine Islands are found for the most part in the islands embraced under the latter designation, as New Guinea, New Ireland, Solomon's Isles, Louisiade, New Caledonia, and Tasmania or Van Diemen's Land. Except in the last-mentioned island, however, the Negritos, strictly speaking — that is, the blackish people with woolly hair — do not preponderate over the other native tribes less strongly marked with Negro features; while in Tasmania itself the race has almost entirely disappeared, amounting at present to not more than two or three dozen souls. Dr. Pickering is of opinion that "the Negrito race once occupied more space than it does at this time, and that it has in many instances preceded the dissemination of other races." We conclude with a description of a Negrito native of Erromango (the island where the missionary  Williams was murdered), supplied to Dr. Pickering by Horatio Hales, his associate in the United States exploring expedition. "He was about five feet high," says Mr. Hales, "slender and long limbed; he had close woolly hair, and retreating arched forehead, short and scanty eyebrows, and small snub nose, thick lips (especially the upper), a retreating chin, and that projection of the jaws and lower part of the face which is one of the distinctive characteristics of the Negro race... Placed in a crowd of African blacks, there was nothing about him by which he could have been distinguished from the rest."

The Negritos have no religion, and adore no star. It appears, however, that they have transmitted to the Sanguianes (a brown race inhabiting the neighborhood), or have learned from the latter, the practice of worshipping for a day a rock or the trunk of a tree in which they find a resemblance to some animal or other. Then they leave it, and think no more about idols until they meet with some other fantastical form, which becomes a new object of an equally frivolous worship. Living in a state altogether primitive, these savages possess no instruments of music; and their language, which resembles the chirruping of birds, contains only a few words incredibly difficult of acquisition by the stranger who tries to learn them. They are faithful in marriage, and have only one wife. When a young man has made his choice, his friends or parents ask the consent of the girl. It is never refused. The day is chosen, and in the morning, before sunrise, the girl is sent into the forest, where she hides herself, or not, according to her inclination towards her suitor. An hour afterwards the young man is sent to seek her; and if he has the good luck to find her, and bring her back to her friends before sunset, the marriage is consummated, and she is his wife forever. But if, on the contrary, he returns without her, he must give up all further claim. Old age is very much respected among the Negritos, and it is always one of the eldest who governs their assemblies. All the savages of this race live in great families of sixty or eights, and stray in the forests without any fixed residence. They hold the dead in great veneration. For several years they resort to their graves for the purpose of depositing a little tobacco and betel upon them. The bow and arrows of the deceased are suspended over his grave on the day of interment, and, according to their belief, he emerges every night from the grave to go hunting. They do not always wait for the death of the afflicted before burying them. Immediately after the body has been deposited in the grave it becomes necessary, according to their usages, that the death should be avenged. The  hunters of the tribe go out with their lances and arrows to kill the first living creature they meet with, whether a man, a stag, a wild hog, or a buffalo. When on a journey in search of a victim, they take the precaution of breaking off the young shoots of the shrubs they pass by, leaving the ends hanging in the direction of their route, in order to warn neighbors and travellers to avoid the path they are taking in search of a man or a beast to be offered up; for if one of their own people fall into their hands, even he is sacrificed as the expiatory victim. See Mallat, Les Philippines, etc. (Paris, 1846, 2 volumes, 8vo), 2:94 sq.; De la Gironiere, Vingt Annees aux Philippines (Paris, 1853), page 294 sq.; Earl, Native Races of the Indian Archipelago (Lond. 1853), chapters 7, 8; Semper, Die Philippinen u. ihre Bewohner (Wirzburg, 1869).

## Negro[[@Headword:Negro]]

             (from Latin niger, "black") is the name generally applied to the African natives. This is, however, an incorrect use of the word, for Negro races inhabit only portions of the African continent, principally between lat. 10° N. and 20° S. The Negro has no connection, at least not intimately, with the races inhabiting Northern Africa, such as the Egyptians, Berbers, Assyrians, Nubians, etc. The southern extremities of Africa, too, are comparatively free from Negroes; they are inhabited by the Hottentots (q.v.). The Kaffres (q.v.) are sometimes classed with the Negroes In some of the border countries a strict classification of their inhabitants is difficult, as they have considerably intermixed. The Negro, too, is not at all confined to the African continent, but is found in various parts of Asia and its islands, and throughout America and the West Indies, whither he was originally carried for bondage servitude. SEE SLAVERY.

In Blumenbach's fivefold division of mankind the Negroes occupy the first place under the variety Ethiopian, which likewise embraces the Kaffres, Hottentots, Australians, Alforians, and Oceanic Negroes. In Latham's threefold division they are placed among the Atlantidae, and form the primary subdivision of Negro Atlantidae in that author's classification; while in Pickering's elevenfold division they occupy the last place in his enumeration of the races of mankind. Physically the Negro is distinguished by a soft and silky skin, dull cherry-red in the infant, and growing black very soon; it differs from that of the whites principally in the greater amount of pigment cells in the Rete Malpighii (the epidermis being uncolored), and in the greater number of cutaneous glands. His hair is generally called woolly, though improperly, for it differs but little from that of the other races except in  color, and in its curled and twisted form, and is rather harsh and wiry. His lips are thick, the lower part of his face prognathic, or projecting like a muzzle. His skull, which is very thick and solid, is long and narrow, with a depressed forehead, prominent occiput and jaws, a facial angle of 700 to 65°. According to Camper's lateral admeasurement, the head of the Negro shows an angle of 700, while that of the European shows one of 80°, on which difference of 10°, as he considered, depends the superior beauty of the latter.

There is not much dependence, however, to be placed on such a mode of admeasurement; and the same may be said of Blumenbach's vertical method. According to this, a considerable difference would appear to exist between the skull of the Negro and that of the European. "But," says Dr. Prichard, "I have carefully examined the situation of the foramen magnum in many Negro skulls; in all of them its position may be accurately described as being exactly behind the transverse line bisecting the antero- posterior diameter of the basis cranii. This is precisely the place which Owen has pointed out as the general position of the occipital hole in the human skull. In those Negro skulls which have the alveolar process very protuberant, the anterior half of the line above described is lengthened in a slight degree by this circumstance. If allowance is made for it, no difference is perceptible. The difference is in all instances extremely slight; and it is equally perceptible in heads belonging to other races of men, if we examine crania which have prominent upper jaws. If a line is let fall from the summit of the head at right angles with the plane of the basis, the occipital foramen will be found to be situated immediately behind it; and this is precisely the case in Negro and in European heads." There is, in fact, neither in this respect — the conformation of the Negro skull — nor in any other, solid ground for the opinion hazarded by some writers, and supported either through ignorance or from interested motives by many persons that the Negro forms a connecting link between the higher order of apes and mankind.

The skin, hair, skull, lips, maxillary profile, and general facial appearance of the Negro, are not, however, the only features that distinguish him in a great degree from the European, and seem to stamp him as a distinct variety of the human race. "In the Negro," says Prichard, "the bones of the leg are bent outwards. Soemmering and Lawrence have observed that the tibiae and fibulse in the Negro are more convex in front than in Europeans; the calves are very high, so as to encroach upon the upper part of the legs; the feet and hands, but particularly the former, are flat; and the os calcis, instead of being arched, is continued nearly in a straight line with the other bones of the foot, which is remarkably broad."  As to the supposed excessive length of the forearm in the Negro, a circumstance also dwelt upon as showing an approach to the anthropoid apes, facts are altogether against the statement; there being no greater difference than is observable in individuals of any other variety of mankind. His height is seldom six feet, and rarely below five and a half; and as a rule the Negro figures are fine, especially their torso. Seen from behind, the spine usually appears depressed, owing to the greater curvature of the ribs; the nates are more flattened than in other races, and join the thighs almost at a right angle instead of a curve. Besides these characteristics may be mentioned the projecting upper edge of the orbit; broad, retreating chin, and great development of lower part of the face; small eyes, in which but little of the yellowish-white ball is seen; small, thick ears, standing off from the head, with a small lobe and a general stunted look; black iris; very wide zygomatic arches, giving large space for the muscles of the lower jaw; large and transverse opening of the nasal cavity. The pelvis is long and narrow, its average circumference being from twenty-six to twenty-eight inches, instead of thirty to thirty-six as in the whites; this shape in the female, according to Vrolik and Weber, corresponds to the characteristic shape of the Negro head; those writers considering it as a type of degradation, as it approaches that of the quadrumana in the more vertical direction of the iliac bones and their less width, in the smaller breadth of sacrum, and in the consequent less extent of the hips.

In the skin of the Negro there is much oily matter, and he perspires profusely, which serves to keep him in health. The Negro flourishes under the fiercest heats and unhealthy dampness of the tropics, notwithstanding the virulent epidemics and endemics of the country where the white man soon dies; he has less nervous sensibility than the whites, and is not subject to nervous affections; is comparatively insensible to pain, bearing surgical operations well; the effects of opium and other narcotics appear rather in the digestive, circulatory, and respiratory functions than in the cerebral and nervous system; he is little subject to yellow fever, and more to yaws and other cutaneous affections; he is generally very torpid under disease. The senses of the Negroes are acute; the voice in the males is hoarse and not powerful, and in the females high and shrill. They are fond of music, and have many ingeniously contrived musical instruments, generally of a noisy character; they have a keen sense of the ridiculous, and are of a cheerful disposition; though cruel to their enemies and prisoners, and setting little value on human life, they are naturally kindhearted, hospitable to strangers,  and communicative of their joys and sorrows; the females are remarkably affectionate as mothers and children, and as attendants on the sick, even to foreigners. They are less dirty in their persons and dwellings than most other barbarous races.

They are ready to receive instruction, and to profit by it up to a certain point; quick to perceive the beauty of goodness, they generally appreciate the services of the missionaries in their behalf, and were not their teachings counteracted by the intoxicating drink brought by traders, they would probably in time, in outward observances if not in reality, merit the name of semi-Christian communities. The custom of polygamy prevails among all the Negro tribes, and where these are constituted into nations or kingdoms, as in Dahomey, the sovereign has often as many as two or three thousand wives, whom he occasionally disposes of as presents to his chief officers and favorites. In those parts of Africa where the slave-trade has flourished the Negro is lowest in the stage of civilized life. In other parts he shows a capacity for practicing the arts of life. Negroes are ingenious in the construction of their dwellings and in the manufacture of their weapons; they have some knowledge of the working of iron and other metals; they manufacture arms, dress and prepare the skins of animals, weave cloth, and fabricate numerous useful household utensils. Neither are they altogether deficient in a knowledge of agriculture. These marks of civilization are, for the most part, apparent in the districts either wholly or partially converted to Mohammedanism. Mungo Park, in his account of Sego, the capital of Bambarra, describes it as a city of 30,000 inhabitants, with houses of two stories high, having flat roofs, mosques in every quarter, and ferries conveying men and horses over the Niger. "The view of this extensive city," he says, "the numerous canoes upon the river, the crowded population, and the cultivated state of the surrounding country, formed altogether a prospect of civilization and magnificence which I little expected to find in the bosom of Africa."

The languages of the various nations and tribes of Negroes are very numerous. Vocabularies of nearly 200 languages have been brought from Africa by the Rev. Dr. Koelle. "A slight examination of these vocabularies," says Mr. Edwin Norris, "seems to show that there are among the Negro idioms a dozen or more classes of languages, differing from each other at least as much as the more remote Indo-Germanic languages do." To these Negro idioms Dr. Krapf has given the name of Nigro-Hamitic Languages. These may perhaps have affinities with some of the other African tongues, but not with any of the great well-defined  families of languages. For further information upon this subject, as well as upon the classification of the different Negro races, we must content ourselves with referring to Dr. Prichard's Natural History of Man, and especially to a learned note by Mr. Edwin Norris in volume 1 of that work (page 323). It has been said that no Negro nation ever possessed a literature, or had the ingenuity to invent an alphabet, and until recently this was probably true; but Christian missionaries have discovered a tribe in Western Africa, named Vei, which possess a well constructed written language, with books, the invention of one of their number still living, who presents a case as remarkable as that of the invention of the Cherokee alphabet. Among the Negro race there is a great variety, greater, perhaps, than among any other family, yet while the several tribes have these clearly distinctive peculiarities, they yet bear a strong general resemblance to each other, not only in their physical appearance, but in their intellectual capacities, moral instincts, customs, and manners.

The religion of the Negroes is but a debased fetich worship, SEE FETICHISM, except where Mohammedanism has made them acquainted with an ethical religion. Those who have not accepted the teachings of the Koran (q.v.) make fetiches of serpents, elephants' teeth, tigers' claws, and other parts of animals, at the dictation of their fetich man, or priest. They also manufacture idols of wood and stone, which they worship; and yet, under all this, they have some idea of a Supreme Being. They believe in good and evil spirits, and are perpetually practicing incantations to ward off the baneful influence of their spiritual enemies. In Eastern Africa, Speke (Discovery of the Source of the Nile, page 243) mentions that on one occasion, "as there was a partial eclipse of the moon, all the Wanguana [a Negro race] marched up and down from Rumanika's to Nuanagi's huts, singing and beating our tin cooling-pots to frighten off the spirit of the sun from consuming entirely the chief object of their reverence, the moon." Lander (Niger Expedition, 2:180,183) mentions that at Boussa, in Central Africa, an eclipse was attributed to an attack made by the sun on the moon. During the whole time the eclipse lasted the natives made as much noise as possible, "in the hope of being able to frighten away the sun to his proper sphere, and leave the moon to enlighten the world as at other times." They make prayers and offerings to their idols, and have sacred songs and festivals, dances, ceremonies, and places; and they have priests and holy men, who are also magicians and doctors. They believe generally in an after-life (see Lubbock, pages 139,140), without. however, any distinctive  idea of retribution, and some tribes hold the transmigration of the human soul into a gorilla, or other beast, bird, reptile, or fish; they are very superstitious and have great fear of ghosts and apparitions. Their religion, in fact, is one altogether of fear; and as this leads to cruelty, we find them for the most part indifferent to the sacrifice of human life. They sacrifice animals, and in some parts they even offer up human victims to propitiate their deities. They are cruel to their enemies and prisoners, and often shed blood for the mere savage delight they experience in seeing it flow from their victims. We need only allude to the inhuman customs, as they are called, of Dahomey, and the Yan and Adai customs of the Ashantees, as described by Bowdich, in support of this statement. The Negroes are easily influenced by the teachings of ethical religions, and the converts made for Mohammedanism are believed to be very numerous, SEE MOHAMMEDANISM; Christian missionaries have met with success also. The Romanists were early workers among them, but in recent years the Protestants have been most successful in propagating Christianity among them. For further details regarding the civil, social, and religious condition of the Negroes, and of missions among them, see the articles SEE AFRICA; SEE KAFFRES; SEE LIBERIA; SEE MANDINGOES; SEE PO, FERNANDO; SEE YOMBA.

Of the condition and prospects of the Negroes in the various countries into which they have been imported during the prevalence of the slave-trade we have not room to speak here, but refer to the article SEE SLAVERY. They are found in all the West India Islands, to the number of about 3,000,000; in the United States, Brazil, Peru, and other parts of South America; also in the Cape de Verde Islands, Arabia, Morocco, etc. In the British West India Islands they were emancipated from slavery in 1834, and in those belonging to France in 1848. Indeed, slavery now exists nowhere in the West Indies, with the exception of Cuba and Porto Rico. In the United States the Negroes amount to about 6,700,000; they are now liberated, and enjoy civil rights, and some occupy prominent positions in ecclesiastical and political life, and in all the other walks of life many are rising to influence and power.

The Negroes figure in history from very ancient date. They were not much known by the Hebrews and the Homeric Greeks, to judge from the writings at our command, but the Egyptians became acquainted with Negroes, about B.C. 2300, through the conquests of their rulers, and we find Negroes represented on Egyptian monuments as early as B.C. 1000. For nearly thirty-five centuries the type has remained unchanged in Egypt.  The Greeks first knew them in the 7th century B.C., their Ethiopians being merely any people darker than the Hellenic, like the Arabs, Egyptians, Libyans, or Carthaginians, none of whom are Negroes. The typical Negroes of the Guinea coast are generally rude and nearly naked savages, of a deep black color and ugly features; in the interior many of the tribes, like the Fan, and others visited since 1855 by Paul du Chaillu and Winwood Reade, are fierce cannibals, but fine-looking, warlike, ingenious, and skilful in the working of iron. Those on the Slave Coast are more degraded, selling their neighbors to slave-dealers. In the vast region explored by Livingstone, Barth, Du Chaillu, Burton, Speke, Baker, Schweinfurth, and other recent travellers, there are many tribes more or less savage, for an account of which the reader is referred to the respective special notices in this work, and chiefly to the narratives of these explorers.

The father of English ethnology, Dr. Prichard, thought that the original pair must have been Negroes, and that mankind descended from them. His words are: "It must be concluded that the process of nature in the human species is the transmutation of the characters of the Negro into those of the European, or the evolution of white varieties in black races of men. We have seen that there are causes existing which are capable of producing such an alteration, but we have no facts which induce us to suppose that the reverse of this change could in any circumstances be effected. This leads us to the inference that the primitive stock of men were Negroes, which has every appearance of truth" (Researches, page 233). It is not a little remarkable that although Blumenbach and Prichard were both advocates for the unity of man, they materially differed in their argumentation. Blumenbach saw in his five varieties of man nothing but degeneracy from some ideal perfect type. Prichard, on the contrary, could imagine no arguments, or knew of any facts, to support such a conclusion. Prichard, however, was not alone in this supposition, for Pallas, Lacipede, Hunter, Dornik, and Link were also inclined to the same view. See Hunt, in Memoirs of the Anthropol. Society of London, volume 1, art. 1; see also in these memoirs, same volume, art. 2; Prichard, Researches into the Phys. Hist. of Mankind, 1:199-21. (3d ed.); Latham, Varieties of Man, page 469 sq.; Nott, Types of Mankind, page 260; Quatrefages, Unite de l'Espece Humaine (Paris, 1861); Lubbock, Origin of Civilization, chapters 4-6; Trans. of the Ethnological Society of London, volume 1, new series, page 317 sq.; Casalis, Les Bassoutos ou Vingt-trois annees de sejour et d'observations au sud d'Afrique (Paris, 1859), especially pages 257-268;  Burton, Lake Regions of Central Africa, (1861), volume 1; Gorz, Reiseskizzen aus Nordost-Afrika (1855), 1:162 sq., 175 sq.; Reade, Savage Africa, chapters 36; Pruner Bey, Memoir on the Negro; Wanderings in West Africa, volumes 1 and 2; the Reverend Henry J. Cox, D.D., in Methodist Quarterly Review, January 1875, art. 4; and in the same Review, April 1874, art. 4; Blackwood's Magazine, May 1866, art. 3. See also the recent publications on Africa by the celebrated travellers Barth, Livingstone, Speke, Chapman, and Schweinfurth.

## Negro Dialect OF Surinam[[@Headword:Negro Dialect OF Surinam]]

             SEE SURINAM.

## Negrone or Nigrone, Pietro[[@Headword:Negrone or Nigrone, Pietro]]

             called Il Giovane Zingaro ("the young Gypsy"), a painter of the Neapolitan school who devoted himself mostly to sacred art, was born at Calabria about 1505. Dominic says he first studied under Gio. Antonio d'Amato, afterwards under Marco Calabrese; and he commends him as an accomplished and diligent artist. In S. Agnello, at Naples, there is a picture of The Virgin and the Infant in the Clouds, with Saints and a Glory of Angels; also in S. Maria Donna Romata are two pictures by him, representing the Adoration of the Maogi and the Scourging of Christ, painted in 1541. He died, according to Lanzi, about 1565.

## Negroponte, Francesco[[@Headword:Negroponte, Francesco]]

             or ANTONIO, a monk of the Capuchin order, who flourished at Venice in the early part of the 15th century; he devoted himself to the cultivation of sacred art, and was a noted painter, whose works, according to Kugler. resemble those of Jacobello del Fiore.

## Nehalennia[[@Headword:Nehalennia]]

             a pagan goddess, the origin of whose name it is difficult to trace, was worshipped in ancient Gaul and Germany. An image of this female deity was first discovered in 1646 in Zealand, among some ruins which had long been covered by the sea. Several images have since been discovered in France, Germany, and Italy. Youth seems to have been one of her attributes. She is sometimes represented sitting and sometimes standing. Montfaucon, in his Antiquities, gives seven pictures of this goddess. She is represented carrying a basket of fruit, with a dog at her side. The resemblance of her name with the Greek νέα σελήνη (new moon) may trace a connection to the goddess Diana; others think her an ocean deity.  See Bescherelle, La Mythologie I/lustree, page 78; Grimm, Deutsche Mythologie, s.v.; Mallet, Northern Antiquities.

## Nehelamite[[@Headword:Nehelamite]]

             (Heb. Nechelami', נֶחֵָלמַי, with the art.; Sept. Αἰλαμίτης v.r. Ε᾿λαμίτης, Νεελαμίτης, Αἰλαμί, an appellation of a man named Shemaiah, a false prophet, who went with the captives to Babylon (Jer 29:24; Jer 29:31-32). The name is no doubt formed from that either of Shemaiah's native place or the progenitor of his family; which of the two is uncertain. SEE SHIEMAIAH. No place called Nehelam is mentioned in the Bible, or known to have existed in Palestine, nor does it occur in any of the genealogical lists of families. It resembles the name which the Sept. has attached to Ahijah the prophet, namely, the Enlamite- οΕ῾νλαμεί; but by what authority they substitute that name for "the Shilonite" of the Hebrew text is doubtful. The word "Nehelamite" also probably contains a play on the " dreams" (chakam) and " dreamers," whom Jeremiah is never wearied of denouncing (see chapters 23, 27, 29). Furst, however, thinks (Heb. Lex. s.v.) that there is an allusion to the failure of an inheritance (נחל), as threatened. The Targum gives the name as Chelam, חלם. A place of this name, SEE HELAM, lay somewhere between the Jordan and the Euphrates.

## Nehemiah[[@Headword:Nehemiah]]

             (Heb. -Nechemyah', נְחֶמְיָה, comforted by Jehovah; Sept. Νεεμίας v.r. Νεεμία; Josephus, Νεεμίας, Ant. 11:5, 6), the name of three men.

1. The second named of the "children of the province," who had been carried away by Nebuchadnezzar, and lived to return with Zerubbabel to Judsea (Ezr 2:2; Neh 7:7). B.C. 536. He was not the same as No. 3 (see Carpzov, Introd. 1:341 sq.).

2. Son of Azbuk, of the tribe of Judah; ruler in half the town of Bethzur, in the mountains of Judah, who took a leading part in rebuilding the wall of Jerusalem (Neh 3:16). B.C. 445.

3. The son of Hachallah (Neh 1:1) and brother of Hanani (Neh 7:7). He was apparently of the tribe of Judah, since his fathers were buried at Jerusalem, and Hanani his kinsman seems to have been of that tribe (Neh 1:2; Neh 2:3; Neh 7:2). Some think he was of  priestly descent, because his name appears at the head of a list of priests in Neh 10:1-8; but it is obvious, from Neh 9:38, that he stands there as a prince, and not as a priest-that he heads the list because he was head of the nation. The Vulgate, in 2Ma 1:21, calls him "sacerdos Nehemias" (comp. Rambach, Praef. in Nehemiah page 112; Carpzov, Introd. 1:338); but this is a false version of the Greek, which has ἐκέλευσε τοὺς ἱερῖς Νεεμίας, and not ὁ ἱεπεύς, which the Latin would require. The Syriac agrees with the Greek. The expression in 2Ma 1:18, that Nehemiah "offered sacrifice," implies no more than that he provided the sacrifices. Others, with some probability, infer, from his station at the Persian court and the high commission he received, that he was, like Zerubbabel, of the tribe of Judah and of the house of David (Carpzov, Introductio, etc., i, 339). Malalas of Antioch (Chronogr. 6:160) singularly combines the two views, and calls him "Nehemiah the priest, of the seed of David."

While Nehemiah was cupbearer in the royal palace at Shushan, in the twentieth year of Artaexerxes Longimanus (q.v.), or B.C. 447, learning the mournful and desolate condition of the returned colony in Judsea (Nehemiah i, 2 sq.; comp. Kleinert, in the Dorpt. Beitrig. 1:243 sq.), he obtained permission of the king to make a journey to Jerusalem, and there to act as lieutenant or governor (Heb. פֶּחָה, Neh 5:14. On the title of honor given to Nehemiah [Neh 8:9; Neh 10:1], Tirshatha',

תַּרְשָׁתָא, see Gesen. Thesaur. s.v.; Benfey, Monatsnam. s. 196, identifies it with the Zend thvotresta, "commander." But in Neh 7:65; Neh 7:70, this title denotes not Nehemiah, but Zerubbabel, as is evident from Ezr 2:63-70). Being furnished with this high commission, which included letters to the satraps and subordinates, and enjoying the protection of a military escort (2:9), Nehemiah reached Jerusalem in the year B.C. 446, and remained there till B.C. 434, being actively engaged for twelve years in promoting the public good (5:14). "It is impossible to overestimate the importance to the future political and ecclesiastical prosperity of the Jewish nation of this great achievement of their patriotic governor. How low the community of the Palestine Jews had fallen is apparent from the fact that from the 6th year of Darius to the 7th of Artaxerxes there is no history of them whatever; and that even after Ezra's commission, and the ample grants made by Artaxerxes in his 7th year, and the considerable re- enforcements, both in wealth and numbers, which Ezra's government brought to them, they were in a state of abject 'affliction and reproach' in  the 20th of Artaxerxes: their country pillaged, their citizens kidnapped and made slaves of by their heathen neighbors, robbery and murder rife in their very capital, Jerusalem almost deserted, and the Temple again falling into decay. The one step which could resuscitate the nation, preserve the Mosaic institutions, and lay the foundation of future independence, was the restoration of the city walls. Jerusalem being once again secure from the attacks of the marauding heathen, civil government would become possible, the spirit of the people and their attachment to the ancient capital of the monarchy would revive, the priests and Levites would be encouraged to come into residence, the tithes and first-fruits and other stores would be safe, and Judah, if not actually independent, would preserve the essentials of national and religious life.

To this great object, therefore, Nehemiah directed his whole energies without an hour's unnecessary delay. By word and example he induced the whole population, with the single exception of the Tekoite nobles, to commence building with the utmost vigor, even the lukewarm high-priest Eliashib performing his part. In a wonderfully short time the walls seemed to emerge from the heaps of burned rubbish, and to encircle the city as in the days of old. The gateways also were rebuilt, and ready for the doors to be hung upon them. But it soon became apparent how wisely Nehemiah had acted in hastening on the work. On his very first arrival, as governor, Sanballat and Tobiah had given unequivocal proof of their mortification at his appointment, and before the work was commenced had scornfully asked whether he intended to rebel against the king of Persia. But when the restoration was seen to be rapidly progressing, their indignation knew no bounds. They not only poured out a torrent of abuse and contempt upon all engaged in the work, but actually made a great conspiracy to fall upon the builders with an armed force and put a stop to the undertaking. The project was defeated by the vigilance and prudence of Nehemiah, who armed all the people after their families, and showed such a strong front that their enemies dared not attack them. This armed attitude was continued from that day forward. Various stratagems were then resorted to to get Nehemiah away from Jerusalem, and if possible to take his life." But in the face of these difficulties he rebuilt, or repaired, the city wall, hot without serious opposition from parties of Samaritans, finishing the work in fifty-two days (Neh 6:15); reformed abuses, redressed grievances (chapter 5), introduced law and order (chapter 7), and revived the worship of God (chapter 8 sq.). A strange fable is told of his discovering again the holy fire (2Ma 1:18 sq.). The account in 2Ma 2:13 of the compilation by  Nehemiah of the Old-Testament writings is disbelieved by Eichhorn (Apokr. Page 255 sq.), and is rightly estimated by Hengstenberg (Auth. d. Dan. page 241 sq.). SEE ESDRAS, BOOKS OF.

It should be added that the son of Sirach, in celebrating Nehemiah's good deeds, mentions only that he "raised up for us the walls that were fallen, and set up the gates and bars, and raised up our ruins again" (Sir 49:13). In his important public proceedings, which appear all to have happened in the first year of his government, Nehemiah enjoyed the assistance of Ezra (q.v.), who is named on several occasions as taking a prominent part in conducting affairs (Neh 8:1; Neh 8:9; Neh 8:13; Neh 12:36). Ezra had gone up to Jerusalem thirteen years before, and lived to be Nehemiah's fellow-laborer. These contemporaries are equally eminent among the benefactors of the Jewish people — alike patriotic and zealous, though not uniform in character, or the same in operation. In the character of Ezra we find no indication of the self-complacency which forms a marked feature in that of Nehemiah. The former, in accordance with his priestly calling, labored chiefly in promoting the interests of religion, but the latter had most to do with the general affairs of government; the one was in charge of the Temple, the other of the state. Nehemiah refused to receive his lawful allowance as governor from the people, in consideration of their poverty, during the whole twelve years that he was in office, but kept at his own charge a table for 150 Jews, at which any who returned from captivity were welcome. Nehemiah returned to Persia B.C. 434, but soon heard of new abuses creeping in among the Jews, and he determined to visit Judaea again. The time of this second journey is indefinitely stated as "after some days" (Neh 13:6-7), which many have understood as meaning a single year; but this is not long enough to account for such abuses as would require Nehemiah's presence. Prideaux (Connection, 1:520 sq.; comp. Jahn, Archaol. II, 1:272 sq.; Einleitung, 2:288 sq.) has shown sufficient reason for referring it to the second half of the reign of Darius Nothus, say B.C. 410. (But Havernick, Einleitung ins A. T. 2:324, holds a medium view, dating this visit B.C. cir. 424. See further, Michaelis on Nehemiah 13; Clericus, ad idem; Petavius, Doctrina Temp. 12:25; Cellarius, Dissertat. page 130; Jour. of Sac. Lit. January 1862, page 446.) SEE SEVENTY WEEKS.

After his return to the government of Judsea, Nehemiah enforced the separation of all the mixed multitude from Israel (Neh 13:1-3), and accordingly expelled Tobiah the Ammonite from the chamber which the high-priest, Eliashib, had prepared for him in the Temple (Nehemiah 13:49). Better arrangements were, also made for the support of the Temple  service (Neh 13:10-14), and for the rigid observance of the Sabbath (Neh 13:15-22). One of the last acts of his government was an effort to put an end to mixed marriages, which led him to "chase" away a son of Joiada, the high-priest, because he was son-inlaw to Sanballat the Horonite (Neh 13:23-29). It is not unlikely that Nehemiah remained at his post till about the year B.C. 405, towards the close of the reign of Darius Nothus, who is mentioned in Neh 12:22. SEE DARIUS.

 At this time Nehemiah would be between sixty and seventy years old, if we suppose him (as most do) to have been only between twenty and thirty when he first went to Jerusalem. That he lived to be an old man is thus quite probable from the sacred history; and this is expressly declared by Josephus, who (Ant. 11:5, 6) states that he died at an advanced age. Of the place and year of his death nothing is known. "On reviewing the character of Nehemiah, we seem unable to find a single fault (unless it be a slightly Ciceronian egotism) to counterbalance his many and great virtues. For pure and disinterested patriotism he stands unrivalled. The man whom the account of the misery and ruin of his native country, and the perils with which his countrymen were beset prompted to leave his splendid residence, and a post of wealth, power, and influence, in the first court in the world, that he might share and alleviate the sorrows of his native land, must have been pre-eminently a patriot. Every act of his during his government bespeaks one who had no selfishness in his nature. All he did was noble, generous, high-minded, courageous, and to the highest degree upright. But to stern integrity he united great humility and kindness, and a princely hospitality. As a statesman he combined forethought, prudence, and sagacity in counsel, with vigor, promptitude, and decision in action. In dealing with the enemies of his country he was wary, penetrating, and bold. In directing the internal economy of the state, he took a comprehensive view of the real welfare of the people, and adopted the measures best calculated to promote it. In dealing both with friend and foe, he was utterly free from favor or fear, conspicuous for the simplicity with which he aimed only at doing what was right, without respect of persons. But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God. He seems to have undertaken everything in dependence upon God, with prayer for his blessing and guidance, and to have sought his reward only from God." See Randall, Nehemiah the Tirshatha (Lond. 1874).

## Nehemiah, Book Of[[@Headword:Nehemiah, Book Of]]

             the latest of all the historical books of Scripture, both as to the time of its composition and the scope of its narrative in general, and as to the supplementary matter of chapter 12 in particular, which reaches down to the time of Alexander the Great.

1. Authorship. — This book, which bears the title דַּבְרֵי נְחֶמְיָהNehemiah's Words, was anciently connected with Ezra, as if it formed part of the same work (Eichhorn, Einleitung, 2:627). This connection is indicated by its first word, וִיְהַי, "And it came to pass." It arose, doubtless, from the fact that Nehemiah is a sort of continuation of Ezra (q.v.). Some ancient writers called this book the second Book of Ezra, and regarded that learned scribe as the author of it (Carpzov, Introductio, etc., page 336). There can, however, be no reasonable doubt that it proceeded from Nehemiah, for its style and spirit, except in one portion, are wholly unlike Ezra's. Here we find no Chaldee documents, as in Ezra, though we might expect some from chapters 2, 7, 8, 9, and chapter 6:5; and here also the writer discovers a species of egotism never manifested by Ezra (Neh 5:14-19; Eichhorn, Einleitung ins A. Test. 2:619).

While the book as a whole is considered to have come from Nehemiah, it consists in part of compilation. He doubtless wrote the greater part himself, but some portions he evidently took from other works. It is allowed by all that he is, in the strictest sense, the author of the narrative from Nehemiah 1 to Neh 7:5 (Havernick, Einleitung, 2:304). The account in Neh 7:6-73 is avowedly compiled, for he says in Neh 7:5, "I found a register," etc. This register we find also in Ezr 2:1-70, hence it might be thought that our author borrowed this part from Ezra; but it is more likely that they both copied from public documents, such as "the Book of the Chronicles" (דַּבְרְי הִיָּמַים), mentioned in Neh 12:23. Had Nehemiah taken his list from Ezra, we might expect agreement, if not identity, in the contents; but the two records vary much in details, and are only reconciled with difficulty. "The second part (chapters 8, 9, 10) is said to be marked by a strong Levitical or priestly bias, different from the tone of the rest of the book, whose interests all tend in the direction of civil society; also by different words and phrases, and by the use of the third person, instead of the first, when speaking of Nehemiah. Hence critics  differ in their opinions, some ascribing these chapters to Ezra, some making them the composition of an unknown author in a later age. The third portion (chapters 9, 12, 13) is again pronounced to be the work of Nehemiah, though with certain additions, which (in the estimation of these critics) are seen to be excrescences, or which betray a different authorship, chiefly on account of chronological facts which are irreconcilable with the supposition that Nehemiah wrote them.

"The most of the supposed difficulties vanish, or rather give place to a conviction of the unity of the book, as soon as we take the proper position for looking at the events narrated, as they would appear to Nehemiah, the narrator of his own feelings and transactions. Such a person does not write exactly in the order of time; nor do events seem in the same proportion to each other in his eyes and in the eyes of many of his readers. This is notorious to every reader of memoirs and biographies, particularly autobiographies. If at times there be something peculiar in the arrangements of this book of Nehemiah, as we have indicated that there is also in Ezra, this ought to be admitted as a consequence of the writer's own state of mind or circumstances. Certainly those who have written later than the date of these books of Ezra and Nehemiah, and have endeavored to arrange their details in a different order to suit their own purposes, have effected little as to the point of consecutiveness. This is seen in the case of the tolerably respectable compiler of the third Book of Esdras, which is preserved in the Apocrypha.

"On the other hand, the book appears from the course of the life of Nehemiah (see below) to be a continuous record, written in a lively, distinct, and energetic manner, such as is admitted, by every one to be very suitable to the circumstances in which it is said to have been composed. This is a fact which strikes us in reading all the accounts-the building of the ruins, the earlier and the later reforms, and the sacred services at the feast of tabernacles. Of course such different subjects are not described in the self-same words or style; and this diversity illustrates the working of Nehemiah's mind as that of a man deeply interested in the affairs in which he took an active part. It is only a perverted ingenuity which would make these differences an evidence that chapters 8, 9, 10 have come from a different author. Those who wish to go into the particulars of a verbal criticism may find the materials in Keil's Introduction to the Old Testament. He shows how the difference in the use of the names of God is suitable to the different circumstances in which they are used; how the language of the  Levites in prayer is naturally more akin to the language of the law of Moses and of the Psalms than to that of plain history; how the expression, 'the nobles and the rulers,' which is frequent elsewhere, is wanting in this section; while instead of it we once meet with the Mosaic term, 'chief of the fathers,' or rather, 'heads of the fathers' houses' (chapter 8:13); though he might have mentioned that still a different expression is found in this disputed section, and in a passage which is confessedly genuine (chapter 10:29, and 3:5); and that Ezra is not named among those who signed the covenant, because he acted the part of 'mediator' in the transaction, as Moses had done before. This pre-eminent position assigned to Ezra necessarily threw even Nehemiah somewhat into the background, and led him to speak of himself in the third person instead of in the first, as in the rest of his book. Indeed this was the more natural and more distinct, because the first person plural, 'we,' 'our,' is used throughout the account of the sealing (chapters 9, 10), which sufficiently marks the writer as an eye- witness and party in the transaction, yet one who wished not to appear singled out from his countrymen, except where this was unavoidable on account of his official capacity. When he does so mention himself it is with the addition, 'the Tirshatha,' a peculiar word, of uncertain origin and meaning, though unmistakably an attributive title of the governor. Perhaps he may have used this title rather than another, in these descriptions of ecclesiastical affairs, because of the title being given to Zerubbabel, the governor whom God had so greatly honored in the restoration of the church, while it occurs nowhere else.'

The mention of Jaddua as a high-priest (Neh 12:11; Neh 12:22) has occasioned much perplexity. This Jaddua appears to have been in office in B.C. 332, when Alexander the Great came to Jerusalem (Joseph. Ant. 11:8) how then could he be named by Nehemiah? Some (e.g. Vitringa, Rambach) suppose the: 10th and 11th verses to be a later addition, which seems to be the only reasonable solution; others (Havernick, Keil) endeavor to show that Nehemiah wrote it, supposing that he lived to be an old man, so as possibly to see the year B.C. 370; and that Jaddua had at that time entered on his office, so that he filled it for about forty years, i.e., till B.C. 332 (see especially Havernick's Einleitung, 2:320-324). But this Davidson rightly thinks improbable (see Horne's Introd. 2:694). Some finally resort to the belief that Jaddua is only mentioned here as having been born, but not as yet an incumbent of high-priesthood. It is difficult in that case to see why he is named at all, as the writer could not have  foreseen that he would ever fill the office. SEE JADDUA.

A similar addition by a still later hand, probably some member of the so-called "Great Sanhedrim," perhaps Simon the Just, its president, has evidently been made in the list of the Davidic line (1Ch 3:23-24), which comes down to the 3d century B.C. SEE GENEALOGY OF OUR LORD.

This leads to a presumption of an occasional interpolation of these few genealogical items, which (as in the case of the notice of the death of Moses in Deu 34:5-12) do not affect the general authorship of the book. SEE EZRA, BOOK OF.

2. As to the date of the book, it is not likely that it came from Nehemiah's hand till near the close of his life. Certainly it could not have been all written before the expulsion of the priest recorded in chapters 13:23-29, which took place about the year B.C. 413.

3. The canonical character of Nehemiah's work is established by very ancient testimony. It should be noticed, however, that this book is not expressly named by Melito of Sardis (A.D. 170) in his account of the sacred writings; but this creates no difficulty, since he does mention Ezra, of which Nehemiah was then considered but a part (Eichhorn, Einleitung, 2:627). Thus the Book of Nehemiah has always had an undisputed place in the Canon, being included by the Hebrews under the general head of the Book of Ezra, and as Jerome tells us in the Prolog. Gal. by the Greeks and Latins under the name of the second Book of Ezra. SEE ESDRAS, FIRST BOOK OF.

"There is no quotation from it in the N.T., and it has been comparatively neglected by both the Greek and Latin fathers, perhaps on account of its simple character, and the absence of anything supernatural, prophetical, or mystical in its contents. St. Jerome (ad Paulinam) does indeed suggest that the account of the building of the walls, and the return of the people, the description of the priests, Levites, Israelites, and proselytes, and the division of the labor among the different families, have a hidden meaning; and also hints that Nehemiah's name; which he interprets consolator a Domino, points to a mystical sense. But the book does not easily lend itself to such applications, which are so manifestly forced and strained that even Augustine says of the whole Book of Ezra that it is simply historical rather than prophetical (De Civit. Dei, 18:36). Those however who wish to see St. Jerome's hint elaborately carried out may refer to the Ven. Bede's Allegorica Expositio in Librum Nehenice, qui et Ezrce Secundus, as well as to the preface to his exposition of Ezra; and, in another sense, to Bp. Pilkington's Exposition upon Nehemiah, and John  Fox's Preface (Park. Soc.). It may be added that Bede describes both Ezra and Nehemiah as prophets, which is the head under which Josephus includes them in his description of the sacred books (C. Rev 1:8)."

4. The contents of the book have been specified above in the biography of the author. The work can scarcely be called a history of Nehemiah and his times; it is rather a collection of notices of some important transactions that happened during the first year of his government, with a few scraps from his later history. The contents appear to be arranged in chronological order, with the exception perhaps of Neh 12:27-43, where the account of the dedication of the wall seems to be out of its proper place: we might expect it rather after Neh 7:1-4, where the completion of the wall is mentioned.

“The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's times, and, incidentally, of the nature of the Persian government and the condition of its remote provinces. The documents appended to it also give some further information as to the times of Zerubbabel on the one hand, and as to the continuation of the genealogical registers and the succession of the high- priesthood to the close of the Persian empire on the other. The view given of the rise of two factions among the Jews — the one the strict religious party, adhering with uncompromising faithfulness to the Mosaic institutions, headed by Nehemiah; the other, the gentilizing party, ever imitating heathen customs, and making heathen connections, headed, or at least encouraged by the high-priest Eliashib and his family sets before us the germ of much that we meet with in a more developed state in later Jewish history from the commencement of the Macedonian dynasty till the final destruction of Jerusalem. Again, in this history as well as in the Book of Ezra. we see the bitter enmity between the Jews and Samaritans acquiring strength and definitive form on both religious and political grounds. It would seem from Neh 4:1-2; Neh 4:8 (A.V.), and Neh 6:2; Neh 6:6, etc., that the depression of Jerusalem was a fixed part of the policy of Sanballat, and that he had the design of raising Samaria as the head of Palestine, upon the ruin of Jerusalem, a design which seems to have been entertained by the Samaritans in later times. The book also throws much light upon the domestic institutions of the Jews. We learn incidentally the prevalence of usury, and of slavery as its consequence, the frequent and burdensome oppressions of the governors (Neh 5:15), the judicial use of corporal punishment (Neh 13:25), the  continuance of false prophets as an engine of policy, as in the days of the kings of Judah (Neh 6:7; Neh 6:12; Neh 6:14), the restitution of the Mosaic provision for the maintenance of the priests and Levites and the due performance of the Temple service (Neh 13:10-13), the much freer promulgation of the Holy Scriptures by the public reading of them (Neh 8:1; Neh 9:3; Neh 13:1), and the more general acquaintance with them arising from their collection into one volume, and the multiplication of copies of them by the care of Ezra the scribe and Nehemiah himself (2Ma 2:13), as well as from the stimulus given to the art of reading among the Jewish people during their residence in Babylon, SEE HILICIAH; the mixed form of political government still surviving the ruin of their independence (Neh 5:7; Neh 5:13; Nehemiah 10), the reviving trade with Tyre (Neh 13:16), the agricultural pursuits and wealth of the Jews (Neh 5:11; Neh 13:15), the tendency to take heathen wives, indicating, possibly, a disproportion in the number of Jewish males and females among the returned captives (Neh 10:30; Neh 13:3; Neh 13:23), the danger the Jewish language was in of being corrupted (Neh 13:24), with other details which only the narrative of an eye-witness would have preserved to us. Some of these details give us incidentally information of great historical importance.

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(a.) The account of the building and dedication of the wall (Neh 3:12) contains the most valuable materials for settling the topography of Jerusalem to be found in Scripture. SEE JERUSALEM.

"

(b.) The list of returned captives who came under different leaders from the time of Zerubbabel to that of Nehemiah (amounting in all to only 42,360 adult males, and 7337 servants), which is given in chapter 7, conveys a faithful picture of the political weakness of the Jewish nation as compared with the times when Judah alone numbered 470,000 fighting men (1Ch 21:5). It justifies the description of the Palestine Jews as 'the remnant that are left of the captivity' (Neh 1:3), and as 'these feeble Jews' (Neh 4:2), and explains the great difficulty felt by Nehemiah in peopling Jerusalem itself with a sufficient number of inhabitants to preserve' it from assault (Neh 7:3-4; Neh 11:1-2). It is an important aid, too, in understanding the subsequent history, and in appreciating the patriotism and valor by which they attained their independence under the Maccabees.  "

(c.) The lists of leaders, priests, Levites, and of those who signed the covenant, reveal incidentally much of the national spirit as well as of the social habits of the captives, derived from older times. Thus the fact that twelve leaders are named in Neh 7:7 indicates the feeling of the captives that they represented the twelve tribes, a feeling further evidenced in the expression 'the men of the people of Israel.' The enumeration of twenty-one and twenty-two, or, if Zidkijah stands for the head of the house of Zadok, twenty-three chief priests in Neh 10:1-8; Neh 12:1-7, of whom nine bear the names of those who were heads of courses in David's time (1 Chronicles 24), SEE JEHOARIB, shows how, even in their wasted and reduced numbers, they struggled to preserve these ancient institutions, and also supplies the reason of the mention of these particular twenty-two or twenty-three names.

"

(d.) Other miscellaneous information contained in this book embraces the hereditary crafts practiced by certain priestly families, e.g. the apothecaries, or makers of the sacred ointments and incense (Neh 3:8), and the goldsmiths, whose business it probably was to repair the sacred vessels (Neh 3:8), and who may have been the ancestors, so to speak, of the money-changers in the Temple (Joh 2:14-15); the situation of the garden of the kings of Judah by which Zedekiah escaped (2Ki 25:4), as seen in Neh 3:15; and statistics, reminding one of Domesday-Book, concerning not only the cities and families of the returned captives, but the number of their horses, mules, camels, and asses (chapter 7), to which more might be added."

5. In respect to language and style, this book is very similar to the Chronicles of Ezra. Nehemiah has, it s true, quite his own manner, and, as De Wette has observed, certain phrases and modes of expression peculiar to himself. He has also some few words and forms not found elsewhere in Scripture; but the general Hebrew style is exactly that of the books purporting to be of the same age. Some words, as מְצַלְתִּיַם, 'cymbals," occur in Chronicles, Ezra, and Nehemiah, but nowhere else. הַתְנִדֵּבoccurs frequently in the same three books, but only twice (in Judges 5) besides אַגֶּרֶת or aXn ,, "a letter," is common only to Nehemiah, Esth., Ezra, and Chronicles בַּירָה, and its Chaldee equivalent, בַּירָא, whether spoken of the palace at Susa or of the Temple at Jerusalem, are common only to Nehemiah, Ezra, Esth., Dan., and Chronicles: שֵׁגָל to Nehemiah and Dan., and Psalms 45. The phrase אֵֹּלהֵי הִשָּׁמִיַםand its Chaldee equivalent, "the  God of Heavens," are common to Ezra, Nehemiah, and Dan. מְפֹרָשׁ "distinctly," is common to Ezra and Nehemiah Such words as פִּרְדֵּס מְדַינָה סָגָן and such Aramaisms as the use of חָבִל Neh 1:7, יַמָּלֵךְ,  מַדָּה, Neh 1:5, Neh 1:4, etc., are also evidences of the age when Nehemiah wrote. As examples of peculiar words or meanings, used in this book alone, the following may be mentioned: שָׂבִר ב, "to inspect," Neh 2:13; Neh 2:15; מֵאָה, in the sense of "interest," Neh 5:11; ., (in Hiph.), "to shut," Neh 7:3; מוֹעִל, "a lifting up," Neh 8:6; הֻיְּדוֹת, "praises," or "choirs," Neh 12:8; תִּהֲלוּכָה" a procession," Neh 12:32;

מַקְרָא, in the sense of" reading," Neh 8:8; אֹצְרָה, for אִאֲצַירָה, Neh 13:8, where both form and sense are alike unusual. The Aramsean form, יְהוֹדֶה, Hiph. of יָדָה, for יוֹדֶה, is very rare, only five other analogous examples occurring in the Heb. Scriptures, though it is very common in Biblical Chaldee. The phrase אַישׁ שַׁלְחוֹ הִמִּיַם, Neh 4:17 (which is omitted by the Sept.), is incapable of explanation. One would have expected, instead of בְּיָדוֹ הִמִּיַם, as in 2Ch 23:10. הִתַּרְשָׁתָא, "the Tirshatha," which only occurs in Ezr 2:63; Neh 7:65; Neh 7:70; Neh 8:9; Neh 10:1, is of uncertain etymology and meaning. It is a term applied almost exclusively to Nehemiah, and seems to be more likely to mean "cupbearer" than " governor," though the latter interpretation is adopted by Gesenius (Thes. s.v.).

The text of Nehemiah is generally pure and free from corruption, except in the proper names, in which there is considerable fluctuation in the orthography, both as compared with other parts of the same book and with the same names in other parts of Scripture; and also in numerals. Of the latter we have seen several examples in the parallel passages of Ezra 2 and Nehemiah 7; and the same lists give variations in names of men. So does Neh 12:1-7, compared with Neh 12:12, and. with Neh 10:1-8. A comparison of Neh 11:3, etc., with 1Ch 9:2, etc., exhibits the following fluctuations: Neh 11:4, Athaiah of the children of Perez = 1Ch 9:4, Uthai of the children of Perez,; Neh 5:5, Maaseiah the son of Shiloni = Neh 5:5, of the Shilonites, Asaiah; Neh 5:9, Judah the son of Senuah (Heb. Ha-senuah) = Neh 5:7, Hodaviah the son of Hasenuah; 5:10, Jedaiah the son of Joiarib, Jachin Neh 5:10, Jedaiah, Jehoiarib, Jachin; 5:13, Annasai son of Azareel = Neh 5:12, Maasai son of Jahzerah; 5:17, Micah the son of Zabdi = Neh 5:15, Micah the son of Zichri (comp. Neh 12:35). To these many others might be added.

6. Commentaries. — The special exegetical helps on the Book of Nehemiah are not numerous: Bede, In Nehemiae allegorica expositio (in Opp. 4; and Works, by Giles, 1:1); Brenz, Comment. in Nehemiae (in Opp. 2); Wdiplpius, In Nehemiae librum commentaria (Tigur. 1570, fol.); Strigel, Agumentum et Scholia (Lips. 1571, 1572, 8vo); Pilkington, Expositio on certain chapters (Lond. 1585, 4to; also in Works, page 275); Pempel, Explanatio [includ. Ezra and Dan.] (in Works, Lond. 1585); Rambach, Adnotationes (in his work on the O.T. 3:107); Sanctius, Commentarii [includ. Ruth, etc.] (Lugd. 1628, fol.); Ferus, Erklarung (Mayence, 1619, 8vo); Crommius, In hist. Nehemiae, etc. [includ. other books] (Lovan. 1632, 4to); Lombard, Commentarius [includ. Ezra] (Par. 1643, fol.); Trapp, Commentary [includ. Ezra, etc.] (Lond. 1656, fol.); Jackson, Explanation [includ. Ezra and Esth.] (Lond. 1657, 4to); De Oliva, Commentarii [includ. other books] (Lugd. 1664, 1679, 2 vols. fol.); Bertheau, Commentary [includ. Ezra and Esth.] (in the Exeg. Handb. Leips. 1862, 8vo); Barde, Etude critique et exegetique (Ttibing. 1861, 8vo); also, Lange's and Keil and Delitzsch's Bible-works. SEE COMMENTARY.

## Nehemias[[@Headword:Nehemias]]

             (Νεεμίαςv.r. Ναιμαίς), the Grsecized form (retained in the A.V. of the Apocrypha) of the name NEHEMIAH SEE NEHEMIAH (q.v.), namely,

(a) The contemporary of Zerubbabel and Jeshua (Esdr. 5:8);

(b) The governor, son of Hachaliah (1Es 5:40).

## Nehiloth [[@Headword:Nehiloth ]]

             (Heb. Nechiloth', נְחַילוֹת, with the art. the plur. of נְחַילָה, which, however, is not found), occurs only in the title of Psalms 5, where the A.V. renders "upon Nehiloth" (אֶלאּהִנְּחַילוֹת). The Sept., Aquila, Symmachus, and Theodotion translate ὑπέρ τῆς κληρονομούσης, and the Vulgate, "pro ea quae haereditatent consequitur," by which Augustine understands the Church. The origin of their error was a mistaken etymology, by which Nehiloth is derived from נָחִל, nachdl, "to inherit." Hengstenberg maintains  that the title with this derivation has a mystical or spiritual meaning, "for the inheritance," or "upon the lots," i.e., of the righteous and the wicked. Other etymologies have been proposed which are equally unsound.

In Chaldee נְחַיל, nechil, signifies "a swarm of bees." and hence Jarchi attributes to Nehiloth the notion of multitude, the psalm being sung by the whole people of Israel. R. Hai, quoted by Kimchi, adopting the same origin for the word, explains it as an instrument, the sound of which was like the hum of bees, a wind instrument, according to Sonntag (De tit. Psalm page 430), which had a rough tone. Michaelis (Suppl. ad Lex. Heb. page 1629) suggests, with not unreasonable timidity, that the root is to be found in the Arab. nachala, "to winnow," and hence to separate and select the better part, indicating that the psalm, in the title of which Nehiloth occurs, was " an ode to be chanted by the purified and better portion of the people." It is most likely, as Gesenius and others explain, that it is derived (instead of נְחַלֹּת) from the root חָלִל, chalal, "to bore, perforate," whence חָלַיל, chall, a flute or pipe (1Sa 10:5; 1Ki 1:40), so that Nehiloth is the general term for perforated wind-instruments of all kinds, as Neginoth denotes all manner of stringed instruments. The title of Psalms 5 is therefore addressed to the conductor of the Temple choir who played upon flutes and the like, and these are directly alluded to in Psa 87:7, where ( חֹלַים, cholelim) "the players upon instruments" who are associated with the singers are properly "pipers" or "flute-players." SEE FLUTE. Others, like Aben-Ezra among rabbinical commentators, and Hitzig among living scholars, understand it to be the name of an air to which the psalm was sung, "after, or according to, the inheritance." Furst suggests that Nehiloth was a musical choir, having their chief seat at a town which bore a cognate name, perhaps Hilen (1Ch 6:58; comp. his explanation of Neginoth). The use of the preposition אֵלin this connection does not justify the rendering "upon," but requires us to understand that the psalm under consideration was to be chanted in imitation or in the style of (a la) the air or musical instrument in question. SEE PSALMS.

## Nehum[[@Headword:Nehum]]

             (Heb. Nechum', נְחוּם, if genuine, i.q. Nahum, i.e., consoled, but prob. by erroneous transcription for , רְחוּ, i.e., Rechum; Sept. Ι᾿ναούμ, but most MSS. have Ναούμ; Vulg. Nahum), one of the Israelites who returned from  Babylon with Zerubbabel (Neh 7:7); called REHUM SEE REHUM (q.v.) in the parallel list (Ezr 2:2).

## Nehushta[[@Headword:Nehushta]]

             (Heb. Nechushta', נְחֻשְׁתָּא, copper; Sept. Νεεσθά v.r.Ναισθά; Vulg. Nohesta), the daughter of Elnathan of Jerusalem, wife of Jehoiakim, and mother of Jehoiachin, kings of Judah (2Ki 24:8). B.C. cir. 616.

## Nehushtan[[@Headword:Nehushtan]]

             (Heb. Nechushtan', נְחֻשְׁתָּן,ַ of copper, with the art.; Sept. Νεεσθάν, v.r. Νεσθάν and even Νεσθαλεί; Vulg. Nohestan), a contemptuous name given to the copper ("brazen") serpent which Moses had made during the plague in the wilderness (Num 21:8 sq.), and which the Israelites worshipped (2Ki 18:4). SEE BRAZEN SERPENT.

"One of the first acts of Hezekiah; upon coming to the throne of Judah, was to destroy all traces of the idolatrous rites which had gained such a fast hold upon the people during the reign of his father Ahaz.. Among other objects of superstitious reverence and worship was this singular metallic effigy, which was preserved throughout the wanderings of the Israelites, probably as a memorial of their deliverance, and according to a late tradition was placed in the Temple. The lapse of nearly a thousand years had invested this ancient relic with a mysterious sanctity which easily degenerated into idolatrous reverence, and at the time of Hezekiah's accession it had evidently been long an object of worship, 'for unto those days the children of Israel did burn incense to it,' or as the Hebrew more fully implies, 'had been in the habit of burning incense to it' (הָיוּ מְקִטְּרַים, had been incense- burners). The expression points to a settled practice. It is evident that our translators by their rendering, 'And he called it Nehushtan,' understood with many commentators that the subject of the sentence is Hezekiah, and that when he destroyed the brazen serpent he gave it the name Nehushtan, 'a brazen thing,' in token of his utter contempt, and to impress upon the people the idea of its worthlessness. This rendering has the support of the Sept. and Vulgate, Junius and Tremellius, Munster, Clericus, and others; but it is better to understand the Hebrew as referring to the name by which the serpent was generally known, the subject of the verb being indefinite — and one called it 'Nehushtan.' Such a construction is common, and instances of it may be found in Gen 25:26; Gen 38:29-30, where our translators correctly render 'his name was called,' and in Gen 48:1-2. This was the view taken in the Targ. Jon. and in the Peshito-Syriac, 'And they called it Nehushtan,' which Buxtorf approves (Hist. Serp. En. cap. 6). It has the support of Luther, Pfeiffer (Dub. Vex. cent. 3, loc. 5), J.D. Michaelis (Bibel fur Ungel.), and Bunsen (Bibelwerk), as well as of Ewald (Gesch. 3:622), Keil, Thenius, and most modern commentators." SEE HEZEKIAH.

"The fact of the preservation of the brazen serpent till the time of Hezekiah is, as Bunsen remarks, a sufficient guarantee not only for the historical truth of the narrative in Numbers, but also for the religious significancy of the symbol; for had it been, as some have supposed. an image of Satan, it would not have been suffered by David or Solomon to remain (Bibelwerk, 5:217). The fact also that it is referred to by our Lord. as in some sense resembling him (Joh 3:14-15), not only vouches for the same things, but further imposes on us the duty of seeking in it a deeper significancy than that which the mere narrative of Moses would lead us to attach to it. We may, therefore, dismiss at once all the attempts of rationalists to resolve the facts of the Mosaic narrative into mere ordinary occurrences; such as that of Bauer, who finds in the cure of the Israelites by looking at the brazen serpent only an instance of the curative power of the imagination (Hebr. Gesch. 2:320), or that of Paulus, who thinks that the brazen serpent being at some distance from the camp, and the sight of it moving the Israelite who had been bitten to walk to it, the motion thereby produced served to work off the effects of the poison, and so tended to a cure (Comment. 4:1, 198 sq.); or that of Hofmann, who ingeniously suggests that the brazen serpent was the title of a rural hospital, where medicine and doctors were to be found by those who had faith to go for them. It is sad to see a man like Bunsen falling back on the old exploded rationalistic explanation of this occurrence. The fixing of the gaze on the image brought the mind to a state of repose, and so made the bodily cure possible' (Bibelwerk, 5:217), as if this were all! We may pass over also the notion of Marsham, according to whom the serpent of brass was an implement of magic or incantation borrowed from the Egyptians, who he says 'imprimis μαγείᾷ τινί ἐπιχωρίῳob serpentum incantationem celebrantur' (Canon Chronicles page 148); for this is so purely gratuitous, and so opposed to the narrative of Moses, as well as the religious principles and feelings which he sought to inculcate (comp. Lev 19:26), that it must be at once rejected (see Deyling, Obs. Sac. 2:210 sq.). The traditionary belief of the ancient Jews is that the brazen serpent was the symbol of salvation, and that healing came to the sufferer who looked to it as the result of his faith in God, who had appointed this method of  cure." See Schachan, De serpentts ennei significatione (Lubec. 1713); Notting, De serp. ten. Servatoris typo (Jen. 1759); Huth, Serpens exaltatus non contritionis sed conterendi imago (Erlang. 1758). SEE SERPENT.

## Neiel[[@Headword:Neiel]]

             [many Ne'iel] (Heb. Neiel', נְעַיאֵל-, dwelling place of 'God; Sept. Ναοήλ v.r. Α᾿νιήλ, Ι᾿ναηλ; Vulg. Nehiel), a town in the territory of Asher, near the southern or south-eastern border (Jos 19:27). Eusebius and Jerome (who call it the "village Baetoanaea,"Βαιτοαναιά) place it in the mountain (Carmel), sixteen miles east (N.T.) of Caesarea Palaestina, where medicinal springs were found (Onomast. s.v. Aniel, Α᾿νιήλ, the reading of the Alexand. MS. of the Sept. in the above passage); a position which exactly agrees with that of the modern village Bistan, adjoining the spring Ain-Haud, a short distance east of Athlit (Van de Velde, Map). The description of the boundary is quite indistinct at this point, SEE TRIBE; and if we regard merely the associated names Jiphthah-el (the present Jefat) and Cabul (now Kabul), we might locate Neiel at the modern Minar (supposing a mere interchange of liquids in the name), a village conspicuously situated half-way between them (Robinson, New Res. 3:87, 103); although Beth-emek (q.v.) is mentioned immediately before Neiel, and lies much farther interior (at Amkah). Keil (Comment. on Josh. ad loc.) thinks that the statement of the text assigns both these latter places a position south of the border and within Zebulon; while Knobel (Commentar, ad loc. Joshua) is inclined to identify Neiel with the NEAH of Jos 19:13, which, however, lay too far east. For other views, see Rosenmuller, Scholia, ad loc.

## Neiel (2)[[@Headword:Neiel (2)]]

             For this place Lieut. Conder suggests (Tent Work, 2:339) Khurbet Yanin, a ruined site eight and a half miles east by south from Acre, described in the Memoirs accompanying the Ordnance Survey (1:322) as "a terraced hill, with heaps of stones on the top; the masonry hewn but small; on the north is a well."

## Neigh[[@Headword:Neigh]]

             ( צָהֵלtsahal', prop. to be clear or bright; hence to emit a sharp sound, as of a shout, so often; spoken of the neighing of a horse [Jer 8:16; Jer 13:27; Jeremiah 1, 5, 8] and the bellowing of a bull [Jeremiah 1, 11]; but in both cases as indicative of lustful desire).

## Neighbor[[@Headword:Neighbor]]

             (usually רֵע, rie, elsewhere "friend;" ὁ πλήσιος, one's nearest dweller). This word in its general sense signifies a person near, and one connected with us by the bonds of humanity, and whom charity requires that we  should consider as a friend and relation (Deu 5:20). At the time of our Saviour the Pharisees had restrained the meaning of the word neighbor to those of their own nation or to their own friends, holding that to hate their enemy was not forbidden by the law (Mat 5:43). But our Saviour informed them that the whole world were neighbors; that they ought not to do to another what they would not have done to themselves; and that this charity extended even to enemies. The beautiful parable of the Good Samaritan is set forth to illustrate this principle (Luk 10:29-37). SEE CHARITY.

## Neih[[@Headword:Neih]]

             (Heb. Neah', נֵעָה[with the definite article], the shaking or settlement or descent; Sept. Αννουά [but Vat. MS. omits]; Vulg. Noa), a town in the tribe of Zebulun, on the southern border east of Rimmon (Jos 19:13). Eusebius and Jerome (Onomast. s.v. Anna) Bpeak only of another place by the same name ten miles Bouth of Neapolis. As Neah is stated to have been not far from Rimmon ("'methoar," i.e., "which pertains to" Neah), it lay perhaps at the modern site Nimrin, a little west of Kurn Hattin (Robinson, Later Researches, page 341, note). SEE TRIBE.

## Neil, John[[@Headword:Neil, John]]

             a Presbyterian minister, was born in 1804 in Antrim County, Ireland. His parents, emigrating to the United States, settled upon a farm in Washington County, Pennsylvania. He was early taught the great truths of the Bible, and the way of salvation according to the faith and practice of the Associate Reformed Presbyterian Church. He was educated at Washington College, Washington, Pennsylvania; studied theology at the Associate Reformed Seminary at Alleghany City, Pennsylvania; was licensed in 1836, and in 1838 was ordained pastor of the three congregations of Mount Jackson, Centre, and Mahoning, Pennsylvania. In 1849, after laboring earnestly and faithfully for eleven years, he was released from Mahoning congregation; in 1857, on account of failing health, he also resigned Centre congregation, continuing thereafter his labors with the Mount Jackson congregation until 1860, when he became unable to preach and retired from the ministry. He died in 1861. Mr. Neil was a close student of the Scriptures. As a preacher he was more instructive than attractive. He always endeavored to make thorough pulpit preparation, and often wrote his sermons a second time before delivery. See Wilson, Presb. Hist. Almanac, 1863, page 361.

## Neile, John, D.D[[@Headword:Neile, John, D.D]]

             an English divine, flourished in the reign of king James II as dean of Ripon. He was born about the beginning of the 17th century, and was noted among his contemporaries. See Stoughton, Eccles. Hist. of Eng. 2:197.

## Neile, Richard, D.D[[@Headword:Neile, Richard, D.D]]

             an English prelate of considerable note, flourished in the reign of king James I, i.e., some time about the. opening of the 17th century. He was  born near the close of the 16th century, and after due educational training became a school-teacher, but afterwards took holy orders, and rapidly rose to positions of influence. He was finally elevated to the episcopate, and successively held the sees of Rochester, Lichfield and Coventry, Lincoln, Durham, and Winchester, and was then made archbishop of York, promotions which are said to have been secured by Neile by most base and unchristian conduct. He was subservient to the interests of king James at the expense of his own manhood, and is generally spoken of as the ecclesiastical courtier of king James's reign. Says Perry (Eccles. Hist. 1:205), "If we were to write down against this prelate all that is deliberately said of him by his metropolitan, archbishop Abbot (Collett's State Trials, volume 2), his character (i.e., Neile's) would be by no means a flattering one." Abbot was bid to beware of him, for that "he was ever and in all things naught. That he did all the worst offices that ever he could, and was still stirring the coals to procure to himself a reputation." "I know not," said another, "what the bishop of Lichfield does among you, but he hath made a shift to be taken for a knave generally with us." Though the friend and ally of Laud, he was yet far his inferior, and Neile is universally spoken of as "neither conspicuous for learning nor for diligence in his office. He did not preach once in twelve years,... but knew how to please both James and Charles. He was one of a class of men of whom the Church of England can never be proud." Archbishop Neile died in 1640. See Perry, Hist. of the Ch. of Eng. 1:191 sq.

## Neill, Henry, D.D[[@Headword:Neill, Henry, D.D]]

             a Presbyterian minister, was born in Philadelphia, October 15, 1815. He entered the University of Pennsylvania in 1829; made a profession of religion in 1832; entered upon a post-graduate course at Amherst; in 1836 became tutor or assistant teacher in Andover Theological Seminary; in  1839 was ordained pastor at Hatfield, Massachusetts; subsequently was pastor at Lenox, Massachusetts, Detroit, Michigan, and New Brunswick, N.J.; in 1873 organized a Presbyterian Church at Bryn Mawr, near Philadelphia, and died there, April 21, 1879.

## Neill, Hugh[[@Headword:Neill, Hugh]]

             an American divine of the colonial period, came to this country about the opening of the last century, and labored in Pennsylvania and New Jersey. In the mother country he was a Nonconformist, and labored for years as Presbyterian minister both in England and in New Jersey, where he greatly distinguished himself. He was ordained to holy orders in the Anglican establishment in 1749 by the bishop of London, and was at once appointed to missionary work. During the following fifteen years — the extent of his work in this country — his sympathies were especially directed to the negro race, whose love and confidence he gained. He died about 1770. See Anderson, Hist. of the Ch. of Eng. in the Colonies and foreign Dependencies of the British Empire, 3:379-81, 457; Hawkins, Eccles. Hist. page 126 sq.

## Neill, William, D.D[[@Headword:Neill, William, D.D]]

             an eminent Presbyterian divine, was born near McKeesport, Alleghany County, Pennsylvania, in 1778. His parents were killed by Indians while he was yet a child, so that he was raised by friends. He was engaged in a store at Canonsburg, Pa.,when the question of duty being brought to his mind and heart he soon decided upon the ministry. He pursued his preparatory studies in the Old Academy, which afterwards became Jefferson College, Pennsylvania; graduated at Princeton College in 1803, and acted as tutor there, during which time he studied theology. In 1805 he was licensed by the New Brunswick Presbytery; in 1806 was ordained pastor of a Church at Cooperstown, N.J.; in 1809, of the First Church, Albany, N.Y.; in 1816, of the Sixth Church, Philadelphia, where he continued to labor until 1824, when he was called to the presidency of Dickinson College, at Carlisle, Pennsylvania, then under the control of the Presbyterians. There Dr. Neill labored for five years, when long-continued difficulties, which could not be controlled, prompted him to resign, and by the action of the trustees the college passed into the hands of the Methodists. On leaving Carlisle, in 1829, he became secretary and general agent for the Board of Education, which office he held for two years. In speaking of his duties at that time, he says, "I was their factotum, had the office in my dwelling, kept the records, wrote the letters, travelled, preached, collected funds, and prepared the reports, without even a boy to go on errands; but, harder than all, I had to contend with the American Education Society, and the prejudices of the people against all denominational boards... However, we made some progress; a few hundred dollars were collected, a few beneficiaries were registered, and the people began to come slowly under the shadow of their own standard." Finding the work too hard and incompatible with his duty to his family, he resigned, and in 1831 retired to Germantown, and there betook himself again to the duties of the pulpit. He preached until 1842, when he removed to Philadelphia, and remained without charge until his death, August 8, 1860. Dr. Neill was deemed one of the most useful ministers of his day. His preaching was clear and replete with Gospel truth, persuasive and tender. His active mind often found expression in the religious press. He published, Lectures on Biblical History (1846, 1855): — Practical Exposition of the Epistles to the Ephesians (1850): — The Divine Origin and Authority of the Christian Religion (1854): — A Discourse reviewing a Ministry of Fifty Years (1857). He also for some years edited the Presbyterian Magazine, and contributed papers to several  of the religious periodicals. After his death there was published a volume of his Sermons with his Autobiography, and a Commemorative Discourse by the Reverend Dr. J.H. Jones. See Wilson, Presb. Hist. Almanac, 1861, page 102; Allibone's Dict. of Authors, s.v.; American Presbyterian Reunion Memorial Volume, 1837-1871, pages 128-133. (J.L.S.)

## Neilson, John[[@Headword:Neilson, John]]

             a Scotch martyr to religious liberty, was a nobleman of considerable influence in Galloway. He had enjoyed superior educational advantages, was by nature quite talented, and enjoyed an unblemished character. But he was a Covenanter, and consequently subjected to severe persecutions on the part of the Anglican clergy. When the people of Galloway rose in self- defence, he joined them; and, notwithstanding the cruel treatment which he and his family had received from Turner, Mr. Neilson argued strenuously and successfully against the proposal of some to put the oppressor to death. As the prelates could not conceive that the persecuted Presbyterians would have dared to rise in self-defence unless there had been a widely extended conspiracy, they determined to extort a confession of the nature and extent of this plot from such of the prisoners as were certain to be acquainted with it if it existed. For this reason they resolved to put Neilson to the torture of the boot. In vain did they crush his leg in this fearful engine of torture; shrieking nature attested his agony, but his soul was clear of the guilt wherewith he was charged, and he would not blacken it by making a false acknowledgment of a crime of which he was innocent. When the persecutors found that they could extort nothing from him but groans and anguish, they condemned him to suffer, along with his guiltless friends, the shorter pangs of death. See Hetherington, Hist. of the Church of Scotland, page 230; Wodrow, 2:53.

## Neisser Brothers[[@Headword:Neisser Brothers]]

             SEE MORAVIANS.

## Neith[[@Headword:Neith]]

             is the name of the female divinity of wisdom among the ancient Egyptians. Her name, which means "I came from myself," leads to the supposition that she was an impersonation of nature. She was chiefly worshipped in the  Delta, where a city was built bearing her name. Her temple, the largest in Egypt, was at Sais, the kings of which called themselves her sons. It was open to the sky, and bore an inscription, "I am all that was, and is, and is to be; no mortal has lifted up my veil, and the fruit which I brought forth is the sun." Ranking next to Ptah, the most exalted of Egyptian divinities, she is to the female deities what Ptah (q.v.) is to the male; and indeed so closely are the functions of the two commingled or confounded in some representations of them that Neith may be briefly defined as the female counterpart of the great demiun rgus. Ptah is the primary paternal element in nature, Neith the primary conceptire element. He is the father of the sun, she is the mother of the same luminary, and one of her titles is consequently "the great co-engenderer of the sun" (Bunsen, 1:386; Kenrick, 1:390). Ptah is the primordial fire, while Neith is the primordial space or chaos, self-producing, coeternal with him, and co-equal; or, in other words, the "feminine ether" everywhere diffused as the material basis of all forms of created existence. Neith is called also Muth, the universal mother and queen of heaven. Neith wears the red crown of Lower Egypt, indicating the proper seat of her worship; but her monuments are found in the upper region also. By reversing her hieroglyphic signs NT (i.e., by reading them in the European instead of the Asiatic manner), may have been formed Athene, the patron goddess of Athens, which city was supposed to have been founded from Sais. The owl, her favorite bird, is also found upon the coinage of the Delta; but the virgin mother of Egypt seems to have had little else in common with the Minerva who sprang full armed from the brain of Jupiter. SEE MINERVA.

A statue of Neith is preserved in the Egyptian Room of the British Museum. Neith is generally represented in green, a sign that she was connected with the under world, and invisible to mortals; a festival of "Burning Lamps" was held in her honor. See Bunsen, Egypt's Place in History, volume 1; Kenrick, Anc. Egypt under the Pharaohs, volume 1; Rouge, in Revue Archeologique (huitieme annee), page 40 sq.; Hardwick, Christ and other Masters, 2:248 sq.; Baur, Symbolik und Mythologie, volume 2, part 1, page 43; Trevor, Ancient Egypt, pages 134, 187, 152.

## Neithe[[@Headword:Neithe]]

             is the name of a Celtic divinity who was superstitiously reverenced even in Christian Scotland. The primitive signification of the name is to wash or purify with water, and the name was probably given to this divinity because she is the presiding spirit of the water element. She was the goddess of  fountains, which to this day are regarded with particular veneration over every part of the Highlands. "The sick, who resort to them for health," says Brand (Popular Antiquities of Great Britain, 2:376), "address their vows to the presiding powers and offer presents to conciliate their favor. The presents generally consist of a small piece of money or a few fragrant flowers." SEE HOLY WELL.

## Nekam[[@Headword:Nekam]]

             a Mohammedan martyr to the Christian cause, flourished near the middle of the 11th century. He was of an influential family, but, convinced of the errors of Mohammedanism, he embraced Christianity and became a Jacobite. His parents and friends forsook him, and he consequently retired to the church of St. Michael at Moctara, where, after a short stay, he was urged by the monks to retreat with them to the convent of S. Macarius. He refused to join them, on the ground of his obligation to publicly confessing Christ, especially among his former associates, in order that they too might become Christ's servants on earth. He went to Cairo, and there boldly presenting himself in the public streets, was imprisoned and condemned to death, because of his apostasy. All efforts to reclaim him, or to feign madness in order that his life might be saved, he refused as improper means, and he was consequently beheaded. The corpse was given up to his friends and buried near the church of Moctara, but the patriarch Abd-el- Messiah removed it within the building, and erected an altar in honor of the noble martyr. See Neale's Hist. Holy East. Ch. (Patriarchate of Alexandria, 2:215, 716).

## Nekeb[[@Headword:Nekeb]]

             (Heb. id., but only with the art., הִנֶּקֶב; Sept. καὶ Ναβώκ, v.r. Ναβόκ, Νακέβ ; Vulg. quce est Neceb), given in our version as one of the towns on the boundary of Naphtali (Jos 19:33 only), apparently between Adam and Jabneel. A great number of commentators, from Jonathan the Targumist and Jerome (Vulgate as above) to Keil (Josua, ad loc.), have taken this name as being connected with the preceding Adami-han-Nekeb (i.e., Adami [of] the Cavern) (so Junius and Tremellius, "Adamoei fossa"); and indeed this is the force of the accentuation of the present Hebrew text. But on the other hand the Sept. gives the two as distinct, and in the Talmud the post-biblical names of each are given, that of han-Nekeb being Tsiadathah ( ציידתאGenma, Gem Cara Hieros. Cod. Megilla, in Reland,  Palest. pages 545, 717, 817; also Schwarz, Palestine, page 181). Of this more modern name Schwarz suggests that a trace is to be found in "Hazedhi, three English miles N. from al-Chatti." Hackett suggests Neckev, near Ramah, on the road to Akka (Illust. of Script. page 240). Both these suggestions, however, are superfluous. SEE ADAMI.

## Nekeb (2)[[@Headword:Nekeb (2)]]

             For this place Lieut. Conder suggests (Tent Work, 2:339) the present Khurbet Seyadeh, four miles south-west of Tiberias, described in the Memoirs accompanying the Ordnance Survey (1:405) as "ruined Arab houses, all basaltic and apparently modern.” Tristram states (Bible Places, page 278), "But a far more satisfactory identification has been recently discovered in Nakib — a site in the Ard el-Hamma, the plain between "Tabor and the sea of Galilee." This is precisely the situation of Seyadeh, but the name Nakib does not appear there on the Ordnance Map.

## Nekir[[@Headword:Nekir]]

             in Mohammedanism, is one of the two angels who wake up every dead body, and ask for the faith of its former possessor. If he be true, he is refreshed with the dew of paradise, and laid to rest again; but if he is not favorable to Islam, he is whipped with two iron rods until he yells aloud, and then is cast into a snake's nest, where poisonous reptiles gnaw at him until the resurrection.

## Nekoda[[@Headword:Nekoda]]

             (Heb. Nekoda', נְקוֹדָא, distinguished; Sept. Νεκωδά, v.r. Νεχωδά and Νεκωδάν), the head of a family of the "Temple servants" who returned with Zerubbabel from Babylon (Ezr 2:48; Neh 7:50). B.C. 535. A man of the same name is mentioned in Ezr 2:60; Neh 7:62, as the progenitor of certain persons who on the return from Babylon had lost their pedigree, from which it would seem that they claimed to be Israelites; but as the Nethinim are mentioned immediately before, and neither of the associated names occurs again, we may presume that they were finally determined to be descendants of the above-named non-Israelite (see Keil, ad loc.). SEE NETHINIM.

## Nekoth[[@Headword:Nekoth]]

             SEE SPICES.

## Nelis, Corneille Francois De[[@Headword:Nelis, Corneille Francois De]]

             a learned Belgian prelate, was born in Mechlin June 5, 1736. He was educated at the University of Louvain, and took the degree of licentiate May 6, 1760. Almost immediately he became principal of the College of Mechlin, and, in addition, the management of the library of the Academy was intrusted to him. He made himself advantageously known to the literary world by several Dissertations upon various points of history and philosophy. He was nominated canon of Tournay in 1765, and in 1767 vicargeneral of that city; he also held for a time the vicariate-general over the province of Tournaisis. Upon the exclusion of the Society of Jesus from the country in 1773, he was designated as a member of the royal commission for the studies instituted at Brussels. The archduke Maximilian, afterwards elector of Cologne; having appreciated his merit in a visit that Nelis made to the Belgian provinces; signalized him to the emperor Joseph II, who nominated Nelis to the bishopric of Antwerp, October 25, 1784. Although he owed his elevation to the house of Austria, his conscience was greatly alarmed by the religious innovations that the  emperor Joseph II wished to introduce; and as early as May 22, 1786, he addressed remonstrances to the government concerning the order of publishing from the pulpit the proclamations of the police and others, and several days after representations upon the suppression of societies, processions, and upon impediments that invalidate marriage. The same year he opposed the imperial edict which instituted a new form of concourse for conferring benefices; later he wrote against the suppression of episcopal seminaries. The death of Joseph II wrought some changes, and on July 19, 1793, Nelis, who had shown himself one of the most ardent enemies of France, wrote to the emperor Francis II to justify and excuse his conduct during the Brabanbonne revolution. The 21st of April following he went to Brussels, where the states were convened, and was cordially welcomed by the emperor. But the revolution advanced rapidly, and at the approach of the French army Nelis, who had everything to fear, fled in haste from Antwerp, June 28, 1794.

He sought first an asylum at Breda, but could not long remain in that town, and made his way to Rotterdam, and in 1795 went over into Germany. After having sojourned several months at Gottingen and at Osnabrtick, then in Switzerland at Zurich, near Lavater, of whom he was an intimate friend, he passed to Bavaria, and shortly after to Italy, where he dwelt successively at Florence, Parma, Bologna, Rome, and Naples. He found at last a welcome hospitality in a convent of Camaldules near Florence, where he died, August 21, 1798. We have among the works of this prelate, Eloge funebre de l'empereur Francois I (Louvain, 1765, 4to, in Latin; Brussels, 1766, 4to, in Latin and French): — Eloge funebre de Marie-Therese (Brussels, 1780, 4to and 8vo). This eulogy, written in French, is considered much superior to the one composed by the abbe de Boismont: — Belgicarum rerum Prodromus, sive de historia Belgica ejusque scriptoribus praecipuis commentatio (Parma, 1795, 8vo). M. de Reiffenberg paid it the greatest eulogy in his edition of the Chronique rimee de Philippe Mouskes: — L'Aveugle de la Montagne, ou entretiens philosophiques (1789, 1793, 2 volumes, 8vo; enlarged edition, Parma, 1795, 8vo; Rome, 1797, 4to). In the collections of the Academy of Brussels, 1777, and following year, are found the following, by Nelis: Memoire sur l'ancien Brabant; sur la vigogne et l'amelioration de nos laines; sur la pierre Brunehaut dans le Tournaisis; sur la constitution municipale et sur les privileges accordes aux villes des Pays-Bas; sur les ecoles et sur les etudes d'humanites. We also have from Nelis numerous Mandements and Lettres pastorales, either in Flemish or in French. Among the manuscripts that he has left, two especially are of  interest, Questionum Camaldulensium libri quatuor, and Europae fata, mores, disciplinae, ab ineunte saeculo X V usque ad finem saeculi XVII. These two works were on the point of being published when death removed their author, who bequeathed them to the convent of the Camaldules, where he had found an asylum. See Synopsis actorum ecclesiae Antwerpiensis, etc., by De Ram; Memoires de l'Acadmie des Sciences de Bruxelles, passim; Documents particuliers. — Hoefer, Nouv. Biog. Generale, s.v.

## Neller, Georg Christoph, Count[[@Headword:Neller, Georg Christoph, Count]]

             a German canonist, was born at Aub (bishopric of Wirzburg) in 1710. He entered holy orders in 1748, was nominated professor of the canon law at Treves, where he received a canonicate; he next became counsellor of the elector of Treves, and was then elevated to the dignity of count palatine. He died at Treves in 1783. We have of his works, Principia juris publici ecclesiastici Catholicorum ad statuen Germaniae accommodata (Frankfort, 1746 and 1768, 8vo): — De Concordatis Germaniae (Treves, 1748): — De Jurisprudentia Trevirorum sub Romanis (ibid, 1752): — De Jurisprudentia Trevirorum Belgica (ibid 1752): — Jurisprudentia Trevirorum ante-Romana, su Romanis, sub Francis et sub Germanis, in the Prodromus historiae Trevirensis of Montheim: Kurzer Unterricht von den alt-romischen,frankischen, trierischen und rheinlandischen Pfennigen und Hellern (ibid. 1763): — Dissertatio in Dagoberti diploma Horrense (ibid. 1770) many juridical dissertations, united in one collection, published at Treves in 1776 (4to). See Mensel, Lexikon, s.v.; Weidlich, Nachrichten, volumes 2 and 4.

## Nelles, Samsuel Obieski, D.D., LL.D[[@Headword:Nelles, Samsuel Obieski, D.D., LL.D]]

             a Canadian educator, was born at Mount Pleasant, Ontario, October 17, 1823. Graduating from Wesleyan University in 1846, he entered the ministry of the Methodist Church in 1847, serving as pastor until 1850, when he was appointed president of Victoria College. He died October 17, 1887. He was the author of a work on Logic.

## Nelli, Nello[[@Headword:Nelli, Nello]]

             an Italian painter of Pisa who flourished in the 13th century, is remembered as the author of a Madonna painted on panel in the old church of Tripalle at Pisa, signed Nerus Nellus de Pisa me pinxit, 1299. See Spooner, Biog. Hist. of the Fine Arts, 2:616.

## Nelli, Suora Platella[[@Headword:Nelli, Suora Platella]]

             an Italian paintress of a noble family, who devoted herself to religious as well as to secular art, was born at Florence in 1523. She became a nun in the Dominican Convent of St. Catherine at Florence, and without other assistance than a collection of designs by Fra. Bartolomeo di S. Marco, she  attained considerable excellence in painting. Her productions are generally in the style of that artist, although she also imitated other masters. Among them are a picture of the Crucifixion, with a number of small figures finished; a Descent from the Cross, said to be after a design by Andrea del Sarto in the church of her order at Florence; and an Adoration of the Magi, of her own composition, possessing great merit. She died in 1588.

## Nello, Bernardo Di Gio Falconi[[@Headword:Nello, Bernardo Di Gio Falconi]]

             an old painter of Pisa, whose works were mostly of a religious character, flourished about 1390. He was a distinguished artist in his time, and Lanzi says he still merits consideration. He painted many picture\* in the Cathedral at Pisa. He is supposed to be the same as Nello di Vanni, who with other Pisan artists painted in the Campo Santo in the 14th century. See Spooner, Biog. Hist. of the Fine Arts, 2:614.

## Nelson, David, M.D[[@Headword:Nelson, David, M.D]]

             an American Presbyterian minister and educator, was born near Jonesborough, in East Tennessee, September 24, 1793. He was educated at Washington College, and after graduating in Philadelphia returned to Kentucky at the age of nineteen, intending to practice medicine; but the war of 1812 having commenced, he joined a Kentucky regiment as surgeon, and proceeded to Canada. He afterwards accompanied the army of generals Jackson and Coffee to Alabama and Florida, and after the establishment of peace settled finally at Jonesborough, where he resumed his medical practice with great success. While away at war he had become estranged from his early religious convictions, and in part at least espoused infidel theories. He now became more seriously convinced of his dependence on God, and, reawakened and converted, he determined to forsake a lucrative professional career for the purpose of entering the ministry, and was licensed to preach in April, 1825. He preached for some three years in Tennessee, where he was at the same time connected with the Calvinistic Magazine, published at Rogersville. In 1828 he became pastor of the church of Danville, Kentucky, succeeding his brother Samuel. In 1830 he removed to Missouri, and was chiefly instrumental in establishing Marion College, of which he became the first president. In 1836 Dr. Nelson. who was a warm emancipationist, owing to a disturbance growing out of the slavery question, removed to Illinois, and at Oakland, near Quincy, established an institute for the education of young men,  especially for such as were preparing to become missionaries. Here he exhausted his pecuniary means, and died October 17, 1844. His most remarkable work is his Cause and Cure of Infidelity (1836 and often). The manuscript of Wealth and Honor, which lie intended for publication, was lost after it passed from his hands. He also wrote many occasional articles on missions, baptism, etc., which appeared in the New York Observer and other papers of the day. See Sprague, Annals of the American Pulpit, 4:677; Hist. of Presbyterianism in Kentucky, page 330. (J.H.W.)

## Nelson, John (1)[[@Headword:Nelson, John (1)]]

             an eminent Methodist lay preacher, was one of the ablest of the assistants of the Wesleys in their evangelical movement in the last century. He is generally acknowledged the chief founder of Methodism in Yorkshire, a portion of England in which it has had signal success down to our day. Nelson was born near the close of the 17th century. He was the descendant of humble but honorable parentage, and was early apprenticed to a stone- mason, a trade at which he became proficient, and at which he worked nearly all his life, even in the midst of his evangelizing labors. He was converted under the preaching of John Wesley in 1711, at Moorfields. Nelson's home was in Bristol. He had led an upright life from his youth, and had at the time of his conversion an humble but a happy home, a good wife, good wages, good health, and a stout English heart. He had long been distressed by the sense of moral wants which his life failed to meet until the light came under the preaching of Wesley.

The sad and trying days of Nelson are thus narrated by his biographer: "Something he believed there must be in true religion to meet the wants of the soul, otherwise man is more unfortunate than the brute that perishes. Absorbed in such meditations, this untutored mechanic wandered in the fields after the work of the day, discussing to himself questions which had employed and ennobled the thoughts of Plato in the groves of the Cephissus, and agitated by the anxieties that had stirred the souls of Wesley and his associates at Oxford. His conduct was a mystery to his less thoughtful fellowworkmen. He refused to share in their gross indulgences; they cursed him because he would not drink as they did. He bore their insults with a calm philosophy; but having as 'brave a heart as ever Englishman was blessed with' (Southey), he would not allow them to infringe on his rights; and when they took away his tools, determined that if he would not drink with them he should not work while they were carousing, he fought with several of them until they were content to let him alone in his inexplicable gravity and  courage. He also went from church to church, for he was still a faithful churchman, but met no answers to his profound questions. He visited the chapels of all classes of Dissenters, but the quiet of the Quaker worship could not quiet the voice that spoke through his conscience, and the splendor of the Roman ritual soon became but irksome pomp to him. He tried, he tells us, all but the Jews, and hoping for nothing from them, resolved to adhere steadily to the Church, regulating his life with strictness, spending his leisure in reading and prayer, and leaving his final fate unsolved. Whitefield's eloquence at Moorfields, however, attracted him thither, but it did not meet his wants. He loved the great orator, he tells us, and was willing to fight for him against the mob, but his mind only sank deeper into perplexity. He became morbidly despondent; he slept little, and often awoke from his horrible dreams dripping with sweat and shivering with terror. Wesley came to Moorfields; Nelson gazed upon him with inexpressible interest as he ascended the platform, stroked back his hair, and cast his eye directly upon him. 'My heart,' he says, 'beat like the pendulum of a clock, and when he spoke I thought his whole discourse was aimed at me.' 'This man,' he said to himself, 'can tell the secrets of my heart; he has shown me the remedy for my wretchedness, even the blood of Christ.' He now became more than ever devoted to religious duties, and soon found the peace of mind he had so long been seeking.

He records with dramatic interest the discussions and efforts of his acquaintances to prevent him from going too far in religion. They seem to have been mostly an honest, simple class like himself; they thought he would become unfit for business, and that poverty and distress would fall upon his family. They wished he had never heard Wesley, who, they predicted, would 'be the ruin of him.' He told them that he had reason to bless God that Wesley was ever born, for by hearing him he had become sensible that his business in this world was to get well out of it. The family with whom he lodged were disposed to expel him from the house, for they were afraid some mischief would come on either themselves or him from 'so much praying and fuss as he made about religion.' He procured money and went to pay them what he owed them, and take his leave; but they would not let him escape; ' What if John is right, and we wrong?' was a natural question which they asked among themselves. 'If God has done for you anything more than for us, show us how we may find the same mercy,' asked one of them. He was soon leading them to hear Wesley at Moorfields. One of them was made partaker of the same grace, and he expressed the hope of meeting both in heaven. With much simplicity, but true English determination, he adhered  to his religious principles at any risk. His employer required work to be done during the Sabbath on the exchequer building, declaring that the king's business required haste, and that it was usual in such cases to work on Sunday for his majesty. Nelson replied that he would not work on the Sabbath for any man in England, except to quench fire, or something that required the same immediate help. His employer threatened him with the loss of his business. He replied that he would rather starve than offend God. 'What hast thou done that thou makest such an ado about religion?' asked his employer; 'I always took thee for an honest man, and could trust thee with five hundred pounds.' 'So you might,' replied the sturdy Methodist, 'and not have lost one penny by me.' 'But I have a worse opinion of thee now than ever,' resumed the employer. ‘Master,' replied Nelson, 'I have the odds of you there, for I have a much worse opinion of myself than you cal have.' The honest man was not dismissed, nor again asked to work on Sunday, nor were any of his fellowworkmen."

Immediately after his conversion he wrote to his wife, who was in the country, and to all his kindred, explaining his new method of life, and exhorting them to adopt it. Soon after he went to visit them at Bristol, and was met with considerable opposition. But he was only the more encouraged to holy living, and faithfully studied the sacred writings to fortify himself in his new opinions. Ere long his friends were converted, and he held meetings in his house, reading, exhorting, and praying with such of his neighbors as would come to hear. The number soon increased so considerably that he was obliged to stand in his door in order to reach all who were within the house and in the yard. In a very short time the character of the community began to change; ale-houses were deserted, and six or seven converts made weekly. But not only the people had changed, Nelson himself had become another man; his sermons from being quite private had become public; indeed, he had become a preacher, and one of such power that Wesley, when hearing of the success attending Nelson's modest labors, set out at once to visit and direct him. Nelson was made one of Wesley's helpers, and the band of rustic followers one of his united societies. Thus Methodism started in Yorkshire, and thus opened the career of one of the ablest laypreachers in modern times. Nelson's labors were so successful that Wesley invited him to leave his home and assist in spreading Methodism in other parts of England, and soon he became almost as abundant in labors and sufferings as the Wesleys, and his influence over the working classes equal to that of John Wesley himself. Not even Whitefield possessed more power over the common people.  Indeed, "without Nelson and similar lay-preachers, Methodism could not have been sustained as it was. The souls which the leaders of the movement saved, were by these more carefully matured" (Skeats, pages 372, 373).

Nelson's goodsense, cool courage, sound piety, and apt speech secured him success wherever he went. He spread Methodism not only in Yorkshire, but in Cornwall, Lincolnshire, Lancashire, and other counties. He was a man of such genuine spirit and popular tact that his worst opposers usually became his best friends. Like Wesley and Whitefield, he was persecuted and annoyed by the established clergy and their tools. His house at Bristol was pulled down; at Nottingham squibs were thrown in his face; at Grimsby the rector headed a mob to the beat of the town drum, and, after supplying them with beer, called upon them to " fight for the Church." Fighting for the Church meant the demolition of the house in which Nelson was living, and its windows were forthwith pulled down and the furniture destroyed (Nelson's Journal, page 92). But the preaching of the Yorkshire mason soon stopped all such proceedings. The drummer of Grimsby, who had been hired by the rector to beat down Nelson's preaching on the day after the riot, was one of the witnesses of its power. After beating for three quarters of an hour he stood and listened, and soon the tears of penitence were seen rolling down his cheeks. Such was Nelson's power over his audience. 'The clergy, determined to stay his influence, finally caused him to be impressed into the army, on his return to Bristol, as a vagrant, without visible means of living. Though he protested and tried to prove this charge unjust, he was yet taken and made a soldier. But even in his bonds Nelson did not cease to preach; and when he was forcibly compelled to wear the uniform, he boldly declared that he despised war, and that no one could ever compel him to enter any other service than that of the Prince of Peace, to whom he had dedicated himself. He remained a preacher even amid the din of arms, admonished his comrades against cursing and other sins, distributed tracts among them, and appointed prayermeetings. All this involved him in new sufferings and persecutions, and he finally sank in the midst of this ill-treatment; and when, in order to save his life, it became necessary to dismiss him in 1744, he again resumed evangelizing labors, but died before the close of that year. See Stevens, Hist. of Methodism, 1:136,176, 193, 205, 227, 249; 2: 153; Southey, Life of Wesley, chap. 14; Skeats, Hist. of the Free Churches of Eng. page 373; Hurst's Hagenbach, Ch. Hist. of the 18th and 19th Centuries, 1:453 sq.; Porter, Compendium of Methodism, page 43 sq. See also his own Journal.

## Nelson, John (2), D.D[[@Headword:Nelson, John (2), D.D]]

             an American Congregational minister, was born in Worcester, Mass., in 1785, and graduated at Williams College. In 1813 he was ordained pastor of the Congregational Church in Leicester, where his whole ministerial life, extending over a period of fifty-eight years, was passed. He died December 6, 1871. From 1844 he had a colleague, and for eighteen years previous to his death was an invalid. See Appleton's Annual Cycloycdia, 1871, page 591.

## Nelson, John, D.D[[@Headword:Nelson, John, D.D]]

             a minister of the Free Church of Scotland, was born in Edinburgh, in October 1820. After graduating from Edinburgh University, he studied at Berlin, Bonn, and Heidelberg. He became pastor at Greenock in 1851, and exercised there a useful ministry of twenty-six years. In 1855 he visited America, and published, as the result of his observations, an Essay on National Education in the United States and Canada. He travelled extensively on the Continent, officiating as pastor of several of the Free churches. He also spent some time in Egypt, Palestine, and Syria, his failing health requiring repeated respite from labor. He was an earnest advocate for the union between the Free and the Reformed Presbyterian churches in Scotland. He died at Abden House, Edinburgh, January 26, 1878. (W.P.S.)

## Nelson, Joseph, LL.D[[@Headword:Nelson, Joseph, LL.D]]

             an American educator, was born about 1794, and was educated at Rutgers College, New Brunswick, N.J., class of 1815. He was made professor of languages in 1826, but resigned this position in 1829. He was a distinguished classical scholar and teacher. During his professorship in Rutgers College he was blind, yet so thoroughly versed in his authors and so capable as an instructor that he was enabled to perform the duties of his chair with great acceptance. His other senses were remarkably acute. It is said that he could accurately tell the size of a room by the sound of the stamp of his foot upon the floor. He retired from active duty at the close of his professorship, and died in the city of New York in 1830. (W.J.R.T.)

## Nelson, Lady Theophila[[@Headword:Nelson, Lady Theophila]]

             SEE NELSON, ROBERT.

## Nelson, Matthew[[@Headword:Nelson, Matthew]]

             a minister of the Methodist Protestant Church, was born in Prince Edward County, Virgnina, April 7, 1781. In 1795 his father, colonel Ambrose Nelson, a descendant of the "old Scotch Tom," removed to Danville, Ky. Together with his brother Thomas, who was born in 1779, Matthew was converted in 1801-1802, and together these brothers were baptized while upon their knees in the Kentucky River. They exhibited such interest in the promotion of holy living that they were shortly after licensed to exhort by the Methodist Episcopal Church which they had joined, and in a very brief period were made preachers and admitted into the Kentucky Conference by bishop McKendree. Thomas preached for several years in Ohio, Mississippi, Louisiana, Kentucky, and Tennessee, when his health failed, and he was placed on the superannuated list. He then went South, and the time and place of his death are not known. Matthew preached until 1815, when he located. When the question of lay-representation first agitated the Methodist Episcopal Church, he took sides for the reform, and was elected delegate for Kentucky to the Baltimore Convention. He was a member of  that body when it formed the constitution of the Methodist Protestant Church, and thereafter his membership was in that branch of Methodism. He made, however, no distinction in his treatment of Methodists, and his house was the home of Methodist preachers generally. In 1837 he removed to Rutherford County, Tennesee, and there continued to be the same zealous promoter of Methodism. He died in 1856.

His children joined the Methodist Episcopal Church without any opposition on his part. See McFerrin, Methodism in Tennessee, 2:134-137. Nelson, Robert, a pious and learned English divine, noted as the author of various works in practical divinity which have long been held in very high estimation, was born at London June 22, 1656. He studied at St. Paul's School, London, and at Trinity College, Cambridge, and was while a young man elected a Fellow of the Royal Society. He was intimate with Halley, with whom he travelled in France and Italy. While at Rome he met with and married in 1682 Lady Theophila Lucy, widow of a baronet, and daughter of the earl of Berkeley. This lady, under the influence of the celebrated French Romanist, Bossuetan intimate friend of Nelson — some time after their marriage became a Roman Catholic, to his great grief. Nelson's mind had been much occupied with the consideration of both the practical and controversial points in divinity, and his chief friends were eminent divines in the English Church, particularly Bull, Hickes, Lloyd, and Tillotson — the last was one of his most valued associates. Nelson not only employed his own powers of persuasion, both verbal and literary, but called in the aid of his friend, archbishop Tillotson; both were, however, unsuccessful, the lady continuing in the Romish communion till her death. His first work, Transubstantiation contrary to Scripture, or the Protestant's Answer to the Seeker's Request (1688), appears to be the substance of his considerations on this subject. He was strongly attached to king James II. He was the zealous promoter of all works of charity, having the ability as well as the disposition to give what true benevolence prompted.

In helping to build churches, found schools, disseminate useful books, and enforce the laws against crime, he worked most effectually. At the Revolution he scrupled to take the oaths to king William, and remained a nonjuror till the year 1709, when on the death of Dr. Lloyd, the last survivor of the deprived nonjuring bishops, except Dr. Keen, he by Dr. Keen's advice returned to the Church of England as then established. He died Jan. 16, 1715, at Kensington, and was buried in the cemetery of St. George the Martyr by the Foundling Hospital. Robert Nelson wrote A Companion for the Festivals and Fasts of the Church of England, etc. (16th ed. Lond. 1736,  8vo). It is still one of the best works of the kind; several abridgments of it have appeared. Bickersteth praises it, but deplores the "great want of evangelical principles and unction" (Christian Student, p. 429), probably because Nelson espouses Bull's views on justification: — The Practice of true Devotion in Relation to the End as well as the Means of Religion, etc. (7th ed. Lond. 1726, 12mo): — The great Duty of frequenting the Christian Sacrifice, and the Nature of the Preparation required (5th ed. Lond. 1714, 12mo): — An Address to Persons of Quality and Estate (Lond. 1715, 8vo): — The whole Duty of a Christian, by way of Question and Answer (9th ed. Lond. 1727, 12mo): — Instructions for them that come to be Confirmed (Lond. 1823, 12mo). He published also a Life of Bishop Bull, together with the latter's works (Lond. 1714, 3 volumes, 8vo; see Debary, History of the Ch. of England, 1685-1717, page 346 sq.), and the works of Kettlewell (Lond. 1719, 2 volumes, fol.). See Secretan, Life of Nelson; Perry, Hist. of the Church of Scotland, 3:69; Palin, Hist. of the Church of England, 1688-1717, page 37 sq.; Engl. Cyclop. s.v.; Darling, Cyclop. Bibliog. 2:2166.

## Nelson, Reuben, D.D[[@Headword:Nelson, Reuben, D.D]]

             a Methodist Episcopal minister, was born at Andes, N.Y., December 13, 1818. He was converted at the age of fifteen, at seventeen was licensed to exhort, at eighteen to preach, studied the next year, and in 1840 entered the Oneida Conference. He preached one year on Otsego Circuit, and one on Westford, serving meantime as principal of the Otsego Academy, at Cooperstown. In 1844 the Oneida Conference founded the Wyoming Seminary, at Kingston, Pennsylvania, and Mr. Nelson was chosen its first principal, which office he filled for twenty-eight years, with but one year's exception, during which he was presiding elder of Wyoming District. In 1872 he was elected agent of the Methodist Book Concern, in New York city, which office he held till his death, February 20, 1879. See Minutes of Annual Conferences, 1879, page 67; Simpson, Cyclop. of Methodism, s.v.

## Nelson, Stephen Smith[[@Headword:Nelson, Stephen Smith]]

             an American Baptist minister, was born in Middleborough, Massachusetts, October 5, 1772, graduated at Brown University in 1794, and was licensed to preach in 1796. After supplying the Church at Hartford for two years, he was ordained pastor there in 1798, occasionally preaching in the neighborhood, particularly at Middletown. While in Hartford he took an active part in preparing "the Baptist Petition," an address to the Legislature on the subject of the grievances of" Dissenters" from the "Standing Order," which finally severed, in Connecticut at least, the union between Church and State in 1818. He was also appointed to prepare and forward a congratulatory address to Mr. Jefferson on his election as president of the United States. In 1801 he resigned his charge in Hartford, and became principal of a large academy at Sing Sing (then Mount Pleasant), but in consequence of the war with Great Britain he removed in 1815 to Attleborough, Massachusetts, where his labors were very successful, and he afterwards had for a while charge successively of the churches in Plymouth, Massachusetts, and Canton, Connecticut. In 1825 he removed to Amherst, Massachusetts, where he continued preaching occasionally until his death, December 8, 1853 See Sprague, Annals of the Amer. Pulpit, 6:366.

## Nelson, Thomas[[@Headword:Nelson, Thomas]]

             SEE NELSON, MATTHEW.

## Nemaean Games[[@Headword:Nemaean Games]]

             one of the four great festivals of ancient Greece, deriving its name from Nemia, where it was celebrated, as Pindar tells us, in honor of Zeus. The games consisted of horse-racing, chariot-racing, running, wrestling, boxing, throwing the spear, shooting with the bow, and other warlike exercises. 'The victors were crowned with a chaplet of olive, and afterwards of green parsley. The Nemrean games were regularly celebrated twice in the course of every Olympiad. They appear to have been discontinued soon after the reign of the Roman emperor Hadrian. SEE GAMES.

## Nemalah[[@Headword:Nemalah]]

             SEE ANT.

## Nemar[[@Headword:Nemar]]

             SEE LEOPARD.

## Nemeius[[@Headword:Nemeius]]

             was a frequent surname of Zeus, and under it he was worshipped at Nemea, where games were celebrated in his honor. SEE NEMEAN GAMES.

## Nemesiaci[[@Headword:Nemesiaci]]

             was the name which was given to the officers of the goddess Nemesis, who presided over good fortune, and was the dispenser of faith. SEE NEMESIS.

## Nemesis[[@Headword:Nemesis]]

             (Νέμεσις, vengeance), a female Greek divinity, is most commonly described, according to Hesiod, as a daughter of Night, though some call  her a daughter of Erebus (Hygin. Fab. praf.) or of Oceanus (Tzetz. Ad. Lye. 88; Pausan. 1:33, 3; 7:5, 1). Nemesis was a personification of the moral reverence for law, of the natural fear of committing a culpable action, anna nence of conscience, and for this reason she was mentioned together with Αἰδώς, or Shame. In course of time, when an enlarged experience convinced men that a divine will found room for its activity amid the little occurrences of human life, she came to be considered as the personification of the righteous anger of the gods, and as the power who constantly preserves or restores the moral equilibrium of earthly affairs — preventing mortals from reaching that excessive prosperity which would lead them to forget the reverence due to the immortal gods, or visiting them with wholesome calamities in the midst of their happiness. Hence originated the latest and loftiest conception of Nemesis as the being to whom was intrusted the execution of the decrees of a strict retributive providence — the awful and mysterious avenger of wrong, punishing and humbling evil-doers in particular. Nemesis was thus regarded as allied to Ate and the Eumenides. She is represented as the regulator of human affairs, disbursing at pleasure happiness or unhappiness, the goods and ills of life. She was also looked upon as an avenging deity, and as inflexibly severe to the proud and insolent (Pausanius, 1:33, 2). There was a celebrated temple sacred to her at Rhamnus, in Attica, about sixty stadia distant from Marathon; hence Nemesis was sometimes called also Rhavsnusia or Rhanznusis. In this temple there was a statue of the goddess, made from a block of Parian marble, which theaersians had brought thither to erect a trophy of their expected victory at Marathon. Pausanias says that this statue was the work of Phidias (Pausan. 1:33, 2, 3), but Pliny ascribes it to Agoracritus, and adds that it was preferred by M. Varro to all other statues which existed (Hist. Nat. 36:4, 3). A fragment, supposed by some to be the head of this statue, was found in the temple of Rhamnus, and was presented to the British Museum in 1820 (Elgin and Phigaleian Marbles, 1:120; 2:123). She was represented in the older times as a young virgin, resembling Venus; in later times as clothed with the tunic and peplus, sometimes with swords in her hands and a wheel at her foot, a griffin also having his right paw upon the wheel; sometimes in a chariot drawn by griffins. Nemesis is a frequent figure on coins and gems. The practice of representing the statues of Nemesis with wings was first introduced after the time of Alexander the Great by the inhabitants of Smyrna, who worshipped several goddesses under this name (Pausan. 7:5, 1; 9:35, 2). According to a myth preserved by Pausanias, Nemesis was the  mother of Helena by Zeus; and Leda, the reputed mother of Helena. was only her nurse (Pausan. 1:33, 7); but this myth seems to have been invented in later times to represent the divine vengeance which was inflicted on the Greeks and Trojans through the instrumentality of Helena. There was also a statue of Nemesis in the Capitol at Rome, though we learn that this goddess had no name in Latin (Pliny, Hist. Nat. 28:5). See Smith, Dict. of Greek and Ronma Biog. and Myth. s.v.; Vollmer, Mythologisches Wiorterbuch, s.v.; Westcott, Hand-book of Archceoloy, pages 194, 195.

## Nemesius[[@Headword:Nemesius]]

             an ancient Christian philosopher of the Greek Church, noted as the author of a work entitled Περὶ φύσεως ἀνθρώπου, was, according to the title of the work, bishop of Emisa or Emesa, in Phoenicia, and he is also mentioned as such by Anastasius Nicenus (Quaest. in S. Script. ap. iblioth. B Patrum, 6:157 [ed. Paris, 1575]). The time in which he lived cannot be determined with much exactness, as the only ancient writers by whom he is quoted or mentioned are probably Anastasius and Moses bar-Cepha (De Pazrad. 1:20, page 55 [ed. Antw, 1569]). He has sometimes been confounded with the heathen praefect of Cappadocia, Nemesius, praised by Gregory Nazianzen, who corresponded with him. It would seem, however, from the fact that his work mentions no author posterior to the 4th century, but often Apollinaris and Eunomius, that he lived some time in the 5th century; Ritter opines about the middle of that century, as the expressions he uses concerning the union of the Logos and the human nature (page 60, ed. Antw.) resemble the views sanctioned by the Council of Chalcedon. But there is no express reference to Nestorius and Eutychius, nor to the standing term of the two natures. At the same time there are evident references to the christology of Theodore of Mopsuestia, so that we may place the work at about the close of the first decade of the 5th century. The work was formerly attributed to Gregory of Nyssa, an error arising probably by a confounding of this treatise with that entitled Περὶ κατασκευῆς ὐνθρώπου.

This mistake occurred the more readily from the great similarity of the views of the two writers. Yet in Nemesius the philosophical argument appears only occasionally in close connection with the Christian dogma, which, however, he always considers as decisive. He defended the theory of the freedom of the will against the doctrine of fatalism, and also held fast to some of the ancient philosophical views concerning the nature of the soul, pre-existence, and, in a certain sense, metempsychosis, while the Church rejected the doctrine of Origen. (Comp.  here, however, bishop Fell, Annotationes, page 20 [ed. Oxon. 1671].) After Christian theology had experienced the influence of philosophy (and especially of the eclectic Platonism of the 2d century), and thus received a scientific character, philosophy became absorbed in it without ceasing to exist, and thus we find Origen, Athanasius, and Augustine renowned both as philosophers and as theologians. But as dogmatics only attained the form of a traditional system in the 4th century, under the influx of Greek theology, there arose, besides theology, a sort of neutral ground, given up to special philosophical questions. Plato and Aristotle came again into honor. Nemesius, at least as regards method, sought to imitate the latter, but had not his power. His investigations are chiefly of a psychological nature. For him, as for Plato, the soul is an immaterial substance, involved in incessant and self-produced motion. The soul existed before it entered the body. It is eternal, like all suprasensible things. It is not true that new souls are constantly coming into existence, whether by generation or by direct creation. The opinion is also false that the world is destined to be destroyed when the number of souls shall have been completed; God will not destroy what has been well put together. Nemesius rejects, nevertheless, the doctrine of a world-soul. and of the migration of the human soul through the bodies of animals. In considering the separate faculties of the soul, and also in his doctrine of the freedom of the will, Nemesius largely follows Aristotle. Every species of animal, he says, possesses definite instincts, by which alone its actions are determined; but the actions of man are infinitely varied. Placed midway between the sensible and the suprasensible worlds, man's business is to decide by means of his reason in which direction he will turn this is his freedom. The work was extensively used by J. Philoponus, John of Damascus, Elias Cretensis, etc. The first Greek edition was published by Nicasius Ellebodius (Antw. 1565, 8vo), with a Latin translation; the next by bishop Fell (Oxon. 1671, 8vo), and the last and best by C.F. Matthaeus (Halle, 1802, 8vo). It is also published in Migne's Patrologie Greque. It was translated into English by George Wither (Lond. 1636, 12mo), into German by Osterhammer (Salzburg, 1819, 8vo), into French by J.B. Thibault (Paris, 1844, 8vo). and into Italian by omin. Pizzimenti (8vo). See Bitter, Gesch. d. christl. Phil. 2:461 sq.; Fabricius, Bibl. Graeca, 7:549 sq.: Bayle, Dict. Histor. et Crit. s.v.; Brucker, Hist. Crit. Philosoph.; Ueberweg, Hist. of Philos. 1:347, 349; Alzog, Patrologie, § 57; Haller, Bibl. Anat.; Smith, Dict. of Greek and Roman Biog. and Mythol. volume 2, s.v.; Haag, Hist. des Dogmes Chretiens, 1:245; 2:70.

## Nemez, Frederic[[@Headword:Nemez, Frederic]]

             a noted Waldensian prelate, flourished in the first half of the 15th century in Bohemia. He was consecrated priest in the convent of the Bohemian capital, September 4, 1433, by bishop Nicholas Philibert, a legate of the Council of Basle. In 1434 Nemez, together with another priest, also a Waldensian, and consecrated at the same time with himself, was sent to Basle, where the council was at open variance with the pope; and in full convention of the clergy they were consecrated bishops by prelates of the Church of Rome. It was done at the instance of the Calixtines, SEE HUSSITES, whom the council was anxious to propitiate and please. Thus the Waldensians in Bohemia secured the episcopal succession. Nemez died near the middle of the 15th century. See Butler, Ch. Hist. 2:349.

## Nemine Contradicente, or Nem. Con[[@Headword:Nemine Contradicente, or Nem. Con]]

             is a term used in ecclesiastical councils to indicate that there is no opposition to a given measure proposed.

## Nemine Dissentiente, or Nem. Diss[[@Headword:Nemine Dissentiente, or Nem. Diss]]

             "No one dissenting." This term also is very often found in journals of conventions, and other documents containing business proceedings.

## Nemuel[[@Headword:Nemuel]]

             [according to analogy Nem'uel] (Heb. Nenzuel', נְמוּאֵל, spread of God, or perhaps for Jemuel; Sept. Ναμουήλ; Vulg. Namuel), the name of two Hebrews.

1. The first named of the five sons of Simeon (1Ch 4:24), and progenitor of the Nemuelites (Num 26:12). He is elsewhere (Gen 46:10) called JEMUEL SEE JEMUEL (q.v.).

2. First-named son of Eliab, of the tribe of Reuben, and brother of Dathan and Abiram (Num 26:9). B.C. cir. 1619.

## Nemuelites[[@Headword:Nemuelites]]

             (Heb. Nemueli', נְמוּאֵלַי, Gentile appellative from נְמוּאֵל, Nemntel; Sept. Ναμουηλί; Vulg. Namuelitae), a family in the tribe of Simeon, descended from his first-born (Num 26:12). SEE NEMUEL.

## Nengonese (or Mare) Version Of The Scriptures[[@Headword:Nengonese (or Mare) Version Of The Scriptures]]

             The Neuigone is spoken in the Loyalty Islands. In 1854 a mission was commenced on the island of Mark, under the auspices of the London Missionary Society. The missionaries, the Reverends S.M. Creagh and J. Jones, devoted themselves assiduously to the task of translating portions of the Scriptures into the native language. The Nengonese New Test, was published in 1865 at the Mard mission press. In 1867 a second edition was issued at Sydney under the care of the Reverend J. Jones. In 1869 a revised edition was printed in England, whilst the books of Genesis and Exodus were printed at Mare. In 1874 the Book of Psalms had been added to the translations and editions of Scripture already existing, and was issued from the press in 1877, under the care of the Reverend S.M. Creagh. From the annual report of the British and Foreign Bible Society for 1885 we learn that the translation of the entire Pentateuch is now undergoing revision. See Bible of Every Land, page 394. (B.P.)

## Nennius[[@Headword:Nennius]]

             of Bangor, in Wales, a noted British monastic, flourished in the first part of the 9th century (comp. Historia Britonum). Vossius (De Historicis Latinis) says that he lived in the early part of the 7th century, but he assigns no authority for this assertion. In the history Nennius states himself to have been a Briton, and not a Saxon, and a disciple of the holy bishop Elbodus, or Elvodug. He wrote a history of Britain, Historia Britonum, or, as it is sometimes styled, Eulogium Britanniae, which, he says at the beginning, he compiled from all he could find — "from the Roman annals and the chronicles of the fathers, as well as from the writings of the Scots and the Angli, and from the traditions of our ancestors." The history begins with a fabulous genealogy of Brutus, grandson of aEneas, who reigned in Britain. The author afterwards relates the arrival of the Picts in North Britain, and of the Scots in Ireland; and, after a brief and confused narrative of the Roman conquest and empire in Britain, he comes to the Saxon invasion and gradual subjugation of the country. The manuscript of Nennius was mutilated and interpolated by a transcriber, who signs himself "Samuel," and "a disciple of Beularius Presbyter," and who acknowledges that he left out what he thought useless in Nennius's work, and added what he gathered from other writers concerning the towns and wonders of Britain: see end of chapter 64 of Nennii Banchoriensis Eulogium Britannice, edited by C. Bertram, and published together with Gildas and Richard, the Monk of Westminster (Copenhagen, 1757, 8vo). Such is the common account of Nennius; but it is, to say the least, doubtful whether such a person ever existed, and whether the history ascribed to him was not the fabrication of a much later age. Though the work existed earlier, the name of Nennius is not mentioned in connection with it earlier than the 13th century. It is in any case of little value, but even that little is of course greatly reduced if it be the production of an age much later than it professes to be. The question will be found fully discussed in Mr. Wright's Biographia Britannica Literaria (Anglo-Saxon period), pages 137-142; the Introduction to Mr. Stevenson's valuable variorum edition of the Historia Britonum;, Schoell, Diss. de Eccles. Britonumn Scotorumque Historice Fontibus, pages 29-37. A translation of Nennius, by the Reverend W. Gunn, was published in London (1819, 8vo), and reprinted in the Six Old English Chronicles, published as a volume in Bohn's "Antiquarian Library" (1848). (J.N.P.)

## Neo-Arians[[@Headword:Neo-Arians]]

             SEE ARIANS; SEE SOCINIANS; SEE UNITARIANS.

## Neo-Caesarea, Council of[[@Headword:Neo-Caesarea, Council of]]

             (Concilium Neocesarense), was held at Neo-Caesarea, in Pontus, about the year 314, shortly after the Council of Ancyra. It was composed, for the most part, of the same bishops who assisted at the latter, and Vitalis of Antioch is believed to have presided. Fifteen canons of discipline were published. The most important acts are: 1, enjoining the degradation of priests who marry after ordinations very important measure, and of interest to the inquiring student into the history of celibacy (see Lea, Hist. of Sacerdotal Celibacy, pages 48, 49); 2, depriving of communion, through life, women who, having married two brothers, refuse to dissolve the marriage; 6, permitting to baptize women with child whenever they will; 7, forbidding priests to be present at the second marriage of any person; 8, forbidding to confer holy orders upon a layman whose wife has committed adultery: orders that if she has committed adultery after his ordination he shall put her away, and declares that if he shall continue to live with her he cannot retain the ministry committed to him; 11, forbidding to admit any one, however well qualified, to the priesthood under thirty years of age, because the Lord Jesus Christ at that age began his ministry; 13, directing that, where both are present, the city priests shall celebrate the holy eucharist in preference to those from the country; 14, declaring that the Chorepisoopi are after the pattern of the Seventy, and permitting them to offer; 15, ordering that there shall be seven deacons in every city, as is approved by the book of Acts. See Labbe, Cone. 1:1480; Landon, Manual of Councils, pages 420, 421; Neander, Ch. Hist. 2:147, 156, 318.

## Neo-Manichaeans[[@Headword:Neo-Manichaeans]]

             was the name of a Christian sect which, like the Priscillianists and Paulicians, denied the resurrection of the flesh; and, like the Quakers and Swedenborgians of our own day, thought that after death the soul became the inhabitant of a spiritual body. In other respects the Neo-Manicheans held the views of the Manicheeans (q.v.).

## Neo-Platonism[[@Headword:Neo-Platonism]]

             an eclectic philosophy nearly coeval in origin with Christianity, but developed in an anti-Christian and pantheistic direction. The term, taken in the wider sense, may be defined as that form or method of philosophizing which, recognising or claiming Plato as leader, incorporated with his views other, especially Oriental, conceptions, and sought by means of such composite or eclectic philosophical results to harmonize or, at the least, to reconcile the teachings of the various ancient schools of philosophy; in the narrow, and perhaps the more common acceptation, it is applied to the doctrinal system of the philosophical school founded at Alexandria, in Egypt, by Ammonius Saccas, in the first half of the 3d century after Christ, and continued by his pupils and successors not only in the city of its origin, but also in other places. Plotinus, one of the earliest and most eminent of its disciples and masters, taught at Rome, and the term Romano- Alexandrian is sometimes applied to it.

Many of the early Christian writers advocated the employment of the philosophical methods to elucidate and establish the doctrines of the Gospel, and were, consequently, to a greater or less extent imbued with the spirit and favored the professed objects of the Neo-Platonists, i.e., the conciliation of philosophy and religion; but the pagan school, especially during its later history, was characterized by an intense hostility to Christianity, as well as by theosophical views and theurgic practices. The influence of this form of philosophy did not disappear entirely with the suppression of its schools by Theodosius in the 6th century, but traces of it may be seen even in the scholasticism of the Middle Ages (notably in the writings of Erigena, who flourished in the 9th century); and after the revival of literature, in what are styled the modern times, the impress of this type of Platonism appears with more or less distinctness in the philosophical systems of Pletho, Ficinus, Paracelsus, and others of the 15th and 16th centuries, as well as, subsequently, in those of Gale and Cudworth, and in the speculations of Schelling and his school in regard to  the identity of subject and object. In fact. the spirit of Neo-Platonism has impregnated subsequent religious as well as philosophical thought in such a way and to such an extent as to make a careful examination of its history and doctrines an object worthy of the serious attention of those minds who are anxious to distinguish the truth which saves from the error which misleads and destroys.

I. History. — The rise and development of this philosophy may, for our present purpose, be sufficiently exhibited by, first, an outline of the causes tending to produce it, followed, secondly, by a brief sketch of the lives and opinions of only the most prominent characters who either, as precursors, prepared the way for its introduction and establishment, or, as founders and disciples of the school, expounded and defended its doctrines. To this we shall add a summary of its general principles (mainly abridged from Schwegler) and some observations on its relations to Christianity; and, lastly, such a list of works on the subject as will enable any one so desiring to inform himself more fully.

1. Subjective Causes. — Aside from the very great influence manifestly exerted by Oriental ideas in shaping the character and tendencies of the philosophy of the period in which Neo-Platonism had its birth, there were internal causes at work, growing out of the unsatisfactory results of the preceding pagan philosophies, and the want felt, especially by earnest and thoughtful spirits, of something different — something which gave better promise of satisfying the longings of the human race for a solution of the problem of its origin and destiny. Instead of giving clearer light and purer life to men groping after the knowledge of God and themselves, the development of the old philosophies had ended in scepticism and moral debasement. This result was disappointing and disheartening. Scepticism promised contentment of spirit, but, instead, produced only the opposite, viz. the necessity for an unceasing opposition to all positive assertions; and in place of the rest sought for, it gave only an unappeasable disquiet, which, in turn, begat a yearning for a condition absolutely satisfying and removed from all sceptical objections. This longing for something absolutely certain found historical expression in Neo-Platonism.

Zeller (as given in Ueberweg, page 222) says: "The feeling of alienation from God and the yearning after a higher revelation are universal characteristics of the last centuries of the ancient world. This yearning was, in the first place, but an expression of the consciousness of the decline of  the classical nations and of their culture, the presentiment of the approach of a new sera; and it called into life not only Christianity, but also, before it, pagan and Jewish Alexandrianism, and other related developments."

2. Objective Causes. — The conquests of Alexander the Great, extending 'from the Mediterranean to the Indus, brought the Occidental and Oriental peoples and civilizations into nearer relations with each other, and thereby opened up new fields for philosophical research to the active and inquiring Hellenic race on one side, while, on the other side, the disciples of Zoroaster and the gymnosophists of India were, in like manner, made acquainted with the opinions and speculations of the Greek philosophers. The Hebrew, whose home lay between these extremes, contributed also his share to the common stock, and enlarged thereby the common fund of relatively new ideas. The succession of the Romans to the empire of the civilized world still further increased this fund, and enlarged the sphere of philosophical activities. The results of this mutual action and reaction of the East and the West upon each other were made more permanent by Alexander's policy of planting colonies and founding cities among the nations brought under his sway. The city in Lower Egypt founded 'by and named after him, and, with masterly foresight, located on the pathway of the commercial intercourse of nations for that and succeeding ages, became naturally also the great central point of philosophical intercourse and reciprocal culture. At this focus of the intellectual activity as well as emporium of the trade and commerce of the times the natives of various lands met together, and discussed and compared philosophies and faiths. Here was the soil where once flourished the ancient wisdom and learning of Egypt, the origin of whose civilization was referred by a proud priesthood far back into the shadows of unhistorical aeras. Here were found advocates of the Greek polytheism, with its poetic conceptions of divinities peopling mountain and dale, forest and stream, land and sea, and with a ctiltus adjusted to the mercurial temperament of that race. Here also were Roman representatives of the statelier and graver character of a nation notable for its deep religious sentiment. Here, too, the Jewish scribe, proud of the antiquity of his people and of their divinely-given law, upheld the doctrine of the unity of God taught in his sacred books, and pointed to their purer teachings and sublimer truths.

The Persian discoursed of his master Zoroaster, of the two principles, the good and the evil one, struggling for the mastery of the world, and of the magical knowledge possessed by the priests and philosophers of his land. The Brahmin,  wandering from the far Ganges, brought with him his ascetic mysticism and pride of caste, the doctrine of a quiescent supreme divinity, in whose repose purified souls found happiness, and of a trinity of active forces or emanations therefrom — the Creator, the preserver, the destroyer. Here too, in the appointed time, appeared the heralds of a new and diviner philosophy whose roots, planted in the soil of man's primeval home, and kept alive by Jehovah's care through all the mutations of history, were destined in the fulness of the times to grow up into that Apocalyptic tree of life whose "leaves were for the healing of the nations." In this, the cosmopolitan city of the world of that epoch, the philosophical conceptions of monism, of dualism, of monotheism, of polytheism, of magism, of mysticism, and of asceticism, found a common point of contact and a common field of combat. Out of their conflicts was evolved that type of eclectic philosophy which, under the name of Neo-Platonism, supplanted in the pagan world the classical philosophies, and, in its later periods, assuming an intensely hostile attitude to Christianity, became the representative and type of all heathen philosophy and religions, contesting with the new faith the dominion over the mind and conscience of man. With this end in view, it became a syncretism in object as well as form, and sought to array under its banners all the influences and forces of paganism to enable it to resist and turn back the aggressive movements of its despised but dreaded rival. But these supreme efforts of an effete philosophy and faith could not long withstand the onward sweep of the purer and soul-satisfying philosophy of the Gospel, and soon triumphant Christianity was relieved from this burden of conflict with the opposing powers of this world by the extinction of this last of the pagan schools. The triumph of Christianity was the triumph of the idea of monotheism, of the doctrine of the divine unity, over both dualism and polytheism and their allied conceptions and influences. Monotheism, as a world-religious idea, belonged to the Jews, to whom it was given by revelation; its triumph with Christianity was therefore the triumph "of the religious idea of the Jewish people, stripped of its national limitations, and softened and, spiritualized" (Ueberweg).

It may not be inappropriate even here to call attention to the fact that this revealed conception of God was lodged with a people whose home was near' the centre of the olden world — the pivot, so to speak, about which the movements of ancient social and religious life revolved.

3. Biographical History. —

(1.) The earliest in point of time, as well as one of the most important, of those philosophers whom we shall mention as among the precursors of Neo-Platonism was Philo (commonly surnamed Judzeus, to distinguish him from Greek writers of the same name), born about twenty or twenty-five years before Christ, at Alexandria, in Egypt. He belonged to an illustrious and, according to some authorities, to a priestly family of the Jewish race. Josephus (Ant. 18:8) speaks of him as "a man eminent on all accounts, brother to Alexander the Alabarch, and one not unskilful in philosophy." He was of the sect of the Pharisees, and, by reason of his learning and good repute, was placed by his co-religionists, when he was already advanced in life, at the head of an embassy sent A.D. 39-40 to Rome, to repel before Caligula the accusations of the Greeks of Alexandria against the loyalty of the Jews of that city, and to plead in behalf of his race for the uninterrupted exercise of their religion, and against the desecration of their holy places by setting up statues of the emperor therein. His embassy was fruitless so far as its immediate object was concerned, for the prejudiced and enraged Caligula refused to see them; but that emperor's death in the following year put a stop to the persecution he had ordered.

Philo's works are mainly commentaries, with separate titles, on the chief subjects of the Pentateuch. He employed the allegorizing method of interpreting the Scriptures which was in use by the cultivated Jews of his native city, and sought thereby to harmonize the philosophy of religion with that of Plato, Aristotle, and others. His theology, consequently, was a "blending of Platonism and Judaism." He taught that God should, be worshipped as a personal being, yet conceived of as the most general of existences: τὸ γενικώτατόν ἐστιν ὁ θεός (Legis Alleg. volume 2). He is τὸ ὄν, the existing; is above all human knowledge and virtue, and even "above the idea of the Good" (κρείττων τε ἢ ἀρετὴ καὶ κρείττων ἢ ἐπιστήμη, καὶ κρείττων ἢ ἀυτὸ τἀγαθόν καὶ αὐτὸ τὸ καλόν, De Mundi Opificio, 1:2); the absolute is reached not by demonstration (λόγων ἀποδείξει), but by clear insight (ἐναργείᾷ). Divinity and matter are the two first principles, existing from eternity: the Divinity is "being, real, infinite, immutable, incomprehensible to human understanding" (ὄν) ; matter is "non-existing (μἡ ὄν), having received from the Divinity a form and life." In creation, Deity, unwilling to come into contact with impure matter, employed as his instruments "incorporeal potencies or ideas," the highest of which, the creative one (ποιητική), is in Scripture named God (θεός); the second, the ruling one (βασιλικήl), is called Lord (κύριος '):  these potencies are conceived of as independent personal beings who have appeared to men. "The highest of all the divine forces is the Logos," in which the world of ideas finds its place. The Logos is the image of God, and the type after which the world is formed, and the manifestation of the Deity, making and ruling the world, and serving as the Mediator between God and man. The conception of an incarnate Logos was, however, impossible to Philo, who regarded matter as impure. This conception forms one of the fundamental doctrines which separate Christianity from the Alexandrian theosophy. Philo refers the doctrine of ideas to Moses (Μωϋσέως ἐστὶ τὸ δόγμα τοῦτο, οὐκ ἐμόν), and has given to it a character, arising from his own religious conceptions, which has so transformed the Platonic theory as to interfere "with the correct historical comprehension of Platonism even down to our own times" (Ueberweg). Sharpe (Hist. of Egypt, 2:111) thinks that the writings of Philo "explain how Platonism became united to Judaism, and again show us the point of agreement between the New Platonists and the Platonic Christians."

(2.) Of the Greeks who may be classed among the forerunners in the movement tending to harmonize the doctrines of Plato with the speculations of Oriental philosophy we can notice only (i) Thrasyllus of Mendes (died A.D. 36), who arranged all the works of Plato admitted by him to be genuine into nine tetralogies, and combined with Platonism certain mystical Neo-Pythagorean speculations founded on numbers and the Chaldaean astrology; and (ii) Plutarch of Chaeronea (born about A.D. 40, and died about A.D. 120), the author of the well-known biographies. He was a pupil of Ammonius of Alexandria (not Saccas), and taught at Athens during the reigns of Nero and Vespasian. Plutarch's doctrines deviate less from pure Platonism than those taught by the Neo-Platonists proper of the school of Alexandria, yet he is regarded by some as standing "next to Philo both in age and character as a representative of Oriental tendencies in Greek philosophy." So far as the Grecian systems are concerned, while holding mainly to Plato and controverting the views of the Stoics and Epicureans, he evinced little regard for the dialectics of Platonism, and was a strong believer in the Stoic doctrine of a Providence. In regard to Oriental doctrines, while profoundly reverent of the ancient cultus of his country, and opposed to the introduction of foreign superstitions and Jewish and Syrian rites, he, from the Greek point of view, sought to reconcile the philosophy of religion with the true interpretation of the worship of Isis and Osiris. He distinguished (as did Philo) between  an absolute God whose essence is unknown to us and a creating power or energy which formed the world. Isis corresponds to the latter, and connects the creation with Osiris, the supreme and invisible one. The world is the offspring of two distinct principles, one inherently good, and the other inherently evil (the dualism of Zoroaster), whose battle-ground is the soul of man. Besides one supreme God, Plutarch recognised the divinities of the popular faiths as well as the existence of daemons, some good, some evil, as necessary mediators between the divine and human.

(3.) L. Apuleius (born about A.D. 130), a teacher of the Platonic and Aristotelian philosophies at Medaura, in Numidia, was a Latin representative of the then prevailing tendency to the assimilation of Oriental and Occidental philosophy. Holding that it was derogatory to the proper conception of God to have him burdened with the superintendence of things, he assigns to him, as the ministers who direct "mundane events," hosts of daemons, whose abode is in the air, and who are the objects of the religious ceremonies both of the Greeks and the barbarians, and also of the practice of magic. He speaks of a trinity of divine faculties, immutable, eternal, viz. God himself, the divine Reason, and the World-Soul.

(4.) Numenius of Apamea, in Syria, who flourished in the latter half of the second century after Christ, showed in his writings (of which fragments only have come down to us) even a stronger tendency towards Oriental ideas, and referred the origin of Greek philosophy to Jewish, Egyptian, Magian, and Brahminical sources. Suidas (s.v.) quotes him as styling Plato the Attic Moses (τὶ γάρ ἐστι, Πλάτων ἢ Μωσῆς Αττικίζων ;). So highly was he esteemed by the Neo-Platonists of the following periods that some authors regard him as the real founder of the Alexandrian school, an honor denied him by the Alexandrians themselves because of his Syrian origin and non-residence in their midst. He further developed the conception of a trinity in the divine Being, who was incorporeal, by distinguishing therein, 1st, a perfectly intelligent, immutable, eternal, supreme God; 2d, a world-maker, or demiurgos; and, 3d, the world. These he terms father, son, and grandson (πάππος, ἔκγονος, ἀπόγονος), and ascribes the doctrine to both Plato and his master, Socrates. Numenius also held that the soul is immortal and immaterial, and that its descent into the body from its former incorporeal state implies previous moral delinquency — a conception indicating an acquaintance with Jewish and Christian doctrines on the fall of man. Cronius, described by Porphyry as a friend of  Numenius, and who shared his opinions, was, according to Suidas (s.v. ᾿Ωριγένης), the author of writings studied by the Christian Origen.

(5.) Some of the writings popularly attributed to the mythical Hermes Trismegistus treat of religious and philosophical subjects in the style and from the standpoint of Neo-Platonism, and are classed among the productions of the Egyptian Platonists. The reputed author was the Egyptian Thot or Theut, identified with the Greek Hermes, who, as the fabled author of all the discoveries and productions of the humans mind, the source of all knowledge and thought, the embodied Logos, was dignified with the title of Τρὶς Μέγιστος, thrice greatest (may there not be in this name a: reference to the Neo-Platonic trinity?). Some of these writings "belonged to the school of Philo, and, were known to Plutarch: others are of a much later date, and not unaffected by the influence of Christianity." The Poimander, one of the largest and most important of these works still extant, seems to have been composed in imitation of the Pastor of Hermas. It gives views of nature, the world, God, and the human soul quite in the spirit of Neo-Platonism, but with such occasional admixture of Oriental, Jewish, and Christian ideas as to show the syncretism peculiar to the philosophy of the time.

(6.) Ammonius, called: Saccas from his vocation of corn-porter (lived from about A.D. 175 to 250), is usually regarded as the founder of the Alexandrio-Roman school of Neo-Platonism. He was born of Christian parents, and by them trained in the principles of their faith, but probably apostatized when his mind became absorbed in the study of heathen philosophy. Though of humble origin, and destitute of the advantages of early culture, his enthusiastic love of knowledge and his great natural abilities enabled him to overcome the disadvantages surrounding him. and to found a school of philosophy, and to attract to it pupils whose subsequent fame as philosophers made the name of their master illustrious. Of these the most prominent were Plotinus, the two Origens, the philologist Longinus, and Herennius. Ammonius left no written record of his opinions, and we are indebted to his disciples, especially Plotinus, for what knowledge we possess of his doctrines. His aim in general was to show the agreement, if not substantial identity, of the systems of Plato' and Aristotle.

(7.) Plotinus was the first to develop and systematize in written form the Neo-Platonic doctrines. He was born at Lycopolis, a city of Upper Egypt,  A.D. 205, and was so delicate and sickly as to prevent his early training; consequently he was twenty-eight years of age before he had so far completed his preparatory education as to be able to turn his attention to philosophy. After he had tried several teachers without satisfaction, a companion took him to hear Ammonius lecture, and so pleased was Plotinus that he exclaimed, "This is the man of whom I was in search!" He attended upon the teaching of Ammonius for eleven years, when, desirous of visiting the Brahmins and the Magi to learn their philosophy, he joined the ill-fated expedition of the emperor Gordian against the Persians. After the death of that emperor Plotinus with difficulty escaped to Antioch, and thence repaired to Rome, where at the age of forty years he established himself as a teacher of philosophy, and remained in Italy until his death, A.D. 270. According to the statement of Porphyry (Vita Plotini, chapter 2), he had agreed with his fellow-disciples, Herennius and Origen, not to divulge the doctrines of their master, Ammonius; but Herennius having broken this promise, and being followed by Origenr, Plotinus felt himself no longer bound to silence in this respect, and made public these doctrines, at first in oral lectures, which afterwards, by the solicitations of friends, he was induced to publish in written form for the use of a few select hearers. At various times he added to the number of his written compositions, until, at his death, the whole, as edited and published by his pupil, Porphyry, amounted to fifty-four books. In this number, fifty-four, Porphyry was delighted to have the multiple of the perfect mystic numbers, six and nine; and the whole were arranged in six enneads or groups of nine treatises each. The following summary of their contents is from Donaldson (in his continuation of Muller), viz.: "The first comprised the moral positions; the second, the physical discussions; the third, the theory of the world; the fourth treated of the soul; the fifth, of the intellect and ideas; the sixth, of entity, unity, and the good. Again, the first three enneads, the fourth and fifth, and the last, formed three separate bodies (σώματα)." Plotinus enjoyed in an extraordinary degree the esteem, or rather reverence, of his followers, upon whom his ascetic virtues, his mysticism and enthusiasm, made the impression of a divine inspiration and participation in divinity. These feelings were doubtless intensified by the display of energy and tireless activity of a spirit encased in so frail a body as his. For this body he felt a true ascetic's contempt, as was shown by his answer to Amelius's importunate request that he would sit for his likeness. Said he, "Is it not sufficient to carry about the image which nature has placed around us, and must one. leave behind a more lasting image of this image, as though it  were something worth looking at?" (Donaldson). His asceticism and contempt for the body show the influence of Oriental ideas on his mind.

A fundamental principle of the philosophy of Plotinns is the identity of the subject and the object, of the cogniser and thing cognised. The office of philosophy should be to gain "a knowledge of the One... the essence and first principle of all things," not by a process of thought or reasoning, but by an immediate intuition. This One is variously styled by him the Being, the One, the Good (τὸ ὄν, τὸ ἀγαθόν). The three elements of being are Unity, or the One, described as original, pure light, pervading space; Intelligence, the νοῦς, emanating from the One, and contemplating it in order to comprehend it; the World-Soul, an emanation from the Nous. These constitute the Trinity of Plotinus. The One is exalted above the Nous, as that stands above the soul, which is immaterial and immortal. Plotinus teaches that the One "is elevated above the sphere of the Ideas;" which are emanations from the One, constituting in their unity the Nous, in which they are immanent and "substantially existent and essential parts." The Soul, being the image (εἴδωλον) and product of the Nous, "turns in a double direction towards the Nous, its producer, and towards the material, which is its own product." The souls of men, in consequence of their descent into bodies, have forgotten their divine origin, have become estranged from the Good, or One. Hence the true duty of man is to seek to return to God by means of virtue, philosophy, and especially by the ecstasy, or immediate intuition of the Deity and union with him. Porphyry states that Plotinus attained to this unification with God four times in the six years he spent with him. This Plotinian view reminds us of the Hindi philosophy. The most eminent of the disciples of Plotinus were Amelius and Porphyry.

(8.) Amelius (whose true name was Gentilianus) flourished in the latter half of the 3d century after Christ, and, according to Suidas (s.v.), was a native of Apamea, in Syria, but according to Porphyry (whose opinion is the more probable one), of Ameria or Amelia, in Umbria. Led by the study of the works of Numenius, whom he greatly admired, to embrace the principles of the Alexandrian Neo-Platonic school, he became a regular attendant on the lectures of Plotinus at Rome, and was the means of converting Porphyry to the doctrines of Plotinus, and afterwards, in conjunction with him, of inducing Plotinus to publish his writings. His principal work aimed to show the differences between Numenius and Plotinus, and that the latter could not justly be charged with plagiarism of the former's doctrines. If he did not  himself eventually become a Christian, he appears to have highly approved of St. John's definition of the Logos, and is supposed to be the Platonist referred to by St. Augustine as having declared that the beginning of the Gospel by St. John ought to be written in letters of gold, and put in the most conspicuous place in every church. After the death of his master, Plotinus, he retired to Apamea, in Syria, and died there. According to Ueberweg, "he distinguished in the Nous three hypostases, which he styled three demiurges, or three kings: τὸν ὄντα, τὸν ἔχοντα, τὸν ὁρῶνταOf these, the second participated in the real being of the first, and the third in the being of the second, enjoying at the same time the vision of the first (Prod. in Plat. Tim. 93 d.). Amelius maintained the theory (opposed by Plotinus) of the unity of all souls in the World-Soul (Jamblichus, Ap. Stob. Ecl. pages 886, 888, 898)."

(9.) Porphyry, the greatest disciple of Plotinus, and the famous opponent of Christianity, was born, according to some accounts, at Batanaea (the Bashan of Scripture), in Syria, according to others, at Tyre, A.D. 233, and died about A.D. 304, probably at Rome. His proper name was Malchus (same as the Shemitic word Melek, a king), which his friend Amelius changed to the corresponding Greek form, Basileus, for which latter term his master, Longinus, substituted the adjective Porphyrius (Πορφύριος), "clad in purple." He was first a pupil of Origen at Caesarea, then of Longinus at Athens, and finally, at the age of thirty, he joined the school of Plotinus at Rome. He wrote a book in opposition to the doctrines of his teacher, to which Amelius replied, and, having convinced Porphyry of his errors, secured a formal recantation of them. Porphyry henceforth was an ardent supporter of Plotinus's views, and gained so fully his confidence and esteem that he was selected by him to execute the delicate and responsible task of arranging and publishing his writings. He also wrote a biography of Plotinus, which is the source of most of our knowledge of the life of that philosopher. His claims to consideration as a philosopher rest less on any originality of thought and research than on his ability and earnestness as an expounder and defender of Plotinian doctrines, on a perspicacity of style rare in that age, and also on the extent of his learning. His doctrine was in its character more practical and religious than that of Plotinus. The end of philosophizing, according to him, is the salvation of the soul. His Syrian origin and Oriental training, as well as his temperament, made him more inclined than Plotinus to the tenets of the Neo-Pythagoreans and to the advocacy of thaumaturgy, whether he sincerely believed in it or not. His  views on these matters, however, appear to have been modified in his later years. While probably he had little faith in the old Greek polytheism, he bitterly opposed Christianity, and wrote a work in fifteen books against its doctrines, and especially against the divinity of Christ. This work, which excited vigorous opposition, and called forth numerous replies from Christian writers, was destroyed publicly by the order of the emperor Theodosius, A.D. 435. We are consequently indebted for our knowledge of its nature and merits to the notices and arguments of its opponents. From these we learn that in the first book Porphyry set forth what he deemed to be contradictions in the Scriptures, which he claimed were therefore not infallible; in the third he treated of the interpretation of Scripture, repudiating Origen's allegorical fancies; in the fourth he opposed the narrative of Sanchoniathon to the Mosaic history; and in the twelfth and thirteenth he maintained that the prophecies of Daniel were written after the events predicted, thus seeking to nullify their force as proofs of the inspiration of the Jewish Scriptures. It is much to be regretted by the Christian world that this work, written by one of the most learned and earnest opposers of Christianity in the age of the Council of Nice, has not been preserved. It would doubtless throw much light on the social and religious condition of the times, and give us a clearer insight into the causes then at work to promote the triumph of Christianity over paganism. Socrates (Hist. Eccles. 3:23) asserts that Porphyry was an apostate from the Christian faith, and wrote this work in revenge for indignities from Christians, but his statement is not generally accepted as correct.

(10.) Jamblichus (died about A.D. 330), a native of Chalcis, in Ccele-Syria, was a pupil of Porphyry, and the head of the Syrian school of Neo- Platonism, in which a fantastical theurgy was favored. He made ruse of philosophy merely to confirm polytheistic worship, and strove to justify superstition on speculative grounds. His system was elastic enough to include all the classical and Oriental divinities except the Christian, together with those of Plotinus, and many others created by his own fancy. Miracles were attributed to him by some of his disciples, who even spoke of him as "the divine," or "most divine." However, he was in fact far inferior to his master, Porphyry, and cannot be commended either for originality of thought or grace of style. The exaggerated estimate of him by the emperor Julian, viz. that he was inferior to Plato only in the age in which he lived, can be accounted for only on the ground of that emperor's partiality for those who advocated the principles of paganism. The theodicy of  Jamblichus rests, as did that of Plotinus and Porphyry, upon the principle of the multiplicity of the hypostases in the unity of the divine nature (Simon), but he assumed an absolutely first One, above the One of Plotinus, and wholly without attributes-an ineffable first essence (ἡ πάντη ἄρρητος ἀρχή). Next to this stands the Plotinian One. From this latter is produced the intelligible world, consisting of three elements; and from this in turn emanates the intellectual world, consisting also of three members, the Nous. Power, and the Demiurge (subdivided into seven, a favorite Pythagorean number). This triadic arrangement extends also to the sphere of psychology. He carried to "a great length the mysticism and extravagances of his age," and determined and arranged, according to a fantastical numerical scheme, the number and order of the polytheistic gods, angels, demons, and heroes recognised by him. The sensible world occupies the last place. He maintained the doctrine of a union with God (δραστικὴ ἕνωσις), not through the ecstasy, as did the earlier NeoPlatonists, but by means of theurgic rites and ceremonies. Of his writings only a few are extant. The most important are [1] Περὶ Πυθαγόρου αἱρέσεως, On the Sect of Pythagoras; and [2] Περὶ μυστηρίων, On the Mysteries, where, in the character of an Egyptian priest named Abammon, he replies to Porphyry's letter to Anebo, and "endeavors to refute various doubts respecting the truth and purity of the Egyptian religion and worship, and to prove the divine origin of the Egyptian and Chaldaean theology, as well as that men, through theurgic rites, may commune with the Deity" (Smith, s.v.). Jamblichus had many followers, some of whom, however, rejected the belief in magic and theurgy. One of his immediate disciples, Theodorus of Asine, drew up a still more complicated triadic system, and thus assisted in the transition to the doctrines of Proclus.

(11.) The next important character whom we have space in this sketch to mention is the emperor Julian, commonly styled "the Apostate," because, having renounced the Christian faith, in which he had been trained, he became one of its most virulent and dangerous foes, and an earnest and influential friend and patron of Neo-Platonism and the old heathen cultus. Julian (born A.D. 331; died of a wound received in battle with the Persians, A.D. 363) was a nephew of Constantine the Great, and succeeded Constantius, A.D. 361. It appears that he had secretly apostatized from Christianity some years before ascending the throne; and after that event he publicly avowed himself a convert to paganism, and put forth his best  efforts to re-establish its doctrines and worship throughout the empire over which he reigned. Aware, however, of the strong foothold which Christianity had obtained, and of the failure in the past of direct and open persecution to break its power over the minds of men or to stop its progress, he judged it prudent at first to adopt other methods, and to clothe his purpose in the garb of humanity and freedom of conscience. He accordingly proclaimed entire toleration for all parties, while he gave the whole influence of his position and patronage to the adherents of his own faith, conferring his favors equally on the old supporters of paganism and whatever proselytes he could attract to it. Without adopting fully either the unfavorable accounts of his conduct and motives given by Christian writers, or the fulsome laudations of him by heathen authors, it may justly be said that "his talents, his principles, and his deeds were alike extraordinary." Boasting of a philosophy which affected to look with complacent contempt upon Christians as ignorant worshippers of "a dead Jew," he was himself, in fact, so superstitious as to attach supreme importance to the mystic rites and juggleries of polytheistic worship. Scorning all evidence of the miracles of Christ, he lent a ready ear to the absurdest theurgic follies. How little of sincerity there was in his pretensions to impartial fairness towards all the subjects and faiths of his empire was shown by his treatment of the Christians, not stopping in the end even short of open persecution. How little reliance for success over the doctrines of the Galilaeans, as he contemptuously styled the Christians, he really placed upon the inherent superiority of his vaunted philosophy may be seen from the admissions of a modern writer, deemed to be a not unfriendly critic of his character and aims. Gibbon says: "A prince, who had studied human nature, and who possessed the treasures of the Roman empire, could adapt his arguments, his promises, and his rewards to every order of Christians, and the merit of a seasonable conversion was allowed to supply the defects of a candidate, or even to expiate the guilt of a criminal. As the army is the most forcible engine of absolute power, Julian applied himself with peculiar diligence to corrupt the religion of his troops... The holy name of Christ was erased from the Labarum; and the symbols of war, of majesty, and of pagan superstition were so dexterously blended that the faithful subject incurred the guilt of idolatry when he respectfully saluted the person or image of his sovereign. The soldiers passed successively in review; and each of them, before he received from the hand of Julian a liberal donation, proportioned to his rank and services, was required to cast a few grains of incense into the flame which burned  upon the altar... By the frequent repetition of these arts, and at the expense of sums which would have purchased the service of half the nations of Scythia, Julian gradually acquired for his troops the imaginary protection of the gods, and for himself the firm and effectual support of the Roman legions" (Hist. of Decline, etc., 2:430, 431 [Harper's ed. N.Y. 1852]).

Julian's work against the Christians (Κατὰ Χριστιανῶν) shared the fate of the similar one by Porphyry, and we are indebted to the reply of Cyril for such extracts from it as are extant. The plans and purposes of Julian against the Christian faith were overruled by him who is Master alike of philosophers and kings, and later tradition reports of him that, gathering into his hand the blood flowing from his wound, he cast it into the air, with the words, Νενίκηκας Γαλιλαῖε, "Thou hast conquered, O Galileean."

Julian's successor, Jovian, proclaimed emperor on the field, responded to the acclamations of the troops by declaring himself a Christian, and that he "could not hope for divine protection, or the success of their arms, were he to take the command of men trained up in the principles of the late emperor Julian." The soldiers replied, "You shall command Christians. The oldest of us were trained by Constantine, the next by Constantius, and the reign of Julian has been too short to bind any men among us to his persuasions." Jovian soon issued an edict which "placed the Christian religion on a legal basis," and put an end to the persecution of its followers. Thus imperial power, princely learning; philosophy falsely so called, and lavish prodigality of treasure had been employed in vain to overthrow the temples of God erected in the hearts of men.

(12.) "In practical life Neo-Platonic philosophy was unable to vie with Christianity; its mission was simply the preservation of the olden learning, science, and art." When, therefore, the political direction given to it during the reign of Julian had failed to renovate "the ancient cultus and the ancient faith," its representatives applied themselves anew to scientific pursuits, especially to the study and exegesis of Plato and Aristotle. The "philosophy became again a mere matter of the school," whose seat was transferred to Athens, where Plutarch, the son of Nestorius (born about A.D. 350, and died 433), taught. This Plutarch was styled by the later NeoPlatonists "the Great," to distinguish him from the historian and Platonist who lived in the reign of Trajan. He appears to have been a Syncretist, and to have maintained, after Jamblichus, the efficacy of theurgic rites for uniting man with God. According to Proclus, he " distinguished between the One, the  Nous, the Soul, the forms immanent in material things and matter." Syrianus, his pupil and a teacher of Proclus, wrote a commentary on the metaphysics of Aristotle, whose philosophy he considered as a stepping- stone to that of Plato.

(13.) Proclus (A.D. 411-485), surnamed Διάδοχος, "the Successor," was by far the most celebrated of the later Neo-Platonists, "the Scholastic among the Greek philosophers." He was born at Byzantium, spent his youth at Xanthus, studied at Alexandria, and subsequently at Athens under Plutarch and his daughter, Asclepigenia, and Syrianus. During his travels he was initiated into the mysteries and arcana of theurgy, and was wont to say that it had been revealed to him in a dream that he was the last link of the Hermaic chain (σειρὰ ῾Ερμαϊκή), i.e., of the men consecrated by Hermes to preserve by perpetual tradition the esoteric doctrines of the mysteries. His biographer, Marinus, tells of his wonderful precocity, his quick comprehension, and extraordinary memory; of his ascetic virtues, his scrupulous observance of the mystic rites, his fastings, vigils, his profound knowledge of the Orphic and Chaldnean mysteries; and says that in several instances the gods appeared to him. In philosophy his aim was to combine, according to the principles of dialectics, the mass of transmitted philosophy, enlarged by additions of his own, into a rigidly scientific form. His theology rests on the same general principles as that of Plotinus, with the same hypostases in the same order, but differing in the particular that each hypostasis is divided into a new trinity. There is but one real principle of things, unity, from which all things emanate by triads — all reality being subject to this triadic development. That which is produced is at once like and unlike its cause; so far as it is like it is immanent in the cause, and so far as it is unlike, it is separated from it. The development is a descending one, from the higher to the lower. All things tend to return to their source, unity. Out of this first essence issue a plurality of unities, all " exalted above being, life, reason, and our power of knowledge, that operate in the world, and are the agents of Providence, the gods." After the unities follow "the triad of the intelligible, intelligible-intellectual, and intellectual essences," of which the second participates in the first, and the third in the second. The Intelligible or Being (oliata) includes three triads. The intelligible-intellectual sphere contains female divinities, and is subdivided into inferior triads. The intellectual essences "are arranged according to the number seven," by a sevenfold division of which Proclus makes up seven hebdomads of intellectual essences. Souls emanate from the  intellectual. are by nature eternal, are divine, of daemons and of men. The human soul possesses freedom of will, and is therefore responsible. Matter is neither good nor evil, but is the source of natural necessity.

(14.) Among the adherents and teachers of Neo-Platonism in the early part of the 5th century was the celebrated female philosopher Hypatia, whose life, genius, learning, beauty, accomplishments, and untimely fate have been made, by a writer of distinction recently deceased, the groundwork of an interesting and vivid picture of the social condition, the philosophical conflicts, and the religious animosities of that age (Hypatia, or Old Foes with a New Face, by Charles Kingsley, Lond. 1872, cr. 8vo). She was the daughter of Theon. and by him was taught philosophy and mathematics. Her learning and eloquence were such as to entitle her to the honor of presiding over the Neo-Platonic school at Alexandria, where she lectured to large audiences. Having incurred the enmity of some ignorant bigots among the Christian populace of that city, she was one day seized in the street, dragged from her carriage into one of the churches, and most cruelly murdered by a mob of fanatics headed by one Peter, a reader of one of the churches. Her tragic death made her a martyr among the pagans, while the spirit and conduct of her murderers merit the execration of Christians, whose principles were thereby grossly violated.

(15.) Boethius, the author of the Consolation, a work which was the most influential medium for the transmission of Greek philosophy to the West during the early part of the Middle Ages, was one of the last NeoPlatonists of antiquity. Other less conspicuous names follow in the history of the school, whose doctrines continued to be taught publicly until, in the year A.D. 529, the emperor Justinian by an edict forbade the teaching of philosophy at Athens, and confiscated the property of the Platonic school. In consequence of this edict, Damascius, Simplicius, and other teachers of the heathen philosophy, fled to the protection of Chosroes, king of Persia; but, disappointed ill their hopes of gaining new life and honors for their philosophy, they were glad to avail themselves of the terms of peace between the Persians and the Romans to return to their country again in A.D. 533. Thus ended as an organized system of doctrines this type of Hellenic philosophy, which a recent author regards "as a progressive evolution out of the combined action of Platonism, Judaism, and mysticism before the Christian era, completed by the additional forces of Christianity and Aristotelianism in the 1James , 2 d centuries of the Christian aera, and  thus the result of seven centuries of growth and conflict in human thought" (American Cyclopaedia).

II. Resume of General Principles. —

1. Viewed from the stand-point of doctrine regarding the number of first principles, Neo-Platonism was a monism, as it traced all things back ultimately to the Absolute One, but its conceptions of the Deity as manifested were not monotheistic in the Jewish and Christian sense, but pantheistic. It rejected the Biblical idea of an objective revelation of man's relations to God, and of the means by which man could attain to a saving knowledge of him, and claimed to unite man with the Deity by a subjective intuition, called the ecstasy, wherein the subject, man's soul, and the object, the Absolute. or God, are so intimately united as to lose their separate identity. This unification with God is attainable by asceticism and profound contemplation, and, according to some later Neo-Platonists, by theurgic and magic rites. This conception of a mystic blending, so to speak, of the human with the divine gave to Neo-Platonism its peculiar character, in contrast with the purely Grecian systems of philosophy.

2. Closely connected with this theory of the ecstasy stands the doctrine of the three cosmical principles, the Neo-Platonic trinity. To the two hitherto admitted ones, viz. the reason and the soul, they added a third one, as the ultimate uniter of all distinctions, the primal One. This One is inexpressible and inconceivable. All things are derived from it not by division, which would diminish it, but by a radiation or flowing forth, as rays of light from the sun. This conception of the first as producer, in relation to the second, gives a basis for their doctrine of emanations.

3. The Neo-Platonic doctrine of emanations represents the world as outflowing from God in such a manner that each remoter emanation is possessed of a lower degree of perfection than its principle. Fire gives forth heat, snow causes coldness, odorous substances exhale odors, and every organism, so soon as it has reached its full development, begets something like itself. So the perfect and eternal One, in the overflow of his perfections, allows to proceed from himself (but without himself being weakened or diminished thereby) that which is also ever-enduring and, next to himself, the best, viz. the Reason or World-Intelligence, his own immediate reflection and image. The Reason is, next to the primal One, the most perfect, and contains in itself the world of ideas.  As the Reason emanates from the primal One, so the World-Soul flows forth from the Reason as its image, and in turn gives rise to sensible matter, the last and lowest of the emanations. In this way is the World Soul the plastic artist of the visible universe, which closes the series of emanations. The aim of the emanation theory is attained in a continuous process from God to the sensible world. Individual souls, like the World-Soul, partake of the life of the Reason and of the Sensible, just as a sun-ray touches alike the sun and the earth. From the world of reason, their original and proper home, they have descended, each in its allotted time, not voluntarily, but following an inherent necessity, into the corporeal world, yet without entirely forsaking the world of ideas. The soul's true vocation then, is to seek to regain its proper home, to free itself from participation in the corporeal, in order that it may ascend again into the world of ideas, and attain the ultimate aim of all its desires and efforts, immediate union with God through the ecstatic vision of the primal One, into whom it sinks unconscious and loses itself.

III. Concluding Observations. — Neo-Platonism and Christianity, though opposing forces in the religious movements of their age, mutually influenced the doctrinal developments of each other. This fact is apparent not only from an examination of individual writers, but much more from a comparison of the parallel history of each. The works of Justin Martyr, Clement of Alexandria, Origen, Augustine, and other Christian writers of the early ages of the Church, abound in evidences of the influence of the philosophic spirit. On the other hand, a glance at the historical development of Neo-Platonism reveals a corresponding action of Christian ideas on it. Their opposition to each other arose naturally from the relative positions occupied by each. Neo-Platonism was a merely human religio- philosophical eclecticism, seeking to found a universal religion under the form of a philosophy which readily accepted the religious conceptions of all nations, and claimed to select the wheat from the chaff of all previous systems. Christianity, as a system of revealed truth, was of necessity exclusive. It could accept no modification of its dogmas, could agree to no alliance with differing creeds. Neo-Platonism was the creed of philosophers lifted, in their conceit, above the vulgar crowd, and despising the illiterate. Christianity was open to all grades and conditions of men. In her fold the learned and the unlearned were alike welcomed as redeemed by the blood of her divine Master. The one made a fruitless effort to revive the life and vigor of the heathen past; the other labored, and not in vain, for the future,  wherein Christ "shall see of the travail of his soul, and shall be satisfied." The one seemed to hold itself aloof from contact with the suffering, and made no effort to elevate the lowly; the other sought alike the rich and the poor, relieved the suffering, comforted the sorrowing, and encouraged the weary by the hope of rest from their labors. From the fires of persecution the one came forth purified as gold tried in the furnace, the other vanished as the stubble. Neo-Platonism, though claiming to be eclectic, did nothing to unite men by means of its philosophy. Christianity, with its "mighty and all-embracing message," and its exhibition of love and self-sacrifice, welded together the hearts of men better than the force of power or the cold abstractions of the intellect, proving that the foolishness of the Gospel is wiser than the wisdom (philosophy) of men, and that the weak things of God are stronger than men.

IV. Literature. — The original sources of information embrace the works of Philo-Judeus, Plutarch, Apnleius, Plotinus, Porphyry, Jamblichus, Julian, Eunapius (Βίοι φιλοσόφων καὶ σοφιστῶν), Sallustius (Περὶ θεῶν καὶ κόσμου), Proclus, Suidas, the early Christian apologists and fathers, and the Church historians — Eusebius, Socrates, Sozomen, Theodoret, and Evagrius. To these may be added among modern or secondary sources, several of which have been freely used-in the preparation of this article, and often without special acknowledgment: Ritter, Hist. of Ancient Philosophy (Morrison's transl., Lond. 1846, 4 volumes, 8vo), see Index in volume 4; Muller, Hist. of the Literature of Ancient Greece (continued by Donaldson, Lond. 1858, 3 volumes, 8vo), see Index in volume 3; Ueberweg, Hist. of Philosophy from Thales to the Present Time (N.Y. 1872, 2 volumes, 8vo), see Index in volume 2; Tennemann, Manual of the Hist. of Philosophy (Bohn's ed., Lond. 1852, 8vo), see Index; Lewes, Hist. of Philosophy, volume 2; Butler, Hist. of Ancient Philosophy, volume 2; Hardwick, Christ and other Masters (3d ed. Lond. 1874, post 8vo), see Index; Schwegler, Gesch. der Philosophie im Umriss (3d ed. Stuttgard, 1857, 8vo; also Prof. Seelve's transl., N.Y. 1860, 12mo), pages 97-101; Fichte. De philosophie novae Platonicae origine (Berl. 1818); Vogt, Neu- Platonismus und Christenthum, part 1; Neu-platonische Lehre (nach Plotin) (1836); Kirchner, Die Philosophie des Plotin (Halle, 1832); Ullmann, Einfluss des Christenthums auf Porphyrius (in Stud. u. Krit. 1854); Simon, Hist. de l'Ecole d'Alexandrie (Paris, 1845, 2 volumes, 8vo); Kingsley, Alexandria and her Schools (1854); Barthelemy St. Hilaire, De l'Ecole d'Alexandrie (Paris, 1845); Vaclherot, Hist. critique de l'Ecole  d'Alexandrie (Paris, 1846-50, 3 volumes, 8vo); Ennemoser, Hist. of Magic (Bohn's ed., Lond. 1854, 2 volumes, cr. 8vo), 1:443-457; Ruffner, The Fathers of the Desert (N.Y. 1850, 2 volumes, 12mo), 1:180-188; Mosheim, Institutes of Eccles. Hist. (Murdock's transl., New Haven, 1832, 3 volumes, 8vo), see Index to volume 1, s.v. Plato; Neander, Lectures on the Hist. of Christian Dogmats (Lond. 1858, 2 vols. 16mo), see Index; id. Church Hist. (Bohn's ed., 10 volumes, post 8vo), see Index; id. Julian the Apostate and his Generations (transl. by Cox, Lond. 12mo); Townsend, Eccles. and Civil Hist. etc. (Lond. 1847, 2 volumes, 8vo), 1:412-419; Milman, Hist. of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire (Engl. and Amer. editions), see Index; Schaff, Hist. of the Apostolic Church (N.Y. 1874, 8vo), pages 154, 155; and Hist. of the Christian Church (N.Y. 1870, 2 volumes, 8vo), see Index. Consult also Smith, Dict. of Gr. and Rom. Biog. and Mythol.; Hoefer, Nouv. Biog. Generale; the encyclopaedias under the appropriate names and titles; and the articles in the following periodicals: the London Quarterly, July 1857, page 308 sq.; Revue des deux Mondes, May 15, 1866, page 498 sq.; Biblical Repository, 1834. SEE ALEXANDRIAN SCHOOL. (J.W.M.)

## Neo-Platonists[[@Headword:Neo-Platonists]]

             SEE NEO-PLATONISM.

## Neo-Pythagoreans[[@Headword:Neo-Pythagoreans]]

             SEE PYTHAGOREANS.

## Neo-Sabellians[[@Headword:Neo-Sabellians]]

             SEE SABELLIANS.

## Neo-Samosatians[[@Headword:Neo-Samosatians]]

             SEE SAMOSATIANS.

## Neocori[[@Headword:Neocori]]

             (νεωκόροι, temple-sweepers) is the title which the officers bore who were attached to the pagan temples in ancient Greece. Their office was originally to sweep the temple, and perform other menial services connected with it. In course of time these duties were intrusted to slaves, and the Neocori came to occupy a higher position, superintending the temples, guarding the treasures, and regulating the sacred rites. In some towns there was a regular college of Neocori, and the office, having considerable honor attached to it, was sought by persons even of high rank. In the time of the emperors nations and cities eagerly sought the title of Neocori, and  counted it a special privilege to have the charge of a temple. Thus in the Acts of the Apostles we learn that the city of Ephesus was Neocora to the great goddess Diana. See Gardner, Faiths of the World, page 525; Broughton, Biblioth. Historica Sacra, s.v. SEE DIANA.

## Neology[[@Headword:Neology]]

             (from νέος, new, and λόγος, doctrine), a term synonymous with καινοδοξία, καινοτομία, is expressive of a tendency to novelty, not from a feeling of its superiority, but simply on account of its newness. The word is not classically used, yet νεολογία would not be contrary to the analogy of language, and would be equivalent to the nomina mutare (as Cicero, De Fin, 3:5, says of Zeno: "Non tam rerum inventor fuit, quam novorum verborum"). Neology, then, is an unnecessary innovation in language, thought, or usage, and dangerous in so far as it disturbs continuity and is the result of fancy. In theology the term is used especially to designate the rationalistic theories opposed to revealed religion which have obtained such success among certain German and English theologians. These resort to the novel expedient of reducing the standard of the doctrine and facts of Scripture to the level of unassisted human reason. SEE RATIONALISM. (J.H.W.)

## Neomenia or Noumenia[[@Headword:Neomenia or Noumenia]]

             (Gr. new moon), a festival of the ancient Greeks at the beginning of every lunar month, which was (as the name imports) observed upon the day of new moon in honor of all the gods, but especially of Apollo, who was called Νεομήνιος, because the sun is the first author of all light, and whatever distinction of times and seasons may be taken from other planets, yet they are all owing to him as the original and fountain of those borrowed rays by which they shine. This festival was observed with games and public entertainments made by the richer class, to whose tables the poor flocked in great numbers. The Athenians at these times offered solemn prayers and  sacrifices for the prosperity of their country during the ensuing month in Erectheus's temple, in the Acropolis, which was kept by a dragon, to which they gave a cake made of honey. The Jews had their Neomenia, or feast of the new moon, on which peculiar sacrifices were appointed. They made on this day a sort of family entertainment and rejoicing. Thus David tells Jonathan, "Behold, tomorrow is the new moon, and I should not fail to sit with the king at meat," etc; and Saul, we find, took it amiss that he did not attend. The most celebrated Neomenia of all others was that at the beginning of the civil year, or first day of the month Tisri. No servile labor was performed on that day; and they offered particular burnt sacrifices, and sounded the trumpets of the Temple. The modern Jews keep the Neomenia only as a feast of devotion, which any one may observe or not, as he pleases. In the prayers of the synagogue they read from Psalms 113-118. They bring forth the roll of the law, and read therein to four persons. They call to remembrance the sacrifice that used to be offered on this day in the Temple. SEE NEW MOON.

## Neonomians[[@Headword:Neonomians]]

             (from the Greek νέος, new, and vopaoc, law) is the appellation of those Christians who regard Christianity as a new law, mitigated in its requisitions for the sake of Christ. Neonomianism has many modifications, and has been held by Arminians as well as Calvinists — persons very greatly differing from each other in the consequences to which they carry it, and in the principles from which they deduce it. One opinion is that the new covenant of grace which, through the medium of Christ's death, the Father made with men consists, according to this system, not in our being justified by faith, as it apprehends the righteousness of Christ, but in this, that God, abrogating the exaction of perfect legal obedience, reputes or accepts of faith itself, and the imperfect obedience of faith instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life. Towards the close of the 17th century a controversy was agitated among the English Dissenters, in which the one side (who were partial to the writings of Dr. Crisp) were charged with antinomianism, and the other (who favored those of Mr. Baxter) were accused of neonomianism. Dr. Daniel Williams was a principal writer on what was called the neonomian side. He teaches as follows:

"1. God has eternally elected a certain definite number of men whom he will infallibly save by Christ in the way prescribed by the Gospel.

2. These very elect are not personally justified until they receive Christ and yield themselves up to him, but they remain condemned while unconverted to Christ.

3. By the ministry of the Gospel there is a serious offer of pardon and glory, upon the terms of the Gospel, to all that hear it; and God thereby requires them to comply with the said terms.

4. Ministers ought to use these and other Gospel benefits as motives, assuring men that if they believe they shall be justified; if they turn to God, they shall live; if they repent, their sins shall be blotted out; and while they neglect these duties they cannot have a personal interest in these respective benefits.

5. It is by the power of the Spirit of Christ freely exerted, and not by the power of free will, that the Gospel becomes effectual for the conversion of any soul to the obedience of faith.

6. When a man believes, yet is not that very faith, and much less any other work, the matter of that righteousness for which a sinner is justified, i.e., entitled to pardon, acceptance, and eternal glory, as righteous before God; and it is the imputed righteousness of Christ alone for which the Gospel gives the believer a right to these and all saving blessings, who in this respect is justified by Christ's righteousness alone. By both this and the fifth head it appears that all boasting is excluded, and we are saved by free grace.

7. Faith alone receives the Lord Jesus and his righteousness, and the subject of this faith is a convinced, penitent soul; hence we are justified by faith alone, and the impenitent are not forgiven.

8. God has freely promised that all whom he predestinated to salvation shall not only savingly believe, but that he by his power shall preserve them from a total or a final apostasy.

9. Yet the believer, while he lives in this world, is to pass the time of his sojourning here with fear, because his warfare is not accomplished, and it is true that if he draw back God will have no pleasure in him. These, with the like cautions, God blesseth as means to the saints' perseverance, and these by ministers should be so urged.

10. The law of innocence, or moral law, is still so in force that every precept thereof constitutes duty, even to the believer; every breach thereof is a sin deserving of death: this law binds death by its curse on every unbeliever, and the righteousness for or by which we are justified before God is a righteousness (at least) adequate to that law, which is Christ's alone righteousness; and this so imputed to the believer that God deals judiciously with him according thereto.

11. Yet such is the grace of the Gospel that it promiseth in and by Christ a freedom from the curse, forgiveness of sin, and eternal life to every sincere believer; which promise God will certainly perform, notwithstanding the threatening of the law."

Dr. Williams maintains the conditionality of the covenant of grace; but admits with Dr. Owen, who also uses the term condition, that "Christ undertook that those who were to be taken into this covenant should receive grace enabling them to comply with the terms of it, fulfil its conditions, and yield the obedience which God required therein." On this subject Dr. Williams further says: "The question is not whether the first (viz., regenerating) grace, by which we are enabled to perform the condition, be absolutely given. This I affirm, though that be dispensed ordinarily in a due use of means, and in a way discountenancing idleness, and fit encouragement given to the use of means." The following objection, among others, was made by several ministers in 1692 against Dr. Williams's Gospel Truth Stated, etc.: "To supply the room of the moral law vacated by him, he turns the Gospel into a new law, in the keeping of which we shall be justified for the sake of Christ's righteousness, making qualifications and acts of ours a disposing subordinate righteousness whereby we become capable of being justified by Christ's righteousness." To this, among other things, he answers:

"The difference is not

(1) whether the Gospel be a new law in the' Socinian, popish, or Arminian sense. This I deny. Nor

(2) is faith or any other grace or act of ours any atonement for sin, satisfaction to justice, meriting qualification, or any part of that righteousness for which we are justified at God our Creator's bar. This I deny in places innumerable. Nor

(3) whether the Gospel be a law more new than is implied in the first promise to fallen Adam, proposed to Cain, and obeyed by Abel to the differencing of him from his unbelieving brother. This I deny.

(4) Nor whether the Gospel be a law that allows sin when it accepts such graces as true, though short of perfection, to be the conditions of our personal interest in the benefits purchased by Christ. This I deny.

(5) Nor whether the Gospel be a law the promises whereof entitle the performers of its conditions to the benefits, as of debt.

This I deny. The difference is —

1. Is the Gospel a law in this sense, namely, God in Christ thereby commandeth sinners to repent of sin and receive Christ by a true operative faith, promising that thereupon they shall be united to him, justified by his righteousness, pardoned, and adopted; and that, persevering in faith and true holiness, they shall be finally saved; also threatening that if any shall die impenitent, unbelieving, ungodly, rejecters of his grace, they shall perish without relief, and endure sorer punishments than if these offers had not been made to them?

2. Hath the Gospel a sanction, that is, doth Christ therein enforce his commands of faith, repentance, and perseverance by the foresaid promises and threatenings, as motives to our obedience? Both these I affirm, and they deny: saying, the Gospel in the largest sense is an absolute promise without precepts and conditions, and a Gospel threat is a bull.

3. Do the Gospel promises of benefits to certain graces, and its threats that those benefits shall be withheld and the contrary evils inflicted for the neglect of such graces, render these graces the condition of our personal title to those benefits? This they deny, and I affirm," etc.

It does not appear to have been a question in this controversy whether God in his Word commands sinners to repent and believe in Christ, nor whether he promises life to believers and threatens death to unbelievers; but whether it be the Gospel under the form of a new law that thus commands or threatens, or the moral law on its behalf, and whether its promises to believing render such believing a condition of the things promised. In another controversy, however, which arose afterwards among the same people, in the Assembly of 1720, it became a question whether God did by his Word, call it law or Gospel, command unregenerate sinners to repent  and believe in Christ, or do anything else which is spiritually good. Of those who took the affirmative side of this question one party maintained it on the ground of the Gospel being a new law, consisting of commands, promises, and threatenings, the terms or conditions of which were repentance, faith, and sincere obedience. But those who first engaged in the controversy, though they allowed the encouragement to repent and believe to arise merely from the grace of the Gospel, yet considered the formal obligation to do so as arising merely from the moral law, which, requiring supreme love to God, requires acquiescence in any revelation which he shall at any time make known. The Hopkinsians of America are believed in their teachings to espouse the same views. Not only do they fearlessly set forth the extent, spirituality, and unflinching demands of the law; they think it necessary also to urge upon sinners the legal dispensation, if we may so speak, of the Gospel. See Watson, Dict. of Theology, s.v.; Hagenbach, Hist. of Doctrines, 2:431; Chauncey Neonomianism Unmasked; Buchanan, Doctrine of Justification; Hetherington, Hist. of the Church of Scotland, page 341 (on the anti- Neonomian side). SEE MODERATES.

## Neophyte[[@Headword:Neophyte]]

             (from νέος, new, and φυτόν, a plant), i.e., newly planted, was a word used in the Eleusinian and other mysteries to designate a person recently initiated. In the early Church it was the name given to converts to Christianity who had just received baptism. After that solemn ceremony they wore white garments for eight days, from Easter eve until the Sunday after Easter, which was hence called Dominzica in albis, i.e., the Sunday in white. (These garments were usually made of white linen, but sometimes of more costly materials.) They were also subject to a strict discipline or probation for a much longer period. At first they were considered unfit for the priestly office, on the grounds of 1Ti 3:6, where the word is rendered "novice," and explained by Gregory the Great to have been used in allusion to "their being newly planted in the faith" (Epp. 6, 5; Ep. 51).

Neophytes differed from catechumens (q.v.), inasmuch as the persons were supposed to have not only embraced the doctrines of the Church, but also to have received baptism. Paul, in the passage referred to, directs Timothy not to promote a neophyte to the episcopate; and this prohibition was generally maintained. The duration of this exclusion was left for a time to the discretion of bishops, but several of the ancient synods legislated regarding it. The third council of Aries (524) and the third of Orange (538)  fix a year as the least limit of probation. Ecclesiastical history offers, however, a few instances in which this rule was departed from, as in the appointment of Ambrosius as bishop; but these exceptions were not frequent. In the modern Roman Catholic Church the same discipline is observed, and extends to persons converted not alone from heathenism, but from any sect of Christians separated from the communion of Rome. The time, however, is left to be determined by circumstances. The Roman Catholic missionaries still give the name of neophytes to the Jews, Mussulmans, or pagans who are converted to Christianity, and the Church grants them numerous privileges in order to induce others to follow their example (see Ferrari, Biblioth. canonica, s.v. Neophytus, No. 3). Gregory XIII established at Rome a special college for young neophytes, where they are instructed to become afterwards missionaries in their native countries; it is called the College of the Propaganda, and is one of the most richly endowed and privileged seminaries of the Roman Church. The name neophyte is also applied in Roman usage to newly ordained priests, and sometimes, though more rarely, to the novices of a religious order. See Bergier, Dict. de Theologie, s.v.; Martigny, Dict. des Antiquits, pages 433- 435; Siegel, Christliche Alterthumer, 3:17 sq.; Riddle, Christian Antiquities, pages 313, 522; Walcott, Sacred Archaeology, s.v.

## Neophytus[[@Headword:Neophytus]]

             A short but curious tract, published by Cotelerius in his Ecclesiae Graecae Monumenta, 2:457-462, bears this title: Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλειστοῦ περὶ τῶν κατὰ χώραν Κω῏/προν σκαιῶν, Neophyti Presbyteri Monachi et Inclusi. de Calamitatibus Cypri. It gives a brief account of the usurpation of the island by Isaac Comnenus, its conquest, and the imprisonment of Isaac by Richard Coeur de Lion, king of England, and the sale of the island to the Latins (as the writer represents the transaction) by Richard. The writer was contemporary with these transactions, and therefore lived about the close of the 12th century. He was a resident and probably a native of Cyprus. There are several MSS. in the different European libraries bearing the name of Neophytus. Of these a MS. formerly in the Colbertine Library at Paris contained thirty Orationes, evidently by this Neophytus; a Catena in Canticum, and some others on theological subjects, are of more dubious authorship, but they may be by the same author; a Demonstratio de Plautis, and one or two chemical treatises, are by another Neophytus, surnamed Prodromenus; and Definitiones et Divisiones Summariae totius Aristotelis Philosophiae, and  Epitome in Porphyrii quinque voces et in Aristotelis Orcanon, are apparently by a third writer of the same name. See Cotelerius, 1.c., and notes in col. 678, 679; Du Cange, Glossarium Med. et Inf. Graecitatis; Index Auctorum, page 29; Fabricius, Bibliotheca Graeca, 5:738; 8:661, 662; 11:339, etc.; Cave, Hist. Litt. ad ann. 1190, 2:251 (ed. Oxford, 1740, 1742); Smith, Dict. Greek and Rom. Biog. and Mythol. s.v.

## Neostadiensium Admonitio Christiana De Libro Concordiae[[@Headword:Neostadiensium Admonitio Christiana De Libro Concordiae]]

             quem vocant, a quibusdam theologis nomine quorundam ordinum Augustanae confessionis edito (Neostad. in Palatinatu, 1581). Under this title the Reformed theologians assembled by Johann Casimir at Neustadt published a work against the Lutheran Formula of Concord. Most of these  theologians were driven out of Heidelberg by elector Ludwig, who sided with the Lutheran party, but were well received by the zealous Calvinist John Casimir. He appointed a number of them to the gymnasium at Neustadt, which remained a Reformed seminary as long as Heidelberg continued Lutheran, i.e., from 1576 to 1583. This Admonitio, composed by Ursinus, and therefore also contained in the Ursini Opera (2:486 sq. [Heidelb. 1612]), is the most important of the Lutheran protests against the Formula of Concord, and closely connected with the Historia der Augsburger Confession (published at Neustadt in 1580). It consists of a lengthy introduction on the evils of party feeling, the unavoidableness of doctrinal differences, etc., and of twelve chapters, treating,

1, on the person of Christ and restoration of the true doctrine;

2, same concerning the Eucharist;

3, reply to the false accusations against our Church on account of certain dogmas;

4, on the authority of the Confession of Augsburg;

5, on the true meaning of that confession;

6, of the authority of Luther;

7, of the unjust judgment passed on our doctrine in the Book of Concord;

8, of the false assertions contained in that work;

9, of the contradictions contained in it;

10, of the conduct of the theologians concerning the Formula of Concord, and of the duty of the Christian state in ecclesiastical controversies;

11, of the evils attending the carrying out of the Formula of Concord;

12, exposition of the true and correct manner of establishing unity in the Christian Church. It is a remarkable work. Thus on page 115 we read:

"The importance of the Confession of Augsburg is sometimes greatly exaggerated, as when it is held that ally one who departs even from the  letter of it is a heretic. Besides, we do not dissent from its real meaning. The canonical books alone are divine, and form the sole rule of doctrine. All other works on doctrine may indeed possess ecclesiastical authority, but not divine, and can only be received in so far as they agree with the Scriptures. Among them are ecumenical works which no one has a right of his private authority to alter, while there are others peculiar to some churches which are less to be observed, as one can be a member of the Universal Church without endorsing them, and because other churches have the same right of drawing up particular confessions according to their requirements. They do not abolish the decisions of the Universal Church; nor do they decide on what is truth or what error, but only on what does or does not agree with the doctrines of their Church. They therefore cannot be looked upon as symbols, as is attempted to be done concerning the Confession of Augsburg and the Formula of Concord, which would then be obligatory for all Christians. It is neither possible nor advisable to impose on all churches the same formula; it is therefore better to allow every Church liberty to draw up its own confession according to its requirements and to the necessities of controversy, provided they all hold fast to the fundamental truths of Christianity. This is the case with several confessions of the present time, which are all necessary, and the Confession of Augsburg has no privilege over any other, however good it may be in itself. Neither of it nor of any other can it be said that whosoever rejects it is a heretic. It was framed in the early days of the Reformation, when light was only beginning to struggle against papal obscuration, and many points were yet imperfectly defined. It were both wrong and absurd to forbid learned teachers, and even the framers of the confession themselves, from making the doctrines profit by their increased experience, or even establishing them in a clearer and better manner. Besides, this confession is only the work of a few, and flamed under the pressure of circumstances amid a disturbed Diet; consequently under fear of danger, and the necessity of dealing most gently with papal abuses. It is therefore neither as full nor as explicit as many would desire, and requires subsequent improvements."

This extract suffices to show that the Admonitio Neost. is yet worthy of a careful perusal. The chapter on the authority of Luther is especially remarkable for its true evangelical character, but it is least read by those whom it may benefit most. The party of the Formula of Concord attacked the Admonitio, and it was defended by the opponents of the formula, particularly by Ursinus himself (Opp. volume 2). See Herzog, Real  Encyklopdaie, 10:263 sq.; Krauth, The Conservative Reformation and its Theology, page 288 sq.

## Neot, St[[@Headword:Neot, St]]

             a learned English monastic of the Anglo-Saxon period, noted as the preceptor as well as kinsman and friend of king Alfred, was born towards the middle of the first half of the 9th century. He is believed to have been first bred for a soldier's life, but while yet a youth to have grown tired of the world, and retired to the abbey of Glastonbury, about 850, for a solitary and devoted life. He studied assiduously, and it is said that even there he became eminent for his literary attainments, and that the fame of his learning drew to Glastonbury a great number of scholars eager to profit by his instruction. The Anglo-Saxon Life of Neot seems to indicate that at this period of his life he made several visits to Rome. After a residence of some years at Glastonbury, Neot was seized with an eager desire to live in greater solitude, and he quitted his abbey, accompanied by a single attendant named Barius, to seek a place suitable to his purpose. At length he settled among the woods of Cornwall, in a beautifully retired spot, near a village previously known by the name of Ham-Stoke, but afterwards called from him Neot-Stoke, and in more modern times distinguished by the simple appellation of St. Neot's. He there built himself a hermitage, and remained in it with his single companion during seven years, at the end of which period he began again to conceive the idea of returning to the world. His biographers tell us that he went to Rome to consult with the pope, by whose advice he returned to his once solitary dwelling, and founded there a small monastic house, into which he gathered some monks, and was himself constituted their first abbot. According to his biographers, he at this time received frequent visits from his kinsman king Alfred, who held him in the highest respect, and he urged his royal relative to turn his mind from the vanities of the world. It is pretended that it was by his advice that Alfred re-endowed the English school at Rome and sent offerings to the pope, and that his influence with the pope procured for Alfred many apostolic favors.

Some writers of very suspicious authority have gone still further, and asserted that not only did St. Neot originate the idea of the foundation of the University of Oxford, which they affirm was first laid by Alfred, but that he and Grimbald were the first two professors there. If we can put any faith in the stories told by the biographers. Neot must have died in or a little before the year 877; but all our information relating to him is extremely uncertain. His festival was kept on the 31st of July. He  was buried at St. Neot's in Cornwall, where his bones remained in peace until 974, when they were carried away by stealth to the newly-founded monastery of St. Neot's in Hutingdonshire, and were there deposited in a handsome chapel. The old bibliographers (Bale, Pits, etc.) attribute to Neot several writings, as Annals of the Earlier Part of Alfred's Reign: — Sermons and Exhortations: — A Letter to Pope Martin on the Subject of the English at Rome: — and a book of Exhortations to King Alfred. We may observe that there is less authority for making him the author of these writings than for making him professor at Oxford. St. Neot is described as "humble to all, affable in conversation, wise in transacting business, venerable in aspect, severe in countenance, moderate even in his walk, upright, calm, temperate, and charitable." Two towns in England bear his name. His attributes are the pilgrim's staff and wallet. He is commemorated by the Church of Rome October 28th. There are several lives extant of St. Neot, but they are all filled more or less with legendary matter. The one on which the others were probably based was composed towards the beginning of the 11th century. The most ancient of the lives now extant is a sketch in Anglo-Saxon, which has been printed in the Reverend G.C. Gorham's History and Antiquities of Eynesbury and St. Neot's (Lond. 18201824, 2 volumes, 8vo). This is the most valuable of any remains regarding St. Neot. See also Wright, Biographia Britannica Literaria (Anglo-Saxon period), pages 381-383; Clement, Hand-book of Legendary and Mythological Art, page 233. (J.H.W.)

## Nepa(u)l[[@Headword:Nepa(u)l]]

             an independent kingdom of India, comprising a portion of the southern slope of the Himalayas, bounded on the N. by Thibet, on the S. and W. by British India, and on the E. by Sikkim, a protected state, is situated in long. 800 15'-880 15' E. It is 500 miles in length by about 100 miles in average breadth, covers an area of 50,000 square miles, and has a population estimated at 2,000,000. The kingdom is separated from the plains of India by the long, narrow strip of land, resembling an English down, but unhealthy, called the Terai, which extends along the whole southern border. North of this, and running parallel with it, is the great forest of Nepaul, from eight to ten miles broad. North of this strip is a tract of hilly country, and above that are two tracts of greater elevation, the first of which may be called mountainous, while the second might appropriately be  called Alpine, if it did not comprise among its mountains peaks which, like Mount Everest and Dhawalagiri, attain almost twice the elevation of Mont Blanc. The principal rivers are the Kurnalli, the Rapti, the Gunduk with its great tributaries, and the Sun KIosi. The climate, most unhealthy in the Terai, is healthy and pleasant in the hilly and mountainous districts, suggesting that of Southern Europe. In the Valley of Nepaul — the district surrounding the capital — the heat of Bengal, which is felt in the hollows, may be exchanged for the cold of Russia by ascending the slopes of the hills which enclose it. The soil is extremely rich and fruitful. Barley, millet, rice, maize, wheat, cotton, tobacco, sugar-cane, pine-apple, and various tropical fruits are cultivated. Gold has not been found, but iron and copper mines are worked. The capital of the country is Khatmandu. The inhabitants consist of a variety of races, but the dominant people are the Ghurkas, a tribe of Mongol origin, Hinduis in religion, who conquered the country about the close of the 18th century. Their chief occupation is war. Many Hindus from Chiton settled in Nepaul at the time of the Mohammedan invasion, and some of them have preserved their blood pure to the present time, while others have intermarried with Chinese and Tartars. The Hindus are found chiefly in the west; the east is populated by aboriginal tribes, among which are the Newars, Magars, Gurungs, Jariyas, Dhenwars, Buteas, Mhanjas, and Bhanras. The most important of these are the Newars, who constitute the agriculturists and artisans of the country. They are ingenious and peaceable, though excessively dirty; of middle size and great strength, with round flat faces, small eyes, broad noses, and open countenances. They are Buddhists, but have a priesthood of their own, and reject the Thiibetan model of Buddhism as it prevails among the other aboriginals of Nepaul. They as well as others of the aborigines practice polyandry to some extent. Thirteen dialects are spoken in Nepaul, but only two of the dialects possess any literature, and they are the dialects of the two most prominent tribes — the Newars and Ghurkas.

Of the history of Nepaul little is known until the invasion of the Ghurkas (1768); it seems never to have been subject to the Mogul or any other great Asiatic conquerors. A war in which it became involved with Thibet in 1790 led to hostilities with the emperor of China, who, regarding himself as the protector of the lamas, in 1792 sent an army of 70,000 men against the Nepaulese, and checked the extension of their territory to the northward. A treaty of commerce was concluded with the British in 1792, and from 1802 to 1804 Katmandu was the residence of a representative of the British  government. Repeated encroachments of the rajah upon the East India Company's territories led the British to declare war in 1814, and they consequently invaded the country on the western frontier, where their troops met repeated losses, and their commander, Genesis Gillespie, was slain. In the following year, however, the campaign under Sir David Ochterlony was attended with very different results. The victory of Malome, the capitulation of the famous Nepaulese commander Amir Singh, and finally the rapid advance of the victor towards Katmandu, obliged the Nepaulese monarch to make peace, and a treaty in March, 1816. Throughout the mutiny of 1857 the Nepaulese cultivated the friendship of the British, and the prime minister, Jung Bahadtir, defeated the last remnant of the rebels in December 1859. The policy of the government towards foreigners, however, is exceedingly exclusive. Much valuable information concerning the country is contained in the work on Nepaul and Thibet, by B.H. Hodgson, formerly British minister at Katmandu (1874). See also Oliphant, A Journey to Katmandu (1852); Col. Kirkpatrick, Account of the Kingdom of Nepauil (Lond. 1811); Edinburgh Review, July 1840, art. 1; Blackwood's Magazine, 1852, part 2, page 86; 1860, part 1, page 509; and the article Gorkhas in the American Cyclopcedia.

## Nepaulese (or Kharpoora) Version Of The Scriptures[[@Headword:Nepaulese (or Kharpoora) Version Of The Scriptures]]

             Nepaulese is the principal dialect prevailing in Nepaul (q.v.), and was exclusively used by the higher castes. It is becoming prevalent throughout the whole country, and is rapidly superseding the other dialects. In 1812 a version was commenced at Serampore, and an edition of 1000 copies of the New Test. was issued in 1821. Of late a new translation of portions of the New Test. into. this dialect was made by the Reverend W. Stuart. In 1850, 1000 copies of Luke were printed, and in 1852 a revised edition of  1000 was sent to press, together with 1500 of the Acts of the Apostles. From the annual report of the British and Foreign Bible Society for 1885 we learn that the Scotch Mission at Darjeeling has printed Genesis, Exodus, Proverbs, the Gospels, and Acts. See Bible of Every Land, page 121. (B.P.)

## Nepenthe[[@Headword:Nepenthe]]

             (from Gr. νή, not, and πένθος, grief), is the name of a magic potion mentioned both by Greek and Roman poets, which was supposed to make persons forget their sorrows and misfortunes. It was the juice or infusion of a plant now unknown. Homer says it grew in Egypt, and that Helen learned its use from the Egyptians. According to Theodorus Siculus the Theban women also knew the secret of making it.

## Nephalia[[@Headword:Nephalia]]

             (Gr. νηφάλιος, sober) were festivals and sacrifices of the ancient Greeks, but more especially of the Athenians, and received their name from the circumstance that no wine was offered, but only milk, mead, and other mild liquors. The vine, the fig-tree, and the mulberry were prohibited from being used in the Nephalia because they were looked upon as symbols of drunkenness. See Broughton, Bibliotheca Historica Sacra, 2:162.

## Nepheg[[@Headword:Nepheg]]

             (Heb. id. נֶפֶג, sprout; Sept Ναφέκ, Exo 6:21; Ναφήγ, 2Sa 5:15; Ναφέγ, 1Ch 3:7; Ναφάγ v.r. Ναφάθ, 1Ch 14:6), the name of two Hebrews.

1. The second named son of Izhar, a Kohathite of the tribe of Levi (Exo 6:21). B.C. cir. 1760.

2. The ninth-named son of David. born at Jerusalem (2Sa 5:15; 1Ch 3:7; 1Ch 14:6). B.C. cir. 1020.

## Nephes Ogli[[@Headword:Nephes Ogli]]

             (i.e., Son of the Holy Spirit) is a title given in the East to certain persons who are supposed to be born after an extraordinary manner, e.g. of a mother that is a virgin. We are told that there are Turkish young women who live in certain retired places where they never see a man. They go but seldom to the mosques, and when they come thither they stay there from nine till twelve at night, and accompany their prayers with so many distortions of the body and cries that their strength is quite exhausted, and they often fall to the ground in a swoon. If from that time they find themselves with child they pretend it is by the favor of the Holy Spirit; and for this reason the children they bring forth are called Nephes Ogli. The Nephes Ogli thus pretended to be miraculously born are looked upon as persons who have the gift of working miracles, and it is claimed that their hair or pieces of their garments cure all sorts of diseases. See Broughton, Bibliotheca Historica Sacra, 2:162; Hottinger, Hist. Orient. page 295.

## Nepheth[[@Headword:Nepheth]]

             a word occurring only in the phrase שְׁלשֶׁת הִנֶּפֵת, three of the height, i.e., the triple height (Jos 17:11). The name seems to refer to the three places just mentioned-Endor, Taanach, and Megiddo which were elevated above the plain; comp. Tricollis; Tremont (Gesenius, s.v.). But the Targum renders tres regiones, "three countries," which is followed by the Auth. Version. The Latin (after the Sept. τὸ τρίτον Νοφέθ) has tertia pars urbis Nopheth, "the third part of the city Nopheth," and is followed by Luther. Schwarz (Palest. page 149), with less probability, gives "the three Nepheth, meaning three places of the same name in the neighborhood of  Dor," and finds a village Naphatha two miles and a half south-east of Dor (comp. Jos 12:23). See Keil, ad loc.

## Nephew[[@Headword:Nephew]]

             is used in the old English sense of grandson as a rendering נֶכֶד(neked, Job 18:19; Isa 14:22; progeny, especially a "son's son," as rendered in Gen 21:23), and E'cyoioi, a descendant (1Ti 5:4). SEE KINDRED.

## Nephi[[@Headword:Nephi]]

             (Νεφθαεί v.r. Νεφθάς; Vulg. Nephi), the name given by many (παρὰ τοῖς πολλοῖς) to the substance otherwise called (2Ma 1:36) NAPHTHAR (q.v.).

## Nephilim[[@Headword:Nephilim]]

             (נְפַילַים) occurs only in the plural form, and in the two passages (Gen 6:4; Num 13:33) where it is rendered in the English version "giants." This meaning is given by all the old versions (Sept. γίγαντες; Aquila, ἐπιπίπτοντες; Symm. βιαῖοι; Vulg. gigantes; Onk. גָּבְרִיָּא; Luther, tyrannen), and is demanded by the latter passage. "The word is derived either from פָּלָהbr פָּלָא(=-'marvelous'), or, as is generally believed, from נָפִל, either in the sense to throw down, or to fall (= fallen angels [Jarchi]; comp. Isa 14:12; Luk 10:18), or meaning ἣρωες, irruentes (Gesen.), or collapsi (by euphemism, Bottcher, De Inferis, page 92); but certainly not because men fell from terror of them (as R. Kimnchi). That the word means giant is clear from Num 13:32-33, and is confirmed by נַפְלָא, the Chaldee name for 'the aery giant' Orion (Job 9:9; Job 38:31; Isa 13:10; Targ.) unless this name arise from the obliquity of the constellation (Genesis of Earth, page 35). We now come to the remarkable conjectures about the origin of these Nephilim in Gen 6:1-4. (An immense amount has been written on this passage. See Kurz, Die Ehen der Sohne Gottes, etc. [Berlin, 1857]; Ewald. Jahrb. 1854, page 126; Govett's Isaiah Unfufi1lled; Faber's Many Mansions [J. of Sac. Lit. October 1858], etc.) We are told that 'there were Nephilim in the earth,' and that afterwards (Sept. καὶ μέτ᾿ ἐκεῖνο) the 'sons of God' mingling with the beautiful 'daughters of men' produced a race of violent and insolent Gibborim (גַּבֹּרַים). This latter word is also  rendered by the Sept. γίγαντες, but its meaning is more general. It is clear, however, that no statement is made that the Nephilim themselves sprang from this unhallowed union. Who, then, were they? Taking the usual derivation (נָפִל), and explaining it to mean 'fallen spirits,' the Nephilim seem to be identical with the 'sons of God;' but the verse before us militates against this notion' as much as against that which makes the Nephilim the same as the Gibborim, viz. the offspring of wicked marriages. This latter supposition can only be accepted if we admit either (I) that there were two kinds of Nephilim — those who existed before the unequal intercourse, and those produced by it (Heidegger, Hist. Patt. 11), or (2) by following the Vulgate rendering, postquam enim ingressi sunt, etc. But the common rendering seems to be correct, for is there much probability in Aben-Ezra's explanation that אִחֲרֵיאּכֵן('after that') means אחר המבול(i.e., 'after the deluge'), and is an allusion to the Anakims." We may remark, however, that the Hebrew word Nephilimi may rather be taken in an active sense =those who fell upon others, i.e., the violent tyrants of those days (Aquila, ἐπιπίπτοντες); and this agrees with the evident lawlessness of the times. SEE ANTEDILUVIANS.

## Nephis[[@Headword:Nephis]]

             (Νιφίς, v.r. Νηφἰς, Φινίς; Vulg. Liptis), given (1Es 5:21) as one of the heads of the families that returned from Babylon, in place of NEBO SEE NEBO (q.v.) in the Heb. list (Ezr 2:28), perhaps by some confusion with the MAGBISH following.

## Nephish[[@Headword:Nephish]]

             (1Ch 5:19). SEE NAPHISH. Nephish'esim (Neh 7:52). SEE NEPHUSIM. Neph'tali (Tob 1:2; Tob 1:4-5). SEE NAPHTALI. Neph'thalim (Tob 7:3; Mat 4:13; Mat 4:15; Rev 7:6). SEE NAPHTALI.

## Nephthys[[@Headword:Nephthys]]

             the sister and wife of Typhon, the evil god of the ancient Egyptians. To Osiris she bore Anubis, who is represented with the head of a dog. Nephthys belongs to the third order of deities, as classified by Sir J.G. Wilkinson in his Materia Hieroglyphica. In Egyptian theogony she personified the unfruitful earth, and was therefore the symbol of sterility.  Nephthys also represented the ocean, and hence it is possible that the god of the classic nations, Neptune, was derived from the Egyptians.

## Nephtoah[[@Headword:Nephtoah]]

             [some Neph'toLh] (Heb. Nephto'ach, נֶפְתּוֹח, opened; Sept. Ναφθώ v.r. Μαφθώ; Vulg. Nephthoa), the name of a spring ( עִיַןA . ". fountain," "well"), and apparently a streamlet (מִיַם, A.V. " water," " waters") issuing from it (or perhaps a watering-place for cattle), on the border between Judah and Benjamin. Its position is described with considerable minuteness. From the valley of Hinnom the northern boundary of Judah was drawn to the top of the hill on the west, that is, in the direction of the Convent of the Cross; and the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and thence to Kirjathjearim (Jos 15:8-9). A similar description of the southern boundary of Benjamin is given in Jos 18:14-16; and the name is not again mentioned in Scripture. Its site appears to have been unknown to Jerome and Eusebius; they do not mention it in their Onomasticon. From the above passages it might be inferred that the waters of Nephtoah lay somewhere in or near a direct line between Jerusalem and Kirjathjearim. Nephtoah was formerly identified with various springs, especially A in Karim, or Fountain of the Virgin of mediaeval times (Doubdan,Voyage, page 187; see also the citations of Tobler, Topographie, page 351; and Sandys, 3:184), and even the so- called Well of Joab in the Kedron valley (Mislin, 2:155); but these, especially the last, are unsuitable in their situation as respects Jerusalem and Kirjath-jearim, and have the additional drawback that the features of the country there are not such as to permit a boundary-line to be traced along it. Schwarz (Palest. page 268 sq.) finds a large spring near the castle of Al-Burak, the water of which was once carried by an aqueduct to Jerusalem, in which openings were made in order that passers-by might draw water; and that it was thence called Me Nephto'ach,, the opened water. But this is fanciful. Recent geographers have pretty generally agreed to identify Nephtoah with Ain Lifta, a fountain near the village of that name, two and a half miles north-west of Jerusalem (Barclay, City of the Great King, page 544; Tobler, Dritte Wanderung, page 202; comp. Topographie, page 343 sq.; Stewart, Tent and Khan, page 349). The spring-of which a view is given by Dr. Barclay is very abundant, and the water escapes in a considerable stream into the valley below.

This, however, cannot be reconciled with the statement in 1Sa 10:2,  that Rachel's sepulchre lay near the border of Benjamin, and it is nearly three, miles south of the valley of Hinnom. Consequently, from the top of the hill on the west of Hinnom the border must have turned southward, SEE TRIBE, and we must look for the waters of Nephtoah on the south or south-west of Jerusalem. About a mile and a half from Jerusalem, on the road to Rachel's tomb, and close to the convent of Mar-Elyas, is an old well, which some have identified with Nephtoah (Narrative of Mission to Jews, June 13). It is, however, a mere well. A much more probable site is A in Yalo, in Wady el-Werd, three miles south-west of the city. It is a small fountain, whose waters flow into a large pool, and are drawn off to irrigate some gardens. Its water is esteemed at Jerusalem, whither it is conveyed in skins on the backs of donkeys (Porter, Hand-book, page 232; Robinson, Bib. Res. 3:265). In front of the fountain are some ruins. There is another larger and much more beautiful fountain a mile farther down the valley, called Ain Haniyeh, said by tradition to be the fountain in which Philip baptized the eunuch (Barclay, page 548). It is ornamented with a niched fagade and Corinthian pilasters. See Porter, Handbook for Palestine.

## Nephusim[[@Headword:Nephusim]]

             (Heb. Nephusai', נְפוּסַים, so the marg.; but the text has Nephisim',

נְפַיסַים, expansions; Sept. Νεφουσίμ v.r. Ναφεισών; Vulg. Naphusim), the head of a family of "Temple servants" who returned from Babylon with Zerubbabel (Ezra 22:50). B.C. cir. 535. The parallel text (Neh 7:52) has (less correctly, it would seem) NEPHISHESIM (Heb. Nephishesim, נְפַישְׁסַים, g marg.; but text has Nephushesim', נְפוּשְׁסַים; Sept. Νεφωσάς, v.r. Νεφωσασεί, Νεφωσαείμ, Νεφωσασείμ; Vulg. Naphussim). SEE NETHINIM.

## Nepindi[[@Headword:Nepindi]]

             SEE NEGOMBO.

## Nepomuk, John[[@Headword:Nepomuk, John]]

             SEE JOHN OF NEPOMUK.

## Nepos[[@Headword:Nepos]]

             an Egyptian bishop, who flourished in the first half of the 3d century, was a believer in Chiliasm and in the literal interpretation of Scripture, and  consequently an opponent of Origen's system. He wrote a work, ῎Ελεγχος ἀλληγοριστῶν, now lost, which was at the time considered by his party in Egypt as an incontrovertible argument in favor of Christ's earthly kingdom. This, like all similar works, was undoubtedly based on the Apocalypse, but we possess no particulars as to the manner in which he represented the millennium. Gennadius says that he separated the resurrection of the just from that of the unjust, which is to occur only at the end of the millennium, accompanied by all the circumstances described in Revelation 20, probably because he everywhere understood it in a literal sense. Bishop Dionysius of Alexandria complained that many neglected the Scriptures for this work of Nepos, in which they believed they discovered great secrets. He found himself even obliged, after the death of Nepos, to convene at Arsinoe an assembly of presbyters and teachers for the purpose of examining into the doctrines of the work. The meeting lasted three days, and ended in all renouncing the Chiliast doctrine.

Still Dionysius, in view of the reputation of Nepos and of his work, thought it necessary to refute the doctrines therein contained, and he wrote for that purpose his Περὶ ἐπαγγελιῶν, which, from its being a general refutation of Chiliasm, was by Jerome considered as directed against Irenmeus, and by Theodoret as against Cerinthus. The fragments of this work contained in Eusebius are the sources of our knowledge concerning Nepos and his party. It reproved the doctrine of Nepos in a very gentle manner, and in nowise justifies the representation that Nepos was formally condemned, as has been asserted in later times (Libell. synod. in Mansi, Coll. cone. 1:1017). According to Fulgentius. (in Pint. Arian. c. 2), who also considers Nepos a heretic, his party still counted adherents in the 6th century. See Eusebius, Hist. Ecc 7:24 sq.; Gennadius, De Dogm. Eccles. c. 55; Tillemont, Mem. 4:261 sq. (ed. Venet.); Walsch, Ketzerhistor. volume 2; Schupart, De chiliasmo Nepotis (Giessen, 1724); Walsch, Einleitung in die Religionstreitigkeiten der luth. Kirche, 2:559; Neander, Church Hist. 1:652; Guericke, Ancient Chur/ch Hist. page 196. (J.N.P.)

## Nepotism[[@Headword:Nepotism]]

             is a word invented in ecclesiastical language to express a peculiar characteristic of many high ecclesiastics in Roman Catholic countries, and more particularly of popes, a propensity, namely, to aggrandize their family by exorbitant grants and favors conferred on members of it; literally on nephews (Latin nepotes). Many of the highest and wealthiest families of the Roman nobility owe their elevation entirely to this species of patronage.  Nepotism was first practiced, and that to a very considerable degree, by pope Nicholas III (q.v.), towards the close of the 13th century; reproachfully he was called the patriarch of papal nepotism. In the 15th century it found most prominent practice under Sixtus IV (q.v.), and he may be said to have carried nepotism to its highest pitch, and to have given rise to much scandal in the Romish Church. Alexander VI (q.v.) is only second to the preceding pope (see Butler, Eccles. Hist. 2:129, 132; Fisher, Hist. of the Ref. Page 45). Alexander V had no relations on whom to lavish his friendship, but he found an opportunity to practice nepotism towards the order to which be belonged prior to his elevation to the papacy. As early as the 16th century strong efforts were made to stay this evil practice. Pope Pius IV and his successors labored for this end. But nepotism was not successfully circumscribed until the 17th century by popes Innocent XI and XII, the latter of whom subjected, by a bull under date of July 28, 1692, all cardinals to an oath against the practice of nepotism. See Leti, II Nepotismo di Roma (Amst. 1667; in Latin, entitled Nepot. Rom. [Stuttg. 1669]); Ranke, Hist. of the Papacy; Ffoulkes, Divisions of Christendom, 1:561; Milman, Hist. of Latin Christianity, 6:141, 530; 7:272, 302; 8:171; Cartwright, On Papal Conclaves, pages 180-183; Wessenberg, Gesch. der Kirchenversammlungen (see Index in volume 4).

## Neptunalia[[@Headword:Neptunalia]]

             is the name of a festival anciently celebrated at Rome in honor of Neptune (q.v.) on the 23d of July. Little information is accessible as to the manner in which this festival was kept, but it would appear that huts were wont to be erected with the branches and foliage of trees, where people probably feasted and amused themselves in various ways.

## Neptune[[@Headword:Neptune]]

             an ancient Roman god of the waters. It is doubtful whether he was originally a marine deity, for the old Italians were the very opposite of a maritime people, yet his name is commonly connected with nato, to swim; hence at an earlier period he may have borne another designation, afterwards forgotten. When the Romans became a maritime power, and had grown acquainted with Grecian mythology, they, in accordance with their usual practice, identified him with the Greek god whom he most resembled. This was Poseidon, also Poteidan (connected with πότος, a  πόντος;, the sea; and ποταμός, a river). Poseidon appears in his most primitive mythological form as the god of water in general, or the fluid element. He was the son of Cronos (Saturn) and Rhea, and a brother of Jupiter. On the partition of the universe among the sons of Cronos, he obtained the sea as his portion, in the depths of which he had his palace near Egee, in Euboea. Here also he kept his brazen-hoofed and golden- maned steeds, in a chariot drawn by which he rode over the waves, which grew calm at his approach, while the monsters of the deep, recognising their lord, made sportive homage round his watery path. But he sometimes presented himself at the assembly of the gods on Olympus, and in conjunction with Apollo built the walls of Troy. In the Trojan war he sided with the Greeks; nevertheless he subsequently showed 'himself inimical to the great sea-wanderer Ulysses, who had blinded his son Polyphemus. He was also believed to have created the horse, and taught men its use. The symbol of his power was a trident, with which he raised and stilled storms, broke rocks, etc. According to Herodotus, the name and worship of Poseidon came to the Greeks from Libya. He was worshipped in all parts of Greece and Southern Italy, especially in the seaport towns. The Isthmian games were held in his honor. Black and white bulls, boars, and rams were offered in sacrifice to him. Neptune was commonly represented with a trident, and with horses or dolphins, often along with Amphitrite, in a chariot drawn by dolphins, and surrounded by tritons and other sea- monsters. As befitted the fluctuating element over which he ruled, he is sometimes figured asleep or reposing, and sometimes in a state of violent agitation. See Vollmer, Mythologisches Worterbuch, s.v.; Westcott, Hand- book of Archaeol. pages 166, 167.

## Nepveu, Francois[[@Headword:Nepveu, Francois]]

             a French ascetic author, was born April 28, 1639, at St. Malo. Admitted in 1654 into the Society of Jesus, he was professor of the humanities, rhetoric, and philosophy, and afterwards occupied different positions; at the time of his death. which occurred in February 1708, he was rector of the college of Renues. All his works treat of practical religion or morality; they have frequently been reprinted even in our day, and translated into several languages. The principal are, De l'Amour de Jesus-Christ (Nantes, 1684, 12mo; 5th ed. Paris, 1756, 12mo): — Exercices interieurs pour honorer les mysteres de Jesus-Christ (Paris, 1791, 2 volumes, 12mo; Lyons, 1836, 12mo): — Retraite selon l'esprit et la methode de St. Ignace (Paris, 1687, 12mo): — Maniere de sep reparer a la mnort (Paris, 1693,  1697, 12mo): — Pensees et reflexions Chretiennes pour tous les jours de l'annee (Paris, 1695, 4 volumes, 12mo, and 1850, 8vo); transl. twice into Latin (Ingolstadt, 1727. and Heidelberg, 1774, 4 volumes, 8vo); into Flemish (1837, 1839, 4 volumes, 4to); twice into German (1752 and 1829); and twice into Italian (1715 and 1842): — L'Esprit du Christianisme, ou la conformite du Chretien avec Jesus-Christ (Paris, 1700, 12mo): — Conduite Chretienne (Paris, 1704, 12mo): — Retraite spirituelle (Paris, 1708, 12mo). Nepveu is also the author of the philosophical theses maintained in 1679 by Louis de la Tour d'Auvergne, prince de Turenne, and remarkable not only for their extent and solidity, but still more because they are ornamented with symbols, inscriptions, and vignettes, due to the good taste of J. Charles de la Rue. See Moreri, Grand Dictionn. Histor. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Nequiti[[@Headword:Nequiti]]

             is the name of a secret association among the natives of Congo, who celebrate their mysteries in dark and sequestered places, where none but the initiated are allowed to enter.

## Ner[[@Headword:Ner]]

             (Heb. id. נֵר, light; Sept. Νήρ), a Benjamite, according to 1Ch 8:33, father of Kish and Abner, and grandfather of king Saul. B.C. cir. 1140. Abner was, therefore, uncle to Saul, as is expressly stated in 1Sa 14:50. But some confusion has arisen from the statement in 1Ch 9:36, that Kish and Ner were both sons of Jehiel, whence it has been concluded that they were brothers, and consequently that Abner and Saul were first cousins. The explanation of this, however, is that there was an elder Kish, uncle of Saul's father, or, rather, Ner's grandfather. SEE SAUL. "The name Ner, combined with that of his son Abner, may be compared with Nadab in 1Ch 9:36, and Abinadab, 1Ch 9:39; with Jesse, 1Ch 2:13, and Abishai, 1Ch 2:16; and with Juda, Luk 3:26, and Abiud, Mat 1:13." Gesenius, misled by 1Sa 9:1, gives the following genealogy (Thesaur. page 9):

## Nereids[[@Headword:Nereids]]

             (νηρεϊvδες) was the name of the Greek seanymphs. They were fifty in number, and were daughters of Nereus, the old man of the sea. They were generally represented as very beautiful maidens, and sometimes as half woman and half fish. The Nereids were regarded as favorable to sailors. They were worshipped in several parts of Greece, but more especially in seaport towns.

## Nereus[[@Headword:Nereus]]

             (Gr. Νηρεύς), a marine divinity in classic mythology, was represented as a wise and prophetic old man, and was believed to dwell at the bottom of the sea with his beautiful daughters the Nereids. He was regarded as ruling principally over the iEgean Sea, and was believed occasionally to appear to men in different shapes, predicting what should befall them in the future. The poets feigned that he could assume various forms like Proteus, and would only reveal the future when, having exhausted his powers of transformation, he was reduced to his original shape. Nereus yielded his place to Poseidon, and gave him his daughter Amphitrite. His attribute was the trident. He frequently appears in ancient works of art.

## Nereus (2)[[@Headword:Nereus (2)]]

             (Νηρεύς), a Christian at Rome to whom, with his sister, .the apostle Paul sent his salutation (Rom 16:15). A.D. 55. "The name may be of Hebrew origin, נרor נרי; or it may be, as Grotius suggests, from the Sabine Nerio, a word, according to Aulus Gellius, signifying 'virtus et fortitudo' (N.A. 13:2), and with which Nero and Nerienes, the wife of Mars, stand allied." " Origen conjectures that he belonged to the household of Philologus and Julia. Estius suggests that he may be identified with a Nereus who is said to have been baptized at Rome by St. Peter. A legendary account of him is given in Bolland, Acta Sanctorum, May 12; from which, in the opinion of Tillemont (H.E. 2:139), may be gathered the fact that he was beheaded at Terracina, probably in the reign of Nerva. His ashes are said to be deposited in the ancient church of SS. Nereo ed  Archilleo at Rome. There is a reference to his legendary history in bishop Jeremy Taylor's sermon, The Marriage-ring, part 1.”

## Nereus, ST[[@Headword:Nereus, ST]]

             a martyr of the early Christian Church, was a eunuch and servant of St. Domitilla (q.v.). Refusing to abjure his faith, he was, with his mistress, banished by Domitian into a little isle on the coast of Terracina, called Pontia. Afterwards, amid the persecutions under Trajan, Nereus suffered martyrdom with his mistress. The ancient Church kept a festival in memory of these faithful ones, and St. Gregory the .Great thus alludes to the great solemnity: "These saints, before whose tomb we are assembled, despised 'the world and trampled it under their feet, when peace, plenty, riches, and health gave it charms." St. Nereus is commemorated in the Church of Rome May 12. See Butler, Lives of the Saints, 2:311, 312.

## Nergal[[@Headword:Nergal]]

             (Heb. Nergal', נֵרְגִל [in pause נֵרְגָל; Sept. Ε᾿ργέλ v.r. Νηργέλ; Vulg. Nergel), one of the chief Assyrian and Babylonian deities (2Ki 17:30), seems to have corresponded closely to the classical Mars. He was of Babylonian origin, and various derivations of the name have been suggested. Furst traces it to נרג, to break in pieces, with ל added; Gesenius identifies it with the Sabian Nerig, the I being appended as the mark of a diminutive, which was a sign of endearment; Von Bohlen compares the Sanscrit Nrigal, man-destroyer, spoken of a fierce warrior, and corresponding to Merodach; and Rawlinson says the name "is evidently compounded of the two Hamitic rootsair, a man, and gula, great; so that he is the great man, or the great hero" (Ancient Monarchies, 1:171; 2:256). "His monumental titles are — 'the storm-ruler,' 'the king of battle,' 'the champion of the gods,' 'the male principle' (or 'the strong begetter'), 'the tutelar god of Babylonia,' and 'the god of the chase.' Of this last he is the god pre-eminently; another deity, Nin, disputing with him the presidency over war and battles. It is conjectured that he may represent the deified Nimrod the mighty hunter before the Lord from whom the kings both of Babylon and Nineveh were likely to claim descent. SEE NIMROD.

The city peculiarly dedicated to his worship is found in the inscriptions to be Cutha or Tiggaba, which is in Arabian tradition the special city of  Nimrod. The only express mention of Nergal contained in sacred Scripture is in the above passage, where 'the men of Cutha,' placed in the cities of Samaria by a king of Assyria (Esar-haddon?), are said to have 'made Nergal their god' when transplanted to their new country — a fact in close accordance with the frequent notices in the inscriptions, which mark him as the tutelar god of that city. Nergal's name occurs as the initial element in Neryal-shar-ezar (Jer 39:3; Jer 39:13); and is also found, under a contracted form, in the name of a comparatively late king-the Abennerigus of Josephus (Ant. 20:2, 1). Nergal appears to have been worshipped under the symbol of the 'Man-Lion.' The Shemitic name for the god of Cutha was Aria, a word which signifies 'lion' both in Hebrew and Syriac. Nir, the first element of the god's name, is capable of the same signification. Perhaps the habits of the lion as a hunter of beasts were known, and he was thus regarded as the most fitting symbol of the god who presided over the chase. It is in connection with their hunting excursions that the Assyrian kings make most frequent mention of this deity. As early as B.C. 1150, Tiglath-pileser I speaks of him as furnishing the arrows with which he slaughtered the wild animals. Assuur-dani-pal(Sardanapalus), the, son and successor of Esar-haddon, never fails to invoke his aid, and ascribes all his hunting achievements to his influence. Pul sacrificed to him in Cutha, and Sennacherib built him a temple in the city of Tarbisa. near Nineveh; but in general he was not much worshipped either by the earlier or the later kings (see the Essay of Sir H. Rawlinson in Rawlinson's Herodotus, 1:631-634)."

The rabbinical commentators believe that this idol was in the form of a cock, since the somewhat similar word, תִּרְנְגוֹל, tarnegol, in the Talmud, means a cock (Selden, Dii Syr. 2:8, page 317 sq.; Schwarz, Palest. page 80). In curious coincidence with this tradition Layard gives two figures of a cock on Babylonian remains, showing its ancient worship by that people (Nineveh and Bablon n. 158). Norberg, Gesenius, and other inquirers into the astrolatry of the Assyrians and Chaldaeans, conclude that Nergal is the same as the Sabian name for the planet Mars. Both among the Sabians and Arabians it means ill-luck, misfortune; and it was by no means peculiar to the mythology of the West to make it the symbol of bloodshed and war. The Sabian Mars was typified as a man holding in one hand a drawn sword, and in the other a human head just cut off; his garments were also red, no doubt from the hue which the body of the planet presents to the eye. Among the southern Arabs his temple was painted red; and they offered to him garments stained with blood, and a warrior (probably a prisoner), who was cast into a pool. It is related of the caliph Hakim that in  the last night of his life, as he saw the planet Mars rise, he murmured, " Dost thou ascend, thou accursed shedder of blood? then is my hour come ;" and at that moment the assassins sprang upon him from their hiding place (Mohammed Abu-Taleb; ap. Norberg, Onomast. page 105; Bar- Hebrceus, p. 220). See Gesenius, Thesaur. p. 913, and Comment. zu Jesa, 2:344; Nork, Bibl. Mythol. 1:60 sq.; Lanci, Paral. alla illust. del. Sac. Script. 1:284; Wichmallshausen, Diss. de Nergal. Cuth. Idolo (Viteb. 1707).

## Nergal-sharezer[[@Headword:Nergal-sharezer]]

             (Hebrew Nergal'-Sharets'er, ' נֵרְגֵלאּשִׁרְאֶצֶר; Sept. Νηργελσασασάρ, Vat. MS. Νεριγλισσάρ v.r. Μαργανασάρ, Μαργαννασάρ, Νηργελσαρασάρ; Ναγαργᾶς v.r. Νηργέλ, all in Jer 39:3; also Νηργέ καὶ Σαρασάρ, Jer 39:13; Vulg. Neregel et Sereser), the name apparently of two persons among the "princes of the king of Babylon," who accompanied Nebuchadnezzar on his last expedition against Jerusalem, B.C. 588. The first part of the name is the god Nergal (q.v.), and Sharezer is supposed from the Zend to mean prince of fire (Gesen.).

1. The first of these is mentioned only in Jer 39:3, without any other designation or notice.

2. "The other has the honorable distinction of Rabmag (רִבאּמָג), and it is to him alone that any particular interest attaches (Jer 39:3). In sacred Scripture he appears among the persons who, by command of Nebuchadnezzar, released Jeremiah from prison (Jer 39:13); profane history gives us reason to believe that he was a personage of great importance, who not long afterwards mounted the Babylonian throne. This identification depends in part upon the exact resemblance of name which is found on Babylonian bricks in the form of Nergal-shar-uzur; but mainly it rests upon the title Rubu-emga, or Rab-mag, which this king bears in his inscriptions, and on the improbability of there having been, towards the close of the Babylonian period when the monumental monarch must have lived two persons of exactly the same name holding this office. SEE RAB- MAG.

Assuming on these grounds the identity of the scriptural 'Nergal- Sharezer, Rab-mag,' with the monumental 'Neergal-shar-uzur, Rab-emga,' we may learn something of the prince in question from profane authors.  There cannot be a doubt that he was the monarch called Neriglissar or Neriglissoor by Berosus (Josephus, c. Ap. 1:30), who murdered Evil- Merodach, the son of Nebuchadnezzar, and succeeded him upon the throne. This prince was married to a daughter of Nebuchadnezzar, and was thus the brother-in-law of his predecessor, whom he put to death. His reign lasted between three and four years. He appears to have died a natural death, and certainly left his crown to a young son, Laborosoarchod, who was murdered after a reign of nine months. In the Canon of Ptolemy he appears, under the designation of Nerigassolassar, as reigning four years between Illoarudamus (Evil-Merodach) and Nabonadius, his son's reign not obtaining any mention because it fell short of a year. A palace built by Neriglissar has been discovered at Babylon. It is the only building of any extent on the right bank of the Euphrates. SEE BABYLON.

The bricks bear the name of Nergal-shar-uzur, the title of Rab-mag, and also a statement — which is somewhat surprising — that Nergal-shar-uzur was the son of a certain 'Belzikkar-iskun, king of Babylon.' The only explanation which has been offered of this statement is a conjecture (Rawlinson's Herodotus, 1:518) that Bel-zikkar-iskun may possibly have been the 'chief Chaldnean' who (according to Berosus) kept the royal authority for Nebuchadnezzar during the interval between his father's death and his own arrival at Babylon. SEE NEBUCHADNEZZAR.

Neriglissar could scarcely have given his father the title of king without some ground; and this is at any rate a possible ground, and one compatible with the non-appearance of the name in any extant list of the later Babylonian monarchs. Neriglissars office of RAB-MAG will be further considered under that word. It is evident that he was a personage of importance before he mounted the throne. Some (as Larcher) have sought to identify him with Darius the Mede; but this view is quite untenable. There is abundant reason to believe from his name and his office that he was a native Babylonian — a grandee of high rank under Nebuchadnezzar, who regarded him as a fitting match for one of his daughters. He did not, like Darius Medus, gain Babylon by conquest, but acquired his dominion by an internal revolution. His reign lasted from B.C. 559 to B.C. 556."

## Neri[[@Headword:Neri]]

             (Νηρί), the son of Melchi and father of Salathiel, according to Luke's genealogy of Jesus (3:27, 28); probably identical with the NERIAH SEE NERIAH (q.v.) of the O.T. (Jer 51:59). SEE GENEALOGY OF OUR LORD.

## Neri, Filippo De, St[[@Headword:Neri, Filippo De, St]]

             the founder of the Congregation of the Oratory, was born of a noble family at Florence, July 22, 1515. His character, even in boyhood, foreshadowed the career of piety and benevolence to which he was destined, and he was commonly known among his youthful companions by the name of "good Philip." On the death of his parents he was adopted by a very wealthy uncle, with whom he lived for some time at San Germano, near Monte Cassino, and by whom he was recognised as his destined heir. But he relinquished all these prospects for a life of piety and charity; and, after having considerably advanced in his studies at his native place, he decided to set out for Rome, where he hoped to have greater opportunities for charitable labors. He went to the Italian capital in 1533, and there arduously devoted himself to philosophical and theological studies in the Augustine schools. But he by no means confined himself to his intellectual improvement. He won the esteem and reverence of all by his extraordinary devotion to the Church and to the poor and needy and forsaken. He abounded in charitable labors, instructing children who had no teachers, caring for the sick, reclaiming vicious persons, and engaging in all manner of enterprises requiring a benevolent disposition and a pious soul. (The particulars of his life, some of which are very curious, have been fully narrated by his biographers Bacci and Gallonio.) In the pursuit of these objects he displayed a sincerity and a single-heartedness which naturally enough exposed him to the sneers and the slanders of the worldly, the prudish, and the sticklers for outward decorum. But he cared little for the opinion of such people, and went on unmindful of all opposition or want of interest. Neither money nor labor did he spare to accomplish his purposes.

Thus he founded an asylum for poor and sick strangers, and other houseless or helpless persons, in which they were sheltered until they were able to return to their home. Realizing his need of closer alliance with the Church, he decided finally to take holy orders, and or May 23, 1551, was ordained priest in the church of the Lateran. The year previous to his admission into the priesthood he had exerted himself for the conversion of several associates of his, and he succeeded with Salviati, a brother of the cardinal of that name, and Tarugio, who afterwards became a cardinal, and Baronius, so celebrated in ecclesiastical history as a writer, and some others. No sooner had their zeal been enlisted in the interests of the Church than he banded them together in a confraternity for the care of poor pilgrims visiting Rome, and other houseless persons, as well as of the sick  generally, which still subsists, and which has numbered among its associates many of the most distinguished members of the Roman Catholic Church. This confraternity is noteworthy, moreover, as having been the germ of the far more celebrated Congregation of the Oratory (q.v.), which was founded by St. Philip in concert with these friends. Besides 'the general objects above indicated, and the spiritual duties designed for the personal sanctification of the members, the main object of this association was the moral instruction and religious training of the young and uneducated, who were assembled in chapels or oratorios, for prayer and for religious and moral instruction. The personal character of Neri, the unselfish devotedness of his life, his unaffected piety, his genuine love of the poor, his kindly and cheerful disposition, and, perhaps, as much as any of the rest, a certain quaint humor, and a tinge of what may almost be called drollery which pervaded many of his sayings and doings, contributed to popularize his institute.

Besides being a man of education and general information, he could readily enter into the spirit of the respective pursuits of all whom he sought out for his assistance, and thus so greatly endeared himself to every one who was brought in contact with him. Many and peculiar were the means are used to further his purpose. Thus, e.g., indirectly Neri became the founder of the Oratorios (q.v.). As a further means of withdrawing youth from dangerous amusements, sacred musical entertainments (thence called by the name of oratorio) were held in the oratory, at first consisting solely of hymns, but afterwards partaking of the nature of sacred operas or dramas, some of which were written by distinguished writers, such as Zeno and Metastasio, except that they did not admit the scenic or dramatic accompaniments of these more secular compositions; the parts were sung, like those of an opera, with this difference, that the singers were stationed in a gallery of the chapel. The chapel being called in Italian "Oratorio," i.e., a place of prayer, came to be applied to the performance, and the congregation or order constituted by Neri hence took the name of Fathers of the Oratory. Besides the musical entertainments, religious and literary lectures also formed part of his plan, and it was in the lectures originally prepared for the Oratory that, at the instance of Neri, the gigantic Church History of Baronius had its origin.

But though Neri's great characteristics were simply charity and a cheerful piety, the people, who greatly revered him, believed him to be a more than commonly endowed saint, and he was by them said to have the power of working miracles and curing possession. He no doubt wrought miracles in freeing people from the possession of evil spirits, for, as he himself said,  the idea of being possessed of evil spirits was not to be too readily received, and its best remedy is cheerfulness, as it often arises only from melancholy. These precepts he carried into practice to such an extent that, having been accused of allowing and even encouraging worldly pleasures, such as dancing, etc., among his disciples, he was suspended from his functions as confessor and preacher; he was even complained of to the pope as trying to found a new sect.

The accusation, however, did not prevail, and he was soon after restored. In 1570 the nocturnal meetings of his society, held simply for devotional and charitable purposes as above spoken of, were made the ground of new accusations, yet he became but the more confirmed in his peculiar views. Some have accused him of triviality, but it is more likely that he meant his practices as a check to the sanctimonious, pharisaical gravity and decorousness which prevailed in Rome after 1560. Though pressed on several occasions to accept the office of cardinal, he steadily declined. Theiner relates that when Henry IV, of France, joined the Roman Catholic Church in 1593, the pope refused to revoke the excommunication pronounced against the prince; a total separation of the French from the Roman Church seemed unavoidable, but Baronius having occasion to confess the pope, Neri forbade his granting him the absolution unless he promised to grant it in turn to the king. This plan succeeded, and Henry IV rewarded the order by munificent donations.

The Brotherhood of the Oratory was regularly organized by the pope in 1575; according to its regulation the members are all equal, and have to perform in turn all the menial duties necessary in the community. (They show yet an inscription said to have been traced by the hand of the great Church historian: "Caes. Baronius, cocus perpetuus.") All the affairs of the communities were to be decided by the majority of votes. Neri, more prudent than other founders of ascetic organizations, did not suffer the members of the Oratory to bind themselves by perpetual vows as do the monks, preferring that the spirit of charity and sacrifice should alone unite them, and for this end each member had to pay a monthly fee for the expense of the house, as the lodgings alone were free. The institution was approved by Gregory XIII in 1575, and it soon spread over Italy, France, and other countries. The congregation "De l'Oratoire" has produced many distinguished men, Baronius and Massillon among others. Study, preaching, and the education of youth are the chief occupations of its members. Being bound by no vows, any member of the Oratory can at any time withdraw with all his property.

The present Oratory, Sta. Maria at Vallicella (Rome), was the residence of Neri after 1583. It has a good  library, and the oratorios continue to be performed, especially from All- saints' Day (November 3d) to Palm Sunday. Neri resigned the office of superior of the community in favor of Baronius, and died a few years afterwards, May 25, 1595. He was canonized in 1662 by Gregory XV. Some of his letters, and his Ricordi, or advice to youth, have been published, as well as two sonnets out of many which he composed. The regulations he left for the guidance of his order were published in 1612. Neri was an amiable, virtuous, and religious man, and his example had a great influence on the clergy of Rome. See Gallonio, Vita beate Phil. Nerii (Rome, 1600); Vita Phil. Nerii (Munich, 1610); Vide y Hechos de S. Filipe Neri (1613); Bacci, Vita di S. Filippo Neri (1622); Vasquez, S. Filipe Neri Epitome de sua Vita (1651); Manni, Raggionamenti sulla vita di F. Neri (1786); Vie de St. Philippe de Neri (1847); Faber, Spirit and Genius of St. Phil. Neri (1850); Ranke, Hist. of the Papacy, 1:323-367 sq.; Hase, Ch. Hist. page 462. SEE ORATORY, CONGREGATION OF THE.

## Neriah[[@Headword:Neriah]]

             (Heb. Neriyah', נֵרַיָּה, Jehovah is my lamp, or lamp of Jehovah, also [Jer 36:14; Jer 36:32; in the prolonged form Neriya'hu, נֵרַיָּהיּ; Sept. Νηρίας [v.r. Νηρί in Jer 43:3]; Vulg: Nerias, but Neri in Jer 22:12), the son of Maaseiah, and father of Seraiah (Jer 51:59) and Baruch (Jer 32:12; Jer 32:16; Jer 36:4; Jer 36:8; Jer 36:14; Jer 36:32; Jer 43:3; Jer 43:6; Jer 45:1). He appears to be the same with NERI SEE NERI (q.v.) in our Lord's maternal ancestry (Luk 3:27-28; see Strong's Harmony and Expos. of the Gospels, page 17). B.C. cir. 620.

## Nerias[[@Headword:Nerias]]

             (Νηρίας), the Graecized form (Bar 1:1) of the name of NERIAH SEE NERIAH (q.v.), the father of Seraiah and Baruch (Jer 45:1; Jer 51:59).

Another Nerias or Neriah is mentioned by Josephus (Ant. 10:9, 6), and also by the Jewish record Seder Olam, as a high-priest, son of Uriah and father of Odeas or Hosaiah; but the reference is probably to AZARIAH, 15 (2Ch 31:10). SEE HIGH-PRIEST.

## Nero[[@Headword:Nero]]

             a Roman emperor, celebrated in the history of the world as a tyrant and a debauchee, figures in ecclesiastical annals chiefly because of the intolerant and persecuting spirit which he manifested towards the followers of Jesus in the Eternal City. His full name was Nero Claudius Caesar Drusus Germanicus (originally Lucius Domitius Ahenobarbus). He was the son of Domitius Ahenobarbus and of Agrippina, daughter of Germanicus, and was born in 37 at Antium. After the marriage of his mother, in third nuptials, with her uncle, the emperor Claudius, Nero was adopted by that prince, and Nero's name changed as above given. His education was carefully looked after. He was placed under the tuition of the philosopher Seneca (q.v.), and appears to have improved his opportunities. He is said to have persevered in his studies, and to have made great progress especially in the Greek language, of which he exhibited a specimen in his sixteenth year by pleading in that tongue the rights or privileges of the Rhodians and of the inhabitants of Ilium; but he possessed little oratorical skill (Suetonius, Nero, c. 7; Tacitus, Annales, 12:58). Nero was so much trusted by Claudius that he finally married him to his daughter Octavia.

When he was about seventeen years of age Nero's abandoned mother poisoned her husband, Claudius, and by means of her criminal favors succeeded in raising her son to the throne (A.D. 54), over whom she expected to exercise the most absolute control. Nero himself shortly after disposed of the rightful heir, Britannicus, by poison, and thus became sole and undisputed ruler. For the first few years his public conduct, under the control of Burrhus and Seneca, was unexceptionable; in private, however, he disgraced himself by the most odious vices, and his mother endeavored to retain her influence by shamefully complying with his inclinations. But after a time, even with all her efforts, she perceived her hold to slacken, and noticed how he disregarded her advice and refused her requests.

Gradually the two became estranged from each other. Nero was accused of criminal love for AEtia, a woman of low birth, and of improper relations with Poppnea, the wife of Otho, who succeeded Nero on the throne. This maddened his mother, and she frequently abused him with the most contemptuous language; reminded him that he owed his elevation to her, and threatened that she would inform the soldiers of the manner in which Claudius had met his death. Nero was thus kept in constant dread of revolt  and assassination, and finally, in A.D. 59, he caused this detestable woman to be murdered. Now, fearing no rival in power, he gave full scope to the darkest traits of his character. The low servility into which the Roman senate had sunk at this time may be estimated from the fact that it actually issued an address congratulating the hateful matricide on the death of Agrippina. Nero himself, on the other hand, confessed that he was ever haunted by the ghost of his murdered mother. The affairs of the empire were at this time far from tranquil. In A.D. 61 an insurrection broke out in Britain under queen Boadicea, which was, however, suppressed by Suetonius Paulinus. The following year saw an unsuccessful war against the Parthians in Armenia. At home matters were not much better. The emperor was lampooned in verse; the senate and priesthood, alike venal, were also satirized by audacious malcontents; his most valued friend Burrhus died; and Seneca, disgusted with the licentiousness of the court, had quitted the capital. And the worst was yet to come. In June, A.D. 64, a terrible conflagration broke out in Rome, and for six days and seven nights the fire raged with the greatest fury; even after it was supposed extinguished it broke forth again and continued for two days longer. A vast territory experienced the results of this conflagration. Out of the fourteen districts into which the city was divided, three were totally destroyed, and in seven of the others it left only a few half-ruined houses. Not only the temples and public buildings, as well as private houses, but also monuments of all kinds, masterpieces of art, and libraries were destroyed, and a great number of lives lost.

Although the emperor remained at Antium during the early part of the conflagration, and only returned to Rome when the fire approached his palace, the people generally accused him of having purposely set fire to the city, and preventing its being put out, in order to build up a finer one on its ruins. In compliance with his orders the sufferers were relieved, and such as built again were aided by the state; but this did not allay the general suspicion, as he was said to have ascended the tower of Msecenas during the fire, and there recited verses on the downfall of Troy. All the processions and sacrifices which he commanded for the purpose of appeasing the gods, as well as the vast sums he squandered among the people, did not allay the suspicion. Indeed Dion and Suetonius expressly accuse him, but these writers, it is well known, were always inclined to favorably receive any scandal. Tacitus (Ann. 15:38) thinks the matter doubtful, or at least all his efforts to determine Nero's part in the case failed to convince of guilt. So doubtful was Nero's character that the belief of his guilt was general at the time, and ever since the world has been  inclined to judge him the perpetrator of the crime. Church historians thus treat him. Even the liberal-minded Renan, who in his L'Antichrist (Paris, 1873) has furnished the latest, fullest, most spirited, and probably most accurate delineation of Nero and his time, believes this emperor to have caused the conflagration, in order to rebuild the city in greater splendor and more artistic form, and thus give renown to his reign. Says Renan: "Rome, above all things, preoccupied his [i.e., Nero's] thoughts. His project was to rebuild it from top to bottom, and to name it afresh — Neropolis. For a century past it had been one of the wonders of the world. In size it rivalled the ancient capitals of Asia, and its edifices were fine, strong, and solid. But its streets appeared mean to the taste of the day: for that taste tended more and more to vulgar and decorative construction, it aspired to broad effects such as rejoice the heart of gaping sightseers, and it condescended to a thousand tricks unknown to the ancient Greeks. At the head of the whole movement was Nero. The new Rome which he imagined was something like the Paris of our own day — one of those artificial cities, built to order, in planning which the great point aimed at is to catch the admiration of visitors from the country and of foreigners" (pages 136-143). To remove all suspicion from himself, Nero spread the report that the Romans should regard the Christians as the authors of the fire-that mysterious sect who like the Jews in the Middle Ages, were generally hit upon as the cause of all otherwise inexplicable calamities; and, as if Nero himself believed them guilty of this crime, he now inaugurated a series of persecutions which have made his name a byword for cruelty and inhumanity. SEE NERONIAN PERSECUTIONS.

But while busy persecuting the Christians, Nero found time to carry forward his scheme for the embellishment of Rome. He rebuilt in great magnificence the burned districts, and reared for himself on the Palatine Hill a splendid palace, called, from the immense profusion of its golden ornaments, the Aurea Domus, or Golden House; and in order to provide for this expenditure, and for the gratification of the Roman populace by spectacles and distributions of corn, Italy and the provinces were unsparingly plundered. In A.D. 65 a powerful conspiracy was formed for the purpose of placing Piso upon the throne, but it was discovered by Nero, and the principal conspirators were put to death. Among others who suffered on this occasion were Lucan and Seneca; but the guilt of the latter is doubtful. In the same year Poppeea died, in consequence of a kick which she received from her husband while she was in an advanced state of pregnancy. On the death of Poppaea Nero wished to marry Antonia, daughter of the emperor Claudius, and his sister  by adoption, but she refused, and was in consequence put to death. He however married Statilia Messalina, having first caused her husband Vestinus to be killed. Nero also executed or banished many persons highly distinguished for integrity and virtue. His vanity led him to seek distinction as a poet, a philosopher, an actor, a musician, and a charioteer, and he received sycophantic applauses, not only in Italy, but in Greece, to which, upon invitation of the Greek cities, he made a visit in 67. But in 68 the Gallic and Spanish legions, and after them the Prsetorian Guards, rose against him to make Galba emperor, and Nero was obliged to flee from the city and conceal himself in the house of a freedman, Phaon, about four miles distant. The senate, which had hitherto been most subservient, declared him an enemy of his country, and the tyrant ended his life by suicide, June 11, 68, just as the Roman soldiers were approaching his hiding-place (Dion. Cas. 61-63; Tacit. Ann. 13-15; Sueton. Nero).

Nero was a lover of arts and letters. The Apollo Belvedere is supposed by Thiersch (Epochen der bildenden Kunst unter den Griechen, page 312) and some other writers to have been made for this emperor. He also possessed much taste as a poet and histrionic performer. But he was, notwithstanding these accomplishments, a licentious voluptuary, and scrupled not to commit any crime that would tend to gratify his lunt or strengthen his power. Yet, as Rnan has well observed, "one cannot absolutely say that the wretch was without a heart, nor deficient in a certain sentiment of the good and the beautiful. So far from being incapable of friendship, he often showed himself a good comrade; and it was precisely this that rendered him cruel. He was determined to be loved and admired for his own sake; and was irritated against those who did not manifest towards him these feelings" (pages 126-132). The words of Suetonius, "Elatus inflatusque tantis velut successibus, negavit quenquam Principum scisse quid sibi liceret" (Nero, § 37), we think, sum up in most admirable conciseness the character and work of this strange ruler. It was during Nero's reign that the war commenced between the Jews and Romans which terminated subsequently in the destruction of Jerusalem by Titus, and the overthrow of the Jewish polity. According to the personnel given by Renan (L'Antechrist, page 173), "Nero had a bad face, lowering looks, blue eyes, chestnut hair dressed in rows of curls, a terrible lip, and the air (wicked and stupid at the same time) as of a great silly doll, supremely self-satisfied, puffed up with vanity." Although repeatedly alluded to, he is not expressly named in the text of the New Testament (see Act 25:11, etc.; Php 1:12-13; Php 4:22); but in the subscription  (probably spurious) to the Second Epistle to Timothy he is called Ccesar Nero (Καῖσαρ Νέρων). Many authors refer to Nero the prophecy by John (Rev 13:11-18) of the beast with two horns, and interpret the 18th verse as referring to the Hebrew name of Nero, נֹרוֹן קֵסִר., which amounts numerically to 666, the number there given; since, written more nearly in Roman style, נֵרוֹ קֵסִר, it amounts to 616, which Irenaeus testifies was the number found in many manuscripts in his day (see Stuart, Apoc. 2:457 sq.; Benary, Zeitschrift fuir Speculative Theologie, 1836, volume 1, part 2; Bibliotheca Sacra, 1843, page 332 sq.; 1844, page 84 sq.). SEE REVELATION, BOOK OF. Nero was the emperor before whom Paul was brought on his first imprisonment at Rome, A.D. 56-58; and in the persecution of the Christians by Nero in the year A.D. 64 the apostles Peter and Paul are supposed to have suffered martyrdom. All the authorities furnishing facts in Nero's life are collected by Tillemont (Hist. des Empereurs, volume 1). See the monographs cited by Volbeding, Index Programmatum, pages 95, 97; and compare also Renan's L'Antechrist, and the original authorities quoted there; Merivale, Hist. of the Romans under the Empire; Diderot, Essai sur les Regnes de Claude et de Neron; and the Church historians quoted in the article on NERONIAN PERSECUTIONS. (J.H.W.)

## Nerol, Tobijja, ha-Kohen[[@Headword:Nerol, Tobijja, ha-Kohen]]

             was born at Metz in 1652. After the death of his father, who had held the office of rabbi, in 1659, Nerol went to Worms, thence to Padua, where he studied medicine. He then moved to Constantinople, where he was introduced as physician to the sultan Achmet III. At the beginning of the 18th century Nerol went to Venice, thence to Palestine, and died at Jerusalem in 1729. He is the author of an encyclopaedical work entitled סֵ נמִעֲשֵׂה טוֹבַיָּה divided into three parts: the first part, which is called עוֹלָם קָטָן, treats of metaphysics, physical sciences, astronomy, and natural philosophy; the second part, which is called עוֹלָם חָדָשׁ, treats of geography, physiology, pathology, therapeutics, anatomy, and surgery; the third part, which is called. עוֹלָם הָעֲשַׂיָּה, treats of the different diseases. This valuable work was first published at Venice in 1707, and often since. See Furst, Bibl. Jud. 3:2829; Carmoly, Histoire des Medecins Juifs, 1:247-  251; L.B.d.: Orients (1850), c. 579; Leipziger Acta Eruditorum (1721), page 533; Unschuldige Nachrichten zum Jahre (1722), page 531. (B.P.)

## Neroni, Bartolomeo[[@Headword:Neroni, Bartolomeo]]

             called Maestro Riccio, a distinguished Italian painter, who devoted himself especially to sacred art, flourished about 1573. He studied under Giovanni Antonio Razzi, whom he assisted in his works, and whose daughter he married. Lanzi says that Neroni, after the death of the four great pillars of the Sienese school, sustained its reputation and probably educated one of its restorers. His pictures unite the style of Razzi with a certain resemblance to the manner of Vasari in the distribution of his tints. He had excellent abilities in perspective, especially in representing scenery; Andreani has engraved a specimen. He was also greatly skilled in architecture, and had a pension from the magistrates of Lucca for his assistance in the public works. In Siena, at the Osservanti, is a Crucifixion by him, with a great number of figures; and in the church of the Derelitte a Descent from the Cross entirely in the style of Razzi. See Spooner, Biographical History of the Fine Arts, 2:614.

## Neronian Persecutions[[@Headword:Neronian Persecutions]]

             were really the first severe trials which the Christians of Rome had to endure. They occurred in A.D. 64, and were instigated by Nero (q.v.) himself. Although we possess no positive information as to the manner in which the first Christian community was established at Rome, it appears certain that it was not originally instituted by the apostles. It is more probable that the frequent intercourse of the Roman Jews with Palestine and Jerusalem led at an early time to the introduction of the new doctrines, the believers still remaining connected with the synagogues. They became gradually more numerous; and the frequent controversies which here, as in other cities, arose among the Jews, partly on their own tenets, partly concerning the person and the coming of Christ, led at last to open disturbances, and gave occasion to the emperor Claudius to publish in 41 a strict edict banishing all the Jews, including those who acknowledged Christ. The edict, however, did not receive a very severe execution, only the leaders, such as Aquila, whom we find mentioned in the N.T., being banished. As to the others, there was probably some alleviation made in the decree; but while allowed to remain at Rome, they were not permitted to assemble in the synagogues until a new edict, promulgated about the end of  the same year, again restored them this privilege also, and guaranteed the Jews religious liberty throughout the empire. This temporary closing of the synagogues, however, led the Christians to organize places of worship for themselves, and to form an independent community. Their number now increased so rapidly that St. Paul, who had been informed of their position by Aquila at Corinth, expressed in his Epistle to the Romans the desire to visit them, which he fulfilled three years later, when he was led as a prisoner from Cesarea to Rome, remaining there a while, and laboring for the new religion with such success that Tacitus speaks of the Christians of Rome as "an immense multitude." The rapid increase of the Christians made them of course unpopular at Rome. Suetonius, in his Nero (chap. 16), speaks of them as a "dangerous sect." They were mistrusted because they abstained from participation in the sacrifices and other heathen ceremonies, and were hated because they were believed secretly at work against the peace of Roman citizens. They were accused of misanthropy, and were suspected of all manner of crimes. But no open intent to persecute them manifested itself until Nero ordered ceremonies after the great fire, and the Christians failed to participate. They were now accused as the authors of the conflagration; first, probably, by friends of the court, in order to turn public animosity from Nero, who was by many believed to have favored the burning of Rome. SEE NERO.

The emperor himself took up the public rumor, and acted upon it as a verity. "He inflicted," says Tacitus, "the most exquisite tortures on those men, who, under the vulgar appellation of Christians, were already branded with deserved infamy," and a vast multitude, or as Tacitus has it, "ingens multitudo," were put to death in the most shocking manner. Indeed, it appears from the detailed accounts of Tacitus that Nero's proceedings were quite different from mere capital executions according to the Roman law; for the Christian martyrs were not simply put to death, but their execution was made to gratify the bloodthirstiness of the tyrant, and to serve as an amusement to the people. Says Renan:

"Though persuaded that the conflagration was the crime of Nero, many serious Romans saw in this coup a means of delivering the city from an intolerable pest. Tacitus, notwithstanding some qualms of pity, was of this opinion ; and as to Sletonius, he reckons among the meritorious acts of Nero the punishment which he had inflicted on the partisans of a new and mischievous superstition. Yet these punishments were something absolutely frightful. Never before had such refinements of cruelty been  witnessed. Almost all the Christians who were arrested were of the humble class; and the usual punishment of such unfortunates, when treason or sacrilege was laid to their charge, was to be thrown to wild beasts, or to be burned alive in the amphitheater, with an addition of cruel scourgings. One of the most hideous characteristics of Roman manners was that they converted punishments into a fete, and public executions into a public entertainment. Persia, in moments of fanaticism and terror, had used frightful forms of torture; and on more than one occasion had tasted a somber kind of pleasure in inflicting them. But never before the establishment of Roman dominion had these horrors been made a public diversion, a subject for peals of laughter and applause. The amphitheatres had become the regular places of execution, and the tribunals of justice furnished materials for the sport. The roads that converged to Rome were crowded with the criminals of the whole world, to provide victims for the circus and amusement for the populace... But, this time, to the barbarity of the executioner was added a touch of derision. The victims were reserved for a fete, to which (no doubt) an expiatory character was attached. Roman annals had known few days so extraordinary. The ludus matutinus, usually devoted to combats of animals, saw today an unheard-of procession. The condemned persons, sewn up in skins of wild beasts, were thrust out into the arena to be torn by dogs; others were crucified; others again were clothed in tunics dipped in oil, pitch, or rosin, and then found themselves attached to stakes, and reserved to illuminate the nocturnal festivities. When dusk came on, these living torches were set on fire. Nero offered for the spectacle his magnificent gardens beyond the Tiber, on the site of the modern Borgo and in the precincts of the Church of St. Peter" (pages 163- 165).

But physical suffering was not enough to satisfy the infernal malice of the heathen world against these pure and patient servants of the Crucified One. Moral tortures, mental anguish, brutal and Satanic invasions of all that a Christian holds most sacred and most inviolable, must be undergone by them ere the baptism of blood was complete, ere the infant Church could be (like her Master) " made perfect through sufferings." The pen almost refuses to write, the brain almost refuses to conceive, the atrocities which followed. The heart and conscience of the reader can do no more, even now at the distance of 1800 years, than cry to heaven, with the souls of the slain under the Apocalyptic altar, "How long, O Lord, holy and true, dost  thou not judge and avenge this blood on them that dwell on the earth?" (Rev 6:10).

"Women, and even virgins, were mixed up with these horrible sports; and nameless indignities were inflicted on them, as part of the festivities. It had become an established usage under Nero to force condemned persons to play in the amphitheatre mythological scenes which involved at least the death of the actor. These hideous operas, to which the application of ingenious mechanism lent an astonishing effect, were the novelties of the day. Greece would indeed have recoiled with surprise had such attempts been suggested to her, to supplement aesthetics by ferocity, to make torture minister to art! The unhappy wretch was introduced into the arena richly dressed as a god or a hero destined to death. He then represented by his sufferings some tragic scene of pagan myth, consecrated by the works of poets and sculptors. Sometimes it was Hercules, frantic and burning on Mount Oeta and madly tearing from his flesh the tunic of blazing pitch. Sometimes it was Orpheus torn in pieces by a bear Daedalus thrown from heaven and devoured by beasts, Pasiphae undergoing the attacks of the bull, or Attys put to death... Nero, no doubt, was present at these spectacles. As he was nearsighted, he used to wear a concave emerald in his eye to serve as an eye-glass for watching the combats of gladiators. He loved to make a parade of his knowledge as a connoisseur in sculpture... Worthy of a connoisseur like him must have been the plastic forms and the colors presented by a human frame palpitating under the teeth of beasts; by a poor timid maiden with chaste gestures veiling her nudity, and then tossed by a bull and torn in pieces on the pebbles of the arena! Yes, he was there, in the front rank, on the podium, supported by vestals and curule magistrates" (pages 157-173).

So great were the sufferings of the tormented that even the pagan historian is forced to confess that "pity arose for the guilty, though they deserved the severest punishment, since they were put to death, not for the public good, but to gratify the cruelty of one man" (Annales, 15:44). But even the cruelty of Nero is not generally adjudged sufficient ground for all these executions, and it is believed by some that the powerful Poppsea Sabina, proved by Josephus (Ant. 20:8) to have been a convert to Judaism, mainly instigated the severity of this persecution. It is thought by some that the apostle: Paul lost his life on this occasion. Wieseler (Chronol. Synopse der vier Evangelien [1843], page 531) places the execution of Paul in the beginning of the year 64, and the crucifixion of Peter in the Neronian  persecution, therefore some months later. Tradition places the death of both apostles in the Neronian persecution, and some witnesses, as Jerome and Gelasius, put both martyrdoms on the same day; but others, as Arator, Cedrenus, Augustine, separate them by an interval of one year or less. That Paul suffered first, before the outbreak of the persecution properly so called, seems to be indicated by the easier mode and the locality of his death; for in the persecution itself his Roman citizenship would hardly have been respected; and the scene of that persecution was not the Ostian Way, but the Vatican across the Tiber, where Nero's gardens and the circus lay (comp. Tacitus, Ann. 14:14; and Bunsen, Beschreibung der Stadt Rom 2:1, page 13 sq.). At the same time, this persecution, notwithstanding the statement of Orosinu, does not seem to have extended through all the provinces, but rather to have been restricted to Rome and the surrounding country.

Shortly after the death of Nero, July 11, 68. the belief commenced to gain adherents among the people that he was not dead. They expected him to return from the East as a great conqueror, and this induced several adventurers to assume his name and create insurrections. As for the Christians, the remembrance of that terrible persecution, their manner of interpreting the Book of Revelations, and still more the Sibvlline Oracles, led them for several centuries to believe that Nero was still living, and even that he would appear at the latter day as the Antichrist or with him. Says Schaff: "The report arose first among the heathen that Nero was not really dead, and would come forth again from his concealment; according to Tacitus (Flist. 2:8), ‘Sub idem tempus Achaja atque Asia falso exterrite, velut Nero adventaret, vario super exitu ejus rumore, eoque pluribus vivere eum fingentibus credentibusque.' Among the Christians this rumor took the form that Nero would return as Antichrist, or (according to Lactantius) as the forerunner of Antichrist. That such an expectation arose, at least afterwards, in the Church, though merely as the private opinion of individuals, is plain from Augustine, De civitate Dei, lib. 20, cap. 19, where he says that by the 'mystery of iniquity' (2Th 2:7) some understood Nero, and then proceeds: ' Unde nonnulli ipsum (Neronem) resurrecturum et futurum Antichristmrn suspicantur. Alii vero nec eum occisum putant, sed subtractum potius, ut putaretur occisus; et vivum occultari in vigore ipsius setatis, in qua fuit, quum crederetur exstinctus, donec suo tempore reveletur et restituatur in regnum. Sed multum mihi mira est haec opinantium tanta praesumptio.' Lactantius mentions a similar  opinion (De mort. persec. c. 2) with a reference to a passage in the Sibylline Oracles (lib. 4, page 525, ed. Ser. Gallaeus), which, however, refers not at all to Antichrist, but probably to the appearance of the pseudo-Nero in the time of Titus (comp. Tacitus, Hist. 1:2) as to a past fact, as Thiersch has shown (Kritik der N.-Test. Schriften, 1845, page 410 sq.) against Bleek. Altogether erroneous is the view of Ewald, Liucke, and others, who charge this superstition respecting Nero as the future Antichrist upon the author of the Apocalypse; taking the beast, which ' was, and is not, and yet is' (17:8, 11), to be Nero. This betrays an exceedingly low, unworthy view of this holy book" (Hist. Apostol. Ch. page 347). Yet very recently this "low and unworthy view" of the Apocalypse has found general favor in England, and in France also. Not only has the rationalistic Renan espoused it, but several of the British conservative reviews, in notices of L'Antechrist, commend Mr. Renan's researches as to the authorship and object of the Apocalypse. The name of the Antichrist is believed by Renan to be found in chapter 13:18, which (number of the beast) amounts to precisely 666, and signifies, if to each Hebrew letter is given its numerical value, Νέρων Καῖσαρ, or נרון קסר, well known in that form by sight to all the provincials on their coin and standards and inscriptions (comp. Edinburgh Review, October 1874, art. 8; and see under NERO, above). See Pauly, Real-Encyklopadie d. Klass. Alterthumnswissenschaft, part 5, pages 576-591; Kortholt, De persecutioni. bus ecclesice primitivce sub imperatoribus ethnicis (Kilon. 1689); Walch, )e Romanorum in tolerandis diversis religionibus disciplina publica (in the Nov. Commentt. Soc. Reg. [Gott. 1733, volume 3]); Lehmann, Studien z. Gesch. d. apost. Zeitalters (Greifw. 1856, 4to); Masson, Histoire critique de la Republique des lettres, 8:74, 117; 9:172, 186; Toinard, Ad Lactant. de Mortibus Persequutorum, page 398 (ed. Du Fresnoy); Tillemont, Hist. des Empereurs, 1:564; Baratier, De successione Romanor. Pontificum, cap. 5, page 60; Mosheim, Commentaries, 1:97, 120; Schaff, Hist. of the Apostolic Church, page 395; id. Hist. of the Christian Church, 1:162, 305; Mosheim, Eccles. Hist. (1st cent. in volume 1); Neander, Ch. Hist. 1:94; Leckey, Hist. Europ. Morals, i, 274, 326, 456; Burton, Eccles. Hist. pages 190, 195, 200, 203, 231, 237,242, 322; Gieseler, Eccles. Hist. 1:56 sq.; Riddle, Hist. of the Papacy, 1:5 sq.; Meth. Quar. Rev. January 1875, pages 127-131; Christian Quarterly, April 1874, pages 275-277; Journal of Sacred Literature, volume 26.

## Nerses[[@Headword:Nerses]]

             is the name of three great dignitaries who have become much distinguished in the history of the Armenian Church.

1. NERSES I, THE GREAT, was a great-grandson of Gregory Photistes, the apostle of the Armenians, and was born at Vagharchabad about 310. In the year 364 he was elected bishop, and in 366, at the Council off Walarsckapat, the clergy of the country appointed him as their catholicos, or patriarch. At that time it was also decided that in future the patriarchs of Armenia should no more be consecrated by the archbishop of Caesarea, but that their own bishops should appoint and consecrate them. In his position as patriarch Nerses exhibited his great talents, especially with regard to Church discipline, his care for the poor, and other matters pertaining to his office. Twice Nerses went to Constantinople in behalf of the Armenian king Arsaces, who had revolted against the emperors Valentinian and Valens. He succeeded in appeasing the former, while the latter banished him. Theodosius the Great, Valens's successor, recalled Nerses from his banishment, and retained him a short time at Constantinople, in order to be present at the second oecumenical council in the year 381. He then returned to Armenia, where he died in 384, being poisoned by the young king, Para. His son was Sahak the Great (q.v.). See Lequien, Oriens Christianus, 1:1375.

2. NERSES KLAJETST, i.e., Klajeman (called also Nerses IV, catholicos of Armenia, and Shnorhali, i.e., “the Pleasant,” because of his oratorical talents), was born between 1098 and 1100. He was the son of an Armenian prince, who destined him for the clerical order. In connection with his brother Gregory he was at first educated by the catholicos Gregory Wkajaser, i.e.μαρτυροφίλος, and afterwards by Stephanus, the abbot of the "red monastery" (Karmir Wankh), who, when Nerses was ready to enter into holy orders, consecrated him as deacon, and shortly afterwards as priest. By the unanimous desire of the clergy, Nerses accepted in 1166 the high dignity of bishop, in which position he remained until his death in 1173. When, in 1165, he accidentally met with the son-in-law of the emperor Manuel Comnenus (q.v.), he took the opportunity to address a letter to the emperor, in which he showed that there was no real dogmatical difference between the Armenian and Greek churches, and that the Armenian Church, when speaking of one nature of Christ, takes the word in the sense of person; the same also can be said of the liturgical and  ritual differences in both churches. This letter gave rise to a correspondence between the two churches, which aimed at the union of both. The emperor sent the philosopher Theorianus, who held a disputation with the Armenian abbot, John Uthman, the result of which was. a mutual acknowledgment of their agreement in dogmatical as well as liturgical and ritual points. This disputation was first published by John Leunclavius (Basle, 1578), in Greek and Latin, and republished more fully by Angelo May in his Scriptorum veterum nova collectio (Romae, 1822), volume 6. Nerses, however, died before he received the consent of all the Armenian bishops to those points which the emperor, in a letter dated December, 1172, had made the basis of the union, viz., 1, to excommunicate all those who accept one nature in Christ Eutyches, Dioscurus, Severus, Timothy the hunchbacked, and the like; 2, they should acknowledge two natures in Christ, as well as two wills and two energies (ἐνέργειαι), but one person; 3, they should omit the words qui crucificus es in the Tersanctus; 4, to celebrate the Greek festivals — the annunciation of Mary, March 25; the birth of Jesus, Dec. 25; his circumcision on the 1st and his baptism on the 6th of January; his presentation in the Temple, Feb. 2; and all the festivals of the Lord, the Blessed Virgin, of John the Baptist, the holy apostles, etc.; 5, the myron should be prepared with olive-oil; 6, to use at the communion leavened bread, and wine mixed with water; 7, to allow the laity as well as the clergy, with the exception of the penitents, during divine service and communion to remain in the church; 8, to acknowledge the fourth, fifth, sixth, and seventh oecumenical councils; and, 9, that the catholicos should only be appointed by the Greek emperor. Nerses was a fruitful writer and a learned theologian. Of great importance for the history of the Church and doctrines are his epistles, which he wrote as bishop and catholicos with reference to theological disputes and ecclesiastical questions, and which were published' at Constantinople (1825) and Venice (1858), where also (in 1833) a Latin translation by Capelletti was published. Nerses excelled, too, as a poet, and he is said to have introduced rhyme into Armenian poetry. The Armenians regard him as their Homer. His greatest poem is Jesus the Son, a poetical epitome of the Old and New Testaments in 3825 verses; and the Word of Faith, an epitome of the four Gospels in 1502 verses. His spiritual songs are found in the hymn-books of the Armenian Church. In 1824 an edition of his poems and works was published at Venice. See Monike, in Ilgen's Zeitschriftfur hist. Theologie, 1:87 sq.; Lequien, Oriens Christianus, 1:1399; Galanus, Conciliatio, volume 1, chapter 19.

3. NERSES LAMBRONENSIS (originally Sembat), a relative of Nerses IV, and son of the duke of Lambron, was born in 1133. He was very talented, and when sixteen years old he was appointed abbot of the monastery of Skyrra, near Constantinople. When he heard of this appointment he concluded to retire into the desert. He was prevented from doing this by his mother, who took him to Hromkla, that he might be consecrated by his uncle Nerses, which the latter did, giving him at the same time his name, Nerses. Shortly afterwards he retired into the monastery on the Black Mountain, where the learned Stephanos became his teacher. Nerses's oratorical talents were soon discovered by the monks, and he was obliged to preach in the church at Lambron, which he did with such satisfaction that. although only eighteen years of age, he was offered the abbacy of the monastery of Skyrra and the bishopric of Lambron. All these honors, however, he declined, and in order to give himself entirely to his studies he went with his teacher into the desert. In the year 1176 Nerses was appointed archbishop of Tarsus and Lambron, and also abbot of the monastery of Skyrra. In the year 1179 he was delegated by the catholicos Gregory to open the synod which was to convene at Hromkla for the purpose of bringing about the union between the Armenian and Greek churches, by an acceptance of the Confession of the Council of Chalcedon (q.v.) and the doctrine of two natures. This union which was about to be consummated was, however, frustrated by the death of the emperor in 1180. In the midst of the ensuing revolts, wars, and troubles of the time, the whole matter was entirely forgotten. The hatred of the Greeks against the Armenians was again renewed, especially when the latter connected themselves with the Latin crusaders. In order to justify himself as well as his people against the Greeks, who represented them to the Latins as Eutychians (q.v.), the catholicos Gregory, in 1184, sent a delegation to pope Lucius III, who in return answered the letter by sending the insignia of the patriarchate, together with a Roman liturgy and epistle, which Nerses translated; the latter also consented to some changes which the Roman clergy had proposed, especially that the main ecclesiastical festivals should be celebrated with the other churches at one and the same time, which caused great dissatisfaction among the Oriental-Armenian clergy. Nerses died in 1192, and was buried in the monastery of Skyrra, whose abbot he was, and is commemorated in his Church on July 17. He wrote, Explanation of the Ecclesiastical Orders and Liturgy of the Mass (Venice. 1847): — Address at the Opening of the Council at Hromkla (ibid. 1784; in a Latin transl., ibid. 1812, 1838, and in a German by Neumann, Leips.  1834): — Commentaries on different Books of the Bible: — Biographies of the Fathers, especially the Anchorites, Addresses, and Homilies (Venice, 1838): — Explanation of the Nicene Symbol (Constant. 1736): — A Panegyric on Nerses Klajensis (St. Petersburg, 1782; Madras, 1810; Constant. 1826); besides translations from the Latin, Syriac, and Greek. See Lequien, Oriens Christianus, 1:1345. See also Herzog, Real- Encklopadie, 19:85 sq.; 20:210 sq.; Theologisches Universal-Lexikon, s.v.; Biography of the Saints, volume 5; Neumann, Fersuch einer Geschichte der armenischen Literatur (Leips. 1836), page 148; Tchamtchenang, Hist. of Armenia (Venice, 1783-4, 3 volumes), 3:58 sq.; Gieseler, Church History (Smith's transl.), 2:617; Kurtz, Lehrbuch d. Kirchengeschichte (Mitau, 1874), pages 190, 214; Jicher, Allgemeines Gelehrtean-Lexikon, s.v. Nierses; Cave, Historia literaria scriptorum ecclesiasticorum, page 591, 596; Malan, Life and Times of St. Gregory the Illuminator, with Introd. on the Hist. of the Armenian Church, page 35 sq.

## Nerva, Marcus Cocceius[[@Headword:Nerva, Marcus Cocceius]]

             the thirteenth Roman emperor, noted for his kindness to the early Christians, was born at Narnia, in Umbria, in A.D. 27, according to Eutropius (8:1), or in A.D. 32, according to Dion (68:4). His family originally came from Crete; but several of his ancestors rose to the highest dignities in the Roman state. His grandfather, Cocceius Nerva, who was consul in A.D. 22, was a great favorite of the emperor Tiberius, and was one of the most celebrated jurists of his age. We learn from Tacitus that he put an end to his own life (Ann. 6:28). Marcus Cocceius Nerva is first mentioned as a favorite of Nero, who bestowed upon him triumphal honors in A.D. 66, when he was praetor elect. The poetry of Nerva, which is noticed with praise by Pliny and Martial, appears to have recommended him to the favor of Nero. Nerva was employed in offices of trust and honor during the reigns of Vespasian and Titus, but he incurred the suspicion of Domitian, and was banished by him to Tarentum. On the assassination of Domitian, September 18, A.D. 96, Nerva succeeded to the sovereign power, chiefly through the influence of Petronius Secundus, commander of the Praetorian cohorts, and of Parthenius, the chamberlain of the palace. The mild and equable administration of Nerva is acknowledged and praised by all ancient writers. and formed a striking contrast to the sanguinary rule of his predecessor. He discouraged all informers, recalled the exiles from  banishment, relieved the people from some oppressive taxes, and granted toleration to the Christians. Many instances of his clemency and liberality are recorded by his contemporary, the younger Pliny. Nerva allowed no senator to be put to death during his reign, and practiced the greatest economy in order to relieve the wants of the poorer citizens. But his impartial administration of justice met with little favor from the Preetorian cohorts, who had been allowed by Domitian to indulge in excesses of every kind. Enraged at the loss of their benefactor and favorite, they compelled Nerva to deliver into their hands Parthenius and their own commander Petronius, both of whom they put to death. The excesses of his guards convinced Nerva that the government of the Roman empire required greater energy both of body and mind than he possessed, and he accordingly adopted Trajan, who possessed both vigor and ability to direct public affairs, as his successor, and associated him with himself in the government. By this action Nerva evinced clearly that he possessed good sense and a noble character. He died January 27, A.D. 98, after a reign of sixteen months and nine days (Dion, 68, 4). Though he had set at liberty those who had been condemned under the intolerant reign of Domitian because they had apostatized from the pagan faith and adopted the new religion, Nerva yet failed to secure to his Christian subjects any lasting benefits, since their religion was not recognised by any public act as a religio licita, and hence the severe persecutions under Trajan may easily be explained. Christianity having been diffused peacefully under Nerva, had spread considerably; no sooner was Trajan on the throne than the fury of its enemies, which had been held in check, broke forth with increased violence. SEE TRAJAN. See Schaff, Ch. Hist. 1:163; Hase, Ch. Hist. page 38; Neander, Ch. Hist. 1:96; Gibbon, Decline and Fall of the Roman Empire (Harper's ed., Index in volume 6); Burton, Eccles. Hist. pages 279, 284, 298, 299; Hagenbach, Kirchengesch. d. ersten drei Jahrhunderte, chapter 7; Tillemont, Hist. des Emnpereurs, volume 2; Smith, Dict. of Greek and Roman Biogr. and Mythol. vol 2:2, s.v. (J.H.W.)

## Nervet, Jean[[@Headword:Nervet, Jean]]

             a French prelate, was born in 1442 at Evreux. He early joined the Order of St. Augustine. Louis XI, having found talent in Nervet, attached him to his person in the capacity of almoner (1474), and selected him afterwards for confessor. His virtues and his rare prudence attracted towards him many people of consideration at the court, where he remained until the accession of Charles VIII. Nervet became successively prior of Sainte-Catherine-la-  Couture of Paris, counsellor of state, abbe of Juilly, and bishop of Megara in partibus. He was educated at the University of Paris, and cultivated letters; he was one of the protectors of the Hellenist Cheradame. Nervet died November 2, 1525, and was buried in the cloister of Juilly. See Des- fontaines, Jugement sur les ecrits nouveaux, 8:168; Archon, Hist. eccles. de la chapelle des Rois de France 2:416; Dom Tolssaint du Plessis, Catalogue des abbes de Juilly; Gallia Christiana, 4:787, and 8:1677.

## Nescient Philosophy[[@Headword:Nescient Philosophy]]

             SEE PHILOSOPHY.

## Nesher[[@Headword:Nesher]]

             SEE EAGLE.

## Nesmond, Francois de[[@Headword:Nesmond, Francois de]]

             SEE NESMOND, HENRI DE.

## Nesmond, Henri de[[@Headword:Nesmond, Henri de]]

             a French prelate and academician, was born at Bordeaux about 1645. He descended from a family originally from Ireland, and was the son of a president in the Parliament of Bordeaux. Henri was afforded superior educational advantages, and early entered upon an ecclesiastical career. The success of his preaching caused him to be made successively abbe of Chezy (May 26, 1682) and bishop of Montauban (September 3, 1687). The differences which existed between the court of France and the holy chair delayed the papal bulls of his appointment until October 13, 1692. Intrusted with the government of a diocese in which were a large number of Protestants, he succeeded by his instructions, and still more by the mildness of his zeal and his exemplary manners, in bringing many of them into the Church. He was received as counsellor in the Parliament of Toulouse April 26, 1695, was transferred to the archbishopric of Alby August 15, 1703, and became abbe of the Mas-Garnier in 1715, and archbishop of Toulouse November 5, 1719. In this capacity he was called upon to address Louis XIV and Louis XV in the name of the province of Languedoc. The former of these princes loved to hear him and called him the finest speaker of his kingdom. Mede Nesmond succeeded Flechier in the French Academy June 30,1710. Nesmond died at Toulouse, May 27, 1727. All his wealth he left to the poor and to the hospitals. His Discourses  and Sermons. etc., were collected and published (Paris, 1734; 12mo). One of his cousins FRANCOIS DE NESMOND, who made him his heir, was born at Paris, Sept. 21, 1629; became bishop of Baveux August 9, 1661; and died June 16, 1715, dean of the bishops of France, in his diocese, where his memory is held in great veneration through the benefits which he has conferred. See D'Alembert, Hist. des membres de l'Acad. Frank. 4:347; Gallia Christiana volume 13;

## Nessa[[@Headword:Nessa]]

             is the name of an intercalary month introduced by the ancient Arabians to bring the lunar, every third year, into conformity with the solar year. The use of this month was forbidden by Mohammed in the Koran.

## Nesse, Christopher[[@Headword:Nesse, Christopher]]

             an English divine, was born December 26, 1621, at North Cowes (Yorkshire), and was educated at St. John's College, University of Cambridge. He took holy orders, and obtained a benefice at Cottingham, in the vicinity of Hull, as well as the lectureship in the parish of Leeds.. Rejected by the established Church for non-conformity in 1662, he went to London, and took charge of. a dissenting congregation in Salisbury Court, Fleet Street, with which he remained connected for thirty years. He died at London, December 26, 1705. Nesse is the author of a large number of theological: and other works; but he has made himself known principally by the work entitled History and Mystery of the Old and New Testaments, logically discussed, and theologically improved (Lond. 1690-96, 4 volumes, fol.); to this work Matthew Henry is thought to owe much of his most valuable material for his Exposition. Other works of Nesse's of value are, The Christian's Walk and Work on Earth: — The Christian's Crown and Glory: — Church History, from Adam: — Antidote against Popery: — A Divine Legacy: — A Discovery ofthe Person and Period of Antichrist (Lond. 1679, 8vo): — The Reigns of Times (1681, 4to): — Life of Pope Innocent XI. John Dunton tells us that this book was written for him, and that the whole impression was sold in a fortnight. See Wilson, Hist. of Dissenting Churches; Granger, Biog. Hist. of Enqland, 5:78 sq.; Allibone, Dict. of Brit. and Amer. Authors, 2:1408, 1409; Hook, Eccles. Biography, 7:400. (J.H.W.)

## Nesselmann, Roderich[[@Headword:Nesselmann, Roderich]]

             a Lutheran theologian of Germany, was born in 1815, and died June 12, 1881, at Elbing. He is the author of, Kern der heiligen Schrift (Elbing, 1845): — Uebersicht uber die Entwickelungsgeschichte der christlichen Predigt (1862): — Buch der Predigten (1862): — Christliche Predigten (1865): — Die augsburgische Confession erlautert (1876): — Hausund Predigtbuch (Konigsberg, 1878). See Zuchold, Bibl. Theol. 2:935. (B.P.)

## Nessus[[@Headword:Nessus]]

             the god of a river in Thrace which bore the same name.

## Nest[[@Headword:Nest]]

             ( קֵן ken, from קָנִן, to build; κατασκήνωσις , lit. a tent-dwelling). The law in Deu 22:6-7 directs that if one falls in with a bird's-nest with eggs or young, he shall allow the dam to escape, and not take her as well as the nest. The reason Maimonides (Moreh Nebuchim) gives for this is, "The eggs on which the dam is sitting, or the young ones which have need of her, are not, in general, permitted to be eaten; and when the dam is allowed to escape she is not distressed by seeing her young ones carried off. It thus frequently happens that all are untouched, because that which might be taken may not be lawfully eaten." He adds, "If the law, then, be thus careful to prevent birds and beasts (for he had been alluding to the instances of this humanity of the law) from suffering pain and grief, how much more mankind!" SEE LAW OF MOSES.

The ingenuity with which a bird's-nest is constructed, its perfect adaptation to its intended purpose, its compactness, its hollow form, its warmth, the different materials of which it is composed, its lining, the industry and perseverance with which it is collected and put together, the art with which it is concealed-all these and other points render it impossible to look on the more elaborate specimens of birds'-nests without strong admiration. It is true there are very numerous gradations in the perfection of what we may call art in these structures — from the shallow cavity scratched in the ground by the partridge, to the purse of the oriole, exquisitely woven of horse-hair, and suspended from a twig, or the tiny cup of the humming-bird compactly felted of silk-cotton, and ornamented with lichens; but this endless variety is only the more admirable, because we see that each form is perfect in its kind, and answers its own purpose better than any other could have done. Various as are the materials selected by birds for the formation of their nests, they are generally chosen for one prominent quality, namely, the warmth of the young (Job 29:18).

The eagle is remarkable for the jealousy with which its domestic economy is removed far from human intrusion. Jehovah alludes to this in his contest with his servant Job (Job 39:27-28): "Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place: from thence she  seeketh the prey, and her eyes behold afar off." The loftiness of the eagle's nest was proverbial, it was "among the stars" (Oba 1:4); and "to make his nest as high as the eagle" was a phrase by which the prophets reproved the pride and ambition of man (Jer 49:16 ; Hab 2:9). SEE EAGLE.

Another bird remarkable for the inaccessible localities in which it incubates is the rock-dove. SEE DOVE.

Clefts in lofty precipices, deep holes in beetling cliffs, and shelves in dark caverns, are chosen by this bird. The narrow passes between towering rocks that cleave the elevated region on both sides of the Dead Sea are perforated with clefts and caves, which are numerously tenanted by blue rock-doves. The prophet Jeremiah takes occasion from this derisively to exhort Moab, in the prospect of his desolation by the Chaldaean king, to imitate the rock-dove: "O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth" (Jer 48:28). It was doubtless the resemblance in habit between the rock-dwelling inhabitants of Idumsea and the rock-dove, both of whom were probably full in view from the summit of Pisgah, that suggested the metaphor which Balaam used of the Kenite, "Strong is thy dwelling-place, and thou puttest thy nest in a rock" (Num 24:21). SEE KENITE.

The gallinacae usually lay their eggs in great numbers, often in a nest carelessly made on the ground, and with very little precaution against accidents or interferences from others of the same species. Hence they frequently fail in incubation, or even desert their nest. This seems to be the point of the allusion of the prophet Jeremiah: "As the partridge sitteth on eggs, and hatcheth them not so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool" (Jer 17:11). Such a nest we may suppose to have been in the mind of the prophet Isaiah, in the self-gratulatory soliloquy which he puts into the mouth of the conquering king of Assyria: "And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or peeped [piped]" (Isa 10:14). A nest on the ground, containing many eggs, from which the chicks emerge active and fledged, and in which they can utter their feeble piping, is the figure here, and suits some gallinaceous species.  Most birds, however, resort to trees for the fabrication of their nests; and in Palestine the thick foliage of the cedars would afford peculiar advantages of shelter and concealment. The dominion exercised over the surrounding nations by the great empire of Assyria is symbolized by Ezekiel under the figure of a lofty and far-spreading cedar in Lebanon, in whose boughs all the fowls of the heaven made their nests (Eze 31:3-6), and a like comparison indicated to Nebuchadnezzar his royal power (Dan 4:21). Jeremiah apostrophizes the inhabitants of Lebanon, as "making their nests in the cedars" (Jer 22:23); and in the beautiful picture of nature in Psalms 104, the cedars of Lebanon which God hath planted are brought before us as the place "where the birds make their nests;" while "as for the stork, the ir-trees are her house" (Psa 104:17); perhaps the flat summits of old trees, a more exposed situation than in the cedar forest. SEE STORK.

The propensity of the swallow to affix its nest to human edifices. and of the sparrow to bring up its young in the haunts of men, is elegantly glanced at by the Psalmist, when he contrasts their familiarity with his own exile from the sanctuary (Psa 84:2-3). SEE BIRD.

## Nesterfield, Ecclesiastical Council Of[[@Headword:Nesterfield, Ecclesiastical Council Of]]

             (Concilium Neesterfeldense), was held about the year 703, under Bertwald, archbishop of Canterbury, in which Wilfred of York was a second time deposed; he appealed to Rome, and his case was considered in a council held there in that year. See Inett, Orig. Anglicane, 1:133. SEE WILFRED OF YORK.

## Nestor, or Letopis Nesterova[[@Headword:Nestor, or Letopis Nesterova]]

             the Russian Venerable Bede, the most revered name in the whole compass of his country's literature, was born in 1056. At the age of seventeen he entered the convent of Peczerich, at Kiew, where he remained until his death, about 1116. But little is known of his personal history. In the Palericon of his convent there is this beautiful testimony to his life: "Nestor labored industriously on his annals, thought of eternity, served and pleased his Creator, and died at a good old age peacefully." His Chronicle of Russia, which is his life-work, comes down to 1115; it has been continued by Sylvester, a monk of Kiew, afterwards bishop of Perejaslaw, and others, to 1206. There are several manuscript copies of it, and they differ somewhat from each other, so that they have become the subject of many  interesting investigations both to Russian and foreign historians.

They were published by Radziwill or Konigsberg at St. Petersburg (1767, 4to), from a manuscript found at Konigsberg, and considered by the critics as the most trustworthy extant. The first critical edition, however, was published in Germany, with a German translation by Schlozer (Gott. 1802-1809, 5 volumes, 8vo), carrying the work up to the year 980; a German translation of the whole work was brought out at Leipsic in 1774, but it is faulty. The latest and best edition, entitled Chronicon Nestoris textus, versio Latina et glossarrum (ed. Miklosisch); was brought out at Vienna (1860 sq.). This Chronicle is highly prized by the Russians as the oldest annals of their history. Nestor wrote also a Patericum Peczericum, which is a sort of biography of some of the abbots and saints of the convent of Kiew, and very valuable as the oldest document treating of Russian ecclesiastical history. Though interspersed with many absurdities and superstitions, it was first published in 1661, and has been reproduced since in divers forms. Nestor was a very learned man in his time. He understood perfectly the Greek language, and read the Byzantine historians, from whom he translated many passages, and inserted them in his Chronice. His information he obtained from contemporaneous traditions (probably also from still more ancient Latopisses), and he derived great advantage from the recollections of his brother in the cloister, the monk Jan, who died in 1106, at the age of ninety-one years, and who was born consequently in 1015, i.e., one year previous to the death of grand-prince Waldimir. Much, however, of Nestor's work consists of what he was enabled to record as a contemporary and an eye-witness. Truth shines evidently in all his writings. His style is equal, and resembles the Biblical books. The persons whom he mentions are made to speak in the language of the historical books of the Old Testament. He frequently interweaves sentences taken from Holy Writ, and subjoins pious moral reflections. His illustrious editor, Schlozer, says of him: "Without this brother of the cloister, what should we ever have known about the entire history of the Upper North down to the 11th century? But this Chronicle is still more important in relation to the people for which it was written; who, by following the example of its author, acquired a taste for reading and writing, and never lost those arts again through all the melancholy times and centuries of actual barbarism that followed." See Karamsin, Gesch. des russichen Reiches, volume 8; Strahl, Gesch. des russichen Staates, 1:458 sq.; id. Beitrage z. russ. Kirchengeschichte (Halle, 1827), 1:90 sq.; Gottinger gel. Anzeigen, 1807, p. 263 sq.; Schlozer, Proben russicher Annalen, page 27 sq.; and the  biography in his edition of Nestor, 1:9 sq.; Piper, Einleitung in die Monumentale Theologie, § 95; Stanley, Lect. Hist. East. Church, page 388; Otto, Hist. of Russian Literature, page 300 sq. (J.H.W.)

## Nestorian Monastics[[@Headword:Nestorian Monastics]]

             are a class of devotees among the Nestorians (q.v.), claiming to be of the Order of St. Anthony, though they do not strictly adhere to the rules of that or any other order, and are but insignificant in number. They probably were quite powerful as a monastic body at one time, for there are a large number of monasteries now extant in the Nestorian country which these devotees named and supported. Most of these monasteries are now deserted, especially those upon the River Tigris; the rest have but few inmates except that of Ormuz, which is the most considerable, and in that there are only about fifty monks. This monastery is the residence of the patriarchs, and takes its name from Hormisdas, one of the Nestorian saints.

There are some other monasteries in Persia, the most considerable of which is that near Tauris. They have about twenty double convents, that is, both for monks and nuns, who have separate habitations, though but one common church. While the monks are employed in bodily labor the nuns prepare their victuals. The religious Nestorians eat no fish, drink no wine. Their Lents are six in number; viz., the grand Lent of the universal Church; that of the Apostles, which begins fifteen days before the festival of St. Peter; that of the Assumption of Our Lady; that of the Exaltation of the Holy Cross, each of fifteen days; that of Elias, or the Ninevites, which lasts eight days; and that of Christ's Nativity, which continues twenty-five days. The Nestorian monks are habited in a black gown tied with a leathern girdle. They wear, instead of a capuche. a blue turban. The nuns are habited after the same manner, excepting that they tie a kind of black veil about their heads and under their chins. They must be forty years old before they take the monastic habit. If a monk desires to quit his convent to marry, he asks leave of the pasha, and the bishop is obliged to consent to it for fear the monk might turn Mohammedan. See Brunel, Histoire des Clerges Seculier et Regulier, 2:44-47.

## Nestorians[[@Headword:Nestorians]]

             a sect of early Christians, so called after Nestorius (q.v.), are generally regarded as the Protestants in Eastern Christianity, they having always opposed the regard for Mary as more than woman, and having in many other respects preserved the orthodox doctrines and authorized usages of the early Church of Christ. As a sect they claim to be of earlier origin than the age of Nestorius, and date their conversion back to the preaching of the apostle Thomas, hence some of them are called Thomas Christians (see below). There is besides a tradition prevalent among the Nestorians which makes them of Jewish descent, and claims for their ancestry Ur of the Chaldees, and Abraham, the patriarch; hence they sometimes call themselves Chaldceans (see below). But though these claims may have no foundation, it is yet to be conceded that the Nestorians are probably the oldest, as they certainly are the purest, of the Oriental churches, although, as we shall presently see, they are guilty of more or less Christological heresy, and hold some absurd superstitions, and maintain, as a sect, a service which is little more than mere formalism.

I. Doctrinal Position. — In the article NESTORIUS is set forth the controversy which agitated the Eastern Church in the 4th and 5th centuries regarding the person and nature of Christ, arising out of the use of ambiguous terms — ὑπόστασις and πρόσωπον, SEE HYPOSTASIS, and how peace was finally restored between the Syrian and Egyptian churches by the confession drawn up by Theodoret. It remains now to point out how the opposition organized in order to sustain Nestorius in his course, after deposition from the patriarchate, finally developed such strength as to prove a formidable antagonism to the Cyrillites, making necessary further action on the part of the emperor, who finally caused the expulsion of all Nestorians from the Roman empire, and by this action only gave development to Nestorianism in the East, by an independent and new sect, as is generally believed in the West, or by auxiliarizing an already existing sect of like tendency, as the Nestorians of today generally claim.

It will be seen in the article on Nestorius that, notwithstanding his deposition, his devoted and persistent adherents favored the doctrines Nestorius had taught, Including the diocesan synods and the schismatical assemblies, there were not less than nineteen or twenty meetings during the first twenty years of the controversy. Mercator gives them in order: he makes out that there were four at Rome, at Alexandria, and  Constantinople; two at Ephesus; two at least held by the Orientals; and others at Antioch, Beroea, and elsewhere. Most of these we treat under their respective titles. The second at Constantinople, held October 25, 431, was for the election of Maximin in succession to Nestorius; and the third, which was rather a consultation of bishops with the emperor, was for considering the best means of re-establishing the peace of the Church. The Council of Chalcedon (A.D. 451) was assembled to condemn the opposite heresy. that of Eutyches. It not only did so, but incidentally confirmed the decision of the Council of Ephesus, and expressly adapted the term θεοτόκος. Two years later a council at Constantinople, among other things, comdemned a letter of Ibas of Edessa that had renounced the term θεοτόκος. Gelasius, bishop of Rome (A.D. 492-496), also synodically condemned the Nestorians. But whatever their favor or condemnation at papal Rome, so troublesome did these faithful Nestorians become to the government that the emperor saw himself obliged to second the efforts of the special Church council which he had called, to settle this great Christological question advisedly and finally by the expulsion from his dominions of all who failed to accept the Ephesian decision. It was thus that Nestorianism was transplanted to Assyria, and especially to Persia, where it has ever since maintained its ground, finding immediately upon its appearance there protection from the government such favors being prompted, probably, by political opposition to Constantinople.

This colonization of Nestorianism, however, was not begun by the emperor's illiberal policy. It had taken rise much earlier. Presbyter Ibas (q.v.), for the simple purpose of giving the Persian Christians an intelligent account of the controversy, had written a letter to Mares, bishop of Hardoshir, in Persia, shortly after the union of patriarch John of Antioch and of Cyril, in which he clearly established the merits of the controversy, condemning what was amiss in Cyril, and commending only what he believed worthy of support in Nestorius, but yet evincing greater sympathy for the latter. So much moderation did Ibas exhibit in his letter, and so earnestly did he plead for peace in the Church, that the missive was not without influence. He had besides furnished Syriac translations of the works of Diodorus of Tarsus and of Theodore of Mopsuestia; and thus having an opportunity to examine for themselves into the merits of the controversy, the Assyrian and Persian Christians were numerously won over to Nestorius.

Further strength was given to Nestorianism, especially in Persia, by the expulsion of the teachers from Edessa, where Nestorius's  views had found willing and enthusiastic exponents. Among those whom the Persians gained over for their own Church by this intolerant policy of bishop Rabulas of Edessa we notice particularly Barsumas, who, as bishop or metropolitan of Nisibis (A.D. 435-489), contributed in no small degree to the propagation of Nestorian views in Persia and the reduction of the Cyrillites. Supported by Nerses (q.v.) the leper, also driven out of Edessa, Barsumas founded a new theological school at Nisibis. He also used his influence with the king of Persia to have him confirm the Persian Christians in their aversion to the Cyrillian Council of Ephesus, and in their adhesion to the Antiochian and Nestorian theology; and he even so far controlled king Feroze that this monarch expelled those Christians who had espoused the Cyrillian views, and set Nestorians in their place, putting them in possession of the principal seat of ecclesiastical authority in Persia, the see of Seleucia, which from that time to our own day has always been filled by the patriarch of the Nestorians. Indeed, such was the zeal and success of Barsumas that the Nestorians who still remain in Chaldsea, Persia, Assyria, and the adjacent countries, consider him really their parent and founder.

He certainly contributed much, not only to the upbuilding of Nestorianism in Persia, but to its spread into Egypt, Syria, Arabia, India, Tartary, and China, whence went his theological Students from the school at Nisibis. "The Nestorians," says Mosheim (Eccles. Hist. 1:93), "after they had obtained a fixed residence in Persia, and had located the head of their sect at Seleucia, were as successful as they were industrious in disseminating their doctrines in the countries lying without the Roman empire. It appears from unquestionable documents, still existing, that there were numerous societies in all parts of Persia, in India, in Armenia, in Arabia, in Syria, and in other countries, under the jurisdiction of the patriarch of Seleucia during this (the 6th) century." Of the 7th century he says (ibid. 1:499), "The Christian religion was in this century diffused beyond its former bounds, both in the Eastern and Western countries. In the East, the Nestorians. with incredible industry and perseverance, labored to propagate it from Persia, Syria, and India among the barbarous and savage nations inhabiting the deserts and the remotest shores of Asia. In particular, the vast empire of China was enlightened by their zeal and industry with the light of Christianity." In A.D. 498 a Church council convened at Seleucia, and by this body the Nestorian doctrine was made the faith of the Persian Church. The dogmas then adopted amount to what follows: 1. That in the Saviour of the world there were two hypostases, or persons, of which the one was divine, or the Eternal Word, and the other human, or the man Christ Jesus;  2. That these two hypostases had only one outward appearance; 3. That the union between the Son of God and the Son of Man was formed in the moment of the Virgin's conception, and is never to be dissolved; 4. That this union was not of nature or person, but of will and affection; 5. That Christ was to be carefully distinguished from God, who dwelt in him as in a temple; 6.

That Mary was to be called the mother of Christ (Χριστοτόκος), and not the mother of God (θεοτόκος). How far Nestorius himself maintained these views will never clearly appear, as his own expositions of Christology are only extant in fragments, and they even are full of contradictions; but certainly the doctrine as here laid down by the Council of Seleucia involves a denial of the unity of Christ's character. " The Nestorian Christ," says Dr. Shedd, in his History of Christian Doctrine, " is two persons — one divine, and one human. The important distinction between a 'nature' and a 'person' is not observed, and the consequence is that there are two separate and diverse selves in Jesus Christ. Instead of a blending of the two natures into only one self, the Nestorian scheme places two selves side by side, and allows only a moral and sympathetic union between them. The result is that the acts of each nature derive no character from the qualities of the other. There is no divine humiliation, because the humanity is confessedly the seat of humiliation, and the humanity is by itself, unblended in the unity of a common self-consciousness. And there is no exaltation of the humanity, because the divinity is confessedly the source of the exaltation, and this also is insulated and isolated for the same reason. There is God, and there is man; but there is no God-man."

II. Ecclesiastical History. — When the Sassanidae, by restoring the Zoroastrian mode of worship, had overthrown the empire of the Parthians, the previous good understanding came to an end, as they required theirs to be not only the predominant, but the only religion of the empire. Yet the later rulers of this dynasty appear to have cared more for politics than for religion, and the Christians, i.e., the Nestorians, were left in peace, except in times of war against the Greek emperors. Pherozes (or Feroze or Firui), as we have seen above, had been well disposed by Barsumas in favor of the Nestorians, but he had bitterly opposed the Roman Catholics, and persecuted them. Cavades, or Cobad, his successor (448-531), after he came back from the land of the Huns, whither he had fled out of prison, commenced against the Greek empire a war which lasted four years, and which led to a persecution of the Christians. (He had commanded the  community of women. This led to an insurrection of the nobility, and Cavades was thrown into prison, whence his sister managed to help him escape and flee the country. His brother, Jamapes, who was appointed in his place, recalled the obnoxious law; and as it had probably had also a demoralizing effect on the Christians, Badaeus, then patriarch of the Nestorians, with the assent of this new and more liberal ruler, held a synod to remedy the evil.) According to Barhebraeus (Bibl. Or. 2:409), Cavades reascended the throne with the aid of the Greeks, and sought to force the Nestorians to unite again with the Romish Church. This, however, does not appear trustworthy. About the end of Cavades's reign a schism took place among, the Nestorians, which is said to have lasted twelve years, and during this time two patriarchs, Nerses and Elisaeus, were elected by the opposing parties, each of Which in turn appointed bishops from among his followers. After Nerses had died in prison and Elisseus had been deposed, by a synod, the bishops elected Paulus, who however filled the office but a few month's, and was succeeded by Mar Aba I, or “the Great" (536-552), a Magian converted to Christianity. He translated the liturgy of the Nestorians from the Greek into Syriac; and this version continues in use at the present day among the Nestorians. Mar Aba I showed also great activity in restoring order and discipline in the Church, visiting the different dioceses, sending pasaoral addresses to distant churches, and holding in 544 a synod in which it was declared that neither patriarchs nor bishops should thenceforth be allowed to marry — a regulation which has ever since been observed in the Nestorian Church. He also confirmed the former canons, and ordered that, while adhering strictly to the Nicene Geed, the system of Theodore of Mopsuestia should form the basis of the Scripture exegesis. On account of the previously mentioned schism, when there were often two bishops appointed to the same see, Mar Aba I deposed the unworthy, dignitaries; and in cases where two equally deserving filled the office, he retained the oldest, and the other bad to return to his former condition until the office became vacant again. Patriarch Ezechiel (577- 580), as soon as he entered into office, held a synod (February 577), whose principal result was the promulgation of an edict against the Messalians.

As the Monophysites had made great progress in Persia under Cavades, and especially under Chosroes I (531-579), SEE KHOSRU, Jacob Baradseus appointed as cecumenical metropolitan, in the place of the imprisoned patriarch, a metropolitan of the East, Achudemes, whom Barhebrneus considers as the first maphrian (q.v.) of the East. Chosroes, according to popular tradition, became a Christian in the latter part of his life, and  recommended his successors to avoid war with Greece. As for himself, he seems to have been often at war with that country, and to have on those occasions persecuted the Christians. His son, Hormuzd IV, as also Chosroes II, proved more friendly to the Nestorians, especially the latter, who compelled all Christians in the empire to join them. He afterwards, however, persecuted them on account of their having elected Gregorius: as patriarch against his will; and after Gregorius's death, in 608, he forbade, their appointing another. The office remained, vacant for twenty years, until Shiruje (Siroes), the son of Chosroes II, ascended the throne. He proved favorable to the Christians of all denominations. His successors also left them in peace, being too weak and too much occupied in preserving their position and life to do otherwise.

Under the caliphs the Nestorians were seldom persecuted; on the contrary, they claim that they received several charters, the authenticity of some of which, however, is doubted. The first, they say, was obtained by patriarch Jesujab of Gadala (628-647), who saw the last Persian kings. He went himself to Mohammed, and asked him for it. It was printed by Gabriel Sionita (Paris, 1630). Indeed, Mohammed is supposed to owe his imperfect knowledge of Christianity to a Nestorian monk, Sergius; and it is therefore but natural to suppose that from him the sect received many privileges, so that it obtained great consideration among the Arabians, and exerted an influence upon their culture, and thus upon the development of philosophy and science in general. The words of the world's savant, Alexander von Humboldt, in the second volume of his Kosmos (Stuttg. and Tubing. 1847, page 247: sq.), on the connection of Nestorianism with the culture and physical science of the Arabians; are worthy of notehire: "It was one of the wondrous arrangements in the system of things that the Christian sect of the Nestorians; which has exerted a very important influence on the- geographical extension of knowledge, was of service even to the Arabians before the latter found their way to learned and disputatious Alexandria; that Christian Nestorianism, in fact, under the protection of the arms of Islam, was able to penetrate far, into Eastern Asia. The Arabians, in other words, gained their first acquaintance with Grecian literature through the Srians, a kindred Shemitic race; while the Syrians themselves scarcely a century and a half before, had first received the knowledge, of Grecian literature through the anthematized Nestorians. Physicians who had been educated in the institutions of the Greeks, and at the celebrated medical school founded by the Nestorian Christians at Edessa, in Mesopotamia,  were, as early as the times of Mohammed, befriended by him and by AburBekr, in Mecca." Jesujab also obtained another charter from Omar, together with complete exemption from. taxes for himself, his brothers, servants, and followers, which it is said. lasted until the beginning of the 14th century. Ali gave Maremes, a follower of Jesujab, then bishop of Nisibis, on account of his having supplied his army; with food, a recommendation for all his followers to spare the Christians. Similar securities were given to their patriarchs by Muktedir-billah, Kader-billah, and their successors, and Jesujab of Adiabene (650-660) was able to write to Simeon, metropolitan of Persia, that the Arabs were not only not opposed to Christianity, but held it in high respect, showing great regard, to the priests and people, and even supporting the churches and convents.

As the Nestorians were distinguished for their learning and activity, many of them held high official positions. They were especially renowned, as we have already learned from Humboldt, as physicians and as secretaries to the. caliphs, and so tightly and favorably were these regarded that no election of patriarchs or other important ecclesiastical .veynt to a place without their being consulted. In this; manner the Nestorians acquired great preponderance, qover the other Christian sects, and the caliphs Kajirn- beamr-illah and Muktedir-billah declared officially that the patriarch Sabarjesu (surnamed Zanibhr) and Ebedjesu should have authority not only over the Nestorians, but also over the Roman Catholics, or Melchites (q.v.), and the Jacobites (q.v.). With the exception of a short persecution under Harfn-al-Raschid, we find but two during that entire period: the first, chiefly directed against the Nestorians, by Mutewekkil, was occasioned by his physician, Bochtjesu, having displeased him; the second, by Hakim- beamr-illah, was directed with great vigor against all Christians, and even against the Jews, but it of course did not extend beyond his own dominions of Syria, Palestine, and Egypt. The power of the physicians and secretaries also proved injurious at length, as they went so far as to arbitrarily appoint and depose patriarchs, making the caliphs confirm their action. (Christianity, it may be stated here, had been introduced into Arabia at a very early period. Both the Nestorians and the Jacobites sought this field to propagate their own doctrines, and the former proved successful in that undertaking. Under the caliphs they spread not only in Arabia, but through Syria and Palestine, and under Mar Aba II [patriarch 742-752] a bishop had to be appointed for the Nestorians distributed throughout Egypt. This bishop was subject to the see of Damascus; in later times they had also a metropolitan of Egypt. The bishops of the different parts of Arabia were at  first subject to the metropolitans of Persia, to whose diocese belonged also the East Indies, the western shores of which, at least, were still Christian in the early part of the 7th century.)

After Bagdad had been built and become the abode of the caliphs, the patriarchs selected it also as their residence in A.D. 762. They were elected there, but ordained at Seleucia. Ananjesu II was the first patriarch elected at Bagdad. The patriarch was called yazelich, i.e., catholicos, and in the 13th century the yazelich had no less than twenty-five metropolitans under his supervision. Says an ecclesiastical historian: "The Nestorians had now become widely extended. They occupied, almost to the exclusion of other Christian sects, the region which forms the modern kingdom of Persia, in all parts of which they had churches. They were numerous in Armenia, Mesopotamia, and Arabia. They had churches in Syria and in the island of Cyprus. They had churches among the mountains of Malabar in India. They had numerous churches in the vast regions of Tartary, from the Caspian Sea to Mount Imaus, and beyond, through the greater part of what is now known as Chinese Tartary, and even in China itself. The names of twenty- five metropolitan sees are on record, which of course embraced a far greater number of bishoprics, and still more numerous societies or churches." Mar Aba II resided at Wasit, and after the building of Sermeura by Mutasim, in the year 220 of the Hegira, some of the patriarchs chose it as their residence. When Hulagu Khan took Bagdad, in 1258, patriarch Machicha caused the Christians of all sects to assemble in a church, and saved them by stratagem from the hands of the Mongols. Hulagu and most of his followers were not badly disposed towards the Christians, and particularly towards the Nestorians, partly because of a common enmity against the Mohammedans, and partly because their religion, Buddhism, had borrowed so much of its form from Nestorianism, and also because a large number of their wives were at least nominal Christians, and some of their leaders too.

This was especially the case in the land of the Kerait, or Krite-Tartars, where, according to divers accounts, Nestorianism had been flourishing since the 11th century, and whose rulers seem to have embraced it. Their title, Ung(h), or Bang Khan, could readily be derived from a perversion of the name John, and thus have given rise to the tradition of the presbyter or priest John, SEE JOHN, PRESTER, being a mighty king, which afterwards, when its fictitious character was recognised, was transferred to the (until then unknown) Christian king of Ethiopia (see Gould, Myths of the Mid. Ages, page 30 sq.; Mosheim,  Historia Tartarorum Eccles. [Helnst. 1741]; Neander, Kirchengesch. 5:84 sq.). Zenghis Khan himself took to wife a daughter of his vanquished enemy Bang Khan, Toghrul, and his son Jaghatai, according to Marco Polo, became a Christian. The family of the Bang Khan of Tenduch remained also allied to the imperial family down to the days of Marco Polo; and the chief of the Minorites, John of Monte Corvino, succeeded in inducing a prince of that country, successor of the Bang Khan, whom he calls George, together with a large number of his followers, to become reconciled with the Romish Church in 1292. This union, however, was of but short duration, as his son in 1299, with all his adherents, returned to Nestorianism. The same John of Monte Corvino (q.v.) built the first Christian church at Peking, with the assent of Kublai Khan, and baptized six thousand people, for which he was by the pope appointed Archiepiscopus Cambaliensis. Assemani gives the names of a number of Christian princes or rulers of the family of Zenghis Khan. Arghun Khan, who reigned after the return of the family to Mohammedanism, promised to become a Christian after taking Jerusalem. Kaigatu, son of Abaga, was a Christian, according to Haytho. Cassan was at first in favor of the Mohammedans, who had aided him in ascending the throne, and his general, Neuruz, persecuted the Christians, but he changed afterwards, and greatly favored them. Chodabende, second son of Arghun, called by the Tartars Oldshaitu, was led by his mother to become a Christian, like her, and was baptized under the name of Nicholas, but after her death he returned to Islamism, and took the name of Mohammed Ghaiath-ed-din; his son, Abu Said, surnamed Behadur Khan, was probably of the same religion, as were also his followers, under whom the empire was divided between several dynasties. It remained thus divided until Timur reunited it. After him the Turcomans ruled over Mesopotamia, Chaldea, Media, and Persia. His successors founded the Mongol empire in India and the Turkish empire in Western Asia.

The long and uninterrupted peace enjoyed by the Christians under the rule of the Arabs and Mongols had led to a great expansion of Nestorianism in Eastern Asia. Hulagu had (according to Haytho) given to Christians the command of camps and of whole states, and appointed a palace in Bagdad for the residence of patriarch Machicha. Abaga Khan confirmed this gift, but Machicha was obliged to leave the town on account of a disturbance he had himself occasioned (by causing a Christian renegade to be thrown into the Tigris), and retired to Arbela. The return of Achmed Khan,  Chodabende, and their successors to Islamism put an end to the favor of the Christians, but we find no evidence of their being really oppressed until the reign of Timur, who persecuted both Christians and Mohammedans. Communications with the distant East were now broken up, and the churches there gradually died out. Islamism, on the contrary, gained ground daily, and destroyed the Christian communities in Tartary and India. The same was subsequently done in Persia by the fanatical Shiites. and in other parts of Asia by the Mohammedan dynasties. To these causes must be added that the popes, especially since the appearance of the Mongols, who showed themselves favorable to the Christians, maintained an active correspondence with their princes, and sent missionaries who opposed the Nestorians, till, with the single exception of a few communities scattered through India, and now known as Thomas Christians, they were almost entirely confined to the wild mountains and the valleys of Kurdistan and to Armenia. Here, under the Turkish dominion, they remain to this day, with a separate patriarch, who from 1559 till the 17th century resided at Mosul, but has since dwelt in an almost inaccessible valley on the borders of Turkey and Persia. They are very ignorant and poor, and have been much reduced by war, persecution, disease, and want.

III. Nestorians of the Church of Rome. — A portion of the Nestorians, especially those in cities, united from time to time, under the ;name of Chdldceans, with the Roman Church, subject to a patriarch of their own. He resided first at Bagdad, and afterwards at Mosul; but a division arising among them, in 1551 the patriarchate became divided, at least for a time, and a new patriarch was consecrated by pope Innocent IX, whose successors fixed their residence in the city of Ormuz, in the mountainous parts of Persia. where they still continue, distinguished by the name of Simeonites.

It is difficult to determine the early relation of the Christians of Persia to the see of Rome, yet without a brief review of their early history it is not well possible to understand the progress of Romanism in the Nestorian country, and we therefore insert here as much as is essential for the purpose of affording the reader a complete history of Nestorianism. It is very likely that Christianity was introduced into Persia as early as the days of the apostles, but the whole history of the empire at that time is so uncertain that it is impossible to arrive at. any definite statements as to its progress. Under the Arsacides, who were thoroughly indifferent in  religious matters, it is likely that the Church was permitted to spread unmolested, and Barhebraeus and others only mention one persecution of short duration. Trajan, however, persecuted the Christians as far as his power extended throughout the provinces during his wars. The bishop of the chief town of Seleucia-Ctesiphonl gradually became the head of the Christian Church in Persia and the more remote Eastern countries. Yet when Papa, bishop of Seleucia, sent Simeon and Shadost as his representatives to the Council of Nice (A.D. 325), we still find a John, bishop of Persia, sent also to the same assembly as representative of the churches of Persia and the East Indies. And although Jaballaha, archbishop of Seleucia, in the synod of A.D. 420, invested the bishops of Persia with the office of metropolitans, it is only Jesujab of Adiabne (654-660), his pupil and successor Georgius (660-680), or, finally, Timotheus (778-820), who brought them into absolute subjection to the see of Seleucia.

But as the frequent wars with the Romans rendered the journey difficult and sometimes impossible, it was at last neglected, and Shachlupha, who died in 182 (according to Amru in 244; see Assemani, Bibl. Or. 4:42), was the first who was ordained at Seleucia. They thus acquired a certain degree of independence. Papa, the successor of Shachlupha, received the title of archbishop; subsequent ones took that of patriarch, and claimed the same rank as those of the Western Church. This, Assemani states (Bibl. Or. 3:427; 4:80), was first done by Babeus (498-503) at a synod held in 499. He calls him the first Nestorian bishop of Seleucia, and asserts that his three predecessors-Dadjesu, Babamus, and Acacius-remained true to the Roman Catholic doctrine, and to their obedience to the see of Antioch. Yet Dadjesu already held a synod (430-465), in which it was declared that no complaints or accusations could ever be brought against the bishop of Seleucia, to whom all owed unquestioning obedience. In the Arabic Synodicon and Nemocanon it is further stated that it is not allowable to complain of him to the Western patriarchs, nor to appeal to them from his decisions: this is by Assemani considered as a later Nestorian interpolation. But Babaeus and Acacius must have been weak prelates, for it appears from the canons of the times that the morals of the clergy became very lax under their rule; and Acacius, who formerly belonged to the school of Edessa. and therefore held the Nestorian doctrines, being sent to Constantinople as Persian ambassador, joined there in anathematizing Nestorius, but after his return never acted against the Nestorians. He complained also, according to Barhebrseus (see Assemani, Bibl. Or. 3:383, note), that Xenajas, monophysite bishop of Mabug (Hierapolis), known by  the Greek name of Philoxenus, as the translators of the N.T. into Syriac called him, denominated him and his adherents "Nestorians," while he had no knowledge whatever of Nestorius nor of his heresy (!). This seems, then, to be the origin of the name. They called themselves "Chaldaeans," a name which now is used only for the Nestorians reconciled with the Romish Church; they claim that the appellation of Nestorians is wrong, as Nestorius never was their patriarch, and they do not even understand his language, and that, moreover, he is posterior to them. Although these early patriarchs did not venture to break openly with the see of Rome, Babaeus — originally a layman, and, as such, married who filled the see of Seleucia after a two-years' vacancy, — was the first to act towards it in a fearless manner. He held a synod in which it was declared,

1, that all that had passed between Barsumas and Acacius (who had excommunicated each other) should be forgotten, and their correspondence destroyed;

2. that the patriarch, bishops, priests, and monks should be allowed to marry one wife (not several, as had previously been sometimes the case; see Assemani, De catholicis seu patriarchis Chaldcorum et Nestorianorumn Commentarinss [Rome, 1775, 4to], page 18).;

3, that the patriarch of Seleucia was entitled to absolute obedience;

4, that the bishops should meet their metropolitan every two years instead of yearly, and the patriarch every four instead of every two years, to consider Church matters, and that in the month of October, the patriarch having the privilege of calling the meeting earlier. Barhebrmus says, in reference to the second canon, that Babseus commanded his successors to marry under penalty of interdict, and ordered also the bishops and presbyters to marry again after their wife's death, which is evidently an erroneous statement (see Bibl. Or. page 429). His successors were of the same opinions: all the episcopal sees were filled by Nestorian bishops, and they all sought to increase their party. Besides them there labored also for the same object a number of writers, and particularly the monks of numerous convents which they established in Assyria, and among whom we must notice as the most ancient and most renowned those of Nisibis. They produced not only learned theologians and efficient priests, but also distinguished physicians and philosophers; they translated the Greek classics, namely, Aristotle, Hippocrates, and Galen; they were in that age of darkness the only depositaries of learning, and the teachers of the  surrounding barbarians. They had schools in many parts of the country. Besides the school at Nisibis, there was founded at about the same time, by LEacius, also from Edessa, a school at Seleucia. It was revived in 530, and was in existence as late as 605. A school was also established at Dorkina in A.D. 585. At Bagdad were two schools in 832, and two others were in its neighborhood. Schools existed besides at Terhana, Mahuza, Maraga, and Adiabene, in Assyria, and at Maraga, in Aderbijan. There were also schools in Elam, Persia, Korassan, and Arabia. The school at Nisibis had a three- years' course of study. The studies, to a great extent, were theological; but to the study of the Bible there was added in the schools generally the study of grammar, rhetoric, poetry, dialectics, arithmetic, geometry, music, astronomy, medicine, etc. (comp. Anderson, Oriental Churches, 1:168).

The first among the Nestorians who embraced Roman Catholicism was the metropolitan Sabaduna, who was sent by Siroes, king of Persia, as ambassador to the court of Byzantium, together with the newly elected patriarch, Jesujab of Gadala, in 628. Shortly afterwards king Heraclius took a journey to Assyria, and invited many Nestorians and Monophysites to join the Romish Church. Sahaduna, declared free by patriarch Maremes, was excommunicated by his successor Jesujab of Adiabene for having three times openly professed Nestorianism, and as often recanted again. Their second reunion with the Romish Church was merely fictitious. Pope Innocent IV had sent some bishops with an address to Rabban Ara, vicar of the East (not "patriarch," as Raynaldus has it), who was a Nestorian. Ara answered with true Oriental devotion in 1247, and recommended to the pope the archbishop of Jerusalem and his brethren in Syria, adding to it a confession of faith drawn up by the archbishop of Nisibis, and signed by two other archbishops and three bishops, in which Mary was designated as χριστοτόκος. This is also the nature of the works of the Jacobite patriarch Ignatius, and of the maphrian John. Pope Nicholas IV, in 1288, sent an address, together with a confession of faith, to patriarch Jaballaha (1281- 1317), to which his successor, Benedict XI, obtained an answer in 1304, in which the Church of Rome is called the mother and teacher of all others, and the pope the head pastor of Christianity. From these expressions, and from the accompanying apparently orthodox confession of faith, Assemani concludes that Jaballaha connected himself with the Romish Church. However true this inference may have been of Jaballaha's individual opinions, they certainly exercised no influence over his followers. At the beginning of the 14th century pope John XXII made a vigorous effort for  the total suppression of the Nestorians. He sent letters to the patriarch of Jerusalem on the subject (A.D. 1326). By this time both Nestorians and Jacobites (who held the Eutychian heresy that there was but one nature in Christ) had exclusive establishments. In the pope's letter it is stated that both these sects "habentes illic distinctas ecclesias, in quibus errores et haereses hujusmodi, non sine magnis suarum et muttorum aliorum animarum periculis publice dogmatisant."

The patriarch is accordingly urged to exterminate them. On the other hand, during the pontificate of Eugenius IV, in 1445, a number of Nestorians residing in the island of Cyprus, together with their metropolitan, Timothy of Tarsus, were induced by the missionary archbishop Andreas to join the Romish Church. A more enduring reunion took place in the 16th century; the Nestorians were already greatly reduced in numbers, and, with the exception of the Christians of St. Thomas in India, were all restricted again within the limits of the mountains of Kfurdistan. The patriarchate had become hereditary, the nephew succeeding the uncle in that office. At the death of patriarch Simeon in 1551, his nephew, Bar Mama, with the aid of the only remaining metropolitan, Ananjesu, assumed the office. The three remaining bishops of Arbela, Salmas, and Aderbijan (which in themselves were sufficient to elect a patriarch), assembled a number of priests, monks, etc., at Mosul, and elected John Sulaca, monk or abbot of the convent of Hormuzd, as patriarch. In order to give their patriarch an advantage over Simeon Denha Bar Mama, they sent him to Rome to be ordained. On his return he was made prisoner in Amid (Diarbekir), at the instigation of his rival, according to Assemani, and killed in prison. Another was at once appointed in his place, and matters continued thus for about one hundred years. Simeon Denha, however, sustained by those Nestorians who had remained true to their Church, did not surrender his office, but retained it until his death in 1559, when his adherents appointed another, who, as well as his successors after him, took the name of Elias. Among them was one who, at the request of pope Paul V, sent, in 1607 and 1609, orthodox confessions of faith to Rome, and in a synod held a short time before his death at Amid (in 1617) submitted to the pope's requisitions. The union which resulted was, however, disturbed again by his successors.

At last, in 1684, pope Innocent XI appointed a patriarch, who resided in Amid (Diarbekir), as his successors afterwards did, and took the name of Joseph, which they have retained. Since then there is a patriarch of the Chaldmeans (Nestorians who have united with the Church of Rome) who is named Joseph, and resides at El-Kushmur, Mosul (in the convent of St. Hormisdas); while there is  another for the Nestorians, called Simeon, who claims also to be the "patriarch of the Chaldaeans." He resides in the mountains of Kurdistan, near Julamerk. The present Chaldaean community in the East-composed of converts from the Nestorians to the papacy-may be set down as not exceeding 20,000 souls, scattered from Diarbekir to the frontiers of Persia, and from the borders of Tyari to Bagdad-a district which once contained a vast Nestorian population. Many of these "Chaldaeans" sigh for a reform in their Church. The Chaldiean portion of Nestorians, i.e., the Romanized Nestorians, are governed by a patriarch and six bishops, but these have lately been pensioned by the Propaganda, the patriarch receiving a yearly salary of 20,000 piastres, or £200, and the bishops sums varying from 2000 to 8000 piastres each. Through the influence of the French embassy in 1845, Mar Zeya obtained a firman from Constantinople acknowledging him as patriarch of the Chaldaeans. This was the first recognition by the Ottoman Porte of the new community. But the patriarch soon discovered that his functions were virtually exercised by the Propaganda. He grew weary of the interference of the Latin missionaries, and resisted their demands. Various charges were brought against him in consequence, and he was summoned to Rome to answer for himself. He chose rather to resign his office, and was succeeded in 1846 by Mar Yusef. In effect, the Chaldaeans have no longer an independent existence. They are a section of the Romish Church, their connection with which, while on the one hand it has introduced among them schools and education after the European manner, has on the other infected them with deeper superstitions; and the only benefit which they have derived from a change of name and communion is the promise of political protection from France, with occasional presents of ecclesiastical vestments, pictures of saints, and rosaries — "Gifts," says Mr. Badger, "which they know not how to use, and show no disposition to learn." It is worthy of note that, notwithstanding the number of the Church rituals, and the extent of country over which they are scattered, there is a striking uniformity in all the copies now in use both among the Nestorians and "Chaldaeans," except where these latter have omitted parts of the original text, or altered it to suit their present conformity with Rome. The only way of accounting for this coincidence is afforded by the operation of that canon which made it obligatory upon all the metropolitans and bishops to appear in person or by proxy to testify of their faith and obedience before the catholicos — that is, the patriarch. Yet it appears that there is no standard confession of faith —  nothing entitled to be considered a symbol of the doctrines held by this community. SEE CHALDAEANS; SEE NESTORIAN MONASTICS.

IV. The Christians of St. Thomas, in East India, are a branch of the Nestorians. They are named after the apostle Thomas, who is supposed to have preached the Gospel in that country. It is probable also that during the persecution in Persia a number of Christians emigrated to India. A bishop and priest, it is said, went in 345 from Jerusalem to Malabar. Cosmas Indicopleustes (in the 6th century, about 530) speaks of a Church in Malabar. At Calliana there was a bishop ordained in Persia, and in the island of Ceylon a Church with a presbyter, deacon, etc., also ordained in Persia, but these served simply for the Persian merchants in the island, the inhabitants not being Christians. About 570 Bud, the presbyter, visited the churches of India as periodeutes (an office still existing among tle Nestorians; see Assem. Bibl. Or. 3:219), but Jesujab of Adiabene (patriarch, 850-860) complained in his letters to Simeon, the metropolitan of Persia, that through his fault and that of his predecessors the churches of India were in a very bad state (it was patriarch Timotheus who first gave them a metropolitan [see below]), and that Christianity had almost died out in Korassan. He commanded the readers no longer to obey their bishop, who was deposed by a synod of Seleucia, and to elect a new one to be sent to him for ordination. It is probable that Christianity spread thence into China, and a stone monument discovered there (whose authenticity there does not seem to be any reasonable ground to doubt) testifies to the success of the Nestorian Church from the time of its introduction under Jesujab of Gadala in 636-781. Salibazacha (patriarch, 714-726) appointed the first metropolitan of China. About the same time there were also metropolitans appointed to Herat and Samarcand. Nestorianism spread subsequently also into Tartary.

But to return to the Nestorians of St. Thomas. They first attained to a metropolitanate in the 8th century. The first incumbent of the office was patriarch Timotheus (A.D. 778-820), and since then their bishops also have been immediately appointed by the patriarchs. They secured from the different governments great privileges, which date chiefly from the beginning of the 9th century. This and their great increase in numbers led them to establish a state and to elect a king, after the death of which their little kingdom fell into subjection to the emperor of Cochin-China. In consequence of the quarrels of the Indian princes with each other quarrels of which the Mohammedans knew how to take advantage-they were  gradually much oppressed, and in 1502 they were induced to offer the crown to the renowned Vasco de Gama, who had landed on their shores. Their connection with the patriarch of the Nestorians appears to have soon come to an end. About 1120-1130 their spiritual chief is said to have gone to Constantinople for the purpose of being made bishop, and thence to Rome. In after-times the Indian churches were reduced to a very small number, only one deacon remaining, who held all ecclesiastical offices. On this account Georgius and Josephus were sent in 1490 to the Nestorian patriarch Simeon to ask him to give them a bishop. They were both ordained priests, and the two monks, Thomas and John, sent back with them as bishops. John remained in India, settling at Cranganor, but Thomas soon went back again. Patriarch Elias (t 1502) instituted three monks, Jaballaha as the metropolitan, Jacob and Denha as bishops, and sent them with Thomas to India. They found Mar John still alive, and stated that they discovered 30,000 Christian families, distributed in twenty provinces; later Portuguese authorities restrict the number to 16,000 families. These gradually declined, being oppressed in many ways, and were thus led to place themselves under the protection of Portugal, offering to recognise king Emmanuel as their only ruler. This led to their ruin, for they were then treated worse than ever by the native princes, and afterwards oppressed by the Portuguese. Papal emissaries — namely, Jesuits — were sent to them, who sought to subject them to the pope by violence and cunning. The archbishop of Goa, Alexius Menez (q.v.), obliged them to recognise the decisions of the synod held in 1599 at Diamper, so that but few communities, and those lost in the mountains, remained true to the faith of their forefathers (comp. Marsden, Hist. of Christian Churches and Sects, pge 99).

Two centuries had elapsed without any particular information concerning the Nestorian Christians in the interior of India. It was doubted by many if they were still in existence, when they were visited by Dr. Claudius Buchanan in 1807. He found, in the neighborhood of Travancore the Syrian metropolitan and his clergy. They were much depressed, but they still numbered fifty-five churches. They made use of the liturgy of Antioch, in the Syrian language. They had many old and valuable copies of the Scriptures. One of these, a Syrian manuscript of high antiquity, they presented to Dr. Buchanan, by whom it was placed in the university library at Cambridge. He describes the doctrines of the Syrian Christians as few in number, but pure, and agreeing in essential points with those of the Church  of England. There were then, he computed, 200,000 Syrian Christians in the south of India, besides the Indians who speak the Malabar language, and are subject to the Church of Rome. Dr. Buchanan thus describes the appearance of Mar Dionysius the metropolitan: "He was dressed in a vestment of dark-red silk, a large golden cross hung from his neck, and his venerable beard reached below his girdle. On public occasions he wears the episcopal mitre, and a muslin robe is thrown over his under garment; and in his hand he bears the crosier, or pastoral staff. He is a man of highly respectable character in his Church; eminent for his piety, and for the attention he devotes to his sacred functions." Later visitors speak in less glowing terms of this interesting people. Their general ignorance seems to have been much greater than Dr. Buchanan was led to suppose, and they observe superstitions with which he does not appear to have been made acquainted. But in 1853 almost simultaneously with the restoration of the patriarchate of the Chaldeeans, those subject to the Romish Church threw off the yoke out of hatred towards the Jesuits. The barefooted Barnabites have, in recent times, been trying with more zeal than success to bring them again into the Romish communion. The Christians of St. Thomas are still considered to number about 70,000, forming an independent state under the protectorate of Great Britain, and governed by their priests and elders. They honor the memory of Theodore and Nestorius in their Syriac liturgy, and adhere to the Nestorian patriarchs. SEE CHRISTIANS OF ST

. THOMAS.

Besides these Nestorians, there are yet some 200,000 Jacobites around the coasts of Malabar and Travancore. These appear to have gone there only since the 16th century, perhaps on account of the above-mentioned reaction against Romanism. The Jacobite patriarch sent Gregory of Jerusalem as metropolitan to India; the office of maphrian was afterwards held successively by Andreas, Basilius, John, and Thomas, who in 1709 and 1720 wrote to the Jacobite patriarch Ignatius. In his last letter, among other information, he states that in 1709 Gabriel of Nineveh, who was sent to him as metropolitan by patriarch Elias, and whom he received because he recognised two natures and two persons in Christ, had since been discovered by him to be a heretic (Nestorian). Anterior conversions to Jacobitism as well as the existence of anterior Jacobite communities in India appear doubtful. To this must be added that there are said to be four  Jacobite bishops in India, one of whom resides in Cochin-China. SEE JACOBITES.

V. We now return to the Nestorians of Persia and the neighboring countries. Like the Christians of St. Thomas, these too had perished from the knowledge of European Christendom, and their existence had been almost forgotten when the missionary enterprise of the American Protestant churches again brought them into notice. Attention was particularly called to them in 1830 by Messrs. Smith and Dwight, missionaries of the American Board of Commissioners for Foreign Missions, who, while on an exploring missionary tour, visited the Nestorians. They embodied their observations in a publication entitled Researches. From this source and other works of Badger (below quoted), and Dr. Andersen's Oriental Missions, we derive the following statements: Dividing the Turkish from the Persian empire is a wild range of mountains, now called Kfirdistan, which includes within its boundaries portions of the ancient Assyria, Media, and Armenia. In the most inaccessible parts of this district the Nestorians dwell, about 100,000 strong. They are still governed by "meliks," or kings, chosen from their own people by the popular voice irregularly expressed. The office of these chiefs is usually hereditary in the same family. The Turkish government, however, is making vigorous efforts, through the agency of the neighboring Kurds, to reduce these independent Nestorians to a state of vassalage. Dwelling in these mountainous recesses, their independence is dearly purchased; they find it difficult to obtain a bare subsistence, and many of them are miserably poor; numbers travel abroad and beg as a profession.

Their fare is coarse and their manners rude. During the summer many of them descend to the plains of Orfimiah, at the foot of the Kufrdistan range. and here a considerable body of Nestorian Christians, estimated at about 40,000, have fixed their residence. They have a tradition that their ancestors came down from the mountains to live on the plain five or six hundred years ago. It is probable that they were entirely swept away from this province during the devastations of Timurlane, but there are monuments of their residence here at an earlier period. The oldest mosque in the city of Orimiah was once a Christian church. The Nestorians of the plain partake in their manners of the urbanity of the Persians, and they themselves denominate their fellow- Christians, the mountaineers, wild men. Though suffering oppression and extortion from the Mohammedans, their circumstances are tolerable for a people in bondage. The country is fertile, and the industrious among them  are surrounded with plenty. Their character is bold, generous, kind, and artless. Oppression has not broken their spirit; they are still brave and restless, and, so far as a subject people can be, independent. The Nestorians of the mountains, with all their rudeness and even ferocity, possess the same traits of kindness and generosity. The hungry man will divide his last morsel of bread with a stranger, or even with a foe. The Nestorians of the plain, as a matter of calculation, lay in liberal stores for their poor countrymen of Kurdistan, when, pinched with want, they come down in the winter to seek subsistence. In their language, as in Arabic, the missionaries found no word for home; and there is no need of it, for the thing itself is wanting. The house consists of one large room, and is generally occupied by several generations. In that one room all the work of the family is performed. There they eat, and there they sleep. The beds consist of three articles — a thick comfortable filled with wool or cotton beneath, a pillow, and one heavy quilt for covering.

On rising they "take up their beds" and pile them on a wooden frame, and spread them down again at night. The room is lighted by an opening in the roof, which also serves for a chimney; though, of course, in a very imperfect manner, as the inside of every dwelling that has stood for any length of time bears witness. The upper part of the walls and the under surface of the roof we can hardly call it ceiling — fairly glitter, as if they had been painted black and varnished, and all articles of clothing, books, and household utensils are saturated with the smell of creosote. The floor, like the walls, is of earth, covered in part with coarse straw mats and pieces of carpeting; and the flat roof, of the same material, rests on a layer of sticks, supported by large beams; the mass above, however, often sifts through, and sometimes during a heavy rain assumes the form of a shower of mud. Bad as all this may seem, the houses are still worse in the mountain districts, such as Gawar. There they are half under ground, made of cobble stones laid up against the slanting sides of the excavation, and covered by a conical roof with a hole in the centre. They contain, besides the family, all the implements of husbandry, the cattle, and the flocks. These last occupy "the sides of the house" (1Sa 24:3), and stand facing the "decana," or raised place in the centre, which is devoted to the family. As wood is scarce in the mountains, and the climate severe, the animal heat of the cattle is a substitute for fuel, except as sun-baked cakes of manure are used once a day for cooking, as is the practice also on the plain. In such houses the buffaloes sometimes break loose and fight furiously, and instances are not. rare when they knock down the posts on which the roof rests, and thus bury all in one common  ruin. The influence, of such family arrangements, even in the most favored villages of the plain, on manners and morality need not be told. It is equally evident that in such circumstances personal tidiness is impossible, though few in our favored land have any idea of the extent of such untidiness. The total number of the Nestorian Christians, exclusive of the Jacobites or monophysite Syrians, and the Chaldaeans or converts to the Romish faith, was computed by the American missionaries, in 1840, at 140,000; 100,000 in the mountains, and 30,000 or 40,000 in the plain. Later travellers would make the figure a little larger, and it is now generally stated as 150,000.

The patriarch of the Nestorian Church (who is always chosen from the same family, and invariably takes the name of Shamun or Simon) resides at Diz, a village in one of the most inaccessible parts of the Kirdish mountains. In early times, as we have seen, the patriarch resided at Seleucia; after A.D. 752 at Bagdad; later he established himself at Elkush. Since the quarrel of the rival candidates and the defection of the Chaldaeans to Rome, about the close of the 16th century, the patriarch has taken refuge in the mountains. He professes only to wield spiritualpower, but among the mountaineers his word is law, both in matters spiritual and temporal. Among the Nestorians of Orimiah his power is more limited; he seldom ventures to come among them; and being thus beyond the reach of the full exercise of his authority, the people have become lax in their regard for his spiritual prerogatives; still they look up to him with respect and veneration. The patriarch does not receive the imposition of hands at his consecration, since it cannot be performed by his inferiors; but all orders of the clergy, from the deacon to the metropolitan, are ordained by him with the imposition of hands. Under the Nestorian patriarch are eighteen bishops, four of whom reside in the province of Orfimiah.

A diocese varies in size from a single village to twenty or thirty. The bishops ordain the inferior clergy, make annual visitations, and superintend the diocese. Besides deacons and priests, there are archdeacons, subdeacons, and readers. The office of metran, or metropolitan, is distinct from that of the patriarch, although, it is true, they are often united in the same person. The canons of the Nestorian Church require celibacy, but only of the episcopal orders. They also demand from these higher ecclesiastical orders abstinence from animal food, even from their infancy. The mother of the candidate for the episcopate or patriarchate must observe the same abstinence while she nurses the infant. The Nestorian bishops do not  defend these practices from Scripture, but only as matters of propriety (this restriction, however, is not always observed, and was violated only recently by bishop Mar Yohann in 1859). Neither celibacy nor abstinence from animal food are required of the inferior clergy, nor do monasteries or convents exist among the Nestorians proper. The clergy are usually poor. They cultivate the ground, or teach a few scholars, or gain a small pittance by marriage fees and small contributions. It can be no matter of surprise that some of them can scarcely read. When visited by the American missionaries in 1833, a majority of them could merely chant their devotions in the ancient Syriac, and even some of the bishops were in the same predicament. The Syriac Bible has since been distributed freely among them, and the state of general knowledge is improved. The patriarch receives an annual contribution, collected for him by the bishops; it seldom exceeds three hundred dollars. The Romish agents leave no measures untried, of force or fraud, to seduce the Nestorian Church and even its patriarchs. A few years ago a Jesuit offered to the Nestorian patriarch ten thousand dollars, it is said, on condition that he would acknowledge the papal supremacy. He made answer in the words that Simon Peter once addressed to Simon Magus, "Thy money perish with thee." A more adroit overture was made afterwards, though with as little success, in the offer to canonize Nestorius.

Religion, in the proper sense, is in a low condition. The vice of lying is almost universal among clergy and laity; intemperance is very prevalent. The Sunday is to a great extent regarded only as a holiday, and profaneness and some other vices are very common. Still a venerable remnant exists of a primitive Church, founded, as they invariably maintain, not by Nestorius, but in apostolic times by Thomas the Apostle (q.v.). It is beset with dangers on every side. The artifices of the Jesuits are unceasing and sometimes successful. Recently a patriarch was brought over by violence to the Church of Rome. On the other hand, the Mohammedans attempt to proselyte. Nestorian girls are occasionally kidnapped or decoyed away, and become the wives of the followers of the false prophet. Some hardened culprits apostatize for the sake of escaping punishment, but these are all the triumphs of which the Mohammedans can boast.

The sword of the Moslem has not spared the Nestorians. They are grievously oppressed and ground down with taxes and impositions. The Nestorians are marked out alike by religion and nationality as victims of oppression. However great their wrongs, they can hope for little redress, for a distant court shares in the plunder taken from them, and believes its own officials rather than the despised ravahs whom they oppress. Even when foreign intervention procures some edict in their favor, these same officials, in distant Orumiah, are at no loss to evade its demands. The Nestorian is not allowed a place in the bazaar; he cannot engage in commerce. And in the mechanic arts he cannot aspire higher than the position of a mason or carpenter, which, of course, is not to be compared to the standing of the same trades among us. When our missionaries went to Oruimiah a decent garment on a Nestorian was safe only as it had an outer covering of rags to hide it. The lofty spirit of the mountaineers in 1843 ventured to rebel, and an indiscriminate massacre was the penalty. "What can we do?" said they to the European visitors who inquired the cause of their rebellion; "if we descend into the plains, build villages, plant vineyards, and till the barren soil, we are so overwhelmed with taxations and impositions of every kind that our labor, though blessed of God, is of no profit to ourselves.

If we take refuge in the mountains, even here we are liable every year to be hunted like partridges. Such is our lot; but God is merciful." Mr. Badger, who visited the Kurds, on behalf of the Society for Promoting Christian Knowledge, relates that as he passed through Marden, a village on one of the summits of the mountain range, in 1843, he saw in the market-place several human heads rolling in the dust which had been brought in as trophies by the soldiers of Mohammed Pasha. "The next day," he says, "I saw a large number of horses, asses, mules, and even cows, laden with booty taken from the same people, the Kurds of a neighboring district. Among these there were loads of human heads, and a number of prisoners, some of whom were to be impaled on the morrow. The collector of taxes in the district had embezzled a sum of money, and the Kurds were ordered to make good the deficiency. As they were unable or unwilling to comply, a troop of Albanians was sent against them, who plundered the refractory villages, massacred about a hundred and fifty persons, and committed other excesses too horrible to relate. Such is Ottoman rule."  The creed and practice of the Nestorians are more simple and more scriptural than those of the Greek or any other Oriental Church. They entertain the deepest abhorrence of image worship, auricular confession, and purgatory. Their doctrinal tenets lie under suspicion; yet the American missionaries do not hesitate to vouch for their correctness. Mr. Perkins was sent out by the American Board of Foreign Missions, and lived among them six years, laboring with considerable success. "On the momentous subject of the divinity of Christ," he says, "in relation to which the charge of heresy is so violently thrown upon them by the papal and other Oriental sects, their belief is orthodox and scriptural." Mr. Badger also judges favorably of their orthodoxy. He thinks that, although in error with respect to the language in which they express their belief with regard to the second person in the Trinity, the Nestorians hold, nevertheless, in effect the true Catholic doctrine as it is revealed in Holy Scripture, and as it was set forth by the Council of Epliesus.

Several writers have lately made English translations of the Nestorian rituals. These are so overlaid with Oriental figure and sentiment that to ascertain their exact meaning on the points at issue is, however, by no means an easy task. We make a single extract from a service for the Holy Nativity: "Blessed art thou, O Virgin, daughter of David. Since in thee all the promises made to the righteous have been fulfilled, and in the race of prophecy has found rest; for after a wonderful manner thou didst conceive as a virgin without marriage, and in a wonderful way thou didst bring forth the Messiah, the Son of God; as it is written, the Holy Spirit formed him in thee, and the Word dwelt in him by union, without conversion or confusion, the natures continuing to subsist unchanged, and the persons also, by their essential attributes, the divinity and humanity subsisting in one parsopa of filiation. For the Lord is one, the power is one, the denomination ruling over all is one, and he is the ruler and disposer of all by the mysterious power of his divinity, whom we ought ever to thank and worship, saying, Blessed is the righteous One who clothed himself with Adam's [humanity], and made him Lord in heaven and earth" (Badger, 2:34).

But though the ritual does not clearly develop the Christological dogmas, it is certain that the Nestorian Church is the only body outside of Protestantism (excepting the Moravians and Waldensians) which acknowledges, as do the churches which appeared at the Reformation, or came out of these, the supreme authority of the Holy Scriptures, and holds no doctrine or practice essential to salvation which may not be proved  from Holy Writ. Indeed, the reverence in which the Nestorians hold the inspired volume has made them the fortunate possessors of some of the most ancient and valuable MSS. in existence. Their ancient language was the Syriac, of which the modern vernacular is a dialect, corrupted by contractions and inversions and a great number of Persian and Turkish words. Among their books are some very ancient copies of the Scriptures in Syriac. Several of these are at least six hundred years old. They also possess a copy of the N.T. which purports to be fifteen hundred years old. These copies are regarded by them with much veneration, and are used with great care; they are wrapped in several covers, and when taken into the hands are as reverently kissed as the Jews do their MSS. of the O.T. used for synagogal service. It must not be supposed, however, that they are the possessors of very large numbers of MSS. Dr. Grant found in the library of the patriarch not more than sixty volumes, all in manuscript, and a part of these were duplicates. Indeed, they have no works of value, except on devotional subjects. Once an educated people, the Nestorians are now perfectly illiterate. Very little attempt has been made to reduce the vernacular language to writing, and the printing-press was unknown to them until the advent of the American missionaries. The only books they possess are the Church rituals; to be able to read these, and to write fairly, is considered a high education, and is all that is desired, even from candidates for holy orders. Except the priests, few or none can read; and even of these but few can do more than merely repeat their devotions in an unknown tongue, while neither they nor their hearers know anything of the meaning.

The N.T. is read in the old Syriac; but this differs considerably from the dialect in common use, and it is read withal in such a manner as to be almost unintelligible. The laity are regular in attendance at church, where they hear a liturgy of great beauty, partly chanted and partly mumbled. Certain prayers are familiar to all ranks, and persons devoutly disposed are often seen retiring to a corner of the church to pray in secret. There is no sermon to arouse reflection or to sustain faith, by impressing the conscience and the understanding; no lecture to expound the difficulties of Scripture. Thus the main body of the Nestorians are only nominal Christians, and such they must probably remain until more favored nations come to their relief. True, their religious principles are more simple and scriptural than those of other Oriental churches, and they are not guilty of so many corrupt practices as the Papal and Greek churches. But the life and power of Christianity are departed in a large measure, and scarcely a symptom of spiritual vitality was apparent when the American missionaries  first met them. The existence of such a people for seventeen hundred years, among hostile nations and circumstances so disastrous, is a matter of astonishment; and their own preservation, too, of so much of the pure doctrine of the Gospel as they still retain is remarkable. Their liturgical books recognise seven sacraments, but confession is infrequent, if not altogether disused. Marriage is dissoluble by the sentence of the patriarch; communion is administered in both kinds; and although the language of the liturgy plainly implies the belief of transubstantiation, yet it is said not to be popularly held among them. The fasts are strict, and of very long duration, amounting to very nearly one half the entire year. They pray for the dead, but are said to reject the notion of purgatory. Monasteries and convents do not exist among this branch of the Nestorians. "They have no relics such as are common in the Church of Rome," says Mr. Badger (Nestorians and their Ritual, 2:136), yet "they believe the remains of the martyrs and saints to be endowed with supernatural virtues;" and they invoke the Virgin and the saints, asking for their prayers to Christ. They have no pictures or images in their churches, and are much opposed to the use of them. The only symbol among them is a plain Greek cross, which they venerate highly. The sign of the cross is used in baptism and in prayer; a cross is engraved over the low entrances of their churches, and kissed by those who enter. and the priests carry with them a small silver cross, which is often kissed by the people. They are very scrupulous respecting their religious ceremonies and fasts. Many Nestorians would rather die than violate their periodical fasts, yet are they very far from Protestant in their ideas respecting their daily life; even their most intelligent ecclesiastics seem to have hardly any idea of the meaning of regeneration. Indeed, the Nestorians, take them as a whole class, are ignorant and superstitious; lying, profanity, and intemperance are common vices.

VI. Missions among the Nestorians. — Probably no Christian mission in modern times has been so satisfactorily conducted, or so decidedly happy in its influences and results, as that among the Nestorians, in all its branches. British and American missionaries have labored among the Nestorians since the year 1833. The missionaries sent forth by the American Board of Commissioners for Foreign Missions were the first of Protestant missionaries to occupy the field, and it is generally conceded that their labors have met thus far with a success beyond the most sanguine expectations, proving clearly that these efforts for the evangelization of the Nestorians are owned and blessed by the great Head of the Church. The  first missionary of the American Board of Commissioners for Foreign Missions was Mr. Justin Perkins, who was taken from Amherst College, where he was teaching at the time of this appointment. In the instructions given to him the main object of the mission was defined to be to bring about a change which would "enable the Nestorian Church. through the grace of God, to exert a commanding influence in the spiritual regeneration of Asia." Considering the past history of Nestorianism, its present state, and the character of the people attached to it, it was hoped that, brought again to a fuller knowledge of the truth, and to feel the regenerating and sanctifying power of truth attended by the influences of the Spirit, the members of that belief would again become, not only themselves true disciples of Christ and heirs of life, but efficient laborers in the great work of building up Christ's kingdom throughout the world. Mrs. Perkins joined in the work, and together they studied the language and customs of the people whom they were to serve until, in 1835, Dr. Grant, a physician, of Utica, N.Y., joined them. Dr. Grant's professional character served to secure the favor of the Persian governor, and the Nestorian bishops and priests at once gave them their cordial cooperation in the prosecution of their missionary labors, regarding them not as rivals, but as coadjutors with them in a necessary work of instruction and improvement among the people. The first thing which these excellent men attempted, after having obtained a mastery of the language, ancient and modern, was to commence the establishment of schools. One, for boys, was opened in 1836; it began in a cellar, with seven pupils. A school for girls was opened in 1838.

It commenced with four scholars, taught by Mrs. Dr. Grant. As the result of her exertions, it is said that "hers was the privilege of creating such a public sentiment in favor of the education of woman that her successors have found the gates wide open before them, and often wondered at the extent and permanence of the influence she acquired." In 1843 the first female boarding-school was started by advice of Miss Fidelia Fiske, who, after graduatiun at Mount Holyoake, joined this mission in 1843. In this school, which was established at Orumiah, nearly two hundred women have been educated, of whom about one half were hopefully pious. Many of the young women after leaving the seminary have married young men who had been educated in the male seminary. For some years there have been some seventy schools, with about twelve to thirteen hundred pupils of both sexes in annual attendance. It is estimated that about six thousand persons have learned to read, most if not all of whom possess and read the sacred Scriptures. A high school at Orimiah (which is the principal seat of the  American mission), opened and presided over by the late excellent professor Stoddard for several years, has been blessed in an extraordinary manner. Of the many young men who may be considered as graduates, more than two hundred and thirteen left the seminary hopefully pious. Of the many others who did not complete a full course of studies not a few left it giving good evidence of piety; and, better than all, many of the young men who left the seminary are now faithful preachers of the Gospel, efficient teachers in the village schools, or otherwise useful Christians.

In 1840 the first printing-press was set up in Orumiah by the ingenious and efficient missionary printer, Mr. Breath, who died in 1861. The Nestorials, who formerly had no printed copies of the sacred Scriptures, or any part of them, now have the Bible in both the ancient and vernacular languages, printed in parallel columns. Through the exertions of the missionaries they now have also quite a literature, embracing many volumes of religious books and tracts, together with spelling-books, geographies, arithmetics, etc. A monthly periodical, called The Rays of Light, is published, and read with much delight by the people; and there are now publishing two smaller periodicals, entitled Night of Toil and Signet Ring. In all, eleven thousand volumes have been printed at the mission press. Native printers and bookbinders have been so well trained that since the death of Mr. Breath they have progressed without American help in this direction. The missionaries have, from the first, labored much in the good work of imparting the Gospel by oral instruction in Orumiah, and in the villages far and wide. Until 1868 all plans for the forming of separate churches were opposed; the missionaries therefore formed no churches, wisely preferring to promote the regeneration of the national churches — a good work and noble in purpose; but finding by experience that the old Church, as such, could not be reformed, or, as Dr. Anderson has it, "that the dead Church could not be galvanized into spiritual life" (2:312), it was at last determined that all who sought the higher life, and found it not in the national Church, should form reunions on the apostolic basis. There are now of such societies seventeen, with seventy-three congregations, and seven hundred and sixty-seven members. The attempt at separation from the national Church has resulted in the formation of a High-Church party, supported by Anglican High-Churchmen. The Church of England has, however, refused to send missionaries into this field, and the only injury done by this movement to the American mission work is the delay which it has caused in bringing the independent societies into self-supporting condition. There  are no doubt many others who are truly pious, though they receive the sacraments in the national churches. Indeed, the missionaries preach much in the national churches, and enjoy the confidence of the patriarch and of many priests.

It can certainly be asserted that the Gospel is now preached among the Nestorian people not by the missionaries only. When the mission was commenced the ecclesiastics were not preachers, and their public religious services were not preaching services. But bishops and priests have been pupils in the schools, and bishops and priests have felt the force of truth have become new creatures in Christ Jesus, and are now, in some cases, zealous and impressive preachers. And some young men who have been educated at the seminary, and have become apparently devoted Christians. have been ordained by the bishops of their Church, and are thus fully introduced into the work of the ministry. The patriarch has at times opposed, and some of the bishops, in 1867, prohibited the pious helpers of the mission from preaching in their dioceses; but, to a great extent, the whole field is and has been open to them, and among them are some who make extensive tours, not only on the plain, but in the mountain districts, as zealous and able evangelists. Take it all in all, the influence of the mission upon the condition and morals of the people has been most salutary. They have readily imbibed the spirit of Christian civilization, and faithfully observed all the precepts of the Gospel. The influence of spiritual religion upon the pupils, and their friends is manifest in all their daily walks in life, and their example is making a deep impression on those who have not yet been made objects of religious instruction. The schools that have been organized in the villages now help to support themselves; the mission having made it a rule to furnish no teacher, except in new villages, where a part of the support was not assumed by the people. In the year 1861 upwards of five hundred dollars were contributed for the support of missions, and since then the sum has considerably increased. The missionary zeal is growing constantly, and the Nestorians are anxious to become the bearers of the truth to other Asiatic peoples. At the annual convention of helpers and representatives of the Nestorian churches held in October 1867, a demand was made for special mission fields; and in 1870 the mission resolved that they considered it a duty urged upon them to embrace at once within their efforts the Armenians and the Mussulman sects of Central Persia; and they expressed the hope that the Board would heartily endorse their action, and help them to carry it out without delay. The Board approving such a step, the Nestorians have since labored among the Armenians in Russia, and the same people at Tabriz, Hamadan (the  ancient Ecbatana), Teheran, Ispahan, in Persia, and the numerous villages in the intervening regions — descendants, to a great extent, of Armenians carried captive, in 1605, from the regions of Ararat by shah Abbas the Great.

Since the autumn of 1870 the Nestorian mission has passed from the control of the American Board of Commissioners for Foreign Missions to the care of the Presbyterian Board of Foreign Missions, and it is expected that the work so gloriously begun will be prosecuted by that body with equal zeal and success. This mission, being on the western borders of Persia and the eastern borders of Turkey, in the very heart of the Mohammedan world, and on the dividing line of its two great sects, the Sunies and Shiites, certainly occupies a position of transcendant importance.

VII. Probable Origin of the Nestorian People. — We have seen above that the Nestorians claim to have been early instructed in Christian truths. Dr. Grant, a learned American missionary, has recently put forth an argument to show that the Nestorians are the descendants of the lost tribes of Israel. He cites as proof of his theory their Jewish physiognomy, the frequency of those proper names which occur in the Old Testament, the peculiarities of their customs, and other points of resemblance. His proofs are not regarded as satisfactory by his co-missionaries, nor by Mr. Badger, who contests his facts. It is a question, however, of detail and research, and we can only here make mention that such a theory of their origin is espoused, and refer to Dr. Grant's and Mr, Badger's writings. One service of the Nestorian Church certainly partakes much more of a Jewish than a Christian character: this is a commemoration for the dead celebrated in all the mountain villages once a year, on some Saturday in the month of October. For some days previous to the festival each family prepares its offerings. These consist of lambs and bread, which are carried into the church-yard. After the people have partaken of the holy eucharist, the priest goes out, cuts several locks of wool off the fleeces, and throws them into a censer. While a deacon swings this to and fro in the presence of the guests the priest recites an anthem, in which the oblation is offered to the Lord, and prayers are made both for the living and the dead. The service concluded, the lambs and the bread are divided among the company. Many  come from distant villages to join in the commemoration. Those who can afford it kill a lamb and distribute bread and other provisions among the poor, after the death of their relations, hoping that the offerings will, in some way, profit the souls of the departed. Dr. Grant mentions another sacrifice which is offered occasionally as a thank-offering for blessings received. A lamb is slain before the door of the church, when a little of the blood is put on the door and lintel; the right shoulder and breast belong to the officiating priest, and the skin is also given to the priest as was required in the law of burnt offerings (Leviticus 7); but these strange customs may have been derived from the Mohammedans, who often sacrifice a lamb with the same intention at the doors of their shrines throughout Turkey, and sprinkle the building with the blood, after which the animal is distributed among the people of the village. As might be expected in a people so ignorant, the Nestorians are superstitious. They observe many fasts. Their ritual contains offices for the purification of those who have touched the corpse of an unbeliever, and a service for the purification of unclean cisterns and fountains, some parts of which are extremely beautiful. The Nestorians place a high value on charms and talismans, and the clergy are generally the authors of these profane and absurd effusions which they transcribe and sell to the people.

VIII. Literature. — The works extant on the history of Nestorianism are very numerous. In Malcom's Theological Index is a long list of such works; the most important are, Doucin, Histoire du Nestorianisme (1689) Franzius (Northolti), Dissertationes; Le Quien, Oriens Christianus; Schroder, Liberati Historia controversice Nestoriance. In the foregoing account, besides the usual materials, the Breviarium of Liberatus, who was archdeacon of Carthage, written cir. A.D. 564, and the works of Marius Miercator, already referred to under Nestorius (q.v.), have been largely relied upon. On the Nestorian side appear the sermons of Eutherius; and Assemani, De Syris Nestorianis, in his Bibliotheca Orientalis (Rom. 1719- 1728 sq.), tom. 3, part 2 (quoted by Dr. Hey, book 4, art. 2, § 9), gives a catalogue of 198 writers, with more in an appendix, who are called Syrian Nestorian writers: "but the New Testament is one book so reckoned, and Clemens Romanus one author." See also Ebedjesu (Nestorian metropolitan of Nisibis, t 1318), Liber Mararitae de veritateo fidei (a defence of the Nestorians), in Man's Script. vet. nova. collect. part 10, 2, 317; Gibbon, Decline aund Fall of the Roman Empire, chapter 47, near the end; Hohlenberg, De originibus et fatis ecclesiae Christianae in India orientali  (Havnie, 1822, 8vo); Hagenbach, Hist. Doctrines, 1:20, 241, 275; 2:35, 117, 344, 361; Hardwick, Hist. Mid. Ages (see Index); Lea, Hist. Sacerdotal Celibacy, page 97 sq.; Haag, Hist. des Dogmes Chretiens, 1:190-192; 2:119, 139, 166, 289, 320; Bruns, Neues Repertorium f.d. theol. Literatur u. kirchliche Statistik; Ritter, Erdkunde; Justin Perkins, A Residence of Eight Years in Persia (Andover, 1843, 8vo); Ainsworth, Travels and Researches in Mesopotania, etc.; Layard, Nineveh and its Remains; Perkins, Eight Years spent among the Nestorian Christians (New York, 1843); Buchanan, Christian Researches in the East; Smith and Dwight, Researches in Armenia, with a Visit to the Nestorian and Chaldean Christiins of Orumiah and Salnas (Bost. 1833, 2 volumes, 8vo); Woman and her Saviour in Persia (Bost. 1863); Etheridge, Rituals of the Syrian Churches; Grant, The Nestorians (1841); Badger, The Nestorians and their Rituals (Lond. 1852, 2 volumes); Wiltsch, Kirchliche Geographie u. Statistik, 1:214 sq.; Wiggers, Kirchliche Statistik, volume 1, part 2, § 73 sq.; Newcomb, Cyclop. of Missions, page 553 sq.; Anderson, Hist. of the Missions of the A.B.C.F.M. in the Oriental Churches, volumes 1 and 2; Grundemann, MissionsAtlas, part 2, No. 3; The Wesleyan Methodist Magazine, July and August 1852; North British Review, volume 11; 38:247; Ch. Remembrancer, 1862, page 65; Princeton Rev. 1842, page 59; Kitto, Jour. Sac. Lit. January 1853, page 513; Meth. Quarn. Rev. July 1854, page 462; 1843, page 479; 1841, page 483.

## Nestorius[[@Headword:Nestorius]]

             a celebrated theologian of the 5th century, noted as the founder of the Nestorians (q.v.)an important and early sect of Christians was born, according to the ecclesiastical historian Socrates, who has written his life, at Germanicia, a city in Northern Syria, near the opening of the 5th century. He received his theological education, it is supposed, under the Monophysite Theodore of Mopsuestia. Nestorius was ordained to the priesthood at Antioch, where he was made a presbyter, and where he was "esteemed and celebrated," says Neander, "on account of the rigid austerity of his life and the impressive fervor of his preaching."

The popularity of his pulpit gifts attracted to him large and attentive audiences, and he became a great favorite with the people generally. The Church — which was then greatly divided on the doctrine of the motherhood of Mary, some holding her to be the mother of God, others regarding her simply in the modern evangelical light — looked upon Nestorius as the man eminently fit by his sound, practical judgment and his vast theological learning for a clearing  process in this mystifying dogma; and so general was the opinion that Nestorius could unite all Christian believers of the East that the people hailed with great satisfaction and joy his elevation (A.D. 428) to the patriarchate of Constantinople, which had been sought for by more prominent ecclesiastics, whom the emperor had passed by because of their rivalry. In Constantinople Nestorius was looked to as a second Chrysostom, and a restorer of the honor of his great predecessor against the detraction of his Alexandrian rival. But no sooner was Nestorius promoted to this elevated and responsible position than he began to display an intemperate neal, which partook more of the bigotry of the monk than the general tolerant spirit which was becoming his character and, positions as a minister of Christ. His very first efforts when once seated in the patriarchal chair were directed towards the extirpation of heretics, including Arians and; Novatians, Quartodecimani and Macedonians, who at that time abounded in the capital of the East and its subordinate dioceses. Indeed Nestorius's course had been foreshadowed in his inaugural. discourse, in which, addressing the emperor Theodosius II, or the Younger, he gave utterance to these violent expressions: "Give me a country purged of all these heretics, and in exchange for it I will give you heaven. Help me to subdue the heretics, and I will help you to conquer the Persians." Nor did his fury against the heretics find vent only in words; he proceeded to deeds of persecution which, by exciting tumults among the people, led to the effusion of blood. The Pelagians alone, with whose. doctrine of free-will (but not of original sin) he sympathized, he treated indulgently, receiving to himself Julian of Eclanum, Coelestius, and other banished leaders of that party, interceding for them in 429 with the emperor and with the pope Celestine, though, on account of the very unfavorable reports concerning Pelagianism which were spread by the layman Marius Mercator, then living in Constantinople, his intercessions were of no avail (comp. Schaff, Ch. Hist. 3:716). While thus busily engaged in the persecution of others, Nestorius raised up even among the orthodox party in the Church a numerous host of enemies, who were not long in accusing him also of heresy. Having been trained in the strict Antiochian doctrine as to the clear distinction between the divine and human natures of Christ, he and his friend Anastasius, whom he had brought with him from Antioch, could not fail to disapprove of some expressions then current in the Church, which evidently proceeded upon confused notions in respect to the two natures of Christ. One expression in particular, the title θεοτόκος, or Mother of God, applied to the Virgin  Mary, more especially taken in connection with the excessive veneration of the Virgin which had begun to prevail, called forth the strongest reprobation on the part of Nestorius. Along with his friend Anastasius he took occasion in his public discourses to state, in the most emphatic manner, his objections to the certainly very bold and equivocal expression mother of God, which had already been sometimes applied to the Virgin Mary by Origen, Alexander of Alexandria, Athanasius, Basil, and others, and which, after the Arian controversy, and with the growth of the worship of Mary, had passed into the devotional language of the people (comp. Schaff, Ch. Hist. 3:716, also 582,583).

The sense, or monstrous nonsense, of this term of course was not that the creature bore the Creator, or that the eternal Deity took its beginning from Mary, which would be the most absurd and the most wicked of all heresies, and a shocking blasphemy; but the expression was intended only to denote the indissoluble union of the divine and human natures in Christ, and the veritable incarnation of the Logos, who took the human nature from the body of Mary, came forth God-Man from her womb, and as God-Man suffered on the cross. For Christ was born as a person, and suffered as a person; and the personality in Christ resided in his divinity, not in his humanity. So, in fact, the reasonable soul of man, which is the centre of the human personality, participates in the suffering and the death-struggle of the body, though the soul itself does not and cannot die. The Antiochian theology, however, could not conceive a human nature without a human personality, and this it strictly separated from the divine Logos. Therefore Theodore of Mopsuestia had already disputed the term theotokos with all earnestness. "Mary," he says, "bore Jesus, not the Logos, for the Logos was, and continues to be, omnipresent, though he dwelt in Jesus in a special manner from the beginning. Therefore Mary is strictly the mother of Christ, not the mother of God. Only in a figure, per anaphoram, can she be called also the mother of God, because God was in a peculiar sense in Christ. Properly speaking, she gave birth to a man in whom the union with the Logos had begun, but was still so incomplete that he could not yet (till after his baptism) be called the Son of God." He even declared it "insane" to say that God was born of the Virgin; "not God, but the temple in which God dwelt, was born of Mary." In a similar strain Nestorius and his friend Anastasius argued from the pulpit against the theotokon. Nestorius proposed the middle expression, mother of Christ (Χριστοτόκος), because Christ was at the same time God and man. He delivered several discourses on this disputed point. "You ask," he says in his first sermon, "whether  Mary may be called mother of God. Has God, then, a mother? If so, heathenism itself is excusable in assigning mothers to its gods; but then Paul is a liar, for he said of the deity of Christ that it was without father, without mother, and without descent (Heb 8:3 ἀπάτωρ, ἀμήτωρ, ἄνευ γενεαλογίας). No, my dear sir, Mary did not bear God;... the creature bore not the uncreated Creator, but the man who is the instrument of the Godhead; the Holy Ghost conceived not the Logos, but formed for him, out of the virgin, a temple which he might inhabit (Joh 2:21). The incarnate God did not die, but quickened him in whom he was made flesh... This garment, which he used, I honor on account of the God which was covered therein and inseparable therefrom;... I separate the natures, but I unite the worship. Consider what this must mean. He who was formed in the womb of Mary was not himself God, but God assumed him [assumsit, i.e., clothed himself with humanity], and on account of him who assumed, he who was assumed is also called God." A controversy now ensued in which the enemies of Nestorius, not comprehending the danger which he saw to be involved in the use of the word theotokos, charged him most unjustly with holding the Photinian and Samosatenian views, which asserted that Jesus was born of Mary as a mere man; or, in other words, they accused him of denying the divinity of Christ. The question was very keenly agitated, both among the clergy and laity, whether Mary was entitled to be called the mother of God. In this dispute Nestorius took an active part, adhering firmly to the doctrine of the school of Antioch. Dupin (Bibliotheque, 1:442, ed. 1722) thus summarizes his views as expounded by himself:

1. He expressly rejected the error of those who said that Christ was a mere man, as Ebion, Paul of Samosata, Photinus.

2. He maintained that the Word was united to the humanity in Christ Jesus, and that this union was most intimate and strict.

3. He maintained that these two natures made one Christ, one Son, one Person.

4. And that this Person may have either divine or human properties attributed to him. But his words contradicted this formal enunciation of his doctrine. His illustrations proved that he did not allow the hypostatic union, but admitted a moral union only. A contemporary writer (Marius Mercator, Opera [Paris, 1673, ed. Gamier]), who lived in the first half of the fifth century, says that Nestorius was sound in most of the Catholic  truths on this question taken seriatim. He was sound "de persona divina assumente," also "de natura humana assumpta," and also "de tempore, quo primum extitit unio;" all these positions being demonstrated by extracts from extant sermons and other writings of Nestorius. But he was unsound "de genere unionis." He certainly allowed only a moral union, "Deus et homo unum tantum moraliter." Hence the incarnation according to him was "ἐνοίκησις, ἀνάηψις, ἐνέργεια, ἐνανθρώπησις." There were two natures in Christ, and the properties in each should be very carefully distinguished — "duae in Christo reipsa hypostases; secernenda singulorum idiomata." Nor would he allow human attributes to be predicated of the divine nature of Christ: "Nec quae unius tribuenda alteri, nisi .καθ᾿ ὁμονυμίαν Rogers (Parker Soc. page 55) quotes an opposite passage in this connection: Φησὶ γὰρ ἐνωθῆναι τὸν θεὸν λόγον τῷ ἐκ Μαρίας ἀνθρώπῳ éσπερ εἴ τις φίλος φίλῳ ἕνωσιν διὰ σχέσεως ποιοῖτο (Nicephorus, 18:48). He denied therefore that God the Son had endured human suffering or gone through human experiences, and he necessarily rejected, according to the above view, the term θεοτόκος, and proposed Χριστοτόκος as an alternative. There is abundant proof from his works of his denial of the hypostatic union. He compared the union of the two natures in Christ to marriage; he spoke of Christ's humanity being the habit, the temple of his divinity. He said that Thomas had touched him that was risen again and honored him that raised him up. He believed "hominem Deificatun, et non verbum carnem factum," that Christ became God by merit and not by nature. At some meetings at Ephesus, preliminary to the council, Nestorius said he would not admit that a child could be God. Acacius, bishop of Melitana, at the council said that he had heard a bishop of the party of Nestorius say "that he that suffered for us was a distinct person from the Word" (Dupin, 1:640). Nestorius proposed an alteration of phraseology in order to overcome this difficulty. He suggested that there would be no difficulty if we said the divine Jesus Christ knew men's thoughts, the human Jesus Christ was hungry, and the like (see Dr. Hey's Lect. 4. He speaks of the cruelty of the persecution of Nestorius, and does "not scruple to say that the Council of Ephesus erred in treating Nestorius with too great severity"). Practically it became clear that his doctrine amounted to teaching that there were two persons in Christ, and it was so felt at the time. SEE HIYPOSTATICAL UNION.

Thus the word theotokos became the watchword of the orthodox party in the Nestorian controversy, as the term homoousios had been in the Arian; opposition to the word θεοτόκος meant denial of the mystery of tile incarnation, or of the true  union of the divine and human natures in Christ. Unquestionably the Antiochian Christology, which was represented by Nestorius, did not make the Logos truly become man. It asserted indeed, rightly, the duality of the natures, and. the continued distinction between them; it denied, with equal correctness, that God, as such, could either be born, or suffer and die; but it pressed the distinction of the two natures to double personality. It substituted for the idea of the incarnation the idea of an assumption (πρόσληψις) of human nature, or rather of an entire man, into fellowship with the Logos, and an indwelling of Godhead in Christ (ἐνοίκησις in distinction from ἐνάρκωσις). Instead of God-Man (θεάνθρωπος), we have here the idea of a mere God-bearing man (ἕνωσις καθ᾿ ὑπόστασιν); and the person of Jesus of Nazareth is only the instrument, or the temple, in which the divine Logos dwells. The two natures form, not a personal unity (θεοφόρος, also θεοδόχος, from δεχεσθαι, God-assuming), but only a moral unity, an intimate friendship or conjunction (συνάφεια). They hold an outward, mechanical relation to each other, in which each retains its peculiar attributes (ἰδιώματα), forbidding any sort of communicatio. idiomatum. This union is, in the first place, a gracious condescension on the part of God (ἕνωσις κατὰ χάριν, .or κατ᾿ εὐδοκίαν), whereby the Logos makes the man an object of the divine pleasure, and in the second place an elevation of the man to higher dignity and to sonship with God (ἕνωσις κατ᾿ ἀξίαν, καθ᾿ υἱοθεσίαν). By virtue of the condescension there arises, in the third place, a practical fellowship of operation (ἕνωσις κατ᾿ ἐνέργειαν), in which the humanity becomes the instrument and temple of the Deity and the ἕνωσις σχετική culminates.

Theodore of Mopsuestia, 'the able founder of the Antiochian Christology, set forth the elevation of the man to sonship with God (starting from Luke 2:53) under the aspect of a gradual moral process, and .made it dependent on the progressive virtue and meritoriousness of Jesus, which were completed in the resurrection, and earned for him the unchangeableness of the divine life as a reward for his voluntary victory for virtue. The Antiochian and Nestorian theory amounts therefore, at bottom, to a duality of persons in Christ, though without clearly avowing it. It cannot conceive the reality of the two natures without a personal independence for each. With the theanthropic unity of the person of Christ it denies also the theanthropic unity of his work, especially of his sufferings and death; and in the same measure it enfeebles the reality of redemption. From this point of view Mary, of course, could be nothing more than mother of the mall Jesus, and the predicate theotokos, strictly understood,  must appear absurd or blasphemous. Nestorius would admit no more than that God passed through (transiit) the womb of Mary. Cyril charges upon Nestorius (Epist. ad Coelest.) that he does not say the Son of God died and rose again, but always only the man Jesus died and rose. Nestorins himself says, in his second homily (in Mar. Mere. page 763 sq.): "It may be said that the Son of God, in the wider sense, died, but not that God died. Moreover the Scriptures, in speaking of the birth, passion, and death, never say God, but Christ, or Jesus, or the Lord — all of them names which suit both natures. A born, dead, and buried God cannot be worshipped." "Pilate," he says in another sermon, "did not crucify the Godhead, but the clothing of the Godhead, and Joseph of Arimathaea did not shroud and bury the Logos" (in Mar. Merc. page 789 sq.).

Nestorius by this controversy had opened a question which went beyond the usual theological arena. The sentiment of venerating Mary had spread so greatly among the people that it touched the most vehement passions, and he was, therefore, not only resisted by theologians of the opposite camp,viz., the Alexandrians, but by the people, and was rejected in public by some of his own clergy even. He accordingly, enraged at the contempt shown to his authority as patriarch, hesitated not to issue orders that the most refractory should be seized, and forthwith beaten and imprisoned. One of these, Proclus by name, who had at a former period applied in vain for the patriarchate of Constantinople, rendered himself peculiarly conspicuous by the bitter hostility which he evinced to the opinions of Nestorius.

This man having, on one occasion, been called to preach in the presence of his patriarch, took occasion, in the course of his sermon, to extol the Virgin Mary as the mother of God, and charged all who refused to acknowledge her as such with being believers in a deified man. Proclus, in the course of his discourse, praised Mary as "the spotless treasure-house of virginity; the spiritual paradise of the second Adam; the workshop in which the two natures were annealed together; the bridal chamber in which. the Word wedded the flesh; the living bush of nature, which was unharmed by the fire of the divine birth; the light cloud which bore him who sat between the cherubim; the stainless fleece, bathed in the dews of heaven, with which the Shepherd clothed his sheep; the handmaid and the mother,, the Virgin and Heaven." The sermon was received with loud applause, and Nestorius found it necessary to defend his own doctrine against the misrepresentations of the preacher. Nestorius's middle term of Χριστοτόκος, which he had adopted to prevent a schism in the Church,  failed longer to satisfy any except his most devoted associates; and a considerable party, composed both of clergy, monks, and Church members, refused outright to recognise Nestorius as their ecclesiastical superior. They even renounced all Church fellowship with him. The patriarch accordingly convened a synod at Constantinople in A.D. 429, which deposed some of the most violent of the clergy as favorers of Manichaean doctrines by denying the reality of Christ's humanity. In a short time, however, the Nestorian controversy, which had raged so violently in the Church and patriarchate of Constantinople, extended far beyond these narrow limits, and soon another eminent opponent appeared to harass Nestorius. This one was Cyril, bishop of Alexandria, who had previously exhibited a violent persecuting spirit against pagans, Jews, and heretics. He took the field, moved by interests both personal and doctrinal, and used every means to overthrow his rival in Constantinople, as his like-minded uncle and predecessor, Theophilus, had overthrown the noble Chrysostom in the Origenistic strife. The theological controversy was at the same time a contest of the two patriarchates. In personal character Cyril stands far below Nestorius, but he excelled him in knowledge of the world, shrewdness, theological learning, and acuteness, and had the show of greater veneration for Christ and for Mary on his side; and in his opposition to the abstract separation of the divine and human he was in the right, though he himself pressed to the verge of the opposite error of mixing or confusing the two natures in Christ. (Comp. in particular his assertion of an ἔνωσις φυσική in the third of his Anathematism against Nestorius; Hefele [Conciliengesch. 2:155], however, understands by this not a ἕνωσις εἰς μίαν φύσιν, but only a real union in one being, one existence.)

Cyril, as if to blind the eyes of his antagonists, opened the controversy by mild and apparently suave measures. He simply wrote to Nestorius remonstrating against the views of the Constantinopolitan patriarch. Cyril published two letters addressed to Egyptian monks, in which he assailed the opinions of Nestorius, without, however, alluding to or once mentioning his name. The appearance of these writings excited no light sensation in the East, and gave great offence to Nestorius, against whom they were so plainly levelled. Cyril followed this up by a solemn protest, and finally launched out by vehement and bitter denunciations of Nestorius and his doctrine, declaring the latter at variance with the very essence of Christianity. An epistolary altercation now took place between the two patriarchs, which continued for some time, with considerable bitterness on both sides. To bring about Nestorius's removal from the  patriarchate, Cyril addressed the emperor, the empress Eudocia, and the emperor's sister Pulcheria, who took a lively interest in Church affairs; and when these efforts failed to bring about the much desired result, he finally determined to rouse the pope against Nestorius, and therefore caused the sermons of that patriarch to be translated and sent to Rome, and at the same time urged his holiness to take summary measures for the vindication of pure doctrine. Celestine, moved by orthodox instinct, and flattered by the appeal to his authority, summoned a synod to meet at Rome, and with their sanction decided that the clergy excommunicated by Nestorius should be restored to the fellowship of the Church; and, further, that if within ten days after receiving the sentence pronounced at Rome, Nestorius should not give a written recantation of his errors, he should be forthwith deposed from his office as patriarch and excommunicated, "ab universalis ecclesiae catholicae communione dejectus." Cyril having thus found at last the opportunity of humbling his rival, took it upon himself to execute the sentence of the Roman synod. Summoning a synod of Egyptian bishops at Alexandria, Cyril despatched a letter, A.D. 430, in the name of the synod to Nestorius, in which, conformably to the sentence pronounced at Rome, he called upon him to recant, and concluded with twelve anathemas against his presumed errors, thus formally setting forward the Egyptian creed in opposition to the Antiochian system, as expressed by Theodore of Mopsuestia. The controversy now completely altered its aspect, being converted from a personal into a doctrinal dispute. By orders of John, patriarch of Antioch, a refutation of the Egyptian anathemas was published by Theodoret, bishop of Cyros, a town on the Euphrates; and this refutation, which was written with great severity, called forth an equally violent reply from the pen of Cyril. Nestorius, on his part, treated the deputies sent from Celestine and Cyril with the utmost contempt, and answered the anathemas of Cyril by sending twelve counter anathemas, in which he accused his opponents of the heresy of Apollinaris (q.v.).

The controversy had now become so general and critical that it was thought to be absolutely necessary to summon a general council, and therefore the emperor, Theodosius II, in connection with his Western colleague, Valentinian III, issued a proclamation to all the metropolitans of his empire to meet in oecumenical council at Ephesus about Pentecost of the following year. Cyril and Nestorius arrived at Ephesus at the appointed time, the former authorized temporarily to represent the pope, Celestine, and accompanied by a great number of Egyptian bishops, who came to act  as his devoted tools. The bishop of the city in which the council was assembled was the friend of Cyril, and such was the extent of influence arrayed against Nestorius that he found it necessary to solicit from the imperial commissioner a guard to protect his person and the house in which he resided. A number of the Syrian bishops were prevented from reaching Ephesus in time for the opening of the council, and having waited sixteen days beyond the time appointed by the emperor, Cyril insisted on commencing proceedings, and accordingly on June 22, 431, he opened the synod with 200 bishops. The bishop of Hippo, St. Augustine, was to have presided at the Council of Ephesus, but he died in the latter part of the year 430. Nestorius refused to attend till all the bishops had assembled, and having been formally invited three several times to appear and answer the various charges, oral and written, laid against him, his refusals to obey the summons of the synod were construed as an admission on his own part of his guilt, and it therefore proceeded to his condemnation. The bishops unanimously cried, "Whosoever does not anathematize Nestorius, let himself be anathema; the true faith anathematizes him; the holy council anathematizes him. Whosoever holds fellowship with Nestorius, let him be anathema. We all anathematize the letter and the doctrines of Nestorius. We all anathematize Nestorius and his followers, and his ungodly faith, and his ungodly doctrine. We all anathematize Nestorius," etc. (Mansi, 4:1170 sq.; Hefele, 2:169). Then a multitude of Christological expressions of the earlier fathers and several passages from the writings of Nestorius were read, and at the close of the first session, which lasted till late in the night, the synod, in which, says Schaff, "an uncharitable, violent, and passionate spirit ruled the transactions," after many tears, as its members declared, constrained by the laws of the Church, and by the letter of the Roman bishop, Celestine, pronounced sentence in the following terms: 'The Lord Jesus Christ, by Nestorius blasphemed, has ordained by this most holy synod that the Nestorius above named be excluded from the episcopal dignity, and from sacerdotal fellowship'? (Mansi, 4:1211; Hefele, 2:172).

This sentence was no sooner passed than, by orders of Cyril, it was publicly proclaimed by heralds through the whole city. It was also formally announced to the emperor. Meanwhile John, bishop of Antioch, with about thirty Syrian bishops, arrived at Ephesus a few days after the council headed by Cyril had met and deposed Nestorius, and, on learning what had been done, they declared the proceedings of that council null and void, proceeded to form a new council, or conciliabulum — yielding nothing to the heated violence of the other — in the dwelling of the celebrated  Theodoret (q.v.), under the protection of the imperial counsellor and a body-guard, and declared itself to be the only regular one. The conciliabulum, in turn, now deposed Cyril and Memnon, bishop of Ephesus, and excommunicated the other members who had taken part in the proceedings of the Cyrillian councils until they should manifest penitence and condemn the anathemas of Cyril (Mansi, 4:1259 sq.; Hefele, 2:178 sq.). The sentence against the two bishops was made known throughout the city, and formally communicated to the emperor. In the midst of this conflict of councils the deputies of the Roman bishop appeared at Ephesus, and, according to their instructions, gave their formal sanction to all the proceedings of Cyril and his council.

The emperor, however, on hearing the report of his commissioner, lost no time in despatching a letter to Ephesus by the hands of an imperial officer, conveying his royal pleasure that the disputed question should be carefully considered, not by any party in the assembly but by the whole council in common, and until this was done no one of the bishops could be permitted to return to his diocese or to visit the court. Cyril and his party, seeing the evident leaning of the emperor in favor of Nestorius, resorted to various expedients for the purpose of enlisting the influence of the court for, themselves, and at length they succeeded in prevailing upon the feeble and vacillating emperor, through the intervention of Theophilus's sister, to confirm the deposition of Nestorius, although he had agreed to withdraw his objection to the word "theotokos," mother of God. Thus, finally forsaken by the court, which had so long protected him against his numerous and powerful enemies, Nestorius saw himself deserted by many of the bishops of his party; and though John of Antioch and a number of the Eastern bishops stood firm for a time, John and Cyril were ultimately brought to an agreement, and both retained their sees. The compromise which was effected between the two prelates and the emperor was brought about mainly by the following steps. John of Antioch sent the aged bishop Paul of Emesa a messenger to Alexandria with a creed which he had already, in a shorter form, laid before the emperor, and which broke the doctrinal antagonism by asserting the duality of the natures against Cyril, and the predicate mother of God against Nestorius (Mansi, 5:305; Hefele, 2:246; Gieseler, I, 2:150). "We confess," says this symbol, which was composed by Theodoret, "that our Lord Jesus Christ, the only-begotten Son of God, is perfect God and perfect man, of a reasonable soul and body subsisting (θεὸν τέλειον καὶ ἄνθρωπον τέλειον ἐκ ψυχῆς λογικῆς [against Apollinaris] καὶ σώματος); as to his Godhead begotten of the  Father before all time, but as to his manhood born of the Virgin Mary in the end of the days for us and for our salvation; of the same essence with the Father as to his Godhead, and of the same substance with us as to his manhood ὁμοούσιον τῷ πατρὶ κατὰ τὴν θεότητα, καὶ ὁμοούσιον ἡμῖν κατὰ τὴν ἀνθρωπότητα Here homoousios, at least in the second clause, evidently does not imply numerical unity, but only generic unity); for two natures are united with one another (δύο γὰρ φύσεων ἕνωσις γέγονε, in opposition to the μία φύσις of Cyril). Therefore we confess one Christ, one Lord, and one Son. By reason of this union, which yet is without confusion (κατὰ ταύτην τὴν τῆς ἀσυγχύτου [against Cyril] ἑνώσεως ἔννοιαν), we also confess that the holy Virgin is mother of God, because God the Logos was made flesh and man, and united with himself the temple [humanity] even from the conception; which temple he took from the Virgin. But concerning the words of the Gospel and Epistles respecting Christ, we know that theologians apply some which refer to the one person to the two natures in common, but separate others as referring to the two natures, and assign the expressions which become God to the Godhead of Christ, but the expressions of humiliation to his manhood" (καὶ τὰς μὲν θεοπρεπεῖς κατὰ τὴν θεότητα τοῦ Χριστοῦ τὰς δὲ ταπεινὰς κατὰ τὴν ἀνθρωπότητα αὐτοῦ παραδιδόντας).

This compromise of principle with which John of Antioch was thus made chargeable roused a large party in his own diocese, and many of the Syrian bishops withdrew from all fellowship with him. A schism followed in various parts of the Eastern Church. Nestorius, on the other hand, at his own request, was assigned to his former cloister at Antioch, and on October 25, 431, Maximian was nominated as his successor in Constantinople. Upon the death of this patriarch in A.D. 433, however, a large party at Constantinople demanded the restoration of Nestorius, threatening that if their wish was refused they would set fire to the patriarchal church; but so strong was the influence exercised by the opponents of the deposed patriarch that the vacant dignity was conferred upon his early adversary, Proclus. Cyril, seeing the strength of Nestorius's friends, determined now that his opponent should be forever removed beyond the possibility of exercising any longer any influence in the Church; and the Antiochians, having saved the doctrine of two natures, were gradually won over by persuasives in various forms to consent to the sacrifice of the person of Nestorius for the sake of the unity of the Church. Finally, in A.D. 435, an imperial edict appeared which condemned Nestorius to perpetual banishment in the Greater Oasis of Upper Egypt.  "The unhappy Nestorius," says a Church historian, " was now dragged from the stillness of his former cloister of Euporpius, before the gates of Antioch, in which he had enjoyed four years of repose, from one place of exile to another — first to Arabia, then to Egypt and was compelled to drink the bitter cup of persecution which he himself, in the days of his power, had forced upon the heretics." To his credit, be it said, he bore his sufferings with resignation and independence. In his exile Nestorius busied himself by the writing of several theological works. Thus he wrote a history of his life and of his theological controversy, in which he sought to vindicate himself against the reproaches of both friends and foes, significantly entitled a Tragedy. (Fragments in Evagrius, Hist. Ecc 1:7, and in the Synodicon adversus Tragediam Irenaei, c. 6. That the book bore the name of Tragedy is stated by Ebedjesu, a Nestorian metropolitan.

The imperial commissioner, Irenaeus, afterwards bishop of Tyre, a friend of Nestorius, composed a book concerning him and the ecclesiastical history of his time, likewise under the title of Tragedy, fragments of which, in a Latin translation, are preserved in the so-called Synodicon, in Mansi, 5:431 sq.) Various accounts are given of the circumstances which led to his death, but in one thing all are agreed, that his last years were embittered by many acts of harsh and cruel persecution. The precise time or place of his death has not been ascertained, but he is believed to have died previous to A.D. 450, when the Eutychian controversy began to attract notice. The account given by Evagrius, that Nestorius's death was caused by a disease in which his tongue was eaten by worms, rests, according to Evagrius himself, on a single and unnamed authority. The more probably authentic narratives ascribe his death to the effects of a fall. He was still living A.D. 439, when Socrates wrote his history (Hist. Eccles. 7:34). The Monophysite Jacobites are accustomed from year to year to cast stones upon his supposed grave in Upper Egypt, and have spread the tradition that it has never been moistened by the rain of heaven, which yet falls upon the evil and the good. The emperor, who had formerly favored him, but was now turned entirely against him, caused all his writings to be burned, and his followers to be named after Simon Magus, and stigmatized as Simonians. But though this be his memory in the East, in the West the sad fate and upright character of Nestorius, after having been long abhorred, has in modern times, since Luther, found much sympathy; while Cyril, by his violent conduct, has incurred much censure. Walch (Ketzerhist. 5:817 sq.) has collected the earlier opinions. Gieseler and Neander take the part of Nestorius against Cyril, and think that he was unjustly condemned. So  also Milman, who would rather meet the justice of the divine Redeemer loaded with the errors of Nestorius than with the barbarities of Cyril, but does not enter into the theological merits of the controversy (Hist. of Latin Christianity, 1:210). Petavius, Baur, Hefele, and Ebrard, on the contrary, vindicate Cyril against Nestorius, not as to his personal conduct, which was anything but Christian, but in regard to the particular matter in question, viz., the defence of the unity of Christ against the division of his personality. Dorner (2:81 sq.) justly distributes the right and wrong, truth and error, on both sides, and considers Nestorius and Cyril representatives of two equally one-sided conceptions, which complement each other. Cyril's strength lay on the religious and speculative side of Christology, that of Nestorius on the ethical and practical. Kahnis (Dogmatik, 2:86) gives a similar judgment. Perhaps it is nearest the truth to concede that Nestorius was possessed of an honest and pious zeal, but was wanting in that prudence and moderation by which zeal should have been controlled.

Literature. — On the sources are to be consulted —

(1.) In favor of Nestorius: Nestorius, ' ῾Ομιλίαι, Sermones; Anathematismi. Extracts from the Greek original in the Acts of the Council of Ephesus; in a Latin translation in Marius Mercator, a North African layman who just then resided in Constantinople (Opera, ed. Garnerius [Paris, 1673], part 2; and better ed. Baluzius, Paris, 1684); also in Gallandi, Bibl. vet. P.P. (8:615-735), and in Migne's Patrol. (tom. 47). Nestorius's own account (Evagrius, Hist. Ecc 1:7) was used by his friend Irenseus (bishop of Tyre till 448) in his Tragaedis s. comm. de rebus in synodo Ephesina ac in Oriente foto gestis, which, however, is lost; the documents attached to it were revised in the 6th century in the Synodicon adversus Tragaediam Irenaei (in Mansi, 5:731 sq.). In favor of Nestorius, or at least of his doctrine, Theodoret (t 457) in his works against Cyril, and in three dialogues entitled Ε᾿ρανιστής (Beggar). Comp. also the fragments of Theodore of Mopsuestia (t 429).

(2.) Against Nestorius: It has been shown that the great opponent of Nestorius was Cyril of Alexandria. He published Α᾿ναθεματισμοί, five books κατὰ Νεστορίου, and several Epistles against Nestorius and Theodoret, in volume 6 of Aubert's ed. of his Opera (Paris, 1638 [in Migne's ed.], tom. 9). These aim to prove that the Virgin Mary was θεοτόκος, and not χριστοτόκος. But there are besides a great number of writers against Nestorius and his heresy whose works are extant. Among  these are, Socrates, Hist. Ecclesiastes 7, c. 29-35 (written after 431, but still before the death of Nestorius; comp. c. 34); Evagrius, Hist. Ecc 1:2-7; Liberatus (deacon of Carthage about 553), Breviariun causae Nestorianorum et Eutychianorum (ed. Garnier, Paris, 1675; and printed in Gallandi, Bibl. vet. Patrum, 12:121-161); Leontius of Byzantium (monachus), De sectis; and Contra Nestorium et Eutychen (in Gallandi, Bibl. 12:625 sq., and 658-700). Besides these should be mentioned Philastrius, Epiphanius, Theodoret, Faustus, Maxentius, Marius Mercator, and many others. A complete collection of all the acts of the Nestorian controversy, see in Mansi, 4:567 sq.; and 5, 7, 9.

Of later literature, see Petavius, Theolog. dogmatum, tom. 4 (de incarnatione), lib. 1, c. 7 sq.; Garnier, De haeresi et libris Nestorii, in his edition of the Opera Marii Mercator. (Paris, 1673; newly edited by Migne, Paris, 1846); Gibbon, Decline and Fall of the Roman Empire, chapter 47; Jablonski, De Nestorianismo (Berol. 1724); Gengler (R.C.), Ueber die Verdammung des Nestorius (in Tibinger Quartalschrift, 1835, No. 2); Schmid, Vera Nestorii de unione naturarum in Christo sententia (Jena, 1794, 4to); Salig, De Eutychianismo ante Eutychen (Wolfenb. 1723, 4to); Schrockh, Kirchen-Geschichte, 18:176-312; Walch, Ketzerhist. 5:289-936; Schaff, Ch. Hist. 3:714-733; Neander, Torrey's transl. 2:446-524; 4:44 sq.; and his Hist. of Dogma. pages 329, 331-333, 336, 393; Gieseler, Kirchen- Geschichte, 1, div. 2, page 131 sq. (4th ed.); Baur, Gesch. der Dreieiniqkeitslehre, 1:693-777; Dorner, Person of Christ, 2:60-98; Hefele (R.C.), Conciliengesch. 2:134 sq.; Milman, History of Latin Christianity, 1:195-252; Neale, History of the Holy Eastern Church (Patriarchate of Alexandria), 1:233-277; Wright, Early Christianity in Arabia, § 9; Stanley, in his History of the Eastern Church, has seen fit to ignore the Nestorian and the other Christological controversies — the most important in the history of the Greek Church; Liddon, Bampton Lectures on the Divinity of Christ, pages 121, 257, 463; comp. also W. Moller, art. Nestorius, in Herzog's Real-Encykl. 10:288-296. See also the literature appended to the article SEE NESTORIANS.

## Net[[@Headword:Net]]

             There are in Scripture several words denoting different kinds of nets, and this, with the frequency of images derived from them, shows that nets were  much in use among the Hebrews for fishing, hunting, and fowling. Indeed, for the two latter purposes nets were used to an extent of which now, since the invention of fire-arms, a notion can scarcely be formed. The various terms applied by the Hebrews to nets had reference either to the construction of the article or to its use and objects. To the first of these we may assign the following terms:

(1.) מַכְמָר, milkmar, or מִכְמֹאּ, makmor, which occurs only in Psa 141:10; Isaiah 52:20, where it denotes a hunter's net, is derived from כָּמִר, kamdr, to plait or interweave; but a longer word, from the same source, מַכְמֹרֶת, mnikmoreth (A.V. "drag"), denotes the net of fishermen (Isa 19:8; Hab 1:15-16).

(2.) שְׂבָךְ, sebdk, or (in its fem. form) שְׂבָכָה, sebakdh, which is derived from שָׂבִךְ, sabdk, to twine, and designates an actual hunting-net in Job 18:6 (A.V. "snare"); but elsewhere is applied to network or latticework, especially around the capitals of columns ("network, wreathen-work," etc., 1Ki 7:18; 1Ki 7:20; 1Ki 7:41-42; 2Ki 25:17; 2Ch 4:12-13; Jer 52:22-23), and also before a window or balcony ("lattice," 2Ki 1:2). To the second head we may assign the following:

(3.) חֵרֶם", cherem, which denotes a net for either fishing or fowling. It is derived טרוֹמ חָרִםשׂהאאדמ, signifying to shut up; and the idea is. therefore, founded on its shutting in the prey. It occurs (in this sense) in Hab 1:16-17; Eze 26:5; Eze 26:14; Eze 47:10; Zec 14:11, etc. In Ecc 7:26 it is applied by an apt metaphor to female entanglements.

(4.) מָצוֹד, matsod, or מָצוּד, matsud (with the corresponding feminine forms, מְצוֹדָה, metsodah, and מְצוּדָה, metsudah), from the root צוּדtsud, to lie in wait, occurs in the sense of a net for fishes (Ecc 9:12) or animals (Job 19:6; Psa 46:11; "snare," Eze 12:13; Eze 17:20; "to be hunted," Eze 13:21); metaphorically of the prey caught (Pro 12:10), or of female blandishments ("snare," Ecc 7:26).

(5.) רֶשֶׁת, resheth, the most common term, from יָרִשׁ, yarash, to get possession of, is applied to a corded meshwork of any description, whether for catching birds (Pro 1:17) or other animals (Job 18:8;  Psa 9:15; Psa 10:9; Psa 25:15; Psa 31:4; Psa 35:7-8; Psa 57:6; Psa 140:5; Pro 29:5; Lam 1:13; Eze 12:13; Eze 19:8; Eze 32:3; Hos 5:1; Hos 7:12), or as a screen for sifting ashes from the fire (Exo 27:4-5; Exo 38:4). What distinction other than these vague intimations there may have been between the various nets described by the Hebrew terms we are unable to decide. In the New Testament no other net than that for fishing is mentioned.

(6.) The most general word which describes it (δίκτυον, from δικεῖν, to throw, occurring in Mat 4:20-21; Mar 1:18-19; Luk 5:2; Luk 5:4-6; Joh 21:6; Joh 21:8; Joh 21:11) is usually confined to fishing-nets by classical writers, although sometimes applied to the nets of hunters.

(7.) Another word to describe a net, ἀυφί βληστρον (from ἀμφιβάλλω, to cast around), occurs in Mat 4:18; Mar 1:16, which, like cherem above, is founded on the idea of enfolding or shutting in the prey.

(8.) A special kind was the σαγήνη (from σάττω, to load), whence our word seine, a large hauling or drawnet; it is the term used in the parable of the draw-net (Mat 13:47).

The metaphorical references to the net are very numerous: it was selected as an appropriate image of the, subtle devices of the enemies of God on the one hand (e.g. Psa 9:15; Psa 25:15; Psa 31:4), and of the unavertable vengeance of God on the other (Lam 1:13; Eze 12:13; Hos 7:12). SEE SNARE.

1. Fishing-nets. — We have no direct information concerning the fish-nets of the Hebrews, but suppose that they were not materially different from those of the ancient Egyptians, concerning which we now possess very good information, and which are more than once mentioned in Scripture (Isa 19:8). The Egyptians constructed their nets of flax-string: the netting-needle was made of wood, and in shape closely resembled our own (Wilkinson, Anc. Egypt. 2:95), SEE NEEDLE.

The usual fishing-net among this people was of a long form, like the common drag-net, with wooden floats on the upper and leads on the lower side. The leads were occasionally of an elongated shape, hanging from the outer cord or border of the net; but they were most usually flat, and, being folded round the  cord, the opposite sides were beaten together; and this method continues to be adopted by the modern Egyptians. The net was sometimes let down from a boat, but those who pulled it usually stood on the shore, and landed the fish on a shelving bank. This mode, however, was more adapted to river than to lake fishing; and hence in all the detailed examples of fishing in the New Testament the net is cast from and drawn into boats, excepting in one case where, the draught being too great to take into the boat, the fishers dragged the net after their boats to the shore (Joh 21:6; Joh 21:8). Sometimes in shallow water a smaller net was used furnished with a pole on either side, to which it was attached; and the fisherman, holding one of the poles in each hand, thrust it below the surface of the water, and awaited the moment when a shoal of fish passed over it.

This, or a smaller landing-net, likewise secured the large fish, which had been wounded with the spear or entangled with the hook. In the large cut given on page 978 the fishermen in the boat, excepting the master, are almost naked, as are also those who have occasion to wade in the water in hauling the net to the shore. Such seems also to have been the practice among the Hebrew fishermen; for Peter, when he left the boat to hasten on shore to his risen Lord " girt his fisher's coat unto him, for he was naked" (Joh 21:7); although, in this case, the word "naked" (q.v.) must be understood with some latitude. For modern fishing-nets in Palestine, see Thomson, Land and Book, 2:79 sq. SEE FISHING.

2. Fowling-nets. — These were also in common use among the Hebrews, and the references to them in the Bible receive striking illustration from the representations on the Egyptian monuments. The ancient Egyptians either caught the birds in large clap-nets or in traps; and they sometimes shot them with arrows, or felled them with a throw-stick, as they flew in the thickets. The trap was generally made of network, strained over a frame. It consisted of two semicircular sides or flaps, of equal size, one or both moving on the common bar, or axis, upon which they rested. When the trap was set, the two flaps were kept open by means of strings, probably of catgut, which, the moment the bait that stood in the center of the bar was touched, slipped aside, and allowed the two flaps to collapse, and thus secured the bird. Another kind, which was square appears to have closed in the same manner; but its construction was different, the framework running across the centre, and not, as in others, round the edges of the trap. So  skillful were they in making traps that they were strong enough to hold the hyena; and in the one which caught the robber in the treasury of Rhampsinitus the power of the spring or the mechanism of the catch was so perfect that his brother was unable to open it or release him. Similar in ingenuity, though not in strength, were the nets made by the convicts banished to Rhinocolura by Actisanes, which, though made of split straws, were yet capable of catching many of the numerous quails that frequented that desert region at a particular period of the year. The clap-net was of different forms, though on the same general principle as the traps. The larger ones consisted, like the smaller ones above, of two sides or frames, over which the network was strained (see next page); at one end was a short rope, which they fastened to a bush or a cluster of reeds, and at the other was one of considerable length, which, as soon as the birds were seen feeding in the area within the net, was pulled by the fowlers, causing the two sides to collapse. As soon as they had selected a convenient spot for laying down the net, in a field or on the surface of a pond, the known resort of numerous wild fowl, they spread open the two sides or flaps, and secured them in such a manner that they remained flat upon the ground until pulled by the rope. A man, crouched behind some reeds growing at a convenient distance from the spot, from which he could observe the birds as they came down, watched the net, and, enjoining silence by placing his hand over his mouth, beckoned to those holding the rope to keep themselves in readiness till he saw them assembled in sufficient numbers, when a wave of his hand gave the signal for closing the net (Wilkinson, Ancient Egyptians, 2:181 sq.).

"Birds formed an article of food among the Hebrews (Lev 17:13), and much skill was exercised in catching them. The following were the most approved methods:

(1.) The trap (פִּח), which consisted of two parts — a net, strained over a frame, and a stick to support it, but so placed that it should give way at the slightest touch; the stick or spring was termed מוֹקֵשׁ(Amo 3:5, 'gin;' Psa 69:22, 'trap'); this was the most usual method (Job 18:9; Ecc 9:12; Pro 8:23).

(2.) The snare ( צִמַּים, from צָמִםto braid; Job 18:9, A.V. 'robber'), consisting of a cord (חֶבֶל, Job 18:10; comp. Psa 18:5; Psa 116:3; Psa 140:5) so set as to catch the bird by the leg.

(3.) The net, as above.

(4.) The decoy, to which reference is made in Jer 5:26-27 — a cage of peculiar construction (כְּלוּב) — was filled with birds, which acted as decoys; the door of the cage was kept open by a piece of stick acting as a springe (מִשְׁחַית.), and closed suddenly with a clap (whence perhaps the term keltib) on the entrance of a bird. The partridge appears to have been used as a decoy (Sir 11:30)." SEE FOWLING.

3. Hunting-nets. — These, as has already been seen, were of universal use among the Hebrews. "The objects for which hunting is practiced indicate the various conditions of society and the progress of civilization. Hunting, as a matter of necessity, whether for the extermination of dangerous beasts or for procuring sustenance, betokens a rude and semicivilized state; as an amusement, it betokens an advanced state. In the former, personal prowess and physical strength are the qualities which elevate a man above his fellows and fit him for dominion, and hence one of the greatest heroes of antiquity is described as a ‘mighty hunter before the Lord' (Gen 10:9), while Ishmael, the progenitor of a wild race, was famed as an archer (Gen 21:20), and Esau, holding a similar position, was 'a cunning hunter, a man of the field' (Gen 25:27). The latter state may be exemplified, not indeed from Scripture itself, but from contemporary records. Among the accomplishments of Herod, his skill in the chase is particularly noticed; he kept a regular stud and a huntsman (Josephus, Ant. 16:10, 3), followed up the sport in a wild country (Ant. 15:7, 7) which abounded with stags, wild asses, and bears, and is said to have killed as many as forty head in a day (War, 1:21, 113). The wealthy in Egypt and Assyria followed the sports of the field with great zest; they had their preserves for the express purpose of keeping and hunting game (Wilkinson's Anc. Egyptians, 1:215; Xen. Cyrop. 1:4, 5, 14), and drew from hunting scenes subjects for decorating the walls of their buildings. and even the robes they wore on state occasions. The Hebrews, as a pastoral and agricultural people, were not given to the sports of the field; the density of the population, the earnestness of their character, and the  tendency of their ritual regulations, particularly those affecting food, all combined to discourage the practice of hunting; and perhaps the examples of Ishmael and Esau were recorded with the same object. There was no lack of game in Palestine; on their entrance into the land the wild beasts were so numerous as to be dangerous (Exo 23:29); the utter destruction of them was guarded against by the provisions of the Mosaic law (Exo 23:11; Lev 25:7). Some of the fiercer animals survived to a late period, as lions (Jdg 14:5; 1Sa 17:34; 2Sa 23:20; 1Ki 13:24; 1Ki 20:36) and bears (1Sa 17:34; 2Ki 2:24); jackals (Jdg 15:4) and foxes (Son 2:15) were also numerous; hart, roebuck, and fallow deer (Deu 12:15; 1Ki 4:23) formed a regular source of sustenance, and were possibly preserved in enclosures.

The manner of catching these animals was either by digging a pitfall (שִׁחִת), which was the usual manner with the larger animals, as the lion (2Sa 23:20; Eze 19:4; Eze 19:8); or, secondly, by a trap (פִּח), which was set under ground (Job 18:10), in the run of the animal (Pro 22:5), and caught it by the leg (Job 18:9); or, lastly, by the use of the net, of which there were various kinds, as for the gazelle (?) (Isa 51:20, A.V. 'wild bull'), and other animals of that class. The game selected was generally such as was adapted for food (Pro 12:27), and care was taken to pour out the blood of these as well as of tame animals (Lev 17:13)." All this is admirably and fully illustrated on the Egyptian monuments. Among the ancient Egyptians, in hunting, a space of considerable size was sometimes enclosed with nets, into which the animals were driven. The spots thus enclosed were usually in the vicinity of the water brooks to which they were in the habit of repairing in the morning and evening; and having awaited the time when they went to drink, the hunters disposed their nets, occupied proper positions for observing them unseen, and gradually closed in upon them. The usages of the Egyptians, and, so far as can be ascertained, of other Oriental nations, in this respect, correspond with the intimations of Julius Pollux (Onomast. 5:4), who states that two kinds of nets were employed in this mode of hunting. One, a long net, called by the Greeks δίκτυον, was furnished with several ropes, and was supported on forked poles, varying in length to correspond with the inequalities of the ground over which it extended. The others were smaller nets, called ἐνδδια (a, for stopping gaps. These practices are obviously alluded to in such passages as Job 19:6; Psa 140:5; Isa 51:20. The method in which the net was applied is familiar to us  from the descriptions in Virgil (AEn. 4:121, 151 sq.; 10:707 sq.); it was placed across a ravine or narrow valley, frequented by the animals for the sake of water, and the game was driven in by the hunters, and then despatched either with bow and. arrow or spears (comp. Wilkinson, 1:214). The Assyrian monuments likewise confirm this method of taking game. SEE HUNTING.

## Netchaef, Innocent[[@Headword:Netchaef, Innocent]]

             a Russian prelate and writer, was born in 1722, and was educated for the Church; and, after filling various offices of distinction, was made archbishop of Pskof and of Riga. He died at St. Petersburg, January 24, 1799. Netchaef is known as the author of several Sermons, published by the holy synod in 1775, to be read in the pulpit; and by the following works: Of the Manner of Confessing Children (Moscow, 1769 and 1795, 8vo): — Counsels of a Bishop to a Priest (St. Petersburg, 1790 and 1795): — Preparations for Death (St. Petersburg, 1793). The celebrated poet Derjavin has composed the epitaph of Netchaef's tomb, which may be seen in a cell of St. Alexandre-Nevski. See Dictionnaire historique des ecrivains ecclesiastiques de l'Eglise Greco-russe, s.v.

## Nethaneel[[@Headword:Nethaneel]]

             (Heb. Nethanel', נְתִנְאֵל, given of God; Sept. Ναθδναήλ), the name of ten Hebrews. SEE NATHANIEL.

1. A son of Zuar and phylarch of Issachar at the time of the exode (Num 1:8; Num 2:5; Num 7:18; Num 7:28; Num 10:15). B.C. 1657.

2. The fourth son of Jesse, and brother of king David (1Ch 11:14). B.C. cir. 1070.

3. A priest who blew a trumpet before the ark when David brought it from Kirjath-Jearim to Jerusalem (1Ch 15:24). B.C. 1043.

4. A Levite, father of the scribe Shemaiah (1Ch 24:6). B.C. ante 1014.

5. A porter of the Temple, fifth-named son of Obededom of the family of Korhites in the tribe of Levi (1Ch 26:4). B.C. cir. 1014.

6. One of five "princes" who were commanded by Jehoshaphat, on his accession, to teach the law from the book, in connection with priests and Levites, through the cities of Judah (2Ch 17:7). B.C. 912.

7. A chief Levite, brother of Conaniah and Shemaiah, who gave offerings when Josiah renewed the observance of the passover in Jerusalem (2Ch 35:9). B.C. 628.

8. Fourth named of six sons of Pashur, of the "sons of the priests," who were found by Ezra to have taken idolatrous wives (Ezr 10:22). B.C. 458.

9. A priest, "son" of Jedaiah, " chief of the fathers," in the days of the high- priest Joiakim (Neh 12:21). B.C. cir. 446.

10. A priest's son, and brother of Zechariah, who bore a trumpet at the dedication of the walls of Jerusalem (Neh 12:36). B.C. 446. Possibly he was identical with 9.

## Nethaniah[[@Headword:Nethaniah]]

             (Heb. Nethanyah', נְתִנְיָה, also in the prolonged form Nethanya'hu,

נְתִנְיָהוּ, 1Ch 25:12 ; 2Ch 17:8; Jer 36:14; Jer 40:8; Jer 41:9, given of Jehovah; Sept. Ναθανίας, v.r. in 2Ki 25:23 Μαθθανίας), the name of four Hebrews.

1. Third named of four sons of Asaph, who were appointed by order of David to minister in the Temple. He was chief of the fifth division of sacred musicians (1Ch 25:2; 1Ch 25:12). B.C. cir. 1015.

2. A Levite, one of those sent with "princes" and priests, on the accession of Jehoshaphat, to teach the law through the cities of Judah (2Ch 17:8). B.C. cir. 912.

3. Son of Shelamiah and father of Jehudi (q.v.) (Jer 36:14). B.C. cir. 638.

4. Son of Elishama (q.v.) of the royal family of Judah, and father of Ishmael (q.v.) who murdered Gedaliah (2Ki 25:23; 2Ki 25:25; Jer 40:8; Jer 40:14-15; Jer 41:1-2; Jer 41:6-7; Jer 41:9-12; Jer 41:15-16; Jer 41:18). B.C. cir. 620.

## Nether[[@Headword:Nether]]

             SEE NITRE.

## Netherlands[[@Headword:Netherlands]]

             SEE BELGIUM AND HOLLAND.

## Netherlands Missionary Society[[@Headword:Netherlands Missionary Society]]

             See the article MISSIONS in this volume, especially page 358.

## Nethinim[[@Headword:Nethinim]]

             (Heb. Nethinim, נְתִינִים) is the name given in the post-exilian books of the Hebrew Scriptures to the hereditary Temple servants who were assigned to the Levites to do the subordinate and menial work.

1. Name and its Signification. — The name נְתַינַיםwhich is the plural of נתין, passive adjective from נתן, to give, "to set apart, to denote," properly denotes given, "the devoted," i.e., to do the menial work of the sanctuary for the Levites, and, like other terms of office, has become the appellative of that class of men who were thus allotted as hereditary Temple servants to assist the Levites. Hence they are called ἱερόδουλοι by Josephus (Ant. 11:5, 6), while the Vulg. (Nathinzaei), the Chaldee (נתינין), Luther (Nethiniam), the Zurich Bible, Coverdale, Matthew's Bible, the Geneva Version, the Bishops' Bible, and the A.V. uniformly retain the original in all the seventeen passages in which it occurs, except that the A.V., following the example of the preceding English versions, incorrectly adds the plural termination s ("Nethinims") to the Hebrew ים, which is already plural, as it does in "cherubims." The Sept., however, is ins consistent both in its spelling and rendering of it. Thus, in nine places out of the seventeen it has οἱ Ναθινίμ , Alex. Ναθινείμ l (Ezr 2:70; Ezr 7:7; Ezr 7:24; Ezr 8:20 [twice]; Neh 3:26; Neh 7:46; Neh 7:73; Neh 10:28); in three οἱ Ναθιναῖοι (Ezr 2:43 [Vat. Ναθινίμ]; Neh 11:3; Neh 11:21); in two Ναθανείμ [Vat. Ναθανίμ] (Ezr 2:58; Neh 7:60); in one Α᾿θανείμ, (Ezr 8:17); in another it takes בית הנתיניםfor one word, and substitutes for it Βηθανναθινίμ (Neh 3:31); and in another place again it translates נתיניםby οἱ δεδομένοι (1Ch 9:2). Theodoret's explanation of נתינים, δόσις Ι᾿αώ, τουτέστι, το ῾υ ὄντος  θεοῦ (Quaest. in. i. Paralip.), which is also that of Bochart, "dedititios appellavit, quod se sponte deedissent" (Phaleg, lib. 2, cap. 1; Opp. 1:67, ed. Lugduni, 1692), is both contrary to the grammatical meaning of the word, which, as "Pail" participle, can only be those given, and not who voluntarily gave themselves, and at variance with facts.

2. Origin and Duties of the Nethinim. — It is the unanimous voice both of Jewish tradition (comp. Jebasmoth,. 78 b; Midrash Jalkut on Jos 9:27) and the best Jewish commentators (comp. Rashi and Aben-Ezra on Ezr 2:43; Kimchi on Jos 9:20) that the Gibeonites whom Joshua consigned forever to be the hewers of wood and the drawers of water, i.e., the perpetual menial servants (לבית אלהי) of the sanctuary (Jos 9:21-27), are the original caste denominated Nethinim in the post-exilian period; and there is no valid reason for rejecting this ancient tradition. As these Gibeonites or sanctuary slaves were greatly diminished by the bloody persecutions of Saul, and in the massacre at' Nob (2Sa 22:1-19), and moreover, as the reorganization and extension of the sanctuary service effected by the royal Psalmist both rendered the work of the Levites very laborious and demanded an increase of the existing staff of menial. servants, "David and the princes [after him] gave (נתן) the Nethinim (or these given ones, : הנתינים) for the service of the Levites" (Ezr 8:20).

From the ancient practice of consigning aliens and captives of war to do both the menial work of the people at large and of the priests and Levites (Num 31:25-47; Deu 29:10), which also obtained among the Syrians, Phoenicians, the Greeks, and other nations of antiquity, and which still obtains among the Arabs, who devote slaves to the service of the Kaaba at Mecca and to the sepulchre of the Prophet at Medina (Burckhardt, Travels in Arabia, 1:288, etc.; 2:166, etc., 174, 181), there can be little doubt that the thinned ranks were recruited by David and the other princes from the captives taken in battle. Indeed, their foreign names given in the catalogue of those who returned from Babylon (Ezr 2:43-58) fully confirm this view. As this newly increased and reorganized staff, founded upon the remnant of the aboriginal Gibeonites, was now formally and exclusively given by David to the Levites (Ezr 8:20), just as the Levites themselves, by the command of God, were given to the priests (Num 8:19; Num 18:2-6), their primitive name was no more applicable to them, because the new accession, constituting the majority, were no Gibeonites, and because they were no more the servants of the sanctuary at large, but were a gift to the Levites. It was for this reason that they were  henceforth called Nethinim (נתינים), the given ones, i.e., to the Levites, the very expression used with regard to the Levites when they in their turn were given to the priests. SEE LEVITE.

Being thus given to them, the Nethinim had to relieve the Levites of every menial and laborious work connected with the sanctuary. They had to draw and carry the water, hew and fetch the wood, and attend to everything which the Levites ordered them to do; and because they were so entirely at the disposal of the Levites, therefore the Bible prescribes no special duties for the Nethinim.

3. Number of the Nethinim, their Locality, Revenues, and Social Position. — We must not forget that the Levites were given to Aaron and his sons, i.e., to the priests as an order, and were accordingly the first Nethinim (נְתוּנַם, Num 3:9; Num 8:19). At first they were the only attendants, and their work must have been laborious enough. The first conquests, however, brought them their share of the captive slaves of the Midianites, and 320 were given to them as having charge of the Tabernacle (Num 31:47), while 32 only were assigned specially to the priests. This disposition to devolve the more laborious offices of their ritual upon slaves of another race showed itself again in the treatment of the Gibeonites. They, too, were given (A.V. "made") to be "hewers of wood and drawers of water" for the house of God (Jos 9:27), and the addition of so large a number (the population of five cities) must have relieved the Levites from much that had before been burdensome. We know little or nothing as to their treatment. It was a matter of necessity that they should be circumcised (Exo 12:48) and conform to the religion of their conquerors, and this might at first seem hard enough. On the other hand, it must be remembered that they presented themselves as recognising the supremacy of Jehovah (Jos 9:9), and that for many generations the remembrance of the solemn covenant entered into with them made men look with horror on the shedding of Gibeonitish blood (2Sa 21:9), and protected them from much outrage. No addition to the number thus employed appears to have been made during the period of the Judges, and they continued to be known by their old name as the Gibeonites. The want of a further supply was, however, felt when the reorganization of worship commenced under David. Either the massacre at Nob had involved the Gibeonites as well as the priests (1Sa 22:19), or else they had fallen victims to some other outburst of Saul's fury, any though there were survivors (2Sa 21:2), the number was likely to be quite inadequate for the greater stateliness of the new worship at Jerusalem. It is to this  period accordingly that the origin of the class bearing this name may be traced.

The Nethinim were those "whom David and the princes appointed (Heb. gave) for the service of the Levites" (Ezr 8:20). Though their number is nowhere given up to the time of the Babylonian captivity, yet the fact that the aboriginal Hieroduli, i.e., the Gibeonites, consisted of thee population of five cities when the service of the sanctuary was not so imposing makes it pretty certain that the Nethinim with whom David and the other princes replenished the thinned ranks at the time when the Temple worship required a large staff of menial servants must have counted their thousands. As a matter of convenience, they most probably lived within the precincts and in the immediate neighborhood of the Temple, and must have been supported by the contributions of the people. We have more decided information about them in the post-exilian records. Only 612 Nethinim returned from Babylon — 392 with Zerubbabel (Ezr 2:58; Neh 7:60), and 220 with Ezra (Ezr 8:20) — under the leadership of Ziha and Gispa (Neh 11:21), who, as their foreign names indicate, were of their own body. But even this small number had to be coaxed in order to get them to return from exile, as is evident from Ezr 8:17, where they are addressed as brethren of Iddo, a chief of the Levites. It is evident from the whole context (Ezr 8:15-19), which speaks of securing Iddo's interests to procure Levites as well as Nethinim, that he was not a Nathin, but a distinguished Levite who had great influence both among his own Levitical brethren and the Nethinim who were under his control. Some of them lived in Ophel, which they helped to rebuild (Neh 3:26; Neh 11:26), because of its proximity to the Temple; while others, as in the preexilian period, dwelt with the Levites in their own cities (Ezr 2:70). They were under the control of a chief of their own body (Ezr 2:43; Neh 7:46). Belonging to the Temple, they, like the other sacred ministers, were exempted from taxation by the Persian satraps (Ezr 7:24), and were maintained from the Temple treasury and (מעשר שנם) the second tithes (Jebamnoth, 86 b; Jerusalem Maaser Sheni, 5:15; Jerusalem Sota, 9:11; comp. Herzfeld, Geschichte des Volkes Israel, 1:138-140).

Though they conformed to the Jewish religion (Exo 12:48; Deu 29:11; Jos 9:9; Neh 10:28), they occupied a very low position, and were even ranged below the Mamzer ( ממזר), or illegal offspring, as may be seen from the following order of precedence given in the Mishna: "A priest is before a Levi, a Levi before an Israelite, an Israelite before a Manzer, a Mamzer before a Nathin, a Neathin before a proselyte, and a proselyte  before a manunitted slave" (Horajoth, 3:8). The Nethinim were restricted to intermarriage among themselves, and if a Jew or Jewess married one of them, though all the valid ceremonies were performed, the issue shared in all the degrading disqualifications of the Nethinim (Mishna, Kiddushin, 3:12; 4:1; Jebamoth, 2:4); and they were even excluded from the privileges of being exempt from military service, allotted to newly-married people and to those who were faint-hearted (Deu 20:7-8, with Mishna, Sota, 8:3-6). If a woman was suspected of being deflowered by any one, or if she had an illegitimate child, it was ascribed to a Nathin, and the offspring took the degraded position of the Nathin, notwithstanding the assertion of the mother that the father of the child was a priest, unless she could adduce proof to support her assertion (Mishna, Kethuboth, 1:8, 9). If a court of justice (בית דין) gave a decision, and one of the members of the court was found to be a Nathin, the judgment was invalid, inasmuch as he was not regarded as a legal number of the congregation (עדה) specified in Lev 4:13; Num 35:24 (Mishna, Elorajoth, 3:1). Eventually they seem to have been merged in the mass of the Jewish population, as no allusion to them occurs in the Apocrypha or New Testament. Their number, at all events, was then insufficient for the service of the Temple; whence, as Josephus tells us ( War, 2:17, 6), a festival, called Ξυλοφορία (Xylophoria), was established, in which the people, to supply the deficiency, were obliged to bring a certain quantity of wood to the Temple for the use of the altar of burnt offering. See Schroder, De Netthinceis (Marb. 1719; Will, De Nethinceis Levitarmur famulis (Altdorf, 1745); Lampe, in Miscell. Groning. 1:463 sq., 539 sq.; Pfeffinger, in Ugolin. Thesaur. volume 13. SEE GIBEONITE; SEE TEMPLE.

## Neton[[@Headword:Neton]]

             Macrobius, in his Saturnalia, mentions that the Accitani, an Iberian tribe, worshipped under the name of Neton a statue of Mars adorned with rays of light.

## Netophah[[@Headword:Netophah]]

             (Heb. Netophah', נְטֹפָה, distillation; Sept. Νετωφά in Ezra, v.r. Νεφωτά; but Α᾿νετωφά in Nehemiah, v.r. Α᾿τωφά; Vulg. Netopha), a town in Palestine, fifty-six of whose people returned from captivity with Zerubbabel (Ezr 2:22; Neh 7:26). Two of David's guard, Maharai and Heleb or Hildai, leaders also of two of the monthly courses  (1Ch 27:13; 1Ch 27:15), were Netophathites, and it was the native place of at least one of the captains who remained under arms near Jerusalem after its destruction by Nebuchadnezzar; for the "villages of the Netophathites" were the residence of the Levites (1Ch 9:16), a fact which shows that they did not confine themselves to the places named in the catalogues of Joshua 21 and 1 Chronicles 6. From another notice we learn that the particular Levites who inhabited these villages were singers (Neh 12:28). That Netophah belonged to Judah appears from the fact that the two heroes above mentioned belonged, the one to the Zarhites — that is, the great family of Zerah, one of the chief houses of the tribe — and the other to Othniel, the son-in-law of Caleb. To judge from Neh 7:26, it was in the neighborhood of, or closely connected with, Bethlehem, which is also implied by 1Ch 2:54, though the precise force of the latter statement cannot now be made out. From the number of Netophathites who returned from captivity, the place was probably only a small village, which indeed may account for its having escaped mention in the lists of Joshua. The Netophathites seem to have been a warlike race, if we may judge from the fact that one of the great military leaders of the Jews during the rule of the viceroy Gedaliah was Seraiah from that place (2Ki 25:23; Jer 40:8). A remarkable tradition, of which there is no trace in the Bible, but which, nevertheless, is not improbably authentic, is preserved by the Jewish authors, to the effect that the Netophathites slew the guards which had been placed by Jeroboam on the roads leading to Jerusalem to stop the passage of the first-fruits from the country villages to the Temple (Targum on 1Ch 2:34; on Rth 4:20, and Ecc 3:11). Jeroboam's obstruction, which is said to have remained in force till the reign of Hoshea (see the notes of Beck to Targum on 1Ch 2:54), was commemorated by a fast on the 23d Sivan, which is still retained in the Jewish calendar (see the calendar given by Basnage, Hist. des Juifs, volume 6, chapter 29). Netophah is not mentioned by Eusebius and Jerome, and although in the Mishna reference is made to the "oil of Netophah" (Pearh, 7:1, 12), and to the "valley of Beth-Netophah," in which artichokes flourished, whose growth determined the date of some ceremonial observance (Shebiith, 9:7), nothing is said as to the situation of the place. The latter may well be the present village of Beit Nettif, which stands on the edge of the great valley of the Wady es-Sumt (Robinson, Bib. Res. 2:16, 17; Porter, Hand-book, page 248), but can hardly be the Netophah of the Bible, since it is not near Bethlehem, but in quite another  direction. It may, however, be the place mentioned (as above) by the rabbins (see Reland, Palcest. pages 650, 909). The only name in the neighborhood of Bethlehem suggestive of Netophah is that which appears in Van de Velde's map (1858) as Antubeh, and in Tobler (Dritte Wand. page 80) as Urn-Tlba, attached to a half-ruined village about two miles north-east of Bethlehem and a wady which falls therefrom into the Wady en-Nar, or Kidron. SEE NETOPHATH.

## Netophah (2)[[@Headword:Netophah (2)]]

             The probable representative of this site appears as Khurbet Um Toba aon the Ordnance Map, at two and a quarter miles north-east of Bethlehem, but no description is given in the accompanying Memoirs.

## Netophathi[[@Headword:Netophathi]]

             (Neh 12:28) or Neto'phathite (so A.V. in the sing., except 1Ch 2:54; 1Ch 9:16, "Netophathites," Heb. everywhere Netophathi', the form corresponding to "Netophathite" and "Netophathites," always with the הִנְּטֹפָתַי, a Gentile from Netophah; Chronicles [plene] הִנְּטוֹפָתַי; Sept. Νετωφαθί, as 1Ch 2:54, etc., but Νετωφατίτης, 2Sa 23:28; Νετωφαθίτης, 2Ki 25:23; Νετωφατί, 1Ch 27:15; Νετουφάτ , 1Ch 27:13; Νετωφαθεί, Jer 40:8; with v.r. Νωτεφατί; once mistakenly rendered ἀπὸ ἐπαυλέων, Neh 12:28), an inhabitant of Netophah (q.v.). The Netophathites are called sons of Salma (1Ch 2:54), probably the founder of the village (2Sa 23:28-29; Jer 40:8).

## Netovtshins[[@Headword:Netovtshins]]

             a sect of Russian dissenters who are described by Dr. Pinkerton in his account of the Greek Church in Russia as very ignorant and much divided in opinion. They go under the general name of Spasova Soglasia, or the Union for Salvation. Their leading tenet is that Antichrist has come and begun his ruin of the Church, and has put an end to everything good, and that a gradual extinction of all holiness is now going on. The Netovtshins appear to be an offshoot of the Pomorane (q.v.). See Platov's Present View of the Russian Church.

## Netpe or Nutpe[[@Headword:Netpe or Nutpe]]

             an Egyptian female deity, is spoken of as daughter to the Sun, wife of Seb, and mother of Typhon, the god of evil among the ancient Egyptians. According to a myth, she was represented as seated on the tree of life, and sprinkling healthful water upon the souls of men. In one form she personifies the abyss of heaven, represented as a female figure, stretched across the aerial vault, with her arms and legs enclosing, the earth. She was  thought to be the Rhea of the Greeks. See Trevor, Ancient Egypt, pages 147, 149.

## Nets[[@Headword:Nets]]

             SEE HAWK.

## Netter, Thomas Of Walden[[@Headword:Netter, Thomas Of Walden]]

             (generally known as Thomas Waldensis), an eminent English Roman Catholic Church historian of the early part of the 15th century, was born at Walden, Essex. He joined the Carmelites, and rose in course of time to prominence in his order in England. He was placed first in London, and afterwards at Oxford, where he became a professor, first of philosophy and then of divinity. He zealously contested the opinions of Wickliffe both in the schools and in the pulpit; was elected provincial of his order; and by command of King Henry IV attended the Council of Pisa in 1409. By Henry V he was appointed privy counsellor and confessor, and sent to the Council of Constance, where he distinguished himself by his speeches against the Wickliffites and Hussites. He likewise possessed the favor of Henry VI, and went to France with the intention of being present at his coronation at Paris, but he died on his journey at Rouen in 1430. He wrote a number of works; the Bodleian Library at Oxford possesses numerous MSS. of his, for instance, a list of all the heresies, under the title of Catalogus Zizaniorum. But his only published, work is his Doctrinale antiquitatlum fdei Ecclesice Catholices (Paris, 1521, 1523, 1532; 2d ed. Salamanca, 1556; 3d aed. Venice, 1571, with notes by a Carmelite monk named Rubeo; 4th ed. Venice, 1757, with notes by Blanciotti). The work is divided into six books: 1, of God and Christ; 2, of the body of Christ, the Church, and its members; 3, of monachism; 4, of the begging monks and monastic property; 5, of the sacraments; 6, of other parts of divine worship. The book is simply a criticism of the Lollards and of Wickliffe's whole system. It is still held in great esteem by Roman Catholics. Among his other writings we notice commentaries on Genesis, Exodus, Leviticus, the Acts of the Apostles, the Epistle of Paul to the Romans, and the first Epistle of Peter, and a multitude of dissertations, disputations, sermons, letters, etc., which are enumerated in Freheri Theatrum Vir. Erud. Clar. Moreri. See Lechler, Wiclif u., d. Lollarden (1874, 1875): Niedier's Zetschriftf. histor. Theologie, 1853, pages 559-572; Hook, Eccles. Biog.  7:401; Hardwick, Ch. Hist. Mid. Ayes, page 393, n. 6; page 394, n. 3. (J.N.P.)

## Nettle[[@Headword:Nettle]]

             is the rendering in the Auth. Ver. of two Hebrew words. SEE TORN.

1. Charu', חָיוּל(so called from its pricking or burning; Sept. φρύγανα ἄγρια; Vulg. sentes, urtica, and spina), occurs in three places in Scripture. Thus in Pro 24:30-31, "I went by the field of the slothful, etc., and, lo, it was all grown over with thorns, and nettles (charulbim, חֲרֻלַּים) had covered the face thereof." So in Job 30:7 it is stated that he was insulted by the children of those whom he would formerly have disdained to employ, and who were so abject and destitute that "among the bushes they brayed; under the nettles they were gathered together;" and in Zep 2:9, "Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation." Considerable difficulty has been experienced in determining the plant which is alluded to in the above passages, which, as Celsius says, "has been sparingly mentioned, and not minutely described by the sacred writers." The majority of translators and commentators have thought that some thorny or prickly plant is intended by the charul, on account of the other plants which are mentioned along with it. Hence brambles, the wild plum, thistles, etc., have been severally selected; but nettles have had the greatest number of supporters. Celsius, however, prefers the Zizyphus Paliurus, or the plant called Christ's thorn, as best suited to the contexts. The cactus, or prickly pear, would be a very suitable representative, in many respects, as it is largely used in Palestine for a hedge or fence, and grows to the height of eight or ten feet. But there is this great objection to many of the plants proposed, that they are of too slow growth to suit the passage in Proverbs, which implies a rapid and general intrusion of the plant in question. All these determinations, however, amount to nothing more than conjectures, because, as Rosenmuller says, the cognate languages have not this word, and also because "the Greek translators of Alexandria in the first and last of the three places in which the Hebrew word occurs entirely deviate from our present Hebrew text; but in Job they translate charul by wild shrubs." It does not appear that a thorny plant is necessarily meant by the term. All that is implied is that neglected fields will become covered with weeds, and that these will be of a kind such as idlers may take shelter under. This  passage, indeed, seems to preclude any thorny plant or nettle, as no one would voluntarily resort to such a situation; and Bar-Bahlul, as quoted by Celsius (2:168), considers pease, or rather vetches to be intended. Moreover, it is worthy of remark that there is an Arabic word not unlike charul which is applied to plants apparently suitable to all the above passages. The word khardul applies to different species of mustard, and also to plants which are employed for the same purposes as mustard. Some of the wild kinds of mustard spring up in corn-fields, and become very troublesome. One of these, indeed, sinapis arvensis, is abundant in corn- fields, where it is a pernicious weed, and also in waste ground when newly disturbed. Khardul is that indigenous in Asia. Some of the species are found in Syria and Palestine; and Russell mentions the above (sinapis arvensis), or charlock, as common in the neighborhood of Aleppo. It is also widely diffused in Europe (see Decandolle, Syst. Natural. 2:615). SEE MUSTARD.

2. Kimmosh', קַמּוֹשׁ, kimosh', קַימוֹשׁ, and kimmashon, קַמָּשׁוֹן, occur, the first in Isa 34:13, the second in Hos 9:6, and the third in Pro 24:31, where it is mentioned along with charul, which we believe to indicate charlock. The field of the slothful is there described as being grown over with thorns (charullim), "and nettles (kimshon) had covered the face thereof." In Isaiah it is said, "And thorns (choach) shall come up in the palaces, nettles (kimosh) and brambles in the fortresses thereof." Hos 9:6, "The pleasant places for their silver, nettles (kimosh) shall possess them; thorns (choach) shall be in their tabernacles." Though different interpretations have been given of this word (Sept. ἀκάνθινα ξύλα, ἄκανθα, ὄλεθρος ; Vulg. urticae), as thorns, thistles, wild camomile, etc., the greatest number of authors have united in adopting nettles, chiefly in consequence of the authority of Jewish writers. Thus, Rosenmuller says, rabbi Tanchum, on Hos 9:6, explains kilmosh by the common nettle, in Pococke's Commnent. on Hosea. So rabbi Ben- Melech, as quoted and translated by Celsius (Hierobot. 2:207), speaks of it as a kind of nettle, commonly called urtica. Nettles spring up rapidly in deserted as in inhabited places, in fields, ditches, and road-sides, especially where there is some moisture in the soil or climate. They are found in tropical situations as well as in temperate climes, but the springing up of nettles in deserted places is rather a European than an Oriental idea. SEE THORN.

## Nettleton, Ashael, D.D[[@Headword:Nettleton, Ashael, D.D]]

             a Congregational minister of note, was born April 21, 1783, at North Killingworth, Conn. He graduated at Yale College in 1809; entered the ministry May 28, 1811; and from 1812 to 1822 travelled as an evangelist through Connecticut and parts of Massachusetts and New York. He had originally intended to become a missionary; but his preaching was attended with such great success, hundreds being converted by his labors, that he concluded to stay at home and continue in this work. In 1822 his health failed, and he almost ceased preaching for two years, but afterwards resumed the work, spending his winters in the South, and visiting England, Scotland, and Ireland in 1831. On his return, in 1832, he was appointed professor of pastoral theology in the then newly-organized theological seminary at East Windsor; but he did not accept this office, and simply took up his residence in the place and lectured occasionally to the students. He died May 16, 1844. Dr. Nettleton was a decided opponent to the New Haven theology, and in sermons and addresses took frequent opportunity to combat it. His only publication was a compilation, The Village Hymns (1824). After the doctor's death there was published Remains of the late Rev. A. Nettleton, D.D., consisting of Sermons, Outlines and Plans of Sermons, Brief Observations on Texts of Scripture, and Miscellaneous Remarks (edited by Bennet Tyler, D.D. [Hartford, 1845, 12mo]), of which the Christian Review (October 1846, page 171) spoke in terms of high commendation. The "Remains" was remodelled in some parts, and brought out by Bonar in 1854. See, besides this and the review referred to, Sprague, Annals of the Amer. Pulpit, 2:542; Drake, Dictionary of American .Biography, s.v. (J.H.W.)

## Neubauer, Ernst Friedrich[[@Headword:Neubauer, Ernst Friedrich]]

             a Lutheran theologian of Germany, was born at Magdeburg, July 31, 1705. He studied at Halle and Jena, and commenced his academical career at Halle in 1729, was in 1732 professor at Giessen, in 1736 at Halle, and died March 15, 1748, doctor of theology. He wrote, De Varia Indole Intespretun Sacrce Scripturce (Jena, 1727): — De Salomonis ad Laetitian Exhortationibus (1729): — De Phrasi: Caro et Sanguis (1729): — De Mlichcele Archangelo (1732): — De Corpore Mosis (eod.): — De Phrasibus: Videre et Gustare Mnortem (1745), etc. See Furst, Bibl. Jud. 3:29; Doring, Die gelehrien Theologen Deutschlands, s.v.; Winer, Handbuch der theol. Lit. 1:105, 851; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Neubig, Andreas[[@Headword:Neubig, Andreas]]

             a Lutheran theologian of Germany, was born at Culmbach, May 6, 1780. For some time rector of the gymnasium at Hof, he was called in 1818 as professor of the gymnasium at Bayreuth, and died in 1855. He is the author of, Die philosophische und christliche Gotteslehre (Nuremberg, 1831): — Philosophie und Christenthum (Bayreuth, 1832): — Die philosophische  Unsterblichkeitslehre (1834): — Das Christenthum als Welt-Religion (Ratisbon, 1839): — Ist Jesus Christus mit vollem Rechte den Tod eines Verbrechers gestorben? (Erlangen, 1836). See Winer, Handbuch der theol. Lit. 1:412, 472, 483; Zuchold, Bibl. Theol. 2:936. (B.P.)

## Neubrigensis, Williams[[@Headword:Neubrigensis, Williams]]

             (called also Petit or Parvus), canon of the Augustine convent of Newbury, was born at Bridlington in 1136. He gave early promises of great talent, and was on that account educated in the convent. At the request of the superiors of a neighboring convent he wrote a commentary on Solomon's Song, and afterwards a Historia Rerum Anglicarum, which he dedicated to Ernald, abbot of Rivaulx.

This history, divided into five parts, embraces the period from William I to 1197. The first book, in which he mainly follows Henry of Huntingdon, extends to the time of Stephen, and is merely an introduction to the most  important part of the work, which treats of the history of his own times, and is the best chronicle of that period. He evinces, for his age, remarkable critical acumen, a great spirit of observation, and fine discrimination. Although not completely free from the prejudices of the Middle Ages, the author is worthy of the name of historian. The work was first published at Antwerp in 1567, then at Heidelberg in 1587, Paris in 1610-1632, and at Oxford (by Hearne) in 1719. The best edition is one corrected from two MSS. of the 13th century by H.C. Hamilton, for the English Historical Society (1856). Neubrigensis is believed to have died about 1208. See Herzog, Real-Encyklopadie, 10:298; Cave, Hist. Lit. 2:253.

## Neudecker, Christian Gotthold[[@Headword:Neudecker, Christian Gotthold]]

             a Lutheran theologian of Germany, was born at Gotha in 1807, and died there in 1866. He is the author of, Allgemeines Lexicon der Religions- und christlichen Kirchengeschichte (1834-37, 5 volumes): — Urkunden aus dern Rqformationsgeschichte (Cassel, 1836): — Merkwurdige Aktenstucke aus dem Zeitalter der Reformation (Nuremberg, 1838): Einleitung in das Neue Testament (Leipsic, 1840): — Neue Beitrage zur Geschichte der Reformation (1841, 2 volumes): — Geschichte der deutschen Reformation (1842): — Geschichte des evangelischen Protestantismus in Deutschland (1844, 2 parts): — Pacification der evangelisch-protestantischen Kirche Deutschlands (1846). See Winer, Handbuch der theol. Lit. 1:512, 741; Zuchold, Bibl. Theol. 2:936. (B.P.)

## Neuenar[[@Headword:Neuenar]]

             (Lat. Neuenarius or Nevenarius), HERMANN, Count, a learned German prelate, was born in 1491 in the town of Julich. He entered into holy orders; became provost of the College Church of Aix-la-Chapelle, afterwards of the Cathedral of Cologne; and lastly, in 1524, chancellor of the high school in that city. He possessed great knowledge, and defended Reuchlin against the attacks of the Dominicans of Cologne. In agreement with Hutten and Camerarius upon literary questions, he separated himself from them on the subject of religious reform, and voted against the innovators at the Diet of Augsburg. He died at Augsburg in 1530. We have of his works, Oratio in comitiis Francofurtensibus pro Carolo Romanorum rege recens electo (Frankfort, 1519, and Hanover, 1611, fol.): — Oratio gratulatoria ad Carolum V (1519), reprinted, as well as the preceding piece, in the third volume of the Scriptores of Freher: — Epistola ad Carolum V (Schelestadt, 1519, 4to), written to engage that prince to favor classical studies: — Brevis enarratio de origine et sedibus Francorum (Cologne, 1521, 4to; Anvers, 1585); in this work, reprinted with others in volume 1 of the Scriptores of Duchesne, the author is among the first to combat the erroneous opinion regarding the Trojan origin of the Franks:-De Mllorbo seufebri sudatoria, vulgo sudore Brittanico vocato (Cologne, 1529, 4to): — Carmina (Leipsic, 1529): — Annotationes aliquot herbarum, in volume 3 of the Herbarium Brumifeldii (Basle, 1540): — De Gallia Belgica commentariolus (Anvers, 1584, 4to). Neuenar also gave the first edition of the Vie de Charlemagne and of the Annales of Eginhard (Cologne, 1521, 4to), and of the Art veterinaire of R. Vegece (Basle, 1528, 4to); he also translated into Latin several Greek epigrams in the collection of Soter, published at Cologne in 1528; his translation of the Psalms and other fragments from the Bible are found in  the Psalmi published (Hagenau, 1532, 8vo) by one of his nephews, who has placed at the beginning of it a Vie de Neuenar, reproduced in the Noctes academicce of J. Fr. Christ; his Poem on the Death of the Saviour is inserted in the Hymni sacri of G. Fabricius; finally, several letters of Neuenar are found in the correspondence of Reuchlin. See Burckhardt, Analecta, and De fatis linguae Latinac, page 337; Hartzheim, Bibl. Coloniensis; Buschius, Vallum humanitatis; Paquot, Memoires, volume 16.

## Neufchatel[[@Headword:Neufchatel]]

             SEE SWITZERLAND.

## Neufchatel, Berthold de[[@Headword:Neufchatel, Berthold de]]

             a Swiss prelate, was born in the latter part of the 11th century, of noble origin. After filling several important ecclesiastical offices, he was elected bishop of Basle in 1122. He followed the custom of the prelates of noble birth, and went to join the aulic cortege of the Roman king, and neglected the affairs of his diocese. We find him at Strasburg in 1123; in 1124 he was a member of the assembly of Mayence, where he favored the pretensions of Philip of Swabia, aspiring to the empire after the death of Henry V. But the majority of votes was in favor of Lothaire, and Lothaire, proclaimed emperor, commenced by treating Berthold as an enemy. Berthold had some difficulty with the monks of Saint-Blaise. The emperor wished to hear the cause, and declared himself in favor of the monks. Berthold was restored to the good graces of the emperor in the year 1130; but a few years later, in 1134, he was obliged to abdicate, and died not long after. The motive of this abdication is not well known. It is believed, however, to have been enjoined Upon him by Innocent II. See Basilea Sacra, page 191; Monuments de l'Histoire de l'ancien eveche de Bale, published by M. Trouillat, passim.

## Neufchatel, Charles de[[@Headword:Neufchatel, Charles de]]

             a French prelate, who lived in the latter part of the 15th century, was the son of Jean de Neufchatel (q.v.). Charles was chief singer in the Cathedral of Besanoon when Quentin Monart governed that church. When the latter died, the age of Charles did not permit the canons to confer upon him the vacant title by vote of election; they could simply make him a candidate, and this they did. Charles had for competitor the celebrated cardinal of  Arras, Jean Jouffroy. Yet the credit of his family prevailed over the power of the cardinal; after having been made a candidate by the canons of Besaneoni, he was nominated by the pope. The city of Besan9on had itself wished this nomination, the facile and benevolent character of Charles giving it hope that his administration would be peaceful. He met their expectations, and even wished, in the year 1471, to efface the last trace of the discords which had troubled the government of his predecessor; he consented then to the destruction of the Chateau de Brigilles, newly rebuilt, and the citizens pledged themselves, through gratitude to him, to pay 600 florins in gold. In the mean time, the civil tumults being appeased, the city and church of Besan9on were desolated by foreign war. After the death of Charles the Bold, the French, united to the Lorraines, invaded the FrancheComtd, and made great ravages. Charles de Neufchatel at first resisted the enemy's forces; but Louis XI was a very skillful prince, who knew how to intimidate and corrupt. The duke Maximilian, learning that Charles de Neufchftel had taken sides with France. declared he had forfeited his office, and even obliged him to leave his archiepiscopal palace. Charles then retired, and enjoyed the society and protection of king Louis, who, as the story goes, assigned him a pension of 4000 livres. Charles de Neufchatel was at the court of France in the year 1480, when Louis, bishop of Bayeux, died. The king immediately nominated Neufchatel administrator of that church (March 6). He could not indeed institute as bishop a confirmed archbishop; he could simply, by a sort of incardination, place him over the government of a vacant bishopric. Thus the canons of Besan9on, deprived of their living archbishop, had not the right to give him a successor. Charles received for some time the revenues from his archbishopric, which, joined to his pension and his salary as administrator, made him one of the richest prelates of the kingdom. Neufchatel died towards the close of the 15th century. His body was transported to Bayeux, his heart to Besancon. See Gallia Christ. vetus. volume 1; Dunod, Histoire de l'Eglise de Besancon, volume 1; L'Abbe Richard, Hist. des Dioc. de Besancon et de S. Claude.

## Neufchatel, Henri de[[@Headword:Neufchatel, Henri de]]

             another Swiss prelate, flourished in the first part of the 13th century. His father, Ulric III, was count of Neufchatel. At first provost of the church of Basle, and coadjutor to bishop Berthold of Ferrete, he established himself upon the episcopal seat in 1262. He was a man proud of his origin and of his alliances, and would yield to no one, not even the sovereign princes.  From the first he engaged in an armed warfare with Rudolph of Hapsburg, his relative. They quarrelled about the castles of Brisach and of Neuenburg. The two armies had for chiefs the count and the bishop, and took as many strong places, and desolated as many boroughs and farms in the name of the one as of the other. In 1268, Henry of Neufchatel carried by assault Hertenberg, Blotzheim, and Rheinfelden, although the latter place was accounted impregnable; Rudolph in turn besieged Toggenburg: there interposed in the affray the peasants, ill-treated by count Rudolph, who rushed suddenly upon the castles of Auggen, Gervesch, and Froschbach, and demolished them. Desolation reigned everywhere in the year 1269, when the two adversaries concluded to close the strife by a treaty. But they finally failed to agree, and reopened the war. In 1272, Rudolph, making each day new progress, ruined the Chateau de Tieffenstein, and carried conflagration even to the suburbs of Basle, and finally besieged the episcopal city. Henry, though for a long time he had valiantly opposed, now found himself unable to prolong the struggle, and signed a truce Sept. 22, 1273. His death occurred the following year, September 13, 1274. One does not find in the life of Henry de Neufchatel any acts properly belonging to a bishop. Absolutely destitute of all ecclesiastical science, ignorant of or despising his episcopal duties, he acted the part of a valiant warrior and a skilful captain, and this part alone he was by education and general training fitted to play in lile. See Annoles Colmarienses, apud Urstisium, passim; Herrgott, Genealog. Habsb. volume 2, passin; Btsileat Scra, page 237; Monum. de l'Hist. de l'ancien geche de Bale, collected by M. Trouillat, volume 2, passim.

## Neufchatel, Jean de[[@Headword:Neufchatel, Jean de]]

             a French prelate of note, was born in Neufchatel, Switzerland, about 1335. Belonging to one of the most important houses of the county of Bourgogne, and son of Thibaut, baron de Neufchatel, and of Jeanne de Chalons, he became at fifteen canon of Autun, then prior of St. Peter of Abbeville and of Notre-Dame of Bar-le-Duc. Ordained priest in Besan9on, he appeared as a candidate for archbishop of that city, but failed to secure support, and was content to be consecrated in 1371 bishop of Nevers, whence he passed in October 1372, to the see of Toul. The emperor Charles IV gave him, in 1377, letters-patent which invested him with temporal power and recognized him as a prince of the empire. Robert de Geneve, his relative, having become pope under the name of Clement VII, made him, in 1378, one of his chamberlains, and on October 23, 1383,  created him cardinal. Jean in the following year resigned his bishopric, the administration of which he resumed May 29, 1385. He became, in December 1392, bishop of Ostia and of Velletri, and two years after concurred in the election of Pierre de Lune, otherwise known as Benedict XIII, whom he crowned at Avignon in October 1394. Jean was long obedient to him but, afflicted by the schism which rent the Church, he used all means to bring it to an end, and ceased not' to solicit Benedict XIII to resign; yet Neufchatel died without having been able to triumph over the obstinacy of Pierre de Llne. On the day of his death, which occurred in Avignon, October 4, 1398, a fire, consumed his palace, and his ashes, collected by his friends, were deposited in tile Carthusian Monastery of Villeneuve-les-Avignon. See Gallia Cahristiana, volumes 12 and 13; Aubery, Histoire des cardinaux.

## Neuffer, Christian Ludwig[[@Headword:Neuffer, Christian Ludwig]]

             a Lutheran theologian of Germany, was born at Stuttgart, January 26, 1769. In 1791 he was preacher at the orphan asylum of his native place, in 1.803 deacon at Zell, in 1819 preacher at Ulm, and died July 29, 1839. He is the author of, Das Gebet des Herrn (Stuttgart, 1832): — Vermachtniss fur christlich gesinnte Sohne und Tochter (2d ed. Ulm, 1836): — Der Christ an den Grubern der Vollendeten (1837). See Winer, Handbuch der theol. Lit. 2:342, 376, 389; Zuchold, Bibl. Theol. 2:937; Koch, Gesch. des deutsch. Kirchenliedes, 6:207. (B.P.)

## Neufville, Edward, D.D[[@Headword:Neufville, Edward, D.D]]

             a Protestant Episcopal minister, was born in Washington, D.C., in 1802. From an early age he was educated by a prominent merchant of Charleston, S.C. For some time he was a member of Columbia College, New York city, but did not graduate. Then he entered the General Theological Seminary. In 1824 he was ordained deacon, and settled in Prince William's Parish, S.C., where he officiated until the winter of 1827, when he was called to the rectorship of Christ Church, Savannah, Ga. He died there, January 1, 1851. His sermons were attractive, without being remarkable  for strength. He especially excelled as a reader of the liturgy of his Church. See Sprague, Annals of the Amer. Pulpit, 5:661.

## Neugard, Trudpert[[@Headword:Neugard, Trudpert]]

             a German Roman Catholic theologian, was born at Villingen, in Baden- Baden, January 23, 1742; studied with the Benedictines, who have a monastery at that place, and joined that order in 1759. In 1765 he was ordained to the priesthood, and in 1767 was made teacher of the Oriental languages and hermeneutics at the theological school in Freiburg. Four years later he was recalled to his monastery, and was given the care of the younger brethren of his order. In 1807, after the secularization of this convent, Neugard went to Austria and lived in monastic retirement. He died about 1815. He left in MS. some historical and ascetical writings. He compiled a history of several monasteries, and assisted on a number of large works: e.g. the Germania Sacra, etc. See Waitzenegger, Gelehrten- u. Schriftsteller-Lexikon, 3:340-343.

## Neuilly, Fulk of[[@Headword:Neuilly, Fulk of]]

             SEE FULCO.

## Neukomm, Chevalier Sigismund[[@Headword:Neukomm, Chevalier Sigismund]]

             a celebrated German composer, noted for his devotion to sacred music, was born at Salzburg in 1778. He was related to the Haydn family, and, evincing musical talents at a very early age, he was placed under the Haydn brothers for instruction. From Michael Haydn, the elder brother — author of The Creation — Neukomm acquired that predilection for sacred music which distinguished him throughout his career. At the age of twenty he  went to Vienna to study under Joseph Haydn, who received his young relative most kindly and made him his pupil; and the friendship thus begun lasted without interruption during the whole of the great master's life. Neukomm's close and unbroken intercourse with Joseph Haydn, and admiration of his genius, had a sensible effect on the formation of his own style. which is marked not only with Haydn's regularity, symmetry, and clearness, but with many of Haydn's characteristic traits of musical phraseology. After having gained a high reputation in Germany, Russia, France, Italy, and South America, Neukomm went to England in 1829, and his reception by the public was such as to induce him to pass much time in that country. His residence in England was an active period of his life. It was while there that his greatest works were composed, among them the oratorios of Mount Sinai and David. Mount Sinai, originally set to German words, was afterwards adapted by him to an English version of the text, and performed for the first time at the Derby Musical Festival of 1831. David, the poem of which was originally written in English, was composed: expressly for the Birmingham Musical Festival, and performed in 1834. During the same period he gave the English public many vocal pieces, both sacred and secular, which obtained general popularity.

Among these, his sacred cantatas, Miriam, The Prophecy of Babylon, and Absalom, are remarkable for their grandeur, expression, and complete adaptation of the music to English poetry, for Neukomm was a perfect master of the English language. The Sea was for a long time the most popular song of the day; and though it has given place to newer favorites, it is still frequently heard, and always with pleasure. Neukomm's latest work is Twenty Psalms selected from the authorized English Version, for the use of singing-schools, choral societies, churches, and chapels of every persuasion. It was written for the Association for the Revival of Sacred Music in Scotland, and published by that body at Edinburgh in 1853. It possesses great value. The most beautiful of the Psalms are selected, and the music, in a plain and simple style. has the grand and solemn beauty which characterizes Neukomm's sacred works. Neukomm died at Paris, April 3, 1858. His residence for a few years previous had been alternate lay at London, Paris, and Bonn. There is scarcely a branch of his art which he has left untouched. A collection of voluntaries for the organ — an instrument on which Neukomm was one of the greatest performers in Europe — is among the most important works produced by him in England. His instrumental compositions, symphonies, quartets, sonatas, etc., are very numerous and of much merit; but it is on his great sacred  works that his permanent fame will rest. In the course of his long life Neukomm received many of the honors due to the highest distinction in his art. He was invested with several orders of knighthood in France, Portugal, and Prussia; was a member of the Royal Academy of Arts in Prussia, and of most of the principal musical institutions and societies in Europe and the United States. The doctorate of music was conferred on him by the University of Dublin, and he was one of the jury of the great London Exhibition in 1851. For several years before his death he was afflicted with an ophthalmic complaint, at one time almost amounting to deprivation of sight, but he partially recovered from its See Fetis, Biographie Universelle des Musiciens, s.v.; English Cyclop. s.v.; Esquisse biographique de Sigismond Neukomm par lui meme, in La Maitrise (Paris, 1859).

## Neuman, Johann Georg[[@Headword:Neuman, Johann Georg]]

             a German theologian, was born in 1661 at Hertz, near Merseburg. He was educated at the University of Wittenberg, and became in 1690 professor of poesy and librarian in his alma mater, and in 1692 obtained a theologian's chair; he was called later to the dignity of provost of the court chapel. His death occurred in 1709. Neuman was one of the principal adversaries of Spener. He wrote more than a hundred and twenty dissertations upon theological, historical, and literary subjects, most of which are collected in his Primiiwe dissertationum (Wittenberg, 1700, 1707, and 1716, 8vo), and in his Progranmmata academica (ibid. 1707 and 1722, 4to). He also published the biographies of several theologians; among them Hunnius, Hutter, Runge, etc. See Schonbach, Vita Neumanni (1716, 8vo); Raufft., Leben der chur-sachsischen Theologen, volume 2; Faber, Nachrichten von der Schloss-Kirche zu Wittenberg; Gass, Dogmengesch. 3:57; Erdmann, Biographien der Probste zu Wittenberg.

## Neumann, Carl Friedrich[[@Headword:Neumann, Carl Friedrich]]

             a distinguished German Orientalist, ethnographer, and historian, was born, of Jewish parents, December 22, 1798, at Reichmannsdorf, near Bamberg. Without any means, but by hard study and diligence, he was enabled in the year 1817 to go to Heidelberg to attend the lectures there. In 1818 he joined the Christian Church, taking instead of his former name, Bamberger, that of Neumann, under which he became known to the literary world. Upon the completion of his studies at Heidelberg and Munich, he was appointed in 1821 as professor at the Gymnasium of Speier, but on account of his liberal views he had to give up his position in 1825. He next went to Venice, where he studied the Armenian language with the Mechitarists in the monastery of St. Lazarus; he then continued his Oriental studies at Paris and London; and in 1830 went to India and China, with a view to becoming thoroughly acquainted with the Chinese language and literature. He there collected a library of about 12,000 volumes, chiefly on Chinese literature; and after his return he was appointed, in 1833, professor at Munich, where he lectured on the Chinese and Armenian languages and literature, on ethnography, universal and German history, until the year 1852, when he was discharged on account of his liberal religious and political views. He settled at Berlin in 1863, and there he remained until his death, which occurred March 17, 1870. He was a close student of political and philosophical phases in history, and was greatly devoted to republican institutions. The American government he admired, and warmly met every American who had occasion to see him. He freely mingled in foreign society at Berlin, and was much sought after by all literature-loving strangers in the German capital. He wrote, Memoirs sur la vie et les ourrages de David, philosophe Armenien (Paris, 1829): — Catechism of the Shamans (from the Chinese, 1831): — Pilgerfahrten buddhistischer Priester aus China nach Indien (Leipsic, 1833): — Lehrsaal des Mittelreichs (Munich, 1836): — Versuch einer Geschnichte der armenischen Litetatur (Leipsic, 1836): — Translations from the Chinese and Armenian, with Notes and Illustrations (London, 1839): — Geschichte des englischen Reiches in Asien (Leipsic, 1857, 2 volumes): — Geschichte der Vereinigten Staaten von Amerika (Berlin, 1863-1866, 3 volumes), besides a number of essays, which were published in the Zeitschrift of the German Oriental Society (1:91-128, 217-237; 4:33-43, 225-243; 7:141-155; 18:294). A translation of his Hoei Schein, or The Discovery of America by Buddhist Monks in the 5th Century, was  published at London in 1874. See Kalkar, Israel u. die Kirche (Hamburg, 1869), page 128; Literarischer Handweiser, 1870, page 487 sq.; Kurz, Gesch. d. deutschen Literatur, 4:867, 925; For. Quar. Rev. 21:126, 255. (J.H.W.)

## Neumann, Caspar[[@Headword:Neumann, Caspar]]

             a German theologian, noted as a Hebraist, was born at Breslau, in Silesia, Sept. 14, 1648. After graduating at the Gymnasium of St. Magdalen, he went in 1667 to Jena to study theology. Three years later he published his dissertation on the Roman Catholic Church (D)issertatio de Ecclesia Catholica), and the university conferred on him the title of "magister." He soon commenced lecturing on Church history, and his lectures were attended by a great many students. At the recommendation of the divines of Jena, duke Ernest the Pious, of Gotha, appointed him as the fellowtraveller of his son, prince Christian, with whom Neumann went through Germany, Switzerland, Southern France, Savoy, and Upper Italy. In 1678 he was appointed by the successor of the duke court-preacher in Altenburg. A year later the authorities of his native place appointed him to the diaconate of St. Mary Magdalen, and in 1689 as pastor of the same church and assessor of the consistory. In 1697 he became superintendent of the evangelical churches and schools, pastor of St. Elizabeth, and first professor of theology at the gymnasia. He died January 27, 1715. Besides devotional works, he wrote תַּוֹלְדוֹת, Genesis linguae sanctae Vet. Test. (Norimb. 1696): — Exodus linguae sanctae e captivitate Babylon. tentatus in Lexico etymologico Hebraeo-biblico (ibid. 1697-1700): — , מַפְתִח בֵּיתעֵבֶר Janua at significationem hieroglyphicam litterarum Ebraicarum. etc. part 3 (Breslau, 1712): — De punctis vocalibus (ibid 1715). Possessed of great learning, he was likewise a very pious and saintly man, full of love for humanity. He is also the author of thirty-nine hymns, which are yet to be found in many hymn-books. The best known is his Herr, auf Erden muss ich leiden (English translation in Choral-book for England, No. 66, "Lord, on earth I dwell sad-hearted"). See Tacken, Life of M. Casp. Neumann (Breslau and Leipsic, 1741); Koch, Gesch. d. deutschen Kirchenliedes, 5:456 sq.; Jocher, Gelehrten Lexikon, 3:881; supplement by Rottermund, 5:563; Knapp, Evangelischer Liederschatz, page 1339, s.v.; Furst, Biblioth. Judaica, 3:30; Steinschneider, Bibliogr: Handbuch, page 101; Bleek, Einleitung. in das A. Test. page 132; Keil, Introduction to the Old Testament, 2:175 (B.P.)

## Neumann, Joachim[[@Headword:Neumann, Joachim]]

             a noted German educator and Hebraist, was born at Brody, in Austrian Poland, in the year 1778 or 1779, of Jewish parentage. Up to his thirteenth year he received his education in the house of his father, which he then left for Posell, where he was enabled to satisfy his thirst for knowledge. Towards the end of the last century he obtained an appointment as teacher in a celebrated Jewish school at Dessau, where he remained until the year 1807. During his residence there he took part with three other learned Jews in publishing a German translation of the twelve minor prophets, which was accompanied by a Hebrew commentary. At that time a great change had taken place among the Jews living in different parts of Prussia with regard to their social position. About the year 1790 the king of Prussia granted the Jews who had obtained permission to live in Breslau an exemption from the taxes which had formerly been imposed on them when obtaining such permission, on the condition that they should establish a. school for the poor children of their community. This led to the founding of William School in 1791, and in 1807 Neumann was invited to become the head master and inspector of that school. For about nineteen years he had charge of that institution, i.e., from 1807 to 1826. During his connection with this school Neumann had been on terms of the most intimate friendship with professors Steffens and Scheibel, who were the means of bringing him to the knowledge of the truth as it is in Christ. Satisfied of the necessity of accepting Christ as the Messiah, he was baptized on April 16, 1826, together with his wife and three sons, in the parish church of St. Elizabeth, by professor Scheibel, having as one of the sponsors professor Braniss, of the University of Breslau, his brother-in- law. Neumann was now engaged as a teacher of Hebrew in the university, in which, besides professor Braniss, professor Fischer, professor of chemistry-another brother-in-law of his were distinguishing themselves. Neumann died suddenly, March 3, 1865. His second son is now professor of medicine in the University of Breslau. Neumann wrote, besides his Commentary on Amos, Nahum, Haggai, Zechariah, and Malachi, which was published at Dessau in 1805, under the title, תא וּבַאוּר קְצָת תְּרֵי עֲסִר עַם, a Hebrew Chrestomathy in 2 volumes. (Breslau, 1821). See Furst, Bibl Jud. 3:30; Steinschneider, Bibliographisches Handbuch (Leipsic, 1859), page 101; Jewish Intelligencer, 1865. (B.P.)

## Neumann, Wilhelm[[@Headword:Neumann, Wilhelm]]

             a Lutheran theologian of Germany, who died in 1884 at Colombier, in canton Neufchatel, formerly professor of theology at Breslau, afterwards at the academy in Lausanne, is the author of, Die Wasser des Lebens (Berlin, 1848): —  זבח שלמיםSacra Veteris Testamenti (Leipsic, 1854): — Jerenzias ausgelegt (1856-58, 2 volumes): — Symbolique du Culte de l'Ancienne Alliance (Lausanne, 1860): — Die Weissasgungen des Sakhasjah (Stuttgart, eod.): — Die Stiftshutte in Bild und Wort (Gotha, 1861): — Die messianischen Erscheinungen bei den Juden (1865): — Geschichte der messianischen Weissagung im Aten Testament (eod.). See Zuchold, Bibl. Theol. 2:938. (B.P.).

## Neumark, Georg[[@Headword:Neumark, Georg]]

             a German musician and author of a great number of sacred songs, commonly heard in the evangelical churches of Germany, was born in Thuringia about the year 1621. His parents, who were poor, soon after went to reside at Mullhouse, in France, which accounts for his having often been considered a native of that city. In 1643 he went to study law at the University of Konigsberg, where Simon Dach, the centre of the Kinnigsberg school of poetry, was professor of poetry and poet-laureate. Dach was also a great musician. Under his influence the young law student became, like the professor, a musician and a poet. When a student Neumark frequently suffered for want of food. In 1651 he went to live at Hamburg. There his poverty was so great that he was obliged to pawn his violdi-gamba, a six-stringed instrument then in use, upon which he played very skilfully. In the midst of his sufferings he refused every unworthy method of seeking a livelihood, and preserved his simplicity of life and his trust in God. An attendant of the Swedish ambassador being greatly moved by a hymn which Neumark had sung, accompanying it upon his viol, which the Jew pawnbroker had permitted him to use, sought him out, learned his story, and afterwards repeated it to his master. The result was the young poet was appointed secretary of the ambassador. His first act on receiving the joyful news of his appointment was to redeem his viol.

Then, as expressive of the way in which his faith had been justified by the issue, he composed his most famous hymn, Wer nur den lieben Gott lasst walten, translated into our tongue in the Lyra Germanica of Susanna Winkworth as "Leave God to order all thy ways." In 1651 he settled at Weimar, where he was appointed by duke William IV librarian of the royal archives. He lived a life of cheerful confidence in God, often giving expression to his pious sentiments in Christian hymns, and died at Weimar, July 8, 1681. Besides his numerous poetical productions, which were often published, Neumark wrote also some historical essays in Latin, such as Horti historici, manuale et libellus precatorius: — Comediae de Caliste et Lysandro, etc., a history of the successful society to which he belonged: — Hochsprossender poetischer Palmbaum (Nuremberg, 1670). The American Tract Society has published an English version of his hymns. See Miller's Singers and Songs of the Church; Koch, Gesch. des Kircheniejdes, volumes 1, 2, and 4; Herzog, Real-Encyklop. 10:300.

## Neumark, Jehuda Lob[[@Headword:Neumark, Jehuda Lob]]

             (BEN-DAVID), OF HANAU, a Jewish writer of note, flourished near the opening of the 18th century. He died April 9, 1723. Jablonski (q.v.) mentions Neumark in the preface to his Biblia Hebraica cum noiis Hebraicis (Berlin, 1699) as the author of a Hebrew Grammar, entitled שֹׁרֶשׁ יְהוּדָה (Frankfort-on-the-Main, 1693), which was long used and valued. In the preface to this grammar Neumark gives a history of the best Hebrew grammarians, and criticises very sharply the neglect of Hebrew philology. See Furst, Bibl. Judaica, 3:31; De Rossi, Dizionario storico degli autori Ebrei, page 245 (Germ. trainsl.); Kalisch, Hebr. Grammar, 2:35; Steinschneider, Bibliographisches Handbuch, page 101; Catalogus Libr. Hebr. in Bibl. Bodleiana, page 1364; Zunz, Monatstage des Kalenderjahres, page 18 (Berlin, 1872; Engl. transl. by the Reverend B. Pick in Jewish Messenger, New York, 1874). (B.P.)

## Neumeister, Erdmann[[@Headword:Neumeister, Erdmann]]

             a German Protestant divine and author of numerous hymns, was born at Uechtritz, near Weissenfels, May 12, 1671. He studied first at the school of Pforta, and afterwards at the University of Leipsic. In 1697 he became pastor at Bibra, in Thuringia, and filled successively the same office at Eckartsberga, Weissenfels, Sorau, and Hamburg, where he died, while pastor of the church of St. Jacob, August 18, 1756. He was an opponent both of pietism and of chiliasm, and held fast to the old orthodoxy. Neumeister is best known by his hymns, of which he wrote about 700; some of them are truly excellent, and still in use. Among these we notice. "Gott macht ein grosses Abendmahl," etc.; "Jesus nimmt die Sunder an," etc. (Engl. transl. in Mill's Horae Germanicae, page 73, "This man sinners doth receive"); "Wie Gott will!" also "Will ich sagen" (Engl. transl. in Hynns from the Land of Luther, page 155, as "Thou wilt, my God, I ever say"); and "Lass irdische Geschafte stehn," etc. He wrote also a Specimen dissertationis historico-criticae de poetis Germanicis. His poetical works are, Funffache Kirchenandachten (1716 and 1717): — Fortgesetzte funffache Kirchenandachten (1726): — Evangelischer Nachklang (1718- 1729): — Zugang zum Gnadenstuhl. See Herzog, Real-Encyklopadie, 10:301; Koch, Gesch. des deutschen Kirchenliedes, 5:371 sq.; Doring, Die Deutschen Kanzelredner, s.v.; Knapp, Evangelischer Liederschatz, page 1339 sq. (J.H.W.)

## Neuser, Adam[[@Headword:Neuser, Adam]]

             a German Socinian theologian, was born in Swabia in the 16th century. Educated in Lutheranism by his parents, who belonged to that communion, he entered the Reformed Church, after having finished his studies, probably because he sought greater liberty of thought than he could find in the Lutheran Church. He then established himself in the Palatinate, and soon gained the good-will of the elector, who appointed him pastor of St. Peter's Church of Heidelberg, and who even formed the project of giving him h professor's chair in the university of that city. But this prince wishing in 1569 to introduce into his states the ecclesiastical discipline of the Church of Geneva, Neuser strongly resisted the innovation, perhaps not so much because it departed from the civil power as because this discipline, by an excessive rigor, would have caused an intolerable weight of ecclesiastical despotism over the Reformed Church of the Palatinate. This bold opposition deprived him of the good graces of the elector, and he was dismissed from the pastorate. Neuser now openly espoused Socinianism, to which he had long inclined, and he exerted himself to spread its principles among his friends. Syivanus, pastor at Ludemburg, joined him in this design, which was communicated to Georg Blandrata, physician of the vaivode of Transylvania, and to some other ministers who professed the Socinian opinions. It is related that Neuser and Sylvanus sought to assure themselves of the protection of the sultan Selim, but that they were betrayed by the ambassador of the vaivode of Transylvania, whom they had charged with this negotiation, and that he delivered their letters to the elector palatine. Whatever may be the true history of it, they were certainly arrested, and conducted to Amberg. Sylvanus was decapitated in 1572; Neuser succeeded in escaping from his prison, and, after having wandered over the country for some time, arrived in Constantinople, where he became a Mussulman, and died in the Mohammedan faith, October 11, 1576.

As might be expected, the memory of this restless and adventurous man has not been spared. He has been accused, though without apparent ground, of all vices, among others of drunkenness. It is just to add that those who have painted him in black colors recognise, however, by a singular contradiction, that there never was anything to reprimand in his conduct except his departure from orthodoxy, and this, of course, must be regretted. We are assured that he obtained a great ascendency over the people of the Palatinate, and that he owed this extraordinary consideration as well to his religious zeal as to his eloquence. It is a. pity that a man of  his ability should have suffered himself to be led away from his moorings to land finally in Mohammedanism. The biographical Lexikons of Jocher assures us that he has left no printed work; the Biographie Universelle, on the contrary, pretends that his writings are numerous, and that they have been collected by the Socinians. The Bibliotheque des Anti-Trinitaires, which calls him Neusner, quotes but one — Scopus Septini Capitis ad Romanos (Ingolstadt, 1583, 8vo). His letter to Selim, if it be authentic, is found in the collection of Meg —Monumenta pietatis et litteraturae (Frankfort, 1702, 4to), part 1, page 318; volume 3 of the Melanges tires de la Bibliotheque de Wolfenbuttel has another letter of Neuser, containing the apology for his conduct, dated at Constantinople the Wednesday before Easter of the year 1574. See Jicher, Gelehrten Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Gass, Dognengesch. 2:21. (J.H.W.)

## Neuss, Heinrich Georg, D.D[[@Headword:Neuss, Heinrich Georg, D.D]]

             a German Lutheran theologian, was born, March 11, 1654, at Elbingeroda, in the duchy of Brunswick. He received his early education at Osterwick, Quedlinburg, and Halberstidt. Being very poor, he accepted the private tutorship in the house of Dr. Reccius, in Wernigerode, a position which he held for three years, until, in 1677, he was enabled to go to Erfurt, where he studied theology. In 1683 he was appointed connector at Blankenburg, and in the next year rector. In 1690 he became adjunct to the Reverend Chr. Schmidt in Wolfenbuttel, and then deacon at the church of St. Henrici. Here he became intimately connected with two other pious ministers, who commenced to hold private meetings for devotional purposes. Soon, however, these meetings were openly spoken against, especially under the lead of Fr. Ulr. Calixt, of Helmstadt, who wrote against chiliasm, and the result was that in 1692 an edict was issued which forbade such pietism as heresy. These three menithen left Wolfenbiittel. Neuss was called to Hedwigsburg, and three years later, in 1695, the duke Rudolph Augustus appointed him superintendent in Remmlingen; and in 1696 count Ernest von Stolberg called him to Wernigerode as pastor primarius at St. Sylvester and George, and superintendent and councillor of the conlistory. Neuss died there September 30, 1716. Besides some theological works, he also published a collection of 134 hymns, entitled Hebopfer (heave- offering). The best known of his hymns is his "Ein reines Herz, Herr schaff in mir" (Engl. transl. by E. Cox, in Hymns from the German, page 176, "A new and contrite heart create"). Comp. Koch, Gesch. d. deutsch. Kirchenliedes, 4:425 sq.; 5:573 sq.; Jocher, Gelehrten-Lexikon, 3:888;  supplempent by Rottermund, 5:589 sq.; Wezel, Hymnopoeographia (Hermstadt, 1721), 2:240 sq.; Winterfeld, Der evang. Kirchengesang (Leips. 1845), 2:522-533. (B.P.)

## Neustadt, Bible of[[@Headword:Neustadt, Bible of]]

             is the title of a revision of Luther's version of the Scriptures made at Neustadt in 1588 by the Reformed Church to express more clearly the Calvinistic notions of that body. The master spirit in this revision was David Pareus. In 1595 the Biblia Herbornensia was brought out by the Reformed body, and it met with less opposition. SEE PAREUS (DAVID) and SEE SIEGWART.

## Neuville (De Plessis-Bardoul), Roland de[[@Headword:Neuville (De Plessis-Bardoul), Roland de]]

             a noted French prelate, was born in 1530. He was abbd of St. James of Montfort when, in 1562, he was nominated bishop of St. Pol-de-Leon by the protection of the duke d'Etampes, in the place of Roland de Chauvignd. Though he may have assisted at the Council of Tours (1583), and may have subscribed to the edicts of toleration published in 1588, Neuville showed himself none the less a violent persecutor of the Protestants; he himself boasted of not having left a single heretic in his diocese. He died in Rennes, February 5, 1613, after fifty years' episcopate. The library of Lyons possesses, No. 441, a very beautiful Missale ecclesiae Gallicob , folio, written in magnificent Gothic characters and illuminated with excellent vignettes, which appears to have been the property of Roland de Neuville.

## Neuville, Charles Frey de[[@Headword:Neuville, Charles Frey de]]

             a French pulpit orator, brother of the following, was born in the diocese of Coutances, December 23, 1693. He was educated in the college of the Jesuits at Rennes, who, recognising his ability, initiated him into their order in 1710. He taught belles-lettres and philosophy for eighteen years, when he made his debut in the pulpit, where he had great success (1736). After the dissolution of his society, his presence, quite inoffensive, was tolerated in France, and, under the protection of the king and queen, he lived unmolested but retired. His death occurred July 13, 1774, in St. Germain- en-Laye. We have of his works, Oraison funebre de M. le Cardinal de Fleury, etc. (Paris, 1743, 4to, and often): — Oraison de tres-haut, tres- puissant seigneur Charles-Auguste Foucquet de BelleIsle, duc de Gisors, pair et marechal de France, etc. (Paris, 1761, 4to): — Sermons (Paris, 1777, 8 volumes, 12mo; Lyons, 1778, 8 volumes, 12mo). These sermons have been translated into German by J.B. Dily (Vienna, 1777-80, 8 volumes, 8vo) and by Priest. Job. Buchmann (Augsburg, 1841, 12mo); into Spanish by Juan-Antonio Pellicer, Juan Ceron, and Pontela (Madrid, 1784); into Italian (Venice, 1774, 1786, 1793). Neuville had collected three volumes of Observations hist. et crit., but the fear of wrong interpretations and of compromising his editors determined him, some days before his death, to throw his manuscript into the fire. Biographers have often confounded this ecclesiastical orator with his brother, and with Anne Joseph de la Neuville. See Caballero, Bibliothecae scriptorum Societatis Jesu (Rome, 181416, 4to); Alois et Alphonse de Backer, Bibl. des csrivains de la Compagnie de Jesus, 1st series, pages 519, 520.

## Neuville, Pierre-Claude Frey de[[@Headword:Neuville, Pierre-Claude Frey de]]

             a French theologian, was born at Grandville, September 5, 1692. His family were originally from the canton of Basle, and went for some unknown cause to dwell in Brittany. Neuville entered, September 12, 1710, the Society of Jesus, where he occupied honorable and responsible positions. Twice he was provincial. He was a good preacher. When his order was threatened with dissolution (1763), he did not await persecution, but retired to Rennes, where he died in August 1775. We have of his works, Sermons (Rouen, 1778, 2 volumes, 12mo): — Observations sur l'institut de la Societe de Jesus (Avignon, 1761, 1762, 1771, 12mo): — Lettre d'un ami de la verite a ceux qui ne haissent pas la lumieure, ou reflexions critiques sur les repoches faits a la Societe de Jesus relativement a la doctrine (12mo). See Raymond Diosada Caballero, Bibliothecae scriptorum Societatis Jesu (181416, 4to); Feller, Supplement de la France litteraire; Nouvel appel a la raison des ecrits et libelles publies par la passion contre les Jesuites de France (Brussels, 1761, 12mo); Alois et Alp. de Backer, Bibliotheque des ecrivains de la Compagnie de Jesus; Barbier, Dict. des Anovymes, No. 9643; Catalogus personarum et officiorum provincies Franciae Societatis Jesu, ann. 1759, page 3.

## Nevay, John[[@Headword:Nevay, John]]

             a noted Scotch Presbyterian minister, who flourished in the days of the English Revolution as pastor of Newmills, in the parish of London, was identified with the struggle for the independence of the Kirk, and in 1647  gained unenviable notoriety by the severe measures which he counselled general Leslie to adopt against the British soldiery. But, though severe with his opponents in religion, Mr. Nevay cannot be said to have lacked in religious devotion and Christian zeal. He is commended by his contemporaries of the Kirk for soundness in the faith, shining piety in conversation, and great diligence in attending all the parts of his ministerial functions, particularly church judicatories; one who was always very zealous in contending against steps of defection contrary to the work of reformation carried on in that period. See Scots Worthies, page 287.

## Neve, Francois de[[@Headword:Neve, Francois de]]

             a Flemish painter of sacred art, was born at Antwerp, according to Balkema, in 1625. He studied for some time the works of Rubens and Vandyck, and afterwards visited Rome for improvement, where he resided several years. On' returning to Flanders he painted a number of good historical works which gained him considerable reputation; but he afterwards painted heroic landscapes with subjects from history or fable, in which he evinced great fertility of invention and refinement of taste. Bartsch mentions fourteen etchings by this artist, executed in a slight but very masterly style, embellished with figures correctly drawn and ingeniously grouped. Neve died in 1681. See Spooner, Biog. Hist. of the Fine Arts, 2:615.

## Neve, Timothy (1), D.D[[@Headword:Neve, Timothy (1), D.D]]

             an English divine, was born at Wotton, in Shropshire, in 1694, and was educated at St. John's College, Cambridge University. After graduation he taught for a while at Spalding, then took holy orders and was made minor canon of Peterborough; while there he was a joint-founder of "The Gentleman's Society," of which he was for a long time secretary. He was afterwards successively prebendary of Lincoln, archdeacon of Huntingdon, and rector of Alwalton, in Huntingdonshire, where he died in 1759. Dr. Neve was chaplain to the bishop of Lincoln, Dr. Thomas, and is spoken of by his contemporaries as a worthy man and a close student. He published one sermon, entitled Preaching with Authority (Oxf. 1747, 8vo), and several astronomical papers which have been republished in this country in the Philadelphia Transactions; also an essay on the Invention of Printing.

## Neve, Timothy (2), D.D[[@Headword:Neve, Timothy (2), D.D]]

             an eminent English divine, son of the preceding, was born at Spalding in 1724. He studied at Corpus Christi College, Oxford, of which he was elected fellow in 1747. He became successively chaplain of Merton College, rector of Geddington (in 1762) and of Middleton Stoney; was elected Margaret professor of divinity at Oxford, and installed prebendary of Worcester in 1783. He died in 1798. He was an able theologian and scholar. He published a sermon preached before the earl of Westmoreland, chancellor of the University of Oxford, on July 8, 1759, and entitled The Comparative Blessings of Christianity — Eight Sermons preached, in 1781, at the Lecture founded by the Reverend John Bampton (Oxf. 1781, 8vo): — Seventeen Sermons on various Subjects (ibid. 1798, 8vo): — Animadversiolas on Phillips's Life of Cardinal Pole (ibid. 1766, 8vo). See Darling, Cycl. Bibliographica, 2:2169; Genesis Biog.Dict. s.v.; Hook, Eccles. Biog. 7, s.v.

## Nevil(le), Thomas, D.D[[@Headword:Nevil(le), Thomas, D.D]]

             an English theologian of the Elizabethan period, noted for his strict adherence to the Calvinistic doctrines in a sharp and decisive form, was born at Canterbury, educated at the University of Cambridge, and became a fellow of Pembroke Hall, Cambridge, in 1570. Ten years after we find him proctor of the university, and in 1582 presented to the mastership of Magdalen College. In 1590 he was promoted by the queen to the deaniery of Peterborough. In 1593 he was appointed to the mastership of Trinity College, and in March, 1594, resigned the rectory of Doddington, on being presented to that of Teversham, near Cambridge. In 1595 he was concerned in the controversy which originated at Cambridge from the public declaration of William Barret, fellow of Caius College, against the doctrine of predestination and falling from grace. On these points, the general persuasion being then favorable to the system of Calvin, Barret was called before some of the heads of the Church, and compelled to retract his Arminian opinions. The dispute, however, which was referred by both parties to archbishop Whitgift, occasioned the well-known conference of the divines at Lambeth (1595), where they agreed on certain propositions, in conformity with Calvin's principles, commonly called the Lambeth Articles (q.v.). Dr. Neville and his brethren soon after had to complain of Dr. Baro(n), lady Margaret professor of divinity, for maintaining some doctrines respecting universal salvation diametrically opposite to those of  the Lambeth Articles, in consequence of which he was removed from his station in the university. (For a full account of this, see the life of Peter Baro(n); Collier, Eccles. Hist. 2:647; and Strype, Annals, 4:322.) In 1597 Neville was promoted to the deanery of Canterbury.

He was in this position on the accession of king James to the throne of England, and was by archbishop Whitgift, in his, own name and of all the bishops and clergy, sent into Scotland to give his majesty assurance of their unfeigned duty and loyalty, and to know what commands he had for them to observe concerning ecclesiastical causes; recommending also the Church of England to his favor and protection. The Puritans had always hoped much for the Presbyterian cause from this king, and the Anglican clergy were therefore doubly anxious as to the result of this mission,which was evidently intended to win him over to the support of the Anglican establishment. It proved that Dr. Neville was the right man for this mission. He impressed the king favorably, and was given the assurance that he (i.e. James) would uphold the government of the late queen as she had left it. This answer was quite in conformity with king James's recent action in Scotland, SEE JAMES I.

He was inclined to Romanism, but fearing to offend by such an extreme departure, he halted in the Anglican camp, and from henceforth favored Episcopalianism. Neville himself was the frequent recipient of king' James's favor. Thus the king, when on a visit to Cambridge in 1615, accepted the hospitality of Dr. Neville, then at Trinity College. Dr. Neville died in 1615, shortly after king James had visited him. By his munificence to Trinity College Dr. Neville has secured to himself the gratitude and admiration of posterity. He expended more than £3000 in rebuilding that fine quadrangle which to this day retains the name of Neville's Court. He was also a contributor to the library of the college, and a benefactor to Eastbridge Hospital in his native city. See Hook, Eccles. Biog. 7:402-404; Stoughton, Eccles. Hist. 1:19; Soames, Elizabethan Religious History, pages 454, 471-473, 517; Froude, Hist. of Eng. (see Index in volume 12). (J.H.W.)

## Nevin, Alfred, D.D., LL.D[[@Headword:Nevin, Alfred, D.D., LL.D]]

             a Presbyterian minister, was born at Shippensburg, Pennsylvania, March 14, 1816. He graduated from Jefferson College in 1834, and was admitted to the bar in 1837. In 1840 he graduated from the Western Theological Seminary. He was a pastor until 1861, when he became editor of the Standard, which was subsequently merged into the Northwestern Presbyterian. In 1872-74 he was editor of the Presbyterian Weekly, and in 1875-80 of the Presbyterian Journal. He edited the Presbyterian Cyclopcedia. He died September 4, 1890. For a list of his works, see Appletons' Cyclop of Amer. Literature.

## Nevin, Thomas[[@Headword:Nevin, Thomas]]

             an Irish Presbyterian divine, flourished after the opening of the 18th century as pastor of a church in Downpatrick. This church belonged at that time to the synod of Ulster, which was then greatly agitated by the question whether any Presbyterian-ministers could refuse to sign a confession on the ground that by such an act they gave up the right of private judgment. Mr. Nevin belonged to the party who at the synod of  1721 refused to subscribe to the Westminster Confession, and were therefore named Non-Subscribers. They were open to much suspicion; and after the synod of 1723, when the controversy regarding the propriety of intercommunion among the subscribers and non-subscribers had become general, Mr. Nevin, having carelessly expressed himself on the Trinitarian doctrine, was forthwith accused of heresy, and brought to trial in the synod of 1724; and though "satisfactory proofs were laid before the synod of Mr. Nevin's orthodoxy; this cardinal point of the Saviour's Deity,... the synod, disregarding these testimonies, and fully aware of Mr. Nevin's determination not to clear himself, under existing circumstances, by any declaration or subscription, resolved not to inquire further into the truth or relevancy of this accusation, but simply to require of him an immediate declaration of his belief in the Supreme Deity of Christ. With this demand, as was to be expected, he refused to comply, as the principle so frequently avowed by the non-subscribers that to clear himself by any such method was directly sinful; but he added that his refusal did not proceed from any disbelief of the doctrine of the Supreme Deity of Christ. Nothing, therefore, could be held to be proved against him, beyond the fact of his being a non-subscriber, like the rest of his party. Yet it was moved that, as Mr. Nevin had refused to make the declaration required of him, the synod should hold no further ministerial communion with him, nor proceed any further in his trial. This motion was carried." By the peculiar nature of the sentence passed on him, Mr. Nevin, though deprived of ministerial communion with the synod, was yet suffered to enjoy his ministerial character, and he therefore remained pastor of Downpatrick. He died about 1730. See Killen's Reid, History of the Presbyterian Church in Ireland, 3:206 sq., 219 sq.

## Nevins, William, D.D[[@Headword:Nevins, William, D.D]]

             a noted Presbyterian minister, was born in Norwich, Connecticut, October 13, 1797. After a mercantile education, he entered Yale College in 1812, and graduated in 1816. He then became a member of the Princeton Theological Seminary, and was licensed to preach at Lisbon, Conn., in September, 1819. On October 19, 1820, he was ordained and installed pastor of the First Presbvterian Church in Baltimore. His health having become impaired, he went for some time to St. Croix to try the effects of a milder climate. Not deriving any benefit from it, however, he returned to Baltimore, and there died, September 14, 1835. Dr. Nevins published two sermons in the National Preacher, and five tracts through the American  Tract Society. Shortly after his death where was published a selection of his manuscripts, entitled Select Remains, with a memoir by Reverend William S. Plumer, D.D. His contributions to the N.Y. Observer were published about the same time in two small volumes, entitled Thoughts on Popery and Practical Thoughts. A volume of Sermons. selected by himself, was printed in 1837. All of his publications were most acceptable at the time of their appearance, and have continued to exert an influence for good to this time. As a pastor and preacher Dr. Nevins was deservedly popular. See, besides the memoir already referred to, Sprague, Annals, 4:629.

## Nevis[[@Headword:Nevis]]

             a small but beautiful and fertile island of the West Indies, belonging to Great Britain, forms one of the group of the Lesser Antilles, and lies immediately south-east of St. Christopher, from which it is separated by a strait called the Narrows, two miles wide. It is circular in form, rises in a central peak to the height of about 2500 feet, and has an area of 45 square miles. Population (1871), 11,735, of whom only a small proportion, not more than one fifth, is white. Charlestown, a seaport, with a tolerable roadstead, situated on the south-west shore of the island, is the seat of government, consisting of a government council and general assembly. The principal products are sugar, molasses, and rum. Nevis was colonized by English emigrants from St. Christopher in 1628, was taken by the French in 1706, and restored by the peace of Utrecht; it was taken again by the French in 1782, but restored by the peace of 1783. The Romanists have many adherents in Nevis. The Wesleyans, who were the first Protestant missionaries to preach in the West Indies, established a station at Gingerland, and are laboring there with some appearance of ultimate success. At Charlestown the United Presbyterian Mission is pushing the work of evangelization, especially among the blacks.

Additional Note on the Mormons. — Since our article on this subject was written, the collision between the Mormon authorities and the United States government — which is still the supreme and sole general civil administration in the territory, Congress having steadily refused to admit Utah as a State in the Union without such stipulations to loyalty, as the Mormons are unwilling to accept — has resulted in the federal court taking possession of the Mormon premises in Salt Lake City, practically confiscating, or at least occupying and controlling, them, on the groun of treason; and it is said that the Mormons are secretly preparing for another  migration, this time to Mexico, where they have purchased a large tract of land, so as to be beyond our jursidiction. The temple is nearly completed, although likewsie in the hands of the general government; but it is not to be used by the Mormons as a place of worship, for which intended its interior construction is not adapted, but for purposes of ecclesiastical ceremony and general office work. The denunciatory tone of Mormons is now greatly moderated; and although the old style of declamation on the subject of civil power is still maintained, its tone is greatly softened, and all talk of open or forcible rebellion is abandoned. Criminal suits have been instituted, and are still pending before the U.S. courts, also against many leading Mormons for bigamy, adultery, and other unchaste practices, and in consequence polygamy is generally abandoned, at least in public, by the sect as a whole. The general aspect of the situation points to a speedy disruption of the Mormon community in Utah, especially as the influx of non-Mormon immigrants is gradually but surely overpowering them.

## New Britain[[@Headword:New Britain]]

             is the name of one principal and of several subsidiary islands in the Pacific Ocean situated between lat. 40 and 63 30' S., and long. 1480 and 1520 30' E. The principal island, 300 miles in length, and having an area of 12,000 square miles, lies east of New Guinea, from which it is separated by Dampier Strait. The surface is mountainous in the interior, with active volcanoes in the north, but along the coast are fertile plains. Forests abound in the island, and palms, sugarcane, breadfruit, etc., are produced. The inhabitants, the number of whom is unknown, are the Negritos. They are well-formed, active, and of a very dark complexion. They are further advanced in civilization than is usual among the Polynesians, have a formal religious worship. temples, and images of their deities. New Britain was first seen by Le Maire and Schouten in 1616, but Dampier, at a later date, was the first to land. SEE NEGRITOS and SEE POLYNESIANS.

## New Brunswick[[@Headword:New Brunswick]]

             a province of British America, originally a part of Nova Scotia, is situated to the north of that province, and to the south-east of Canada. It has an area of 27,322 square miles, with a coast-line of 500 miles in extent. The population of New Brunswick in l881 amounted to 321,233. The scenery of this province is beautiful, its soil is rich, and the land abounds in mineral wealth. The northern districts of the province, from the Bay of Chaleurs to the St. John, are occupied by metamorphic slates. In the south the carboniferous and new red sandstone systems (including deposits of red marl and gypsum, and extensive beds of coal) prevail. One third of the  surface of New Brunswick is underlaid by a bed of coal. Many of the coal- measures, however, are thin and impure; but the coal of Albert County is one of the most valuable deposits of bituminous coal on the American continent, and is apparently inexhaustible. Throughout the province 2842 tons of coal were mined in 1851, and 18,244 tons in 1861; but mining has not yet become an important branch of industry. Gold and silver occur in New Brunswick; copper and iron ore of excellent quality abound; gypsum, plumbago, and limestone are very abundant; and the freestone of the province, unsurpassed for beauty and durability, commands a high price in the United States. In 1861, 42,965 casks of lime, 42,476 grindstones, 14,080 tons of building-stone, and 14,000 tons of gypsum were brought into the market.

Wild animals abound in the province, the lakes and rivers are well stocked with fish, and along the coasts cod, haddock, salmon, and other fish are caught in great plenty. Indeed, its fisheries are a principal source of income to the province. The autumn — and especially the season called the Indian summer-is particularly agreeable, and the severity of the winter has been already much mitigated by the clearing of the forests. In the interior, the heat in summer rises to 80°, and sometimes to 95°; and in winter, which lasts from the middle of December to the middle of March, the mercury sometimes falls as low as 40° below zero. At Frederickton, the capital, situated on St. John River, 65 miles from the south, and 130 miles from the north coast, the temperature ranges from 35° below to 95° above zero, and the mean is about 420. In its social circumstances New Brunswick is preferable to any territory in the same latitude. Though not much given to agricultural development, a healthy state pervades all classes of society, as may be learned from the fact that the provincial penitentiary of St. John contained only thirty convicts (on Dec. 31, 1873). Altogether the province has fourteen jails, and these only contained in all 149 inmates, according to the census of 1871.

This unusually high moral status of the community is fostered by a system of free public schools, which was last improved by an act of 1871. The schools are under the general supervision of a chief superintendent of education of the province, with a county inspector for each county, and boards of trustees for the several districts, and are supported by a provincial grant and a county tax equal to thirty cents per head, supplemented by a local tax, which includes a poll-tax of one dollar per head. The expenditures from tie provincial treasury for school purposes during the year ending April 30, 1874, were $122,067 69. The number of schools in operation during the summer term ending Oct. 31, 1874, was 1049, with 1077 teachers and 45,539 pupils; number in  attendance some portion of the year ending on that date, 60,467; number of school districts, 1392; number of school-houses, 1050. A provincial training and model school is sustained at Fredericton; besides which there is the University of New Brunswick at Fredericton, established since 1800, which embraces in its curriculum a classical course of three years, and special courses in civil engineering and surveying, agriculture. commerce, and navigation. There is an annual scholarship of $60 for one student for each county, who also receives tuition free; and there are five free scholarships, distributed among the counties and cities, exempting from the payment of tuition fees also. In 1872-73 the number of professors was 7; students, 51. The Methodists since 1862 own Mount Allison Wesleyan College at Sackville, which is in connection with the provincial university, and is open to both sexes. It has classical, scientific, and special classes, and provision is made for theological instruction. A male academy and commercial school, in operation more than thirty years, and a female academy, organized in 1854, are connected with it. In 1873-74 these institutions had 15 professors and instructors (5 in the college), 213 students (34 in the college), and a library of 4000 volumes. The Roman Catholics have the St. Joseph's College at Memramcook; it has a commercial course of four years. and a classical course of five years, both taught through the medium of the French and English branches. In 1874-75 it employed 18 professors and instructors, and had 140 students, and a library of 1000 volumes.

The first Wesleyan missionary sent out to this country was the Rev. A. J. Bishop, who arrived in the city of St. John, the capital of the colony. Sept. 24, 1791. He found the inhabitants in a state of great spiritual destitution, and commenced his labors in the true missionary spirit. From this small beginning much good resulted, and the Methodists have become a powerful and a respectable body in the country. The Congregationalists, Baptists, Presbyterians, and Episcopalians have also done much for the spread of the Gospel. Although the work, as carried on by all denominations in New Brunswick, resembles in many respects that of the mother country, there is still a loud call for an increase of evangelical agency to' meet the spiritual necessities of a scattered population in many parts of the colony, as numbers are still to be found who seldom hear a Gospel sermon. The number of the inhabitants in 1871 belonging to the various religious denominations, and the number of churches and buildings attached thereto, are shown in the following table:  Of the Baptists, 27,866 were Free-will Baptists, and of the Methodists, 26,212 were Wesleyans. The principal denominations not named in the table were Adventists (711), Christian Conference (1418), Congregationalists (1193), and Universalists (590).

New Brunswick and Nova Scotia originally formed one French colony, called Acadic or New France. The first settlement within the present limits of New Brunswick was made by the French on the Bay of Chaleurs in 1639. Other settlements were made in 1672 on the Miramichi River, and elsewhere on the east coast. This accounts for the large number of Roman Catholics in the country. In 1713 Acadia was ceded to the English by the treaty of Utrecht. The first British settler established himself on the Miramichi in 1764, and in 1784 New Brunswick was separated from Nova Scotia, and erected into a distinct colony. The first legislative assembly met at St. John in January, 1786. At the close of the American Revolution about 5000 royalists from the United States settled there, and their descendants now form a considerable portion of the population. In 1867 New Brunswick was made a British province of the Canadian dominion, and is now ruled by a lieutenant governor, who holds office for five years, assisted by an executive council of nine members, who are all responsible to an assembly of the people. See for further details the American Cyclopaedia, s.v.

## New Caledonia[[@Headword:New Caledonia]]

             an island of the South Pacific Ocean, belonging to France, and lying about 720 miles east-north-east of the coast of Queensland, in Australia, in lat. 200-220 30' S., long. 1640-1670 E., is about 200 miles in length, 30 miles in breadth, and has a population estimated at 60,703. New Caledonia is of volcanic origin, is traversed in the direction of its length, from north-west to south-east, by a range of mountains, which in some cases reach the height of about 8000 feet, and is surrounded by sand-banks and coral-reefs. There are secure harbors at Port Balade and Port St. Vincent, the former on the north-east, the latter on the southwest part of the island. In the valleys the soil is fruitful, producing the cocoa-nut, banana, mango, breadfruit, etc. The sugar-cane is cultivated, and the vine grows wild. The coasts support considerable tracts of forest, but the mountains are barren.

The inhabitants of New Caledonia, who resemble the Papuan race, consist of different tribes. They speak a language kindred to the Australian tongues, and are hospitable and honest. They are a well-formed people, tall  and robust, but indolent. Their skin is deep black, and their hair coarse and bushy. They are fond of painting their faces, and even in settlements they wear but little clothing. Their huts, built of spars and reeds, thatched with bark, and entered by a very small opening, bear some resemblance to beehives.

New Caledonia was discovered by captain Cook in 1774. In 1853 the French took official possession of it, and it is now comprised under the same government with Otaheite and the Marquesas Isles. New Caledonia has hitherto been scarcely visited by Protestant missionary enterprise. Some teachers from Samoa attempted to form a community on the Isle of Pines about 1852, but were driven away. French Roman Catholic priests have, however, labored in this quarter for many years with great zeal and courage, worthy of better results than they have secured. It is not easy to obtain a connected view of these attempts from the loose and disjointed statements contained in the Annales de la Propayation de la F'oi, the only authority to which we have access. We find that for several years there have been a vicar apostolic of Melanesia and Micronesia, whose head- quarters have varied according to circumstances. One of these dignitaries, bishop Epalle, was murdered in 1846, in the exercise of his vocation, at the Solomon Islands, in the neighborhood of New Guinea. The priests, his companions, absolutely forbade the reprisals which a French officer would fain have exercised for his death, and the mission in that quarter has since been abandoned. Bishop Epalle has been succeeded in his vicariate by monseigneur Collomb, titular bishop of Antiphelle, whose head-quarters for some time were in New Caledonia. In 1845 and in 1846 we find priests laboring with very indifferent success among these intractable savages; and in 1847 a ferocious onslaught was made on their little quarters in Balad. in which two priests were killed, and bishop Collomb himself narrowly escaped with his life. The assault was wholly unprovoked; but one of the party seems to have unfortunately exhibited a gun in self-defense, which heightened the exasperation of the assailants. Violent though deserved retribution was taken for it by the crew of a French vessel of war. The French occupation in this instance seems therefore to have been preceded for some years by the missionary efforts of their ecclesiastics. Very recently the labors of the Roman Catholic missionaries have been crowned with greater success than heretofore. Several thousand natives have embraced Christianity, and formed prosperous settlements, where are now cultivated a variety of vegetables and fruits, including wheat and barley, besides the  raising of live-stock. The number of islanders who have embraced Christianity is estimated at 5000. They are proving industrious and temperate citizens. During the last French revolutionary movement the Commumists condemned to penal life were sent to this island. See the (London) Quarterly Review, 1854, pt. 1, p. 97 aq.

## New Catholics[[@Headword:New Catholics]]

             SEE HOLY COAT OF TRAVES; SEE ROMAN CATHOLICS IN GERMANY; SEE RONGE.

## New Christians[[@Headword:New Christians]]

             a name for Jews who were obliged by the edicts of the Inquisition to embrace Christianity in the 15th century, to avoid unheard-of tortures and death for conscience' sake. Many, rather than quit their homes, embraced the faith for which they had no fervor. (From that time the term New Christians has designated Jewish converts to Romanism.) SEE MARANOS. Romanism, however, was not content to make converts. It sought ardent followers, and the inquisitors, finding that, though there were “New Christians” in the land, there were yet Jewish services secretly performed and Jewish practices scrupulously observed, determined to have the property of those rebels or unsubmissive ones if it could not own their souls. The inquisitors therefore, on January 2, 1481, issued an edict, by which they ordered the arrest of several of the New Christians who were strongly suspected of heresy, and the sequestration of their property, and denounced the pain of excommmunication against those who favored or abetted them.

The number of prisoners soon became so great that the Dominican convent of St. Paul, at Seville, where the Inquisition was established, proved not large enough to contain them, and the court was removed to the castle of Triana, in a suburb of Seville. The inquisitors issued subsequently another edict, by which they ordered every person, under pain of mortal sin and excommunication, to inform against those who had relapsed into the Jewish faith or rites, or who gave reason for being suspected of having relapsed, specifying numerous indications by which they might be known. Sentences of death soon followed; and in the course of that year (1481) 298 “New Christians” were burned alive in the city of Seville, 2000 in other parts of Andalusia, and 17,000 were subjected to various penalties. The property of those who were executed, which was considerable, was confiscated. The terror excited by these executions caused a vast number of “New Christians” to emigrate into Portugal, where numerous communities of Portuguese Jews already existed, who had come to be treated with comparative fairness. In Portugal, e.g., the Jews had long been allowed to appoint judges of their own people, and were otherwise favored. They had consequently attained a high degree of culture: they cultivated medicine, science, and letters. Among a rude  people of warriors and husbandmen, the Jews succeeded, to some extent, to the place left vacant by the Moors. They were the authors, the merchants, and the physicians of the nation; they founded a famous academy in Lisbon, which produced several eminent mathematicians, grammarians, poets, theologians, botanists, and geographers. The first book printed in Portugal was printed by a Jew.

By perseverance, union, and talent, the Jews very soon became possessed of enormous influence in that country. But this influence naturally caused a feeling of jealousy in the populace, who could not calmly behold a people whom they considered abandoned by God enjoying such prosperity. This feeling of rancor finally brought about the edict for the expulsion of the Jews from Portugal, which for a time appeased the popular fury. It was, however, but the calm preceding a violent eruption, which exploded on those victims who, bound to the land by ties of family affection or interest, sacrificed their faith to their emotions. Detested by the Christians, who were the authors of their apostasy, and humiliated in their own opinion, the New Christians of Portugal, with those from Spain, cherished in their souls the deepest devotion to their ancient faith, but hoped that hypocrisy might be proof against the numberless opportunities of revenge which their riches afforded. Finally the day came which proved the St. Bartholomew to these poor Jewish converts of the Iberian peninsula.

In the spring of 1506 the plague raged in Lisbon. The people, suffering all its horrors, were stricken also by famine, and offered up prayers in their churches for divine intercession, and on Sunday, April 19, while celebrating their service in the church of San Domingo, a brilliant light was seen to illumine the figure of Christ. Among those who doubted the miracle was one of the unfortunate apostates, who dared publicly to express his incredulity. This was sufficient to instigate the brutal and superstitious populace, who immediately seized the unhappy man, and burned him to death. It besides proved the spark that fired a horrible persecution of the apostate Jews. During the three following days upwards of 2000 victims were sacrificed; old men, women, and children were not spared, but dragged from their homes to the fires raging in the public squares. Only on the third day of these horrors the authorities were enabled to restore some tranquillity. The king, Don Manuel, who was absent from Lisbon, received the fearful news with profound indignation, and immediately ordered summary justice on the leaders. Several were put to death, among them being two friars who had been the first instigators of the people's fury. The magistrates, who through fear or negligence had not exerted their authority to quell the  massacre, had their property confiscated; and, finally, a decree of May 22 condemned Lisbon to the loss of many ancient privileges. In vain the corporation sued the king for mercy; he replied that an example was necessary to punish the ferocity of the bloodthirsty and the pusillanimity of the timid.

Yet, notwithstanding these generous actions of the king, the Jews and Jewish converts suffered so terribly that many of them left the Iberian peninsula and sought a home on the Continent, especially in Holland, where they enjoyed unlimited toleration. The prudent king Emanuel, seeing that his realm was likely to lose a large number of valuable citizens, and yet satisfied that it would be impossible to prevent the exodus, finally commanded that all children under fourteen should be detained and converted to Christianity. There can be no doubt that this cruel but politic order induced many Jews to embrace Christianity. The Jewish histories dwell on the complete national exodus, both from Spain and Portugal, and they paint in strong colors the heroic adherence to their religious convictions both of Spanish and Portuguese, and the terrible sufferings they underwent in consequence; nevertheless, the evidence of physiognomy and of family tradition are all against this alleged universality of the movement, and, it a change of name had not been made compulsory in the days of persecution, so also undoubtedly would be the evidence of names. There are, unquestionably, innumerable families of Jewish lineage in Portugal, and Israelitish blood flows in the veins of many noble Portuguese families. It is related that when that foolish liguot, king John (Don Juan III), proposed to his minister Pombal that all Jews in his kingdom should be compelled to wear white hats as a distinctive badge, the sagacious minister made no objection, but when next he appeared in council it was with two white hats. “One for his majesty and one for himself,” explained Pombal, and the king said no more about his proposal. It was during the reign of this king that the Inquisition was introduced into Portugal, but it was milder than in Spain, and the New Christians were suffered so long as they continued in public professions of the Christian faith.

In modern times the descendants of unfortunate apostates, under the name of New Christians, have been gradually losing all traces of the religion of their ancestors. Their family names alone point them out, such as Sequeira, Costa, Marques, Lucas, Pinto, Cardoso, Castro, and many others, now borne by Roman Catholic families. There are still to be found, even in distant provinces of Portugal, some who keep up a few vestiges of former rites, especially the observance of the great Day of Atonement. A few  families do not eat bread during the Passover, and many treasure the Jewish sacred prayer, the Shemang Israel. See Lindo, History of the Jews of Spain and Portugal, ch. 22 sq.; Da Costa, Israel and the Gentiles, p. 309 sq.; Grutz, Gesch, der Juden, 8:61 sq.; Barnum, Romanism, p. 378. (J. H. W.)

## New Church[[@Headword:New Church]]

             SEE NEW JERUSALEM CHURCH.

## New Connection General Baptists[[@Headword:New Connection General Baptists]]

             SEE BAPTISTS.

## New Connection Methodists[[@Headword:New Connection Methodists]]

             SEE KILHAMITES; SEE WESLEYAN METHODIST NEW CONNECTION. See also article METHODISTS SEE METHODISTS in vol. 6, especially p. 156 (3).

## New Creation[[@Headword:New Creation]]

             a term denoting the theory of a restoration of the physical universe as the final abode of glorified humanity.

I. Argument for the Doctrine. — Predictions of a great and universal renovation are, in a more or less direct form, an almost invariable feature of Biblical Eschatology. Such was the tone of prophecy before Christ's first advent, such that of the apostolic writings, and such that of our Lord's own words as recorded in the Gospels and the Apocalypse. This may be shortly indicated by the words of an ancient prophecy, “Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind” (Isa 65:17; comp. 66:22); those of an apostolical epistle, “The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein  shall be burned up... Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2Pe 3:10-13); and those of the great Christian prophecy, “I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. And he that sat upon the throne said, Behold, I make all things new” (Rev 21:1; Rev 21:5).

That these predictions of a new creation are figurative is an easy explanation, and it may be in some slight degree corroborated by the fact that the kingdom of Christ is a re-creation of human nature in his own person by his incarnation, and of the souls of mankind by their regeneration in holy baptism. Such an explanation, however, reaches but a little way towards drawing out the meaning of the predictions in question, for even if they include that which it refers to (as is not likely from the analogy of our Lord's own prophetic language), they yet undoubtedly look beyond it, and point unmistakably to a new creation, not of souls, but of the material earth, its surrounding “Heaven” or heavens, and the works as well as the beings which it contains.

The chief difficulty in the way of belief in such a renovation is probably that which arises from the accompanying prediction of a preceding destruction. Looking on the changes which are wrought on the surface of the earth, or which have been wrought during the historic ages, we observe that the whole sum of them, after all the ordinary and all the convulsive operations of the physical forces which affect them, falls far short of anything approaching the magnitude of so stupendous a change as that which would be made by a destructive catastrophe, such as is predicted. The terrific operation of fire on the body of the sun is now, however, well known to scientific observers, as well as the vast and most rapid changes which it effects. There is no difficulty in believing that such changes may be effected on the body of the earth, when we observe enormous craters to be almost instantly created on that of the sun — so enormous that many planets as large as the earth might be engulfed in them, and so intensely heated that the very granite would melt in the midst of them.

A more formidable objection is one drawn from the moral aspect of such a destruction. Allowing that it is reasonable to set aside the physical difficulty as being confuted by scientific knowledge not less than by a priori reasonings as to Almighty Power, is it consistent with our ideas of God's attributes that the magnificent works of man — works of architecture,  engineering, art, and skill — works that betoken the use of God's own gifts of intellect, and the progress of humanity in the development of those powers and the application of those materials with which the Creator has provided it — that these should be utterly destroyed? Can there be no consecration of man's handiwork by which it may be symbolically renovated? Must the very foundations of the earth and all that rests upon them be utterly broken up before the palace of the New Creation can be erected? Would not such a destruction, we are almost tempted to say, be a kind of waste, and contrary to the first principles on which God's providence is ever working?

No doubt such objections as these, and many more such, will arise in thoughtful minds; and no doubt they will be accompanied by a wish to understand the statements of the Bible in some easier way; to adopt a metaphorical meaning, for example, such as would take the new creation of heaven and earth to be a moral regeneration, and the passing away of the old creation as the cessation of sin. But St. Peter appears to have been inspired to meet such objections with a plain contradiction beforehand; for when he is about to speak of the destruction of the earth and the heavens in a manner that quite shuts out the idea of his words being intended to be metaphorical, he prefaces the awful statement by predicting that in the last days there will come scoffers, arguing that, from the apparent firmness and permanence of all things for so many ages, there is no probability of their future actual destruction. The apostle therefore warns us off from such objections, and leaves us little rational ground for supposing a metaphor to have been intended by the words “new heaven and new earth.” Perhaps we may be better reconciled to a literal sense of these words if we take into account a few considerations respecting the power and authority of the Creator and his probable purpose in organizing a new creation.

(1.) It is manifest that all things belong to God to deal with as he may think proper: there is no known law by which he binds himself to preserve as it now stands either the creation of his own hands or the handiwork of the race that he has created.

(2.) He infinite power of an Almighty Creator, that can call forth a new creation at his will, makes the destruction of many worlds a matter of no importance in the vast scheme of his general purposes and his eternal existence. “Behold, the nations are as a drop in a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very  little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity” (Isa 40:15-17). Or, to use a homely simile, as we often see portions of beautiful columns, moldings, and carvings built into the rubble of mediaeval churches as if they were common stones of no value, and are aware that this was done by buillers who knew that they could produce better work than that which they were concealing or partially destroying-so we know the great Architect of the universe can replace all that he causes or suffers to be destroyed with a new creation of still greater beauty, glory, magnitude, and use, without effort and at any moment.

(3.) This seems to lead up to the object of so wide a destruction as that implied by the words of Holy Scripture, the “whole creation groaneth and travaileth together,” fallen with fallen man, even in Christ's dispensation degenerating age by age, and removing further and further from the high standard of perfection in which it first came forth from the hands of the Creator. It is to make room for a perfect creation that this degenerated one is to pass away — to make room for one in which there will be no capacity for degeneration, no trace of imperfection, no stain of a will adverse to the will of God.

By the consideration of truths such as these we may fortify our faith in the word which God has four times spoken by his prophets; and believing that we can see some reason why there should be a new heaven and a new earth, believe also that there are many others which are beyond our knowledge, and that therefore our safest course is to take the divine proclamation simply and literally as it stands. Whether by an utter destruction and an entirely new creation, or whether (as is more probable) by a regeneration and purification effected by fire, in some way or other God will cause the heavens and earth that now are to pass away; and will fulfill his own words, “Behold, I make all things new,” in the sense of a material renovation. SEE CONFLAGRATION, GENERAL.

II. Material Renovation. — Theory as to the State. Although it would be venturesome to pursue this idea of a new creation into details, by speculating as to the new features that will characterize the abode of mankind and its celestial surroundings, we are fully justified in following it up as regards our own nature. Respecting human nature, there is no room whatever for doubt. It will be taken into the presence of its Creator after  having passed again under his creating hand, renovated into a perfectness of condition even greater than that which belonged to it in its most perfect temporal condition.

(1.) First it is to be considered that there will be a new creation of the body. “Flesh and blood cannot inherit the kingdom of heaven; neither doth corruption inherit incorruption” (1Co 15:20). Such is the truth which St. Paul declares to us when he is dealing theologically with the question of the resurrection. Such also is the truth that we are taught by the very instinct of self-consciousness. It is not bodies such as we are provided with for the work of this world that will be suited to inhabit a new earth, or to stand in the immediate presence-chamber of the all- glorious and all-holy God. Such bodies as these can never be dissociated from imperfection and degeneration, disease, decay, and dissolution. They are endowed with functions that are evidently incompatible with a never- ending immortality; and we cannot imagine hunger, thirst, and the capacities and desires which are most characteristic of bodily life as it now is to have any place in heaven. They exist under laws that involve the loss of strength, vigor, and beauty after the lapse of a few score years; and we cannot imagine the wrinkles or weakness or decrepitude of old age to have any consistency with the perpetual youth of a renovated creation.

Hence the same inspired teacher tells us that the body which is sown in corruption is raised in incorruption, that which is sown in dishonor is raised in glory, that which is sown in weakness is raised in power, that which is sown a natural body is raised a spiritual body;... this corruptible must put on incorruption, and this mortal must put on immortality. These are most wonderful statements; but can we gain from them, from other light of Holy Scripture, or from the light of our own experiences, observations, and reasonings, any definite ideas on the subject of this renovated body which is to find itself fit for making a home of a renovated world? It is almost impossible to do so except by a series of negatives. For the spiritual body of the resurrection sera there will be no hunger nor thirst, no marrying nor giving in marriage, no pain, no suffering, no decay, no dissolution. It will answer to the great Catholic dogma, “I believe in the resurrection of the body.” “the resurrection of the flesh,” in such a manner that every one will have a ready consciousness of identity, as of something restored which had long been lost, and yet it will be “a spiritual body,” one of which, if we can positively say “it is the same,” we must also say with equal certainty “it is not the same.” Perhaps the very phrase “spiritual body,” which sounds like  a contradiction of terms, contains the real explanation as far as we can now reach it. That which we think of in this life as the human body is a complex structure of substances and organs whose principal purposes are those of sense; but even as it now exists we can discover traces of a lower organization and a higher organization. There is that which seems at once to be of the earth earthly that which the Scripture calls “flesh and blood” — the grosser organization associated with the maintenance of animal life and action; and there is also that which we find little difficulty in associating with spiritual life and action — the nervous system, or that portion of it which is connected with the organs and faculties whereby the mind works and communicates with the world around. The one seems to belong to our bodies in common with the bodies of creatures lower than ourselves in the scale of creation, the other to belong to those bodies in common with beings higher than ourselves. We easily believe of angels that they speak and think and reason; that they see and hear; that they remember and increase in knowledge; that they love and adore; and some of these properties which belong to men and angels we dare to think of as belonging even to God. Is there not, then, in that part of our bodily system which enables us to do all this which is done even by angels and by One higher than angels, the germ of that spiritual body “which can inherit the kingdom of God?” And may we not venture to think of the resurrection of the body as a clothing again of our souls and spirits with all the organization that belongs to the higher part of our being, while that which belongs to the lower part lies forever in the dust with which it has mingled ?

It is not difficult to imagine bodies so regenerated that they find their original pattern in the body that rose from the grave three days after death, and afterwards ascended into heaven. It is, in fact, most easy and most rational to believe that as the Incarnation of the Son of God was the new creation of a Man perfect in body and soul, so it was the first step in the new creation of all human nature; and that as we have borne in our bodies the image of the earthly. which is the First Adam, so in our bodies also we shall bear the Image of the heavenly, which is the Second Adam. SEE RESURRECTION OF CHRIST.

Thus, when the word has gone forth, “Behold, I make all things new,” this will be a part of that new creation, that the bodies of the redeemed will be as the glorified body of Him who is not ashamed to call them brethren; bodies such as were laid in the grave, and with something about them yet  which will identify them with a former life, and yet spiritual bodies on which the incarnation will have done its thorough work by restoring to them their share in the Image of God; making them ever pure, ever incapable of evil, of degeneracy, or of decay.

(2.) As the external features of human nature will be thus renovated, so also will there be a renovation of all that belongs to its mental and spiritual faculties. Towards such a new creation it is easy to see that the work of the incarnation has ever been tending. What man lost by the fall he regains by his restoration in Christ. Man lost the image of God, but the express Image of the Father took upon him the fallen nature, raised it to its first estate in his own person, and made it possible for it to regain that position in the persons of all men. Man lost by the fall the spirit which was breathed into him so that he became a living soul, but the Holy Spirit descended to dwell in the Church on earth, and to continue the power of the incarnation; and now each sacramentally built up man has the loss repaired, and becomes once more body, soul, and spirit. as in his first creation. SEE SPIRIT.

But this is a gradual. not a sudden work, and although in the first regeneration of human nature at conversion, and in all the stages of sanctifying edification, the Lord is causing it to go through a process of renovation and re-creation, the climax of that building up of the restored spirit of man will only be attained when the final fiat of re-creation goes forth. Under the operation of such a re-creation, that which we sometimes call “the religious faculty” will become supreme among all the mental qualities of our nature. Then, too), all evil passions, all sorrows, all cares, having passed away as part of the former things that have no place in the renewed world, it is reasonable to believe that other mental faculties will have room to develop in a degree for which there has been no sufficient opportunity in this life; so that the intelligence of each one of the renovated persons will be like the intelligence of an angel. Thus all that is good and noble in the spiritual and intellectual part of human nature will become infinitely more good and noble still. The humblest sinner of this life who attains to the life everlasting will stand as a glorious saint before the throne of God. The lowliest intellect will be so cleared, so vivified and developed, by the making of all things new, that there will be no such thing as ignorance-as we now understand it-possible, nor any bar set up by the will to the attainment of an exalted reach of knowledge.  It seems, then, that we must blend together the highest earthly saintliness and the highest earthly intelligence if we seek for a type of the perfectly renovated inner nature of man; and when we have thus gained some idea of what will be effected by the new creation, we still have to remember that this type of the newcreated mind and spirit of mall places us only on the threshold of his future life. He will go on, without limit of time and age, dwelling in close communion with the all-holy and all-knowing God; and from the perpetual shilling of that “light which no man,” in his mortal condition, “can approach unto,” there must be a never-ceasing growth of saintliness and intelligence, a development of each which can find no limit short of the holiness and knowledge of the One who is without bounds.

III. Spiritual Surroundings. — As the renovation of the material world, and of the corporeal and incorporeal parts of man's nature, will alter all the conditions of what we should call from our present standpoint man's existence and work in the world, so also it will alter those of his existence in the Church, since among the revelations of that future life which were made to St. John there was a special one of a “New Jerusalem coming down from God, out of heaven, prepared as a bride adorned for her husband” (Rev 21:2). We are all familiar with the glorious things which are spoken of this city of our God. In wrought with our habitual devotions as they dwell on the future are such words as

“With jasper glow thy bulwarks,

Thy streets with emeralds blaze;

The sardius and the topaz

Unite in thee their rays.”

But we are probably disposed to dwell on these glorious pictures of the holy city without a sufficient recognition of the fact that they represent a development and new creation of the religious life, and especially of that part of it which is associated with divine worship. For this renovation of the religious life and of divine worship is also the glorious climax of our Lord's incarnation; and therefore the coming down of the New Jerusalem from God is followed by “a great voice out of heaven,” which recalls to our mind the fact that our Lord's incarnation was a tabernacling of the Deity in the humanity. “I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God” (Rev 21:3). That same presence of God, therefore, which has  been at once the great power of the religious life and the great object of divine worship in the Church militant, will be the same in the Church triumphant. As God is now with his people in worship, the virtue of which is derived from the incarnation, so will he be with them in a direct presence, the power of which will be to them a perpetual light and an inexhaustible life; and as now God is in his holy temple, and thither we gather that before his altar we may bow down in adoration of his mystical presence, so then, when there shall be no temple in the holy city — “for the Lord God Almighty and the Lamb are the temple of it” (Rev 21:22) — the glorious and visible presence of him that sitteth on the throne will be that before which the elders will cast down their crowns, and the vast multitude of the redeemed sing forth their hallelujahs.

Thus the Church militant will develop into the Church triumphant; Christ's first and his second advent will prove to be two stages in the mighty work of new creation. The former things that are to pass away-a degenerate world, a fallen man, an imperfect religious life, a halting worship-all these having derived what good there has been in them from the first stage of the new creation, that good will still remain, even though their distinctive characteristics of evil, weakness, and imperfection will have been burned out and annihilated. But God is pleased that there should be a degenerate world, and a fallen man, and an imperfect religions life, and a halting worship no longer, and therefore the second stage of the mighty work of the incarnation will be attained in the complete fulfillment of the words, “Behold, I make all things new.”

## New Divinity[[@Headword:New Divinity]]

             SEE EDWARDS, JONATHAN, SEE PRESBYTERIANISM; SEE THEOLOGY (NEW ENGLAND).

## New England Theology[[@Headword:New England Theology]]

             SEE THEOLOGY, N.E.

## New Fire[[@Headword:New Fire]]

             a term for the fire kindled on Easter Eve in Romish and Anglican churches for relighting the church lamps, which were extinguished on Good Friday, though in some places the upper candle of the tonebrae was reserved for the purpose, and in others, as at Rome in 750, in the pontificate of Zozimus, three lamps were concealed, emblematical of the three days in which Jesus lay in the tomb; but usually the new flame was kindled by a burning-glass from the sun, as a type of the Orient on high, or, as mentioned by Leo IV in the 9th century, from a flint, symbolical of the Rock (1Co 10:4), as at Florence, from one brought from Jerusalem in the time of the Crusaders. The rekindling represented both the resurrection and the fire which Christ came to cast upon the earth (Mat 12:49). The fire was used to light three tapers branching from a common stock in the form of a lance. See Walcott, Sacred Archaeology, p. 397, 398.

## New Greek Church[[@Headword:New Greek Church]]

             is the term sometimes applied to the Eastern Church, as it was constituted after the subjugation of Greece by sultan Mohammed II in 1453, and continued in full power until the Greek Revolution of 1831-33 brought about the independent establishment of a state Church for Greece. SEE GREECE; SEE GREEK CHURCH; SEE NAUPLIA.

## New Grenada[[@Headword:New Grenada]]

             SEE COLOMBIA.

## New Guinea[[@Headword:New Guinea]]

             SEE PAPUA.

## New Guinea Version[[@Headword:New Guinea Version]]

             SEE MOTU.

## New Haven Theology[[@Headword:New Haven Theology]]

             SEE THEOLOGY

(NEW ENGLAND).

## New Hebrides[[@Headword:New Hebrides]]

             a group of volcanic islands situated in the South Pacific Ocean, to the north-east of New Caledonia, and to the west of the Fijis, extending in S. lat. between 140 and 200, and in E. long. between 166° and 170°, and having a total area estimated at 5700 square miles, are regarded as the most easterly point of the western division of Polynesia. The group, which was discovered by Quiros in 1606, but not fully known until explored by Cook in 1773, embraces Espiritu Santo (65 miles long by 20 broad), Mallicollo (60 miles long by 28 broad), Ambrim, Annatom or Aneityum, Erromango, Tanna, with an active volcano, and Aurora. Most of the group are hilly and well wooded, some even mountainous, and present a luxuriant vegetation. The only animal of consequence is a diminutive species of hog, which when full grown is no larger than a rabbit. The inhabitants, who are of the Papuan Negro race, number less than 100,000. They are less intelligent than the other South Sea Islanders, very fierce and excessively dirty. Erromango is a well-known name in missionary history, being the scene of the barbarous massacre of the Rev. John Williams — generally  called the Martyr of Erromango (Nov. 20, 1839).

Two years after the death of Williams the London Missionary Society sent native teachers from the eastern group of Polynesia, and they met a hearty welcome, especially in Annatom. In 1842 European missionaries attempted work at Tanna, but the hostility of the natives to all whites because of fear lest they should take them into slavery for Australia, as was so frequently done, prevented any successful issue. Several of the native teachers were murdered (at Futuna); others remained and labored but without any apparent result. But the London Society would not see the work abandoned, and frequently sent the mission-ship to the New Hebrides, and furnished teachers when there seemed to be an opening. A new aera dawned in 1848, when the Reformed Presbyterians established their mission. By 1852, when only two laborers occupied the field, Christianity gained its first real strong footing, and by 1860 all Annatom, then 3500 inhabitants strong, was free from the cruelties and extravagances of heathenism, and in close alliance with Christian morals and measures. “Instead of a number of naked savages on the beach, armed with clubs and spears, to disputte your landing, you see a number of quiet, peaceable men and womene, with children, in front of their houses, engaged in domestic occupations.

The husband may he seen feeding a litter of pigs with cocoanuts, and the wife kindlling the fire to cook the meal for dinner or supper, while the children all have the look of happiness and contentment in their countenances. The most conspicuous among the houses and villages are the church and school-houses and mission premises. The church is itself a wonder of architecture, constructed by native workmen, under the missionary's superintendence. It is built of stone obtained on the island, and is beautifully plastered and whitewashed. Lime is obtained from the coral which abounds on the shore. This church is capable of accommodating a thousand natives, when seated closely together, and is pronounced by competent judges to be one of the finest places of worship in the South Seas. The teachers are expected to give instruction in reading, spelling, writing, and arithmetic. The book used all over the island is the New Testament, or some Gospel in a separate form, such as Mark or Luke, which were printed in a detached form before the New Testament was printed in full. Almost all the natives can read, and some of them very fluently.” (Boston Traveller, June, 1875.)

In 1876, the mission was transferred to the Free Church of Scotland, from whose report for 1893 we cite the following particulars:  ANEITUM ISLAND: ANELCUAHAT (south side), Unwej, Atnumej, Myathpoeg: ANAME (Fourth side), Itan, Uca. — Rev. James Lawrie, ordained missionary; 32 native teachers; 34 elders and deacons. FUTUNA ISLAND: Ipau, Isia. — Dr. William Green, medical missionary; 3 male native teachers, 1 deacon. The Presbyterian Churches of Canada, Victoria, New South Wales, South Australia, Tasmania, New Zealand, and Otago support 17 missionaries, besides the above. There are thus in all 19 European missionaries, and about 150 native teachers. The vernacular languages are the Aneytumese and the Futunese.

In Erromango missionary Gordon sought a foothold in 1856, but in 1861 he and his wife fell martyrs to their faith, while many natives who had embraced Christianity were persecuted. Yet Christian teachers and missionaries continue their work, among them a brother of Gordon, and of the population, which in 1867 amounted to upwards of 5000. 100 had accepted Christianity and 15 submitted to baptism. Tanna, with its 1500 inhabitants, has had missionaries since 1858, though native teachers advocated Christianity before that time. Much opposition was encountered there, too, and only recently the work opens more favorably. There are now two stations. Vati is now also subject to missionary labors, and very recently mission work has been attempted on the largest island of the group. This important mission work of the New Hebrides is now virtually under control of the Presbyterian denomination. A missionship, entitled the Dayspring, serves this field, and sustains connection with the Australian colonies. See Grundemann, Missions-Atlas, pt. 3, No. 4; Inglis,. New Hebrides (Lond. 1890, 8vo); Paton, Autobiography (N. Y. 1891,2 vols. 12mo).

## New Holland[[@Headword:New Holland]]

             SEE AUSTRALIA.

## New Ireland[[@Headword:New Ireland]]

             a long, narrow island in the Pacific Ocean, lying to the north-east of New Britain (q.v.)). from which it is separated by St. George Channel; lat. 20 40'-40 52' S., long. 150° 30'-152° 50' E. Length: about 200 miles; average breadth, 20 miles. The hills rise to a height of from 1500 to 2000 feet, and are richly wooded. The principal trees are cocoas on the coast, and in the interior forests of areca-palm. The chief products are sugar-cane, bananas, yams, and cocoa-nuts. Dogs, pigs, and turtles abound. The natives are  apparently of the same race as the Australian Negritos (q.v.), but our information about them is extremely scanty. No missionary labors have thus far been attempted among them worth mentioning.

## New Israelites[[@Headword:New Israelites]]

             is the name of a religious sect founded by Joanna Southcott (q.v.), a fanatical woman, near the opening of this century in England. Joanna declared herself impregnated by the Holy Ghost with a child who should prove the Shiloh of the world, and, in order to prepare the way for the new dispensation, ordered the strictest observance of the Jewish law. Although, after waiting for a long time, she died in 1814 in her delusion, and the splendid cradle which had been prepared for the expected Messiah still remained empty, the New Israelites continued till 1831 to observe the Jewish Sabbath and the ceremonials of the law, in order to receive the hoped-for Messiah in a worthy manner. See Mathias, . . Southcott's Prophecies and Case Stated (Lond. 1832, 12mo).

## New Itinerancy[[@Headword:New Itinerancy]]

             SEE WESLEYAN NEW CONNECTION METHODISTS.

## New Jerusalem Church[[@Headword:New Jerusalem Church]]

             a title assumed by a body of Christians adopting the views taught in the theological writings of Emanuel Swedenborg (q.v.). They are theosophists, and their fundamental opinion is that the last judgment took place in the year A.D. 1757, when “the Old Church,” or Christianity in its hitherto received form, passed away, and all things became new through revelations made to Swedenborg. This is the reason why the body calls itself “The New Church,” or “The New Jerusalem Church.”

I. Theory and Doctrines. —

1. Of God. — The New Jerusalem Church maintains the strictly personal unity of God: one will, one understanding, one operating energy or producing power. Only prominent ideas can be given in so brief a sketch as the present. The infinite, eternal Being, Jehovah, the Lord, is essential divine love or goodness, and essential divine wisdom or truth. From these two fundamental faculties or qualities proceed all his other attributes of omnipotence, omniscience, and omnipresence. He is self-existent, before all worlds, and before the times or spaces were brought forth; therefore is “in  space without space, and in time without time.” He cannot be apprehended by a merely natural idea, but only by a spiritual idea; nature is separate from him, and yet he is omnipresent in it. His love operates by his wisdom to produce all things.

2. Of Man. — The end, or divine purpose, in creation is a heaven out of the human race. For this object and use the worlds were made, and are now sustained, and to the same end are directed all operations of divine Providence: namely, to fill heaven with free, intelligent beings, who can reciprocate his love, who can live in increasing purity and mutual love to each other, and be growing in true blessedness forever, and whom he can gift with light, happiness, and every good continually.

Man was made in the image and likeness of God, with finite faculties corresponding to his infinite faculties: a will, to be the receptacle and seat of good affections; and an understanding, to be the receptacle and seat of true knowledge and ideas. Man is not the possessor of life, as a property inhering in himself, but is created an organism recipient of life, which is constantly communicated by the Creator. Thus the Lord God breathed into man the breath of lives — namely, a life of affection and a life of thought — and man thereby became a living soul, and is a present and constant truth. The fundamental human endowments are freedom of will, by which is meant freedom of moral choice, and rationality, or the capacity of acquiring knowledge and exercising discriminating thought. These are carefully guarded and respected in all the operations of Providence. At the solicitation of the sensual principle of his own mind, and in the abuse of his freedom, man turned aside into transgression, and fell from his primitive integrity. The fall was not a necessity of man's freedom, but only an incident on this earth; there may be men on other planets, free, and yet who have not fallen. Evil has its origin in the will of man; sufficient freedom and sufficient power to produce it, and increase it from age to age, being a part of his original constitution. Without such freedom and power man would not be human, not a moral agent, but a machine or a creature of instinct. Entirely free moral agents could not be created without involving the possibility of transgression, and without freedom, moral and spiritual, good cannot be appropriated.

The sin of our first parents is not judicially imputed to their descendants, but in natural generation the seed, both of the mental and material organism, is transmitted, a living unit, composed of soul and body; and in  the seed are treasured, latent, all the tendencies and capacities of life possessed by the parents. Hence the bias, tendency, or inclination to sin becomes native, and is inherited, growing stronger as the wickedness of each generation increases. Sin is predicable only of acts committed after the individual has begun to exercise some degree of rationality and freedom. Hence in the divine economy all who die infants, as well of Gentile as Christian parents, are saved, being received by the Lord, and instructed in the spiritual world, and prepared for heaven. In this connection is developed an encouraging view of the future of the Church. The entire tendencies of character being transmitted, by the same law there is hereditary good as well as hereditary evil; hence as the true Christian life is incorporated into the character of the parents, the evil tendencies of offspring will be modified; and as the life of the Church becomes progressively purified and sanctified, constantly better tendencies will be transmitted, the hereditary burden will be lightened, by the divine blessing on the Church, as the generations succeed, the new life in Christ Jesus coming in by degrees to replace the old corrupt life of the first Adam. Thus will come a basis for the fullness, for the latter-day glory of the Church. As hereditary evil is no further imputed than as it is made one's own by actual life, so with hereditary good, it is only bias that is inherited, and must be made actual to be appropriated. Thus the life of repentance, obedience, faith in the Lord Jesus Christ, and regeneration, will be just as requisite as ever to every member of the race.

The fall brought in spiritual death only, and not physical death, which was a law of organized bodies from the first. At the decease of the mortal part, men have in all ages risen almost immediately into the spiritual world, and to life and consciousness among the departed. That world is not a locality in some part of the material universe, but a plane of being above, and perpetually distinct from it. The spiritual body is a part of the man here, contained within the material body, the living form which gives life and shape to the outward body; consequently, when the outward body is laid aside at death, the man comes consciously into the spiritual world in perfect human form, as the blade of new grain comes forth from within the kernel of seedcorn cast into the ground, and so lives to eternity. Hence all spirits and angels are in human form, with indestructible bodies fitted to their mode of existence, and to the substances of their world, with every sense and faculty in full development. No deceased person ever returns to this world, or resumes a physical body.

3. The Spiritual World. — This is distributed into three great divisions: heaven (ozranos), the world of spirits (hades), and hell (gehenna). At death all at first go into the world of spirits (hades), intermediate between heaven and hell, where all are together until the judgment, when a separation between the good and evil is effected, the good being elevated into heaven, the wicked finding their abodes in hell.

Heaven and hell are constituted by corresponding states of mind and life. The heavens are founded on obedience to divine truth as expressed in the precepts of the Word of God — a life of love to God and one's neighbor; while the communities of the wicked are founded on the principles of selfishness and disorder. The blessedness of the former is communicated from the Lord through the medium of their orderly and obedient states of life; and the miseries of the other all flow as natural results from their evil states of life and companionship. The divine mercy extends even to those in hell, desiring to elevate all to itself, but the bad quality of their life and disposition constantly prevents.

Judgment in the world of spirits is not effected at once; the very good go sooner to heaven, the very bad sooner to hell. The mixed classes often remain in the intermediate state for long periods, accumulating there sometimes in immense numbers. At the end of each dispensation there is a judgment, which divides this multitude, and for the time empties the world of spirits of inhabitants. At the close of the antediluvian period there occurred such a judgment, at the time of the deluge, and another at the close of the Jewish dispensation, when our Lord was on earth. Many of the scenes depicted in the Revelation by John are incidents of such a judgment, the last one foretold by Daniel, and coincident with the Lord's second advent.

The association between the spiritual and natural worlds is so close that the state of the world of spirits powerfully affects the state of the world of men. When wicked multitudes accumulate there, supernatural influences of the worst kind flow back into this world and grievously afflict mankind. This was the condition of things in an eminent degree before Christ came. Mankind were almost entirely given over to wickedness. The world of spirits was full of demons, trying to gain full possession of men. The powers of hell abounded, usurping the whole field to themselves in both worlds. “A universal destruction stood before the door and threatened.” Without divine interposition, all mankind would have perished, both as to  soul and body. No flesh could have been saved, the race at length would have been swept from the earth and gone into hell.

4. The Incarnation of Jesus Christ. — Jehovah himself descended, the Lord, our Father, and assumed the human nature, that he might redeem and save men. This was accomplished by the miraculous conception in the womb of the Virgin. In Jesus Christ the fullness of the entire Godhead dwells bodily. The divine Trinity, of essential constituents, is all in him in one person. The two natures, divine and human, are together in him in perfect union; his divine part he calls “the Father,” the human part, assumed in order to appear in the world, and born in time, is called “the Son.” The angel said to Mary, “that holy thing which shall be born of thee shall be called the Son of God.” and this is the only begotten of the Father.” The Holy Spirit, the Comforter, is the new divine influence which the Lord sheds upon the believer and the Church through his glorified human nature.

The glorification of the humanity thus assumed by the Lord is believed to be a doctrine peculiar to this system. This was a progressive work, effected by temptations admitted into his human part. The divine could neither suffer nor be tempted. There was human parentage on one side only, hence the strictly human elements naturally derived in ordinary generation, liable to temptation, and of disorderly bias, existed in him as coming from the mother only, forming thus only an exterior clothing or covering to his interior soul, which was the very indwelling of the Father. The external human elements were one by one successively removed and rejected; while the divine elements from within as successively came forth, and down, occupying their places, until every part of his humanity was glorified and made over anew. Thus God became Man, and Man God, in one person. Thus the two natures became and remain perfectly united; Father and Son became one. Hence, since his resurrection and ascension above all the heavens, the Lord's humanity is no longer like the humanity of another man, but essentially divine in all its constituents; a glorified, transfigured form, in which, and in which alone, supreme Divinity dwelland is manifested, as a man's soul dwells in his own body, and is manifested through that. Thus “the Lamb' becomes the only object of Christian adoration and worship, as he declares to John in Revelation, “I am He who is, and who was, and who is to come, the Almighty.” He alone is worshipped by angels.  The Lord's glorification being thus a real incarnation, the Divinity coming down into the flesh is the grand archetype of the Christian's regeneration and sanctification, and the procuring means by which it is wrought out. “For their sakes I sanctify myself, that they also may be sanctified through the truth.” It is ours to “follow” him “in the regeneration,” and “overcome even as” he “overcame.” From those states of temptation, resistance to the influences of hell, combat, and victory in himself, he gives the Holy Spirit, which is a powerful spiritual influence, flowing from his own exercise of love, power, and will in similar states; aiding, strengthening, and healing the faithful believer in his states of trial, temptation, and combat. He took not on him the nature of angels, but the seed of Abraham. “For that he himself hath suffered. being tempted, he is able to succor them that are tempted.” He “was in all points tempted like as we are, yet without sin.” Thus he took on our infirmities and bore our sicknesses. Thus he sacrificed himself day by day; his whole life was a sacrificial offering for our sakes, and by his stripes we are healed. Such was the work of reconciliation or atonement.

By this process of glorification he effected also the work of redemption, which was a purely divine work, consisting of a subjugation of the powers of hell, represented and embodied in hosts of personal wicked spirits or demons, which held mankind in spiritual bondage, and, without relief, would have utterly destroyed them. He executed a judgment in the world of spirits, casting down Satan and his crew. The passion of the cross was the last great temptation which he as greatest Prophet endured, and which completed the work of his own glorification and of the subjugation of the powers of hell, so as to keep them in subjection to his humanity forever, to the perpetual liberation of mankind.

5. The Bible. — The plenary inspiration of Holy Scripture is maintained in a supereminent sense. The Lord is believed to be immanently present in his Word by his Spirit. A clear distinction is made between the two kinds or modes of inspiration, the mediate and the immediate, or between that which is dictated or spoken to the prophet and that which is given by influx (infused); thus, in the Old Testament, between “the Word of the Lord” and the “Kethubim” of the Jewish Church. The whole “prophetic Word” is held to have been spoken by a living voice from on high, and contains everywhere within it a spiritual, heavenly, or true Christian sense. The whole “Word,” while it is true, literal history, is at the same time what the apostle calls the history of Sarah and Hagar, viz. a divine “allegory;” in  which lessons of heavenly wisdom are constantly taught under a veil of natural thoughts and imagery. The law of this figurative or symbolical mode of expression is simple, according to the universal analogy of nature, expressed by the apostle, “the invisible things of the Creator are seen in the things that are made,” and is called the “law of correspondences.” Many applications of this law are so obvious that the Church in all ages has understood portions of the Word according to it. In this system it is applied to the whole “Word,” and its universality and uniformity maintained by an extensive citation of texts. The term “prophetic” is here used in its widest sense, including the five books of Moses, Joshua, Judges, Samuel, Kings, Psalms, and all the prophets. The writers had “open vision,” having immediate communication with heaven. The letter is sometimes expressed according to apparent truths, or the appearances of truth, while the spiritual sense is always according to genuine truth. To the remaining books nearly coincident with the “Kethubim” of the Jews, a similar style and meaning is imputed to that generally held among Christians, their entire meaning is conveyed in their plain, grammatical sense. A similar distinction is carried forward into the New Testament. The four Gospels and the Revelation are held to be pre-eminently “the Word of the Lord,” and to contain “a wheel within a wheel,” a spiritual meaning within the letter; while the apostolical writings, penned by the men filled with the Holy Spirit” and communicating with heaven, yet do so less immediately than the others, and convey all their meaning in the letter.

6. The Divine Government. — The providence of the Lord is his government of the world, exercised from love and guided by infallible wisdom; most scrupulously preserving man's freedom in everything, while directing all affairs to the greatest possible good. Eternal ends are constantly kept in view by the Lord, temporal things being regarded only as they may be made subservient to the interests of the soul. The divine inspection and operation descend to the minutest particulars of every man's life, the object being to regenerate every one who in freedom will allow himself to be regenerated, and so to bring him to heaven at last, if possible.

7. Salvation. — In order to be saved, all men require spiritual regeneration, in which the desires of the heart and the ideas of the thought are entirely renewed. This is effected altogether by divine influence upon the soul, producing a new creation or new birth, mall all the while cooperating by shunning in his life whatever is sinful in the sight of God. While man works externally, God works internally. All merit belongs to the Lord, there is  none in man. The super-abounding divine goodness or mercy is the imputative ground or forensic basis of forgiveness, which is freely accorded to all, under every dispensation, on the simple condition of repentance and departure from evil. “All his transgressions that he hath committed, they shall not be mentioned unto him” (Eze 18:22). As soon as sins are forsaken in the name of the Lord they are remitted. “Election” is conditional, being the result of man's own free choice of life; and “effectual calling” depends upon his own perseverance in the way of a righteous life. First comes reformation of conduct, and then regeneration of the heart, or, as it is sometimes called, sanctification, a progressive work, continuing to eternity.

The means of salvation, on the part of man, is a life according to the divine precepts contained in the Word. This form of expression is believed to be most comprehensive, and the only truly comprehensive one that can be used; for he who lives in the effort to obey what is commanded in God's holy Word will be in the right way to procure every element of a pure and righteous life. He will believe the Gospel, have faith in Christ, possess charity in the affections of the will, and show forth good and acceptable works. Religion in the heart, which is love or charity, religion in the understanding, which is faith in genuine truth, and religion in the actions, which are good works, are held to be unitedly and equally necessary to the Christian life or character; and the degree of purity is marked by the degree of conformity to the precepts of truth one yields in actual life.

8. Sacraments. — Baptism and the Holy Supper are the only two sacraments; they are of divine institution, of permanent obligation, and, like the Word in which they are commanded, both have interior, spiritual significations, communicating with heaven. They are means of actual grace, being media of bringing down renewing and sanctifying influences into the minds of worthy recipients. Hence to these they are signs and seals of divine blessing, but bring no good to the unworthy.

9. Eschatology. — One of the most noticeable features of this theology is its doctrine of eschatology. It is maintained that angels and devils, all inhabitants of the other world, indeed all finite spiritual beings, are men, and have originated in material bodies on some earth or planet. Heaven, therefore, owes its increase to the Church on this and other earths. The physical globe being thus needed as a seminary for mankind, where they can be born and instructed and prepared for heaven, will never come to an  end, nor be destroyed, nor have the historical continuity of its affairs broken up, but, with the starry heavens above, will perpetually remain for this use, a monument of the wisdom and goodness of the Creator. The “consummation of the age” spoken of in the Gospel refers to the end of the first Christian age, or closing up of the apostolical dispensation, the second coming of the Lord, and a consequent judgment. These events, it is alleged, have already taken place, or are now in process of being fulfilled. The things foretold in the Book of Revelation by John are at this day receiving their fulfillment. The end of the former dispensation came about the middle of the last century, after all things in the divine providence had been prepared. As explained above, the judgment is a process belonging to the unseen world, being effected only in the world of spirits intermediate between heaven and hell. Consequently it is an event not of this visible world, and which no mortal eyes can behold-an event, a knowledge of which, whenever it does occur, cannot possibly become known to men, except by the testimony of some one raised up by the Lord, and gifted with seership or “open vision” to witness and record it, as John was shown the vision which foretold it. And this is the claim made by Emanuel Swedenborg; that he was so gifted and commissioned by the Lord to witness, describe, and declare it, as a servant of the Lord Jesus Christ. The judgment occurred in 1757, and marked the change from the apostolic to the apocalyptic dispensation. Since then we have been living under the new order.

The second coming of the Lord is not personal, visible, but spiritual. As to its outward means or instrumentality, it consists of a body of new truth or doctrine. disclosed from the true meaning of his own Word. The entrance of this body of doctrine into our world is prefigured by the birth of the man-child in Revelation, and the opening of the book sealed with seven seals symbolizes the opening or explanation, the spiritual or heavenly meaning of the Bible. The Lord comes thus to the rational thought of mankind, creating a new dispensation of light.

The execution of the judgment in the world of spirits in 1757 removed many infernal and obstructing influences which hindered the progress and improvement of mankind. A vast dark cloud of evil hovering over Christendom in the invisible world was dissipated, and better influences from heaven began at once to flow in, taking effect over the whole Church, and in all parts of the world. The extraordinary changes that have since taken place, and the new age of light and progress since inaugurated, are  regarded as proceeding from this cause, as being visible tokens of the Lord's second advent, and as striking confirmations of Swedenborg's representations. The presumption is that the changes will continue, the opinions of men gradually modifying, until these truths are generally recognized and accepted.

From the divine Word thus opened, explained, and interpreted comes the system of divinity here taught, a revealed system, the one meant by the Lord, and believed and understood by the angels, and thus taught in the Church in heaven. The institution of a Church on earth having the heavenly platform, and therefore endeavoring to establish the heavenly truths in the world, is what is meant by the New Jerusalem which John saw, and is described in Revelation 21, 22, and also meant in Daniel by the “kingdom” to be set up in the latter days — to be the crown and completion of all churches, and to last forever. The glory and honor of the nations are to flow into it, while those who are saved will walk by the light of it. It will be composed of all those who acknowledge and approach the Lord Jesus Christ alone as the only God of heaven and earth, and lead a life of obedience to his precepts. It is called the Bride, the Lamb's wife, because it worships the Lord Jesus only, being spiritually conjoined to none but him. As this earth is needed as a seminary for the propagation and instruction of the human race, marriage is the divinely appointed means to that end; in itself a holy institution, the very foundation of heaven and the Church. The union of one man with one woman is essential to its very existence. By shunning every impurity as a sin against God, the love for each other in the minds of such partners becomes constantly cleaner and purer; the distinction of sex pertains to the soul, the two minds are exactly fitted to form a union, and the spiritual love and friendship of a pair remaining obedient to the divine precepts may continue to eternity. Wedlock is not only more useful than celibacy, but to those who follow a life of righteousness is spiritually purer, and more conducive to regeneration. Every departure from strict conjugal chastity, even in thought, is a divergence towards hell. By some reviewers, Swedenborg has been charged with looseness in this respect. Nothing can be further from the truth. He discriminates very clearly and justly the different degrees of disorder and criminality, but affords not the slightest plea for the least latitude on the part of a Christian. (See the editorial additions below.)

The difficulty, or rather impossibility, of giving an adequate idea of this system, or any of its parts, in a mere statement, arises from its  comprehensiveness, and its exhaustive thoroughness in all its particulars. It is pervaded throughout by a profound philosophy of man, the soul, human society, and the universe, which cannot be wholly transferred to other pages than those on which it is originally found. It is alleged by its most intelligent students to be perfectly consistent and coherent throughout, and to answer satisfactorily every question which the rational religious mind desires to ask. It has undoubtedly definite teaching on a larger number of points than any other system of theology or philosophy that has ever appeared in the world. For some account of the writings in which it is contained and the literature of Swedenborgians, SEE EMANUEL SWEDENBORG in this work.

II. History and Organization. — Swedenborg took no steps towards an ecclesiastical organization, nor was there any movement of the kind until many years after his death, the first notices of it appearing about 1780. Since then there has been a steady and nearly uniform increase, zealous advocates of these doctrines being now found in all parts of the Christian world, and to some extent in regions beyond. They are making progress in Sweden, Norway, Denmark, Russia, France, Germany, Switzerland, Great Britain, South Africa, Australia, and the East Indies, as well as in America. In Great Britain Swedenborgianism found its earliest organization under the name of “Theosophical Society” in 1783, and thus continued until 1788, when Robert Hindmarsh (q.v.) and friends hired a chapel in London, and established public worship and preaching according to Swedenborg's doctrines. The example was soon followed in other places, and there is in that country since the beginning of this century a General Conference, which was composed in 1873 of 58 societies, 26 ministers, and 4019 members, holding annual sessions, maintaining publishing and missionary societies and periodicals, besides many churches or congregations not in connection with the general body. There are numbers, too, of clergymen and laymen adopting a large portion of the views while retaining their connection with the other denominations. In Canada there is an association, composed of several ministers and churches, with scattered members, having an “ordained minister,” or presiding bishop.

In the United States, where the first Swedenborgian Church was organized in 1792, at Baltimore, Md., a General Convention exists since 1817, incorporated under the law, having associations, societies, or members in nearly all the states in the Union; in 1890 it reported 113 ministers, 154 societies, and 7095 members; it holds annual sessions in different cities,  maintains a Board of Publication, with a publishing-house in New York, issues three periodicals, sends out missionaries, has a theological school at Waltham, Mass., an American New-Church Sunday-School Union, and a New-Church National Church Music Society. No very precise ecclesiastical forms are prescribed in these doctrines, much freedom being allowed in this respect to the genius and wants of different nations, and the practical wisdom of the Church, the power being vested in the whole body of membership. The form principally assumed in this country is a modified or moderate episcopacy, with a ministry in three orders. Each state association has its “ordaining minister,” or ecclesiastical overseer, whose office is permanent. In most of the congregations the worship has assumed a partially liturgical form, and a variety of liturgies, books of worship, and manuals of devotion have been issued in this country and in England. Each congregation is free to adopt its own mode, and hence all forms are found in use, from the simple, extemporaneous modes of the Puritans, to the ritual services of the prelatical churches. In all, however, forms expressed in the exact language of Scripture are preferred. In the General Convention the lay and clerical delegates meet and vote in one body. The accredited organ of the New Jerusalem Church in Great Britain is the Intellectual Repository, published in London; in Germany, the Wochen Schrift fur die Neue Kirche, at Stuttgard; in Italy, La Nuova Epoca; in the United States, the Jerusalem Messenger, at New York, and Bote der Neuen Kirche, at Baltimore. In England there is also published the Juvenile Magazine, and in this country the Little Messenger, for the youth.

There is also a “New-Church Congregational Union,” composed of ministers and churches, with an aggregate membership of about 1000, preferring that form of organization, having its headquarters at Philadelphia, and maintaining its own Board of Publication, Tract Society, and periodical. There are, too, independent societies or churches, not in association with any general body, with numbers of believers communing in other denominations, and others not in connection with any Church.

Articles of Faith. — The Scriptures, as interpreted by the voluminous and verbose writings of Swedenborg, are taken generally as the standard of Swedenborgian doctrine; but a synopsis of their founder's opinions was made at the first organization of the sect in the form of forty-two propositions, taken from his works, and these propositions were embodied in thirty-two resolutions, which were agreed to at the first Conference on April 16,1789. These thirty-two “Resolutions” have again been condensed  into twelve “Articles of Faith,” which now form the standard of doctrine in the “New Church.” They are as follows:

“1. That Jehovah God, the creator and preserver of heaven and earth, is love itself, and wisdom itself, or good itself, and truth itself: that he is one both in essence and in person, in whom, nevertheless, is the divine Trinity of Father, Son, and Holy Spirit, which are the essential Divinity, the Divine-Humanity, and the Divine Proceeding, answering to the soul, the body, and the operative energy in man: and that the Lord and Savior Jesus Christ is that God.

“2. That Jehovah God himself descended from heaven as divine truth, which is the Word, and took upon him human nature, for the purpose of removing from man the powers of hell, and restoring to order all things in the spiritual world, and all things in the Church: that he removed from man the powers of hell by combats against and victories over them, in which consisted the great work of redemption: that by the same acts, which were his temptations, the last of which was the passion of the cross, he united in his humanity divine truth to divine good, or divine wisdom to divine love, and so returned into his divinity in which he was from eternity, together with and in his glorified humanity, whence he forever keeps the infernal powers in subjection to himself; and that all who believe in him with the understanding, from the heart, and live accordingly, will be saved.

“3. That the sacred Scripture, or Word of God, is divine truth itself, containing a spiritual sense heretofore unknown, whence it is divinely inspired and holy in every syllable, as well as a literal sense, which is the basis of its spiritual sense, and in which divine truth is in its fullness, its sanctity, and its power, thus that it is accommodated to the apprehension both of angels and men: that the spiritual and natural senses are united by correspondences like soul and body, every natural expression and image answering to and including a spiritual and divine idea; and tinius that the Word is the medium of communication with heaven and of conjunction with the Lord.

“4. That the government of the Lord's divine love and wisdom is the divine providence, which is universal, exercised according to certain fixed laws of order, and extending to the minutest particulars of the life of all men, both of the good and of the evil: that in all its operations it has respect to what is infinite and eternal, and makes no account of  things transitory, but as they are subservient to eternal ends; thus, that it mainly consists with man, in the connection of things temporal with things eternal, for that the continual aim of the Lord by his divine providence is to join man to himself, and himself to man, that he may be able to give him the felicities of eternal life; and that the laws of permission are also laws of the divine providence, since evil cannot be prevented without destroying the nature of man as an accountable agent, and because also it cannot be removed unless it be known, and cannot be known unless it appear: thus that no evil is permitted but to prevent a greater, and all is overruled by the Lord's divine providence for the greatest possible good.

“5. That man is not life, but is only a recipient of life from the Lord, who, as he is love itself, and wisdom itself, is also life itself, which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world, but is received differently by every one, according to his quality and consequent state of reception.

“6. That, man, during his abode in the world, is, as to his spirit in the midst between heaven and hell, acted upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil, in consequence of which he enjoys free-will, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord, and connecting himself with the kingdom of darkness; and that, unless man had such freedom of choice, the Word would be of no use, the Church would be a mere name, man would possess nothing by virtue of which he could be conjoined to the Lord, and the cause of evil would be chargeable on God himself.

“7. That man at this day is born into evil of all kinds, or with tendencies towards it: that, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew, which great work is effected in a progressive manner by the Lord alone, by charity and faith as mediums during man's co-operation: that as all men are redeemed, all are capable of being regenerated and consequently saved, every one according to his state; and that the regenerated man is in communion with the angels of heaven, and the unregenerate with the spirits of hell: but that no one is condemned for hereditary evil any further than as he  makes it his own by actual life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

“8. That repentance is the first beginning of the Church in man, and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life: that to this end all evils, whether of affection, of thought, or of life, are to be abhorred and shunned as sins against God, and because they proceed from infernal spirits, who, in the aggregate, are called the Devil and Satan; and that good affections, good thoughts, and good actions are to be cherished and performed, because they are of God and from God: that these things are to be done by man as of himself; nevertheless, under the acknowledgment and belief that it is from the Lord operating in him and by him: that so far as man shuns evils as sins, so far they are removed, remitted, or forgiven; so far also he does good, not from himself, but from the Lord; and in the same degree he loves truth, has faith, and is a spiritual man; and that the Decalogue teaches what evils are sins.

“9. That charity, faith, and-good works are unitedly necessary to man's salvation, since charity without faith is not spiritual but natural, and faith without charity is not living but dead, and both charity and faith without good works are merely mental and perishable things, because without use or fixedness; and that nothing of faith, of charity, or of good works is of man, but that all is of the Lord, and all the merit is his alone.

“10. That Baptism and the Holy Supper are sacraments of divine institution, and are to be permanently observed — baptism being an external medium of introduction into the Church, and a sign representative of man's purification and regeneration, and the Holy Supper being an external medium, to those who receive it worthily, of introduction as to spirit into heaven, and of conjunction with the Lord, of which also it is a sign and seal.

“11. That immediately after death, which is only a putting off of the material body never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity, in heaven if  his ruling affections and thence his life have been good, and in hell if his ruling affections and thence his life have been evil.

“12. That now is the time of the second advent of the Lord, which is a coming, not in person, but in the power and glory of his holy Word: that it is attended, like his first coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed, and with the preparing of the way for a new Church on the earth — the first Christian Church having spiritually come to its end or consummation through evils of the and errors of doctrine, as foretold by the Lord in the Gospels; and that this new or second Christian Church, which will be the crown of all churches, and will stand forever, is what was representatively seen by John when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband.”

It will be noticed by our readers that the view taken by the New Jerusalem Church of the person and work of Christ, as God, is fundamentally at variance with the opinions of all other Christian churches, whether Romanist or Protestant. The language of Scripture concerning justification and redemption is invested with a meaning altogether different from that which is usually assigned to it. It is denied, according to the Swedenborgian system, that the Son descended from the Father, and, further on, that the Father in his wrath condemned the human race, and in his mercy sent his Son to bear their curse. It is denied, and declared to be a fundamental error to believe, that the sufferings of Christ on the cross were the redemption of his people. The doctrine of imputed righteousness is distinctly denied. and declared to be a subversion of the divine order. Mediation, intercession, atonement, propitiation, are alleged to be forms of speech “expressive of the approach which is opened to God, and of the grace communicated from God, by means of his humanity.” Swedenborg taught that in the fullness of time Jehovah assumed human nature to redeem and save mankind, by subjugating the hells and restoring to order the heavens.

Every victory gained by Christ over the temptations to which he was exposed weakened the powers of evil everywhere. The victory of the Savior is our victory, in virtue of which we are able, believing in him, to resist and vanquish evil. Redemption Swedenborg believed to be wrought for us only in so far as it is wrought in us: and that our sins are forgiven just in proportion as we are reclaimed from them.  In regard to the future state, and the condition of the soul after death, it must have occurred to our readers that the doctrines of Swedenborgians differ greatly from those of all other churches. Thus the Swedenborgians maintain that there is a last judgment, both particular and general; the former relating to an individual of the Church, and the latter to the Church considered collectively. The last judgment, as it relates to an individual, takes place at death; the last judgment, as it relates to the Church collectively considered, takes place when there is no longer any genuine faith and love in it, whereby it ceases to be a Church.

Thus the last judgment of the Jewish Church took place at the coming of Christ, and accordingly he said, “Now is the judgment of this world, now is the prince of this world cast out.” The last judgment of the Christian Church foretold by the Lord in the Gospels, and by John in the Revelation, took place, according to Swedenborg, in A.D. 1757; the former heaven and earth are now therefore passed away; the “‘New Jerusalem” mentioned in the Apocalypse has come down from heaven in the forma of the “New Church;” and consequently the second advent of the Lord has even now been realized in a spiritual sense by the exhibition of his power and glory in the New Church thus established. Another important divergence in Swedenborgian belief from other Christians is that respecting holy Scripture, which is so stated by Mr. Hayden as hardly to convey clearly the belief of his Church. A reference to the third article of the Articles of Faith will make it clearer, and yet even it does not fairly cover it, for it omits the statement of the twelfth proposition taken from Swedenborg's Arcana Colestia and other “revelations.” This statement is “that the books of the Word are all those which have the internal sense, which are as follows, viz., in the O.T., the five books of Moses, called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the N.T., the four evangelists — Matthew, Mark, Luke, and John-and the Revelation. And that the other books, not having the internal sense, are not the Word” (Arcana Caelestia, n. 10,325; New Jerusalem, p. 266; White Horse, n. 16),

Thus ten books of the O.T., the Acts of the Apostles, and all the epistles of Paul and the other apostles, are set aside as no part of “the Word of the Lord.”  The remaining articles of the Swedenborgian Confession may be passed over without comment, since they deal more with theosophical views of love, wisdom, repentance, charity, faith, good works, etc., than with important articles of faith. It may be added here that when, in 1788, it was determined to effect a permanent religious organization of all Swedenborgians, it was thought expedient to establish a settled ministry, and it was arranged, by drawing of lots, that Robert Hindmarsh, the printer, should ordain his father, James Hindmarsh, and Samuel Smith, both of them being Methodist preachers who had seceded from Wesley's society. In the year 1818 the eleventh General Conference of the sect settled some doubts which had been raised as to the competency of Robert Hindmarsh to ordain others, seeing he had not himself been ordained, by determining unanimously “that Mr. Robert Hindmarsh was virtually ordained by the divine auspices of heaven” (see Hindmarsh. Rise and Progress of the New Church, p. 72, 310). In 1815 “a trine, or threefold order” of the ministry was established. It consists of the ordinary ministers, ordaining ministers, and a minister superintendent over and in behalf of the New Church at large.

## New Lights[[@Headword:New Lights]]

             a name frequently given to the early Christians in contempt. In modern times the expression has been applied to some seceding ecclesiastical bodies in Scotland, as, e.g. The Fifth Monarchy Men (q.v.). The Separates (q.v.), a sect of Calvinistic Methodists organized in this country near the middle of last century, were at first known also as New Lights.

## New Moon[[@Headword:New Moon]]

             (חֹדֶשׁ, cho'desh, strictly newness; fully רֹאשׁ חֹדֶשׁ, beginning of the month [as in Num 10:10; Num 28:11], since חֹדֶשׁstands likewise for “a month” [q.v.]; Sept. νεομηνία or νουμηνίαι; Vulg. calendce, neomeni), FESTIVAL OF, a regular observance among the Jews. Many ancient nations celebrated the returning light of the moon with festivities (Isidor. Orig. v. 33; Macrob. Sat. 1:15, p. 273, Bip. ed.; Tacitus, Germ vol. ii) — offered sacrifices (Suid. s.v. ἀνάστατοι; Meursii Graecia Ferial. v. 211 sq.) and prayers (Demosth. In Aristog. 1:799; Horace, Odes. 3:23, 1 sq.), feasted (Hor. Ov. 3:19, 9 sq.; comp. Concil. Trul. can. 62; Mansi, 10:974), and made merry (Theophr. Char. 5; Doughtaei Annal. 2:133; Spencer, Legg. rit. 3:4, p. 1045 sq.). In the following account of this usage we bring together the Scriptural and the almidlical notices.

1. Celebration and Sanctity of this Festival. — All that the Mosaic code says on the subject is contained in the two passages enjoining that two young bullocks, a ram and seven lambs of the first year as a burnt-offering, with the appropriate meat-offerings and drink-offerings, and a kid as a sin- offering, are to be offered on every new moon in addition to the ordinary daily sacrifice, and that the trumpets are to be blown at the offering of these special sacrifices, just as on the days of rejoicing and solemn festivals (Num 10:10; Num 28:11-15). It is, however, evident from the writings of the prophets, and from post-exilian documents, that the new moon was an important national festival. It is placed by the side of the Sabbath (Isa 1:13; Eze 46:1; Hos 2:3), and was a day on which the people neither traded nor engaged in any handicraft-work (Amo 8:5), but had  social gatherings and feastings (1Sa 20:5-24), resorted for public instruction either to the Temple (Isa 1:13; Isa 66:23; Eze 46:1; Eze 46:3), or to the houses of the prophets and other men of God (2Ki 4:23); and no national or private fasts were permitted to take place, so as not to mar the festivities of the day (Jdt 8:6; Mishna, Taanith, 2:10).

The Hallel (q.v.) was chanted in the Temple by the Levites while the special sacrifices were offered; and to this day the Jews celebrate new moon as a minor festival. The day previous to it, i.e. the 29th of the month, which is called ראש חדש ערב, New Moon Eve, ἡ προνουμηνία (Jdg 8:6), is kept by the orthodox Jews, in consequence of a remark in the Mishna (Shebaoth, 1:4, 5), as the minor day of atonement, and is devoted to fasting, repentance, and prayer, both for forgiveness of the sins committed during the expiring month, and for a happy new month. It is for this reason denominated יום כיפור קטן, since they say that, just as the great day of atonement is appointed for the forgiveness of sins committed during the year, this minor day of atonement is ordained for the remission of sins committed during each month. They resort to the synagogue, put on the fringed wrapper, or Tallith, SEE FRINGE, and the phylacteries; whereupon the leader of the service recites Psalms 102, offers a penitential prayer (יום זה), after which he recites Psalm viii, the prayer called Ashre (אשרי), and the half Kadish. The scroll of the Law (ספר תורה) is then taken out of the ark, ויחל, or Exo 32:11-15; Exo 34:1-10, with the Haphtarah (q.v.), Isa 4:6; Isa 56:1-8, are read, being the appointed lesson for fasts, after which other appointed penitential prayers, together with the ordinary daily afternoon service, conclude the vespers and the fast, when the Feast of the New Moon is proclaimed, which, like all the feasts and fasts, begins on the previous evening. On the morning of the new moon they resort to the synagogues in festive garments, offer the usual morning prayer (שחרית), inserting, however, Num 28:11-15 in the recital of the daily sacrifices. and the prayer יעלה ויבואin the eighteen benedictions.

The phylacteries which are worn at the ordinary daily morning service are then put off, and the Hallel, with its appropriate benediction, is recited, all the congregation standing; after which the scroll of the Law (ספר תורה) is taken out of the ark, and Num 28:1-15 is read in four sections: the first section (i.e. Num 28:1-3) being assigned to the priest; the second (Num 28:3-5) to the Levite; the third (Num 28:6-10) to an Israelite; and the fourth (Num 28:11-15) to any one. If new moon happens on a  Sabbath, two scrolls of the Law are taken out of the ark, from the first of which the ordinary Sabbatic lesson is read, and from the other Num 28:9-15, or Maphtir; and if it happens on a Sunday, 1Sa 20:18-42 is read as the Hatphtarah instead of the ordinary lesson from the prophets. Unlike their brethren in the time of the prophets (Amo 8:5), the Jews of the present day work and trade on new moon. The new moons are generally mentioned so as to show that they were regarded as a peculiar class of holy days, to be distinguished from the solemn feasts and the Sabbaths (Eze 45:17; 1Ch 23:31; 2Ch 2:4; 2Ch 8:13; 2Ch 31:3; Ezr 3:5; Neh 10:33). SEE FESTIVAL.

The seventh new moon of the religious year, being that of Tisri, commenced the civil year, and had a significance and rites of its own. It was a day of holy convocation. SEE TRUMPETS, FEAST OF.

2. Mode of ascertaining, fixing, and consecrating the New Moon. — As the festivals, according to the Mosaic law, are always to be celebrated on the same day of the month, it was incumbent upon the spiritual guides of the nation to fix the commencement of the month, which was determined by the appearance of the new moon. Hence the authorities at Jerusalem, from the remotest times, ordered messengers to occupy the commanding heights around the metropolis, on the 30th day of the month, to watch the sky; these, as soon as they observed the moon, hastened to communicate it to the synod; and, for the sake of speed, they were even allowed, during the existence of the Temple, to travel on the Sabbath and profane the sacred day (Mishna, Rosh Ha-Shana, 1:4). These authorities also ordained that, with the exception of gamblers with dice, usurers, those who breed and tame pigeons to entice others, those who trade in the produce of the Sabbatical year, women and slaves, any one who noticed the new moon is to give evidence before the Sanhedrim, even if he were sick and had to be carried to Jerusalem in a bed (Rosh Ha-Shana, 1:8, 9). These witnesses had to assemble in a large court, called Beth Jazek (בית יעזק), specially appointed for it, where they were carefully examined and feasted, so as to induce them to come; and when the authorities were satisfied with the evidence, the president pronounced the word מקודש, i.e. It is sanctified; whereupon all the bystanders had to repeat it twice after him, It is sanctified! It is sanctified! and the day was declared New Moon (Mishna, Rosh Ha-Shanam, 2:5, 7).

On beholding the new moon from his own  house, every Israelite had to offer the following benediction: “Blessed be He who renews the months! Blessed be He by whose word the heavens were created, and by the breath of whose mouth all the hosts thereof were formed! He appointed them a law and time, that they should not overstep their course. They rejoice and are glad to perform the will of their Creator. Author of truth, their operations are truth! He spoke to the moon, Be thou renewed, and be the beautiful diadem (i.e. the hope) of man (i.e. Israel), who shall one day be quickened again like the moon (i.e. at the coming of Messiah), and praise their Creator for his glorious kingdom. Blessed be He who renewed the moons” (Sanhedrin, 42 a). Of such importance was this prayer regarded, that it is asserted, “Whoso pronounceth the benediction of the New Moon in its proper time, is as if he had been holding converse with the Shekhinah” (ibid.). To this prayer was afterwards added, “A good sign, good fortune be to all Israel! (to be repeated three times). Blessed be thy Creator! Blessed be thy Possessor! Blessed be thy Maker! (repeated three times). As I leap towards thee, but cannot touch thee, so may my enemies not be able to injure me (said leaping three times). May fear and anguish seize them. Through the greatness of thine arm they must be as still as a stone; they must be as still as a stone through the greatness of thine arm. Fear and anguish shall seize them. Amen, Selah, Hallelujah. Peace, peace, peace be with you” (Sopherimn, 2:2). This prayer, which during the period of the second Temple was offered up by every Israelite as soon as he beheld the new moon, is still offered up every month by all orthodox Jews, with some additions by the rabbins and the Kabbalists of the Middle Ages, and is called in the Jewish ritual קידוש לבנה, Consecration of the New Moon. When the moon was not visible on account of clouds, and in the five months when the watchmen were not sent out, the month was considered to commence on the morning of the day which followed the 30th. According to Maimonides, the Rabbinists altered their method when the Sanhedrim ceased to exist, and have ever since determined the month by astronomical calculation, while the Karaites have retained the old custom of depending on the appearance of the moon. Astronomical knowledge was certainly acquired long after the destruction of Jerusalem; liless, with Michaelis and Jahn (Archaeol. 3:304), we find a trace of it, sufficiently obscure, in 2Ki 25:27 (comp. Jer 52:33. See also Paulus, Comment. 3:543 sq.).

3. Origin of this Festival. — That the Mosaic law did not institute this festival, but already found it among the people, and simply regulated it, is  evident both from the fact that the time of its commencement is nowhere stated, and from the words in which the sacrifices are spoken of (“And on your new moons ye shall offer,” etc., Num 28:11, etc.), which presuppose its existence and popularity. Several causes cooperated in giving rise to this festival. The periodical changes of the moon, renewing itself in four quarters of 73 days each, and then assuming a new phase, as well as the fact that its reappearance in the nocturnal sky to ancient cities and villages — the inhabitants of which were consigned to uttter darkness, great dangers, and “the terrors by night,” during its absence, since they had no artificial means of lighting their roads — combined together to inspire the nations of antiquity both with awe and gratitude when reflecting on these wonderful phenomena, and beholding the great blessings of the new moon. This is the reason why different nations, from the remotest periods, consecrated the day or the evening which commences this renewal of the moon to the deity who ordained such wonders; just as the first and the beginning of every thing were devoted to the Author of all our blessings. There seems to be but little ground for founding on these traces of heathen usage the notion that the Hebrews derived it from the Gentiles, as Spencer and Michaelis have done; and still less for attaching to it any of those symbolical meanings which have been imagined by some other writers (see Carpzov, App. Crit. p. 425). Ewald thinks that it was at first a simple household festival, and that on this account the law does not take much notice of it. He also considers that there is some reason to suppose that the day of the full moon was similarly observed by the Hebrews in very remote times.

4. Literature. — Maimonides, Jad Ha-Chezaka, Hilchoth Kiddush Ha- Chodesh (translated into Latin by De Veil [Paris, 1669; Amsterdam, 1701] and by Witter [Jena, 1703]); Abrabanel, Dissert. de Princilio mnni et consecratione Novilunii (Hebrew and Latin, appended by Buxtorf to his translation of The Cosri [Basle, 1659, p. 431 sq.]); Knobel, Commentary on Exodus and Leviticus (in Kurzgefasstes exegetisches Handbuch zum Alt. Test. [Leipsic, 1858, p. 531 sq.], where a vast amount of classical information is brought together to show that this festival existed among many heathen nations of antiquity); Carpzov, Apparat. Hist. Crit. p. 423; Spencer, De Leg. Heb. lib. 3, dissert. 4; Selden, De Ann. Civ. Hebrews 4, 11; Mishna, Rosh Ha-Shana, 2:338, ed. Surenhus.; Buxtorf, Synagoga Judaica, cap. 22; Ewald, Alterthiimer, p. 394; Cudworth, On the Lord's Supper, cap. 3; Lightfoot, Temple Service, cap. 11.

## New Pelagians[[@Headword:New Pelagians]]

             is the name of a Christian sect which arose and spread chiefly in Holland after the Reformation, and advocated Pelagian views in grace and free-will. They are sometimes called Pelagiani Novi, and sometimes also Conaristae, after Theodore Comartius, secretary to the States-general, who died A.D. 1595. SEE PELAGIANS.

## New Platonism[[@Headword:New Platonism]]

             SEE NEOPLATONISM.

## New South Wales[[@Headword:New South Wales]]

             a British colony in the south-eastern part of Australia, stretches along the South Pacific Ocean from Cape Howe to Point Danger, and is bounded on the north by the colony of Victoria, and on the west by the interior territory of the colony of South Australia. It extends between lat. 28° and 37° 30' S., and long. 141° and 154° E. Its greatest length, east and west, is about 780 miles; greatest breadth, north and south, 620 miles. The area, according to an official statement, is 323,437 square miles; according to a planimetric calculation, believed to be more correct, 308 560. The population, according to the census of April 2, 1871. was 503.981; on Jan. 1, 1873, it was computed at 539,190; in 1881 it was 751,468. The colony of Queensland, extending from lat. 26° to 30° S. was formerly the Moreton Bay district of New South Wales, and was separated from the latter colony in June, 1859. In 1873 New South Wales was divided into 118 counties of which twenty, which have been settled a long time, are called the old counties; the others, called the new counties, are principally in the interior. The coast-line from Cape Howe to Point Danger is upwards of 700 miles long, and presents numerous good harbors formed by the estuaries of the rivers. Owing to the great extent of the colony, stretching as it does over eleven degrees of latitude, the climate is very various. Tin the northern districts, which are the warmest, the climate is tropical; the summer heat occasionally rising in inland districts to 1203, while on the high table-lands weeks of severe frost are sometimes experienced. At Sydney the mean temperature of the year is about 65°.

The mean heat of summer, which lasts from the beginning of December to the first of February, is about 80°, but it is much modified on the coast by the refreshing seabreeze. The annual fall of rain is about 50 inches. Rain sometimes descends in continuous torrents, and causes the rivers to rise to an extraordinary height. Sometimes the rains almost fail for two or three years in succession. Along the coast for 300 miles from the northern boundary the soil and climate are peculiarly adapted to the growth of cotton, and that plant has already been cultivated as far south as the River Manning (lat. 32° S.). Farther south the climate is more temperate, and is fitted to produce all the grain products of Europe. Immense tracts of land, admirably adapted to agriculture, occur in the south-western interior; while in the south-east coast districts the soil is celebrated for its richness and fertility. In the north, the cotton and tobacco plants, the vine and sugar-cane are grown, and pine-apples, bananas, guavas, lemons, citrons, and other tropical fruits are produced. In the cooler regions of the south, peaches, apricots, nectarines; oranges, grapes, pears, pomegranates, melons, and all the British fruits, are grown in perfection, and sometimes in such abundance that the pigs are fed with them. Wheat, barley, oats, and all the cereals and vegetables of Europe, are also grown. Hitherto, however, agriculture has been only of secondary importance, the predominating interest being the pastoral. The greatest produce of the colony is wool. In recent years wine-culture has been extensively engaged in, and the mineral wealth of the soil has begun to be developed. The colony is self-governed, with a governor appointed by the queen, a responsible ministry, a legislative council nominated by the crown, and a House of Assembly elected by permanent residents. The capital is Sydney, with a population of 220,429; and the other chief towns are Parramatta, Batthurst, Goulburn, Maitland, Newcastle, Grafton, Armidale, and Albury, with populations ranging from 3000 to 8000.

New South Wales took its origin in a penal establishment formed by the British government in 1788 at Port Jackson, near Botany Bay (lat. 34°). The prisoners, after their period of servitude or on being pardoned, became settlers, and obtained grants of land; and these “emancipists” and their descendants, together with free emigrants, constitute the present inhabitants. Since the establishment of the colony in 1787-8, the total number of convicts sent into it from Great Britain up to 1840, when the importation ceased, amounted to 60,700, of whom only 8700 were women. They were assigned as bond-servants to the free settlers, who were obliged to furnish them with a fixed allowance of clothing and food.  In 1833 there were 23,000 free males and 13,560 free females, to 22,000 male and 2700 female convicts; and of the free population. above 16,000 were emancipists. Many whose progenitors went to New South Wales as prisoners are intelligent and estimable members of the community. Some of the emancipists, and several of their descendants, are among the wealthiest people in the colony. According to the census of 1856, barely a third of the population of New South Wales was born in Australia; about 75,000 were supplied by England and Wales, 50,000 by Ireland, 16,000 by Scotland, 5000 by Germany, and 2000 by China. The population now (1874) includes a large admixture of Chinese, many Americans, and some of almost all nationalities. From 1866 to 1872 the total number of immigrants exceeded 150,000, while about 100,000 emigrated. The emigration included 4917 Chinese, while the number of Chinese immigrants was only 1520. The number of births in each of the seven years from 1856 to 1872 was more than double that of the deaths, and in 1870 and 1871 it was three times as large. In appearance and character the native-born part of the community bear a strong resemblance to those of Anglo-Saxon descent of the United States. As regards religion, all sects are on a footing of equality, and each receives aid from the state according to its numbers; but state aid is likely before long to cease. The religious division of the inhabitants in 1871 was as follows: Church of England, 229,243; Presbyterians, 49,122; Wesleyans, 36,277; Congregationalists, 9253; Roman Catholics, 147,627; Mohammedans, and other Asiatic creeds, 7455; the remainder belonged to various minor denominations. For information concerning the aborigines, the native animals, botany, geology, and history of New South Wales, see the article Australia in The American Cyclopedia. See also Lang, New South Wales (new ed. Lond. 1875, 2 vols.); Meth. Quar. Rev. Jan. 1874, p. 155; Blackwood's Magazine. 1852, 2:301 sq.; Mission Life (Lond. 1866 sq.), 1:210 sq., 251 sq., 355 sq., 405 sq., 487 sq.

## New Testament[[@Headword:New Testament]]

             THE (ἡ καινὴ διαθήκη ), the general title appropriated by early and inveterate usage throughout the Western Church to the latter portion of the Holy Scriptures — to the collection of writings forming the authoritative records of the Christian, as contrasted with the earlier Jewish, revelation. As the various questions relating to the genuineness of the several books of the New Testament, their title to a place in the sacred volume, and their special characteristics, are discussed in the separate articles devoted to them, SEE CANON, and each book, we have now to speak only of those  matters which relate to the collection as a whole. For the title, SEE TESTAMENT.

I. Contents and Arrangement. — The New Testament differs remarkably from the Old in this respect, that while the writings comprehended in the earlier collection range over a period of a thousand years, those included in the later were produced almost contemporaneously, within the compass of one generation — most of them probably between A.D. 50 and A.D. 70. The collection consists of twenty-seven writings, proceeding either from apostles or from persons who were intimately associated with the apostles in their labors. Five of the works are in the form of historical narratives; four of which relate the history of the Savior's life on earth with such variety of form, and with such differences in the selection and treatment of materials, as seemed needful to meet the wants of different readers; and the fifth describes the formation and extension of the Church by the ministry of the leading apostles. Twenty-one are epistolary. Thirteen of the letters expressly bear the name of Paul as their author; nine being addressed to various Christian communities, three — called the Pastoral Epistles — to office-bearers in the Church, and one to a private individual (Philemon). An anonymous letter addressed “to the Hebrews” is associated with the Epistles of Paul. Seven other letters — one bearing the name of James, two that of Peter, three that of John, and one that of Jude — are frequently comprehended under the common name of Catholic (that is general) Epistles, as having been intended for the use of Christians in general, or as having (most of them at least) no express individual or local destination. The volume closes with a prophetic vision, the Apocalypse ft John.

The writings thus associated in the New Testament seem to have at the first glance a somewhat unconnected and desultory character; and it may readily be admitted that the form in which the inspired records of Christianity have come down to us is not that which the wisdom of man would have conceived or expected. The Christian revelation has not assumed the shape which men might have deemed, a priori, probable or desirable — of an abstract system of truth, of a formal didactic treatise elaborately setting forth doctrines in logical order, like the creeds and confessions in which men have striven at different times to define and comprehend the fullness of the scriptural teaching; or enjoining duties in methodical succession, like those codes of law in which men seek to provide beforehand for misery contingency. Its actual form exhibits a far more admirable accommodation to the conditions of human nature — in its  history of a life, its records of personal experience, its teachings by concrete examples, its presenting Christianity in action. The great majority of those for whose benefit a revelation is given have but little interest in pure theory or relish for abstract truth; the pattern affects them more than the precept, and they apprehend the more readily whatever comes into contact with the wants, feelings, and exigencies of their daily life. The form of the New Testament mainly narrative and epistolary — is one especially fitted to stimulate our attention, to enlist our sympathies, to quicken our human interest in its contents, and to bring the matters of which it treats home to us, not as subjects of theory, but as facts of experience, as personal and practical realities. “The book which shall have a deep and practical influence on real life must reflect its image, must present that real mixture of facts, thoughts, and feelings which is found to exist there.”

But we have to recognize in the composition of the New Testament a further peculiarity, deviating from what we should perhaps have expected, but constituting in reality the most remarkable evidence of the divine superintendence that shaped the whole. The books of the New Testament present no formal bond of unity, profess no absolute completeness, make no direct claim, in most cases, to universal acceptance. On the contrary, they seem to have originated independently of each other, and to have been prepared with immediate reference to local or temporary objects — to the special circumstances and wants of churches, or even of individuals. Christ himself wrote nothing; and we do not find in what his disciples have left any professed design of giving a full record of his teaching or a continuous and perfect exposition of his doctrine. No apostle or evangelist avows it as his purpose to furnish an authentic standard of Christian doctrine and duty for all future time.

Their works, moreover, bear no traces of mutual concert or prearranged cooperation towards a common object. They address themselves to matters in which they feel a personal interest, and to persons with whom they have more immediate relations; and they write seemingly with reference to these alone, betraying no consciousness of any ulterior aim or further destination. Their writings present the appearance of having been as casual in origin as they are occasional in form. But this very occasional and seemingly accidental character impressed on the individual elements of the New Testament as human writings will be found, when we examine them more closely, to yield the highest evidence of the divine origin and purpose of the whole, and to furnish varied means for the illustration and confirmation of their truth. The parts, regarded in  themselves, seem isolated and fragmentary; but the whole, which results from their combination, reveals a unity and completeness that can only be explained through the hidden but all-pervading agency of one divine Designer. The several narratives and letters have been obviously produced without any concert among the writers; each bears the stamp of individuality and independence; and yet, when they are placed side by side, they are found so marvelously to fit into each other, to sustain such mutually complementary relations, to be knit by so many links of connection, and to exhibit so entire a harmony of general design, that the unbiased reader cannot but recognize in their deeper interdependence a providential arrangement, and refer the whole to the common inspiration of one and the same Spirit guiding the several agents in their parts for the furtherance of his own gracious purposes. These occasional writings, proceeding from different authors, and brought together from different localities, constitute, when combined, an organized body fitly joined together and pervaded by one inward life. “When it is felt,” as has been well said, “that these narratives, letters, visions, do in fact fulfill the several functions, and sustain the mutual relations, which would belong to the parts of one design, coalescing into a doctrinal scheme which is orderly, progressive, and complete, then is the mind of the reader in conscious contact with the mind of God; then the superficial diversity of the parts is lost in the essential unity of the whole; the many writings have become one Book; the many writers have become one Author” (Bernard, Bampton Lecture for 1864, p. 235).

The variety of the individual elements that make up the New Testament serves several important ends. The different parts of Scripture thereby illustrate, support, and explain each other; and it thus carries within itself manifold and varied evidence of its truth self-consistent, harmonious, divine. The four narratives of the life of Christ present that combination of substantial unity with circumstantial variety that marks the testimony of independent witnesses; and, written with special reference to the circumstances and wants of their original readers, and bringing into prominence the different aspects of the Savior's character, they at once supplement and confirm each other. They present to us, as has been observed, “four aspects, but one portrait; for, if the attitude and the accessories vary, the features and the expression are the same.” The Gospel of Matthew — according to early tradition the Hebrew Gospel — exhibits Jesus as the Messiah fulfilling the law and the prophets; that of  Mark, deriving its lifelike details from the communications of Peter, and written primarily for Roman use, depicts to us in rapid but vivid outlines Jesus putting forth his mighty power in action; that of Luke, the close companion of Paul, prepared for the use of the Greek world, portrays Jesus as the Friend of man, the universal Savior while that of John, written late in life at Ephesus for the fuller instruction of those already within the Church, completes the picture by presenting Jesus preeminently as the Son of God, and revealing to us the highest aspect of his teaching in the circle of his chosen disciples. In the book of Acts we find that the facts of the Savior's life and death and resurrection have become the fundamental doctrines of the Church; their significance is proclaimed and their power attested. The foundation of the Church is followed by its organization and training, as developed in the Epistles. The truths announced in the Gospels and proclaimed in the Acts are here expanded, defined vindicated in opposition to error or misunderstanding and brought to bear on the manifold relations of life, In the Epistles we find the different aspects of the truth apprehended and applied by men under various phases of experience and with reference to various exigencies; and while the Epistles thus form a practical supplement to the Gospels, they are complementary to each other, and fill up through their combination the perfect image of the faith, hope, and love represented by Paul, Peter, and John.

From various early notices it would appear that the books were, as was natural, first grouped under the two general divisions of evangelic and apostolic writings (εὐαγγέλιον and ὁ ἀπόστολος or τὰ ἀποστολικά). The more detailed information which we obtain from the oldest extant MSS., versions, and catalogues of the books given by the fathers exhibits substantially the same arrangement as that now followed in our Bibles. But few copies contained the whole New Testament; most frequently the Gospels were contained in one volume, the Acts and Epistles in another; while the Apocalypse, which was less employed in public worship, was comparatively seldom associated with the other books. The general order of the books was as follows: Gospels, Acts, Catholic Epistles, Pauline Epistles, Apocalypse. From this arrangement there are, no doubt. individual deviations, especially as regards the position of the book of Acts; and several of the ancient versions and most of the catalogues place the Epistles of Paul, as they stand in the English Bible, before the Catholic Epistles. The order followed within these larger groups seems to have been from an early period very much the same as at present. The four Gospels  are almost constantly found in their familiar order; and in the Pauline Epistles the letter to the Hebrews exhibits almost the only variation, being sometimes — and indeed most frequently — inserted before the Pastoral Epistles, sometimes annexed at the close (see Scrivener's Introd. to Criticisme of N.T. p. 60, etc.). the arrangement, in the case of the Gospels, was probably based on the order in which they were supposed to be written; in the case of Paul's Epistles, on the relative importance of the churches or individuals addressed. The Apocalypse has always, when received, been placed appropriately at the end. We can hardly fail to recognize the Providence by which the Church has been guided in the internal arrangement of her sacred records, so that they shall present a consecutive teaching; the main outlines of which are wellset forth by one who has recently applied himself to illustrate the value of the order of the New Testament in this respect. The New Testament “begins with the person of Christ, and the facts of his manifestation in the flesh, and the words which he gave from his Father; and accustoms us by degrees to behold his glory, to discern the drift of his teaching, and to expect the consequences of his work. It passes on to his body, the Church, and opens the dispensation of his Spirit, and carries us into the life of his people, yea, down into the secret places of their hearts; and there translates the announcements of God into the experiences of men, and discovers a conversation in heaven and a life which is hid with Christ in God. It works out practical applications, is careful in the details of;duty, provides for difficulties and perplexities, suggests the order of churches, and throws up barriers against the wiles of the devil. It shows us things to come, the course of the spiritual conflict, the close of this transient scene, the coming of the Lord, the resurrection of the dead, the eternal judgment, the new creation, and the life everlasting. Thus it is furnished for all emergencies, and prepared for perpetual use” (Bernard, ut sup. p. 31).

II. Early History of the Text. —

1. The Original Autographs. — The early history of the apostolic writings offers no points of distinguishing literary interest. Externally, as far as it can be traced, it is the same as that , of other contemporary books. Paul, like Cicero or Pliny, often employed the services of an amanuensis, to whom he dictated his letters, affixing the salutation “with his own hand” (1Co 16:21; 2Th 3:17; Col 4:18).In one case the scribe has added a clause in his own name (Rom 16:22). Once, in writing to the Galatians, I the apostle appears to apologize  for the rudeness of the autograph which he addressed to them, as if from defective sight (Gal 6:11). If we pass onwards one step, it does not appear that any special care was taken in the first age to preserve the books of the N.T. from the various injuries of time, or to insure perfect accuracy of transcription. They were given as a heritage to man, and it was some time before men felt the full value of the gift. The original copies seem to have soon perished; and we may perhaps see in this a providential provision against that spirit of superstition which in earlier times converted the symbols of God's redemption into objects of idolatry (2Ki 18:4). It is certainly remarkable that in the controversies at the close of the 2d century, which often turned upon disputed readings of Scripture, no appeal was made to the apostolic originals. The few passages in which it has been supposed that they are referred to will not bear examination. Ignatius, so far from appealing to Christian archives, distinctly turns, as the whole context shows, to the examples of the Jewish Church (τὰ ἀρχαῖα - ad Philad. 8). Tertullian again, when he speaks of “the authentic epistles” of the apostles (De Proescr. Haer. 36, “Apud quas ipse authenticae littere eorum recitantur”), uses the term of the pure Greek text as contrasted with. the current Latin version (comp. De Monog. 11, “Sciamus plane non sic esse in Greco authentico”). The silence of the sub-apostolic age is made more striking by the legends which were circulated afterwards. It was said that when the grave of Barnabas in Cyprus was opened, in the 5th century, in obedience to a vision, the saint was fumnd holding a (Greek) copy of Matthew written with his own hand. The copy was taken to Constantinople, and used as the standard of the sacred text (Credner, Einl. § 39; Assem. Bibl. Or. 2:81). The autograph copy of John's Gospel (αὐτὸ τὸ ἰδιόχειρον τοῦ εὐαγγελιστοῦ) was said to be preserved at Ephesus “by the grace of God, and worshipped (προσκυνεῖται) by the faithful there,” in the 4th century (?) (Petr. Alex. p. 518, ed. Migne, quoted from Chron. Pasch. p. 5); though according to another account it was found in the ruins of the Temple when Julian attempted to rebuild it (Philostorg. 7:14). A similar belief was current even in the last century. It was said that parts of the (Latin) autograph of Mark were preserved at Venice and Prague; but on examination these were shown to be fragments of a MS. of the Vulgate of the 6th century (Dobrowsky, Fragmentum Praense Ev. S. Marci. 1778). In the natural course of things the apostolic autographs would be likely to perish soon. The material which was commonly used for letters, the papyrus-paper to which John incidentally alludes (2Jn 1:12, διὰ  χάρτου καὶ μέλανος; comp. 3Jn 1:13, (διὰ μέλανος καὶ καλάμου), was singularly fragile, and even the stouter kinds, likely to be used for the historical books, were not fitted to bear constant use. The papyrus fragments which have come down to the present time have been preserved under peculiar circumstances, as at Herculaneum or in Egyptian tombs; and Jerome notices that the library of Pamphilus at Caesarea was already in part destroyed (ex parte corruptam) when, in less than a century after its formation, two presbyters of the Church endeavored to restore the papyrus MSS. (as the context implies) on parchment (“in membranis,” Jerome, Ep. 34 (141), quoted by Tischendorf in Herzog's Encykl. “Bibeltext des N.T.” p. 159). Parchment (2Ti 4:13, μεμβράνα), which was more durable, was proportionately rarer and more costly. In the first age the written word of the apostles occupied no authoritative position above their spoken word, and the vivid memory of their personal teaching. When the true value of the apostolic writings was afterwards revealed by the progress of the Church, then collections of “the divine oracles” would be chiefly sought for among Christians. On all accounts it seems reasonable to conclude that the autographs perished during that solemn pause which followed the apostolic age, in which the idea of a Christian Canon, parallel and supplementary to the Jewish Canon, was first distinctly realized.

2. The First Copies. — In the time of the Diocletian persecution (A.D. 303) copies of the Christian Scriptures over sufficiently numerous to furnish a special object for persecutors, and a characteristic name to renegades who saved themselves by surrendering the sacred books traditores, August. Ep. 76. 2). Partly, perhaps, owing to the destruction thus caused, but still more from the natural effects of time, no MS. of the N.T. of the first three centuries remains. Some of the oldest extant were certainly copied from others which dated from within this period, but as yet no one can be placed further back than the time of Constantine. It is recorded of this monarch that one of his first acts after the foundation of Constantinople was to order the preparation of fifty MSS. of the Holy Scriptures, required for the use of the Church, “on fair skins (ἐν διφθέραις εὐκατασκεύοις) by skillful caligraphists” (Euseb. Vit. Const. 4:36); and to the general use of this better material we probably owe our most venerable copies, which fire written on vellum of singular excellence and fineness. But though no fragment of the N.T. of the 1st century until remains, the Italian and Egyptian papyri, which are of that date, give a clear notion of the caligraphy of the period. In these tie text is written in columns, rudely divided, in somewhat awkward capital letters (uncials),  without any punctuation or division of words. The iota, which was afterwards subscribed, is commonly, but not always, adscribed; and there is no trace of accents or breathings. The earliest MSS. of the N.T. bear a general resemblance to this primitive type, and we may reasonably believe that the apostolic originals were thus written.

3. Early Variations. — In addition to the later MSS., the earliest versions and patristic quotations give very important testimony to the character and history of the ante-Nicene text. Express statements of readings which are found in some of the most ancient Christian writers are, indeed, the first direct evidence which we have, and are consequently of the highest importance. But till the last quarter of the 2d century this source of information fails us. Not only are the remains of Christian literature up to that time extremely scanty, but the practice of verbal quotation from the N.T. was not yet prevalent. The evangelic citations in the apostolic fathers and in Justin Martyr show that the oral tradition was still as widely current as the written Gospels (comp. Westcott's Canon of the N.T. p. 125-195), and there is not in those writers one express verbal citation from the other apostolic books. This latter phenomenon is in a great measure to be explained by the nature of their writings. As soon as definite controversies arose among Christians, the text of the N.T. assumed its true importance. The earliest monuments of these remain in the works of Irenaeus, Hippolytus (Pseudo-Origen), and Tertullian, who quote many of the arguments of the leading adversaries of the Church. Charges of corrupting the sacred text are urged on both sides with great acrimony. Dionysius of Corinth († cir. A.D. 176, ap. Euseb. H. E. 4:23), Ireneus (cir. A.D. 177; 4:6, 1), Tertullian (cir. A.D. 210; De Carne Christi. 19, p. 385; A dv. Marc. iv, v, passim), Clement of Alexandria (cir. A.D. 200; Strom. 4:6, § 41), and at a later time Ambrose (cir. A.D. 375; De Spir. S. 3:10), accuse their opponents of this offense; but with one great exception the instances which are brought forward in support of the accusation generally resolve themselves into various readings, in which the decision cannot always be given in favor of the catholic disputant; and even where the unorthodox reading is certainly wrong it can be shown that it was widely spread among writers of different opinions (e.g. Mat 11:27 “nec Filium nisi Pater et cui voluerit Filius revelare;” Joh 1:13, ὅς-ἐγννήθη ). Wilful interpolations or changes are extremely rare, if they exist at all (comp. Valent. ap. Iren. 1:4, 5, add. θεότητες Col 1:16), except in the case of arcion. His mode of dealing with the writings of the N.T. in which he was followed by his school, was, as Tertullian says, to use the knife  rather than subtlety of interpretation. There can be no reasonable doubt that he dealt in the most arbitrary manner with whole books, and that he removed from the Gospel of Luke many passages which were opposed to his peculiar views. But when these fundamental changes were once made he seems to have adhered scrupulously to the text which he found. In the isolated readings which he is said to have altered, it happens not unfrequently that he has retained the right reading, and that his opponents are in error (Luke v. 14 om. τὸ δῶρον; Gal 2:5, οϊvς οὐδέ; 2Co 4:5?). In very many cases the alleged corruption is a various reading, more or less supported by other authorities (Luk 12:38, ἑσπερινῆ; 1Co 10:9, Χριστόν; 1Th 2:15, add. ἰδίους). Where the changes seem most arbitrary there is evidence to show that the interpolations were not wholly due to his school (Luk 18:19, ὁ πατήρ; Luk 23:2; 1Co 10:19 [28], add. ἱερόθυτον). (Comp. Hahn, Evangelium Marcionis; Thilo, Cod. Apocr. 1:403-486; Ritschl, Das Evatn. Marc. 1846; Volckmar, Das Evang. Marc. Leipsic, 1852: but no examination of Marcion's text is completely satisfactory.) Several very important conclusions follow from this earliest appearance of textual criticism. It is, in the first place, evident that various readings existed in the books of the N.T. at a time prior to all extant authorities. History affords no trace of the pure apostolic originals. Again, from the preservation of the first variations noticed, which are often extremely minute, in one or more of the primary documents still left we may be certain that no important changes have been made in the sacred text which we cannot now detect. The materials for ascertaining the true reading are found to be complete when tested by the earliest witnesses. Yet further: from the minuteness of some of the variations which are urged in controversy, it is obvious that the words of the N.T. were watched with the most jealous care, and that the least differences of phrase were guarded with scrupulous and faithful piety, to be used in after-time by that wide- reaching criticism which was foreign to the spirit of the first ages.

4. First Critical Labors. — Passing from these isolated quotations, we find the first great witnesses to the apostolic text in the early Syriac and Latin versions, and in the rich quotations of Clement of Alexandria († cir. A.D. 220) and Origen (A.D. 184-254). SEE VERSIONS.

The Greek quotations in the remains of the original text of Irenmus and in Hippolytus are of great value, but yield in extent and importance to those of the two Alexandrine fathers. From the extant works of Origen alone no inconsiderable portion  of the whole N.T., with the exception of James, 2 Peter , 2 and 3 John, and the Apocalypse, might be transcribed, and the recurrence of small variations in long passages proves that the quotations were accurately made, and not simply from memory.

The evangelic text of Clement is far from pure. Two chief causes contributed especially to corrupt the text of the Gospels — the attempts to harmonize parallel narratives, and the influence of tradition. The former assumed a special importance from the Diatessaron of Tatian (cir. A.D. 170. Comp. Westcott, N.-T. Canon, p. 358-362; Tischendorf on Mat 27:49), and the latter, which was, as has been remarked, very great in the time of Justin Martyr, still lingered. The quotations of Clement suffer from both these disturbing forces (Mat 8:22; Mat 10:30; Mat 11:27; Mat 19:24; Mat 23:27; Mat 25:41; Mat 10:26, omitted by Tischendorf Luk 3:22), and he seems to have derived from his copies of the Gospels two sayings of the Lord which form no part of the canonical text (comp. Tischendorf on Mat 6:33; Luk 16:11). Elsewhere his quotations are free, or a confused mixture of two narratives (Mat 5:45; Mat 6:26; Mat 6:32 sq.; Mat 22:37; Mar 12:43), but in innumerable places he has preserved the true reading (Mat 5:4-5; Mat 5:42; Mat 5:48; Mat 8:22; Mat 11:17; Mat 13:25; Mat 23:26; Act 2:41; Act 17:26). His quotations from the Epistles are of the very highest value. In these tradition had no prevailing power, though Tatian is said to have altered in parts the language of the Epistles (Eusebius, Hist. Eccles. 4:29); and the text was left comparatively free from corruptions.

Against the few false readings which he supports (e.g. 1Pe 2:2, Χριστός (c; Rom 3:26, Ι᾿ησοῦν; 8:11, διὰ τοῦ ἐνοικ. πν) may be brought forward a long list of passages in which he combines with a few of the best authorities in upholding the true text (e.g. 1Pe 2:2; Rom 2:17; Rom 10:3; Rom 15:29; 1Co 2:13; 1Co 7:3; 1Co 7:5; 1Co 7:35; 1Co 7:39; 1Co 8:2; 1Co 10:24). But Origen stands as far first of all the ante-Nicene fathers in critical authority as he does in commanding genius, and his writings are an almost inexhaustible storehouse for the history of the text. In many places it seems that the printed text of his works has been modernized; and till a new and thorough collation of the MSS. has been made, a doubt must remain whether his quotations have not suffered by the hands of scribes, as the MSS. of the N.T. have suffered, though in a less degree. The testimony which Origen bears as to the corruption of the text of the Gospels in his time differs from the general statements which have been already noticed as being the deliberate judgment of a scholar, and not the plea of a  controversialist. “As the case stands,” he says, “it is obvious that the difference between the copies is considerable, partly from the carelessness of individual scribes, partly from the wicked daring of some in correcting what is written, partly also from the changes made by] those who add or remove what seems good to them in the process of correction” (Origen, In Matt. t. xv, § 14). In the case of the Sept., he adds, he removed, or at least indicated, those corruptions by a comparison of “editions” (ἐκδόσεις), and we may believe that he took equal care to ascertain, at least for his own use, the true text of the N.T., though he did not venture to arouse the prejudice of his contemporaries by openly revising it, as the old translation adds (In Matt. xv, vet. int. “In exemplaribus autem Novi Testamenti hoc ipsum me posse facere sine periculo non putavi”). Even in the form in which they have come down to us, the writings of Origen, as a whole, contain the noblest early memorial of the apostolic text.

Although there is no evidence that he published any recension of the text, yet it is not unlikely that he wrote out copies of the N.T. with his own hand (Redepenning, Origenes, 2:184), which were spread widely in after-time. Thus Jerome appeals to “the copies of Adamantius,” i.e. Origen (In Mat 24:36; Gal 3:1), and the copy of Pamphilus can hardly have been other than a copy of Origen's text (Cod. H3 Subscription). From Pamphilus the text passed to Eusebius and Euthalius, and it is scarcely rash to believe that it can be traced, though imperfectly, in existing MSS. as C L (comp. Griesbach, Symbole Criticae, 1, 76 sq.; 130 sq.). In thirteen cases (Norton, Genuineness of the Gospels, 1:234-236) Origen has expressly noticed varieties of reading in the Gospels (Mat 8:28; Mat 16:20; Mat 18:1; Mat 21:5; Mat 21:9; Mat 21:15; Mat 27:17; Mar 3:18; Luk 1:46; Luk 9:48; Luk 14:19; Luk 23:45; Joh 1:3-4; Joh 1:28). In three of these passages the variations which he notices are no longer found in our Greek copies (Mat 21:9 or Mat 21:15, οἴκῳ for υἱῷ; Tregelles, ad loc.; Mar 3:18 [Mar 2:14], Λεβὴν τὸν τοῦ Α᾿λφ [?]; Luk 1:46; Ε᾿λισάβετ for Μαριάμ; so in some Latin copies); in seven our copies are still divided; in two (Mat 8:28, Γαδαρηνῶν; Joh 1:28, Βηθαβαρᾶ'/) the reading which was only found in a few MSS. is now widely spread; in the remaining place (Mat 27:17, Ι᾿ησοῦν Βαραββᾶν) a few copies of no great age retain the interpolation which was found in his time “in very ancient copies.” It is more remarkable that Origen asserts, in answer to Celsus, that our Lord is nowhere called “the carpenter” in the Gospels circulated in the churches, though this is undoubtedly the true reading in Mar 6:3 (Origen, c. Cels. 6:36). The evangelic quotations of Origen  are not wholly free from the admixture of traditional glosses which have been noticed in Clement, and often present a confusion of parallel passages (Mat 5:44; Mat 6:33; Mat 7:21 sq.; Mat 13:11; Mat 26:27 sq.; 1Ti 4:1); but there is little difficulty in separating his genuine text from these natural corruptions, and a few references are sufficient to indicate its extreme importance (Mat 4:10; Mat 6:13; Mat 15:8; Mat 15:35; Mar 1:2; Mar 10:29; Luk 21:19; Joh 7:39; Act 10:10; Rom 8:28). In the Epistles Origen once notices a striking variation in Heb 2:9, χωρὶςθεοῦ for χάριτι θεοῦ, which is still attested; but, apart from the specific references to variations, it is evident that he himself used MSS. at different times which varied in many details (Mill, Proleg. § 687). Griesbach, who has investigated this fact with the greatest care (Meletema, i, appended to Comm. Crit. 2, 9-40), seems to have exaggerated the extent of these differences, while he establishes their existence satisfactorily. There can be no doubt that in Origen's time the variations in the N.-T. MSS., which we have seen to have existed from the earliest attainable date, and which Origen describes as considerable and widespread, were beginning to lead to the formation of specific groups of copies. Although the materials for the history of the text during the first three centuries are abundant, nothing has been written in detail on the subject since the time of Mill (Proleg. p. 240 sq.) and R. Simon (Histoire Critique... 1685-93). What is wanted is nothing less than a complete collection at full length, from MS. authority, of all the ante-Nicene Greek quotations. These would form a center round which the variations of the versions and Latin quotations might be grouped. A first step towards this has been made by Anger in his Synopsis Evv. Matthew Marc. Luc... 1851. The Latin quotations are well given by Sabatier (Bibliorum Sacrorum Latinae versiones antiquae, 1751).

III. Characteristics of the Early Copies. — From the consideration of the earliest history of the N.T. text we now pass to the aera of MSS. The quotations of Dionysius Alex. (i A.D. 264), Petrus Alex. († cir. A.D. 312), Methodius (t A.D. 311), and Eusebius (t A.D. 340), confirm the prevalence of the ancient type of text but the public establishment of Christianity in the Roman empire necessarily led to important changes. Not only were more copies of the N.T. required for public use, but the nominal or real adherence of the higher ranks to the Christian faith must have largely increased the demand for costly MISS. As a natural consequence, the rude Hellenistic forms gave way before the current Greek, and at the same time  it is reasonable to believe that smoother and fuller constructions were substituted for the rougher turns of the apostolic language. In this way the foundation of the Byzantine text was laid, and the same influence which thus began to work continued uninterruptedly till the fall of the Eastern empire. Meanwhile the multiplication of copies in Africa and Syria was checked by Mohammedan conquests. The Greek language ceased to be current in the West. The progress of the Alexandrine and Occidental families of MSS. was thus checked; and the mass of recent copies necessarily represent the accumulated results of one tendency.

The appearance of the oldest MSS. has already been described. The MSS. of the 4th century, of which Cod. Vatican. (B) may be taken as a type, present a close resemblance to these. The writing is in elegant continuous (capitals) uncials, in three columns, without initial letters, or iota subscript or ascript. A small interval serves as a simple punctuation; and there are no accents or breathings by the hand of the first writer, though these have been added subsequently. Uncial writing continued in general use till the middle of the 10th century. One uncial MS. (S), the earliest dated copy, bears the date 949; and for service-books the same style was retained a century later. From the 11th century downwards cursive writing prevailed, but this passed through several forms sufficiently distinct to fix the date of a MS. with tolerable certainty. The earliest cursive Biblical MS. is dated A.D. 964 (Gosp. 14, Scrivener, Introduction, p. 36, note), though cursive writing was used a century before (A.D. 888, Scrivener, 1. c.). The MSS. of the 14th and 15th centuries abound in the contractions which afterwards passed into the early printed books.

The material as well as the writing of MSS. underwent successive changes. The oldest MSS. are written on the thinnest and finest vellum; in later copies the parchment is thick and coarse. Sometimes, as in Cod. Cotton. (N=J), the vellum is stained. Papyrus was very rarely used after the 9th century. In the 10th century cotton paper (charta bombycina, or Damascena) was generally employed in Europe; and one example at least occurs of its use in the 9th century (Tischendorf, Not. Cod. Sin. p. 54, quoted by Scrivener, Introduction, p. 21). In the 12th century the common linen or rag paper came into use; but paper was “seldom used for Biblical MSS. earlier than the 13th century, and had not entirely displaced parchment at the aera of the invention of printing, cir. A.D. 1450” (Scrivener, Introduction, p. 21). One other kind of material requires notice, redressed parchment (παλίμψγστος, charta deleticia). Even at a very early period the original text of a parchment MS. was often  erased, that the material might be used afresh (Cic. Ad Fam. 7:18; Catull. 12). In lapse of time the original writing frequently reappears in faint lines below the later text, and in this way many precious fragments of Biblical MSS. which had been once obliterated for the transcription of other works have been recovered. Of these palimpsest MSS. the most famous are those designated by the letters C, R, Z, Ξ. The earliest Biblical palimpsest is not older than the 5th century. In uncial MSS. the contractions are usually limited to a few very common forms (ΘC, IC, ΠHP, Δ A Δ, etc., i.e. θεός, Ι᾿ησοῦς, πατήρ, Δαυείδ; comp. Scrivener, Introduction, p. 43). A few more occur in later uncial copies, in which there are also some examples of the ascript iota, which occurs rarely in the Codex Sinaiticus. Accents are not found in MSS. older than the 8th century. Breathings and the apostrophe (Tischendort; Proleg. p. 131) occur somewhat earlier. The oldest punctuation after the simple interval is a stop like the modern Greek colon (in A, C, D), which is accompanied by an interval, proportioned in some cases to the length of the pause. In E (Gosp.) and B2 (Apoc.), which are MSS. of the 8th century, this point marks a full stop, a colon, or a comma, according as it is placed at the top, the middle, or the base of the letter (Scrivener, p. 42). The present note of interrogation (;) came into use in the 9th century.

A very ingenious attempt was made to supply an effectual system of punctuation for public reading by Euthalius, who published an arrangement of Paul's Epistles in clauses (στίχοι) in 458, and another of the Acts and Catholic Epistles in 490. The same arrangement was applied to the Gospels by some unknown hand, and probably at an earlier date. The method of subdivision was doubtless suggested by the mode in which the poetic books of the O.T. were written in the MSS. of the Sept. The great examples of this method of writing are D (Gospels), H3 (Ep.), D, (Ep.). The Cod. Laud. (E2 Acts) is not strictly stichometrical, but the parallel texts seem to be arranged to establish a verbal connection between the Latin and Greek (Tregelles, in Horne's Intod. 3:187). The στίχοι vary considerably in length, and thus the amount of vellun consumed was far more than in an ordinary MS., so that the fashion of writing in “clauses” soon passed away; but the numeration of the (στίχοι in the several books was still preserved, and many MSS. (e.g. Δ Ep., K Gosp.) bear traces of having been copied from older texts thus arranged. The earliest extant division of the N.T. into sections occurs in Cod. B. This division is elsewhere found only in the palimpsest fragment of Luke, Ξ. In the Acts and the Epistles there is a double division in B, one of which is by  a later hand.

The Epistles of Paul are treated as one unbroken book divided into 93 sections, in which the Epistle to the Hebrews originally stood between the Epistles to the Galatians and the Ephesians. This appears from the numbering of the sections, which the writer of the MS. preserved, though he transposed the book to the place before the Pastoral Epistles. Two other divisions of the Gospels must be noticed. The first of these was a division into “chapters” (κεφάλαια, τίτλοι, breves), which correspond to distinct sections of the narrative, and are on an average a little more than twice as long as the sections in B. This division is found in A, C, R, Z, and must therefore have come into general use some time before the 5th century. The other division was constructed with a view to a harmony of the Gospels. It owes its origin to Ammonius of Alexandria, a scholar of the 3d century, who constructed a Harmony of the Evangelists, taking Matthew as the basis round which he grouped the parallel passages from the other Gospels. Eusebius of Caesarea completed his labor with great ingenuity, and constructed a notation and a series of tables, which indicate at a glance the parallels existing to any passage in one or more of the other Gospels, and the passages which are peculiar to each. There is every reason to believe that the sections as they stand at present, as well as the ten “Canons,” which give a summary of the Harmony, are due to Eusebius, though the sections sometimes occur in MSS. without the corresponding Canons. The Cod. Alex. (A) and the Cottonian fragments (N) are the oldest MSS. which contain both in the original hand. The sections occur in the palimpsests C, R, Z, P, Q, and it is possible that the Canons may have been there originally, for the vermilion (κιννάβαρις, Euseb. Ep. ad Carp.) or paint with which they were marked would entirely disappear in the process of preparing the parchment afresh. The division of the Acts and Epistles into chapters came into use at a later time. It does not occur in A or C, which give the Ammonian sections, and is commonly referred to Euthalius, who, however, says that he borrowed the divisions of the Pauline Epistles from an earlier father; and there is reason to believe that the division of the Acts and Catholic Epistles which he published was originally the work of Pamphilus the Martyr (Montfaunon, Bibl. Coislin. p. 78). The Apocalypse was divided into sections by Andreas of Caesarea about A.D. 500. This division consisted of 24 λόγοι, each of which was subdivided into three “chapters” (κεφάλαια).

The titles of the sacred books are from their nature additions to the original text. The distinct names of the Gospels imply a collection, and the titles of  the Epistles are notes by the possessors and not addresses by the writers (Ι᾿ωάννου α῎, β῎, etc.). In their earliest form they are quite simple, According to Matthew, etc. (κατὰ Μαθθαῖον, κ. τ. λ.); To the Romans, etc. (πρὸς Ρωμαίους, κ. τ. λ.); First of Peter, etc. (Πέτρου α῎); Acts of Apostles (πράξεις ἀποστόλων); Apocalypse. These headings were gradually amplified till they assumed such forms as The Holy Gospel according to John; The fist Catholic Epistle of the holy and all- praiseworthy Peter; The Apocalypse of the holy and most glorious Apostle and Evangelist, the beloved virgin who rested on the bosom of Jesus, John the Divine. In the same way the original subscriptions (ὑπογραφαί), which were merely repetitions of the titles, gave way to vague traditions as to the dates, etc., of the bools. Those appended to the Epistles, which have been translated in the A. V., are attributed to Euthalius, and their singular inaccuracy (Paley, Hlore Paulinoe, ch. 15) is a valuable proof of the utter absence of historical criticism at the time when they could find currency. Very few MSS. contain the whole N.T., “twenty-seven in all out of the vast mass of extant documents” (Scrivener, Introduction, p. 61). The MSS. of the Apocalypse are rarest; and Chrysostom complained that in his time the Acts was very little known. Besides the MSS. of the N.T., or parts of it, there are also Lectionaries, which contain extracts arranged for the Church-services. These were taken from the Gospels (εὐαγγελιστάρια), or from the Gospels and Acts (πραξαπόστολοι), or rarely from the Gospels and Epistles (ἀποστολοευαγγέλια). The calendars of the lessons (συναξάρια) are appended to very many AMSS. of the N.T.; those for the saints'-day lessons, which varied very considerably in different times and places, were called μηνολόγια (Scholz, N.T., p. 453-493; Scrivener, p. 68-75). When a MS. was completed, it was commonly submitted, at least in early times, to a careful revision.

Two terms occur in describing this process, ὁ ἀντιβάλλων and ὁ διορθωτής It has been suggested that the work of the former answered to that of “the corrector of the press,” while that of the latter was more critical (Tregelles, ut. sup. p. 85, 86). Possibly, however, the words only describe two parts of the same work. Several MSS. still preserve a subscription which at tests a revision by comparison with famous copies, though this attestation must have referred to the earlier exemplar (comp. Tischendorf, Jude subscript.); but the Coislinian fragment (H3) may have been itself compared, according to the subscription, “with the copy in the library at Caesarea, written by the hand of the holy Pamphilus” (comp. Scrivener, Introduction, p. 47). Besides this official  correction at the time of transcription, MSS. were often corrected by different hands in later times. Thus Hischendorf distinguishes the work of two correctors in C, and of three chief correctors in D2. In later MSS. the corrections are often much more valuable than the original text, as in 67 (Ep.); and in the Cod. Sinacit. the readings of one corrector (2 b) are frequently as valuable as those of the original text. The work of Montfaucon still remains, the classical authority on Greek Palaography (Palaeographia Graeca, Paris, 1708), though much has been discovered since his time which modifies some of his statements. The plates in the magnificent work of Silvestre and Champollion (Paliographie Universelle, Paris, 1841; Eng. transl. by Sir F. Madden, London, 1850) give a splendid and fairly accurate series of facsimiles of Greek MSS. (Plates, 54-95). Tischendorf has published facsimiles of several important texts, especially the Codex Sinaiticus, and furnished in the Prolegomeena to his N.T. valuable information on this subject. Scrivener's Introduction gives specimens of many venerable MSS. For other topics relating to the character, form, and preservation of the N.T. text, SEE CRITICISM, BIBLICAL; SEE GREEK LANGUAGE; SEE MANUSCRIPTS, BIBLICAL; SEE RECENSION; SEE VARIOUS READINGS.

IV. Commentaries. — The following list comprises nearly all the strictly exegetical helps on all the N.T. separately, exclusive of introductions (q.v.); to the most important we prefix an asterisk (\*): Chrysostom, fonmilime (in Gr., in Opp. 3:1 sq.); Augustine, Exegetica (in Opp.; also tr. Sermons, Oxf. 1844-5, 2 vols. 8vo); Damianns, Excepta (in Mai, Script. t. t. VI, 2:226 sq.); Alulfus, Expositio (in Gregory Magn. Opp. IV. 2); Cramer, Catena (Oxf. 1844, 8 vols. 8vo); Valla [Romans Cath.], Adnotationes (Par. 1505, fol.; Basil. 1526, 1541,1545; Amst. 1638, 8vo); Erasmus, Adnotationes (Basil. 1516, fol., and often later; also in separate parts); Cajetan [R. C.], Commentarii (Ven. 1530-1, 2 vols. fol., and often later); Zeger [R. C.], Scholia (Colon. 1553, 8vo; also in the Critici Sacri); Zwingli, Adnotationes [on most of the books] (in Opp. iv); Bullinger, Commentarii (Tigur. 1554,1587, 1593, 1600, fol.); \*Beza, A cdnotationes (Genev. 1556, 1565, 1582, 1588, 1598; Ca.mbr. 1642, fol.; Par. 1594, 8vo); \*Marloratus, Expositio (Par. 1561, 1564, 1570; Genev. 1583, 1585, 1593, 1596, 1620; Heidelb. 1604, fol.); Strigel, Hypomemnata (Lips. 1565, 2 vols. 8vo; also 4to; 1583, 4to); Flacius, Glossa (Basil. 1570, 1659, Francf. 1670, fol.); Montanus [R. C.], Elucidationes (Antw. 1575, 3 vols. 4to); Aretius, Commentarii (Morg. 1580-84, 11 vols. 8vo; s. . 1589-96;  Par. 1607, fol.; Bern. 1612; Par. 1618, 2 vols. fol.); Salmeron [R. C.], Commentaria, (Madrid, 1597-1602; Colossians Ag. 1604, 6 vols. fol.); Tossanus, Commentarii [on certain books] (Hanov. 1604, 1614, 4to); Drusius, Adnotationes (Franeck. 1612; Amst. 1632, 4to); also his Commentarimus Duplex (Franeck. 1616, 2 vols. 4to); De Dieu, Animadversiones (Lugd. Bat. 1633-46, 3 vols. 4to; also in Commentary on the Bible, Amst. 1693, fol.); Piscator, Commentarii (Herb. 1638, fol.); Ileinsius, Exercitattiones (L. B. 1639, fol.; Cambr. 1640, 4to); Camerarius, Commentarius (Cambr. 1642, fol.); Leigh, Annotations (Lond. 1650, fol.; also in Latin by Arnold, Lips. 1732, 8vo); Hammond, I'Paraphrase (Lond. 1653, 1659, 1660, 1680), 1681, 1689, 1702, fol.; Oxf. 1845, 4 vols. 8vo; in Latin by Le Clerc, Amst. 1798, fol.); Trapp, Commentary (Lond. 1656, fol.; 1868, 8vo; also in his Commentary on the whole Bible); Crell [Socinian], Commentarii [on most of the N.T.], supplemented by Schlichting (Amst. 1656, fol.; also in other forms); J. Capellns, Observationes [includ. L. Capellus's Spicilegimtm] (Amst. 1657, 4to; also in the Critici Sacri); Schmidt, Notte (Norib. 1658, fol.); Price, Conmmentarii (Lond. 1660, fol.; also in the Crit. Sac.); Morus, Noto (Lips. 1661, fol.); Pean [R. C.], Commentaire (Par. 1670, 8vo); Quesnel, Reflexions (Paris, 1671 sq.; Amst. 1736, 8 vols. 12mo; tr. Reflections, Lond. 1719-25, 4 vols. 8vo); Bauller, Miark und Kern (Ulm, 4to, vol. 1:1683; vol. 2:1684); Baxter, Paraphrase (Lond. 1685, 4to; 1695, 1702, 1810, 8vo); Przipcov [Socinian], Cogitationes (Amst. 1692, fol.); Knatchbull, Annotations [on certain texts] (Camb. 1693, 8vo); Hure, Canones (Par. 1696, 12mo); Paulutius iR. C.], Commentarius (Romans 1699, 2 vols. fol.); \*Whitby, Commentary (Lond. 1703, 1705, 1708, 1718, 1728, 1744, 2 vols. fol.; 1760, 2 vols. 4to; also in several other forms); \*Burkitt, Notes (Lond. 1704, and often, fol. and in other forms); Laurent, Erkluarumg (Goth. et Hal. 1705-26, 4to); \*Michaelis, Note (ed. fil. et Fecht, Rost. 1706, 1728, 4to); Hunnius, Thesaurues (Vitemb. fol., vol. 1:1706; vol. 2:1707); Fabricius, Observationes [on certain passages] (Hamb. 1712, 8vo); Hombergh, Observationes [on certain passages] (Traj. 1712, 4to); Bos, Exercitationes (Franc. 1713; Leov. 1731, 8vo); Beausobre, Notes (Amst. 1718, 2 vols. 4to); also Remarques (La Haye, 1742, 4to); Scultetus, Paraphrasis (ed. Borcholt, Lumneb. 1720, fol.); Fox, Explanation? (Lond. 1722-42, 2 vols. 8vo); Albert, Observationes (L. B. 1725, 8vo); \*Wolf, Culr (Hamb. 1725-35; -Basil. 1741, 4 vols. 4to); Schittgen, Horme Hebr. [Talmudic illustrations] (Lips. 1733, 2 vols. 4to): Wall, Notes [critical] (Lond. 1730, 8vo); Simon [R. C.], Remarks (from the  French, Lond. 1730, 2 vols. 4to); Lindsay, Notes [extracted from earlier writers] (Lond. 1736, 2 vols. fol.); Meuschen, N.T. ex Talm. illustr. (Lips. 1736, 4to); \*Doddridge, Expositor (Lond. 1738-47, 3 vols. 4to; and in many other forms since); Guyse, Expositor (Lond. 1739-52, 3 vols. 4to; 1775, 1814, 6 vols. 8vo); Hardouin [R. C.], Commentarius (Amst. 1751; Haj. 1741, fol.); \*Bengel, Gnomon (Tubing. 1742, 1759, 4to; and often later, both in Lat. and Germ.; transl. in Clarke's Library, Edinb. 1857-8, 5 vols. 8vo; and enlarged, Phila. 1860-2, 2 vols. 8vo); Marchant, Exposition [extracted] (Lond. 1743, fol.); Gill, Exposition (Lond. 1748, 3 vols. fol.); Heumann, Erklrung (Hanov. 1750-63, 8vo); \*Wetstein, Commentarius (Amst. 1751-2, 2 vols. fol.); Palairet, Observationes (L. B. 1752, 8vo); Munthe, Observationes [illustr. fr. D. Siculus] (Hafn. 1755, 12mo); Keuchen, Adnotata (L. B. 1755; 8vo); Kvpe, Observationes (Vratisl. 1755, 8vo); Krebs, Observationes [illustr. fr. Josephus] (Lips. 1755, 8vo); Damm, Anmerk. (Berlin, 1765, 3 vols. 4to); Grotius, Annotationes (ed. Windheim, Bel. 1769, 2 vols. 4to; Gron. 1826, 8 vols. 8vo); Lisner, Observationes [illustr. fr. Philo] (Lips. 1777. 8vo); Ashdowne, Key [on most of the books] (Canterb. 1777, 8vo); \*Rosenmüller, Scholia (Norimb. 1777-1831, and several eds. intermediate, 5 vols. 8vo); Kuttner, Scholia (Lips. 1780, 8vo); Seiler, Erklar. (Erlang. 1782, 1822, 8vo); Fischer [R. C.], Erkliar. (Prag, 1782; Trier, 1794, 8vo); Langendults [Socin.], Aanteekeningen (Amst. 1787, fol.); Moldenhauer, Erkliar. (Quedl. 1787 sq., 2 vols. 8vo); Roper, Exeg. landbuch (Lpz. 1788 sq., and later, 19 pts. 8vo); Wesley, Notes (Lond. 1790, andl often since, 12mo); Gilpin, Exposition (Lond. 1790, 4to, and often since); Rullmann, Anmerk. (Lemgo, 1790 sq., 3 vols. 8vo); Thiess, Erklar. [Gosp. and Acts] (Hamb. 1790-1800, 4 vols. 8vo; also as Commentar, Halle, 1804, 6 vols. 8vo); Bolten, Anmerk. (A1tona, 1792-1805, 8 vols. 8vo); Kuhnol, Observationes [illustr. fr. Apocrypha] (Lips. 1794, 8vo); Weston, Comments [on various passages] (Lond. 1795, 4to); Wilson, Illustration [archaeological] (Lond. 1797; Camb. 1838, 8vo); Schnappinger [R. C.], Erklad. (Minch. 1797-9, 1807, 4 vols. 8vo); Bahor [R. C.], Anmerk. (Vien. 1805 sq., 3 vols. 8vo); \*Koppe, Annotationes [completed by others] (Gott. 1809-21, and several eds. intermediate, 10 vols. 8vo); Preiso, Anmerk. (Leips. 1811, 2 vols. 8vo); Kistemaker [R. C.], Erklar. (Miinst. 1825 sq., 8vo); \*Bloomfield, Critical Digest (Lond. 1826 sq., 8 vols. 8vo); also Notes (Lond. 1830, and often later, 3 vols. 8vo); Boys, Exposition (Lond. 1827, 4 vols. 8vo); Scholz [R. C.], Erliut. 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Y. 1840 sq.; Lond. 1850 sq., 12 vols. 12mo); Baumgarten- Crusius, Exeg. Schriften (Jena, 1844-8, 3 vols. 8vo); Bisping, Handbuch (Miinch. 1864 sq., 8vo); Morrison, Commentary (Lond. 1868 sq., 2 vols. 8vo). SEE COMMENTARY.

## New Year[[@Headword:New Year]]

             or FEAST OF TRUMPETS (ראש השנה זכרון תרועה, יום תרועה), though not one of the three great festivals on which the male population appeared before the Lord in Jerusalem, is nevertheless one of the first among the principal holy days, and as such has been celebrated by the Israelites since the giving of the Law, and is observed to the present day.

1. Name and its Signification, and the Import of this Festival. — In the two passages where the institution of it occurs, this festival is called זכרון תרועה, remembrance blowing, i.e. of trumpets (Lev 23:24; Sept. μνημόσυνον σαλπίγγων; Vulg. Sabbatum memoriale clangentibus tubis), and יום תרועה, the day of blowing, i.e. the trumpets (Num 29:1; Sept.) ἡμέρα σημασίας; Vulg. Dies clangqoris et tubarum). To understand this indefinite appellation, we must examine the import of this festival. As the first of Tisri, on which this festival occurs, besides being the new moon, is the beginning of that month wherein the festivals most distinguished both for holiness and joy are celebrated, it had to be connected in an especial manner with the import of the month itself.  SEE FESTIVAL.

Hence, as Maimonides observes, it was made, as it were, a stepping-stone to and a preparation for the great Day of Atonement (More Nebochim, 3:43). This is not only indicated by the particle! א (Lev 23:27), which forms the transition from the feast of New Year to the Day of Atonement, but has been so understood by the unanimous voice of the Jewish Church, which from time immemorial has observed the ten intervening days between these two festivals as days ofpenitence, and calls them “the ten days of repentance, or humiliation” (עשרת ימי תשובה, comp. Talmud, Rosh Ha-Shana, 18 a; Maimonides, ut sup.; Orach Chajim, sec. 582, 602, 603). Being preparatory to it, the festival of the New Year was to draw the attention of the Israelites to the design of the Day of Atonement, by summoning and stirring them up to it. As it is ordained that whenever all Israel are to be summoned to general action — e.g. either to a convocation, journey, war, or an assault — the priests are to blow silver trumpets made especially for this purpose (Num 10:1-10), and that these trumpets are especially to be blown at every sacred work in order to summon the people on festivals and new moons to participate in the sacrifices (Num 10:10); the festival of the New Year, which is designed to summon the Israelites to the most holy of all works, and to prepare them for the great Day of Atonement, had to be finished with the sign of this summons in an especial manner. Thus the blowing of the trumpets, which was a secondary thing on other festivals, became the chief and distinguishing feature of this festival. Hence its name, יום תרועה, the day on which the trumpets were especially blown; or, the day on which the blowingq was peculiarly characteristic (Num 29:1).

Moreover, as this blowing of the trumpets is a summons to the Israelites to enter upon the work of sanctification, it is accounted to them as a merit in the sight of God, and the inspired Word promises them for it a special remembrance before the Lord (Num 10:10) and divine help for this holy life (Num 10:9). Hence this festival is also called זכרון תרועה, the remembrance blowing (Lev 23:24), i.e. the day on which the blowing of the trumpets, by its summoning the Israelites to effect their reconciliation with God, makes them to be remembered before the Lord, and secures for them divine aid for the holy work before them. The synagogue, however, takes the word זכרוןmore in the sense of reminding God of the merits of and his covenant with the patriarchs, and for this reason has appointed Gen 21:1-34; Gen 22:1-24, recording the birth and sacrifice of Isaac, as lessons for this festival (comp. Rashi, On Lev 23:24, and the article HAPHTARAH SEE HAPHTARAH ).

That this festival occurs on the day commencing the civil new year. which from time immemorial has been on the first of the seventh month, called Tisri, is not only evident from Exo 12:1; Exo 23:16; Exo 23:22; Josephus, Ant. 1:3, 3; but from the fact that both the Sabbatical year and Jubilee commenced in this month (comp. Lev 25:9-10; and the article JUBILEE SEE JUBILEE ). The universal practice of the Jewish nation, who regard and celebrate it as the Festival of the New-Year's Day, is therefore rightly supported by Christian scholars; and the name New Year (השנה ראש), by which this festival is almost universally spoken of in Jewish literature, is far more expressive than the vague appellation, Feast of Trumpets.

2. The Manner in which this Festival was and still is celebrated. — Like the Sabbath, this festival was to be a day of rest, on which all trade and handicraft works were stopped (Lev 23:24-25). As the new year also is the new moon, a threefold sacrifice was offered on this festival-viz. the ordinary daily sacrifice, which was offered first; then the appointed new-moon sacrifice, SEE NEW MOON, FEAST OF THE; and last of all followed the sacrifice of this festival, which consisted of a young bullock, a ram, and seven lambs of the first year, with the usual meat-offerings, and a kid for a sin-offering (Num 29:1-6); and which, with the exception of there being one young bullock for a burnt-offering instead of two, was simply a repetition of the monthly offering. All the time that the drink- offering and burnt-offering were offered, the Levites engaged in soul- stirring vocal and instrumental music, singing the eighty-first and other Psalms; while the priests at stated intervals broke forth with awful peals of the trumpets. After the offering up of the sacrifices the service was concluded by the priests, who pronounced the benediction (Num 6:23-27), which the people received in a prostrate position before the Lord.

Thereupon the congregation, after prostrating themselves a second time in the court, resorted to the adjoining synagogues, where the appointed lessons from the Law and Prophets were read, consisting of Gen 21:1-34; Num 29:1-6; 1 Samuel 1:50-2:10; Gen 22:1-24; Num 29:1-6; Jer 31:2-20. Psalms were recited and the festival prayers were offered, beseeching the Lord to pardon the sins of the past year, and to grant to the people a happy new year, which concluded the morning service. The families then resorted to their respective homes, partook, as on other festivals, of a social and joyous repast, and in the evening again went to the Temple to witness the offering of the evening sacrifice and the incense, and to see the lighting of  the candlestick, with which the festival concluded, all wishing each other, “May you be written down for a happy new year,” or “May the Creator decree for you a happy new year;” to which it is replied, “And you likewise.” This wish or prayer to be inscribed on this day in the book of life arises from the fact that the Jews believe that the feast of the New Year is the annual day ofjudgment, on which all the deeds of man are weighed, whether they be good or evil, the destinies of every individual and every nation are fixed for the ensuing year, and the death and life of every one is determined, as well as the manner of death (Mishna, Rosh Ha-Shana, 1:2; Talmud, in loco). Hence the names Day of Judgment (יום הדין) and Awful Days (ימים נוראים), by which this festival is sometimes called. It is a remarkable fact that all the ancient astronomers of the different nations have given the figure of an aged man of stern aspect, holding a pair of scales in his right hand and an open book in his left, as the sign of the zodiac for this month, thus expressing the religious idea of this festival.

With the exception of the sacrifices which cannot be offered in consequence of the destruction of the Temple, and a few modifications which have been introduced through the shifting circumstances of the nation, the Jewish ritual for the new year continues to the present day to be essentially the same as it was in the days of Christ. The service comprises prayers of a threefold kind as described in the Mishna, which are as follows:

(1.) A series of texts are recited bearing on the supreme rule of God, consisting of, אבותtill מגןאּאברהם; b, גבורות, commencing with אתה גבורtill המתים מחיה; and c, קדשת השם, beginning from where the last leaves off till האל הקדוש. After these prayers have been offered, in which the speedy approach of the kingdom of God is invoked, when all mankind shall possess the true knowledge of their Creator, and unite in the worship of their supreme Benefactor, and which are called מלכוות, of homage, a prayer is recited celebrating the holiness of the day (אתה בחרתנו), after which the trumpet is blown.

(2.) Then follow prayers acknowledging the omniscience, providence, and supremacy of the Creator, and beseeching him to remember his creatures in pity, and temper his judgment with mercy, which are called זכרונות, of Remembrance, and after which the trumpet is again blown; and

(3.) Prayers celebrating that future jubilee when all men will be free from the bondage of error, and acquire perfection in the knowledge of their God, which are called שופרות, of Sounding the Trumpet, and after which the trumpet is blown a third time. The service is then concluded with the recital of the הודאה עבודה, and ברכת כהניםor the last three blessings of the Amida or Mussaph, רצה, מודים, and שים שלום(Rosh Ha-Shanta, 4:5). Before the destruction of the Temple the trumpets were blown all day by the priests in Jerusalem, from sunrise to sunset, but since the downfall of the city it has been ordained that the trumpet is to be blown in every city during the synagogal service, and that every Israelite is obliged to hear its sound. Though the Bible says nothing about the kind of trumpet to be used on this occasion, yet it is certain that “the cornet used in the Temple on the feast of New Year was,” as the Mishna declares, “a straight horn of a chamois [a kind of antelope, or wild goat], the mouthpiece of which was covered with gold” (Rosh Ha-Shana, 3:3), and the Jews to the present day use a ram's horn, to remind God on this occasion of the ram which he sent to be sacrificed instead of Isaac, and of the covenant made with the patriarchs; for which reason also Gen 22:1-24, recording the sacrifice of Isaac, forms the lesson of this festival. The horns of oxen or calves are unlawful (Rosh Ha-Shana, 3:2), as the use of them would remind God of Israel's sin in making the golden calf, which is also the reason why the Jews in the present day no more gild the mouthpiece of the trumpet. Before sounding the trumpet, which is of this shape, the rabbi pronounces the following benediction: “Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us with thy commandments, and enjoined us to hear the sound of the trumpet! — Blessed art thou, O Lord our God, King of the Universe, who hast preserved us alive, sustained us, and safely brought us to this season!”

To this the whole congregation responds “Amen!” The greatest importance is attached to the blowing of the trumpet, as its sound is believed to confound Satan, who on this day of judgment appears before God's tribunal to accuse the children of Israel (Rosh Ha-Shana, 16). This explains the otherwise inexplicable rendering of Num 29:1 in the Chaldee paraphrase of Jonathan b. Uzziel, “It shall be a day of blowing to confound Satan, who comes to accuse you, with the sound of your trumpets.” After the Minchah, or the afternoon service, they go to a river or stream, which they generally prefer to be out of town, and to contain fish, and recite a prayer called!תשלי, which consists of the following passages of Scripture:  Mic 7:18-20; Psa 118:5-9; Psalms 33; and with the earnest recitation of Isa 11:9, shake their garments over the water. Four reasons are assigned for this service:

(1.) It is to pray to God to be as fruitful as the fish.

(2.) To commemorate the sacrifice of Isaac, which, .according to an old tradition, Abraham made on this day, in spite of the wiles of Satan, who sought to prevent the patriarch from obeying the Lord, by causing a mighty stream to arise on Abraham's journey to Mount Moriah, which would have drowned both the father and the son but for the prayers of faithful Abraham.

(3.) To be reminded by the sight of the fish that we are as suddenly deprived of our life as these fish are caught in the net (Ecc 9:12), and thereby be admonished to repentance.

(4.) To learn from the fish constantly to direct our eyes upwards.

3. Literature. — Mishna, Rosh ha-Shana; and the Gemara on that Tractate; the Siphra on Leviticus 23:2325; Num 29:1; Abrabanel. Commentari-on-Exodus 12, I sq.; Lev 23:23-25; Num 29:1; the Jewish Ritual entitled Derech Ha -Chajim (Vienna, 1859), p. 258 sq.; the Machsor for Rosh Ha-Shana; Mever, De Temporibus Sacris et Festis Diebus Hebraeorum (1755), p. 300 sq. SEE TRUMPETS, FEAST OF.

## New Year, Festival Of The[[@Headword:New Year, Festival Of The]]

             The custom of celebrating the first day of the year by some religious observance, generally accompanied by festive rejoicing, is of very ancient origin, and appears to have prevailed generally among the nations of antiquity. The Jews, the Egyptians, Persians, Hidu, Chinese, Romans, and the Mohammedans, although differing as to the time from which they reckoned the beginning of the year, all regarded it as a day of special interest. For the Jewish usages, see the preceding article.

The old Roman year began in March, and on the first day of that month the festival Ancylia was celebrated, when the salii or priests of Mars carried the sacred shield in procession through the city, and the people spent the day in feasting and rejoicing. The Romans counted it lucky to begin any new enterprise or to enter upon any new office on new-year's day. The  same sacredness was attached to the first day of the year after the change took place in the Roman calendar that made January the commencing month instead of March; and Pliny tells us that on the first of January people wished each other health and prosperity, and sent presents to each other. It was accounted a public holiday, and games were celebrated in the Campus Martitus. The people gave themselves up to riotous excess, and various kinds of heathen superstition. The first Christian emperors kept up the custom, though it tolerated and afforded the opportunity for idolatrous rites. The Church, however, saw itself finally obliged to condemn these, and prohibited Christians from joining in the social celebration, and ended by making it a religious festival. “It was only,” remarks Neander, “to oppose a counter-influence to the pagan celebration that Christian assemblies were finally held on the first day of January, and they were designed to protect Christians against the contagious influence of pagan debauchery and superstition. Thus when Augustine had assembled his Church on one of these occasions, he first caused to be sung the words,'Save us, O Lord our God, and gather us from among the heathen' (Psa 106:47); and hence he took occasion to remind his flock of their duty, especially on this day, to show that as they had in truth been gathered from among the heathen to exhibit in their life the contrast between the Christian and the heathen temper, to substitute alms for new-year's gifts (the strenae), edification from Scripture for merry songs, and fast for riotous feasting. This principle was gradually adopted in the practice of the Western Church, and three days of penitence and fasting were opposed to the pagan celebration of January, until, the time being designated, the festival of Christ's circumcision was transferred to this season (the first day of January being the eighth day after the nativity), when a Jewish rite was opposed to the pagan observances, and its reference to the circumcision of the heart by repentance to heathen revelry” (Ch. Hist. 2:314,315). This occurred as early as A.D. 487. In Herrick's Noble Numbers are three songs, with choruses, for this day, illustrating the religious ceremony, and drawing a consolation therefrom:

“Come, thou, and gently touch the birth

Of him who's Lord of heaven and earth

And softly handle him: y'ad need,

Because the pretty babe do's bleed.

Poore pittied child! who from

thy stall Bring'st in thy blood a balm that shall

Be the best New-Year's gift to all.”

In the 6th century it became a solemn festival, the Council of Tours in 566 ordaining that “the chant of litanies should on the first of January be opposed to the superstitions of the pagans,” and that the Eucharist, or Mass of the Circumcision, be celebrated. By the primitive Christians the day was held as a fast, in opposition to the Roman — then pagan — custom of feasting, dancing, and gift-making. In the time of Numa the day was dedicated to Janus, the double-faced deity, who faced the future while he looked back upon the past. The Romans offered him a cake of sifted meal, with incense, salt, and wine. They also did something in the way of their art or calling to begin the year industriously, that they might have good-fortune through it. By degrees, however, as the Christian faith and strength increased, and the necessity for the distinction grew less important, the Church, in the 8th century, abrogated the fast, and the earlier and more congenial jovial customs were gradually resumed, and have continued in one good form or another to the present. (Regarding the observance of new-year's by the Christian Church, see, especially, Alt, Der christliche Cultus. pt. ii, p. 46; Augusti, Denkwurdigkeiten der christl. Kirche, 1:311 sq.).

The Hindûs call the first day of the year Prajapatya, the day of the Lord of creation. It is sacred to Ganesh, the god of wisdom, to whom they sacrifice male kids and wild deer, and celebrate the festival with illuminations and general rejoicings. Among the mountain tribes it is customary to sacrifice a buffalo every new year's day, in the presence of a multitude assembled to witness the solemn ceremony.

The Chinese begin their year about the vernal equinox, and the festival observed on the occasion is one of the most splendid of their religious feasts. All classes, including the emperor, mingle together in free and unrestrained intercourse, and unite in thanksgiving for mercies received, as well as in prayer for a genial season and an abundant crop. In Japan the day is spent in visiting and feasting. The Sabians held a grand festival on the day that the sun enters Aries, which was the first day of their year, when the priests and the people marched in procession to the temples, where they sacrificed to the planetary gods. Among the ancient Persians prisoners were liberated and offenders forgiven on this day; and, in short, the Persian new-year's day resembled the Sabbatical year of the Jews. A curious Oriental custom peculiar to this day may be mentioned. It is called by the Arabs and Persians the “Game of the Beardless River,” and consists in a deformed man, whose hair has been shaved and his face ludicrously painted  with variegated colors, riding along the streets on an ass, and behaving in the most whimsical manner, to the great delight of the multitudes that followed him. Thus equipped, he rides from door to door soliciting small pieces of money. A similar custom is still found in various parts of Scotland under the name of “guizzarding.”

On March 10, or the commencement of the year among the Druids, was performed the famous ceremony of cutting the mistletoe (q.v.). Beneath the oak where it grew preparations were made for a banquet and sacrifices, and for the first time two white bulls were tied by the horns. Then one of the Druids, clothed in white, mounted the tree and cut off the mistletoe with a golden sickle, receiving it into a white sagum, or cloak, laid over his hand. The sacrifices were next commenced, and prayers were offered to God to send a blessing upon his own gift, while the plant was supposed to bestow fertility on man and beast, and to be a specific against all sorts of poisons.

On the first day of the year, as Humboldt informs us, the Mexicans carefully adorned their temples and houses, and employed themselves in various religious ceremonies. One, which at first perhaps was peculiar to this season, though subsequently it became of more frequent occurrence, was the offering up to the gods of a human sacrifice. The wretched victim, after having been flayed alive, was carried to the pyramidal summit of the sacred edifice which was the scene of these barbarities, and after his heart had been torn out by a priest in presence of assembled thousands, his body was consumed to ashes by being placed on a blazing funeral pile. The Muyscas, or native inhabitants of New Granada, celebrate the same occasion with peaceful and unbloody rites. They assemble as usual in their temples, and their priest distributes to each worshipper a figure formed of the flour of maize. which is eaten in the full belief that it will secure the individual from danger and adversity. The first lunation of the Muysca year is denominated by “the month of the ears of maize.” From the various facts thus adduced, it is plain that the rites connected with New-Year's day may be traced back to the remotest ages, that they have been celebrated in all nations and ages, and that, though of a festive and cheerful, they have never been uniformly of an essential religious character.

The social observances of the first day of the new year appear to have been in substance the same in all ages. From the earliest recorded celebration, we find notice of feasting and the interchange of presents as usages of the  day. Suetonius alludes to the bringing of presents to the capital; and Tacitus makes a similar reference to the practice of giving and receiving New Year's gifts. Under the Caesars these presents became such a source of personal profit to the sovereign, and so onerous to his subjects, that Claudius limited them by a decree. This custom was continued by the Christian kingdoms into which the Western empire was divided. In England we find many examples of it, even as a part of the public expenditure of the court, so far down as the reign of Charles II; and, as all our antiquarian writers mention, the custom of interchanging presents as common in all classes of society (see Eccleston's English Antiquities, p. 317, 443). At present the ringing in of the New Year from the belfry of churches is the only open demonstration of joy at the recurrence of the anniversary. This is now a custom also in other countries. In France it still subsists, uneclipsed by the still popular practice of Christmas gifts. In many countries the night of New-Year's Eve, “St. Svlvester's Eve,” was celebrated with great festivity, which was prolonged till after twelve o'clock, when the New Year was ushered in with congratulations, complimentary visits, and mutual wishes for a “Happy new year.” This is an ancient Scottish custom, which also prevails in many parts of Germany, where the form of wish “Prosst (for the Lat. prosit) Neu-jahr” — “May the new year be happy” — sufficiently attests the antiquity of the custom. Many religious communions are wont to celebrate the approach of the New Year with a special service. especially the Methodists. In the Roman Catholic Church the Te Deum is still sung at the close of the old year; and New-Year's day is a holiday of strict obligation. For monographs on the ancient. customs, both among the Jews and other nations, in his respect, see Volbeding, Index Programmatum, p. 117, 118.

## New Zealand[[@Headword:New Zealand]]

             is the name of a British colony in the South Pacific Ocean, which consists of three volcanic islands, and of a number of islets scattered around the coasts, having an area of about 106,000 square miles, with a coast-line measuring about 4000 miles, on the best-named account, and a population (in 1886) of 578,482 Europeans, besides 41,969 natives.

Soil, Climate, and Productions. — Of the whole surface extent of New Zealand (nearly 70,000,000 acres, little short of the combined area of England and Wales, Scotland, and Ireland), one fourth is estimated to consist of dense forest tracts, one half of excellent soil, and the remainder  of waste lands, scoriae-hills, and rugged mountain regions. The mountains are mostly clothed with evergreen forests of luxuriant growth, interspersed with fern-clad ranges, and occasionally with treeless, grassy plains. Extensive and rich valleys and sheltered dales abound in North Island; and in the east of South Island there are many expansive plains of rich meadowland, and nearly 40,000,000 acres are estimated to be more or less suitable for agriculture and cattle-breeding. The soil, although often clay, has in the volcanic districts more than a medium fertility; but the luxuriant and semi-tropical vegetation is perhaps as much due to excellence of climate as to richness of soil. Owing to the prevalence of light and easily worked soils, all agricultural processes are performed with unusual ease. The climate is one of the finest in the world. The country contains few physical sources of disease; the average temperature is remarkably even at all seasons of the year, and the atmosphere is continually agitated and freshened by winds that blow over an immense expanse of ocean. In North Island the mean annual temperature is 57°; in South Island 52°. The mean temperature of the hottest month at Auckland is 68°, and at Otago 58°; of the coldest month, 51° and 40°. The air is very humid, and the fall of rain is greater than in England, but there are more dry days. All the native trees and plants are evergreens. Forests, shrubberies, and plains are clothed in green throughout the year, the results of which are that cattle, as a rule, browse on the herbage and shrubs of the open country all the year round, thus saving great expense to the cattle-breeder; and that the operations of reclaiming and cultivating land can be carried on at all seasons. The seasons in New Zealand are the reverse of ours: January is their hottest month, and June the coldest. The principal products of the soil are wheat, barley, oats, potatoes, and sown grass. Maize and beans and pease are also raised in great abundance, and any other vegetable, grain, grass, or fruit produced in the United States of America can be cultivated successfully in New Zealand. With the exception of a few harmless lizards, no animals that annoy or hurt are encountered by the invading European. The small species of rat is the only objectionable four-footed inhabitant of New Zealand. Hawks are numerous. Snakes are not to be found at all, nor do insects that worry or hurt abound. The pig, introduced by Cook, runs wild, and the red and fallow deer, the pheasant, partridge, quail, etc., and the common domestic animals introduced by colonists thrive well.  The People, and their Customs and Religious Belief. The native inhabitants of New Zealand are the Maoris (which name signifies native, or indigenous), and, with the natives of Polynesia generally, they belong to the Malayan race. SEE MALAYS.

Though calling themselves indigenous, the Maoris have a tradition that their ancestors migrated to the present seat of the nation from the north-east — the island of Hawaiki — about 500 years ago. “They came,” the legend goes, “in seven canoes, which had outriggers, to prevent foundering, and were called Amatiatia, being very different from those subsequently used by them, which were much simpler in construction, and named Wakka. The first of these canoes that touched at New Zealand was named Arawa, and this brought over the first settlers from whom the Maori are descended.” If any faith is to be attached to this tradition, Hawaiki was, probably, the same as Hawaii, the principal of the Sandwich Islands, distant about 4000 miles north-east of New Zealand. Some, however, suppose that it may have been Savaii, one of the Samoan or Navigators' Islands, a group not half that distance away. The tradition says nothing of any indigenous population found in New Zealand before the arrival of these immigrants. Many writers, however, incline to the belief that it was previously inhabited by a darker race, somewhat akin to the Papuas of New Guinea. SEE NEGRITOS.

Supposing that the two races, in process of time, intermingled, this might account, in some measure, for the differences apparent between the Maori and the Tahitians, Samoans, Sandwich Islanders, and other natives of the Pacific. But whether of pure or mixed race, all testimony combines in representing the Maori as a nation standing very high in the scale of humanity. The skin of the Maori is in general of an olive-brown color, but there are some in whom the shade is much lighter, while in others it is darker. In stature they almost equal Englishmen, and have a powerful muscular development. They have well- shaped, intellectual heads, and their features, when not tattooed night almost be taken for European. Few of them have beards or whiskers, it being an immemorial custom with them to pluck out the hair on the face with pipi shells. On the head, the majority have long black hair, with a slight wave in it; but with some it is of a reddish tinge, and some Maori again have the hair slightly frizzled. Their eyes are large, their lips thick, and their teeth, unlike those of most savage nations, are large and irregular.  The women are of less stature than the men in proportion, and are in other respects inferior to them, perhaps from their marrying too young, and having to perform too much of the drudgery of life. Some of the women, however, are represented as being delicately molded, with long eyelashes, pleasing features, and a plaintive, pathetic voice, which makes them highly interesting. The whole nation is divided into seventeen families or clans; but though they originally kept strictly distinct, they have since the invasion of the whites intermingled freely, especially in the last twenty years. There seem to have existed such great distinctions among the several clans that the diifferences closely resemble the caste distinctions of India. Wars against each other were frequent, and cannibalism was freely practiced until within the last forty years. The system of taboo, or consecration of persons and things by the native priests as sacred and inviolate, so common to the Pacific isles, nowhere prevailed to a greater extent than in New Zealand when first opened to colonization. This was partly a religious and partly a political ordinance, and was so much respected that even in war times hostile tribes left unharmed all persons and things thus protected by the taboo of the opposite side. Tattooing was practiced, and was made a much more painful operation than in the other Pacific isles; it was performed with a hammer and saw-like chisel. The punctures were stained with vegetable dyes, and the patterns, which extended over the face, hips, thighs, etc., represented ornamental scrolls and figures, supposed to denote the rank of the individual wearing them. The women were but slightly tattooed, with a few lines on the lips, chin, and occasionally other parts of the body. The priests were the principal operators, and during the process ancient songs were sung, to encourage, divert the attention, and increase the patience of the sufferers. This tattooing was supposed to make the Maori youth both more terrible in the eves of his enemies and more acceptable in those of his mistress.

The wars of the Maori were formerly carried on with spears and clubs of various kinds, manufactured, as is the custom, according to ethnologists, among lowly civilized people, of stone and wood. Their most remarkable weapon was a spear of nephrite, which descended among the principal chiefs from father to son, and was regarded as a kind of scepter, and even a sacred object. It was called Merimeri, “the fire of the gods,” and was sometimes used for scalping prisoners. There are other weapons of nephrite in use among the Maori; they are much sought after, and very costly. The use of firearms is now, however, very general among the  Maori, and that they are adroit marksmen has been made but too apparent in their contests with English troops.

The heathen religion of the New Zealanders was largely mythological; temples were wanting; superstition and sleight of hand, however, played an important part in their religious system, and the priest virtually ruled and had his own way in everything. Most pernicious practices were thus introduced and freely encouraged to strengthen and perpetuate priestly power. The New Zealanders worshipped various gods, apparently personifications of natural objects and powers, to whom they addressed prayers and offered sacrifices. Their divinities were spiritual and invisible; they had no idols. Many of the gods were deified men, ancestral chiefs of the tribe or nation by whom they were worshipped. They believed in a future state and in their own immortality. There were two distinct abodes for departed spirits, neither of which was a place of punishment, evil deeds being punished in this world by sickness and other personal misfortunes. Their priests were supposed to be in communication with their gods, and to express their wishes and commands. Sorcerers were thought to possess great power, and were held in peculiar dread. The moral code was adapted to various social conditions and circumstances. Among chiefs courage, liberality, command of temper, endurance of torture without complaint, revenge of injuries, and abstinence from insults to others, were regarded as virtues; among slaves, obedience to their masters and respect for the taboo; among married women, fidelity to their husbands. Their idea of Wiro, the evil spirit. was nearly akin to the scriptural idea of the evil one. Sickness, they supposed, was brought on by him, coming in the form of a lizard, and, entering the side, preyed on the vitals. Hence they made incantations over the sick, threatening to kill and eat their deity, or to burn him to a cinder, unless he should come out.

With the New Zealander superstition took the place of medical skill. When a person had a pain in the back, he would lie down and get another to jump over him and tread on him to remove the pain. A wound was bruised with a stone, and afterwards held over the smoke. In internal acute diseases the patient sent for a priest, lay down, and died. Dreams and omens were much regarded, and had great influence over their conduct. On important occasions, when several tribes were going to war, all oracle was consulted by setting up sticks to represent the different tribes, and watching the wind to see which way the sticks would fall, in order to determine which party would be victorious. But the person performing the ceremony, by a little juggling, could determine the question  as he pleased. The belief in witchcraft, also, almost universally prevailed, and was productive of all the suspicion, cruelty, and injustice which generally accompany it among a barbarous and superstitious people. A ceremony, called iriii, or rohi, was performed by the priests upon infants before they were a month old, and consisted of a species of baptism, sometimes by sprinkling and sometimes by immersion. The Rev. W. Butler thus relates the ceremony in Newcomb's Cyclopaedia of Missions, s.v.: “When a child was born, it was wrapped in a coarse cloth and laid in a veranda to sleep; and in a few hours the mother pursued her ordinary work in the field. The child suffered much; and if its mother did not furnish it nourishment enough, it must perish. Large holes were slit in the ear, and a stick, half an inch in diameter, thrust through. When five days old the child was carried to a stream of water, and either dipped or sprinkled, and a name given to it; and a priest mumbled a prayer, the purport of which was said to be an address to some unknown spirit, praying that he may so influence the child that he may become cruel, brave, warlike, troublesome, adulterous, murderous, a liar, a thief, disobedient-in a word, guilty of every crime. After this small pebbles, about the size of a pig's head, were thrust down its throat, to make its heart callous, hard, and incapable of pity. The ceremony was concluded with a feast.”

Marriage among the New Zealanders, previous to the introduction of Christianity, did not involve any special religious cerermonies. Before marriage, girls not betrothed were permitted to indulge in promiscuous intercourse if they pleased, and the more lovers they had the more highly they were esteemed. Married women, however, were kept under strict restraint, and infidelity was punished severely, often with death. Polygamy was permitted, but was not common, and men could divorce their wives by simply turning them out of doors.

The houses of the better class were snug and warm, ornamented with carved wood. They were built of bulrushes, and lined with the leaves of palm-trees neatly plaited together. They were about sixteen by ten feet, and four or five feet long. The entrance was by a low sliding door, and there was one window, four by six inches, with a sliding shutter. Their houses were without furniture, and their cooking utensils a few stones. Their villages were scattered over a large plot of ground, without any order of arrangement.  The language of the Maori, like the Polynesian languages generally, belongs to the Malay family, but it is by far the most complicated of them all. Its alphabet comprises only fourteen letters, viz. A, E, H, I, K, M, N, O, P, R, T, U, W, and Ng. Seven tolerably distinct dialects are spoken among them. The language is represented as rich and sonorous, well adapted for poetical expression, especially of the lyric kind. The Maori have an abundance of metrical proverbs, legends, and traditions, of which a collection has been made by Sir George Grey. They are also passionately attached to music and song.

History of the Country and its Civilization. — New Zealand was discovered by Tasman in 1642, but only one hundred years later it was made generally known to Europeans by the repeated visits of Cook. He surveyed the coasts in 1770. At that time domestic animals, potatoes, and cereals were introduced. In the following decades the visits of Europeans to New Zealand multiplied; whalers especially frequented the country for provisions and shelter. Runaway sailors, escaped convicts from New South Wales, and adventurers of all kinds, formed a sort of colony at Kororarika at the opening of our century. About this time, too, individual Englishmen began to settle on the coasts and intermarry with the natives, and acquire land in right of their wives or of purchase. Missionary enterprise began in 1814 by the zealous Marsden (q.v.), under the auspices of the London Church Missionary Society, soon strengthened by three other laborers, and favored by various chiefs, who made grants of land to the missions.

The missionaries not only labored to convert the natives, but introduced improved culture among them, and did what they could to protect them from the injustice, fraud, and oppression of the Europeans who visited the islands or had acquired settlements. More effectually to secure this object, a British resident or consul was appointed in 1833, but without any authority. In the mean time a desultory colonization and the purchase of rights to land from the natives for a few hatchets or muskets were going on; and to put an end to this state of anarchy a lieutenant-governor was appointed, who, in 1840, concluded at Waitangi a treaty with the native chiefs, whereby the sovereignty of the islands was ceded to Britain, while the chiefs were guaranteed the full possession of their lands, forests, etc., so long as they desired to retain them: the right of pre-emption, however, was reserved for the crown, if they wished to alienate any portion. Thus New Zealand became a regular colony, the seat of government of which was fixed on the Bay of Waitemata, and called Auckland. The previous  year an association, called the New Zealand Company, had made a pretended purchase of tracts amounting to a third of the whole islands, and for a dozen years most of the colonization of New Zealand was conducted under its auspices. The conduct of the company is considered to have been on the whole prejudicial to the prosperity of the colony; and after a long conflict with the government, they resigned, in 1852. all their claims — which the government had never confirmed — on condition of receiving £268,000 as compensation for their outlay. The unscrupulous way in which the company and others often took possession of lands which the natives believed themselves to have a right to, brought on, between 1843 and 1847, a series of perilous and bloody conflicts with those warlike tribes. But the result of this conflict was more gratifying than the most sanguine Christians had hoped for. An understanding was reached between native and colonizer, and cannibalism and superstition passed away, and in their stead the teachings of the Bible were made the ruling guide of the natives especially. One of the most desperate encounters was in 1863, when 15,000 soldiers, under English command, contended against 2000 natives, hiding and fighting behind ramparts.

Another struggle followed in 1864, and petty rebellions have been frequent, causing great expense and trouble to the colonists, and great demoralization among the converted natives. As they learned to hate the colonists they came to hate their religion, and invented one of their own, called How-howism, those who professed it being called How-hows. It was a most absurd mixture of their old superstitions with some Bible tenets, and a virtual return to heathenism. One Te Kooti made himself famous fighting with a handful of followers against the English from 1866 to 1872, when the pursuit of him was virtually abandoned. Since that time the natives have been more quiet, and the colonists seem more disposed to try the effect of kind treatment and conciliation. By the constitution of 1872 the natives were made voters, and eligible to office. Four of them have been recently elected members of the lower house of the Legislature. A noted European traveler, who has recently been among the Maori tribes near Lake Taupo, in the central district of Northern New Zealand, sends a very interesting account of the How-hows in that quarter. These, though maintaining an independent attitude towards the colonial government ever once the last war left them unsubdued, have not testified any readiness to join their co-religionists to the north on the Waikato in the outrages which have lately raised the fear of fresh hostilities. According to his report How-howism has toned down from its first bloodthirsty extravagances into a quiet and respectable sort of  monotheism. The How-hows have agreed to reject the New Testament in its entirety, but they have accepted the Old, and from their native translations of it erected what is, in fact, a Judaism of their own. They have even dropped the observance of the Sunday to take up that of the Jewish Sabbath; and, in fact, in all things conform to Jewish practice so far as their knowledge enables them to go. At the headquarters of the tribe, the Ureweras, who have a great knowledge of Scripture, morning and evening services are invariably recited daily. The services consist chiefly in chanting in chorus verses of the Psalms, and conclude with short extemporaneous prayers by one of the chiefs.

To show the rapid growth of Christianity in these islands, we give the following table, exhibiting the number of communicants in the eastern district, from the year 1840, when the Church consisteld entirely of natives who came from the Bay of Islands, principally as teachers:

1840..... 29

1841 .... 133

1842..... 451

1843 ....675

1844..... 946

1845..... 1484

1846 .....1668

1847..... 1960

1848..... 2054

1849.... 2893

Here we have illustrated the fact, seen in almost all missionary history, that while during the first years of a mission the results are scarcely perceptible and the prospects discouraging, yet, when the Gospel fairly gets a lodgment in the minds of a people, however desperate their case might seem, its progress will be rapid and powerful. After twenty years' labor in New Zealand the number of communicants reported was but 8, and they were all at one station; but here is an increase in ten years, in one district, from 29 to 2893!

Since the introduction of Christianity a great change has taken place. The natives have abandoned tattooing, and are now generally clothed like civilized men, and possess flocks, herds, furniture, houses, and cultivated lands. Cannibalism was crowded out, too, by Christianity, and, as Scherzer tells us, “any allusion to this revolting practice is very painful to the New  Zealander, as reminding him of his low position in the scale of nations. Every time we endeavored to make any inquiry of the natives respecting this custom they withdrew with an ashamed look.” Infanticide also, which prevailed largely among them in their days of heathenism, is now universally abolished, and the same is the case with slavery and polygamy. One half of the Maori adults can read and write, and two thirds of them belong to Christian churches. They generally practice agriculture, but will not work very hard. They are good sailors and fishermen, and indeed more than a hundred coasting vessels of a good size are now the property of natives. But from various causes, especially from the introduction of new diseases, their numbers are rapidly diminishing. In 1872 the number of the aborigines, formerly computed at 100,000, was less than 40,000, nearly all in the North Island.

Education has been liberally provided for. chiefly by the Church organizations, and there are good schools in all the towns. In some provinces state aid is given to both national and denominational schools; in others only to the national. A university has been established at Dunedin, and high schools exist in many of the towns. In 1872 there were in all 397 schools, 602 teachers, and 22,180 pupils. Among the religious denominations the Church of England has always taken the lead, having sent out the first missionary to the natives, the Rev. Samuel Marsden, in 1814. The first bishop, the Rev. G. A. Selwyn, was appointed in 1841. At the fifth general synod of the English Episcopal Church in New Zealand, which met at Dunedin in the early part of 1871, encouraging reports were presented of the progress of religion throughout the colony. In addition to the parochial work carried on among the colonists, it was stated that the number of native clergymen in connection with that Church was 14, while about 1000 persons were reported as communicants. There are now six bishops of that Church in the islands. The support of the churches comes from home grants, lands set apart for Church purposes, and voluntary contributions. The Wesleyans commenced missions in 1819, and now have 77 chapels, and a larger number of adherents among the natives than any other denomination. In the three districts into which the islands are divided the number of principal stations or circuits is 32, in connection with which 43 ordained ministers are employed, with 2587 members under their pastoral care, and 5000 children in the Sabbath and day schools. Several other religious bodies have been organized and are flourishing. The province of Otago was settled by Scotch Presbyterians, and they are  numerous in that part of the islands. In the South Island the North German Missionary Society has sustained missionaries, and accomplished much in Christianizing the natives of those parts. The Roman Catholics, who began their work in 1837 under bishop Pompallier, have bishops at Auckland, Dunedin, and Wellington. They have succeeded in gathering a large number of adherents among the colonists, and some also among the natives.

See Wakefield, Adventures in New Zealand (Lond. 1845, 2 vols. 12mo); Polack (J. S.), Manners and Customs of New Zealanders (Lond. 1840, 2 vols. 12mo); id. New Zealand (Lond. 1838, 2 vols. 12mo); Power, Sketches in New Zealand (Lond. 1849); Thomson, The Story of New Zealand (Lond. 1859); Swainson, New Zealand and its Colonization (Lond. 1859); Taylor, The Past and Present of New Zealand (1868) Hochstetter, Neu Seeland (Stuttgard, 1836; Engl. transl. London, 1868); Trollope, Australia and New Zealand (Lond. 1873); Grundemann, Missions-Atlas, pt. iii, No. 3; The Missionary Worll, p. 65, 200, 533; Chambers, Cyclop. s.v.; The Amer. Cyclop. s.v.; Littell's Living Age, Nov. 20, 1852, art. iii; Blackwood's Magazine, 1870, pt. i, p. 228 sq.; Brit. Quar. Rev. April, 1873, p. 28 sq.; Jan. 1873, p. 126.

## New Zealand Version[[@Headword:New Zealand Version]]

             SEE MAORI.

## New, Charles[[@Headword:New, Charles]]

             a British missionary to Africa who suffered martyrdom very recently, was a member of the United Methodist Free Churches of England. He was laboring among the Chagga, whose chief, Mandara, conceived ill-feelings against New, and used him so ill that he died in consequence of the severe treatment he experienced, in the summer of 1875. The British government is at this writing in negotiation with the Chagga to secure indemnity for their brutal conduct towards one of its subjects. Mr. New deserves to be remembered not only for his Christian missionary labors, but also for his service to African exploration.

## New-Birth[[@Headword:New-Birth]]

             is the technical expression frequently used instead of regeneration to express the change from a natural or irreligious to a Christian living. The Church of England theology defines it as “That thing which by nature a human being cannot have;” “that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.” “A death unto sin, and a new birth unto righteousness.” In short, it is that change of the moral nature which is requisite for salvation. This requirement, made by the Protestant Church in Christ's name, is undertaken by the person to be baptized. In the Anglican and Lutheran churches, in the case of infants to be baptized, the sponsor or parent assumes the responsibility of so training the candidate for baptism that when, “having come to years of discretion,” he recognises the vows of his baptism, and “lives soberly, righteously, and godly in this present world.” An ambiguity has arisen from the difference of sense in which the term “new-birth” is at different times employed. It is used by some (in a sense allied to the above statement) to denote the admission to the privileges with which the Christian Church is endowed: namely, that grace whose tendency is to place us in the way of salvation; by others, to signify the state of mind suitable to those who are born of (God, and are in the path that leads to eternal life. SEE CONVERSION SEE JUSTIFICATION; SEE REGENERATION; SEE SALVATION.

## New-Born[[@Headword:New-Born]]

             a sect which arose in the United States in the early part of the last century. It was originated by Matthias Baumann, a German emigrant, who embarked for America in 1719, and settled in what is now Bucks County,  Pa. During the few years which he passed in his adopted country — he died in 1727 — Baumann succeeded in drawing around him a small sect who called themselves New-Born, pretending to have received the new birth through mediate inspiration, apparitions, dreams, and the like. Any one who had thus been regenerated was alleged to be like Christ and God, and to be incapable of any longer committing sin. They denied that the Bible is necessary as a means of salvation, and scoffed at the holy sacraments. The privilege of impeccability they believed to be the portion of all who truly belonged to Christ. The New Birth they held to be that new stone which none knoweth but he that receiveth it. The sect appears to have survived the death of its founder little more than twenty years.

## New-Light Antiburghers[[@Headword:New-Light Antiburghers]]

             SEE ANTIBURGHERS.

## New-Light Burghers[[@Headword:New-Light Burghers]]

             SEE ANTIBURGHERS.

## New-School Presbyterians[[@Headword:New-School Presbyterians]]

             SEE PRESBYTERIANS, and SEE THEOLOGY.

## Newcastle, William Cavendish[[@Headword:Newcastle, William Cavendish]]

             Duke of, an English general who fought against the Covenanters, deserves a place here for the part he played in the warfare of a State Church against nonconforming religionists. He was born in 1592. He was the nephew of William Cavendish, founder of the ducal house of Devonshire; succeeded in 1617 to large estates, and devoted himself to poetry, music, and other accomplishments. In 1620 he was raised to the peerage as baron Ogle and viscount Mansfield, and in 1628 was created earl of Newcastle-upon-Tyne. At the outbreak of the civil wars he sided with the king, to whose treasury he contributed £10,000, and took the field at the head of 200 cavaliers. He was entrusted with the command of the four northern counties; and, raising an army of 10,000 men, he prostrated the power of the Parliament in that part of England, defeated Sir Thomas Fairfax at Atherton Moor, June 30, 1643, and was made marquis of Newcastle. Subsequently he held the Scots in check at Durham; but was obliged in April, 1644, in consequence of the defeat of colonel Bellasis at Selby, to throw himself with all his forces into York, where for the next three months he sustained an investment by a greatly superior army under Fairfax. Upon the advance of the royal army under Rupert, he joined the latter, with the greater part of the garrison, and endeavored to persuade him that, having raised the siege, he had better defer a battle until the arrival of reinforcements. This advice was disregarded, and the battle of Marston Moor was fought, which ruined the royal cause in the North. Marquis of Newcastle then forced his way with a few followers to Scarborough, set sail for the Continent, and established himself in Antwerp. His estates having been sequestrated by Parliament in 1652, he lived in extreme poverty during the protectorate; but on the restoration He received substantial honors, and in March, 1664, was created earl of Ogle and duke of Newcastle. Clarendon says “he was a very fine gentleman, active, and full of courage.” For further details, see the excellent article in the American Cyclopaedia, 12:282, 283. See also Stoughton, Eccles. Hist. of Enyland (Restoration), 2:58; Stephens, Eccles. Hist. of Scotland, 2:24, 278; Clarendon, History of the Great Rebellion, vol. 1, bk. 6, sq.

## Newcomb, George[[@Headword:Newcomb, George]]

             a minister of the Methodist Episcopal Church, South, was born in Quincy, Mass., Nov. 8, 1814. Upon attaining manhood he devoted himself to teaching, which vocation he followed for many years. In 1856 he was licensed as a local preacher by the Methodist Episcopal Church. In 1864. impelled by a sense of duty, he went to Beaufort, S. C., to labor among the freedmen as superintendent of schools. In 1867 he united with the Methodist Episcopal Church, South, decided to take active work in the ministry, and joined the South Carolina Conference. He was appointed to Beaufort Circuit, where he remained three years. While laboring there he organized several societies on the Combahee River and Ladies' Island. At the Annual Conference of 1870 he was made presiding elder, and assigned to St. John's District, Fla. He knew from experience what privations and hardships mean; but, bold in the strength of God, he braved storms of opposition, surmounted difficulties, and in the pine lands and river bottoms, as well as in the crowded streets of the busy town, his voice was heard heralding forth the words of truth and soberness. The work proved too great for his physical strength, and he was finally obliged to relinquish it. and went North to regain his health. On his way, while at Beaufort, S. C., he fell a victim to yellow fever, and died Oct. 12, 1871. George Newcomb “occupied a large place in the hearts of all who knew him.” See Minutes of Annual Conf. of the Meth. Episc. Church, South, 1871, p. 10.

## Newcomb, Harvey[[@Headword:Newcomb, Harvey]]

             D.D., a noted Congregational minister, was born at Thetford, Vt., in 1803. In 1818 he removed to Alfred, Vt., and in the following year, though still quite young, he commenced teaching school, and continued in that occupation most of the time for eight years. In the spring of 1826 he became publisher and editor of a newspaper in Westfield, N. Y. Two years  later he removed to Buffalo, as editor of the Buffalo Patriot. In 1830 and 1831 he published the Christian Herald at Pittsburgh, Pa., and a paper for children, and for nearly ten years from that period was mainly engaged in writing Sabbath-school books. In 1840 he was licensed to preach, and the following year was made pastor of the Congregational Church at West Roxbury, Mass., and subsequently ministered to the churches at West Needham and Grantville. In 1849 he returned for a season to editorial life, being assistant editor of the Daily Traveller for about a year, and of the New York Observer for two years. In the fall of 1859, having spent several years in writing, establishing mission Sabbath-schools in Brooklyn, N. Y., and preaching to the Park Street Mission Church of that city, he was installed over the Congregational Church in Hancock, Pa., where he continued to labor as long as his health allowed him to remain in active life. He died at Brooklyn, N. Y., Aug. 30, 1862. Dr. Newcomb was an able and useful Christian laborer, whose memory will be revered for many generations yet to come.

He labored especially with his pen, and was the author of not less than 178 volumes, a great majority of which had special reference to the wants of children and youth, and had a large circulation; among these were fourteen volumes of Church history. According to a calculation made in 1853, the circulation of his works had then reached nearly sixty-five million pages. His largest work was the Cyclopaedia of Missions (New York, 1854, 8vo; 4th ed. 1856), a book of great value to the student seeking information on American missions, though of assistance also in the general field which it seeks to cover. At the time of its publication it proved a welcome guest, not only on this side of the Atlantic, but also in Great Britain, where it has been freely used in compilations requiring statistics of missions. In our own pages the work is frequently quoted, and its usefulness often made apparent by the lengthy extracts which it affords us. Revised and brought down to date, it would still rank as the best cyclopedia of missions in the English tongue. See Allibone, Dict. of Brit. and Amer. Authors, 2:1410; Drake, Dict. of Amer. Biog. p. 656; Congreg. Quarterly, 1863, 352 sq. (J. H. W.)

## Newcomb, Peter[[@Headword:Newcomb, Peter]]

             an Anglican clergyman of note, flourished very near the opening of the last century. He was vicar of Aldenham, Hertfordshire, and died about 1722. Four separate sermons of his were published in 1705, 1710, 1715, 1737, and another four together in 1719; also fifty-two discourses, constituting a catechetical course upon the Church Catechism for the whole year (2d ed.  1702; 1712, 2 vols. 8vo). His son, of like name, born in 1717, was rector of Shenley, in the same county, and died in 1797. He wrote, History of the Abbey of St. Alban, 793-1539 (Lond. 1793-1796, 2 vols. 4to).

## Newcomb, Thomas, D.D.[[@Headword:Newcomb, Thomas, D.D.]]

             an Anglican divine, was born in 1675. But little is accessible regarding his early personal history. He was a great grandson of Spenser, the poet, and seems to have inherited the ancestral love for the muse. In 1734 Newcomb became rector of Stopham, Sussex, and this position he held until his death, about 1766. He was a sound theologian, but a better poet than preacher. His poetical publications have received many encomiums. His best known production is his Bibliotheca, published in vol. iii of Nichols's Select Collection of Miscellaneous Poems. See Chalmers's Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Auth., s.v.

## Newcome, Richard[[@Headword:Newcome, Richard]]

             an English prelate, flourished near the middle of the last century. He was canon of Windsor until, in 1754, he was elevated to the episcopate and made bishop of Llandaff, was transferred to the see of St. Asaph in 1761, and died in 1769. He published several of his sermons (Lond. 1756, 1761. 1764, all 4to).

## Newcome, William[[@Headword:Newcome, William]]

             a learned English prelate, counted as one of the most eminent divines of the 18th century, was born in 1729 at Abingdon, Berkshire, where his father, an esteemed Anglican clergyman, was then vicar. William was educated at the grammar-school of his native town, from whence he passed to the University of Oxford, where he became in due time a fellow and tutor of Hertford College, and had Charles James Fox for one of his pupils. In 1765 he was honored with the doctorate in divinity, and in that year accompanied his patron, the earl of Hertford, when he went as lord- lieutenant to Ireland. Newcome went as private chaplain; but a bishopric, that of Dromore in that country, falling vacant soon after the earl's settlement in Ireland, Newcome was placed in it. Entering the episcopal order thus early in life, it is not extraordinary that he had several translations, which were first to Ossory in 1775. then to Waterford in 1779, and finally, in 1795, to Armagh. He died in 1800. A writer of some chapters of bishop Newcome's life assures us that he “diligently and  faithfully discharged the duties of his episcopal office, and secured the respect of all parties and of all religious persuasions by the affability, prudence, candor, and moderation which were the invariable guides of his conduct.” But his chief title to remembrance is that he was during the whole of his life a most assiduous Biblical student, and that he did not suffer those studies to end in themselves, but laid before the world results which ensued upon them. He did not do this till he had maturely considered them, for he was nearly fifty before he printed any considerable work.

His first book was The Harmony of the Gospels (Dublin, 1778, fol.; an edition of the Harmony, in the Engl. trans., was published in 1802, 8vo), a work the title of which affords but an inadequate idea of its nature and contents, as, besides the results of his inquiries on a very difficult and important point of sacred history, it contains a great mass of valuable criticism and useful information. Out of this work arose a controversy with Dr. Priestley on the duration of Christ's ministry; bishop Newcome contending for three years, and Dr. Priestley limiting the time to one year. In 1782 Dr. Newcome published his Observations on our Lord's Conduct as a Divine Instructor, and on the Excellence of his Moral Character (Lond. 1782, 4to), a work of great beauty; and in 1785 a new version, with critical remarks, of the Twelve Minor Prophets. This was followed in 1788 by a similar work on the prophet Ezekiel. Of these works, Horne says that “as a commentator the learned prelate has shown an intimate acquaintance with the best critics, ancient and modern,” and adds that “his own observations are learned and ingenious.” Though the notes are very copious, they are pertinent, and untainted by an ostentatious display of criticism, and abound with such illustrations of Eastern manners and customs as are best collected from modern writers. Later Newcome sent out a Review of the chief Difficulties in the Gospel History relating to our Lord's Resurrection (1791, 4to), and An Historical View of the English Biblical Translations (Dublin, 1792, 8vo). This was his latest publication, except an Episcopal Charge; but after his death there was given to the world a very important work, which he had himself caused to be printed four years before his decease, entitled An Attempt towards Revising our English Translation of the Greek Scriptures (Dublin, 1796, 2 vols. royal 8vo); this the Unitarians made the basis of such unscholarly changes in the English version as the Greek text with the critical examination of existing manuscripts would hardly authorize. See Engl. Cyclop. s.v.; Darling, Cycl. Bibliographica, 2:2172; Horne, Bibl. Biblia, p. 304; Pye-Smith, Introd. to Theology, p. 511, 515; London Gentleman's Magazine, vol. 70.

## Newcomen, Matthew, M.A.[[@Headword:Newcomen, Matthew, M.A.]]

             an English Nonconformist divine, was born near the opening of the 17th century, and was educated at St. John's College, Cambridge. He became vicar of Dedham, Essex, from which he was ejected, in 1662, for nonconformity. He then retired to Leyden, where he was minister of a congregation, and died in 1668 or 1669. He was a member of the Westminster Assembly of Divines, and assisted in drawing up their Catechism, and was also present at the Savoy Conference. He was one of the authors of the celebrated answer to bishop Hall on Episcopacy (Lond. 1641, 4to). He wrote also, The Duty of such as would walk worthy of the Gospel to endeavor Union, not Division nor Toleration (a sermon on Php 1:27 [Lond. 1646, 4to]): — Sermon on Rev 2:3 : — Farewell Sermons. See Darling, Cycl. Bibliographica, 2:2173; and Sermons on his death by J. P. (Lond. 1679, 4to); Stoughton, Eccles. Hist. of England (Church of the Restoration), 1:156, 165, 170. (J. N. P.)

## Newell, Ebenezer Francis[[@Headword:Newell, Ebenezer Francis]]

             a pioneer preached of the Methodist Episcopal Church, was born in Brookfield, Mass., Sept. 1, 1775; joined a Methodist society in St. Stephen's, New Brunswick, June 29, 1800; was licensed as a local preacher, and appointed to Centre Harbor Circuit by the London Quarterly Meeting March 23, 1806; was licensed as a travelling preacher July 25, 1807, and successively held the following appointments: Pembroke, March 20, 1806; Centre Harbor, 1806; Landaff, 1807; Huftonboro, 1808; Hallowell, 1809; Norridgewock, Vt., 1810: Danville, Vt., 1811; Barre, Vt.,  1812; Barnard,Vt., 1813; Pittstown, Me., 1814; Bristol, Me., 1815; Durham, 1816; Readfield, 1817; St. Croix. 1818. Located, 1819: Thomaston Circuit, 1821; Norridgewock, 1822; Pittstown, 1823; Dennisville, 1824. In 1825 he was made supernuerrary, and employed as Conference missionary in behalf of Maine Wesleyan Seminary, resuming work again in 1826-7, and was appointed to Bethel, Me.; Kennebunkport, 1828-9; Kittery, 1830; Brookfield and Belchertown, 1831; Northbridge and Uxbridge, 1832; Brookfield and Belchertown, 1834; Spencer and Leicester, 1835; Hopkinton, 1836; Marlboro and Harvard, 1837; Harvard and Leominster, 1838; North Brookfield, 1839; North Brookfield and Paxton, 1840; Charlton and Springfield, 1841-2. He was finally superannuated in 1842, and died March 8, 1867, at Johnsville, S. C., where he was staying with his son.

## Newell, Harriet[[@Headword:Newell, Harriet]]

             the wife of Samuel Newell (q.v.) and daughter of Moses Atwood, of Haverhill, Mass., a celebrated American female missionary, was born Oct. 10, 1793, and received an excellent education. She was naturally cheerful and unreserved, possessed a lively imagination and great sensibility, and at a very early age evinced a retentive memory and a taste for reading. Before the age of thirteen she received no particular or lasting impressions of religion, but was uniformly obedient, attentive, and affectionate. In the summer of 1806, while at a school at Bradford, she was the subject of those solid and serious impressions which laid the foundation of her Christian life. At the age of fifteen she made a profession of religion. When Mr. Newell, along with Messrs. Judson and others, offered himself a missionary to the General Association at Bradford, and was about to sail for India, he asked Miss Atwood in marriage. Her own heart was prepared to quit her native land, and to endure the sufferings of a Christian among heathen people. She therefore readily determined to go, and sailed June 19,1812, for Calcutta. Finding on their arrival that the Bengal government would not grant them permission to reside within their territories, the missionaries chose different places of destination, and Mr. and Mrs. Newell proceeded to the Isle of France, Aug. 4 ensuing. There she employed herself assiduously and with earnestness in the promotion of her Redeemer's cause, and by her conduct and advice became an honorable and truly valuable member of society. The uniform piety and seriousness of her mind are forcibly displayed in her letters to her young friends and in her diary.

Her health was delicate, but she bore indisposition with that  calmness and submission to the dictates of Providence which always signalized her character. She complained much of the want of humility, and lamented her deficiency in that Christian grace: “she longed for that meek and lowly spirit which Jesus exhibited in the days of his flesh.” Mrs. Newell died of consumption Nov. 30, 1812. She departed in the peace and triumph of an eminent Christian. Her Life, written by Dr. Woods, to which are appended several of her letters and the sermon preached at her funeral, has passed through many editions in its English dress, and has also been translated into foreign languages. The cause of missions has been greatly promoted by the delineation of her character and the description of her sufferings. Says Dr. Whedon, of the Meth. Qua. Rev. (April, 1875, p. 346): “Both Samuel J. Mills and Harriet Newell perhaps accomplished more by their early death in the mission field than they would have done by the most efficient life. Their memories shed a sacredness over their work. There was a pathos in the life and death, especially, of Harriet Newell that touched the heart. The Church at home saw that her missionaries were capable of the most heroic self-sacrifice, and could meet death in triumph; and how could she shrink from the enterprise to which she was so evidently called?” See Jamieson, Cyclop. of Mod. Religious Biography, s.v.; Pierson, Amer. Miss. Memorial, s.v.; also Menmoirs of Harriet Newell, by Samuel Newell; Eddy, Daughters of the Cross; Heroines of the Missionary Enterprise; Women of Worth; Anderson, Hist. of the Missions of the A. B. C. FI. M. in India (Bost. 1874). (J. H.W.)

## Newell, Samuel[[@Headword:Newell, Samuel]]

             a noted American missionary and Congregational minister, was horn July 24, 1784, at Durham, Me. He graduated at Harvard College, class of 1807, and studied theology at Andover. He was, with four others, ordained a missionary Feb. 6, 1812, in Salem, whence, with the Rev. Mr. Judson, he sailed for Calcutta, where they arrived June 18, but were ordered to leave the country. Mr. Newell sailed for the Isle of France, and arrived Oct. 31. Feb. 24, 1813, he went to Ceylon, where he remained until early in 1814, when he removed to Bombay, where he labored faithfully for the Christian cause until removed by sudden death from cholera, March 29, 1821. In connection with Mr. Hall he wrote The Conversion of the World, or the Clarins of Six Hundred Millions (Andover, 1818), and a Memoir of Harriet Newell (q.v.). Mr. Newell was one of the first of the American missionaries in foreign fields, and a signer of the paper which led to the  formation of the American Board of Commissioners for Foreign Missions. See Sprague, Annals of the Alimes. Pulplit, 2:538.

## Newell, Samuel, D.D[[@Headword:Newell, Samuel, D.D]]

             a Presbyterian minister, was born in Cincinnati, Ohio, April 23, 1811. He graduated from Hanover College in 1834; was ordained pastor in Lebanon in 1836, where he served with great acceptability and usefulness for nine years, and thereafter was pastor at Paris, Illinois, where he died, June 22, 1879. (W.P.S.)

## Newell, Thomas Marquis[[@Headword:Newell, Thomas Marquis]]

             an American Presbyterian minister, was born at Cross Creek, Washington County, Pa., Oct. 16, 1815. He made an early profession of religion and joined the Church. In” 1834 he graduated at Washington College, Pa., and in 1836 at the Western Theological Seminary, Allegheny City, Pa. Soon after he was licensed, and in 1843 was ordained and installed pastor of the Presbyterian Church. Wellsburg, Va. In 1851 he removed to Jacksonville, Ill., where he taught in the Deaf and Dumb Asylum, meanwhile preaching in the surrounding destitute regions. In 1857 he took charge of the Church of Waynesville, where he labored until his death, May 10, 1865. Mr. Newell was one of the original members in the organization of Bloomington Presbytery in 1859, and was the first commissioner from that presbytery to the General Assembly. As a man, he was naturally modest and unassuming; as a preacher, clear, pointed, and experimental; as a citizen, intensely interested in national affairs, giving all his influence against slavery. See Wilson, Fresh. Hist. Almanac, 1866, p. 139. (J. L. S.)

## Newfoundland[[@Headword:Newfoundland]]

             an island and British colony of North America, lies in the Atlantic Ocean, at the mouth of the Gulf of St. Lawrence, separated from Labrador on the north by the Strait of Belle Isle (about twelve miles broad), and extending in lat. from 46° 38' to 51° 37' N., and in long. from 52° 44' to 59° 30' W., is 370 miles in length, 290 miles in breadth, about 1000 miles in circumference, and has an area of 38,850 square miles, or about 23,000,000 acres, of which only about 3,000,000 are set down as good for cultivation, and even of these but little has thus far been much tilled. In 1845 the only crops raised were oats and hay; but within recent years large supplies of grain and vegetable and garden seeds have been imported, and in 1869 the number of acres under cultivation was 41,715. It. will now probably not run far from 50,000 acres. The population of Newfoundland has increased rapidly in recent times, and will no doubt in a short time greatly enlarge the figures for land under cultivation. In 1763 Newfoundland only counted about 7500 souls; in 1884 it reported by census 197,332, from which, however, 8651 must be deducted for settlers of the French shores, and 1211 for Labrador. The main employment of these people is fishing, which has proved a very profitable source of income. The mineral wealth of the country is also very great, and has in recent times been greatly developed. Newfoundland's surface is diversified by mountains, marshes, barrens, ponds, and lakes. The mountains in the Avalon Peninsula (stretching southeast from the main portion of the island, and connected with it by an isthmus of only about three miles in width) rise in some cases to 1400 feet above sea-level; while, both here and along the western shore, the height of 1000 feet is frequently reached. ‘The number of the lakes and “ponds” (the latter name being used indiscriminately for a large or a small lake) is remarkable, and it has been estimated, though perhaps with some exaggeration, that about one third of the whole surface is covered with fresh water. The “barrens” occupy the tops of hills. The coast-line is everywhere deeply indented with bays and estuaries, many of which are spacious enough to contain the whole British navy. Of these inlets, the principal, beginning from the northern extremity of the island, are Hare, White, Notre Dame, Bonavista, Trinity, Conception, St. Mary's, Placentia, Fortunle, St. George's, and St. John's bays. These bays vary in length from twenty-five to seventy miles, are of great breadth, and are lined — as indeed the whole coast is — with excellent harbors. The rivers, none of which are navigable for any distance, communicate between the lakes of  the interior and the shore, and are narrow and winding; occasionally, however, they are turned to account in driving machinery. The main streams are the Exploit, with its affluent the Great Rattling, and the Humber. The climate of the island is very moderate. In the summer the thermometer rarely ranges above 70°, and in winter it seldom falls below zero; yet the cold weather remains so steady for seven or eight months that the winters are pronounced severe. Very little activity is manifest during that period of the year.

The early history of Newfoundland is involved in obscurity. It was discovered June 24, 1497, in the reign of Henry VII, by John Cabot; and the event is noticed by the following entry in the accounts of the privy- purse expenditure: “1497, Aug. 10. To hym that found the New Isle, £10.” It was visited by the Portuguese navigator, Gaspar de Cortereal, in 1500; and within two years after that time regular fisheries had been established on its shores by the Portuguese, tnscayans, and French. In 1578, 400 vessels, of which 50 were English, were engaged in the fishery. Sir Humphrey Gilbert, with his ill-fated expedition, arrived in St. John's harbor in August, 1583, and formally took possession of the island in the name of queen Elizabeth. In the return voyage the expedition was scattered by a storm, and the commander lost. In 1621 Sir George Calvert (afterwards lord Baltimore) settled in the great peninsula in the south-east, and named it the Province of Avalon. The history of the island during the 17th and part of the 18th centuries is little more than a record of rivalries and feuds between the English and French fishermen; but by the Treaty of Utrecht (1713) the island was ceded wholly to England, the French, however, retaining the privilege of fishing and drying their fish on certain portions of the coast. A governor was appointed in 1728. The present form of government, established in 1855, consists of the governor, a legislative council (appointed by the crown), and a general assembly (elected by the people). The bast of Labrador on the mainland, and the island of Anticosti, have been included since 1809 within the jurisdiction of the governor of Newfoundland. The question of annexation to Canada is now greatly agitated in the British dominions in America, but it is very doubtful whether the Newfoundlanders will yield their independence. The probability is that this island will soon become an important commercial center. There is some prospect of a railroad connection with the United States to facilitate travel to Europe, shortening the ocean voyage by four days. If accomplished, the social coloring of this now but sparsely settled  country will change considerably. There are as yet no railroads in the island, and its peculiar configuration renders even roadmaking a matter of great difficulty. There are no roads across the island; they are confined chiefly to the southeastern and south-western seaboard. There is fortnightly communication in summer between St. John's and Halifax by steamer. On the colony, and connected with it, 400 miles of lines of telegraph have been constructed, 50 miles of which, from Cape Bay to Cape Breton, are submarine.

The aborigines of Newfoundland, who called themselves Beoths, and painted themselves with red ochre, whence they were called Red Indians, are supposed to have become extinct. There are a few Micmac Indians who came there from New Brunswick, and were mainly instrumental in extirpating the Beoths. The present inhabitants of Newfoundland, therefore, are mainly Europeans, and principally from England and Ireland. Those from the last-named country predominate to such an extent as to stamp the island with their own especial mark. “Unlike their countrymen in the United States, who, in the course of two or three generations, lose their accent, religion, improvidence, and all other national traits, and become assimilated by the predominant population into Americans, the Irish here, having been long almost a majority of the entire population, perpetuate all their peculiar characteristics, and even, to some extent, impregnate the rest of the population with them. Thus the Newfoundland accent is a distinctly Irish one, though those who betray it may have no Irish blood in their veins, and never have been in Ireland in their lives. All along the coast the little huts erected near the fishing-stages for the fishermen to live in in summer time have a strong family resemblance to those of the poorer peasantry in the ‘ould country;' and there is a sort of general air of slovenliness which the Celtic race seems to have a specialty for imparting to any community in which they preponderate.”

The signs and tokens, moreover, of Roman Catholics constituting the prevailing religionists of the island are apparent in many respects. Here, as elsewhere, it is the peculiarity of Romanism that, while its adherents seem povertystricken, the Church is rolling in wealth. The Roman Catholic cathedral is by far the most imposing structure in the city of St. John, the principal place of the island, and is the first object that strikes the eye on entering the harbor. Besides the cathedral and college, there are upwards of fifty churches and chapels, and no fewer than twelve convents, in that town. On all the island there were in 1874 64,486 Roman Catholics to 59,605 Episcopalians,  35,551 Wesleyan Methodists, and 1813 of other sects, such as the Baptists, Presbyterians, etc. Newfoundland contains two Romish bishoprics, St. John's and Harbor Grace, two Wesleyan superintendencies, and an Episcopal bishopric, with a bishop and a coadjutor. The number of places of worship in 1869 was 188, viz. Episcopalian, 81; Roman Catholic, 59; Wesleyan, 42; other, 6. For school purposes the island is divided into districts, and in each a board of education, consisting of Romanists for the Catholic schools, and another, consisting of Protestants, for the Protestant schools, is appointed by the governor in council. These boards have the general management of the schools in their respective districts, subject to the approval of the governor in council. The governor, with the advice of the council, also appoints a Roman Catholic and a Protestant superintendent to inspect the schools, and report on their condition. The sum of £750 (£400 for Protestants and £350 for Catholics) is appropriated annually for the training of teachers. Two scholars from each electoral district are entitled to £25 each for their board, lodging, and tuition in one of the academies or higher schools of the island. The money appropriated by the Legislature for educational purposes has hitherto been divided between the Protestants and Catholics in proportion to their numbers; the act of April 29, 1874, provides for a further division among the various Protestant sects. This act did not go into effect until July 1,1875, after a census had been taken, upon which and subsequent decennial censuses the denominational appropriations are to be based. It increases the number of inspectors to three. In the schools under government control a small tuition fee is required of pupils able to pay. Besides those established by the governmental boards, the schools of the Colonial Church and School Society (an English association under the auspices of the Established Church), and several established and controlled by the different religious denominations, receive aid from the government. The amount expended for educational purposes in 1872 was £14,852; in 1873, £15,316. The number of schools in operation in 1874 was 293, with a total attendance of 13,597 pupils, of which 157, with 7805 pupils, were Protestant, and 136, with 5792 pupils, Roman Catholic. Besides these there are grammarschools at Harbor Grace and Carbonear; an Episcopal, a Wesleyan Methodist, and a general Protestant academy at St. John's; and at the same place an Episcopal theological institute and St. Bonaventure College (Roman Catholic). See Blackwood's Magazine, July, 1873, art. iv; Anderson, Hist. of the Colonial Church (see Index in vol. iii); St. John, Catechism of the History of Newfoundland (1855); Anspach, Hist. of Newfoundland (Lond.  1819); Pedley, Newfoundland (1863). See also the illustrated papers in Harper's Monthly Magazine, vol. xii and xxii.

## Newhall, Fales Henry, D.D[[@Headword:Newhall, Fales Henry, D.D]]

             a Methodist Episcopal minister, was born in Saugus, Massachusetts, June 19, 1827. He was converted at the age of twelve; graduated from Wesleyan University, Connecticut, in 1846; taught for several years thereafter; joined the New England Conference in 1851, and occupied several of its most important appointments; in 1863 became professor of rhetoric and English literature in his alma mater; in 1867-68 travelled and studied in Europe; in 1871 returned to the itinerant work as a pastor; in 1873 was elected president of the Ohio Wesleyan University, but soon experienced an attack of insanity, from which he never afterwards fully recovered. He died April 6, 1883. Dr. Newhall was an eloquent speaker and writer. He published a number of sermons, essays, etc. See Alumni  Record of Wesl. University, 1882, page 77, 610; Minutes of Annual Conferences, 1883, page 91.

## Newlin, Thomas, B.D[[@Headword:Newlin, Thomas, B.D]]

             an eminent English divine, was born at Winchester in 1689. In 1706 he was elected demy of Magdalen College, Oxford; became M.A. in 1713, and actual fellow in 1718. He was presented to the living of Beeding, Sussex, in 1720, and died in 1743. He was a divine of great worth and remarkable abilities, and was especially esteemed for his simplicity of manners and  integrity of life. His sermons have always been greatly admired. “There is a zeal and pathos in them which rank them among the most useful sermons and elegant compositions in the language” (Clapham). Many of them are inserted in Dr. Vicesimus Knox's Family Lectures, and in Clapham's Collection. Newlin published five separate Sermons (1718-1736): — Eighteen Sermons on Several Occasions (Oxf. 1720, 8vo): — One and twenty Sermons on Several Occasions (Oxf. 1726, 8vo): — and translated from the Latin bishop Thomas Parker's History of his Own Times (1727, 8vo). See Darling, Cyclop. Bibliographica, 2:2174. Newman, Francis William, an eminent English speculative writer, perhaps the ablest and most noted of modern theists, was born in London in 1805. He received his preparatory training in his own home and at the school of Ealimng, and thence passed to Worcester College, Oxford, where he obtained first-class honors in classics and mathematics in 1826, and in the same year a fellowship in Baliol College. This fellowship, however, he resigned; and he withdrew from the university in 1830, at the approach of the time for taking the degree of M.A., declining the subscription to the Thirty-nine Articles, which was then required from candidates for the degree. He set out on a lengthened tour in the East, and spent nearly three years (1830- 1833) in various parts of Turkey, starting, as some will have it, to engage in missionary work in the East, but finally relinquishing this work for philological and social studies of the Turks. As the result of his observations in that country we have from his pen letters sent at the time but not made common public property until 1856, when they were sent forth, entitled Personal Narrative in Letters, principall from Turkey, in the years 1830-1833. Shortly after his return home he was appointed classical tutor in Bristol College (1834).

In 1840 he accepted a similar professorship in Manchester New College; and finally, in 1846, his great reputation for scholarship, and his general accomplishments, led to his appointment to the chair of the Latin language and literature in the London University, which position he held until 1863, when his numerous literary engagements made it necessary for him to quit the school-room. Yet even while in the professorial chair Mr. Newman was engrossed by numerous and varied engagements; thus he not only became an active contributor to several literary and scientific periodicals, and to various branches of ancient and modern literature, but took also a leading part in the controversies on religion, in which he chose the line directly opposite to that taken by his elder brother, proving no less ardent as a disciple of the extreme rationalistic school than John Henry Newman of the dogmatical. Indeed,  Francis William Newman is chiefly known to-day on account of the peculiar opinions he held on religious questions. These opinions, and the system founded upon them, form the subject of his well-known work, Phases of Faith, or Passages from the History of My Creed (1850, and often; replied to from the orthodox standpoint in Rogers's Eclipse of Faith, which Mr. Newman answered in his second edition [1853], which in turn elicited a response from Rogers, entitled A Defence of the Eclipse of Faith [2d ed. 1854]), and of many essays in the Westminster, Eclectic, and other reviews; but he is also the author of very many separate publications. Of these, several relate to the fundamental questions of the controversy to which we have referred, as Catholic Union: — Essays towards a Church of the Future (1844): — A State Church not Defensible (1846): — A History of the Hebrew Monarchy (1847): — The Soul, its Sorrows and Aspirations (1849): — Solomon's Song of Songs, a new translation (1857): — Theism, Doctrinal and Practical, or Didactic Religious Utterances (1858).

Few men have labored as successfully as F. W. Newman in speculative theological fields. A scholar and a thinker of first-class order, his utterances and publications have commanded the respect of his contemporaries. In England especially he has exerted a widespread and powerful, though it must be confessed, sad as it may seem, a baneful influence. Rather mystical in his religious notions, his life spoke most decidedly in favor of the highest types of Christian manhood, and a personal forgetfulness for Christ's sake. His declarations, however, would, if successful, take from us the foundations of the Christian religion; thus strongly and strangely contrasting, by his tenacious clinging to its highest as well as humblest associations, with his strong but inconsistent love for the very letter of Scripture, and his profound conviction of the essential truth of Christianity. With him religion is wholly subjective and innate, and thus incapable of deriving its ideas of divine truth from any revelation or external source whatever. Not only does he distinguish between religion and theology, as he should do, but, like our own theist, Theodore Parker (q.v.), he separates the one from the other, and flings the former with contempt away altogether. His logical consistency we cannot call in question. Indeed, his power of reasoning has been commended alike by friend and foe, but there is the more fault to be found with his premises, which are chiefly some palpable and isolated sophisms. He denies the doctrine of the Trinity, rejects that of eternal punishment, and assails the canon of Scripture; but he more wisely espouses the Arminian view on the doctrine of the will. Indeed, it is generally and reasonably asserted that his estrangement from  orthodox Christianity was caused by the radical Calvinistic training which he received in his youth.

While his early religious views are laid down in Phases of Faith, his work on the Soul is the most complete and the latest exposed of the views in his maturer years. That work treats first of the “Sense of the Infinite without us.” It shows how this sense is the joint fruit of awe and wonder and admiration, as these emotions are begotten by the soul's consciousness of the mysterious and sublime and lovely in the facts of its environment. These are the preparation of the heart for love; for they are antagonistic to our selfishness. Even the domestic affections tend to multiply self, rather than to kill out selfishness. Enthusiasm is wanted. Enthusiasm is the life-blood of morality. The sense of order marks the next stage of human aspiration; and this, in turn, is followed by the sense that the eternal order is both good and wise. The sense of personality, which glimmers in the first sentiment of awe, now floods the spirit with its beams, and culminates in the soul's sense of sin and longing for enfranchisement, evolving under natural and regular conditions a sense of personal relationship with God. Out of this sense of personal relation comes “the prayer of faith,” addressed to God in perfect confidence that he will hear and answer it, and from this sense is born the sweet assurance of immortal life. Such is the scheme, and it is carried out with a great deal of force and earnestness.

This work was superseded by Theism, which did not prove so satisfactory to his own school of thought as the former work (see Christian Examiner, May, 1866, art. 4). Newman's proof of God is presented as follows: His first axiom is that the omnipresent law, which we discern as animating the universe, is not blind, but intelligent; the second, that God must have all the human spirit's faculties, and more besides; the third, that God observes our moral actions, approves the right and disapproves the wrong; the fourth, that if he approves our rectitude, his must be perfect; the fifth, that adoration of God is intrinsically suitable to man; therefore such adoration is pleasing to God. These axioms are intuitive, but they are capable of being verified; and, before stating them as axioms, Mr. Newman seeks to verify them. His first test is that of congruity; Are they self- consistent, and consistent with known facts? His second test is that of universal reason; the common consciousness of mankind. His third is that of practical experience. A postulate from these axioms is that God gives spiritual strength to them that ask for it in prayer. He does not claim this for an intuition. But we pray instinctively, and experience tells us that we never pray in vain.  “Who, then — having faith that God is the fountain of holiness, and approves of our virtue, and enjoins its advancement — can doubt that when we pray and surrender our worse, not only thereby do we welcome the better that was within, but the living Source of that better swells the flood of his presence: so that the conscience itself becomes sounder and purer and stronger, broadening, deepening, enlivening the inward moral forces.” — Theism. P. 195.

It will be seen from this synopsis that there is much that authorizes our likening him to the American theist Parker. In many respects, however, Newman was the superior of Parker. The latter's method of reasoning was less formal and exact, and the life. too, not quite so Christ-like as that of the English theist. Newman died in 1875. Aside from Mill, no other English writer should claim so much of the attention of the theological student as F.W.Newman. He was possessed of that unusual breadth of intellectual tastes and accomplishments which gave such eminence to Mill; and, unlike the latter, he did service to Christian theology by his valuable contributions to the evidences for a deistic faith. Like Mill, Newman shone conspicuously as a political writer. He also figured prominently by his philological attainments, and was especially noted for his mastery of the Oriental tongues, particularly the Arabic. For a list of his publications in these departments we must refer to secular cyclopaedias. See London Quarterly Review, 1854, July, p. 234 sq.; Oct. art. i; Westminster Review, Oct. 1858; Oct. 1870, p. 220; Eclectic Review, 4th ser., 28:257 sq.; Fraser's Magazine, 33:253 sq.

## Newman, John Henry, D.D[[@Headword:Newman, John Henry, D.D]]

             a Roman Catholic prelate, was born in London, February 21, 1801. He was educated at Trinity College, Oxford, graduating in 1820. In 1822 he was made fellow of Oriel College; in 1825 vice-principal of St. Alban's Hall; in 1826 tutor of his college, which post he held until 1831; in 1828 he became incumbent of St. Mary's, Oxford, with the chaplaincv of Littlemore, but resigned St. Mary's in 1843. In 1842 he established at Littlemore an ascetic comminute modelled after those of mediaeval times, over which he presided for three years. He joined Dr. Pilsey as the recognized leader of the High-Church party, and took a prominent part in the Tractarian controversy, contributing the final tract, No. 90. In October 1845, he seceded from the Established Church, and was received into the Roman Catholic communion. After being ordained priest, he was appointed head of the Oratory of St. Philip Neri at Birmingham. In 1854 he was appointed rector of the newly founded University of Dublin, but resigned in 1858, and established a school for the sons of Roman Catholic gentry at Edgebaston, near Birmingham. Dr. Newman was elected an honorary fellow of Trinity College, Oxford, December 18, 1877. On May 12, 1879, pope Leo XIII. created him a cardinal deacon of the Holy Roman Church. He died August 10, 1890. A collected edition of his writings was published in London (1870-79, 36 volumes, eleven of which are sermons). As a hymn writer he will be especially remembered as the author of "Lead kindly Light!" See Contemporary Review, September 1890; Annals of the Tractarian Movement, by E.G.K. Brown (London, 1861); William George Ward and the Oxford Movement, by Wilfrid Ward (ibid. 1890).

## Newman, Jonathan[[@Headword:Newman, Jonathan]]

             a noted pioneer minister of the Methodist Episcopal Church, flourished near the opening of this century. Of his early personal history we know scarcely anything. In 1791 we find him laboring in the Wyoming valley, which unites Pennsylvania and New York, and later in Otsego County, N. Y., where he was instrumental in forming the district. This county was at that time wild and sparsely settled, with scarcely any roads and many destitute people. Newman by indefatigable industry succeeded in rallying many to the Christian work, and when the district was formed eighty members were reported as belonging to it. He next extended his labors over the Mohawk valley, and when Garrettson (q.v.) came into that region Newman's preparatory work proved more service, able than had been expected. He was “a mighty preacher, and usually in the advance line of  attack,” and wherever he went he made friends and converts. Newman died and was buried on the Otsego Circuit about the opening of the present century. See Peck, Early Methodism, p. 174 sq.; Stevens, Hist. M. E. Ch. 2:329, 330. (J. H. W.)

## Newman, Samuel[[@Headword:Newman, Samuel]]

             a minister of colonial days in this country, was born at Banbury, England, in 1602, and was educated at Oxford University, where he graduated in 1620, and immediately took holy orders in the state establishment. In 1636 he emigrated to America, and, after staying a short time at Dorchester, now Boston, Mass., was chosen minister of the Church at Weymouth. In 1644 he removed to Rehoboth, and there preached until his death, which occurred July 5,1663. Newman compiled a concordance of the Scriptures which passed through several editions, under the title of the Canbridge Concordance (5th ed. Lond. 1720, fol.).

## Newman, Samuel P[[@Headword:Newman, Samuel P]]

             an American educator and rhetorician, was born at Andover, Mass., in 1796, and was educated at Bowdoin College, where he graduated in 1816. In 1824 he was made a professor of rhetoric and oratory in his alma mater, and he held that position until 1839. He then became principal of the State Normal School in Mississippi, and died while in the discharge of the duties of that office at Barre. Mo. Feb. 10, 1842. He published a Rhetoric, a treatise on Political Economy, and a series of Southern Eclectic Readers.

## Newman, Selig[[@Headword:Newman, Selig]]

             a noted Jewish scholar, eminent as an Hebraist, was born in the city of Posen, Prussian Poland, in 1790, and received the best education that could be procured in various Jewish colleges in Prussia. He decided to devote himself to Biblical studies, and even at an early age his renown was so great that he was given an office in the chief synagogue of Berlin. He went to London when about twenty-eight years of age, and was soon afterwards appointed minister to the congregation at Plymouth by the late chief rabbi, Dr. Solomon Herschell. Afterwards, for many years, he taught Hebrew in the University of Oxford, and would have had the title and salary of the professorship had not his religion debarred him from accepting, there being an old law in that university which precludes all other than Protestants from holding that office. Yet for many years the heads of that university, by  their own example, encouraged all requiring instruction in Hebrew to study under him. When at length several converted Jews came to the university, he was compelled to leave, and to seek a home in America at an advanced age. Among the eminent men who were his pupils in England was Dr. Tait, the present archbishop of Canterbury, who no doubt, had Newman been in England, would have placed him upon the mixed learned commission of Christians and Jews now engaged in revising the authorized translation of the Bible.

Competent authorities pronounce him to have been the best Hebrew scholar of the present day, and learned rabbis did not think it derogatory to their position to take instruction of him in the higher branches of Hebrew literature. The late Rev. Dr. Raphall, Prof. Marks, of London, and other eminent Israelites, were among his pupils. In the United States Newman found no official employment. He had many pupils in the Hebrew, but busied himself mainly with his own writings, on which he was engaged until the hour of his death, Feb. 20, 1871, at Brooklyn, . Y. His works consisted of a Hebrew and English Lexicon, an English and Hebrew Lexicon, a Hebrew Grammar, a popular work, entitled The Challenge Accepted, being in the form of a dialogue between a Jew and a Christian, and Emnendations of the Authorized Version of the Old Testament. His last work, which he had but just completed, is still in manuscript, and is an abridged translation of the Bible, with copious notes, intended for the use of Jewish schools and private families. There is every reason to believe that, at his advanced age, the close application he gave to this work hastened his end. His intellect was clear and vigorous to the last. Selig Newman was an enlightened man, opposed to bigotry, but at the same time a staunch Jew, firmly wedded to the orthodox principles of his faith, and always ready to battle for Judaism. At one time, when the conversionists were most active in England, they selected their most competent advocate to challenge the Jews to a public discussion. Selig Newman was selected by such Israelites in London as felt an interest in this discussion to meet the Christian advocate, and he did so, the discussion being carried on for many nights in public at the Freemasons' Hall Tavern. He afterwards delivered sermons to the Jews for many Sabbaths at the Jews' Free School, the building being always crowded by anxious listeners, but his duties at Oxford compelled him to relinquish this, to him, pleasurable task. His views on Christianity are embodied in his The Challenge Accepted, a book worthy the study of Christian Apologists. (J. H. W.)

## Newman, William, D.D[[@Headword:Newman, William, D.D]]

             an English Baptist minister, was born in 1772, and early in life became a member of the Church at Waltham Abbey, Essex. For some time he was an associate with the eminent John Ryland, as a teacher. In May 1794, he was ordained pastor of the Church at Bow, and subsequently, on the establishment of the Baptist College at Stepney, was chosen its. president and theological tutor. For the prosperity of this seat of learning he labored most faithfully for many years. He died December 22, 1835. See Baptist Union, 1836, page 19. (J.C.S.)

## Newmarket[[@Headword:Newmarket]]

             an English market-town, situated in the county of Suffolk, is noted in English ecclesiastical history as the seat of a Church council which is reported to have been held there in July, 1161, by Henry II, king of England, and is denominated Concilium aped Novum Mercatum. This ecclesiastical gathering is said to have recognized the papal authority of Alexander III (q.v.), and to have declared against the antipope Victor. Binius and others call this an English council, but Labbe (Concil. 10:1406) contends that the Novum Mercatum is the Neufranche in Normandy, in the diocese of Rouen. Inett, in his History of the English Church, ignores this council altogether.

## Newton, Alexander D.D[[@Headword:Newton, Alexander D.D]]

             a Presbyterian divine, was born in North Carolina, Dec. 15, 1803. In 1808 his father removed to Bedford Co., Tenn. Under a careful training at home his studies were carried forward, both classical and theological; and thus fully prepared for the ministry, he was ordained in 1824 by Shiloh Presbytery. In. 1829 he emigrated to Livingston, Madison Co., Miss., where he taught school and preached until 1835, after which time he was employed in the work of the ministry, as stated supply to the following churches successively: viz., Osborne, Spring Ridge, Shongalo, Oxford, Middleton, Grenada, Clinton, and Brandon. He was a close attendant upon all the judicatories of the Church, and took an active part in all the subjects brought before Presbytery, Synod, or General Assembly, in all of which he was acknowledged to be a leader. He died Nov. 27, 1859. Dr. Newton possessed genis, with a large amount of common-sense. His attainments were varied: an accurate scholar, an original thinker, and a terse writer. At one time he edited a periodical entitled The True Baptist. He wrote much for the various papers, religious and secular, and in The Eagle of the South he published a series of articles on the Presbyterian Church (O. S.); these he after. wards issued in a pamphlet form. See Wilson, Presb. Hist. Almanac, 1861, p. 192. (J. L. S.)

## Newton, Alfred, D.D[[@Headword:Newton, Alfred, D.D]]

             a Presbyterian minister, was born at Colchester, Connecticut, November 11, 1803. He graduated from Yale College in 1828, was tutor there from 1831 to 1834, and in the latter year graduated from the Divinity School. In the spring of 1835 he was invited to supply the pulpit of the Presbyterian Church in Norwalk, Ohio, and was ordained the same year; was installed pastor July 24, 1838, and sustained that relation until August 1, 1870. He remained as pastor emeritus of the Church and a resident of the town till his death. December 31, 1878. See Obit. Record of Yale College, 1879.

## Newton, Ephraim Holland D.D.[[@Headword:Newton, Ephraim Holland D.D.]]

             a Presbyterian divine, was born in Newfane, Vt., June 13, 1787. He spent the early part of his life in labor with his father in the blacksmith-shop. He had a special fondness for books, and while at work making axes he always had a book before him on the forge. He fitted himself for college at the Wendhaam County Grammar School in Newfane; graduated at Middlebury College in 1810, and at the theological seminary in Andover, Mass., in 1813; was soon after licensed to preach by the Haverhill (Mass.) Association of Congregational Ministers, and in 1814 was ordained and installed pastor of a Congregational Church in Marlborough, Vt. His ministry in Marlborough continued for nearly twenty years, and was very successful. In 1833 he was installed pastor of the Presbyterian Church in Glen Falls, N. Y., and in 1836 of the Church in Cambridge, N. Y.; in 1843 he was elected principal of Cambridge Washington Academy, and filled this position with great efficiency and success until August, 1848. -Having a fondness for the natural sciences, Dr. Newton gave his attention early in life to mineralogy and geology; and, availing himself of the opportunities he had to collect specimens in these departments, he gathered one of the largest and most valuable private cabinets in the land. In 1857 he presented this cabinet of about ten thousand specimens to the theological seminary in Andover, Mass., and there spent the summer months of several successive seasons in arranging and preparing a catalogue. He afterwards gave his library of about one thousand volumes to Middlebury College. In 1860 he returned to Marlborough, Vt.; and, finding his former parish destitute of the Word of life, he consented to occupy the pulpit for a time, while at the same time he engaged in gathering materials for a history of that township. In 1862 he was elected to represent that people in the Legislature of Vermont. While in the discharge of his duties there he was attacked with a severe sickness, from which he never fully recovered. During 1863 and 1864 he was the acting pastor at Wilmington, Vt., and labored there until his death, Oct. 26, 1864. Dr. Newton was tall in person, dignified in appearance, and genial in manner. As a preacher he was plain and scriptural. His sermons were models of system and Scripture illustration. He was always a man of great industry, and, apart from the duties of the ministry, he devoted much of his time to the cause of education, and to every interest designed to benefit the community in which he lived. He took a great interest in agricultural matters, and introduced many beneficial changes in the mode of farming, especially in sheepraising. He contributed  many articles for publication in the agricultural journals, and at the time of his death was president of the Washington County Agricultural Society. He excelled in the natural sciences. He delivered several sermons on the first chapter of Genesis, in which he displayed great ability in reconciling geology with revelation. See Wilson, Presb. Hist. Almanac, 1865, p. 108. (J. L. S.)

## Newton, George[[@Headword:Newton, George]]

             a Puritan preacher, flourished near the middle of the 17th century at London. In 1655 he was minister of St. Mary's at Maunton, and later was the pastor of a nonconforming congregation, when, in 1662, this good man, “a noted gospeller” and remarkable for his missionary zeal, was displaced for a minister of cavalier sympathy. We know but little else of George Newton. He died near the close of the 17th century. See Stanford, Life of Joseph Colleine, p. 200; Stoughton, Eccles. list. of Eng. (Ch. of the Restoration), 1:274 ii, 494.

## Newton, James[[@Headword:Newton, James]]

             an English divine and hymnologist, was born in Chenies, England, in 1733. He was early trained in the observance of religious duties. At the age of seventeen he went to London, and became a member of the Church at Mage Pond. He was prepared for the ministry by Dr. Llewelyn, and became about the year 1757 assistant minister in the Pithay Chapel, Bristol. In 1770 he became classical tutor to the Bristol Education Society. This office he filled with honor until his death, April 8, 1790. He published several of his sermons and a few hymns, which have been incorporated in different hymnological compilations. See Miller's Singers and Songs of the Church.

## Newton, John[[@Headword:Newton, John]]

             “once an infidel and libertine, a servant of slaves in Africa,” as he wrote of himself in his epitaph, but afterwards an eminently pious and exemplary servant of God, was born in London, July 24,1725. He was devoted by his mother, who was a pious dissenter, to the Christian ministry, and his training to that end was begun when he was but four years old. But she died when he was scarcely seven years old, and, neglected by his father and stepmother, he forgot her instructions, fell into the company of idle and vicious boys, and soon learned their ways. Getting hold of lord Shaftesbury's Characteristics, he was beguiled by its fair words. and gradually settled down a confirmed infidel. Having been accustomed to take voyages with his father, he at last devoted himself entirely to a  seafaring life.

Before he was of age he deserted his ship, was brought back to Plymouth as a felon, kept in irons, degraded from his office as midshipman, and publicly whipped. But sin and severe punishment only hardened him the more. While on a voyage he obtained leave to exchange into a vessel bound for the African coast. His purpose, as he afterwards declared, was to be free to sin. He left the ship and lived on the island of Plantains, where he became at last the almost hopeless slave of a slave- trader, who engaged him in the meanest drudgery of his infamous traffic. He was mocked by his master's wife — an abandoned woman — kept almost naked, and half starved. Upon writing to his father, arrangements were made for his return. The voyage homeward was tedious, and from very weariness he read Stanhope's Thomas a Kempis, and the thought flashed through his mind, “What if these things should be true?” That very night a terrible storm fell on them; death raged around the sinking ship, and then it was, as he says, “I began to pray. I could not utter the prayer of faith; I could not draw near to a reconciled God, and call him Father. My prayer was like the cry of the ravens, which yet the Lord does not disdain to hear.”

They escaped the storm, but only to face the danger, by the failure of their provisions, of a more terrible death by starvation. The New Testament now became his constant study; he was especially struck by the parable of the prodigal son, and did not fail to see its similarity to his own case. “I continued,” he says, “‘much in prayer; I saw that the Lord had interfered so far to save me, and I hoped he would do more ... I saw by the way pointed out in the Gospel that God might declare not his mercy only, but his justice also, in the pardon of sin on account of the obedience and sufferings of Jesus Christ... Thus, to all appearance, I was a new man.” He reached home in safety, and the change in his life proved real and permanent. For four years longer he engaged in the slave-trade. which he did not then regard as an unlawful occupation; but his eves being afterwards opened, he did all that he could to expose its cruelties. For eight years he was tide-surveyor at Liverpool. In 1758 he began to attempt to preach, but his efforts were so little successful that he confined himself to a meeting on Sundays with his friends in his own house. He gave himself to careful study, and in 1764, when he was in his thirty-ninth year, he entered upon a regular ministry.

He obtained the curacy of Olney, where he remained nearly sixteen years. Here he came into most intimate association with the suffering poet Cowper, and together they produced the Olney Hymns. They were written for the use of his congregation, the greater number by himself. In 1779 Newton became rector of St. Mary Woolnoth,  London; there he became generally known, and his Christian usefulness was very great. He died Dec. 21, 1807. His power was not merely in the pulpit, but in conversation and in his correspondence. Several of his works consist of letters; they are rich in Christian experience, and admirable for their clearness and simplicity. His principal works, besides the Olney Hymns, were a volume of Sermons (1760), before he took orders: — his Narrative (published in 1764): — a volume of Sermons (1767): — Omnicron's Letters (1774): — Review of Ecclesiastical History (1769): — Cardiphonia, or Utterances of the Heart (1781): — The Christian Character Exemplified (1791): — and Letters to a Wife (1793). In 1786 he published Messiah, being fifty discourses on the Scripture passages in the oratorio of that name. His Letters to Rev. William Bull were published in 1847. While the story of Newton's life will always be prized by the Church as affording a marked instance of the power of the grace of God, and will never fail to encourage hope for the most abandoned; and while others of his works are of interest and value, for John Newton was a man of real originality, and his habits of observation were eminently philosophical, yet it is principally in his hymns that he will continue to live in the memory and affection of Christians.

On the score of usefulness in this department, judged by the numbers that are found in our best collections, he stands among the first half-dozen hymn-writers of our language. On the score of excellence so high a place could not be given him, although some of our best hymns are from his heart and pen. Among them is that beautiful hymn of experience, ‘Sweet was the time when first I felt;” and this one, “I asked the Lord that I might grow.” This hymn of love to the Savior, “How sweet the name of Jesus sounds,” is his; and this one of worship, “Come, my soul, thy slit prepare.” The author of these and of others as good will always hold a high place among the poets of the sanctuary and the closet. In the preface to the Olney Hymns, which were published in 1779, he disclaims all pretensions to being a poet, and only claims the “mediocrity of talent which might qualify him for usefulness to the weak and poor of his flock.” He further states that his hymns are the “fruit and expression of his own experience.” It is this that gives a personal interest and an evident reality to his hymns quite peculiar to them, and is an important element in their value. “We trace in them the indications of his former wayward and miserable course, and at the same time we find in them the expression of the mind and heart of the matured Christian, and of the Christian minister in the midst of his activity, anxiety, and success.” He himself has stated his own views of what hymns should be that are designed for use in public  worship, in which the poor and unlearned join as well as the rich and cultivated. “Perspicuity, simplicity, and ease should be chiefly attended to, and the imagery and coloring of poetry, if admitted at all, should be indulged very sparingly, and with great judgment.” His own hymns are fit illustrations of these views. He wrote not so much as the poet as the Christian, who must give expression to his own fresh, rich, and abundant experiences, and his hymns will doubtless be used while similar experiences in others demand similar expression. See Works of John Newton, with Memoirs of his Life, by Richard Cecil (Phila. 1831; 2d ed. N.Y. 1874, 2 vols. 8vo); Autobiography and Narrative of John Newton (Lond. 1869); Edinb. Rev. 63:1857; 67. 278; Meth. Quar. Rev. Jan. 1874, p. 162; Lond. Quar. Rev. 31:26 sq.; Bickersteth, Christian Student, p. 321,444; Darling, Cyclop. Bibliog. 2:2185; Christophers, Hynmnwriters and their Hymns; Miller's Singers and Songs of the Church.

## Newton, Richard, D.D.[[@Headword:Newton, Richard, D.D.]]

             a noted English divine, was descended from a family that had long been of considerable repute and of good fortune. His father enjoyed a moderate estate at Lavendon Grange, in Buckinghamshire, which is now in the family. Richard Newton was born at Yardley Chase, in Northamptonshire, in 1676. He was educated at Westminster School, and elected from that foundation to a scholarship of Christ Church, Oxford, where he afterwards taught with great acceptability and honor. He became M.A. on April 12, 1701, and B.D. on March 18, 1707. He was inducted principal of Hart Hall, by Dr. Aldrich, in 1710, where he undertook the degree of D.D. on December 7 of that same year. Dr. Newton was next called into lord Pelham's family to superintend the education of the late duke of Newcastle, and his brother, Mr. Pelham, who ever retained (as many letters now extant show) a most affectionate regard for him; but being a man of too independent and liberal principles to solicit favors for himself, he never met with any return for his sedulous attentions to them until 1752, when he was promoted to a canonry of Christ Church.

Some time prior he had been inducted by bishop Compton into the living of Sudbury, in his native county, and he held this living some time after he assumed the principalship of Hertford College, which he filled until his death, April 21, 1753. Newton was honored with the esteem of his contemporaries, and was conceded to be as polite a scholar and as ingenious a writer as any of that age. In closeness of argument and perspicuity and elegance of language he had not his equal. Never did any private person engage in more trusts, or discharge  them with greater integrity. He was a true friend to religion and education, a man of exemplary piety and extensive charity. No one man was called forth so often to preach in the latter end of queen Anne's time and in the beginning of that of king George I as Dr. Newton.

During his residence in the rectory at Sudbury he discharged all the parts of his office as parish minister with exemplary care and fidelity. Among other particulars, he read the evening prayers of the liturgy at his church on the week-day evenings at seven o'clock, hay-time and harvest excepted, for the benefit of his parishioners. As principal of Hart Hall he labored faithfully for its prosperity, and in 1740 obtained a charter to convert the school into a college, and thus became the founder, at a considerable expense to himself, of Hertford College, as the institution was named. He obtained great aid from his numerous friends, but contributed himself about £1000 at least, which he derived from a publication of his entitled Theophrastus. The famous Dr. Conybeare, rector of Exeter College, afterwards dean of Christ Church and bishop of Bristol, opposed Dr. Newton's project of obtaining a charter; and never, perhaps, were two people better fitted for a controversy, which deserves as much to be collected for the language as Junius's letters. Upon his (death-bed Dr. Newton ordered all his writings to be destroyed, excepting a select number of his sermons, which were published in 1784; a few others had already been published during his lifetime. He also had published A Scheme of Discipline, etc., (at Hart Hall (Lond. 1720): — University Education (ibid. 1726 and 1733, 8vo): — Pluralities Indefensible (ibid. 1743). A second edition of his Pluralities Indefensible, which was published in answer to the learned Wharton on Pluralities, appeared in 1744. Dr. Newton has not been, and probably never will be answered. The Characters of Theophrastus, with a strictly literal translation of the Greek into Latin, etc., with notes and observations on the text in English, was published from his MSS., as arranged before his death, for the benefit of Hertford College, by his successor in the principalship of that high school in 1754. See Hook, Eccles. Biog. 7:406- 408; Chalmers's History of Oxford; London Getlentman's Magazine, 1792; General Biog. Dict. 11:216-220.

## Newton, Robert D.D.[[@Headword:Newton, Robert D.D.]]

             a Wesleyan preacher greatly noted for his popular oratory, was born at Roxby, Yorkshire, of poor but pious parents, Sept. 8, 1780. He was early brought under the influence of the Methodists, but was not converted until seventeen years of age, when, after nine weeks of great mental anguish, he  experienced deliverance by Christian faith. In 1798, though possessed of but a limited education, he was received by the British Conference. In 1803 he was appointed to the Glasgow Circuit, and at the same time attended lectures on theology and philosophy at the University of Glasgow. While he received his appointments regularly from the Conference, most of his time was spent in England and Scotland. His appointment, in 1812, to London brought the extraordinary pulpit talents which he possessed more prominently before the public. He there became intimately associated with Butterworth and Coke in behalf of the British and Foreign Bible Society.

During the rest of his life Robert Newton was the most popular advocate of missions in England. When he began his missionary labor there were but fifty Wesleyan missionaries, with seventeen thousand communicants; he soon increased them to more than three hundred and fifty missionaries and one hundred thousand communicants. The demand for his services became universal throughout England, Ireland, and Scotland. In England and Scotland he was eminently successful, especially in Sheffield, where it is said he broke the spell of Paine's influence which then prevailed among the working classes. During his labor of forty years he probably addressed from year to year a greater number of people than any other man of his time. For forty years he was known in all the cities and large towns of England, and his coming was always hailed with great pleasure by the people. He was four times elected president of the British Conference, and for many years acted as its secretary. In 1839 he was sent as a delegate by the British Conference to the Methodist Episcopal Church of the United States, and during his visit to this country his popularity as a speaker was so great that he attracted vast crowds whenever he preached. He died April 30, 1854.

He was the author of Sermons on Special and Ordinary Occasions, edited, with a Preface, by Rev. James H. Rigg, D.D. Lond. 1853, 8vo); these, regarded simply as pulpit compositions, are entitled to be ranked with the best published discourses which this generation has produced. “It has always seemed to us,” says the London Review, July, 1856, p. 563, “that the great popularity of Dr. Newton was very inadequately explained by referring it to those rare physical characteristics, and to that sympathy and depth of feeling, which contribute mainly to the constitution of one of ‘nature's orators,' and which were found pre- eminently in him. Such qualities may for a time give distinction to those who are otherwise slenderly endowed, but their conjunction with intellectual powers of a high order is required to maintain permanently a widespread influence and reputation. That Dr. Newton possessed, with  other essential but inferior qualifications, great mental vigor, we find ample evidence in nearly every page of this volume; and we are at no loss to comprehend the causes which enabled him, for nearly half a century, to gather around him, wherever he went, listening and admiring crowds, and which made him the greatest preacher among a body of ministers unequaled for the power and success of their ministry in any period of the Christian Church.” See Jackson, Life of Dr. R. Newton (Lond. 1855, cr. 8vo; 1856); Life, Labors, and Travels of Rev. R. Newton, D.D. (ibid. 1855, 12mo); Stevens, Hist. Methodism, 3:168, 260, 461, 504; Meth. Quar. Rev. Jan. 1856, art. 5; London Quar. Rev. July, 1855, art. i; Wesleyan Magazine, Oct. 1854, and May, 1855.

## Newton, Roger, D.D[[@Headword:Newton, Roger, D.D]]

             a Congregational minister, was born at Durham, Connecticut, May 23, 1737. He graduated from Yale College in 1758; studied theology under Reverend Elizur Goodrich; was constituted pastor of the Church in Greenfield, November 18, 1761; and died December 10, 1816. See Sprague, Annals of the Amer. Pulpit, 1:513.

## Newton, Sir Isaac[[@Headword:Newton, Sir Isaac]]

             the great English philosopher, noted for his unrivaled attainments in mathematics and natural science, and his many discoveries of the laws of nature, figures conspicuously also in the department of metaphysics, and even in theology. Indeed he was as great a writer in the last-named field as his generation produced, and though not always in strict accordance with the most conservative Christian orthodoxy, he shone especially as a worthy example of Christian life, and, notwithstanding a most unfaltering inquiry into nature's law, stood fast always in his faith in the Holy Scriptures, which he made as much the subject of study as any field of science to the development of which he devoted himself. Newton was born at Woolsthorpe, Lincolnshire, Dec. 25, 1642. That year was remarkable in English history for the breaking out of the civil war between Charles I and the Parliament, and is notable in the history of science, too, by the birth of this afterwards so wonderful and many-sided man. It is remarkable also as the year in which Galileo died. Newton's father, who was proprietor and farmer of Woolsthorpe Manor, had died a few months before Isaac's birth; and it is said also that Isaac came into the world prematurely, and was so  small at his birth that “they might have put him into a quart mug,” but he gradually attained size and strength, destined to enjoy a vigorous manhood, and to survive even the average term of life. Three years after his birth his mother married again, and in consequence of this marriage Newton was left under the care of his grandmother, and was sent at the usual age to the day school at Skillington and Stoke. At the age of twelve he went to the public school of Grantham, where he was boarded with Mr. Clark, the apothecary. Here he was at first very inattentive to his studies, and was low in the school till a quarrel with a boy above him in the class, who had used him ill, led him to diligence in his lessons, and he rose above his rival, and reached the head of the class.

During his leisure hours he occupied himself with all sorts of mechanical contrivances, windmills, water-clocks, carriages, and paper kites; and among his early tastes may be mentioned his love for drawing and writing verses, in neither of which he was destined to excel. On the death of his stepfather in 1656, his mother came to reside at Woolsthorpe with her three children and Isaac, who was now in his fifteenth year. He was recalled from school to assist in the management of the farm. Accordingly on market-days he was sent to Grantham, accompanied by an -aged domestic, either to dispose of farm produce, or to purchase such things as were needed by the family. But on these occasions it more frequently happened that Isaac stopped by the way-side, watching the motions of a water-wheel, or some other piece of machinery; or, if he reached the town of Grantham, it was only to resort to the apothecary's garret in which he had resided while he attended the grammar school, and where a few old books afforded him ample entertainment until his trusty companion summoned him to return home. On one occasion, having been sent to market with corn and other products of the farm, young Newton left the sale of his goods to a servant, while he himself retired to a hav-loft at an inn in Grantham, to ruminate over the problems of Euclid and the laws of Kepler, in which situation his uncle happened to find him, probably meditating discoveries of his own which should eclipse the glory of his predecessors. These and other instances having shown the inutility of thwarting his studious disposition, he was shortly after sent back to Grantham school.

How long he remained at school this second time does not appear, but when he had attained his seventeenth year it was determined to send him to Trinity College, Cambridge, at the recommendation of his uncle, the Rev. W. Ayscough, who had been himself educated there. Isaac's matriculation took place on June 5, 1660, the year in which Dr. Barrow was appointed to the Greek professorship.  This learned man became young Newton's most trusted friend and adviser, and no doubt stimulated the earnest student to the closest application to his books. Newton especially devoted himself to the study of mathematics, and attained a great proficiency. In 1664 he took the degree of bachelor of arts; but the following year he was obliged to remove from Cambridge on account of the plague. This temporary interruption of his studies is most singularly connected with one of his most important discoveries; for in his retirement, sitting alone one day in his garden, the accidental observation of some apples falling from a tree excited in his mind a train of reflection on the cause of so simple a phenomenon, which he pursued until he finally elaborated his grand theory of tie laws of gravitation. Returning to the university in 1667, he obtained a fellowship; in 1669, the mathematical professorship; and in 1671 he became a member of the Royal Society. It was during his abode at Cambridge that he made his other two great discoveries of fluxions, the nature of light and colors; and as the result of his scientific studies finally brought out, in 1687, his Philosophice Naturalis Principia Mathematica, which unfolded to the world Newton's theory of the universe. In that year also Newton was chosen one of the delegates to defend the privileges of the university against James II; and in 1688 and 1701 he was elected one of the members of the university. He was appointed warden of the mint in 1696; was made master of it in 1699; was chosen president of the loyal Society in 1703; and was knighted in 1705.

When George I ascended the throne in 1714, Newton, although then a very aged man, was a great favorite at court. His character, his reputation, and his piety had especially gained him the favor of the princess of Wales, afterwards queen-consort to George II. The princess was the admirer and friend of students generally, and at home and abroad enjoyed the society of the learned. Among others Leibnitz corresponded with her, and when the two philosophers got at loggerheads, because each claimed the priority of discovery of the differential calculus, or the method of fluxions, though in truth each invented independently of the other, Leibnitz ungraciously used his influence with the princess to injure the character of Newton, by representing the Newtonian philosophy as false and hostile to religion. Locke was involved in the same charge, and the king being made acquainted with the accusation requested an answer to be prepared by Sir Isaac and Dr. Clarke which proved satisfactory to the king, or at least overcame all royal scruples for tolerating heresy in the British realm. Newton continued to enjoy also the favor of the princess, and as a mark of respect for her Sir Isaac entrusted her with a MS. which he called a  Chronological Index. By Some means a copy was secured by abbe Conti, and he published it in Paris without the knowledge or leave of Sir Isaac, and the latter in consequence became much involved in controversy. He was finally induced to prepare for the press his posthumous work, entitled The Chronology of Ancient Kingdoms, which appeared in 1728.

Dr. Hutton says with reference to it, “It is astonishing, what care and industry Newton employed about the papers relating to chronology, Church history, etc.; as, on examining them, it appears that many are copies over and over again, often with little or no variation.” Says Hagenbach of these labors of Newton: “His predilection for the Apocalypse, and the precarious calculations that he made in this department, have been lamented as a sort of wandering of his great mind. Possibly he did err here, as every mortal does, but this preference for the Revelation of John was intimately connected with his reverence for the divine revelation of Christianity in general. The proofs by which he supported Christianity were possibly not always valid, because mathematical demonstration is not always sufficient in this department, and leads us astray rather than advances us. But his most eloquent apology is finished us in the simple phenomenon itself, that the man who measured and weighed the highest laws of nature with gigantic intellect humbly submitted in that department where the secular wisdom which derives all its knowledge of nature from lexicons and penny magazines lifts its head in extreme pride” (Ch. Hist. 18th and 19th Cent. 1:326). Sir Isaac died March 20, 1727. According to Biot, he was out of his mind more or less in the years 1692 and 1693 while a resident at Cambridge; yet this statement seems unreasonable, however much credit it may have received in this or in the last century, for it was during the time that Biot claims Newton to have been subject to mental aberration that he wrote his four celebrated letters On the Existence of the Deity, at the express request of Dr. Bentley, and various scientific essays which Brewster has printed in an appendix to his Life.

The great philosopher's remains received a resting-place in Westminster Abbey, where a magnificent monument was erected in a conspicuous place to his memory in 1731, with a Latin inscription concluding thus: “Let mortals congratulate themselves that so great an ornament of human nature has existed.” A magnificent full-length statue of the philosopher, executed by Roubilliac, was erected in 1755 in the antechapel of Trinity College, Cambridge. This work was assisted by a cast of the face taken after death, which is preserved in the university library at Cambridge.  In person Newton was short but well-set, and inclined to corpulence. His hair was abundant, and white as silver, without baldness. His eye was bright and penetrating till within the last twenty years of his life; but his countenance, though thoughtful, seldom excited much expectation in those to whom he was unknown. In his conversation there appears to have been little either very remarkable or agreeable; but we have the testimony of Dr. Pemberton that “neither his age nor his universal reputation had rendered him stiff in opinion, or in any degree elated.” Ascribing whatever he had accomplished to the effect of patient and continuous thought rather than to any peculiar genius with which nature had endowed him, he looked upon himself and his labors in a very different light from that in which both he and they were regarded by mankind. “I know not.” he remarked, a short time before his death, “what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me” (Turner, Collections relative to the Town of Grantham).

But while he thus contrasted the littleness of human knowledge with the extent of human ignorance, he was fully conscious of the importance of his own labors, when compared with those of his predecessors and contemporaries, and evinced a natural readiness to assert and vindicate his rights whenever occasion might require. It were to be wished that, by an earlier publication of his discoveries, he had adopted the most eligible mode of establishing the undoubted priority of his claim. Such a course, by changing the current of events, would have left him less open to the charge of having disregarded the claims of others, or of having suffered their reputation to be prejudiced by his silent acquiescence in the acts of his colleagues. To judge of Newton from the life of him recently published by Sir David Brewster, we should almost infer that his moral character had suffered from no instance of human infirmity, and that every action had been dictated by feelings of benevolence and the love of truth. These were indeed the general motives by which he was actuated.

Sir Isaac's principal theological works are, Observations on the Prophecies of Holy Writ, viz. Daniel and the Apocalypse, and his Historical Account of two notable Corruptions of Scripture, mainly composed prior to 1690, but finished in that year, and first published in 1754 under the erroneous title of Two Letters to Mr. Clarke, late Divinity Professor of the Remonstrants in Holland (1734). It appears to have been first published  entire in Horsley's edition of Newton's works, under the title, Historical Account of two notable Corruptions of Scripture, in a Letter to a Friend. That friend was probably Locke, the philosopher. In this work Sir Isaac considers the two noted texts, 1Jn 5:7, and 1Ti 3:16. The former he attempts to prove spurious, and the latter he considers a false reading. A portion of the work was commented on by the Rev. E. Henderson, D.D., in The great Mystery of Godliness Incontrovertible, or Sir I. Newton and the Socinians foiled in the Attempt to prove a Corruption in the Text 1Ti 3:16 (1830, 8vo). Sir David Brewster, in his first edition of his Life of Newton, denied that Newton was unorthodox in any respect, but further research has revealed the fact that he speculated much regarding the ὁμοούσιος, and must have entertained Arian views.

Yet Brewster insists that Newton “was a sincere and humble believer in the leading doctrines of our religion, and lived conformably to its precepts ... Cherishing its doctrines and leaning on its promises, he felt it his duty, as it was his delight, to apply to it (i.e. Christian truth) that intellectual strength which had successfully surmounted the difficulties of the material universe ... He added to the cloud of witnesses the brightest name of ancient or modern times.” Sir Isaac's chief contribution to metaphysics was in the form of a scholium to the second edition of the Principia (1713) respecting space and duration, which was subsequently expanded into an a priori argument by Dr. S. Clarke and the philosophers of his school. It is singular, yet true, that the subsequent deviation from Locke's principles and method, or, more properly, the recognition of an appropriate sphere for i priori truth, for which Locke's analysis has failed to provide, should have been largely n)wing to the influence of these two eminent physicists. The fact cannot be questioned that speculative philosophy asserted a wider range of inquiry for itself under the impulse given to it by Dr. Samuel Clarke and the theologians and philosophers of his school (see Stewart, Prel. Diss. pt. ii, sec. 3). The principal works of Newton were collected and published by Dr. Horsley, under the title of Newtoni Opera quae extant onmnia (Lond. 1779-5, 5 vols. 4to). In the foregoing list, where a work had been reprinted in Horsley's edition, reference is made to the volume. The following were, with few exceptions, first printed in Horsley's edition: tome 1, “Excerpta quadam ex Epistolis Newtoni ad Series Fluxionesque pertinentia; “Artis Analytice Specimina. vel Geometria Analytica.” Tome 3, “Theoria Lunse.” Tome 4:” Letters on various Subjects in Natural Philosophy, published from the Originals in the Archives of the Royal Society;” “Letter to Mr. Boyle on the Cause of  Gravitation;” “Tabule duae, Colorum altera, altera Refractionum;” “De Problematibus Bernouillianis;” “Propositions for determining the Motion of a body urged by two Central Forces;” “Four Letters to Dr. Bentley;” “Commercium Epistolicum D. Johannis Collins, et aliorum, de Analysi Promota” (first published by the Royal Society in 1713: a new edition appeared in 1722); “Additamenta Commercii Epistolici.” Tome 5, “A short Chronicle from a Manuscript, the property of the Rev. D. Ekins, dean of Carlisle.” The minor works of Newton have been collected and published under the title of Opuscula in Mathematica, Philosophica, et Philologica; collegit partitmque Latine verlit ac recensuit Joh. Castillioneus (Laus. et Genev. 3 vols. 4to). After the death of Newton, Dr. Pellet was appointed by the executors to examine his manuscripts and papers, and to select such as he deemed adapted for publication. They are eighty-two in number, and consist of a great number of sheets. But many of those on theological subjects are mere copies over and over again, and with very slight variations. Of these manuscripts the only ones which Dr. Pellet deemed fit to be printed were the “Chronology” and “An Abstract of the Chronology,” the former in ninety-two, the latter in twelve half-sheets folio. At the same time he recommended for further consideration those entitled “De Motu Corporum, ““Paradoxical Questions concerning Athanasius,” “History of the Prophecies,” and a bundle of loose mathematical papers. A catalogue of these manuscripts was appended to a bond given by Mr. Conduit to the administrators of Newton, wherein he binds himself to account for any profit he may make by their publication.

A list of them will be found in Hutton's Dictionary. Those on theological subjects are, with many other Newton papers, in the possession of the earl of Portsmouth. The valuable collection of letters between Newton and Cotes, relative to the publication of the second edition of the Principia, preserved in the library of Trinity College, Cambridge, was published in 1851 under the editorial care of Mr. J. Edleston; the correspondence of Newton with Mr. Pepys and Mr. Millington is in the possession of lord Braybrooke; and other manuscripts are in the Bodleian Library, Oxford. See Brewster, Life of Newton (Lond. 1831, 12mo); entirely rewritten under the title of Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton (1855, 2 vols. 8vo); Biot, Life, in the Biog. Univers. s.v.; Turner, Collections for the Hist. of Grantham, containing the papers forwarded to Fontenelle by Conduit, the husband of Newton's niece, and Dr. Stukeley's Account of the Infancy of Newton, written in 1727; Fontenelle, “thoge de Newton,” (Euvres diverses (La Haye, 1729, 4to), t. iii; Biographia  Bnritannaica, s.v.; Birch, Hist. of the Royal Society (Lond. 1756-57, 4to), vols. iii and iv; IIeads of illustrious Persons of Great Britain, engraved by Houbraken and Vertue, with their Lives, by Birch (Lond. 1743, fol.), 1:147. The reader may further consult Montucla, Hist. des Mathem. t. 2:iii, iv; Pemberton, A ccount of Newton's Philosophy; Maclaurin, Account of Newton's Discoveries; Priestley, Hist. of Optics; Laplace, Exposition du Systeme du Monde, ch. v; lord King, Life and Correspondence of Locke; Life of Newton, in the Library of Useful Knowledge, etc.; the very brief but excellent memoir of Newton by Prof. De Morgan in Knight's Cabinet Historical Gallery, 11:78-118; and that by Allibone in his Diet. of Brit. and Anmer. Authors, 2:1414-1421, with its valuable addenda of Bibliography. See also Edinb. Rev. Oct. 1832; Lond. Qu. Rev. Oct. 1861; North Brit. Rev. Aug, 1855; For. Qu. Rev. July, 1833; Littell's Living Age, Nov. 3, 1855, art. v; Jan. 14, 1856, art. i.

## Newton, Thomas (1)[[@Headword:Newton, Thomas (1)]]

             a noted English divine and poet, was born near the middle of the 16th century, and flourished as rector of Little ford in Essex. He died in 1607. He is the author of a Notable History of the Saracens (Lond. 1575, 4to); published a number of prose and poetical works, and made translations from Seneca and other authors (1571-1604). He was one of the best Latin poets of his age. See Wood, Athen. Oxon.; Brydges's Phillips's Theat. Poet.; Lysons's Environs; Pulteney's Sketches; Brit. Bibliog.; Watt's Bibl. Brit. s.v.; Allibone, Dict. Brit. and Amer. Auth. s.v.

## Newton, Thomas (2), D.D.[[@Headword:Newton, Thomas (2), D.D.]]

             an eminent English prelate, was born at Lichfield in 1704. He was educated there and at Westminster School, and at Trinity College, Cambridge, of which he became fellow. He was for some years a city preacher and tutor in the Tyrconnel family, but in 1744 he was appointed rector of St. Mary- le-Bow, London, by his friend and patron, Pulteney, earl of Bath. Thomas Newton afterwards became successively lecturer at St. George's, Hanover Square; prebendary of Westminster in 1757; next dean of Salisbury and sub-almoner, and bishop of Bristol and canon residentiary of St. Paul's about 1761, and dean of St. Paul's in 1768. He died in 1782. “Bishop Newton,” says a contemporary, “was a prelate of not very remarkable powers. natural or acquired; but personally he was without reproach, acceptable in the society of the great, and possessed of a certain amount of general and professional knowledge.” The fourth edition of his Works (3 vols. 1782) is complete; that in 6 vols. 8vo (1787) is only complete with his Dissertations on the Prophecies which have remarkably been fulfilled, etc.  (10th ed. Lond. 1804, 2 vols. 8vo), which Bickersteth (Christian Student, p. 473) pronounces “a very valuable work;” but which Orme (Bibl. Bib. s.v.) pronounces “seldom profound or original, though they contain occasionally some correct views of Scripture.” Jennings, in Kitto (Cyclop. Bibl. Lit. iii, s.v.), says, “By a certain class, who lag behind their age, it is still read and admired. It may, however, be occasionally consulted with advantage” — he might have added on all except Newton's interpretation of the Book of Revelation, where he is altogether astray and uncritical. The work has been translated into Danish and German, and found circulation in several thousand copies. As a divine he belonged to the supernaturalistic school of his time, and was more positive than Samuel Clarke (q.v.). Bishop Newton also wrote On the Anglican Ritual (Tracts of the Anglican Fathers); an Autobiography, published by Alexander Chalmers in Lives of Dr. Edward Pocock, etc. (Lond. 1816, 2 vols. 8vo); and edited Milton's Poetical Works, with notes from various authors. See J. B. Smith, D.D., An Analysis of Bishop Newton on the Prophecies (Lond. 1836, 12mo); Darling, Cyclop. Bibliog. 2:2188; and the references quoted in the body of this article.

## Newton, Thomas Henry, D.D[[@Headword:Newton, Thomas Henry, D.D]]

             a Presbyterian: minister, was born in Philadelphia, Pennsylvania; June 25, 1821. He graduated from Lafayette College in 1846, and from Princeton Theological Seminary in 1849; was licensed by the Presbytery of Philadelphia, and was ordained an evangelist by the same presbytery, November 13, 1850, but was never settled as a pastor. In 1849 he began to labor on the island of St. Thomas as a chaplain,. under the appointment of the Seaman's Friend Society; in 1859 as chaplain at St. Louis; in 1863 was  missionary in south-western Missouri, where he organized a church at Linn Creek. He afterwards resided, in infirm health,. at Carlinville, Ill. The last two years of his life we respent near Richmond, Virginia. He died at Waverly Station, November 19, 1880. See Necrol. Report of Princeton Theol, Sem. 1881, page 69.

## Neyelah[[@Headword:Neyelah]]

             is the name of a deity worshipped by the ancient Arabians before the days of Mohammed.

## Neziah[[@Headword:Neziah]]

             (Heb. Netsi'ach, נְצַיחִ, illustrious; Sept. Νασθιέ. Ezr 2:54; Νισειά, Neh 7:56; v. r. Νεθιέ, Νισιά; Vulg. Nasia), the father of a family of Nethinim who returned from Babylon with Zerubbabel (Ezr 2:54; Neh 7:56). B.C. 536.

## Nezib[[@Headword:Nezib]]

             (Heb. Netsib', נְצַיב, fixed, or a garrison [as in 1Sa 10:5; 1Sa 13:3-4; 1 Samuel 1 Clhron. 11:6]; Sept. Νασίβ, v. r. Νεσείβ), a city in the Shephelah or maritime plain of Judah; mentioned between Ashnah and Keilah (Jos 15:43), in the group in the south-western part of the hilly region (Keil, Comment. ad loc.). Eusebius and Jerome give it the same name (Νασίβ, Nazib), and place it at the ninth (Jerome, seventh) mile from Eleutheropolis towards Hebron (Onomast. s.v. Neesib). It is doubtless the present Beit-  Nusib, situated on a rising ground, at the edge of the plain and mountain tract, two and a half hours from Beit-Jebrin towards Hebron (Robinson, Bib. Res. 2:343 sq., 404; 3:12; Schwarz, Palest. p. 104). It has ruins of considerable extent, especially a massive tower sixty feet square, with the foundations of another great fabric, and broken columns and large building-stones (Porter, Hand-book, p. 280). Tobler, however, describes it as “an insignificant cupola with a few ruins” (Dritte Wanderung, p. 150).

## Nezib (2)[[@Headword:Nezib (2)]]

             The modern representative of this site, Beit-Nusib, is laid down as a ruin on the Ordnance Map, eight miles north-west of Hebron, and described in the accompanying Memoirs (3:324) as consisting of "cisterns and caves, foundations and ruined walls, with a few pillar shafts.... The buildings seem to date back to the Byzantine period, judging from the character of the masonry; but the cisterns and caves are perhaps earlier."

## Nezikim; Nezinoth[[@Headword:Nezikim; Nezinoth]]

             SEETALMUD.

## Ngunese Version Of The Scriptures[[@Headword:Ngunese Version Of The Scriptures]]

             Ngunese is a language spoken on the island of Nguna, one of the Sandwich Island group, which lies six miles north of Efate, and has a population of about a thousand souls; but from Nguna fourteen islands are visible, with a population of about seven thousand five hundred souls, who use the 'same language, or dialects of the same. The islands, with their population, are as follows: Efate, 3000; Lelapa, 100; Mosa, 200; Pele, 200; Nguna, 1000; Emau, 500; Mataso, 100; Emae, 800; Ewose, 80; Valea, 20; Tongariki, 200; Buninga, 150; south end of Epi, 450. On Emae and the Tonga group different languages are spoken on each side of the islands, but the Ngunese is understood throughout them all. In 1881, at the request of the New Hebrides Mission Synod, the British and Foreign Bible Society published an edition of two thousand copies of the gospels of Matthew and John. The translation was made from the Greek by the Reverend Peter Milne, a missionary of the Presbyterian Church of New Zealand, and who for ten years has labored chiefly on Nguna, Pele, and Mataso, each of these islands having a church and a school, with a church attendance of one hundred and fifty, and an attendance at school of one hundred. (B.P.)

## Nias[[@Headword:Nias]]

             an important East India island to the west of Sumatra, in 18' 54”-10 35' N. lat., and 970-980 E. long., with an area of about 1575 square miles, belongs to Holland. and had in 1857, when the Dutch took possession, a population of about 110,000. There are several places where ships can anchor and take in provisions, water, etc. On the east coast is the village Nias, and on the west Silorongang. Little islands and coral reefs lie here and there on the coast, which in some places is steep, while mountain-chains run from the south-east to the north-west. There is a greater breadth of excellent farming-grounds than the population, reduced by internal wars and the exportation of slaves, can properly cultivate. They grow rice, cocoa-nuts, bananas, tobacco, sugar-cane, etc., and annually export about 110,000 pounds of pepper. Cattie and horses have been imported, and they pay great attention to the raising of pigs and fowls. Formerly, about 500 Niassers were carried away annually as slaves to Batavia and other places, and though this traffic has been in a great measure suppressed, it is still to some extent carried on clandestinely.

The Niassers are of the Malay race, but fairer than the Malays usually are. They are gentle, sober, and peaceful, remarkably ingenious in handicraft, ornamenting their houses with wood-carvings, forging arms, etc. The women labor in the fields, the children weave mats, while the men look after the live-stock, and hunt the deer and wild swine. They worship a superior deity, and fear a powerful one, who pursues them if they do evil. Polygamy is permitted, but is rare. The gift to the bride's family is from $60 to $500. Divorce is not allowed, and adultery is punished by the death of both parties. Dead bodies are placed in coffins above the ground, and creepers and flowering shrubs planted, which speedily grow up and cover  them. Trade is on the increase. For missionary work in Nias, SEE MALAY ARCHIPELAGO. See also Malayan Miscellanies, vol. ii; Het Eiland Nias, by H. J. Domis; Crawford's Descriptive Dictionary (London, 1856); Tydsch-riiJ voor Ned. Indie (1854, 1860).

## Niasian Version Of The Scriptures[[@Headword:Niasian Version Of The Scriptures]]

             Niasian is spoken on the island of Nias, which lies near Sumatra, and contains a large population, estimated by the Reverend J. Denninger at eighty thousand souls. Up to the year 1871 nothing had. been done for the island in the way of printing; but Mr. Denninger, of the Barmen Evangelical Missions, who labored for many years in this and the adjoining island, committed the language to writing, prepared a grammar in it, and translated some parts of the Scripture. In 1873 the British and Foreign Bible Society printed the gospel of Luke, and this is at present the only part of Scripture extant. (B.P.)

## Nibby, Antonio[[@Headword:Nibby, Antonio]]

             an Italian archaeologist of high celebrity, was born at Rome in 1792, and died in that city Dec. 29, 1839. Nibby was one of those who, following in the footsteps of Winckelmann, made an elaborately minute investigation of the remains of antiquity a special study. The first work that male him known was his translation of Pausanius, with antiquarian and critical notes. In 1820 he was appointed professor of archaeology in the University of Rome. In the same year appeared his edition of Nardiui's Roma Antica; and in 1837 and 1838 his learned and admirable Analisi Storicotopogriafico-antiquaria della carta de Contorni di Roma, to which was added (1838 and 1840) a description of the city of Rome itself. Among his other writings may be mentioned his Le Mura cli Roma disegynate da W. Gell, and a large number of valuable treatises on the form and arrangement of the earliest Christian churches, the circus of Caracalla, the temple of Fortuna at Preneste, the graves of the Horatii and the Curiatii, etc.

## Nibhaz[[@Headword:Nibhaz]]

             (Heb. Nibchaz'. נַבְחִזv. r. נבְחָז, and even נַבְחִן, of uncertain meaning; Sept. Νιβχάζ or Ναιβάς v.r Α᾿βααζέρ or Ναβααζέρ or Ε᾿βλαζέρ, the last syllable evidently being the Assyrian termination assar, or the Babylonian ezzar]; Vulg. Nebchaz), a deity of the Avites, introduced by them into Samaria in the time of Shalmaneser (2Ki 17:31). There is no certain information as to the character of the deity, or the form of the idol so named. The rabbins derived the name from a Hebrew root nabach' (נָבִח), “to bark,” and hence assigned to it the figure of a dog, or a dog-headed man (Jerus. Talm. Aboda Sara, 3:423; Bab. Talm. Sanhedr. 63, 2). There is no aprioi improbability in this; the Egyptians worshipped the dog (Plutarch, De Isaiah 44), and according to the opinion current among the Greeks and Romans they represented Anubis as a dog-headed man, though Wilkinson (Anc. Egypt. 1:440, second series) asserts that this was a  mistake, the head being in reality that of a jackal. SEE ANUBIS. Some indications of the worship of the dog have been found in Syria, a colossal figure of a dog having formerly existed between Berytus and Tripolis (Marmarel, in Bohn's Eiarly Travels in Palest. p. 412). A singular trace of this is found in a basaltic gem in the collection of viscount Strangford. It is still more to the point to observe that on one of the slabs found at Khorsabad and represented by Botta (pl. 141), we have the front of a temple depicted with an animal near the entrance, which can be nothing else than a bitch suckling a puppy, the head of the animal having, however, disappeared. The worship of idols representing the human body surmounted by the head of an animal (as in the well-known case of Nisroch) was common among the Assyrians (see also Rawlinson, Anc. Monarchies, 1:294; Thevenot, Itin. 1:305; La Roque, p. 227; Paul Lucas, Itin. in Asia Min. etc., p. 252). In the Sabian books the corresponding name is that of an evil daemon, who sits on a throne upon the earth, while his feet rest on the bottom of Tartarus; but it is doubtful whether this should be identified with the Avite Nibhaz (Gesen. Thesaur. p. 842; Iken, Dissert. de Idola Nibchaz, in his Dissertations, 1:156 sq.; Norberg, Onomast. Cod. Nasar. p. 99; Beyer, Add. to Selden's Dii Syr. p. 321).

## Niblock, Isaiah, D.D.[[@Headword:Niblock, Isaiah, D.D.]]

             a Presbyterian minister, was born in Monaghan County, Ireland, in 1794. He studied divinity under the care of John Dick, D.D., professor of theology in the United Secession Church in Glasgow, Scotland, and was licensed to preach in 1817. He came to America in 1818, and commenced immediately to preach in Philadelphia. In December of the same year he was induced to go west of the Alleghany mountains, where he received appointments to supply the vacancies northwest of the Alleghany River for three months. On April 23,1819, he was called by the united congregations of Butler and White Oak Springs, over which he was ordained and installed, by the Monongahela Associate Reformed Presbytery, in May of the same year. His ministry in Butler County lasted for over forty-five years, during which time many colonies branched off from the field of his labors, whose influence has been felt extensively in building up flourishing congregations in the great West. He died June 29, 1864. Dr. Niblock was a minister of modest disposition and retiring habits. He was an able and faithful expositor of the Scriptures. His life was one of self-denial and arduous labor. See Wilson, Presb. Hist. Almanac, 1866, p. 277. (J. L. S.)

## Nibshan[[@Headword:Nibshan]]

             (Heb. Nibshan', נַבְשָׁן[but with the def. article], light soil [Gesen.l or fortress [Furst]; Sept. Νεβσάν v.r. Ναφλαζών), a city in the wilderness of Judah, mentioned between Secacah and the “City of Salt” (Jos 15:62). It is barely mentioned by Eusebius and Jerome (Onomast. s.v. Nephram). It is possibly the ruined site marked on Van de Velde's Mlap as Kasi el-Zeiman on Wady Hasaseh, which runs up from the Dead Sea not far N. of Ain-Jidy.

## Nic(h)olson, William (2), D.D.[[@Headword:Nic(h)olson, William (2), D.D.]]

             a learned English prelate, son of Joseph Nicholson, rector of Hemland, in Cumberland, was born at Orton, in that county, about 1655. After a preparatory training he was sent to Oxford, and entered Queen's College in 1670. He took the degree of B.A. in 1675-6, and M.A. in 1679. He was soon after invited by Sir Joseph Williamson, fellow of the same college, and then secretary of state to Charles II, to accompany him in his travels in Germany. Nicholson also visited France, and on his return to England wrote on what he had seen abroad. He was made fellow of his college in 1679. About the same time his merit recommended him to Dr. Edward Rainbow, bishop of Carlisle; he was presented with a province and deanery in that church; and afterwards (1702), having greatly distinguished himself in the literary world, was promoted to the see of Carlisle. Bishop Nicholson was deeply engaged in the Bangorian controversy, which began in 1717. In 1718 he was translated to the bishopric of Londonderry, in Ireland. Still continuing in favor at court, he was, Jan. 28, 1726, raised to the archbishopric of Cashell, and made primate of Munster in the room of Dr. William Paliser; but he was prevented from entering into the full possession of this last dignity by his sudden death, which occurred at Derry, Feb. 13, 1727. Brown Willis observes, in relation to his character, that he was a man of very great learning, to whom the world is much indebted, not only for what he has published on antiquity, but in the universal sciences. He was certainly endued with an industrious faculty, such as is requisite for an antiquarian. He frequently falls, however, into mistakes for want of sufficient accuracy, not only in respect to manuscripts, which might be excusable, but in regard to printed and common books; and moreover the character he gives of many authors appears not to be free from prejudice. The bestknown of his learned writings are his Descriptions of Poland, Denmark, etc.; the English Historical Library (1696); and especially his Tracts on the Bangorian controversy, entitled A True State of the Controversy between the present Bishop and Dean of Carlisle. He also published a Sermon preached in the cathedral church of Carlisle, and some other sermons preached at different times, but these have never been collected into a volume. See Hook, Eccles. Biog. 7:416-421; Perry, Hist. of the Ch. of England, 3:387; Stephen, Hist. of the Ch. of Scotland, 4:61, 112, 133 sq.; Allibone, Dict. of Brit. and Amer. Auth. ii, s.v.; Genesis Biog. Dict. s.v.

## Nicaea[[@Headword:Nicaea]]

             SEE NICAEAN COUNCILS.

## Nicaean Councils[[@Headword:Nicaean Councils]]

             (Concilium Nicoenum). Important ecclesiastical assemblies were held at Nicaea or Nice, formerly a city of Bithynia, in Asia Minor, situated on the eastern shore of Lake Ascania. It was built, or rather rebuilt (for an older town had existed on its site), by Antigonus, the son of Philip (B.C. 316), and received the name of Antigonea, which Lysimachus changed to Nicoea, in honor of his wife. It was a handsome town, and of great importance in the time of the Roman and Byzantine emperors; all the streets crossed each other at right angles, and from a magnificent monument in the center the four gates of the city were visible. It was the second city of Bithynia, only twenty English miles from the imperial residence of Nicomedea, and easily accessible by sea and land from all parts of the empire. It became of such importance that it even disputed with Nicomaedea the title of metropolis of Bithynia. Under the Byzantine emperors it was long a bulwark against the Arabs and Seljuks, the latter of whom conquered it about 1080. Before the end of the century it was taken from them by the soldiers of the first crusade, but was restored at the next treaty of peace. In 1204, Constantinople having become the seat of a Latin empire, Theodore Lascaris made Nicaea the capital of a Greek kingdom or empire in Western Asia, comprehending Bithynia, Mysia, Ionia, and a part of Lydia. He was succeeded by John Ducas Vatatzer (1222-55), Theodore II (1255-59), John Lascaris (1259), and Michael Palueologus, who in 1261 transferred the seat of power to Constantinople. In 1330 the city surrendered to Orkhau, and was incorporated with the recently founded Ottoman capital. Nicaea is now a miserable Turkish village, Isnik (corrupted from Είς Νίκαιαν). of only some 1500 inhabitants, and there  remains nothing but a rude picture in the solitary church of St. Mary to the memory of the event which has given the place a name in the history of the world.

I. Two Church councils have been held at Nicaea, but only one of these was properly oecumenical, and it is regarded as the first and most important of such councils. “Next to the apostolic council at Jerusalem,” says Schaff, “it is the most important and the most illustrious of all the councils of Christendom” (Ch. Hist. 3:630). It was convened by the emperor Constantino in A.D. 325. With the imperial invitation for attendance the different bishops were proffered the service of public conveyances for themselves and two presbyters and three servants; and when the 318 bishops who had complied with the emperor's request gathered at Nicaea, the emperor himself opened the council on June 19 in his own palace, and its use for future sessions was afforded to the ecclesiastical gathering, as it appears from the records that the sessions, continuing for two months, were held sometimes at the palace and sometimes at a church or some public building. The empire, at the time of the call of the council, had in all about 1800 bishops (1000 for the Greek provinces, 800 for the Latin), and of these, if 318 attended, as reported by Athanasius (Ad Afros, c. 2, et al.), Socrates (Hist. Eccles. bk. viii), and Theodoret (Hist. Ecc 1:7), there were one sixth of the episcopal sees represented at Nicaea — a large number, indeed, if we take into consideration the vastness of the imperial realm and the difficulties of travel in those times. Including the presbyters and deacons and other attendants, the number may have amounted in all to between 1500 and 2000. Most of the Eastern provinces were strongly represented. Besides a great number of obscure mediocrities, there were several distinguished and venerable men, as e.g. Eusebius of Caesarea, who was most eminent for learning; the young archdeacon Athanasius, who accompanied the bishop Alexander of Alexandria, for zeal, intellect, and eloquence. Some, as confessors, still bore in their body the marks of Christ from the times of persecution: Paphnutius of the Upper Thebaid, Potamon of Heraklea, whose right eye had been put out, and Paul of Neo-Caesarea, who had been tortured with red-hot iron under Licinius, and was crippled in both his hands. Others were distinguished for extraordinary ascetic holiness, and even for miraculous works; like Jacob of Nisibis, who had spent years as a hermit in forests and caves, and lived like a wild beast on roots and leaves, and Spyridion (or St. Spiro) of Cyprus, the patron of the Ionian Isles, who even after his ordination remained a simple shepherd. The Latin Church, on the  contrary, had only seven delegates: from Spain, Hosius or Osius of Cordova, the ablest and most influential of the Western representatives; from France, Nicasius of Dijon; from North Africa, Cecilian of Carthage; from Pannonia, Domnus of Stride; from Italy, Eustorgius of Milan and Marcus of Calabria; from Rome, the two presbyters Victor or Vitus and Vincentius, as delegates of the aged pope Sylvester I, who found it impossible to attend in person. A Persian bishop, John, also, and a Gothic bishop, Theophilus, the forerunner and teacher of the Gothic Bible translator Ulfilas, were present.

Various theories have been propounded to explain Constantine's aim in calling this council. By some it is represented as having served a political purpose (based on Eusebius, Vita Constant. 3:4); by others it is regarded as intended to restore quiet to the Church, and unite all its parties in the great Trinitarian question on which the Church was at that time greatly divided there existing three parties: one, which may be called the orthodox party, held firmly to the doctrine of the deity of Christ; the second was the Arian party, SEE ARIANISM; and the third, which was in the majority, taking conciliatory or middle ground, and consenting to the use of such christological expressions as all parties could consistently agree upon; they acknowledged the divine nature of Christ in general Biblical terms, but avoided the use of the term ὁμοούσιος, SEE HOMOOUSIAN, which the Arians decried as unscriptural, Sabellian, and materialistic. According to Pusey, “He (i.e. Constantine) did not understand the doctrine, and attached as much or more importance to uniformity in keeping Easter as to unity of faith. Indeed, he himself at this time believed in no doctrine but that of Providence, and spared no terms of contempt as to the pettiness of the dispute between Alexander and Arius” (Councils of the Church, p. 102); yet it would seem that Constantine only called a council when he believed it impossible to restore peace between the contending parties, led respectively by Arius and Alexander, and now turned over the case for settlement to the bishops, who appeared to him to be the representatives of God and Christ, the organs of the divine Spirit “that enlightened and guided the Church,” and he appears to have hoped that when in council assembled, analogous to the established custom of deciding controversies in the single provinces by assemblies composed of all the provincial bishops, they would be able to dispose of the present controversy. No complete collection of the transactions of this Nicaean oecumenical council have come down to us. Some account of the bishops who  composed this assembly is given by Socrates, Sozomen, and Theodoret. It is uncertain who presided, but it is generally supposed that ‘the president was Hosius, bishop of Corduba (Cordova), in Spain. From the reports of two of its attendants, Athanasius and Eusebius of Caesarea, we learn that it was busy mainly with the settlement of the different ehristological views. The opening seasons were principally devoted, according to these writers, to a consideration of Arian views, and resulted finally in the personal examination of Arius himself. He did not hesitate to maintain that the Son of God was a creature, made from nothing; that there was a time when he had no existence; that he was capable of his own free will of right and wrong. Athanasius, although at the time but a deacon, drew the attention of the whole council by his marvelous penetration in unraveling and laying open the artifices of the heretical views of Arius and his followers; he resisted Eusebius, Theognis, and Maris, the chief supporters of Arius, and evinced such zeal in defense of the true faith that he attracted both the admiration of all Catholics and the bitter hatred of the Arian party. We are told that so great and far-reaching was the influence of Athanasius's criticism that many of the Arians became doubtful of their own stand-point, and eighteen of them abandoned the cause of Arius. The orthodox themselves became enthusiastic in behalf of their cause, and when Eusebius of Caesarea proposed a confession of faith — an ancient Palestinian confession, which was very similar to the Nicene, and acknowledged the divine nature of Christ in general Biblical terms. but avoided the term in question, οὑμοούσιος, consubstantialis, of the same essence — they rejected it, though the emperor had seen and approved this confession, and even the Arian minority were ready to accept it. They wished a. creed which no Arian could honestly subscribe, and especially insisted on inserting the expression homousios, which the Arians so much objected to. The fathers finally presented through Hosius of Cordova another confession, which became the substance of what is now known and owned by the orthodox churches of Christianity as the well-known Nicene Creed (q.v.). The following is the Latin text of this creed:

“Credimus in Deum, Patrem omnipotentem, omninim visililium et invisibilium Creatorem. Et in Dominum Jesum Christum Filimn Dei, natum ex Patre, et Unigenitum, hoc est, ex substantia Patris, Deum ex Deo, Lumen de Lumine, Deum verum ex Deo vero, genitumm no factun, et consubstautialem Patri per quem omnnia facta sult, tam in coelis quam in terra. Qui propter nos homiiies et propter  nostram salutem descendit, et iucarnmartns est et homo factus est; passus est, et resurrexit tertia die et ascendit in ccelos, venturns inde ad judicanidum vivos et morttLos. Et in Spirituin Sanctum.”

Eleven copies of this creed in Greek are extant. The decision of the council having been laid before Constantine, he saw clearly that the Eusebian formula would not pass; and, as he had at heart, for the sake of peace, the most nearly unanimous decision which was possible, he gave his voice for the disputed word, and declared that he recognized in the unanimous consent of the bishops the work of God, and received it with reverence, declaring that all those persons should be banished who refused to submit to it. Upon this the Arians, through fear, also anathematized the dogmas condemned, and subscribed the faith laid down by the council; that they did so only outwardly was shown by their subsequent conduct. It was declared by its advocates that it was presented after mature deliberation, and after diligent consultation of all that the holy evangelists and apostles have taught upon the subject; and it proceeded to set forth the true doctrine of the Church in a creed, in which, in order to defy all the subtleties of the Arians, the council thought good to express by the term “consubstantial,” ὁμοούσιος, the divine essence or substance which is common to the Father and the Son. According to Athanasius, this creed was in a great measure composed by Hosius of Cordova. It was written out by Hermogenes, bishop of Cesarea, in Cappadocia, and subscribed, together with the condemnation of the dogmas and expressions of Arius, by all the bishops present with the exception of a few of the Arians. Socrates (lib. I, ch. 5) says that all the bishops except five; Baronius, that all except Eusebius of Nicomedia and Theognis of Nicaea assented to the use of the word ὁμοούσιος. According to Cave, Secundus of Ptolemais and Theognis of Marmorica alone refused, and Eusebius signed. Arius himself was banished by Constantine's order to Illyria, where he remained until his recall, which took place five years after. See for further details the article SEE ARIANISM.

The main object of the council being thus achieved, the fathers proceeded to determine other matters which were brought before them: First. They considered the subject of the Meletian schism, which for some time past had divided Egypt, and they decreed that Meletius should keep the title and rank of bishop in his see of Lycopolis, in Egypt, forbidding him however to perform any episcopal functions; also that they whom he had elevated to any ecclesiastical dignities should be admitted to communion, upon  condition that they should take rank after those who were enrolled in any parish (παροικία; the district under a bishop's jurisdiction, which we now call a “diocese,” was so styled in the primitive Church) or church, and who had been ordained by Alexander. Second. They decreed that throughout the Church the festival of Easter should be celebrated on the Sunday after the full moon which happens next after March 21. Third. They published twenty canons:

1. Excludes from the exercise of their functions those persons in holy orders who have made themselves eunuchs.

2. Forbids to raise neophytes to the priesthood or episcopate.

3. Forbids any bishop, priest, or deacon to have women in their houses, except their mothers, sisters, aunts, or such women as shall be beyond the reach of slander.

4. Declares that a bishop ought if possible to be constituted by all the bishops of the province, but allows of his consecration by three at least with the consent of the absent bishops, signified in writing; the consecration to be finally confirmed by the metropolitan.

5. Orders that they who have been separated from the communion of the Church by their own bishop shall not be received into communion elsewhere. Also that a provincial synod shall be held twice a year in every province to examine into sentences of excommunication. One synod to be held before Lent, and the second in autumn.

6. Insists upon the preservation of the rights and privileges of the bishops of Alexandria, Antioch, and other provinces. (The sixth canon of Nicaea, according to the version of Dionysius Exiguus, “Antiqua consuetudo servatur per AEgyptum, Lilyam, et Pentapolim, ut Alexandrinius episcoptns horum omnium habeat potestatem; quia et urbis Romre episcopo parilis mos est. Similiter antem et npud Antiochiam ceterasqne provincias suis privilegia serventur Ecclesiis. Illud aueni generaliter clarnm est qwud si qnis prseter mevropolitani sententiam fuerit factus episcopus, hunlc niagna synodus defilivit episcopnm esse non oportere,” etc.).

7. Grants to the bishop of AElia AElia Capitolina, the new city built by AElius Hadrianus upon the site of Jeirusalem, or near to it), according to ancient tradition, the second place of honor.

8. Permits those who had been ministers among the Cathari (q.v.), and who returned into the bosom of the Catholic and Apostolic Church, having received imposition of hands, to remain in the rank of the clergy. Directs, however, that they shall, in writing, make profession to follow the decrees of the Church; and that they shall communicate with those who have married twice, and with those who lave performed penance for relapsing in time of persecution. Directs, further, that in places where there is a Catholic bishop and a converted bishop of the Cathari, the former shall retain his rank and office, and the latter be considered only as a priest; or the bishop may assign him the place of a chorepiscopus.

9. Declares to be null and void the ordination of priests made without due inquiry, and of those who have, before ordination, confessed sins committed.

10. Declares the same of persons ordained priests in ignorance, or whose sin has appeared after ordination.

11. Enacts that those who have fallen away in time of persecution without strong temptation shall be three years among the hearers, seven among the prostrators, and for two years shall communicate with the people without offering (“communicate with the people in prayer, without being admitted to the oblation;” i.e. to the holy eucharist, according to Johnson's way of understanding it).

12. Imposes ten years' penance upon any one of the military, who, having been deprived of a post on account of the faith, shall, after all, give a bribe, and deny the faith, in order to receive it back again.

13. Forbids to deny the holy communion to any one likely to die.

14. Orders that catechumens who have relapsed shall be three years among the hearers.

15. Forbids bishops, priests, or deacons to remove from one city to another: any one offending against this canon to be compelled to return to his own church, and his translation to be void.

16. Priests or deacons removing from their own church, not to be received into any other; those who persist, to be separated from communion. If any bishop dare to ordain a man belonging to another church, the ordination to be void.

17. Directs that clerks guilty of usury shall be deposed.

18. Forbids deacons to give the encharist to priests, and to receive it themselves before the priests, and to sit among the priests; offenders to be deposed.

19. Directs that Paulianists (q.v.) coming over to the Church shall be baptized again. Permits those among their clergy who are without reproach, after baptism, to be ordained by the Catholic bishops: orders the same thing of deaconesses.

20. Orders that all persons shall offer up their prayers on Sundays and Pentecost standing.

It was also proposed to add another canon, enjoining continence upon the married clergy: but Paphnutius warmly opposed the imposition of such a yoke, and prevailed, so that the proposal fell to the ground. The creed acid the canons were written in a book, and signed by the bishops. The council issued a letter to the Egyptian and Libyan bishops as to the decision of the three main points; the emperor also sent several edicts to the churches, in which he ascribed the decrees to divine inspiration, and set them forth as laws of the realm. On July 29, the twentieth anniversary of his accession, the emperor gave the members of the council a splendid banquet in his palace, which Eusebius (quite too susceptible to worldly splendor) describes as a figure of the reign of Christ on earth; Constantine remunerated the bishops lavishly, and dismissed them with a suitable valedictory, and with letters of commendation to the authorities of all the provinces on their homeward way. Thus ended the Council of Nicaea. It is styled emphatically “the great and holy council,” holds the highest place among all the councils, especially with the Greeks, and still lives in the Nicene Creed, which is second in authority only to the ever venerable Apostles' Creed. Athanasius calls it “a true monument and token of victory against every heresy;” Leo the Great, like Constantine, attributes its decrees to the inspiration of the Holy Ghost, and ascribes even to its canons perpetual validity; the Greek Church annually observes (on the Sunday before Pentecost) a special feast in memory of it.

There afterwards arose a multitude of apocryphal orations and legends in glorification of it, of which Gelasius of Cyzicus in the 5th century collected a whole volume. The decision of this council had not the effect of restoring tranquillity to the Eastern Church, for the Arian controversy was still warmly carried on, but it has supplied that mode of stating the doctrine of the Trinity (as far as  relates to the Father and the Son) in which it has ever since been received by the orthodox. Says Dr. Schaff, “The Council of Nicaea is the most important event of the 4th century, and its bloodless intellectual victory over a dangerous error is of far greater consequence to the progress of true civilization than all the bloody victories of Constantine and his successors. It forms an epoch in the history of doctrine, summing up the results of all previous discussions on the deity of Christ and the incarnation, and at the same time regulating the further development of catholic orthodoxy for centuries.” Dr. Shedd is incorrect in saving (Hist. of Ch. Doctrine, 1:308), “The problem to be solved by the Nicene council was to exhibit the doctrine of the ‘Trinity in its completeness; to bring into the creed statement the total data of Scripture upon both the side of unity and trinity.” This was not done till the Council of Constantinople in 381, and strictly not till the still later Symbolum Athanasianum (comp. Schaff, Ch. Hist. 3:629). For a minute and picturesque description of this council, see dean Stanley's Lectures on the History of the Eastern Ch. p. 105; Schaff objects to it as too graphically minute at the expense of the dignity of historical statement. For more trustworthy information, see Ittigus, Hist. Concilii Niceeni (Lips. 1712); Richerus, Hist. Concil. General. 1:10; Walch, E'ntwuuf einer Conciliengesch. p. 157; Hefele, Conciliengesch. 1:249 sq. Boyle, Hist. View of the Council of Nice (N.Y. 1856); Kaye. Council of Niccea (Lond. 1852, 8vo); Tillemont, Hist. Eccles.; Schaff Ch. Hist. 3:22 sq.; Neander, Ch. Hist. 2:372 sq.; Landon, Man. of Councils, s.v. For the sources, see (1) the twenty Canones, the doctrinal' Symbol, and a Decree of the Council of Nicaea, and several Letters of bishop Alexander of Alexandria and the emperor Constantine (all collected in Greek and Latin in Mansi, Collect. sacrorum Conciliorum, 2:635-704). Official minutes of the transactions themselves were not at that time made; only the decrees as adopted were set down in writing and subscribed by all (comp. Euseb. Vita Const. 3:14). All later accounts of voluminous acts of the council are sheer fabrications (comp. Hefele, 1:249 sq.). (2) Accounts of eye-witnesses, especially Eusebius, Vita Const. 3:4-24 (superficial, rather Arianizing, and a panegyric of the emperor Constantine). The Church History of Eusebius, which should have closed with the Council of Nice, comes down only to the vear 324. Athanasius, De decretis Synodi lVic.; Orationes iv contra Arianos; Epist. ad Afros, and other historical and and Arian tracts in tom. i and ii of his Opera (ed. Bened.), and the more important of them also in the first vol. of Thilo's Bibliotheca Patrum Grcec. dogmait. (Lips. 1853; Engl. transl. in the Oxford Library of the  Fathers.) (3) The later accounts of Epiphanius, Hacr. 69; Socrates, H. E. 1:8 sq.; Sozomen, H. E. 1:17 ‘sq.; Theodoret, H. E. 1:1-13; Rufinus, H. E. 1:1-6 (or lib. x, if his transl. of Eusebius be counted in). Gelasius Cyzicenus (about 476), Commentarius actorum Concilii Nicceni (Greek and Latin in Mansi, 2:759 sq.; it professes to be founded on an old MS., but is filled with imaginary speeches). Comp. also the four Coptic fragments in Pitra, Spicilegiuqn Solesmense (Par. 1852), 1:509 sq., and the Syriac fragments in Analecta Nicoena Fragments relating to the Council of Nicaa. The Syriac text from an ancient MS. by H. Cowper (London 1857).

II. The second Council of Nicaea, called also the seventh OEcumenical Council, though falsely so, was assembled Aug. 17, 786, by order of the empress Irene and her son Constantine. Owing to the tumults raised by the Iconoclastic party, it was dissolved and reconvened on Sept. 24, 787. (Theophanfes, who was present, says that the opening of the council was made on Oct. 11.) Three hundred and seventy-five bishops were present from Greece, Thrace, Natolia, the Isles of the Archipelago, Sicily, and Italy. Pope Hadrian and all the Oriental patriarchs sentlegates to represent them in the synod, those of Rome taking the first place; two commissioners from the emperor and empress also assisted at it. The causes which led to the assembling of this council were briefly as follows: The emperor Leo (and afterwards his son Constantine Copronymus), offended at the excess of veneration often offered to the images of Christ and the saints, made a decree against the use of images in any way, and caused them everywhere to be removed and destroyed. These severe and ill-advised proceedings raised an opposition almost as violent, and both the patriarch of Constantinople (Germanus) and the pope (Hadrian) defended the use of images, declaring them to have been always in use in the churches, and showing the difference between absolute and relative worship. However, in a council assembled at Constantinople in 754, composed of three hundred and thirty-eight bishops, a decree was published against the use of images. But at this time Constantine Copronymus died, and Tarasius, patriarch of Constantinople, induced the empress Irene and her son Constantine to convoke this council, in which the decrees of the council of 754 at Constantinople were set aside.

The first session was held in the church of St. Sophia. Tarasius, the patriarch, spoke first, and exhorted the bishops to reject all novelties, and to cling to the traditions of the Church. After this, ten bishops were brought before the council, accused of following the party of the  Iconoclasts. Three of whom, Basil of Ancyra, Theodore of Myra, and Theodosius of Amorium, recanted, and declared that they received with all honor the relics and sacred images of Jesus Christ, the blessed Virgin, and the saints; upon which they were permitted to take their seats; the others were remanded to the next session. The forty-second of the apostolical canons, and the eighth of Nicaea, and other canons relating to the reception of converted heretics, were read.

In the second session the letters of pope Hadrian to the empress and to the patriarch Tarasius were read. The latter then declared his entire concurrence in the view taken of the question by the bishop of Rome, viz. that images are to be adored with a relative worship, reserving to God alone faith and the worship of Latria. This opinion was warmly applauded by the whole council.

In the third session the confession of Gregory of Neo-Cesarea, the leader of the Iconoclast party, was received, and declared by the council to be satisfactory; whereupon he was, after some discussion, admitted to take his seat, and with him the bishops mentioned above. Then the letters of Tarasius to the patriarchs of Alexandria, Antioch, and Jerusalem, and their replies, as well as the confession of Theodore of Jerusalem, were read and approved. The passages of Holy Scripture relating to the cherubim which overshadowed the ark of the covenant, and which ornamented the interior of the Temple, were read, together with other passages taken from the fathers, showing that God had, in other days, worked miracles by means of images.

In the fifth session the patriarch Tarasius endeavored to show that the innovators. in their attempts to destroy all images, were following in the steps of the Jews, pagans, Manichaeans, and other heretics. The council then came to the conclusion that the images should be re stored to their usual places, and be carried in processions as before. In the sixth session the refutation of the definition of faith made in the council of Iconoclasts at Constantie nople was read. They had there declared that the eucharist was the only image allowed of our Lord Jesus Christ; but the fathers of the present synod, in their refutation, maintained that the eucharist is nowhere spoken of as the image of our Lord's body, but as thevery body itself. After this, the fathers replied to the passages from Holy Scripture and from the fathers which the Iconoclasts had adduced in support of their views, and in doing so insisted chiefly upon perpetual tradition and the infallibility  of the Church. In the seventh session a definition of faith was read, which was to this effect: “We decide that the holy images, whether painted or graven, or of whatever kind they may be. ought to be exposed to view; whether in churches, upon the sacred vessels and vestments, upon walls, or in private houses, or by the wayside; since the oftener Jesus Christ, his blessed mother, and the saints are seen in their images, the more will men be led to think of the originals, and to love them. Salutation and the adoration of honor ought to be paid to images, but not the worship of Latria, which belongs to God alone: nevertheless it is lawful to burn lights before them, and to incense them, as is usually done with the cross, the books of the Gospels, and other sacred things, according to the pious use of the ancients; for honor so paid to the image is transmitted to the original, which it represents. Such is the doctrine of the holy fathers and the tradition of the Catholic Church; and we order that they who dare to think or teach otherwise, if bishops or other clerks, shall be deposed; if monks or laymen, shall be excommunicated.” This decree was signed by the legates and all the bishops.

Another session (not recognized either by Greeks or Latins) was, held at Constantinople, to which place the bishops had been cited by the empress Irene, who was present, with her son Constantine, and addressed the assembly., The decree of the council and the passages from the fathers read at Nicaea were repeated, and the former was again subscribed. The Council of Constantinople against image-worship was anathematized, and the memory of Germanus of Constantinople, John of Damascus, and George of Cyprus held up to veneration. Twenty-two canons of discipline were published.

1. Insists upon the proper observation of the canons of the Church.

2. Forbids to consecrate those who do not know the Psalter, and will not promise to observe the canons.

3. Forbids princes to elect bishops.

7. Forbids to consecrate any church or altar in which relics are not contained.

14. Forbids those who are not ordained to read in the synaxis from the Ambon.

15 and

16. Forbid plurality of benefices, and luxury in dress among the clergy.

20. Forbids double monasteries, for men and for women. This council was not for a long period recognized in France. The grounds upon which the French bishops opposed it are contained in the celebrated Caroline Books, written by order of Charlemagne. Their chief objections were these:

1. That no Western bishops, except the pope, by his legates, were present.

2. That the decision was contrary to their custom, which was to use images, but not in any way to worship them.

3. That the council was not assembled from all parts of the Church, nor was its decision in accordance with that of the Catholic Church.

The Caroline Books were answered by pope Adrian, but with little effect so far as the Gallican Church was concerned, which continued long after this to reject this council altogether. See Labbe. Cone. 7:1-963; Mansi, Concil. 12:951; 13:820; Walch, Historie der Ketzereien, 10:419 sq.; Neander, Ch. Hist. 3:318 sq.

## Nicaise, St[[@Headword:Nicaise, St]]

             (Latin, Nicasius) (1), a Christian martyr who lived in the 3d century, was one of the companions of St. Denis, and received from him the mission of converting to the Christian faith the people who inhabited the territory of the Velocasses (ancient Vexin). Before separating, it is said the apostle of the Parisians conferred upon him the episcopal dignity; but this fact is questioned by some hagiographers. Usnard especially gives to St. Nicaise only the title of priest. Some localities situated between the Oise and the Epte had been evangelized by him, when, the third day after the martyrdom of St. Denis, the prefect, Sisinnius Fescenninus, passed through the village of Ecos, where was found Nicaise, with Quiril and Scubicule, companions of his apostolic labors. The prefect stopped the three evangelists, and, upon their obstinate refusal to sacrifice to idols, had them beheaded, October 11, 285 or 286. A Christian woman, called Pientia, soon after herself a subject for martyrdom, buried the bodies of the martyrs on a small island formed by the Epte, which has since become the borough of Gasny-sur-Epte (vadum Nicasii). It follows then from the acts of these apostles of the Vexin that Nicaise never came as far as Rouen. This city, however,  considers him as her first bishop. Since the redaction of the new Breviary of Rouen, his day is celebrated with that of the bishop St. Mellon, the first Sunday of October. The remains of St. Nicaise and of St. Scubicule were, in the 9th century, brought to Meulan, where a church was erected under the invocation of the first of these martyrs, and the body of St. Quirin was transferred to Malmedy, in the diocese of Liege, in Belgium. See Acta Sanctorum, month of October; Godescard, Vies es Saints; Butler, Lives of the Saints.

## Nicaise, St. (2)[[@Headword:Nicaise, St. (2)]]

             of Rheims, a Roman Catholic bishop and a Christian martyr, famed especially for his eloquence, was of Gallic origin, and is presumed to have been a native of Rheims. The time of his birth is not known. He flourished in the 5th century. Even the date of his accession to the episcopal seat of his native place is unknown. It is only certain that he was the immediate successor of Severus. Flodoard reports that he founded at Rheims the first church in honor of the Holy Virgin, and that he transferred to it at the same time the seat of the bishopric, which was in the church of the Holy Apostles. The year 401 is fixed for the construction of this new cathedral, which Nicaise consecrated by the shedding of his blood when, several years after, the Vandals took and sacked the city of Rheims. When the barbarians appeared before the city to besiege it, Nicaise boldly exhorted his flock to the defense, preaching at the same time repentance and submission to the will of God. When the Vandals had refused all terms of agreement, and by force had made themselves masters of Rheims, Nicaise boldly went to meet them upon the threshold of his cathedral, attended by his clergy and singing hymns. They had no regard either for his character or his supplications in favor of the people who surrounded him, and after making him suffer many outrages they beheaded him. The beauty of Eutropia, his sister, who was near him, appeared to disarm the barbarians; but the Christian virgin, fearing more their love than their hatred, excited herself the fury of her brother's executioner, and also received the martyr's crown. Several persons of the clergy and of the people were also put to death, and among this number several distinguished ecclesiastical students. St. Nicaise and his companions were buried in the cemetery of the church of St. Agricolus, which then took the name of the martyr bishop. It is an error of Flodoard. Followed by several other authors, who has made St. Nicaise contemporaneous with St. Lupus, bishop of Troyes, and with St. Aignan, bishop of Orleans. The latter prelates lived at the time of the invasion of  the Huns, under the conduct of Attila, in 451, and not the irruption of the Vandals in 407. Besides, Flodoard seems to hesitate upon the time of the martyrdom of St. Nicaise; for his text bears, Sub eadem Vandalorunm vel Hunnorum persecutione. The death of St. Nicaise and his companions is commemorated by the Roman Catholic Church on December 14. See Gallia Christiana nova, tom. ix; Flodoard, Historia-Ecclesiae Remensis; Dom Marlot, Metropolis Remensis historisa; Fisquet, France pontificale Breviaires de Paris et de Rheirms; Hoefer, Noun. Biog. Generale, 27:914; Clemenl, Hand-book of Legendary and Mythol. Art, p. 233.

## Nicander And Marcian[[@Headword:Nicander And Marcian]]

             two Christian martyrs of the 4th century. Both were Roman military officers of great ability, and great efforts were made to induce them to renounce Christianity, but in vain. Crowds of people attended their execution. The wife of Nicander, being herself a Christian, encouraged her husband to suffer patiently for Christ; but the wife of Marcian, being a pagan, entreated her husband to save his life for the sake of her and of his child. Marcian embraced her and her babe, gently reproving her idolatry and unbelief; and then, together with Nicander, who also in the most affectionate manner had taken leave of his Christian wife, submitted joyfully to the fatal stroke, which conferred on them the crown of martyrdom, A.D. 306.

## Nicanor[[@Headword:Nicanor]]

             (Νικάνωρ, victor), the name of two or three men in Scripture history.

1. The “son of Patroclus” (1Ma 8:9), a general under Antiochus, Epiphanes, and Demetrius I, who took a prominent part in the wars waged by the Syrians against the Jews, to whom he “bore a deadly hate.” Under Antiochus he had been master of the royal elephants (ἐλεφαντάρχης), but he was appointed governor of Judea by Demetrius (2Ma 14:12), whose trusted friend he was, and who had accompanied him when he escaped from Rome (Polyb. 3:21; Josephus, Ant. 12:10, 4). Nicanor, being one of the generals chosen by Lysias when he invaded Judaea, B.C. 166' (1Ma 3:38), by the sale of Jewish captives at ninety for a talent, brought multitudes of slave-merchants to his camp (1Ma 3:41; 2Ma 8:10-11; Josephus, Ant. 12:7, 3 and 4). He was, however, most signally disappointed in his expectations, for, in common with his companions in arms, he suffered a disgraceful defeat from Judas  Maccabaeus, and was compelled to escape in the disguise of a slave to Antioch, where he declared that the Jews had God for their “defender,” and that they were “invulnerable” (ἄτρωτοι), “because they followed the laws appointed by him.” Four years later, entrusted with a large army by Demetrius, he had orders “not to spare” the nation of the Jews. According to 2 Maccabees 14, he at first made peace with Judas Maccabaeus, “whom he loved from his heart;” but, accused by Alcimus to Demetrius, he was compelled to break all his engagements with the Maccabean chief, and ordered to send him prisoner to Antioch. According to 1Ma 7:26-32, and Josephus, Ant. 12:10, 4, Nicanor attempted, at first, by pretense of friendship, to get Judas into his hands.

Raphall unites both accounts, regarding the treachery of Nicanor as subsequent to the angry orders he received from Demetrius. Judas, however, discovered the treachery in time, and escaped. Open hostilities immediately commenced, when Nicanct was defeated with the loss of 5000 men, and took refuge in the fortress “which was in the city of David” (1Ma 7:31-32; Josephus, Ant. 12:10, 4). Josephus, indeed, as the text now stands, represents Judas as sustaining a defeat, and fleeing to the “citadel which was in Jerusalem.” But there is evidently an error in the text here, as it contradicts the context, which shows that the citadel at Jerusalem was then in the hands of the Syrians. Nicanor, on coming down from the citadel, and meeting the priests, blasphemed God, and threatened to destroy their temple unless they delivered up Judas, a thing they could not do, even if they were disposed. Departing from Jerusalem, and joined by a fresh army out of Syria, he encamped at Beth-horon. Judas also pitched his camp at the village of Adasa, thirty furlongs off At length they joined battle, when, Nicanor having fallen among the first, the Syrians were beaten, routed, and slaughtered in their flight. Finding Nicanor on the battle-field, the Jews cut off his head and his right arm, which he “had stretched out so proudly,” and hung them up at Jerusalem. His tongue also they cut out and minced, and threw to the birds. The day of the victory, Adar 13, being that before “Mardochaeus' day,” they set apart as a season of annual solemnity (B.C. 161) (1Ma 7:43-49; 2Ma 15:26-36; Josephus, Ant. 12:10, 5; see also Raphall's Post. Bib. Hist. of the Jews, ch. 4 and 6; Jahn's Heb. Commonwealth, § 96, 97, 98). SEE MACCABEE.

2. A Nicanor is mentioned in 2Ma 12:2, as “governor of Cyprus” (κυπριάρχης) in the time of Antiochus V Eupator, and yet as interfering with the Jews in Palestine. But as the above Nicanor mentioned by Polybius cannot be meant, this must either be another person, or some  confusion has befallen the author here (see Grimm, ad loc.). In 4Ma 3:20, Nicanor is given as a surname of Seleucus, meaning apparently Seleucus I Nicator.

3. One of the first seven deacons appointed by the Church at Jerusalem along with Stephen (Act 6:5), A.D. 29. Dorotheus makes him to have been one of the seventy disciples of our Lord, and according to the Pseudo-Hippolytus he “died at the time of the martyrdom of Stephen”' (p. 953, ed. Migne).

## Nicaragua[[@Headword:Nicaragua]]

             a republic of Central America, bounded on the N. by the republic of Honduras, on the W. by the Pacific Ocean, on the S. by the republic of Costa Rica, and on the E. by the Caribbean Sea, is situated in lat. 10° 45'- 15° N., long. 83° 20'-870 31', and has an area of about 58,000 square miles.

General Features. — Nicaragua is traversed by two ranges of mountains — the western, which follows the direction of the coast-line, at a distance of from ten to twenty miles from the Pacific; and the eastern (a part of the great, range of the Cordilleras), which runs nearly parallel to it, and sends off several spurs towards the Caribbean Sea. The former is generally high and volcanic, but sinks at times almost to the level of the plains. Between the two ranges lies a great interior basin, containing the lakes of Nicaragua and Managua. The principal rivers are the Rio Coco, or Segovia, forming part of the boundary between Honduras and Nicaragua, the Escondido, or Blewfields, and the San Juan, all of which flow into the Caribbean Sea. The eastern coast of Nicaragua is called the Mosquito Coast; it formerly constituted an independent territory known as the Mosquito kingdom, and enjoyed the protectorate of Great Britain. It became a part of Nicaragua in 1860. Nicaragua is in many places densely wooded, the most valuable trees being mahogany, logwood, Nicaragua-wood, cedar, and Brazil-wood. The.pastures are splendid, and support vast herds of cattle. The chief products are sugar-cane (softer and juicier than the Asiatic variety), cocoa, cotton, indigo, tobacco, maize, and rice, with nearly all the fruits and edibles of the tropics — plantains, bananas, tomatoes, bread-fruit, arrowroot, citrons, oranges, limes, lemons, pineapples, guavas, etc. The chief vegetable exports are sarsaparilla, aloes, ipecacuanha, ginger, copal, gum-arabic, caoutchouc, etc. The northern part of Nicaragua is rich in  minerals — gold, silver, copper, iron, and lead but the mines are not so carefully worked now as they were under the Spaniards.

Population. — Of the 275,815 inhabitants of Nicaragua, 220,000 belong to the uncivilized, and 30,000 (being whites) to the civilized races. The former may be divided proportionately as follows: Indians of unmixed blood, 550 in 1000; mestizos (ladinos, from whites and Indians; zambos, from negroes and Indians; and mulattoes, from whites and blacks), 400; whites, 45; negroes, 6. The ladino element predominates in Jalapa, Ocotal, Matagalpa, Corinto, Leon, Libertad, Managua, Blewfields, Acoyapa, Rivas, and San Juan del Sur; the mulatto in Granada Nandaime, San Carlos, and San Juan del Norte. Masaya is almost entirely Indian, and Indians occupy a large part of the basin of the two lakes. The coast basins of the Pacific are peopled by Indians of Aztec descent. The uncivilized Indian tribes occupy the river basins of the Atlantic slope; the Pantasmas, Poyas, and Carcas in the several upper basins of the Coco, Rio Grande, and Mico, the lower basins of which are peopled by Mosquitos, Zambos, and black Caribs; and the Wawas, Toonglas, and Ramas in the upper basins of the rivers of the same names. Most of the Nicaraguans live in towns, many going daily long distances to their plantations, which are often reached by paths so obscure as to escape the notice of the traveler. The chief occupation is the raising. of cattle, and large quantities of cheese are made on some of the estates. The Indians, who are generally a sober race, are the principal producers. The half-breeds, as a class, are indolent, thriftless, and ignorant. Baptism is considered indispensable, but the marriage ceremony is often omitted, Petty thefts are common, but robberies and murders are unusual. Every few years a revolution breaks out, the population divides into two parties, and all business is suspended until the insurgents are put down or a change of rulers effected. Indeed, the incessant political distractions of the country have notoriously all but destroyed its material prosperity.

Religious and Educational Status. — Education is in a low condition. In 1868 radical changes were effected in public instruction, but the reform was only on paper. There are two universities, so called, one at Leon, with faculties of law, medicine, and theology, and in 1872 with 56 students, and an intermediate course with 102 students; and one at Granada, which has a faculty of law and an intermediate course, with 162 students. At that time there were in the republic 92 male primary schools, with 3871 pupils, and 9 female primary schools, with 532 pupils. Education is wholly secular, the  supreme direction being in the hands of the executive. Instruction is gratuitous, and teachers are paid from the public funds. There is no public library in the country, no museum, and no newspaper. According to the constitution of the state the religion is Roman Catholic, and the republic is, ecclesiastically, a suffragan bishopric subordinate to the archbishop of Guatemala. There are 117 parishes, of which about 100 have incumbents. There are no religious orders, all convents having been suppressed in 1829. Freedom of worship is nominally granted, but is not really practiced to any extent. The Moravians have a mission school at Blewfields, and several schools at other places on the Mosquito Coast; in all 8 schools, with about 500 pupils of both sexes. The Moravians also have a church, and it is the only Protestant church in Nicaragua.

History. — Nicaragua was discovered in 1521 by Gil Gonzales de Avila, and conquered by Pedro Arias de Avila, the governor of Panama, in 1522. In 1821 — the great year of revolution in Central America — it threw off allegiance to Spain, and, after a desperate and bloody struggle, secured its independence by the help of the “Liberals” of San Salvador. Nicaragua now formed the second state in the federal republic of Central America, but on the dissolution of the union in 1839 it became an independent republic. In 1847-8 a dispute arose between Nicaragua and Great Britain about the Mosquito Coast, which led to some hostilities, and was only settled in 1860. Meanwhile, in 1855, a civil war had broken out between the so- called “Conservatives” and “Liberals,” which resulted in the victory of the latter, who were, however, obliged to call in the help of the since notorious colonel William Walker, of California, who, at first successful, was finally overthrown by a coalition of the other Central American states. After Walker's expulsion the government was re-established, and in 1858 a new constitution was adopted. By this constitution the republic of Nicaragua is governed by a president, who is elected by universal suffrage, and holds office for four years. There are two legislative chambers — the Senate and the House of Representatives. Liberty of speech and of the press exists, but is not absolutely guaranteed. Nicaragua took an active .part in the struggle between Guatemala and San Salvador, which resulted in the shooting of president Barrios and the death of Carrera in 1865. Since then the country has been comparatively quiet. P. Chamorra was elected president in 1875.

See Billow, Der Freistaat Nicaragua (Berlin, 1849); Squier, Travels in Nicaragua (N. Y. 1850); id. Nicaragua, its People, etc. (Lond. 1852, 2 vols. 8vo); id. in Harper's Monthly, vol. 11; Edinburgh Rev., 95. 287 sq.

## Nicarete[[@Headword:Nicarete]]

             (Νικαρέτη), ST., a lady of good fortune and family, born at Nicomedea, in Bithynia, was renowned for her piety and benevolence, and also for the numerous cures which her medical skill enabled her to perform gratuitously. She suffered great hardships during a sort of persecution that was carried on against the followers of St. Chrysostom after his expulsion from Constantinople, A.D. 404 (Sozomen, Hist. Eccles. 8:23; Nicephorus Callistus, Hist. Eccles. 13:25). She has been canonized by the Roman Catholic Church, and her memory is celebrated on December 27 (Martyr. Rom.). Bzovius (Nomencl. Sanctor. Profess. Med.), and after him C. B. Carpzovius (De Medecis ab Eccles. pro Sanctis habit.), think it possible that Nicaret, may be the: lady referred to by St. Chrysostom as having restored him to health by her medicines (Epist. ad Olymp. [4 vols.] 2:511, ed. Bened.), but this conjecture is founded on a faulty reading that is now amended. See Smith, Dict. of Greek and Roman Biog. and Mythol. s.v.; Ludlow, Woman's Work in the Church, p. 30.

## Nicasius[[@Headword:Nicasius]]

             SEE NICAISE.

## Niccola, Di Pisa[[@Headword:Niccola, Di Pisa]]

             an eminent Italian sculptor and architect, is noted not only for his inventive genius and devotion to sacred art, but also as the principal restorer of sculpture in connection with Gothic architecture. The precise dates of his birth and death have not been ascertained. It is probable, however, that he was born near the beginning of the 13th century, as he was greatly advanced in years in 1273, and is reported to have died at Pisa in 1276 or 1277. Niccola is distinguished among the earliest restorers of sculpture, which he elevated to a much higher state of perfection than he found it. He quitted the hard, dry, and mechanical style of his predecessors, and introduced a style which, though falling far short of the antique, was based upon similar principles, and evinced a vigorous mind and much feeling, if not always the most refined taste. It is said that his adaptation of the antique was brought about by the sight of an ancient sarcophagus brought from Greece. in the ships of Pisa, but he must have had other opportunities of studying the antique sculpture, if we are to judge from his works. Though most of the finest specimens of Greek sculpture were not discovered till long after Niccola's time, he doubtless examined the various  classic ruins with which Italy then abounded as much as to-day.

Niccola's earliest work is supposed to be the Deposition over one of the doors of the facade of the cathedral of Lucca, dated 1233. In 1235 Niccola was employed to execute the arca, or tomb of St. Domenico at Bologna, which he embellished with a series of bass-reliefs and figures, truly admirable for the time. Several of these subjects are given by Cicognara in his Storia della Scultura, and many of the heads and countenances are finely expressed. It is composed of six large bass-reliefs, delineating the six principal events in the legend of St. Dominic, and is ornamented with statues of our Savior, the Virgin, and the four doctors of the Church. The operculum, or lid, was added about two hundred years afterwards. Among his other and most excellent works in sculpture are the pulpit in the Baptistery at Pisa, executed in 1260, reckoned the most elegant pulpit in Italy. It is of white marble, six-sided, supported by seven Corinthian columns, and adorned with five bass-reliefs of subjects from the New Testament. His next work is the pulpit in the cathedral at Siena. The subjects on this pulpit are the same as those on that at Pisa, with the substitution of the Flight into Egypt and the Massacre of the Innocents for the Presentation, and the enlargement of the concluding composition, the Last Judgment. “In these compositions there is great felicity of invention and grouping, truth of expression, and grace in the attitudes and draperies; and in that of the Last Judgment the boldness displayed in the naked figures, twisted and contorted into every imaginable attitude, is wonderful, and evinces the skill with which Niccola drew on the antique and on nature.

But it must be admitted that there is a degree of confusion or over- fullness in the grouping, and that the heads of his figures are often large in proportion to the bodies-faults incidental to all early efforts. In this last work it appears by the contract for its execution that Niccola was assisted by his scholars, Lapo and Arnolfo, and his son Giovanni; and this accounts for a certain feebleness that may be observed in portions of it.” Both these works are highly praised by Cicognara, and are sufficient of themselves to prove the great excellence of Niccola in this department of art. As an architect Niccola seems to have acquired no less distinction. In 1231 he erected the celebrated church of St. Antonio at Padua. He was subsequently commissioned to build the church Dei Frari at Venice; and his reputation extended so widely that he was successively employed at Florence, Pistoia, Volterra, Naples, and Pisa. Among his most important works at Florence is the church and monastery at Santa Trinith, highly extolled by Michael Angelo as an edifice of surpassing excellence for its  simple grandeur and the nobleness of its proportions. In 1240 he commenced the cathedral of Pistoia, and likewise improved and embellished that of Volterra. Among his other works in architecture were the convent of St. Domenico at Arezzo, the church of St. Lorenzo at Naples, the cam, panile of St. Niccola at Pisa, and the magnificent abbey on the plain of Tagliacozzo, erected by Charles I of Anjou, in 1268, in commemoration of his decisive victory over Conradino, and thence called Santa Maria della Vittoria. Another work, which is regarded as one of the masterpieces of Italian sculpture, is the representation of the Last Judgment and Inferno, in the facade of the Duomo of Orvieto, which has generally been attributed to Niccola, but is now determined by the best critics of Italian art to have been the production of the following, whom; for completeness' sake, we notice here.

GIOVANNI DI PISA was the son and pupil of Niccola. He may have been born somewhere about 1235, as at the time of his death, in 1320, he is said to have been “vecchissimo,” exceedingly old. We may at least suppose him to have been nearly twenty-five when he was invited to Perugia to erect a splendid monument to Urban IV, who died in that city in 1264. That work gave such satisfaction that he was employed also upon the embellishments of the fountain in front of the Duomo, wherein he displayed extraordinary ability in the architecture, the sculpture, and the bronzes. Scarcely had he completed this work. when his father died, and he returned to Pisa to take possession of his patrimony. One of the first tasks committed to him by his fellow-citizens was that of adorning the small but celebrated church of Santa Maria della Spina, one of the richest and most remarkable specimens of the peculiar Gothic style in Italy. For the facade and other parts of the exterior he executed a number of statues, bass-reliefs, and other ornaments of sculpture, and is said in one of the figures to have portrayed his father, Niccola.

What. he there did, however. was merely the embellishment of a building, in which others shared with him; but it was not long before opportunity was afforded him of displaying his architectural ability on an ample scale, for in 1278 he began, and in 1283 completed, the renowned Campo Santo, or cemetery, one of the most remarkable monuments of its period, and that which, together with the adjacent cathedral, campanile, and baptistery, offers a most interesting group of architectural studies. The edifice is of marble, and forms a cloister of sixty-two arches (five at each end, and twenty-six on each side), enclosing the inner area or burial- ground; but neither this latter nor the exterior is a perfect parallelogram,  the cloister being fifteen feet longer on one side than on the other, viz. 430 and 415 feet, and consequently the ends not at right angles to the sides. This defect would almost seem to have been occasioned by oversight, as it could not have been worth while to sacrifice regularity for the sake of a few feet. After .this, according, to Vasari, he went to Siena, where he made a model or design for the facade of the Duomo; this, however, is questionable. One of the first commissions he received after finishing the Campo Santo was from Charles I of Anjou, who invited him to Naples, where he erected the Castel Nuovo, and built Santa Maria Novella. In 1286 he was employed to erect the high altar in the Duomo at Arezzo, an exceedingly sumptuous work, in the Tedesco style, with a profusion of figures and sculptures, all in marble. This work, and his Virgin and Child, on one side of the cathedral of Florence, are reckoned by Cicognara as his best productions; but another of great celebrity is the marble .pulpit by him in the church of San Andrea at Pistoia, which, like that by Niccola in the Duomo at Pisa, is a hexagon supported by seven columns. He also executed many of the sculptures of the Duomo of Orvieto, where he employed various assistants and pupils, some of the latter of whom afterwards became celebrated, particularly Agostino and Agnolo di Siena. At the instance of the Perugians, he returned to their city and executed the mausoleum of Benedict XI. He was also invited by the citizens of Prato, in 1309, to build the (Capella della Cintola, and to enlarge their Duomo. TJoaded with honors and distinctions as well as years, he in 1320 closed his life in his native city, and was ῥ there buried within that monument which he had himself constructed about forty years before, the Campo Santo, which for others was a burying-place, for himself a mausoleum. See Vasari, Lives.; Lord Lindsay, Christian Art; Agincourt, Davia Memorie Istoriche; .Rosini, Storia, etc.; Cicognara, Monumenti Sepolcrati della Toscuna, vol. i; English Cyclopaedia, s.v.'; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Nice[[@Headword:Nice]]

             SEE NICEAN COUNCILS.

## Nicene Creed[[@Headword:Nicene Creed]]

             is the name applied to a detailed statement of Christian doctrine which forms part of the liturgy of the Roman, Oriental, and Anglican churches, and is also received as a formulary by many of the other Protestant communions. The creed is given in the article on that subject. It remains  simply to add that though it is called by the name of the Council of Nicaea (q.v.), nearly one half of the present clauses formed no part of the original Nicene formulary, that document containing a series of anathemas condemnatory of specific statements of Arius which find no place in the present so-called Nicene Creed. It was not even framed by the fathers of the first general council. They rather ,adopted the existing Oriental Creed, as the Roman or Apostles' Creed was followed by the churches of the West. Eusebius, the historian, exhibited it to the council as the ancient creed of the Church of Caesarea, of which he was the bishop. Doubtless it had descended in that Church from primitive times. A general likeness may be observed between it and the Creed of Antioch, as given by Luciaii the Martyr (Socrates, Hist. Ecc 3:5; Ecc 6:12). The principal addition made to it by the council was the insertion of the phrase ὁμοούσιος τῷ Πατρί, “of one substance with the Father,” in order to render the creed all that could be wished for as a standard of orthodoxy. SEE ARIANISM.

Eusebins says, however, that this was no new term: “We are aware that certain illustrious bishops and writers among the ancients have made use of this expression, ὁμοούσιους, in defining the Godhead of the Father and Son” (ibid.). Athanasius declares the same thing in his epistle to the African bishops, and states that the term was incorporated in the Nicene Creed on the authority of ancient bishops: τῇ μαρτυρίᾷ τῶν ἀρχαίων ἐπισκόπων. In the preceding century Dionysius of Alexandria still appeals to older writers who used the expression τὸ ὁμοούσιον τῷ Πατρὶ εἰρήμενον ὑπὸ τῶν ἁγίων πατέρων (Athanasius, De Sent. Dionys.). Origen, the preceptor of Dionysius, used the word in the same sense as the Nicene Council, as shown by Ruffinus and Pamphilus in his apology. Tertullian, writing in Latin, while he thought in Greek, as was often the case with him, says that the three persons of the Godhead were “tius substantiae” (Adv. Pra. 11), which was the equivalent for ὁμοούσιος, as bishop Bull affirms; so also Ruffinus, “Unius substantise quod Graece ὁμοούσιον dicitur” (De Deprav. libr. Orig.). The term itself was coined in the philosophical schools of ancient Greece. Thus Aristotle affirmed the consubstantial character of the stars, ὁμοούσια δὲ πάντα ἄστρα; and Porphyry uses it with regard to the soul of life or vital principle that man shares with the lower animals, εἴγε ὁμοούσιοι αἱ τῶν ζώων ψυχαὶ ἡμετέραις (De Abstin. ab esu Anim. 1:19). Hence it was adopted by the Gnostic heretics to express the oneness of nature that existed between the psychic seed of the human race and the Demiurge (Irenaeus, Conti Haer. 1:9, 10, Cambridge ed.). The term fell into a certain degree of discredit when Paul  of Samosata made use of it in his heretical Christology. He maintained that Christ had no pre-existence before his birth of the Virgin Mary, and that he could only be consubstantial with the Father through the deification of his mortal body. The very gainsaying of heresy thus helped to establish the high antiquity of the term as used by the Church. The Council of Antioch denied the consubstantiality of the Son in this gross sense, but left no doubt as to their belief in the eternally divine substance of the Word, though they suppressed for a time the term ὁμοούσιος as having been rendered suspicious by Paul. Altogether there can be no doubt that the term was well known and of familiar use for more than a century before the Church stereotyped it in her creed at Nice. The Caesarean Creed contained the clause “God of God,” which was omitted by the fathers at Constantinople, but was afterwards restored to its position.

The insertion of “Filioque” (q.v.) by the Spanish Church was unauthorized. The final clauses were added at Constantinople, the Nicene formula having ended with καὶ εἰς τὸ Πνεῦμα τὸ ἄγιον. But midway between the two councils Epiphanius indicates three clauses in his longer, creed as used by the Church of Cyprus. It is probable therefore that the Creed of Caesarea also contained them; but Eusebius, having quoted so much of the formula as was germane to his purpose, stopped when he came to the expression of faith in the Holy Spirit in order that he might assert the hypostatic unity of each person, and so never completed the words of the creed. The creed so foreclosed by Eusebius remained on record as the faith of the Nicene fathers, an anathema against all who held Arian notions having been substituted for the closing words of Eusebius. The creed thus formed was used for catechetical instruction, and was the- baptismal confession of faith. as in fact it had been from the earliest days (comp. Eusebius, Ad Caesar.), but it had no place in the liturgy until the time of Peter Fullo. bishop of Antioch, who embodied it in the service (A.D. 471). Timothy, patriarch of Constantinople, adopted the same course (A.D. 511). In the third Council of Toledo (A.D. 589) the Spanish Church made it a part of the liturgy as an antidote to the Arianism of the Goths. The Gallican Church admitted it soon afterwards.

The question was raised in the Council of Aix (809) whether the Spanish and French churches were right in adding the Filioque clause in this creed, and it was referred by Charlemagne to pope Leo, who allowed the creed to be sung, but without the addition; and Walafrid Strabo says that the creed was chanted in trance and Germany after the condemnation of the Felician heresy in Gaul. Leo the Great, however, in consequence of the opposition of the patriarch of Aquilea and Photius, at  length authorized the use of the clause, and used it in letters to the bishop of Astorga and the monks of Mount Olivet. Charlemagne decreed that the interpolation was to be used; the Council of Toledo (447 and 580) adopted it; and it was inserted by the Catholic Visigoths and Franks. In 680 archbishop Theodore and an English council accepted the clause. Pope Benedict in 1024; at the request of the emperor, required the creed to be chanted in Italy. It is the custom for the priest alone to intone the words, “I believe in one God.” The Nicene Creed was only. received into the “Ordo Romanus” by pope Benedict VIII in A.D. 1014. The reason assigned for this long delay is the strict orthodoxy of the Western Church; this making unnecessary a decided expression against Arianism. Its position in the liturgy varies in the different rituals. In the Roman liturgy it is read on all Sundays, feasts of Christ, of the Virgin Mary, apostles' days, and all the principal festivals, but not on week-days or the minor saints' days, when the Apostles' Creed is used. In the English Prayer-book, the Nicene Creed occurs only in the Communion office; but in the American revision it has been placed with the Apostles' Creed, in the order of Morning and Evening Prayer, the minister having liberty to use either of them in the ordinary services, and also in the administration of the Communion, when necessary. See, besides the literature in the article CREED SEE CREED, Harvey, Hist. and Theology of the Three Creeds; Schaff, Ch. Hist. 3:129 sq.; Liddon, Divinity of Christ, p. 18, 200, 256, 359, 410, 432, 434 sq., 473; Burnet, Examination of the Thirty-nine Articles, p. 135 sq.; Blunt, Dict. of Theology. s.v.; Biblical Repository, v. 280; Church Ren Oct. 1870, p. 383; Meth. Qu. Rev. Jan. 1875, p. 136.

## Nicephorus, Blemmidas Or Blemmydas[[@Headword:Nicephorus, Blemmidas Or Blemmydas]]

             a noted Greek ascetical writer, flourished in the 13th century. According to a recent Russian bibliographer, Nicephoῥrus was born at Constantinople in 1198. He was of a noble and wealthy family; but, converted to Christianity, he decided for a life of devotion, and after taking holy orders fell into extreme asceticism. The wealth which came to him from his friends he spent for the good of the Christian cause. At Nicaea he built a church at his own expense, and served it as presbyter. Universally esteemed for his Christian life, he yet suffered many trials and disappointments. From imperial friends he encountered opposition for his censures on concubinage. Under the emperor Theodore Lascaris, the successor of the licentious Ducas, Nicephorus was more favored, and on the death of patriarch Germanus, in 1255, was offered his place. Nicephorus, however,  declined the honor. In the religious disputes between the Greeks and the Latins, Blemmidas showed himself well-disposed towards the latter. He died as abbot of a convent near Ephesus in 1272. He wrote various works, but all-of them were devoted especially to secure the peace of the Church, and this, says Neander,” he was induced to do by a purely Christian interest, separate from all other considerations.” Nicephorus's writings are not all accessible as yet, but twelve works have thus far been determined as his, and have recently been brought out in the Bibliotheca Ecclesiastica continens Graecorum Theologorum Opera, vol. i (Leips. 1866, 8vo). Nicephorus's principal writings thus far determined are:

(1.) Opusculum de Processione Spiritus Sancti, etc. In this work he adopts entirely the views of the Roman Catholics on the procession of the Holy Ghost and other matters; which is the more surprising as he wrote a second work on the same subject, wherein he defends the opinion of the Greek Church. Leo Allatius (De Consensu, 2:14) eideavors to justify him for his want of consistency, showing that he either wrote that work when very young, before he had formed a thorough conviction on the point, or that some schismatics published their opinions under the name of Blemmidas: —

(2.) De Processione Spiritus Sancti libri 2: This is the second work just mentioned, the first book of which is dedicated to the emperor Theodore Lascaris, and the second to Jacob, archbishop of Bulgaria (ed. Greece et Latine, by Oderius Raynaldus, in the appendix, to the first volume of his Annalis Ecclesiast. by Leo Allatius in the first volume of Orthodoxce Graecice Script.): —

(3.) Epistola ad plurimos data postquam Marchesinam templo ejecerat, Greece et Latine, in the second book of Leo Allatius, De Consensu: —

(4.) Ε᾿πιτομὴ λογικῆς (Augsburg, 1605, 8vo). There are also many other writings by Blemmidas extant in manuscript in the libraries of Munich, Rome, Paris, and other places. See Cave, Hist. Liter. ad ann. 1255; Fabricius, Bibl. Graec. 11:394; Neander, Church Hist. 4:541. sq.; Hauck, Theolog. Jahresbericht, 1867, 2:253, 254.

## Nicephorus, Callistus Xanthopulus[[@Headword:Nicephorus, Callistus Xanthopulus]]

             son of Callistus Xanthopulus, is the last of the Greek Church historians, and the only one their Church produced in the Middle Ages. He is frequently denominated the ecclesiastical Thucydides, because of the  elegance of his style, and the “theological Pliny,” because of the superstition and credulity which are betrayed in his writings. The precise date of his birth is not ascertained. He flourished at Constantinople near the opening of the 14th century, and was probably a monk of St. Sophia, of which he was librarian. According to his own statement (Hist. Eccles. vol. i, c. 1) he commenced his Ch. Hist. at an early age, and labored at it till he was thirty-six years old. It is dedicated to the elder Andronicus Palseologus. As the latter was already well advanced in years, and died in 1327, it is supposed that Nicephorus was still alive in 1356, and therefore during the reign of John Cantacuzenus. We possess no information of his personal history. His work is of great interest, as it is the only contribution to Church history which appeared in the East from the 6th century to the 14th. It is, however, generally condemned in modern times as a compilation of fables and absurdities, and Casaubon says of it,” Historia eius non pluris quam folia farfari facienda est” (Exercitt. in Baron. i, sect. 17; comp, Joh. Gerhard, Method. Stud. Theol. p. 238). If we set. aside the too great credulity of the author, the work will be judged as not without merits. Says Dowling: “Though he amply partook of the superstition of the age in which he lived, and paraphrased the writers from whom he derived his information in the extravagant style characteristic of the later Greeks, he has transmitted some important facts, of which we should without him have remained in ignorance” (Study of Eccles. History, p. 91-93). In his first chapter Nicephorus speaks of the utility of ecclesiastical history, and gives a list of his predecessors in that line -from Eusebius to Procopius and Agathias, with a notice concerning each of them in which indeed he accuses Eusebius of heresy and Socrates of impurity. He states that each of them wrote only the history of a period, and some often wandered away from the pure doctrine, while he intends to give a full and impartial history. The work is divided into eighteen parts, treating of the internal and external history of the Church with reference to the dogmas, doctrines, and usages.

Monasticism and the episcopacy are specially considered. The plan was good. It begins with the incarnation (ἀπὸ τῆς κατὰ σάρκα τοῦ Σωτῆρος ἐπιφανείας), and continues to the death of Phocas (611). He, besides, refers to five other parts which were to extend down to the death of Leo Philosophus (911); but of these we find only the headings, which seem to have been written subsequently by some one else. Whether he did not continue his history any further, or whether the other parts of his work are lost, is unknown. This, however, is certain, that while he was to have given the whole history of the Church in these eighteen parts, as stated in  his preface, they embrace only a period of 600 years. As to the nature of the work, it is evident that Nicephorus made extensive use of the early MSS. of ecclesiastical history, merely completing them by means of all kinds of materials. He made use for his purpose of the ancient Greek writers, political sources, legends, and traditions. He greatly neglected the history of the Latin Church.

Thus, while he gives full details concerning Anastasius Sinaita, John Philoponus, and the leaders of the Monophysites, he says nothing of the Pelagians and their controversy. .His information on the invasions of the Huns, Goths, Burgundians, Vandals, and Alans is valuable. There is only one Greek MS. known of this history. It was stolen under Mathias Corvinus by a Turkish soldier out of the library of Buda (Ofen) and brought to Constantinople; here it was bought by a Christian, and after many adventures now lies in the imperial library at Vienna. It was published in Latin by John Lange in Erfurt, Nicephori Hist. Ecclesiastica (Basle, 1553, fol.; often reprinted, Basle, 1560; Antw. 1560; Paris, 1562- 73; Frankf. 1588,1618). The Greek text was subsequently published also: Greece et Lat. cura Frontonis Duccei (Par. 1630, 2 vols.). Nicephorus is also considered as the author of the Catalogus imperatorum C. Politanoaum versibus iambicis Gr. in Labbei Protreptica histor. Byzant. p. 34: — Catalogus patriarcharum Constantinopolit. ibid. p. 35, extends down to Callistus, under John Cantacuzenus: — Excidium Hierosol. versibus iambicis, in.Morelli Exposit. memorabiliuma quce Hieros. sunt (Paris, 1620): Synopsis totius script. sacrce ad calcem Epigramnmatum Theodori Prodromi (Paris, 1536): — — Σύνταγμα de templo et miraculis S. Marice adfontem, in MSS. See Lambec. Comment, 8:119; Oudini Coemm. de Script. 3:710; Fabricius, Bibl. Greeca, ed. Harl. 7:437 sq.; Stiaudlin. Gesch. u. Literatur d. Kirchengeschichte, p. 111 sq.; Darling. Cycl. Bibliographica, 2:2192; Cave, Hist. Lit. ad ann. 1333; Dupin, Bibliotheque des eciovains ecclsiastiques du quatorzieme siecle. —

## Nicephorus, Chartophylax[[@Headword:Nicephorus, Chartophylax]]

             an Eastern monastic, is supposed to have flourished some time about the close of the 8th or the beginning of the 9th century. Fabricius thinks he is the same as Nicephorus Diaconus et Chartophylax, who was present at the second Council of Nicaea, and was afterwards raised to the patriarchate; if so, however, he would be identical with Nicephorus, the famous author of the Breviarium, who was made patriarch in 806. He wrote, Solutionurn Epistolae I. ad Theodosium nmonachum, Greece et Latine, in Leunclavis, Jus Graeco-Romanum, also in the twelfth vol. of Biblioth. Patr. Maxim.,  and in the Orthodoxographi. See Cave, Hist. Lit. ad ann. 801; Fabricius, Bibl. Garc. 7:608, 674.

## Nicephorus, Constantinopolitanus, St.[[@Headword:Nicephorus, Constantinopolitanus, St.]]

             an eminent Byzantine Church historian, and patriarch of Constantinople, was born in that city about 750 or 758. He first attached himself to the court, and held high offices. In 787 he was present at the Council of Nicea, and there defended image-worship. Shortly after his return to the capital he withdrew to a convent, from whence he was called in 806 to become patriarch of Constantinople. Leo Arminius having become emperor in 813, the worship of images was forbidden, and Nicephorus, on account of his exertions in their defense, became unpopular at court, and was finally obliged to resign the patriarchate in 815. He then retired to the convent of St. Theodore, of which he was the founder, and remained there until his death in 828. Nicephorus is sometimes called Homologeta, or Confessor, on account of his firm opposition to the Iconoclasts and his ensuing deposition. He is highly esteemed as the author of several important ecclesiastical productions of intrinsic value and beautiful style. His historical writings, which are his best, are remarkable for accuracy, erudition, and discernment; yet the doctrine of the worship of images is defended in his writings to a tiresome extent, and this course of Nicephorus astonishes the more as it is in contrast with his liberal views on other points. His most important works are: Breviariun historicum, or Κωνσταντινουπόλεως ῾Ιστορία σύντομος, one of the best works of the Byzantine period, from the death of Mauritius to the marriage of Leo IV and Irene, 602-770 (ed. Petav. Par. 1616; Venet. 1729): — Chronologia compendiaria tripartita, from Adam down to the time of the author (translated by Anastas. Bibliothec., and often published: Par. 1648; ibid. 1652, cum notis Goari): — Antirchetici libri adversus Iconomachos opuscula iv apud Canisiumn 1. c. and in Bibl. Patr. Lugd. t. xiv: — Disputatio de Imaginibus cum Leone Armeno ed Combefis (Par. 1664): — Stichometria librorum sacrorum (in Opp. Petri Pitheoi, Par. 1609; also in Critici sacri Angli, t. viii): -Confess.fid. ad Leonern III (in Baron. Annal. ad ann. 811; and in Hardouini t. 4:978): — Canones ecclesiastici XVII (in Hardouini t. iv; and Coteler. Monum. t. 3:445): — Fragmentunm de sex synodis (in Combefis, Auctar. Nov. Bibl. 2:603). Banduri prepared a complete edition of Nicephorus's works, but he died before it was ready for publication. In recent times a number of the works of Nicephorus have been brought out by Neri (1849) and Petra (1852). See an account of his  life in Ignatius, Polit. in Actis ad. 13 Mart. Auctar. Nov. Bibl. 2:503; Combefis, Origen. Constant. p. 159; Oudini Comment. 2:2; Fabricius, Bibl. Grec. 7:603 sq.; Neander, Kirchengesch. 4:373; Piper, Einleitung ind. Monumental-Theologie, § 62; Christian Remembrancer, July, 1853, p. 248.

## Nicephorus, Monachus[[@Headword:Nicephorus, Monachus]]

             an Eastern ascetic noted as an ecclesiastical writer, but little known, however, except as an author, flourished about 1100, according to P. Possinus. One Nicephorus, a monk, is the author of Περὶ φυλακῆς καρδίας, De Custodia Cordis, a very interesting and valuable essay, which Possinus published in Greek and Latin, in his Thesaurus Asceticus (Paris, 1648, 4to). See Cave, Hist. Lit. ad ann. 1101; Fabricius, Bibl. Grec. 7:679.

## Nicephorus, Philosophus[[@Headword:Nicephorus, Philosophus]]

             an Eastern writer, flourished about 900 at Constantinople, where he enjoyed great esteem for his learning and genius. He wrote Oratio Panegyrica s. Vita Antonii Caulei (Caulece) Patriarch C. P., who died in 891 (895), which is printed in Bollandii Acta Sanct. ad 12 diem Februaii. He is perhaps also the author of Ο᾿κτατευχός, or Catena in Octateuchum et Libros Regum, which is ascribed to one Nicephorus Hieromonachus. TheOctateuchus was published at Venice (1772-1773, 2 vols. fol.), with a Latin version and a commentary; in the title there. stands Leipzig, without a date. See Fabricius, Bibl. Graec. 12:610; Cave, Hist. Lit. ad ann. 895.

## Nicephorus, Presbyter[[@Headword:Nicephorus, Presbyter]]

             an Eastern ecclesiastic of uncertain age, flourished at Constantinople, and was connected with the church of St. Sophia. He wrote Vite S. Andrece, which is printed in Acta Sanctor. ad 28 diem Maii. See Fabricius, Bibl. Graec. 7:675.

## Niceron, Jean Pierre[[@Headword:Niceron, Jean Pierre]]

             a distinguished French ecclesiastic, noted especially as a biographer and bibliographer, was born at Paris March 11,1685. He studied at the Mazarin College at Paris, and afterwards at the College of Du'Plessis. He was received into the Society of the Barnabite Jesuits in 1702, and took the vows in 1704. Ordained in 1708, he became a very useful preacher, and died at Paris July 8, 1738. Niceron wrote Memoirespour servir a l'histoire  des Hommes illustres dans la republique des Lettres, etc. (Paris, 1729-45, 43 vols. in 44, 12mo), a laborious and excellent work, from which all subsequent accounts of the same authors and their works are derived. (See Darling, Cycl. Bib. liographica, 2:2192; Brunet, Manuel du Libraire, s.v.) Hallam has made free use of these writings, and not unfrequently quotes Niceron's estimates of writers in his own Introduction to the Literature of Europe in the 15th, 16th, and 17th Centuries. In our Cyclopedia Nicdron's work has frequently proved of great service. Indeed no bibliographical labors can be satisfactorily performed on the periods with which it deals without the aid of Niceron's labors. See Labbe Gouget, “Eloge de J. P. Niceron,” in Memoires pour servir a l'histoire des Hommes illustres, vol. xl.

## Nicet(as) Or Nicetius, St. (2)[[@Headword:Nicet(as) Or Nicetius, St. (2)]]

             a French prelate and martyr to the Christian cause, died in the first part of the 7th century, probably in 612. He is commemorated on Jan. 31; yet Bollandus has.published his acts under the date of Feb. 8. But little is known of the life of this St. Nicetas. He was archbishop of Besanon when St. Colombanus, arriving in Sequania, founded there the monastery of Luxeuil. Later St. Colombanus, pursued by the Gauls, passed through Besanon; St. Nicetas gave the most honorable reception to this illustrious outlaw, and assisted him to retreat into Italy. Nicetas was very zealous in maintaining the purity of the faith in his vast diocese, which he traversed frequently, preaching and instructing the people. Gregory the Great had great confidence in Nicetas, and consulted him on all important occasions.  See Dunod de Charnage, Hist. de l'Eglise de Besangon, vol i; Gallia Christiana, vol. xv, col. 12; L'abbe Richard, Hist. des Dioc. de Besangon et de St. Claude, vol. i.

## Nicet(as) Or Nicetus, ST. (3)[[@Headword:Nicet(as) Or Nicetus, ST. (3)]]

             of Treves, one of the most celebrated prelates of ancient Gaul, lived in the 6th century. His life has been written by Gregory of Tours; it is found in ch. 17 of the Vito Patrum. At first a monk, then abbot of an unknown monastery, he gained in this position the esteem and friendship of the king, Theodoric, whom, however, according to report, he failed not to reprimand for the looseness of his moral habits. After the death of St. Aprunculus, Theodoric chose Nicetas archbishop of Treves. It is supposed that the ceremony of his ordination took place in 527. Nicetas owes his renown to the firmness of his character. He more than once censured the government and the manners of Theodoric and his successors. He even had the boldness to excommunicate king Clotaire, for which the latter finally drove Nicetas from his seat. But Clotaire's successor, king Sigebert, recalled Nicetas. He attended the councils of Clermont in 535, of Toul in 540, of Orleans in 544, the second Council of Clermont, convened about the same time, and the Council of Paris in 555. He died Dec. 5, 566. Gregory of Tours has not been the only biographer of Nicetas; Florien, abbd of Roman-Moutier, has left us a grand eulogy of his eloquence and his virtue. Fortunatus says of him, “Totius orbis amor, .pontificumque caput.” Several other contemporaries have equally praised this powerful bishop. He enjoyed great authority, which made him so bold as to admonish the emperor Justinian himself about 563, and to charge him to disavow the principles of the Eutychian heresy. Several writings of Nicetas are preserved. D'Achery has published in vol. iii of his Spicilegium the treatises De Viqiliis servorum Dei and De Psalmodia bono. In addition to these two works are two letters, one to Justinian, the other to (iodosinda, queen of the Lombards, urging her to work for the conversion of her husband, Alboin, who was an Arian. Several times reproduced by the press, these two letters are found in the Councils of Gaul of Don Labar, ol. 1145, 1151, and in the collection of Don Bouquet, 4:76-78. See Hist. litt. de la France, 3:291; Gallia Christiana, 13:380; Gregorius Turonensis, Vito Patrum, ch. xvii; Lea, Studies in Ch. Hist. p. 300.

## Nicetas (Or Nechites) Of Nicomedea[[@Headword:Nicetas (Or Nechites) Of Nicomedea]]

             an Eastern prelate, flourished as archbishop of Nicomedea in the first half of the 12th century. When, in 1136, Anselm, bishop of Havelberg, was sent by pope Innocent II to Constantinople for the purpose of effecting a union between the Eastern and Western churches, Nicetas appeared at this meeting as the defender of the Eastern views on the doctrine of the Procession of the Holy Ghost. When Anselm, at a subsequent period, was residing at the court of pope Eugenius III, he drew up, at the request of that pope, a full account of the conference (in D'Achery, Spicileg. vol. i). We may take it for granted, indeed, that we are not presented here with a set of minutes drawn up with diplomatic accuracy; still we have every reason to presume that the manner in which the Greek prelate managed his  cause in this conference has in all essential respects been truly represented by Anselm. He represents Nicetas as saying many pointed and striking things against the Latin Church, such as he assuredly could not have invented from his own point of view, and would not have put into the mouth of his opponent. In respect to the contested point in the doctrine of the Holy Ghost, Nicetas appealed, as the Greeks were ever wont to do, to the passage in the Gospel of John, and to the inviolable authority of the Nicene Creed. Anselm replied conformably with the doctrine of the Church, as it had been settled since the time of Vincentius Lirinensis.

He presented on the other side the progressive evolution of that doctrine under the guidance of the Holy Spirit, actuating the Church, by virtue of which the doctrine, contained as to its germ in the sacred Scriptures, had been more exactly defined and explained, and what it contained in spirit reduced to the form of more precise conceptions; just as the work of one universal council is completed in the gradual development of Christian doctrine by another and later. All this is the work of the same Spirit, promised by Christ to his disciples and to his Church; of whom he says that he would teach many things which the apostles at that time could not understand. Even the doctrine of the Trinity, as explained by the Council of Nice, the doctrine of the divinity of the Holy Ghost, cannot be pointed out as a dogma expressed in so many words in the Bible (lib. ii, c. xxii sq.).

Anselm alleged as an argument for the authority of the Roman Church that all heresies had found their birthplace in the Greek Church; while in the former the pure doctrine had ever been preserved free from alloy amid all the disputes proceeding from that other quarter. To this Nicetas replied, “If the heresies had sprung up in the Greek Church, still they were subdued there; and they could only contribute to the clearer evolution and stronger confirmation of the faith” (lib. iii, c. xi). And he endeavors to point out here a substantial advantage of the Greek Church over the Latin, tracing it to the predominating scientific culture which had distinguished the Greek Church from the beginning. “Perhaps the very reason why so many heresies had not sprung up among the Romans was that there had not been among them so many learned and acute investigators of the sacred Scriptures. If that conceit of knowledge by which the .Greek heretics had been misled deserved censure, still the ignorance of the Latins, who affirmed neither one thing nor another about the faith, but only followed the lead of others in unlearned simplicity, deserved not to be praised. It must be ascribed either to blamable negligence in examining into the faith, or to singular inactivity of mind and dullness of apprehension, or to hinderances growing  out of the heavy load of secular business.” He applies to the Latins in this regard the words in 1Ti 1:7, and to the Greeks what Aristotle says of the usefulness of doubt as a passage-way to truth.

Earnestly does Nicetas protest against the intimation that the Greek Church might be compelled to adopt what the pope, without a council held in concurrence with the Greeks, could on his own self-assumed authority prescribe. He then goes on to say that if such authority belongs to the pope, then all study of the Scriptures and of the sciences, all Greek intellect amd Greek learning, were superfluous. The pope alone could be bishop, teacher, and pastor; he alone would have to be responsible to God for all whom God had omitted to his charge alone. The Apostolic Creed did not teach men to acknowledge a Roman Church in especial, but one common, catholic, apostolic Church (lib. iii, c. viii). Though Nicetas defended the use of ordinary bread in the celebration of the Lord's Supper, a custom which had always been handed down in the Greek Church, yet he estimates the importance of this disputed point with Christian moderation (lib. c, c. xviii). He says that he himself, in case no other bread was to be had, would have no hesitation in using unleavened bread in the mass. “Since, however,'“ he adds, “the number of the narrow-minded far exceeds that of persons well-instructed in the faith, and the undistinguishing multitude easily take offense, it was worthy of all pains that both Latins and Greeks should be induced to join heart and hand in bringing about, in some suitable place and at some suitable time, a general council, at which the use of leavened or unleavened bread by all at the same time should be adopted; or if such an agreement could not be arrived at without giving scandal to one of the two parties, yet all should agree in this, that neither party should condemn the other, and this difference should no longer turn to the injury of holy charity.” “Mutual condemnation,” says he, “is a far greater sin than this diversity of custom, which is in itself a matter of indifference.” Both finally agreed that a general council, consisting of Latins and Greeks, for the purpose of bringing about a reunion of the two churches was a thing greatly to be desired. The irritable state of feeling, however, between the two parties, heightened by the Crusades and the consequences following in their train, and the arrogant pretensions of the popes, who would not lower their tone, put the assembling of such a council out of the question; and, even if it could have been held, it would have failed to bring about the result desired by Nicetas and Anselm. Nothing further of the personal history of Nicetas is accessible to us.

## Nicetas [Or Nic(a)eus] Of Dacia[[@Headword:Nicetas [Or Nic(a)eus] Of Dacia]]

             an Eastern ecclesiastic, who was bishop of a city called by ecclesiastical writers Civitas Romatiana or Remesianensis, situated in Maesia, somewhere between Naissus and Sardia, flourished near the close of the 4th century. He visited Italy about this time, and while at Nola viewing the  tomb of St. Felix made a warm friend of Paulinus (q.v.), who celebrated in a poem still extant the high talents and virtues of Nicetas, and the zeal with which this man of God labored in preaching the Gospel among the barbarians. A.D. 402 Nicetas paid a second visit to Nola, and it appears from an epistle of pope Innocent I (note xvii, ed. Constant.) that he was still living in A.D. 414. The time of his death is as uncertain as that of his birth. Considerable confusion has been occasioned by the mistake of Baronius, who supposed that Nicetas the Dorian, mentioned in the Roman martyrology under January 7th, was a different person from the Nicceas Romatianae civitatis episcopus of Gennadius, and that the latter was the same with the Niceeas of Aquilea, to whom a letter was addressed by pope Leo the Great in A.D. 458 — a hypothesis which forced him to prove that Aquilea bore the name of Civitas Romatiana. But the researches of Holstein, Quesnel, and Tillemont have set the question at rest. Gennadius informs us that Nicetas composed in a plain but elegant style instructions for those who were preparing for baptism, in six books, of which he gives the arguments, and also Ad Lapsam Virginem Libellus. Of these the former is certainly lost, but we find among the works of St. Jerome (vol. 11:178, ed. Vallarsi; vol. v, ed. Bened.) a tract entitled Objurgatio ad Susannam Lapsam; and among the works of St. Ambrose (vol. 2:311, ed. Bened.) the same piece under the name Tractatus ad Virginem Lapsam, although it can be proved by the most convincing arguments that neither of these divines could have been the author. Hence it was conjectured by Cotelerius that it might in reality belong to Nicetas, and his opinion has been very generally adopted, although the matter is involved in great doubt. See Gennadius, De Viris Illustr. 22; Schonemann, Biblioth. Patrum Lat. vol. ii, § 17, s.v.

## Nicetas, Acominatus[[@Headword:Nicetas, Acominatus]]

             (Α᾿κομινάτος), also CHONIATES (so called probably from his native place, Chonle, the ancient Colossas), was a younger brother of Michael Acominatus. Both occupy a distinguished place among the Greek writers of the 12th century. Nicetas Choniates is eminent as a doctrinal and polemical writer, and also as a Byzantine historian. He was educated at Constantinople under his brother's supervision, and, besides studying theology, applied himself especially to history and jurisprudence. Under Isaac Angelus he became imperial under-secretary (ὑπογραμματεὺς βασιλικός), then privy councelor, chief justice, and finally governor of the province of Philippopolis. In this position he had to endure many annoyances during the passage of the emperor Frederick Barbarossa in 1189; and when the Latins took Constantinople in 1203, he was obliged to flee to Nice, where he died about 1206 or later. His Histor. Byzant. libri xxi embraces the period from 1118 to 1205; the fact that the author himself bore a part in many of the events he relates gives his work great historical value. The mode of quoting this historical work is thus: Nicetas, Isaac Angelus, 1:3; Urbs Copta, c. i; Andron. Comnen. 2:5, etc. Editions: Ed. princeps, by H. Wolf, with a Latin version (Basle, 1557, fol.); reprinted, with an index and a chronology by Simon Goulartius (Geneva, 1593, 4to), by Fabrot, with a most valuable glossarium Graeco-barbarum, and a revised translation, notes, etc. (Paris, 1647, fol.), in the Paris collection of the Byzantines; the same, badly reprinted, Venice, 1729, fol.

The last edition is in the Bonn collection of the Byzantines, edited by J. Bekker (1835). A Greek MS. in the Bodleian, divided into two books, and giving an account of the conquest of Constantinople, with special regard to the statues destroyed by the Latins, is ascribed to Nicetas, but it seems to have been altered by a later writer, who also made additions. The account of the statues, which is of great interest, is given by Fabricius, quoted below, and critical investigations concerning this MS. are given by Harris in his Philological Inquiries (pt. iii, c. 5). The work itself has been published by Wilken, under the title of Niceta Narratio de Statuis, antiquis, quas Franci, post captam anno 1204 Constantinopolin destruxerunt (Lips. 1803). The result of his theological studies is embodied in his θησαυρὸς ὀρθοδοξίας, written ostentatiously for the information of a friend, but evidently intended for circulation. Ullmann compares this work to the Panoplia of Euthymius, as both represent the state of dogmatic criticism, and of the knowledge of the history of dogmas at that time, but he justly  gives the first place to the work of Nicetas, as the latter shows an independence of views, a soundness of criticism, and a philosophical spirit which we do not find in Euthymius.

The work of Nicetas commences with an exposition of the Jewish and Greek philosophy and mythology. Then he reviews the principal doctrines of the Church, taking as a basis the dogmatic traditions of the Greek fathers, yet not without expressing some personal views, especially in anthropology and psychology. Thus he divides spiritual activity in man into three functions-the νόησις, or the highest degree of contemplation; δοχή, or the lowest degree of conception or thought; and διανοια, the connection between both, or reasonable thought. Nicetas counts six degrees in virtue: natural, moral, civil, purifying, contemplative (θεωρητική), and theurgical (θεουργική), i.e. such as brings us into a state of assimilation to God. These divisions resemble somewhat the psychological theory of the Latin mystics. With the fourth part Nicetas commences his polemics against the heretics, opening with Simon Magnus, and mentioning many previously obscure heresies and unknowni heretics. The last parts treat of Islamism, the controversy with the Latin Church, and the inner dissensions in the Greek Church. The whole is as yet unpublished. The work in its complete form is in the royal library at Paris, and a fragment of it is preserved in the Bodleian. Only the first five parts have been translated into Latin by Petrus Morellus (Paris, 1561; 1579; Geneva, 1629; Bibl. Patr. [Lugd.] 25:54); a fragment in Greek of the twentieth part, against the Agarenes, is to be found in the Sylburgi Saracenicis (Heidelb. 1595), p. 74. A description of the contents of the work is given in Montfaucon, Paloeogr. Gr. p. 326, and Fabridius, Bibl. Graec. vi. 429; but whether the complete work will ever appear is doubtful. Some minor productions of Nicetas, among which a fragment on the ceremonies observed when a Mohammedan adopted the Christian religion, are extant in different libraries in Europe. See Ullmann, Die Dogmnatik d. griech. Kirche inm 12 Jahrh. (in Stud. u. Krit. 1833); Ellissen, Michael Akominatos von Chonce; Fabricius, Bibl. Graec. 7:737 sq.; Neander, Ch. Hist. 4:530, 533, 537; Smith, Dict. of Gr. and Romans Biogr. 2:1183.

## Nicetas, David[[@Headword:Nicetas, David]]

             commonly called Paphlago, either on account of his having been born in or having become bishop of Paphlagonia, lived about the year 880. He is best known as the author of a biography of the patriarch Ignatius, who died in 878. This biography is untrustworthy: at the end Ignatius is made to ascend into heaven, and his opponent Photius is accused of all possible wrongs. As in this the author served the Latin party, it is easy to understand why his work has been praised by the Roman Catholic writers. It must be admitted, however, that the work furnishes some valuable materials, for the history of the patriarchs. It has been repeatedly published (Gr. et Lat. ed. Matth. Raderus [Ingolstadt, 1604]), and in the acts of the councils, as in Hardouin, v. 955. Another polemic work, Liber pro Synodo Chalcedon. adv.  epistolam regis Armenic (Gr. et Lat. apud Allat. Graec. Orthod. 1:663), is also attributed, but without sufficient proofs, to Nicetas. He is besides considered as the author of a number of hymns, and panegyrics of saints and martyrs mentioned under his name in the catalogues of MSS., such as Laudatio s. Barbarae, Encomium in mart. Theodorum, in Nicolaum, in Panteleemonem, etc.; but on account of the many writers of the same name it is difficult to ascertain their authenticity. Some of the discourses (Apostolorum encomia, oratio in Marcunz evangel. etc.) are given by Combefis, Latine in Bibl. Concionatoria, Gr. et Lat. in Auctar. Bibl. patrum noviss. (Paris, 1672), and in Illustrium Christi martyrum triumphis (Paris, 1660). Nicephorus (lib. xiv, cap. 28) calls Nicetas a philosopher, but at present we know of no work of his to justify the appellation. The Quaestiones in Philosophiam et commentarii in Aristot. categor. et quinque voces Porphyrii, mentioned by Gesner, are proved by Fabricius to be due to a later writer. See Allat. De Simeon, p. 102, 111; id. De Psellis, § 13; Oudinuis, 2:215; Fabricius, Bibl. Gr. ed. Harl. 7:747; Hanckius, De script. Byzant. p. 261; Brucker, Histor. Philos. 3:543. (J. N. P.)

## Nicetas, Niceanus[[@Headword:Nicetas, Niceanus]]

             an Eastern ecclesiastic of uncertain age, was chartophylax at Nicaea. He wrote De Schismate inter Eccles. Groecam et Romanan, extant in MS. in Paris and elsewhere; Leo Allatius gives a fragment of it in De Synodo Photian. Also perhaps De Azymis et Sabbatorum Jejunio et Nuptiis Sacerdotun, which others ascribe to Nicetas Pectoratus (q.v.). See Cave, Hist. Lit. D, p. 14.

## Nicetas, Pectoratus[[@Headword:Nicetas, Pectoratus]]

             (ὁ στηθατός ‘), an Eastern ascetic, noted as a Church writer, was, at the time when patriarch Michael Caerularius (q.v.) separated from the Romish Church, a monk in the convent of Studium, near Constantinople. He is mentioned as a pupil of abbot Simeon of St. Mamas. An enemy of the Latins, he sided at once with the patriarchs, and wrote on the custom of fasting on the Sabbath and on the marriage of priests. In 1054 came the Romish ambassadors, and at their head cardinal Humbert and archdeacon Frederick. The cardinal and Nicetas held a conference in the convent of Studium, which ended the emperor also interfering in the matter by a retraction on the part of Nicetas of all he had said, a condemnation of the enemies of Rome, and submission to the burning of his works. This is mentioned only by Latin writers (comp. Canis. Lectt. antiquae, iii, pt. i, p. 325, and Vibertus in Vita s. Leonis, 2:5; Lea, Hist. of Sacerdotal Celibacy, p. 199, note i; and the review of the Bibliotheca Ecclesiastica, in Hauck, Theoloy. Jahresbericht, 1867 2:252), but such things occurred so often in the Greek Church that there is no reason to doubt its truth; besides, it did not oblige Nicetas to foreswear forever his attachment to the Greek Church. Among his works at present extant, the principal is Liber adv. Latinos de Azymis, de Sabbatorum jejuniis et nuptiis Sacerdotum, Latine apud Canis. I. c. p. 308, ed. Basnage (cum refutatione Humberti, comp. Allat. De Missa praesanctific. § 2, 16; De purgator, p. 870). This book has been recently brought out in the Bibl. Eccles. vol. i (Leips. 1866, 8vo), and is entitled Περὶ τῶν ἀζύμων. A copy of this work in Greek is preserved in the imperial library at Vienna. As will be' noticed from a preceding article, some critics ascribe its authorship to Nicetas Nicaeanus (q.v.). Among the other writings of Nicetas, we notice Carmena lambicum in Simeonemjuniorem Greece, in Allat. De Simeon, p. 168: — Tractatus de anima, in fragments in Allat. De synodo Photian. cap. 14: — Capita ascetica, capita de sanctis patribus, contra blasphemam Armeniorum haeresim, de processione Sp. S., de caelesti hierarchia, de paradiso terrestri, epistolae, etc., mentioned in Fabricius, Bibl. Graec. ed. Harl. 7:753, 754. See Allat. De perp. consens. 2:9, § 6; Cave, Hist. Lit. 2:136; Schrockh, Kirchengesch. 24:219; Neander, Ch. Hist. 3:583; Herzog, Real- Encyklopadie, 10:323; and Hauck as above noticed.

## Nicetas, Rhetor[[@Headword:Nicetas, Rhetor]]

             an Eastern ecclesiastic, by some thought to be identical with Nicetas Paphlago (q.v.), has, among other productions, the following ascribed to him: several Orations known to Allatius: — Diatriba in gloriosum ‘Martyrern Panteleemnonem: — De Certamine et de Inventione, etc., reliquiarum S. Stephani Protomartyris: — Encomiuns in Magnum Nicholaum Myrobleptem et Thaumaturgum. None of these have been published. See Cave, Hist. Lit. D, p. 14.

## Nicetas, Scutariota[[@Headword:Nicetas, Scutariota]]

             an Eastern writer of uncertain date, who was born at Scutari, opposite Constantinople. He wrote, Homilice: — Scholia sive Annotationes in Nicetae Acominati Thesaurum, Orthodox. Epistolae de Arte Rhetorica: — poems and other minor productions extant in MSS. in Paris and elsewhere. See Cave, Hist. Lit. D, p. 15; Fabricius, Bibl. Graec. 7:755.

## Nicetas, Serron[[@Headword:Nicetas, Serron]]

             an Eastern ecclesiastic, flourished as a contemporary of Theophylact in the 1lth century. He was first deacon of the Church of Constantinople, and afterwards bishop of Heraclea. He composed several funeral orations upon the death of Gregory Nazianzen; also a commentary, which is inserted in Latin among the works of that father. There is besides ascribed to him a catena upon the Book of Job, compiled of passages from several of the fathers, as Apollinarius, Athanasius, Basil, Ephrem Syrus, Eusebius, Gregory Nazianzen, Gregory of Nyssa, Isidore, Julius Halicarnassensis, Methodius, Nylus, Olympidorus, Origen, Polychronius Severus, Theophilus of Alexandria, Chrysostom, Cyril of Alexandria, and Didymus of Alexandria. This work was printed at London in 1637 in folio. We have also by the same author several catenae upon the Psalms and Canticles, printed at Basl. in 1552. There is likewise a commentary upon the poems of Gregory Nazianzen, printed at Venice under the name of Nicetas of  Paphlagonia, which is apparently by the same author. See Cave, Hist. Lit. ad ann. 1077; Fabricius, Bibl. Graeca, 8:431.

## Nicetas, Setius[[@Headword:Nicetas, Setius]]

             an Eastern writer who violently opposed the Latins, and wrote a small work against them, a Latin translation of which begins, “Non simpliciter antiqua novis venerabiliora,” etc., and of which Allatius gives some fragments in De Consensu, 1:14. See Cave, Hist. Lit. ad ann. 1110.

## Nicetas, St. (1)[[@Headword:Nicetas, St. (1)]]

             a Christian martyr of the 4th century, was of Gothic descent, and born near the Danube. Though he had long been a Christian, he met with no molestation on that account until the persecution under Athanaric in A.D. 370. That monarch of the Eastern Goths ordered an idol to be drawn about on a chariot through all the places where Christians lived. The chariot stopped at the door of every professed Christian, and he was ordered to pay it adoration. Upon a refusal the house was immediately set on fire, and all within were burned. This was the case with Nicetas, who became a martyr to his Christian constancy, being consumed to ashes in his own house, Sept. 15. 372. See Fox, Book of Martyrs, p. 71; Hardwick, Ch. Hist. of the Middle Ages, p. 293.

## Nicetas, Thessalonicensis[[@Headword:Nicetas, Thessalonicensis]]

             an Eastern ecclesiastic, was born at'Thessalonica about 1200. He was archbishop of Thessalonica, and author of Dialogi Sex de Processione Spiritus Sancti, of which Allatius gives a fragment in Contra Hottinger. He has often been confounded with Nicetas Acominatus. See Fabricius, Bibl. Graec. 7:756.

## Niche[[@Headword:Niche]]

             is an architectural term derived from the French, and designates a cavity, hollow, or recess in a wall or buttress for an image, vase, or other erect ornament. Among the ancients niches were sometimes square, but oftener semicircular at the back, and terminated in a half-dome at the top; occasionally small pediments were formed over them, which were supported on consoles, or small columns or pilasters placed at the sides of the niches, but they were frequently left plain, or ornamented only with a few moldings. In the Middle Age architecture niches (often called tabernacles) were extensively used, especially in ecclesiastical buildings, for statues.

The figures in the Early English style were sometimes set on small pedestals, and canopies were not unfrequently used over the heads; they were often placed in suites or arranged in pairs, under a larger arch; when in suites, they were very commonly separated by single shafts: in other cases the sides were usually molded in a similar way to windows; the arches of the heads were either cinque-foiled, trefoiled, or plain, and when canopies were used they were generally made to project: good examples of the 13th century are to be seen on the west front of the cathedral at Wells.

In the Decorated style they very frequently had ogee canopies over them, which were sometimes placed flat against the wall and sometimes bowed out in the form of an ogee; triangular canopies were also common: several  kinds of projecting canopies were likewise used, especially when the niches were placed separately. In the tops of buttresses niches were sometimes made to occupy the whole breadth of the buttress, so as to be entirely open on three sides, with small piers at the front angles; pedestals were very common, particularly in niches with projecting canopies, and in such cases were either carried on corbels or rose from other projecting supports below; sometimes corbels were used instead of pedestals.

In the Perpendicular style the paneling, which was so profusely introduced, was sufficiently recessed to receive figures, and these varied considerably in form; but of the more legitimate niches the general character did not differ very materially from those of the preceding style. In plan the canopies were usually half an octagon or hexagon, with small pendants and pinnacles at the angles; and crockets, finials, and other enrichments were often introduced in great profusion; buttresses, surmounted with pinnacles, were also very frequently placed at the side of niches in this style.

## Nichol(l)s, William, D.D.[[@Headword:Nichol(l)s, William, D.D.]]

             an English divine of great renown for his learning, was born at Donington, Buckinghamshire, in 1664. He was educated at St. Paul's School, London, whence, in 1679, he went to Magdalen Hall, Oxford, and afterwards removed to Wadham College. He became successively fellow of Merton College in 1684, and rector of Selbey, Sussex, in 1691. Hedied in 1712. He wrote, A practical Essay on the Contempt of the World (Lond. 1698, 8vo): — The Duty of Inferiors towards their Superiors, in five practical discourses (Lond. 1701, 8vo) — A Conference with a Theist; containing an Answer to al the most usual Objections of the Infidels against the Christian Religion (16981703,4 vols. 12mo; 3d ed. with the addition of two conferences, Lond. 1723, 2 vols. 8vo), intended as a reply to Gibbon's Oracles of Reason, a rationalistic treatise, of which, as Leland has it, “it hath not left any material unanswered” (Deistical Writers [Lond. 1755,3 vols. 12mo], 1:77): — Defensio Ecclesiae Anglicanae (Lond. 1723,12mo); first written in Latin for the use of foreigners, and afterwards translated into English by the author, and published under the title of A Defense of the Doctrine and Discipline of the Church of England (3d ed. Lond. 1730, 8vo). Dr. Waterland pointed it out as the best exposition of the Church of England view on the sacraments. It was answered, with an exposition of the Remonstrant view, by James Pierce in Vindication of the Dissenters  (1718, 8vo):A Commentary on the Book of Common Prayer (2d ed. with additional notes by bishop Overall, bishop Andrews, bishop Cofin, and Dr. J. Mills [Lond. 1712, fol.]): — A Supplement to the Commentary on the Book of Common Prayer (Lond. 1711. fol.): — A Commentary on the first Fifteen and Part of the Sixteenth Articles of the Church of England (Lond. 1712, fol.) — Notes on the Rubric, on the Place for the Celebration of Common Prayer (“Tracts of Anglican Fathers,” 1:328): — On Sponsors and Confirnation (ib. iii,. 249): — Historim Sacrae, lib. vii, etc. (Lond. 1711, 12mo), etc. See Darling, Cyclop. Bibliographica, 2:2195; Wood, Athenae Oxonien.; Genesis Biog. Dict. s. . (J. N. P.)

## Nichol, John Pringle[[@Headword:Nichol, John Pringle]]

             a British astronomer and philosopher, eminent for his services to the Church by seeking to harmonize science and revelation, was born at Brechin, Scotland, in 1804. He was originally educated for the ministry, but turned aside to the study of the natural sciences, especially astronomy, and gained distinction as a lecturer and writer on science. About 1836 he was appointed professor of astronomy in the University of Glasgow. He died in 1859. He published popular works, entitled The Architecture of the Heavens (1836); The Stellar Heavens; The Solar Systenm; and a Dictionary of the Physical Sciences. He wrote also numerous articles for the Imperial Dictionary of Biography. His style is vigorous and attractive. “In the combined character of lecturer and popular writer,” says a writer in Tait's Magazine (1848), “Dr. Nichol has done more than any modern scientist to uncase science from its mummy confinements, and to make it walk abroad as a free and living thing. . . Nichol is the prose laureate of the stars. From his writings ascends hitherto the richest tribute of mingled intelligence of their laws — love for their beauty — admiration for their still, strong order — hope in the prospects of mankind, as reflected in their mirror — and sense, ever profound and near, of that unseen Power who  counts their numbers, sustains their motions, and makes their thousand eyes the organs and the symbols of his omniscience.” Professor Nichol's spirit of reverence is in all his writings, and has made him famous throughout Britain. In this country his writings have not circulated as largely as they deserve. See Littells Living Age, May 6, 1848, art. i; and the references in Allibone, Dict. of Brit. and Amer. Auth. s.v. (J. H.W.)

## Nicholas (St.)[[@Headword:Nicholas (St.)]]

             surnamed PEREGRINAS, was an ascetic of note, especially in Apulea. He was a native of Attica, in Greece. His history is purely traditionary, and the dates, as well as the statements, are uncertain. His parents are said to have been poor, and he was not taught to read or bred to any trade. When he was eight years of age his mother sent him out to take care of sheep. From this time he began to sing aloud, Kyrie eleeison, which he did night and  day; and this act of devotion he continued all his life.' His mother, according to the legends, thought he was possessed of the devil, and carried him to a neighboring monastery, where the monks shut him up and chastised him, but could not hinder him from singing his song. He suffered punishment patiently, and immediately began again. Returning to his mother, he took a hatchet and knife, and, clambering up a mountain, cut branches of cedar, and made crosses of them, which he stuck up in the highways, and in places inaccessible, praising God continually. Upon this mountain he built a hut, and dwelt there some time all alone, working continually. Then he went to Lepanto, where a monk joined himself to him, and never forsook him. Together they went into Italy, where Nicholas passed sometimes for a holy man, and- sometimes for a madman. He fasted every day till evening; his food was a little bread and water, and yet he did not grow lean. The nights he usually passed in prayer, standing upright. He wore only a short vest reaching to the knees, his head, legs, and feet being naked. In his right hand he carried a light wooden cross, and a script at his side, to receive the alms which were given him, and which he usually laid out in fruit, to distribute to the boys who went about with him singing along with him Kyrie eleeison. His oddities caused him to be ill-used sometimes, even by the orders of the bishops. He is said to have performed various miracles, and to have exhorted the people to repentance. At last falling sick, and visited by multitudes who came to beg his blessing, he died, and was buried in a cathedral with great solemnity, and according to custom a great number of miracles were wrought at his tomb. See Fleury, Histoire Ecclesiastique, 13:586; Jortin, Eccles. Rena. 3:143; Ceillier, Hist. des Auteurs Sacres, 13:438.

## Nicholas (St.) Of Myra[[@Headword:Nicholas (St.) Of Myra]]

             (Lat. Sanctus Nicholaus; Ital. San Niccolo, or Nicola di Bari; Ger. Der Heilige Nikolaus, or Niklas), a highly popular saint of the Roman Catholic Church, especially in Italy, and reverenced still with greater devotion by the Eastern Church, and particularly the Russian Church, which regards him as a special patron, is generally supposed to have been one of the early bishops of Myra, in Lycia. Very few historical data are accessible regarding the personal history of this saint. There was a bishop of the name of Nicholas much venerated in the East as early .as the 6th century; a church was dedicated to him in Constantinople about A.D. 560. The precise date of his episcopate is a subject of much controversy. According to the popular account, he was a confessor of the faith in the last persecution under Maximinian. and having survived until the Council of Nice, was one of the bishops who took part in that great assembly.

This, however, seems. highly improbable. His name .does not occur among the signatures to the decrees, nor is he mentioned along with the other distinguished confessors of the faith who were present at the council, either by the historians or, what is more important, by St. Athanasius. He may with more probability be referred to a later period; but he certainly lived prior to the reign of Justinian, in whose time several of the churches of Constantinople were dedicated to St. Nicholas. His great popularity and the devotion paid him rest mainly on the traditions, both in the West and in the East, of the many miracles wrought through his intercession. In the Greek Church he ranks next to the great fathers. In the West he began to be reverenced in the 10th century, and since the 12th has been one of the most popular of the saints in all Catholic Europe. What the historical records do not furnish is more than supplied by tradition. The stories of St. Nicholas are numberless, and many of them have even been treated in art. According to these legends Nicholas was born of illustrious Christian parents, when they had been many years married without having children; and it was thought that this son was given by God as a reward for the alms  which they had bestowed upon the Church and the poor, as well as for the prayers they had offered up. Their home was in Panthera, a city of Lycia, in Asia Minor. The very day of his birth this wonderful child arose in his bath, and, joining hands, praised God that he had brought him into the world. And from the same day he would only take the breast on Wednesday and Friday, thus knowing how to fast from the time he knew hunger. On account of his holy disposition his parents early dedicated him to the service of the Church. While still young Nicholas lost both father and mother, and he regarded himself as but God's steward over the vast wealth. of which He was possessed, and he did many noble acts of charity. At length he determined to go to Palestine. On the voyage a sailor fell overboard and was drowned, but St. Nicholas recovered him and restored his life; and when a storm arose, and they were about to perish, the sailors fell at his feet and implored him to save them, and as he prayed the storm went down. After his return from Palestine Nicholas dwelt in the city of Myra, where he lived unknown in great humility.

At length the bishop of Myra died, and a revelation was made to the clergy to the effect that the first man who should come to church the next morning was the man whom God had chosen for their bishop. So when Nicholas came early to church to pray, as was his custom, the clergy led him into the church and consecrated him bishop. He showed himself well worthy of the dignity in every way, but especially by his charities, which were beyond account. Many acts of such wonderful import are told of him that they may well be believed to be the inspiration of an enthusiastic mind. At one time Constantine sent certain tribunes to put down a rebellion in Phrygia. On their journey they stopped at Myra, and Nicholas invited them to his table; but as they. were to take their seats he heard that the prefect was about to execute three innocent men, and the people were greatly moved thereat. Then Nicholas hastened to the place of execution, followed by his guests. When he arrived the men were already kneeling, with their eyes bound, and the executioner was ready with his sword. St. Nicholas seized his sword, and commanded the men to be released. The tribunes looked on in wonder, but no one dared resist the good bishop. Even the prefect sought the saint's pardon, which was granted after much hesitation. After this, when the tribunes went their way, they did not forget St. Nicholas, for it happened that while they were absent in Phrygia their enemies poisoned the mind of Constantine against them, so that when they were returned to Constantinople he accused them of treason, and threw them into prison, ordering their execution the next day. Then these tribunes called upon St.  Nicholas, and prayed him to deliver them. That same night he appeared to Constantinople in a dream, and commanded him to release those whom he had imprisoned, and threatened him with God's wrath if he obeyed not.

Constantine not only released them, but sent them to Myra to thank St. Nicholas, and to present him with a copy of the Gospels, which was written in letters of gold, and bound in covers set with pearls aid rare jewels. Also certain sailors who were in danger of shipwreck on the AEgean Sea called upon Jesus to deliver them, for the sake of St. Nicholas, and immediately the saint appeared to them, saying, “Lo! here I am, my sons; put your trust in God, whose servant I am, and ye shall be saved.' The sea became calm, and he took them into a safe harbor. Hence those who are in peril invoke this saint, and seek aid from him. His life was spent in doing all manner of good works; and when he died, it was in great peace and joy, and he was buried in a magnificent church in Myra. The miracles attributed to St. Nicholas after his death were quite as marvelous as those he is said to have performed while vet alive. Thus we are told, for example, that a man who greatly desired to have a son made a vow that, if this wish could be realized, the first time he took his child to church he would give a cup of gold to the altar of St. Nicholas. The son was granted, and the father ordered a cup to be made; but when it was finished it was so beautiful that he decided to retain it for his own use, and had another less valuable made for St. Nicholas. At length he went on the journey necessary to accomplish his vow, and while on the way he ordered the little child to bring him water in the cup which he had taken for himself. In obeying his father the boy fell into the water and was drowned. Then the father sorely repented of his covetousness, and repaired to the church of St. Nicholas, and offered the second cup; but when it was placed upon the altar it fell off and rolled on the ground, and ‘this it did the second and third time; and while all looked on amazed, behold! the drowned child stood on the steps of the altar with the beautiful cup in his hand; and he told how. St. Nicholas had rescued him from death, and brought him there. Then the joyful father made an offering of both cups, and returned home full of gratitude to the good St. Nicholas. This story has often been told in prose and poetry, as well as represented in art. Again; a Jew of Calabria, having heard of all the wonderful deeds of St. Nicholas, stole his image from the church, and set it up in his own house.

Whenever he left his house he put the care of his goods in the hands of the saint, and threatened that if anything should befall them in his absence he would chastise the saint on his return. One day the robbers came and stole his treasures. Then the Jew  beat the image, and cut it also. That night St. Nicholas appeared to the robbers all wounded and bleeding, and commanded them to restore what they had stolen; and they, being afraid at the vision, did as he bade them. Then the Jew was converted by this miracle, and was baptized. Another rich-Christian merchant, who dwelt in a pagan country, had an only son who was made a captive, and was obliged to serve the king of the country as a cup-bearer. One day, as he filled the king's cup, remembering that it was St. Nicholas's day, he wept. Then the king demanded the cause of his grief, and when the young man told him, he answered, “Great as is thy St. Nicholas, he cannot save thee from my hand!” Instantly the palace was shaken by a whirlwind, and St. Nicholas appeared and caught the youth by the hair, and set him in the midst of his own family, with the king's cup still in his hand. It happened that at the very moment when he arrived his father was giving food to the poor, and asking their prayers for his captive son. It is necessary to keep these traditions in mind when regarding the pictures of St. Nicholas, for in two different pictures there appears a boy with a cup, so that it is important to distinguish them by the accessories. Sometimes it is a daughter who is rescued from captivity. The tomb of St. Nicholas was a famous resort for pilgrims for centuries. In 807 the church was attacked by Achmet, commander of the fleet of Harun Al Raschid. But the watchfulness of the monks prevented him from doing harm, and, putting to sea; he and his whole fleet were destroyed in punishment for their sacrilegious attempt. The remains of the saint rested in Myra until 1084, although several attempts were made by different cities. and churches to possess themselves of these sacred (?) relics. At length, in the year mentioned, some merchants of Bari, who traded on the coast of Syria, resolved to obtain the remains of which they had heard such great wonders. At this time Myra was desolated by the Saracens, and the ruined church was guarded by three monks. The remains were taken without difficulty and carried safely to Bari, where a splendid church was erected for their resting-place. The Venetians, however, claim that they have the true relics of St. Nicholas, brought home by Venetian merchants in 1100. But the claims of Bari are generally acknowledged, and the saint is frequently mentioned as St. Nicholas of Bari.

It is a curious fact that in the Russian Church the anniversary of Nicholas's translation to Bari is still observed as a festival on May 9th. In Greek pictures he is represented like a Greek bishop, with no mitre, the cross in place of the crosier, and the persons of the Trinity embroidered on his  cope. In Western art he has the bishop's dress, the mitre, the cope very much ornamented, and the crosier and jeweled gloves. His attributes are three balls, which are on the book at his feet or in his lap. They are said to represent the three purses which he threw into the window of a poor nobleman, or three loaves of bread, emblematic of his feeding the poor; or, again, the persons of the Trinity. The first interpretation is the most general. SEE NICHOLAS OF TOLENTINO. He is chief patron of Russia, patron of Bari, Venice, and Freiburg, as well as many other towns and cities, numbers of them being seaport places. He is regarded in Roman Catholic countries as the especial patron of the young, and particularly of scholars. In England his feast was celebrated in ancient times with great solemnity in the public schools, Eton, Sarum Cathedral, and elsewhere; and a curious practice, founded upon this characteristic of St. Nicholas, still subsists in some countries, especially in Germany. On the vigil of his feast, which is held on December 6, a person in the appearance and costume of a bishop assembles the children of a family or of a school, and distributes among them, to the good children gilt nuts, sweetmeats, and other little presents, as the reward of good conduct; to the naughty ones the redoubtable punishment of the “Klallbauf.” Numberless biographical sketches and narratives of his miraculous deeds abound. Some of them are in printed, others in MS. form. The most noteworthy are, Leonis imperat. orat. gr. prod. (Tolos. 1644); Andrece Cretensis inter ejusdem' orationes Lat. (ed. Combefis); Vita et Metaphraste, et allis collecta a Leonardo Justiniano, tom. i, ap. Lipom et ap. Surium, 6 Dec.; Nicolai Studitfe, in tom. ii A uctar. novi. Combefis. For other notices, especially those in MS. form, see Fabricius, Bibl. Grceca (ed. Harl.), 10:298; 11:292; and Tillemont, Memoires Ecclesiastiques, 6:760, 765, 952. See also Ceillier. Histoire des Auteurs Sacres, 11:347 et al.;. Stanley, Lect. on the Hist. of the East. Ch. p. 200, 224; Clement; Hand-book of Legendary and Mythological Art, s.v.; Broughton, Bibliotheca Historica Sacra, vol. ii, s.v.; Brand, Popular Antiquities of Great Britain, 1:415-31.

## Nicholas Hydruntius[[@Headword:Nicholas Hydruntius]]

             an Eastern ecclesiastic, lived in the beginning of the 13th century, in the reign of Alexius IV Comnenus. Nicholas was distinguished by his opposition to the Latin Church, against which he published several works, of which an account is gives. by Cave (ad ann. 1201) and Fabricius (Bibl. Grec. 11:289).

## Nicholas I[[@Headword:Nicholas I]]

             pope of Rome, one of the most celebrated of the Western pontiffs, who, next to Gregory the Great, may be regarded as the founder of the modern papacy, and the first advocate of the infallibility dogma, by giving authority to the Isidorian decretals, is surnamed “the Great” because of the stupendous work he performed for the establishing of the papacy of Rome as a secular and sovereign power, supreme to all others. He was a native of Rome, and the descendant of a noble family. The time of his birth is not exactly known; it falls near the opening of the 9th century. He early took holy orders, and was made cardinal deacon by pope Leo IV. On the death of pope Benedict III, in A.D. 858, Nicholas became the choice of the papal conclave, and was-at once elevated to the chair of St. Peter without consent or consultation of the secular power, as had been the custom since the days of Charlemagne. The emperor of Germany, Louis II, then, too, king of Italy, was at that time at Rome, and he was therefore present at the consecration of the papal candidate. Besides being consecrated, Nicholas submitted to coronation. This was a new ceremony in popedom. The farseeing successor of Benedict comprehended that the empire of Charlemagne was fast breaking up, and that this was his opportunity to secure greater power over the temporalities of the world. He therefore submitted to this additional ceremony to place himself by outward pomp and circumstance at least on a level with temporal princes. Superior by virtue of his ecclesiastical office, the same prince would of course enjoy  supremacy also as a secular ruler. and for this elevation Nicholas I now strove. That he succeeded may be learned from the impression left by him on his times, as we are told it in the Regin. Chron. ad ann. 868, pt. i,p. 579: “Since the days. of Gregory I to our time sat no high-priest on the throne of St. Peter to be compared to Nicholas. He tamed kings and tyrants, and ruled the world like a sovereign: to holy bishops and clergy he was mild and gentle, to the wicked and unconverted a terror; so that we might truly say a new Elias arose in him.”

The earliest incident of importance in his pontificate is his conflict with Photius (q.v.), who had been intruded into the see of Constantinople after the deprivation of Ignatius (q.v.). As soon as installed, Nicholas sent legates to Constantinople to urge the emperor Michael III to restore Ignatius to the patriarchal see, and at the same time to reclaim the dioceses of Illyricum, Apulea, Calabria, and Sicily, which the court of Constantinople had detached from the see of Rome during the schism of the Iconoclasts, and which, after that schism had been put down by the Eastern emperors, had not been restored (Thomassin, Discipline de l'Eglise, vol. i). The allegiance which the Roman pontiffs had paid to Charlemagne and his successors as emperors of the West had greatly widened the breach between the Roman see and the Byzantines; it was therefore hardly to have been expected that the Eastern emperor would ‘consent to Nicholas's propositions. Rather did he altogether ignore the word from Rome, and when Nicholas excommunicated Photius, he, in return, at a council assembled at Constantinople, anathematized Nicholas and his followers, asserting at the same time that “since the seat of the empire had been removed from Rome to Constantinople, the primacy and privileges enjoyed till then by the Roman see had become transferred unto that of the new capital.” The legates of Nicholas returned to Rome without having effected anything, the anathematized patriarch retaining his see by support from the emperor. It remained for Basil the Macedonian (q.v.) to effect the change asked for; but it was brought about, not because Rome had asked for it, but rather because the new ruler deemed it best to reinstate Ignatius (q.v.).

At Rome in the mean time a new conflict was encountered. Nicholas had been appealed to by the unjustly divorced wife of Lothaire, king of Lorraine, the younger brother of emperor Louis, and had appointed legates to inquire into and report upon the case; and the legates-the archbishops of Trbyes and Cologne in a council held at Metz in 863, having exceeded their powers by giving a sentence in favor of  Lothaire, the pope declared their sentence null, and in a new council called at Rome in A.D. 864, deposed and excommunicated them. Louis now espoused their cause, and marched his troops to Rome, in order to enforce satisfaction. After some hostile demonstrations, the emperor. terrified, it is said, by his own sudden illness, and some fatalities which befell his followers, desisted from the enterprise, and withdrew his troops.

Nicholas, once satisfied that he had his opponent in his power, constrained Louis to make submission; the papal decree was enforced, and Theutberga was formally reinstated in her position as wife and queen. Though by these acts Nicholas did not absolutely advance unexampled pretensions to supremacy in behalf of the Roman see. he yet did more than all his predecessors to strengthen and confirm it by the favorable juncture and auspicious circumstances which he seized to assert and maintain that authority. But this vast moral advancement of the popedom was not all which the Roman see owes to Nicholas I; she owes the questionable boon of the recognition of the False Decretals as the law of the Church. Nicholas I not only saw during his pontificate the famous False Decretals take their place in the jurisprudence of Latin Christendom: if he did not promulgate he assumed them as authentic documents; he gave them the weight of the papal sanction, and thus established the great principle which Gregory I had before announced of the sole legislative power of the pope. Every one of these papal epistles was a canon of the Church; every future bull therefore rested on the same irrefragable authority, and commanded the same implicit obedience. The papacy became a legislative as well as an administrative authority. Infallibility was the next inevitable step, if infallibility was not already in the power asserted to have been bestowed by the Lord on St; Peter, by St. Peter handed down in unbroken descent, and in a plenitude which could not be restricted or limited to the latest of his successors. ( SEE DECRETALS, SEE HINCMAR OF RHEIMS, and SEE INFALIBILITY; and, besides the literature appended to these articles, comp. Jervis, Hist. of the Ch. of France, 1:3236; Fisher, Hist. of the Ref. p. 24, 25; Guettee, The Papacy, p. 293 sq. et al.) During the reign of pope Nicholas I the Bulgarians and their king, Bogoris, were converted to Christianity, and submitted to the authority of Romp (comp. Maclear, Hist. of Christian Missions during the Middle Ages, p. 281 sq.). Nicholas is also noted as the pope who formally accepted for the Western Church the disputed filioque (q.v.) clause (comp. Lumby, Hist. of the Creeds Lond. 1875, 8vo], p. 37 sq.). Pope Nicholas died Nov. 13, 867. He was afterwards canonized. He wrote about one hundred epistles, which,  together with his decretals, are to be found in Mansi, vol. 15; a life of his is given in Muratori, R. R. Ital. SS. vol. iii, pt. ii, p. 301. See Giesebrecht, Quellen d.fjiih. Pabst-Gesch. in the Ahgem. Mon. — Schr. Feb. and April, 1852; Hardouin, Acta Concill. etc., vol. v; Hist. litter. de la France, vol. v; Gess, Merkwiiurdigk. aus d. Leben u. d. Schiften Hinkmar's (Getting. 1806); Bower, list. of the Popes (Lond. 1750, 7 vols. 4to); Gfrorer, Kirchenzgesch. 3:1, 237; Gieseler, Kirchengesch. 2:1; Milman, Hist. of Latin Christianity, vol. iii, ch. iv; Hardwick, Ch. Hist. (Middle Ages) p. 123, 124, 136, 153, 166 n. 1, 182; Wetzer u. Welte (R. C.), Kirchen- Lexikon, 7:573-579; Hugo Limmer, Pabst Nikolaus I, u. d. Byzantinische Staats-Kirche seizer Zeit (Erl. 1857).

## Nicholas I Of Alexandria[[@Headword:Nicholas I Of Alexandria]]

             an eminent prelate of the Eastern Church, flourished near the opening of the 13th century. He was patriarch of Alexandria at a time when the Greek Church was as low as it ever fell, and when Alexandria alone stood forth the worthy representative of orthodox Christianity in the East. Constantinople was in the hands of the Crusaders, Jerusalem under Mohammedan rule, and therefore Alexandria alone was the prop of the Greek Church at this time. Yet even Alexandria's independence from Rome waned under Nicholas I, who was inclined to acknowledge the authority of the all-powerful pope Innocent III, “that mighty pontiff who raised the authority of St. Peter's chair to its highest pitch.” Nicholas, indeed, was once thanked by Innocent for “seeking to console both himself (i.e. Nicholas) and those who were suffering captivity (Crusaders) for the name of Christ, by the comforts of the Holy Roman Church.” A.D. 1212, when Innocent called the fourth: Lateran Council, and Nicholas found it impossible to attend, he sent a deacon named Germanus as his legate to that Western assembly (Innocent, Epp. 15, 34). After the death of Innocent III, Nicholas continued his close relation with Rome under Honorius, notwithstanding the erection of a Latin archbishopric within the Alexandrian patriarchate. Nicholas died about 1228. See — Neale, History of the Eastern Church, Patriarchate of Alexandria, 2:278 sq., 294 sq. (J. H. W.)

## Nicholas II[[@Headword:Nicholas II]]

             Pope, figures like the preceding as a most zealous advocate of papal supremacy. His original name was Gerard of Burgundy, and he was a native of that province. He entered the service of the Church, and for a time held the archbishopric of Florence. In 1059 he was elected successor to Stephen IX in the pontificate. An opposite faction had chosen John, bishop of Velletri, who assumed the pontifical office under the name of Benedict X. The Council of Sutri, however, disavowed him, and he was obliged to resign his claim. The principal opponent of this rival pope was Hildebrand, SEE GREGORY VII; he, had determined that Gerard of Burgundy should succeed Stephen IX, and the word of this wily churchman was law. The imperial party, which by request of the Roman nobles had consented to the advancement of the bishop of Velletri, was won over to the Hildebrandian candidate by Hildebrand himself; and the imperialists afterwards consented not only to the degradation, but also to the disfranchisement of their own candidate from all ecclesiastical offices. Such was the power of papal Rome under the guidance of the man celebrated in history as pope Gregory VII. Pope Nicholas II himself was a man of ordinary ability, and but little activity. His pontificate, it is true, witnessed the two great changes in the papal policy which laid the foundations of its vast mediaeval power — the decree for the election of the pope by the cardinals of Rome, and the alliance with the Normans, SEE PAPACY; yet these changes were effected mainly through the exertions of Hildebrand — the man behind the throne. The former of these changes was brought about immediately after the accession of pope Nicholas II by authority of the second Lateran Council (q.v.), which he summoned A.D. 1059.

The decree was ostensibly published to restore the right of election  to the Romans, but it contained a remarkable variation from the original form. The cardinal bishops (seven in number, holding sees in the neighborhood of Rome, and consequently suffragans of the pope as patriarch or metropolitan) were to choose the supreme pontiff, with the concurrence first of the cardinal priests and deacons (or ministers of the parish churches of Rome), and afterwards of the laity. Thus elected, the new pope was to be presented for confirmation to Henry, “now king and hereafter to become emperor,” and to such of his successors as should personally obtain that privilege. The decree is truly the foundation of that celebrated mode of election in a conclave of cardinals which has ever since determined the headship of the Church ( SEE CONCLAVE; compare Cartwright, On Papal Conclaves [Edinb. 1868, 12mo], p. 11-13). It was intended not nilvy to exclude the citizens, who had, indeed, justly forfeited their primitive right, but as far as possible to prepare the way for an absolute emancipation of the papacy from the imperial control; reserving only a precarious and personal concession to the emperors, instead of their ancient legal prerogative of confirmation. It was, indeed, provided, in effect, that future emperors should exercise the right of confirmation if they should have previously sought and obtained it from the Holy See. But of course an emperor was hardly likely to sue for this privilege; and even should the custom of seeking it be established, occasions would not fail to arise in which popes might feel themselves able and willing to refuse it. This bold innovation was made at a favorable moment, when, in fact, there was no emperor who could protest against it. Nicholas took an oath from his new vassals the Normans, whereby they pledged themselves that after his death they would recognize and defend as pope no other than the one who should be elected by the cardinals in accordance with the new regulations. In truth popedom was restored to Italy, to Rome. The great organized and simultaneous effort of the higher clergy to become as it were the chief feudatories, and to choose their monarch, was thus made possible.

Yet the decree of a council would have proved only a mass of idle words, had not the papacy secured command also of some strong military force to maintain its independence against domestic and foreign foes. Either the emperor must still dictate, or the Roman barons overawe the election. The pope with all his magnificent pretensions, was but a defenceless vassal-a vassal dependent on foreign resources for his maintenance on his throne. The second great act of the pontificate of Nicholas II therefore was the conversion of the hostile and unbelieving Normans into the faithful allies, the body-guard of the pope. Another important event of the reign of  Nicholas II is the controversy with Berenger of Tours (q.v.) regarding the real presence of Christ in the eucharist. SEE TRANSUBSTANTIATION. It was settled favorably to Romanism. Though Berenger afterwards, when beyond the power of his adversaries, recanted and reassumed his former position, the effect of the Lateran decree was, for a time at least, almost to suppress his doctrine. Pope Nicholas II died in 1061.' See Vita Nicolai II Papce, ex Cardinali Aragonia, in Muratori, Rerum Italicarum Scriptores, 3:301; Baronius, Annales Ecclesiastici, 17:148; Jaffd, Regesta pontificum Romanorum, p. 384-389; Bower, Hist. of the Popes (see Index in vol. vii); Riddle, Hist. of the Papacy, 2:115 sq.; Milman, Hist. of Latin Christianity, 3:295 sq.; Hallam, Middle Ages (Smith's edition), p. 339 sq.; Hifler, Gesch. der deutschen Papste, 2:295-360; Wetzer u. Welte (R. C.), Kirchen- Lexikon, 7:579-583.

## Nicholas III[[@Headword:Nicholas III]]

             Pope, was originally John Cajetanus, of the noble Roman house of Orsini, and bore the surname of “the Accomplished,” because, as his Italian con, temporaries alleged, “in him met all the graces of the handsomest clerks in the world.” Cajetanus was a man likewise of great ability, of irreproachable morals, and of vast ‘ambition.' The last proved his strong enemy, and attached an infamous stain to his name. He is known in history as a Nepotist (see Dante's Inferno, 19:66, 95). Previous to his elevation to the papacy, which occurred Nov. 25, 1277, he had played no unimportant part in ecclesiastical affairs. In the papal chair he distinguished himself especially by his activity against the schismatics and heathens. He sent legates to Michael Palaeologus, and missionaries to the Tartars. He compelled Charles of Anjou, king of Sicily, to resign his offices of vicar of the empire and governor of Rome, and with it to relinquish the supreme power which that title gave him in the city, and caused himself to be elected senator, thereby advancing the interests of the papacy; but he entrusted the discharge of the office to his relatives, and thus deprived the state of faithful and trustworthy officers, his relatives seeking simply to enrich themselves. Under pope Nicholas III's rule the power of the Romish see was further greatly increased, by his inducing the new Roman emperor, Rudolph of Hapsburg, to restore to it a number of its former possessions which the emperors had at various times wrested from Rome. (See Fontainni, Del Donzinio Temporale delia Santa Chiesa, and his controversy with Muratori on the subject.) Pope Nicholas III was laboring to secure the union with the Greek Church resolved on at the Council of  Lyons in 1274, when he died, August 22, 1280. A treatise entitled De electione dignitatum is attributed to him. He embellished Rome considerably, and built a splendid palace near the church of St. Peter. See two short biographies in Muratori, Rerum Ital. Scriptores, vol. 3, pt. i, p. 606 sq.; also Leo, Gesch. der ital. Staaten, 4:627 sq.; Baronius, Annales Ecclesiastici, 22:436; Bower, Hist. of the Popes (see Index in vol. vii); Riddle, Hist. of Papacy, 2:233 sq.; Milman, Hist. of Latin Christianity, 6:135 sq.; Hefele, Conciliengesch. 6:141 sq., 161 sq., 179,'188; Wetzer u. Welte (R. C.), Kirchen-Lexikon, 7:583-585.

## Nicholas IV[[@Headword:Nicholas IV]]

             Pope (originally Jerome), was born of lowly estate at Ascoli, in the Papal States. At an early age he joined the Franciscans, and became general of the order in 1274. He was made cardinal by Nicholas III, and in 1288 was elected pope three times before he decided on accepting the office. He upheld the pretensions of Charles II of Anjou to the crown of Sicily against Alphonso of Aragon, and crowned the former. In a meeting of the nobility called by his legates at Tarascon in 1289 it was decided that Alphonso should renounce his claims on Sicily, and not recognize his brother James, who actually reigned there; and in exchange Alphonso was to be released from the ban pronounced against him, and Aragon declared a fief of the see of Rome. James, however, having succeeded his brother on the throne of Aragon, refused to recognize the acts of the assembly of Tarascon, and thereupon the ever-ready but now almost powerless bolt of excommunication was hurled against him by the pope. The part which Nicholas played in this whole transaction is dishonorable and discreditable to Romanism, which has never censured it. Not only did he unjustly visit James with the ban of excommunication, but unrighteously absolved Charles from a promise he had made, and which he, more honorable in thought than his ecclesiastical friends, regarded as binding, and was prevented from performing only by the pope's direct command.

King Edward of England and Alphonso of Aragon and arranged terms for the release of Charles, then their captive. Within one year Charles was bound by it to procure peace between France and Aragon, and, if not successful, he solemnly swore to return to his captivity. The pope not only crowned Charles king without reference to the result of the mission he had sworn to perform, but when Charles of Valois refused to relinquish his pretensions to Aragon, and king Philip to surrender the cities which he had seized in that kingdom, and Charles of Anjou believed himself bound to return to his  captors, the pope interfered, and issued a decree against his return. This was as monstrous an exercise of the absolving power,” says Milman justly, “as had ever been advanced in the face of Christendom: it struck at the root of all chivalrous honor, at the faith of all treaties. It declared, in fact, that no treaty was to be maintained with any one engaged in what the Holy See considered an unjust war; that is, a war contrary to her interests. It declared that all obligations entered into by a person in captivity were null and void, even though oaths had been interchanged and hostages given for their performance” (Hist. of Latin Christianity, 6:175). Ptolemais, the last possession of the Christians in Palestine, having fallen into the hands of the Mohammedans, Nicholas IV sought actively, but in vain, to organize a crusade. He also sought to obtain the aid of the Moguls in that undertaking, and sent them missionaries of his order for that purpose, among them John of Monte Corvino (q.v.). Pope Nicholas IV died April 4, 1292, bewailing the tumults of the time and the failure of Europe to relieve the Christians in the East. He wrote commentaries on the Scriptures and on the Abagister Sentenc., and issued several bulls in favor of the Franciscans. See Vita Nicolai Papac IV, ab Hieronymo Rubeo composito, etc. (Pisa, 1761, 8vo); and the biography in Muratori, Rerum Italicarum Scriptores, 3:612; Wetzer u. Welte (R. C.), Kirchen-Lexikon, 7:584, 585; Milman, Hist. of Latin Christianity, 6:173 sq.; Hefele, Conciliengesch. 6:110,190 sq., 233 sq., 239.

## Nicholas Of Argentine[[@Headword:Nicholas Of Argentine]]

             SEE NICHOLAS OF STRASBURG.

## Nicholas Of Basle[[@Headword:Nicholas Of Basle]]

             the great lay-preacher of the Middle Ages, and a leader of the Mystics in the 14th century, the man who taught Tauler (q.v.) that God's illuminating grace was not confined to the Church of Rome or her clergy, but comes to every one of God's people directly from Jesus Christ himself, was the son  of a wealthy merchant in Basle, and was born in the year 1308. He was a lad of good abilities and irreproachable conduct, and was from his early years of a decidedly religious disposition. When about fifteen years of age he became oppressed by a great consciousness of sin, and, in order to free himself from the burden under which he labored, he resolved to renounce the world and devote himself to a religious life. Even at this early stage of his career the independence of his character revealed itself, for he does not appear to have remotely contemplated entering a convent or becoming a priest; he renounced the world, but made the renunciation in his own way. For five years he labored to obtain a nearer approach to God, reading the lives of saints and practicing austerities. At length God revealed himself to him, and he found peace. Now he began to feel himself specially inspired by God, and specially taught by the Holy Spirit. Immediately after his conversion he began to study the Scriptures, and found that, although he had never received a university education, nor any instruction in theology, he was able, in the space of thirty weeks, to master and understand the Word of God as thoroughly as many learned doctors of the Church. While separating himself from the Church, and denying her claim to be the mediator between God and man in the revelation of doctrine, Nicholas did not associate himself with any heretical sects. He had no connection whatever with the Waldenses, although some of his doctrines were the same as theirs, and he was the determined opponent of the licentious Brethren of the Free Spirit, and of the pantheistic Beghards. He occupied a thoroughly independent position between the Church, on the one hand, and the different sects on the other; and the fact of his being a layman enabled him to do this with greater ease and safety than if he had been a member of any religious order. His theology was of a very simple kind, and he had not the perplexing logical mind which prevents a thinker from holding doctrines quite irreconcilable with each other.

On most points of doctrine his opinions were substantially those of the old Catholic Church, but along with these he held two doctrines which, when pushed to their logical consequences, would have yielded results entirely subversive of most of the theology of the Church. These were the doctrines of self-renunciation and of private inspiration; and in the view of Nicholas they are so mutually related that when self-renunciation is complete inspiration follows. Nicholas and his followers made the dogma of self-renunciation the principal doctrine of their theology. Protestantism, it is true, teaches this doctrine too. Nicholas of Basle and his friends, however, differed radically from the reformed theology. The latter teaches simply the renunciation of  one's own merit in order to gain by confidence in the merit of Jesus Christ a standing before God and peace of conscience in spite of the sense of sin; making self-renunciation simply the absolute negation of one's own individuality in order to leave all things to God, while Nicholas's doctrine of self-renunciation is the barest and most absolute Quietism (q.v.), and if logically adhered to prevents every kind of human action and exertion. He went so far as to assert that “temptations to sin should always be faced and never shirked, nor are we to pray to be delivered from them; and in the same way it is not right to pray for any alteration of circumstances, nor even for the coming of the kingdom of heaven.” The highest form of the divine life in man is, according to Nicholas, “resignation to the will of God, and prayer is a means of bringing about this state of resignation; hence the believer should only pray for a right and suitable frame of mind and will- that is, a frame of mind and will resigned to whatever is sent or is to be sent by God in his providence — while to pray for a change in one's circumstances, for forgiveness of sins, for freedom from temptation, for the coming of the kingdom, is to pray that what God- sends may be made subject to us, not that we should be made to submit ourselves to it, and so tends to produce selfassertion, not self-renunciation.”

(Comp the fifteenth and sixteenth articles in the sentence against Martin of Mainz, one of Nicholas's followers: “15. Quod perfectns- homno non debet pro inferni liberatione ac coelestis regli collocatione deum orare, nec illi pro aliquo quod deus est non servire, sed indifferels ejns beneplaciturn expectare. 16. Quod in evangeliis et in oratione dominica non debet stare sic: ‘Et ne:'nos inducas in temptationem,' quia negatio non ex Christi doctrina, sed alia quacunque negligentia.”)

“When self-renunciation is complete, the soul of man having become entirely resigned to the divine will, becomes,” Nicholas taught, “so entirely assimilated to the divine nature that it has continual and near fellowship with God. Thus the man who has so far triumphed over his natural inclination to self-assertion as to become wholly resigned to the ways of God, is always in familiar intercourse with the Spirit of God, who communicates to him all divine knowledge.” Thus Nicholas claimed for himself and for such of his followers as had reached a state of perfection in self-renunciation a direct acquaintance with things divine. God revealed himself to them, they believed, not indirectly and only through the medium of the Holy Scriptures; but directly and immediately through dreams and  waking visions, and in this way taught them to understand perfectly all the sublimest mysteries in theology. It often happened that these revelations consisted in allegorical visions, as when Rulmann Merswin had a vision of a stone successively assuming three shapes, and was thereby taught to understand as he had never understood before the doctrine of the Trinity; while at other times, as in the vision which came to Tauler at his conversion, the revelation was expressed in ordinary language. This private inspiration, which Nicholas believed that he possessed, was quite different from the ordinary efforts of the human reason, and in this respect Tauler and Nicholas held opinions altogether opposed to the rationalism of Eckhart. It was a supernatural gift especially bestowed upon men from without, and showed itself in ways altogether different from the exercise of the ordinary reason. The men who were believed to be possessed of it had in it a new gift, altogether different from the capacities of their fellows, which made them independent of all churchly and other aids to a religious life, and they were, as possessors of the same spirit, brought into such a close spiritual fellowship with each other, that they could, while far distant, correspond with each other through alternate visions.

Of the private history of Nicholas we know very little, but it is evident that he traveled a great deal through Germany, propagating his opinions in a quiet, unostentatious manner. Gradually there grew up around him a society of Christians composed of men and women likeminded with himself, who loved and honored him as their spiritual father. It does not seem that this society had any definite place of association, or that its members proposed to themselves any practical or political ends and aims. The bond of association was the personal character of Nicholas, and the members were all men and women of pious lives and characters, who, in a profligate and disastrous age, amid the breaking up, as it seemed, of all mechanical aids to piety, were insensibly attracted towards Nicholas, and through him to each other. They called themselves “the Friends of God,” to signify that they had reached that stage of the Christian life when Christ, according to his promise, would call them “no longer servants, but friends;” and they included in their number individuals who differed most widely in rank and circumstances. More than one monkish order had its representatives among the Friends of God. Tauler, Suso, and Henry of Nordlingen were Dominicans; Otto of Passau was a Franciscan, and there were numbers of laymen. Rulmann Merswin was a banker, Conrad of Brunsberg was grand-master of the Knights of St. John in Germany. There  were women too enrolled as members, for example, the two Ebners, Margaretha and Christina, and Anne, queen of Hungary, SEE FRIENDS OF GOD.

From the fact that after the death of Nicholas of Basle (he was burned to death at Vienne, near Poitiers, after 1382) the association of his followers fell to pieces, it is evident that it was Nicholas's personal power and influence that kept them united. Nicholas of Basle was not only noted as a preacher; he also wielded a powerful pen, and wrote much for the edification of his followers. Indeed many were gathered as Friends of God by the influence of his writings. His principal works are, Buch von den zwei Mannern (who these two men were is not now known): DieBekehrung Tauler's: — Buch von den funff Mannern (a religious biography of Nicholas himself and four of his companions): — Von derBekehrung eiizes Deutsch-OrdensRitters: — Von zwei Kloster-Frauen in Baiern and von zwei Klausnerinnen, Ursula u. Adelheit (the memoir of two nuns in Brabant), believed to be simply a translation from the Welsh or Och Walloon dialect. See Vaughan, Sours with the Mystics (1873); Schmidt, Nicolas von Basel, Leben u. Werke (Vienna, 1866); ejusd. Die Gottes- Freunde im 14ten .fahrh. (Jena, 1854); Meth. Quart. Rev. January, 1869, art. i; Brit. Quart. Rev. Oct. 1874, art. i; Gieseler, Eccles. Hist. 4:1.84-186; Hodgson, Reformer's and Martyrs (Phila. 1867), p. 120 sq.

## Nicholas Of Clemange[[@Headword:Nicholas Of Clemange]]

             SEE CLEMANGE.

## Nicholas Of Cusa[[@Headword:Nicholas Of Cusa]]

             SEE CUSA.

## Nicholas Of England[[@Headword:Nicholas Of England]]

             a monastic who flourished near the close of the 12th century, is noted in the history. of Christian doctrine as the decided advocate of the Romish ultramontane view regarding the immaculate conception of Mary. He  wrote in most severe and condemnatory terms against abbot De la Celle, afterwards celebrated as bishop of Chartres. Of the personal history of the monk Nicholas we know only that he died before the close of the 12th century. The part he played in the doctrinal controversy above referred to is given by Neander, Ch. Hist. 4:333 sq. See also Milman, Hist. of Latin Christianity, v. 44.

## Nicholas Of Frascati[[@Headword:Nicholas Of Frascati]]

             an eminent Italian prelate, flourished in the opening of the 13th century. We know but little of his personal history. In 1213 we find him mentioned as bishop of Frascati and cardinal, and employed in that year on a mission to England as papal legate. He was sent to bring to completion the arrangements made by Pandulf (q.v.) with king John, and was successful in this mission, for on Oct. 3 he publicly received in St. Paul's Cathedral from cohn a charter of surrender and the oath of fealty, and somewhat later received full compensation for all damage caused by the royal sequestrations of ecclesiastical property. It was also this cardinal Nicholas who removed the interdict then resting upon England and its king. Nicholas quitted Britain in Sept. 1213, and we hear scarcely anything of him thereafter. He died about 1220.

## Nicholas Of Leitomysl[[@Headword:Nicholas Of Leitomysl]]

             (or Leitomischi), one of the warm advocates of the Hussite movement, flourished as master at the University of Prague near the opening of the 15th century. In the memorable university meeting held on May 28, 1403, to examine the forty-five propositions ascribed to Wickliffe (q.v.), master Nicholas most enthusiastically and ably argued in behalf of the Bohemian party for the English theologian.

He declared that the propositions incorrectly represent Wickliffe, and branded these articles as having been falsified by a certain master Hubner, who more richly deserved to be burned than the two poor fellows who had been burned for counterfeiting saffron (an herb much sought for and used in those times). Huss himself, also, while he would not at the time agree to the unconditional acceptance of all the propositions, declared them at this time, and ever afterwards, as having been tampered with and interpolated by master Hubner. Nicholas remained steadfast to the cause of these anteReformers, and was much esteemed for the service he rendered to Christian truth, and as an example of holy living. He was called by Huss “the most sagacious counsellor” (Mon. Hussi, 2:42). See Neander, Ch. Hist. v. 246; Gillett, Life and Times of John Buss, 1:38.

## Nicholas Of Lyra[[@Headword:Nicholas Of Lyra]]

             SEE LYRA.

## Nicholas Of Methone[[@Headword:Nicholas Of Methone]]

             an Eastern ecclesiastic, to whom a number of works are attributed, was bishop of Methone, in Messenia. His writings, as far as known, are polemical essays on the person of Christ, the eucharist, the use of unleavened bread, the procession of the Holy Ghost, against the primacy of the pope, but especially against the heathenish Platonism of Proclus. All attempts to establish the personality of the author, or the exact time when he wrote, have heretofore proved unavailing. Some critics, as Cave and Oudin, place him at the close of the 11th century, and look upon him as a contemporary of Theophylact, bishop of Bulgaria, and of Nicetas of Heraclea. Cave, however, observes that some of the works may have been written by another, more modern, Nicholas. Others, and among them Fabricius, place him in the later half of the 12th century. This is also the opinion of Ullmann, who observes that in the midst of the controversy  between the Eastern and the Western churches, during the reign of Manuel I, a synod was held in 1166 at Constantinople, in which a Nicholas, bishop of Methone, was present, according to Allatius (De perp. consensione, p. 689). Nicholas was until recently known only as the author of Α᾿νάπτυξις τῆς θεολογικῆς στοιχειώσεως Πρόκλου Πλατωνικοῦ, Refutatio institutionis theol. Proci Platonici (primum ed. J. Th. Voemel, Francf.-ad- M. 1825); and Nicolai Methonensis Anecdota (p. i, ii, ed.Voemel, Francf. 1825-26); and it appears from these works that he was an independent disciple of the ancient fathers, whom he studied and expounded with great perspicacity. He opposed heathen Platonism, while at the same time he adhered to that Christian and ecclesiastical Platonism which had been handed down from the Areopagists and others. Hence his doctrine concerning God is altogether ideal and transcendental. Nicholas considers the negative definitions of God as more correct than the positive. He regards God as so infinitely above man that the latter can have no conception of him. The small Anecdoton begins with the expression, “The world is unfinished; the divine act of creation is ever enduring, and admits of no distinction of past or future. Were we to consider it as having a beginning or an end, it would imply a cessation of the divine activity, and thus represent the divine nature and power as subject to change. Yet the results of creation are finite; but this does not imply a change in the creative energy, only a variation in the proportion between its emitting and retaining properties” (κατὰ προβολὴν καὶ συστολήν, Anecd. 1:10).

His views bear a great resemblance to those of Origen. On the doctrine of the redemption he goes much beyond all the ancient expositors, and seeks to prove dialectically the necessity of this divine means of grace. “Humanity,” says Nicholas, “lay in the bonds of Satan; it possessed within itself no possible means of getting free from this bondage, since every sinner would have had first of all to free himself from this strange power, an effort which none could accomplish. Redemption could only come from the innocent and almighty, hence from God himself, and at the same time could only be accomplished in human form, and by the undergoing of human sufferings and death.” From these principles results the necessity of the coming of a God-man, when it is admitted, moreover, that divine mercy wishes not the eternal death of the sinner. This forms a simplified counterpart of Anselm's theory, and similar views are expressed by subsequent Greek writers, for instance, very explicitly by Nicholas Cabasilas. Ullmann on this account believes that Nicholas made use of Latin sources. His criticisms on Proclus present also several interesting points. He states in the first place that in the  Greek Church of that time there were persons who in their attachment to the later Platonism deduced from it antichristian and anti-ecclesiastical consequences, while otherwise the polemics on the question had no practical result. The assertion of some of the earlier Greek theologians that the ψυχή, as such, is not immortal, but obtains immortality only from its connection with the πνεῦμα, was repeated by our Nicholas in the Greek Church (comp. his Refut. p. 207, 208). A work by Nicholas on the eucharist was published: Greece cum liturgiis Jacobi. etc. (Paris, 1560, et in Auctario Ducceano, 2:372). His other works remained in MSS. until 1866, when a Russian priest at Leipsic brought out the Bibliotheca Eccles. continens Gromcorumn theologorum opera, the large bulk of which in vol. 1 is devoted to Nicholas of Methone. There are eight of his productions inserted there, but his personal history is cautiously approached, as but little is known of it. Gass, the soundest modern critic of Middle-Age Greek theology, pronounces these writings of Nicholas of Methone as among the best products of that epoch of Byzantine theology. As to the time of Nicholas's activity, Gass holds that it is well-nigh impossible to speak with certainty until more of his writings are made accessible to modern critics. He refuses to reject or accept either Cave's or Ullmann's opinion on this point. See Fabricius, Bibl. Gr. (ed. Harl.) 11:290; Ullmann, Dogmatik d. griech. K. im 12 Jahrh. in Stud. u. Krit. of 1833, p. 647 sq.; Hagenbach, Hist. of Doctrines, 1:385; 2:16, 36, 41; Ceillier, Hist. des Auteurs Sacres, 13:555, 558, 571 sq.; Migne, Patrologie Grecque, vol. xxv.

## Nicholas Of Modon[[@Headword:Nicholas Of Modon]]

             (Peloponnesus), an Eastern ecclesiastic, flourished as bishop of Modon towards the close of the 11th century. Little is known of his life, but in the opinion of Ullmann he was, if estimated by his writings, one of the most distinguished men of his time. His theology is strongly impregnated with Neoplatonism. Thus, while pretending, like the pseudoDenis the Areopagite, that we can give ourselves an idea of God only by analogy, and that we have no terms sufficient to express the divine, he enters into the greatest details upon the Trinity, upon the relation of the three persons who compose it, etc. We have of his works, Libellus de corpore et sanguine Christi, Greek and Latin, in vol. ii of the Bibliotheca Patrum of Du. Duc (Auctarium Ducceanum) (1624, folio). —Among those of his works which remain unpublished we note, Tractatus tres de processione Spiritus Sancti: — De primatu papce, etc., See Ullmann, Nikolaus von Methone, in Theolog. Studien und Kritiken of 1833; Seisen, Nicolaus  Methonensis, Anselmus Canturiensis, Hugo Grotius, quoad satisfactionis doctrinam (Heidelberg, 1838, 4to).

## Nicholas Of Munster[[@Headword:Nicholas Of Munster]]

             SEE FAMILISTS.

## Nicholas Of Pskoff Or Plescow[[@Headword:Nicholas Of Pskoff Or Plescow]]

             a Russian hermit who flourished in the second half of the 16th century, and whose legend was written by Horsey in 1570, was a great favorite of the people, and was believed to have supernatural power, because he went about unclothed without discomfort, enduring unmoved extreme heat and cold, and performed many other extraordinary things. He was noted also for the great good he did. He is particularly remembered as the savior of his native town from the destruction threatened by czar Ivan. ‘This prince came to Plescow with the savage intention of massacring the whole population there, as he had already done at Novgorod. According to the traditionary story, it was early morning when the czar approached the town. The bells of the churches — those voices of Russian' religion — were sounding for matins, and for a moment his hard heart was melted, and his religious feeling was stirred. The hut of the hermit was close by; Ivan saluted him and sent him a present. The holy man, in return, sent him a piece of raw flesh. It was during the great fast of Lent, and Ivan expressed his surprise at such a breach of the rules of the Church. “Ivasko, Ivasko,” that is “Jack, Jack” — so with his accustomed rudeness the hermit addressed his terrible sovereign “thinkest thou it is unlawful to eat a piece of beast's flesh in Lent, and not unlawful to eat up so much man's flesh as thou hast already done?” At the same time he pointed to a dark thunder- cloud over their heads, and threatened their destruction by it, if he or any of his army touched a hair of the least child's head in that city, which God by his good angel was preserving for better purpose than his rapine. Ivan trembled and retired, and Plescow was saved. See Strahl, Gesch. v. Russland, 3:213 sq.; Horsey, Travels (1591), p. 161 sq.; Karamsin, Hist. of Russia, 9:635 (11 vols. 8vo, to 1618); Mouravieff, Hist. Russian Church, p. 119.

## Nicholas Of Strasburg[[@Headword:Nicholas Of Strasburg]]

             a German mystic, was reader in the Dominican convent of Cologne about the beginning of the 14th century. He preached in many places, as at Strasburg, Freiburg, etc. In 1326 pope John XXII appointed him nuntius et minister, giving him the superintendence of the convents of his order in Germany. There are thirteen sermons of his extant, published in Pfeiffer, Deutsche Mystiker, p. 261 sq. the third and fourth are not complete. These sermon are not mystical, but rather of a practical character, insisting on inward piety and on the practice of the Christian virtues. They are, however, rich in images and allegories. Nicholas of Strasburg has sometimes beer mistaken for NICHOLAS KEMPH DE ARGENTINE, who flourished some time later. The latter was born ii 1397, became a Carthusian monk, and lived at Chemnitz in 1440. He died in 1497. Pez, in his Bibliotheca Ascetica (vol. 4, Regensb. 1724), gives the title of the writings of this Nicholas.

## Nicholas Of The Flue[[@Headword:Nicholas Of The Flue]]

             SEE FLUE.

## Nicholas The Sophist[[@Headword:Nicholas The Sophist]]

             a Christian philosopher who flourished under the emperor Leo I, and down to the reign of Anastasius, consequently in the latter half of the 5th century, was a pupil of Proclus. Suidas (s. . Nsic.) mentions two works of his: Προγυμνάσματα and Μελέται ῥητορικαί. Part of the Προγυμνάσματα had been published previously as the work of Libanius, but has more recently appeared as the work of Nicholas in Walz's Rheto;. Graec. 1:266-420. Suidas (s.v.) mentions another Sophist, a native of Myra, in Cilicia, and a pupil of Lachares, who taught at Constantinople,  and was the author of a Τέχνηῥητορική and Μελέται. See Fabricius. Bibl. Graec. 6:134; Westermann, Geschichte der griech. Beredtsamkeit § 104, n. 10.

## Nicholas V[[@Headword:Nicholas V]]

             Pope, one of the ablest and most esteemed incumbents of the papal chair, distinguished alike for his scholarship, tolerant views, and his stern integrity, was originally called Tommaso Parentucelli, also Tommaso da Sarzana, and was born at Sarzana, near Genoa, in 1398. He was educated at the high schools in Bologna and Florence, and was noted there for his zeal as a student. He entered the priesthood at the age of twenty-five, and rapidly rose to positions of honor. He was employed by successive popes in several important diplomatic missions to different countries, and discharged his trust most creditably. He was made bishop of Bologna by pope Eugenius IV; in 1445 he was made archbishop of Bologna; at Dun, 1446, this same pontiff presented him the cardinal's hat; and in 1447, upon the death of Engenius IV, the ability and prudence which had marked his course as papal legate during the troubled period of the councils of Basle and Florence, and in the difficult negotiations with the German and other churches which arose therefrom, pointed him out as a proper person for  the pontificate, and he was consequently chosen for this office on March 6 of that year. ‘The Council of Basle was in session at the time. It readily recognized him as pope.

There was, however, a schismatic party in the Western Church which supported at this time a rival pope, under the name of Felix V. He had been elevated to the pontificate by vote of the Council of Basle in 1439. The schismatics, it is true, had in the mean time been reduced to a small number. Yet Nicholas respected even his feeblest opponents, and by kindness finally won them over, as well as their head, the rival pope, and thus restored peace to the Church by the abdication of Felix V in 1449. When dethroned the antipope was treated by Nicholas, as before, with courtesy and respect. He was made a cardinal, next in honor to the pope, and was appointed perpetual legate of the Holy See to Germany. His cardinals were received into the Sacred College. and all his collations of benefices were confirmed. But not only was the reign of pope Nicholas V signalized by the abdication of this the last of the antipopes; every part of Christendom, with the exception of the still unsubdued Hussites of Bohemia, paid regard to Nicholas, and honored in him a worthy son of the Church, and a proper incumbent in the chair of St. Peter. Indeed his reign, though brief, was marked by events of great moment, which exerted a controlling influence upon the history of Europe for the next fifty years, and, notwithstanding his hasty temper, he restored once more, by the mildness and equity of his government, the glory of the papacy. Not only Rome, but all Italy enjoyed unwonted tranquillity during his reign. “As if influenced by the example of the head of the Church,” says a contemporary, “the states and sovereigns of Italy seemed for a while to forget their feuds, and Italy enjoyed several years of internal peace: a rare occurrence in the history of the Middle Ages.” In 1450 pope Nicholas V celebrated the year of jubilee at Rome with great brilliancy, and the papal treasury was much enriched by the prodigious number of strangers which the occasion drew to Rome. In the same year he succeeded in making peace between king Alphonso of Naples and the republic of Venice. One of the most important events, however, of his reign was the coronation of the emperor Frederick III in 1452, on which occasion the latter swore to uphold the pope and the Romish Church at all junctures. Nicholas V was less fortunate in his transactions with Austria, in which his interference profited neither him nor the emperor: the pope having taken the emperor's side, the Austrians and Hungarians appealed “ab eo parum instructo ad eundem instruendum informandumque magis,” or to a general council, and even dared to denounce the election of the pope as having been irregular.  The most painful event that occurred during the reign of Nicholas V was the capture of Constantinople by the Turks in the year 1453.

It produced a melancholy impression upon his mind, from which he was unable ever after to recover. Self-reproach and shame because of his failure to send forward the fleet and the land forces which he had prepared for the relief of the besieged city are said to have hastened his death. He delayed to succor the city, it is generally believed, in the hope that the Greeks, when pressed beyond measure, would ratify the union of the Council of Florence on the condition that he would come to their rescue. But he delayed too long; and during the three remaining years of his pontificate he earnestly endeavored to rally and unite the Christian princes in a league for the recovery of the captured city. He failed, notwithstanding the efforts of the eloquent John of Capistrano (q.v.). As a patron of learning, pope Nicholas V did invaluable service to literature. Indeed, in the judgment of the literary world, the great distinction of the pontificate of Nicholas V lies in the eminent service which he rendered to the revival of letters dating from his age. The comparative repose in which he found the world at his accession enabled him to employ, for the discovery and collection of the scattered masterpieces of ancient learning, measures which were practically beyond the resources of his predecessors. He dispatched agents to all the. great centers, both of the East and of the West, to purchase or to copy every important Greek and Latin MS. The number collected by him was above 5000. He enlarged and improved the Roman University. He remodeled, and may almost be said to have founded, the Vatican Library. He caused translations to be made into Latin of most of the important Greek classics, sacred and profane. He invited to Rome the most eminent scholars of the world, and extended his especial patronage to those Greeks whom the troubles of their native country drove to seek a new home in the West. Nicholas V, too, enriched Rome with many fine buildings, and restored the bridges, as well as the aqueduct of the Aqua Vergine; and yet in his dying hour, March 24, 1455, he could appeal for judgment to the personal knowledge of the cardinals, to the world, even to higher judgment, regarding his acquisition and his employment of the wealth of the pontificate: “All these and every other kind of treasure were not accumulated by avarice, not by simony, not by largesses not by parsimony, as ye know, but only through the grace of the most merciful Creator, the peace of. the Church, and the perpetual tranquillity of my pontificate” (comp. Blackswoods Magazine. Nov. 1871, p. 604 sq.). See Vespasian, Nicola V, and Manetti, Vita Nicolai V, both in Muratori, “Scriptores,” vol.  25; Georgius, Vita Nicolai V (Rome, 1742, 4to); Wetzer u. Welte (R. C.), Kirchen Lexikon, 7:585-591; Milman, Hist. of Latin Christianity, 8:90 sq.; Butler, Eccles. Hist. 2:125 sq. Riddle, Hist. of the Papacy, 2:371 sq.; Bower, Hist. of the Popes, vol. 8:

## Nicholas V (2)[[@Headword:Nicholas V (2)]]

             the Antipope, whose original name was Peter di Corbario (or Corvara), was born in the Abruzzi; he, elonged to the extreme Franciscan faction; a man of such rigid austerity that no charge could be brought against him by his enemies but hypocrisy. The one imputation was that he had lived in wedlock for five years before he put on the habit of St. Francis. He took the vows with his wife's consent. He had won the confidence and esteem of the people as an ecclesiastic, and was therefore regarded by the emperor Louis of Bavaria as a proper person to fill the papal chair (1328) in antagonism to John XXII, then a forced resident of Avignon, because of his controversy with the emperor. SEE JOHN XXII All that pope John could do was to fulminnate bulls and decrees against the emperor, and call open the electors to make choice of a .new ruler. Of course all his requests were of -no avail, for no one paid any attention to a pope away from Rome and .in dispute with the emperor. But John was not the only sufferer. All this while the emperor, too, was losing ground; his popularity waned at Rome, and he found himself obliged to retire from that place. in Aug. 1328; and, as the influence of the Guelphs continued to gather strength throughout altar, he was forced to quit the country altogether, andd to return to Germany in 1329. His pope was soon after delivered up to the legates of John, who compelled him to perform a solemn act of abjuration, and then sent him to Avignon, where he was confined as a prisoner for the remainder of his life. Nicholas was closely watched, and kept secluded from intercourse with the world, but allowed the use of books and all the services of the Church. He lived about three years and a half in this state, and died a short time before his triumphant rival See Milman, Hist. of Latin Christianity, 7:103-111: Bower, Hist. of the Popes, vol. vii; Riddle. Hist. of the Papacy, 2:332 sq.

## Nicholas, (St.) Of Tolentino[[@Headword:Nicholas, (St.) Of Tolentino]]

             a Roman Catholic ascetic of the 13th century, whose personal history is enshrouded by mythical cobweb, was born in the little town of St. Angelo, near Fermo, in 1239. His parents the legend goes, had prayed earnestly to St. Nicholas for a son, and as they believed that this son was given them through the intercession of this saint, they named him Nicholas, and dedicated him to the service of the Church. At an early age he took the habit of an Augustine friar, and so great was the austerity of his life that it has been said that “he did not live, but languished through life.” He was successful as a preacher, and his miracles and visions are numberless. He never allowed himself to taste animal food, and when he was very weak he refused a dish of doves that his brethren brought him, and waved his hand above the dish, when the doves arose and flew away. St. Nicholas of Tolentino died Sept. 10,1309. Tradition teaches that at the ‘hour of his birth a brilliant star shot through the heavens from St. Angelo, where he was born, and rested over the city of Tolentino, where he afterwards lived. In the year 1302 a plague visited the city of Cordova, and according to legend the governor caused the image of St. Nicholas of Tolentino to be carried through the streets of the city in solemn procession on the day  which was observed as the festival of that saint. Father G. de Navas, bearing a crucifix, met the procession, when the figure of Christ stooped from the cross and embraced that of St. Nicholas, and immediately the plague was stayed. He is also represented in art as restoring a child to life, and doing many other miracles. He is painted in the black habit of his order, with a star on his breast; he often bears a crucifix wreathed with lilies, typical of the purity and austerity of his life. Several of these are characteristic also of the representations of Nicholas of Myra (q.v.), with whom this Nicholas appears to have become partially confounded. See Clement, Hand-book of Legendary and Mythological Art, s.v.

## Nicholas, Damascenus[[@Headword:Nicholas, Damascenus]]

             an ancient Peripatetic philosopher and writer on history, flourished in the reign of Augustus, and was ambassador from Herod, king of Judaea. He wrote a Universal History, in 144 books, of which a few fragments' only remain, together with comedies and tragedies of good reputation. See Lardner, Works (Index in vol. 9).

## Nicholas, De Pistorio[[@Headword:Nicholas, De Pistorio]]

             a monastic who labored for the Christian cause in the missionary field, flourished in the second half of the 13th century. He was a member of the Dominican order, but allied -himself with the celebrated Franciscan John de Monte Corvino, and accompanied him in his missionary tour to Persia and India. Nicholas de Pistorio died in India some time after 1291. His memory is revered in all the churches of Christ for his great zeal in the cause of the Master.

## Nicholas, Henry[[@Headword:Nicholas, Henry]]

             SEE FAMILISTS.

## Nicholas, Ilyin[[@Headword:Nicholas, Ilyin]]

             SEE RIGHT-HAND BRETHREN.

## Nicholass-day[[@Headword:Nicholass-day]]

             (ST.), a festival observed by the Romish and Greek churches on December 6, in honor of St. Nicholas of Myra (q.v.).

## Nicholites[[@Headword:Nicholites]]

             a sect of religionists who professed pearly the same principles as the Quakers, and were ultimately incorporated with them, flourished in Maryland (Caroline Co.) in the latter half of the 18th century. Their chief  support and founder was Joseph Nichols, a man possessed of strong powers of mind. and a remarkable flow of spirits, though of limited education, and a husbandman by, occupation. His vivacity and humor caused his company to be much sought after, and gave him great influence over his companions. On the first day of the week, and at other times of leisure, many collected to hear his entertaining conversation. At one of these convivial meetings he was accompanied by an intimate friend, who was taken ill and died suddenly at the place where they were assembled. This solemn warning was through divine mercy made effectual in awakening the attention of Joseph Nichols, showing him the uncertainty of life, and producing a radical reformation in his character. His mind became enlightened and imbued with heavenly truth, and, being called to a holy life, he yielded obedience to the impressions of divine grace. When his neighbors came around him as usual, seeking mirthful entertainment, he appeared more serious, and proposed that they should spend their time more rationally than they had done, and that a portion of the Scriptures should be read.

They assented to his suggestions, and for some time their meetings were gradually changed from scenes of mirth to seasons of serious thoughtfulness, until at length he was led to appear among them as a preacher of righteousness. His meetings attracted much attention, and crowds assembled to hear him. His ministry being attended with heart- searching fervor, many were so reached by it that they embraced his views, and endeavored to conform their lives to the dictates of that holy principle which he inculcated, believing it would lead out of all error and into all truth. Such was the authority and unction with which he sometimes spoke, and the deep feeling that pervaded the audience, that some would cry out audibly, and even prostrate themselves in the meeting. He traveled as a minister through the districts on the eastern shore of Maryland, in some parts of the western shore, and in Pennsylvania and Delaware. In his meetings he sat in silence until he believed himself called and qualified to preach. Sometimes, feeling no such qualification, the meetings terminated in silence. When asked whether he would preach that day, his answer was, “I mean to be obedient.” His meetings were frequently held under the shade of trees, sometimes in private houses, and occasionally in the meeting-houses of Friends. As he continued to hold meetings for divine worship, a change in the habits and appearance of the people became conspicuous. He insisted on the doctrine of self-denial, and the subjugation of every appetite or desire that would lead the soul away from God. Hence the Nicholites were remarkably plain in their dress and in the furniture of  their houses; they bore a decided testimony against war, slavery, oaths, and a stipendiary ministry. On account of these testimonies, some of them suffered by distraint of their goods and imprisonment.

William Dawson, for his testimony against a hireling ministry, was confined in Cambridge jail, thirty miles from his place of residence. He and James Harris were the first among them to set an example of justice towards the African race held in bondage. They liberated their slaves, and their example being soon followed by others, it became an established principle among the Nicholites that none of their members should hold slaves or even hire them of their masters. Some of them carried their zeal still further, among whom was James Homey, who refused to eat with slaveholders, or to partake of the produce raised by the labor of slaves. The Nicholites applied to the Legislature of Maryland and obtained an act authorizing them to solemnize their marriages according to their own order, and without the aid of a priest; also allowing them the privilege, in judicial cases, of affirming instead of taking an oath. In this act they were called “Nicholites, or New Quakers;” but the appellation which they gave themselves was Friends. Joseph Nichols was not permitted long to continue with the flock he had gathered, being called away by death. He had given evidence of his sincere piety by the practice of all the Christian virtues, and left a pure example that was encouraging to survivors. He had been remarkable for his liberality and kindness to the poor, insomuch that it was reported of him that he took off his coat and gave it to a poor slave who attended meetings without one; thus literally fulfilling the precept, “he that hath two coats let him impart to him that hath none.” Those who had been convinced and proselyted by his ministry, feeling the necessity of some organization, concluded to establish a regular order of Church discipline, which was effected about the year 1780. About this time several persons among them appeared in the ministry, and exercised their gifts to the edification and comfort of the members. Ground was purchased and held by trustees for the use of the society, and three meeting-houses, in Caroline Co., Maryland, were built. in which divine worship was held on First-days, and in the middle of the week. Their practice was to sit in silence in order to hold communion with the Father of Spirits, and wait for his aid to enlighten and strengthen them, without which they believed no acceptable worship could be performed. They also held meetings for discipline once a month, and adopted rules for Church government similar in principle to those established in the Society of Friends. After the Nicholites had continued as an independent association about twenty years, some of the most  discerning of its members concluded it might tend to mutual advantage if a union with the Society of Friends could be effected. Many Friends, traveling in the line of the ministry, had visited the meetings of the Nicholites, whose hearts were always open to receive them; they had read Friends' books, held social intercourse with them, and found the two societies were-one in the vital, fundamental principle of their profession.

The strict rules of discipline adopted by the Nicholites began to be considered too strait for some of their members, especially their young people, who longed for greater liberty, and indulged themselves in the wearing of dyed garments. At length a proposition to unite themselves with the religious Society of Friends was brought before their monthly meeting, but not then adopted. After more than a year it was again brought forward and met with a similar result. When several months had elapsed, it was moved the third time, and afterwards the fourth time, the opposition at each beeoming less. Finally, those who were unfavorable to the measure proposed that such as were prepared to unite with the Society of Friends had better do so; and such as were not. prepared would continue as they were; and they added it might be of use to those who remained, as it would lead them to a serious examination that might result in entire unanimity. Accordingly a committee was appointed to attend the nearest monthly meeting of the Society of Friends, and lay the matter before them. The proposition for a union being laid before Third Haven Monthly Meeting, was deliberately considered, and a committee appointed to take an opportunity with the applicants in a collective capacity, and “treat the matter with them as way may open as to the grounds of their request; and report of their situation and state of unity in regard thereof to our next meeting.” The result was that nearly all who had made application (about four hundred in number, including the children who were added) were received into membership; and most of those few who were not received acknowledged it was quite as well for them to be left at present. Those who had thus voluntarily withdrawn from the Society of the Nicholites, for whose use their meeting-houses were held, conceived that they had forfeited their claims to the property; but those who remained attached to the old order thought differently, and wished that they should all continue to meet together as they had previously done. They accordingly met together on First-days for divine worship in perfect harmony and mutual love. Their meetings in the middle of the week were held on different days, on account of the meetings for discipline held separately by each society, and the Nicholites continued the title of the property in their own name by  mutual agreement. After time and opportunity had been given for showing the effect of the union, those of:the, Nicholites who had remained and kept-up their organization, finding their apprehensions were not realized, and that those who had united themselves with Friends continued to be plain, self-denying, and upright in their conduct, concluded to follow their example, and were received. into membership with Friends. Prior to the dissolution of their society, the Nicholites transferred to the Society of Friends the three meeting-houses they held in Caroline Co., Maryland, which were called Centre, Tuckahoe Neck, and North-west Fork. The first two still remain in the occupancy of Friends; the meeting-house at North- west Fork was in the year 1848 removed to another district, and the name changed to Pine Grove. The condescension and brotherly love manifested by the Nicholites while deliberating on the proposition to. unite with Friends, and the subsequent joint occupation of their meeting-houses after a part of them had seceded, are worthy of especial attention, as an example of Christian charity rarely equaled in ecclesiastical history. See Janney, History of the Religious Society of Friends, vol. 3, ch. 18.

## Nichols, George[[@Headword:Nichols, George]]

             an American educator and divine, was born at Reading, Mass., near the opening of this century. He was educated at Yale College, class of 1824, and immediately after graduation entered the divinity school connected with that high school, and there completed his theological studies in 1828. He taught for a while, but was finally ordained, and called to the pastorate at Chicopee Falls. He left this charge to return to the task of teaching at Springfield, Mass., where he died, Feb. 18,1841.

## Nichols, Ichabod, D.D.[[@Headword:Nichols, Ichabod, D.D.]]

             a Congregational minister of some note, was born at Portsmouth, N. H., July 5,1784. He was educated at Harvard University, class of 1802; then studied theology at Salem; and from 1805 to 1809 taught in his alma mater in the mathematical department. January 7, 1809, he was made associate pastor, with the Rev. Dr. Deane, of the First Congregational Church, Portland, and after his colleague's decease became sole pastor, continuing so until 1855, when he was given the assistance of a colleague. He then made Cambridge his residence, only attending to his pastoral obligations as his health would permit. He died Jan. 2, 1859. He was for many years vicepresident of the American Academy of Arts and Sciences. ‘In his theology he was a Unitarian of the conservative school. He published in 1830 a work on Natural Theology, containing some original views and illustrations; and he left a work nearly ready for the press entitled Hours with the Evangelists (Boston, 185964, 2 vols. 8vo), which embraces an argument for the Christian revelations and miracles, directed mainly against the Straussian theory, and a series of “critical and philosophical comments'  on the principal epoch of the life of Jesus. A volume entitled Remembered Words from the Sermons of the Rev. Nichols appeared in Boston in 1860.

## Nichols, James[[@Headword:Nichols, James]]

             a Presbyterian minister, was born in Berkeley, Bristol County, Mass., Aug. 6, 1811. He was educated at Union College, Schenectady, N.Y., and studied theology in the seminary at Andover, Mass.; was licensed in 1838, and ordained in 1845 as pastor of the Presbyterian Church, Oneida, N.Y. This was his only charge. He was principal of the Synodical Academy at Genesee, N. Y., from 1850 to 1858, and was chaplain of the Western House of Refuge, Rochester, N. Y., from 1859 until he entered the army as chaplain of the 108th Regiment New York Volunteer Infantry. His exposed camp life ended in his contracting a fever, and he died Jan. 31,1864. See Wilson, Presb. Hist. Almanac, 1865, p. 112. (J. L. S.)

## Nichols, John[[@Headword:Nichols, John]]

             an American missionary to India, was born at Antrim, N. H., June 20, 1790; graduated at Dartmouth College in 1813. Two years before, during a revival of religion in college, his mind; became permanently affected with religious truth. He yielded his heart to Christ, and on being convinced that it was his duty to serve him in the Gospel, entered the theological seminary at Andover in Oct., 1813. He was ordained at Boston, with the missionaries Swift, Graves, Parsons, and Buttrick, Aug. 2, 1817. He sailed for Bombay with his wife Sept. 5, 1817, and arrived Feb. 23, 1818. After toiling in his benevolent work nearly seven years, he died of a fever at Bombay Dec. 10,1824. See Memoirs of American Missionaries, s.v.

## Nichols, John Cutler[[@Headword:Nichols, John Cutler]]

             a Congregational minister, was born at West Brookfield, Mass., Nov. 17, 1801; and was educated at Yale College, class of 1824. He then entered upon the study of theology in the Yale divinity school, and graduated in 1830. He was ordained as evangelist by the Brookfield Association Oct. 12,1831, and went to labor in Canada. In 1834 he was called as pastor of the Second Congregational Church in Stonington, Conn., and remained in that charge until 1839. In 1840 he was offered and accepted the pastorate at Lebanon, Conn. In 1854 he left the ministry, and engaged in teaching, and was thus employed at Lynn, Conn., until his death, Jan. 8, 1868. See Congreg. Qu. vol x.

## Nichols, Joseph[[@Headword:Nichols, Joseph]]

             SEE NICHOLITES.

## Nichols, Samuel, D.D[[@Headword:Nichols, Samuel, D.D]]

             a Protestant Episcopal clergyman, was born November 14, 1787. He graduated from Yale College in 1811; was ordained by bishop Hobart in 1813; from 1815 to 1837 was rector of St. Matthew's Church, Bedford, Connecticut; resigning this charge, he retired from the active ministry, and died in Greenfield, July 17, 1880. See Whittaker, Almanac and Directory, 1881, page 174.

## Nichols, Warren[[@Headword:Nichols, Warren]]

             a Presbyterian minister, was born at Reading, Mass., Jan. 26,1803. He was the child of pious parents, and in his eighteenth year was converted, and from that time devoted himself to preparing for the work of the ministry. In 1828 he graduated at Williams College, Mass., and in 1832 at Andover Theological Seminary. After preaching one year in New England, he left in 1833 for the Mississippi valley, under the patronage of the New Hampshire Missionary Society, and labored for a short time at St. Charles, Mo. In 1834 he removed to Illinois, where he was actively engaged five years, a part of the time in connection with Dr. Nelson, in his institute for training young men for the ministry. In 1839 he went to Ohio, where he labored as a missionary for six years. At length failing health compelled him to retire from the ministry, and in 1855 he removed to Lima, Ohio. During his last years he labored as agent for the American Bible Society. He died June 7, 1862. Mr. Nichols was a man of much energy, of large views, a good citizen, and a faithful minister. See Wilson, Presb. Hist. Almanac, 1.863, p. 306. (J. L. S.)

## Nicholson, David B[[@Headword:Nicholson, David B]]

             a minister of the Methodist Episcopal Church, South. was born in the county of Iredell, N.C., Feb. 1, 1809. He was converted and joined the Church at the age of nineteen. He soon after determined to enter the ministry, and was received on probation in the Virginia Conference in 1831; he was afterwards ordained deacon and elder, and for the space of eleven years supplied many, important charges. In 1842 he was appointed presiding elder of the Newbern District, and was continued in that office for the next twenty-five years, except the years 1861 and 1862, when he was in charge of the Magnolia Circuit. He was several times elected to the General Conference, and was twice called to preside over his own conference in the absence of the bishop. He died April 15, 1866. In all his official career — in quarterly, annual, and general conferences — his prudence and soundness of judgment created a great confidence in his opinions upon all matters touching the interests of the Church. His business habits were so exact and wise that, from time to time, he was elected a trustee of most of the institutions of the Church. His integrity in all  departments of action was of a stern and lofty style. He dealt justly, he loved mercy, he walked humbly in the sight of God. He was a good, faithful, devout man, a citizen without reproach, a Christian of great purity of heart and life. See Min. of Ann. Conf. M.E. Church, South, 1866-1869, p. 13.

## Nicholson, Edward G., D.D[[@Headword:Nicholson, Edward G., D.D]]

             a Protestant Episcopal clergyman, appears in the records, in 1864, as having a parish in the city of Mexico; the following year he removed to Kentucky; in 1870 he became a resident of New York city, where he remained until his death, September 1, 1872, at the age of fifty-four years. See Prot. Episc. Amanac, 1873, page 133.

## Nicholson, John[[@Headword:Nicholson, John]]

             a minister of the Methodist Episcopal Church, was born at Lewes, Del., Nov. 2, 1807; was converted in Philadelphia; joined the Philadelphia Conference in 1828; in 1835 was set off with the New Jersey Conference; in 1838 was returned to the Philadelphia Conference; 1838-41 was stationed in Philadelphia, and there he died, Oct. 11, 1843. John Nicholson “was a. man of study, of method, and of prayer.” He was indeed one of the most diligent students of his time in the ministry of his Church. His talents were substantial rather than splendid, and his ministry in demonstration of the spirit and of power. Many conversions and much good resulted from his labors, and his memory is precious. See Minutes of Conferences, 3:468. (G. L. T.)

## Nicholson, Joseph B., D.D[[@Headword:Nicholson, Joseph B., D.D]]

             an English divine, antiquarian, and author, was born in 1795. He graduated at Magdalen Hall, Oxford, in 1820; in 1826 became domestic chaplain to his royal highness the duke of Clarence; in 1835 he was appointed rector, and in 1846 rural dean of St. Albans, where he continued till his death, July 27, 1866. He was also appointed surrogate for the archdeaconry of St. Albans, and in 1862 was nominated an honorable canon of Rochester Cathedral. Dr. Nicholson was a fellow of the Society of Antiquaries, of the Royal Astronomical Society, and a member of the Numismatical Society; was vice-president of the Archeological and Architectural Society; a magistrate for St. Albans and the county of Hertford. In 1851 he published  the first edition of a work entitled, The Abbey of St. Abans, and soon after an enlarged edition. See Appleton's Annual Cyclopaedia, 1866, page 596.

## Nicholson, William (1)[[@Headword:Nicholson, William (1)]]

             a noted English prelate, was born near the close of the 16th century, and was educated at Magdalen College, Oxford. After taking holy orders, he was first rector of Landeilovawr, 1629; subsequently canon-residentiary of St. David's, and archdeacon of Brecknock; ejected at the Rebellion, but elevated to the bishopric of Gloucester in 16601661, and held that see until his death in 1672. He maintained and defended the Church of England against its enemies in the days of its adversity, and is said to have been a person of great learning and piety. He was greatly admired by Dr. George Bull for his knowledge of the fathers and the schoolmen, and for his large stores of critical learning. He wrote, Apology for the Discipline of the Ancient Church of England (Lond. 1657-59, 4to): — ῎Εκθεσις πίστεως, or an Exposition of the Apostles' Creed, delivered in several Sermons (1661, fol.), very rare: — A Plaine but Full Exposition of the Catechisme of the Church of England (Lond. 1661, 1662, 1663, 1668, 1678, 1686, 4to; new ed. 1844, 8vo). See Nelson, Life of Bishop Bull, p. 206; Stoughton, Fccles. Hist. of England (Church of the Restoration), 1:492; Tulloch, Rat. Theol. of England, 1:361.

## Nickel, Goswin[[@Headword:Nickel, Goswin]]

             a noted Jesuit, flourished as general of his order near the middle of the 17th century. He was successor to Alexander Gottefredi, who died in March, 1651. The dislike which the order cherished against the latter was considerably intensified against Nickel, who, though it cannot be said that he contemplated any radical reforms, generally speaking, was wont to insist obstinately on his own views, and in his manner and conduct was rough, repulsive, and wanting in due respect for others. By this he very soon offended the self-love of powerful members of the order so profoundly and so sensibly that the congregation general of 1661 took steps against him, such as might have been thought impossible, if we consider the monarchical character of the institute. He was finally deposed, and is seldom heard of after. For details as to the Jesuitical intrigues to bring about his deposition, see Ranke, Hist. of the Papacy, 2:247.

## Nickell, James Haggard[[@Headword:Nickell, James Haggard]]

             a Presbyterian minister, was born Aug. 1,1829. He was educated at Cumberland College, Princeton, Ky., class of 1854; studied theology privately; was licensed in 1854, and ordained in 1855; and labored within the bounds of Princeton Presbytery at Salubria, Sharon, and Liberty churches, in Kentucky, until 1860, when he removed to Salem, Marion County, Ill., and there labored until his death, Nov. 20, 1864. Mr. Nickell was learned in Biblical and theological science, using his knowledge with rare skill. As a man, he possessed all the requisites which constitute a perfect gentleman; as a preacher, he was dignified, earnest; and impressive. See Wilson, Presb. Hist. Almanac, 1866, p. 301. (J. L. S.)

## Nickels, Christopher Mardenborough, D.D[[@Headword:Nickels, Christopher Mardenborough, D.D]]

             a Congregational minister, was born at Pemaquid, Maine, January 18, 1805. He graduated from Brown University in 1830, for one year thereafter was principal of an academy in Haverhill, Massachusetts, and in 1835 graduated. from the Andover Theological Seminary, spending a year meantime as tutor of Latin and Greek in Brown University. The last-named year he became the minister of the Congregational Church in Gloucester, Massachusetts, where he remained for nearly thirteen years, and was greatly blessed in his work. For the benefit of his wife's health he went to New Orleans, and while there preached at the Bethel, and founded a seamen's home. In the summer of 1850 he came back to the North, and for five years had charge of the Congregational Church at Barre, Massachusetts; next of the Central Presbyterian Church, Newark, N.J., a position which he resigned on account of ill-health, in 1864, and then spent a year in Europe and the East. In 1867 went abroad the second time, and after seven years he took up his residence in Newark, N.J., whence he removed to Princeton, and finally to New London, Connecticut, where he died, July 10, 1878. See Brown University Necrology, 1879-80. (J.C.S.)

## Nickerson, Heman[[@Headword:Nickerson, Heman]]

             a minister of the Methodist Episcopal Church, was born in Orrington, Me., Sept. 3, 1797, and there spent his childhood and youth, enjoying the privileges of the common schools, and being trained in habits of industry and virtue by pious parents. When twenty-one years of age, under the labors of Rev. Enoch Mudge, he experienced religion and united with the Methodist Episcopal Church. Soon after he felt called to preach, and in 1821 was received into the New England Conference. At the organization of the Maine Conference he was one of the original members, and soon took a prominent position among his brethren. After filling important charges he was appointed presiding elder, and sustained the responsibilities  of that office twenty-one-years. With the exception of three years, from 1828 to 1831, his life was spent in the itinerant work. Poor health obliged him to take a superannuated relation in 1866, and that he was justified in this step is evident from the rapid decline of his health, finally terminating in his death Dec. 26,1869. “Heman Nickerson was distinguished for solid and enduring qualities of mind and heart. A good judgment, clear perceptions of the truths of the Gospel, a firm adherence -to the doctrines and polity of the Church, and a manly utterance of his sentiments, made him a useful minister of the Lord Jesus Christ. His candor and knowledge of human character enabled him, when presiding elder, to put the right man in the right place. He was highly esteemed by his brethren in the ministry as a safe counselor and a judicious friend. In difficult questions his opinion was sought and his advice justly prized. Four times was he chosen a delegate to the General Conference.” See Minutes of Annual Conferences, 1870, p. 147.

## Nicklaushausen, John[[@Headword:Nicklaushausen, John]]

             SEE JOHN OF NICKLAUSHAUSEN.

## Nicobulus[[@Headword:Nicobulus]]

             an Eastern ecclesiastic of whose personal history we know scarcely anything, was a friend and relative of Gregory Nazianzen. Nicobulus is noted as the author of a poem, addressed to his son of the same name, in reply to one by Gregory, in which the latter bad begged him to allow his son to leave his native country for the purpose of studying eloquence. The poem of Nicobulus is found among those of Gregory, beginning Τέκνον έμόν, μύθους ποθέων ποθέεις τὰ φέριστα See Fabricius, Bibl. Graec. 9:311.

## Nicodemites[[@Headword:Nicodemites]]

             was the name given, in the times of the Reformation, to temporizing Frenchmen who, although reformers at heart, complied with Romish rites and customs, thus going to Christ secretly, and in the spirit of Nicodemus. Calvin wrote several tracts-against them, for instance, The Sinfulness of Outward Conformity to Romish Rites (in Calvin's Tracts, translated from the original Latin by Henry Beveridge, Edinb. 1849-51, 3 vols. 8vo). See. Hardwick, Reformation, ch. ii, p. 118 note 3; Darling, Cycl. Bibl. 1:559.

## Nicodemus[[@Headword:Nicodemus]]

             (Νικόδημος, conqueror of the people), a Pharisee, a ruler (ἄρχων ‘, the usual title for a member of the Sanhedrim) of the Jews, and teacher (the article in ὁ διδάσκ. is probably only generic, although Winer and bishop Middleton suppose that it implies a rebuke) of Israel (Joh 3:1; Joh 3:10), whose secret visit to our Lord was the occasion of the discourse recorded by the evangelist. The name was not uncommon among the Jews (Josephus, Ant. 14:3, 2), and was no doubt borrowed from the Greeks. In the Talmud it appears under the form נקדימון, and some would derive it from נקי, innocent, דם, blood (i.e. “Sceleris purus”); Wetstein, N.T. 1:150. In the case of Nicodemus ben-Gorion, the name is derived by R. Nathan from a miracle which he is supposed to have performed (Otho, Lex. Rab. s.v.). Nicodemus is only mentioned by John (yet some German rationalists have sought or rather forced a comparison with the rich young man of Mar 10:17-24), who narrates his nocturnal visit to Jesus, and the conversation which then took place at this the evangelist may himself have been present. A.D. 26. The high station of Nicodemus, and the avowed scorn under which the rulers concealed their inward conviction (Joh 3:2) that Jesus was a teacher come from God, are sufficient to account for the secrecy of the interview. A constitutional timidity is discernible in the character of the inquiring Pharisee, which could not be overcome by his vacillating desire to befriend One whom he knew to be a Prophet, even if he did not at once recognize in him the promised Messiah. Thus the few words which he interposed against the rash injustice of his colleagues are cautiously rested on a general principle (Joh 7:50), and betray no indication of his faith in the Galilaean whom his sect despised. Even when the power of Christ's love, manifested on the cross, had made the most timid disciples bold, Nicodemus did not come forward with his splendid gifts of affection until the example had been set by one of his own rank and wealth, and station in society (19:39). See Hase, Leben Jesu, p. 106 sq.; Volbeding, Index Programmatum, p. 32.

In these three notices of Nicodemus a noble candor and a simple love of truth shine out in the midst of hesitation and fear of man. But Niemeyer (Charakt. 1:113 sq.) has endeavored to show that the apparent timidity of Nicodemus was but reasonable prudence. We can easily believe the tradition that after the resurrection (which would supply the last outward  impulse necessary to confirm his faith and increase his courage) he became a professed disciple of Christ, and received baptism at the hands of Peter and John. All the rest that is reported of him is very uncertain. It is said. however, that the Jews, in revenge for his conversion, deprived him of his office, beat him cruelly, and drove him from Jerusalem; that Gamaliel, who was his kinsman, hospitably sheltered him until his death in a country house, and finally gave him honorable burial near the body of Stephen, where Gamaliel himself was afterwards interred. Finally, the three bodies are said to have been discovered August 3, A.D. 415, which day was set apart by the Romish Church in honor of the event (Phot. Biblioth. Cod. p. 171; Lucian, De S. Steph. inventione).

If the Nicodemus of John's Gospel be identical with the Nicodemus ben- Gorion of the Talmud (see Delitzsch ill the Zeitsckr.f. luth. Theologie, 1854, p. 643 sq.), he must have lived till the fall of Jerusalem, which is not impossible, since the term γέρων, in Joh 3:4, may not be intended to apply to Nicodemus himself. The arguments for their identification are that both are mentioned as Pharisees, wealthy, pious, and members of the Sanhedrim (Taanith, f. 19, etc.); and that the original name (altered on the occasion of a miracle performed by Nicodemus in order to procure rain) is said to have been בוני, Bonay, which is also the name of one of five rabbinical disciples of Christ mentioned in Sanhed. f. 43, 1 (Otho, s.v. Christus). Finally, the family of this Nicodemus are said to have been reduced from great wealth to the most squalid and horrible. poverty, which, however, may as well be accounted for by the fall of Jerusalem as by the change of fortune resulting from an acceptance of Christianity.

## Nicodemus, Gospel Of[[@Headword:Nicodemus, Gospel Of]]

             (Evangeliunz Nicodemi), sometimes called the ACTS OF PILATE (Acta Pilati), an early forgery which circulated in the 3d and 4th centuries, SEE APOCRYPHA, is composed of the two oldest narratives of the Gospel history belonging to the category of the apocrypha, and not tainted with heresy; They are called the “Protevangel of James” and the “Acts of Pilate.” The latter consists of two distinct parts: the one treats of the scenes in the praetorium, the other describes the descent of Jesus into hell. These two parts do not bear the same date; the first is earlier than the second, though both belong to a remote Christian antiquity. They were subsequently put together under the name of the “Gospel of Nicodemus.” The “Acts of Pilate” come before the “Descensus ad inferos.” The two  writings are always separated in old MSS. The same facts are differently narrated in them. The words of the thief upon the cross are not the same in both (Tischendorf, Prolegomena, p. 56). The name of Nicodemus, given to the completion of these two writings, dates from the Middle Ages. We have two editions of the “Acts of Pilate.” The first is the oldest. Justin Martyr quotes from it directly (Apol. 1:35; 1:48. See also Tertullian, Apol. 21). The “Protevangel of James” narrates the circumstances which preceded the birth of Mary, the mother of Christ. The narrative is a parody on the birth of John the Baptist. Joachim and Anna, two pious Israelites advanced in years, are made, by the special favor of God, fruitful in their hoary age (Protevang. Jacobi, c. 6). This miracle is the foreshadowing of the high destiny awaiting the child, who is none other than Mary. She grows up like a lily beneath the shadow of the altar, in the midst of young companions pure as herself. She is the favorite of the priests, who watch over her education till the day of her marriage. In order to ascertain to whom she is to be entrusted, the high priest assembles a number of pious Israelites. A white dove springs from the rod of the old carpenter Joseph, who is marked out by this miraculous sign as the chaste guardian of the young virgin (ibid. c. 9). The annunciation takes place as in the Gospel. The circumstances of the birth of Christ are borrowed from St. Luke, with this difference, that Mary brings forth the divine child in a cavern and not in a stable. The sole design of the narrative is to give emphasis to the dignity and virginity of Mary. We have in it the first attempt to draw her out of the wise obscurity in which she is enveloped in the canonical Gospels, an attempt characterized by the asceticism which pervades all the sacred legends. The apocryphal gospels of the following age, such as the “Pseudo- Matthew;” the “Coptic Gospel of the carpenter Joseph;” the “Arabic Gospel of the Childhood of Mary,” and, lastly, -that of the Nativity, enlarge upon those of the earlier period, and exalt more and more the part assigned to the mother of Jesus. We mention them only to show in what direction the Christian legend was tending from its very first essay in the “Protevangel of James.”

The “Acts of Pilate” do not bear the stamp of any particular school. The anonymous writers endeavor to make the Jews, Christ's contemporaries, also his apologists. His trial before the Roman proconsul is expanded by the addition of a multitude of details. The sick whom he has healed appear at the bar of the tribunal, and one after another make their depositions in his favor, relating what he has done for them. His resurrection is afterwards  established by the testimony of the soldiers placed as a guard around the sepulcher, and further by the evidence of Joseph of Arimathea, to whom Christ appeared in the prison into which the Jews had thrown him and from which he was delivered by miracle. This outline is filled up in a very ingenious manner. It is just possible that some true incidents of the trial of Jesus may have been preserved by tradition, but it is impossible to distinguish with any certainty the true from the false. Nicodemus plays in all these scenes the part of the impartial judge — the character assigned to him in the fourth Gospel. The second part of this curious writing is occupied with the events that took place in the abode of the dead, during Christ's descent into it. This narrative is ascribed to the two sons of the aged Simeon, who came out of their tombs in the train of the risen Redeemer. While hell and its king are confounded and crushed beneath the foot of the Redeemer, the saints of the old covenant hail him with rapture; each one of them, from Adam to John the Baptist, recognizing him as the long-expected object of their hope. The great prophets repeat in his presence their most sublime oracles, in order to show how in him all are fulfilled. All the scenes of the invisible world are described in strains of glowing grandeur, almost Dantesque. The writing closes with a juridical comparison made by Pilate between the sacred writings of the Old Testament and the events which have just taken place at Jerusalem. This is the legal apology; the question of Christianity is debated after the fashion of an ordinary law case. We subjoin a specimen, describing the entrance of the converted thief into Hades:

“5. And while the holy Enoch and Elias were relating this, behold there came another man in a miserable figure. carrying the sign of the cross upon his shoulder.

6. And when all the saints saw him, they said to him, Who art thou? for thy countenance is like a thief's; and why dost thou carry a cross upon thy shoulders?

7. To which he, answering, said, Ye say right, for I was a thief, who committed all sorts of wickedness upon earth.

8. And the Jews crucified him with Jesus: and I observed the surprising things which happened in the creation at the crucifixion of the Lord Jesus.

9. And I believed him to be the Creator of all things, and the Almighty King; and I prayed to him, saying, Lord, remember me when thou comest into thy kingdom.

10. He presently regarded my supplication, and said to me, Verily, I say unto thee, this day thou shalt be with me in paradise.

11. And he gave me this sign of the cross, saying, Carry this, and go to paradise; and if the angel who is the guard of paradise will not admit thee, show him the sign of the cross, and say unto him, Jesus Christ, who is' now crucified, hath sent me hither to thee.

12. When I did this, and told the angel who is the guard of paradise all these things, and He heard them, he presently opened the gates, introduced me, and placed me on the right hand in paradise,

13, saying, Stay here a little time, till Adam, the father of all mankind, shall enter in with all his sons, who are the holy and righteous servants of Jesus Christ, who was crucified.

14. When they heard all this account from the thief, all the patriarchs said with one voice, Blessed be thou, O Almighty God, the Father of everlasting goodness, and the Father of mercies, who hast shown such favor to those who were sinners against thee, and hast brought them to the mercy of paradise, and hast placed them amid thy large and spiritual provisions, in a spiritual and holy life. Amen.”

The Anglo-Saxons likewise possessed in their native idiom this pseudo- gospel. Probably it was considered a valuable supplement to the inspired records of the blessed Savior's life. See Soames, Anglo-Sax. Church, p. 252; Pressense, Early Years of Christianity, vol. iii (Heresy and Doctrine), p. 175 sq.; Fabricius, Cod. Apoc. N.T. 1:213; Tischendorf, Evangelia Apocrypha, p. 293. The best edition is by Thilo, Cod. Apocr. 1:478. SEE GOSPELS, SPURIOUS.

## Nicolai, Christoph Friederich[[@Headword:Nicolai, Christoph Friederich]]

             an eminent German Rationalist, noted as a writer on aesthetics and other branches of philosophy, was born March 18,1733, at Berlin, Germany, where his father was a bookseller. At the age of sixteen, just as he was beginning to make some proficiency in his studies, he was obliged to  abandon them, being sent to Frankfort-on-the-Oder for the purpose of learning the bookselling trade; yet such was his eagerness for information, his love of reading, and his perseverance, that he employed every moment of leisure, his evenings and the early part of every morning, in study, and, without other assistance than that of books, made himself a proficient in Greek, Latin, and English, and likewise acquired a knowledge of some parts of mathematics and philosophy. On his return to Berlin, in 1752, his attention to business did not interrupt his self-imposed studies, of which both English and German poetry then formed a considerable part; and in 1755 he produced his Briefe iiber den jetzigen Zustand der Schonen Wissenschaften, wherein he impartially discussed the pretensions of the two literary sects headed by Bodmer and Gottsched, the former advocating pure German, and the latter favoring a dependence on French taste and influence. Nicolai exposed the errors of both schools, and surprised the literati of the country by his keen criticisms. Indeed the work excited considerable attention, and led to his intimacy with Lessing and Moses Mendelssohn.

After the death of his father he' retired from business, leaving it to his brother, and determined to content himself with his own slender means in preference to the pecuniary advantages to be reaped by sacrificing his literary leisure and enjoyments. The unexpected death, however, of his elder brother, in 1758, put an end to this short interval of tranquil study, he being obliged to carry on the business for the benefit of the family in general. But this only increased his diligence and economy of time, and led to his connection with several literary enterprises, which he had before projected. In conjunction with Mendelssohn he had already commenced (1757) the Bibliothek der Schonen Wissenschaften, one of the earliest and best belleslettres journals in the language, which was afterwards continued, till the end of 1805, under the title of the Neue Bibliothek, etc. With Lessing and Mendelssohn, he established, in 1759, the Briefe der Neuesten Literatur; and in 1765 projected the Allgemeine Deutsche Bibliothek, of which periodical he continued to be editor till it reached its 107th volume. At the head of this periodical Nicolai played no unimportant part in that epoch of German history known as “the period of enlightenment.”

The truth is, Nicolai possessed great abilities in certain directions. He was an able executive, and knew how to gather about him the best of his country's talents. The appliances of the Universal German Library” are conceded even by his severest opponents to have been remarkable. It by no means confined itself to home talent. It commanded a survey of the literature of England, Holland, France, and Italy. Whatever  appeared in these lands received its immediate attention, and was reproached or magnified according to its relations to the peculiar creed of Nicolai and his colaborers. And what was this peculiar creed? The sundering of humanity and Christianity. Not the making of Christians in order to have men, but the making of men to become Christians or anything else they chose; and all this was claimed in the name of liberty of thought and of Protestantism. By appealing to the people in the name of the latter Nicolai betrayed an interest in Christianity, but it appears that he simply sought the moral development before he desired the religious training. So long as the work of purifying the public mind from the filth of superstition, and emancipating it from prejudices remained to be done, he labored with most salutary effect for the good of his countrymen in ethical and aesthetical directions; but when the victory over traditional absurdities had been gained, and the positive replenishment of the public mind with a nobler content became the main problem, his influence was most pernicious. An adept of illuminism, his unphilosophical mind was the skillful master of bold and unscrupulous arguments, which he used with great and undue acerbity against all who would oppose him or reject his plans. He was especially violent against the heroes of German philosophy, the very men who labored for the solution of the great problem then before the German people, the substitution of a positive for a negative principle, the part in which, as we have already said above, Nicolai failed.

He was opposed by such men as Herder, Goethe, Schiller, Lavater, and Fichte. These men were laboring for the solution of a problem which he misunderstood. Of course they wrote simply in defense, yet they grew hot in the contest; and in determining the historic estimate of Nicolai, these writers should be granted no greater influence than the hostile criticism by Plato and Socrates of the Sophists should have in determining the usefulness of the latter. But let us hear Fichte on Nicolai's view of Protestantism, making due allowance for acerbity of tone in an opponent so decided as Fichte: “His (i.e. Nicolai's) Protestantism was a protestation against all truth which pretended to remain truth; against all that is above our senses, and against every religion which by faith put an end to dispute. To him religion was only a means of education for the head, in order to furnish materials for never-ceasing talk, but by no means a matter of the heart and the life. His liberty of thinking was freedom from all that was and is thought, the licentiousness of emptythinking, without substance and aim. Liberty of judgment was to him the right of every bungler and ignorant man to give his opinion about everything, whether he understood it or not,  and whether or not there was either head or tail in what he said.” As to the general influence of the Bibliothek, the rationalistic Hase even goes so far as to declare that under Nicolai's management it “exercised an absolute sway as a tribunal of literature, and always exerted its secret influence in opposition to the ancient system of faith, and rejected everything which exceeded the limits of its own bald intelligence and morality. on the ground of a liability either to the reproach of superstition or the suspicion of Jesuitism.” The truth is, if we carefully estimate Nicolai's system, we find that it professed to regard Christianity only as a historical development of natural morality and religion, and a popular system of instruction as to the best way to become happy in this world and the next.

In consequence of the power possessed by the opposition among the influential classes, and its continued adherence to the general basis of Christianity, it would neither be discarded as a heresy, nor did it attempt to set up a peculiar Church of its own. By the thinkers of Protestantism it was looked upon as simply one among many theological views, and as heterodoxy by the side of orthodoxy. Yet, as Hagenbach has well said of the labors of Nicolai and his associates: “In this pronounced effort towards universal culture and popular illuminism, and in this intellectual activity, who would dare to say' there was nothing but vanity and destructive sentiment and effort? Nay, who would deride it with cold and careless presumption, or condemn it with blind zeal? We must frankly confess that, with this perverted tendency, there was also a noble impulse towards something better than European humanity in general had previously possessed-an impulse to escape from the diminutive forms of a contracted and commonplace life into universal humanity, and to attain a safe and joyous consciousness of it. It was a tendency which we still call by the beautiful name of the public good.”' Nicolai did not contribute much to the Bibliothek himself, but the management alone of such a periodical, so largely circulated and read in its day, shows him to have been indefatigable, as in the meanwhile, notwithstanding all his other avocations, he produced many works.' Among these the most important in their bearings on religion and theology are, Sebaldus Nothanker (1773, etc.), a sort of religious novel, which had great success, and was translated into English, French, Dutch, Danish, and Swedish; a sharply satirical performance: — Geschichte eines dicken Mannes (1794), against the disciples of the Kantish philosophy, to which Nicolai objected that all its new views were incorrect, and all its correct views not new: — Sempronius Gundibert (1799), a satire against the Kantians. Besides these there are worthy of our notice, an Autobiography,  published in the Bildnisse jetzt lebender Berliner Gelehrten; and a work entitled Ueber meine gelehrte Bildung, uber meine Kenntniss der Kritischen Philosophie und meine Schrifien dieselbe' betreffend, und iiber die Herren Kant, J. B. Erhard, und Fichte(Berl. 1799). Nicolai died in Berlin in 1811. See Jorden's Lexikon deutscher Dichter u. Prosaisten (4:32); Gockingk, Nicolazis Leben, etc. (Berlin, 1820); Koberstein, Gesch. d. deutschen National-Literatur (in Index); Kurz, Gesch. d. deutsch. Lit. vol. ii; Fichte (J. J.), Nicolais Leben -u. Sonderbare Meinungen (Tubing. 1801); Hase, Ch. Hist. p. 539; Ueberweg, Hist. of Philos. 2:118; Hurst's Hagenbach, Ch. Hist. of the 18th and 19th Cent. 1:297, 304, 306 sq., 312 sq., 346, 490; 2:178 sq., 263, 280; Kahnis, Hist. of German Protestantism, p. 44. See also the peculiar views of Dr. Hurst, Hist. of Rationalism, p. 117, 118.

## Nicolai, Jean[[@Headword:Nicolai, Jean]]

             a French Dominican theologian, was born at Monza in 1594. He took the vews of the Dominican Order at the early age of sixteen, and his degree of D.D. at Paris in 1632. For twenty years he filled with high reputation the divinity chair in the house belonging to his order in the Rue St. Jacques, and became its prior in 1661. He spent a considerable portion of his time in commenting on the works of Thomas Aquinas, whose principles he attempted to reconcile with such as widely differ from the genuine notions of the Augustinian school; hence his criticisms have been greatly contested by the followers of Aquinas and St. Augustine. In 1657 he published S. Thomae A quinatis Expositio continua super quatuor Evangelistas, etc., in folio, with numerous notes; he afterwards edited the whole in 19 vols. folio. He also published the Panthelogia of father Rainer of Pisa (Lyons, 1655, 3 vols. folio). He was also author of Gallice Dignitas adversus prceposterum Catalonice assertorum vindicata, etc. (Paris, 1664). See Hoefer, Nouv. Biog. Generale, 37:959; Niceron, Menoires, vol. xiv, s.v.

## Nicolai, Johann[[@Headword:Nicolai, Johann]]

             a Lutheran theologian, who died at Tubingen, August 12, 1708, is the author of, Libri 4 de Sepulchris Hebrceorum (Leyden, 1706): — De Juramentis Hebraeorum, Graecorum, Romanorun, Aliorumque Populorum (Frankfort, 1700). See Furst, Bibl. Jud. 3:32; Winer, Handbuch der theol. Lit. 1:145, 515, 634, 844; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Nicolai, Johann David[[@Headword:Nicolai, Johann David]]

             a Lutheran theologian of Germany, was born at Hamburg, February 25, 1742. He studied at Gottingen, was in 1770 sub-rector at Stade, in 1778 rector, in 1781 cathedral-preacher at Bremen and died April 3, 1826. Besides a number of sermons he published Das Neue Testament, etc. (Bremen, 177576, 2 volumes). See Doring, Die deutschen Kanzelredner, pages 264-270; Winer, Handbuch der theol. Lit. 2:159. (B.P.)

## Nicolai, Melchior[[@Headword:Nicolai, Melchior]]

             an eminent German theologian, who flourished near the beginning of the 17th century as a university professor at Tubingen, was identified with the Lutheran controversy which was carried on in his time between the theologians of Giessen and Tubingen concerning the κένωσις and κρύψις of the divine attributes. The theologians of Tubingen (Luke Osiander, Theodore Thummius, and Melchior Nicolai) supposed that Christ, during  his state of humiliation, continued to possess the divine properties of omnipotence, omnipresence, etc., but concealed them from men. The divines of Giessen (Munzer and Feuerborn) asserted that he voluntarily laid them aside. For further particulars, see Dorner, Doctrine of the Person of Christ, vol. ii, pt. i, p. 179 sq.; Schrockh, Kirchengesch. 4:970 sq.; comp. Thummii Ταπεινωσιγραφία sacra (Tubing. 1623-4), and Nicolai, Considerato Theolog.vol. iv; Qucestionum cotnroversarum de profjundissima κενώσει Christi (ibid. 1622, 4to); Hagenbach, Hist. of Doctrines, 2:353; Gass, Gesch. der Prot. Dogmatik, 1:277.

## Nicolai, Otto Nathanael[[@Headword:Nicolai, Otto Nathanael]]

             a Lutheran theologian of Germany, was born April 5, 1710. He studied at Leipsic, was in 1738 deacon at Naumburg, in 1742 at Magdeburg, and died in 1788, doctor of theology. He wrote, De Ossibus Regis Edom Combustis (Leipsic, 1733): — Schediasma Philologicum de Angelo Israelitarum per Desertum Duae (1734): — Meletema Exegeticun de Prophetarum Veterum Judaicorum Vestitu (Magdeburg, 1746): — De Vinea Dei Satis Quidena Culta (Helmstadt, 1747): — De Terroribus Hiskiae in Faucibus Mortis (1749): — De Servis Josephi Medicis (1752): — De Gratia Dei Privativa (1760). See Furst, Bibl. Ju. 3:32; Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Nicolai, Philip[[@Headword:Nicolai, Philip]]

             a distinguished German theologian, noted also as a hymnologist, was born at Mengeringhausen, in the principality of Waldeck, Germany, Aug. 10. 1556. His father was a Lutheran pastor. Philip followed him in his profession, and commenced his ministry in 1576 as assistant to him in his native village. Later he removed to Hardeck, whence he was expelled by the Papists. In 1596 he removed to Unna, in Westphalia. In 1601 he became pastor of St. Catharine's Church, Hamburg, where he died Oct. 26, 1608. While at Unna the city was visited by a fearful pestilence, which carried off more than 1400 persons. His mind becoming greatly affected by the appalling events happening around him, he was led to think much of death, heaven, and eternity. In the study of St. Augustine's City of God, and the contemplation of the eternal life, he became so absorbed that he remained cheerful and well in the midst of the surrounding distress. In 1598 he published his meditations for the benefit of others. The work is entitled Freudenspiegel des ewigen Lebens, or “The Joyous Mirror of Life Eternal.” To this he appended two hymns that speedily gained a remarkable popularity. One has for a title, “Of the Voice at Midnight, and the Wise Virgins who met their Heavenly Bridegroom” — Wacht auzf ruft uns die Stimme, or, in the English version:

“Awake, awake, for night is flying;

The watchmen on the heights are crying

Awake, Jerusalem, at last!”

For this he composed a choral, which was afterwards used in Mendelssohn's “Elijah,” to the words, “Sleepers, wake, a voice is calling.” His other noted hymn was entitled “A Spiritual Bridal Song of the Believing Soul concerning her Heavenly Bridegroom” — Wie schon leuchtet der Morgenstern; in English, “O, morning star, how fair and  bright!” The choral which he composed for this was so popular that it was often chimed by city chimes, and it was invariably used at weddings and certain joyous festivals. These are two of the three hymns which he is known to have written; the third is not preserved. They mark an aera in German hymnolegy. Hitherto the hymns of the Reformation had been distinguished by their simplicity and appropriateness to Church use; their models were the Psalms of the Old Testament, and they were addressed to God the Father through our Lord Jesus Christ, or to the Holy Trinity; or, in case of hymns of sorrow and penitence, to the Savior. But from the time of these hymns of Nicolai the mystical union of the soul with Christ became a favorite subject, and a class of hymns appeared finding their scriptural ground in the Song of Solomon and the Apocalypse, and called in Germany “Hymns of the Love of Jesus.”

They are for the most part vivid expressions of the sense of fellowship with Christ, of his presence and tender sympathy, of personal love and gratitude to him, which are among the deepest and truest, and at the same time most secret expressions of the Christian life. Gerhardt, “the prince of German hymnists,” belonged to this school. For more than fifty years it gave the prevalent tone to sacred song, and its results are still seen in some of the tenderest and most spiritual hymns in use in the churches. Nicolai's complete works were published in 1617 by Dedekenn, and consist of four volumes in German and one in Latin. Their merits are very unequal. The history of the kingdom of Christ, which he wrote in Latin, and which was translated into German by Ortus in 1598, contains an account of the history of the world and of the Church, compiled from Ezekiel, Daniel, and the Apocalypse, in which he makes, for instance, the locusts (Rev 9:7) to mean the Calvinists, and announces the end of the world for the year 1670. His Freudenspiegel, to which we have already referred above, is, on the other hand, a good and remarkable work, the exegesis of which is indeed more fanciful than correct, but which evinces a thoroughly religious and evangelical spirit. In the same strain is his Theoria vitae ceterne. The remainder of his works consists of sermons, which are remarkable neither for their form nor for their substance, and of a great number of controversial pieces. The most important of these works are, Grundfeste d. Ubiquitat (1604), and De rebus antiquis Germanicarumgentium (1578). It is not, however, as a theologian, but as a hymnologist that Nicolai's fame will shine longest in the Christian Church. See Curtze, Nicolai's Leben u. Lieder (Halle, 1859); Weis, Theorie u. Gesch. des Kirchenliedes; Koch, Gesch. des  Kirchenliedes; Winkworth, Christian Singers of Germany; Miller, Singers and Songs of the Church; Schaff, Christ in Song.

## Nicolaitans[[@Headword:Nicolaitans]]

             (Νικολαϊταί), a class or sect mentioned twice in the New Testament (Rev 2:6; Rev 2:15). In the former passage the conduct of the Nicolaitans is condemned; in the latter, the angel of the Church in Pergamus is censured because certain members of his Church held their doctrine. Irenaeus, the first author extant who refers to these passages, says that Nicolas, one of the seven deacons of the Church in Jerusalem (Act 6:5), was the founder of the sect (Contra Haeres. 1:26). But Epiphanius (Advers. Faeres. 1:25), with whom Tertullian, Hilary, Gregory of Nyssa, and other fathers agree, says that Nicolas had a beautiful wife, and, following the counsels of perfection, he separated himself from her; but not being able to persevere in his resolution, he returned to her again, as a dog to his vomit; and not only so, but justified his conduct by licentious principles, which laid the foundation of the sect of the Nicolaitans. But the practice of putting away wives for the sake of sanctity belongs to a later period; nor can we conceive that taking back his wife would be considered a crime, in view of Paul's instructions (1Co 7:3; 1Co 7:6). Suspicion is thrown on the whole passage by the further statement of Epiphanius, that all the Gnostics derived their origin from Nicolas; which is too absurd for controversy.

Clement of Alexandria has preserved a different version of the story (Strom. 3:4, p. 522, ed. Potter), which Eusebius copies from him (Hist. Eccles. 3:29), and which is repeated by Augustine and other ancient writers: “The apostles,” they say, “reprehended Nicolas for jealousy of his wife, who was beautiful; whereupon Nicolas produced her, and said, Any one might marry her who pleased. In this affair the deacon let fall the expression, ‘that we should abuse the flesh;' which, though employed in a good sense by him, was perverted to a bad one by those who would gain to their licentiousness the sanction of a respectable name, and who from thence styled themselves Nicolaitans.” Who can believe that a sect should take its rise and its name from a casual expression by a man whose obvious sense and whose conduct were opposed to the peculiarities of the sect? Grotius supposes that Nicolas, being reproved for jealousy of those Christians who saluted his wife with the kiss of peace, ran at once to the other extreme, and imitated the custom of the Lacedaemonians and of Cato, permitting others to have intercourse with her, affirming that it was no crime when both  parties consented. This is improbable, and unsupported by testimony. Nor is there sufficient evidence to connect the Nicolaitans of the apostolic age in any way with the Gnostics of succeeding centuries. The ingenious conjecture of Michaelis is worthy of consideration, who supposes that by Nicolaitans (Rev 2:6; Rev 2:15) the same class of persons is intended whom Peter (2Pe 2:15) describes as followers of the way of Balaam; and that their name, Nicolaitans, is merely a Greek translation of their Hebrew designation, the noun Νικόλαος (from νικάω and λαός) being a literal version of בַּלְעָם, that is, בעל עם, the master of the people; or, according to another derivation, the devourer of the people (so Hengstenberg, as if from בָּלִע). SEE BALAAM.

The custom of translating names, which prevailed so extensively in modern Europe, was undoubtedly practiced also among the Jews, as the example in Act 9:36 (to which others might be added) shows. Accordingly, the Arabic version, published by Erpenius, renders the words τὰ ἔργα τῶν Νικολαϊτῶν, the works of the Shuaibites, the Arabic Shuaib being apparently the name for Balaam. The whole analogy of the mode of teaching which lays stress on the significance of names would lead us to look, not for philological accuracy, but for a broad, strongly marked paronomasia, such as men would recognize and accept. It would be enough for those who were to hear the message that they should perceive the meaning of the two words to be identical. Cocceius (Cogitat. in Rev 2:6) has the credit of being the first to suggest this identification of the Nicolaitans with the followers of Balaam. It has been adopted by the elder Vitringa (Dissert. de Argum. Epist. Petriposter. in Hase's Thesaurus, 2:987), Hengstenberg (in loc.), Stier (Words of the Risen Lord, p. 125, Engl. transl.), and others. Lightfoot (Hor. Heb. in Act. Apost. 6:5) suggests another and more startling paronomasia.

The word, in his view, was chosen, as identical in sound with נַיכוֹלָא, “let us eat,” and as thus marking out the special characteristic of the sect. The only objection against this identification arises from the circumstance that in the passage Rev 2:14-15 both “they that hold the doctrine of Balaam” and “the Nicolaitans” are specified apparently as distinct. Yet even there the collocation of the two classes of heretics seems to imply some agreement between them, though not identity. See Janus, De Nicolaitis; Heumann, De Nicol. e Catol. Haereticor. expung. in Acta. Eruditorum (1712), p. 179 sq.; Storr, Apol. der Offenbar. p. 260; Miinscher, Ueber die Nicol. in Gabl. Journal, v. 17 sq.; Scheffler Tiburtius, De Nicol. (1825).  “We are now in a position to form a clearer judgment of the characteristics of the sect. It comes before us as presenting the ultimate phase of a great controversy, which threatened at one time to destroy the unity of the Church, and afterwards to taint its purity. The controversy itself was inevitable as soon as the Gentiles were admitted, in.any large numbers, into the Church of Christ. Were the new converts to be brought into subjection to the whole Mosaic law? Were they to give up their old habits of life altogether to withdraw entirely from the social gatherings of their friends and kinsmen? Was there not the risk, if they continued to join in them, of their eating, consciously or unconsciously, of that which had been slain in the sacrifices of a false worship, and of thus sharing in the idolatry? The apostles and elders at Jerusalem met the question calmly and wisely.

The burden of the law was not to be imposed on the Gentile disciples. They were to abstain, among other things, from ‘meats offered to idols' and from ‘fornication' (Act 15:20; Act 15:29), and this decree was welcomed as the great charter of the Church's freedom. Strange as the close union of the moral and the positive commands may seem to us, it did not seem so to the synod at Jerusalem. The two sins were very closely allied, often even in the closest proximity of time and place. The fathomless impurity which overspread the empire made the one almost as inseparable as the other from its daily social life. The messages to the Churches of Asia and the later Apostolic Epistles (2 Peter and Jude) indicate that the two evils appeared at that period also in close alliance. The teachers of the Church branded them with a name which expressed their true character. The men who did and taught such things were followers of Balaam (2Pe 2:15; Jud 1:11). They, like the false prophet of Pethor, united brave words with evil deeds. They made their ‘liberty' a cloak at once for cowardice and licentiousness. In a time of persecution, when the eating or not eating of things sacrificed to idols was more than ever a crucial test of faithfulnmess, they persuaded men more than ever that it was a thing indifferent (Rev 2:13-14). This was bad enough, but there was a yet worse evil. Mingling themselves in the orgies of idolatrous feasts, they brought the impurities of those feasts into the meetings of the Christian Church. There was the most imminent risk that its Agapae might be come as full of abominations as the Bacchanalia of Italy had been (2Pe 2:12-13; 2Pe 2:18; Jud 1:7-8; comp. Livy, 39:8-19).

Their sins had already brought scandal and discredit on the ‘way of truth.' All this was done, it must be remembered, not simply as an indulgence of appetite, but as part of a system, supported by a ‘doctrine,' accompanied by the boast of a prophetic  illumination (2Pe 2:1). The trance of the son of Beor and the sensual debasement into which he led the Israelites were strangely reproduced. These were the characteristics of the followers of Balaam, and worthless as most of the traditions. about Nicolas may be, they point to the same distinctive evils. Even in the absence of any teacher of that name, it would be natural enough, as has been shown above, that the Hebrew name of ignominy should have its Greek equivalent. If there were such a teacher, whether the proselyte of Antioch or another, the application of the name of his followers would be proportionately more pointed. It confirms the view which has been taken of their character to find that stress is laid in the first instance on the deeds' of the Nicolaitans. To hate those deeds is a sign of life in a Church that otherwise is weak and faithless (Rev 2:6). To tolerate them is well nigh to forfeit the glory of having been faithful under persecution (Rev 2:14-15). Comp. Neander's Apostelgesch. p. 620; Gieseler's Eccl. Hist. § 29; Alford on Rev 2:6.” See Neander, Ch. fist. 1:452; Guericke, Anc. Ch. Hist. p. 179; Killen, Anc. Ch. p. 206; Burton, Eccl. Hist. 1st Century, p. 274, 278, 281, 301, 303, 305; Hase, Ch. Hist. p. 35. SEE NICOLAS.

## Nicolas[[@Headword:Nicolas]]

             (Νικόλαος, conqueror of the people; comp. Nicodemus), a native of Antioch, and a proselyte to the Jewish faith, who, when the Church was still confined to Jerusalem, became a convert; and being a man of honest report, full of the Holy Ghost and of wisdom, he was chosen by the whole multitude of the disciples to be one of the first seven deacons, and he was ordained by the apostles (Act 6:5), A.D. 29. The name Balaam is perhaps (but see Gesenius, Thesaur. p. 210) capable of being interpreted as a Hebrew equivalent of the Greek Nicolas. Some commentators think that this is alluded to by John in Rev 2:14; and Vitringa (Obs, Sacr. 4:9) argues forcibly in support of this opinion. SEE BALAAM.

“A sect of Nicolaitans is mentioned in Rev 2:6; Rev 2:15; and it has been questioned whether this Nicolas was connected with them, and, if so, how closely. The Nicolaitans themselves, at least as early as the time of Irenaeus (Contr. Her. 1:26, § 3), seem to have claimed him as their founder. Epiphanius, an inaccurate writer, relates (Adv. Hear. 1:2, § 25, p. 76) some details of the life of Nicolas the deacon, and describes him as gradually sinking into the grossest impurity, and becoming the originator of the Nicolaitans and other immoral sects. Stephen Gobar (Photii Biblioth. § 232, p. 291, ed. 1824) states — and the statement is corroborated by the  recently discovered Philosophumena, bk. vii, § 36) . — that Hippolytus agreed with Epiphanius in his unfavorable view of Nicolas. The same account was believed, at least to some extent, by Jerome (Ep. 147, vol. i, p. 1082, ed. Vallars, etc.) and other writers in the 4th century. But it is irreconcilable with the traditionary account of the character of Nicolas, given by Clement of Alexandria (Strom. iii 4, p. 187, Sylb. and apud Euseb. H. E. 3:29; see also Hammond, Annot. ol Rev 2:4), an earlier and more discriminating writer than Epiphanius. He states that Nicolas led a chaste life, and brought up his children in purity; that on a certain occasion, having been sharply reproved by the apostles as a jealous husband, he repelled the charge by offering to allow his wife to become the wife of any other person, and that he was in the habit of repeating a saying which is ascribed to the apostle Matthias also that it is our duty to fight against the flesh and to abuse (παραχρῆσθαι) it.

His words were perversely interpreted by the Nicolaitans as an authority for their immoral practices. Theodoret (Haeret. ‘ab. 3:1), in his account of the sect, repeats the foregoing statement of Clement, and charges the Nicolaitans with false dealing in borrowing the name of the deacon. Ignatius, who was contemporary with Nicolas, is said by Stephen Gobar to have given the same account as Clement, Eusebius, and Theodoret, touching the personal claracter of Nicolas. Among modern critics Coteleriu:, in a note on Constit. Apost. 6:8, after reciting the various authorities, seems to lean towards the favorable view of the character of Nicolas. Professor Burton (Lectures on Ecclesiastical History, lect. 12, p. 364, ed. 1833) is of opinion that the origin of the term Nicolaitans is uncertain, and that ‘though Nicolas the deacon has been mentioned as their founder, the evidence is extremely slight which would convict that person himself of any immoralities.' Tillemont (H. E. 2:47), possibly influenced by the fact that no honor is paid to the memory of Nicolas by any branch of the Church, allows perhaps too much weight to the testimony against him; rejects peremptorily Cassian's statement — to which Neander (Planting of the Church, bk. v, p. 390, ed. Bohn) gives his adhesion — that some other Nicolas was the founder of the sect; and concludes that if not the actual founder, he was so unfortunate as to give occasion to the formation of the sect by his indiscreet speaking. Grotius's view, as given in a note on Rev 2:6, is substantially the same as that of Tillemont.” For monographs, see Volbeding, Index Programmatum, p. 46, 74, 77. SEE NICOLAITANS.

## Nicolas (1)[[@Headword:Nicolas (1)]]

             a Scotch prelate, was made bishop of the Isles in 1203. He went to Ireland to visit the monastery of Benchor. He resigned his bishopric in 1217. See Keith, Scottish Bishops, page 298.

## Nicolas (2)[[@Headword:Nicolas (2)]]

             a Scotch prelate, was elected to the see of Caithness in 1273, but was never consecrated on account of some objection of the pope. See Keith, Scottish Bishops, page 210.

## Nicolas De Clemanges[[@Headword:Nicolas De Clemanges]]

             SEE CLEMANGES.

## Nicolas De Cusa[[@Headword:Nicolas De Cusa]]

             SEE CUSA.

## Nicolas De Flavigny[[@Headword:Nicolas De Flavigny]]

             a French prelate, flourished in the first half of the 13th century. We find him at first dean of the church of Laugres in 1229. He had doubtless gained great renown by his learning and his character, for in that year (February 20), the Church of Besangon having been agitated by grave discords for two years, Gregory IX selected Nicolas de Flavigny to put an end to them, and made. him archbishop. This choice resulted in removing the multitude of competitors, whose ambitious conspiracies had caused much scandal, and in restoring peace to the Church of Besanon. But scarcely was Nicolas established in his metropolitan chair than he was besieged by more turbulent agitators. They were the citizens of Besancon, his subjects and vassals, according to the feudal law, who, again insurgent, had pronounced the fall of his temporal authority. The citizens of Besancon were determined to conquer their independence; with this design they had already exiled one of their archbishops, and would persecute others: of all the adversaries who could oppose Nicolas, they were the most dangerous. He could not reduce them without having recourse to the emperor. Nicolas, at this formidable juncture, went to the emperor, claimed his titles, his rights, and obtained from Frederick II, in the month of December, 1231, a diploma full of menaces against the confederate citizens.

They submitted, but with the firm resolution of again attempting to gain their civil independence. Thibauld de Rougemont, viscount of Besancon, also  had great controversies with our archbishop. This viscount had arrogated to himself divers rights in the city formerly exercised by the metropolitan authority. Nicolas summoned him before his tribunal, and demanded an account of his abuses. The viscount at first resisted; yet as his power was not as formidable as that of the citizens, Nicolas himself, without the aid of the emperor, soon brought him to sign a formal disavowal of his pretensions. This occurred in 1232. About the same time Nicolas, having difficulty with the count de Montbeliard, who had permitted some usurpation of the domains of the monks of Lure, hesitated not to excommunicate him. Nicolas, then, was evidently a vigilant and firm prelate. In the month of August, 1235, he was in Mayence, where, as prince of the empire, he sat in the councils of Frederick II. He died Sept. 7, 1235, while returning from this city. In the last century, a manuscript. work of Nicolas de Flavignvy was found preserved at Citeaux, entitled Concordiat' Evangeliorum Nicolai Crisopolitani. It is not known where this w'ork is now stored. The authors of the Histoire litteraire de la France have omitted the name of this writer. See Dunod de Charnage, Histoire de' lAglise de Besangon, 1:196; Huillard Brehoilles, Hist. Diplom. Frederici II, vol. iv; Gallia Christiana vetus, vol. i.

## Nicolas De Flue[[@Headword:Nicolas De Flue]]

             SEE FLUE.

## Nicolas De Lyra[[@Headword:Nicolas De Lyra]]

             SEE LYRA.

## Nicolas De Narbonne[[@Headword:Nicolas De Narbonne]]

             superior-general of the Carmelite Order, was born in Narbonne, or, as some suppose, in Toulouse. He was elected vicar-general of the order in the Eastern countries in the year 1250, and superior or prior-general of all the congregation, after the death of Simon Stock, in 1265. Almost all the other circumstances of his life are unknown, or related in terms which render them doubtful. Thus several writers of the order, in collecting obscure traditions, have even attributed to him miracles. His principal and most authentic title to celebrity is a work still unpublished, which the bibliographers call Sagitta ignea (the fiery arrow). As he recounts in it, in terms full of bitterness, the faults, the disorders of the Oriental Carmelites, and the misfortunes which have been their just punishment, this work. has been several times quoted by the enemies of monastic institutions. See Catal. Bibl. Cotton. p. 90; Hist. litter. de la France, 19:129.

## Nicolas Le Gros[[@Headword:Nicolas Le Gros]]

             a French theologian, was born at Rheims in 1675. He distinguished himself in philosophy and theology, and was made canon of the cathedral at Rheims by the archbishop Le Tellier. On account of his opposition to the bull Inigenitus (q.v.), Gros was deposed of his office and excommunicated by Tellier's successor, the archbishop Mailli. Gros had to leave the country, and finally settled. at Utrecht, and was made professor of theology in the seminary at Amersfoort. He died in 1751. Gros published, Du Renversement des Libertes de l'Eglise Gallicane dans l'Afaire de la Constitution Unigenitus (1716, 2 volumes): — Manuel du Chretien: — Mditations sur la Concorde des Evangiles (Paris, 1730, 3 volumes): — Mediations sur l'Epitre aux Romains (1735, 2 volumes): — Meditations sur les Epitres Catholiques (1754, 6 volumes): — Motifs Invincibles d'Attachement a l'Eglise Romaine pour des Catholiques: — La Sainte Bible Traduite (Cologne, 1739): — Dogma Ecclesiae circa Usuram  Expositum et Vindicatum. See Jocher, Allgeneines Gelehrten-Lexikon, s.v.; Les Nouvelles Ecclesiastiques of January 30 and February 6, 1753; Memoires pour Servir d l'Histoire Ecclesiastiquee, etc., volume 4; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Nicolas Of Amiens[[@Headword:Nicolas Of Amiens]]

             a scholastic philosopher, was born in the 12th century, probably in the French city after which he is surnamed. He is sometimes confounded with a cardinal Nicolas who flourished near the opening of the 12th century. It is a question, too, whether he be not the same person as a disciple of Gilbert de la Porrde, discovered by Martene and Durand in their second Voyage litteraire, and designated by a manuscript note as having expounded more clearly the opinions of his master. It would seem, however, that there is little ground for this supposition likewise, for a disciple of Gilbert de'la Porree would not have failed to use in his books, as M. Petit-Radel has well pointed out, the sophistical language of ‘the school,' from which the writings of Nicolas appear free. It is possible, nevertheless, that he may have been one of the disciples of this illustrious master. We have few other hints regarding the life of Nicolas d'Amiens. A letter of Alexander III tells us that about the year, 1165 he still possessed no benefice. A prebend had been promised to Nicolas by Thierry, bishop of Amiens, and when Thierry was. suddenly removed by death, the pope ordered his successor, Robert, to fulfill immediately this promise.

Nicolas enjoyed great credit at Rome. But by what services he had gained the powerful patronage of Alexander we are unable to say. Nicolas died after 1204. His writings now known are a Chronique, signalized by Mountfaucon in the library of the Vatican, and a treatise contained in the same library, also in the imperial library at Paris, under the title of Arsfidei catholicae. This treatise has never been published. It is contained in MS. No. 6506. It commences with these words: “Incipit prologus in Artemfidei catholicae, editam a Nicolao Andranensi.” In the prologue the author addresses himself to pope Clement  III (1187 to 1191), which tells us at what date Nicolas d'Amiens composed his book. The object of the work is to oppose a barrier to the invasion of heresies, and the author declares that he will use only arguments of a logical order to combat them. Formerly, it is true, they were confuted by the authority of the Scriptures. But the Scriptures have fallen into contempt; henceforth everything must be proved according to the principles of Aristotle, and to make faith agree with reason. It is an undertaking from which the author does not shrink. He divides his treatise into five books: the first is upon the Supreme Cause; the second, upon the world, the angels, the creation of man, and free will; the third, upon the Son of God; the fourth, upon the sacraments; the fifth, upon the resurrection. At the commencement of each book, following a procedure peculiar to himself, he places several series of definitions, of theses, of universally admitted propositions (communes animi conceptiones), which shall serve as foundations to his theorems.

Then he reasons in this manner. The definition of Cause is thus conceived: “Cause is that which gives being to another object called the Caused.” The first universally admitted proposition is this: “Everything derives its being from the generating principle of the Cause.” The first theorem is this: “All that which is the cause of the cause is the cause of the caused; either, for example, the caused A, its cause B, or the cause of B C.” In first declaring the definition of Cause, he infers the hypothesis, the first proposition twice reproduced, and again the definition of Cause. Thus the theorem is demonstrated. That said, the author passes to the following theorem, which he demonstrates in still briefer terms. His fourth theorem (book first) is thus conceived: “‘Neque subjectam materiam sine forma, nequc. formam sine subjecta materia actu posse esse.” This is a rash proposition, It conforms, it is true, io the principles of Aristotle; Aristotle does not admit the actuality of the first of forms, the soul, to the state of a separate substance: but is Nicolas d'Amiens of the same opinion? No, undoubtedly not. Here, then, he declares a proposition, all the consequences of which he does not suspect. At the same time it is certain that he rejects the thesis of matter without form, considered as anterior in order of generation to unformed matter; which is the thesis of the Platonicians, reproduced later by Duns Scotus. Nicolas d'Amiens is a very moderate realist, inasmuch as realism had just been condemned by the Church in the person of his master, Gilbert de la Porree. He prudently expresses himself upon the theorem of the divine attributes: “Deus est potentia qua dicitur potens, sapientia qua dicitur sapiens, caritas qua diligens; caeteraque nomina qua divinem naturae  dicuntur competere, de Deo licet improprie prmedicant divinam essentiam.” These are the express terms of St. Bernard arguing against Gilbert de la Porree before the Council of Rheims. See Hist. litt. de la France, xvii, 1.

## Nicolas Von Hof[[@Headword:Nicolas Von Hof]]

             (NICOLAUS A CURIA), better known as Nicolaus Decius, a contemporary of Luther, was, like him, first a monk in connection with the Romish Church. From 1.519 to 1522 he was prior of the monastery at Steterburg, in Wolfenbuttel In July, 1522, he left his position, because he had joined in. the Reformation, and went to Brunswick, where Gottschalk Cruse or Crusius, a personal friend of Luther, especially attracted him by his evangelical preaching. For a time Nicolas occupied himself as a schoolmaster at Brunswick, but in 1523 he became a Lutheran pastor at Stettin, where he died, March 21, 1541. He is best known as the author of two hymns, which are still in use in the German Church, and have also been translated into English. The one, the most celebrated of his hymns, is his “Allein Gott in der Hoh' sei Ehr,” said to be a free rendering of the old hymnus angelicus, “Gloria in excelsis Deo,” which in its Greek version, Δόξα ἐν ὑψίστοις θεῷ, had very early come into use in the Eastern  Church as. the “great doxology,” and was introduced into the Latin Church about the year 360 by St. Hilary, bishop of Poitiers (q.v.). The German version was published in 1529, and was designed to take the place of the Latin “Gloria.” An English translation is to be found in the Moravian Hymn-book, No. 165, where it is erroneously ascribed to Selnecker (“ To God on high all glory be”). The other hymn, a very popular communion hymn, is his “O Lamm Gottes unschuldig,” based on Joh 1:29, and founded on the ancient Latin hymn, “Agnus Dei, qui tollis peccata mundi, miserere nobis.” lit is translated in Jacobi's Psalmodia Germanica, 1:16 (“O Lamb of God, our Savior”) (London, 1722), and by Porter in Schaff's Christ in Song, p. 583. See Koch, Gesch. d. deutschen Kirchenliedes, 1:419 sq.; Theologisches Universal-Lexikon, s.v. Decius; Miller, Singers and Songs of the Church (London, 1869), p. 38; Herzog, Real- Encyklopadie, 19:402; Deutsche Zeitschrift fir christl. Wissenschaft u. christl. Leben (published by Schneider, Berlin, 1856); Knapp. Evangelischer Liederschatz, p. 1327, s.v. (B. P.)

## Nicolas, Cabasilas[[@Headword:Nicolas, Cabasilas]]

             SEE CABASILAS.

## Nicolas, De Champagne[[@Headword:Nicolas, De Champagne]]

             a French Benedictine monk, was born in the beginning of the 12th century. After having embraced a religious life in the abbey, of Moutier-Ramey, near Troyes, he went to Clairvaux in 1145, and there became one of the secretaries of St. Bernard. He was an able man, educated, learned, who expressed himself in Latin with much elegance; but, according to St. Bernard, he made a bad use of his knowledge and his talent. At last, after having committed numberless thefts, he left Clairvaux in 1151, and the illustrious abbe was obliged to denounce him to pope Eugenius as a robber of books and of money, and as a forger. His principal artifice was, according to this report, to write letters in the interest of persons who paid him for his services, and to affix to these letters false seals. It is believed that he retired to England. He, however, afterwards turned up in Moutier- Ramey, enjoying there the best reputation. He was patronized, recommended, and spoken of in the most honorable terms by popes Hadrian IV and Alexander III, and became secretary or chancellor of the count of Champagne. Henry the Liberal. Possibly he was wrongfully accused by St. Bernard, whose habitual vivacity may well be suspected of some anger, and consequently of some injustice. Nicolas died after 1176. We have of his works Lettres, to the, number of fifty-five, which have been published in the Bibliotheque des Peres, vol. 21. His Sermons, to the number of nineteen, are found in the Biblioth. de Citeaux, vol. 3 See St. Bernardi Epistoke, passim; Hist. litt. de la France, xiii, 553.

## Nicolas, Henri[[@Headword:Nicolas, Henri]]

             a Dutch Anabaptist, was born in Leyden towards the close of the 15th century. We have few details of his life. We encounter him as the Anabaptist leader after Joris had retired from that position. Nicolas  believed himself, called to found a new religion, which he named the House of Love. He declared himself superior to Moses, who had taught only hope, — also to Christ, who had preached only faith, while he, Nicolas, brought to men the doctrine of charity. That did “not prevent him, however, from excluding from eternal happiness all those who would not believe in him. His principles, expressed by himself in some writings, such as the Evangelium regni, Sententiae documentales, Prophetia spiritus amoris, Pacis super terram publicatio, etc., found some adherents among the lower people of Holland. In 1540 he engaged in a discussion with T. H. Volkard Kornheert, who also wished to establish a new faith. In the last quarter of the 16th century, the sect of Familists, SEE ANABAPTITST, which had become his followers, after David Joris abandoned them, but was not numerous, endeavored to make proselytes in England. They joined themselves to the Dutch congregation in London; but the severe edicts pronounced against them by queen Elizabeth rendered their attempts at proselytism futile, and they soon died out. See Hoornbeck, Summa controversiarum; Alting, Theologia Historica; Camden, Annales (annee 1580); Fuller, Ch. Hist. 9:3, § 38; Wright, Queen Elizabeth and her Times, 2:153. (J. H. W.)

## Nicolas, Michel[[@Headword:Nicolas, Michel]]

             a Protestant French Rationalist, was born May 22, 1810, in Nimes. After having studied at Geneva and Strasburg, he completed his education by visiting, from 1833 to 1834, the German universities of Halle, Berlin, and Heidelberg. He was nominated suffragan pastor at Bordeaux in June, 1834, and pastor in title at Metz in 1835; he afterwards went to Montauban, where from 1838 he occupied the chair of philosophy in the faculty of Protestant theology. Deeply versed in the Oriental languages and ecclesiastical matters, he is justly regarded as one of the most instructive and laborious writers of the Reformed Church of France. He died in 1874. We have of his works, Instruction Chretienne a l'usage des catechumenes (Metz, 1838, 18mo): — Reponse a la Lettre de l'abbe Lacordaire sur le saint siege (ibid. 1838, 8vo): — De la Destination du savant et de l'homme de lettres (Paris, 1838, 8vo), translated from the German of Fichte: — De l'Eclectisme (Paris, 1840, 8vo), a refutation of the attacks of Pierre Leroux: — Quelques considerations sur le pantheisme (ibid. 1842, 8vo), translated into English: — Jean-Bon Saint Andre, sa vie et ses ecrits (ibid. 1848, 12mo), this notice contains two articles of that conventionalist, and among other things the recital of his captivity upon the shores of the  Black Sea: — Introduction a le'tude de I'histoire de philosophie (ibid. 1849-50, 2 vols. 8vo):Considerations generales sur Videe et le developpement historique de la philosophie Chretienne (ibid. 1851, 8vo), translated from the German of H. Ritter: — Notice sur la vie et les ecrits de Laurent Angliviel de La Beaumene (ibid. 1852, 8vo), which was sharply criticised bv M. Nizard in the Athenaeum of Oct. 8, 1853: — Histoire Litteraire de Nimes (Nimes, 1854, 3 vols. 12mo): — Histoire des artistes nes dans le departement du Gard (ibid. 1859, 12mo): — Des doctrines religieuses des Juifs pendant les deux siecles anterieurs & l'ere Chretienne (Paris, 1860, 8vo): — Etudes critiques sur la Bible (1862), a work of great merit for its scholarly treatment of the subject, and containing perhaps the clearest account of the controversy regarding the authorship of the Pentateuch as carried on between the school of De Wette and Ewald and the extreme Rationalists about 1835 in Germany. Prof. Nicolas may be classed among the moderate Rationalists, together with Colani and Coquerel, yet he had much that was akin to the conservative spirit of Pressense. M. Michel Nicolas founded, in connection with Messrs. Michelant and Emile Begin, L'Austrasie, revue de la Moselle, in which he inserted several articles; and he contributed to different periodical publications, such as L'Evangeliste, Le libre Examen, La. Revue theologique, of Montauban; La Revue de thiologie, of Strasburg; Le Courrier du Gard. Le Bulletin de la Societe du Protestantisme Frangais, La Liberte de penser) La Revue Germanique, etc. He was also one of the collaborators of the Nouvelle Biographie Generale. See Hoefer, Nouv. Biog. Generale, 37:1015; Farrar, Crit. Hist. of Free Thought, p. 304, 448. (J. H.W.)

## Nicolas, Pere[[@Headword:Nicolas, Pere]]

             a French preacher, was born in Dijon. His family name was Peltret. He belonged to the Order of Capuchins, and filled the offices of delinitor and provincial. He died in 1649 at Lyons. We have of his works, L'Esprit du Chretien ecclesiastique et religieux (Lyons, 1638, 3 vols. 8vo): — Panegyriques ur les mysteres de Notre-Seigneur et de la Sainte Vierge (ibid. 1688, 2 vols. 8vo): — Panegyriques dessaints (ibid. 1693. 2 vols. fol.): — Sermons under different titles (ibid. 1685 to 1696, 14 vols. 8vo). His Careme has been translated into Italian (Venice, 1730, 2 vols. 4to). See Denis de Genes, Bibl. des Capucins; Papillon, Bibl. des auteurs e Bouirgogne.

## Nicolas, Van Egmond[[@Headword:Nicolas, Van Egmond]]

             a Dutch theologian, was born in the County of Egmond near the close of the 15th century. He entered the Order of the Carmelites, took his degrees at Louvain, and was there received as doctor in theology. He distinguished himself by the bitterness of his words in his disputes with Erasmus. The pulpit was his arena; and when pope Hadrian VI imposed silence upon him, Egmond vented his wrath in anonymous libels. Erasmus, who frequently speaks of him in his letters, seems not much more moderate in regard to him, and describes him thus: “Homo natura fatuus, nec admodum doctus, moribus immanis, praefracti animi impotenti impetu,” etc. He died in 1527. The following distich, in the form of an epitaph, was made against Nicolas:

“Hic jacet Egmondus telluris inutile pondus;

Dilexit rabiem, non habeat requiem.”

See Erasmus, Epistolce; Paquot, Mmnzoires.

## Nicolaus Of Constantinople[[@Headword:Nicolaus Of Constantinople]]

             an Eastern prelate of note, flourished near the opening of the 12th century. He was patriarch from A.D. 1084 to 1111, and wrote several decrees and letters, of which an account is given by Cave (Hist. Lit. 2:156, ed. Basil.). See also Fabricius, Bibl. Graec. 11:285.

## Nicolaus, Hagiotheodoretus[[@Headword:Nicolaus, Hagiotheodoretus]]

             an Eastern prelate, flourished as archbishop of Athens in the 12th century, in the reign of Manuel Comnenus. He is known as the author of a commentary on the Basilica. See Fabricius, Bibl. Graec. 11:633; Smith, Dict. of Greek and Roman Biog. and Mythol. s.v.

## Nicole, Nicolas[[@Headword:Nicole, Nicolas]]

             a French architect, noted in ecclesiastical architecture, was born of poor parents at Besancon in 1701. He was first apprenticed to a blacksmith; but on visiting Paris he determined to relinquish his occupation, entered the free school of Blondel, and after studying some time under that master he returned to Besancon, and was commissioned to erect the church of Refuge, of which the beautiful facade has often been engraved. He afterwards executed the plan for the collegiate church of St. Anne of Soleure, and was invited by the authorities of that city to superintend the execution of the work. The church of the Magdalen, at Besancon, is also the work of Nicole, but it was not completed. These two latter works have been justly criticized as to the details. Nicole had a very lively imagination, and drew his designs with great facility; but his edifices have none of that ever-attractive simplicity which pre-eminently distinguishes the antique. Nicole was honored with the confidence of several successive intendants of the. province of Franche-Comte, and was consulted concerning all architectural projects. He died at Besancon in 1784.

## Nicole, Pierre[[@Headword:Nicole, Pierre]]

             a celebrated Jansenist, and distinguished inmate of Port-Royal (q.v.), was born at Chartres, France, Oct. 19, 1625. At the age of fourteen, when he is said to have had a complete command of:Greek and Latin, his father sent him to Paris to study philosophy and theology. Here he became acquainted with the recluses of Port-Royal, who, desirous of attaching to themselves a man of such promise, induced him to join their order. Nicole began then to devote part of his time to the instruction of the youth brought up in that institution. After studying theology for three years he applied for a license; but the principles he had imbibed were not approved, either by the theological faculty or Paris, or that of any other Roman Catholic university, and he had to remain content with the degree of B.A., which he took in 1649. The leisure now forced upon him by want of employment by the state he devoted to the interests of the community of Port Royal, where he resided a while, and helped Dr. Arnaud, SEE ARNAUD in writing several works in defense of Jansenius, and of his doctrine. In 1664 Nicole went with Arnaud to Chatillon, near Paris, where he wrote against the Calvinists and the relaxed Casuists, for the avowed purpose, according to Jervis, of giving public proof of his zeal for the true faith. In 1676 Nicole was induced to seek again for holy orders. He was refused the necessary  consent by the bishop of Chartres, who disapproved of Nicole's Jansenistic opinions. Nicole was, however, evidently rather rejoiced than annoyed at thus being afforded an excuse for remaining in a position where he was not too near the van in the battle of controversy.

Yet in his own province, as a clerical and polemical logician, he was bold and uncompromising; and it was not from the defense of his principles, but from their too conspicuous championship, that he shrunk. In consequence of a letter he had addressed to pope Innocent XI for the bishops of St. Pons and Arras, and of the death of the duchess of Longueville, the most zealous protector of the Jansenists, he was obliged to leave France in 1679, and retired to Belgium. He came back, however, in 1683, and took a great part in two celebrated quarrels of the time — that of the studies suited to monastic institutions, where he joined Mabillon in defending devotion to science and learning in place of pure asceticism; and that concerning quietism, in which he opposed the devotees of that mental epidemic. He was a man of simple habits and candid mind, and some ludicrous incidents have been told arising out of his absence of mind. He died Nov. 11, 1695. His works are many and voluminous. He was the principal author of La Logique, ou ‘Art de Penser (1668), known as the Port-Royal Logic. Of the first three volumes of La Perpetuite de la Foi de l'Eglise Cwaholipue touchani l'Eucharistie, which is generally associated with the name of Arnaud, Nicole is known to have been the principal writer (see Jervis, 2:14,15). Hume admired the logical clearness with which Nicole in this work showed the impossibility of one mind sufficiently examining all subjects connected with religion to form a creed for itself on the principle of private judgment; and stated that the difficulty so ingeniously set forth suggested to him the skeptical argument in his ‘Dialogues on Natural Religion.” Nicole's principal works are, ‘es imaginaires et les visionnaires, ou lettres sur ‘hersie imaginaire [Anon.] (h Mons, 1693, 2 vols. 12mo): — Pensees (Paris, 1806, 18mo): — Traite de la grace genrale (1715, 2 vols. 12mo): — Epigrammatum delectus (1659, 12mo): — Essais de Morale, contenus en divers traites sur plusieurs devoirs importants (Paris, 1733, etc. 25 vols. in 26, 12mo), which is an able exposition of the subject from the Cartesian' stand-point. See Goujet, Hist. de la vie et des ouvrages de Nicole (1733, 12mo); Besoigne, Vie de Nicole (Hist. du Port-Royal, vol. iv); Saverien, Vies des Philosophes Modernes (vol. i); Niceron,. Memoires, 29:285-333; Nouv. Dict. Hist. etc. s.v.; English Cyclop. s.v.; Jervis,: Hist. Ch. of France (Lond. 1872, 2 vols. 8vo), 2:14 sq.; Hagenbach, Hist. of Doctrines, vol. ii,  § 228, p. 324; and the literature appended to the article PORT-ROYAL SEE PORT-ROYAL . (J. N. P.)

## Nicolettus, Paulus[[@Headword:Nicolettus, Paulus]]

             an Augustinian monk of Udine in Frauli, also called Venetus from his long residence in Venice, studied at Oxford in 1390, was distinguished as a philosopher and subtle theologian, became general of his order in 1412, taught in the principal universities of France and Italy, and theology at Perugia in 1427, and died at Venice or Padua, June 5, 1428. He wrote a number of theological treatises; see Jocher, Gelehrten-Lexikon, s.v.

## Nicoll, Alexander[[@Headword:Nicoll, Alexander]]

             a noted English prelate, was born in 1793. He was canon of Christ Church and regius professor of Hebrew in the University of Oxford, and was noted for his knowledge of the Oriental tongues. While sub-librarian of the Bodleian Library he drew up a catalogue of the MSS. brought from the East by Dr. E. D. Clarke, which was published, and gained him great reputation. He also undertook and nearly completed the general catalogue of the Eastern MSS. begun about one hundred years before by Uri. After his death a volume of his sermons was published with a memoir (1830, 8vo). Nicoll died Sept. 24, 1828. See Chambers, Biog. Dict. of Eminent Scotsmen, 4:92; Allibone, Dict. of Brit. and Amer. Author,. vol. ii, s.v.

## Nicoll, Robert[[@Headword:Nicoll, Robert]]

             an English writer of poetry of a religious coloring, was born in Perthshire, Scotland, in 1814. He worked too hard and too fast for his constitution. and paid the penalty by an early death, which occurred in 1837. He published a volume of Songs and Lyrics (1835). A second volume of his poems, with numerous additions and a memoir of his life, was published by Mrs. Johnstone (1842, 12mo; 3d ed. 1852, 12mo; 4th ed. 1857, 12mo). Among his best pieces are “We are Brethren” and “Thoughts of Heaven.” See Tait's Magazine, 1842; Westminster Rev. 37:219 sq. Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Nicolle, Charles-Dominique[[@Headword:Nicolle, Charles-Dominique]]

             a French educator of note, was born in Pissy-Poville Aug. 4, 1758. He commenced his studies in the College of Rouen, and came to Paris to finish them in the College of Sainte-Barbe, where he was professor and prefect  when the Revolution broke out. Being then charged with the education of the son of M. de Choiseul-Gouffier, in 1790 Nicolle conducted this pupil to his father, ambassador from France to Constantinople. Three years after Nicolle went to St. Petersburg, and there founded a boarding-school, which soon attracted the children of the first noble families of that capital, and in the direction of which he was aided by other French ecclesiastics. particularly by the abbe Pierre Nicolas Salandre, who died vicar-general of Paris July 18, 1839. The duke de Richelieu, founder and governor of Odessa, called the abbe Nicolle to that city, who was then given by the emperor Alexander the title of visitor of all the Catholic churches of Southern Russia. Later Nicolle became the director of the Richelieu Lyceum, and he displayed an admirable devotion during a frightful pestilence which desolated Odessa in 1812. Certain business took him again to Paris in 1817, and Louis XVIII appointed him one of his honorary almoners. On his return to Russia, the abbe Nicolle was so much annoyed by the Russian clergy, jealous of his success, that he laid down his commission and returned to France, where he received in 1820 the title of member of the Royal Council of Public Instruction.

Feb. 27, 1821, he became rector of the Academy of Paris, and co-operated with his brother in restoring a house of education destined to replace the ancient College of Sainte-Barbe, and which has become the College Rollin. The rectorship of abbe Nicolle furnishes a curious episode in the history of French public instruction. Nov. 18, 1822, he presided for the first time over the opening session of the medical faculty, where Desgenettes pronounced the funeral eulogy of Dr. Halld, an incumbent, like himself, of the medical chair. The students had never seen abbe Nicolle, whom, however, they knew by reputation as the particular friend of the duke de Richelieu, then very unpopular in his capacity of responsible minister. This agitated figure which they saw in the presidential chair, instead of the manly and fearless form of Cuvier, excited at first whisperings and murmurs.

Where it was necessary to impress respect upon a hostile and almost seditious audience, the abbe flattered through weakness, promising his good will to this undisciplined crowd, who did not wish it, and who replied by furious clamors to the obsequious discourse which the rector timidly delivered. Desgenettes came afterwards, and, far from calming, only exasperated the malicious passions which animated the assembly. One phrase, in which the orator alluded to the Christian death of Prof. Halle, was awkwardly repeated by him three times, and, exaggerated by gestures, increased the exhibition of a scandalous dislike. No poor comedy was ever more hissed. A few days  after, the School of Medicine was disbanded, and illustrious professors were forever excluded from it, with the exception of Desgenettes and Antoine Dubois, who entered it again after the Revolution of 1830. The office of rector having been suppressed in 1824, abbe Nicolle retained his position in the Royal Council of Public. Instructioni, and was permitted to retire Aug. 17,1830. He was an officer of the Legion of Honor after May, 1825, and became in 1827 honorary canon of Paris and vicargeneral of that diocese. He died in Soisy-sous-Enghien (Seine-et-Oise) Sept. 2, 1835. After his return to private life he occupied himself with writing his ideas upon education, and published them under the title of Plan d'education, ou projet d'un collige nouvelau (Paris, 1833, 8-o). See Frappaz, Vie de l'A bbe Nicolle (1857, 8vo); De Beaurepaire, Notice sur l'AbbeeNicolle (1859, 8vo).

## Nicolls, John[[@Headword:Nicolls, John]]

             a renegade English theologian of the 16th century, who originally held a vicarship in Wales, but went to Antwerp and turned Catholic. After two years he returned to England, renounced Catholicism, and wrote in English the lives of certain wicked popes, cardinals, bishops, monks, and Jesuits. He afterwards traveled over France; and, finally, relapsing again to Romanism at Rouen, wrote in Latin, about 158, a public confession of his mendacity. See Jocher, Gelehrten-Lexikon, s.v.

## Nicolopoulo, Constantin[[@Headword:Nicolopoulo, Constantin]]

             a Greek philologist of note, was born at Smyrna in 1786, of a family originally from Andrizena, in the Morea. He commenced his studies in Smyrna and finished them in Bucharest, under the skillful Hellenist Lampros Photiades. Nicolopoulo early made himself known by his poems in modern Greek. He went to France while young, and earned his living by private lessons; he afterwards taught Greek literature in the Athenaeum of Paris, and finally became attached to the library of the Institute. He had, through economy, and by imposing upon himself great privations, made a rich collection of books, which he designed for the city of Andrizena. In 1840 he obtained a pension, and, preparing to retire to Greece, he sent to that country several boxes.of books; but in beating the volumes upon his arm to remove the dust from them, he inflicted upon himself a wound which soon became aggravated in an alarming manner. Nicolopoulo was carried to the hospital named L'Hotel Dieu, Paris, where he died, June 15,  1841. He had made no will, and left no heirs.

The Domaine caused the rest of his library to be sold at a villainous price. The masterpiece of Nicolopoulo is an Ode sur le'printemps (Greek, with a French translation, Paris, 1817, 8vo). He was the collaborator of several literary journals, and of the Revue encyclopedique; to which he furnished, among other articles, a “Notice sur la vie et les ecrits de Rhigas.” He undertook himself a periodical review in modern Greek, entitled L'Abeille, which had three numbers, 1819-21; later he published at his own expense, and to be distributed gratis to the students of Athens and Egina, another philological review, entitled Jupiter Pan-hellenien-one number appeared (Paris, 1835, 8vo). He placed at the head of the Dialogue sur la revolution Greagiue of Greg. Zalik a “Discours addresse a tons les jeunes Grecs sur ‘importancee dla litterature et de la philosophie Grecques” (in Greek). He revised the Greek text of the Euclide of F. Peyrard (Paris, 1814-18), and of the Almageste of Ptolemetis published by the abbe Halma (1817). A musical amateur and pupil of Fdtis, Nicolopoulo was the editor of the Introduction a la theorie et a la ratique de la musique ecclisiastique of Chrysanthe de Medyte, and of the Doxastika, a collection of noted hymns of the Greek Church collected and arranged by Gregoire Lampadarios (1821, 8vo). He was corresponding member of the Archaeological Institute of Rome. See La Presse, Dec. 13, 1841; Querard, France Litter. s.v.; Fetis, Biographie Universelle des Musiciens, s.v.

## Nicolosius, Johannes Baptista, D.D.[[@Headword:Nicolosius, Johannes Baptista, D.D.]]

             a Sicilian -priest and geographer, was born Oct. 14, 1610. He became a great linguist, made himself beloved for his prudence and eloquence, was a long time maintained by Ferdinand Maximilian, margrave of Baden, and afterwards chaplain at St. Maria Maggiore in Rome. He wrote several geographical works, and died at Rome Jan. 19,1670. See Jdcher, Gelehrten-Lexikon, s.v.

## Nicols, William[[@Headword:Nicols, William]]

             an English prelate, was born at Stratford Nov. 1, 1591. He studied at Oxford. After filling various ecclesiastical offices, he became bishop of Gloucester in 1660, and died Feb. 5, 1672. He wrote several theological works, enumerated by Jocher, Gelehrten-Lexikon, s.v.

## Nicolson (Or Swetnam), John[[@Headword:Nicolson (Or Swetnam), John]]

             an English Jesuit, was born at Northampton in 1581. He became a preacher, was driven from his native country, and died as a penitentiary at Loretto, Nov. 4. 1622. He wrote a few theological works, for which see Jocher, Gelehrten-Lexikon, s.v.

## Nicolson, James[[@Headword:Nicolson, James]]

             a Scotch prelate, was minister at Meigle, when he was preferred to the see of Dunkeld in 1606. He died August 17, 1607. See Keith, Scottish Bishops, page 98.

## Nicoluccius, Johannes Dominicus[[@Headword:Nicoluccius, Johannes Dominicus]]

             an Italian Dominican of Meldola, in the diocese of Forli, who was skilled especially in canon law, flourished about 1693, and wrote two or three theological works, which are enumerated in Jbcher's Gelehrten-Lexikon, s.v.

## Nicomachus Of Gerasa[[@Headword:Nicomachus Of Gerasa]]

             in Arabia (Eastern Palestine), a Neo-Pythagorean philosopher who flourished in the times of the Antonines, probably from.about 140 to 150 A.D., is noted as the author of Arithmetica (Paris, 1538; Leipsic, 1817; and again in 1861, 1866, and 1867), in which he teaches the pre-existence of numbers before the formation of the world in the mind of the Creator, where they constituted an archetype, in conformity with which he ordered all things. Nicomachus thus reduces the Pythagorean numbers, as Philo reduces the ideas, to thoughts of God. Nicomachus defines number as definite quantity (πλῆθος ἀρισμένον, 1:7). In the θεολογούμενα ἀριθμητικά (which is in the Bibl. of Photius [cod. 187], and is ascribed to this Nicomachus), he expounds the mystical signification of the first ten numbers, according to which number l was God, reason, the principle of form and goodness, and 2 the principle of inequality and change, of matter and evil. etc. The ethical problem for man, he teaches, is solved by retirement from the contact of impurity, and reunion with God. He indirectly exercised no small influence on European studies in the 15th and 16th centuries. Boethius did but abbreviate Nicomachus's larger work on arithmetic, now lost. See Smith, Dict. of Class. Biog. 2:1195; Fabricius, Bibl. Grec. v. 629.

## Nicomedes[[@Headword:Nicomedes]]

             a Christian of some distinction at Rome, who, during the rage of Domitian's persecution, A.D. 98, did all he could to serve the afflicted followers of Christ: comforting the poor, visiting the- confined, exhorting the wavering, and confirming the faithful. For thus acting he was seized by  the ferocious hand of power, sentenced as a Christian, and scourged to death; through which he passed to meet the approving sentence of his. Lord. See Fox, Book of Martyrs, p. 14.

## Nicon[[@Headword:Nicon]]

             a monk of Rhethus in Palestine, who is said to have compiled, about 1060, a work in Greek containing an abstract of Scripture, ecclesiastical law, etc., which has never been published in full. See Cotelerius, Monum. Eccles. Grac.; Fabricius, Biblioth. Greca, 1:275. SEE NIKON.

## Niconians[[@Headword:Niconians]]

             is the name given by Russian dissenters to the orthodox members of the Established Church who accepted the reforms introduced by patriarch Nicon in 1654. SEE NIKON.

## Nicopolis[[@Headword:Nicopolis]]

             (Νικόπολις, city of victory), a city mentioned in Tit 3:12 as the place where, at the time of writing that epistle, Paul was intending to pass the coming winter, and where he wished Titus to meet him. Titus was at this time in Crete (Tit 1:5). The subscription to the epistle assumes that the apostle was at.Nicopolis when he wrote; but we cannot conclude this from the form of expression. We should rather infer that he was elsewhere, possibly at Ephesus or Corinth. He urges that no time should be lost (σπούδασον ἐλθεῖν); hence we conclude that winter was near.

Nothing is to be found in the epistle itself to determine which Nicopolis is here intended. There were cities of this name in Asia, Africa, and Europe, and many of them have been advocated in this connection. The question, however, is in reality confined to three of these places at most. One Nicopolis was in Thrace, near the borders of Macedonia. The subscription (which, however, is of no authority) fixes on this place, calling it the Macedonian Nicopolis: and such is the view of Chrysostom and Theodoret. De Wette's objection to this opinion (Pastoral Briefe, p. 21), that the place did not exist till Trajan's reign, appears to be a mistake. Another Nicopolis was in Cilicia; and Schrader (Der Apostel Paulus, 1:115-119) pronounces for this; but this opinion is connected with a peculiar theory regarding the apostle's journeys. We have little doubt that Jerome's view is correct, and  that the Pauline Nicopolis was the celebrated city of Epirus (“ scribit Apostolus de Nicopoli, quee in Actiaco littore sita,” Jerome, Procmm. 9:195). For arrangements of Paul's journeys, which will harmonize with this, and with the other facts of the Pastoral Epistles, see Birks, Hores Apostolicae, p. 296-304; and Conybeare and Howson, Life and Epistles of St. Paul (2d ed.), 2:564-573. It is very possible, as is observed there, that Paul was arrested at Nicopolis, and taken thence to Rome for his final trial. It is a curious and interesting circumstance, when we look at the matter from a Biblical point of view, that many of the handsomest parts of the town were built by Herod the Great (Josephus, Ant. 16:5,3). It is likely enough that many Jews lived there. Moreover, it was conveniently situated for apostolic journeys in the eastern parts of Achaia and Macedonia, and also to the northward, where churches perhaps were founded. St. Paul had long before preached the Gospel at least on the confines of Illyricum (Rom 15:19), and ‘soon after the very period under consideration Titus himself was sent on a mission to Dalmatia (2Ti 4:10).

This city was founded by Augustus in commemoration of the battle of Actium, and stood upon the place where his land-forces encamped before that battle. From the mainland of Epirus, on the north, a promontory projects some five miles in the line of the shore, and is there separated by a channel half a mile wide from the opposite coast. This channel forms the entrance of the Gulf of Ambracius, which lies within the promontory. The naval battle was fought at the mouth of the gulf, and Actium, from which it took its name, and where Antony's camp was stationed, stood on the point forming the south side of the channel. The promontory is connected with the mainland by a narrow isthmus. Upon it Augustus encamped, his tent standing upon a height, from which he could command both the gulf and the sea. After the victory he enclosed the place where his tent was pitched, dedicated it to Neptune, and founded on the isthmus the city of Nicopolis (Dion Cas. li; Strabo, vii, p. 324), and made it a Roman colony. It was not more than some thirty years old when visited by the apostle, and yet it was then the chief city of Western Greece. The prosperity of Nicopolis was of short duration. It had fallen to ruin, but was restored by the emperor Julian. After being destroyed by the Goths, it was again restored by Justinian, and continued for a time the capital of Epirus (Mamertin. Julian, 9; Procopius, Bet. Goth. 4:22). During the Middle Ages the new town of Prevesa was built at the point of the promontory, and Nicopolis was deserted. The  remains of the city still visible show its former extent and importance. They cover a large portion of the isthmus. Wordsworth thus describes the site: “A lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered scena of a theater; and to the west the extended, though broken, line of an aqueduct connects the distant mountains with the main subject of the picture — the city itself” (Greece, p. 229 sq.). There are also the ruins of a mediaeval castle, a quadrangular structure of brick, and a small theater, on the low marshy plain on which the city chiefly stood, and which is now dreary and desolate (Journal of R. G. S. 3:92 sq.; Leake, Northern Greece, 1:185 sq.; Cellarius, Geogr. 1:1080). The name given to the ruins is Paleoprevesa, or “Old Prevesa.” See Bowen, Athos and Epirus, p. 211; Merivale, Rome, 3:327, 328; Smith, Diet. of Greek and Roman Geogr. s.v.; Lewin, Life and Epistles of St, Paul (4to ed.), 2:353 sq.; Krenkel, Paulus der Apostel (Leipsic, 1869), p. 108.

## Nicquet, Honorat[[@Headword:Nicquet, Honorat]]

             an ascetic French author, was born in Avignon August 29, 1585. Admitted in 1602 into the Order of the Jesuits, he taught rhetoric and philosophy during several years; his superiors, informed of his merit, called him to Rome, where they entrusted to him the double duties of censor of the books and theologian of the provost-general. On his return to France he devoted himself to the pulpit, and sought less to please than to reach and edify his hearers. Then he directed successively the colleges of his order at Caen, Bourges, and Rouen. In this latter city he established, under the name of (Euvres de la Misericorde, a charitable society designed to aid the poor and the sick. He died at Rouen May 22, 1667. We have of his works, Le Combat de Geneve, ou falsiications faites pour Genive en la translation Francoise du Nouveau Testament (La Flkehe, 1621, 8vo; Alen9on, 1638, 8vo): — Apologie pour l'ordre de Fontevrauld (Paris, 1641, 8vo): — Histoire de l'ordre de Fontevrauld (ibid. 1642, 4to; Angers, 1642, 1686, 4to); it was composed at the entreaty of the nuns of this order, and dedicated to their superior-general, Jean Baptiste de Bourbon: — Gloria Beati Roberti de Arbrissello (La Fleche, 1647, 12mo); the life of this personage is already found in French in the preceding work: — Titulus sancte Crucis, seu historia et mysterium tituli Crucis (Paris, 1648, 1675, 8vo; Anvers, 1670, 12mo):Physiognomia humana, lib. iv distincta (Lyons, 1648, 4to): — De sancto angelo Gabriele (ibid. 1653, 8vo):— La Vie de Nicolas Gilbert, instituteur de l'ordre de l'Annonciade (Paris, 1655, 8vo): — (La Vie de sainte Solange, vierge et martyre (Bolirges, 1655, 8vo): —  Le Serviteur. de la Vierge, ou traite de la devotion envers la nmere de Dieu (Rouen, 1659. 1665, 1669, 12mo): — Stimulus ingrati animi (ibid. 1661, 8vo): — Nomenclator MAarianus, sive nomina Virginis 11Mariae (ibid. 1664, 4to): — Iconologia Mariana (ibid. 1667, 8vo). He left in manuscript a collection entitled Elogia seu Nomenclator sanctorum et celebriorum in Ecclesia scriptorum, owned by the library of the novitiate of Rouen. See SolwelI, Bibl. script. Soc. Jesu, p. 350, 351; Lelong, Bibl. Hist. de la France, s.v.

## Nid, Council of[[@Headword:Nid, Council of]]

             (Concilium Niddanum), was an ecclesiastical assemblage convened A.D. 705 near the River Nid, in Northumbria, by Bertwald of Canterbury, assisted by Bosa, bishop of York, John of Hagustald, and Eadfrid of Lindisfarn. Several abbots, and the abbess St. Elfrida (daughter of Oswy, king of Northumberland), were present, together with Wilfred, whom Bosa succeeded in the bishopric of York. Wilfrid was reconciled with the other bishops of the province, but it does not appear that he was restored to his bishopric, which Boss retained until his death, and. after him John of Hagustald (or Hexham) was translated thither. See Eddius, cap. 57; Labbe, Conc. 6:1389; Wilkins, Conc. 1:67; Landon, Manual of Councils, s.v.; Soames, Hist. of the Anglo-Saxon Church, p. 83; ejusd. The AngloSaxon Church under the Latins, p. 376.

## Niddui[[@Headword:Niddui]]

             (נַרּוּי), the lesser sort of excommunication used among the Hebrews. He who had incurred this was to withdraw himself from his relations, at least to the distance of four cubits. It commonly continued thirty days. If it was not then taken off it might be prolonged for sixty or even ninety days. But if within this term the excommunicated person did not give satisfaction, he fell into the cherem, which was the second sort of excommunication; and thence into the third sort, called shammatha, the most terrible of all. SEE ANATHEMA.

## Nider, Nieder, Or Nyder, John[[@Headword:Nider, Nieder, Or Nyder, John]]

             a distinguished German Roman Catholic theologian, was born towards the close of the 14th century. He joined the Dominicans at Colmar in 1400, then went to .study philosophy and theology at Vienna, in Austria, and was ordained at Cologne. He afterwards returned to Vienna, and became prior  of the Dominican convents of Nuremberg and Basle. In 1428 he accompanied the general of the Dominicans on a tour through Franconia, and attracted such attention by his preaching that he was sent as delegate to the Council of Basle in 1431, of which he was one of the most distinguished theologians. Appointed by that assembly to convert the Hussites, he at first undertook to do so by mildness and persuasion: he wrote them letters full of encouragement and of good advice, went himself to see them at Egra, and induced them to present their complaints to the council. The conferences, opened with the representatives of Bohemia, led, however, to no result. But in a second mission, in -which Nider took part with ten other nuncios, he showed none of his former moderation. He was one of the ecclesiastical leaders of the crusade which desolated Bohemia, burning towns and villages, destroying the country, and murdering thousands of people. After his return to Basle he broke off his connection with the council, and even refused to have anything more to do with it. Nider died in 1438, according to Cave, and in 1440, according to Echard. Among his numerous works we notice Praeceptorium divine legi., seu de decem prceceptis (Cologne, 1472, fol.; Strasb. 1476; Paris, 1507, 1515, etc.): — Manuale confessorum CParis, 1473, fol.; 1489, 1513, 4to): — ,Tractatus de lepra morali (Paris, 1473, fol.; 1489, 4to; 1514, 8vo):Contra perfidos Judceos (Essling, 1475, fol.): — Consolatorium timoratce conscientiae (Paris, 1478, 4to; Rome, 1604, 8vo):: — Aurei sermones totius anni (Spire, 1479, fol.): — Alphabetum divini amo-is (Alost, 1487, 8vo; Paris, 1515, 1526, 4to); this work was sometimes attributed erroneously to Gerson: — Sermones (Strasb. 1489, fol.): — Dispositorium moriendi (no date nor name of place, 4to): — De modo bene vivendi (Paris, 1494,16mo): — De rebormatione religiosorum (ibid. 1512, 12mo): — De contractibus mercatorum (ibid. 1514, 8vo): — Formicarium, seu Dialogus ad vitam Christianam exemplo conditionum formicce incitativus' (Strasb. 1517, 4to; Paris, 1519, 4to; Douai. 1602, 8vo, etc.): the author confesses that all he says on sorcerers and magic in'the Formicarium he had learned from a judge at Berne and from a Benedictine monk. Lenfant considers Nider as the author of De visionibus et revelationibus (Strasb. 1517). See Bzovius, Annales eccles.; .Echard et Quetif, Bibl. Scriptor. ord. Pradicat. 1:792; Touron, Hist. des hommes ill. de l'ordre de St. Dominique; Dupin, Bibl. des autturs eccles. X Ve siecle; Lenfant, Hist. du concile de Constance, lib. v; Quicherat, Proces de Jeanne d'Ar, 4:502; Wessenberg, Gesch. der Kirchenversammlungen, 2:100, 507; Neander, Ch. Hist. v. 381. (J. N. P.)

## Nidhogg[[@Headword:Nidhogg]]

             is a name for the huge mundane snake of the ancient Scandinavian cosmogony. It is represented as gnawing at the root of the ash Ygdrasill, or the mundane tree. In its ethical import, as Mr. Gross alleges, Nidhogg, composed of nid, which is synonymous with the German neid, or envy, and hoygr, to hew, or gnaw, signifying the envious gnawer, involves the idea of all moral evil, typified as the destroyer of the root of life. See Thorpe, Northern Mythol. vol. i; Keyser, Religion of the Northmen.

## Niebuhr, Barthold Georg[[@Headword:Niebuhr, Barthold Georg]]

             one of the most acute critics of modern times, noted for his valuable contributions to philology and history, and for his scholarly criticisms of classical institutions, was born at Copenhagen Aug. 27, 1776, and was the son of Karsten Niebuhr (see the next article). When two years old Barthold's parents removed to the little Holstein town of Meldorf, and there he spent his youthful days. The quiet of the country afforded him grand opportunities for study; besides, he enjoyed favorable association with the most eminent scholars of the land, who were wont to frequent the house of Karsten Niebuhr. The aptitude for learning which Barthold Georg Niebuhr displayed almost from infancy led him to be regarded as a juvenile prodigy; but. unlike many other precocious children, his powers of acquiring knowledge kept pace with his. advancing years, and, after a carefully conducted preliminary education, under the superintendence of his father, he was sent to the University of Kiel, and two years later to that of Gottingen, to study law. Thence he proceeded in his nineteenth year to Edinburgh, where he devoted himself more especially to the natural sciences.

On his return to Denmark he held several appointments under the Danish government, but his strongly pronounced hatred of Napoleon led him to enter the Prussian civil service in 1806. In 1810 he exchanged his public situation for the post of historiographer to the king, and about the same time was elected a member of the Royal Academy of Sciences. Shortly afterwards he was made a lecturer in ihe then newly opened university at:Berlin. In this position his treatment of Roman history, by making known the results of the new and critical theory which he had applied to the elucidation of obscure historical evidence, established his position as one of the most original and philosophical of modern historians. He was now the acknowledged master of more than twenty languages, and in the possession of a mass of facts by the aid of a remarkably retentive  memory; and these advantages augmented again by an unusual intuitive sagacity, it was generally conceded, fitted him well for the task of the true historian, that is, the sifting of the real from the false historic evidence.

But, not satisfied with these remarkable qualifications, he embraced his earliest opportunity to visit Rome, and as Prussian ambassador at the papal court, from 1816 till 1823, seized the occasion for testing on the spot the accuracy of his conjectures in regard to many questions of local and social bearing. On his return from Rome, Niebuhr took up his residence at Bonn as adjunct professor, and by his admirable lectures and expositions contributed very materially to the development of classical and archaeological learning at that German high school. He availed himself of every means for promoting and encouraging the labors of other scholars. It was partly with this view that he set on foot the Rheinische Museum, a philological repository, in which the shorter essays and scattered thoughts of learned men might be given to the world.

The first volume of this appeared in 1827, under the joint editorship of Bockh, Niebuhr, and Brandis, three of the greatest lights in the field of philological science. At the same time he undertook, and that mainly for diversion (he was now busy with his life-work, the History of Rote), a new edition of the Byzantine historians. He was thus employed when the Revolution of 1830 roused him from the calm of his literary pursuits. Niebuhr's sensitive nature, unstrung by physical debility led him to take an exaggerated view of the consequences of this movement, and to anticipate a recurrence of all the horrors of the former French Revolution, and the result was to bring about a state of mental depression and bodily prostration which ended in his death, Jan. 2,1831. Among the many important works with which Niebuhr enriched the literature of his time, the following are some of the most noteworthy: Romische Geschichte (Berl. 1811-1832, 3 vols.; 2d ed. 1827-1842; 1833, 1853); the first two volumes have been translated by J. C. Hare and C. Thirlwall, and the third by Dr. W. Smith and Dr. L. Schmitz: — Grundzige fur die Verfassung Niederlands (Berl. 1832): — Griech. Heroengeschichte (Hamb. 1842), written for his son Marcus:the Kleine historische und philologische Schriften (Bonn, 1828-1843, 2 vols.) contain his introductory lectures on Romal history, and many of the essays which had appeared in the “Transactions of the Berlin Academy.” Besides these, and numerous other essays on philological, historical, and archaeological questions, Niebuhr cooperated with Bekker and other learned annotators in re-editing Scriptores historiae Byzantinae; he also discovered hitherto unprinted, fragments of classical authors, as, for  instance, of Cicero's Orations and portions of Gains, published the Inscriptiones Nubienses — (Rome, 1821), and was a constant contributor to the Rheinische Museumfur Philologie, and other literary journals and societies of Germany.

It is difficult to conceive a more excellent and delightful person than Barthold Niebuhr appears to have been; there are few of whom we have read who have combined so blameless a character and so amiable a disposition with such boundless acquirements and such brilliant intellectual qualities. His History of Rome is perhaps the most original historical work that this age has produced. To understand what he has done in this work, we should keep in mind the state of knowledge on the subject before his time, and not go so far as the stricter sort of skeptical critics, like e.g. the late Sir George Cornewall Lewis, who does not hesitate to declare Niebuhr's effort to construct a continuous Roman history out of such legendary materials as we possess as, on the whole, a failure. The disjointed ruins had lain for ages in a confused heap, though there was hardly a child in Europe who was not familiar with their rude outlines, and many a skillful and laborious workman had vainly endeavored to reduce them to symmetry and order. Niebuhr, by a series of combinations which will appear most surprising to those who are best capable of appreciating works of genius, succeeded in reconstructing from the scattered fragments a stately fabric, which, if it is not identical with the original structure, is at least almost perfect and complete in itself. Macaulay approved of Niebuhr's theory, and Dr. Arnold professed never to venture to differ from him except where he manifestly had evidence not accessible to Niebuhr.

There cannot be a greater mistake than to suppose, as some have done, that Niebuhr was a skeptic whose sole delight was to render insecure the basis of historical evidence. He has actually done more than any other student of antiquity towards extracting truth and certainty from the misty and mystical legends of early tradition, and towards substituting rational conviction for irrational credulity. The great object which he proposed to himself in all his philological speculations was to reproduce a true image of the past by getting rid of the deceitful influence of the present. This view he often expresses in very plain terms. Thus, he says in his introductory lecture on Roman history (Kleine Schriften, p. 93), “As there is nothing which Eastern nations find more difficult to conceive than the idea of a republican constitution, as the people of Hindûstan cannot be induced to regard the East India Company as an association of proprietors, or in any  other light than as a sovereign, just so is it with even the acutest of the moderns when they study ancient history, unless they have contrived by critical and philological studies to shake off the influence of their habitual associations.” In a letter to count Adam Moltke, he exclaims (Lebensnachrichten, 2:91), “Oh how people would cherish philology did they but know how delightfully it enables us to recall to life the fairest periods of antiquity. Reading is the most trifling part of it; the chief business is to domesticate ourselves in Greece and Rome at the most different periods. Would that I could write history so vividly as to discriminate what is fluctuating and uncertain, and So develop what is confused and intricate, that everyone, when he heard the name of a Greek of the age of Thucydides or Polybius, or a Roman of the days of Cato or Tacitus, might be able to form a clear and adequate idea of what he was.”

The very existence of such a general design presumes a lively fancy and active imagination; but though these are qualities often possessed by shallow and superficial persons, they are very rarely combined with that extensive and minute learning for which Niebuhr was distinguished. The range of his acquisitions was really wonderful. In the words of one of his most ardent admirers, “While his horizon was ever widening before him, it never sunk out of sight behind him; what he possessed he always retained; what he once knew became a part of his mind, and the means and instrument of acquiring more knowledge; and he is one of the very few examples of men gifted with a memory so tenacious as to seem incapable of forgetting anything, who at the same time have had an intellect so vigorous as in no degree to be oppressed or enfeebled by the weight of their learning, but who, on the contrary, have kept it in orderly array, and made it minister continually to the plastic energy of thought” (Philol. Mus. 1:271). Some abatements must, however, be made from this general eulogy. While Niebuhr's great work has been neglected or censured, with equal. injustice, by persons who have been too indolent to encounter the labor of studying it or incapable of appreciating the method of critical investigation which the author has adopted, it may be doubted, on the other hand,' whether. many scholars, both in Germany and England, have not been too willing to acquiesce in all Niebuhr's results, to adopt whatever he has written, and sometimes even to receive as established truths assertions unsupported by evidence or directly opposed by express testimony. Some recent German writers have indeed taken a middle course; they adopt the general views and critical method of the historian, but they find much in the details that is defective or erroneous. It cannot be denied  that the ardent imagination of Niebuhr, and his power of combining and constructing sometimes led him to form a complete theory before he had examined all the evidence; one consequence of which is that, under the influence of his own creations, he sometimes extracts a meaning from a passage which the words do not contain, and at other times arbitrarily rejects evidence when it interferes with his own hypothesis. It is true that this same power and his intuitive sagacity have sometimes enabled him to supply a link in a chain when all direct evidence was wanting, and the certainty of his conjectures in such cases is at once felt by the symmetry and consistency which they impart to the whole fabric of the theory.

It must be remarked that Niebuhr's style is very faulty. It is generally deficient in perspicuity, and though eloquent passages and striking descriptions are found here and there, it wants that sustained dignity which we mark in the writings of some other distinguished historians. He occasionally, too, betrays very crude and ill-formed opinions on the internal polity of other countries: witness his remarks on the relative position of England and Ireland. But with all the drawbacks which the most rigorous criticism can exact, the feeling with which we contemplate his character and attainments is one of almost unmixed admiration. He was, in fact, a rare combination of the man of business, the scholar, and the man of genius. If he had had no other claim to celebrity, he would have deserved to be mentioned among the general linguists whose attainments have from time to time astonished the world. Indeed, he was recognized as the chief of philologists in the most learned country of Europe. A very pleasing picture of his mode of living has been given by the late professor Sandford, who visited him at Bonn in 1829 (see Blackwood's Magazine for Jan. 1838, p. 90 sq.); a warm testimony to the benevolence of his character and the goodness of his heart is furnished by Lieber in his -Reminiscences of Niebuhr; and we see the whole man in all his relations, social, literary, and political, in the highly interesting collection of his letters, edited by Madame Hensler (Lebensnachrichten iiber Barthold Georg Niebuhr, aus Briefen desselben, etc. (Hamburg, 1838, etc.), or even more completely in Miss Winkworth's admirable translation of that work (with important additions and valuable essays by Bunsen, etc. (3 vols.,1852). See also Blackwood's Magazine, 1852, i. 542 sq.; 1856, 1:244-251; 1860, 1:546; 1868, 2:290,291; Edinburgh Review, 79, art. i; 96, p. 49 sq.; The (Lond.) Quar. Rev. 55:126 sq.; Westminster Rev. Dec. 1843; North Brit. Rev. Aug. 1852; For. Qu. Rev. June, 1828; July, i831; Fraser's Magazine, July and  Dec. 1852; North Amer. Rev. April, 1823; Littell's Living Age, May 9, 1846, art. v; April 3, 1852, art. ix; Sept. 4, 1852, art. i; Nov. 20, 1852, art. vii; Harper's Magazine, Dec. 1873, p. 63 sq.; English Cyclop. s.v.

## Niebuhr, Karsten[[@Headword:Niebuhr, Karsten]]

             a distinguished German traveler in the Orient, noted for his valuable contributions to the modern researches of Oriental customs, etc., was born at Lildingworth, in the duchy of Lauenburg, March 17, 1733, of humble but worthy parentage. His early educational advantages were rather limited, but a thirst for knowledge kept him busy in study, even while employed as a tiller of the soil. He was especially fond of mathematics, and achieved such success in the study of geometry that he was considered competent to fill the position of land-surveyor in his native district. The little income secured from this position he laid out in books, and by the aid of a good library fitted himself for the university. He was admitted at Gottingen, and there studied until, in 1756 or 1757, he was offered a place in the corps of Hanoverian engineers. About 1760 he entered the Danish service, and in the year following was offered employment by the Danish government in a scientific expedition to Arabia, which was then going out at the expense of that government for the purpose of enlarging Biblical knowledge, especially of the Old-Testament Scriptures. The project originally contemplated only the mission of a single Arabic scholar, but it was finally extended to include a mathematician for purposes of. astronomical and geographical observation (and for this place Niebuhr was chosen), a naturalist, a draughtsman, and a physician.

Niebuhr delayed the expedition eighteen months in order to fit himself properly for the task, and, as the result proved, this step was truly proper, for he alone lived to return from the expedition, and from him alone we have obtained the valuable results of that liberal act of the Danish king, Frederic V, and his learned minister, count von Bernstorff — most noble patrons of learning. The other members of the, expedition to which Niebuhr belonged were the noted Orientalist of that day, professor Frederick Christian von Haven, Peter Forskil as naturalist, Christian Charles Cramer as physician, and George William Baurenfeind as painter or draughtsman. By the royal instructions for the expedition, a perfect equality was established- among the five members; and they were enjoined to decide every difference of opinion regarding their course by plurality of voices, or, if votes should be equal, by lot. They sailed from Copenhagen in January, 1761, in a frigate of the Danish royal navy, and arrived, not without some accidents, at  Constantinople, whence, after a short residence, the travelers proceeded in a merchant vessel to Alexandria, ascended the Nile, and reached Cairo in November, 1761. Having carefully explored the Pyramids and other antiquities of Lower Egypt, they crossed the desert to Mount Sinai and Suez, embarked at that port in an Arab vessel, and landed at Loheia, in Arabia Felix, the destined seat of their mission, in December, 1762. They crossed the country, mounted on asses, the usual conveyance, and, after visiting:several places of interest, finally arrived at Mocha, where the philologist Von: Haven unfortunately died, in May, 1763.

The surviving travelers, proceeding from thence to Sana, the capital of Yemen, were favorably received by. the imam; but they had meanwhile lost another of their number, the naturalist Forskal, who died on the road. His companions returning to Mocha, there embarked in an English vessel for Bombay, on the voyage to which place the painter Baureqfeind expired; and at Bombay Niebuhr had the affliction of burying the last of his fellow-travelers, the physician Cramer. The fact is admitted by Niebuhr that his ill-fated friends persisted in living after the European manner under the burning sun of Arabia; and it may be surmised that they lost their lives through that disregard to necessary habits of abstinence for which the Danes in their tropical colonies are remarkable, even above all other people. Niebuhr himself, who had suffered severely from illness with the rest of his party, after their decease adopted the same diet as the natives of the countries in which he was traveling, and thenceforth enjoyed excellent health. Sailing from Bombay, he visited Persia, including the ruins of Persepolis; ascended the Euphrates; proceeded by way of Bagdad and Aleppo to the Syrian coast; embarked for Cyprus, returned from that island to the continent; saw Jerusalem and Damascis; passed through Aleppo, and over Asia Minor to Constantinople; and finally returned to Copenhagen in November, 1767. Niebuhr was welcomed in Denmark as he deserved. The government undertook at its charge the engraving of all the plates of his travels, which were to be presented to him as a free gift; and he was left to publish the result of his labors at his own cost and for his own profit. Resolving to commence with the description of Arabia, he printed, in the year 1772, his volume under the title Reischreibung von Arabien, and it became the text- book of every writer, from the historian Gibbon almost down to the present day, whoever has had occasion to treat of the ancient and modem aspect of that country.

The depth of research, the fidelity of delineation, and the accuracy of detail which it exhibits on the geography of Arabia, and the enduring character and condition of its inhabitants, have rendered  this work of Niebuht classical. He has sometimes been compared, and the comparison is just and appropriate, with the historian of Halicarnassus: both travelers were characterized by accuracy of observation, strict veracity, and a simplicity of narrative which art alone. can never attain. The appearance of this work was followed in 1774-78 by two volumes of equal merit and interest, narrating his Reisen in Arrabien und den angrdnzenden Landern. To these volumes it was his intention to add a third, enriched with the result of his inquiries into the state of the Mohammedan religion and Turkish empire, and containing his astronomical observations; but some causes, not sufficiently explained, delayed this publication, until a fire, which in 1795 destroyed the king's palace at Copenhagen, and with it the original plates both of his published and unedited works, put an end to the design.

The third volume was, however, published in 1837, owing to the liberality of the bookseller Perthes of Hamburg, and the affection of Niebuhr's family; particularly of his daughter, under the title of Reisebeschreibung nach Arabien und andern umliegenden landern. It contains his remarks on Aleppo, his voyage to Cyprus, and his visit to Jaffa and Jerusalem, his return to Aleppo, and journey thence through Kdniyeh to Constantinople, and an abridged account of his route through Bulgaria, Wallachia, Poland, and Germany, to Denmark. After the publication of the first two volumes of his travels he contributed to a German periodical journal, among other papers, two on the Interior of Africa and the Political and Military State of the Turkish Empire. His principal works, which were published in German at Copenhagen, have been translated into French and Dutch, and reprinted at Amsterdam and Utrecht. Niebuhr himself likewise edited and published, in his usual generous spirit, at his own cost, some of the reports of his traveling companions. He lived for a long period after his return, and even at one time projected an expedition into Africa; but his wife dissuaded him from the project, and he retired to quiet life in the little village of Meldorf, where he performed the duties of a civil functionary. It was during this period of his life that Barthold Georg was born to him. (See the preceding article.) Karsten Niebuhr died April 26,1815, leaving the character of being at once one of the most truthful and scientifically exact travelers of modern times. See Brit. and For. Rev. 1843, p. 480 sq.; 1844, p. 83 sq.; Biblical Repository, vol. viii; Christian Examiner, 1852, p. 413 sq.; English Cyclopaedia and the biographical sketch published by his son (Kiel, 1817).

## Nieden, Friedrich[[@Headword:Nieden, Friedrich]]

             a Protestant theologian of Germany, was born November 25, 1812. He studied at Bonn, and was ordained in 1839. In the same year he was called as pastor to Friemersheim, in the county of Moers, in 1866 to Coblentz, was made general superintendent in 1877, and died March 19, 1883, doctor of theology. (B.P.)

## Niedermeyer, Louis[[@Headword:Niedermeyer, Louis]]

             a musical composer, who deserves a place here for his devotion to the cultivation of sacred music, was born April 27,1802, in Nyon, canton of Vaud, Switzerland. His father, a native of Wirtzburg, had settled and married in Switzerland; himself gifted with much natural talent for music, he was the first teacher of his son. The latter, at the age of fifteen, was sent by his parents to Vienna, where he received for two years lessons upon the piano from Moscheles, and in composition from Forster. After having published in that city several of his essays, consisting of morceaux for the piano, he went to Rome, continued there the study of composition under the direction of Fioravanti, master of the pontifical chapel, and afterwards went to Naples, where Zingarelli undertook the completion of his musical education. It was during his sojourn at Naples that the young artist wrote his first opera, entitled II Reo per amore. Niedermeyer had conceived the idea of founding, like the ancient institution created by Choron under the Restoration, and suppressed in consequence of the Revolution of 1830, a school for religious music, designed to form-by the study of the chefs- d'euvres of the great masters of the 16th, 17th, and 18th centuries-singers, organists, chapel-masters, and composers of sacred music. With the support of Fortoul, then minister of public instruction and of worship, he obtained a subsidy from the state, aid in the course of the year 1853 he opened his school, associating with himself M. Dietsch as inspector of studies. This establishment, situated in Paris, and in which literary education is placed on a level with musical studies, soon began to prosper and produce distinguished subjects, which have been placed in different cathedrals or churches of France. Constantly occupied from that time with the cares claimed by his school, Niedermeyer neglected nothing which could contribute to improve education. It is thus that, dissatisfied with the wholly arbitrary manner in which church music is generally accompanied, he published in 1855, in collaboration with M. J. d'Ortigne, a Traite d'accompagnement du plain-chant, founded upon new principles, which soon circulated throughout France and in-foreign countries. It was also with the design of propagating among all classes a taste for good religious music that he established in 1856 the journal La Maitrise, the direction of which he abandoned in 1858; now entrusted to M. d'Ortigne. He was occupied with a large work upon organ accompaniment for. church music, which was soon to appear, when death suddenly came, on March 14,1861. This composer, whose talent has more than one trait of resemblance with  that of Schubert, has produced, besides many pieces of detached song, some very remarkable melodies. We have also several masses by Niedermeyer, and a great number of pieces of religious music for singing and for the organ. In the music that he has written for the piano, we remark particularly a brilliant rondo with accompaniment for four hands, fantasias, airs varied upon themes by Rossini, Weber, Meyerbeer, Bellini, etc. See Fetis, Biographie universelle des Musiciens; Castil-Blaze, L'Academie imperiale de Music, Histoire litteraire, musicale, etc.; Vapereau, Dictionnaire universel des Contemporains; Documents particuliers.

## Niedner, Christian Wilhelm, D.D[[@Headword:Niedner, Christian Wilhelm, D.D]]

             a noted German theologian, distinguished especially as a Church historian, was born August 9, 1797, at Oberwinkel, in Saxony, and was the son of a minister. He was educated at Leipsic, where he began his studies in 1816. In 1829 he was honored by his alma mater with a professorship in theology, and he held that position until 1850, when he removed to the Wittenberg highschool. In 1859 he accepted the professorship of theology in the university at Berlin, and was shortly after made counselor of the Brandenburg Consistory. He died Aug. 13, 1866. Few men of recent date have done so much for historical theology as Prof. Niedner. He labored unceasingly with true Christian devotion to secure everywhere the genuine historical evidence, and for this purpose even founded a magazine, the Zeitschrift fur historische theologie, in 1845, which at the close of the year 1875 was discontinued. His principal work is his Lehrbuch d. christl. Kirchengesch. (Leips. 1846, and often; new edition prepared just before his death [Berl. 1866, 8vo]), which is something between a text-book and a manual, presenting not merely a dry collection of thoughts, but an abundance of elementary views of individual subjects. He has also published several small text-books on Church history, history of doctrines, and history of philosophy, which are highly esteemed for the thorough scholarship they evince. (J.H.W.)

## Niello-work[[@Headword:Niello-work]]

             (i.e. Black work, from Latin Nigellum) is the technical term for a method of ornamenting metal plates in imitation of pencil drawing, by engraving the surface, and rubbing in a black or colored composition, so as to fill up the incised lines, and give effect to the intaglio picture. It is not quite certain when this art was originated; Byzantine works of the 12th century still exist  to attest its early employment. This art must have been known at quite an early date in Christian culture. The monk Theophilus speaks of it, and the patriarch Nicephorus of Constantinople sent, in 811, to pope Leo two jewels adorned with niello. Marseilles was eminent in this art during the reigns of Clovis II and Dagobert. As an art it is claimed to have been brought to high perfection at Florence; and was practiced by Benvenuto Cellini. The finest works of this kind belong probably to the first half of the 15th century, when remarkable excellence in drawing and grouping minute figures in these metal pictures was attained by Maso di Finiguerra, an eminent painter, and student of Ghiberti and Massacio. In the hands of this artist it gave rise to copper-plate engraving, and hence much interest attaches to the art of niello-cutting. Genuine specimens of this art are rare, some of those by Finiguerra are very beautiful and effective, the black pigment in the lines giving a pleasing effect to the surface of the metal, which is usually silver. Those of his works best known are some elaborately beautiful pattines wrought by him for the church of San Giovanni at Florence, one of which is in the Uffizia, and some are in various private collections. In the collection of Ornamental Art at South Kensington there are no less than seventeen specimens of niello-work. See Walcott, Sacred Archeology, s.v.; Elmes, Dict. of the Fine Arts, s.v.

## Nielsen, Nikolai Johann Ernst[[@Headword:Nielsen, Nikolai Johann Ernst]]

             a Lutheran theologian of Germany, was born in 1806 at Rendsburg. He studied at Kiel and Berlin, was in 1832 pastor at Sarau, Holstein, in 1840 provost, in 1848 doctor of theology, in 1851 superintendent at Eutin, in 1853 pastor at Oldenburg, retired in 1879, and died January 26, 1883. He published several volumes of sermons, and some ascetical works, for which see Zuchold, Bibl. Theol. 2:940 sq. (B.P.)

## Nielsen, Rasmus[[@Headword:Nielsen, Rasmus]]

             a Lutheran theologian of Denmark, was born in 1809. He studied at Copenhagen, and commenced his academical career there in 1840. For more than forty years he labored as university teacher, and died September 30, 1884. Nielsen was a follower of Kierkegaard, and an opponent of Martensen's speculative system of theology. Of his works which have been translated into German, we mention Der Brief Pauli zan die Romer (Leipsic, 1843): — Vorlesungen uber philosophische Propddeutik: — Die Logik der Grundideen: — Religionsphilosophie and Allgemeine Wissenschaftslehre in ihren Grundziigen (1880). (B.P.)

## Nielson, Hauge[[@Headword:Nielson, Hauge]]

             SEE HAUGE.

## Niem[[@Headword:Niem]]

             SEE DIETRICH OF NIEM.

## Niemann, Eduard[[@Headword:Niemann, Eduard]]

             a Lutheran theologian of Germany, was born February 26, 1804, at Neuenkirchen, in the principality of Osnabruck. After completing his theological studies, he was appointed preacher at his birthplace in 1825, and in 1828 was called to Hanover. Here Niemann's sermons soon attracted all classes of society, and in 1832 he was appointed court- preacher. In 1841 he became a member of consistory, in 1855 general superintendent, and died August 12, 1884, doctor of theology. He published several volumes of sermons, for which see Zuchold, Bibl. Theol. 2:941 sq. (B.P.)

## Niemann, Sebastian[[@Headword:Niemann, Sebastian]]

             a Lutheran theologian of Germany, was born April 2, 1625. He studied at different universities, commenced his academical career at Jena in 1651, was. in 1654 professor, in 1657 doctor of theology, in 1666 superintendent and member of consistory, in 1674 general superintendent at Schleswig, and died March 6, 1684. He is the author of, Disputationes de Miraculis: — De anti-Christo: — De Visione Diei Christi ab Abrahano Desiderata, etc.: — De Merito Bonorum Operum contra Bellarminum: — De Paedobaptism: — De Viribus Liberi Arbitrii in Conversione: — De Nikolaitis ex Apocal. 2:15: — De Concilii Nicaeni I et OEcumenici Auctoritate et Integrittee: — De Haeresi Nicolaitarum, etc. See Moller, Cinmbria Literata; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Niemeyer, August Hermann, D.D.[[@Headword:Niemeyer, August Hermann, D.D.]]

             an eminent German theologian and educator, was born at Halle Sept. 1,1754. He began the study of theology in i771; became private tutor in the philosophical faculty of his alma mater, the university of his native place, in 1777; then successively professor extraordinary and inspector of the seminarists of the theological faculty in 1779; ordinary professor and inspector in 1784; and finally chancellor and rector perpetuus of the university in 1808. He resigned the last-named office at the reorganization of the university, at the close of the war of liberation, but remained its chancellor until his death, June 7, 1828. He rendered eminent services to the university during the wars, and was one of those who contributed most  to its reorganization. As a theologian, at a time when scientific theology did not yet exist, he may be considered as belonging to the rationalists, but his was a mild and sincere rationalism. Says Hagenbach, “He combined a mild type of piety with noble humanity” (Ch. Hist. 18th and 19th Cent. 2:108). As a writer he was very prolific, having composed and published a large number of theological and educational works; but they are now laid aside on account of their want of system, and are merely mentioned in treatises on the history of modern theology. The most important of his works is Theologische Encyclopadie u. Methodologie, ein sicherer Wegweiserf. angehende Theologen, etc. (Leips. 1830, 8vo). Among the others we notice Charakteristik der Bibel (Halle, 1775-1782, 5 vols. 8vo; 6th ed. 1830), an excellent work in its day, and one that won for Niemeyer when yet a young man a wide circle of readers, and called forth the most enthusiastic plaudits, but which has been much surpassed since: — Handbuchf. christl. Religionslehrer (Halle, 1790, 2 vols. 8vo; 6th ed. 1827): — Grundsatze d. Erziehung u. d. Unterrichts (Halle, 1796, 3 vols. 8vo; 9th ed. 1834-6): — and especially his Geistliche Lieder, Oratorien u. vermischte Gedichte (Halle, 1814, 8vo), which, though not of the highest flight, are distinguished for their simple heartiness. See Herzog, Real- Encyklopadie, 10:327; Darling, Cyclop. Bibliographica, 2:2202; Pierer, Universal-Lexikon, xl, 942; Hoefer, Nouv. Biog. Generale, 38:51; and especially Jacobs u. Gruber, Zur Erinnerung an Niemeyer's Leben und Wirken (Halle, 1830); Rein, Erinnerungen (1841); Fritzsch, Ueber des verewigten A. H. Niemeyer's Leben (1828).

## Niemeyer, Hermann Agathon[[@Headword:Niemeyer, Hermann Agathon]]

             a German divine, son of August Hermann, was born at Halle, January 5, 1802. He pursued his theological studies at his native place, and commenced his theological career there in 1825. In 1826 he was called to Jena, but returned in 1829 to Halle, and died December 6, 1851. He published, De Docetis Comment. Hist. Theolog. (Halle, 1823): — De Isidori Pelusiotae Vita, Scriptis et Doctrina (ibid. 1825): — Collectio Confessionum in Ecclesiis Reformatis Publicatarum (Leipsic, 1840). See Winer. Handbuch der theol. Lit. 1:162, 586, 640, 896; Zucholdi, Bibl. Theol. 2:943. (B.P.)

## Niemeyer, Johann Bartholomaeus[[@Headword:Niemeyer, Johann Bartholomaeus]]

             a Lutheran theologian of Germany, was born June 24, 1644. He studied at Helmstiadt, and died there, May 8, 1708, doctor and professor of theology. He wrote, De Senine Mulieris Contrituro Caput Serpentis: — De Disciplina Ecclesiastica: — De Conjugiis Lege Divina Prohibitis: De Existentia Dei nec non Atheismo et Deismo: — De Nominibus et Essentia Dei: — De Mediocritate Rcationis in Virtute Observanda.. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit, 2:22. (B.P.)

## Nieremberg(ius), John Eusebius Of[[@Headword:Nieremberg(ius), John Eusebius Of]]

             a learned Spanish Jesuit, was born at Madrid about 1590. He studied law at the University of Salamanca, but afterwards became a Jesuit. He was then sent by the order on a mission to some part of Castile, and on his return to Madrid became professor in the college. In 1642 he gave up teaching in consequence of ill-health, and died April 7,1658. He wrote Obras y dias, manual de seio res yprincipes (Madrid, 1628,1641 4to): — Sigalion, sivw . de sapientia mythica, lib. viii (ibid. 1629, 8vo): — Vida d S. Ignacio (ibid. 1631, 8vo), often reprinted: — De ado. ratione in spiritu et veritate, lib. iv (Antwerp, 1631):De arte voluntatis, lib. vi (Lyons, 1631, 8vo; transl. into French by L. Videl [Paris, 1657, 4to]): — Vida divina 3 camino real para la perfeccion (Madrid, 1633; transl. into Latin by Martin Sibenius): — Practica del catecisns Romano y doctrina Christiana (ibid. 1640; transL into Italian);-Theopoliticus, sive brevis elucidatio et rationale divinorum  operum atque providentice humane (Antwerp, 1641, 8vo): — Prodigio del amor divino y fineza de Dios con los hombres (Madrid, 1641, 4to): — Stromata Sacrce Scripture (Lyons, 1642, fol.): — Corona virtuoso y virtud coronata, sive de virtutibus inprincipe requisitis (Madrid, 1643i 4to): — De la devocion y patrocinio de S. Miguel, protector de Espana (ibid. 1643, 4to): — Doctrinac ascetics (Lyons, 1643, fol.): — Causa y remedio de los males publicos (Madrid, 1642, 8vo): — La curiosafilosofia y tesoiro de maravillas de la naturaleza (ibid. 1643, 4to): — Claros varones de lae compania de Jesus (ibid. 1643, 4 vols. fol.; Alonso de Andrada added 2 vols. to -it in 1666): — Gloria de S. Ignacio y de S. Francisco Xavier (ibid. 1645, fol):: Tratado de la constancia en la virtud (ibid. 1647, 4to): — pistolk (ibid. 1649): — Imitacion de Christo de Thomas de Kempis (Antwerp, 1650, 8vo): — Vida del B. Francisco de Borja, an introduction to the works of that writer which he published (Madrid, 1651, 3 vols. fol.): — De immaculata conceptione Virginis Marie (Valence, 1653, 4to): — Diferencia de la temporal y eterno (Madrid, 1654, 24mo; transl. into Arabic by P. Fromage): — Trophace Mariana, lib. vi (Antwerp, 1655, fol.): — Cielo estellado de Maria (Madrid, 1655, fol.): — Exceptiones concilii Tridentinipro omnimoda puritate Deiparce expensi (Antwerp, 1656, 8vo), etc. See Sotwell, Bibl. Script. soc. Jesu; Antonio, Nova Bibl. Hispana, 1:685; Moreri, Grand Dict. Hist.; Franckenau, Bibl. Hispana, p. 319; Cuvier, Hist. des Sciences Naturelles, vol. ii; Hoefer, Nouv. Biog. Generale, 38:59 sq. (J. N. P.)

## Nieremberger, Nicolaus[[@Headword:Nieremberger, Nicolaus]]

             a Lutheran theologian of Germany, was born May 9, 1648. He studied at Wittenberg, was in 1678 teacher at the gymnasium in Ratisbon, in. 1681 professor of theology, and died September 29, 1700. He wrote, De Ritibus Mesusae (Wittenberg, 41674; 2d ed. 1714): — De Deprecatione Calicis Christi (1677): — De Angelica de Corpore Christi Disceptatione (1682): — De Aphabeto Ebraico (1691): — De Scripturae Sacrae Subjecto (1694): — De Notis Nummerorum Hebraicis (eod.): — De Auctoritate Scripturen S. Classica (1699): — De Nomine יההו(1701): — Diss. Pentagrammatan יהשוהΙΗΣΟΥΣ, Jesus, etc. (1702): — De Triplici Genere Apocryphorum (1704). See Doring, Die gelehrten Theologen Deutschlands, s.v. (B.P.)

## Niermeyer, Antoine[[@Headword:Niermeyer, Antoine]]

             a Dutch theologian, was, born September 2, 1814, at Vlaardingen, Holland. He studied at Levden, and was in 1840 called to the pastorate at Seer-Arendskerk, Zealand. His leisure he devoted to the exegesis of the New Test., and in 1846 and 18500 received the golden medal from the Hague Society for the Defence of the Christian Religion, by presenting papers on the authenticity of Paul's epistle to the Ephesians, and on the writings of John. These exegetical labors induced the theological faculty to honor; their author with the doctorate of theology, and when his teacher, Van Hengel, died (1853), Niermeyer was appointed his successor. He died April 10, 1855. Niermeyer's principal works are, Authenticity de l'Epitre aux Ephesiens (1847-48, 2 volumes): — Etat, Actuel de la Critique du Nouveau Testament, a poem (1849): — Magasin de Critique et d'Exegese (Leyden, 1850-52, 3 volumes): Authenticite des Ecrits Johanniques (1852-  53, 2 volumes). See Lichtenberger, Encyclop. des Sciences Religieuses,, s.v. (B.P.)

## Niethammer, Friederich-Emmanuel[[@Headword:Niethammer, Friederich-Emmanuel]]

             a German philosopher, was born in 1766, at Beilstein in Wurtemberg. Nominated in 1793 professor of philosophy and theology in Jena, he received in 1803 a chair in the high school at Wurburg; in 1807 became a member of the Superior Council of Public Instruction in Munich; was afterwards elected member of the Academy of Sciences. of that city, and obtained in 1829 the position of first counselor of the Superior Consistory. He distinguished himself by his struggle against the introduction of principles exclusively utilitarian on the subject of education. He died in 1846. We have of his works, Versuch einer Ableitung des moralischen Gesetzes aus den Formen der reinen Vernunft (Jena, 1793): — Ueber Religion als WissenschaJt (Neustrelitz, 1795): — Versuch einer Begriindung des vernunftmassigen Ofenbarungsglaubens (Leipsic, 1798): -Der Streit des Philanthropismus und Hunanismus. ,(Jena, 1808): —  PPhilosophisches Journal (Jena, 17951800, 10 vols.); from the fifth volume, conjointly with Fichte.

## Nieto, David Ben-Pinchas[[@Headword:Nieto, David Ben-Pinchas]]

             (or, as his full name is, Signor Hachacham B. David Netto Rab del Kehilla Kedosha, de Londres), a Jewish savant, noted as a philosopher, physician, poet, mathematician, astronomer, historian, and theologian of extraordinary ability, was of Spanish descent, and was born at Venice, Italy, in 1654. He practiced medicine at Leghorn, occasionally preaching in the synagogue. While there he wrote in Italian a work entitled Pascalogia, a disquisition on the paschal festival of the Christian Church, in which he pointed out the causes of the differences between the Greek and Latin churches on the time of Easter, and between them and the synagogue on that of the Passover. This book he dedicated to the “Altezza Reverendissima di Francesco Maria Cardinale de Medici.” The fame of his talents led the congregation of London to invite him to be their head in the place of Jacob Abendana (q.v.). Nieto accepted the call, and arrived at London in 1701. In 1704 he published a theological treatise on Divine Providence, or Dialogues on the Universal Law of Nature. In 1718 he published a Jewish Calendar, entitled בַּינָה לְעַתַּים. In Hebrew he published his אֵשׁ דָּת מַפַּי דָ8ן, i.e. The Fire of the Law, impugning the doctrine of R. Nehemiah Chajun: — The Rod of Judgment (מִטֵה דָן), or second part of the Kusari, to prove the divine authority of tlhe oral law (Engl. transl. by Laz. Lw [London, 1842]): — a contribution to the history of the Inquisition, Noticias reconditas y posthumas del procedimiento de has Inquisicione de Espana y Portugal, etc.: — and, besides some pulpit discourses, and A Reply to the Sermon of the Archbishop of Cranganor at the auto-da-fe at Lisbon in 1705, he wrote among other polemical pieces one against the doctrines of Sabbathai Zewi, who at that time, as one of a succession of impostors of the same class, had been making a sensation among the Jews as a pretender to the Messiahship. Nieto died in 1728. That he was a very learned man may be seen from a passage of one of the funeral sermons which were delivered at his grave, wherein he is spoken of as a “‘theologo sublime, sabio profundo, medico insigne, astronomo francoso, poeta dolce, — pregador facundo, logico arguto, physico engenhoso, rhetorico fluente, author jucundo, nas lenguas prompto, historias notorioso, posto que tanto em ponco, a guy se encerra, que e muito, e pauco, em morte ha pouca terra.” See Fiirst,Bibl. Jud. 3:33 sq.;  De Rossi, Dizionario (Ger. transl.), p. 246 sq.; Lindo, Hist. of the Jews in Spain, p. 372 sq.; Etheridge, Introd. to Hebrew Literature, p. 472 sq.; Glatz, Gesch. d. Juden, 10:322, 333, 361; Jost, Gesch. d. Judenth. u. s. Sekten, 3:235; Steinschneider, Jewish Literat. p. 213; Kayserling, Geschichte d. Juden in Portugal, p. 325 sq.; Sephardim, p. 299, 307; Bibliothek jud. Kanzelredner, vol; i (1870), Beilage, p. 9, 17. (B. P.)

## Nieuwentyt, Bernard[[@Headword:Nieuwentyt, Bernard]]

             a learned Dutch mathematician and philosophical writer, was born at Westgraafdyk, in Holland, Aug. 10, 1654. He was at first intended for the Church by his parents, but afterwards devoted himself to mathematics. He was one of the early opponents of infinitesimal calculus, and became involved in discussions with Leibnitz, Bernouilli, and Hermann. He died at Purmerend May 30, 1718. Among his works, those having a bearing on theology are, A Refutation of Spinoza. (Amst. 1720, 4to), and Het regt Gebruik der Werelt-beschouwingen (ibid. 1715, 1720, 1727, 4to). This work, very well conceived, but written in a tedious, diffuse style, was translated into English by Mr. Chamberlayne, a member of the Royal Society of London, under the title of The Christian Philosopher (Lond. 1719, 3 vols. 8vo); a French translation was afterwards published under the title of L'Existence de Dieu demonstrge par les merveilles de la nature (Paris, 1725, and Amst. 1760, 4to, with numerous plates), and also into German by J. A. Segner, Rechter Gebrauch d. Weltbetrachtung, etc. (Jena, — 1747, 4to). This work has led to a charge of plagiarism against Dr. Paley (q.v.), who stands accused of having embodied the principal argument of the Christian Philosopher in his Natural Theology without any acknowledgment. See L'Europe Savante, 8:394; Bibl. Bremensis, 2:356; Niceron, Memoires, vol. 13 and 20; Hoefer, Nouv. Biog. Generale, 38:68; Meth. Quar. Rev. Jan. 1849. (J. N. P.)

## Nifanius, Christian[[@Headword:Nifanius, Christian]]

             a German theologian, was born at Sechlingen, in Dithmar, March 11,1629, He was successively superintendent of the Lutheran churches of Corbach, Eisenberg, and Ravensberg. He died June 5, 1689. We have of his works, De pneumatices existentia (Rostock, 1655, 4to): — De gsntilium in Vetere Testamento ad regnum coelorum vocatione (ibid. 1655, 4to): — Centuria thesium pansophicarum (Giessen, 1658, 4to): — Commentarius in Joannem Anti-Grotianum (ibid. 1658,1659, and 1684, 4to): —  Metaphysica contracta (ibid. 1662, 8vo): — Ostensio quod Carolus Magnus in quam plurimis fidei articulis formaliter non fuerit papista (Frankfort, 1670, 8vo): — Carolus Magnus exhibitus confessor veritatis evangelicce in Augustana confessione (ibid. 1679, 8vo): — Justinus philosophus exhibitus veritatis evangelicce testis et confessor (ibid. 1688, 8vo); and a large number of theological dissertations. See Molier, Cimbria literata, vol. ii; Pipping, Memoriar. theologorum.

## Niflheim[[@Headword:Niflheim]]

             in the old Scandinavian cosmogony, was a place consisting of nine worlds reserved for those who die of disease or old age. Hela, or death, there exercises her despotic power. In the middle of Niflheim, according to the Edda, lies the spring called Hiergolmer, from which flow twelve rivers. See Anderson, Norse Mythology (Chicago, 1875, 12mo), p. 187 et al.

## Nifo[[@Headword:Nifo]]

             (Lat. Niphus), AUGUSTINUS, an Italian philosopher and commentator, was born about 1473 at Jopoli, in Calabria (although he signed himself Sessanus, as if a native of Sessa). He had scarcely commenced his studies when he was forced to flee from his paternal home to escape ill treatment. At Naples he met a citizen of Sessa, who took him to his home to be the preceptor of his children. In teaching his pupils Nifo instructed himself, and later he accompanied them to Padua, where he followed a philosophical course. He next returned to Sessa, but shortly after went to Naples, where he became professor of philosophy. His celebrity commenced with a treatise, De intellectuet demonibus, in which he maintained, following the sentiment of Averroes, that there is but one universal soul, one single intelligence, and that no other spiritual substances exist, with the exception of those who preside over the movement of the heavens. These doctrines, borrowed from a vague Neo-Platonism — the Alexandrine pantheism then prevalent — justly scandalized the theologians; but the bishop of Padua interposed, and Nifo was left to promise that he would correct his book. He afterwards proved his orthodoxy by writing against the philosophical treatise Pomponace. In 1513 Leo X called him as professor to the academy at Rome. Nifo was afterwards created Count Palatine, and received permission to bear the name and the arms of the house of the Medici. Several of his works indeed are signed Augustinus Niphus Medices. Notwithstanding these favors, he did not remain at Rome. He went to  teach at Pisa, then at Bologne, and finally, in 1525, at Salerno, where he passed the remainder of his life. His death occurred about the middle of the 16th century. Niceron mentions forty-four of his works, which have scarcely any interest today; they consist largely of commentaries upon Aristotle and Averroes. The original treatises of Nifo have but little more importance than his commentaries; it will suffice to quote a few of them: De intellectu libri sex et de Daemonibus libri tres (Venice,: 1l3, 1527, fol.; the 1st ed. in 1492): — De immortalitate animce, adversus Petrum Pomponatium (ibid. 1518, 1524, fol.); in this work, undertaken by the order of Leo X, Nifo has proposed to demonstrate that, following the principles of Aristotle, the soul is immortal: — Opuscula moralia et politica. (Paris, 1645, 4to). See Paul Jove, Elogia, No. 92; Toppi, Bibliotheca Napoletana; Naude, Notice sur Nifo, Introduction to Opuscula moralia; Bayle, Dictionnaire, s.v.; Niceron, Memoires pour servir a l'histoire des hommes illustres, vol. 18; Tiraboschi, Storia delta Letteratura Italiana, vol. vii, pt. i, p. 340i Gin guene, Histoire litteraire d'Italie; Hoefer, Nouv. Biog. Generale, 38:72; Ueberweg, Hist. of Philosophy, 2:13, 467.

## Nigel Of Ely[[@Headword:Nigel Of Ely]]

             an English ecclesiastic of the 12th century, was a native of Normandy. His uncle Roger was bishop of Salisbury and chancellor of England, while his brother Alexander was bishop of Lincoln. He is said to have studied under Anselm of Laon. Appointed treasurer of king Henry I, he gained the favor of that prince, who at the death of Hervey presented him with the bishopric of Ely. Nigel was subsequently elected by the clergy, but not caring to assume the charge of governing his diocese he remained at court. English ecclesiastical writers give an unfavorable account of his morals. In order to live in grand style he despoiled the churches and convents, and his conduct drew severe rebukes from Thomas, archbishop of Canterbury. After the death of Henry, Stephen ascended the throne, and he showed himself less partial to Nigel, who then took part in various conspiracies of the lords against Stephen. His goods were sequestered, and he himself was banished from the kingdom. Being allowed to return he resumed his office, but was interdicted by Adrian IV for new excesses, and died May 30, 1169. Nigel had a natural son named Richard, who was afterwards bishop of London. It is known that one of the great cares of Gregory VII had been the reform of the manners of the English episcopate. What is related to us of Nigel proves sufficiently that this reform had not then been effected. See Hist.  litter. de la France, 13:403; Anglia Sacra, 1:97; Angl. hist. script. 1:266; Piper, Monumental Theology, § 78; Inett, Hist. of the Eng. Ch. Vol. ii, bk. ix, § 10,16, and 19.

## Niger[[@Headword:Niger]]

             (Νίγερ, i.e. Lat. niger, or black) is the additional or distinctive name given to the Symeon (Συμεών) who was one of the teachers and prophets in the Church of Antioch (Act 13:1). He is not known except in that passage. The name was a common one among the Romans; and the conjecture that he was an African proselyte, and was called Niger on account of his complexion, is unnecessary as well as destitute otherwise of any support. His name, Symeon, shows that he was a Jew by birth; and, as in other similar cases (e.g. Saul, Paul — Silas, Silvanus), he may be supposed to have taken the other name as more convenient in his intercourse with foreigners. He is mentioned second among the five who officiated at Antioch, and perhaps we may infer that he had some pre-eminence among them in point of activity and influence. It is impossible to decide (though Meyer makes the attempt) who of the number were prophets (προφῆται), and who were teachers (διδάσκαλοι). SEE SIMEON.

## Night[[@Headword:Night]]

             (לִיַל, la'yil [with ה paragogic, לִיְלָה, la'yelath], νύξ), the period of darkness, from sunset to sunrise, including the morning and evening twilight, as opposed to “day,” the period of light (Gen 1:5). Following the Oriental sunset is the brief evening twilight נֶשֶׁ, nesheph, Job 24:15, rendered “night” in Isa 5:11; Isa 21:4; Isa 59:10), when the stars appeared (Job 3:9). This is also called “evening” עֶרֶב, ereb, Pro 7:9, rendered “night” in Gen 49:27; Job 7:4), but the term which especially denotes the evening twilight is עֲלָטָה, alatdh (Gen 15:17, A. V. “dark;” Eze 12:6-7; Eze 12:12). Ereb also denotes the time just before sunset (Deu 23:11; Jos 8:29), when the women went to draw water (Gen 24:11), and the decline of the day is called “the turning of evening” (פְּנוֹת עֶרֶב, Gen 24:63), the time of prayer. This period of the day must also be that which is described as “night” when Boaz winnowed his barley in the evening breeze (Rth 3:2), the cool of the day (Gen 3:8), when the shadows begin to fall (Jer 6:4), and the wolves prowl about (Hab 1:8; Zep 3:3). The time of midnight (חֲצַי הִלִּיְלָה,  half of the night, Rth 3:7, and הִלֵּיְלָה חֲצוֹת, the plural form, Exo 11:4), or greatest darkness, is called in Pro 7:9, the pupil of night (אַישׁוֹן לִיְלָה, A. V. “black night”). The period between midnight and the morning twilight was generally selected for attacking an enemy by surprise (Jdg 7:19). The morning twilight is denoted by the same term, nesheph as the evening twilight, and is unmistakably intended in 1Sa 31:12; Job 7:4; Psalm cxix. 147; possibly also in Isaiah v , 11. With sunrise the night ended. In one passage (Job 26:10, חשֶׁךְ, choshek) “darkness” is rendered “night” in the A. V., but is correctly given in the margin. SEE DAY. As figuratively the term of human life is often called a day in Scripture, so in one passage it is called night, to be followed soon by day: “The day is at hand” (Rom 8:12). Being a time of darkness, the image and shadow of death, in which the beasts of prey go forth to devour, night was made a symbol of a season of adversity and trouble, in which men prey upon each other, and the strong tyrannize over the weak (Isa 21:12; Zec 14:6-7; comp. Rev 21:23; Rev 22:5). Hence continued day, or the absence of night, implies a constant state of quiet and happiness. Night is also put, as in our own language, for a time of ignorance and helplessness (Mic 3:6). In Joh 9:4, by a natural figure, night represents death. Children of the day and children of the night denote good men and wicked men. The disciples of the Son of God are children of the light: they belong to the light, they walk in the light of truth; while the children of the night walk in the darkness of ignorance and infidelity, and perform only works of darkness (1Th 5:5). SEE NIGHT-WATCH.

NIGHT (Latin Nox). The ancient Greeks and Romans deified Night, and called her the daughter of Chaos. Orpheus reckons her the most ancient of the deities, and calls her the mother of gods and men. The poets describe her as clothed with a black veil, and riding in a chariot, attended by the stars. The sacrifice proper to her was a cock, being a bird that is an enemy to silence. Night had a numerous offspring, as Madness, Contention, Death, Sleep, Dreams, Love, Deceit, Fear, Labor, Emulation, Fate, Old Age, Darkness, Misery, Complaint, Partiality, Obstinacy, etc. All this is plainly allegorical. Pausanias has left us a description of a remarkable statue of the goddess Night. “We see,” he says, “a woman holding in her right hand a white child sleeping, and in her left a black child, asleep likewise, with both its legs distorted. The inscription tells us what they are,  though we might easily guess without it. The two children are Death and Sleep, and the woman is Night, the nurse of them both.” See Broughton, Hist. of Religion; Smith, Dict. of Classical Biog. and Mythol. 2:1218.

## Night-Watch[[@Headword:Night-Watch]]

             (Lych-wake, death-watch, or vigil). It was the custom for the faithful to observe nightwatches for the departed until the funeral, and make intercession for their souls; but in 1343 this practice was forbidden in England-as it had degenerated into an occasion for assignations, thefts, revels, and buffooneries. In private houses under pain of excommunication, the relations of the dead and those who said psalters alone excepted. In. 1363 these wakes were kept in churches under the close supervision of the parish clergy. The wake still lingers in Scotland, Ireland, and Wales. SEE WAKES.

## Night-hawk[[@Headword:Night-hawk]]

             is the rendering in the Auth. Vers. of תִּחְמָס, tachmas' (apparently from חָמִס, to act violently), the name of one of the unclean birds mentioned in the Pentateuch (only Lev 11:16; Deu 14:15; Sept. λγαύξ, Vulg. noctua). Bochart (Hieroz. 2:830) has endeavored to prove that the Hebrew word denotes the “male ostrich,” the preceding term (בִּתאּיִעֲנָה), bath yaanah (A. V. “owl”), signifying the female of that bird. The etymology of the word points to some bird of prey, though there is great uncertainty as to the particular species indicated. The Sept., Vulg., and perhaps Onkelos, understand some kind of “owl;” most of the Jewish doctors indefinitely render the word “a rapacious bird;” Gesenius (Thesaur. s.v.) and Rosenmüller (Schol. ad Lev 11:16) follow Bochart. Bochart's explanation is grounded on an overstrained interpretation of the etymology of the verb chamas, the root of tachmds; he restricts the meaning of the root to the idea of acting “unjustly” or “deceitfully,” and thus comes to the conclusion that the “unjust bird” is the male ostrich. But it is not at all probable that Moses should have specified both the male and female ostrich in a list which was no doubt intended to be as comprehensive as possible. SEE OSTRICH.

The not unfrequent occurrence of the expression “after their kind” is an argument in favor of this assertion. Michaelis believes some kind of swallow (Hiaundo) is intended: the word used by the Targum of Jonathan is by itto (Pict. Bib. Lev 11:16) and by Oedmann (Vermnisch. Samnm. i,p. 3, c. iv) referred to the swallow, though the last-named authority says, “it is uncertain, however, what Jonathan really meant.” Buxtorf (Lex. Rabbin.v. חִטְפַיתָא) translates the word used by Jonathan, “a name of a rapacious bird, harpyja.” It is not easy to see what claim the swallow can have to represent the tachmas, nor is it at all probable that so small a bird should have been noticed in the Levitical law.

The rendering of the A.V. rests on no special authority, though from the absurd properties which, from the time of Aristotle, have been ascribed to the night-hawk or goatsucker, and the superstitions connected with this bird, its claim is not entirely destitute of every kind of  evidence. As the nighthawk of Europe (Caprimulgus Europceus), or a species very nearly allied to it, is an inhabitant of Syria, there is no reason for absolutely rejecting it in this place, since it belongs to a genus highly connected with superstitions in all countries; and though a voracious bird among moths (Phalene) and other insects that are abroad during darkness, it is absolutely harmless to all other animals, and as wrongfully accused of sucking the udders of goats, as of being an indicator of misfortune and death to those who happen to see it fly past them after evening twilight; yet, besides the name of goatsucker, it is denominated night-raven, as if it were a bulky species, with similar powers of mischief to those which day birds possess.

Other provincial names for this bird are moth-hawk, night- jar, churn-owl, fern-owl, etc. The night-hawk is a migratory bird, inferior in size to a thrush, and has very weak talons and bill; but the gape or mouth'is wide; it makes now and then a plaintive cry, and preys on the wing; it flies with the velocity and action of a swallow, the two genera being nearly allied. Like those of most night-birds, the eyes are large and remarkable, and the plumage a mixture of colors and dots, with a prevailing gray effect; it is finely webbed, and entirely noiseless in its passage through the air. Thus the bright eyes, wide mouth, sudden and inaudible flight in the dusk, are the original causes of the superstitious fear these birds have excited; and as there are in southern climates other species of this genus, much larger in size, with peculiarly contrasted colors, strangely disposed feathers on the head, or paddleshaped single plumes, one at each shoulder, projecting in the form of two additional wings, and with plaintive loud voices often uttered in the night, all the species contribute to the general awe they have inspired in every country and in all ages. We see here that it is not the bulk of a species, nor the exact extent of injury it may inflict, that determines the importance attached to the name, but the opinions, true or false, which the public may have held or still entertain concerning it. The night-hawk is abundant in Western Asia; and from its peculiar jarring note, and its strange manners, appearing only in the twilight, and wheeling like the bats round and round a tree, or continually passing and repassing before the eye at short intervals, it is generally viewed with superstitious awe by the uneducated. These movements, however, are prompted by the instinct to capture large insects, which are either attracted round the blossom of the tree, or are playing to and fro in a circumscribed space. As the Sept. and Vulg. are agreed that tachmas denotes some kind of owl, it is probably safer to follow these versions than the modern commentators.

The Greek γλαύξ is used by Aristotle for some common species of owl, in all probability for the Strix fammea (white owl) or the Syrnium stridula (tawny owl); the Veneto-Greek reads νυκτικόραξ, a synonyme of ῶτος, Aristot., i.e. the Otus vulgaris, Flem. (long-eared owl): this is the species which Oedmann (see above) identifies with tachmas. “The name,” he says, “indicates a bird which exercises power, but the force of the power is in the Arabic root chamash, ‘to tear a face with claws.' Now it is well known in the East that there is a species of owl of which people believe that it glides into chambers by night and tears the flesh off the faces of sleeping children.” Hasselquist (Trav. p. 196; Lond. 1766) alludes to this nightly terror, but he calls it the “Oriental owl” (Strix Orientalis), and clearly distinguishes it from the Strix otus, Lin. The Arabs in Egypt call this infant- killing owl massasa, the Syrians bana. It is believed to be identical with the Syn nium stridula, but what foundation there may be for the belief in its child-killing propensities we know not. It is probable that some common species of owl is denoted by tachmas, perhaps the Strix flammea or the Athene meridionalis, which is extremely common in Palestine and Egypt. The goatsucker is thus confounded with owls by the Arabian peasantry, and the name masasas more particularly belongs to it. But that the confusion with the לַילַית, or lilith, is not confined to Arabia and Egypt is sufficiently evident from the Sclavonic names of the bird, being in Russian, lilok, lelek; Polish, lelek; Lithuanian, lehlis; and Hungarian, egeli; all clearly allied to the Shemitic denomination of the owl. SEE NIGHT- MONSTER.

If γλαύξ is the true equivalent of tachmas, we can be at no loss for the species; for the Greeks applied that term to an owl with eyes of a gleaming blue color. This is true only of the white or barn owl (Strix fammea), all the other European owls having eyes of a brilliant yellow or fiery orange. The white owl is abundant in Palestine and in the regions surrounding the Levant; it is indeed spread over the whole of Europe, Africa, Asia, and North America; for, though specimens from the remoter regions have been considered distinct, their differences are too slight to build upon them with certainty a specific diversity. SEE OWL.

## Night-monster[[@Headword:Night-monster]]

             occurs in the margin of the Auth. Ver. at Isa 34:14, as the rendering of the Hebrew lilith' (לַולַיה), derived, from layil (לִיַל), night. The text has screech-owl, but the marginal reading is preferable. The word doubtless refers to the night-specters or ghosts, supposed by superstitious Hebrews to frequent the desert. The Sept. renders ὀνοκένταυροι, which,  as Bochart (Hieroz. pt. ii, lib. vi, p. 840) shows, refers, not to animals, but to ghostly appearances. (See also Buxtorf, Lex. Chald. p. 1140; Gesen. Conmment. in Isa 13:22; Isa 34:14.) SEE SPECTRE.

## Night-vision[[@Headword:Night-vision]]

             (חֲזיֹן לִיְלָה, Isa 29:7, etc.; Chald. חֶזְוָא דַּיאּלֵילְיָא, Dan 2:19, etc.). The perplexing but fascinating subject of the visions of sleep has in all ages attracted observation and speculation; but the laws which govern the countless images and fancied experiences of this realm of dream” are even now imperfectly understood. The subject owes its importance, in Biblical studies, to two facts: first, that these visions were often made the means of divine revelation; and, second, that even when uninspired, they were highly valued and diligently studied by many characters in Scripture history. On the immediate cause of dreaming, however, the views of the ancients were various, and generally absurd. The first really rational explanation seems to be that of Aristotle, who taught that the impression produced by perception remains after the object is removed, and affects the perceptive faculties during sleep.

Al opinion much more general among the heathen, and revived and supported with much acuteness in England by Baxter (Essay on the Phenomenon of Dreaming, 3d ed. 1745), was that spiritual beings have access to the mind during sleep, and fill it with dreams. But the theory generally followed by English writers is that of Dugald Stewart (Elements of the Philosophy of the Human Mind, 1:328 sq.), who explains dreams as caused by the natural and spontaneous action of the mental faculties, freed from obedience to the will, but subject to their own usual laws of association. Some find a strong analogy between dreaming and insanity. Dr. Abercrombie states the difference to be that the erroneous impression, in the one case, is permanent, and affects the conduct, but in the other is temporary, and vanishes on awaking. But the distinction is really far wider; for in dreams the will is simply at rest, while in insanity it is a slave to the diseased action of the mental faculties or active powers. SEE DREAM.

In regarding dreams as of great importance the Jews agreed with all other ancient nations (Otho, Lex. Rabb. p. 316 sq.). It was the general belief that by means of them, and especially of those which occurred in the last hours of the night, or “morning dreams” (Odyss. 4:839 sq.; Mosch. 2:2, 5; Hor. Sat. 1:10, 31 sq.; Cic. Div. 1:51), they could obtain a knowledge of the future (comp. Gen 37:5 sq.; Gen 41:11 sq.; Jdg 7:13 sq.; Wis 18:19; Mat 27:19; see Il. 1:63; Herod. 1:34; Philostr. Apoll. 8:7, 5; Theophr. Char. xvii; Macrob. Somn. Scip. 1:3; Curt. 3:3, 2; Arvieux, Nachr. 4:325 sq.). The ancient philosophers taught various doctrines as to the significance of dreams (see Herod. 7:16; Cic. Div. 2:58-62). At a very early period dreams became a medium of divine revelation (Gen 20:3; Gen 31:10; Genesis cf., 24; Gen 46:2; 1Sa 28:6; 1Ki 3:5; Job 33:15; Jer 23:25 sq.; comp. Josephus. War, 3:8,3), and they are especially associated with prophetic visions (Num 12:6; Joe 3:1; Dan 7:1); yet they are not prominent in the written prophecies until after the captivity (Daniel 8; Daniel 4 Esdras 11). The false prophets, also, gloried in their prophetic dreams (Jer 23:25; Jer 23:27; Jer 23:32; Zec 10:2; comp. Deu 13:1; Deu 13:3; Deu 13:5). But revelation, when communicated in dreams, came sometimes by a peculiar divine utterance of audible exhortation, warning, or instruction (see Gen 20:3; Gen 20:6; Gen 31:24; Mat 1:20 sq.; Mat 2:13; Mat 2:20;. comp. 1Sa 28:6; 1Sa 28:15; Pausan. 9:23, 2; Liv. 2:36; 21:22; Xen. Cyrop. 8:7, 2), sometimes by visible images and symbols (Gen 37:7; Jdg 7:13; Job 33:15; comp. Herod. 3:124; v. 56; Curt. 3:3, 3; Josephus, Ant. 17:12, 3; Xen. Anab. iii, l, 11), and sometimes by both together (Gen 28:12 sq.). In each case the vision needed an interpreter. Accordingly, interpreters (in Greek ὀνειροπόλοι, ὀνεὶροσκόποι, ὀνειροκριταί) who professed to be able to explain visions (comp. Jdg 7:13 sq.) were highly esteemed (Genesis xli; Dan 5:12), and this power was considered a distinguished gift of God (Dan 1:17). Princes and generals kept such men near them (Arrian, Alex. 2:18, 2; Curt. 4:2). The Chaldee interpreters were especially famous (Dan 2:2 sq.; Dan 4:3 sq.; Dan 4:12; see Diod. Sic. 2:28); while among the Jews the Essenes seem to have cultivated the art with the utmost diligence (Josephus, Ant. 17:12, 3). This profession was a means of support (Plutarch, Aristid. p. 27; Juvenal, 6:547). When dreams of fearful import occurred, the Greeks and Romans offered sacrifices (Aristoph. Ran. 1338 sq.; Martial, 11:51,-7). The whole subject of the divination of the ancients by visions is presented with tolerable completeness by Artemidorus, in the 2d century (Oneirocritica, five books), and Synesius in the 5th (Logos peri enupnion). SEE DIVINATION.

The Hebrew word נְצוּרַיםin Isa 65:4 is explained by the Sept. and Jerome as an allusion to the heathen custom of passing the night in the temples of the gods, in order to receive prophetic dreams from them, and especially revelations of the means of curing the sick (comp. Diod. Sic. 1:25; Cic. Divinat. i. 43, 96); but this is an error (see Gesen. Comment. ad  loc.).' It appears from Josephus (Ant. 17:6, 4) that the later Jews were very attentive to dreams and visions (comp. also War, 3:8, 3). Much value is still ascribed to them in the East. (See Tavernier, Reisen, 1:271; comp. also Knobel, Prophetism. d. Hebraer, 1:174 sq.; Schubert, Reise in das Morgenl. 1:402; Ennemoser, Gesch. d. Magie, 1:112 sq.) SEE VISION.

Night-watch (אִשְׁמֻרָה, ashmurah', Psa 63:6; Psa 119:148, a watch, as elsewhere rendered; so the Gr. φυλακή). The Israelites, Greeks, and Romans divided the night into parts of several hours each, at the expiration of every one of which a change of guards took place (Dissen, De partib. noctis et diei, in his Kleinen Schriften, p. 127 sq.; Suidas, s.v. φυλακή). The ancient Hebrews, before the captivity, divided the night into three watches, like the Greeks. The first, which continued till midnight, was denominated ראֹשׁ אִשְׁמֻרוֹתrosh ashmurdth (Lam 2:19); the second was denominated אִשׁמֹרֶת הִתַּיכוֹנָה, ashmdreth hat-tikondlh, and continued from midnight till the crowing of the cock (Jdg 7:19); the third, called אִשׁמֹרֶת הִבּקֶר, ashmoreth hab-bdker, the morning watch, extended from the second watch to the rising of the sun (Ideler, Chronol. 1:486). These divisions and names appear to have originated in the watches of the Levites in the tabernacle and Temple (for these, see Middoth, 1:1 sq.; Exo 14:21; 1Sa 11:11). During the time of our Savior the night was divided into four watches of three hours each (Jerome, On Matthew xiv), a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks (Lipsius, Deuteronomy 3 Milit. Romans p. 123; Veget. De Re Mil. 3:8; Censorin. c. 24; Pliny, v. 18). The Romans announced the beginning of each by the sound of a trumpet. This division became so familiar to the Jews that Josephus (Ant. v. 6, 5) makes Gideon (Jdg 7:19) lead out his army in the fourth watch. The second and third watches are mentioned in Luk 12:38; the fourth in Mat 14:25; and the four are all distinctly mentioned in Mar 13:35 : “Watch, therefore, for ye know not when the master of the house cometh; at even (ὀψέ, or the late watch), or at midnight (μεσονύκτιον), or at the cock- crowing (ἀγεκτοροφωνία), or in the morning (πρωϊv, the early watch).” Here the first watch was at even, and continued from six till nine; the second commenced at nine, and ended at twelve, or midnight; the third watch, called by the Romans gallicinium, lasted from twelve to three; and the morning watch closed at six. SEE COCK-CROWING.

Talmudists, however, reckon only three night-watches (Babyl. Berachoth, 1:1, 6; Otho, Lex. Rabbin. p. 468 sq.), calling the fourth the morning: of the next day.  But this was perhaps merely for the purpose of preserving nominally the ancient custom of the Hebrews (but Lightfoot, Hor. Hebr. p. 364). The Roman custom was certainly in use among the soldiers of Herod (as is plain from Act 12:4; comp. Fischer, Prolus. de Vit. Lexic. p. 452; Wetstein, N.T. 1:416 sq.; Carpzov, Appar. p. 347 sq.). It is still customary in the East to divide the night by the crowing of the cock, which is tolerably regular (Schubert, 1:402 sq.). The city watchmen are mentioned in Son 3:3; Son 5:7; comp. Psa 127:1. SEE WATCH.

## Nightingale, Joseph[[@Headword:Nightingale, Joseph]]

             an English dissenting divine, was born in Lancashire in 1775. He became a Wesleyan minister at Macclesfield, and soon after settled at London, where he supported himself principally by his literary exertions. At the time when he published his Portraiture of Methodismi (Lond. 1807, 8vo)in many points a caricature — he had become a convert to Unitarianism. He died in 1824. He wrote, besides the above-mentioned work, A Portraiture of the Roman Catholic Religion, or an unprejudiced Sketch of the History, Doctrines, Opinions, Discipline, and Present State of Catholicism (Lond. 1812, 8vo): — The Religions and Religious Ceremonies of all Nations accurately and impartially described; including Christians. Mohammedans. Jews, Brahmins, and Pagans, of all Sects and Denominations (ibid. 1821, 12mo): — Report of the Trial Nightingale vs. Stockdale, in an Action for a Libel, contained in a Review of the Portraiture of Methodism (ibid. 1809, 8vo). See Darling, Cycl. Bibliographica,. 2:2203; Allibone, Dict. of Brit. and Amer. Authors, vol. ii, s.v. (J. N. P.)

## Nigrante, Tectam Pallio[[@Headword:Nigrante, Tectam Pallio]]

             is the beginning of an evening hymn (hymnus vespertinus) by Magnus Felix Ennodius (q.v.), bishop of Pavia (Ticinum), where he died July 17, 521. Besides a number of theological works, he also wrote poems, among which are some hymns, which were published by Schott and Sirmond (Paris, 1611), and which are also found in the Biblioth. Patrum Lugd. This evening hymn has been translated into German by Rambach, Anthologie christl. Gesange, 1:94, and by Konigsfeld in his Lateinische Hymnen u. Gesdnge, 2d series, p. 67 sq. (Bonn, 1865).

## Nigrinus, Bartholomeus[[@Headword:Nigrinus, Bartholomeus]]

             a Roman Catholic divine, who flourished in Poland near the middle of the 17th century, was born of Socinian parents, and having been successively a Lutheran, and a minister of the Helvetian confession at Dantzic, finally obtained much influence at the Polish court under king Vladislav IV, after having accepted the Romish faith. The king was anxious to bring about in his realm the religious union of all his subjects, and thus to close the fearful strife which then threatened to end in a war for Conscience' sake. Nigrinus, having obtained access to the monarch; represented to him that it was an easy thing to unite all Christian confessions. The king supposed that an individual who had several times changed his religious persuasion must be well acquainted with all differences and causes of controversy, and consequently put faith in the feasibility of the project. Nigrinus further maintained, before the king and several bishops, that it would be possible to attain his object by means of a friendly discussion between some chosen doctors of the different confessions; and the king, giving heed to Nigrinus's persuasions, resolved to gather in a friendly meeting (colloquium charitativum) a number of divines of all the Christian confessions. Primate and pope consented, and it was finally called to convene at Thorn, Oct. 10, 1644. The date was later extended to Aug. 28, 1645; but when it convened it was soon made evident that a union of Protestants and Romanists was out of the question, the latter refusing to give up communion in one kind, the former to accept papal supremacy; and after several protests had been made on both sides, the inutility of continuing the discussions became evident, and the colloquium was closed November 21 with much less solemnity than it had been opened. Instead of producing, as had been hoped, a reconciliation of the adverse confessions, or even an approximation to it, the colloquium rather increased their mutual acrimony;  and each party published pamphlets charging its opponents with that ill success which was fairly attributable to none, because produced by the very nature of things. After this we hear no more of Nigrinus. See the articles POLAND SEE POLAND and SEE THORN. (J.H.W.)

## Nigroni, Giuio[[@Headword:Nigroni, Giuio]]

             a learned Italian ecclesiastic, was born in 1553 at Genoa. At eighteen years of age he entered the Society of Jesus, taught rhetoric, philosophy, and theology, and became successively prefect of studies in the College of Milan, rector of the colleges of Verona, Cremona, and Genoa, and superior of the monastic house of Genoa and that of Milan. He died in Milan January 17, 1625. We have of his works, Orationes xxv (Milan, 1608, 4to; Mayence, 1610, 8vo): — Sur la Maniere de bien gouverner I'Etat (Milan, 1610, 4to, in Italian): — Regulae communes Soeietatis Jesu, commentariis asceticis illustrate (ibid. 1613, 1616, 4to; Cologne, 1617, 4to): — Dissertatio subcesiva de caliga veterum (Milan, 1617, 12mo; 3d ed. Dillingen, 1621, 8vo); it contains some curious details of the boots from which the emperor Caligula took his surname, and has been reprinted several times (Amsterdam, 1667, and Leipsic, 1733, 12mo) with an analogous work, Calceus antiquus et mysticus, by Benoit Balduin: — Tractatus ascetici x (Milan, 1621, 8vo; Cologne, 1624, 4to); these treatises at first appeared separately: — De librorum amatoriorum lectione, junioribus maxime vitanda (Milan, 1622, and Cologne, 1630, 12mo): — Dissertatio de aula et aulicismi fuga (Milan, 1627, 8vo), under the anagram of Livius Noringius: — Historica dissertatio de S. Ignatio Loyola et B. Cajetano Thiceneo, institutore ord. clericorum regul. (Cologne, 1630, and Naples, 1631, 4to): — Les Emblemes de l'A cademie Parthenienne du College Romain de la Sociite de Jesus (printed at Rome in Italian, 1694, 4to). See Sotwell, De Script. ord. Soc. Jesu.

## Nihil Prebends[[@Headword:Nihil Prebends]]

             a title given at Bangor to unendowed canonries, held by the precentor, chancellor, and three canons, who were maintained by corrodies, pensions, and oblations.

## Nihilism[[@Headword:Nihilism]]

             appears in philosophical and theological literature in three distinct forms.

1. In its first form it is a certain theory of knowledge, of its nature and extent, and of the reality of existence. It is the doctrine that we can have no knowledge of real things or existences, that nothing can be really known, and in its extreme form it is a denial of all existence itself. Nihilism is the result of continued and extreme philosophical scepticism (q.v.). As philosophy has ever had an intimate connection with theology, and has always involved skepticism in a greater or less degree, soo nihilism in some form has accompanied the philosophical and theological thought of almost every age. Among the first developments of Greek philosophy we find the nihilism of Georgias, one of the Sophists, and a contemporary of Socrates. He taught

(1) that nothing exists; for if anything were, its being must be either derived or eternal; but it cannot have been derived, whether from the existent or from the non-existent (according to the Eleaticoe): nor can it be eternal, for then it must be infinite; but the infinite is nowhere, since it can neither be in itself nor in anything else, and what is nowhere is not.

(2) That if anything were, it could not be known; for if knowledge of the existent were possible, then all that is thought must be, and the non- existing could not even bethought of; but such an error would be as great as if one should affirm that a contest with chariots took place on the sea, which is absurd.

(3) That if knowledge were possible, it could not be communicated, for every sign differs from the thing signified; how can any one communicate by words the notion of color, seeing that the ear hears not color, but sounds? In contrast with this sophistic nihilism of existence, Parmenides, in the previous century, had made the reality of existence the leading tenet of his philosophy. Only being is, he taught, and of the one true existence we may attain convincing knowledge by thought. In the philosophy of Plato, which has exercised a large and lasting influence upon Christian thought, the Idea, his fundamental conception, is pure archetypal essence, having an objective and real existence, and not merely an existence in thought. In Plato's philosophy appears the logically legitimate recognition of a relation in the subjective conception to objective reality, which is the one refutation of all nihilism. But there were poetical, fanciful elements in his philosophy, which by some were transformed into scientific, dogmatic formulas, and led to a skeptical reaction, and to nihilism, such as that of Pyrrho. SEE PYRRHONISM.

According to him, real things were inaccessible to human  knowledge, and it is our duty to abstain from judging. His followers taught that “our perceptions and representations are neither true nor false, and can. therefore not be relied upon. The grounds of every proposition and its contradictory show themselves equally strong.” But then all these principles, after being applied to the assertions of those: who believed ill the truth and reality of knowledge and existence, were finally to be applied to their own principles in order that in the end not even these should retain the character of truthful and fixed assertions; so that those propositions, in which they professed to assert truthfully the falsity or uncertainty of other propositions, were themselves equally false and untrustworthy. Thus this nihilistic skepticism destroys itself at last by its own principles. Augustine, early in his life, passed through a period of this skepticism, and subsequently, after having been led by Ambrosius to an acceptance of catholic Christianity, earnestly and convincingly argued for certitude in human knowledge as a necessary element in it. He urges as an introductory consideration that the possession of truth is one of our wants, that it is necessary to our happiness, as no one can be happy who is not in possession of that which he wishes to possess, and he who seeks the truth without finding it cannot be happy. In his De Beata Vita he lays down the principle, which has been so fruitful in philosophy, that it is impossible to doubt one's own living existence — a principle which in the Soliloquia, written immediately afterwards, is expressed in this form: Thought, and therefore the existence of the thinker, are the most certain of all things. This reminds us at once of the famous formula upon which Descartes found a solid place for his feet in the midst of nihilistic doubts: “Cogito, ergo sum.” Augustine finds a foundation for all our knowledge — a foundation invulnerable against every doubt in the consciousness we have of our sensations, our feelings, our willing and thinking; in short. of all our ‘psychical processes. He makes being, life, and thought coordinate.

The existence of nihilism in the thought of the centuries subsequent to Augustine is evinced by the arguments with which theologians were constantly opposing it, and by the skepticism apparent in the writings of philosophizing theologians, as of Duns Scotus, who doubted in philosophy, but who yet in religion received the teachings of the Church on faith independently of philosophical reasoning. Descartes was led by comparing the different notions and customs of different nations and parties, by general philosophical meditations, and more especially by his observation of the great remoteness of all demonstrations in philosophy from mathematical certainty — to doubt the truth of all propositions received at  second hand. He began his philosophizing with universal doubt, with a nihilism which refused to acknowledge the certainty of any presuppositions or traditional opinions. He then set himself at work to discover if possible one proposition which is fully certain and beyond all doubt. One thing in the midst of his universal doubt was certain, and that, he says, is the fact that I do really doubt, or, as doubting is a species of thinking, that I do really think; and therefore that I do exist. Even admitting the existence of a powerful being bent on deceiving me, yet I must exist in order to be able to be deceived. When I think that I exist, this very act of thinking proves that I really exist; Cogito, ergo sum. From the clearness and distinctness which belong to this first truth, and which alone make us assuredly certain of it, Descartes deduced clearness and distinctness of perception as a criterion of the truth and certainty of knowledge. Objection, indeed, may justly be made to this criterion of certainty; but the fact of existence, given to us even in universal doubt, as Descartes found it and formulated it, is one, at least, of the starting-points of real knowledge, and an impregnable fortress against doubting nihilism itself. With Hume, again, we find skepticism and the limitation of knowledge extending very nearly to pure nihilism. Knowledge consists in impressions and ideas or thoughts, all derived from the senses and from experience, and so subjective as to give us little or no knowledge of objective realities or existences. So the only reality that we know in the relation of cause and effect is simple, bare succession. There is in the idea no knowledge of a real necessary causal nexus, either in its nature or as a fact. We only know that certain things are connected according to a constant rule, and that is all that the idea of cause and effect can contain. “The ultimate grounds of things are utterly inaccessible to the curiosity and investigation of man.”

Kant, incited by Hume's skepticism, undertook, in his Kritik der reinen Vernunfft, a more thorough examination of the origin, extent, and limits of human knowledge than had hitherto been given. Its object was to establish the distinction between phenomena and real things, or “things-in- themselves.” The latter have a real objective existence, but out of relation to time, space, or causality, and hence out of the realm of all experience. He ascribes to these real things the function of affecting the senses, and thus giving the material of thought or the substance of phenomena. In this was a realistic element, while in their independence of space and time there is an idealism (q.v.). As to phenomena, their substance is given through impressions on the senses, derived in some way from the things in  themselves. But theforms under which we have a knowledge of these phenomena are a purely subjective product of the mind itself, by virtue of its spontaneity. They are forms of intuition, viz. of space and time, and forms or categories of thought, twelve in number, such as unity, reality, causality. As to the extent of our knowledge, in Kant's critique the things in themselves are unknowable for man. Only a creative, divine mind, that gives them reality at the same time that it thinks them, can have power truly to know them; they have neither unity nor plurality, nor substantiality, nor are they subject to the causal relation, or to any of the categories of thought.

We can know Pheenomenia, but phenomena only. They are the mental representations which exist in our consciousness, derived from the things in themselves by virtue of the function of these things to affect our senses, but known under those forms of intuition and thought which are the purely spontaneous, subjective creations of the mind itself. These forms of our knowledge have their origin in certain corresponding a priori judgments or cognitions, by which he means “those which take place independently, not of this or that, but of all experience whatever.” The certainty and truthfulness of all our knowledge depend upon the truthfulness and validity of these a priori judgments or cognitions. The criteria of the truthfulness of these judgments are necessity and strict universality, it being assumed, as the basis of his system of a priori knowledge, that necessity and strict universality are derivable from no combination of experiences, but only independently of all experience. All cognitions or propositions that have these marks are true. But it is to be borne in mind that our knowledge under these forms is true and objectively valid, not in regard to things as they are in themselves, apart from our mode of conceiving them, but only in regard to empirical objects or the phenomena which exist in our consciousness in the form of mental representations. In what we call external objects, Kant sees only mental representations resulting from the nature of our sensibility. “The things which we perceive are not what we take them to be, nor their relations of such intrinsic nature as they appear to us to be; if we make abstraction of ourselves as knowing subjects, or even only of the subjective constitution of our senses generally, all the qualities, all the relations of objects in space and time, yes, and even space and time themselves, disappear: as phenomena they cannot really existper se, but only in us; what may be the character of things in themselves, and wholly separated from our receptive sensibility, remains wholly unknown to us.”

We can now perceive to what extent Kant in his philosophy had overcome nihilism. We have a true and  valid knowledge of everything in our experience, in our consciousness. What is in our consciousness, the phenomena, is real, and we have a real and truthful knowledge of it. Furthermore, there is a real objective existence of things, otherwise there would-be no phenomena, and no objects of thought. But beyond this there is much of the ignorance and uncertainty of nihilism. For the forms under which our knowledge is possible are so purely subjective, so purely independent creations of the mind itself, that they bring all the objects or material of knowledge to the mind in their own form and features and dress, so that we cannot be certain that our knowledge corresponds to the reality of things. All knowledge is thus relative to the human mind. It is conditional only, conditioned by those forms of the understanding which mold it into the form in which it is received. As the a priori judgments upon which all our knowledge is based arise from the constitution of the mind itself, a change in the constitution of the mind might involve a change in these fundamental a priori judgments and forms, and thus in the knowledge which is built upon them. They thuslave for us a regulative force, but perhaps only a relative truth and validity. Man must use them; they are the condition and law of all his intellectual processes; but “he is not thereby authorized to assume that they hold good as the laws of minds which may be supposed to be constituted differently from those of human beings, or that they hold true of the knowledge which such beings acquire. On the one hand we cannot deny that they do hold true for other beings and their knowledge; and on the other we cannot deny that they do not.” In his most acute and thorough examination of the laws and operations of the human mind, and of the nature of our knowledge, Kant established more conclusively and firmly than had hitherto been done the fact, which lies at the basis of all true philosophy, of certain universal and necessary a priori or intuitive truths. But in assuming that these truths are the product of the mind's own creative activity, independent of all experience, he gave to all our knowledge an uncertain relativity, and introduced an element akin to nihilism. To this it has been very justly objected that these truths are not given independently of all experieile, but are so connected with and derived from our experience of the external objective world as to give us necessarily a truthful knowledge corresponding to the reality of things. Nor can the analogies derived from the senses, from such phenomena as the changes in the color of objects seen through differently colored glass, or occasioned by changes in the physical condition of the eye, be legitimately applied to objects and acts of the pure reason. We are not justified in  asserting that there may or might exist created or finite minds which know objects. without the relations of time, space, and causality, or under relations entirely different. Moreover, it has been observed that such a possibility or probability is inconsistent with the use made of those very relations in establishing them as having a regulative and real existence in the mind itself; for in the creation of the forms of thought by the mind the relations of cause and effect are assumed in this act as really and objectively belonging to it in the view of all beings. But, according to the possibility suggested, the relation of cause and effect may be just as unreal in the operations of the mind itself as we may suppose it to be in the phenomena which we conceive under that relation. Though necessarily employed in human thinking, that relation may be merely contingent upon the operation of that thinking, and may not belong to the constitution of the soul as viewed or known by any other being, whether creature or Creator (comp. Porter, Human intellect).

The subjectively creative activity of the reason assumed by Kant was taken as the leading principle in the systems of J. G. Fichte, Schelling, and Hegel, resulting in extreme forms of idealism. The views of Sir William Hamilton are closely related to those of Kant. He holds that we have native cognitions which are both universal and necessary. The necessity of a cognition may, however, be either positive or negative. It may either result from the power of the thinking principle, or from the powerlessness of the same to think otherwise. “To the positive cognitions belong the notion of existence and its modifications, the principles of identity, contradiction, and the intuitions of space and time.” All these are discerned by the mind by a necessity which positively pertains to the objects discerned, and in the reality of which the mind absolutely confides. To negative cognitions belong the relations of substance and phenomena, and of cause and effect. These are necessary by virtue of the inability of the mind to think otherwise, and do not represent a positive relation. This necessity is embraced under his Law of the Conditioned. These cognitions are only true relatively.

Observing that such acute philosophers as Kant and Hamilton failed to find, either wholly or in part, positive assurance of certainty and reality for our knowledge, others have been incited to avoid, instead of meeting the difficulties, by seeking this assurance from another source. Jacobi and Schleiermacher found it in faith and feeling. Even Kant himself turns .from the uncertainty of the pure speculative intellect to what he calls the  practical reason, and rests upon the simple categorical imperative of duty. The practical reason commands unconditional faith in duty, without our asking or seeking any reasons or grounds. It commands us to believe in God as a true and perfect being. As such he will not deceive his creatures. Therefore we may implicitly trust the priori intuitions and judgments of the thinking reason which he has created. We may be sure that those fundamental truths are real, and that our knowledge in its forms and conceptions corresponds to the forms under which the world of reality exists. Hamilton also, following Kant and Schleiermacher, while asserting that we cannot think the infinite and unconditioned, yet concedes that we know the same by faith. Those who distinguish faith or feeling from the intellect, as an ultimate source of knowledge and ground of cerainty, assume that the act of this faith or feeling is not intellectual, whereas it is in fact pre-eminently an intellectual act and power, conditioning all the special acts and cognitions of which the mind is capable. Some of the more recent German philosophers, as Chalbaeus, and Lotze especially, rest their confidence in the fundamental assumptions of the human intellect upon ethical grounds. “We must believe,” they say, “that Nature is benevolent in her indications, and therefore true. We assume that goodness and veracity regulate both the objective relations of the universe which we study, and the subjective constitution of the intellect which interprets it. For those reasons we rely upon the categories both of thought and being.” In treating of the relations of nihilism to the views of Kant and subsequent philosophers, we have had occasion to notice the idea of the relativity of our knowledge as involving something of nihilism, or nescience.

This idea has become a prominent doctrine in modern philosophy, and has been held and applied in different ways by Ulrici and others in Germany; by Mansel in his Limits of Religious Thought by Mill, Tyndall, Huxley, and Herbert Spencer. It is the doctrine that the mind does not perceive things, but the relations of things-of things utterly unknown in themselves. In controverting the views of those adopting this doctrine, it is admitted by Dr. McCosh and others that there are senses in which man's knowledge is relative. He can know, for instance, only so far as he has a capacity of knowing. In this sense man's knowledge is all relative to himself. A man who has no eyes cannot know color. There is the farther truth that man has the capacity of discovering relations between himself and other things, and between one thing and another. Again, it is also true that he cannot know all things; he cannot know all about any one thing. But when it is said that we know relations only, and not things, it is replied that “it is inconceivable  that we should know relations between things unknown. Relations between things unknown can never yield knowledge. If the things were to cease, there would be no relation; and if the things were unknown, there would be no relations known. If the sun and earth were unknown to me, I could never know a relation between them. A relation is — a relation of things known so far known — known by reason of that relation. We know in what relation we stand to God, because we so far know God and know ourselves. The subtlest form of infidelity in our day proceeds on the principle that man knows nothing of the nature or reality of things, or that he can know nothing except relations between things unknown. It makes human reason proclaim that it cannot discover any truth beyond and above the phenomena of. sentient experience. It does not deny directly that there is a God, but it declares that God, if there be a God,-is and must be unknown. In meeting this fundamental skepticism, we, need to maintain the veracity of the human faculties, and to show that the same powers which guide correctly in the business of life and in the pursuits of science are legitimately fitted to conduct to a reasonable belief in One presiding over the works of Nature and providentially guiding our lot.”

See Ueberweg, Hist. of Philosophy, 1:76 sq., 205 sq.; Porter, The Human Intellect; McCosh, Intuitions of the Mind; also Christianity and Positivism; Blackie, Four Phases of Morals, p. 296 sq.

II. In its second form nihilism is a certain theory of the incarnation. In this sense it is also called nihilianism. The name was applied to the views of Peter Lombard, contained in' his Sententiarumn libri quatuor (lib. iii, distinc. 5-7). SEE LOMBARDUS.

The conception of Lombard is an outgrowth of the fundamental ideas of the Antiochian school, and of the theories of John of Damascus and Abelard. It stands in contrast with the theory of adoption. SEE ADOPTIANISTS.

Abelard especially made prominent the idea which underlies the Christology of Lombard, viz. that God is absolutely immutable, unchangeable. The proposition, which occasioned the charge of nihilism was: “Christus, secundum quod est homo, non est aliquid.” Christ, the Son of God, did not become anything by the assumption of human nature, because no change can take place in the divine nature; “‘Deus non factus est aliquid.” His language was not always clear and definite, and was by some falsely interpreted as affirming that Christ had become nothing. In his view, the divine nature did indeed assume the human-that is, it took the human form to itself, but did not bring it into union with itself, so that it became in any intimate and peculiar  sense its, own. He implies that in the incarnation no human being of body and soul was formed. There was not a production of one nature or of one person out of the different elements of body, soul, and divinity, but the Logos simply clothed itself with body and soul as with a garment (indumentum), in order to appear more fittingly to the eyes of mortals. Accordingly Christ took the human body and soul into union with himself, not in such a way that they, either separately or themselves in union, became one person- with the Logos, or themselves became the Logos, but they were only brought into a relation or connection with the Logos analogous to that of a garment or dress to the person putting it on. The person of the Logos by the assumption of human nature was in no way changed, but remained one and the same. According to this view God became man only by way of occupying a human body, or only in the form he assumed, “secundum habitum,” as his formula was, which implies that what was assumed was merely adventitious, so that without it the person of the Logos would be the same as with it. In the Son's becoming man, his form or fashion (habitus) was found as that of a man, which he really was not in himself and to himself, but only to those human beings to whom he appeared in humanity. “Verum hominem suscipiendo,” as he says (Dist. vii), “habitus inventus est ut homo-id est, habendo hominem inventus est ut homo, non sibi sed eis quibus in homine apparuit.” He expressly admits that the Son was not conscious of himself as a man, but was a man only to men.

This makes the incarnation only a sort: of prolonged theophany, and essentially disintegrates and breaks the bond of union of divinity and humanity. The conception of Peter Lombard is a continuation of the idea of the Antiochian school that the divine and the human are alike or comparable in nothing, and hence not in any intimate sense capable of union, but must remain exclusive the one of the other. The problem of the union is in reality avoided, and the mode given of the Word becoming flesh is a mere illusion. The proposition that God through the incarnation became nothing, is in fact nearly equivalent to the assertion that the incarnation attained nothing, established nothing-that is, was in reality only a theophany. This nihilism, yet should be noted, is not an absolute denial of existence, as that Christ, or the Logos, was nothing, or became nothing, but is only a denial of existence in a certain individual form. These views of Lombard aroused much opposition. The phrase, “Dens' non factus est aliquid,” was rejected by the Council of Tours in 1163. His pupil, John of Cornwall, opposed his view in his Eulogium (ad. Alex. III, published 1175). SEE JOHN OF CORNWALL. The Lateran Council of 1179  condemned it, and later Walter of St. Victor especially made it appear that the language of Lombard contained the heresy of nihilism or that “Deus est nihil secundum quod homo.” This so-called nihilism, that the incarnation was no new existence of God, was not God becoming man, but was only a new manifestation to men, with nothing new in God, appears also in the writings of Thomas Aquinas and Duns Scotus.

See Hagenbach, Hist. of Doct. vol. i, § 171; vol. ii, § 179.; Gieseler, Dogmengeschichte; Dorner, Geschichte d. Lehre von d. Person Christi; Augusti, Dogmengesch. p. 300 sq.; Haag, Hist. des Dogmes Chret. 1:279 sq.; Baur, Dogmengesch. vol. ii.

III. The term nihilism is also used to denote the views of a party that has assumed considerable importance in Russia within the last half century, and who call themselves Nihilists. Their nihilism includes a peculiar philosophical theory in connection with socialistic tendencies. It consists of three original elements: the “cosmopolitical” conception, the “political and social” principles, and the “moral” ideas in individual and collective spheres. Their theory of nature and the universe is based upon the two principles of the eternity of matter and the unity of the natural forces. Along with these two, they adhere to a third fundamental principle, that an objective method of investigation is the only way to the attainment of knowledge and truth. Materialism forms the chief philosophical element of this movement. The leaders have borrowed their philosophical doctrines from German materialists, such as Vogt, Moleschott, Buchner, and others, whose writings have had a pre-eminent influence in their doctrines. The most influential promoter of these principles was Alexander Herzen, who in 1834, while a student at the University of Moscow, was arrested, with some of his' associates, on account of their socialistic tendencies. He left Russia in 1847, and established a publishing-house in London for printing Russian translations of the writings of Louis Blanc, Mazzini, and kindred authors. Although not strictly the leader of the Nihilists, yet it was unquestionably he who gave the chief impulse to political and social radicalism in Russia. The leaders of this school or party were very greatly influenced also by the writings of the French Socialists, Saint-Simon, Pierre Leroux, Proudhon, Louis Blanc, and especially by those of Fourier and our own Robert Dale Owen.

These Nihilists believe that in human progress it is not only possible but absolutely necessary to begin at once with the present complicated social  phenomena, in the way of a sudden and complete social reform, or with a revolution. They believe that this has precedence over all other agencies of progress. In regard to political questions, they regard the idea of federalism with favor, but are very decided in their antagonism against the extreme patriotic pretensions of the Panslavists, and against the principle of nationality as a special political theory. During the demonstration by the students of St. Petersburg in February and March, 1869, the radical political platform of the Nihilists was published in revolutionary proclamations, following each other in great numbers, with very nearly the same form and contents. Socialistic and revolutionary circulars greatly excited the more educated Russian youth, and finally aroused the government to persecutions, which began with the arrest of the chief instigator of the St. Petersburg disturbances, Sergius Netschajew. the instructor in religion at the Sergiewski church-school in the city. About the same time young men made journeys into the intrior, in order to study the “real wants” of the people, and to influence them by their advice and sympathy. In the cities they joined the “Sunday-school movement,” and officiated in organizing schools, and in teaching and in giving lectures and exhibitions for their benefit, until they were closed by the government. In St. Petersburg, in Moscow, and in the larger provincial towns, the nihilist associations protested against the action of the government and of the nobility in the matter of the emancipation of the serfs. In consequence of this the government at various times undertook persecutions against the Nihilists. In August, 1871, after an extraordinary trial, Netschajew and many of his associates were convicted, and the political activity of the party nearly suppressed. Yet towards the close of that year traces of nihilist conspiracies were thought to have been discovered, and numerous arrests were made.

## Nihilists[[@Headword:Nihilists]]

             is the name given to a sect of German mystics who flourished in the 14th century, and, according to Ruysbroek, held that neither God nor themselves, heaven nor hell, action nor rest, good nor evil, have any real existence. They denied God and the work of Christ, Scripture, sacraments- everything. God was nothing; they were nothing; the universe was nothing. “Some hold doctrines such as these in secret,” adds Ruysbroek, “and conform outwardly for fear. Others make them the pretext for every kind of vice and insolent insubordination.” SEE NIHILISM. Sometimes the term Nihilists is used to denote Annihilationists (q.v.).

## Nihus, Barthold[[@Headword:Nihus, Barthold]]

             a learned German theologian, a convert to Romanism, was born in 1589 at Wolpe (duchy of Brunswick), of poor parentage, and after having finished his preparatory studies entered the service of Corn. Martin, professor of theology at Helmstadt, who obtained for him a pension which enabled Nihus to pursue his studies at the university. The violent disputes of the Protestant theologians inspired in him an aversion to Lutheranism, which was to him Protestantism. In 1616 he accompanied two young gentlemen to the university of Jena, and some time after was made preceptor through the favor of the duke Bernhard of SaxeWeimar. In 1622 Nihus went to Cologne, there embraced Romanism, and entered into orders. After having for some time directed the college of the proselytes of that city, he was in 1629 nominated abbot of Ilfeld. At the approach of the Swedish army he retired to Holland; later he became bishop of Myre and suffragan of the archbishop of Mayence. He died in Erfurt, March 10, 1657. We have of his works, Disputationes logicoe (Helmstatdt, 1612, 4to): — De rerum publicarum formis (ibid. 1616, 4to)': — Epistolaphilologica excutiens narrationern Pomp. Melce de navigatione (Hanau, 1622, 4to): Ars Nova, dicto Scripturce unico lucrandi e pontificis plurimos in partes Lutheranorum, defecta non nihil et suggesta theologis Helmstetensibus (Hildesheim, 1633); a work which drew the author into a violent polemic with George Calixtus: — Epigrammata (Cologne, 1642, 12mo): — Anticriticus de fabrica crucis dominicce (ibid. 1644, 8vo): — De cruce epistola ad Bartholinum (ibid. 1647, 8vo):. — Hypodichma quo diluuntur nonnulla contra Catholicos disputata in Corn. Martini tractatu de analysi logica (ibid. 1648, 8vo): — Tractatus chorographicus de nonnullis A siceprovinciis ad Tqrigm, Euphratem, et Mediterraneum et Rubrum maria (ibid. 1658, 8vo). Nihus, who published several other works of controversy against Wedel, Hornejus, etc., also edited several articles of Leon Allace, to which he joined dissertations of his own, such as Adnotationes de communione Orientalium sub unica specie, etc. See Bayle, Hist. Diet. s.v.; Rotermund, Supplement to Jocher, Gelehrten-Lexikon, S. v.

## Nikiphor[[@Headword:Nikiphor]]

             a Russian prelate of note, flourished after the opening of the 12th century. He was a Greek by birth, and came to Russia in 1106. He rapidly rose to the highest ecclesiastical distinction, and finally became metropolitan of Kief and all Russia. He died in April, 1121. He is spoken of by  contemporaries as a learned but modest man, who wielded a powerful influence among Russian ecclesiastics. Of Nikiphor's works the following remain: Official Letters to the Grand Prince Waldimir Wsewolodowitsch Monomach, upon the Separation of the Eastern and Western Churches: — Upon Fasting and Continence. The first is to be found in MS. in the synodal library of Moscow, and the second is printed in the first volume of the Menzorabilia, which were published by the Moscow Historical and Antiquarian Society. See Cox's Otto, History of Russian Life (Oxford, 1839, 8vo), p. 304.' (J. H. W.)

## Nikkelen, J. Van[[@Headword:Nikkelen, J. Van]]

             a Dutch painter of interiors who flourished about 1660. He was a good artist in prospective, and painted interiors of churches in the style of Van Vleit, which possess considerable merit. They are signed J. van Nikkelen.

## Nikodim[[@Headword:Nikodim]]

             a Russian monastic, greatly distinguised as a Church writer, flourished in the first half of the 18th century. He was a Dane by birth and a Lutheran by descent, and before his union with the Greek Church was called Adam Burchard Sellj. He was educated at the German universities, where he pursued studies in medicine and belles-lettres, as well as in philosophy and theology. In 1722 he made a journey to St. Petersburg; became a teacher at several clerical schools; served some time as secretary to the count Lestocq; adopted, in the year 1744, the Greek faith, on which occasion he received the name of Nestor, and one year later became a monk, when the additional name of Nikodim was given him. He died in 1746, and was buried in the monastery of Alexander Newskj. Ever after his first coming to Russia he had occupied himself upon the Russian language, and directed his attention towards Russian history. He collected in MS. and books all that had ever been written about Russia, labored himself uninterruptedly in copying and translating his different materials, and occupied himself in this way with some important works. In 1736 the following work was printed by him at Revel in the Latin language, Schediasma Literarium de Scriptoribus qui Historiam -Politico - Ecclesiasticam Rossice scriptis illustrarunt, where he gave, in alphabetical order, an accurate catalogue of almost all the works which have made any mention of Russia. The Russian translation of this small but useful book appeared at Moscow in 1815, and it may still be consulted with profit, notwithstanding the recent and more  complete works of this kind by Meiners, Adelung, and the learned director of the imperial library at St. Petersburg, baron Modeste de Korff. — Another little work of his, A Historical Mirror of Russian Monarchs, from Rurik to the Empress Elizabeth Petrowana, was written in Latin verse; the original has been lost, but the Russian translation is printed in the first part of the “Ancient Russian Library.” The third and most important of his works, De Rossorum Hierarchia, in five books, contains some very. important and interesting information respecting Russian Church history, with a sketch of its earliest origin. The original manuscript is preserved in the archives of the office for foreign affairs, and a translation of it appears in the first part of the History of the Russian Hierarchy. The works that he has left besides, unfinished or unpublished, cause deep regret that he did not live as long as the monk Nestor, the father of Russian history, whom he had taken for a model. Among his unfinished works, the archives of Moscow possess a Dictionary of all the Pictures of the Virgin Mary, and several Historical Notices on Russian Monasteries; and the library of St. Alexandre-Nevski a treatise upon medicine, some Souvenirs of his travels, written half in Latin, half in German and Danish, and a Recueil, forming fifteen volumes, of different pieces, mostly relative to the history of the Russian Church, several of which are perhaps unique. See Dict. Hist. des crivains de lEglise Greco-russe; Gretch, Essai (dhistoire de la Litterature Russe; Sopikof, Essai de Bibliographie Russe; Cox's Otto, History of Russian Literature (Oxford, 1839), p. 306, 307.

## Nikomedeo, Aaron Ben-Elija[[@Headword:Nikomedeo, Aaron Ben-Elija]]

             (also called האחרון, the Second), a noted Jewish savant of the Karaite sect, was born about the year 1300 at Cairo, the center of Karaite learning in Egypt. When thirty years of age he went to Nicomedia, whence he received the surname of Nicomedian (ניקמדיאן). He wrote, עֵוֹ חִיַּים, “The Tree of Life,” a system of religious .philosophy according to the doctrines of the Karaites (q.v.), in 114 chapters. It was first published by professor F. Delitzsch, of Leipsic, in 1841, under the title Ahron b. — Elias aus Nikonmedien, des Karaers, System der Relig-iofnsphilosophic, etc.: כֶּתֶר תַּוֹרָה, “The Crown of the Law,” a commentary on the Pentateuch, of which some portions, with a Latin version and learned notes, have been published by Prof. Rosegarten, of Jena, Libri Coronce legis; id est Commentariii in Pentateuchum Karaitici ab A harone ben Elihu conscripti, etc. (Jense, 1824). The whole commentary has been  published by A. Firkowitsch (Eupatoria, 1866-67, 4 vols.): סֵ גִּן עֵדֶן, or סֵ הִמַּצְוֹת“The Book of Precepts,” giving in twentyfive treatises all the prayers and rites of the Karaites. Portions of this work have been published by S. Schupart, Secta Karceorum dissertationibus aliquot historico- philologicis'adunbrata (Jena, 1701), as well as by Trigland, Danz, and Lanzhausen. This work was also published by A. Firkowitsch (Eupatoria, 1866): — שְׁחַיטוֹת דַּינֵי, rules for the slaughtering of animals, in twenty- six chapters, portions of which Delitzsch published in the L. B. d. Or. 1840, No. 16 sq. Nikomedeo died in 1369. See Furst, Bibl. Jud 1:22 sq.; De Rossi, Dizionario storico degli autori Ebrei, p. 247 sq. (Germ. transl.); Basnage, History of the Jews, p. 685 (Taylor's translation); Gratz, Gesch. d. Juden. (Leips. 1873), 7:253 sq.; Jost, Gesch. d. Judenth. u.s. Sekten, 2:300, 329, 362; First, Gesch. d. Karaerthums, 2:261 sq.; Rule, History of the Karaite Jews, p. 200 sq.; Zeiger, Jidische Zeitschrift, 1869, p. 199 sq.; Ueberweg, History of Philosophy (New York, 1872), 1:428; Delitzsch, L. B. d. Or. 1840, Nos. 13, 32, 34, 39, 40, 48, 52; but above all his prolegomena to the עֵוֹ חִיַּים. (B. P.)

## Nikon[[@Headword:Nikon]]

             ST., surnamed METANOITE (from his frequent introduction of the word μετανοεῖτο, repent, in his sermons), an Eastern ascetic, flourished in the 10th century. He had lived in a monastery on the borders of Pontus and Paphlagonia, and in 961 went as a missionary into Armenia. He went also as a missionary to Crete. He afterwards labored in Lacedemon and Corinth. He died in 998. His life, which was written by a Lacedemonian abbot, father Sirmond translated into Latin, and Baronius has freely made use of it in the tenth volume of his Annals, under the years 961-998. To Nikon is attributed a curious and interesting little treatise in the Greek language, On the impious Religion of the most wicked Armenians, which will be found of use in illustrating the state of manners, as well as the ecclesiastical history of that country. It is inserted in Latin in the 25th volume of the Bibl. Patr., and is also given in Cotelerius, Patr. Apostol. vol. ii, in a note to Const. Apostol. (lib. ii, cap. 24, p. 235, 236). See also NICON.

## Nikon Of Russia[[@Headword:Nikon Of Russia]]

             a prelate noted in ecclesiastical history as a most extraordinary character, and frequently denominated the Luther (though perhaps more accurately the Wolsey, or better still the Chrysostom) of the Russo-Greek Church,  was born in May, 1605, in a village near Nishnei Novgorod, of parents in humble life, and received his education from a pious monk in ‘the monastery of St. Macarius. He afterwards became a priest at Moscow; but the taste which he had acquired while in the convent of St. Macarius for monastic life and discipline was so strong that, although he was now married, having taken that step at the urgent solicitations of his friends, he determined to separate from his wife, who had proved a faithful companion for nearly ten years, and, persuading her to enter the convent of St. Alexis at Moscow, he himself set out for the hermitage of Anserche, on the island of Solowetz, in the White Sea, and was, in 1643, made hegumen of the Nischeoserschian hermitage. The desolation of the place and the severity of the discipline served rather to increase than to abate the ardor of the new recluse; but the zeal of the brethren led to dissensions, and Nikon was embroiled in bitter strife. Being desirous of replacing their wooden church by a stone edifice, Nikon and Elizar, the founder and head of the community, were dispatched to Moscow to collect contributions for the purpose; but on their return Elizar took the money into his own keeping, and manifested no intention of applying it to the intended -purpose., This led to remonstrances and altercations, and to such persecution on the part of Elizar that Nikon pushed off from the island in a small boat; and, after incurring great danger, was driven to the island Kj, at the mouth of the Onega, where he set up a wooden cross. At the same time he made a vow to erect a monastery on that spot, in fulfillment of which may now be seen the magnificent cloister of the Holy Cross. Associating himself with a community called the Kosheoser hermits, he so distinguished himself by his superior sanctity and severity of life that on the death of their abbot or principal he was elected in his place, about 1644.

Having occasion some two years afterwards to take a journey to Moscow, to arrange some affairs of this community, he was there brought to the notice of the czar Alexis Mikailovich, who was so struck with the greatness of Nikon's intellectual strength, his rare ability in many other directions, his eloquence and understanding, and his strict and virtuous life, that he caused him to be appointed archimandrite of the Novospasky convent- at Moscow. A new career was thus suddenly opened to him: his influence with the sovereign increased daily, and he took advantage of it to become the intercessor for poor widows, orphans, and the persecuted and oppressed. In 1648 he acquired the dignity of metropolitan of Novgorod, and he attached the people of that city to him no less strongly than he had at Moscow. Thus in 1650 he appeased a violent popular insurrection at very imminent peril to  his own person; and when he had successfully broken the uprising, he secured permission from the czar to go into the prisons, and to set at liberty not only those persons who had been unjustly confined, but also real criminals whom he found sincere in their repentance. Nikon was also a liberal distributor of alms to the poor; he gave them provisions during the time of the famine which took place, and ordered the erection of many almshouses. On feast-days he always preached, and his sermons were attended by crowds of people from distant parts, who were often moved to tears by his eloquence. It was about this time, too, that Nikon, perceiving the necessity of reformatory measures in the Church of Russia, opened his movement to that end with a revision of the liturgy. He introduced into the churches the psalmody of the Greek service and of Kief, and gave a more costly fashion to the holy utensils and other furniture of the churches. He was anxious to increase the respectability of the clerical profession, and caused divine service to be performed with more devotion. In 1652, after the death of the patriarch Joseph, Nikon's services received further recognition from the government by his elevation to the vacant patriarchate. He was thus enabled to carry on his philanthropical and reformatory works upon a still larger scale. He now took measures for the improvement of the Church ‘books, and for making them more exact and faithful copies of the Greek originals. He called on that account the general assembly of the Church in 1654. and 1655. By this council the old Sclavonic versions, some of which were over five centuries old, were compared with the Septuagint. The council declared the original Sclavonic version correct, and that the differences observed in the copies then in general use resulted ‘from the carelessness of the copyists. A new edition was made at Moscow, and signed by Nikon, so as to conform to the original. This, however, gave rise to a division in the Church; those who adhered to the old customs received the name of Raskolniki, and these schismatics remain to this day. SEE RASKOLNIKI; SEE RUSSIA.

Nor were these the only measures. He set himself with stern severity and indomitable courage to root out all abuses of the Russian hierarchy, and even labored for the adoption of temperance principles. In his own person, as we have already seen, Nikon exhibited the doctrines he preached. He was noted for unbounded munificence, self-denial, and abstemious habits. In the furtherance of his object it is but natural to suppose that he broke through many practices of Church and State, to which long custom had probably given an almost religious consecration. Thus through his intervention the Oriental seclusion of the female sex was first infringed; at  his injunction — still, it is true, feliced about by many precautions — the empress, who had before never entered a church except under cover of night, now appeared publicly by day. Sacred pictures to which, in his judgment, idolatrous veneration was paid, were taken away. The baptisms of the Western Church, of which the validity is to this day denied by the Church of Constantinople, were by his sanction first recognized in the Church of Russia. The advances in education, too, which were first introduced under Ivan the Terrible, and then interrupted by the wars of the pretenders, Nikon started anew with fresh vigor. The printing-press was again set to work. Greek and Latin were now first taught in the schools. In the Church service, however, his changes were most marked and far reaching.

The “gross and harsh intonations of the Muscovites.” as they are' called by Syrian travelers, now gave way to the sweet chants of the Cossack choristers, brought partly from Poland, partly from Greece, and constitute the first beginnings of that vocal music which has since been “the glory of the Russian worship” (Stanley). But chief of all ecclesiastical changes was the revival of preaching. From his lips was first heard, after many centuries, the sound of a living, practical sermon. Nikon was guilty, too, of many missteps, consequent perhaps on his zeal and anxiety for reform. Thus he spent much time and effort foolishly on unimportant questions of discipline and ritual. As one has said, “He was constantly asking questions from Oriental Christian strangers to set his own ceremonial straight” (Macarius, 2:173). “Benedictions with three fingers instead of two, a white altar-cloth instead of an embroidered one, pictures kissed only twice a year, the cross signed the wrong way, wrong inflections in pronouncing the creed — these were the points to which he devoted his gigantic energy, and on which, as we shall see, he encountered the most frantic opposition” (Stanley, East. Ch. p. 467). But though the Church was greatly agitated by Nikon's changes, the czar himself remained unchanged in his devotion to the patriarch, and honored him not only with a most agreeable and friendly correspondence, but evinced his confidence more clearly when he went to join the army in a campaign by entrusting to Nikon the care of the whole royal family; for whom the patriarch displayed the greatest attention and anxiety in the time of the plague which desolated Moscow in 1653 and 1654. In 1658, however, some of Nikon's enemies contrived to inspire into the mind of the czar a feeling of jealousy or dislike towards him. Nikon, who remarked this, was incensed at it, and retired to the monastery of the Resurrection of Christ, which he had himself built about forty versts from Moscow. The misunderstanding between the czar  aid the patriarch increased continually.

Nikon persisted in refusing to return to Moscow. In 1667 a council was therefore convened to deliberate on his case, under the presidency of the Eastern patriarch; and on December 12 of the same year Nikon was deprived of the patriarchal dignity, and banished as a common monk to the Bielvozersky Therapontic monastery. (For full details of this trial in an English version, see Stanley, p. 482 sq.) According to Kulczynki, the real cause of Nikon's disgrace was that he clandestinely embraced Romanism, but the evidence for this assertion has been generally questioned. The czar Feodor Alexievich allowed him to remove into the monastery of the Resurrection of Christ; but on his journey thither he died at Yaroslav, Aug. 17, 1681. His body was buried in the last-mentioned monastery in. the, presence of the monarch, and there, the deceased was again honored with the title of patriarch. His absolution was next obtained from the Eastern patriarch, and he was then properly enrolled among the list of Russian patriarchs. “Nikon,” says Stanley, “rests all but canonized, in spite of his many faults, and in spite of his solemn condemnation and degradation by the nearest approach to a general council which the Eastern Church has witnessed since the second Council of Niceea. He rests far enough removed from the ideal of a saintly character, but yet having left behind him to his own Church the example, which it still so much needs, of a resolute, active, onward leader; to the world at large the example, never without a touching lesson, of a sincere reformer recognized and honored when honor and recognition are too late” (East. Ch. p. 490). Mr. Palmer, who has recently brought out two bulky volumes (Trubner & Co. London, 1873) containing documents illustrative of the history of Nikon (the first containing extracts from the travels of Macarius, the patriarch of Antioch, who attended Nikon's trial, and the second Paisius Ligurides's History of the Deposition of NAikon, from manuscripts in the synodal library- at Moscow), pays more glowing tributes to Nikon than any other writer had previously bestowed on him. Mr. Palmer makes out that the Russian state during Nikon's rule was erastian, its courtiers tyrannical, Greek patriarchs venal, and that Nikon had not a fair trial, and was in the right in the special points in dispute. Those who judge Nikon more critically question whether the patriarch should not have accepted the situation in which he found himself, and saved the Russian Church from a schism which has continued to this day, and that he lacked that wisdom and policy which men need in high places of trust, both in civil and ecclesiastic stations.  Nikon's most important literary labor was the improvement of the Sclavonic Church books, and setting them in accordance with the original Greek.

In 1664 he dispatched the hieromonach, Arsmj Suchanoff, into the East, and purchased through him more than five hundred manuscripts of Greek books dating from the 11th to the 17th century. He also made provision for the translation of a number of historical and geographical works from foreign languages into the Russian. Some of these signed by his own hand are still preserved in the synodal library. He also drew up a collation of the Russian chronicles, the Stufen books, and the Greek chronologists, which reaches to the year 1630, and is well known by the name of The Chronicle of Nikon. Of this codex the Academy of Sciences of St. Petersburg published a fine edition in eight volumes, 1767-1792. He also wrote several dogmatical and theological pieces, which were printed in his lifetime. Among them we notice a Table (Skrijal) of Dogmatic Studies (Moscow, 1656, 4to): — Sermons (ibid. no date [1654]; reprinted in Novikoff in the “Ancient Russian Library,” 2d ed. .vol. vi): — The Intellectual Paradise, which contains a description of the monasteries of Mount Athos and of Valdai (Valdai. 4to): — A Canon, or book of prayers to attract the Raskolniks to the Church (no name of place, no date, 4to). See Ivan Choucherin, Vie du tres-saint patriarche Nikon (St. Petersb. 1817); Backmeister, Beitrdge z. Lebensgesch. d. Patriarchen Nikon (Riga. 1788); ‘Strahl, Beitrage z. russ. Kirchengesch. (Halle, 1827), p. 287; Apollos, Vie du Patriarche Nikon (1839); Palmer, The Patriarch and the Tsar (Lond. 1873), vols. ii and iii; Cox's Otto, Bist. Russian Lit. p. 308 sq.; Stanley, Hist. East. Ch. p. 457, 459-471, 489; Eckardt, Mfodern Russia (Lond. 1870, 8vo), p. 254 sq.; London Review, 1862, April, art. vii; Christ. Remembrancer, July, 1853, .p. 95 sq.

## Nile[[@Headword:Nile]]

             the one great river of Egypt; constituting, in fact, that country by its alluvial banks. In treating of it we give the ancient as well as the modern accounts, and especially the Scriptural relations. SEE EGYPT.

I. Names of the Nile in Scripture. — This word, the Νεῖλος, Nilus, of the Greeks and Romans, which is supposed to be of Iranian origin, signifying “dark blue,” does not occur in the authorized version of the English Bible, but the river is repeatedly referred to under different names and titles. The Hebrew names of the Nile, excepting one that is of ancient Egyptian origin, all distinguish it from other rivers. With the Hebrews the Euphrates, as the  great stream of their primitive home, was always “the river,” and even the long sojourn in Egypt could not put the Nile in its place. Most of their geographical terms and ideas are, however, evidently traceable to Canaan, the country of the Hebrew language. Thus the sea, as lying on the west, gave its name to the west quarter. It was only in such an exceptional case as that of the Euphrates, which had no rival in Palestine, that the Hebrews seem to have retained the ideas of their older country. These circumstances lend no-support to the idea that the Shemites and their language came originally from Egypt. With the ancient Egyptians the river was sacred, and had, besides its ordinary name, a sacred name, under which it was worshipped, HAPI, or HAPI-MU, “the abyss,” or “the abyss of waters,” or “the hidden.”

Corresponding to the two regions of Egypt, the Upper Country and the Lower, the Nile was called HAPE-RES “the Southern Nile,” and HAPI- MEHIT, “the Northern Nile,” the former name applying to the river in Nubia as well as in Upper Egypt. The god Nilus was one of the lesser divinities. He is represented as a stout man having woman's breasts, and is sometimes painted red to denote the river during its rise and inundation, or High Nile, and sometimes blue, to denote it during the rest of the year, or Low Nile. Two figures of HAPI are frequently represented on each side of the throne of a royal statue, or in the same place in a bass-relief, binding it with water-plants, as if the prosperity of the kingdom depended upon the produce of the river. The name HAPI, perhaps in these cases HEPI, was also applied to one of the four children of Osiris, called by Egyptologers the genii of AMENT or Hades, and to the bull Apis, the most revered of all the sacred animals. The genius does not seem to have any connection with the river, excepting indeed that Apis was sacred to Osiris. Apis was worshipped with a reference to the inundation, perhaps because the myth of Osiris, the conflict of good and evil, was supposed to be represented by the struggle of the fertilizing river or inundation with the desert and the sea, the first threatening the whole valley, and the second wasting it along the northern coast. (See § iii, below.)

It will be instructive to mention the present names of the Nile in Arabic, as they may serve to illustrate the Scripture terms. By the Arabs it is called Bahr en-Nil, “the River Nile” — the two upper streams being respectively termed Bahr el-A biad, or White Nile, and Bahr el-Azrek, or Blue Nile — the word Bahr being applied alike to seas and the largest rivers. The  Egyptians call it El-Bahr, or “the river,” alone; and term the annual overflow En-Nil, or “The Nile.”

1. Shichor, שַׁחֹר שַׁחוֹר שַׁיחוֹר “black.” The idea of darkness conveyed by this word has, as we should expect in Hebrew, a wide sense, applying not only to the color of the hair (Lev 13:31; Lev 13:37), but also to that of a face tanned by the sun (Son 1:5-6), and that of a skin black through disease (Job 30:30). It seems, however, to be indicative of a very dark color;- for it is said in the Lamentations, as to the famished Nazarites in the besieged city, “Their visage is darker than blackness” (Job 4:8). That the Nile is meant by Shihor is evident from its mention as equivalent to Yeor, “the river,” and as a great river, where Isaiah says of Tyre, “And by great waters, the sowing of Shihor, the harvest of the river (יְאֹר) [is] her revenue” (Job 23:3); from its being put as the western boundary of the Promised Land (Jos 13:3; 1Ch 13:5), instead of “the river of Egypt” (Gen 15:18); and from its being spoken of as the great stream of Egypt, just as the Euphrates was of Assyria (Jer 2:18).

If, but this is by no means certain, the name Nile, Νεῖλος, be really indicative of the color of the river, it must be compared with the Sanskrit Nilah. “blue” especially, probably “dark blue,” also even “black,” and must be considered to be the Indo-European equivalent of Shihor. The signification “blue” is noteworthy, especially as a great confluent, which most nearly corresponds to the Nile in Egypt, is called the Blue River, or, by Europeans, the Blue Nile. SEE SHIHOR.

2. Yeor, יְאוֹר, יְאֹר, is the same as the ancient Egyptian ATUR, AUR, and the Coptic Eiero or laro. It is important to notice that the second form of the ancient Egyptian name alone is preserved in the later language, the second radical of the first having been lost, as in the Hebrew form; so that. on this double evidence, it is probable that this commoner form was in use among the people from early times. Year, in the singular, is used of the Nile alone, excepting in a passage in Dan 12:5-7, where another river, perhaps the Tigris (comp. 10:4), is intended by it. In the plural, יְאֹרַים, this name is applied to the branches and canals of the Nile (Psa 78:44; Eze 29:3 sq.; Eze 30:12), and perhaps the tributaries also, with, in some places, the addition of the names of the country, Mitsraim, Matsor, יְאֹרֵי מַצְרִיַח(Isa 7:18, A. V. “rivers of Egypt”), יְאוֹרֵי מָצוֹר (Eze 19:6, “brooks of defense;” Eze 37:25, “rivers of the besieged places”); but it is also  used of streams or channels, in a general senswhen no particular ones are indicated (see Isa 33:21; Job 28:10). It is thus evident that this name specially designates the Nile; and although properly meaning a river, and even used with that signification, it is probably to be regarded as a proper name when applied to the Egyptian river. The latter inference may perhaps be drawn from the constant mention of the Euphrates as “the river;” but it is to be observed that Shihor, or “the river of Egypt,” is used when the Nile and the Euphrates are spoken of together, as if Yeor could not be well employed for the former, with the ordinary term for river, nahdr, for the latter. SEE STREAM.

3. “The river of Egypt,” נְהִר מַצְרִיַם, is mentioned with:the Euphrates in the promise of the extent of the land to be given to Abraham's posterity, the two limits of which were to be “the river of Egypt” and “the great river, the river Euphrates” (Gen 15:18). SEE EGYPT, RIVER OF.

4. “The Nachal of Egypt, נִחִל מַצְרִיַם. has generally been understood to mean “the torrent” or “brook of Egypt,” and to designate a desert stream at Rhinocorura, now El-'Arish, on the eastern border. Certainly נִחִל usually signifies a stream or torrent, not a river; .and when a river, one of small size, and dependent upon mountain-rain or snow; but as it is also used for a valley, corresponding to the Arabic wddy, which is in like manner employed in both senses, it may apply like it, in the case of the Guadalquivir, etc., to great rivers. This name has been held by some to signify the Nile, for it occurs in cases parallel with those where Shihor is employed (Num 34:5; Jos 15:4; Jos 15:47; 1Ki 8:65; 2Ki 24:7; Isa 27:12), both designating the easternmost or Pelusiac branch of .the river as the border of the Philistine territory, where the Egyptians likewise put the border of their country towards Kanaan or Kanana (Canaan). It remains for us to decide whether the name signify the “brook of Egypt,” or whether Nachal be a Hebrew form of Nile. On the one side, may be urged the improbability that the middle radical should not be found in the Indo-European equivalents, although it is not one of the most permanent letters; in the other, that it is improbable that nahar, “river,” and nachal, “brook,” would be used for the same stream. If the latter be here a proper name, Νεῖγος must be supposed to be the same word; and the meaning of the Greek as well as the Hebrew name would remain doubtful, for we could not then positively decide on an Indo- European signification. The Hebrew word nachal might have been adopted  as very similar in sound to an original proper: name; and this idea is supported by the forms of various Egyptian words in the Bible, which are susceptible of Hebrew etymologies in consequence of a slight change. It must, however, be remembered that there are traces of a Shemitic language, apparently distinct from Hebrew, in geographical names in the east of Lower Egypt, probably dating from the Shepherd period; and therefore we must not, if we take nachal to be here Shemitic, restrict its meaning to that which it bears or could bear in Hebrew. SEE BROOK; SEE RIVER.

5. “The rivers of Cush,” נִחֲרְי כוּשׁ, are only mentioned in the extremely difficult prophecy contained in Isaiah 18. From the use of the plural, a single stream cannot be meant, and we must suppose “the rivers of Ethiopia” to be the confluents or tributaries of the Nile. Gesenius, (Lex. s.v. נְהְי makes them the Nile and the Astaboras. Without attempting to explain this prophecy, it is interesting to remark that the expression, “Whose land the rivershave spoiled” (Isa 18:2; Isa 18:7), if it apply to any Ethiopian nation, may refer to the ruin of great part of Ethiopia, for a long distance above the First Cataract in consequence of the fall of the level of the river. This change has been effected through the breaking down of a barrier at that cataract, or at Silsilis, by which the valley has been placed above the reach of the fertilizing annual deposit. But the verb בּ זְאוּ should rather be rendered “have cut up,” and refers to the intersection of the alluvial country by the channels of the river. SEE CUSH.

6. The Nile is sometimes poetically called a sea, יָם(Isa 18:2; Nah 3:8; Job 41:31; but we cannot agree with Gesenius, Thesaur. s.v., that it is intended in Isa 19:5): this, however, can scarcely be considered to be one of its names. SEE SEA.

7. By some the Gihon, גַּיחוֹן, one of the rivers of Eden, is thought to have been the Nile; but the boundaries of that locality were far away from Egypt. SEE GIHON.

II. Course, General Description, and Characteristics of the Nile. —

1. This great river, or rather its principal branch the White Nile (for its upper streams consist of several branches), according to one of the latest discoveries, has its origin in the northern end of the lake Victoria Nyanza, a  point which is about 150 miles south of the equator. The southern end of the lake is situated close on the 3° south latitude, which gives to the Nile a length, in direct measurement, of above 2300 miles, or more than one eleventh of the circumference. of our globe. The lake is known to have only one feeder of importance on its eastern side, viz. the Kidette River, and none on the western. It is about 3° east of the Mountains of the Moon, and' the issue of the Nile from Victoria Nyanza presents the appearance of a small cascade, which was named by the late captain Speke ‘“Ripon Falls,” — after the nobleman who presided over the Royal Geographical Society when his expedition was planned. According to Sir Thomas Baker, however, who visited that region in 1864, the real source of the White Nile is another lake called the Albert Nyanza, about 100 miles north-west of the Victoria Nyanza.

Mr. Stanley, the exploring correspondent of the N. Y. Herald, claims to have determined that the true source of the Nile is the Chambesi, while according to others it is lake Tanganyika, still farther south. It thus appears that the ancient problem as to the origin of the Nile is not yet fully determined. The Hindûs call the source of the Nile Amara, the name of a district north-east of the Nyanza, which leads us to suppose that the ancient Hindûs must have had some communication with both its northern and southern ends (Speke's Journal of the Discovery of the Source of the Nile, p. 466, 467, etc.). Great, however, as is the body of water of this the longer of the two chief confluents, it is the shorter, the Bahr el-Azrek, or Blue River, the Astapus of the ancients, which brings down the alluvial soil that makes the Nile the great fertilizer of Egypt and Nubia. The Bahr el-Azrek rises in the mountains of Abyssinia. and carries down from them a great quantity of decayed vegetable matter and alluvium. The two streams form a junction at Khartum, now the seat of government of Sudan or the Black Country under Egyptian rule. The Banrel-Azrek is here a narrow river, with high, steep mud banks like those of the Nile in Egypt, and with water of the same color; and the Bahr elAbiad is broad and shallow, with low banks and clear water. Farther to the north another great river, the Atbara, rising, like the Bahr el-Azrek, in Abyssinia, falls into the main stream, which for the remainder of its: course does not receive any other tributary. Throughout the rest of the valley the Nile does not greatly vary, excepting that in Lower Nubia, through the fall of its level by the giving way of a barrier in ancient times, it does not inundate. the valley on either hand. From time to time its course is impeded by cataracts or rapids, sometimes extending many miles, until at the First Cataract, the boundary of Egypt, it surmounts the last obstacle. Below  Syene it continues its course for 500 miles, until a little below Cairo the river divides itself into two branches, one flowing to Rosetta, the other to Damietta, containing between them the present Delta, at the apex of which was “the land of Goshen,” where Jacob and his family had their settlement. Above the Delta its average breadth may be put at from half a mile to three quarters, excepting where large islands .increase the distance. In the Delta the branches are .usually narrower. Ancient authors speak of five, seven, and occasionally of innumerable mouths of the Nile; but the ‘“septem ostia Nili,” mentioned by Virgil (AEneid, 6:800) and other Roman writers, seven centuries after Isaiah (11:15) had prophesied respecting “the seven streams of the river,” show that it was commonly recognized as having seven mouths at its exit to the Mediterranean Sea. The names of these are as follows:

(1) The Canopic;

(2) Bolbitine, at Rosetta;

(3) Sebenitic;

(4) Mendesiah;

(5) Saitic;

(6) Phanitic, at Damietta;

(7) the Pelusiac, which is the most eastern mouth of the seven.

As regards the geological formation of the river's bed, for several hundred miles, from the inner boundaries of the Delta to within a short distance of the First Cataract, the silt and sand rest on what is known as the “marine” or nummulitic limestone. Over this there is a later formation of the tertiary, which contains marine deposits and forests of dicotyledonous. trees. Underneath, the limestone rests on a sandstone of permian or triassic age; the sandstone rests, in turn, on the famous breccia de verde of Egypt; and the breccia on a group of azoic rocks, consisting' of gneisses, quartzes, mica-schists, and clay-slates, which surround the red granite of Syene ‘(Hugh Miller's. — Test. of the Rocks, p. 412, 413). The bed of the Nile is cut through these layers of rock, which in some places confine it on both sides, and even obstruct its course, causing the formation of rapids and cataracts. For scarcely have the waters of the White Nile, which come from the very heart of Africa to the westward, become confluent with those of the Blue Nile, which flows down from the mountains of Abyssinia to the eastward, when their united torrent is opposed by the sands and rocks of the great Sahara desert, and from that point the Nile flows along a devious course of 2300 miles until it reaches the Mediterranean Sea, without  receiving a single tributary. Thus it diffuses fertility and life over vast districts, always expanding its waters, and never receiving any accession to them from the heaven above or the earth beneath; so that when it reaches Cairo the bulk and volume of its tide is scarcely one half of that which foams amid the rocks and cataracts of Syene (Osburn's Mon. Hist. of Egypt, 1:3).

In Upper Egypt the Nile is a very broad stream, flowing rapidly between high, steep mud banks, that are scarped by the constant rush of the water, which from time to time washes portions away, and stratified by the regular deposit. On either side rise the bare yellow mountains, usually a few hundred feet high, rarely a thousand, looking from the river like cliffs, and often honeycombed with the entrances of the tombs which make Egypt one great city of the dead, so that we can understand the meaning of that murmur of the Israelites to Moses, “Because [there were] no graves in Egypt, hast thou taken us away to die in the wilderness?” (Exo 14:11). Frequently the mountain on either side approaches the river in a rounded promontory, against whose base the restless stream washes, and then retreats and leaves a broad bay-like valley, bounded by a rocky curve. Rarely both mountains confine the river in a narrow bed, rising steeply on either side from a deep rock-cut channel through which the water pours with a rapid current. Perhaps there is a remote allusion to the rocky channels of the Nile, and especially to its primeval bed wholly of bare rock, in that passage of Job where the plural of Yeor is used. “He cutteth out rivers (יְאֹרַים) among the rocks, and his eye seeth every precious thing. He bindeth the floods from overflowing” (Exo 28:10-11). It must be recollected that there are allusions to Egypt, and especially to its animals and products, in this book, so that the Nile may well be here referred to, if the passage do not distinctly mention it. In Lower Egypt the chief differences are that the view is spread out in one rich plain, only bounded on the east and west by the desert, of which the edge is low and sandy, unlike the mountains above, though essentially the same, and that the two branches of the river are narrower than the undivided stream. On either bank, during Low Nile, extend fields of corn and barley, and near the river- side stretch long groves of palm-trees. The villages rise from the level plain, standing upon mounds, often ancient sites; and surrounded by palm- groves, and yet higher dark-brown mounds mark where of old stood towns, with which often “their memorial is perished” (Psa 9:6). The villages are connected by dikes, along which pass the chief roads.

During  the inundation the whole valley and plain are covered with sheets of water, above which rise the villages like islands, only to be reached along the half- ruined dikes. The aspect of the country is as if it were overflowed by a destructive flood, while between its banks, here and there broken through and constantly giving way, rushes a vast turbid stream, against which no boat could make its way, excepting by tacking, were it not for the north wind that blows ceaselessly during the season of the inundation, making the river seem more powerful as it beats it into waves. The prophets more than once allude to this striking condition of the Nile. Jeremiah says of Pharaoh-Necho's army, “Who [is] this [that?] cometh up as the Nile [Yeor], whose waters are moved as the rivers? Egypt riseth up like the Nile, and [his] waters are moved like the rivers; and he saith, I will go up, [and] will cover the land; I will destroy the city and the inhabitants thereof” (Jer 46:7-8). Again, the prophecy “against the Philistines, before that Pharaoh smote Gaza,” commences, “Thus saith the Lord; Behold, waters rise up out of the north, and shall be as an overflowing stream (nachal), and shall overflow the land, and all that is therein; the city, and them that dwell therein” (Jer 47:1-2). Amos, also, a prophet who especially refers to Egypt, uses the inundation of the Nile as a type of the utter desolation of his country. “The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as the Nile (כָּאֹר); and it shall be cast out and drowned, as [by] the Nile (כַּיאוֹר מַצְרִיַם) of Egypt” (Amo 8:7-8; see Amo 9:5). Of old the great river must have shown a more fair and busy scene than now. Boats of many kinds were ever passing along it, by the painted walls of temples, and the gardens, that extended around the light summer pavilions, from the pleasure-galley, with one great square sail, white or with variegated pattern, and many oars, to the little papyrus skiff, dancing on the water, and carrying the seekers of pleasure where they could shoot with arrows, or knock down with the throw-stick the wild-fowl that abounded among' the reeds, or engage in the dangerous chase of the hippopotamus or the crocodile. In the Bible the papyrus-boats are mentioned; and they are shown to have been used for their swiftness to carry tidings to Ethiopia (Isa 18:2).

2. The most remarkable and distinctive peculiarity of the Nile is its annual overflow, which is the great: source of Egypt's fertility, and the failure of which necessarily causes famine: for Egypt may be truly termed “a land  without rain,” as was noted by Zechariah (Zec 14:17-18), though occasional showers are known to fall in Lower Egypt.' The country is therefore devoid of the constant changes which make the husbandmen of other lands look always for the providential care of God. “For the land, whither thou goest in to possess it, [is] not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst [it] with thy foot, as a garden of herbs: but the land, whither e go to possess it, [in] a land of hills and valleys; [and] drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God [are] always upon it, from the beginning of the year even unto the end of the year” (Deu 11:10-12). The cause of the inundation was the occasion of great perplexity to the ancients; but it is now ascertained beyond all dispute to be the periodical rain of the tropics, the same cause which produces the inundations of the Indus and the Ganges. According to Herodotus (2:19), the Nile begins to increase about the summer solstice, and continues to rise for a hundred days, and then decreases for the same time; and continues low all the winter until the return of the summer solstice. This is confirmed by the reports of modern travelers.

According to Pococke, the Nile began to rise at Cairo, A.D. 1714, June 30; A.D. 1715, July 1; A.D. 1738, June 20. “So precisely is the stupendous operation of its inundation ‘calculated,” says Bruce, “‘that on the 25th of September, only three days after the autumnal equinox, the Nile is generally found at Cairo to be at its highest, and begins to diminish every day after.” At the Cataracts, however, the first rise is perceived somewhat earlier, about the end of May or the beginning of June, which led Seneca to say that “the first increase of the Nile was observable about the islands of Philae.” In proportion as we get farther south, we find the inundation commences earlier, so that at Khartum, according to some, it is said to begin “early in April.” In the beginning of the inundation the waters of the Nile acquire a green, slimy appearance, occasioned by the vast lakes of stagnant water left by the annual overflow on the broad sand-flats of Nubia. These, having stagnated in the tropical sun for more than six months, are carried forward by the new inundation, and once more forced into the river. The continuance of this state seldom exceeds three or four days. The sufferings of those who are. compelled to drink the water in this stage are very severe. Ten or twelve days elapse before the development of the last and most extraordinary change in the waters of the Nile, when it assumes the perfect appearance of a river of blood, which the Arabs call the Red Nile. It is not, however, like the green mixture, at all deleterious, as the Nile water  is never more wholesome or refreshing than during this period of the inundation. “Perhaps,” says a modern traveler, from whom we have already quoted, “there is not in nature a more exhilarating sight, or one more strongly exciting to confidence in God, than the rise of the Nile. Da. by day and night by night its turbid tide sweeps onward majestically over the parched sands of the waste, howling wilderness. There are few: impressions I ever received, upon the remembrance of which I dwell with more pleasure, than that of seeing the first burst of the Nile into one of the great channels of its annual overflow. All nature shouts for joy. The men, the children, the buffaloes, gambol in its refreshing waters, the broad waves sparkle with shoals of fish, and fowl of every wing flutter over them in clouds. Nor is this jubilee of nature confined to the higher orders of creation. The moment the sand becomes moistened by the approach of the fertilizing waters, it is literally alive with insects innumerable. It is impossible to stand by the side of one of these noble streams, to see it every moment sweeping away some obstruction to its majestic course, and widening as it flows, without feeling the heart expand with love, joy. and confidence in the great Author of this miracle of mercy.”

As all the wealth of the country may be said to depend on the inundation of the river, which Herodotus has condensed in this terse definition, “Egypt is the gift of the Nile,” it is of the utmost importance to the inhabitants to register the periodical rise and fall of the overflow. This has been done for ages by means of an instrument termed a “Nilometer,” or “Niloscope.” Several Arabian authors mention that this was originally set up by Joseph during his regency in Egypt. The measure of this instrument was sixteen cubits, that being the height of the increase of the Nile necessary to the fruitfulness of the country.

Herodotus mentions a column in a point of the Delta, which served in his time as a nilometer, and there is still one of the same kind in a mosque at the same place. In the Bibliotheque Imperiale at Paris there is an Arabic treatise on nilometers, entitled Neil fi alnal al Nil, in which all the inundations of the Nile are described, from the first year of the Hegira to the 875th (A.D. 620-1495). “On the point of the island of Rhoda,” observes Mr. Bruce, “between Ghizeh and Cairo, near the middle of the river, is a round tower enclosing a neat well or cistern lined with marble. The bottom of this well is on the same level with the bottom of the Nile, which has free access to it through a large opening like an embrasure. In the middle of the well rises a thin column of eight faces of blue and  white marble, of which the foot is on the same plane with the bottom of the river. This pillar is divided into twenty peeks of twenty-two inches each. Of these peeks the two lowermost are left without any division, to stand for the quantity of sludge which the water deposits there. Two peeks are then divided, on the right hand, into twenty-four digits each; then on the left, four peeks are divided into twenty-four digits; then on the right four, and on the left another four; again four on the right, which completes the number of eighteen peeks from the first division marked on the pillar, each peek being twenty-two inches. Thus the whole, marked and unmarked, amounts to something: more than thirty-six feet English.”

As soon as the inhabitants at Cairo perceive the mixture of the rain-water from the tropics with the Nile at that city, they begin to announce the rise of the river, having then five peeks of water marked on the nilometer. When the whole eighteen peeks are filled, all the land of Egypt is fit for cultivation. Several canals are then opened, which convey the water to the desert, and hinder any further stagnation in the fields. Prof. Lepsius has discovered some inscriptions in a temple at Semne, near the Second Cataract, which record the mode by which the ancient Egyptians were accustomed to register the annual overflow. Writing to Ehrenberg and Bockh of Berlin from Philse, he observes: “The highest rise of the Nile in each year at Semne was registered by a mark, indicating the year of the king's reign, cut in the granite, either on one of the blocks forming the foundation of the temple, or on the cliff, and particularly on the east or right bank, as best adapted for the purpose. Of these markings eighteen still remain,. thirteen of them having been made in the reign of Moeris [a Pharaoh of the twelfth dynasty, according to Lepsius, who lived between the times of Abraham and Joseph], and five in the time of his next two successors. . .The record is almost always in the same terms, short and simple: Ra en Hapi em rempe, signifying mouth or gate of the Nile in the year'. . . And then follows the year of the reign, and the name of the king. It is written in a horizontal row of hieroglyphics, included within two lines, the upper line indicating the particular height of the water, as is often specially stated. The earliest date preserved is that of the sixth year of the king's reign, and he reigned forty- two years and some months. The next following dates are the years 9; 14, 15, 20, 22, 23, 24, 30, 32, 37, 40, 41, and 43. Of the remaining dates, that only of his two successors is available; all the others which are on the left bank of the river have been moved from their original place by the-rapid floods which have overthrown and carried forward vast masses of rock. The mean rise of the river recorded by the marks on the east bank during  the reign of Mteris is sixty-two feet six inches (English) above the lowest level of the water in the present day, which, according to the statements of the most experienced boatmen, does not change from year to year, and therefore represents the actual level of the Nile, independently of its increase by the falls of rain in the mountains in which its sources are situated. The mean rise above the lowest level at the present time is thirty- eight feet eight inches; and therefore in the time of Moeris (nearly 2000 years B.C.) the mean height of the river at the cataract of Semne, during the inundation of the Nile, was twenty-three feet ten inches above the mean level in the present day” (Verhandlungen der Konigl. Preuss. Akad. der Wissenschaften, 1844). The inundations of the Nile are very various, and when deficient or excessive by even a few feet cause great damage and distress.

The rise of the river during a good inundation is about forty feet at the First Cataract, about thirty-six at Thebes, gradually decreasing until at the several mouths it does not reach above four feet. If the river at Cairo attain to no greater height than eighteen or twenty feet, the rise is scanty; if only to two or four more, insufficient; if to twenty-four feet or more, up to twenty-seven, good; if to a greater height, it causes a flood. Sometimes the inundation has failed altogether, as was, doubtless the case in the seven years' famine during the viceroyalty of Joseph. A hieroglyphic record of a famine in Egypt prior to the descent of the Israelites has been discovered on a tomb at Thebes, and deciphered by Dr. Birch of the British Museum. The person entombed states that he was governor of a district in Upper Egypt, and is represented as saying, “When in the time of Sesertesen I the great famine prevailed in all the other districts of Egypt, there was corn in mine.” Bunsen supposes that this is a record of the “seven years' famine;” but, independent of the reign of Sesertesen I not agreeing with the time of Joseph's viceroyalty according to Biblical chronology, the fact of there being corn in Upper Egypt during “the great famine” sufficiently disproves its identity with that memorable “dearth” recorded in Scripture, which:was in all lands, and over all the face of the earth, while in all the land of Egypt there was bread.” There is mention in the Chinese annals of a famine which “lasted seven years,” during the reign of the emperor Ching-tang, who was on the throne at the time of the descent of the Israelites to Egypt, and which very probably refers to the “seven years”' famine mentioned in Scripture (History of China, by Martinus, Couplet, and Du Halde). There is a record also of a “seven years'“ famine in Egypt during Saracenic times, in the reign of the Khalifeh El-Mustansir billah, when the rise of the Nile was not sufficient to produce the crops of the country. It was probably to  the inundations of the river that the Egyptian priest referred in his conversation with Solon when he told him that “there had been many inundations before” the one special deluge of which Solon had made mention (Plato, Timenus, ch. v).

As the river Nile, especially during the inundation, is always impregnated with alluvium, which it deposits on the soil at the rate of nearly five inches in a century. an attempt has been made by some of the skeptical school to show that man has been a denizen of this earth for many thousand years prior to the time which Scripture allows. Some excavations having been made at the suggestion of Mr. Leonard Horner — who does not appear to have assisted in person, or even to have been in the country — at the foot of the colossal statue of Rameses II in the area of Memphis, he concluded, from the rate at which such deposits are annually formed, that some specimens of pottery brought up from a depth of thirty-nine feet proved the existence of men upon earth long anterior to the time of Adam, observing, “If there be no fallacy in ray reckoning, this fragment of pottery, found at a depth of thirty-nine feet, must be held to be a record of the existence of man 13,371 years before A.D. 1854, In the boring at Bessousse fragments of burned brick and pottery were brought up from a depth of fifty-nine feet.” The late baron Bunsen considered that this discovery “established the fact of Egypt having been inhabited by men who made use of pottery about 11,000 years before the Christian aera” (Egypt's Place in Univ. Bist.vol. ii, p. xii).

The most distinguished writers have, however, decided against this conclusion. Sir Gardner Wilkinson observes that “as there is no possibility of ascertaining how far the statue stood above the reach of the inundation when first put up, we have no base for any calculation.” Champollion, the father of Egyptology, wrote, “I have demonstrated that no Egyptian monument is really older than the year 2200 before our sera.” Sir Charles Lyell, in his recent work on The Geological Evidences of the Antiquity of Man, tells us that if such borings were made where an arm of the river had been silted up, the fragments of pottery and brick might be very modern; and he considers that “in every case where we find monuments buried to a certain depth in mud, as at Memphis and Heliopolis, it represents the eera when' the city fell into such decay that the ancient embankments were neglected, and the river allowed to inundate the site of the temple, obelisk, or statue.” “An old indigo planter” relates his experience in a letter to the Athenceum (No. 1509) respecting the deposit of pottery in the bed of the Ganges: “Having lived many years on its banks, I have seen the stream  encroach on a village, undermining the bank where it stood, and deposit, as a natural result, bricks, pottery, etc., in the bottom of the stream. On one occasion I am certain that the depth of the stream where the bank was breaking was above forty feet; yet in three years the current of the river drifted so much that a fresh deposit of soil took place over the debris of the village, and the earth was raised to a level with the old bank.” What took place on the Ganges might have equally occurred on the Nile. The fact also that the Grecian honeysuckle was unexpectedly discovered on some of these supposed pre-Adamite fragments together with the supposition that burned brick is a certain indication of Roman times, completely sets aside the arguments which infidelity would fain draw from any discovery supposed to be hostile to the supremacy of God's Word.

With reference to the qualities of the water from the Nile, all antiquity acknowledges its excellence; and the Egyptians drink it without ever being injured by the quantity, except during the brief season at the commencement of the overflow to which we have already referred. Plutarch is unable to explain why it should be the most pleasant and nutritive water in the world, though he confesses that it was so; and he tells us that the priests refrained from giving it to the sacred bull Apis on account of its fattening properties. It has also been held that the Nile gave fecundity, not only to the soil which was watered by it, but to all living things which partook of it; whence it happened, as some suppose, that the Egyptian women very frequently bore twins and' even more. Aristotle (Hist. Anim. 7:4) says, “they give birth to three or four children at a time, nor is this of rare occurrence.” And Pliny (Nat. Hist. 7:3) observes, “that' three born at a birth is undoubted; though to bear above that number is considered as an extraordinary phenomenon except in Egypt.” The peculiar sweetness of the water is due to the purifying influence of the mud with which it is at all times charged; but which readily settles or is removed by filtration. So valuable are the properties of the Nile water esteemed by the inhabitants that they frequently preserve it in sealed vases, and drink it when it is old with the same pleasure that we do old wine. There is an anecdote of Pescennius Niger, who, when his soldiers in Egypt complained of wanting wine, exclaimed, “What! do you long for wine, when you have the water of the Nile to drink?” It is recorded of Ptolemy Philadelphus, king of Egypt, B.C. 285-247, when he married his daughter Berenice to Antiochus, king of Syria, that he used to send her water from the Nile, which alone she was able to drink.

III. Divine Honors paid to the Nile. — Considering the immense importance of the Nile in every point of view, it was not unnatural for the ancient Egyptians to regard the river in very much the same light as that in which the Ganges is viewed by the Hindûs. Heliodorus (Ethiop. lib. ix) tells us that the Egyptians paid divine honors to the river, and revered it as the first of their gods; for he adds, “They declared him to be the rival of heaven, since he watered the earth without the aid of clouds or rain.” The god of the Nile, according to Osburn, was an impersonation of Nu or Noah. His name was written in the hieroglyphics hp-mu. and on the most ancient monuments hp-ro-mu, signifying “the waters whose source is hidden.” This name often occurs in monuments of the eighteenth and nineteenth dynasties, where he is represented as a fat man of different colors, with a cluster of water-plants on his head, and holding in his hands stalks and flowers, or water jars, indicative of the inundation. In a representation at Phile he is termed “the father of the fathers of the gods.” He was often represented with the Nile issuing from his mouth. On the tomb of Pharaoh Rameses III there is a device in which the river in its three different stages is represented. Three figures, one of larger size than the other two, are painted in colors-blue, green, and red-with the river flowing from the mouth of the chief one into the mouths of the others, and thence on to the ground, showing that this god underwent three different impersonations at the three states of the Nile, which were colored accordingly, so that the deity was worshipped in a different image at each change of the river. The principal festival of the Nile was at the summer solstice, when the inundation was considered to have commenced; at which season, in the dog days, by a cruel and idolatrous custom, the Egyptians sacrificed red-haired persons, principally foreigners, to Typhon, the peculiar god of the dog-star, who was worshipped chiefly at Heroopolis, Busiris, etc., by burning them alive, and scattering their ashes in the air for the good of the people (Plutarch, His et Osir. 1:383). Hence Bryant sagely conjectures that these victims may have been chosen from among the Israelites during their sojourn in Egypt! SEE NILUS.

IV. Scriptural Prophecies respecting the Nile. — In addition to the numerous incidental allusions noticed above, various incidents in the history of Israel of an ominous character are mentioned in Scripture as having happened in connection with the Nile. The seven well-favored and ill-favored kine of which Pharaoh dreamed, in the dream which Joseph interpreted, are said to have come up out of the river (Gen 41:1-3).  Pharaoh's dream is a most lively figure, representing things exactly conformable to the state of the country, enriched as it was by the inundation of the Nile; and without this the beasts would have had no grass to feed them, much less to fatten them. The banks of the river are enlivened by the women who come down to draw water, and, like Pharaoh's daughter, to bathe, and by the herds of kine and buffaloes which are driven down to drink and wash, or to graze on the grass of the swamps. It was into this river that the male children of the Israelites were cast by command of the cruel king who had recently ascended the throne, and who “knew not Joseph” (Exo 1:22). The mother of Mosesthid her child in an ark of bulrushes, which she laid in the flags by the river's brink, beside which Pharaoh's daughter came to bathe, when her maidens are represented as walking along the bank, and thus the child was preserved. Two of the plagues which God inflicted upon the Egyptians were intimately connected with the waters of the Nile which they esteemed so precious (Exo 7:17-18; Exo 8:1-3). Nearly a thousand years later in Israel's history Isaiah was inspired to foretell judgments upon Egypt and the Nile: “The Egyptians will I give over into the hand of a cruel lord,... and the river shall b. wasted and dried up, . the paper reeds by the brooks shall wither and be no more.

The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish” (Isa 19:4-8). Though history shows how truly the prophecy respecting the Egyptians being given over into the hands of cruel lords (the word is in the plural number, lords, though the adjective rendered crutel is singular) was accomplished in the twelve petty tyrants who ruled in Egypt, according to Herodotus, about a century after the time of Isaiah, the expression may also be understood to denote the decay of Egypt's strength by metaphors taken from the decrease of the river Nile, upon the overflowing of which the plenty and prosperity of the country depended. Thus the king of Egypt is described (Eze 29:3) as “a dragon lying in the midst of many waters,” and boasting of his strength, as his predecessor did in the days of Moses, “My river is my own,” etc.; which was fulfilled in the person of Pharaoh-hophra (mentioned in Jeremiah 46:38), or Apries (as he was called by the Greeks), who profanely boasted, as Herodotus (2:169) tells us, that “there was no God who could cast him down from his eminence.” In the Thebaid crocodiles are found, and during Low Nile they may be seen basking in the sun upon the sand-banks. “The paper reeds” are said in the prophecy to grow by the “mouth of the brooks,” i.e. by the side of the brooks; expressed elsewhere  (Gen 41:3; Exo 2:3) by “the brink of the river,” when referring to the Nile. Paper was an invention of the Egyptians, and was first made of a reed that, grew upon the banks of the Nile, as Ovid (Metamorph. i) describes it

“—Papyriferi septemflua flsmina Nili.”

The monuments of the early dynasties represent the Nile as a stream bordered by flags and papyrus-reeds, the covert of innumerable wild fowl, and bearing on its waters the flowers of the various-colored lotus. At the present time there are scarcely any reeds or water-plants to be seen in Egypt-the papyrus having become extinct, and the lotus being now unknown-as the prophet distinctly foretold they should be “no more.” When it is recollected that the water-plants of Egypt in Isaiah's time and much later were so abundant as to be a great source of revenue to the country, the exact fulfillment of his predictions is a valuable evidence of the truth in reference to “the sure word of prophecy.” We have seen likewise how Isaiah foretold the failure of the fisheries; and although this was doubtless a natural result of the wasting of the river, its cause could not have been anticipated by human wisdom. “The Nile,” says Diodorus Sicullus (lib. i), “abounds with incredible numbers of all sorts of fish,” which once formed a main source of “revenue” (Isa 23:3), as well as sustenance to the inhabitants of the country. The Israelites in the desert looked back with regret to the fish they had left behind them. “We remember the fish which we did eat in Egypt freely, but now our soul is dried away, and there is nothing at all beside this mamna before our eyes” (Num 11:4-5). The fisheries of Egypt have long ceased to be of the productive nature they once were, in accordance with the prophetic announcement that “the fishers should mourn and all the anglers should lament” for their lost trade.

There is one more prophecy in Isaiah respecting the Nile, the fulfillment of which is still in the future: “When Jehovah shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from the islands of the sea, he will utterly destroy the tongue (or bay, Jos 15:2; Jos 15:5) of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod” (Isa 11:11-15). Notwithstanding that R. Kimchi and others have understood this of the Euphrates, it is clear from the context, as well as from a comparison of  the parallel passages (Isa 19:5; Isa 23:3), that none other than the river Nile can be intended. As by “the tongue of the Egyptian sea” must be meant the bay of the Mediterranean Sea into which the Nile, and not the Euphrates, empties itself, so a prophecy specifying a river with “seven streams” must necessarily point to that famous river, which in ancient and modern times alike has been recognized as the “sevenmouthed Nile.” Now, as for a long period past, there are no navigable and unobstructed branches but the two that Herodotus distinguishes as in origin works of man. This change was prophesied by Isaiah: “And the waters shall fail from the sea, and the river shall be wasted and dried up” (Isa 19:5).

The prophets not only tell us of the future of the Nile; they speak of it as it was in their days. Ezekiel likens Pharaoh to a crocodile, fearing no one in the midst of his river, yet dragged forth with the fish of his rivers, and left to perish in the wilderness (Eze 29:1-5; comp. 32:1-6). Nahum thus speaks of the Nile, when he warns Nineveh by the ruin of Thebes: “Art thou better than No-Amon, that was situate among the rivers, [that had] the waters round about it, whose rampart [was] the sea, [and] her wall [was] from the sea?” (Nah 3:8). Here the river is spoken of as the rampart, and perhaps as the support of the capital, and the situation, most remarkable in Egypt, of the city on the two, banks is indicated. SEE NO- AMMON.

But still more striking than this description is the use. which we have already noticed of the inundation, as a figure of the Egyptian armies, and also of the coming of utter destruction probably by an invading force.

In the New Testament there is no mention of the Nile. Tradition says that when our Lord was brought into Egypt his mother came to Heliopolis. See Ox. If so, he may have dwelt in his childhood by the side of the ancient river which witnessed so many events of sacred history, perhaps the coming of Abraham, certainly the rule of Joseph, and the long oppression and deliverance of Israel their posterity.

See in addition to the works named above, Oedmann, Saml. 1:113 sq.; Lenz, De Nilo (in the Comment. philol. ed. Ruperti et Schlichthorst, Brem. 1794); Hartmann, Geogr. van Africa, 1:75 sq.; Ukert, Geogr.von Africa, 1:97 sq.; Le Pere, id. xviii, i, p. 555 sq.; Beke, Sources of the Nile (Lond. 1860); Werne, Source of the White Nile (ibid. 1849); Baker, Basin of the Nile (ibid. 1866); McCulloch, Gazetteer, s.v.; Smith's Dict. of Class. Geog. s.v.; Appleton's New Amer. Cyclopaedia, and the recent works there cited.

## Niles, Nathaniel[[@Headword:Niles, Nathaniel]]

             a Congregational minister, was born April 3, 1741, at South Kingston, R.I. He graduated at the College of New Jersey in 1776; studied theology under Dr. Bellamy; entered the ministry, but never settled in any place as pastor. Residing for some time in Norwich, Conn., he was several times sent to the state legislature. After the Revolution he settled in Orange County, Vt., then a wilderness, and there spent his life, filling many important public stations, being a judge in the supreme court; speaker in the House of Representatives, 1784; member of the United States Congress, 1791 to 1795; and six times presidential elector. He preached in his own house and in school-houses around the country, seldom receiving any compensation for his labors, which were continued until his strength failed. His death occurred Oct. 31,1828. Mr. Niles published Four Discourses on Secret Prayer (1773): — Two Discourses on Confession of Sin and Forgiveness (1773): — Two sermons entitled The Perfection of God the Fountain of Good (1777): — A Sermon on vain amusements; and a Letter to a friend concerning the doctrine that impenitent sinners have the natural power to make to themselves new hearts (1809); besides numerous articles for newspapers and the Theological Magazine. See Sprague, Annals of the Amer. Pulpit, 1:716.

## Niles, Samuel (1)[[@Headword:Niles, Samuel (1)]]

             a Congregational minister of colonial days, was born at Block Island, Mass., May 1; 1674; was educated at Harvard University, class of 1699; and after thoroughly preparing himself for ministerial labors became pastor of a church at Kingston, R. I., in 1702, and there remained until 1710. In 1711 he was installed pastor of the Second Church at Braintree, Mass. He died at his native place May 1, 1762. He published, A brief and sorrowful Account of the present Churches in New England (1745).: — Vindication of divers Important Doctrines (1752, 8vo): — Scripture Doctrine of Original Sin (1757, 8vo): — God's Wonder-working Providence for New England in the Reduction of Louisburg (1747): — History of the French and Indian Wars, in “Hist. Collections,” 3d series, vol. vi.

## Niles, Samuel (2)[[@Headword:Niles, Samuel (2)]]

             a Congregational minister, son of the preceding, was born Dec. 14, 1743, at Braintree, Mass., where his father was then pastor. Niles, Jun., graduated at the College of New Jersey in 1769; studied under Dr.  Bellamy; entered the ministry Nov. 7, 1770, and was ordained, Sept. 25, 1771, pastor in Abington, Mass., where he remained until his death, Jan. 16,1814. He published two occasional sermons. See Sprague, Annals of the Amer. Pulpit, 1:713.

## Niles, William Watson[[@Headword:Niles, William Watson]]

             son of judge Nathaniel Niles, of Vermont, was born at West Fairlee Nov. 29, 1796; graduated at Dartmouth College, studied at Andover Theological Seminary, entered the ministry of the Congregational Church, and subsequently took orders in the Protestant Episcopal Church. He died at La Porte, Ind., in 1854. He was a zealous advocate of the cause of temperance.

## Niloa[[@Headword:Niloa]]

             an anniversary festival among the ancient Egyptians in honor of the tutelar deity of the Nile. Heliodorus alleges it to have been one of the principal festivals of the Egyptians. Sir J. G. Wilkinson thus describes the Niloa: “It took place about the summer solstice, when the river began to rise; and the anxiety with which they looked forward to a plentiful inundation induced them to celebrate it with more than usual honor. Libanius asserts that these rites were deemed of so much importance by the Egyptians that unless they were performed at the proper season and in a becoming manner by the persons appointed to this duty, they felt persuaded that. the Nile would refuse to rise and inundate the land. Their full belief in the efficacy of the ceremony secured its annual performance on a grand scale. Men and women assembled from all parts of the country in the towns of their respective nomes, grand festivities were proclaimed, and all the enjoyments of the table were united with the solemnity of a holy festival Music, the dance, and appropriate hymns marked the respect they felt for the deity; and a wooden statue of the river-god was carried by the priests through the villages in solemn procession, that all might appear to be honored by his presence and aid, which invoked the blessings he was about to confer.” Even at the present day the rise of the Nile is hailed by all classes with excessive joy. SEE NILE.

## Nilus[[@Headword:Nilus]]

             the great river of Egypt, which even in the most ancient times received divine honors from the inhabitants of that country. This deity was more especially worshipped at Niopolis, where he had a temple. Herodotus mentions the priests of the Nile. Lucian says that its water was a common divinity to all of the Egyptians. From the monuments it appears that even the kings paid divine honors to the Nile. Champollion refers to a painting of the time of the reign of Rameses II. which exhibits this king offering wine to the gods of the Nile, who in the hieroglyphic inscription is called Hapi-Mun, the life-giving father of all existences. The passage which contains the praise of the god of the Nile represents him at the same time as the heavenly Nile, the primitive water, the great Nilus whom Cicero, in his De Natura Deorum, declares to be the father of the highest deities, even of Ammon. The sacredness which attached to the Nile among the ancient Egyptians is still preserved among the Arabs who have settled in Egypt, and who are accustomed to speak of the river as most holy. Mr.  Bruce, in his travels in Abyssinia, mentions that it is called by the Agows Gzeir, Geesa, or Seir, the first of which terms signifies a god. It is also called Ab, “father,” and has many other names, all implying the most profound veneration. The idolatrous worship may have led to the question which the prophet Jeremiah asks: “What hast thou to do in Egypt to drink of the waters of Sihor?” or the waters profaned by idolatrous rites. See Hardwick, Christ and other Masters, 2:274, 298; Baur, Symbolik u. . Mythol. 1:171; 2:2, 419; Edinb. Rev. 1863, 2:104 sq.; Nichols, Brit. Museun, p. 97; Trevor, Anc. Egypt, p. 147. SEE NILOA.

## Nilus (2)[[@Headword:Nilus (2)]]

             (Νεῖλος), ST., OF CONSTANTINOPLE, surnamed the ascetic and the monk, was a religious writer of the 5th century. He belonged to one of the most distinguished families in Constantinople, and rose to be governor of that city. He subsequently resigned his office, and with his son Theodulus retired into a monastery on Mount Sinai, while his wife and daughter went into an Egyptian nunnery. His son was killed in an attack of the Arabs against the convent, while St. Nilus escaped and lived until 450 or 451. He wrote a number of theological works, some of which are lost, and only known to us by some extracts from Photius, others were published separately at various times, but it is, only of late that what we possess of them has been published as a whole. The best edition is that of Suares, entitled Sancti Patris nostri Nili abbatis Tractatus seu opudla ex codicibus manuscriptis Vaticanis, Cassinentibus, Barberinis et Altcempsianis eruta J. M. Suaresius Greece nunc primum edidit, Latine vertit ac notis illustravit (Rome, 1673, fol.). The most important of Nilus's works are advice on the manner of leading a Christian life: it is a compendium of practical theology; and Ε᾿πιχτήτου ἐγχειρίδιον, arranged for the use of Christians. Schweighauser gives this manual in the fifth volume of his edition of Epictetus. The letters of Nilus, one of his most important works, and treating generally of the same subjects as his, Παραινέσεις, were published by Possinus (Paris, 1657, 4to); a better edition, with a Latin translation by Leo Allatius, appeared at Rome (1668, fol.). The latest edition of Nilus's complete works was published by Migne (Paris, 1860, roy. 8vo), under the title of S. P. N. Nili abbatis Opera qua reperiri potuerunt omnia, variorum curis olim, nemnpe Leonis Allatii, Petri Passini, etc., seorsim, edita, nuncprimum in unum collecta et ordinata. See Photius, Cod. p. 276; Nicephorus, Hist. Eccl. 14:54; Leo Allatius, Diatribe de Nilis et eorum scriptis, in his edition of the letters of Nilus, and  in Fabricius, Bibl. Graeca, 10:3 sq. ed. Harless; Cave, Hist. Liter.; Tillemont, Mem. pour servir a 1'hist. ecclesiastique, xiv; Ceillier, list. des auteurs sacrss, 8:205 sq.; Richard and Giraud, Ribl. Sacroe, s.v.; Neander, Ch. Hist. 2:238, 241; 250-253 292, 670, 671. (J.N.P.)

## Nilus (3)[[@Headword:Nilus (3)]]

             ST., Jun., an Italian monastic, sometimes called St. Nilus of Grotta Ferrata, was a Greek by birth, and came from the vicinity of Tarentum. He flourished near the close of the 10th century. He was engaged in secular pursuits when the loss of his wife turned his thoughts to God, and he became a Greek monk of the Order of St. Basil. He was soon made the superior of his community on account of his worth and learning. The chances of war drove him to the west of Italy, and he fled to the convent of Monte Cassino at Capua, which was of the Benedictine order. He was received with great kindness, and a small convent assigned to him and his followers by the abbot. At this time Capua was governed by Aloare, who was the widow of the prince of Capua, and reigned in the name and right of her two sons. This wicked mother had influenced her children to murder their cousin, who was a powerful and worthy nobleman. Now she was seized with the agony of remorse, and sought St. Nilus to confess her crime, and entreated absolution at his hands. He refused this, except upon condition that she should give up one of her sons to the family of the murdered man, to be dealt with as they saw fit. This she would not consent to do. Then St. Nilus pronounced her unforgiven, and told her that what she would not give, Heaven would soon exact of her. She offered him large sums of money, and begged him to pray for her; but he threw down her money in scorn and left her. Not long after this the younger son killed the elder in a church, and for this double crime of fratricide and sacrilege he was put to death by command of Hugh Capet.

Nilus afterwards went to Rome, and lived in a convent on the Aventine, where large numbers of sick people visited him, he working many and great miracles. Among others, his cure of an epileptic boy forms a subject for art. Crescentius was consul at this time, and John XVI, who was a Greek like St. Nilus, was pope. Then Otho III came to Rome and made a new pope, with the title of Gregory V. He put out the eyes of pope John, and laid siege to the castle of St. Angelo, to which Crescentius had retired. After a short siege the castle was given up on honorable terms; but not heeding these Otho ordered that  Crescentius should be thrown headlong from the walls, and Stephania, his wife, given up to the outrages of the soldiers. So great was the influence of Nilus in Rome at this time that the emperor and the new pope endeavored to conciliate him, but he fearlessly rebuked them, and declared that the time would soon come when they should both seek mercy without finding it. He then left Rome. and went first to a cell near Gaeta, but soon after to a cave near Frascati, called the Crypta, or Grotta Ferrata. Pope Gregory died a miserable death soon after. Otho went on a pilgrimage to Monte Galgano. When returning he visited Nilus, and on his knees besought his prayers. He offered to erect a convent and endow it with lands, but this Nilus refused; and when Otho demanded what boon he could grant him, the saint stretched out his hand, and replied, “I ask of thee but this: that thou wouldst make reparation of thy crimes before God, and save thine own soul!” Soon after Otho returned to Rome he was obliged to fly from the fury of the people, and was poisoned by Stephania, the widow of Crescentius. When St. Nilus died, Sept. 26, A.D. 1002, he desired his brethren to bury him immediately, and to keel secret the place where they laid him. This they did but his disciple, Bartolomeo, built the convent which Nilus had not wished to do, and received the gifts he had refused. The magnificent convent and church of San Basilio of Grotta Ferrata was built, and St. Nilus is regarded as its founder. ‘Their rule is that of St. Basil and their mass is recited in Greek, but they wear the Benedictine habit as a dependency of Monte Cassino. The finest Greek library in all Italy was here, and is now in the Vatican, and Julius II changed the convent to a fortress. In 1610, Domenichino was employed by cardinal Odoardo Farnese to decorate the chapel of-St. Nilus, which he did with paintings from the life of the saint.

## Nilus Of Rhodes[[@Headword:Nilus Of Rhodes]]

             an Eastern prelate of note, flourished as metropolitan of Rhodeabout A.D. 1360, and was a native of Chios. He was the author of several works, of which the most important is a short history of the nine ecumenical councils, published by Justellus as an appendix to the Nomocanon of Photius (Paris, 1615, 4to), by Voelius and Justellus in Bibl. Juris Canonici (1661, fi;.), 2:1155, and by Hardouin, Concilia,' v. 1479. Nilus also wrote some grammatical works, of: which an account is given by Passow, De Nilo, groatmatico -adhuc ‘ignoto ejus que. grancmatica aliisque fgrtunmmaticis scriptis (Vratislav. 1831-32, 4to).

## Nimbus[[@Headword:Nimbus]]

             (from the Latin, cloud, hence glory) is the name given in sacred art to the disk or halo which encircles the head of the sacred personage who is represented. Its use is almost universal in those religions of which we possess any artistic remains — the Indian, the Egyptian, the Etruscan, the Greek, and the Roman. It appears on Hindiu monuments of the most remote antiquity. The Hindfi goddess Maya is surrounded by a semi- aureole of light, and from the top of her head-dress and the neighborhood of her temples issue groups of stronger rays. The coincidence of this decoration with the Christian cruciform nimbus may be accidental. It occurs likewise in Roman sculpture and painting. The emperor Trajan ap. pears with it on the arch of Constantine; in the paintings found at Herculaneum it adorns Circe as she appears to Ulysses; and there are many examples of it in the Virgil of the Vatican. Hence its origin is involved in some obscurity; but a consideration of its various changes of form leads to the conclusion that it was originally meant to indicate light issuing from the head. The importance attached to an appearance of that kind, in remote times, as an augury of good, appears in many classical legends. It is illustrated in the second book of the Eneid by the flame descending upon the head of the young Iulus, which Anchises, versed in Oriental symbolism, saw with joy, and which proved to be an augury of good, though the other bystanders were alarmed at it;

“Ecce levis summo de vertice visus

Iuli Fundere lumen apex, tactuque innoxia molles

Lambere flamma comas, et circum tempora pasci.

Nos pavidi trepidare metu, crinemque fagrantem

Excutere, et sauctos restinguere fontibus ignes.”

In the Hebrew Scriptures we trace, in the absence of representations, the same symbolized idea in the light which shone upon the face of Moses at his return from Sinai (Exo 34:29-35), and in the light with which the Lord is clothed as with a garment (Psa 103:1, Vulg.; civ. 1, Auth. Vers.); and in the N.T. in the transfiguration of Christ (Luk 9:31), and in the “crowns” of the just, to which allusion is so often made (2Ti 4:8; 1Pe 5:4; Rev 4:4). Nevertheless, the nimbus, strictly so called, is comparatively recent in Christian art. It was originally given in Christian art to sovereigns and allegoric personages generally as  the symbol of power or distinction; but with this difference, that around the heads of saintly and orthodox kings or emperors it is luminous or gilded; round those of Gentile potentates it is colored red, green, or blue. About the middle of the 3d century it begins to appear, and earliest on these glasses, as the special attribute of Christ; later it was given to the heads of angels, to the evangelists, to the other apostles, and finally to the blessed Virgin and all saints, but not as their invariable attribute till the 7th century (see Buonarotti, Vasi Antichi). What must seem strange, however, is that the nimbus does not appear at all on the sarcophagi, the most ancient of Christian monuments. This, together with the fact that the nimbus did not come into constant use in the West until the 8th century, leads to the supposition that it was borrowed by the Christian Church from the classical customs referred to above. After the 6th century we find the nimbus very frequent in Christian symbolism, more particularly in the Eastern Church, where it was far more generally used, until the cultivation of sacred art by the Western. Church made it almost a necessary appendage of all representations of God or of the saints.

Its ordinary form is the circular or semicircular; a form indeed in which later symbolists discover an emblem of perfection and of eternity; but the nimbus of the Eternal Father is often in the form of a triangle, and that of the Trinity an emanation of light, the rays of which form the three arms of a. cross. This intention to mark the divinity by this symbol is oftentimes made the more clear by. inscribing, on three branches of the cross (the fourth branch being concealed by the head), or at the three angles of the triangle, the letters Ε᾿γώεἰμι ῾Ο ῎ΩΝ, this being the name which God gave himself when he spoke to Moses from the burning bush, Ε᾿γώεἰμι ῾Ο ῎ΩΝ: “I am that I AM.” The nimbus of the Virgin is sometimes, a simple ring, and sometimes a crown or diadem; occasionally it is encircled by an ornamental border, on which twelve stars are sometimes represented. Her nimbus, as well as that of the Divine Persons, is commonly of gold; but that of the Virgin Mary is occasionally in colors, as blue, red, purple, or white. The nimbus of the saints is ordinarily the semicircle or lunula. Didron mentions the curious instance of a picture of the traitor Judas with a black nimbus! In later art the nimbus became lighter and more aerial, melting, as it were, into the picture; and in Raphael's saints it occasionally fades into the very faintest indication of a golden tinge around the head . In the Eastern Church the use of the nimbus appears to have much less precise meaning.  It seems to claim consideration not only on the ground of sanctity, but of eminence of other kinds. It is applied to saints, and to many persons who are not saints-to kings, statesmen, and warriors. It frequently signifies power, and it is withheldl from beings destitute of this title to admiration. Thus in a miniature of the 12th century, the beast with seven heads (Rev 12:1-3) wears a nimbus on six of them, but the seventh, which is “as it were wounded to death,” is without it: and even Satan has it in a miniature of the 10th century.

In connection with the nimbus may also be mentioned two analogous forms the Aureole and the Glory. The former is an illumination surrounding not the head only, but the entire figure. If the figure be upright, the aureole is commonly oval, when it is called the vesica piscis, and is supposed to contain an allusion to the ichthys. With a seated figure it becomes circular, and is occasionally divided by radiating bands, in the form' of a wheel; sometimes it takes a quatrefoil form. It is commonly of gold, but occasionally also is in colors. The glory is a combination of the nimbus and the aiureole, and is chiefly seen in Byzantine pictures, and those of the early South German school.

The Latin word nimbus appears to agree in signification with the Greek νιφάς, of which νίφω is the original root, and which is used to express snow, shower, and even sometimes hail; it also signifies the place in which they are formed, i.e. clouds. Isidore of Seville, in his Origines, describes the nimbus as a transverse bandeau of gold, sewed on the veil, and worn by women on their forehead. The glory is constantly adopted by artists, both in painting and sculpture, as a characteristic ornament; it either encircles the head alone or the entire figure. As an attribute, it serves to denote a holy person, in the same manner as the crosier or the scepter distinguishes a bishop or a king. The etymology of the word has been little regarded by artists, for the nimbus, which ought always to have the character of a cloud, a vapor, or flakes of snow, frequently assumes the form of a circular disk, sometimes opaque, sometimes luminous, and sometimes transparent. It has the shape of a triangle or a square; that of several jets of flame; of a star, with six, eight, twelve, or sometimes even a countless number of rays. There is scarcely, perhaps, a single instance in which the shape of the nimbus agrees entirely with the idea which that word seems intended to convey. See Didron, Christian Iconography, 1:22 sq.; Siegel, Christliche  Alterthumer, I, 436, 437; 3:301 sq.; Walcott, Sacred Archaeol. s.v.; Martigny, Dict. des Antiquites Chret. p. 435-437.

## Nimetulahites[[@Headword:Nimetulahites]]

             an order of Turkish monks, so called from their founder, Nimetu-lahi, famous for his doctrine and the austerity of his life. The Nimetulahites originated in the 777th year of the Hegira, and are now quite extensively spread in Mohammedan countries. They assemble once a week to sing hymns in praise of God. The candidates for this order are obliged to continue shut up in a chamber for forty days, where their daily allowance is but four ounces of food, and no one is permitted to visit them. At the end of this fast the other devotees take the novice by the hand and perform a kind of dance, in which they make several extravagant gestures. During this exercise the novice commonly falls down in a trance, and at such time the Mohammedans say he receives some wonderful revelation. See Broughton, Hist. of Religion, s.v.

## Nimrah[[@Headword:Nimrah]]

             (Heb. Nimrah', נַמְרָה, assigned by both Gesenius and Furst to a root signifying limpid, and different from that of ‘ נָמֵר, a panther; Sept. Ναμβρά, v. r. Ναμρά, Α᾿μβράμ), a place mentioned, in Num 32:3, among those which formed the districts of the “land of Jazer and the land of Gilead,” on the east of Jordan, petitioned for by Reuben and Gad. These towns appear, from the way in which they are grouped, to have been all near the place of the Israelitish encampment in the plain of Moab. It is manifestly the same city which is afterwards mentioned as having been rebuilt by the Gadites, and which is called BETH-NIMRAH (Num 32:36). The prophets Isaiah and Jeremiah, in pronouncing a curse upon Moab, say, “the waters of Nimrim shall be desolate” (Isa 15:6; Jer 48:34); and they group Nimrim with some of the same places mentioned in connection with it by Moses, as Heshbon and Elealeh; there can be no doubt, therefore, that the same town is referred to. It is worthy of note that the name Nimer and Nimreh occur in several localities east of the Jordan (Porter, Handbook, p. 509, 510, 520); but most of these are not in the required position. The statements of Eusebius and Jerome regarding this city are confused and contradictory. In the Onomasticon (s.v. Nemra), Eusebius says of Nebra that it is “a city of Reuben in Gilead, now a large village in Katancea (ἐν τῇ Καταναίς), called Abara.” There must be a  corruption of the text here, for Jerome writes the name Nemra, and says it is still a large village, but does not give its locality. Of Nemrim (Eusebius, Νεκηρίμ ), both state that it is now a village called Benamerium, north of Zoar. But under Bethamnaram (Eusebius, Βηθναβράν), which they identify with Nimrah, they say that “it is to this day the village of Bethamnaris in the fifth mile north of Libias.” All these notices may have been originally intended for the same place, and the corruption of the text has created the confusion (Reland, Palaest. p. 649, 650). About two miles east of the Jordan, near the road from Jericho to es-Salt, are the ruins of Nimrim, on the banks of a wady of the same name. The ruins are now desolate, but near them are copious springs and marshy ground. There can be little doubt that this is the site of Nimrah, or Beth-Nimrah, which Joshua locates in the valley (13:27); and that these springs are “the waters of Nimrim” on which Isaiah pronounced the curse (Porter, Hand-book, p. 308; Robinson, Bib. Res. 1:551: Burckhardt, Syria, p. 355, 391). SEE BETH-NIMRAH.

## Nimrim, The Waters Of[[@Headword:Nimrim, The Waters Of]]

             (Heb. Nimrim', נַמְרַים., prob. plur. of Ni/trah [q.v.], i.e. limnpidity; according to others, panthers; Sept. in Isaiah Νεμερείμ v. r. Νεμρείμ and Νεβοίμ; in Jeremiah Νεβρείμ v. r. Νεβρείν), a stream or brook (not improbably a stream with pools) within the country of Moab, which is mentioned in the denunciations of that nation uttered, or quoted, by Isaiah (15:6) and Jeremiah (48:34). From the former of these passages it appears to have been famed for the abundance of its grass. It is doubtless the same with the BETH-NIMRAH SEE BETH-NIMRAH (q.v.) of Num 32:36. A name resembling Nimrim still exists at the south-eastern end of the Dead Sea, in the Wady en-Nemeirah and Burj en-Nemeirah, which are situated on the beach, about half-way between the southern extremity and the promontory of el-Lissan (De Saulcy, Voyage, 1:284, etc.; Seetzen, 2:354). This may be the Bethnamarim of Eusebius and Jerome. SEE NIMRAH.

## Nimrod[[@Headword:Nimrod]]

             (Heb. Nimnrod'; נַמְרֹד, probably from the Persic Nabard, i.e. Lord; which corresponds to the Sept. Νεβρώδ; Josephus, Νεβρώδης), the name given  by Moses to the founder of the Babylonian monarchy (Gen 10:10; comp. Hegewisch, Ueber d. Aramaers, in the Berl. Monatsschr. 1794, p. 216 sq.). B.C. cir. 2450. The Mosaic account makes him the son of Cush (on the omission of his name among the children of Cush, Gen 10:7, see Rosenmüller on Gen 10:10), an origin thought by some to indicate that the original people of Babylon came from the south (comp. Euseb. Chron. Amer. 1:20 sq.; Tuch, Genesis p. 230), the Egyptian or Hamitic region, expelling the Shemites (Asshur) from Shinar, and built Babylon, then, overflowing northward, founded Nineveh. (In Gen 10:11 the marginal reading of the. A. V. is preferable: יָצָא אִשּׁוּר, went forth to Assyria [see Nordheimer, Heb. Gram. 2:95].) Nimrod was a mighty hero (גַּבּוֹר, Gen 10:8) and hunter before the Lord (comp. Schiller, Kleine Pros. Schr. 1:378 sq.). The later Oriental traditions enlarge this account. Josephus (Ant. 1:4, 2 sq.) identifies Nimrod with the builder of the tower of Babel, which he represents as an act of blasphemous impiety. This arises from the old etymology; of the name (as if from מָרִד, to rebel; Gesen. Thesaur. s.v.), and agrees with the remarkable fact that, according to the Persian astrology (Chron. Pasch. p., 36; Cedren. Hist. p. 14 sq.; comp. Hyde, A d Ulugbeigh, p. 44 sq.), the constellation of the Giant — that is, Orion (q.v.) — was named from Nimrod; and some have identified Nimrod with the Greek Orion (comp. Movers, Phon. p. 471; Baur, Amos, p. 351), who was also a giant (Odys. 11:309 sq.; comp. II. 18:486, σθένος ᾿Ωρίωνος; Hesiod, Works and ‘Days, 580, Pliny, 7:16) and a mighty hunter (Odys. 11:574). The Hebrew kesil' (כְּסַיל.) is rendered Orion (Isa 13:10; Job 38:31) by the Syriac and the Sept. The word means a fool, an impious person, applied naturally to a proud blasphemer; and the chains or “bands of Orion” (Job 38:31) may be explained in the same way (see Michael. Spicel. 1:209 sq.; Suppl. p. 1319 sq.; comp. Gesen. Comment. on Isaiah 1:458 sq.). All we know of him serves to place Nimrod in the earliest period of Asiatic antiquity, and he cannot be regarded as a mere astronomical figure. But the strangest opinion is that of Von Bohlen (Genesis, p. 126), who makes him the same with Merodach- Baladan! (comp. Tuch, Genesis p. 233; Gesen. Thes. 2:818. note). The only subsequent notice of the name Nimrod occurs in Mic 5:6, where the “land of Nimrod “is a synonyme either for Assyria, just before mentioned, or for Babylonia.

There is no ground for regarding Gen 10:9-11 as a later interpolation, an opinion maintained by Vater, Schumann, and others, and  virtually adopted by Prof. Rawlinson. Nimrod is there briefly characterized thus: “He began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty huiter before the Lord.” This narrative is so brief that it is rather obscure. For the Hebrew word relieved “mighty” the Sept. gives γίγας, as if in allusion this, physical stature in connection with his power, or too Gen 6:4, as if the old antediluvian Titans had been reproduced in Nimrod. It is hard to determine in what sense the phrase a “mighty one” or a “mighty hunter” is used. If the name Nimrod be a Shemitic one, then it plainly means “let us rebel or revolt;”:.but if it be, as some suppose, a Turanian word, its meaning is at present unknown. Much depends on the sense of the phrase “before the Lord.” Many, like Perizonius, Bochart, and others, give it only an intensive meaning-Deojudice, or quasi maximne — that is, in the Lord's estimation he was a mighty hunter. But with Hengstenberg we demur to the notion that the Hebrew superlative absolute can be expressed in this way with the solemn name of Jehovah. The phrase is by no means parallel to the so-called absolute superlative in such phrases as “trees of the Lord” (Psa 104:16), or “a city great to God” (Jon 3:3), or “a child fair to God” (Act 7:20). The instances quoted by grammarians and lexicographers will not sustain the usage, and Nordheimer shrinks from the full vindication of it (Heb. Gram. p. 791). For example, the phrase occurs in Gen 27:7, “That I may bless thee before the Lord,” that is, in his presence and with his seal and approval. A similar phrase, in which the name God is used, is found in Psa 56:14, “That I may walk before God,” that is, in the enjoyment of his blessing and protection. And so in many places in which the idiom is not to be diluted into a mere superlative. Abarbanel, Gesenius, and Van Bohlen explain the clause “before the Lord' as meaning here “whom God favors.” Prof. Rawlinson, also goes so far as to say that “the language of Scripture concerning Nimrod is laudatory rather than the contrary” (Ancient Monarchies, 1, 217).

But the preposition לַפְנֵי: has often, as Gesenius admits, a hostile sense — in front of, for the purpose of opposing (Num 16:2; 1Ch 14:8; 2Ch 15:10); and the Sept. gives it such a sense in the verse under consideration-ἐναντίον Κυρίου ‘“ against the Lord.” The Targums and Josephus give the preposition this hostile meaning. The context also inclines us to it. That the mighty hunting was not confined to the chase is apparent from its close connection with the building of eight cities. Such indeed denies that such a connection is indicated by the ו in 2Ch 15:10, and Keil as roundly asserts it; but there is no need to lay stress on any  consecutive force in the conjunction — the connection and its results are apparent in the context. The prowess in hunting must have co-existed with valor in battle. What Nimrod did in the chase as a hunter was the earlier token of what he achieved as a conqueror. For hunting and heroism were of old specially and naturally associated, as in Perseus, Ulysses, Achilles, and the Persian sovereigns, one of whom, Darius, inscribed his exploits in hunting on his epitaph (Strabo, xv). The Assyrian monuments also picture many feats in hunting, and the word is often employed to denote campaigning. Thus Tiglath-pileser I “hunts the people of Bilu-Nipru,” and one of his ancestors does the same thing. Both are represented as holding” the mace of power,” a weapon used in hunting, and at the same time the symbol of royalty. Sargon speaks of three hundred and fifty kings who ruled over Assyria, and “hunted” the people of Bilu-Nipru. Bilu-Nipru means Babylon, and nipru, from napar, to hunt, may be connected with Nimrod, or Nebrod, as in the Sept. the name is spelled. The chase and the battle, which in the same country were connected so closely in aftertimes, may therefore be virtually associated or identified here. The meaning then will be, that Nimrod was the first after the flood to found a kingdom, to unite the fragments of scattered patriarchal rule, and consolidate them under himself as sole head and master; and all this in defiance of Jehovah, for it was the violent intrusion of Hamitic power into a Shemitic territory. The old hero's might and daring passed at length into a proverb, or became the refrain of a ballad, so that hunters and warriors of more recent times were ideally compared with him — “Even as Nimrod the mighty hunter.”

Concerning the later life of Nimrod, the Scriptures give not the slightest information, nor even ground for conjecture. But, after seventeen or more centuries, a dubious and supposititions narrative got into credit, of which the earliest promoter that we know was Ctesias, but which, variously, amplified, has been repeated by many compilers of ancient history down to our own times. Rollin, Shuckford, and Prideaux seem to have given it a measure of credit. It is briefly to this effect: Some make Nimrod to be Belus, and consider Nin (for os and us are only the Greek and Latin grammatical terminations) to have been his son; others identify Nimrod and Ninus. It is further narrated that Ninus, in confederacy with Aric, an Arabian sovereign, in seventeen years spread his conquests over Mesopotamia, Media, and a large part of Armenia and other countries; that he married Semiramis, a warlike companion and a continuer of his conquests, and the builder of Babylon; that their son Ninyas succeeded,  and was followed by more than thirty sovereigns of the same family, he and all the rest being effeminate voluptuaries; that their indolent and licentious character transmitted nothing to posterity; that the crown descended in this unworthy line one thousand three hundred and sixty years; that the last king of Assyria was Sardanapalus, proverbial for his luxury and dissipation; that his Median viceroy, Arbaces, with Belesis, a priest of Babylon, rebelled against him, took his capital, Nineveh, and destroyed it, according to the horrid practice of ancient conquerors — those pests of the earth — while the miserable Sardanapalus perished with his attendants by setting fire to his palace, in the 9th century before the Christian aera. That some portion of true history lies intermingled with error or fable in this legend, especially the concluding part of it, is probable. Mr. Bryant is of opinion that there are a few scattered notices of the Assyrians and their confederates and opponents in Eupolemus and other authors (of whom fragments are preserved by Eusebius), and in an obscure passage of Diodorus. To a part of this series, presenting a previous subjugation of some Canaanitish, of course Hamitic, nations to the Assyrians, a revolt, and a reduction to the former vassalage, Mr. Bryant thinks that the very remarkable passage, Gen 14:1-10, refers; and he supports his argument in an able. manner by a variety of ethnological coincidences (Anc. Mythol. 6:195-208). But whatever we know with certainty of an Assyrian monarchy commences with Pul, about B.C. 760; and we have then the succession in Tiglath-pileser, Shalmaneser, Sennacherib, and Esarhaddon. Under this last it is probable that the Assyrian kingdom was absorbed by the Chaldeo-Babylonian Kitto. The chief events in the life of Nimrod, then, are (1) that he was a Cushite; (2) that he established an empire in Shinar. (the classical Babylonia), the chief towns being Babel, Erech, Accad, and Calneh; and (3) that he extended this empire northward along the course of the Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehoboth, Calah, and Resen. These events correspond to and may be held to represent the salient historical facts connected with the earliest stages of the great Babylonian empire.

1. There is abundant evidence that the race which first held sway in the lower Babylonian plain was of Cushite or Hamitic extraction. Tradition assigned to Belus, the mythical founder of Babylon, an Egyptian origin, inasmuch as it described him as the son of Poseidon and Libya (Diod. Sicul. 1:28; Apollodor. 2:1, § 4; Pausan. 4:23, § 5); the astrological system of Babylon (Diod. Sicul. 1:81), and perhaps its religious rites (Hestiveus  ap. Josephus, Ant. 1:4, 3) were referred to the same quarter; and the legend of Oannes, the great teacher of Babylon, rising out of the Erythraean sea, preserved by Syncellus (Chronogr. p. 28), points in the same direction. The name Cush itself was preserved in Babylonia and the adjacent countries under the forms of Cossaei, Cissia, Cuthah, and Susiana or Chuzistan. The earliest written language of Babylonia, as known to us from existing inscriptions, bears a strong resemblance to that of Egypt and Ethiopia, and the same words have been found in each country, as in the case of Mirikh, the Meroe of Ethiopia, the Mars of Babylonia (Rawlinson, Herod. 1:442). Even the name Nimrod appears in the list of the Egyptian kings of the 22d dynasty, but there are reasons for thinkinig that dynasty to have been of Assyrian extraction. Putting the above-mentioned considerations together, they leave no doubt as to the connection between the ancient Babylonians and the Ethiopian or Egyptian stock (respectively the Nimrod and the Cush of the Mosaic table). More than this cannot be fairly inferred from the data, and we must therefore withhold our assent from Bunsen's view (Bibelwerk, v. 69) that the Cushite origin of Nimrod betokens the westward progress of the Scythian or Turanian races from the countries eastward of Babylonia; for, though branches of the Cushite family (such as the Cossaei) had pressed forward to the east of the Tigris, and though the early language of Babylonia bears in its structure a Scythic or Turanian character, yet both these features are susceptible of explanation in connection with the “original eastward progress of the Cushite race.

2. The earliest seat of empire was in the south part of the Babylonian plain. The large mounds which for a vast number of centuries have covered the ruins of ancient cities have already yielded some evidences of the dates and names of their founders, and we can assign the highest antiquity to the towns represented by the mounds of Niffar (perhaps the early Babel, though also identified with Calneh), Warka (the Biblical Erech), Mugheir (Ur), and Senkereh (Ellasar), while the name of Accad is preserved in the title Kinzi-Akkad, by which the founder or embellisher of those towns was distin;guished (Rawlinson, 1:435). The date of their foundation may be placed at about B.C. 2200. We may remark the coincidence between the quadruple groups of capitals noticed in the Bible, and the title Kiprat or Kiprat-arba, assumed by the early kings of Babylon, and supposed to mean “four races” (Rawlinson, 1:438, -447).

3. The Babylonian empire extended its way north-ward along the course of the Tigris at a period long anterior to the rise of the Assyrian empire in the  13th century B.C. We have indications of this extension as early as about 1860, when Shamas-Iva, the son of Ismi-dagon, king of Babylon, founded a temple at Kilehshergat (supposed to be the ancient Asshur). The existence of Nineveh itself can be traced up by the aid of Egyptian monuments to about the middle of the 15th century B.C.; and though the historical name of its founder is lost to us, yet tradition mentions a Belusas king of Nineveh at a period anterior to that assigned to Ninus (Layard's Nineveh, 2:231), thus rendering it probable that the dynasty represented by the latter name was preceded by one of Babylonian origin.;

It is impossible with certainty to identify Nimrod with any names as yet deciphered on the Assyrian monuments. Von Bohlen throws discredit on the whole story by identifying him with the historical MerodachBaladan. Remembering, however, that the Septluagint and Josephus write the name Nebrod or Nebrodes, we have the less difficulty in identifying the deified Nimrod with Nipru, Bil-Nipu, or Bel-inimrod, signifying “the lord,” “the hunter;” Enu, another title, being the corresponding or Cushite term for Bil, Bel, or BaaL Thus Babylon is called the city of Bil-Nipru; and its fortifications are named in Nebuchadnezzar's inscriptions Ingur-Bilu- Nipru. The chief seat of his worship as a god was at Nipru (Niffar or Calneh) and at Calah (Nimrud). The son of Bil-Nipru and his wife Beltis or BeltaNiprata, was Nin, the Assyrian Hercules, and epponymously connected with Nineveh. Whether this identification be accepted or not, it mav be added, in conclusion, that the shadow of Nimrod has never left his country. The famous ruined palace is named after him, and so is a temple — the Birs; a dam across the river is called Sukr-el-Nimrod; and Layard tells us that when the head of one of those singular figures was laid bare, his attention was turned to it by the wild exclamation, “Obey! hasten to the diggers; they have found Nimrod himself!” while the workmen were amazed and terrified at the sudden apparition. Arabian story prattles of him as a worshipper of idols and the persecutor of Abraham. See Frostneich, De-venatore Nimrodo (Altdorf, 1706); Jour. Soc. Lit. April, 1860.

## Nimrud[[@Headword:Nimrud]]

             SEE ASSYRIA; SEE BABYLONIA; SEE NINEVEH.

## Nimshi[[@Headword:Nimshi]]

             (Heb. Nimshi', נַמְשַׁי, saved; Sept. Ναμεσσί, v. r. Ναμεσσεϊv, Ναμεσθί, Α᾿μεσεί), the grandfather of Jehu (2Ki 9:2; 2Ki 9:14; 2Ki 9:20), but often briefly called his father (1Ki 19:16; 2Ch 22:7). B.C. cir. 950.

## Nin[[@Headword:Nin]]

             is the name of an Assyrian divinity. He represents the classical Hercules, and is spoken of as “the champion who subdues evil spirits and enemies.” He is given the form of a huge bull, man-headed and winged. A representation of Nin is now in the British Museum, in the Assyrian transept. SEE NIMEOD.

## Nina, Lorenzo[[@Headword:Nina, Lorenzo]]

             a Roman Catholic prelate of Italy, was born at Recanati, near Ancona, May 12, 1812. He was made a priest in 1845, and was appointed by Pius, IX assessor inquisitionis and praefectus studii at the lyceum of St. Apollinaris. In 1877 Nina was appointed cardinal-deacon, and in 1879 cardinal- secretary of the state. In his latter capacity he endeavored to bring about a modus vivendi with the German government. In 1880, at his own request, he was relieved from the office of secretary and appointed praefect of the congregations of councils. Nina died July 27, 1885. See Men of the Time (1879), s.v. (B.P.)

## Ninde, William W.[[@Headword:Ninde, William W.]]

             a minister of the Methodist Episcopal Church, was born at Lyons, N. Y., Dec., 1809; was converted at Cazenovia Seminary about 1815; entered the Genesee Conference in 1828; was set off with the Oneida Conference in 1829; and from that to the Black Kiver Conference in 1835; and stationed in Oswego in 1835-6, aid in Syracuse, 1837-8. In 1843 he was made presiding elder of Rome District,hnd attended the General Conference at New York in 1844 as reserve delegate, in place of George Gary, missionary to Oregon. He died at Delta, N. Y., Feb. 27 1845. Ninde was a man of rare eloquence and power in the pulpit. A creative imagination, a sound judgment, respectable culture, large knowledge, and the sweet baptism of sanctifying grace made him one of the most independent, and at the same time one of the most persuasive preachers of his conference; and his pastoral and administrative abilities were excellent. “Ninde,” says Dr. George Peck, in his Life and Times (N. Y. 1874, 12mo), “was one of the most gifted of our young ministers. His discourses were eloquent, and often powerful, overwhelming. He was a devoted, earnest Christian. He died early, but his name is still held in grateful remembrance” (p. 196). He was some time secretary of his conference, and his early death was a loss to the Church. See Minutes of Conferences, 3:624; Black River Conf. Memorial, p. 94; Sprague, Annals of the Amer. Pulpit, vol. 7:(G. L. T.)

## Nine Lections[[@Headword:Nine Lections]]

             is the name of a liturgical service in the Romish and Anglican churches. Three lections are said on each of the three nocturns: the first three taken from Holy Scripture; the second from the acts of a saint; the third from homilies of the fathers. Justin Martyr alludes to the commentaries of apostles and writings of prophets, the third Council of Carthage to the passions of martyrs on their anniversaries, the Council of Laodicea to the lections, and St. Jerome to the works of St. Ephrem, as being read in the sacred assemblies. The nine had reference to the orders of angels, with whom the Church joined in adoration, and, as a tripled three, bore allusion to the Holy Trinity. But from the time of Cassian there were twelve lessons, until Gregory VII reduced them to nine, with eighteen psalms, on Sundays, except Easter and Pentecost; on festivals, nine psalms and nine lessons; on ferials, twelve psalms and three lessons; in Easter-week and .Whltsun-week, three psalms and three lessons, according to ancient use. Among these days were included the Epiphany, the Circumcision, Conversion of St. Paul, Purification, St. Matthias, the Annunciation, St. Philip ‘,and St. James, St. Barnabas, St. Peter, All Saints', St. Andrew, and sixty-eight other commemorations of saints and holy days, such as the Exaltation of the Cross and the Name of Jesus. See Walcott, Sacred Archaeology, p. 400; Palmer, Orig. Lit. vol. i, bk. 1, p. 10, Bingham, Christian Antiquities, xiv, 3, § 2.

## Nine Worthies of the World[[@Headword:Nine Worthies of the World]]

             (a) Heathens:

(1) Hector of Troy,

(2) Alexander the Great;

(3) Julius Caesar.

(b) Jews:

(1) Joshua;

(2) David;

(3) Judas Maccabaeus.

(c) Christians:

(1) King Arthur;

(2) Charlemagne;

(3) Godfrey of Bouillon.

Their arms are on duke Robert's tomb at Gloucestor.

## Nine-Days Devotion[[@Headword:Nine-Days Devotion]]

             SEE NOVENA.

## Nineteenth Day Of The Month[[@Headword:Nineteenth Day Of The Month]]

             In the morning service of the Church of England and the Protestant Episcopal churches it is directed that on the nineteenth day of any month the Venite Exultemus (or Psalm beginning, “O come, let us sing unto the Lord”) shall not be said or sung. The reason is that it occurs on that day in the regular portion of Psalms, and would thus occasion an unnecessary repetition.

## Nineve[[@Headword:Nineve]]

             (Νινευϊv v. r. Νινεῖται; Sept. Νινευῆ), the Graecized form (Luk 11:32; Tob 1:3, etc.; Jdt 1:1, etc.) of the name of NINEVEH SEE NINEVEH (q.v.).

## Nineveh[[@Headword:Nineveh]]

             (Heb. Nineveh', נַינְוֵה:); Sept. Νινευή or Νινευῆ, v. r. Νινευϊv; Vulg. Ninive), the capital of the ancient kingdom and empire of Assyria; a city of great power, size, and renown, usually included among the most ancient cities of the world of which there is any historic record. In the following account we bring together the ancient and the modern notices, especially the Scripture relations.

I. Name. — This, if Shemitic, signifies dwelling of Ninus; but it is probably of foreign etymology. In cuneiform (q.v.) it is written or Josephus Graecizes it Νενεύη, ‘(Ant. 9:10, 2), Ptolemy Νῖνος ἡ καὶ Νινευϊv (8:21, § 3), Herodotus ἡ Νίνος or Νῖνος (1:193; 2:150); while the Romans wrote it Ninus (Tacit. Ann. 12:13) or Nineve (Amm. Marcianus, 18:7). The name appears to be derived from that of an Assyrian deity, “Nin,” corresponding, it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings, as in “Ninus,” the mythic founder, according to Greek tradition, of. the city. In the Assyrian inscriptions Nineveh is also supposed to be called “the city of Bel.” Fletcher, rather fancifully, taking Nin as meaning “a floating substance or fish,” and neveh  “a resting-place,” supposes the city to have been built nigh to the spot where the ark of Noah rested, and in memory of the deliverance provided by that wondrous vessel (Notes from Nineveh, 2:90). The connection of the name of.the city with Ninus, its mythical founder, is not opposed to the statement in Gen 10:11; for the city might be named, not from Nimrod, its originator, but from a successor who gave it conquest and renown. In the Assyrian mythology Ninus is the son of Nimrod.

II. History. —

1. From Biblical and Later Accounts. The first reference to Nineveh in Scripture is in Gen 10:11, “Out of that land went forth Asshur and builded Nineveh,” as it is rendered in our version. The other and better version is, “Out of that land (the land of Shinar) went he (Nimrod) to Assyria, and builded Nineveh, and Rehoboth, and Calah, and Resen between Nineveh and Calah; the same is a great city.” The translation which we have adopted is that of the Targums of Onkelos and Jonathan, and is defended by Hyde, Bochart, Le Clerc, Tuch, Baumgarten, Keil, Delitzsch, Knobel, Kalisch, and Murphy. The other exegesis, which makes Asshur the subject of the verb, has support from the Septuagint, the Syrian version, and the Vulgate, and has been adopted by Luther, Calvin, Grotius. Michaelis, Schumann, Von Bohlen, Pye Smith, and is apparently preferred by Rawlinson. The arguments in its favor are not strong; yet it contains or implies the reason why the country was named Assyria after its first settler. It is also a plausible theory of Jacob Bryant, that Nimrod by his conquests forced Asshur to leave the territory of Shinar, so that, thus expelled and overpowered by the mighty hunter, he went out of that land and built Nineveh (Ancient Mythology, 6:192). Hence Assyria was subsequently known to the Jews as “the land of, Nimrod” (comp. Mic 5:6), and was believed to have been first peopled by a colony from Babylon.

The kingdom of Assyria and of the Assyrians is referred to in the O.T. as connected with the Jews at a very early period; as in Num 24:22; Num 24:24, and Psa 83:8 : but after the notice of the foundation of Nineveh in Genesis no further mention is made of the city until the time of the book of Jonah, or the 8th century B.C., supposing we accept the earliest date for that narrative, SEE JONAH, BOOK OF, which, however, according to some critics, must be brought down 300 years later, or to the 5th century B.C. In this book neither Assyria nor the Assyrians are mentioned, the king to whom the prophet .was sent being termed the “king of Nineveh.”  Assyria is first called a kingdom ill the time of Menahem, about B.C. 770. Nahum (? B.C. 645) directs his prophecies against Nineveh; only once against the king of Assyria (Nah 3:18). In 2 Kings (2Ki 19:36) was Isaiah (Isa 37:37) the city is first distinctly mentioned as the residence of the monarch. Sennacherib was slain there when worshipping in the temple of Nisroch his god. In 2 Chronicles, (2Ch 32:21), where the same event is described, the name of the place where it occurred is omitted. Zephaniah, about B.C. 630, couples the capital and the kingdom together (Zep 2:13); and this is the last mention of Nineveh as an existing city. He probably lived to witness its destruction, an event impending at the time of his prophecies. Although Assyria and the Assyrians are alluded to by Ezekiel and Jeremiah, by the former as a nation in whose miserable ruin prophecy had been fulfilled (ch. 31), yet they do not refer by name to the capital. Jeremiah, when enumerating “all the kingdoms of the world which are upon the face of the earth” (ch. 25), omits all mention of the nation and the city. Habakkuk only speaks of the Chaldaeans, which may lead to the inference that the date of his prophecies is somewhat later than that usually assigned to them. SEE HABAKKUK, BOOK OF.

The fall of Nineveh, like its rise and history, is very much enveloped in obscurity. But the account of Ctesias, preserved in Diodorus Siculus (2:27, 28), has been thought to be substantially correct. It may, however, be observed that Mr. Rawlinson, in his latest work (The Ancient Monarchies, 1:52i), says that it “seems undeserving of a place in history.” According to that account, Cyaxares, the Median monarch, aided by the Babylonians, under Nabopolassar, laid siege to the city. His first efforts were in vain. He was more than once repulsed and obliged to take refuge in the mountains of the Zagros range; but, receiving reinforcements, he succeeded in routing the Assyrian army, and driving them to shut themselves up within the walls. He then attempted to reduce the city by blockade, but was unsuccessful for two years, till his efforts were unexpectedly assisted by an extraordinary rise of the Tigris, which swept away a part of the walls, and rendered it possible for the Medes to enter. The Assyrian monarch, Saracus, in despair, burned himself in his palace. With the ruthless barbarity of the times, the conquerors gave the whole city over to the flames, and razed its former magnificence to the ground. The cities dependent on Nineveh, and in its neighborhood, appear to have incurred a like fate, and the excavations show that the principal agent in their destruction was fire.  Calcined sculptured alabaster, charcoal and charred wood buried in masses of brick and earth, slabs and statues split with heat, were objects continually encountered by Mr. Layard and his fellow-laborers at Khorsabad, Nimrud, and Kuyunjik.

From a comparison of these data, it has generally been assumed that the destruction of Nineveh and the extinction of the empire took place between the time of Zephaniah and that of Ezekiel and Jeremiah. The exact period of these events has consequently been fixed, with a certain amount of concurrent evidence derived from classical history, at B.C. 606 (Clinton, Fasti Hellen. 1:269). It has been shown that it may have occurred twenty years earlier. SEE ASSYRIA.

The city was then laid waste, its monuments destroyed, and its inhabitants scattered or carried away into captivity. It never rose again from its ruins. This total disappearance of Nineveh is fully confirmed by the records of profane history. There is no mention of it in the Persian cuneiform inscriptions of the Achaemenid dynasty. Herodotus (1:193) speaks of the Tigris as “the river upon which the town of Nineveh formerly stood.” He must have passed, in his journey to Babylon, very near the site of the city — perhaps actually over it. So accurate a recorder of what he saw would scarcely have omitted to mention, if not to describe, any ruins of importance that might have existed there. Not two centuries had then elapsed since the fall of the city. Equally conclusive proof of its condition is afforded by Xenophon, who with the ten thousand Greeks encamped during his retreat on, or very near, its site (B.C. 401). The very name had then been forgotten, or at least he does not appear to have been acquainted with it, for he calls one group of ruins “Larissa,” and merely states that a second group was near the deserted town of Mespila (Anab. iii, iv, § 7). The ruins, as he describes them, correspond in many respects with those which exist at the present day, except that he assigns to the walls near Mespila a circuit of six parasangs, or nearly three times their actual dimensions. Ctesias placed the city on the Euphrates (Frag. 1:2), a proof either of his ignorance or of the entire disappearance of the place. He appears to have led Diodorus Siculus into the same error (2:27, 28). The historians of Alexander, with the exception of Arrian (Ind. 42, 3), do not even allude to the city, over the ruins of which the conqueror must have actually marched. His great victory of Arbela was won almost in sight of them. It is evident that the later Greek and Roman writers, such as Strabo, Ptolemy, and Pliny, could only have derived any independent knowledge they possessed of Nineveh from traditions of no authority. They concur,  however, in placing it on the eastern bank of the Tigris.

During the Roman period, a small castle or fortified town appears to have stood on some part of the site of the ancient city. It was probably built by the Persians (Amm. Marceli. 23:22); and subsequently occupied by the Romans, and erected by the emperor Claudius into a colony. It appears to have borne the ancient traditional name of Nineve, as well as its corrupted form of Ninos and Ninus, and also at one time that of Hierapolis. Tacitus (Anan. 12:13), mentioning its capture by Meherdates, calls it “Ninos;” on coins of Trajan it is “Ninus,” on those of Maximinus “Niniva,” in both instances the epithet Claudiopolis being added. Many Roman remains, such as sepulchral vases, bronze and other ornaments, sculptured figures in marble, terra-cottas, and coins, have been discovered in the rubbish covering the Assyrian ruins; besides wells and tombs, constructed long after the destruction of the Assyrian edifices. The Roman settlement appears to have been in its turn abandoned, for there is no mention of it when Heraclius gained the great victory over the Persians in the battle of Nineveh, fought on the very site of the ancient city, A.D. 627. After the Arab conquest, a fort on the east bank of the Tigris bore the name of “Ninawi” (Rawlinson, Assoc. Journal, 12:418). Benjamin of Tudela, in the. 12th century, mentions the site of Nineveh as occupied by numerous inhabited villages and small townships (ed. Asher, 1:91). The name remained attached to the ruins during the Middle Ages; and from them a bishop of the Chaldaean Church derived his title (Assemani, 4:459); but it is doubtful whether any town or fort was so called. Early English travelers merely allude to the site (Purchas, 2:1387). Niebuhr is the first modern traveler who speaks of “Nuniyah” as a village standing on one of the ruins which he describes as “a considerable hill” (2:353). This may be a corruption of “Nebbi Yunus,” the Prophet Jonah, a name still given to a village containing his apocryphal tomb. Mr. Rich, who surveyed the site in 1820, does not mention Nuniyah, and no such place now exists. Tribes of Turcomans and sedentary Arabs, and Chaldaean and Syrian Christians, dwell in small mudbuilt villages, and cultivate the soil in the country around the ruins; and occasionally a tribe of wandering Kurds, or of Bedouins driven by hunger from the desert, will pitch their tents among them. After the Arab conquest of the west of Asia, Mosul, at one time the flourishing capital of an independent kingdom, rose on the opposite or western bank of the Tigris. Some similarity in the names has suggested its identification with the Mespila of Xenophon; but its first actual mention only occurs after the Arab conquest (A.H. 16, or A.D. 637). It was sometimes known as Athur, and was united with Nineveh as  an episcopal see of the Chaldaean Church (Assemani, 3:269). It has lost all its ancient prosperity, and the greater part of the town is now in ruins.

Traditions of the unrivaled size and magnificence of Nineveh were equally familiar to the Greek and Roman writers, and to the Arab geographers. But the city had fallen so completely into decay before the period of authentic history that new description of it, or even of any of its monuments, is to be found in any ancient author of trust. Diodorus Siculus asserts (2:3) that the city formed a quadrangle of 150 stadia by 90, or altogether of 480 stadia (no less than 60 miles), and was surrounded by walls 100 feet high, broad enough for three chariots to drive abreast upon them, and defended by 1500 towers, each 200 feet in height. According. to Strabo (16:737) it was larger than Babylon, which was 385 stadia in circuit. In the O.T. we find only vague allusions to the splendor and wealth of the city, and the very indefinite statement in the book of Jonah that it was “an exceeding great city,” or “a great city to God,” or “for God” (i.e. in the sight of God), “of three days' journey;” and that it contained “six score thousand persons who could not discern between their right hand and their left hand, and also much cattle” (4:11). It is obvious that the accounts of Diodorus are for the most part absurd exaggerations, founded upon fabulous traditions, for which existing remains afford no warrant. It may, however, be remarked that the dimensions he assigns to the area of the city would correspond to the three days' journey of Jonah — the Jewish day's journey being 20 miles — if that expression be applied to the circuit of the walls. “Persons not discerning between their right hand and their left” may either allude to children or to the ignorance of the whole population. If the first be intended, the number of inhabitants, according to the usual calculation, would have amounted to about 600,000. But such expressions are probably mere Eastern figures of speech to denote vastness, and far too vague to admit of exact interpretation.

The political history of Nineveh is that of Assyria (q.v.). It has been observed that the territory included within the boundaries of the kingdom of Assyria proper was comparatively limited in extent, and that almost within the immediate neighborhood of the capital petty kings appear to have ruled over semi-independent states, owning allegiance and paying tribute to the great lord of the empire, “the King of Kings,” according to his Oriental title, who dwelt at Nineveh. (Comp. Isa 10:8 : “Are not my princes altogether kings?”) These petty kings were in a. constant state of rebellion, which usually showed itself by their refusal to pay the  apportioned tribute -the principal link between the sovereign and the dependent states-and repeated expeditions were undertaken against them to enforce this act of obedience. (Comp. 2Ki 16:7; 2Ki 17:4, where it is stated that the war made by the Assyrians upon the Jews was for the purpose of enforcing the payment of tribute.) There was, consequently, no bond of sympathy arising out of common interests between the various populations which made up the empire. Its political condition was essentially weak. When an independent monarch was sufficiently powerful to carry on a successful war against the great king, or a dependent prince sufficiently strong to throw off his allegiance, the empire soon came to an end. The fall of the capital was the signal for universal disruption. Each petty state asserted its independence, until reconquered by some warlike chief who could found a new dynasty and a new empire to replace those which had fallen. Thus on the borders of the great rivers of Mesopotamia arose in turn the first Babylonian, the Assyrian, the Median, the second Babylonian, the Persian, and the Seleucid empires. The capital was, however, invariably changed, and generally transferred to the principal seat of the conquering race. In the East men have rarely rebuilt great cities which have once fallen into decay — never perhaps on exactly the same site. If the position of the old capital was deemed, from political or commercial reasons, more advantageous than any other, the population was settled in its neighborhood, as at Delhi, and not amid its ruins. But Nineveh, having fallen with the empire, never rose again. It was abandoned at once, and suffered to perish utterly. It is probable that, in conformity with an Eastern custom, of which we find such remarkable illustrations in the history of the Jews, the entire population was removed by the conquerors, and settled as colonists in some distant province.

2. Monumental Records. — From the annals of Tiglath-Pileser I we learn that a temple had been founded at Asshur, or Kalah Sherghat, as early as the nineteenth century B.C., by Shamasiva, a son of Ismi-dagon, who was one of the early kings in the series answering to the great Chaldaean dynasty of Berosus, and from this circumstance may be inferred to have ruled over Assyria. In fact, as long as this dynasty lasted, Assyria probably occupied the position of an unimportant dependency of Babylonia, not being mentioned in one single, legend, and not furnishing the Chaldaean monarchs with one of their royal titles. At what period Assyria was enabled to achieve her independence, or under what circumstances she achieved it, we have no means of knowing, but the date at which, for several reasons,  we may suppose it to have been accomplished is approximately B.C. 1273. Probably an Arabian conquest of Babylonia, which caused the overthrow of this Chaldaean dynasty in the sixteenth century, furnished the Assyrians with an opportunity of shaking off the Babylonian yoke, but it was not till three centuries later that they appear to have gained a position of importance.

During the period of Assyrian subjection to Chaldaea, and long after she became an independent empire, the vice-regal, or the royal city, was probably Asshur, on the west bank of the Tigris, sixty miles south of Nineveh, the name of which is still preserved in the designation given by the Arabs to the neighboring district. It may perhaps be as well to observe that the four kings in Genesis 14, according to Josephus, were only commanders in the army of the Assyrian king, who had then, he says, dominion over Asia. But this is very improbable, and is really contradicted by recent discoveries, which show, at least negatively, that Assyria was not then an independent power. Sir H. Rawlinson thinks that he has found the name of a king (Kudur-Mapula or Kudur-Mabuk) stamped upon bricks in Babylonia which corresponds to that of Chedorlaomer, and supposes that this king was the Elamitic founder of the great Chaldaean empire of Berosus. Mr. Stuart Poole thinks it not improbable that the expedition of Chedorlaomer was directed against the power of the Egyptian kings of the fifteenth dynasty and their Phoenician allies or subjects. Josephus also calls Chushan Rishathaim — who in Judges 3 is said to have been king of Mesopotamia — king of the Assyrians; but this again demands an earlier rise of the Assyrian power than the monuments warrant us in assuming. The first known king of Assyria is Bel-lush or Belukh, who, with three others in succession, viz. Pudil, Iva-lush, Shalmabar or Shalmarish, is reputed to have reigned shortly after its dependence on Babylon had been shaken off. The period from 1273 to 1200 may be assigned to the reign of these kings. They have left no other record but their names upon bricks, etc., which are found only at Kalah Sherghat; and the character in which these are inscribed is so ancient and so mixed with babylonian forms that they are assigned to this period, though the same effects might possibly have been produced at a later period of Babylonian ascendency. After these names, we are enabled to trace a continuous line of six hereditary monarchs, who, with the exception of the last, are enumerated on the oldest historic relic yet discovered in Assyria. This is the octagonal prism of Kalah Sherghalt, on which Tiglath-Pileser I records the events of the first five years of his reign, and traces back his pedigree to the fourth generation.

He calls himself the son of Asshur-rish-ili; the grandson of  Mutaggil Nebu; the great grandson of Asshur-dapal-il, whose father was Nin-pala-kura, the supposed successor of Shalmabar or Shalmarish. Of his great-grandfather he relates that, sixty years previously, he had taken down the temple of Ann and Iva before alluded to, which had stood for 641 years, but was then in a ruined condition. His father seems to have been a great conqueror, and perhaps was the first to raise the character of the Assyrian arms, and to gain a foreign reputation. But whatever fame he acquired in this way was eclipsed by that of his son, who says that he won victories in Cappadocia, Syria, and in the Median and Armenian mountains. Particularly a people called Nairi, who probably dwelt at the north-west of Assyria proper, are conspicuous among his conquests. Now it so happens that the date of this king can be fixed in a remarkable way, by a rock inscription of Sennacherib at Bavian, which states that a Tiglath-Pileser occupied the throne of Assyria 418 years before the tenth year of his own reign, and as Sennacherib was reigning towards the end of the eighth, or the beginning of the seventh century, this would throw back the time of Tiglath-Pileser's reign to the latter part of the twelfth century B.C. We also learn from this same rock inscription that Tiglath-Pileser was himself defeated by Merodach-adan-akhi, the king of Babylon, who carried away with him images of certain Assyrian gods, showing that Babylon at this period was independent of Assyria, and a formidable rival to her power. Of Asshurbani-pal I, the son and successor of Tiglath-Pileser nothing is known. Only one record of him has been hitherto discovered, and this was found at Kuyunjik. This name was softened or corrupted by the Greeks into Sardanapalus. After this king a break occurs in the line of succession which cannot be supplied. It is thought, however, not to have been long, as Asshuradan-akhi is supposed to have begun to reign about 1050, and therefore to have been contemporary with David. This monarch, and the three kings who succeeded him, are obscure and unimportant, not being known for anything else than repairing and adding to the palaces at Kalah Sherghat. Their names are Asshur-danin-il, Iva-lush II, and Tiglathi-Nin.

With the last of these, however, Asshur ceased to be the royal residence. The seat of government was transferred by his son Asshur-bani-pal to Calah, now supposed to be represented by Nimrud, forty miles to the north, near the confluence of the upper Zab and the Tigris, and on the east bank of the latter river. The reason of this change is not known; but it is thought that it was connected with the extension of the empire in the direction of Armenia, which would therefore demand greater vigilance in  that quarter. This king, Sardanapalus II, pushed his conquests to the shores of the Mediterranean, levied tribute of the kings of Tyre and Sidon, and therefore perhaps of Ethbaal, the father of Jezebel. He was also the founder of the north-west palace at Nimrod, which is second only to that of Sennacherib, at Kuyunjik, in magnificence and extent. The next monarch who sat on the Assyrian throne was Shalmanu-bar, the son of Sardanapalus. He reigned thirty-one years, spread his conquests farther than any of his predecessors, and recorded them on the black obelisk now in the British Museum. In his reign the power of the first Assyrian empire seems to have culminated. He carried his victorious army over all the neighboring countries, imposing tribute upon all Babylonia, Mesopotamia, Syria, Media, Armenia, and the scriptural kingdoms of Hamath and Damascus. The latter under Benhadad and Hazael are alike conspicuous among his vanquished enemies. But what is of paramount interest in the records of this king is the identification in the second epigraph in the above-named obelisk of the name of Jehu the king of Israel, who there appears as Yahua the son of Khumri, and is said to have given the Assyrian monarch tribute of gold and silver. This name was discovered independently, but almost on the self-same day, both by Dr. Hincks and colonel Rawlinson, the latter being at Bagdad and the former in the north of Ireland. It is supposed that Jehu is called the son of Khumri or Omri, either as being king of Samaria, the city which Omri built. or as claiming descent from the founder of that city to strengthen his right to the throne, and possibly even as being descended from him on the mother's side.

Shalmanu-bar was the founder of the central palace at Nimrud, and probably reigned from about 900 to 850 or 860. He was succeeded by his second son Shamasiva, his eldest having made a revolt during the lifetime of his father, which probably lost him the succession, and was with difficulty quelled by his younger brother. The annals of Shamas-iva extend only over a period of four years. At this time the history is enveloped in much obscurity; but it is probable that the reign of Shamas-iva-lasted much longer, as it is with his son and successor, Iva-lush III, that the first Assyrian dynasty comes to a close, and the reigns of these two princes are all we have to fill up the interval from 850 to 747, which is about the time it is supposed to have ended. Iva-lush is perhaps the Pul of Scripture. Among those from whom he received tribute are mentioned the people of Khinuri. i.e. Samaria; and Menahem gave Pul 1000 talents of silver to confirm the kingdom in his hand.

There is a statue of the god Neboin the British Museum which is dedicated by the artist “to his lord Iva-lush and his lady Sammuramit.” This personage is in all probability the Semiramis of the Greeks, and her age remarkably agrees with that which Herodotus assigns her. viz. five generations prior to Nitocris, who seems with him to represent Nebuchadnezzar. He also speaks of her as, a Babylonian princess; and since Iva-lush asserts that Asshur had “granted him the kingdom of Babylon,” he may very likely have acquired it in right of his wife, or reigned conjointly with her. But we cannot here replace conjecture by certainty. As we are altogether ignorant of the causes which terminated the first Assyrian dynasty or established the second, the interval between both may have been considerable, and may account for the difficulty above mentioned with respect to the period from the death of Shalmanu-bar and the end of the first empire. Tiglath-Pileser II, who founded the second empire, appears before us “without father, without mother.” Unlike the kings before him, he makes no parade of his ancestry in his inscriptions, from which circumstance we may fairly assume that he was a usurper. Much uncertainty has arisen about the date of his accession, because he states that he took tribute from Menahem in his eighth year, which would make it B.C. 667 or 768 (received chronology), whereas it is more likely that it was connected in some way with the change of events in Babylon that gave rise to the sera of Nabonassar, or 747. However, as the Sept. gives the reign of Manasseh thirty-five years instead of fifty-five, this diminution of twenty years would exactly rectify the discrepancy, or else it is possible that in the said inscription Menahem may be by mistake for Pekah, since he is joined with Rezin, whom Scripture always couples with Pekah.

The annals of Tiglath-Pileser II extend over a period of seventeen years, and record his wars against Mesopotamia, Armenia, and Medaa; he also invaded Babylon, took the city of Sepharvaim or Sippara, and slew Rezin, the king of Syria. It was this king whom Ahaz met at Damascus when he saw the altar of which he sent the pattern to Urijah the priest at Jerusalem. Of Shalmaneser, his probable successor, little is known but what has come down to us in the sacred narrative. His name has not been found on the monuments. Shalmaneser twice invaded Israel; upon the first occasion it seems that Hoshea the king bought him off by tribute, but subsequently revolted upon having made an alliance with Sabaco or So, king of Egypt. Upon this Shalmaneser again invaded Israel, and besieged Samaria for the space of three years. He is supposed to have died or to have been deposed before the city surrendered, and to have left the final subjugation of it to his successor. This was Sargon or Sargina, who came  to the throne in B.C. 721, was the founder of a dynasty, and is therefore suspected of being a usurper. He reigned nineteen years after the captives of Samaria had been brought to Assyria; he made war against Babylon, and perhaps placed Merodach-Baladan upon the throne. After this he marched in the direction of southern Syria and Egypt. At this time the latter country was under the dominion of the twenty-fifth or Ethiopian dynasty, and would seem to have recently gained possession of the five Philistine cities, according to the prediction of Isa 19:18. It is remarkable that Sargon speaks of Gaza as belonging to Egypt, and its king is said to have been defeated at Raphia by the Assyrian monarch. Upon this the Egyptian “Pharaoh” paid Sargon tribute of gold, horses, camels, etc. Afterwards he made war in Hamath, Cappadocia, and Armenia, turning his arms also against Mount Zagros and the Medes, whose cities he colonized with his Israelitish captives. Later he made a second expedition into Syria, and took Ashdod by his Tattan, or general (Isa 20:1), the king of that place flying to Egypt, which is said to be under the dominion of Mirukha or Meroe. At this time, also, Tyre fell under his power. Subsequently he made a second war upon Babylonia, and drove Merodach-Baladan, who seems to have offended him, into banishment.

Finally, the Greeks of Cyprus, who are called “the Yaha Nagd tribes of Yunau” or lonia. are named among those who paid him tribute. He appears to have removed the seat of government from Calah to Khorsabad, called from him Dur-Sargina. At this time the influence of Egyptian taste is manifest in Assyrian works of art. Sargon was succeeded in the year B.C. 702 by his son Sennacherib. He fixed his government at Nineveh, which, being now greatly decayed, he completely restored, and there he built the magnificent structure discovered and excavated by Layard. In the repairs of the great palace alone he is said to have employed no less than 360,000 men among his captives from Chaldaea, Armenia, and elsewhere. Sennacherib immediately after his accession proceeded to Babylon, where Merodach-Baladan had contrived to place himself again upon the throne with the aid of the Susianians. He fought a bloody battle with him, in which the Babylonian was entirely defeated, and then appointed Belibus, or Elibus, viceroy of Babylon. In his second year he marched on the north and east of Assyria,- and penetrated to certain Median tribes whom he asserts to have been quite unknown to his predecessors. The Philistines also were subdued by him, and the kings of Egypt who fought with him near Lachish were worsted. Lachish and Libnah fell before his arms, and Hezekiah, at Jerusalem, had to purchase peace by a tribute of 300 talents of silver and 30 talents of gold (2  Kings 18:13, 14).

This, however, is not recorded in his annals, which extend only to his eighth year, and therefore may have occurred subsequently to the period at which they close. In the year 699 he again marched against Babylon, defeated the party of Merodach-Baladan, deposed the viceroy Belibus, whom he had himself appointed three years before, and placed his own eldest son, Asshur-nadin, upon the throne. We know that Sennacherib reigned twenty-two years, because we have his twenty-second year stamped on a clay tablet, but it is uncertain when his second expedition to Syria was undertaken; some, however, consider his two Syrian expeditions to have been identical. The object of the second was to recover the cities of Lachish and Libnah, which had again fallen .under the power of Egypt. While he was warring against Lachish he heard of the agreement that Hezekiah had entered into with the king of Egypt, and sent a detachment of his host against Jerusalem, under Rab-Saris and Rab-Shakeh. For some reason which we are not told, these generals found it expedient to retire from Jerusalem and join their master, who had raised the siege of Lachish, at Libnah. Meanwhile Tirhakah, the Ethiopian, perhaps not yet king of Egypt, advanced from the south to meet Sennhcherib, and reinforce the Egyptian party against whom he was contending; but before the decisive battle could he fought, the Angel of the Lord had smitten in the camp of the Assyrians 185,000 men. Sennacherib, with the rest of his army, fled in dismay, and the Egyptians perhaps commemorated his disaster in the manner related by Herodotus (2:141). It is not a matter of surprise that this event is unnoticed on the Assyrian monuments. In all probability the murder of Sennacherib by his sons did not immediately follow his defeat at Libnah, but this also we have no means of knowing from the Assyrian records. He was succeeded by one of his younger sons (not his eldest, who had been regent in Babylon, and was probably dead), Esarhaddon, or Asshur-akh-iddina. He was celebrated for his victories and his magnificent buildings. He carried on his father's war with Egypt, Which county, as well as Ethiopia, he seems to have subdued.

He is also thought to have reigned in his own person at Babylon, and perhaps to have held his court indifferently either at Nineveh or Babylon, which would account for Manasseh being carried by the captains of the king of Assyria to Babylon (2Ch 33:11); but in B.C 667, thirteen years after his accession, he was succeeded on the throne of Babylon by Saosduchinus, who was either a rebel or a viceroy appointed by Esarhaddon. About the year 660 his son Asshur-bani-pal, or Sardanapalus III, succeeded to “the throne of Assyria, and with him began  the fall of the empire. He may have reigned till 640; but he feebly imitated the conquests; of his predecessors, and appears to have contented himself with hunting. He was succeeded by his son Asshuremit-ili, the last king of whom any records have been discovered. Under him Assyria was hastening its downfall, and- Cyaxares, with his victorious Medes, was preparing for the final attack. If he was not the last king, he was the last but one, and the Saracus of Berosus, perhaps his brother, may have succeeded him, or else we must consider Saracus to be identical with Asshur-emitiii, who corresponded in fate with the warlike Sardanapalus of the Greeks.

III. Present Ruins. — Previous to recent excavations and researches, the ruins which occupied the presumed site of Nineveh seemed to consist of mere shapeless heaps or mounds of earth and rubbish. Unlike the vast masses of brick masonry which mark the site of Babylon, they showed externally no signs of artificial construction, except perhaps here and there the traces of a rude wall of sun-dried bricks. Some of these mounds were of enormous dimensions, looking in the distance rather like natural elevations than the work of men's hands. Upon and around them, however, were scattered innumerable fragments of pottery-the unerring evidence of former habitations. Some had been chosen by the scattered population of the land as sites for villages, or for small mud-built forts, the mound itself affording means of refuge and defense against the marauding parties of Bedouins and Kurds which for generations have swept over the face of. the country. The summits of others were sown with corn or barley. During the spring months they were covered with grass and flowers, bred by the winter rains. The Arabs call these mounds “Tell,” the Turcomans and Turks “Teppeh,” both words being equally applied to natural hills and elevations, and the first having been used in the same double sense by the most ancient Shemitic races (comp. Hebrew תֵּל, “a hill,” “a mound, “a heap of rubbish” [Eze 3:15; Ezr 2:59; Neh 7:61; 2Ki 19:12]).

They are found in vast numbers throughout the whole region watered by the Tigris and Euphrates and their confluents, from the Taurus to the Persian Gulf. They are seen, but are less numerous, in Syria, parts of Asia Minor, and in the plains of Armenia. Wherever they have been examined they appear to have furnished remains which identify the period of their  construction with that of the alternate supremacy of the Assyrian, Babylonian, and Persian empires. They differ greatly in form, size, and height. Some are mere conical heaps, varying from fifty to one hundred and fifty feet high; others have a broad, flat summit, and very precipitous. cliff-like sides, furrowed by deep ravines worn by the winter rains. Such mounds are especially numerous in the region to the east of the Tigris, in which Nineveh stood, and some of them must mark the ruins of the Assyrian capital. There is no edifice mentioned by ancient authors as forming part of the city, which we are required, as in the case of Babylon, to identify with any existing remains, except the tomb, according to some, of Ninus, according to others, of Sardanapalus, which is recorded to have stood at the entrance of Nineveh (Diod. Sic. 2:7; Amynt. Frag. [ed.Muller], p. 36). The only difficulty is to determine which ruins are to be comprised within the actual limits of the ancient city.

1. The northern extremity of the principal collection of mounds on the eastern bank of the Tigris may be fixed at Sherif Khan, and the southern at Nimfid, about six and a half miles from the junction of that river with the great Zab, the ancient Lycus. Eastward they extend to Khorsabad, about ten miles north by east of Sherif Khan, and to Karamless, about fifteen miles north-east of Nimrod. Within the area of this irregular quadrangle are to be found, in every direction, traces of ancient edifices and of former population. It comprises various separate and distinct groups of ruins, four of which, if not more, are the remains of fortified enclosures or strongholds, defended by walls and ditches, towers and ramparts. The principal are: (1) the group immediately opposite Mosul, including the great mounds of Kuyunjik (also called by the Arabs Armushiyah) and Nebbi Yunus; (2) that near the junction of the Tigris and Zab, comprising the mounds of Nimruid and Athur; (3) Khorsabad, about ten miles to the east of the former river; (4) Sherif Khan, about five and a half miles to the north of Kuyunjik; and (5) Selamlyah, three miles to the north of Nimrod. Other large mounds are Baaskeikhah, Karamless, where the remains of fortified enclosures may perhaps be traced; Baazani, Yarumieh, and Bellawat. It is scarcely necessary to observe that all these names are comparatively modern, dating from after the Mohammedan conquest. The respective position of these ruins will be seen in the accompanying map. We will describe the most important.

(1.) The ruins opposite Mosul consist of an enclosure formed by a continuous line of mounds, resembling a vast embankment of earth, but marking the remains of a wall, the western face of which is interrupted by the two great mounds of Kuyunjik and Nebbi Yunus. To the east of this enclosure are the remains of an extensive line of defenses, consisting of moats and ramparts. The inner wall forms an irregular quadrangle with very unequal sides — the northern being 2333 yards, the western or the river-face, 4533, the eastern (where the wall is almost the segment of a circle) 5300 yards, and the southern but little more than 1000; altogether 13,200 yards, or seven English miles and four furlongs. The present height of this earthen wall is between forty and fifty feet. Here and there a mound more lofty than the rest covers the remains. of a tower or a gateway. The walls appear to have been originally faced, at least to a certain height, with stone masonry, some remains of which have been discovered. The mound of Kuyunjik is of irregular form, being ‘nearly square at the southwest corner, and ending almost in a point at the northeast. It is about 1300 yards in length, by 500 in its greatest width; its greatest height is 96 feet, and its sides are precipitous, with occasional deep ravines or watercourses.

The summit is nearly flat, but falls from the west to the east. A small village formerly stood upon it, but has of late years been abandoned. The Khosr. a narrow but deep and sluggish stream, sweeps around the southern side of the mound on its way to join the Tigris. Anciently dividing itself into two branches, it completely surrounded Kuyunjik. Nebbi Yunus is considerably smaller than Kuyunjik, being about 530 yards by 430, and occupying an area of about 40 acres. In height it is about the same. It is divided into two nearly equal parts by a depression in the surface. Upon it is a Turcoman village containing the apocryphal tomb of Jonah, and a burial-ground held in great sanctity by Mohammedans from its Vicinity to this sacred edifice. Remains of entrances or gateways have been discovered' in the northern and eastern walls (b and c). The Tigris formerly ran beneath the western wall, and at the foot of the two great mounds. It is now about a mile distant from them, but during very high spring floods it sometimes reaches its ancient bed. The western face of the enclosure (a) was thus protected by the river. The northern and southern faces — b and d — were strengthened by deep and broad moats. The eastern (c), being most accessible to an enemy, was most strongly fortified, and presents the remains of a very elaborate system of defenses. The Khosr, before entering the enclosure,  which it divides into two nearly equal parts, ran for some distance almost parallel to it (f), and supplied the place of an artificial ditch for about half the length of the eastern wall. The remainder of the wall was protected by two wide moats (h), fed by the stream, the supply of water being regulated by dams, of which traces still exist. In addition, one or more ramparts of earth were thrown up, and a moat excavated between the inner walls and the Khosr, the eastern bank of which was very considerably raised by artificial means. Below, or to the south of the stream, a third stream, excavated in the compact conglomerate rock, and about two hundred feet broad, extended almost the whole length of the eastern face, joining the moat on the south. An enormous outer rampart of earth, still in some places above eighty feet in height (i), completed the defenses on this side. - A-few mounds outside this rampart probably mark the sites of detached towers or fortified posts. This elaborate system of fortifications was singularly well devised to resist the attacks of an enemy. It is remarkable that within the enclosure, with the exception of Kuyunjik and Nebbi Yunus, no mounds or irregularities in the surface of the soil denote ruins of any size. The ground is, however, strewed in every direction with fragments of brick, pottery, and the usual signs of ancient population.

(2.) Nimrod consists of a similar enclosure of consecutive mounds-the remains of ancient walls. The system of defenses is, however, very inferior in importance and completeness to that of Kuyunjik. The indications of towers occur at regular intervals; 108 may still be traced on the northern and eastern sides. The area forms an irregular square, about 2331 yards by 2095, containing about 1000 acres. The northern and eastern sides were defended by moats, the western and southern walls by the river, which once flowed immediately beneath them. On the south-western face is a great mound, 700 yards by 400, and covering about 60 acres, with a cone or pyramid of earth about 140 feet high rising in the north-western corner of it. At the southeastern angle of the enclosure is a group of lofty mounds called by the Arabs. after Nimrod's lieutenant, Athur (comp. Gen 10:11). According to the Arab geographers this name at one time applied to all the ruins of Nimrod (Layard, Nin. and its Remains, 2:245, note). Within the enclosure a few slight irregularities in the soil mark the sites of ancient habitations, but there are no indications of ruins of buildings of any size. Fragments of brick and pottery abound. The Tigris is now one and a  half miles distant from the mounds, but sometimes reaches them during extraordinary? floods.

(3) The enclosure-walls of Khorsabad form a square of about 2000 yards. They show the remains of towers and gateways. There are apparently no traces of moats or ditches. The mound which gives its name to this group of ruins rises on the north-west face. It may be divided into two parts or stages, the upper about 650 feet square and 30 feet high, and the lower, adjoining it, about 1350 by 300. Its summit was formerly occupied by an Arab village. In one corner there is a pyramid or cone, similar to that at Nimrod, but very inferior in height and size. Within the interior are a few mounds marking the sites of propylaea and similar detached monuments, but no traces of considerable buildings. These ruins were known to the early Arab geographers by the name of “Sarain,” probably a traditional corruption of the name of Sargon, the king who founded the palaces discovered there.

(4.) Sherif Khan, so called from a small village in the neighborhood, consists of a group of mounds of no great size when compared with other Assyrian ruins, and without traces of an outer wall. Selamlyah is an enclosure of irregular form, situated upon a high bank overlooking the Tigris, about 5000 yards in circuit, and containing an area of about 410 acres, apparently once surrounded by a ditch or moat. It contains no mound or ruin, and even the earthen rampart which marks the walls has in many places nearly disappeared. The name is derived from an Arab town once of some importance, -but now reduced to a miserable village inhabited by Turcomans.

2. The greater part of the discoveries which, of late years, have thrown so much light upon. the history and condition of the ancient inhabitants of Nineveh were made in the ruins of Nimrud, Kuvunjik, and Khorsabad. The first traveler who carefully examined the supposed site of the city was Mr. Rich, formerly political agent for the East India Company at Bagdad; but his investigations were almost entirely confined to Kuyunjik and the surrounding mounds, of which he made a survey in 1820. From them he obtained a few relics, such as inscribed pottery and bricks, cylinders, and gems. Some time before a bass-relief representing men and animals had been discovered, but had been destroyed by the Mohammedans. He  subsequently visited the mound of Nimrud, of which, however, he was unable to make more than a hasty examination (Narrative of a Residence in Kurdistan, 2:131). Several travelers described the ruins after Mr. Rich, but no attempt was made to explore them systematically until M. Botta was appointed French consul at Mosul in 1843. While excavating in the mound of Khorsabad, to which he had been directed by a peasant, he discovered a row of upright alabaster slabs, forming the paneling or skirting of the lower part of the walls of a chamber. This chamber was found to communicate with others of similar construction, and it soon became evident that the remains of an edifice of considerable size were buried in the mound.: The French government having given the necessary funds, the ruins were fully explored. They consisted of the lower part of a number of halls, rooms, and passages, for the most part wainscoted with slabs of coarse gray alabaster, sculptured with figures in relief,; the principal entrances being formed by colossal human-headed winged bulls. No remains of exterior architecture of any great importance were discovered. The calcined limestone and the great accumulation;of charred wood and charcoal showed that the building had been destroyed by fire. Its upper part had entirely disappeared, and its general plan could only be restored by the remains of the lower story. The collection of Assyrian sculptures in the Louvre came from these ruins. The excavations subsequently carried on by MM. Place and Fresnel at Khorsabad led to the discovery, in the enclosure below the platform, of propylaea, flanked by colossal human-headed bulls, and of other detached buildings forming the approaches to the palace, and also of some of the gateways in the enclosure-walls, ornamented with similar mythic figures.

M. Botta's discoveries at Khorsabad were followed by those of Mr. Lavard at Nimrud and Kuyunjik, made between the years 1845 and 1850. The mound of Nimrrd was found to contain the ruins of several distinct edifices, erected at different periods — materials for the construction of the latest having been taken from an earlier building. The most ancient stood at the northwest corner of the platform, the most recent at the south-east. In general plan and in construction they resembled the ruins of Khorsabad- consisting of a number of halls, chambers, and galleries, panelled with sculptured and inscribed alabaster slabs, and opening one into the other by doorways generally formed by pairs of colossal human-headed winged bulls or lions. The exterior architecture could not be traced. The lofty cone  or pyramid of earth adjoining this edifice covered the ruins of a building the basement of which was a square of 165 feet, and consisted, to the height. of 20 feet, of a solid mass of sun-dried bricks, faced on “the four sides by blocks of stone carefully squared, bevelled, and adjusted.

This stone facing singularly enough coincides exactly with the height assigned by Xenophon to the stone plinth of the walls (Anab. 3:4), and is surmounted, as he describes the plinth to have been, by a superstructure of bricks, nearly every kiln-burned brick bearing an inscription. Upon this solid substructure there probably rose, as in the Babylonian temples, a succession of platforms or stages, diminishing in size, the highest having a shrine or altar upon it (Layard, Nin. and Bab. ch. v). A vaulted chamber or gallery, 100 feet long, 6 broad, and 12 high, crossed the center of the mound on a level with the summit of the stone-masonry. It had evidently been broken into and rifled of its contents at some remote period, and may have been a royal sepulcher — the tomb of Ninus or Sardanapalus, which stood at the entrance of Nineveh. It is the tower described by Xenophon at Larissa as being 1. plethron (100 feet) broad and 2 plethra high. It appears to have been raised by the son of the king who built the north-west palace, and whose name in the cuneiform inscriptions is supposed to be identified with that of Sardanapalus. Shalmanubar or Shalmaneser, the builder of this tomb or tower, also erected in the center of the great mound a second palace, which appears to have been destroyed to furnish materials for later buildings. The black obelisk now in the British Museum was found among its ruins. On the west face of the mound, and adjoining the center palace, are the remains of a third edifice, built by the grandson of Shalmanubar, whose name is read Iva-lush, and who is believed to be the Pul of the Hebrew Scriptures.

It contained some important inscribed slabs, but no sculptures. Esarhaddon raised (about B.C. 680) at the south-west corner of the platform another royal abode of considerable extent, but constructed principally of materials brought from his predecessor's palaces. In the opposite or south-east corner are the ruins of a still later palace built by his grandson Asshur-emit-ili, very inferior in size and in splendor to other Assyrian edifices. Its rooms were small; it appears to have had no great halls, and the chambers were paneled with slabs of common stone, without sculpture or inscriptions. Some important detached figures, believed to bear the name of the historical Semiramis, were, however, found in its ruins. At the south-west corner of the mound of Kuyunjik stood a palace built by Sennacherib (about B.C. 700), exceeding in size and in magnificence of decoration all others hitherto explored. It occupied nearly  100 acres. Although much of the building yet remains to be examined, and much has altogether perished, about 60 courts, halls (some nearly 150 feet square), rooms, and passages (one 200 feet long) have been discovered, all paneled with sculptured slabs of alabaster. The entrances to the edifice and to the principal chambers were flanked by groups of winged human-headed lions and bulls of colossal proportions — some nearly 20 feet in height; 27 portals thus formed were excavated by Mr. Layard. A second palace was erected on the same platform by the son of Esarhaddon, the third king of the name of Sardanapalus. In it were discovered sculptures of great interest and beauty, among them the series representing the lion-hunt now in the British Museum. Owing to the sanctity attributed by Mohammedans to the supposed tomb of Jonah, great difficulties were experienced in examining the mound upon which it stands. A shaft sunk within the walls of a private house led to the discovery of sculptured slabs; and excavations subsequently carried on by agents of the Turkish government proved that they formed part of a palace erected by Esarhaddon. Two entrances or gateways in the great enclosure-walls have been excavated — one (at b on plan) flanked by colossal human-headed bulls and human figures. They, as well as the walls, appear, according to the inscriptions, to have been constructed by Sennacherib. No propylaea or detached buildings have as yet been discovered within the enclosure. At Sherif Khan are the ruins of a temple, but no sculptured slabs have been dug up there. It was founded by Sennacherib, and added to by his grandson. At Selamiyah no remains of buildings nor any fragments of sculpture or inscriptions have been discovered.

3. The most recent explorer in this field is Mr. George Smith, of the British Museum. The commencement of Mr. Smith's studies and researches in the field of Assyrian archaeology practically took place in the year 1866, when he engaged in the examination of Sir Henry Rawlinson's casts and fragments of inscriptions in the British Museum, with a view to the elucidation of several questions in the Old-Testament history. He first lighted upon a curious inscription of Shalmaneser II, giving an account ‘of the war against Hazael, king of Syria, and relating that it was in the eighteenth year of Shalmaneser when he received tribute from Jehu. His next labors were devoted to the cylinders containing the history of Asshur- bani-pal, the Sardanapalus of the Greeks. The annals of this monarch were then in considerable confusion, but by dint of patient comparison of the various copies, Mr. Smith at length succeeded in obtaining a fair text of the  earlier part of these inscriptions. Pursuing his investigations, he discovered several important fragments of the annals of TiglathPileser, containing notices of Azariah, king of Judah,” and of Pekah and Hoshea, — kings of Israel. In the course of four years he had discovered new portions of the Assyrian canon, several accounts of the early conquest of Babylonia by the Elamites, and a religious calendar of the Assyriais, in which every month is divided into four weeks, and the seventh days marked out as Sabbaths, in which no work was to be performed. During 1.870 he was occupied with preparing the large work on the history of Asshur-bani-pal, giving the cuneiform texts, transcriptions, and translations, which was published in 1871. In 1872 Mr. Smith discovered the tablets containing the Chaldaean account of the Deluge, which attracted a good deal of attention both at home and abroad.

The interest taken in these discoveries prompted the proprietors of the London Telegraph newspaper to advance the sum of one thousand guineas for fresh researches at Nineveh, Mr. Smith to conduct the expedition. He accordingly started from London Jan. 20, 1873. and on March 2 arrived at the ruins of Nineveh. After an excursion to Bagdad and Babylon, he returned to Nineveh about April 1, and commenced excavations on the mound of Nimrod on the third of that month. His work at first, which was on a small scale, was directed to the temple of Nebo. Here he discovered some inscriptions, but most of them were duplicates of texts already known. Excepting the stone basement of the temple and a few chambers around it, the whole was in a ruinous condition. After the city had declined, this part of the mound appears to have been used as a granary.

A large tunnel was burrowed through the walls and chambers on the eastern face. This was found packed with grain, black and rotten from age. In the central part excavations had been made for tombs, destroying considerable portions of the temple. The more prominent parts of the building were of large square red blocks of stone at the bottom, and sun-dried bricks at the top. On each side of the entrance stood a colossal figure of Nebo, with crossed arms, in the attitude of meditation. In one of the eastern chambers Mr. Smith discovered a fragment of the reign of Tiiglath-Pileser, but there was nothing else' of great interest in the neighborhood. Many of the inscriptions have suffered very much since the excavations of Mr. Layard. The explorations at Nimrud were closed on May 8, without any important results, and Mr. Smith proceeded to prepare for his researches among the ruins of Nineveh, opposite the town of Mosul. After commencing  operations on one of these mounds, with a view to recover inscribed terra- cotta tablets, Mr. Smith found several valuable inscriptions, which served in some degree as compensation for his labors. Much to his surprise, one of the fragments contained the greater portion of seventeen lines of inscription belonging to the first column of the Chaldaean account of the Deluge, fitting into the only place where there was a serious blank in the story. Among other discoveries were a small tablet of Esarhaddon, king of Assyria, some new fragments of one of the historical cylinders of Asshur- banipal, and a curious fragment of the history of Sargon, king of Assyria, relating to his expedition against Ashdod. On the same fragment was a part of the list of Median chiefs who paid tribute to Sargon. Part of an inscribed cylinder of Sennacherib, and half of an amulet in onyx, with the name and titles of this monarch, were subsequently found, with implements of bronze, iron, and glass. There was part of a crystal throne, a most magnificent article of furniture, closely resembling in shape the bronze throne discovered by Mr. Layard at Nimruid. Near the close of his excavations, while preparing to return to England, Mr. Smith disinterred a fragment of a curious syllabary, divided into four perpendicular columns. In the first, column was given the phonetic value of the cuneiform characters; the characters themselves were written in the second column; the third column contained the names and meanings of the signs; while the fourth column gave the words and ideas which it represented. The work was brought to a close on June 9, and on the same day Mr. Smith Started on his return journey to Europe, with the antiquities which he had collected.

The arrival of the antiquities in England called forth great interest in the results of the expedition, and the trustees of the British Museum directed Mr. Smith to return to Mosul, setting aside a sum of £1000 for the enterprise. On this occasion he left London Nov. 25, 1873, and, traversing his former route, arrived at Alexandretta on Dec. 9. He arrived at Mosul Jan. 1:1874, and at once engaged a number of men to dig over the earth on the spot of the last year's excavations. Soon afterwards they commenced work on the mound, bringing a fine fragment of a tablet and a bronze figure as the first-fruits of the excavation. In spite of the embarrassments caused by the Turkish officials, Mr. Smith continued the work of excavation with great diligence and with considerable success. Remains of culptures were discovered with inscriptions from the temples of Nebo and Merodach. There were also inscriptions from Shalnaneser I, king of Assyria, recording that he founded the palace of Nineveh; and mixed ap  with these were remains of inscriptions belonging to the same monarch, stating that he restored the temple of Ishtar. From the same spot came inscriptions of his son, Tugulti-ninip, the conqueror of Babylonia, relating that he also restored the temple of Ishtar, and inscriptions of a similar purport of the monarchs Asshurnazir-pal and Shalmaneser II. Some curiousnspecimens of pottery, ornamented with figures laid on the clay, were found near the same spot. Between the chambers in the center of the mound and the eastern edge there were fragments of a palace and temple. The remains of the temple were most of them found in a square chamber, seemingly of later date, built up of stones from the Assyrian buildings near it. All along the walls were placed small square. slabs with inscriptions of Asshur-bani-pal, dedicated to the goddess of Nineveh, none of them in their original position. Near this chamber were fragments of an obelisk in black stone-built into a later wall, and many fragments of a palace which stood in the neighborhood. Among these was an inscription of a king of Assyria, B.C. 1:170, and several fragments from sculptured walls representing processions of warriors. Near one corner of the palace was found the head of a female divinity, the hair arranged in bunches of curls on each side, the face exhibiting the usual corpulent style of Assyrian female beauty. Among other fragments was the opening portion of a copy from an early Babylonian inscription, giving the names of six new Babylonian kings, and some curious details of early Babylonian history. At a subsequent date was found a new portion of the sixth tablet of the Deluge series.

The principal excavation was carried on over what Layard calls the library- chamber of the south-west palace. Upon removing the top earth from a section of the palace around the region of the library-chamber, Mr. Smith was rewarded with a variety of discoveries of a valuable character. At first nothing turned up but modern objects, coins, pottery, and glass, but on going deeper the Assyrian cuneiform tablets were of frequent occurrence. In front of one of the entrances Mr. Smith discovered the lintel of a door- way, formed of a block of stone six feet long, and sculptured along the face. In the center was an ornamental cup or vase with two handles; on each side stood a winged griffin or dragon; and over the cup and the dragon was an, ornament of honeysuckles. This curious lintel is the first Assyrian object of the kind which has been discovered, and it is no wonder that when lifted out of the excavation it excited a thrill of pleasure. Many fragments were found along the floor of a long gallery, including syllabaries, bilingual lists, and mythological and historical tablets. ‘There  was a beautiful bronze Assyrian fork, with two prongs joined by an ornamental shoulder to a shaft of spiral work, ending in the head of an ass. This is a unique specimen of Assyrian work, and shows the advance of the people in the refinements of life. Near by was found part of a curious astrolabe and fragments of the history of Sargon, king of Assyria, B.C. 722. In one place, below the level of the floor, Mr. Smith discovered a fine fragment of the history of Asshur-bani-pal, containing new and curious matter relating to his Egyptian wars, and to the affairs of Gyges,. king of Lydia. From this part of the palace he also gained the shoulder of a colossal statue, with an inscription of Asshur-bani-pal. In another spot he obtained a bone spoon, and a fragment of a tablet with the history of the seven evil spirits. Near this was found a bronze style, with which the cuneiform tablets were probably impressed. In another part of the excavation there were the remains of crystal and alabaster vases, and specimens of the royal seal. One of these was a clay impression of the seal of Sargon, king of Assyria.

Mr. Smith left Mosul on April 4, and after various interesting excursions arrived at Alexandria toward the end of May, and finally reached London on June 9. The most important result of the expedition was the recovery of new tablets containing the Chaldaean account of the Deluge. There is still much required to complete the series, but in their present state they form one of the most remarkable collections of inscriptions yet discovered. The whole number of inscriptions discovered by Mr. Smith, during the four months in which he was engaged in excavation, amounted to over 3000, besides many other objects of great archeological interest. In many instances they comprised very important texts and antiquities. The majority of the fragments form parts of texts of which the other portions were already in the British Museum, and the new fragments afford data for the completion or enlargment of those inscriptions. In no branch of cuneiform inquiry have the late researches added more to our knowledge than in the early Babylonian history. It is uncertain how far back the records of Babylonia extend, and the lists of kings are too imperfect to afford materials for the construction of a satisfactory scheme. There is no doubt, however, that they reach up to the 24th century B.C., and some scholars are of opinion that they stretch nearly two thousand years beyond that time; but it will probably require many expeditions to the country in order to ascertain its primitive history. The new inscriptions favor the opinion  that the country gained a prominent place in the world much earlier than some have supposed. Valuable data have been added to the period of Assyrian history con temporary with the kings of Judah and Israel. On the comparative chronology of the Assyrian and Jewish kingdoms, Mr. Smith's expeditions have added nothing to our previous knowledge. Of the later Babylonian period — the time of Nebuchadnezzar and his successors — there are a few new dated documents and some useful inscriptions belonging to the succeeding Persian empire. The most valuable of the later inscriptions is that which fixes the date of the rise of the Parthian empire, which has so long been a doubtful point among chronologists.

4. The Assyrian edifices were so nearly alike in general plan, construction, and decoration that one description will suffice for all. They were built upon artificial mounds or platforms, varying in height, but generally from 30 to 50 feet above the level of the surrounding country, and solidly constructed of regular layers of sun-dried bricks, as at Nimrud, or consisting merely of earth and rubbish heaped up, as at Kuyunjik. The mode of raising the latter kind of mound is represented in a series of bass- reliefs, in which. captives and prisoners are seen among the workmen (Layard, Mon. of Nin. 2d series, pl. 14, 15). This platform was probably faced with stone masonry, remains of which were discovered at Nimrud, and broad flights of steps (such as were found at Khorsabad) or inclined ways led up to its summit. Although only the general plan of the ground floor can now be traced, it is evident that the palaces had several stories built of wood and sun-dried bricks, which, when the building was deserted and allowed to fall to decay, gradually buried the lower chambers with their ruins, and protected the sculptured slabs from the effects of the weather. The depth of soil and rubbish above the alabaster slabs varied from a few inches to about 20 feet. It is to this accumulation of rubbish above them that the bass-reliefs owe their extraordinary preservation. The portions of the edifices still remaining consist of halls, chambers, and galleries, opening for the most part into large uncovered courts. The partition walls vary from 6 to 15 feet in thickness, and are solidly built of sun-dried bricks, against which is placed the paneling or skirting of alabaster slabs. No windows have hitherto been discovered, and it is probable that in most of the smaller chambers light was only admitted through the doors.

The wall, above the wainscoting of alabaster, was plastered, and painted with figures and ornaments. The pavement was formed either of inscribed slabs of alabaster, or large flat kiln-burned  bricks. It rested upon layers of bitumen and fine sand. Of nearly similar construction are the modern houses of Mosul, the architecture of which has probably been preserved from the earliest times as that best suited to the climate and to the manners and wants of an Oriental people. The rooms are grouped in the same manner around open courts or large halls. The same alabaster, usually carved with ornaments, is used for wainscoting the apartments, and the walls are constructed of sundried bricks. The upper part and the external architecture of the Assyrian palaces, both of which have entirely disappeared, can only be restored conjecturally, from a comparison of monuments represented in the bass-reliefs, and of edifices built by nations, such as the Persians, who took their arts from the Assyrians. By such means Mr. Fergusson has, with much ingenuity, attempted to reconstruct a palace of Nineveh (The Palaces of Nineveh and Persepolis restored). He presumes that the upper stories were built entirely of sun-dried bricks and wood — a supposition warranted by the absence of stone and marble columns, and of remains of stone and burned-brick masonry in the rubbish and soil which cover and surround the ruins; that the exterior was richly sculptured and painted with figures and ornaments, or decorated with enameled bricks of bright colors, and that light was admitted to the principal chambers on the ground-floor through a kind of gallery which formed the upper part of them, and upon which rested the wooden pillars necessary for the support of the superstructure. The capitals and various details of these pillars, the friezes and architectural ornaments he restores from the stone columns and other remains at Persepolis. He conjectures that curtains, suspended between the pillars, kept oat the glaring light of the sun, and that the ceilings were of wood-work, elaborately painted with patterns similar to those represented in the sculptures, and probably ornamented with gold and ivory. The discovery at Khorsabad of an arched entrance of considerable size and depth, constructed of sun-dried and kiln-burned bricks, the latter enameled with figures, leads to the inference that some of the smaller chambers may have been vaulted.

The sculptures, with the exception of the humanheaded lions and bulls, were for the most part in low relief. The colossal figures usually represent the king, his attendants, and the gods; the smaller sculptures, which either cover the whole face of the slab, or are divided into two compartments by bands of inscriptions, represent battles, sieges, the chase, single combats with wild beasts, religious ceremonies, etc. All refer to public or national  events; the hunting-scenes evidently recording the prowess and personal valor of the king as the head of the people; the mighty hunter before the Lord.” The sculptures appear to have been painted remains of color having been found on most of them. Thus decorated, without and within, the Assyrian palaces must have displayed a barbaric magnificence, not, however, devoid of a certain grandeur and beauty, which no ancient or modern edifice has probably exceeded. Among the small objects, undoubtedly of the Assyrian period, found in the ruins, were copper vessels (some embossed and incised with figures of men and animals and graceful ornaments), bells, various instruments and tools of copper and iron, arms (such as spear and arrow heads, swords, daggers, shields, helmets, and fragments of chain and plate armor), ivory ornaments, glass bowls and vases, alabaster urns, figures and other objects in terra-cotta, pottery, parts of a throne, inscribed cylinders and seals of agate and other precious materials, and a few detached statues. All these objects show great mechanical skill and a correct and refined taste, indicating considerable advance in civilization.

These great edifices, the depositories of the national records, appear to have been at the same time the abode of the king and the temple of the gods-thus corresponding, as in Egypt, with the character of the monarch, who was both the political and religious chief of the nation, the special favorite of the deities, and the interpreter of their decrees. No building has yet been discovered which possesses any distinguishing features to mark it specially as a temple. They are all precisely similar in general plan and construction. Most probably a part of the palace was set apart for religious worship and ceremonies. Altars of stone, resembling the Greek tripod in form, have been found in some of the chambers — in one instance before a figure of the king himself (Layard, Nin. and Bab. p. 351). According to the inscriptions, it would, however, appear that the Assyrian monarchs built temples of great magnificence at Nineveh, and in various parts of the empire, and profusely adorned them with gold, silver, and other precious materials.

IV. Site of the City. — Much diversity of opinion exists as to the identification of the ruins which may be properly included within the site of ancient Nineveh. According to Sir H. Rawlinson, and those who concur in his interpretation of the cuneiform characters, each group of mounds we  have described represents a separate and distinct city. The name applied in the inscriptions to Nimrud is supposed to read “Kalkhu,” and the ruins are consequently identified with those of the Calah of Genesis (Gen 10:11); Khorsabad is Sargina, as founded by Sargon, the name having been retained in that of Sarghun; or Saraun, by which the ruins were known to the Arab geographers; Sherif Khan is Tarbisi. Selamlyah has not yet been identified, no inscription having been found in the ruins. The name of Nineveh is limited to the mounds opposite Mosul, including Kuyunjik and Nebbi Yfnus. Sir H. Rawlinson was at one time inclined to exclude even the former mound from the precincts of the city (Journ. of As. Soc. xii. 418). Furthermore, the ancient and primitive capital of Assyria is supposed to have been rot Nineveh, but a city named Asshur, whose ruins have been. discovered at Kalah. Sherghdt, a mound on the right or west bank of the Tigris, about sixty miles south of Mosul. It need scarcely be observed that this theory rests entirely upon the presumed accuracy of the interpretation of the cuneiform inscriptions, and that it is totally at variance with the accounts and traditions preserved by sacred and classical history of the antiquity, size, and importance of Nineveh. The area of the enclosure of Kuyunjik, about 1800 acres, is far too small to represent the site of the city, built as it must have been in accordance with Eastern customs and manners, even after allowing for every exaggeration on the part of ancient writers. Captain Jones (Topography of Nineveh, in the Journ. of R. Asiat. Soc. 15:324) computes that it would contain 174,000 inhabitants, fifty square yards being given to each person; but the basis of this calcution would scarcely apply to any modern Eastern city. If Kuyunjik represents Nineveh, and Nimrud Calah, where are we to place Resen, “a great city” between the two? (Gen 10:12).

Scarcely at Selamlyah, only three miles from Nimrad, and where no ruins of any importance exist. On the other hand, it has been conjectured that these groups of mounds are not ruins of separate cities, but of fortified royal residences, each combining palaces, temples, propylea, gardens, and parks, and having its peculiar name; and that they all formed part of one great city built and added to at different periods, and consisting of distinct quarters scattered over a very large area, and frequently very distant one from the other. Nineveh might thus be compared with Damascus, Ispahan, or perhaps more appropriately with Delhi, a city rebuilt at various periods, but never on exactly the same site, and whose ruins consequently cover an area but little inferior to that assigned to the capital of Assyria. The primitive site, the one upon which Nineveh was originally founded, may possibly have been that occupied by  the mound of Kuiyunjik. It is thus alone that the ancient descriptions of Nineveh, if any value whatever is to be attached to them, can be reconciled with existing remains. The absence of all traces of buildings of any size within the enclosures of Nimrud, Kuyunjik, and Khorsabad, and the existence of propylaea forming part of the approaches to the palace, beneath and at a considerable distance from the great mound at Khorsabad, seem to add weight to this conjecture. Even Sir H. Rawlinson is compelled to admit that all the ruins may have formed part of “that group of cities which, in the time of the prophet Jonah, was known by the common name of Nineveh” (On the Inscriptions of Babylonia and Assyria, in the Journ. As. Soc.). But the existence of fortified palaces is consistent with Oriental custom, and with authentic descriptions of ancient Eastern cities. Such were the residences of the kings of Babylon, the walls of the largest of which were sixty stadia, or seven miles, in circuit, or little less than those of Kuyunjik, and considerably greater than those of Nimrod. SEE BABYLON.

The Persians, who appear to have closely imitated the Assyrians in most things, constructed similar fortified parks — or paradises, as they were called — which included royal dwelling-places (Quint. Curt. 1, 7, c. 8). Indeed, if the interpretation of the cuneiform inscriptions is to be trusted, the Assyrian palaces were of precisely the same character; for that built by Esarhaddon at Nebbi Yunus is stated to have been so large that horses and other animals were not only kept, but even bred within its walls (Fox Talbot, Assyr. Texts translated, p. 17,18). It is evident that this description cannot apply to a building occupying so confined an area as the summit of this mound, but to a vast enclosed space. This aggregation of strongholds may illustrate the allusion in Nahum (Nah 3:14), “Draw the waters for the siege, fortify thy strong holds,” and “repair thy fortified places.” They were probably surrounded by the dwellings of the mass of the population, either collected in groups, or scattered singly in the midst of fields, orchards, and gardens. There are still sufficient indications in the country around of the sites of such habitations. The fortified enclosures. while including the residences of the king, his family or immediate tribe, his principal officers, and probably the chief priests, may also have served as places of refuge for the inhabitants of the city at large in times of danger or attack. According to Diodorus (2:9) and Quintus Curtius (v. 1), there was land enough within the precincts of Babylon, besides gardens and orchards, to furnish corn for the wants of the whole population in case of siege; and in the book of Jonah, Nineveh is said to contain, besides its population, “much cattle” (Jon 4:11). As at Babylon, no great consecutive wall of  enclosure comprising all the ruins, such as that described by Diodorus, has been discovered at Nineveh, and no such wall ever existed, otherwise some traces of so vast and massive a structure must have remained to this day. The Kiver Gomel, the. modern Ghazir-Su, may have formed the eastern boundary or defense of the city. As to the claims of the mound of Kalah Sherghat to represent the site of the primitive capital of Assyria called Asshur, they must rest entirely on the interpretation of the inscriptions. This city was founded, or added to, they are supposed to declare, by one Shamas-Iva, the son and viceroy, or satrap, of Ismi-Dagon, king of Babylon, who reigned, it is conjectured, about B.C. 1840. Assyria and its capital remained subject to Babylonia until B.C. 1273, when an independent Assyrian dynasts was founded, of which fourteen kings, or more, reigned at Kalah Sherghat. About B.C. 930 the seat of government, it is asserted, was transferred by Sardanapalus (the second of the name, and the Sardanapalus of the Greeks) to the city of Kalkhu or Calah (Nimrod), which had been founded by an earlier monarch named Shalmanubar. There it continued about 250 years, when Sennacherib made Nineveh the capital of the empire. SEE ASSYRIA.

These assumptions seem to rest upon very slender grounds; and Dr. Hincks altogether rejects the theory of the Babylonian character of these early kings, believing them to be Assyrian (Report to the Trustees of the Brit. Mus. on Cylinders and TerraCottas). It is believed that on an inscribed terra-cotta cylinder discovered at Khalah- Sherghat the foundation of a temple is attributed to this Shamas-Iva. A royal name similar to that of his father. Ismi-Dagon, is read on a brick from some ruins in Southern Babylonia, and the two kings are presumed to be identical, although there is no other evidence of the fact (Rawlinson, Herod. 1:456, note 5); indeed the only son of this Babylonian king mentioned in the inscriptions is read Ibil-anu-duina, a name entirely different from that of the presumed viceroy of Asshur. It is by no means an uncommon occurrence that the same names should be found in royal dynasties of very different periods. The Assyrian dynasties furnish more than one example. It may be further observed that no remains of sufficient antiquity and importance have been discovered at Khalah Sherghat to justify the opinion that it was the ancient capital. The only sculpture found in the ruins, the seated figure in black basalt now in the British Museum, belongs to a later period than the monuments from the north-west palace at Nimrufd. Upon the presumed identification above indicated, and upon no other evidence, so far as we can understand, an .entirely new system of Assyrian history and chronology has been constructed, of which a sketch  has been given under the title ASSYRIA (see also Rawlinson's Herod. 1:489). It need only be pointed out here that this system is at variance with sacred, classical and monumental history, and can scarcely be accepted as proven until the Assyrian ruins have been examined with more completeness than has hitherto been possible, and until the decipherment of the cuneiform inscriptions has made far greater progress. It has been shown how continuously tradition points to Nineveh as the ancient capital of Assyria.

There is no allusion to any other city which enjoyed this rank. Its name occurs in the statistical table of Karnak, in conjunction with Naharaina or Mesopotamia, and on a fragment recently discovered by M. Mariette, of the times of Thotmes III, or about B.C. 1490 (Birch, Trans. of R. Soc. of Lit. 2:345, 2d series); and no mention has been found on any Egyptian monument of such cities as Asshur and Calah. Sir H. Rawlinson in a paper read before the Royal Society of Literature, has, however, contended that the Naharain, Saenkar, and Assuri of the Egyptian inscriptions are not Mesopotamia, Singar, and Assyria, and that Nin-i-iu is not Nineveh at all, but refers to a city in the chain of Taurus. But these conclusions are altogether rejected by Egyptian scholars. Further researches may show that Sennacherib's palace at Kuyunjik, and that of Sardanapalus at Nimrod, were built upon the site, and above the remain of very much earlier edifices. According to the interpretation of the inscriptions, Sardanapalus himself founded a temple at “Nineveh” (Rawlinson, Herod. 1:46-2), yet no traces of this building have been discovered at Kuyunjik. Sargon restored the walls of Nineveh, and declares that he erected his palace “near to Nineveh” (ibid. p. 474), while Sennacherib only claims to have rebuilt the palaces, which were “rent and split from extreme old age” (ibid. p. 475), employing 360,000 men, captives from Chaldea, Syria, Armenia, and Cilicia, in the undertaking, and speaks of Nineveh as founded of old, and governed by his forefathers, “kings of the old time” (Fox Talbot, on Bellino's cylinder, Journ. of the As. Soc. vol. 18). Old palaces, a great tower, and ancient temples dedicated to Ishtar and Bar Muri, also stood there.

V. Prophecies relating to Nineveh, and Illustrations of the O.T. — These are exclusively contained in the books of Nahum and Zephaniah; for although Isaiah foretells the downfall of the Assyrian empire (ch. 10 and 14), he makes no mention of its capital. Nahum threatens the entire  destruction of the city, so that it shall not rise again from its ruins: “With an overrunning flood he will make an utter end of the place thereof.” He will make an utter end; affliction shall not rise up the second time” (Nah 1:8-9). “Thy people is scattered upon the mountains, and no one gathereth them. There is no healing of thy bruise” (Nah 3:18-19).

The manner in which the city should be taken seems to be indicated. “The defense shall be prepared” (Nah 2:5) is rendered in the marginal reading “the covering or coverer shall be prepared,” and by Mr. Vance Smith (Prophecies on Assyria and the Assyrians, p. 242), “the covering machine,” the covered battering-ram or tower supposed to be represented in the bass-reliefs as being used in sieges. Some commentators believe that “the over-running flood” refers to the agency of water in the destruction of the walls by an extraordinary overflow of the Tigris, and the consequent exposure of the city to assault through a breach; others, that it applies to a large and devastating army. An allusion to the overflow of the rivet may be contained in Nah 2:6, “The gates of the rivers shall be opened, and the palace shall be dissolved,” a prophecy supposed to have been fulfilled when the MedoBabylonian army captured the city. Diodorus (2:27) relates of that event that “there was an old prophecy that Nineveh should not be taken till the river became an enemy to the city; and in the third year of the siege the river, being swollen with continued rains, overflowed part of the city, and broke down the wall for twenty stadia; then the king, thinking that the oracle was fulfilled and the river become an enemy to the city, built a large funeral pile in the palace, and collecting together all his wealth and his concubines and eunuchs, burned himself and the palace with them all: and the enemy entered the breach that the waters had made, and took the city.” Most of the edifices discovered had been destroyed by fire, but no part of the walls of either Nimrud or Kuyunjik appears to have been washed away by the river. The Tigris is still subject to very high and dangerous floods during the winter and spring rains, and even now frequently reaches the ruins. When it flowed in its ancient bed at the foot of the walls a part of the city might have been overwhelmed by an extraordinary inundation. The likening of Nineveh to “a pool of water” (Nah 2:8) has been conjectured to refer to the moats and dams by which a portion of the country around Nineveh could be flooded. The city was to be partly destroyed by fire: “The fire shall devour thy bars,'“ then shall the fire devour thee” (Nah 3:13; Nah 3:15). The gateway in the northern wall of the Kuyunjik enclosure had been destroyed by fire as well as the palaces.

The population was to be surprised when unprepared, “while they are  drunk as drunkards they shall be devoured as stubble full dry” (Nah 1:10). Diodorus states that the last and fatal assault was made when they were overcome with wine. In the bass-reliefs carousing scenes are represented, in which the king, his courtiers, and even the queen, reclining on couches or seated on thrones, and attended by musicians, appear to be pledging each other in bowls of wine (Botta, ‘Mon. de Nin. pl. 63-67, 112, 113). The captivity of the inhabitants, and their removal to distant provinces, are predicted (Nah 3:18). Their dispersion, which occurred when the city fell, was in accordance with the barbarous custom of the age. The palace-temples were to be plundered of their idols, “Out of the house of thy gods will I cut off the graven image and the molten image” (Nah 1:14), and the city sacked of its wealth: “Take ye the spoil of silver, take the spoil of gold” (Nah 2:9). For ages the Assyrian edifices have been despoiled of their sacred images; and enormous amounts of gold and silver were, according to tradition, taken to Ecbatana by the conquering Medes (Diod. Sic. iii). Only one or two fragments of the precious metals were found in the ruins. Nineveh, after its ‘fall, was to be “empty and void, and: waste” (Nah 2:10); “It shall come to pass that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste” (Nah 3:7). These epithets describe the present state of the site of the city. But the fullest and most vivid and poetical picture of its ruined and deserted condition is that given by Zephaniah, who probably lived to see its fall: “He will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar work . . how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his hand” (Zep 2:13-15). The canals which once fertilized the soil are now dry. Except when the earth is green after the periodical rains the site of the city, as well as the surrounding country, is an arid yellow waste. Flocks of sheep and herds of camels may be seen seeking scanty pasture among the mounds. From the unwholesome swamp within the ruins of Khorsabad, and from the reedy banks of the little streams that flow by Kuyunjik and Nimrud, may be heard the croak of the cormorant and the bittern. The cedar-wood which adorned the ceilings of the palaces has been uncovered by modern explorers (Layard, Nin. and Bab. p. 357), and in the deserted halls the hyena, the wolf, the fox, and the jackal now lie down. Many allusions in the O.T. to the dress, arms, modes  of warfare, and customs of the people of Nineveh, as well as of the Jews, are explained by the Nineveh monuments. Thus (Nah 2:3), “The shield of his mighty men is made red, the valiant men are in scarlet:” the shields and the dresses of the warriors are generally painted red in the sculptures. The magnificent description of the assault upon the city (Nah 3:1-3) is illustrated in almost every particular (Layard, Nin. and its Ren. vol. ii, pt. ii, ch. v): the mounds built up against the walls of a besieged town (Isa 37:33; 2Ki 19:32; Ter. 23:24, etc.), the battering-ram (Eze 4:2), the various kinds of armor, helmets, shields, spears, and swords, used in battle and during a siege; the chariots and horses (Nah 3:3), are all seen in various bassreliefs (Layard, Nin. and its Rem. vol. ii, pt: ii, ch. iv and v). SEE CHARIOT. The custom of cutting off the heads of the slain and placing them in heaps (2Ki 10:8) is constantly represented (Layard, 2:184). The allusion in 2Ki 19:28,” I will put my hook in thy nose and my bridle in thy lips,” is illustrated in a bass-relief from Khorsabad (ibid. p. 376).

The interior decorations of the Assyrian palaces is described by Ezekiel, himself a captive in Assyria and an eye-witness of their magnificence (Eze 23:14-15): “She saw men of sculptured workmanship upon the walls; likenesses of the Chaldaeans pictured in red, girded with girdles upon their loins, with colored flowing headdresses upon their heads, with the aspect of princes all of them” (Layard, Nin. and its Rem. 2:307); a description strikingly illustrated by the sculptured likenesses of the Assyrian kings and warriors (see especially Botta, Mon. de Nin. pl. 12). The mystic figures seen by the prophet in his vision (ch. i), uniting the man, the lion, the ox, and the eagle, may have been suggested by the eagle- headed idols, and man-headed bulls and lions (by some identified with the cherubim of the Jews), and the sacred emblem of the “wheel within wheel” by the winged-circle or globe frequently represented in the bass-reliefs (Layard, Nineveh and its Remains, 2:455).

VI. Ninevite Arts. — The origin of Assyrian art is a subject at present involved in mystery, and one which offers a wide field for speculation and research. Those who derive the civilization and political system of the Assyrians from Babylonia would trace their arts to the same source. One of the principal features of their architecture, the artificial platform serving as a substructure, for their national edifices, may have been taken from a  people inhabiting plains perfectly flat, such as those of Shinar, rather than an undulating country in which natural elevations are not uncommon, such as Assyria proper. But it still remains to be proved that there are artificial mounds in Babylonia of an earlier date than mounds on or near the site of Nineveh. Whether other leading features and the details of Assyrian architecture came from the same source, is much more open to doubt. Such Babylonian edifices as have hitherto been explored are of a later date than those of Nineveh, to which they appear to bear but little resemblance. The only features in common seem to be the ascending stages of the temples or tombs, and the use of enameled bricks. The custom of paneling walls with alabaster or stone must have originated in a country in which such materials abound, as in Assyria, and not in the alluvial plains of southern Mesopotamia, where they cannot be obtained except at great cost or by great labor. The use of sun-dried and kiln-burned bricks and of wooden columns would be common to both countries, as also such arrangements for the admission of light and exclusion of heat as the climate would naturally suggest.

In none of the arts of the Assyrians have any traces hitherto been found of progressive change. In the architecture of the most ancient known edifice all the characteristics of the style were already fully developed; no new features of any importance seem to have been introduced at a later period. The palace of Sennacherib only excels those of his remote predecessors in the vastness of its proportions, and in the elaborate magnificence of its details. In sculpture, as would probably be the case in painting also, if we possessed the means of comparison, the same thing is observable as in the remains of ancient Egypt. The earliest works hitherto discovered show the result of a lengthened period of gradual development, which, judging. from the slow progress made by untutored men in the arts, must have extended over a vast number of years. They exhibit the arts of the Assyrians at the highest. stage of excellence they probably ever attained. The only change we can trace, as in Egypt, is one of decline or “decadence.” The latest monuments, such as those from the palaces of Esarhaddon and his son, show perhaps a closer imitation of nature, especially in the representation of animals, such as the lion, dog, wild ass, etc., and a more careful and minute execution of details than those from the earlier edifices; but they are wanting in the simplicity yet grandeur of conception, in the invention, and in the variety of treatment displayed in the most ancient sculptures. This will at. once be perceived by. a comparison of the ornamental details of the  two periods. In the older sculptures there occur the most graceful and varied combinations of flowers, beasts, birds, and other natural objects, treated in a conventional and highly artistic manner; in. the later there is only a constant and monotonous repetition of rosettes and commonplace forms, without much display of invention or imagination (comp. Layard, Mon. of Vin. 1st ser., especially pl. 5, 8, 43-48, 50; with 2d ser., passim; and with Botta, Monumens de Ninive). The same remark applies to animals. The lions of the early period are a grand, ideal, and, to a certain extent, conventional representation of the beast — not very different from that of the Greek sculptor in the noblest period of Greek art (Layard, Aon. of Vin. 2d ser., pi. 2). In the later bass-reliefs, such as those from the palace of Sardanapalus III now in the British Museum, the lions are more closely imitated from nature without any conventional elevation; but what is gained in truth is lost in dignity.

The same may be observed in' the treatment of the human form, though in its representation the Assyrians, like the Egyptians, would seem to have been at all times more or less shackled by religious prejudices or laws. For instance, the face is almost invariably in profile, not because the sculptor was unable to represent the full face — one or two examples of it occurring in the bass-reliefs — but probably because he was bound by a generally received custom, through which he would not break. No new forms or combinations appear to have been introduced into Assyrian art during the four or five centuries, if not longer period, in which we are acquainted with it. We trace throughout the same eagleheaded, lion- headed, and fish-headed figures, the same winged divinities, the same composite forms at the doorways. In the earliest works, an attempt at composition, that is at a pleasing and picturesque grouping of the figures, is perhaps more evident than in the later — as may be illustrated by the lion-hunt from the N.W. palace, now in the British Museum (Layard, Mon. of Nin. pl. 10). A parallel may in many respects be drawn between the arts of the Assyrians from their earliest known period to their latest, and those of Greece from Phidias to the Roman epoch, and of Italy from the 15th to the 118th century.

The art of the Nineveh monuments must in the present state of our knowledge be accepted as an original and national art, peculiar, if not to the Assyrians alone, to the races who at various periods possessed the country watered by the Tigris and Euphrates. As it was undoubtedly brought to its highest perfection by the Assyrians, and is especially  characteristic of them, it may well and conveniently bear their name. From whence it was originally derived there is nothing as vet to show. If from Babylon, as some have conjectured, there are no remains to prove the fact. Analogies may perhaps be found between it and that of Egypt, but they are not sufficient to convince us that the one was the offspring of the other. These analogies, if not accidental, may have been derived, at some very remote period, from a common source. The two may have been offshoots from some common trunk which perished ages before either Nineveh or Thebes was founded; or the Phoenicians, it has been suggested, may have introduced into the two countries, between which they were placed, and between which they may have formed a commercial link, the arts peculiar to each of them. Whatever the origin, the development of the arts of the two countries appears to have been affected and directed by very opposite conditions of national character, climate, geographical and geological position, politics, and religion. Thus, Egyptian architecture seems to have been derived from a stone prototype, Assyrian from a wooden one, in accordance with the physical nature of the two countries. Assyrian art is the type of power, vigor, and action.

Egyptian that of calm dignity and repose. The one is the expression of an ambitious, conquering, and restless nature; the other of a race which seems to have worked for itself alone and for eternity. In a late period of Assyrian history, at the time of the building of the Khorsabad palace (about the 8th century B.C.), a more intimate intercourse with Egypt through ‘war' or dynastic alliances than had previously existed appears to have led to the introduction of objects of Egyptian manufacture into Assyria, and may have influenced to a limited extent its arts. A precisely similar influence proceeding from Assyria has been remarked at the same period in Egypt, probably arising from the conquest and temporary occupation of the latter country by the Assyrians, under a king whose name is read Asshur-bani-pal, mentioned in the cuneiform inscriptions (Birch, Trans. of R. Soc. of Lit., new series). To this age belong the ivories, bronzes, and nearly all the small objects of an Egyptian character, though not apparently of Egyptian workmanship, discovered in the Assyrian ruins. It has been asserted, on the authority of an inscription believed to contain the names of certain Hellenic artists from Idalium, Citium, Salamis, Paphos, and other Greek cities, that Greeks were employed by Esarhaddon and his son in executing the sculptured decorations of their palaces (Rawlinson, Herod. 1:483). But, passing over the extreme uncertainty attaching to the decipherment of proper names in the cuneiform character, it must be observed that no remains whatever of  Greek art of so early a period are known, which can be compared in knowledge of principles and in beauty of execution and of design with the sculptures of Assyria. Niebuhr has remarked of Hellenic art, that “anything produced before the Persian war was altogether barbarous” (34th Lecture on Ancient History). If Greek artists could execute such monuments in Assyria, why it may be asked, did they not display equal skill in their own country? The influence, indeed, seems to have been entirely in the opposite direction. The discoveries at Nineveh show almost beyond a doubt that the Ionic element in Greek art was derived from Assyria, as the Doric came from Egypt. There is scarcely a leading form or a detail in the Ionic order which cannot be traced to Assyria — the volute of the column, the frieze of griffins, the honeysuckle-border, the guilloche, the Caryatides, and many other ornaments peculiar to the style.

The arts of the Assyrians, especially their architecture, spread to surrounding nations, as is usually the case when one race is brought into contact with another in a lower state of civilization. They appear to have crossed the Euphrates, and to have had more or less influence on the countries between it and the Mediterranean. Monuments of an Assyrian character have been discovered in certain parts of Syria, and further researches would probably disclose many more. The arts of the Phoenicians, judging from the few specimens preserved, show the same influence. In the absence of even the most insignificant remains, and of any implements which may with confidence be attributed to the Jews, there are no materials for comparison between Jewish and Assyrian art. It is possible that the bronzes and ivories discovered at Nineveh were of Phoenician manufacture, like the vessels in Solomon's temple. On the lion-weights, now in the British Museum, are inscriptions both in the cuneiform and Phoenician characters. The Assyrian inscriptions seem to indicate a direct dependence of Judaea upon Assyria from a very early period. From the descriptions of the temple and “houses” of Solomon (comp. 1Ki 6:7; 2Ch 3:4; Josephus 8:2; Fergusson's Palaces of Nineveh; and Layard, Nin. and Bab. p. 642), it would appear that there was much similarity between them and the palaces of Nineveh, if not in the exterior architecture, certainly in the interior decorations, such as the walls paneled or wainscoted with sawn stones, the sculptures on the slabs representing trees and plants, the remainder of the walls above the skirting painted with various colors and pictures, the figures of the winged cherubim carved “all the house round,” and especially on the doorways, the ornaments of open  flowers, pomegranates, and lilies (apparently corresponding exactly with the rosettes, pomegranates, and honeysuckle ornaments of the Assyrian bass-reliefs [Botta, Mon. de Nin., and Layard, Mon. of Nin.], and the ceiling, roof, and beams of cedar-wood. The Jewish edifices were, however, very much inferior in size to the Assyrian. Of objects of art (if we may use the term) contained in the Temple we have the description of the pillars, of the brazen sea, and of various bronze or copper vessels. They were the work of Hiram, the son of a Phoenician artist by a Jewish woman of the tribe of Naphtali (1Ki 7:14), a fact which gives us some insight into Phoenician art. and seems to show that the Jews had no art of their own, as Hiram was brought from Tyre by Solomon. The Assyrian character of these objects is very remarkable. The two pillars and “chapiters” of brass had ornaments of lilies and pomegranates; the brazen sea was supported on oxen, and its rim was ornamented with flowers of lilies, while the bases were graven with lions, oxen, and cherubim on the borders, and the plates of the ledges with cherubim, lions, and palm-trees. The veil of the Temple, of different colors, had also cherubim wrought upon it (comp. Layard, Nin. and Bab. p. 588, in which a large vessel, probably of bronze or copper, is represented supported upon oxen, and Mon. of Nin. ser. 2, pl. 60, 65, 68, in which vessels with embossed rims apparently similar to those in Solomon's temple are figured; also ser. 1, pl. 8, 44, 48, in which embroideries with cherubim occur).

The influence of Assyria to the eastward was even more considerable, extending far into Asia. The Persians copied their architecture (with such modifications as the climate and the building-materials at hand suggested), their sculpture, probably their painting and their mode of writing, from the Assyrians. The ruined palaces of Persepolis show the same general plan of construction as those of Nineveh — the entrances formed by human- headed animals, the skirting of sculptured stone and the inscribed slabs. The various religious emblems and the ornamentation have the same Assyrian character. In Persia, however, a stone architecture prevailed, and the columns in that material have resisted to this day the ravages of time.

The Persians made an advance in one respect upon Assyrian sculpture, and probably painting likewise, in an attempt at a natural representation of drapery by the introduction of folds, of which there is only the slightest indication on Assyrian monuments. It may have been partly through Persia that the influence of Assyrian art passed into Asia Minor, and thence into Greece; but it had probably penetrated far into the former country long  before the Persian domination. We find it strongly shown in the earliest monuments, as in those of Lycia and Phrygia, and in the archaic sculptures of Branchidae. But the early art of Asia Minor still offers a most interesting field for investigation. Among the Assyrians the arts were principally employed, as among all nations in their earlier stages of civilization, for religious and national purposes. The colossal figures at the doorways of the palaces were mythic combinations to denote the attributes of a deity. The “Man-Bull” and the “Man-Lion” are conjectured to be the gods “Nin” and “Nergal,” presiding over war and the chase; the eagle-headed and fish- headed figures, so constantly repeated in the sculptures and as ornaments on vessels of metal or in embroideries, Nisroch and Dagon. The bass-reliefs almost invariably record some deed of the king, as head of the nation, in war, and in combat with wild beasts, or his piety in erecting vast palace- temples to the gods. Hitherto no sculptures specially illustrating the private life of the Assyrians have been discovered, except one or two incidents, such as men baking bread or tending horses, introduced as mere accessories into the historical bassreliefs. This may be partly owing to the fact that no traces whatever have yet been found of their burial places, or even of their mode of dealing with the dead. It is chiefly upon the walls of tombs that the domestic life of the Egyptians has been so fully depicted. In the useful arts, as in the fine arts, the Assyrians had made a progress which denotes a very high state of civilization. When the inscriptions have been fully examined and deciphered, it will probably be found that they had made no inconsiderable advance in the sciences, especially in astronomy, mathematics, numeration, and hydraulics.

Although the site of Nineveh afforded no special advantages for commerce, and although she owed her greatness rather to her political position as the capital of the empire, yet, situated upon a navigable river communicating with the Euphrates and the Persian Gulf, she must have soon formed one of the great trading stations between that important inland sea and Syria ant the Mediterranean, and must have become a deipt fo the merchandise supplied to a great part of Asia Minor Armenia, and Persia. Her merchants are described in Ezekiel (Eze 27:24) as trading in blue clothes and broidered work (such as is probably represented in the sculptures), and in Nahum (Nahm 3:16) as “multiplied above the stars of heaven.” The animals represented on the black obelisk in the British Museum maid on other monument the rhinoceros, the elephant, the double-humped camel, and various kinds of apes and monkeys — show a communication, direct  or indirect, with the remotest part of Asia. This intercourse with foreign nations, and the practice of carrying to Assyria as captives the skilled artists and workmen of conquered countries, must have contributed greatly to the improvement of Assyrian manufactures. Affairs of state are frequently represented on the monuments: the king in his glory going to war receiving booty or captives, or making a treaty of peace; behind him the eunuch with beardless double chin, carrying a fly-flapper or an umbrella. The government was despotic; it was centered in the king. The provinces were ruled by satraps, and their state and retinue were so magnificent that the monarch boasts “Are not my princes altogether kings?” In a country vanquished, the conqueror secured some memorial of his conquest — either an inscription on some conspicuous rock or on stone blocks. His name and martial achievements are duly registered, and his person is figured in priestly robes. Several of these memorials are now in the British Museum.

Little is known of the dwellings of the people: they easily fell into ruin, and lay buried in the mass — the bricks or mud of which they were built fast dissolving into earth or soil. Nor do the monuments throw light on the subject, for they are filled with scenes from the chase or war-fields, trees, and fortresses. But there is one village depicted, and from it we learn that Assyrian dwellings of the common sort were built of mud, without windows, and had either a flat roof, or one rising into a cone, with an opening at the top-while the houses, though closely arranged, yet stand separate from each other.

The ornamental arts had reached a high state in ancient Nineveh. Many seals and cylinders have been recovered. The sculptures and paintings are full of expression and life, freer and more natural too than those of Egypt. The Assyrian artists did not excel in modeling statues, which, however, do not often occur, and they are characterized by an undue flatness or want of breadth in the side view, as if they were intended only to be seen directly in front. But their genius developed itself in bass-reliefs, and they used this art for every purpose to which it can be applied, for it was to them what painting is to our modern world. Through this art — in which so many scenes taken from nature and life, as war, religion, the chase, daily occupations, kitchen utensils, cooking and feasting, are represented we have come to know the ancient Asshur with some familiarity and completeness. Bass-reliefs have been traced back, as at Nimrid, to the period of Asa, king of Jidah, ten centuries before Christ. At first the work  is rude but spirited, gradually it throws off its stiffness and conventionality, and appears at its best in the days of Esarhaddon or his son, about B.C. 640. The vases or urns of clay are beautifully molded, and resemble Egyptian pottery. Some of the bronzes are of graceful symmetry. Metallic ornaments, ear-rings, bracelets, and clasps display great taste and skill. Chairs and couches of beautiful shapes are often inlaid with ivory. The lion was a sort of national emblem; and a frequent ornament on furniture, weights, and jewels is his-head or claws, warranting the imagery in the bold challenge of Nahum (Nah 2:11): “Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp?” Vessels such as bowls and bottles of glass, both transparent and beautifully colored, have been found, and a magnifying lens of rock-crystal was discovered at Nimrod: The garments of the better class were woven of linen, wool, or silk, and, though capacious in size, were worn with stately gracefulness. The silk of the country was famous, and was spun by a large silkworm not found elsewhere. Pliny speaks of the Assyria bombyx as a becoming dress for women (Hist. Nat. 11:23).

The Assyrians seem to have been fond of music, and various musical instruments are sculptured on the monuments. We have the harp, with eight, nine, or ten strings; the lyre, of no less than three kinds; the guitar, the double-pipe, the tambourine, cymbals, dulcimer, drums, and trumpets. SEE MUSICAL INSTRUMENTS. Bands of musicians formed an important part of military and religious processions, and in such bands there appear to have been leaders or persons that kept or indicated the time.

Delineations of ships, both for war and trading, are found. The imports must have been extensive: “Thou hast multiplied thy merchants above the stars of heaven” (Nah 3:16; Eze 27:23-24). Gold and other metals, ivory, precious stones, and spices, seem to have been brought into the country in abundance, and the exports may also have been on a large scale. The Phoenician mariners, according to Herodotus (1:1), brought home Egyptian and Assyrian merchandise. The productions of her looms were celebrated, as were also several of her perfumes. Horace refers to the Assyrian nard: “Assyriaque nardo potamus uncti” (2:11); but, as Rawlinson  says on this point, these odors may have only been conveyed by her from other regions, for she must have been rather a spice-seller than a spice- producer (Ancient Monarchies, 2:192). There are representations of the implements of husbandry, and of the various forms and means of irrigation. Irrigation (q.v.), indeed, was a prime means of fertility; the entire country appears to have been intersected with aqueducts and canals. For this purpose the Tigris was (lammed at several points, and various other engineering expedients were resorted to. The climate and productions were probably much the same as at the present day. The fertility of many districts is still great, and wherever there is sufficient moisture, pastures and crops spring into immediate luxuriance. Dates, olives, figs citrons, wheat, barley, and millet are often referred to by ancient writers, as Herodotus (1:92). The implements of agriculture must have been simple, yet, as shown in the annexed figure of a plow, from a sculpture of the period of Esarhaddon, the bowl and tube rising from the center seem a contrivance intended for sowing the seed in drills. The plow is supposed to have been drawn by two oxen moving in line, the one before the other. Scales and weights are also pictured on the monuments; many metallic weights have been found; and there appears to have been, at one time at least, a clay currency, as small pieces of clay bear upon them, according to Mr. Birch's reading, an order to pay a certain weight of gold.

VII. The region of Assyria, as gathered from the Ninevitic monuments, was probably at first a species of Sabaism — the host of heaven was deified and adored — sun, moon. and stars, with zodiacal signs, are often engraven on cylinders. Idols were, however, in course of time introduced; and the heroes or benefactors of other and ancient times were elevated to the rank of divinities. The father of the race, from being its patron grew into its god, and national pride in him deepened at length into religious veneration. Therefore at the head of the pantheon stood Asshur, the deified patriarch, his name and that of the country being the same; and he is regarded as “the great god, king of all the gods,” the national divinity. giving each king life and power. The sovereign, when referring to him, calls him ‘“Asshur my lord;” his people are “the servants of Asshur,” and his foes the “enemies of Asshur.” This deity was never superseded, though he had at length many colleagues or rivals. His common emblem is that of a winged circle or globe, with a single figure, and sometimes a triune human  figure in the center, and this symbol is generally found in immediate connection with the sovereign. The sacred tree was also associated with Asshur-connected perhaps with the Biblical Asherah, rendered “grove” (q.v.) — and perhaps also derived ultimately from the Edenic tree of life. Other Assyrian gods were Ann, often placed after Asshur, Bil or Bel; Hea or Hoa, Mylitta or Beltis, Sin or the Moon, Shamas or the Sun, Vul or Iva the wielder of the thunderbolt, Gula the sun-goddess, Nin, after whom the capital was named, and whose symbol is the winged bull, Merodach, Nergar, Ishtar, and Nebo. Some of these gods were borrowed from Chaldaea. Each god was usually associated with a corresponding goddess; and the god and his idol, made of metal, clay, or stone, were identified, as in the challenge of Rabshakeh (Isa 36:19-20). Sacrifice was offered to them, and altars of various shapes have been found. Solemn processions were made, and the king appears to be also a priest — his person was divinely sacred, and his palace seems also to have been the temple — though there was at the same time a regular priesthood. Fasting, as seen in the book of Jonah, may not have been an uncommon ordinance. The prophet Nahum styles Nineveh “the mistress of witchcrafts,” and many superstitious forms of ascertaining the will of Heaven must have been in constant practice. Layard mentions that dark spots resembling blood are seen on the slabs which form the entrance to the oldest palaces in Nimrod. The nation, appears to have been intensely religious; religious symbols are found not only on the robes and armor of the king, and on the columns and friezes of public buildings, but also on chariots, trappings of horses, and on ordinary household furniture — hangings, tables, chairs, and couches. The sensual or phallic symbols, so common in classical countries, are not found in Assyria; yet, if the worship of Beltis in Assyria resembled at all her worship) in Babylon (Herod. 1:99), it must have been grossly lascivious, as women were required to go once in their lives, to her temple, and prostitute themselves to the first man who wished them. The prophet Nahum calls Nineveh “the well-favored harlot, that selleth nations through her whoredoms;” but this language may refer, in Jewish prophetic style, to shamefaced and proselytizing idolatries.

Associated with the national worship were those composite animal figures, with the grotesque appearance of which we are now so well acquainted. The idea embodied in those strange forms must have been familiar to the ancient and Eastern world. Modifications of such figures are found in the sphinxes of Egypt, and have also been sought in the cherubim. SEE  CHERUB. These figures guard the sacred thresholds in Nineveh, as if such a function needed the strength of a bull, the courage of a lion, the intelligence of a man, and the winged speed of an eagle. In Assyria and Egypt they occur as outer guardians and representatives, whereas in the Hebrew worship they were concealed in the dense gloom of the holy of holies. Perhaps, apart from the special human relations of the Hebrew cherubim, the generic idea underlying the strange symbol was that the noblest creatures on earth are claimed by God as his servants; that their highest duty and honor are to be near him, and to keep his temples from profane intrusion; and that the divine service in its ideal perfection is such as combines in it the various elements of intellect and power, which those forms in their composite unity symbolize.

VIII. Race and Language. — Sprung from Asshur, the Assyrians were a Shemitic race, whatever may have been the original connection of Nineveh with the Cushite Nimrod. Herodotus (7:63) says of them, “By the Greeks they were called Syrians, and by the barbarians Assyrians.” This blunder has been repeated even by Niebuhr and others. But the names are quite distinct, Syria being צוּר, or Tyre, as it is given in English, and Assyria being אִשׁוּר, a very different word. In fact Asshur means the country, an Assyrian, the national divinity, or the town; the determinative before it showing when it signifies the god. The Assyrians were thus allied to the Phoenicians, Syrians, northern Arabs, and Jews, and they were not unlike the latter in general physiognomy, except that they were apparently more robust in limb and heavier in feature. The tongues of these races are similar, too, in structure. The elementary shape of the letter is the wedge Y, of various forms, and placed in all directions — upright, horizontal, diagonal. The alphabet is syllabic in structure — the vowels representing the sounds A, I, and U, and the majority of the sixteen consonants producing each six syllables, either as they precede or follow the vowel. Each simple vowel sound may also combine with two consonants, but the number of such double combinations is limited to 150. This alphabet, so far as ascertained, has at the utmost 250 different characters. Another set of characters is called determinative, and is prefixed to certain names; thus shows that the next word is a man's name. So, too, the plural is marked by y, and the dual by T. The difference between an ideographic and a phonetic sign may be illustrated in this way: If we write the phrase “Ivan I,” the I in Ivan has its usual power as a vowel-sound; but the after it has no sound, it merely carries with it or represents the idea of first. . The tongue itself is  Shemitic, allied to Hebrew, Phoenician, and Chaldee. Thus its conjunction U, and, is the Heb. ו, vau, and, as in Hebrew, ki signifies ‘if.” Its first personal pronoun is anaku, Heb. anoki, אָנֹבַי; its second is atta, Heb. אַתָּה; abu is “father,” Heb. אָב; nahar is “a river,” Heb. נָהָר, etc. The numerals are very similar to those in Hebrew.

Feminine nouns end in it or at, like Hebrew nouns in ith. Possessive pronouns are represented by suffixes, much the same as those in Hebrew. שׁis the relative, as often in the later Biblical and in the rabbinical Hebrew. The interrogative, as in Hebrew, is מָה. As in Aramaic, there is no prepositive article-the “emphatic state” is used instead of it. By a process which Oppert calls “mimmation,” and which applies to indeclinable words, the letter in plays an important part, as in the analogous forms in Hebrew, יוֹמָם“daily;” חַנָּם, “for nought.” Nouns are formed as in Hebrew by prefixing מ, and such nouns signify instrument, action, or state; and in the formation of nouns proper נis also used, as in the names Nimrod, Nisroch, Nergal, Nineveh, etc. The conjugations are five principal, four of which correspond to kal, niphal, piel, and hiphil, and the others are the same as the well-known Chaldee forms. The verb is conjugated by the aid, as in Hebrew, of pronominal suffixes, and it has no tenses. The roots are generally biliteral, the Hebrew ones being usually triliteral, as mit, to die, Heb. מוּתrib, to dwell, Heb. יָשִׁב. The proper names are all but universally Shemitic, and not Aryan or Medo-Persic; and they are commonly significant. Asshur, the name of the primal god, is found in many of them; and there occur such terms-as shamos, meaning servant; tiglath, adoration, and mutaggil, adoring-a participial form from the same root; pal is son, allied to the Aramaic bar; sar is king, ris is head, Heb. רֹאשׁ, etc.

The ruins of Nineveh have furnished a vast collection of inscriptions partly carved on marble or stone slabs, and partly impressed upon bricks, and upon clay cylinders, or six-sided and eight-sided prisms, barrels, and tablets, which, used for the purpose when still moist, were afterwards baked in a furnace or kiln. The employment of prepared clay for writing on is apparently an old custom. Josephus (Ant. 1:2, 3) records the tradition that Seth and his family inscribed on two pillars of brick and stone the wisdom of their age especially σοφίαν περὶ τὰ οὐράνια — astronomy. It was natural that Ezekiel, in the land of captivity, should be thus  commanded: “Take thee a title, and lay it before thee, and portray upon it the city, even Jerusalem” (Eze 4:1). Reference to the Babylonian custom of writing on bricks (coctilibus-laterculis) is found in Pliny (Hist. Nat. lib. vii, s. 57). The cylinders are hollow, and appear, from the hole pierced through them, to have been mounted so as to turn round, and to present their several sides to the reader. The character employed was the arrow-headed or cuneiform — so called from each letter being formed by marks or elements resembling an arrow-head or a wedge. This mode of writing, believed by some to be of Turanian or Scythic origin, prevailed throughout the provinces comprised in the Assyrian, Babylonian, and the eastern portion of the ancient Persian empires, from the earliest times to which any known record belongs, or at least twenty centuries before the Christian aera, down to the period of the conquests of Alexander; after which epoch, although occasionally employed, it seems to have gradually fallen into disuse. It never extended into Syria, Arabia, or Asia Minor, although it was adopted in Armenia.

A cursive writing resembling the ancient Syrian and Phoenician, and by some believed to be the original form of all other cursive writing used in Western Asia, including the Hebrew, appears to have been occasionally employed in Assyria, probably for documents written on parchment or papyrus, or perhaps leather skins. The Assyrian cuneiform character was of the same class as the Babylonian, only differing from it in the less complicated nature of its forms. Although the primary elements in the later Persian and so-called Median cuneiform were the same, yet their combination and the value of the letters were quite distinct. The latter, indeed, is but a form of the Assyrian. Herodotus terms all cuneiform writing the “Assyrian writing” (Herod. 4:87). This character may have been derived from some more ancient form of hieroglyphic writing; but if so, all traces of such origin have disappeared. The Assyrian and Babylonian alphabet (if the term may be applied to above 200 signs) is of the most complicated, imperfect, and arbitrary nature — some characters being phonetic, others syllabic, others ideographic — the same character being frequently used indifferently. This constitutes one of the principal difficulties in the process of decipherment. The investigation first commenced by Grotefend (Heeren, Asiatic Nations, vol. ii, App. 2) has since been carried on with much success by Lassen and Westergaard in Germany. by MM. Osennouf and Oppert in France, and by Sir H. Rawlinson, Dr. Hincks, Mr. Norris, and Mr. Fox Talbot in England (see papers by these last-named gentlemen in the Journals of the Royal Asiatic Society, in the Transactions of the Royal Irish Academy, in the Journal of  Sacred Literature, and in the Athenaeum).

Although considerable doubt may still reasonably prevail as to the interpretation of details, as to grammatical construction, and especially as to the rendering of proper names, sufficient progress has been made to enable the student to ascertain with some degree of confidence the general meaning and contents of an inscription. The people of Nineveh, as we have seen above, spoke a Shemitic dialect, connected with the Hebrew and with the so-called Chaldee of the books of Daniel and Ezra. This agrees with the testimony of the O.T. But it is asserted that there existed in Assyria, as well as in Babylonia, a more ancient tongue belonging to a Turanian or Scythic race, who are supposed to have inhabited the plains watered by the Tigris and Euphrates long before the rise of the Assyrian empire, and from whom the Assyrians derived their civilization and the greater part of their mythology. It was retained for sacred purposes by the conquering race, as the Latin was retained after the fall of the Roman empire in the Catholic Church. In fragments of vocabularies discovered in the record-chamber at Kuyunjik words in the two languages are placed in parallel columns, while a center column contains a monographic or ideographic sign representing both. A large number of Turanian words or roots are further supposed to have existed in the Assyrian tongue, and tablets apparently in that language have been discovered in the ruins. The monumental inscriptions occur on detached stelae and obelisks, of which there are several specimens in the British Museum from the Assyrian ruins, and one in the Berlin Museum discovered in the island of Cyprus; on the colossal human-headed lions and bulls, upon parts not occupied by sculpture, as between the legs; on the sculptured slabs, generally in bands between two bassreliefs, to which they seem to refer; and, as in Persia and Armenia, carved on the face of rocks in the hill country. At Nimrod the same inscription is carved on nearly every slab in the north-west palace, and generally repeated on the back, and even carried across the sculptured colossal figures. The Assyrian inscriptions usually contain the chronicles of the king who built or restored the edifice in which they are found, records of his wars and expeditions into distant countries, of the amount of tribute and spoil taken from conquered tribes, of the building of temples and palaces, and invocations to the gods of Assyria. Frequently every stone and kiln-burned brick used in the building bears the name and titles of the king, and generally those of his father and grandfather are added. These inscribed bricks are of the greatest value in restoring the royal dynasties. The longest inscription on stone, that from the northwest palace of Nineveh containing the records of Sardanapalus II,  has 325 lines; that on the black obelisk has 210. The most important hitherto discovered in connection with Biblical history is that upon a pair of colossal human-headed bulls from Kuyunjik, now in the British Museum, containing the records of Sennacherib, and describing, among other events, his wars with Hezekiah. It is accompanied by a series of bass-reliefs believed to represent the siege and capture of Lachish (see Layard, Nin. and Bab. p. 148-153).

A long list might be given of Biblical names occurring in the Assyrian inscriptions (id. p. 626). Those of three Jewish kings have been read: Jehu, son of Khumri (Omri), on the black obelisk (see Layard, Nineveh. and Babylon, p. 613); Menahem on a slab from the south-west palace, Nimrud, now in the British Museum (id. p. 617); and Hezekiah in the Kuvunjik records. The most important inscribed terra-cotta cylinders are those from Kalah Sherghat, with the annals of a king, whose name is believed to read Tiglath-Pileser not the same mentioned in the 2d book of King, but an earlier monarch, who is supposed to have reigned about B.C. 1110 (Rawlinson, Herod. 1:457); those from Khorsabad containing the annals of Sargon; those from Kuyunjik, especially one known as Bellino's cylinder, with the chronicles of Sennacherib; that from Nebbi Yunus with the records of Esarhaddon, and the fragments of three cylinders with those of his son. The longest inscription on a cylinder is of 820 lines. Such cylinders and inscribed slabs were generally buried beneath the foundations of great public buildings. Many fragments of cylinders and a vast collection of inscribed clay tablets, many in perfect preservation, and some bearing the impressions of seals, were discovered in a chamber at Kuyunjik, and are now deposited in the British Museum. They appear to include historical documents, vocabularies, astronomical and other calculations, calendars, directions for the performance of religious ceremonies, lists of the gods, their attributes, and the days appointed for their worship, descriptions of countries, lists of animals, grants of lands, etc. In this chamber was also found the piece of clay bearing the seal of the Egyptian king So or Sabaco. and that of an Assyrian monarch, either Sennacherib or his son, probably affixed to a treaty between the two, which, having been written on parchment or papyrus, had entirely perished (Layard, Nin. and Bab. p. 156).

IX. Treatment of the Dead. — It is strange that no representations of burial occur on the monuments, and that no tombs have been discovered in the mounds. Layard, indeed, regards the great cone at Nimrod as a royal tomb, but no human remains have been found; and other tombs, such as those excavated at Kuyunjik by Rassam, the Russian vice-consul, are said to be “of undoubtedly post-Assyrian date.” It is as remarkable, on the other hand, that Chaldaea is full of tombs, every mound between Niffar and Mugeyer being a burial place. Arrian (De Exped. Alexand. 7:22) says that the tombs of the Assyrian kings were constructed in the marshes south of Babylon, and Chaldaea appears really to have been the ancient necropolis of Assyria. Warka, the old Erech, is, in fact, a vast cemetery, and “the whole region of lower Chaldaea abounds in sepulchral cities of immense extent” (Loftus, Chaldea and Susiana, p. 198,199).

X. Literature. — The chief authorities on the subject are Botta's Monuments de Nineve (Paris, 1849-50), Layard's Nineveh (Lond. 1851), and his Nineveh and Babylon (1853), with his Monuments of Nineveh (ibid. 1851-3); Prof. Rawlinson's Four Great Empires and Notes to Herodotus; Rich's Babylon and Persepolis; Chwolson, Ueber die Ueberreste der alt-babylonischen Literatur (St. Petersburg, 1859); Bonomi's Nineveh and its Palaces; Fergusson's Palaces of Nineveh and Pesepolis Restored; Vaux's Nineveh and Persepolis (Lond. 1850); Oppert's Elements de la Granmmaire Assyrienne (Paris, 1860); Les Fastes de Sargon (ibid. 1863); Chronologie des Bah. et Assyr. (1857); Oppert et' Menant, Grande inscription de Khorsabad (ibid. 1865); “The Assyrian Verb,” some papers by Dr. Hincks in the Journal of Sacred Literature (1852, 1855); Brandisi Rerum Assyr. Temp. Emendat. (Bonn, 1853), and his iiber den histor. Gewinn, etc.; Marc. Niebuhr, Geschichte Assurs; Fox Talbot, Assyrian Texts Explained (Lond. 1856); Menant, Les Ecritures Cuneiformes (Paris, 1860, where the. history of cuneiform discovery is fully given); Jones's Topography of Nineveh, in Roy. As. Soc. Journal (1855); J. Blackburn, Rise and Ruin of Nineveh (Lond. 1852); T. W. Bosanquet, Fall of Nineveh (ibid. 1853); .Jour. Sac. Lit. April, 1851; April, 1858; April, 1860; Fletcher, Notes of Residence at Nineveh (Lond. 1850); G. V. Smith, Prophecies relating to Nineveh (ibid. 1857-8); Feer. Les Ruiaes de Ninive (Paris, 1864); Bretschneider, Ninive und Nahum (Munich, 1861); Tuch, De Nino urbe(Leips. 1849); Pole, Anc. Hist. and Mod. Expositors of Nineveh (Lond. 1854); Nichols, British Museum, p. 159 sq.; G. Smith, Hist. (of Assur-bani-pal (ibid. 1872); Assyria from the  Earliest Time (ibid. 1875); Recent Assyrian Discoveries (ibid. 1875); and the literature cited in the last-named work, p. 6 sq., especially Colossians Rawlinson's various monographs. See Blackwood's Magazine, 1854, 1:45, 462; 1856, 2:729; Meth. Quar. Rev. Oct. 1849. art. ii; Newman, Thrones and Palaces of Babylon and Nineveh (N.Y. 1876); Lond. Qu. Rev. Dec. 1848; Fraser's Mag. April, 1849; North Brit. Rev. May, 1853. Comp. also the works cited under SEE ASSYRIA; SEE CUNEIFOIRM.

## Ninevite[[@Headword:Ninevite]]

             (Νινευίτης, Luk 11:30; “man of Nineveh,” Mat 12:41), an inhabitant of Nineveh (q.v.).

## Ningpo Colloquial Version[[@Headword:Ningpo Colloquial Version]]

             SEE CHINESE; SEE VERSIONS;

## Ninian[[@Headword:Ninian]]

             a Scotch prelate, was promoted to the see of Galloway, April 27, 1459, and was present in Parliament at the forfeiture of the earl of Ross in 1476. See Keith, Scottish Bishops, page 276.

## Ninian Or Nynian, St.[[@Headword:Ninian Or Nynian, St.]]

             called in the Roman Martyr. “NINANUS,” is the apostle who introduced Christianity among the Southern Picts, SEE SCOTLAND, and flourished in the latter half of the 4th and the beginning of the 5th century. He was a Briton, and of noble birth; but had been educated at Rome, and there ordained a bishop. The exact time of his preaching in Scotland is unknown. His labors appear to have commenced in Cumbria, and to have extended over the greater part of the district as far north as the Grampian Hills, his see being fixed at Candida Casa, or Whithorn, in the modern Wigtonshire. His death is placed by the Bollandists in 432; his festival is September 16. Whether Christianity had been introduced among the Picts before the time of Ninian has been a subject of controversy; but although the details of the legendary account are uncertain, it seems, beyond all question, that some Christians were to be found, at least among the Southern Picts, in what is now known as the Lowlands of Scotland, from the end of the 2d century. Nevertheless, either their number was originally very small, or the rising Church had fallen away under adverse circumstances; and it is certain that when Ninian appeared among them the Picts were in the main a pagan people. Bede (Hist. Ecc 3:4), speaking of the conversion of the Northern Picts, mentions a tradition to the effect that the Southern Picts had been converted by the preaching of bishop Nynian, a Briton, who had been educated at Rome. Yet Bede further states that the Picts only joined the Romish Church in the 8th century, and that the British Christians of the 7th century were in no way connected with Rome. Moreover the name of the church he is said to have founded, that of St. Martin, does not seem to denote in any way a Romish origin. See Inett, Hist. Eng. Ch. vol. i, pt. i,  ch. ii, n. 10; 10:11; Stanley, Lect. on Hist. of Ch. of Scotland, p. 28; Soames, Hist. Anglo-Saxon Ch. p. 72.

## Ninimo, Joseph[[@Headword:Ninimo, Joseph]]

             a Presbyterian minister, was born near Norfolk, Va., in 1798. He was educated at Hampden-Sidney College, Prince Edward, Va., and graduated at the theological seminary of Princeton, N.J., in 1827; was licensed and ordained in 1828, and labored as stated supply for the Church in Portsmouth, Va. In 1830 he removed to New York Presbytery, and was stated supply at Sweet Hollow, L. I. Afterwards he labored at the following places: in 1837-40, at Red Mills, N. Y.; in 1840-46, at Somers, N.Y.; in 1846-49, at North Salem, N. Y. In 1849 he removed to Huntingdon, N. Y., where he opened a school, and his life afterwards was devoted to teaching. He died April 19, 1865. Mr. Ninimo) was a devout, faithful, and exemplary minister, and his career was laborious, useful, and honorable. See Wilson, Presb. Hist. Almanac, 1867, p. 185. (J. L. S.)

## Nino, De Guevara, Don Juan[[@Headword:Nino, De Guevara, Don Juan]]

             a Spanish painter, was born in Madrid February 8, 1632. His father, don Luiz, was captain of the guards of the viceroy of Aragon, bishop of Malaga, don Antonio Henriquez. This prelate took charge of the family of his favorite nobleman, and brought him into his diocese. It was at Malaga that young Nino studied; from that time he oftener held the pencil than the pen. Educated in philosophy, he gave himself with so much ardor to design that the bishop, who loved him like a son, not wishing to oppose his vocation, confided him to the care of a Flemish captain, whom Quilliet calls “Manrique, a painter of credit in Malaga, and one of the best pupils of his compatriot Rubens.” The progress of Nino was rapid. In 1645 his protector confided him to marquis de Montebello, one of the most distinguished amateurs of Madrid, who soon placed him in a condition to follow the lessons of Alonso Cano. This celebrated master admitted him to his friendship, and often worked with him. Cano composed and Nino executed. It is thus that they decorated the Augustins of Cordova and Granada (1652-1667). In 1676 Nino returned to Malaga, where he made many paintings for churches and portraits — a style in which he succeeded very well. His touch shows a certain timidity; but his compositions have a lovely character, and his coloring has freshness. He remains one of the best representatives of the Hispano-Flemish school. All the religious  monuments of Malaga, and some of Cordova, Granada. Madrid, and Seville, possess his paintings, which are also found in the most complete galleries. He died in Malaga December 8, 1698. We quote especially of this artist three admired masterpieces in Malaga: in the church, Faith, or the Triumph of the Cross, remarkable for the expression and the good disposition of the numerous figures which are represented in it: — Charity, surrounded by personages who have most distinguished themselves by this virtue; this painting is the worthy companion of the preceding;-and in the cathedral, Saint Michael, become popular by numerous copies and engravings. Seville also possesses a large number of paintings by Nino, among others a Holy Family, sometimes attributed to Rubens. We have in Paris an allegorical painting of his, representing War giving Place to Peace and Study. Nino combines the grandeur and correctness of Cano with the admirable coloring of Rubens, and yet in some of his works he differs even so widely from these great masters as to be compared to Vandyck.' See Raphael Mengs, Obras (Madrid, 1780); Felippe de Guevara, Los Commentarios de la Pintura (ibid. 1788); Pons, Viaje en Espana; Don Antonio Palomino de Velasco, El Museo pictorico (Cordova, 1715, 3 vols.); Spooner, Biog. Hist. of the Fine Arts, 1:380, s.v. Guevara.

## Ninth-hour Service[[@Headword:Ninth-hour Service]]

             is the technical term for a divine service celebrated in some Christian churches. Canonical hours were introduced at an early period. The first of these was matutina, the morning service. about daybreak; the second at nine o'clock, called tertia, or third hour; the third at twelve o'clock, being the noon-day service; the ninth-hour service following at three in the afternoon. The fathers of the 3d and 4th centuries seemed to lay peculiar stress on this service as the most important of all. It was considered the hour of Christ's death; the hour when Cornelius was praying; the time when Peter and John went up to the Temple, “being the hour of prayer,” i.e. the usual time of the Jewish evening sacrifice. The custom of alternating divine service at this hour seems to have been general in apostolic and patristic days, and in close relation to the Jewish observance. The Council of Laodicea expressly mentions the ninth hour of prayer, and orders that the same service be used as was appointed for the evening prayer. Chrysostom, too, must have reference to it in his mention of those hours of public prayer, for the third, in all probability, means the ninth hour, or Nones, as it is sometimes called.

## Niobe[[@Headword:Niobe]]

             (Νιόβη) is the name of a Greek female deity. She was the daughter of Tantalus (according to the most popular version of the story), the sister of Pelops, and was the wife of Amphion, king of Thebes. She was so proud of the number of her children that she boasted herself as superior to Leto (Latona), who had but two children. The number of those of Niobe is usually given as seven sons and seven daughters. Apollo and Artemis (Diana) so heartily espoused the cause of Leto that they killed the children of Niobe with their arrows. Zeus (Jupiter) metamorphosed Niobe into a stone, and placed it on Mount Sipylus in Lydia. During the summer this stone always shed tears (see Homer, II. xxiv). The story of Niobe was a favorite subject of ancient art. A group representing Niobe and her children was discovered at Rome in 1583, and is now at Florence. Some of the sculptures are very beautiful. Even the ancient Romans were in doubt whether the work proceeded from Scopas or Praxiteles.

## Niobites[[@Headword:Niobites]]

             is the name of a party of Alexandrian Monophysites formed under the leadership of an Alexandrian rhetorician or sophist named Stephen Niobes (Νιόβης or Νιόβος), who attempted to revive the older Monophysite doctrine in opposition to the modified form of it maintained by Damian, Monophysite patriarch of Alexandria (A.D. 570-603), who belonged to the school of Severus and the Phthartolatrae (q.v.). The particular opinion brought forward by the Niobites was that the qualities belonging, to human nature could not continue in the human nature of Christ after its amalgamation with or absorption into the divine nature. He thus took up the position that there was no logical ground for the Severian. compromise between orthodoxy and Monophysitism, and that the Jacobites ought to revert to the creed which they held before Severus came to Egypt — that which Dioscorus had maintained in opposition to the Council of Chalcedon. The Niobite party was driven out of Alexandria by Damian after the death of Niobes, and settled at Antioch, where, before the death of Damian, they gradually came around to the orthodox opinions, and became energetic supporters of the Chalcedonian doctrine. See Assemani, Biblioth. Orient, 2:72; Baur, Gesch. der Dreieinigkeitslehre, 2:92-95; Neander, Ch. Hist. 2:554.

## Niphon Of Constantinople[[@Headword:Niphon Of Constantinople]]

             an Eastern ascetic who, near the beginning of the reign of emperor Emmanuel Comnenus.(middle of the 12th century), headed a movement for the reform of the Church practices. He joined the Bogomiles (q.v.), and is believed to have approved of many of their fanatical excesses, yet for his pious and strict life he was paid: universal reverence. He is described as a man well versed in the Holy Scriptures, to the study of which he devoted his time mainly. Niphon's adherence to Bogomilian ideas has on this account seemed strange, but it is possible that he was educated under Bogomilian influences, and thus harmonized their views with Biblical teachings. He made public his peculiar views, and was by an ecclesiastical synod condemned to perpetual confinement in a monastery. But the patriarch Cosmas restored Niphon to liberty; and he stood high in the estimation of that prelate, insomuch that he made him his confidant and table-companion. The friendship of such a man would lead us to judge favorably of Niphon's character, for all the accounts agree in describing Cosmas as a person of great piety and worth; of a strict life, self-denying love, and a benevolence which prompted him to give away everything, to the very raiment which he wore. Similarity of disposition, and a like dissatisfaction with the corrupt state of the Greek Church, may perhaps have made Cosmas the friend and protector of Niphon. As Cosmas would not abandon Niphon, notwithstanding that the latter had been condemned by an endemic synod, but persisted in declaring that he was a holy man, the sentence of deposition was passed upon him also. He signified to the synod his abhorrence of the corrupt. Church, saying that he was like Lot in the midst of Sodom. Niphon flourished for a while, and died finally in comparative obscurity. See Neander, Ch. Hist. 4:563-564. (J. H. W.)

## Niphon Or Nipon[[@Headword:Niphon Or Nipon]]

             SEE JAPAN.

## Niphont[[@Headword:Niphont]]

             bishop of Novgorod, a Russian prelate of note, flourished near the middle of the 12th century. He died at Kief April 13, 1156. He is considered ‘as one of the continuators of the Chronicles of Nestor.' Herberstein has inserted in his Commentaries a series of questions, some of them being of the strangest character, which were submitted to Niphont, with the replies which he made to them — replies which at present serve as law to the  Russian clergy. The catalogue of the manuscript library of count Tolstoi contains, under Nos. 204 and 212, two sermons attributed to this bishop. See Tatichtchef, Hist. de Russie, vol. ii; Dict. Hist. des ecrivains ecclis. Russes.

## Niphus[[@Headword:Niphus]]

             SEE NIFO.

## Nipter[[@Headword:Nipter]]

             (Gr. νιπτήρ, a basin; in Latin, pedilavium) is the name of a wash-basin used in churches for religious ceremony. The name is also applied to the ceremony of washing feet. This is performed by the Greek Christians on Good Friday, in imitation of our Savior, who on that day washed his disciples' feet with his own hands. In the monasteries the abbot represents our Savior, and twelve of the monks the twelve apostles. Among these the steward and porter have always a place; the former acts the part of St. Peter, and imitates his refusal to let Jesus wash his feet; the latter personates the traitor Judas, and is loaded with scoffs and derision. The office used on this occasion is extant in the Euchologium. SEE PEDILAVIUM.

## Nireupan[[@Headword:Nireupan]]

             the word used by the Siamese to denote the Nirvana (q.v.) of the Buddhists.

## Nirmalas[[@Headword:Nirmalas]]

             one of the divisions of the Sikhs (q.v.), who profess to practice the strictest seclusion of religious asceticism. — They lead a life of celibacy, and disregard their personal appearance, often going nearly naked. They do not assemble together in colleges, nor do they observe any particular form of divine service, but confine their devotion to speculative meditation and the perusal of the writings of Nanak, Kabir, and other unitarian teachers. They are always solitary, supported by their disciples, or wealthy persons who may happen to favor the sect. The Nirmalas are known as able expounders of the Vedanti philosophy, in which Brahmins do not disdain to accept of their instructions. They are not a very numerous body on the whole; but a few are almost always to be found at the principal seats of Hindû wealth, and particularly at Benares.

## Nirvana[[@Headword:Nirvana]]

             (from the Sanscrit nir,” out,” and vana, “blown;” hence, literally, that which is blown out or extinguished) is, in Buddhistic doctrine, the term denoting the final deliverance of the soul from transmigration. It implies, consequently, the last aim of Buddhistic existence, since transmigration is tantamount to a relapse into the evils or miseries of Sansara, or the world. But as Hindûism, or the Brahmanical doctrine, professes to lead to the same end, the difference between Nirvana and Moksha, Apavarga, or the other terms of Brahmaism designating eternal bliss, and consequent liberation from metempsychosis, rests on the difference of the ideas which both doctrines connect with the condition of the soul after that liberation. Brahman, according to the Brahmanical doctrine, being the existing and everlasting cause of the universe, eternal happiness is, to the Brahmanical Hindû, the absorption of the human soul into that cause whence it emanated, never to depart from it again. According to this doctrine, therefore, the liberation of the human soul from transmigration is equivalent to that state of felicity which religion and philosophy attribute to that entity. SEE HINDUISM. As, however, the ultimate cause of the universe, according to Buddhism. is the void or non-entity, the deliverance from transmigration is to the Buddhists the return to non-entity, or the absolute extinction of the soul. However much, then, the pious phraseology of their oldest works may embellish the state of Nirvana, and apparently deceive the believer on its real character, it cannot alter this fundamental idea inherent in it. We are told, for instance, that Nirvana is quietude and identity, whereas Sansara is turmoil and variety; that Nirvana is freedom from all conditions of existence, whereas Sansara is birth, disease, decrepitude and death, sin and pain, merit and demerit, virtue and vice; that Nirvagna is the shore of salvation for those who are in danger of being drowned in the sea of Sansara; that it is the free port ready to receive those who have escaped the dungeon of existence, the medicine which cures all diseases, the water which quenches the thirst of all desires, etc.; but to the mind of the orthodox Buddhist, all these definitionis convey out the one idea. that the blessings promised in the condition of Nirvana are tantamount to the absolute extinction of the human soul, after it has obeyed in this life all the injunctions of Buddhism, and become convinced of all its tenets on the nature of the world and' the final destination of the soul.  There are four paths, an entrance into any of which secures either immediately or more remotely the attainment of Nirvana. They are:

(1) Sowan, which is divided into twenty-four sections; and after it has been entered there can be only seven more births between that period and the attainment of Nirvana, which may be in any world but the four hells.

(2) Sakradagami, into which he who enters will receive one more birth. He may enter this path in the world of men, and afterwards be born in dewaloka; or he may enter it in a dewa-loka, and afterwards be born in the world of men. It is divided into twelve sections.

(3) Anagdmi, into which he who enters will not again be born in a kamaloka; he may, by the apparitional birth, enter into a brahma-loka, and from that world attain Nirvana. This path is divided into forty-eight sections.

(4) Aiya or Aryahat, into which he who enters has overcome or destroyed all evil desires. It is divided into twelve sections. Those who have entered into any of the paths can discern the thoughts of all in the same or preceding paths. Each path is divided into two grades: (a) the perception of the path; (b) its fruition or enjoyment. The mode in which Nirvana, or the destruction of all the elements of existence, may be reached is thus pointed out by Dr. Spence Hardy in his Eastern Monachism: “The unwise being who has not yet arrived at a state of purity, or who is subject to future birth, overcome by the excess of evil desire, rejoices in the organs of sense, ayatana, and their relative objects, and commends them. The ayatanas therefore become to him like a rapid stream to carry him onward towards the sea of-repeated existence; they are not released from old age, decay, death, sorrow, etc. But the being who is purified, perceiving the evils arising from the sensual organs and their relative objects, does not rejoice therein, nor does he commend them, or allow himself to be swallowed up by them. By the destruction of the 108 modes of evil desire he has released himself from birth, as from the jaws of an alligator; he has overcome all attachment to outward objects; he does not regard the unauthorized precepts, nor is he a skeptic; and he knows that there is no ego, no self. By overcoming these four errors he has released himself from the cleaving to existing objects. By the destruction of the cleaving to existing objects he is released from birth, whether as a brahma, man, or any other being. By the destruction of birth he is released from old age, decay, death, sorrow, etc. All the afflictions connected with the repetition of existence are overcome.  Thus all the principles of existence are annihilated, and that annihilation is Nirvana.”

“Although this is the orthodox view of Nirvana, according to the oldest Buddhistic doctrine, it is necessary to point out two categories of different views which have obscured the original idea of Nirvana, and even induced some modern writers to believe that the final beatitude of the oldest Buddhistic doctrine is not equivalent to the: absolute annihilation of the soul The first category of these latter, or, as we may call them, heterodox views, is that which confounds with Nirvana the preparatory labor of the mind to arrive at that end, and therefore assumes that Nirvana is the extinction of thought, or the cessation, to thought, of all difference between subject and object, virtue and vice, etc., or certain speculations on a creative cause, the conditions of the universe, and so on. All these views Buddha himself rejects, as appears from the work Lankavatadra, which relates his discourse on the real meaning of Nirvana before the Bodhisattwa Mahamati. The erroneousness of these views is obviously based on the fact that the mind, even though in a state of unconsciousness, as when ceasing to think, or when speculating, is still within the pale of existence. Thus, to obviate the mistaken notion that such a state is the real Nirvana, Buddhistic works sometimes use the term Nirupadhis esha Nirvana, or “the Nirvana without a remainder of substratum” (i.e. without a rest of existence), it contradistinction to the “Nirvana with a remainder;” meaning by the latter expression that condition of a saint which, in consequence of his bodily and mental austerities, immediately precedes his real Nirvana, but in which, nevertheless, he is still an occupant of the material world. The second category of heterodox views on the Nirvana is that which, though acknowledging in principle the original notion of Buddhistic salvation, represents, as it were, a compromise with the popular mind. It belongs to a later period of Buddhism, when this religion, in extending its conquests over Asia, had to encounter creeds which abhorred the idea of an absolute nihilism. This compromise coincides with the creation of a Buddhistic pantheon, and with the distribution of Buddhist saints into three classes, each of which has its own Nirvana; that of the two lower degrees consisting of a vast number of years, at the end of which, however, these saints are born again; while the absolute Nirvana is reserved for the highest class of saints. Hence Buddhistic salvation is then spoken of either simply as Nirvana, or the lowest; or as Parinirvacna, the middle; or as Mahtaparinirvana, or the highest extinction of the soul; and  as those who have not yet attained to the highest Nirvana must live in the heavens of the two inferior classes of saints until they reappear in this world, their condition of Nirvana is assimilated to that state of more or less material happiness which is also held out to the Brahmanical Hindû before he is completely absorbed into Brahman. When, in its last stage, Buddhism is driven to the assumption of an Adi, or primitive Buddha, as the creator of the universe, Nirvana, then meaning the absorption into him, ceases to have any real affinity with the original Buddhistic term” (Chambers).

The word itself, as we have seen above, means nothing more nor less than extinction or blowing out. And however much Max Miller may argue against this term as giving expression to Buddha's own gospel, the oldest literature of Buddhism will scarcely suffer us to doubt that Gauama intended in its use to express absolute annihilation, the destruction of all elements which constitute existence. The learned Burnouf (Hist. du Buddhisme, p. 59) takes this ground understandingly, and there is inoit better competent to judge in this question than he is; yet Miller comes forward and, in approving this statement, impeaches its accuracy by stating that the Buddhistic literature truly teaches such a doctrine, but that as Christ's sayings must be held distinct from the writings of the apostles (which we who believe in the inspiration of the Scriptures can hardly understand), so the gospel of Buddhism must be examined apart from the personal utterances of Gautama, who Muller insists never taught the doctrine of annihilation, because “a religion has never been founded by such teaching,” and because, too, a man like Buddha, who knew mankind (?), must have known (!) that he could not with such weapons overturn the tyranny of the Brahmans.” He therefore concludes thus: “Either we must bring ourselves to believe that Buddha taught his disciples two diametrically opposed doctrines on Nirvana exoteric and esoteric one — or we must allow that view of Nirvana to have been the original view of the founder of this marvelous religion which corresponds best with the simple, clear, and practical character of Buddha.” “A very lofty morality” — the Nation (N. Y. Feb. 15, 1872) well answers to this statement of Miller “does not necessarily imply conventionally proper metaphysical opinions, nor is the greatest charity inconsistent with the logical carrying on of one's investigations for their own sake; and it is to be hoped that religious teachers, of all men. should seek to extend their influence rather by what they consider to be the truth than by what might be especially useful as a ‘powerful weapon.' The last remark sounds strange as coming from one  who has studied Buddhism, and is sufficiently refuted by his own words on p. 248, where he shows how in their belief they escaped, by means of Nirvana, transmigration and the misery of living.” We might add, this sounds as if Buddha, like Muller, had enjoyed the high plane of Christian ethics, and could have been expected to comprehend the wants of humanity as we now understand them, with the light afforded by Jesus the Christ's teachings and labors. Surely Buddha would do for the Messiah of the world if he could have done and taught as Max Miller would have us believe. The truth is he was simply a philosopher, and fed humanity not upon a relative, but an absolute empty Nothing; a philosophical myth, such as Strauss attempted in the 19th century, but with different motives. In his still more recent publication, as translator of the Dhammapada, or “Path of Virtue,” Muller returns to the argument in favor of Gautama's teachings of a hereafter as follows:

“1. That though the Abhidhamma Pitaka favors the negative view, the affirmative may easily be proved from the Sutta and Vinaya, and especially from the Dhammapada.

2. That the Abhidhamma is of no authority, and contains the notion, not of Buddha, but of his followers.

3. That it is stated that Buddha saw his disciples after attainiing Nirvana, and even after death; and that therefore Nirvana is not extinction of existence.

4. That the expressions used for Nirvana in the Dhammapada convey a sense of rest,. immortality, eternity, etc., and therefore Nirirvna does not mean nihilism.”

This statement of his case, which is a more consistent one, has been made the subject of special inquiry by D'Alwis (Review of Max Miller's Dhammapada, Ceylon, 1871), a member of the Royal Asiatic Society, and an Orientalist of no mean order, and the result is its complete refutation. In the first place D'Alwis proves that the Abhidhamma properly belongs to the discourses of Buddha, and that the “three baskets,” as the different parts of the code are called, should be regarded as one whole. Moreover. the negative side of the question may be proved from the Sutta and Vinaya. as well as from the Dhammapada; for “the non-existence of an absolute Creator and of a soul was the foundation of the Buddhist doctrine of Nirvana; and therefore there could be no condition of the soul after the  final ‘destruction of the elements and the germs of existence,' or Nirvana.” The third point, he shows, rests only on legendary tales, and is in direct contradiction to the canon which professor Muller himself says must be our only authority. The fourth point he disproves at some length by showing the difficulty inherent in all the attempted definitions of Nirvana, the inaccuracy of Max Miller's interpretations, and that the expressions used in the Dhammapada, when taken with the other admitted doctrines of Buddhism, do clearly prove that Nirvana meant nihilism. See Muller, Lectures on the Science of Religion, p. I sq., 131 sq.; id. Chips from a German Workshop, 1:213, 227 sq., 243, 276 sq.; Moffat, Compar. Hist. of Religions, pt. ii, p. 229 sq.; Burnouf, as cited above; Eitel, Three Lectures on Buddhism (Hong Kong, 1871, 8vo), especially p. 21 sq.; Hardwick. Christ and other Masters, 1:233 sq.; Cont. Rev. Jan. 1868, p. 81; and the literature quoted under SEE BUDDHISM and SEE LAMAISM.

## Nisan[[@Headword:Nisan]]

             (Heb. Nisan', נַיסָן, from netz, נֵוֹ, a flowery or as Gesenius and Furst think, after Benfey, from the Persian nep, new), the first month of the Hebrew sacred year, called ABIB in the Pentateuch, for which it is substituted only in the time of the Captivity (Neh 2:1; Est 3:7 : Sept. Νεισάν, but most copies omit in Esther). On the first day of the month the Jews fasted for the death of the children of Aaron (Lev 10:1-3). On the tenth day was observed a fast for the death of Miriam, the sister of Moses, and every one provided himself with a lamb for the Passover. On this day the Israelites passed over the Jordan, under the conduct of Joshua. On the fourteenth day, in the evening, they sacrificed the Paschal lamb; and the day following, being the fifteenth, the Passover was celebrated (Exo 13:18). The Asiatic Church, when appointing the Paschal observance, therefore selected the fourteenth of Nisan. She could associate no other date with τὸ πάσχα. The observance of this fourteenth day of the month by the Christians of Asia gave rise furthermore to the term Quatrodecinans (q.v.); but the observance, it should be borne in mind, was in commemoration of the death, not of the last supper, of Jesus. On the sixteenth day of Nisan the Hebrews offered the sheaf of the ears of barley, as the first-fruits of the harvest of that year (Lev 23:9). The twenty-first day was the octave of the Passover. On the twenty- sixth day they fasted in memory of the death . of Joshua, and on this day they began their prayers to obtain the rains of the spring. Lastly, on the  twenty-ninth they called to mind the fall of the walls of Jericho. SEE MONTH.

## Nisbet[[@Headword:Nisbet]]

             Alexander, a Scotch divine, noted as a Biblical student and as an Orientalist, flourished in the second half of the 17th century as pastor at Irvine-a town which has been fortunate enough to enjoy the pastoral labors of other Scotch expositors, such as Dickson and Hutcheson. Nisbet died about 1690. He published in 1658 A Brief Exposition of the First and Second Epistles General of Peter. “Succinct and sententious in its character, it is at the same time solid and useful.” In 1694 a posthumous work appeared under the title, An Exposition, with Practical Observations upon the Book of Ecclesiastes. The latter is regarded as the most important of his works, and is worthy of consultation, being lucid and judicious. The argument of each chapter is drawn up at length and with some care. Some attention is given to the precise meaning of the more important Hebrew terms used by the sacred writer. His whole tone is devout and practical, such as we might expect from one who, according to the recommendation prefixed to it by Ralph Rogers and J. Spaulding, “by assiduous study of the Scriptures, did so travail in birth towards the forming of Christ in his hearers that he may be said to have died in childbearing to Christ.”

## Nisbet, Charles[[@Headword:Nisbet, Charles]]

             D.D., a noted Presbyterian divine and educator, was born at Haddington, Scotland, Jan. 21, 1736. His father's worldly circumstances were so straitened that he was- barely able to pay the expense of fitting Charles for college; but the youth surmounted all difficulties, and finally entered the University of Edinburgh in 1752, supporting himself as a private tutor in a gentleman's family. After leaving the university he passed to the divinity hall, where he remained six years, depending for a living upon his contributions to some of the periodicals of the day. He was licensed to preach the Gospel by the presbytery of Edinburgh on Sept. 24, 1760, and was made pastor of a Church in the Gorbals of Glasgow; but after remaining. there two years he received a call from Montrose, which he thought proper to accept. He was ordained on May 17, 1764, by the Presbytery of Brechin, within whose bounds the Church of which he became pastor was situated. He was settled as a co-pastor with the Rev. John Cooper; but the senior pastor was so old and infirm that nearly all the  labor devolved upon the junior colleague. Nesbet engaged with great zeal and alacrity in his work, and very soon intrenched himself in the confidence and good-will of his large and intelligent congregation. As a divine he sided with the orthodox body of Scotch Presbyterians — by no means a popular class; yet he enjoyed the universal respect of his associates, and counted many friends even among the Moderates (q.v.). In April, 1784, Dr. Nisbet was chosen president of the newly founded Dickinson College, at Carlisle, Pa., and reached Philadelphia with his family on June 9, 1785.

Almost immediately after he had entered on the duties of his office, both himself and several of his family were attacked by a fever, which threatened for some time a fatal termination. The doctor finally resolved to return to his native country, and the trustees consented with great regret and reluctance to accept his resignation of the office. As the season was unfavorable for crossing the ocean, he determined to delay his voyage till spring; and before that time he had so far recovered his health and spirits that he was not unwilling to return to the presidential chair. Accordingly, on May 10, 1786, he was unanimously chosen again to the office, and he resumed his labors with great alacrity. He immediately commenced four different courses of lectures: one on logic; another on the philosophy of the mind; a third on moral philosophy; and a fourth on belles-lettres, including a view of the principal Latin and Greek classics. In addition to this, he delivered a course of lectures on systematic theology, for the special benefit of those students who had in view the Christian ministry, and he shared equally with Dr. Davidson the labor of supplying the pulpit of the Presbyterian Church in Carlisle. Dr. Nisbet died Jan. 18, 1804. He was remarkable for integrity, simplicity, frankness, and disinterestedness. His mind was of a very superior order; his facility in acquiring almost unparalleled; his memory suffered nothing to escape from it; his wit was alike effective and inexhaustible. His sermons were rich in evangelical truth, logically and perspicuously presented; but his manner was not specially attractive. He had great individuality, and his character, in all its peculiarities, is not likely to be reproduced. Dr. Nisbet's posthumous works were published about 1806, and his Memoirs, by Dr. Samuel Miller, appeared in 1840. See Duyckinck, Encyclop. of Amer. Lit. 2:59; N. Y. Observer, Sept. 27, 1866.

## Nisbet, Henry, D.D[[@Headword:Nisbet, Henry, D.D]]

             a Scotch Congregational; minister, was born at Launceston, Gilasgow, in 1817, of devout parents. He joined the Church in 1835, graduated at Glasgow University, studied two years (183637) at the Theological Hall of Glasgow, offered his services to the London Missionary Society, attended , Cheshunt College for two sessions, and, in 1840, in company with his fellow-student and co-worker, Dr George Turner, was ordained and appointed to Tanna, an island in the New Hebrides, whither they at once sailed. Here they carried on operations for a short time, but on account of an insurrection among the natives were obliged, under cover of night, to flee for life. They landed at Samoa, set out afresh on their missionary life, and soon met great success. In 1844 they established the Samoan Mission Seminary, which sent forth more than six hundred native agents before Dr. Nisbet's decease, May 9, 1876. He possessed a well-stored mind, and was humble, cultured, and eminently adapted to his work. See Cong. Year- book, 1877, page 402.

## Nisibis[[@Headword:Nisibis]]

             is the name of the place in Mesopotamia in which the most noted of the Nestorian schools has been located. It arose out of the ruins of the school of Edessa, where Nestorianism found its first-fruits. We have already  referred to both these schools in the article NESTORIANISM SEE NESTORIANISM (q.v.). Those seeking further information will do well to consult Assemani, Bibl. Vat. tom. iii, pt. ii, p. 428, 927; ch. xv is devoted to similar institutions.

## Nismes, Council Of[[@Headword:Nismes, Council Of]]

             (Concilium leemausense),

(1) was held in July, 1096, by pope Urban II, who presided, assisted by four cardinals and several bishops. Sixteen canons were published, being, for the most part the same with those of the Council of Clermont, which the pope confirmed in all subsequent councils. Of these canon 2 is directed against those who assert that it is not lawful for monks to exercise sacerdotal functions. Canon 12 forbids the marriage of little girls (puellulse) under twelve years of age. Mansi declares that the matter of the clergy of St. Saturninus at Toulouse, who claimed the fourth part of the oblations made in that church, which canonically belonged to the bishop, and was opposed by the bishop Isarne, was discussed in this council; no decision was pronounced in the synod, but subsequently Urban II compelled Isarne to give way. Moreover, in this council king Philip, after having promised to quit Bertrade, was absolved.

(2) Another council was held at the same place about the year 1284. By this body a long constitution was drawn up, relating to baptism, penance, the eucharist, the celebration of the mass, reverence due to churches, alienation of Church property, the conduct of the clergy, wills, burials, tithes, marriages, excommunications and interdicts, perjury, the Jews, and other matters. This is spoken of by ecclesiastics as only a diocesan synod. See Labbe, Concil. 10:604.

## Nisroch[[@Headword:Nisroch]]

             (Heb. Nisnrok', נַסְרֹךְ, usually referred to the root נֶשֶׁר, eagle, with Persian ending och or ach, intensive, i.q. great eagle; but, according to Bohlen, perhaps a Sanscrit word, from nis, “night'“ and 7o'gis, “. light,” i.q. the light of night, i.e. the moon [see Gesen. Thesaur. p. 892]; Sept. Νεσράχ, 2 Kings 19:57; Νασαράχ, Isa 37:38; v. r. Μεσεράχ, Ε᾿σθράχ, Α᾿σαράχ), an idol worshipped by the Assyrians, in whose temple  Sennacherib was worshipping when assassinated by his sons, Adrammielech and Sharezer (2Ki 19:37; Isa 37:38). Adopting the above Shemitic derivation of the name, Mr. Layard has discovered an eagle-headed figure in the ruins of Nineveh (at Nimrod), which he supposes to have been the Assyrian Nisroch; and one quite similar has since been dug out at Khorsabad (Nineveh and its Remains, 2:388; Nineveh and its Palaces, p. 219 sq.). . . . A Zoroastrian oracle speaks of God “as he that has the head of the hawk.” But there are many great if not insuperable difficulties in the way. The name Nisroch is not found on any of the inscriptions; and nisr has not in Assyrian the meaning which it has in Hebrew. No name of any god on the sculptures at all resembles Nisroch, and the hawk-headed figure is more, as professor Rawlinson says, “an attendant genius than a god” (Four Great Empires, 2:263). Sir Henry Rawlinson even affirms that “Asshur had no temple at Nineveh in which Sennacherib could have been worshipping” (Herodot. 1:485); while Layard thinks that the king may have been slain in a temple of this god, and that the Hebrews, seeing the hawk-headed figure so frequently sculptured in connection with him, believed it to be the presiding divinity (Nineveh and Babylon, p. 637). The Jewish rabbins pretend that Nisroch was an idol formed from one of the boards of Noah's ark (Rashi on Isaiah 37; Kimchi on 2 Kings 19); while others suppose it was an image of the dove which Noah sent out from the ark (Gen 8:8), and have sought confirmation in Lucian's statement (De Jove Trag. c. 42) that the Assyrians sacrificed to the dove. Many other theories are noticed in Iken's Dissert. de Nisroch, Idolo Assyr. (Brem. 1747). See also Ideler, Ursprung d. Sternnamsen,p. 416; Creuzer, Symbol. 1:723 sq. Selden confesses his ignorance of the deity denoted by this name (De Dis Syris, synt. ii, c. 10); but Beyer, in his Additamenta (p. 323-325), has collected several conjectures (see Kulenkamp, De Nisroch Idolo Assyriorum, Romans 1747). One is mentioned as more probable by Winer (Realw. s.v.), that it was the constellation Aquila, the eagle being in the Persian religion a symbol of Ormuzd. Parkhurst, deriving the word from the Chaldee root סְרִךְ, serak (which occurs in Daniel 6 in the form סָרְכִיָּא, sarekayya, and is- rendered in the A. V. “presidents”), conjectures that Nisroch may be the impersonation of the solar fire, and substantially identical with Molech and Milcom, which are both derived from a root similar in meaning to serak. Josephus has a curious variation. He says (Ant. 10:1, 5) that Sennacherib was buried in his own temple, called Aiasce (ἐν τῷ ἰδίῳ ναῷ Α᾿ράσκῃ λεγομένῷ). It may be inferred from these various renderings that the  Hebrew name has been in some way corrupted, and that the initial consonant N or in is a corruption. In that case the real name is something like Asarach or Assar (Niebuhr, Gesch. Assur, p. 131; Brandis, Historisch. Gewinn, p. 105). This would at once connect the name with Asshur, the deified patriarch and head of the Assyrian pantheon, to whom belong as emblems the winged circle and the sacred tree, and who is usually called by his worshippers “Asshur, my lord.” It has been thought that the reading Nisroch has arisen from taking as a phonetic sign the determinative v which is usually prefixed to the name of a god.

## Nissel, Johann Georg[[@Headword:Nissel, Johann Georg]]

             a noted Biblical scholar, flourished near the middle of the 17th century. He was a native of the Palatinate, but settled in Holland, and devoted himself to the prosecution of Oriental learning. He prepared and printed at his own expense and with his own types an edition of the Hebrew Bible, which appeared in 1659, and again in 1662, with the title, Sacra Biblia Hebraica ex optimis editionibus diligenter expressa, et forma, literis, versuumque distinctione commendata (Lugd. Bat. 8vo). The second edition has a preface signed by Heidan, Cocceius, and Hoornbeck, in which the work is commended in very high terms. Few more beautifully printed editions of the Hebrew Scriptures have appeared; and it presents with great accuracy the text of the best editions. Nissel's Biblia has also the peculiarity of having the Megilloth between the Torah and the Nebiim Rishonim, as in the Bomberg Bibles. The text is divided into verses, with Latin headings to the chapters. Nissel edited also some portions of the Scriptures in Ethiopic, but not, it is said, very accurately.

## Nissim, Ben-Jacob Ben-Nissim[[@Headword:Nissim, Ben-Jacob Ben-Nissim]]

             (Kalal Chamad)a rabbi of note for his Talmudical knowledge, was born about 960. He was a pupil of Haja Gaon at Sora, and afterwards became himself the teacher of the noted Alfasi. Nissim succeeded his father in the rabbinate of Kairwan, where he died in 1040. He wrote ס הִמִּפְתֵּחִ שֶׁל מִנְעוּלֵי הִתִּלְמוּד, a key to difficult points in the Talmud. It was probably originally written in Arabic, since in its Hebrew translation a good many Arabic words are retained. It was lately published from a very ancient MS. by J. Goldenthai, with short scholia, entitled בַּאֵר יִעֲקֹב(Vienna, 1847): — ס וַדּוּי הִגָּדוֹל, a long penitential prayer, which is yet to be found in the ritual of Spanish Jews; it was translated into Italian by D. Ascarelli  (Venice, 1610), and into Spanish by D. L. de Barrios, under the title Dias Senitenciales (1686): — סֵ מִעֲשַׁיּוֹת, a collection of stories (Ferrara, 1557, and often since). Some other works of his are still in MS. See First, Bibl. Jud. 3:35 sq.; De Rossi, Dizionario storico degli autori ‘Ebrei (German transl. by Hamberger), s.v.; Wolf, Bibl. Hebr. 3:801, No. 1613 b; Schorr, in Geiger's Wiss-nscha(fil. Zeitschrift, v. 431-45 (Griinberg, 1844); Frankel's Zeitschrift, 1867, p. 309; Rapaport, Biog.qraphy of Nissim benJacob, and history of his works in Bikkure ha-Ittim, 1831; Landau, Zeit des R. Jakob ben-Nissim u. s. Sohnes des Rabbenu Nissim in the L. B. d. Or. 1846, c. 3, 4. (B. P.)

## Nissim, Ben-Reuben Ben-Nissim[[@Headword:Nissim, Ben-Reuben Ben-Nissim]]

             (Gerundi, so called from his native place, Gerona, in Barcelona), one of the best Talmudic scholars of his time, flourished about 1340-1380, as chief rabbi of Barcelona. He also practiced medicine, and knew something of astronomy; but he opposed Jewish mysticism, and even criticized R. Nachmanides (q.v.) for having spent so much time in the study of the Kabbalah. He wrote Annotations on R. Isaac Alfasi under the title

לְהר י פֵ עִל סֵ הִהֲלָכוֹת, which are generally to be found in Alfasi's Halachoth (Constantinople, 1509; Venice, 1521-22, etc.; Pressb. 1836- 40): — Legal Decisions, שְׁאֵלוֹת וּתְשׁוּבוֹת(Rome, 1545; Cremona, 1586; Salonik, 1758, etc.), which are dated 1349 and 1374: — Elucidations of the Talmud, or novellas, called חַדּוּשַׁים, some of which have been edited, while others are yet in MS.: — Twelve homilies (דְּרָשׁוֹת) on passages of the Pentateuch (Venice, 1596; Prag. 1812). He is also said to have written a commentary on the Pentateuch. See Furst, Bibl. Jud. 3:37, 38; De Rossi, Dizionario storico degli autori Ebrei e delle lore opere (German transl.), p. 113, 114; Gratz, Gesch. d. Juden, 7:383, 395, 396; 8:34, 37; Jost, Gesch. d. Judenth. u. s. Sekten, 3:87; Lindo, History of the Jews in Spain, p. 159; Finn, Sephardim, p. 299; Etheridge, Introd. to Heb. Literat. p. 267; Cassel, Leitfadenifi juiid. Gesch. u. Literatur, p. 73. (B. P.)

## Nithai Of Arbela[[@Headword:Nithai Of Arbela]]

             a Jewish savant, flourished first as a colleague of Joshua ben-Perachia, and later as the president of the Salihedrim (from B.C. 140-110); but beyond his recorded maxim (Pirke Aboth, 1:7), “Distance thyself from an evil neighbor; attach not thyself to a wicked man; and do not think thyself  exempt from punishment,” we know nothing of his works or words. See for the limited information extant, Frankel, Hodegetica in Mischnam, p. 33 sq. (Leipsic, 1859); Gratz, Gesch. d. Juden, 3:88 sq.; Jost, Gesch. d. Judenth. u.s. Sekten, 1:232; Edersheim, History of the Jewish Nation, p. 120. (B.P.)

## Nithard[[@Headword:Nithard]]

             a French antiquarian, noted as the historian of the 9th century, was the son of the celebrated Angilbert, chaplain of the palace, abbot of St. Riquier, etc., and of Bertha, the daughter of Charlemagne. After his father's death Nithard succeeded him in the capacity of governor of the maritime provinces of the empire, and helped Charles the Bald to resist the attacks of his brothers, Lothaire and Louis. Nithard vainly sought to restore peace between them, every treater being broken on the first opportunity. He then left the court and went into retirement, where he died, according to Petau, in 853. The manner in which he spent the latter part of his life is unknown. Petau and Baluze state that he withdrew into the abbey of Prunt, where he was received by abbot Marcward; this, however, is contradicted by Mabillon. Hariulfe, historian of St. Riquier, states that he became abbot of that convent. The authors of the Hist. Litter. de la France, on the other hand, claim that he was neither a monk nor an' abbot, for in exhuming his body it was proved that he died of a wound received in battle. Yet we must remember that at that time most abbots were at the same time counts, dukes, etc., and often better soldiers than monks; the authors of the Gallia Christiana grant therefore a place to Nithard among the abbots of St. Riquier. Nithard is especially known for his work entitled, De dissensionibus filiorum Ludovici Pii, repeatedly published, as by Pertz, under the title of Historiarum, libri iv, and vol. vii of the Recueil des Historiens des Gaules. The work is of great historical value, the writer having been an eye-witness and often an actor in the events he describes. See Vita Nithardi a Petavio, Recueil des Hist. des Gaules, vol. vii; Hist. Litter. de la France, v. 204; Gallia Christ. x, col. 1246; Pertz, Mon. Ger. Hist. 2:649-672; Scholle, De Lotharii I imp. cum, fratribus de monarchia facto certamine (Berol. 1855); Hausser, Deutsche Geschichtschreiber, p. 41-43; Bahr, Gesch. d. Romans Literatur im Karol. Zeitalter, p. 224 sq.; Gfrirer, Gesch. d. ost- u. westfrank. Karoling. 1:39, 51 62; Herzog,Real- Encyklopadie, 10:386; Hoefer, Nouv. Biog., Generale, 38:98. (J. N. P.)

## Nithing[[@Headword:Nithing]]

             (infamous), a most insulting epithet, anciently used in Denmark and throughout the whole of the north of Europe. There was a peculiar way of applying it, however, which greatly aggravated its virulence, and gave the aggrieved party the right to seek redress by an action at law. This was by setting up what was called a nithing-post or nithing-stake, which is thus described by Mr. Blackwell in his valuable edition of Mallet's Northern Antiquities: “A mere hazel twig stuck in the ground by a person who at the same time made use of some opprobrious epithet, either against an individual or a community, was quite sufficient to come under the legal definition of a nithingpost. Several superstitious practices were, however, commonly observed on the occasion, which were supposed to impart to the nithing-post the power of working evil on the party it was directed against, and more especially to make any injuries done to the person erecting it recoil on those by whom they had been perpetrated. A pole with a horse's head, recently cut off, stuck on it, was considered to form a nithing-post of peculiar efficacy. Thus when Eigil, a celebrated Icelandic skald of the 9th century, was banished from Norway, we are told that he took a stake, fixed a horse's head upon it, and, as he drove it into the ground, said, ‘I here set up a nithing-stake, and turn this my banishment against king Eirek and queen Gunhilda.' He then set sail for Iceland, with the firm persuasion that the injuries he had received by his banishment would, by the efficacy of his charmed nithing-post, recoil on the royal couple they had, in his opinion, proceeded from. Mention is frequently made in the sagas and the Icelandic laws of this singular custom. We are told, for instance, in the Vatsndaela Saga that Jokul and Thorstein, having accepted a challenge from Finbogi and Bjorg, went to the place of meeting on the day and hour appointed. Their opponents, however, remained quietly at home, deeming that a violent storm which happened to be raging would be sufficient excuse for their non-appearance. Jokul, after waiting for some time on the ground, thought that he would be justified in setting up a nithing-post against Finbogi, or, as would now be said, in posting him for a coward. He accordingly fashioned a block of wood into the rude figure of a human head, and fixed it on a post in which he cut magical runes. He then killed a mare, opened her breast, and stuck the post in it, with the carved head turned towards Finbogi's, dwelling.”

## Nitoes[[@Headword:Nitoes]]

             is the name of imaginary daemons or genii whom the inhabitants of Molucca, Amboyna, etc., consult on every affair of importance. On these occasions twenty or thirty persons assemble, and then they summon the Nito by the sound of a little consecrated drum, while some of the company light up several wax tapers. After some time he appears, or, rather, one of the assembly officiates as his minister. Before they enter on the consultation he is invited to eat and drink. After the oracle has made his reply, they eat up the remainder of the provisions prepared for him. Besides these public entertainments, there are also private ones. In some corner of the house they light up wax tapers in honor of the Nito, and set something to eat before him; and the master of each family, it is said, always attaches great value to anything that has been consecrated to their Nito. Yet, notwithstanding these superstitious ceremonies, these islanders laugh at religion, placing it only in a servile fear lest some misfortune should befall them if they should fail in their obedience and respect to the Nito. See Broughton, Hist. of Religion, s.v.

## Nitre[[@Headword:Nitre]]

             (נֶתֶר, ne'ther, from נָתִר, to tremble; Sept. ἀσύμφορον, Pro 25:20; νίτρον, Jer 2:22; Attic λίτρον, Plato, Tinceus, 60, D), a word occurring in Scripture only in the two places above referred to, where the substance in question is described as effervescing:with vinegar, and as being used in washing; neither of which particulars applies to what is now, by a misappropriation of this ancient name, called “‘nitre,” and which in modern usage means the saltpetre of commerce, but they both apply to the natr'on, or true nitrumn of the ancients. The similarity of the names which is observable in this case is regarded by Gesenius as of great weight in a production of the East, the name of which usually passed with the article itself into Greece. Both Greek and Roman writers describe natron by the words given in the Sept. and Vulg. Jerome, in his note on Pro 25:20, considers this to be the substance intended. Much has been written on the subject of the nitrum of the ancients; it will be enough to refer the reader to Beckmann, who. (Hist. of Inventions, 2:482, Bohn's ed.) has devoted a chapter to this subject, and to the authorities mentioned in the notes. It is uncertain at what time the English term nitre first came to be used for saltpetre, but our translators no doubt understood thereby the carbonate of soda, for nitre is so used by Holland in his translation of Pliny  (31:10) in contradistinction to saltpetre, which he gives as the marginal explanation of aphronitrum. The word nether thus might be more properly rendered natron, a substance totally different from our nitre, i.e. nitrate of potash or” saltpetre.”

The original word nether is what is known among chemists as “carbonate of soda.” It is found native in Syria and India, and appears there as the produce of the soil. In Tripoli it is found in crystalline incrustations of from one third to half an inch thick. Captains Irby and Mangles found lumps of this salt on the south-east shore of the Dead Sea. Natron, though found in many parts of the East, has ever been one of the distinguishing natural productions of Egypt. Hasselquist (Trav. p. 275) says that natrum is dug out of a pit or mine near Mantura, in Egypt, and is mixed with limestone, and is of a whitish brown color. The Egyptians used it (1) to put into bread instead of yeast, (2) instead of soap, and (3) as a cure for the toothache, being mixed with vinegar. Strabo and Pliny mention two lakes in the valley of the Nile, beyond memphis, where it was found in great abundance (Strabo, Geogr. [Oxf. 1807], xvii, p. 1139; Pliny, Hist. Vat. v. 9), and describe the natural and manufactured nitrum of Egypt (ib. 31:10). This substance, according to Herodotus, was used by the Egyptians in the process of embalming (2:76, 77). The principal natron lakes now found in Egypt, six in number, are situate in the barren valley of Bahr-bela- ma, “the Waterless Sea,” about fifty miles west of Cairo, where it both floats as a whitish scum upon the water, and is found deposited at the bottom in a thick incrustation, after the water is evaporated by the heat of summer. It is a natural mineral alkali, composed of the carbonate, sulphate, and muriate of soda, derived from the soil of that region. Forskal says that it is known by the name of atrun or natrun, that it effervesces with vinegar, and is used as soap in washing linen, and by the bakers as yeast, and in cookery to assist in boiling meat, etc. (Flora Egyptiaco-Arabica [Hauniae, 1775], p. 45, 46; see Paulus, Sannmlung. v. 182 sq.). Combined with oil it makes a harder and firmer soap than the vegetable alkali. SEE SOAP.

The application of the name nitre to saltpetre seems accounted for by the fact that the knowledge of natron, the true nitre, was lost for many centuries in England, till revived by the Hon. R. Boyle, who says he “had had some of it brought to him from Egypt” (Memoirs for a History of Mineral Waters [Lond. 1864-5], p. 86). See an interesting paper in which this is stated in the Philosophical Transactions, abridged, 1809, 13:216, etc.; and for a full description of the modern merchandise, uses, etc., of the natron of Egypt, see Sonini, Travels (Paris), vol. i, ch. xix; Andreossi, Memoire sur la Vallee des Lacs de Natron Decade Egyptienne, No. 4, vol. ii, p. 276, etc.;  Berthollet, Observations sur le Natron (ibid.), p. 310; Descript. de I'Egypte, 21:205; Beckmann. Beitrdge zur Geschichte der Erfindun en, 4:15 sq.; Michaelis, De Nitro Hebrceor. in Conmment. Societ. Regal. Praslect. 1:166; and Supplem. ad Lex. Hebraic. p. 1704; Shaw, Travels, 2d ed. p. 479; Gesenius, Thesaur. p. 930. SEE ALKALI.

## Nitrian Manuscript[[@Headword:Nitrian Manuscript]]

             (CODEX NITRIENSIS, designated as R of the Gospels, No. 17,211 of the Additions in the British Museum) is a valuable palimpsest fragment of the N.T. in uncials not later than the 6th century, written over by a Syriac translation of the Monophysite treatise of Severus of Antioch against Grammaticus. It was brought home by Dr. Cureton from the Nitrian monastery of St. Mary in the desert northwest of Cairo. It contains only twenty-five portions of Luke's Gospel on forty-five leaves, in two columns of about twenty-five lines to a page. The ancient letters are very faint, but they have been deciphered and transcribed by Tischendorf and Tregelles, the former of whom has published an edition of them (in his Monumenta sacra Inedita, vol. ii). The letters are bold, and of the ancient form. The Ammonian sections stand in the margin; but the Eusebian canols if once there, are now effaced. See Tregelles, in Horne's lntrod. 4:183; Scrivener, Introd. p.,114. SEE MANUSCPIPTS, BIBLICAL.

## Nitschmann, Anna[[@Headword:Nitschmann, Anna]]

             daughter of David Nitschmann, sen., a distinguished deaconess of the Moravian Church, was born Nov. 24, 1715, in Moravia; died May 21,1760, at Herrnhut, in Saxony. From her fourteenth year she devoted herself to the service of God among her own sex with great earnestness and zeal, laboring in Germany, France, England, and America. She was possessed of extraordinary gifts, and composed many beautiful hymns which are still in use in the Moravian Church. (E. DE S.)

## Nitschmann, David[[@Headword:Nitschmann, David]]

             the first bishop of the Renewed Moravian Church (q.v.), was born Dec. 27, 1696, at Zauchtenthal, in Moravia. At the age of twenty-seven years he fled to Herrnhut, in Saxony, and took an active part in the renewal of the Church, laboring at the same time as one of its itinerant evangelists. In this  capacity he visited his native-country, Bohemia, various parts of Germany, England, and Denmark. At Copenhagen he became acquainted with Anthony, a slave from the West Indies. The account which this man gave him of the heathen ignorance of the negroes in those islands excited his liveliest sympathy, and led to the inauguration of the extensive and well- known missionary work of the Moravian Church. On Aug. 21, 1732, Nitschmann and Leonhard Dober (q.v.) set out for St. Thomas, determined to sell themselves as slaves, if there were no other way of reaching the negroes. After his return to Europe Nitschmann was elected bishop, to which office bishop Daniel Ernst Jablonski (q.v.) consecrated him, March 13, 1735, at Berlin, thus transferring the episcopal succession of the Ancient Moravian Church (q.v.) to the Renewed. In the same year Nitschmann sailed to Georgia with a colony of Moravian emigrants. Among his fellow passengers were John and Charles Wesley. His piety, and especially the calmness which he and his brethren displayed in the midst of a terrible storm, made a deep impression upon the heart of the former, and prepared the way for an intercourse with the Moravians that culminated in the historic fellowship between him and Peter Boehler (q.v.). Nitschmann returned to Europe in 1736. The next twenty-five years of his life were spent mostly on episcopal journeys in many parts of the continent of Europe, in Great Britain, the West Indies, and America. He undertook not less than fifty sea voyages. His labors in America, where he spent altogether about twenty-three years, were particularly arduous and successful, both among white men and Indians. He died October 5. 1772, at Bethlehem, Penn., which settlement he had founded in 1740. Zinzendorf says of him: “His conversion was genuine, his walk and conversation were simple, and his manners openhearted. Over against the world, however, he bore himself with authority. His missionary spirit knew no rest, and his success in founding churches was extraordinary.” See D. Nitschmann in einem kurzen Urnriss dargestellt (Rothenburg, 1842); The Moravian, vol. vi (1861); Nachrichten aus d. Bruder- Gemeinde (1832). (E. DE S.)

## Nitschmann, John[[@Headword:Nitschmann, John]]

             a bishop of the Moravian Church (q.v.), was born at Schinau, in Moravia, in 1703. In 1723 he fled to Herrnhut, in Saxony, and took an active part in the renewal of the Church. He was consecrated to the episcopal office in 1741, and labored chiefly in America, 1749-1751; England, 17511757; Middle Germany, 1757-1769; and Holland, 1769 to the time of his death, May 6,.1772. He was distinguished by his great simplicity and sound  judgment. He had the gift of ruling the Church. As a preacher he was very popular. (E. DE S.)

## Nitzsch, Karl Immanuel[[@Headword:Nitzsch, Karl Immanuel]]

             one of the most profound evangelical theologians of the 19th century, was born Sept. 21, 1787, at the Saxon town of Borna, near Leipsic, Germany. His father, a Lutheran theologian, a Church superintendent, and a professor at Witterberg, destined Karl from infancy to the priestly office, and personally superintended his education until his sixteenth year. He then placed him in the excellent classical school at Pforta, where young Nitzsch soon distinguished himself both for beauty of character and for thoroughness of scholarship. He became so imbued with the classic languages as to be more ready and fluent in them than in his vernacular. At the age of nineteen he began his university course at Wittenberg, doubtful for a while whether his call was not in philosophy rather than in theology. But the pious Heubner won him over for theology. For a few years his mind was powerfully wrought upon and perplexed by conflicting currents of thought — by Kant, Fichtt, and Schelling, by the “romantic” poets; and by the influence of De Wette and Schleiermacher, against the cold orthodoxy of his father. Under these influences he was forced to the construction of a theological system of his own. This system became what is known as the “mediation theology” — essentially an independent further development and complementing of the better tendency in Schleiermacher. To the consistent development of this position Nitzsch consecrated fifty years of earnest ecclesiastical and academic life. At the age of twenty-three he began his career as privat-docent at Wittenberg, and as assistant pastor at the cathedral of the place. As pastor he soon met with severe trials — during the French occupation of the place in 1813-14 — being left for months, with only a single helper, in pastoral charge of the beleaguered town. His faithful care of the sick and dying during these long months contributed largely to enrich and ripen his religious life.

The removal of the university to Halle interrupted his academic labors. In 1817 he resumed them in the newly established theological seminary at Wittenberg. Having already obtained some reputation for a number of erudite dissertations, he was now honored with the theological doctorate by the Berlin faculty. His lectures in the seminary were on Church history in its several branches. Affected in his health by his twofold office, he was forced to ask relief in 1819, and served for a time in the rural parish of Remberg. In 1821 he accepted a call to the young university of Bonn. Here opened before him  twenty-five years of his most fruitful academic and churchly labor. He stood and worked by the side of such men as Lucke, Sack, Bleek, Brandis, Niebuhr, etc. Systematic theology was here his chief field. Basing himself upon Schleiermacher's Dogmatics, he began to give positive form to the views which he afterwards gave to the public in his two master works: Christian Doctrine and Practical Theology. The former work presents Christian doctrine and life, dogmatics and ethics, as an inseparable unitary whole, in their mutual interpenetration. The latter presents the Church life in its wide-reaching actual process of transforming the world into the kingdom of God. In 1828 Nitzsch lent Ullmann and Umbreit an active hand in establishing the Studien und Kritiken, to which he contributed some essays of epoch-making character, e.g. on the Immanent Trinity (1841), and especially his “Protestant Reply to the Symbolik of Mohler,” and his “Theological Criticism of the Dogmatics of Strauss.” In the last two essays he gave scientific expression to the essence of Christianity as distinguished from the opposite errors of Romanismn and mythism. Nitzsch soon obtained such a name that students from all parts of Germany flocked to sit at his feet. He was the “pearl” of the whole university. His power, however, lay not in the beauty of his style, for this was to the student at first both obscure and repellant, nor in any outward expression- of piety, but in the profound and deep flow of genuine scientific Christian thought. As university-preacher, he exercised for years a potent influence on the whole life of the university. This pastoral office formed the basis of an active and wide influence, affecting the Church life of the two Rhine provinces, and promoting the Prussian union of the Lutheran and Reformed churches, for which Nitzsch had earnestly labored ever since its inauguration in 1817. He finally became its acknowledged first champion. This reputation contributed to his call to Berlin in the spring of 1847.

He was now sixty years of age, but twenty years of vigorous life lay yet before him. The political convulsions of 1848 called out heroic conduct from Nitzsch as rector of the university. His firmness contributed largely to checking the mad waves of radical demagogy, both in the university and in the Church. In politics he was conservative progressive. After the revolution he was elected twice to the Prussian Chamber, where he opposed the extreme reactionism of the Stahl party. In this interest he also effectively labored in the columns of the newly established Wochenblatt. To check the tide of Neo-Lutheranism he joined Muller and Neander in 1850 in the publication of the Zeitschrift fur chr. Wissenschaft. In 1857 he saw his favorite scheme of Church union assume a more encouraging  phase, and a decided check put to the confessional tendency; and he welcomed the Evangelical Alliance as the dawning realization of his own idea on a still grander scale. The date June 16, 1860-the congratulation day of his fifty years of university labor-brought him abundant evidence from far and near that evangelical Germany honored in him the preceptor Germaniae of the day. At the age of seventy-five he began to feel old; and he was compelled, one by one, to lay down the many offices which had accumulated themselves upon him-first his lectures, then his charge of the Homiletical Seminary, then his seat in the Consistory, and, lastly, the pastoral office in the church of St. Nicolai, of which he had been made provost in 1855, though he closed his life before the acceptance of his resignation. He died Aug. 21, 1868. One of the chief labors of his latter years was the completing of his elaborate work on Practische Theologie. He had begun it at Bonn, and the volumes followed each other in 1848, 1851, 1857, and 1867. It is the greatest of his works-rich in practical wisdom, largely drawn from active experience in Church life, a rich storehouse for the pastor — the testament of its author to posterity. Nitzsch must be regarded as one of the leaders of that school of thought in German theology of which Neander was the greatest representative.

Like the latter, Nitzsch endeavored to reconcile faith and science, not by forced and unnatural methods. but by pointing out their distinctive spheres, and by exhibiting in his own spiritual life that union of reason and reverence for which he argued in his writings. In theology his position will be best understood when we say that Nitzsch subordinated dogma to ethics, or, rather, that he accepted and prized chiefly those dogmas that result from an ethical apprehension of Christianity. In many respects Nitzsch and Bunsen labored in common, especially in harmonizing their political with their religious obligations as citizens of a Church united with the State. The high Lutheran party having denounced liberal politics as irreligious, Nitzsch and Bunsen came forward with others to vindicate them on liberal grounds, and not without success. Nitzsch's System der christlichen Lehre appeared first in 1829, then, enlarged, in 1833, and between then and 1851 in four further constantly enlarged and enriched editions. He also published several volumes of lectures and sermons, remarkable for their extraordinary richness of thought. See Hoffmann, Lebensabriss nebst Gedichtnisspredigt (Berlin, 1868); the elaborate article by Dr. Beyschlag in Stud. u. Krit. 1869, No. iv; Meth. Qu. Rev. Oct. 1873, art. iii; Schwarz, Gesch. der neuesten Theologie, p. 337 sq.; Kahnis, Hist. of Germ. Protestantism, p. 257. (J. P. L.)

## Nitzsch, Karl Ludwig[[@Headword:Nitzsch, Karl Ludwig]]

             father of the preceding, and likewise a noted German theologian, though not equally famous, was born in 1751, and was educated at Jena and Halle. After preaching for some time he became professor of theology at Wittenberg University, and there so distinguished himself that he was placed at the head of the Homiletical Seminary, and made general superintendent of religion. He died in 1831. He wrote a “Dissertation on the Sense of the Apostles' Decree, Act 15:29,” in the Commentationes Theologicae, vol. vi, and various other pieces in current periodicals and theological collections in Germany. A pretty full account of his life and writings is given in Herzog, Real-Encyklopadie, 10:387-392, by his son, Karl Immanuel, of whom we have treated above.

## Niue[[@Headword:Niue]]

             is a lone island four hundred miles from any other land, the nearest groups being the Friendly Islands, in the west, and the Samoan, in the north. In 1849, after long opposition, a Samoan teacher was received in the island. In the course of time, amid his evangelistic labors, he translated the gospel of. Mark, which was sent to the missionaries of Samoa, and, after revision, printed by them. When, in 1861, the Reverend W.G. Lawes and his wife went to Niue as the first missionaries, taking with them the printed gospel, they found that the other three gospels and Acts had been translated by the native teachers. The translation was revised by the Reverend G. Pratt, of Samoa, and printed at Sydney, together with the epistle to the Philippians and John's epistles, in 1862, by the New South Wales Auxiliary. The New Test. was completed by Mr. Lawes and printed at Sydney in 1867. The book of Psalms, also translated by Mr. Lawes and revised by the Reverend Mr. Pratt, was printed in 1869 or 1870. The whole has been once more revised, and, together with the books of Genesis and Exodus, was printed in London in 1873, under the superintendence of Mr. Lawes. From the annual report of the British and Foreign Bible Society for the year 1882 we learn that the society has published, not only a new edition of five thousand copies of the New Test. and Psalms, but also three thousand copies of the Pentateuch as prepared by Mr. Lawes, who continues the translation of the other books of the Old Test. (B.P.)

## Niuean[[@Headword:Niuean]]

             (or Savage Island) SEE VERSION OF THE SCRIPTURES

## Nivelle, Gabriel Nicolas[[@Headword:Nivelle, Gabriel Nicolas]]

             a French theologian noted as a polemic, was born at Paris in 1687. While yet quite young he was appointed commendatory prior of St. Gredon, in the diocese of Nantes. He studied theology In. the seminary of St. Magloire, where he continued afterwards to reside, and became one of the most zealous among the appellants. He drew up petitions, visited members of the clergy in Paris, and kept up active communications with the provinces on the subject. Compelled to leave St. Magloire, he retired, in 1723, to the Val de Grace; and in 1730 was for four months a prisoner in the Bastille, where he still, however, continued his efforts. He died at Paris Jan. 7, 1761. He wrote La Constitution Unigenitus .f defree a l'Eglise universelle, ou recueil general des actes d'appel interjetees au futur concile general de cette constitution et des Lettres Pastoralis oficii (Cologne, 1757, 4 vols. fol.): — also, in making use of the memoirs of abbot Boucher, Relation de ce qui s'est passe dans les assenablees de la faculte de theologie au sujet de la Constitution Unigenifus (7 vols. 12mo). He was one of the writers of the Hexaptes ou les six Colonnes sur la Constitution Unigenitus (1714 sq., 7 vols. 4to), and of the Cri de lt Foi (1719, 3 vols. 12mo). He also published two posthumous works of Petilpied: Examen paciqique de l'acceptation et duifond de la Consiitution Uniqenitus (1749, 3 vols. 12mo), and Traite de la liberte (1754, 2 vols. 12mo). See Necrologe des defenseurs de la verite (supplement).

## Nivers, Guillaume-Gabriel[[@Headword:Nivers, Guillaume-Gabriel]]

             a French priest and composer of sacred music, was born in 1617, in a village in the environs of Melun. He was at first placed as choir-boy at Melun, and learned music in the collegiate church of that city. He afterwards went to pursue his studies in the college of Meaux, then at Paris, where he entered the seminary of St. Sulpice to pursue a theological course. Carried away by his taste for music, he took lessons upon the harpsichord from Chambonniere, and in a short time acquired a proficiency which caused him to be appointed, at the age of twenty-three, organist of St. Sulpice. Two years after he entered the king's chapel in the capacity of tenor. In 1667, one of the places for organist at this chapel, having become vacant, was given to Nivers, who still continued to fulfill the same duties in the church of St. Sulpice. Several years later he was made master of music to the queen and organist of the Royal House of the young ladies of St. Cyr, when, in 1688, Madame de Maintenon founded that establishment. It was Nivers who held the harpsichord when, for the first time, the young ladies of this institution represented before the king Racine's. Esther and Athalie, the choruses of which had been set to music by Moreau.

We are ignorant of the precise date of Nivers's death; but we have proof that he was still living in 1701, by an approbation that he gave in the same year to a new edition of his Roman Graduel and Anitiphonaire, printed at the house of Chr. Ballard. Nivers was then eighty-four years old. This learned and laborious musician has left a large number of works. We have, La gamnme du Si; nouvelle methode pour apprendtre a solfer sans muances (Paris, 1646; 8vo). This book, of which several editions have appeared under different titles, has contributed powerfully, by its brevity and the simplicity of its method, to the reform of solmization by change of note, which was still in vogue in the time of Nivers, notwithstanding the efforts of other musicians of the latter part of the 16th century to abolish it: — Methode certaine pour apprendre le plainchant de l'Eglise (ibid. 1667): — Traiti de la composition musique (ibid. i667, 8vo): — Dissertation sur le chant Grigorien (ibid. 1683, 8vo). Nivers gave in this dissertation, as well as in the following works, a proof of his perfect knowledge of ecclesiastical music: — Chants d'Eglise a I'usage de la parvisse de St. Sulpice (ibid. 1656, 12mo): — Graduale Romanum juxta missale Pii Quinti pontijfcis maximi authoritate editum; cujus modulatio concinne disposita; in usum et gratiam monalium ordinis Sancti-Augustini, etc. (ibid. 1658, 4to): — A ntiphonarium Ronanur juxta Breviariunm Pii  Quinti, etc, (ibid. 1658, 4to): — Passiones D. N. J. C. cum benedictione ce4rei paschalis (ibid. 1670, 4to): — Lefons- de Tenobres selon l'usage Romain (ibid, 4to). This collection and the preceding have been united in one volume, having for a title Les Passions avec l'Exultet et les leFons de Teaebres de M. Nivers (ibid. 1689, 4to): — Chants et'Motets i Plusage de l'Eglise et communante de Dames de. la royale maison de Saint-Louis a Saint-Cyr (ibid. 1692, 4to). A second edition of this work, arranged and enlarged bh several motets by Clerembault, has been published (ibid. 1723, 2 vols. 4to): — Livre d'orque, contenant cent pieces de toos les tons de l'Elylise (ibid. 1665, 4to): — lqeuxieme Livre dorgque, etc. (ibid. 1671, 4to): — Troisieme Livre d'orgue (ibid. 1675, 4to). Other books of organ pieces by the same author have appeared at more recent periods. These pieces, correctly written, in a style which recalls that of the German organists of the 17th century, justify the reputation which Nivers enjoyed in his time as composer. See Bourdelot, Histoire de la Musique; De la Borde, Essai ser la Musique; Choron et Fayolle, Dictionnaire historique des Musiciens; Patria, Histoire de ‘art musical en France, Fetis, Biog. Univ. des Musiciens.

## Nix, Richard[[@Headword:Nix, Richard]]

             an English prelate who nourished in the days of king Henry VIII, was born about 1564. He was educated with great care for the service of the Church, and after taking holy orders rose rapidly to positions of trust. He was finally made bishop of Norwich, and in this see used his influence against the Reformatory movement. He is by Burnet and Sdames accused of very bad habits. The last-named ecclesiastical historian says that bishop Nix was licentious and cruel, and that his zeal to suppress the Reformatory movement “was tempered by little or no sense of decency. He even made a jest of the sufferings to which those exposed themselves who were liable to be questioned for heresy, and called such persons men savoring of the frying-pan” (Hist. Ref. 1:477-8). In 1634 proceedings were instituted against the bishop for a clandestine correspondence which he had for some time held with the pope, and pleading guilty he was committed to the Marshalsea. He contrived, however, to make his peace with the government, and was soon after pardoned. He was blind in his old age, and died about 1640. (J. H. W.)

## Nixii Dii[[@Headword:Nixii Dii]]

             a name applied among ancient Romans to those deities who assisted women in childbirth. Three statues were erected on the Capitol bearing this name.

## Nixon, John[[@Headword:Nixon, John]]

             a minister of the Methodist Episcopal Church, was born in the County of Tyrone, Ireland, in April, 1789. His parents were converts of John Wesley. Young Nixon was much inclined to the reading of the Scriptures, and early experienced justifying grace. He soon commenced praying and exhorting in public, and after a time was employed to fill vacancies for the traveling preachers. He was finally appointed to a circuit, and traveled four or five years. In 1820 he emigrated to this country, and preached in Connecticut, under the presiding elder, until the next session of the New York Conference, when he was admitted on trial. For the term of about twenty years he continued in the regular work, filling many appointments on circuits with various success. For a number of years he was on the superannuated list, and in gradually declining health, resulting finally in his death, which occurred Dec. 18, 1859, at Caroline, Tompkins Co., N.Y. “He was,” says his brother, “sensible to the last, and died extremely happy.”

## Niza, Marcos De[[@Headword:Niza, Marcos De]]

             an Italian missionary, discoverer of Sonora, lived between 1510 and 1570. He was trained at Nice, and belonged to the Order of Franciscans when he was sent as missionary to New Spain, then governed by don Antonio de Mendoza. This viceroy, yielding to the entreaties of his friend, the venerable bishop of Chiapa, Bartolome de Las Casas, consented to send some missionaries into New Galicia to assure the natives that the Spaniards wished neither to make war upon them nor reduce them to slavery, but only to convert them to the Roman Catholic religion. Marcos de Niza was appointed chief of this peaceful mission, and departed for Mexico, March 7,1539. The expedition encountered many hardships, and was only partially successful; yet Niza sent to the viceroy a marvelous recital of his discoveries. He boasted of the fertility and richness of the countries he had traversed, as well as of the civilization of their inhabitants. He thus excited the ambition and cupidity of Cortes and Mendoza, who resolved the conquest of them; but each wished to appropriate it to himself to the  exclusion of the other. Mendoza, however, was the most diligent; and while Cortds was soliciting in Spain, he gave the order to don Francisco Vasquez de Coronado, governor of New Galicia, to march upon Cibola at the head of one hundred and fifty cavaliers, two hundred foot-soldiers, and several field-pieces.

Marcos de Niza guided the expedition, which departed from Culiacan in April, 1540. This expedition was still more disastrous and unprofitable than the former; and Niza returned with Coronado to Culiacan, after a voyage, estimated by Gomara, of three thousand miles. According to the relation of Niza, “he had seen along the coast vessels with prows ornamented with figures of gold and silver, whose captains made them understand by signs that they had been- over the sea thirty days;” which shows, he adds, that they came from China, and had known America for a long time. The following year Niza and another Franciscan made a new voyage into Sonora, but they have left no detail upon this third excursion. The expeditions of Niza and Coronado, while extending the known limits to the north-east of New Spain, produced no serious results, and destroyed, none of the fables which were circulated about the countries situated between the Rio Gila and the Colorado. The false recitals of these travelers of the existence of the great kingdom of Tatarrax; of the immense city of Quivira, upon the shore of the fantastical lake of Teguayo, rapidly found credence: They doubted the existence of the El Dorado, which they placed under the 41st degree of latitude. Other adventurers also were eager to renew the attempts of Niza. Numerous catastrophes alone could discourage them. We find the Relacione del reverendo Frad. Marcos de Nizza in the collection of Remusio (3:298); and Hacklunyt, in his Voyages, etc. (3:363-373), has also published A Relation of the Rev. Father Friar Manrcos de' Vioa touching his Discovery of the Kingdome of Cevola, or Civola, situated about 30° of Lat. to the North of New Spain. Ramusio has also given the Relacione che mando Francesco D. Vasquez di Coronado, capitano generale della gente, chefu mandata in nome di sua maeta al paese novamente scoperto, quel che successe nel viaggio dall ventidmue d'Aprile di questo anno MDXL) que parti da Culiacan per innanzi et di quel chen trovo nelpaese dove andava (Venice, 1606,3 vols. fol.), 3:301- 303. ‘Before going to New Spain, Niza had lived in Peru; he has written several works upon that country. We will quote ‘the following works of his which have never been published: Ritos y ceremonias de los Indios: — Las dos Cineas de los Incas y de los Scyris en lasprovincias del Peru y de Quito: — Cartas informativas de lo obrado en lcas provincias del Peru y de Quito: -Relation de frere Marcos de Niza; translated into French (Paris,  1838, 8vo). See P. de Castafieela de Nagera, Relation du Voyage de Cibola (Collection de docunents inedits sur l'histoire ancienne de l'Amarique [pub. par M. Henri Ternaux-Compans]); Herrera, Historia general de has Indias, dec. vi, lib. vii, xi, et xii; Gomara\* La Historia de has Indias, lib. vi, cap. 22, 19 (edit. de Medina del Campo, 1553); — Antonio Galvam, Tractado dos descabrirmentos nmtigos e nodernos, etc., anno 1542; Torquemada, Moinarquia Indiana, lib. iv, cap. xi (Seville, 1614, 3 vols. fol.); Jean Laet, Novus orbis, etc. (Leyd. 1633, fol.); De la Renaudibre, Mexique, dans l'Univers pittoresque, p. 145, Prescott, History of the Conquest of Mexico, vol iii.

## Nizami, Kendshewi[[@Headword:Nizami, Kendshewi]]

             a Persian poet, who flourished about the middle of the 12th century, is noted as the author of a poem in praise of God, inserted in Kosegarten's Triga Carminum Orientalium, with notes. One of Nizami's principal poems furnished the subject of Gozzi's drama of Turandot, which was subsequently imitated by the German poet Schiller. Nizami died in 1189.

## Nizams Dominions[[@Headword:Nizams Dominions]]

             is the designation of an extensive territory in the interior of Southern India north-west of the Presidency of Madras, in lat. 150 10'-210 42' N., and long. 740 40'-810 32' E.; from south-west to north-east 480 miles in length, and in its extreme breadth 340 miles, covering an area of 95,000 square miles, with a population estimated at upwards of 10,000,000. The surface is a slightly elevated tableland, naturally very fertile, but poorly cultivated, yet, wherever it receives moderate attention, yielding harvests all the year round. The products are rice, wheat, maize, mustard, castor-oil, sugar- cane, cotton, indigo, fruits (including grapes and melons), and all kinds of kitchen vegetables. The pasturages are extensive, and sheep and horned cattle are numerous. Marsh and jungle, however, occupy a great space, and originate fevers, agues, diseases of the spleen, etc., though the climate is quite healthy where these do not abound. The mean temperature of the capital, Hyderabad, in January is 740 30', and in May 930. The inhabitants manufacture for home use woolen and cotton fabrics, and export silk, dressed hides, dye-stuffs, gums, and resins. The principal rivers are the Godavari (Godavery), with its tributaries the Dudhna, Manjera, and Pranhita; and the Kistna (Krishna), with its tributaries the Bimah and Tungabhadro. Good military roads traverse the territory. The revenue of the Nizam is reckoned at £1,553,000 yearly. The ruler is a Mohammedan, but his subjects are mostly Hindis, SEE HINDUISM; SEE INDIA; and thus far Christianity has failed to make any headway among them.

History. — In 1687 the territory now known as the Nizam's Dominions became a province of the Mogul empire; but in 1719 the governor or viceroy of the Deccan, Azof Jah, made himself independent, and took the title of Nizam ul-Mulk (regulator of the state). After his death, in 1748,  two claimants appeared for the throne — his son Nazir Jung, and his grandson Mirzapha Jung. The cause of the former was espoused by the East India Company, and that of the latter by a body of French adventurers under general Dupleix. Then followed a period of strife and anarchy. In 1761 Nizam Ali obtained the supreme power, and after some vacillation signed a treaty of alliance with the English in 1768. He aided them in the war with Tippoo, sultan of Mysore, and at the termination of that war, in 1799, a new treaty was formed, by which, in return for certain territorial concessions, the East India Company bound itself to maintain a subsidiary force of 8000 men for the defense of the Nizam's Dominions. The present Nizam, or ruler, Afzul-ul-Dowlah, who succeeded to the government on the death of his father, May 19, 1857, remained faithful to the British during the mutiny of 1857-58.

## Nizbursky, Lorenz[[@Headword:Nizbursky, Lorenz]]

             a Roman Catholic priest who flourished in Bohemia near the opening of the 17th century as pastor of St. Albert, in the new town of Prague, made himself infamous by his traffic in false testimonials of churchmanship maintained with those poor Bohemians whom the government was likely to persecute because they had honestly forsaken Romanism during the Reformatory movement. Lorenz's double-dealing was discovered by the Jesuitic anti-Reformers, and he, together with upwards of one hundred citizens, was arrested, and both the priest and the citizens were accused of sacrilege and high-treason, and condemned to death. The citizens, however, saved their lives by paying a heavy fine and by a real transition to the Roman Church; but the false priest was deprived of his priesthood, and publicly beheaded on April 7,1631.

## Nizolius, Marius[[@Headword:Nizolius, Marius]]

             of Bersello, an Italian philosopher, flourished near the middle of the 16th century. He was born about 1498, and died in 1576. He was a Nominalist  of no mean order, and is frequently quoted by Leibnitz, who saw much of merit in his writings, though he condemned Nizolius's opposition to Aristotle as too extreme, as also his extreme nominalistic doctrine that the genus is only a collection of individuals — by which doctrine the possibility of scientific demonstration on the basis of universal propositions is destroyed, and only induction, as the mere collation of similar experiences, is left remaining as an organon of method. Nizolius exhibited his scholasticism in his Thesaurus Ciceronianus, and particularly in his Antibarbarus sive de veris principiis et vera ratione philosophandi contra pseudo-philosophos (Parm. 1553, ed. G. W. Leibnitz [Frankfort, 1670 and 1674]). Nizolius maintained the nominalistic doctrines that only individual things are mere substances; that species and genera are only subjective conceptions by means of which several objects are considered together; and that all knowledge must proceed from sensation, which alone has immediate certainty.

## Njembe[[@Headword:Njembe]]

             a female association among the natives of Southern Guinea, corresponding to Ndh (q.v.) among the males. The proceedings of this institution are all secret. The women consider it an honor to belong to the order, and put themselves to great expense to be admitted. “During the process of initiation,” as we learn from Mr. Wilson, ‘“all the women belonging to the order paint their bodies in the most fantastic colors. The face, arms, breast, and legs are covered over with red and white spots, sometimes arranged in circles, and at other times in straight lines. They march in regular the from the village to the woods, where all their ceremonies are performed, accompanied by music on a crescent-formed drum. The party spend whole nights in the woods, and sometimes exposed, to the heaviest showers of rain. A sort of vestal-fire is used in celebration of these ceremonies, and it is never allowed to go out until they are all over.” The Njembe, as a body, are really feared by the men. They pretend to detect thieves, to find out the secrets of their enemies, and in various ways they are useful to the community in which they live, or are, at least, so regarded by the people. The object of the institution originally, no doubt, was to protect the females from harsh treatment on the part of their husbands;' and as ‘their performances are always veiled in mystery, and they. have acquired the reputation of performing wonders, the men are, no doubt, very much restrained by the fear and respect they have for them as a body.

## Njord Or Niord[[@Headword:Njord Or Niord]]

             an ancient Scandinavian divinity; who reigned over the sea and winds. The Edda exhorts men to worship him with great devotion. He was particularly invoked by seafaring men and fishermen, and was therefore probably a personification of trade or commerce. He dwelt in the heavenly region called Noatun, and by his wife Skadi he became the father of the god Frey and the goddess Freya. He was accounted very rich, and able to dispense wealth in abundance to those who invoked him. See Thorpe, Northern Mythol. vol. i; Anderson, Norse Mythol. ch. vi, especially p. 341-3.

## Nkazya[[@Headword:Nkazya]]

             a small shrub, whose root is employed in Northern Guinea in the detection of witchcraft. Half a pint of the decoction of the root is the usual dose, and if it acts freely as a diuretic, the party is considered to be innocent; but if it acts as a narcotic, and produces vertigo or giddiness, it is a sure sign of guilt. “Small sticks,” says Mr. Wilson, “are laid down at the distance of eighteen inches or two feet apart, and the suspected person, after he has swallowed the draught, is required to walk over them. If he has no vertigo he steps over them easily and naturally — but, on the other hand, if his brain is affected, he imagines they rise up before him like great logs, and in his awkward effort to step over them is very apt to reel and fall to the ground. In some cases this draught is taken by proxy, and if a man is found guilty, he is either put to death or heavily fined, and banished from the country,”

## No[[@Headword:No]]

             (Heb. id. נא, doubtless an Egyptian word, and signifying [according to Jablonski, Opusc. 1:163] portion or possession), a city of Egypt (called by the natives Toph, according to Champollion, Grammn. Egypt. p. 136, 153), mentioned by this name alone twice by the prophets (Eze 30:14 sq.; Jer 46:25), and generally supposed to be the same elsewhere (Nah 3:8), called more fully NO-AMON SEE NO-AMON (q.v.) (see Gesen. Thes. p. 834 sq.; Young, Rudiments of an Egyptian Dictionary, p. 80 sq.), a famous city of Egypt, thickly peopled, and strongly situated, which at the time of Nahum (B.C. cir. 720) had recently been taken by a mighty conqueror (Nah 3:8 sq.). The Sept. translate the name by Diospolis. which was the name of two cities in Egypt; the one  in Upper Egypt, better known as Thebes, famous in Homer's time (II. 9:383), and often mentioned by Strabo (1:9, 35; 17:805, 815) and Pliny (v. 11; 36:12; 37:54), and for which a separate nome or district was named (Ptol. 4:5, 73); the other in Lower Egypt, in the district of Mendes, mentioned by Strabo (17:802) as being surrounded by lakes. Some refer the words of Nahum (1. c.) to the latter, Diospolis the lesser' (so Kreenen, NaAumi VVatic. philol. et critic. expos. [Harder. 1808]; Champollion, l'Egypte, 2:131); but most interpreters, following the Egyptian signification of the name No, as given above, understand the prophet to mean Thebes. The latter opinion, supported by the seventy Alexandrian translators, seems to be certainly correct, as the prophet could not speak of anv city less than Thebes as equal to Nineveh. The “waters round about her” (Nah 3:8) refer doubtless to the canals, with which Thebes, like so many other cities on the Nile, was surrounded for protection (comp. Zorn, Hist. et. Antiqu. Urbis Thebar. [Sedin. 1727]; Opuscula, 2:322 sq.; also in Ugolini, Thes. vii; Rosenmuller, Schol. vii, 3:299 sq.). This city was one of the oldest, probibly the oldest in all Egypt (Diod. Sic. 1:50; comp. 14:45), and in very early times was the residence of the kings of Upper Egypt during several dynasties. In the days of its grandeur it lay on both banks of the Nile (Strabo, 17:816), in a valley about ten geographical miles in width, and contained within its vast circuit houses from four to six stories high, with many splendid and wealthy temples, the chief being that of Jupiter Ammon (Herod. 1:182; 2:42), whose numerous priests were famous for their astronomical knowledge (Strabo, 17:816).

The colossal statue of Memnon .stood in the western part of the city (Strabo, 1. c.; Pliny, 36:11; Pausan. 1:42, 2). The splendid tombs of the kings also increased its splendor (Diod. Sic. 1:46). But when Memphis became the residence of the Egyptian kings Thebes began to decline, and later, by the invasion of Cambyses, lost forever its old magnificence. In Strabo's time the city was already in decay; but its remains were still eighty stadia, or nearly ten miles, in circuit, and the inhabited parts formed several considerable villages. Indeed, its ruins are still extensive and splendid (Joilois, Devilliers, and Jomard, Dlescript. de l'Egypt, with many plates, vols. ii, iii; F. Cailland, Voyage a l'oasis de Thebes (Paris, 1821); G. Belzoni, Reis. u. d. Schriffenverz.; Heeren, Ideen, 2:11, 216 sq.; Mannert, 10:1, 334 sq.; Ukert, Africa, 1:226 sq.; Ritter, Erdkunde, 1:1, 731 sq. [2d ed.]; Wilkinson's View of An. Egypt, and Topography of Thebes [Lond. 1835]; Prokesch, Erinner. 1:279 sq.; Robinson, Researches, 1:2934). It is difficult to determine which overthrow of Thebes is referred to by Nahum (3:8). however nothing is known but that he made an incursion into the interior of Egypt (comp. Ditmar, Beschr. v. Ae.p. p. 121 sq.). Rosenmüller (in loc.) explains the passage as referring to Tartan, general under king Sargon, and the facts stated in Isaiah vi agree well with this view (comp. Siskind in Stud. und Krit. 1835, p. 151 sq.; Gesen. Thes. 2:835). But Gesenius (Hall. Lit.Zeit. 1841, No. 1) remarks that an overthrow of Thebes by the Assyrians does not accord well with the context in Nahum, for, had the conqueror been al Assyrian, the prophet could hardly have predicted the destruction of the Assyrian capital without making prominent the contrast between her situation as destroyer and as destroyed. He accordingly refers this passage to an invasion of the Scythians in the beginning of the 7th century before Christ. Ewald believes this destruction of Thebes to have been occasioned by the great internal commotions of Egypt in the early art of the 7th century before Christ. SEE THEBES.

## No-Amon[[@Headword:No-Amon]]

             The manner in which this ancient city is mentioned in the several passages of the Bible is deserving of the notice of the student of Scripture  geography. The first passage in which it occurs is Jer 46:25, “I will punish the multitude of No;” מַנּאֹ אֶלאּאָמוֹן, el Amon min-N', literally “to the Amon from No” (Sept. τὸν Α᾿μμων τὸν υἱὸν αὐτῆς; Vulg. super tumultum Alexandrice), where the reference seems to be rather to the Egyptian deity Amon, who was worshipped at No, than to the people of that city (which would make אָמוֹן= הָמוֹן, “multitude”). The next passage is Eze 30:14-16, “I will execute judgments in No” (בְּנא, be- Ndo; ἐν Διοσπόλει; in Alexandria); “I will cut off the multitude of No” (אֶתאּחֲמוֹן נא, eth hamon Nd; τὸ πλῆθος Μἐμφεως; multitudinem A lexandrice); “No shall be rent asunder” (נא, Nd; ἐν Διοσπόλει; Alexandria). The different rendering in the Sept. here is remarkable. Memphis was identical with the Noph of the Bible. The Hebrew word rendered “multitude” in Eze 30:15 is different from that in Jeremiah; perhaps it may be a corruption of Amon. Diospolis was the Greek equivalent of No,- Ammon, and identical with Thebes. The last passage is Nah 3:8, and is very important, not merely as giving the full name of the city, but also describing its position. It is thus rendered in the A. V., “Art thou better than populous No, that was situate among the rivers, that had waters round about it, whose rampart was the sea, and her wall was from the sea?” “Populous No” is in Hebrew נאֹ אָמוֹן, No-Amon (Sept. μερίδα Α᾿μμών; Vulg. Alexandria populorum), that is, “No of Amon,” in which Amon was the supreme deity, and of which he was protector. SEE AMON.

Critics are not agreed as to the meaning of the word No; but it would seem from this passage that the translators of the Sept., who were themselves resident in Egypt, regarded it as equivalent to the Egyptian noz, that is, σχοῖνος, “a measuringline,” and then-= μερίς, “a part or portion” (see Gesen. Thes. p. 835). The second part of the first form is ‘the name of amen, the chief divinity of Thebes, mentioned or alluded to in connection with this place in the passage of Jeremiah, and perhaps also alluded to in that of Ezekiel. The second part of the Egyptian sacred name of the city, ha-amen, “the abode of Amen,” is the same. But how are we to explain the use of No alone? It thus occurs not only in Hebrew, but also in the language of the Assyrian inscriptions, in which it is written Nia, according to Sir Henry Rawlinson (“ Illustrations of Egyptian History and Chronology,” etc., Trans. Roy. Soc. Lit. [2d ser.] 7:166). Sir Henry Rawlinson identifies Ni'a with NoAmon. The whole paper (p. 137 sq.) is of great importance, as illustrating the reference in Nahum to the capture of  Thebes, by showing that Egypt was conquered by both Esarhaddon and Asshur-bani-pal, and that the latter twice took Thebes. If these wars were after the prophet's time, the narrative of them makes it more \*proballe than it before seemed that there was a still earlier conquest of Egypt by the Assyrians. The conjectures that Thebes was called pein-amoun, “the abode of Amen,” or still nearer the Hebrew, naamnoun, “the [city] of Amen,” like naesi, “the [city] of His,” or as Gesenius prefers, ma-amoun, “the place of Amen” (Thesaurus, s.v.), are all liable to two serious objections, that they neither represent the Egyptian name nor afford an explanation of the use of No alone. It seems most reasonable to suppose that No is a Shemitic name, and that Amon is added in Nahum (1. c.) to distinguish Thebes from some other place bearing the same name, or on account of the connection of Amen with.:that city. Thebes also bears in ancient Egyptian the common name, of doubtful signification, ap-t or t-ap, which the Greeks represented by Thebee. The whole metropolis, on both banks of the river, was called Tam (see Brugsch, Geogr. Inschr. 1:175 sq.). SEE NO.

Various opinions have been entertained as to the site of this city. That it was in Egypt all admit. The Sept. identifies it with Diospolis; but there were two places of this name-one in Lower Egypt, near the sea, and encompassed by the marshes of the Delta (Strabo, xviii, p. 802); and with this Champollion and others identify No (l'AEgypte, 2:131); and Gesenius (1. c.) well observes that it would not then be compared in Nahum to Nineveh. The other was Thebes, in Upper Egypt, which is probably the place really referred to in the Sept. For No, Jerome in the Vulg. reads Alexandria (as also the Chaldee, the Rabbins, and Drusius); but, the town of Alexandria was not in existence in the time of Jeremiah; and yet it appears from the words of Nahum (l.c.) that No had been already destroyed in his day (see Bochart, Opera, 1:6). This and the evidence of the Assyrian record leave no doubt that it is Thebes. The description of No-Amon, as “situate among the rivers, the waters round about it” (Nahum 1.c.), remarkably characterizes Thebes, the only town of ancient Egypt which we know to have been built on both sides of the Nile; and the prophecy that it should “be rent asunder” (Eze 30:16) cannot fail to appear remarkably significant to the observer who stands amid the vast ruins of its chief edifice, the great temple of Amen, which is rent and shattered as if by an earthquake, although it must be held to refer primarily, at least, rather to the breaking up or capture of the city (comp. — 2Ki 25:4; Jer 52:7), than to its destruction. SEE THEBES.

## Noachian Precepts[[@Headword:Noachian Precepts]]

             (שבע מצות בני נח), a name for the seven precepts which the rabbins allege (Talmud, Sanhedrin, 59 a) God gave to the sons of Noah (q.v.). The Noachian Precepts set forth the natural rights of mankind, the observation of which alone was sufficient to save them. These precepts are:

1. De Judiciis. Obedience is due to judges, magistrates, and princes.

2. De cultu extraneo. — The worship of false gods, superstition, and sacrilege are unlawful.

3. De maledictione nominis sanctissimi. — As also cursing the name of God, blasphemy, and perjury.

4. De revelatione turpitudinum. — Likewise all incestuous copulation, as sodomy, bestiality, incest, etc.

5. De sanguinis effusione. — Also the effusion of the blood of all sorts of animals. Murder, wounds, and mutilation.

6. De rapina. — Likewise theft, fraud, and lying.

7. De membro animalis viventis. — The parts of animals still alive are not to be eaten, as was practiced by some pagans.

Some rabbins add to these the following precepts: to drink it.

2. The prohibition of mutilating animals.

3. The prohibition of magic and sorcery.

4. The prohibition of coupling together animals of a different species, and of grafting trees.

This is what is found in authors concerning this matter; but what inclines us to doubt the antiquity of these precepts is that no mention is made of them in Scripture, or in Josephus or Philo, and that none of the ancient fathers knew any of them. The Hebrews would not suffer any stranger to dwell in their country unless he would conform to the Noachian precepts. The foreigners who accepted and submitted to these conditions were denominated the Proselytes of the Gate (גרי שער), in contradistinction to the Proselytes of Righteousness (צדק גרי), who entered into the community of Hebrew citizens by the solemn ceremonies of circumcision (מילה), baptism (טבילה), and a sacrifice (קרבן). Comp. Talmiud, Sanhedrin, 56 a; Rashi on Aboda Sara, 51 a; Maimonides, Iad Ha- Chezaka, Hilchoth Melachim, 9:1; Molaul, Israelite Indeed, p. 56; Buxtorf, Lexicon Talmudicum et Rabbinicum, s.v. גֵר; Prideaux, Connectioa of the O. and N.T. 2:263 (Wheeler's ed. Lond. 1863); Kalisch, Historical and Critical Commentary on Genesis, p. 218; the same, On Exodus, p. 433; Lange, Commentary on Genesis, p. 331 (T. Lewis's transl.); Theologisches Universal-Lexikon, s.v. Noachische Gebote; Schenkel, Bibel-Lexikon, s.v. Noah, 4:341; Hamburger, Real- Encyklopadie fur Bibel u. Talmud, 1:797 sq. (Breslau, 1870).

## Noadiah[[@Headword:Noadiah]]

             (Heb. Noadyah', נוֹעִדְיָהmet by Jehovah, from יָעִד; Sept. Νωαδία v. r. Νωαδά), the name of two persons.'

1. A Levite, the son of Binnui, who assisted Meremoth and others in weighing the. precious vessels of the Temple which Ezra brought back to Jerusalem (Ezr 8:33). B.C. cir. 459. of the Jews, endeavored to terrify Nehemiah from the work of building the wall at Jerusalem (Neh 6:14). B.C. cir. 445.

## Noah[[@Headword:Noah]]

             the name of two persons in the Bible.

I. (Heb. No'aich, נח, the same as נוֹתִ, consolation or peace; Sept. and N.T. Νῶε, as Mat 24:37; Josephus, Νώεος.) The tenth in descent from Adam; son of Lamech, and second father of the human family; born B.C. 3115, A.M. 1058. In the following account of this patriarch we largely follow the Scripture narrative with modern illustrations.

1. Lamech, no doubt, named his son thus in allusion to the promised deliverer from sin (Gen 5:29), and the conduct of the latter corresponded to the faith and hope of his father (Gen 6:8-9). In marked contrast with the simplicity and soberness of the Biblical narrative is the wonderful story told of Noah's birth in the book of Enoch. Lamech's wife, it is said, “brought forth a child, the flesh of which was white as snow and red as a rose; the hair of whose head was white like wool, and long; and whose eyes were beautiful. When he opened them he illuminated all the house like the sun. And when he was taken from the hand of the midwife, opening also his mouth, he spoke to the Lord of righteousness.” Lamech is terrified at the prodigy, and goes to his father Methuselah, and tells him that he has begotten a son who is unlike other children. On hearing the story, Methuselah proceeds, at Lamech's entreaty; to consult Enoch, “whose residence is with the angels.” Enoch explains that in the days of his father Jared, “those who were from heaven disregarded the word of the Lord . . . laid aside their class and intermingled with women;” that consequently a deluge was to be sent upon the earth, whereby it should be “washed from all corruption;” that Noah and his children should be saved, and that his posterity should beget on the earth giants, not spiritual, but carnal (Book of Enoch, ch. 105, p. 161-3).

During the long period of six hundred years (Gen 7:11), the age of Noah at the time of the flood, we learn little more than that he was a just and pious man, and that at the age of five hundred he had three sons (v. 32; 6:10). On the relative ages of his sons, SEE SHEM.

But the wickedness of  the human race had long called upon the wisdom and justice of God for some signal display of his displeasure, as a measure of righteous government and an example to future ages. For a long time, probably for many centuries, the better part of men, the descendants of Seth, had kept themselves from association with the families of the Cainite race. The former class had become designated as “the sons of God,” faithful and obedient; the latter were called by a term evidently designed to form an appellation of the contrary import, “daughters of men,” of impious and licentious men. SEE SONS OF GOD.

These women possessed beauty and blandishments, by which they won the affections of unwary men, and intermarriages upon a great scale took place. As is usual in such alliances, the worse part gained the ascendency. The offspring became more depraved than the parents, and a universal corruption of minds and morals took place. Many of them became “giants, the mighty men of old, men of renown” (Heb. nephilim [q.v.], apostates, as the word implies), heroes, warriors, plunderers, “filling the earth with violence.” God mercifully afforded a respite of one hundred and twenty years (6:3; 1Pe 3:20; 2Pe 2:5), during which Noah sought to bring them to repentance. Thus he was “a preacher of righteousness,” exercising faith in the testimony of God, by the contrast of his conduct condemning the world (Heb 11:7): and perhaps he had long labored in that pious work. SEE SPIRITS IN PRISON.

At last the threatening was fulfilled. All human kind perished in the waters, except this eminently favored and righteous man, with his three sons (born about a hundred years before) and the wives of the four. SEE DELUGE.

At the appointed time this terrible state of the earth ceased, and a new surface was disclosed for the occupation and industry of the delivered family. In some places that surface would be washed bare to the naked rock, in others sand would be deposited, which would be long uncultivable; but by far the larger portion would be covered with rich soil. With agriculture and its allied arts the antediluvians must have been well acquainted. The four men, in the vigor of their mental faculties and bodily strength, according to the then existing scale of human life, would be at no loss for the profitable application of their powers.

2. Noah's first act after he left the ark was to build an altar, and to offer sacrifices. This is the first altar of which we read in Scripture, and the first burnt sacrifice. Noah, it is said, took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Then the narrative adds  with childlike simplicity: “And Jehovah smelled a smell of rest (or satisfaction), and Jehovah said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing as I have done.” Jehovah accepted the sacrifice of Noah as the acknowledgment on the part of man that he desires reconciliation and communion with God; and therefore the renewed earth shall no more be wasted with a plague of waters, but so long as the earth shall last seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease. SEE RAINBOW.

Then follows the blessing of God (Elohim) upon Noah and his sons. They are to be fruitful and multiply; they are to have lordship over the inferior animals; not, however, as at the first, by native right, but by terror is their rule to be established. All living creatures are now given to man for food; but express provision is made that the blood (in which is the life) should not be eaten. This does not seem necessarily to imply that animal food was not eaten before the flood, but only that now the use of it was sanctioned by divine permission. The prohibition with regard to blood reappears with fresh force in the Jewish ritual (Lev 3:17; Lev 7:26-27; Lev 17:10-14; Deu 12:16; Deu 12:23-24; Deu 15:23), and seemed to the apostles so essentially human as well as Jewish that they thought it ought to be enforced upon Gentile converts. In later times the Greek Church urged it as a reproach against the Latin that they did not hesitate to eat things strangled (sufocata in quibus sanguis tenetur). SEE DECREES.

Next, God makes provision for the security of human life. The blood of man, in which is his life, is yet more precious than the blood of beasts. When it has been shed God will require it, whether of beast or of man: and man himself is to be the appointed channel of divine justice upon the homicide: “Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.” Here is laid the first foundation of the civil power. Just as the priesthood is declared to be the privilege of all Israel before it is made representative inlcertain individuals, so here the civil authority is declared to be a right of human nature itself, before it is delivered over into the hands of a particular executive. SEE MAN- SLAYER.

Thus with the beginning of a new world God gives, on the one hand, a promise which secures the stability of the natural order of the universe,  and, on the other hand, consecrates human life with a special sanctity as resting upon these two pillars — the brotherhood of men, and man's likeness to God.

Of the seven precepts of Noah, as they are called, the observance of which was required of all Jewish proselytes, three only are here expressly mentioned: the abstinence from blood, the prohibition of murder, and the recognition of the civil authority. The remaining four — the prohibition of idolatry, of blasphemy, of incest, and of theft — rested apparently on the general sense of mankind. SEE NOACHIAN PRECEPTS.

3. Noah for the rest of his life betook himself to agricultural pursuits, following in this the tradition of his family. It is particularly noticed that he planted a vineyard, and some of the older Jewish writers, with a touch of poetic beauty, tell us that he took the shoots of a vine which had wandered out of Paradise wherewith to plant his vineyard. Armenia, it has been observed, is still favorable to the growth of the vine. Xenophon (A nab. 4:4, 9) speaks of the excellent wines of the country, and his account has been confirmed in more recent times (Ritter, Erdk. 10:554, 319, etc.). The Greek myth referred the discovery and cultivation of the vine to Dionysus, who, according to one version, brought it from India (Diod. Sic. 3:32); according to another, from Phrygia (Strabo, 10:469). SEE BACCHUS.

Asia, at all events, is the acknowledged home of the vine. SEE GRAPE. Whether in ignorance of its properties or otherwise we are not informed, but he drank of the juice of the grape till he became intoxicated, and shamefully exposed himself in his own tent. One of his sons, Ham, mocked openly at his father's disgrace. The others, with dutiful care and reverence, endeavored to hide it. Noah was not so drunk as to be unconscious of the indignity which his youngest son had put upon him; and when he recovered from the effects of his intoxication, he declared that in requital for this act of brutal, unfeeling mockery a curse should rest upon the sons of Ham, that he who knew not the duty of a child should see his own son degraded to the condition of a slave. With the curse on his youngest son was joined a blessing on the other two. It ran thus, in the old poetic or rather rhythmical and alliterative form into which the more solemn utterances of antiquity commonly fell:

Cursed be Canaan A slave of slaves shall he be to his brethren.  On the other hand: Blessed be Jehovah, God of Shem, And let Canaan be their slave.

May God enlarge Japhet, And let him dwell in the tents of Shem, And let Canaan be their slave.

Of old a father's solemn curse or blessing was held to have a mysterious power of fulfilling itself. And in this case the words of the righteous man, though strictly the expression of a wish (Dr. Pye Smith is quite wrong in translating all the verbs as futures; they are optatives), did in fact amount to a prophecy. It has been asked why Noah did not curse Ham instead of cursing Canaan. It might be sufficient to reply that at such times men are not left to themselves, and that a divine purpose as truly guided Noah's lips then as it did the hands of Jacob afterwards. But, moreover, it was surely by a righteous retribution that he, who as youngest son had dishonored his father, should see the curse light on the head of his own youngest son. The blow was probably heavier than if it had lighted directly on himself. Thus early in the world's history was the lesson taught practically which the law afterwards expressly enunciated, that God visits the sins of the fathers upon the children. The subsequent history of Canaan shows in the clearest manner possible the fulfillment of the curse. When Israel took possession of his land he became the slave of Shem: when Tyre fell before the arms of Alexander, and Carthage succumbed to her Roman conquerors, he became the slave of Japhet: and we almost hear the echo of Noah's curse in Hannibal's Agnosco fortunanma Carthaginis, when the head of Hasdrubal, his brother, was thrown contemptuously into the Punic lines. It is uncertain whether in the words “And let him dwell in the tents of Shem,” “God” or “Japhet” is the subject of the verb. At first it seems more natural to suppose that Noah prays that God would dwell there (the root of the verb is the same as that of the noun Shechinah). But the blessing of Shem has been spoken already. It is better, therefore, to take Japhet as the subject. What, then, is meant by his dwelling in the tents of Shem? Not, of course, that he should so occupy them as to thrust out the original possessors; nor even that they should melt into one people; but, as it would seem, that Japhet may enjoy the religious privileges of Shem. So Augustine: “Latificet Deus Japheth et habitet in tentoriis Sem, id est. in Ecclesiis quas filii Prophetarum Apostoli construxerunt.” The Talmud sees this blessing fulfilled in the use of the Greek language in sacred things, such as the  translation of the Scriptures. Thus Shem is blessed with the knowledge of Jehovah, and Japhet with temporal increase and dominion in the first instance, with the further hope of sharing afterwards in spiritual advantages.

4. After this prophetic blessing we hear no more of the patriarch but the sum of his years. “And Noah lived gfter the flood three hundred and fifty years. And thus all the days of Noah were nine hundred and fifty years: and he died.” Some have inferred, from the fact that he lived so long after the flood, and is nowhere mentioned in the history of that period, that he must have gone to some distant land, and have even identified him with the Chinese Fohi (Schuckford, Connect. 1:99), or the Hindû Menu (Sir William Jones, Works, 3:151 sq.). Others, referring to the deluge in Genesis the various traditions which many ancient nations preserved of a similar early catastrophe, have thought Noah to be the same with Xisuthrus of the Chaldees (Alex. Polyhist. Chronicle of Eusebius); the Phrygian ANo of the celebrated Apamean medal, which, besides Noah and his wife with an ark, presents a raven, and a dove with an olive-branch in its mouth (figured in Bryant's Anc. Myth. vol. iii); the Manes of the Lydians (W. J. Hamilton's Asia Minor, 3:383); the Deucalion of the Syrians and the Greeks, of whose deluge the account given by Lucian is a copy almost exactly circumstantial of that in the book of Genesis (Dea Syria; Luciani Opp. 3:457 [ed. Reitz]; Bryant, 3:28), and have referred to him many statements in the Greek mythology respecting Saturn, Janus, and Bacchus; the traditions of the aboriginal Americans, as stated by Clavigero in his History of Mexico; and many others. SEE FLOOD. Mr. Geo. Smith has lately brought to light the Assyrian account of the deluge.

About two miles east of Zakhle is the village of Kerak, not far from which, on the last declivity of Lebanon, there is a round mosque. This is erected over still older relics, which are held in great reverence by Moslems and Christians, as being the reputed tomb of the patriarch Noah (Thomson, Land and Book, 1:353). The structure is evidently the remains of an ancient aqueduct, but popular credulity has invested it with a character of eminent sanctity; walls have been built around it, and at a certain season of the year the Maronites, in particular, perform pilgrimages to visit it. In his old age, they relate, Noah entreated of God, as a peculiar favor, that he might be allowed to end his days on Mount Lebanon, and there to prepare his place of sepulcure. The patriarch's prayer was granted; but shortly before his death he committed some transgression, and God cut off a part  of his tomb, by severing a huge mass from the mountain Noah had chosen. He could not be buried at full length, and it was necessary to double his legs under his thighs, to fit his remains to their diminished bed. Now this so-called tomb is at least sixty feet long.

See Demistorff, De auctoritate prceceptorum Nvoach. (Lips. 1711); Eisenberg, De doctrina sub Noacho (Hal. 1754); Frischmuth, De Noachi prcecept. (1646-7); Maitland, — History of Noah's Day (Lond. 1832); Olmsted, Noah and his Times (Bost. 1854).

2. (Heb. Noah', נֹעהֹ, motion; Sept. Νουά.) The second named of the five daughters of Zelophehad, son of Hepher, of the half-tribe of Manasseh (Num 26:33). B.C. cir. 1618. As their father had no son, the daughters applied for, and Moses, under divine direction, promised them an inheritance in the Promised Land in their father's right (Num 27:1 sq.). This promise was redeemed by Joshua in the final apportionment (Jos 17:3). SEE HEIR.

## Noahs Ark[[@Headword:Noahs Ark]]

             The precise meaning of the Hebrew word (תֵּבָה, tebah') is uncertain. The word only occurs here and in the second chapter of Exodus, where it is used of the little papyrus boat in which the mother of Moses entrusted her child to the Nile. In all probability it is to the old Egyptian that we are to look for its original form. Bunsen, in his vocabulary (Egypt's Place, 1:482), gives tha, “a chest,” tp, “a boat,” and in the Copt. Vers. of Exo 2:3; Exo 2:5, thebi is the rendering of tebah. The Sept. employs two different words. In the narrative of the Flood they use κιβωτός, and in that of Moses θίβις, or according to some MSS. θηβή. The Book of Wisdom has σχεδία; Berosus and Nicol. Damasc., quoted in Josephus, πλοιον and λάρναξ. The last is also found in Lucian,.De Dea Syr. c. 12. In the Sibylline Verses the ark is δουράτεον δῶμα, αϊvκος; and κιβωτός. The Targum and the Koran have each-respectively given the Chaldee and the Arabic form of the Hebrew word.

This “chest,” or “boat,” was to be made of gopher (i.e. cypress) wood, a kind of timber which, both for its lightness and its durability, was employed by the Phoenicians for building their vessels. Alexander the Great, Arrian tells us (7:19), made use of it for the same purpose. The planks of the ark,  after being put together, were to be protected by a coating of pitch, or rather bitumen (כֹּפֶר, Sept. ἄσφαλτος), which was to be laid on both inside and outside, as the most effectual means of making it water-tight, and perhaps also as a protection against the attacks of marine animals. Next to the material, the method of construction is described. The ark was to consist of a number of “nests” (קַנַּים), or small compartments, with a view, no doubt, to the convenient distribution of the different animals and their food. These were to be arranged in three tiers, one above another; “with lower, second, and third (stories) shalt thou make it.” Means were also to be provided for letting light into the ark. In the A. V. we read, “A window shalt thou make to the ark, and in a cubit shalt thou finish it above:” words which, it must be confessed, convey no very intelligible idea. The original, however, is obscure, and has been differently interpreted. What the “window,” or “lighthole” (צֹהִר, tso6har), was, is very puzzling. It was to be at the top of the ark apparently. If the words “unto a cubit (אֶלאּאִמָּה) shalt thou finish it above” refer to the window, and not to the ark itself, they seem to imply that this aperture, or skylight, extended to the breadth of a cubit the whole length of the roof. Knobel's explanation is different. By the words, “to a cubit (or within a cubit) shalt thou finish it above,” he understands that, the window being in the side of the ark, a space of a cubit was to be left between the top of the window and the overhanging roof of the ark, which Noah removed after the flood had abated (8:13).

There is, however, no reason to conclude,. as he does, that there was only one light. The great objection to supposing that the window was in the side of the ark is that then a great part of the interior must have been left in darkness. Again we are told (8:13) that when the flood abated Noah removed the covering of the ark, to look about him to see if the earth were dry. This would have been unnecessary if the window had been in the side. “Unto a cubit shalt thou finish it above” can hardly mean, as some have supposed, that the roof of the ark was to have this pitch; for, considering that the ark was to be fifty cubits in breadth, a roof of a cubit's pitch would have been almost flat. Tavlor Lewis (in the Amer. ed. of Lange's Genesis, p. 298) ingeniously maintains that the aperture was at the peak or ridge of the roof. But if so it could not have been merely an open slit, for that would have admitted the rain. Are we then to suppose that some transparent, or at least translucent substance was employed? It would almost seem so. Symm. renders the word διαφανές; Theodoret has merely θύραν; Gr. Venet. φωταγωγόν; Vulg. fenestram. The Sept.  translates, strangely enough, ἐπισυνάγων ποιήσεις τήν κιβωτόν.

The root of the word indicates that the tsohar was something shining. Hence, probably. the Talmudic explanation that God told Noah to fix precious stones in the ark, that they might give as much light as mid-day (Sanh. 108 b). A different word is used in chap. 8:6 where it is said that Noah opened the window of the ark. There the word is הִלּוֹן(chalon), which frequently occurs elsewhere in the same sense. Certainly the story as there given does imply a transparent window, as Saalschutz (Archaol. 1:311) has remarked, for Noah could watch the motions of the birds outside, while at the same time he had to open the window in order to take them in. An objection to this explanation is the supposed improbability of an'y substance like glass having been discovered at that early period of the world's history. But we must not forget that even according to the Hebrew chronology the world had been in existence 1656 years at the time of the flood. Vast strides must have been made in knowledge and civilization in such a lapse of time. Arts and sciences may have reached a ripeness of which the record, from its scantiness, conveys no adequate conception. The destruction caused by the flood must have obliterated a thousand discoveries, and left men to recover again by slow and patient steps the ground they had lost. A still more serious objection to this supposition of a glass window is the necessity of ventilation, which would require an open space for the passage of air as well as light. The challon may therefore, in accordance with Oriental custom, more naturally denote merely a lattice in the tsohar. Supposing, then, the tsohar to be, as we have said, a skylight, or series of skylights running the whole length of the ark (and the fem. form of the noun inclines one to regard it as a collective noun), the challon might very well be a single compartment of the larger window, which could be opened at will. A different word from either of these is used in 7:11, of the windows of heaven, אֲרֻבֹּת, drubboth (from ארב, “to interweave”), lit. “networks,” or “gratings” (Gesen. Thes. in v). A still different explanation possible is that the tsohar in question ‘consisted of a space, in the siding left open all along for a cubit's depth just beneath (מַלְּמִעְלָה) the projecting eaves. SEE WINDOW.

But besides the window there was to be a door. This was to be placed in the side of the ark. “The door must have been of some size to admit the larger animals, for whose ingress it was mainly intended. It was no doubt above the highest draught-mark of the ark, and the animals ascended to it probably by a sloping embankment. A door in the side is not more difficult to understand than the port-holes in the sides of our vessels”  (Kitto, Bible Illustrations, Antediluvians, etc. p. 142). The Jewish notion was that the ark was entered by means of a ladder. On the steps of this ladder, the story goes, Og, king of Bashan, was sitting when the flood came; and on his pledging himself to Noah and his sons to be their slave forever, he was suffered to remain there, and Noah gave him his food each day out of a hole in the ark (Pirke R. Eliezer).

Of the shape of the ark nothing is said; but its dimensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Supposing the cubit here to be the cubit of natural measurement, reckoning from the elbow to the top of the middle finger, we may get a rough approximation as to the size of the ark. The cubit, so measured (called in Deu 3:11 “the cubit of a man”), must of course, at first, like all natural measurements, have been inexact and fluctuating. In later times no doubt the Jews had a standard common cubit, as well as the royal cubit and sacred cubit. We shall probably, however, be near enough. to the mark if we take the cubit here to be the common cubit, which was reckoned (according to Mich., Jahn, Gesen., and others) as equal to six hand- breadths, the handbreadth being 3.5 inches. This, therefore, gives 21 inches for the cubit. SEE CUBIT. Accordingly the ark would be 525 feet in length, 87 feet 6 inches in breadth, and 52 feet 6 inches in height. This is very considerably larger than the largest British man-of-war. The Great Eastern, — however, is both longer and deeper than the ark, being 680 feet in length (691 on deck), 83 in breadth, and 58 in depth. Solomon's Temple, the proportions of which are given (1Ki 6:2), was of the same height as the ark, but only one fifth of the length, and less than half the width. Augustine (De Civ. D. lib. 15) long ago discovered another excellence in the proportions of the ark, and that is that they were the same as the proportions of the perfect human figure, the length of which from the sole to the crown is six times the width across the chest, and ten times the depth of the recumbent figure measured in a right line from the ground.

It should be remembered that this huge structure was only intended to float on the water, and was not, in the proper sense of the word, a ship. It had neither mast, sail, nor rudder; it was, in fact, nothing but an enormous floating house, or oblong box rather, “as it is very likely,” says Sir W. Raleigh, “that the ark had fundum planum, a flat bottom, and not raised in form of a ship, with a sharpness forward, to cut the waves for the better speed.” The figure which is commonly given to it by painters, there can be no doubt, is wrong. Two objects only were aimed at in its construction: the  one was that it should have ample stowage, and the other that it should be able to keep steady upon the water. It was never intended to be carried to any great distance from the place where it was originally built. A curious proof of the suitability of the ark for the purpose for which it was intended was given by a Dutch merchant, Peter Jansen, the Mennonite, who in the year 1609 had a ship built at Hoorn of the same proportions (though of course not of the same size) as Noah's ark (see Michaelis, Or. Bib. 18:27 sq.). It was 120 feet long, 20 broad, and 12 deep. This vessel, unsuitable as it was for quick voyages, was found remarkably well adapted for freightage. It was calculated that it would hold a third more lading than other vessels, without requiring more hands to work it. A similar experiment is also said to have been made in Denmark, where, according to Reyher, several vessels called “fleutel,” or floats, were built after the model of the ark. SEE ARK

The mathematical investigations on the subject of the ark, begun by Origen (Homily 2 on Gen.), its dimensions and cubical capacity (Lamy, De Tabernac. feed. p. 170 sq.; Buteo and Hostus, in the Critici Sacri, 6:83 sq.; Silberschlag, Geogonie, ii, ch. 3; Donat, in Scheuchzer's Phys. Sacra, 1:128 sq.;' Heidegger, Hist. Patriarch. 1:491 sq.; Wideburg, Mathes. Bibl. 1:59 sq.; Schmidt, Bibl. Mathemat. p. 280 sq.), have not been productive of satisfactory results (see Cramer, in his Scyth. Denkmal. p. 276 sq.; Blomdahl, De congregatione animal, in arcam [Gryph. 1785]; Otho, Lex. Rabb.p.461), owing chiefly to the uncertainty of the Hebrew measurements (see Thenius, Althebr. Maasse, p. 213 sq.). Yet a strange fancy on the subject may be seen in the Theol. Annal. for 1809, p. 307. The general tradition of antiquity was that its remains were preserved on the Kurdish mountains (Berosus in Josephus, Ant. i.3, 6; Apion, 1:19; comp. Ant. 20:2, 3), SEE ARARAT.

The subject of Noah's ark has been found in some very interesting traditions represented on medals of antiquity, especially those of Apamea, in Phrygia, and these have in some unknown way been associated with the early Christian memorials. SEE APAMEA; SEE ARK; SEE NUMISMATICS.

## Noailles, Louis Antoine De[[@Headword:Noailles, Louis Antoine De]]

             a Roman Catholic prelate of great note in French ecclesiastical affairs, was born May 27, 1651. Having entered the Church at an early age, he was, while quite young, made abbot of Aubrac; in 1675 he became D.D.; bishop of Cahors in 1679; of Chalons in 1680; and finally archbishop of Paris in 1695. At the beginning of the Quietist difficulties he interfered as mediator between Bossuet and Fenelon against both of whom he wrote subsequently. In 1700 he was appointed cardinal, through the influence of Louis XIV. While yet bishop of Chalons, he had approved the Reflexions morales with which Quesnel had prefaced his edition of the N.T. (1693); this turned out a source of many annoyances to him afterwards, the more so as he subsequently condemned the Exposition de la Foi of the abbe de Barcos, another Jansenist work — thus rejecting what he had formerly commended. He afterwards led the other bishops in protesting against the bull Unigenitus, and became one of the most ardent friends of the Jansenists.

The Jesuits immediately set in motion all their influence to have Noailles brought to condign punishment. The object they had at heart was to secure the blind acceptation of the pope's bull and the degradation of the prelates who had ventured on demurring; and they induced pope Clement XI to address a brief to cardinal Noailles in April, 1714, summoning him to accept the bull within fifteen days, purely and simply and without comment; after the lapse of which term, if still refractory, the pope declared that “he would strip him of the dignity of cardinal.” Louis XIV, though in favor of the acceptation of the bull, yet resented this threatened exercise of the pope's authority against the archbishop of Paris, and would not permit the brief to have public course. This, however, did not quash the dispute, which became more and more envenomed; until, in November, 1716, the pope coerced the cardinals into subscribing a letter he had himself drawn up, whereby they professed to exhort their colleague Noailles to submit, and which was accompanied by a brief directed to the regent Orleans, wherein the pope declared that if this appeal were disregarded no further mercy could be expected.

This brief the clergy were inhibited by royal veto from receiving; and in March, 1717, four bishops lodged with the Sorbonne a formal appeal, in the matter of the bull Unigenitus, to a future general council, and this appeal cardinal Noailles approved as quite canonical, although he himself still abstained from the  same step. But when it seemed certain that in Rome the proceeding of the bishops was about to be censured, Noailles himself lodged, though for a time secretly, a similar appeal to the pope, melius informandus, and to a general council, in the matter of the bull, and of the pope's refusal to explain it. Manifestly here was an act of possibly very deferential, but decidedly very distinct resistance to the will of the pope, who was on his part little disposed to put up with it. Agents were now dispatched to and fro between Paris and Rome, but no form of explanation which Noailles could suggest found acceptance with the pope; and at last, on March 3, 1718, there appeared a decree of the Holy Office condemning severely the appeal of the four bishops and of cardinal Noailles. This was followed up by tidings of the imminent issue of a brief pronouncing those schismatics who did not accept the bull simply and purely; whereupon Noailles, to have the start of the pope, convened a general assembly of the chapter of Notre Dame, to whom he made public his appeal, which next day was stuck against the churchdoors in his diocese. This led to a furious decree of the Inquisition, Aug. 12, 1719, against the cardinal, and, as Dorsanne would have us believe, the pope's mind was now firmly set on the project of stripping Noailles of his red hat. Yet, with all the passions excited against the recalcitrant obstinacy of the French prelate in refusing to accept papal dictation implicitly, it would appear as if the desire to wreak the uttermost vengeance on his head was arrested by the sense of the practical difficulties that stood in the way of its accomplishment. In spite of the pope's animosity and the fanning action of the Jesuits, it was found desirable to let the matter drop. Cardinal Noailles, though censured and fulminated against, escaped further persecution, and continued archbishop of Paris to his death, before which he had reconciled himself with his adversaries by a compromise due mainly to the regent Orleans' influence. Noailles accepted the bull Unigenitus Oct. 11, 1728.

While his actions in this case may have been consistent, his whole life may be said to have been checkered considerably by a most inconsistent course. He was for a time a Jansenist, or at least a most ardent supporter of that sect. Placed in positions of trust, and endangered in these by opposition from Rome and the Jesuits, he wavered frequently in his tasks, and would only go forward when assured of the protection of the court, or those in influence there. Thus, in 1709, cardinal Noailles gave his consent to the suppression of the Port-Royal (q.v.). community, the closing of the abbey in the October following, and the removal of its inmates accompanied by circumstances of great cruelty, though he himself had long befriended the Port-Royalists, and was really in  sympathy with them.

That he ordered this work of destruction simply from weakness, he acknowledged himself in after-life; and the memory of these unjust deeds no doubt plunged him into great depths of anguish. In solemn testimony of his repentance he went to the ruins of Port-Royal, that he might there mourn as a penitent, exclaiming, “I will see my enormous sin in all its horrors! Here in the midst of this miserable devastation, here will I unburden my mind” (comp. Tregelles, Jansenists, p. 40 sq.). Nothing that Noailles could now do to repair the injury of his former acts would he leave undone; but alas that his first work was so well done that it could never be changed for better or for worse! He had lived to please the master Rho gave him bread, and he had wronged those who had hoped to find in him a friend and protector; once their life destroyed, he had not the power to resuscitate them, and there remained for him only a hoary age, full of remorse for unjust acts and an inconsistent life. Jervis has well summed up Noailles's life and work: “His moral character was stainless his piety unquestionable, his pastoral zeal universally acknowledged; but he was of an irresolute temper, and deficient in intellectual depth and solidity of judgment. He labored, consequently, under great disadvantages as an administrator” (Hist. Ch. of France [Lond. 1872, 2 vols. 8vo], 2:89). Cardinal Noailles died May 4, 1729. See S: Pere Avrigny, Memoires chronologiques et dogmatiques (Paris, 1730): Bansset, Histoire de Fenelon (ibid. 1808); Picot, Memoires pour servir a l'hist. ecclesiast. pendant Leviticus 18 me sibcle (1806 and 1815); Journal de l'cabb Dorsanne (Rome, 1753).; Villefore, Anecdotes ou memoires -sur la constitution Unigenitus (Paris, 1730); Journal historique du regne de Louis X V (ibid. 1766, 12mo); Baron d'Espagnac. Hist. de Maurice, comfe de Saxe (1775, 2 vols. 12mo); Le Bas, Diet. encyclopecique de la France; Le Moniteur universel (from the 7th to the 9th Thermidor. an. 2:No. 310); Voltaire, Precis du rsgne de Louis XV, ch. lxvii; Chronologie militaire, v. 390; Waroquier, Tableau histor. de la noblesse de France, p. 274; Guettee, Hist. de l'Eglise de France, 11:144 sq.; Jervis, Hist. of France, vol. ii (see Index); De Felice, Hist. Ch. of France, p. 350 sq.; Wessenberg, Gesch. der Kirchenversamlungen, 4:348, 402; Cartwright, Hist. Papal Conclaves, p. 225-228; Migne, Nouv. Encyclop. theologique, 3:93; Gallia Christiana, vol. 1, 8, 9; Saint-Simon, Histoire de Port Royal.

## Nob[[@Headword:Nob]]

             (Heb. id. נֹב, prob. an elevation; Sept. Νόβ, Νόβα, Νομβά, v. r. Νόμμα, Νοβάθ, etc.; Josephus Νωβᾶ, Ant. 6:12, 1), a sacerdotal city in the tribe of Benjamin, situated on some eminence near Jerusalem. When David fled from the court of Saul at Gibeah, we are told that “he came to Nob, to Ahimelech the priest” (1Sa 21:1). It appears from the narrative that the tabernacle and the ark of the covenant were then located in that city, for David got part of the showbread which was kept before the Lord (1Sa 21:4; comp. Exo 25:30; Luk 24:5-9). David's visit was fatal to Nob. Doeg the Edomite, Saul's shepherd, had seen him there, and informed his master. Ahimelech was summoned before the mad king, and sentence pronounced upon him. “Thou shalt surely die, Ahimelech, thou and all thy father's house.” Not an Israelite, however, would raise a. hand against the priests of the Lord; and Doeg, the stranger spy, became the tyrant's executioner. He “slew on that day fourscore and five persons who did wear a linen ephod; and Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep” (1Sa 22:9-19). The position of Nob is incidentally indicated in this narrative. It lay south of Gibeah, for David was on his way to Philistia when he called at Nob (1Sa 21:10); the narrative shows, too, that it was close to Gibeah. It would be a long time naturally before the doomed city could recover from such a blow. It appears, in fact, never to have regained its ancient importance. That it was on one of the roads which led from the north to the capital, and within sight of it,. is certain from the illustrative passage in which Isaiah (Isa 10:28-32) describes the approach of the Assyrian army:

“He comes to Ai, passes through Migron, At Michmash deposits his baggage; They cross the pass, Geba is our night-station; Terrified is Ramah, Gibeath of Saul flees. Shriek with thy voice, daughter of Gallim; Listen, O Laishi Ah, poor Anathoth Madmenah escapes, dwellers in Gebim take flight. Yet this day he halts at Nob: He shakes his hand against the mount, daughter of Zion, The hill of Jerusalem.”

In this spirited sketch the poet sees the enemy pouring down from the north; they reach at length the neighborhood of the devoted city; they take  possession of one village after another; while the inhabitants flee at their approach, and fill the country with cries of terror and distress. It is implied here clearly that Nob was the last station in their line of march, whence the invaders could see Jerusalem, and whence they. could be seen, as they “shook-the hand” in proud derision of their enemies. Lightfoot also mentions a Jewish tradition (Opp. 2:203) that Jerusalem and Nob stood within sight of each other. It was occupied after the captivity by Benjamin, and is grouped with Anathoth (Neh 11:32).

Eusebius and Jerome strangely confound Nob with Nobah, a city in the east of Bashan (Onomast. s.v. Nabbe); though Jerome in another place (Epitaph. Paulae, Opera, 1:696, ed. Migne) locates the town on the plain of Sharon, somewhere between Antipatris and Nicopolis, a theory which is almost as wild as the former. He doubtless refers to the present Noba (see Von Raumer's Paldstina, p. 196). No allusion is made to this latter place in the Bible. The Jews, after recovering the ark of Jehovah from the Philistines, would be likely to keep it beyond the reach of a similar disaster; and the Nob which was the seat of the sanctuary in the time of Saul must have been among the mountains. The name of Nob has long since disappeared, and its site has been unknown for perhaps two thousand years. Kiepert and others would identify Nob with the little village of Isawiyeh, situated to the right of the road which leads from Jerusalem to Anathoth. Tobler (Topographie von Jerus. ii, § 719) describes this village as beautifully situated, and occupying unquestionably an ancient site. But Isawiyeh is in a deep glen, hidden from the Holy city by the ridge of Olivet, whereas Nob was in sight of Jerusalem (Van de Velde, Memoir, p. 337). Robinson thought Nob must have stood somewhere on the ridge of Olivet or Scopus, and there he searched, but in vain, for any trace of an ancientsite (Bib. Res. 1:464). Less than a mile south of Tuleil el-Fil, the site of Gibeah, is a conical rocky tell, called es-Sumah (Warren, in Quar. Statement of the “Pal. ‘Explor. Fund,” Oct. 1867), separated from the former by a valley. On the summit and sides of this tell are traces of a small but very ancient town-cisterns cut in the rock; large hewn stones; portions of the rocky sides leveled and hewn away; and on the south-east the remains of a small tower. From the summit there is a wide view. Mount Zion is distinctly seen, though Moriah is hid by an intervening ridge. The position, south of Gibeah, and not far from Anathoth; the elevation, commanding a view of Zion, against which Isaiah represents the Assyrian as “shaking his hand;” the ancient remains — all seem to indicate that this  is the site of the long-lost Nob (Porter, Hand-book, p. 324). Lieutenant Conder ingeniously argues (Quadi. Statement of the ‘ Palestine Explor. Fund,” Jan. 1875, p. 34 sq.) that Nob is identical with MIZPEH, and both with the modern Neby Sanwil.

## Nob (2)[[@Headword:Nob (2)]]

             The probable representative of this place, acquiesced in by Tristram (Bible Places, page 120), and substantially also by Conder (Tent Work, 2:117), is laid down on the Ordnance Map as Khurbet es-Soma, at less than half a mile north-east of Shafat, and described in the accompanying Memoirs (3:125) as "heaps of ruins; a cistern fourteen paces by four, with a rubble roof; and a crumbling building, apparently modern. There is a remarkable knoll of rock in the place, whence the name 'ruin of the heap.' The top of this knoll is surmounted by the remains of a small vaulted chamber. There are also a few rock-cut tombs on the south-east, now closed."

## Nobah[[@Headword:Nobah]]

             (Heb. Na'bach, נֹבִח, a barking, or [as Furst suggests] pre-eminoence; Sept. Ναβαῦ, Ναβά, v.r. Ναβώθ, Ναβέθ), the name of a man and. also of a place.

1. An Israelitish warrior (Num 32:42 only), probably, like Jair, a Manassite, who during the conquest of the, territory on the east of Jordan possessed himself of the town of Kenath and the villages or hamlets dependent upon it (Heb. “daughters'), and gave them his own name. B.C. cir. 1617. According to the Jewish tradition (Seder Olam Rabba, ix), Nobah was born in Egypt, died after the decease of Moses, and was buried during the passage of the Jordan.

2. The name conferred by the above-mentioned conqueror of Kenath and its dependent villages on his new acquisition (Num 32:42). It is most probably the same place which is mentioned in the book of Judges (Jdg 8:11) in describing Gideon's pursuit of the princes of Midian: “And Gideon went up by the way of them that dwell in tents, on the east of Nobah and Jogbehah, and smote the host: for the host was secure.” If this be so, then Gideon must have followed the Midianites into the great plain east of Jebel Hauran. The remarks of Eusebius and Jerome on this name are very confused. In one place (Onomast. s.v. Nabbe) they confound it with the sacerdotal city Nob; while in another they seem at least to confound it with Nebo of Moab (s.v. Nabo), and locate it eight miles south of Heshbon. Both these views are entirely opposed to the topography of the sacred writers. That Nobah was the name given to the ancient Kenath cannot be doubted; the new name, however, did not survive the Israelitish rule in that region. It appears never to have superseded the old among the aborigines, and on the retirement of the Israelites the latter was resumed. The evidence is conclusive to identify Kenath with the modern Kunzowat (Porter, Hand-book, 2:90) Ewald, Gesch. Israel's. 2:268, note 2) identifies the Nobah of Gideon's pursuit with Nophah of Num 21:30, and distinguishes them both from Nobah of Num 32:42, on the ground of their being mentioned with Dibon, Medeba, and Jogbehah. But if  Jogbehah be, as he elsewhere (2:504, note 4) suggests, el-Jebeibeh, between Amman and esSalt, there is no necessity for the distinction. In truth the lists of Gad and Reuben in Numbers 32 are so confused that it is difficult to apportion the towns of each in accordance with our present imperfect topographical knowledge of those regions. Ewald also (2:392 note) identifies Nobah of Num 32:42 with Nawa or Neve, a place fifteen or sixteen miles east of the north end of the Lake of Gennesaret (Ritter, Jordan, p. 356). But if Kenath and Nobah are the same, and Kunawat be Kenath, the identification is both unnecessary and untenable. Schwartz (Palest. p. 223) likewise finds Nobah in the village Kunath, in the mountain of Hauran, one day's journey north of Tell-Hauran. SEE KENATH.

## Nobbe, Mason, D.D[[@Headword:Nobbe, Mason, D.D]]

             a Congregational and afterwards a Presbyterian minister, was born at Williamstown, Massachusetts, March 18, 1809. He studied at Stockbridge Academy; graduated from Williams College in 1827; spent a year in New York city in studying modern languages and in teaching; went to Princeton Theological Seminary in 1828, and spent one year; became a tutor in Williams College, continuing his theological studies; was licensed June 14, 1831, by Berkshire Congregational Association, while a tutor, and was ordained by the same body, February 15, 1832, at Williamstown. His successive fields of labor were as follows: Presbyterian Church in Washington, D.C., from 1832 to 1839; Eleventh Church in New York city, from 1839 to 1850; associate pastor with Reverend Dr. Duncan, of the Independent Presbyterian Church of Baltimore, Maryland, in 1850 and 1851; principal of a young ladies' seminary in Washington, D.C., from 1851 to 1853, at the same time gathering and organizing the Sixth Street Church; chaplain in the navy, from 1853 to 1861; supply to the First Congregational Church of Williamstown, Massachusetts, in 1865 and 1866. On returning to Washington, in 1870, the Sixth Street Church elected him to be its pastor, and without being installed he thenceforward served until his death, October 24, 1881. See Necrol. Report of Princeton Theol. Sem. 1882, page 24.

## Nobili, Roberto De[[@Headword:Nobili, Roberto De]]

             (in Latin deNobilibus), an Italian Jesuit, noted as a missionary, was born at Mont Pulciano, in Tuscany, in Sept., 1577. He was a relative of pope Marcellus II, and nephew of the celebrated cardinal Bellarmine. Nobili studied at Rome and at Naples, and in 1590 joined the Jesuits, who sent him as a missionary to India. Arrived in Asia, he at once applied himself to the study of the Oriental languages, and in a short time acquired a good command of the Badaga, Bengalee, Malabar, and Tamul dialects, the most generally used in India. He now commenced preaching in the southern provinces; and, in order to gain more influence, he did not hesitate to represent himself as a foreign Brahman. He assumed the dress and practiced the customs of that class, and thus succeeded in converting to what the Jesuits call Christianity a certain number of natives. Some. of his colleagues, however, accused him of practices closely resembling idolatry. The affair was carried before the court of Rome. Nobili secured the approbation of the inquisitors at Goa and of the archbishop of Cranganor. and gained his cause; pope Gregory XV authorized the converted (?) Brahmans to continue to wear the marks and the dress of their caste. This toleration naturally increased the number of adherents to the mission. In 1651 Nobili retired to the. college of Malpoora, where he died, Jan. 16,1656. According to Sotwell, he wrote in the different language which he was acquainted with, Catechismus ad Gentiliu conversionem in partem V divisus: — Scientia animce, liber in quo, prceter catholicce fidei veritatis ad animam pertinente, omnes Orientis errores, circa fatum et transnzigirationem animaru7m, confutantur: — Apologia contra proba que adversus legem Dei ab ethnicis objiciuntur, ubi eademn objecta in  eorum sectas apte retorquentur: — Liber de Signis verce legis utilissimus: — Lucerna spiritualis: — De vita ceterna: — De Fide pro instituendis pueris: — Compendium catechismi: -Dialogus in quo transmigratio animarum- impugnatur: — Regulce perfectionis: -Vita B. V. Marice versu Tamulico, quce in omnibus locis et ab omni hominum genere cantari solet, pro consolatione animnaru suarum: — Opuscula: — Conciones varice, etc., Mr.Weiss, together with the Hindûs of Pondicherry, considers Nobili as the author of the Ezurvedam, a modern imitation of the Vedas. See Parigi, Notizie de' Cardinale R. de Nobili, etc. (1836); Sotwell, Bibliotheca Societatis Jesu, p.-724-725; Francis Ellis, in Asiatic Researches, vol. xiv; Jouvency. Hist. des Jesuites; Lettres edifiantes, 10:72 (ed. 1781); Norbert. Memoires historiques sur les missions du Malabar, 2:145; Hase, Ch. Hist. p. 472; Ianke, Hist. of the Papacy, 2:95; Amer. Presb. Rev. Oct. 1869, p. 678. (J. N. P.)

## Nobilibus[[@Headword:Nobilibus]]

             SEE NOBILI.

## Nobilio (or Nobilis), Flaminio[[@Headword:Nobilio (or Nobilis), Flaminio]]

             an Italian theologian, who died at Lucca in 1590, edited, .at the instance of pope Sixtus V, Vetus Testamentum juxta LXX (Rome, 1587): — and translated the Septuagint into Latin; Vetus Testamentum Secundum LXX Latine Redditunm (ibid. 1588). He also wrote Annotationes in Vetesis. Testamenti, LXX Intevpretes, which are found in the London Polyglot. See Winer, Handbuch der theol. Lit. 1:47, 48, 886; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Nobis Quoque Peccatoribus[[@Headword:Nobis Quoque Peccatoribus]]

             are the first words of the Roman Catholic prayer used in the celebration of the mass in behalf of those who may attend the celebrant at the time. The ceremony in this part of the mass is as follows:

“He strikes his breast with his right hand, saying with his voice a little raised [the prayer beginning] ‘Nobis quoque peccatoribus' [which is thus tianslated]: ‘To us also sinners, hoping from the multitude of thy compassions, mayst thou deign to give some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and all thy saints into whose society, we beseech thee, not as an appraiser of merit, but as a bestower of pardon, do thou admit us. (He joins his hands.) Through Christ our Lord. Through whom, Lord, thou dost always create (he now makes the sign of the cross thrice over the host and the chalice, at the same time saying), sanctify, vivify, bless, and give to us all these good things. (He uncovers the chalice, kneels, takes the host with his right hand,  holding the chalice with his left; thrice he makes the sign of the cross with. the host from one lip of the chalice to the other, saying), Through him, and with him, and in him (twice he makes the sign of the cross between the chalice and his breast), there is to thee, Almighty Father, in the unity of the Holy Ghost (he raises the chualice a little with the host, and says), all honor and glory. (He replaces the host [wipes his fingers, if necessary], covers the chalice, kneels, rises, chants, or reads), World without end. (Answer.) Amen. (He joins his hands.) Let us pray: admonished by salutary precepts, and directed by divine instruction, we dare to say.' The celebrant then extends his hands, and says or sings the Lord's Prayer, and is answered at the end with a repetition of the last petition, ‘But deliver us from evil.' The ‘canon of the mass,' properly so called, ends with the prayer preceding the Lord's Prayer; but the next part, which is the preparation for and receiving of the communion, is now also included in the canon.”

## Nobla Leiczon[[@Headword:Nobla Leiczon]]

             (i.e. Noble Lesson) is the name of what is generally regarded as one of the most important and valuable literary monuments of the Waldensians (q.v.). Some critics pronounce it as their most ancient writing, and date it of the 11th century. This general opinion that the origin of the work must be placed in the 11th century had been at first accepted by Herzog, but in more recent times he abandoned this position, and assigned it to a more modern date. This change of opinion has been earnestly and ably questioned by Ebrard, who, in an article in the Zeitschr. fur hist. Theo. in 1865, sums up the history of the controversy. We reproduce his argument in the main: “Till lately the Nobla Leiczon was regarded as one of the oldest of the Waldeisian writings. Dieckhoff, indeed, sought to bring down its date, in common with the whole Waldensian literature, to the 15th century, but upon grounds which were set aside first by Herzog, and lately, in the most conclusive manner, by Zeschwitz. Gieseler assigned its composition to about the year 1200, supporting this view upon Num 32:6-7 :

‘Ben ha mil et cent aucz compli entierament

Que fo scripta l'ora car sen al dernier temp.'

Herzog, also, acknowledged that these words would lead to the end of the 12th century, rendering them thus: ‘Indeed, 1100 years are now passed away since the hour was written that we are in the last time,' and  understanding the allusion to be to 1Jn 2:18, the date of which epistle the author must have of course distinguished from that of the birth of Christ; so that, if the verses are genuine, they lead to a date which lies fully eleven centuries later than that of 1 John.” The question, however, has recently taken a new turn since the discovery, in 1862, by Mr. Bradshaw, a fellow of King's College, Cambridge, of the Waldensian MSS. which Morland in Cromwell's time collected in the valleys and brought to Cambridge, but which had. long been given up for lost. In February of that year Mr. Bradshaw fortunately discovered them in the library of the university. Now volume B of the collection is a MS. of the Nobla Leiczon of the 15th century, and it contains 1Jn 2:6-7, in common with the Geneva and German codices heretofore known, but before the word cent there is an erasure in the MS., under which the numerical 4 is still clearly discernible. This Morlantl Codex, therefore, had originally the reading, Ben ha mail et cent aucz, etc. Another volume of the Morland MSS. contains a fragment of the Nobla Leiczon, in which 1Jn 2:6 reads thus, Ben ha mil et cccc aucz compli entierament. We have thus a variation in the reading of the text, and the question arises, Which of the two readings is the genuine one? In an article on the Waldenses in his Real-Encyklopadie, Herzog thinks the question is now settled conclusively against the older date.

As the Waldenses, after their adhesion to the Reformed Church in 1332, fell instinctively and for practical objects into the way of altering passages in their older writings which did not agree with the Reformed Confession, so as to bring them into conformity to it; nay more, as with Leger (in his Histoire generale des Eglises Evang. des Vallees de Piemont ou Vaudois, 1669), the practice began of ascribing fabulously old dates to the Waldensian writings, and even falsifying manuscripts with that design; so Herzog sees here an instance of a similar falsification. The reading, mil et cent aucz, is a corruption of the text, in the erasure of the Morland Codex we have the genesis of the corruption before our eyes. The reading, mail et quatre cent aucz, is undoubtedly the true one, and thus the date of the composition falls as low as the 15th century. From these reasonings and conclusions of Herzog, professor Ebrard expresses his strong dissent. He still maintains, in the face of the Morland MSS., the genuineness of the reading, mil et cent aucz. Dr. Herzog has done his best to defend his position in a reply to Ebrard, but Ebrard has come forth with an able rejoinder to the reply, and the whole question may now be held to be thoroughly sifted. For our own part, we think that Ebrard has decidedly the best of the argument. He has confuted with complete success the rash  assertion that the earlier date found in some of the MSS. was a deliberate falsification; and he has been able to give a probable and satisfactory explanation of the fact that in the two Morland MSS. the later date should have taken the place of the older one. We agree with him in thinking that Dr. Herzog has surrendered his former opinion of the age of the Nobla Leiczon too soon and without sufficient reason. See Brit. and For. Ev. Rev. July, 1865, p. 654, 655; Gieseler, Eccles. Hist. 2:380; Neander, Ch. Hist. 4:616; Lea, Hist. Sacerdotal Celibacy, p. 375; Zeitschr. f. hist. Theo. 1865, 1:160; 3:65; 1864, vol. ii.

## Noble, Linnaeus P[[@Headword:Noble, Linnaeus P]]

             an eminent antislavery leader and reformer, was born in Fayetteville, N. Y., in 1802. Early in life he espoused the antislavery cause., and was identified with the labors of Gerritt Smith, James G. Birney, Beriah Green, and other earnest workers in that cause. He was first publisher and one of the founders of the National Era, an antislavery journal published at Washington, D. C. He was also engaged in the temperance reform; and every reform of a civil, moral, or social character found in him a cordial supporter. He died Jan. 26, 1873, in Fayetteville, N. Y. See Appleton's Annual Cyclop. 1873, p. 560.

## Noble, Mark[[@Headword:Noble, Mark]]

             an English divine, was born about the middle of the 18th century, and flourished from 1784 as rector of Barming, in Kent, where he died, May 26, 1827. He published Memoirs of the House of Medici (1797), Lives of the English Regicides (1798), and other secular historical works. He was a fellow of the Society of Antiquaries and a contributor to the Archceologia. See Appleton's Annual Cyclop. 1873, p. 554.

## Noble, Oliver[[@Headword:Noble, Oliver]]

             an American divine of some note, was born at Hebron, Conn., about 1742, and was educated at Yale College, class of 1757. He was ordained to the work of the ministry in 1759, and became pastor of the Congregational Church at Coventry, Conn., where he remained until 1761. In 1762 he accepted a call to the pastorate at Newbury, Mass., and in 1783 resigned this place to accept the same position at Newcastle, N. H., where he labored until his death in 1792. He published a discourse on Church Music (1774), and on The Boston Massacre (1775).

## Noble, Samuel[[@Headword:Noble, Samuel]]

             an English Swedenborgian minister, was born in London in 1779. In his early life he practiced engraving, and earned quite a reputation for artistic skill. Brought to a knowledge of Swedenborgianism, he became a most enthusiastic adherent and advocate, and about 1820 entered the ministry. He preached with much success, but is noted especially by his writings. He died in 1858. He is the author of a work on The Plenary Inspiration of the Scriptures, and the Principles of their Composition (Lond. 1828). The author's object is to meet the objections urged against the divine origin of the sacred volume. The work consists of six lectures, greatly enlarged; originally delivered at Albion Hall, London. Like other Swedenborgian writers, he contends for a double sense of God's Word, founded on the immutable relations of things natural to things spiritual. A subsequent publication of his, entitled An Appeal in behalf of the Doctrines of the New Church (2d ed. 1838), is made up of another course, of lectures, embodying pretty much the same views. He also published Important Doctrines of the Christian Religion (1846, 8vo): — Divine Law of the Ten Commandments (1848, 8vo): — Book of Judges (1856, 8vo): — a volume of his Sermons (1848) and a volume of Lectures, and translated into English Swedenborg's Heaven and Hell.

## Nobleman[[@Headword:Nobleman]]

             is the rendering of the A. V. at Joh 4:46, of βασιλικός, which is somewhat various in signification: 1, descended from a king; 2, one belonging to the court; 3, a soldier of the king, in which sense it often occurs in Josephus. The second signification seems, however, to be the prevalent one; and the Greek interpreters also favor it. See Robinson, N.T. Lex. s.v. Munter found it likewise in inscriptions. The Syriac has here “a royal servant;” the Ethiopic, “a royal house-servant.” This person was, therefore, probably of the court of Herod Antipas, who reigned over Galilee and Persea (Tholuck, Conmmentar zum Johan. 4:46). Some writers have conjectured that this “nobleman” was Chuza, Herod's steward, whose wife afterwards became an attendant on Jesus (Luk 8:3), and is thought to have been converted on this occasion; but of this there is no evidence.

## Nocca[[@Headword:Nocca]]

             a false god of the ancient Goths, Getes, etc. He .is the same as Neptune of the Greeks, and was supposed to preside over the sea. Wormins relates that in some parts of Denmark they call him Nicken, and pretended that he appeared sometimes in the sea and in deep rivers, like a sea-monster having a human head, especially to those unhappy wretches who were in imminent danger of being drowned. They said likewise that persons drowned, being taken out of the water, were found to have their noses red, as if some one had squeezed their faces and sucked the blood, which they ascribed to Nocca. See Broughton, Hist. of Religions, S. V.

## Noceti, Carlo[[@Headword:Noceti, Carlo]]

             an Italian litterateur, was born about 1695 in Pontremoli. Admitted among the Jesuits, he taught theology in the Roman College, and in 1756 became coadjutor of P. Turano in the functions of penitentiary of St. Peter and examiner of bishops. He cultivated with success Latin poetry, and held relations with several savans and litterateurs of his time. He died in Rome in 1759. We have of his works, Eclogae, printed with those of Rapin (Rome, 1741, 8vo): — De Iride et Aurora boreali carmina (ibid. 1747, 4to); this edition, given by Boscovich, has been reproduced without the notes in the Poemata didascalica of P. Oudin; Roucher, In his Mois, has imitated the second of these poems; — Veritas vindicata (ibid. and Lucca, 1753, 2 vols.), this is a criticism upon the Theologia Christiana of P. Coucina, a Dominican monk, who had declared war against the probabilism and renissness of the doctrines of the Jesuits some Latin and Italian Poesies in a collection of the Academy of the Arcades. See Budik, Hist. des Poetes Latins depuis de la Renaissance; Tiraboschi, Storia della letter. Ial.

## Nocturns[[@Headword:Nocturns]]

             is the name of a night service of prayer anciently held. In the Romish Breviary the Psalter is divided into portions consisting of nine psalms, each of which portion is called a nocturn. These were designed to be read at the nightly assemblies with other services, appointed in order for the various nights. The nocturnal services themselves were derived from the earliest periods of Christianity. We learn from Pliny, as well as from Justin Martyr, and other writers of the first three centuries, that the Christians in those times of persecution were in the practice of holding their assemblies in the  night. Tertullian mentions nocturnae convocationes, which are generally supposed to mean the prayers before day, a kind of ordinary vigils or night assemblies, held before it was light. The nightly assemblies of Christians were common at that time, probably because they feared opposition in daytime. Pliny in his letter to Trajan, says, “The sum of their crime or error was, that they were accustomed to meet before it was light, and to sing a hymn to Christ, as to God.” Afterwards, when persecution ceased, these nocturnal meetings were continued, partly to keep up the spirit of devotion in the ascetics, or such as had betaken themselves to a stricter life; partly to give opportunity to men in business to observe a seasonable time for devotion; and partly to counteract the seductive arts of the Arians, who adopted these nightly meetings, and by their popular psalmody on such occasions promoted the spread of their heresy. In most ancient times the nocturns were accompanied by the celebration of the Lord's Supper, and this custom also was observed in later times. The nocturns now form part of the Matins (q.v.). See Farrar, Eccles. Diet. s.v.; Eden, Theol. Dict. s.v.; Palmer, Origines Liturgicae, 1:262; Proctor, Commentary on Book of Common Prayer.

## Nod[[@Headword:Nod]]

             (Heb. id. נוֹד, flight [see below]; Sept. Ναϊvδ), the land east of Eden to which Cain fled after the murder of his brother (Gen 4:16). The name is plainly akin with the verb nud, נוּד, to flee; and means simply the land of exile or flight. It were, therefore, fruitless to seek for a country of this name in Asia, and its position must depend entirely upon that of Eden, which is uncertain. Von Bohlen, however, would follow an intimation of Michaelis. and understand it as a name of India (Genesis p. 59). (Calmet, s.v.; Schmidt, Bibl. Geograph. p. 42,447; Rosenmuler, Alterthum. I, 1:215 sq.; Tuch, Genesis p. 111.) SEE CAIN.

## Nodab[[@Headword:Nodab]]

             (Heb. Nodab', נוֹדָב, nobility; Sept. Ναδαβαῖοι; Vulg. Nodab), the name of an Arab tribe mentioned only in 1Ch 5:19, in the account of the war of the Reubenites, the Gadites, and the half of the tribe of Manasseh against the Hagarites (1Ch 5:9-22) ‘And they made war with the Hagarites, with Jetur, and Nephish, and Nodab” (1Ch 5:19). In Gen 25:15, and 1Ch 1:31, Jetur, Naphish, and Kedemah are the last three sons of Ishmael. and it has been therefore supposed that Nodab also  was one of his sons. But we have no other mention of Nodab, and it has been surmised, in the absence of additional evidence, that he was a grandson or other descendant of the patriarch, and that the name, in the time of the record, was that of a tribe sprung from such descendant. The Hagarites, and Jetur, Nephish, and Nodab, were pastoral people, for the Reubenites dwelt in their tents throughout all the east [land] of Gilead (1Ch 1:10), and in the war a great multitude of cattle-camels, sheep, and asses were taken. A hundred thousand men were taken prisoners or slain, so that the tribes must have been very numerous; and the Israelites “dwelt in their steads until the captivity.” If the Hagarites (or Hagarenes) were, as is most probable, the people who afterwards inhabited Hejer, SEE HAGARENES, they were driven southwards into the north-eastern province of Arabia, bordering the mouths of the Euphrates and the low tracts surrounding them. SEE ITURAEA; SEE JETUR; SEE NAPHISH. Calmet (after Jerome, Quaest. Heb. in Lib. 1 Paralip.) has suggested that Nodab is another name for KEDEMAH, and this appears to derive some probability from the fact that the list in Genesis mentions in order “Jetur, Naphish, and Kedemah;” while in Chronicles we have “Jetur, Nephish, and Nodab.” Forster, who adopts this view, advances another argument in its favor. He says, “This Ishmaelitish tribe, agreeable to a very general Arab usage, being designated, in the one instance by its patronymic, in the other by its nom de guerre. For,

1. The signification of the word Nodab, in the Arabic idiom, is ‘the vibration of a spear;'

2. The natives of the coast of the Persian Gulf, in the vicinity of Kadema, were famous for the manufacture of spears; and,

3. Nodab is expressly mentioned by the author of the Kamus, a Writer of the 15th century, as a then existing Arab tribe” (Geogr. of Arabia, 1:314 sq.). This reasoning is scarcely conclusive; but there is at least some probability in the theory. SEE ARABIA; SEE ISHMAEL.

## Nodhamians[[@Headword:Nodhamians]]

             a heretical Mohammedan sect, who, to avoid falling into the error of making God the author of evil, asserted that neither directly nor indirectly, permissively nor authoritatively, had God any connection whatever with evil. They denied also the miraculous character of the Koran.

## Noe[[@Headword:Noe]]

             (Νῶε), the Graecized form (Tob 4:12; Mat 24:37-38; Luk 3:36; Luk 17:26-27) of the name of the patriarch NOAH SEE NOAH (q.v.).

## Noe, Marc-Antoine De[[@Headword:Noe, Marc-Antoine De]]

             a French prelate, was born of noble parentage, in April, 1724, in ‘the chateau de la Gremenaudibre, now commune of Ste. Soulle (Charente- Inferieure), and was educated in Paris, where he studied theology in the Sorbonne. On leaving his licentiate, he became successively grand vicar of Albi, then of Rouen, under M. de La Rochefoucauld, archbishop of one after the other of these dioceses, and in Oct., 1756, abbe commendatory of Simone, in the diocese of Auch. Sent in May, 1762, to the general assembly of the clergy of France, M. de Nod was called, Jan. 5, 1763, to the bishopric of Lescar, and consecrated June 12 following. This seat gave him the presidency of the states of Bearn and the title of first counselor to the Parliament of Pan. He regarded his revenues, which amounted to 27,000 livres, as the patrimony of the poor; and distributed them to those unfortunately reduced to extreme poverty by the effect of a terrible epizooty. He then opened two boxes — one for those who could give, the other for those who could only lend; and put 30,000 livres in the first, and 15,000 livres in the second. His example was followed, and misfortunes that all human prudence could not avert were repaired. Deputed in 1789 to the States-general by the particular states of Bdarn, he protested against the reunion of the three orders, withdrew into his diocese as soon as he believed the instructions of his constituents were compromised, and was not a party of the Constituent Assembly Soon the seat of Lescar was suppressed, and a Benedictine, Barthelemi-Jean-Baptiste Sanadon, professor of literature in the College of Pau, was consecrated bishop of the Lower Pyrenees, where Lescar is situated, and the bishopric was fixed at Oleron. M. de Nod, who had, no left Lescar, protested against this innovation, and, yielding to violence, passed into Spain. The war constrained him to leave St. Sebastian, where he had found an asylum, and to seek refuge in England. In 1801 he re signed his see, in order to facilitate the execution of the compact, and on his return to France was nominated April 9, 1802, to the bishopric of Troyes. His conciliatory spirit had already caused all differences to cease and to rally all hearts in this diocese, when death removed him, Sept. 22, 1802. The third day previous to his decease, we learn that Bonaparte had designated him to Pius VII for the cardinalship.

The eulogy of M. di Nod was proposed to the concourse by the Museum of Yonne, and the Academical Society of Aube united which decreed the prize, in 1804, to Luce de Lancival and the second premium to M. Humbert. Bishop Noe loved letters, and cultivated them  with success; he understood Hebrew and Greek, and had studied thoroughly the great models of antiquity. It was to them that he owed much elegance .of style and purity prevalent in the few writings he has left, among which are a Discours pronounced at Auch in 1781 for the distribution of the standards of the dragoons of the king's regiment, commanded by M. de Viella, his nephew, in the absence of M. de Lafayette, who was then in America. This discourse, filled with patriotism, is a homiletical masterpiece: — Discours sur l'tatfutur de l'Eglise (1788, 12mo). It had been composed to be pronounced at the general assembly of the clergy of 1785; but it was known to contain singular ideas, and in it was the question of a renouvellement de la defection de la gentility, of a nouveau regne de Jesus Christ. This doctrine, although clothed with seductive colors, approached too near millenarianism; and M. de Nod was requested not to pronounce this discourse. His brother had it printed later, followed by a Recueil de passages upon the intermedial advent of Jesus Christ, and by Remnargues furnished by P. Lambert, a Dominican, an ardent defender of this system: Traduction d'un discours de Pericls, preserved by Thucydides, and inserted in the translation of Isocrates by abbe Auger: — divers Mandements. The Enures de M. de Noe have been collected (Lond. 1801, 12mo); and M. Auguis has given a new and complete edition of them (Par. 1818, 8vo). This last edition contains especially an Eloge d'Evagoras, by Isocrates; an Extrait de l'Eloge des guerriers morts dans la guerre du Peloponese, and is preceded by a Notice historique sur M. de Noe. It is to be regretted that in it are not found l'Oraison funebre de Don Philippe, infant d'Espagne, duc de Parme, pronounced at Paris in 1766, a Panegyrique de Ste. Therese, preached at Toulouse, and a Sermon sur l'aumone. M. de ‘No was one of the four bishops who, in 1765, refused their adhesion to the acts of the assembly of the clergy, on' the subject of the hull Unigenitus; but he was far from favoring Jansenism. See Luce de Lancival, Eloge de M. de Noe (Paris, 1805, 8vo); Auguis Notice historique introductory to his works; France pontficaile.

## Noeba[[@Headword:Noeba]]

             (Νοεβά), a corrupt Graecized form (1Es 5:31) of the name elsewhere given (Ezr 2:48) as NEKODA SEE NEKODA (q.v.).  (or NOWELL), a word which occurs very frequently in old carols, is by many supposed (and with good reason) to be derived from natalis, the birthday of Christ. The word Noel was used as a cry of joy, and was “sung at Angers during the eight days preceding Christmas,” and now the word Christmas is thus expressed in the modern French also. The Portuguese, Irish, and Welsh terms for Christmas evidently, too, come from this source. But, on the other hand, Nowell is very frequently used in the sense of news or tidings, and, besides, was used as a “joyful exclamation not absolutely confined to Christmas.” The following lines from “Ane compendious booke of Godly and Spiritual Sangs,” seem to strengthen this interpretation:

“I come from Hevin to tell

The best Nowell is that ever befell: To you this things trew I bring.”

And, again, in a 15th century carol:

“Gabryell of hygh degree,

Came down from the Trenyte,

To Nazareth in Galilee, With Nova.”

Christmas evergreens, the holly and the ivy, form the subject of many an old carol. The “Holly Carol,” most popular and familiar to us, details at length the various symbolical references this favored evergreen bears to the incarnation of Christ the Lord, e.g.:

“The holly bears a berry

As red as any blood,

And Mary bore sweet Jesus Christ

To do poor sinners good.

The holly bears a prickle

As sharp as any thorn,

And Mary bore sweet Jesus Christ On Christmas day in the morn.”

SEE CHRISTMAS; SEE NATIVITY.  a French clergyman of the Roman Catholic Church, flourished as abbe of St. Nicholas of Angers from 1080 until his death in 1096. It was during his government that pope Urban II came to Angers and consecrated the church of St. Nicholas. At the time abbe Noel was near the end of his life — he died only a few days later. The authors of the Histoire litteraire de la France attribute to Juhel d'Artins, abbe of La Couture, in Mans, a Histoire des miracles de saint Nicolas, bishop of Myre, a considerable fragment of which is found in No. 498 of the MSS. of St. Germain. This attribution is erroneous, and the work ought to be attributed to abbe Noel. Some extracts from the IS. of St. Germain, published in the Gallia Christiana, clearly demonstrate it as his work. See Hist. litt. de la France, t. viii; Gallia Christ. t. xiv, col 473, 670.

## Noel, Baptist Wriothesley[[@Headword:Noel, Baptist Wriothesley]]

             D.D., an eminent English dissenting divine, was born July 10, 1799. He was the youngest son of Sir Gerard Noel-Noel, bart., and the baroness Barham, and was educated at Trinity College, Cambridge, where he graduated with distinction in 1826. Having been ordained to the priesthood in the Church of England. he was appointed one of the chaplains to the queen, and became pastor of St. John's Chapel, Bedford Row, London. He soon secured a reputation as one of the most popular and influential ministers in England, and his name was identified with almost every Christian movement of the time. About the year 1848 Mr. Noel brought himself to accept the immersion theory; and his decided dissent from the views inculcated by the Church of England on baptism caused him to sever his connection with that Church. He was publicly immersed, and joined the ministry of the Baptist Church. About this time he published his Essay on the Union of the Church and State, and also that on Christian Baptism, defending the step which he had taken. In 1869 he retired from his pastoral duties of the John Street Chapel, London; but, despite his advanced years, engaged actively in evangelistic labors, and became one of the founders and promoters of the Midnight Mission. He was ever thus busily engaged in promoting Christian labors. Indeed his zeal for religion never flagged. He died Jan. 19,1873. As a preacher he was fervent, spiritual, tender; and, although his addresses were extemporaneous, his flow of thought was clear and consistent. His eloquence always attracted large audiences. Of his personnel, Dr. Stevens thus wrote in Letters from Europe: “His (i.e.  Noel's) features are very symmetrical, and present a really beautiful profile. He is not very clerical in his appearance.

He has light hair, light-blue eyes, and, in fine; the general aspect of a good rather than a great man . Baptist Noel is one of the best and most agreeable men I have met in Europe.” Of his preaching, Dr. Tyng says, in Recollections of England (1847), p. 542: “He is certainly a most interesting and delightful preacher; altogether extemporaneous; mild and persuasive in his manner, yet sufficiently impressive, and sometimes powerful, having a very clear and consistent flow of thought; decidedly evangelical in doctrine, though less deep and instructive in doctrine than I had expected.” Besides the publications already mentioned, Mr. Noel brought out Notes of a Tour through Ireland (1837): — Sermons on the First Five Centuries of the Church (1839): — Sermons on the Unconverted (1840): — Christian Missions to Heathen Lands (1842): — Sermons on Regeneration (1843): — Case of the Free Church of Scotland (1844): — Meditations in Sickness and Old Age (5th ed. 1845): — Protestant Thoughts in Rhyme (2d ed. 1845): — Messiah: Sermons on Isaiah (1847) -Notes of a Tour in Switzerland (1847): — Infant Piety (4th ed. 1848): — Sermons at St. James's and Whitehall Chapel: Christian's Faith, Hope, and Joy; Gospel of the Grace of God (1849): — Essay on External Act of Baptism (1850): — Christianity compared with Unitarianism (1851): — Letters to Farant on the Church of Rome (1852): — Notes of a Tour in the Valleys of Piedmont (1855): — Essay on the Duty of Englishmen to the Hindûs (1858): — Freedom and Slavery in the United States of America, and Rebellion in America (1863): — and Case of George William Gordon, of Jamaica (1866). See the Lond. Qu. Rev. 78. 382, 404; N. Y. Eccles. Mug. 16:237; Eccles. Revelation 4 th ed., 26:640; Brit. Qu. Rev. Feb. 1849. Interesting information respecting the pulpit ministrations and philanthropic labors of this excellent man will be found in the Metropolit. Pulpit (1839), 2:36-59; Pen Pictures of Pop. Engl. Preachers (1852), p. 58-81: — Fish, Pulpit Eloquence of the 19th Cent. p. 541, 542.

## Noel, Francois[[@Headword:Noel, Francois]]

             a Belgian Jesuit missionary, was born in 1651 at Helstrud, in Hainault. In 1670 he entered the order, and in 1684 was sent to China, where he spent the greater part of his life. He went twice to Rome to confer on the subject of Chinese ceremonies. The last years of his life were spent at Lille, where he died in 1729. He wrote Observationes mathematicae et physicae in India et Chinac factceab anno 1684 usque ad annum 1708 (Prague, 1710,  4to): — Sinensis imperii classici vi, nimirum adultorum schola inmmutabile medium, Liber sententiarum, Mencius, Filialis observantia et parvulorum schola e Sinico in Latinuns traducti (ibid. 1711, 4to; transl. into French by Pluquet, Paris, 1784-86, 7 vols. 18mo); a rather diffuse translation of the Chinese: — Philosophia Sinica, etc. (Prague, 1711, 4to); the author represents Chinese doctrines as closely resembling Christianity: — ita Jessu Christi; Epistole Marianae (often reprinted), and Vita S. Ignatii de Loyola, together, under the title of Opuscula poetica: — Theologice P. Francisci Suarez summa, to which is joined an abridgment of Lessius's De justitia et jure, and of Sanchey's De Matrimonio: — Memoriale circa veritatem. facti, cui innititur decretum Alexandri VIT, editum die 23 Martii. 1656 (it is translated' into French in the Lettres edifiantes), etc. See Goethals, Lectures, 3:231 Baker, Bibliotheque des ecrivoins de la Conrpagnie de Jesus.

## Noel, Gerard Thomas[[@Headword:Noel, Gerard Thomas]]

             elder brother of the Rev. B. W. Noel (q.v.), was born Dec. 2, 1782, and was likewise educated at Cambridge University, and became, too, a clergyman of the Established Church. In 1834 he was canon of Winchester. In 1840 he became vicar of Romsey, where he died, Feb. 24, 1851. He is principally known as the author of the favorite hymn, “If human kindness meets return,” which he appended, with a few others, to a work written by him, entitled Avendel, or Sketches in Italy and Switzerland (2d edit. 1813). HP was also the author of a Selection of Psalms and Hymns from the New Version of the Church of England and others, corrected and revised for Public Worship (3d edit. 1820). This consists of 220 hymns and most of the Psalms. Several of the hymns are by Mr. Noel. He published Fifty Sermons for the Use of Families — (2 vols.; new edit. 1830), and also separate Sermons. After his death his sermons preached in Romsey appeared with a preface by the bishop of Oxford (1853). See Miller, Singers and Songs of the, Church; Pye Smith, Introd. to Theology, p. 546, 595.

## Noel, Leland[[@Headword:Noel, Leland]]

             an English divine, and brother of the preceding and of Baptist Noel, was born Aug. 21, 1798, and was educated at Trinity College, Cambridge. ,He took holy orders, and was made vicar of Exton, Rutlandshire, in 1832. He  held this place for life, and was also made honorary canon of Peterborough cathedral in 1850. He died Jan. 5,1871.

## Noel, Silas Mercer[[@Headword:Noel, Silas Mercer]]

             D.D., a Baptist minister, was born in Essex County, Va., Aug. 12, 1783. He studied medicine, afterwards law, and settled to practice in this profession at Louisville, Ky. In 1811 he turned his attention to theology, and was finally ordained in 1813 as pastor of the Church at Big Spring, Woodford County, and afterwards took charge of the Church at Frankfort. During his ministry there he was instrumental in establishing a number of churches in the, adjacent country. In 1833 he became pastor of the Church in Lexington. In 1818 he had the honor to be appointed circuit judge of the Fourth Judicial District, in which he resided. Dr. Noel all his life greatly exerted himself in behalf of missions, ministerial education, African colonization, and was the original projector of the Baptist Education Society of Kentucky, of which he was president for several years. He died May 5,1839. See Sprague, Annals of the Amer. Pulpit, 6:627.

## Noell, Edwin P.[[@Headword:Noell, Edwin P.]]

             a Presbyterian minister, was born in North Carolina in 1804. His parents removed to Tennessee, and gave him such an education as that section of country afforded. He studied theology in the Union Theological Seminary at Marysville, Tenn., and was licensed and ordained as pastor of a Church in Jasper County, Tenn., in 1833. In 1835 he accepted a call to the Church in Knoxville, Ill.; in 1837 removed to Columbia, Mo., and thence to Rocheport, where he had charge of a school, but sickness unfitted him for active usefulness. He afterwards moved to the South-west, and located in Bolivar, Polk County, Mo. He was the first Presbyterian minister who preached south of the Osage. He organized a Church near Bolivar, and one twenty-five miles distant, in Green County, near Springfield, to which charges he preached for about four years, suffering all the privations incident to a life of poverty in a new settlement. During this time he received some little aid from the Home Missionary Society. At length he moved with his family to Ray County, and preached to the Plum Grove Church. In 1850 he moved to Troy, Lincoln County, and continued to labor there until his death, March 22, 1864. Mr. Noell possessed good natural and acquired abilities, and a simple and instructive manner of  presenting the truth. See Wilson, Presb. Hist. Almanac, 1865, p. 112. (J. L. S.)

## Noetians[[@Headword:Noetians]]

             is the name of the followers of Noetus (q.v.). They affirmed that their founder was Moses, and that his brother was Aaron, and taught that Christ was the Father himself, and that the Father was begotten and suffered and died. See, however, for details the article SEE NOETUS, and compare the articles SEE MONOPHYSITES and SEE ANTITRINITARIANS.

## Noetus or Noetius[[@Headword:Noetus or Noetius]]

             a Christian philosopher of the 3d century, noted as the founder of a heretical body of Christians, monophysitic in tendency, was a native of Asia Minor-Hippolytus (Ref. 9:11) says of Smyrna; and so says Epiphanius (in Synopsis, , 2:11), but in the body of his work (Haer. lib. lvii) says he is of Ephesus. In all probability Noetus was a native of Ephesus and a presbyter of Smyrna. In his early life he was one of the most prominent advocates of the Patripassian heresy. In his views, which he published about A.D. 200, he appeals, like Praxeas, to Romans ix' 5, where Christ is called the one God over all. Being called upon to defend his doctrine before a council of presbyters at Smyrna, he denied or evaded the charge: but presently, encouraged by gaining about ten associates, he openly maintained the doctrine charged to him, and on a second summons before the synod avowed it, and claimed that it enhanced the glory of Christ. He was excommunicated, and then gathered followers, and formed a school for the propagation of his opinions; shortly after which he died (Hippolytus, Disc. against Noetus; Epiphanius, Haer. lib. 57). The author of Praedestinatus states that he was condemned also by Tranquillus, bishop of the Chalcedonians in Syria (Praedest. Haer. 36). From what Epiphanius and Theodoret say, it seems that the manner in which Noetus made Christ to be both the Father and the Son has been understood by the ancients, and the moderns too, in a worse sense than was necessary. For they tell us that Noetus believed the Father and the Son to be one and the same person; that this person bore the name of Father before he connected himself with the man Christ, but took the title Son after his union with the man Christ; so that he could be denominated both the Father and the Son, being the Father if viewed in himself and apart from Christ, but being the Son if viewed as coupled with the man Christ. From this exposition of his  views consequences are frequently, and, as we think, unjustly drawn which are discreditable to the reputation and talents of Noetus; though his system, so far as it can now be ascertained from the writings of the ancients, was this:

1. Very explicit declarations of Scripture put it beyond all question that, besides that God who is called the Father of all things, there are no gods.

2. But those who distinguish three persons in God multiply gods, or make more than one God.

3. Therefore that distinction of persons in God must be rejected as being false.

4. Yet the Holy Scriptures clearly teach that God was in Christ, and that Christ was the supreme God, from whom all things originated.

5. To bring the two representations into harmony, therefore, we must believe that the God who is in Christ is that supreme God whom the Scriptures call the Father of mankind.

6. This Father, in order to bring relief to fallen men, procreated from the Virgin Mary a man free from all sin, who in a peculiar sense is called the Son of God.

7. That man the Father so united with himself as to make of himself and the Son but one person.

8. On account of this-union, whatever befell or occurred to that Son, or that divinely begotten man, may also be correctly predicated of the Father, who took him into society with his person.

9. Therefore the Father, being coupled with the Son, was born, suffered pains, and died. For although the Father, in himself considered, can neither be born, nor die, nor suffer pains; yet, as he and the Son became one person, it may be said that he. was born and died.

10. For the same reason, the Father being present in the Son, although he remains still the Father, he may also be correctly called the Son. According to Hippolytus, however, it would appear that Noetus taught the truly appalling doctrine that the Father, the One Primary Principle, suffered on the cross — not in the way in which the catholic faith teaches that Christ suffered, but from a passibility attributed to the Divine Nature itself. In  stating the catholic doctrine that the Son of God suffered, it is not said that the Word is in his own nature possible, nor is it said that Christ suffered “ratione divinae-nature,” but “ratione humane naturme quae sola passibilis erat.” “But,” says Blunt, truly, “do not the statements of Noetus's doctrine begin with ascribing passibility to the Divine Nature itself? The Noetians advance statements after this manner — that one and the same God is the Creator and Father of all things, and that when it pleased him He appeared to just men of old. Therefore it is that, according to the same account, as Neander says, ‘there is one God the Father, who appears or reveals himself when he will, and is invisible when he will: he is visible and invisible, begotten and unbegotten;' and we may add, is mortal and immortal. The subsequent statements, it is true, refer these positions to the supposed incarnation of the Father, but it may be asked whether that supposed incarnation, with its consequences, is not in accordance with a presupposed attribute of passibility in the Deity itself.” This charge seems reasonable, too, when we consider that “on no other supposition can the derivation of Noetianism from the doctrine of Heracleitus be made good, a derivation which Hippolytus insists upon very strongly. The original principle of the universe Heracleitus believed to be living ethereal fire, self-kindled and self-extinguished. In the following passage he asserted, as Hippolytus states, that the primal world is itself the Demiurge and Creator of itself: ‘God is day, night, summer, winter, war, peace, surfeit, famine.'

Noetus says that the universe is divisible and indivisible; generated and ungenerated; mortal and immortal; reason, eternity, Son, Father, justice, God. In this passage the manifestations or developments of the Primal Principle in time are contrasted with its nature and existence in eternity. The derivation of Noetian doctrine from the doctrine of Heracleitus will scarcely hold good unless Noetus be understood to attribute to the Godhead itself that which Heracleitus attributed to the Primal Principle. Whence, after quoting the pantheistic passages from Heracleitus, Hippolytus stated the Noetian doctrine that, according to the same account, the Father is unbegotten and begotten, immortal and mortal. It is not to be inferred that to be unbegotten and begotten, to be immmortal and mortal, was attributed by Noetus to the Godhead itself, independently of the supposed incarnation of the Godhead; in short, that he held the Father to be visible and passible, so that there was required the addition to the creed which was made by the Church of Aquileia, affirming the Father to be invisible and impassible. A further proof of this is found in the twelfth anathema of the Synod of Sirmium. A.D. 351, which, summoned to deal  with Photinus condemned the various errors of the Sabellian school. It can hardly be doubted that the following words were directed against the Noetians, who were Sabelliani ante Sabellium: ‘Si quis unicum Filium Dei crucifixum andiens dealitatem ejus corruptionem vel passibilitatem aut demutationem aut deminutionem vel interfectionem sustinuisse dicat: anathema sit.' The Monarchian controversy arose from the intrusion into Christian doctrine of heathen philosophy; and the affiliation of Noetus to Heraclitus is a strong proof of the truth of this assertion. In the Refitation no notice is taken of that which is mentioned in the Discourse, and by Epiphanius, namely, that Noetus alleged himself to be Moses, and his brother to be Aaronor, as Philaster gives the assertion, Elias; and it was probably nothing more than an arrogant comparison.”

From Hippolytus (Ref. 9:2; Wordsworth, Hipp. and his Age, p. 84-91) we learn that Epigonus, a disciple of Noetus. aided by Cleomenes, a disciple of his own disseminated the heresy at Rome in the episcopate of Zephyrinus, and that Zephyrinus, an illiterate and covetous man, was bribed into licensing Cleomenes as a teacher, and then became his convert. Irresolute, however, as well as ignorant — governed generally by his successor Callistus, who tried to hold a balance between the orthodox and heretics, but acted upon now by Cleomenes, now by Sabellius — Zephyrinus was swayed to and fro. There was an endless conflict and confusion throughout the remainder of his long episcopate (see Milman, Lat. Christ. I, 1:53, ed. 1867).

The time at which Noetus formed his heretical school at Smyrna must be gathered from this history, for the date assigned by Epiphanius is clearly inadmissible. The tenor of the narrative of Hippolytus leads to the conclusion that Zephyrinus fell into heresy some time' before his death, which was in A.D. 219. Allowance must be made for the action of Epigonus and Cleomenes before Zephyrinus joined them, and for that of Epigonus alone. Consequently the establishment of the Noetian school may be well placed at A.D. 205-210; and Praxeas, who came to Rome in the time of Victor (A.D. 192-201), was probably one of the early disciples of Noetus. Pope Callixtus, too, was guilty of the Noetian heresy, for he taught τὸν λόγον αὐτὸν εῖναι υἱόν, αὐτὸν καὶ πατέρα ὀνόμασι μὲν (δυσὶ) καλούμενον, ž ν δὲ ὄν, τὸ πνεῦμα ἀδιαίρετον. The one person is indeed nominally, but not in essence, divided (ἐν τοῦτο πρόσωπον ὀνόματι μὲν μεριζόμενον, οὐσία δ᾿ οὔ). Father and Son are not two Gods, but one; the Father, as such, did not suffer, but he  “suffered with” the Son (Philos. 9:12: τὸν πατέρα συμπεπονθέναι τῷ υἱῷ οὐ. πεπονθέναι). It does not appear that there was any attempt to maintain the sect by a separate episcopal succession; and in Augustine's time the name of Noetus was almost unknown. See Hippolytus, Sermo contra hceresin Noeti, in Fabricius, Opp. Hiippolyti, 2:5 sq.; Epiphanius, Hceres. lib. vii, vol. i, p. 479; Theodoret, ficeret. Fabular. lib. iii, c. 3; Op. 4:227; Mosheim, Commentaries, 2:210 sq.; Schaff, History of the Christian Church, 1:291; Neandel, Ch. Hist. 1:584; ejusd. Dogmas, p. 164 sq.; Bull, On the Trinity; Ceillier, Hist. des Auteurs Eccles. 2:342 sq.; Pressense, Dogma, p. 174 sq.; Augusti, Dogmengesch. p. 43; Baur, Dreieinigkeitslehre, 1:254-256; Liddon, Divinity of Christ, p. 15, 425; Hagenbach, Hist. of Doctrines, 1:60 sq.; Brit. and For. Evangel. Rev. Jan. 1863, art. 2. SEE NOETIANS.

## Noeuman, John Nepomacee, D.D[[@Headword:Noeuman, John Nepomacee, D.D]]

             a Roman Catholic prelate, was born in Bohemia, March 28, 1811, and came to this country upon the completion of his university course at the high school in Prague. He took holy orders at New York in 1836, and subsequently entered the Order of the Most Holy Redeemer. After filling several appointments as priest, he was consecrated bishop of Philadelphia March 28, 1852, and he held that episcopal see until his decease, January 5, 1860. Bishop Neuman was generally esteemed and much beloved by his people. He was a man of more than ordinary ability.

## Nogah[[@Headword:Nogah]]

             (Heb. id. נֹגִהּ, aftash, as often; Sept. Ναγέ, Ναγέθ, v. r. Ναγαί), the fourth named of the children born to David in Jerusalem by other wives than Bath. sheba (1Ch 3:7; 1Ch 14:6). B.C. cir. 1040. He is not mentioned in 2 Samuel 5. SEE DAVID.

## Nogara, Council Of[[@Headword:Nogara, Council Of]]

             (Concilium Nogaroliense), was held in that French city of Lower Armagnac in 1315, by William de Flavacour, archbishop of Auch; six bishops and the deputies of others absent; five articles were published, of which the third forbids refusing the sacrament of penance to persons condemned to death who desire it. See Labbe, Concil. 10:1620.

## Nogaret, Guillaume De[[@Headword:Nogaret, Guillaume De]]

             a French statesman, is noted in ecclesiastical history for his connection as leader with the coup-d'etat for the dethronement of pope Boniface VIII. Nogaret was born about 1260. He became chancellor of France under Philip the Fair, and died in 1313. The surprise and imprisonment of the pope was brought about Sept. 7, 1303, in the city of Anagni. Very recently Messieurs Boutaric and Natalis de Wailly — two devoted historical students have tried, though in vain, to extenuate Nogaret's act of violence to Boniface by pointing out that Philip's victory over the papacy was the resultant rather of the death of Boniface and the pacific intentions of his successor in the papacy, Benedict XI, than the daring coup-de-main of  Nogaret. SEE BONIFACE VIII; and compare Revue des deux Mondes, March 15, 1872.

## Nogari, Paris[[@Headword:Nogari, Paris]]

             a Roman painter, was born in 1512. He imitated the style of Raffaellino da Reggio, and painted a number of frescoes in the Vatican Gallery during the pontificate of Gregory XIII. He also executed several oil-paintings. Among his principal works: is a picture of Christ Bearing his Cross, in the church Della Madonna de' Monti; the Deposition from. the Cross, ‘in the Trinith de' Monti; and the Circumcision ‘in S. Spirito in Sassia. He died at Rome in 1577.

## Nogarole, Isotta[[@Headword:Nogarole, Isotta]]

             a lady of Verona, of a family celebrated for the wisdom, piety, and beauty of its women, was born in 1428. She was a great philosopher and divine, mistress of several languages, and of an eloquence surpassing all. the orators of Italy. She made a most eloquent speech at the Council of Mantua, convened by pope Pius II, that all Christian princes might enter into a league against the Turks. She wrote elaborate epistles not only to him, but to his predecessor, Nicholas V, and a Dialogue, in which she disputed which was most guilty, Adam or Eve. This work was published after her death, under the title of Dialogus quo utrun Adam vel Eva magis peccaverit, quaestio satis nota, sed non adeo explicata continetur (Venice, 1563, 4to). Some of her works coming to the siglit of cardinal Bessarion, that illustrious patron of literature was so taken with her genius that he made a journey from Rome to Verona purely to pay her a visit. She died in 1446. See Maffei, Verona Illust.; riraboschi, Storia, della letteratura Italiana, vol. vi, pt. ii, p. 185; Ginguien, Hist. litter. de l'Italie, iii 447, 556.

## Nohah[[@Headword:Nohah]]

             (Heb. Nochah', נוֹחָה, rest; Sept. Νωά), the fourth in order of birth of the sons of Benjamin, -and head of a family in the tribe of Benjamin (1Ch 8:2). B.C. cir. 1850. He is probably the same with BECHER (Gen 46:21) or IR (1Ch 7:12). SEE JACOB.

## Nohamians[[@Headword:Nohamians]]

             is the name of an ancient Mohammedan sect, followers of Ibrahim al- Noham, who, having read books of philosophy, set up a new sect; and imagining that he could not sufficiently remove God from being the author of evil without divesting him of his power, he taught that no power ought to be ascribed to God in respect to evil actions; but this he affirmed contrary to the opinions of his followers, who allowed that God could do evil, but did not, because of its turpitude. Noham and his followers were among those who denied the miraculous character of the Koran with respect to style or composition, excepting only the prophetical parts; asserting that had God left the Arabians to their natural abilities they could have. composed something not only equal, but superior to the Koran in eloquence, method, and purity of language. See Broughton, Hist. of Religions, s.v.

## Noir, John Le[[@Headword:Noir, John Le]]

             SEE LENOIR.

## Noirlieu, Louis-Francois Martin De[[@Headword:Noirlieu, Louis-Francois Martin De]]

             a French ecclesiastical writer, was born at Sainte-Menehould (Marne), June 5, 1792. After having studied the humanities in the Lyceum of Rheim she went to Paris in 1810, and the following year was nominated professor in the Seminary of Sainte-Nicolas-du-Chardonnet, where he taught rhetoric. In 1815 he went to Rome; there received the priesthood in March, 1816, and followed with success, during four years, a course of theology in the University of Sapience. On his return to France he became almoner of the Polytechnic School, and exercised these duties until 1826. At this period Charles X made him under-tutor to his grandson, the duke of Bordeaux. The revolution of 1830 surprised him in Germany, where he was traveling for his health. Obliged soon after to seek a milder climate, he returned to Rome, where during two years he consecrated his leisure to the study of the Hebrew language and the Holy Scriptures. Returning to France in 1833, he lived there in seclusion, and preached at some stations in different parishes of Paris. In 1840 M. Affre, archbishop of Paris, appointed him curate of Saint-Jacquesdu-Haut-Pas; and at the close of 1848 M. Sibour gave him the benefice of Saint-Louis-d'Antin, which he held until his death in 1863. We have of the works of M. de Noirlieu, La Bible de ‘Enfance, ou histoire abregee de l'Ancien et du Nouveau Testament (Paris, 1836,  18mo, and several other editions): — Histoire abregee de la religion Chretienne, depuis l'Ascension de Jesus-Christ jusqu'au. dix-neuvieme siecle (ibid. 1837, 18mo): — Souvenirs de Tusculumu, ou entretiens philosophiques pres de la maison de campagne de Ciceron (ibid. 1833, 12mo): — Le Consolateur des ffliges et des malades (ibid. 1836, 12mo): — Motifs de la coaner sion ‘dui Protestant (1837, 12mo): — Exposifion ab-ri gee et preuves de la doctrine Chretienne (ibid. 1842 12mo), completely revised under the title of Exposition des dogmes principaux du Christianisme (ibid. 1853 and 1858, 12mo): — Le Cuatechisme explique aua enfants de huit ans (ibid. 1858, 12mo): — Catechismn philosophique, a I'usage des gens du monde (ibid, 1860, 12mo). M. de Sacy gave a eulogy on this last work in the Journal des Debats of April 30, 1861. Nola. This word is used in mediaeval Latin to signify a small bell, probably because bells were first invented at Nola, in Campania. The word campana is also used in the same meaning. Some authors assert that church-bells were invented by Paulinus, who was bishop of Nola, in Campania, but this is a mistake, as we have no mention of church-bells till the commencement of the 7th century. Sabianus, bishop of Rome, who succeeded Gregory the Great in 604, is generally regarded as the first person who applied bells to ecclesiastical purposes. SEE BELLS.

## Nola, Paulus Eustatius De[[@Headword:Nola, Paulus Eustatius De]]

             formerly Menachem, a noted Hebraist, flourished in the second half of the 16th century. Of his early life nothing is known beyond the fact that he was the teacher of Thomas Aldobrandino, brother of pope Clement VIII, whom he instructed in the Hebrew language. The conversations which Aldobrandino held with Menachem on these occasions led the latter to inquire after truth, and the inquiry finally resulted in his baptism in the year 1567, on which occasion he took the name of Paulus Eustatius. He wrote, Salutari discorsi, ne quali si contengono li principali dogmi della religione efede Christiana (Naples, 1582), which he dedicated to pope Gregory XIII, and which treats of the Trinity, on the necessity of the coming of the Messiah, etc.: — Sacro settenario (Naples, 1579), dedicated to the cardinal Luigi d'Este. Besides, he wrote some other works which are still in MS. See Bartolocci, Bibliotheca Rabbinica, 4:33; Wolf, Biblioth. Hebr. 1:769; 3:691; Furst, Bibl. Jud. 3:38; Kalkar, Israel u. d. Kirche, p. 72 (Hamburg, 1869); Jicher, Allgemeines Gelehrten-Lexikon, s.v. Menachem. (B. P.)

## Nolasque, St. Piere[[@Headword:Nolasque, St. Piere]]

             a French monk, founder of the order of the Beata Maria Virgo de Mercede pro Redenmptione Captivorum, was born in 1189 at Le Mas des Saintes Puelles, in Languedoc. In 1228, Nolasque, in company with some other knights and priests, organized the order mentioned above, the special object of which was to redeem Christian captives in Mohammedan countries in extreme cases, when there was danger of a conversion to Islam, even with the sacrifice of liberty and life. At first the order occupied a portion of the royal palace at Barcelona, but in 1232 a splendid monastery was built and dedicated to St. Eulalia, the patroness of Barcelona. The order was confirmed by Gregory IX, in 1230, and soon spread over Spain, Italy, and France. Nolasque died in 1256, and was canonized by Urban VIII in 1628. By Benedict XIII, the order was transformed into a common mendicant order (1725), and a century later it was swept away by the revolution. See Acta Sanctorum Bolland. ad 31. Jan. 2:980 sq.; Holstenius-Brockie, Codex Regularuma Monasticarum, 3:433 sq.; Helyot, Histoire des Ordres Monastiques (Paris, 1714-19); Giucci, Iconografia Storica Degli Ordini Religiosi, etc. (Rome, 1844), 7:88 sq.; Gams, Kirchengeschichte Spaniens, 3:236-239; Plitt-Herzog, Real-Encyklop. s.v. (B.P.).

## Nolde (Or Noldius), Curistian[[@Headword:Nolde (Or Noldius), Curistian]]

             an Icelandic divine of note, was born at Hoybya, in Sweden, in 1626, flourished as professor of theology at the University of Copenhagen, and died at the Danish capital August 22, 1633. He published Concordantiae Particularum Ebrco Chaldaicarum in quibuspartium indeclin. que occurrunt in fontibus natura et sensuum varietas ostenditur, etc. (Hafn. 1679, 4to; 2d and improved ed. by J. G. Tympe [Jena, 1734]). This is one of the books which are all but ‘indispensable to the student of the Old Testament. Neither Buxtorf nor Furst, in their concordances, take note of the particles. Nolde has not only supplied this deficiency, but has also made his work a valuable lexicon of the particles, and has discussed exegetically many passages of Scripture. Horne commends this work as of the highest importance to every Biblical critic. Nolde wrote also a History of Idumaea, a Synopsis of Sacred History and Antiquities, and a Treatise on Logic. As a man Nolde was universally respected for his learning and virtues.

## Nolin, Denis[[@Headword:Nolin, Denis]]

             an erudite Frenchman, who was much devoted to the study of exegetical theology, was born at Paris in 1648. A lawyer in the Parliament of Paris, he early left the bar, and turned his studies towards the Holy Scriptures. He had formed a rich collection of editions, translations, and commentaries of the Bible; the catalogue was printed, and he bequeathed it after his death to the poor of his parish. He died at Paris April 10, 1710. Under the anagram of N. Inides (Denis N.), a theologian of Salamanca, he published Lettre ou l'on propose la maniere de corriger la version Graeque des Septante, avec des eclaircissententsur quelques dificultes (Paris, 1708, 8vo). This article occasioned some Reflexions, by PP. de Tournemine and Souiciet, in the Journal de Trevoux (June, 1709), to which Nolin replied by Observations (same journal, Jan. 1710):Deux Dissertations, l'une sur' les Bibles Frangaises, et l'autre sur l'eclaircissement de la Dissertation anonyme de l'abbe de Longueme et des Lettres choisies de Simon touchant les antiquites des Chaldaens et les Egyptians (Par. 1710, 8vo). In the first he has done little more than abridge the Histoire des traductions Frangaises de l'Ecriture of Lallouette, and in the second he examines a question of plagiarism: — Lettres sur la nouvelle edition des Septante, par J. — Ern. Grabe, in the Jour. des Sav. (Supplement, Dec. 1710). See Moreri, Grand Dict. Hist. s.v.

## Nolin, Jean Baptiste[[@Headword:Nolin, Jean Baptiste]]

             a French engraver who devoted himself somewhat to sacred art. was born at Paris in 1657. He studied under Poilly, and afterwards visited Rome for improvement, where he engraved several plates after the great masters, among which was the Miracle of the Loaves, after Raphael. He also executed several plates in important secular works.

## Nollard Brothers[[@Headword:Nollard Brothers]]

             is an association of religious persons who devote themselves to the care of the dying, and minister to them in spiritual things so far as the laity have this right in the Roman Catholic communion. They do not everywhere go by this name, but the same dress usually distinguishes them. They wear a robe, a scapular, and gray mantle. In many respects they closely resemble the Beguines (q.v.) and the Lollards (q.v.).

## Nolley, Richmond[[@Headword:Nolley, Richmond]]

             a Methodist Episcopal minister, was born in Virginia about 1790; ‘emigrated early in life to Georgia; was converted in 1806; began to preach in 1807, when he was received into conference and sent to Edisto Circuit, where he did good service among the slaves; in 1809 was stationed at Wilmington, N. C.; in 1810, at Charleston, S. C., where he labored sturdily in spite of severe persecution. In 1812 he was sent on a mission to the Tombigbee country, in pursuance of which he endured almost incredible hardships, and performed a vast amount of labor for the souls of the half- savage population. “For two years he ranged over a vast extent of country, preaching continually stopping for no obstructions of flood or weather. When his horse could not go on, he shouldered his saddle-bags and pressed forward on foot. He took special cars of the children growing up in a half- savage condition over all the country, catechizing and instructing them with the utmost diligence, as the best means of averting barbarism from the settlements” (Stevens). In 1814 Nollev was appointed to the Attakapas Circuit, in Louisiana, was returned to it in 1815; and lost his life from exposure in fording a stream, Nov. 5, of the same year. He was a man of great humility and holiness, and of indefatigable labor. His preaching was edifying and spiritual, well suited to the population among whom he labored, and he carried everywhere the conviction of the truth of the  religion which he preached. See Minutes of Conferences, 1:275; Biographical Sketches of Methodist Ministers, p. 213; Summers, Sketches of Meth. Ministers in the South, p. 253; Stevens, Hist. of Meth. Episcopal Church, vol. iv (see Index). (J. H. W.)

## Noltenius, Johann Arnold[[@Headword:Noltenius, Johann Arnold]]

             a German Protestant theologian, was born at Sparemberg, in Westphalia, April 16, 1683. His family had been driven from Holland by the persecutions of the duke of Alva. After studying theology at Franecker and Duysburg, he became pastor in Hanover in 1709; in 1718 he was appointed professor of theology at Frankfort-on-the-Oder; in 1720, chaplain to the king; and afterwards Church counselor and governor of the young princes. He died at Berlin March 2,1740. As a court-preacher Nolteniis gained an enviable notoriety; as a man he was highly respected for his straightforward and consistent walk. He wrote, De judiciis sanctorum ino mundum et angelos (Bremen, 1718, 4to): — Argumentum pro veritate religionis Christiance, ex miraculis descentum (Frankf.-ad-O. 1718, 4to): — ‘in prophetiam Ziphanice (ibid. 1719,1720, 4to): — Miscellan. Predigten (ibid. 1727, 4to): — and several articles in the Bibl. Bremensis; among them a curious letter, in 1734, in which he gives ans account of the chemical miracle operated in Berlin in imitation of that of St. Jan.uarius at Naples. See Hering, Beitrage z. Gesch. d. Reforn. Kirche in Brandenburg, 1:60; Chaufepie, Nouveau Dict. Hist. s.v.; Gass, Dogmen. Gesch. 3:126. (J. N. P.)

## Nomianism[[@Headword:Nomianism]]

             SEE ANTINOMIANS.

## Nominalism[[@Headword:Nominalism]]

             (from Lat. nomen, “a name”) is the doctrine that general notions, such as the notion of a tree, have no realities corresponding to them, and have no existence but as names or words, and nothing more (flatus vocis). Sir William Hamilton says, “The doctrine of nominalism, as it is called, maintains that very notion, considered in itself, is singular, but become, as it were, general, through the intention of the mind to make it represent every other resembling notion, ov notion of the same class. Take, for example, the term man. Here we can call up no notion, no idea, corresponding to the universality of the class or term. This is manifestly  impossible; for as man involves contradictory attributes, and as contradictions cannot coexist in one representation, an idea or notion adequate to nidan cannot be realized in thought. The class man includes individuals, male and female, white and black, and copper-colored, tall and short, fat and thin, straight and crooked, whole and mutilated, etc.; and the notion of the class must, therefore, at once represent all and none of these. It is therefore evident, though the absurdity was maintained by Locke, that we cannot accomplish this; and this being impossible, we cannot represent to ourselves the class man by any equivalent notion or idea. All that we can do is to call up some individual image, and consider it as representing, though inadequately representing, the generality. This we easily do; for as we can call into imagination any individual, so we can make that individual image stand for any or for every other which it resembles, in those essential points which constitute the identity of the class. This opinion, which, after Hobbes, has been in modern times maintained, among others, by Berkeley, Hume, Adam Smith, Campbell, and Stewart, appears to me not only true, but self-evident.”' The doctrine directly opposed to nominalism is denominated realism (q.v.), and must be traced back to Plato's system of ideas, SEE IDEALISM, or the eternal and independent existence of general attributes, from which the concrete embodiments were derived.

There existed in the divine mind, according to Plato, patterns, models, or archetypes, after which individuals were formed. The archetype circle was the origin of all actual round things. Aristotle denied the separate existence of these general forms, and held that they existed only in connection with matter, or with objects in the concrete. The Stoics repudiated universals in both senses. The Aristotelian views constituted the scholastic realism, and prevailed until the 11th century, when a reaction took place in favor of the Stoical doctrine, headed by Roscelin of Compiegne and John the Sophist, and thus gave a vigorous life to the doctrine of nominalism. The doctrine naturally excited great consternation among the schoolmen (q.v.), with whom hitherto all that was real in nature was conceived to depend on these general notions or essences. The leading object of the schoolmen was at first not so much to stimulate a spirit of inquiry as to write in defense of the ancient dogmas of the Church. In this capacity they undertook to show (1) that faith and reason are not inconsistent; or, in other words, that all the supernatural elements of revelation are most truly rational; they labored (2) to draw together all the several points of Christian doctrine, and construct them into one consistent scheme; and (3) they attempted, the more rigorous definition of each single dogma, pointed out the rationale of it,  and investigated its relation to the rest. This method of discussion was extended even to the most inscrutable of all the mysteries of faith-the doctrine of the Trinity in Unity; and some of the scholastics did not hesitate to argue that the truth of it is capable of rigorous demonstration (comp. Klee, Gesch. d. christl. Lehre, pt. ii, ch. 2:§ 11). The promulgator of nominalism, who was a churchman at Compibgne, underwent much persecution for his opinions, and was even ultimately compelled to retract them as inconsistent with the doctrine of the Trinity, as it was then stated, and all who accepted the nominalistic notions were subject to much suspicion for heresy for touching so serious a question as the Trinity. The realistic notions came to be regarded as synonymous with religious orthodoxy, and nominalism with unbelief. The controversy raged with great violence all through the 12th century. Roscelin argued boldly that if, according to the current language of the Church, the essence of the Godhead might be spoken of as one reality (una res), the personal distinctness of the three divine hypostases would be constructively denied. To view the Godhead thus was (in Roscelin's eye) to violate the Christian faith; it was equivalent to saying that the persons of the Trinity were not three distinct subsistences (non tres res), but names, and nothing more, without a counterpart in fact. He urged, accordingly, that, to avoid Sabellianism (q.v.), the doctors of the Church were bound to call the Father, Son, and Holy Ghost three real Beings (tres res) of equal majesty and will. A council held (1092) at Soissons instantly denounced the author of these speculations, on the ground that they were nothing else than tritheism (q.v.); while Anselm, as the champion of realism, took up his pen to write in its behalf (comp. Schrockh, Kirchengesch. 28:376-384). According to this great Realist, the genus has a true subsistence prior to and independent of the individuals numbered in the class it represents; particulars arise from universals, being fashioned after these (the universalia ante rem), or modelled on a general archetype that comprehends the properties of all (comp. Milman, Hist. Lat. Christ. 3:247 sq.).

But, though for a time suppressed, the Nominalists soon replaced their loss of Roscelin by a man of far more extraordinary power, the learned Abelard, who induced large numbers to desert the realistic standard I by his dialectical skill and eloquence; and, with his followers, whom he led in a body to Paris, was the occasion of founding the celebrated university of that city. After his death, the ancient realism was, however, restored to its  former supremacy. Thomas Aquinas (q.v.) and Duns Scotus (q.v.) then gave their adhesion to it. Indeed we do not meet with a prominent Nominalist until the 14th century, when William Occam, an English Franciscan friar, and a pupil of Scotus, revived the advocacy I of nominalism, which was once more maintained by i number of eminent men, in spite of the hostility of the Church, which went as far as persecution. The controversy assumed in this 14th century a theological character; the principal point of difference between the two parties being “the nature of the divine cooperation with the human will,” and “the measure of divine grace necessary to salvation.” The dispute was so rancorous at one time that the disputants accused each other of having committed the sin' of blasphemy against the Holy Ghost, and the public peace was seriously disturbed. An edict of Louis II of France prohibited all disputation on such subjects. The Reformation put an end to the controversy on ecclesiastical ground, and it has since been a question simply in philosophy (q.v.). A middle view between nominalism and realism was held by a few persons when the contest was at its height; which was that, although general properties have no separate existence in nature, they can be conceived in the mind apart from any concrete embodiment. Thus we may form an idea of a circle irrespective of any individual round body. This view is specious, and is tacitly implied in many opinions that have never ceased to be held. To the intermediate doctrine of conceptualism, nominalism is closely allied. It may be called the envelope of conceptualism, while conceptualism is the letter or substance of nominalism. “If nominalism sets out from conceptualism, conceptualism should terminate in nominalism,” says M. Cousin (Introd. aux ouvrages inedits d'Abeilard [Paris, 1836, 4to], p. 181). “Universalia ante rem,” is the watchword of the Realists; “Universalia in re,” of the Coniceptualists; “Universalia post rem,” of the Nominalists. The Nominalists were called Terminists about the time of the Reformation (Ballantyne, Exam. of the Human Mind, ch. 3, § 4). SEE TERMINISTS.

It should be borne in mind, too, that of nominalism itself there are manifest in the history of philosophy two varieties, according as stress is laid on the subjective nature of the concept (see above allusion to conceptualism), or on the identity of the word employed to denote the objects comprehended under the concept (extreme nominalism, or nominalism in the narrower sense of the term). All these leading types of doctrine appear, either in embryo or with a certain degree of development, in the 9th and 10th centuries; but the more complete expansion, and the dialectical demonstration of them, as well as the sharpest contests of their  several supporters, and also the development of the various possible modifications and combinations of them, belong to the period next succeeding. With the appearance of Occam as the leader of Nominalists they may be recognized as the school of progress, inquiry, and criticism, out of which the Reformation arose: a school which, however, so far tended towards skepticism that it overvalued the truth which it arrived at by reasoning, and undervalued that which it received by revelation; thus being disposed to believe only after demonstration. In later times the Nominalistic theory was, as has been stated above in the' extract from Sir W. Hamilton, adopted by Hobbes (q.v.), Hume (q.v.), and Dugald Stewart (q.v.). See Thomasius, Oratio de Secta Nominalium (Leips. 1682-1686); Meiners, De Nominalium ac Realiuin initiis (“Commentatt. Soc. Gott.” 12:12); Baumgarten-Crusius, Progr. de vero Scholasti-' corum Realium et Nominalium discrimine et sententia Theologica (Jena, 1821, 4to); Chladenius, Diss. (res. Jo. Theod. Kunneth) de vita et hceresi Roscellini (Erlang. 1756, 4to). See also Thesaurus Biog. et Bibliographicus of Geo. Etr. Waldau (Chemnitz, 1792, 8vo); Erner, Ueber Nominalismus u. Realismus (Prague, 1842); Kihler, Realismus u. Nominalismus in ihrem Einflusse auf die dogmat. Systemne des Mittelalters (Gotha. 1858); Barach, Zur Gesch. d. Nomin. von Roscelin (Vienna, 1866); Lewes, Hist. of Philos. (see Index in vol. ii); Ueberweg, lHist. of Philos. vol. i, especially § 91; Haag, Hist. des Dogmes, 1:209 sq.; Hagenbach, Hist. of Doctr. 1:391, 457, 46C; 2:51; Mercersb. Rev. April, 1869; Bapt. Qu. Jan. 1868, p. 31 sq.; Moeth. Qu. Rev. April, 1871, p. 315; Jour. Spec. Philippians No. i, art. ix; Stud. w. Krit. 1871, No. ii, p. 297 sq.; and other literature under SEE REALISM and SEE SCHOLASTICISM.

## Nominatio regia[[@Headword:Nominatio regia]]

             In France the kings claimed as early as the times of the Merovingians a right to interfere in the appointment of bishops. The Carlovingians and the German emperors, going further, claimed the formal right of presentation, so that the sees which had the privilege of electing their own bishops became an exception. This state of things continued until after the close of the War of Investiture, when the concordat of Worms, in 1122, secured to the German chapters the right of free election. This was also confirmed by Frederick II in the golden bull of Eger in 1213, and by the German concordat of the 15th century. In exchange the pope granted to various princes, either by concordats or by special indults, the right of appointing bishops in their sties. At present the right is conceded to all the Roman  Catholic sovereigns in Europe, as in Portugal (since the end of the 15th century), Spain (concordat of 1753), France (concordats of 1516, 1801, 1811, and 1817), Naples and Sicily (concordat of 1818), Sardinia, the other Italian states, and Bavaria (concordat of 1817), and Austria (concordat of 1855); in the last country some chapters, however, are still independent. In all other parts of Germany the bishops are appointed by the chapters. In some dioceses of Prussia, however, these elections are but a mere form, the bishops being really appointed by the king. The same is the case with the Roman Catholic dioceses of Russia. The nominatio regia, as well as the election or postulation on the part of the chapter, involves merely a designation, and necessitates also a due regard to the qualities required of the candidate by the canon law, which leads to a process of inquiry. The person appointed, in turn, receives only when confirmed by the pope (what is called in that case institutio) the right of exercising episcopal jurisdiction. The only exception is made in favor of the Hungarian bishops, who, in cases of necessity, are permitted to act at once in the capacity of bishops. See Staudenmaier, Gesch. d. Bischofswahlen mit bes. Beuciksichtigung der Rechte, etc. (Tiibingen, 1831). SEE INVESTITURE.

## Nomination[[@Headword:Nomination]]

             is the term employed for the act of naming, recommending, or appointing a person for some ecclesiastical employment or office. In the Church of England the term is used for the right of presenting a clergyman to a benefice or ecclesiastical living. Hook (Ch. Dict. s.v.) says, “Nomination is the offering of a clerk to him who has the right of presentation, that he may present him to the ordinary.” (For form of nomination, see Hook, art. Curacy.) “The nominator must appoint his clerk within six months after the avoidance, for if he does not, and the patron presents his clerk before the bishop hath taken any benefit of the lapse, he is bound to admit that clerk. But where one has the nomination and another the presentation, if the right of presentation should afterwards come to the queen, it has been held that he that has the nomination will be entitled to both, because the queen who is to present is only an instrument to him who nominates, and it is not becoming the dignity of a queen to. be subservient to another; but the nominator should name one to the lord chancellor, who, in the name of the queen, should present to the ordinary. And as the presentation, so the right of nomination may be forfeited to the queen. It is true, if the patron, upon a corrupt agreement unknown to the nominator, presents his clerk, this shall  not be prejudicial to the nominator within the statute of simony; but if the nominator corruptly agrees to nominate, his right of nomination shall be forfeited to the queen.” SEE CLERGY; SEE JUS DEVOLUTUM.

## Nomocanons[[@Headword:Nomocanons]]

             is a term used to designate the compilations containing all special legislation for ecclesiastical purposes. SEE CANON LAW. In the Eastern Church the expression κάνονες was used to designate ecclesiastical rules, and νόμοι civil (imperial) laws. There were at first separate collections of each. The Greek canons were originally arranged in chronological order, but were subsequently divided according to their nature, as by John Scholasticus (q.v.), who was patriarch of Constantinople under the emperor Justinian (564). He arranged them under fifty heads; his collection contained, besides, eighty-five so-called canons of the apostles, the decisions of the synods of Nicaea, Ancyra, Neocaesarea, Gangra, Sardica, Antioch, Laodicea, Constantinople, Ephesus, and Chalcedon, and sixty- eight canons taken from three letters of Basilius (published in Justelli et Voellii Biblioth. jur. can. Lutet. [Paris] 2:499 sq.; comp. Assemani, Biblioth. jur. oriental. canon. et civil. [Rome, 1762] 3:354 sq.). The civil ordinances and laws were also gathered in collections — some official, some private. The great number of imperial decrees soon rendered it necessary, however, to collect separately such as referred to ecclesiastical matters. We know of three such collections of the νόμοι. The first, compiled by the above-mentioned John Scholasticus, patriarch of Constantinople, after the death of the emperor Justinian (tj 565), contains, besides an introduction, eighty-seven chapters extracted from ten decrees of Justinian (published in Heimbach, Anecdota [Leips. 1838], 2:202 sq.). The second, whose author is unknown, and which was compiled shortly after the first, contains twenty-five chapters of imperial constitutions from the codes and decrees of Justinian (published in Heimbach, Anecdota, p. 145 sq.). Finally, the third, by an unknown author, and written probably during the latter years of the reign of Justin II (565578), contains, 1, the first thirteen titles of the Codex; 2, a number of extracts from the Institutes and Pandects referring to the jus ecclesiasticum; and, 3, the first three titles of the commentary of Athanasius Scholasticus (Emesanus) on the decrees of Justinian, and four decrees of Heraclius (610-641) on ecclesiastical matters. This collection, published in the Bibliotheca juris canon of Voellius and Justellus, 2:1223 sq., was formerly erroneously attributed to Theodorus Balsamon, a distinguished jurist of the second half of the 11th  century, whence it received the name of Pseudo-Balsamon. Soon after the death of Justinian collections began to appear, containing both the canons and such of the νόμοι as referred to ecclesiastical matters, and these received the name of Nomocanons. Among them we find,

1. A collection which was long attributed to John Scholasticus. Some MSS. name a certain Theodoretus Cyrrensis (or Cyprensis, Cytrensis), episcopus, as its author. It contains the above-mentioned work of John Scholasticus in fifty titles, to each one of which is appended the corresponding νόμοι from the collection in eighty-seven chapters of the same author, to which is added an appendix containing twenty-one other chapters of the latter collection. The MSS., which differ on several points from each other, do not give the work the title of Nomocanon; vet it was often designated by that name until the 16th century (it is published in Voellius and Justellus, Biblioth. jur. can. 2:603 sq.).

2. A second collection, which has not come down to us, is known by the description of it contained in the third, known as the Nomocanon of Photius, of which it forms the basis. It seems to have consisted of two parts, the first containing the decrees of the early councils, the so-called apostolic canons, and the decisions of the fathers, thus forming a collection of canons; the second was a nomocanon divided into fourteen titles, in which, to all canones quoted, were added extracts from the Justinian laws. This second part is to be found in the Cod. Bodlej. 715 (Laud. 73); see Zachariae Histor. jur. Graeco-Roman. delineatio (Heidelb. 1839), and Kritische Jahrb. f. deutsche Rechtswissenschaft, 6:983. This collection was written previously to the Concilium Quinisextum, in Trullo (692), and recent investigations have rendered it probable that this and the above- mentioned work of the Pseudo-Balsamon are productions of the same author. See Biener, Beitra'ge z. Revision d. Justinian. Codex (Berlin, 1833).

3. A collection by Photius is of especial importance. It appeared in 883, and is divided into two parts. It is, in fact, but an improved and enlarged copy of the preceding. Photius retained the first part of it, together with the introduction, and, as he states himself in an appendix to that introduction, completed it by means of the canon of the synods held since; he also retained the nomocanon unchanged, only adding the. more modern decrees, as also some parallels from the civil law. In the MSS. the nomocanon is placed first, and the collection of canons after it, being then  correctly designated as Syntagma canonum. Commentaries on this latter portion were written about 1120 by John Zonaras, and on the whole work in 1170 by Theodorus Balsamon, who, however, arranged the divers parts in another order. His work was often published, the best edition being in the Bibliotheca jur. can. 2:815 sq.; the Syntagra, with the commentaries of Zonaras and Balsamon, is to be found in the Beveregius Synodicon (Oxon. 1672, fol.) 2:2; the nomocanon alone, without commentaries, but with references to the canons, was published in the Spicilegium Roman. (Rome, 1842) vol. vii, from a MS. of the 12th century in the library of the Vatican.

4. Notwithstanding the reputation which the collection of Photius obtained, it was found desirable to have one in better order; this want was satisfied by the Syntagma, written in 1335 by Matthmeus Blastares, which may correctly be classed among the nomocanons, although it does not bear that name. It contains 303 titles, arranged alphabetically according to the most important word in their rubric, and comprising generally under each title first the canons, then the νόμοι; yet under some titles are only κάνονες, under others only νόμαι. This work, which thus far is only to be found in the Beveregius Synodicon (2:2), acquired great renown in the Eastern Church. The great number of MS. copies, some of them modern, shows that both this work and that of Photius have retained their reputation among the Greeks, even under the domination of the Turks. See Zacharie Hist. jur. Graeco-Roman. § 54, 55.

5. The nomocanon of the notary Manuel Malaxus of Thebes, in 1561. See concerning it Zachariae Histor. jur. Graeco-Roman. p. 89 sq. The value which the Greek Church still attaches to the collections of Photius and Blastares is proved by a work published at Athens after 1852, entitled Σύνταγμα τῶν θείων καὶ ἱερῶν κανόνων, consisting of six parts, the first of which contains the nomocanon of Photius, and the sixth the Syntagma of Blastares. See Biener, Das kanon. Recht d. griechischen Kirche, in the Kritisch. Zeitschr. f. Rechtswiss. In the Russian Church there exists also a collection entitled Kormczaia Kniga, i.e. Book of the Pilot, which has been in use since the middle of the 17th century, containing the nomocanon of Photius, and which is even employed in civil law (see the Wiener Jahrbucher d. Liter. vol. 23, 25, 33). In Servia, Moldavia, and Wallachia they have also retained the ancient Greek collections, namely, in the two first-named countries the Syntagma of Blastares. In Wallachia a nomocanon was published in the language of the country in 1652, and in 1722 a Latin translation of it: it contained the nomocanon of Malaxus. See  Zacharime Histor. jur. Graeco-Roman. delineatio, § 57; Neigebauer, Das kanon. Recht d. morgenl. Kirche in der Moldau u. Wallachei, in Bulau's Jahrb. Dec. 1847; Kritisch. Zeitschriftf. Rechtswiss. 12:408 sq.

Aside from the above-mentioned works, there are numerous other collections under the name of Νομοκάνονες, Κανονάρια, Νόμιμα, which contain only canons: among them we find the Nomocanon Doxapatris, and another from an unknown writer published in Cotelerius, Eccles. Grec. monum. 1:68 sq. See Biener, Gesch. u. Novellen Justinian's (Berlin, 1824), p. 157 sq.; id. Beitr. z. Revis. d. Justin. Codex (ibid. 1833), p. 25 sq.; id. De collect. canon. eccl. Grcec. (Berol. 1827); id. Kanon. Recht d.'griech. Kirche, in the Krit. Zeitsch.f. Rechtsw. 28:163.

## Nomophylax[[@Headword:Nomophylax]]

             keeper of the books of the law, a Greek Church officer, whose function is indicated by his name.

## Nomos[[@Headword:Nomos]]

             was the name of a personification of law among the ancient Greeks, and described as exercising authority over gods and men.

## Non[[@Headword:Non]]

             (Heb. id. נוֹן, Sept. Νούν), a different form (1Ch 7:27) of the name elsewhere given as NUN SEE NUN (q.v.), the father of Joshua.

## Non-Adorantes And Adorantes[[@Headword:Non-Adorantes And Adorantes]]

             are classes of Unitarians, and their peculiar views and history are so intimately connected with that branch of heretical Christianity of which they constitute a part, that we defer their treatment to the articles SOCINIANS SEE SOCINIANS and UNITARIANS SEE UNITARIANS (q.v.).

## Non-Catholics[[@Headword:Non-Catholics]]

             is the name applied by Romanists to all those who refuse to accept the papal primacy. It includes even those whom it acknowledges as properly constituted; as, e.g. the Eastern Church, etc.

## Non-Intrusionists[[@Headword:Non-Intrusionists]]

             Non-intrusion had its formal origin in the following motion, proposed to the General Assembly in 1833 — moved by Dr. Chalmers and seconded by lord Moncrieff:

“That the General Assembly, having maturely weighed and considered the various overtures now before them do find and declare that it is, and has been ever since the Reformation, a fixed principle in the law of this Church that no minister, shall be intruded into any pastoral charge contrary to the will of the congregation; and considering that doubts and misapprehensions have existed on this important subject, whereby the just and salutary operation of the said principle has been impeded, and in many cases defeated, the General Assembly further declare it to be their opinion that the dissent of a majority of the male heads of families resident within the parish, being members of the congregation and in Communion with the Church at least two years previous to the day of moderation (of the call), whether such dissent shall be expressed with or without the assignment of reasons, ought to be of conclusive effect-in setting aside the presentee (under the patron's noninantion), save and except when it is clearly established by the patron, presentee, or any of the minority, that the said dissent is founded in corrupt and malicious combination, or not truly founded on any objection personal to the presentee in regard to his ministerial gifts and qualifications, either in general or with reference to that particular parish: and in order that this declaration may be carried into full effect, that a committee shall be appointed to prepare the blest measure for carrying it into effect, and to report to the next General Assembly.”

The motion was lost, there being a majority of twelve against it; but it was carried into effect in the next assembly. SEE SCOTLAND, FREE CHURCH OF, and SEE VETO.

## Non-Placet[[@Headword:Non-Placet]]

             SEE PLACET.

## Non-Possumus[[@Headword:Non-Possumus]]

             SEE POSSUMUS.

## Non-Residence[[@Headword:Non-Residence]]

             is a term used in Church law to describe the act of not residing in the local precincts where the duties of the incumbent of an ecclesiastical office require his presence. The early Church passed special laws against non- residence. Justinian ordained that no bishop shall be absent for more than a  year without the formal sanction of the emperor; and no bishop shall leave his diocese on pretense of coming to court. The Council of Sardica prohibited episcopal absence for more than three weeks, unless for very weighty reasons; and if the bishop have an estate in another diocese, he may, during three weeks, go there and collect his rents, provided on Sunday he perform worship in the church near which his lands lie. SEE RESIDENCE.

The Council of Agde, yet more stringent with the inferior clergy, sentenced to suspension from communion for three years a presbyter or deacon who should be absent for three weeks. During the mediaeval period, and especially during the unhappy contests of the Western schism, great abuses prevailed. The whole substance of the legislation of the Roman Church on the subject, however, is compressed in the decrees of the Council of Trent, which are mainly contained in the decrees of the twenty-second and following sessions, “On Reformation.” The decrees of the council regard all Church dignitaries, and others charged with the cure of souls. Without entering into the details, it will suffice to say that for all the penalty of absence, without just cause and due permission, consists in the forfeiture of revenues, in a proportion partly varying with the nature of the benefice, partly adjusted according to the duration of the absence. For each class, moreover, a certain time is fixed, beyond which, during twelve months, absence cannot be permitted. The duty is imposed on persons named in the law of reporting to their ecclesiastical superiors cases of prolonged absence. The same legislation has been confirmed by most of the recent concordats, and is enforced by the civil law of each country. In England, the penalties for non-residence are regulated by 1 and 2 Vict. cap. 106. Under this act, an incumbent absenting himself without the bishop's license for a period exceeding three, and not exceeding six months, forfeits one third of the annual income; if the absence exceed six, and does not exceed eight months, one half is forfeited; and if it be of the whole year, three fourths of the income are forfeited. The persons excused from the obligation of residence by the canon law are sick persons, persons engaged in teaching the theological sciences in approved places of study, and canons in immediate attendance upon the bishop (“canonici a latere”), who ought not to exceed two in number. By the act of 1 and 2 Vict. cap. 106, heads of colleges at Oxford and Cambridge, the wardens of Durham University, and the head-masters of Eton, Westminster, and Winchester schools are generally exempted, and temporary exemptions from residence are recognized in other cases, which it would be tedious to detail. In the Roman Catholic Church, besides the  general legislation, most of the provincial and diocesan statutes contain special provisions on the subject of non-residence. This legislation Would seem superfluous for Christian men, for it must be granted that nothing can reflect greater disgrace on a clergyman of a parish than to receive the emoluments without ever visiting his parishioners, and being unconcerned for the welfare of their souls; yet this in England has been a reigning evil, and proves that there are too many who care little about the flock, so that they may but live at ease.

## Non-Resistance[[@Headword:Non-Resistance]]

             SEE DIVINE RIGHT; SEE PASSIVE OBEDIENCE; SEE RETALIATION; SEE SELF-DEFENCE; SEE WAR.

## Non-Subscribers[[@Headword:Non-Subscribers]]

             SEE UNITARIANS.

## Non-essentials[[@Headword:Non-essentials]]

             SEE FUNDAMENTALS.

## Nona[[@Headword:Nona]]

             was the name of one of the Fates among the ancient Romans. SEE NONES.

## Nonant, Hugh De[[@Headword:Nonant, Hugh De]]

             an English prelate of the Roman Catholic Church, flourished in the second half of the 12th century. He was bishop of Coventry and Lichfield from 1188 to 1198. He died about the opening of the 13th century. Bishop Nonant is noted for his substitution of secular canons for monks at Coventry in October, 1189, an action which found but little favor, and was reversed in 1198 by Herbert, archbishop of Canterbury. See Inett, Hist. of the English Church, II, 18:3, n. 2, § 5, n. 2.

## Nonconformists[[@Headword:Nonconformists]]

             a term which has come into use in quite recent times as a general designation of Protestant Dissenters (q.v.). It is sometimes given in a general sense to all sectaries who, at any period in English history since the establishment of Protestantism, have refused to conform to the doctrine and practices of the Episcopal Church. It is, however, more frequently used in a restricted sense to denote the two thousand clergymen who, in 1662 — two years after the Restoration — left the Church of England, rather than submit to the conditions of the Act of Uniformity. SEE NONCONFORMITY.

## Nonconformity[[@Headword:Nonconformity]]

             is a relative term, which supposes some previously existing system of observances, established either by political authority or general consent, and denotes a practical secession or non-communion, on grounds conceived by the parties to require and justify it. Like the term Protestantism, it is general and comprehensive. It applies to the various grounds of secession from a national establishment of religion, and includes different systems of ecclesiastical polity. SEE DISSENTER.

No wise man would choose to differ from those around him in reference to matters either civil or religious, unless, in his own estimation, he had good reasons for that difference; and in such cases it is the obvious dictate of duty to investigate the questions at issue with calmness and deliberation; so that  conviction and not caprice, principle and not passion, may regulate the inquiry and form the decision. Many regard the subject of nonconformity as very unattractive, a mere debate about words and names and questions; which gender strife rather than godly editfing. Assuming either that there is no authority or standard in such matters, or that the authority of certain ecclesiastical superiors ought to be submitted to without murmur or dispute, they pronounce their disapprobation on all discussions of such subjects, and on the parties who engage in them. High-Churchmen are offended that the doctrine of conformity should be called in question at all. Those who profess high spirituality look on the subject as unworthy of their regard, and as fit for those only who mind the carnal things of the kingdom of God. Dissenters, as well as others, frequently speak of it as being among non-essential matters, and scarcely deserving of profound consideration; and while they luxuriate in the privileges which their forefathers purchased for them at so dear a rate, almost pity and condemn the measures which procured them. Yet it is impossible for any one to form a correct view of English history for nearly three hundred years without an acquaintance with the controversy which the question of conformity has provoked, and with the characters and principles of the men who engaged in it. We therefore give space here to a historical treatment of English nonconformity.

## Nonconformity (2)[[@Headword:Nonconformity (2)]]

             in the Anglican fold is almost coeval with the English Reformation. Nonconformists of England may be considered under three heads.

1. Such as absent themselves from divine worship in the Established Church through total irreligion, and attend the service of no other persuasion.

2. Such as absent themselves on the plea of conscience; as Presbyterians, Independents, Baptists, etc.

3. Internal Nonconformists, or unprincipled clergymen, who applaud and propagate doctrines quite inconsistent with several of those articles which they promised on oath to defend.

Before the Reformation, and for some years after the beginning of queen Elizabeth's reign, there was no organized body of separatists from the Church of England. In many respects the Lollards closely resembled the  Puritans of Elizabeth's time; and it is probable that, notwithstanding the check received from the sanguinary law of Henry IV, many held the principles of Wickliffe down to the time of Henry VIII. But Lollardism, though it had its conventicles and schools, did not secede and organize itself into a sect. The Christian Brethren (see Blunt, Hist. of the Reformation, p. 525) and the Cambridge party (ibid. p. 527), who, if not Lollards in name, no doubt sprang from the Lollards, were still parties in the Church. Yet Lollardism, which contributed largely to form in England the state of the public mind that produced the Reformation, exerted also that influence to which must be ascribed much of the revolutionary spirit and zeal which engendered nonconformity. Again, the followers of the Anabaptists cannot be considered as by themselves an organized body of separatists. After the taking of Munster, in 1535, Anabaptists found their way through Holland into England. The first notice of them in English history is in 1538. The English who joined them were treated by Elizabeth just as she treated the foreigners themselves — being ordered to depart the realm. Notwithstanding the order, several remained and joined the French and Dutch congregations in London, and in towns near the coast. From these there can be little doubt sprang the sect of Baptists, who may be distinguished from their parent stock in 1620. when they presented a petition to Parliament, disclaiming the false notions of the Anabaptists, and who first became an organized sect under Henry Jessey in 1640. Nonconformity proper first begins with the refugees from Frankfort and Geneva. They brought back with them Genevan doctrine, discipline, and worship, and gradually the spirit they introduced leavened the dissatisfied ones in the establishment, until nonconformity resulted.

Nonconformity cannot, clearly then, be traced to any sect: that may have found shelter in England, and it is necessary to review the early history of the establishment to find traces of its origin. It will be remembered that it was in the reign of king Edward VI that the English Reformed Church first received a definite constitution. During the time of Henry VIII it remained in a great measure unsettled, and was subject to continual variation, according to the caprice of the king. As organized by Edward, while Calvinistic in its creed, it was Episcopalian in its government, and retained in its worship many of those forms and observances which had been introduced in the days of Roman Catholic ascendency. .In the first of these particulars it resembled, and in the last two it differed from the Genevan Church. During the temporary restoration of the Roman Catholic faith  under the administration of Philip and Mary, great numbers:of the persecuted disciples of the Reformed faith sought refuge in France, the Netherlands, Switzerland, and other parts of the Continent. Of those who fled to Germany, some observed the ecclesiastical order established by Edward; others, not without warm disputes with their brethren, which had their beginning at Frankfort, adopted the Swiss mode of worship, preferring it as more simple, and more agreeable to Scripture and primitive usage. Those who composed the latter class were called Nonconformists.

The distinction has been permanent, and the name has been perpetuated. Queen Elizabeth's accession to the throne, in 1558, opened the way for the return of the exiles to the land of.their fathers. It was natural for each of the parties of these forced exiles to advocate at home the systems of worship to which they had been respectively attached while abroad; and the controversy which had been agitated by them in a foreign country immediately. became, a matter of contention with the great body of Protestants in their own. It suited neither the views nor inclinations of that princess to realize the wishes of the Nonconformists, or Puritans, as they began to be called, by giving her sanction to the opinions which they maintained, and assenting to the demands which they made. The plain and unostentatious method of religious service which they recommended did not accord with that love of show and pomp for which she was remarkable; and the policy of the early part of her reign, in which she was supported by the high dignitaries both in the Church and State, was to conciliate her Roman Catholic subjects, who, in rank, wealth, and numbers, far exceeded the Nonconformists. The liturgy of Edward VI having been submitted to a committee of divines, and certain alterations betraying a leaning to Popery rather than to Puritanism having been made, the Act of Uniformity was passed, which, while it empowered the queen and her commissioners to “ordain and publish such further ceremonies and rites” as might be deemed advisable, forbade, under severe penalties, the performance of divine service except as prescribed in the Book of Common Prayer. For some years the contest had turned principally on the question. of ecclesiastical dress; but this action of the queen caused separate congregations to be formed in 1566, in which the Prayerbook was wholly laid aside, and the service was conducted by the book of the English refugees at Geneva. Among the leaders of these separatists, Cartwright held that presbyters assembled in synod had an authority the same in kind with that of bishops. He was the founder of the Presbyterians, aided in his enterprise by the influence and example of Scotland, which had well learned the lessons of  Geneva. Brown found the ecclesia in the congregation, and denied the authority both of bishop and synod. From him descend the Independents, Robinson being the founder of the separate sect. In later times the Quakers appear in considerable numbers. There were some minor sects, such as the Family of Love, an offshoot of the Anabaptists; but the four sects — Presbyterians, Independents, Baptists, and Quakers-with the popish recusants, made up the great body of Nonconformists until the rise of Wesleyan Methodism. Against these it was that canons and acts of Parliament were directed.

The special Act of Uniformity had only been partially carried into effect from the time of its being passed, in 1558, to 1565. But in 1565 it began to be rigidly enforced, and many of the Nonconformists were deprived of their preferments (for, notwithstanding their sentiments, most of them had still remained in connection with the Established Church, being from principle averse to an entire separation); many also were committed to prison. The High Commission Court, tyrannical in its very constitution, became still more severe in the exercise of its functions; and at length, in 1593, the Parliament declared that all persons above sixteen years of age who should absent themselves for one month from the parish church should be banished from the kingdom; and if they returned without license, should be sentenced to death as felons.” These provisions, though directed principally against the Roman Catholics, affected the Protestant Nonconformists with equal severity; and, with reference both to Roman Catholics and Protestants who dissented from the Church of England, were unjust and impolitic. The Nonconformists during the reign of Elizabeth are not to be regarded as an unimportant faction. Both among the clergy and the laity they were a numerous body; and they would have been powerful in proportion to their number had they only been more closely united among themselves.

A motion made in 1561, at the first convocation of the clergy which was held in England, to do away with the ceremonies and forms to which the Puritans objected, was lost by a majority of only one, even though the queen and the primate, Parker, were well known to be opposed to such a change. In the Commons the Puritan influence was strong; and if that house be supposed, in any adequate degree, to have represented the people for whom it legislated, their numerical force throughout the country generally must necessarily have been great. Without presumption, therefore, they might have expected that their remonstrances would be listened to and their grievances redressed.  Certainly it would have been wiser in the government to endeavor to secure their support than to awaken their discontent and provoke their opposition, more especially when the hostile aspect of foreign nations is considered, and when we remember that the English Roman Catholics, whose numbers and power rendered them particularly formidable, were eagerly watching every symptom favorable to the re-establishment of the ancient faith. Nor would it have been a difficult matter to yield to the claims of the Nonconformists. The moderate among them sought not the overthrow of the ecclesiastical constitution, but contended merely that certain rites and observances. which they regarded as departures from the purity and simplicity of Christian worship, should be dispensed with; and, generally, that matters commonly recognized as things indifferent should not be insisted on as indispensable Doubtless many were less reasonable in their demands, and injustice and persecution tended much to increase their number. A party, at the head of which was professor Cartwright, of Cambridge, desired a change, not only in the forms of worship, but in Church polity also, and would have substituted Presbytery in the room of Episcopacy. Another party, viz., the Independents, or Brownists, as they were termed, going still farther, wished the disseverment of the connection between Church and State altogether. Still there is every reason to believe that a slight concession to the demands of the less violent, and the display of a spirit of forbearance, would have satisfied many, would have allayed the dissatisfaction of all, and would have been the reverse of disagreeable to the country generally. Unfortunately an opposite course of policy in this and subsequent reigns was chosen; which ultimately conducted to the horrors of a civil war, the subversion of the regal authority, and those disastrous events which make the history of the 17th century one of the most melancholy pages of the annals of England.

Queen Elizabeth died in 1603, and was succeeded by James VI of Scotland. From one who, like him, had been the member of a Presbyterian Church, and had on more than one occasion expressed his decided attachment to its principles and worship, the Nonconformists, not without reason, expected more lenient treatment than they had met with in the preceding reign. But their expectations were bitterly disappointed. In compliance with their petitions, a conference was indeed appointed and held at Hampton Court, at which nine bishops and as many dignitaries were present on the one side, and four Puritan ministers, selected by James, on the other. The king himself presided, and took part in the debate. But no  good results ensued. The Nonconformist representatives were loaded with insults, and dismissed in such a manner as might well give birth to the darkest anticipations regarding the fate of the party to which they belonged. Shortly after a few slight alterations of the national rubric were made, and a proclamation issued requiring the strictest conformity. In 1604 the Book of Canons was passed by a convocation, at which bishop Ban croft presided. It announced severe temporal and spiritual penalties against the Puritan divines, and was followed up by unsparing persecutions. In spite, however, of all the means employed for its eradication, the cause of Nonconformity advanced. In the Church itself there were many of the clergy who held the Puritan opinions, though they deemed it inexpedient to make a very open display of them, and who sighed for a change; and the number of such was largely augmented by the alteration which James made in his creed — from Calvinism to the doctrines of Arminius.

The son and successor of James, Charles I, adopted towards the Nonconformists the policy of his predecessors. His haughty temper and despotic disposition speedily involved him in difficulties with his Parliament and people. In carrying into execution his designs against Puritanism, he found an able and zealous assistant in archbishop Laud, under whose arbitrary. administration the proceedings, of the Star Chamber and High Commission Court were characterized by great severity. Many Puritans sought for safety aid quiet in emigration; and the colony of Massachusetts Bay was founded by them in the New World. But a proclamation by the king put a stop to this self-banishment; and thus even the miserable consolation of expatriation was denied. Hundreds of Puritan clergymen were ejected from their cures on account of their opposition to the “Book of Sports,” published in the previous reign. Calvinism was denounced by royal authority, and severe restrictions laid on the modes and times of preaching. But a change was approaching. In 1644 Laud was declared guilty of high-treason, and beheaded; and about five years after Charles shared the same fate. The Parliament abolished Episcopacy and everything in the Church that was opposed to the model of the Genevan Church. During the Protectorate, Presbytery continued to be the established religion. Independency, however, prevailed in the army, and was in high favor with Cromwell. Under his government the Quakers and Baptists flourished unmolested; and other sects, some of which held the wildest and most visionary tenets, came into existence. All were tolerated. Episcopacy only was proscribed; and the Nonconformists, in their hour of prosperity,  forgetful of the lessons which adversity should have taught them, directed against, its adherents severities similar to those of which they themselves had been the objects. On Nov. 8,1645, an “ordinance” was passed by the Lords and Commons, who then claimed to be the Parliament of England, declaring that “the word ‘presbyter,' that is to say ‘elder,' and the word ‘bishop,' do in the Scripture intend and signify one and the same function;” and that, “it being an usurpation on the part of bishops for them alone to ordain, henceforth ordination was to be given by presbyters,” under certain rules respecting examination and trial which were laid down in the ordinance; and then it was enacted that all persons who shall be ordained presbyters according to this Directory “shall be forever reputed and taken, to all intents and purposes, for lawful and sufficiently authorized ministers of the Church of England” (Rushworth, Hist. Coll. 7:212). At this time the parochial clergy were rapidly and very generally driven from their parishes.

Many were notoriously loyal to the crown and to Episcopacy, and had to flee for their lives because they would not take the covenant and the engagement; many were imprisoned (some with circumstances of great cruelty, as when twenty were kept under hatches in a ship on the Thames); and it is believed that not a few were “sent to plantations” to slavery, as the early Christians were sent to the mines. There were also “committees for inquiry into the scandalous immoralities of the clergy,” and as the least taint of loyalty to Church or king, the use of the Prayer-book, or the refusal of the Directory was scandalous and immoral in the estimation of these committees, they turned out most of those clergy who were not got rid of by other means. The consequence of all these rigid measures was that nearly the whole of the episcopal clergy were deprived of their benefices during the early years of the great rebellion. A few temporized, a few were protected by influential laymen, and a few escaped notice; but the number of those who thus retained their places was very small, and it is probable that the popular estimate which put. down the number of the clergy ejected by the parliamentary party at 8000 to 10,000 was correct.

As the episcopally ordained clergy were thus driven away from their churches, their parsonages, their tithes, and their glebes, the Presbyterians and Independents stepped into the vacated benefices, and were securely settled in them by the authority of the ordinance of Parliament which is quoted above. Thus it came to pass that between the years 1643 and 1660 most of the parishes throughout England and Wales received for their incumbents ministers who had not received episcopal ordination, the number of such amounting to about 10,000 at the time of the Restoration.  The Restoration, in 1660, placed Charles II on the throne of his ancestors, and led to the restitution of the old system of Church government and worship. Attempts were made, indeed, by a comparatively small but yet noisy party, to prevent the reintroduction of the episcopal system in its integrity; but the great body of the laity being strongly exercised against this attempt, it was at once defeated. One of the first proceedings of the restored Parliament was to pass an act for the conforming and restoring of ministers (12 Car. II, c. 17), which enacted that “every minister of the Church of England who had been ejected by the authority of the rebellion Parliament should be restored to his benefice by Nov. 25, 1660; provided he had not justified the king's murder or declared against infant baptism.” Under this act, many of the non-episcopal ministers had to retire from the livings into which they had been instated, that the old persecuted, poverty- stricken clergy, who had been turned out of them fifteen or sixteen years before, might be restored to their homes and their flocks. Some even of those who had been episcopally ordained had also to retire; and thus Richard Baxter had to give way for the return of the old and rightful vicar of Kidderminster, whose place he had not unworthil. held for half a generation. But half a generation of exile, war, persecution, and hardship had not left many of the old clergy to return to their parishes, and most of these were left occupied by non-episcopal incumbents until the Act of Uniformity came into force.

This act was passed Aug. 24, 1662, and by it all who refused to observe the rites, as well as to subscribe to the doctrines of the Church of England, were excluded from its communion, and in consequence exposed to many disadvantages and to cruel sufferings. “This act of Parliament,” says Blunt, who seeks to defend the Anglican side, “was no novelty, being the fourth Act of Uniformity which had been passed since the Reformation, and having its parallel in-several ‘ordinances' of the Parliament which were passed during the rebellion. It is, moreover, absolutely necessary that, if the Church system was to be restored, some enactment should be made enforcing the first principle of the system — that of episcopal ordination. But it was under the consideration of Parliament (especially of the House of Lords, which received a formal request to hasten it from the House of Commons) for several months; and it was so constructed as to deal considerately with the non-episcopal incumbents, as well as to deal justly with the principles of the Church. The former were not, therefore, ‘ejected,' as has been so often represented; but opportunity was given to them of retaining the benefices which they held without any difficulty if they were willing to conform to those principles  which had always been maintained, and which could not. be given up, respecting episcopal ordination, the use of the Prayer-book, and decent loyalty to the crown. The conditions thus imposed were stated as follows in the Act of Uniformity. Every parson, vicar, or other minister whatsoever, who now hath and enjoyeth any ecclesiastical benefice or promotion within this realm of England, . shall openly and publicly before the congregation there assembled declare his unfeigned assent and consent to the use of all things in said book contained and prescribed. in these words, and no other: ‘I, A B, do here declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled The Book of Common Prayer,' etc. Every such incumbent, or any one to be admitted to an incumbency thereafter, was required to subscribe the following declaration:

‘I, A B, do declare that it is not lawful, on any pretense whatsoever, to take arms against the king; and that I do abhor that traitorous position of taking arms by his authority against his person. or against those who are commissioned by him; and that I will conform to the liturgy of the Church of England as it is now by law established. And I do declare that I do hold there lies no obligation upon me, or on any other person, from the oath commonly called “The Solemn League and Covenant,” to endeavor any change ‘or alteration of government, either in Church or State; and that the same was in itself an unlawful oath, and imposed upon the subjects of this realm against the known laws and liberties of this kingdom.'

It was also provided that ‘no person who is now incumbent and in possession of any parsonage, vicarage, or benefice, and who is not already in holy orders by episcopal ordination, or shall not before the feast of St. Bartholomew be ordained priest or deacon, according to the form of episcopal ordination, shall have, hold, or enjoy the said parsonage, vicarage, benefice, with cure or other ecclesiastical promotion, within this kingdom of England or the dominion of Wales;' but shall be utterly disabled and ipso facto deprived of the same; and all his ecclesiastical promotions: shall be void, as if he was naturally dead.' The Act of Uniformity, therefore, to secure the integrity of the Church system, on the one hand, and to secure the vested interests acquired by long possession on the part of the non-episcopal incumbents on the other, offered to the eight or nine thousand of the latter who still remained that, if they would be  ordained, accept the Prayer-book, and renounce their engagement to destroy episcopal government, or to bear arms against the crown, the right to retain their benefices. The great majority accepted the terms that were thus offered, so legalizing their position, and qualifying themselves to carry out the system of the Church of England according to its long-established principles. The Nonconformists who did not accept these liberal terms offered by Parliament have been paraded before the world for two centuries as amounting in number to 2000. Contemporary writers of authority, as, for example, bishop Kennett, in his Register and Chronicle, the great storehouse of information respecting the years 1660-1662, often denied that the number was so large; but Calamy, in 1702, published an Abridgment of Baxter's Life and Times, the ninth chapter of which is occupied with biographical notices of some of the Nonconformists, and in which he gives the number of 2000 as correct. When this chapter was answered, in 1714, by Walker's folio volume on the Suffering of the Clergy, Calamy compiled a ‘Continuation' of his former work, which was published in 1721 in two volumes, and in which he still maintained that 2000 Nonconformists were ‘ejected' by the Act of Uniformity. A critical examination of Calamy's evidence shows, however, that he has much overstated his case, the number being not much more than one third of what he alleges it to be; and as so much has been made of the matter by dissenting writers, it is worth while to show what is the real conclusion furnished by his evidence. The list of ejected ministers printed by Calamy may be distributed under the seven following heads:

(1) Those who were actually dead before the time of ejection arrived;

(2) those who yielded up their places to the dispossessed episcopal incumbents;

(3) curates and lecturers, whose appointments were not benefices, and who were not, therefore, ‘ejected' from any by the act;

(4) cases, in which the list sets down two incumbents for the same benefice;

(5) cases in which bishops' registers show that other men than those named in the list were in possession;

(6) those who on Calamy's own showing had no benefices to be lost, but whom he includes among those ejected from benefices;

(7) those who may have been deprived by the operation of the Act of Uniformity.

By the help of Newcourt's Repertorium of the diocese of London, those ministers whom Calamy names as ejected from benefices in that diocese may be distributed under these seven heads as follows:

The number of those who it is possible may have been ejected is thus, taking the general average, only 43.3 per cent. of the number given by Calamy for the diocese of London. If this proportion be taken as regards the alleged number ejected throughout England and Wales, that number will thus be reduced from 2000 to 867. It seems improbable, therefore, that the number of Nonconformist ministers who were ipso facto deprived of their parishes on St. Bartholomew's day was much or any over 800; and as contemporaries allege that some of these were men of property; that some made good marriages; that some returned to the trades which they had left for the pulpit; and that great kindness was shown to those who were poor by the bishops and nobility (Kennett's Register, p. 888, 919), it may be concluded that much exaggeration has been used by those who have turned the event to the, discredit of the Church. Among those who thus refused to accept the terms offered by the Act of Uniformity, there was also a large number who continued to attend the ministration of the Church, and whom Baxter calls ‘Episcopal Nonconformists.' ‘These,' he says, ‘are for true parish churches and ministers reformed, without swearing, promising, declaring, or subscribing to any but sure, clear, necessary things; desiring that Scripture may be their canons; taking the capable in each parish for the communicants and Church, and the rest for hearers and catechized persons; desiring that the magistrate will be judge as to whom he will maintain, approve, and tolerate; and the ordainer judge of whom he will ordain; and the people be free consenters, to whose pastoral care they will trust their' souls, desiring that every presbyter may be an overseer over his flock, and every Church that hath many elders have one incumbent, president, for unity and order; and that goodly diocesans may (without the sword or force) have the oversight of many ministers and churches, and all these be confederate and under one government of a Christian king, but under no foreign jurisdiction, though in as much concord as possible with all the Christian world. And they would have the keys of excommunication taken out of the hands of laymen (chancellors or lay brethren), and the diocesan to judge in the synods of the presbyters in cases above parochial power' (Life and Times, App. p. 71, ed. 1696).

These were probably a large class  among the laity for some time after the Restoration” (Dict. Hist. Theol. s.v.). But whatever difference of opinion may exist as to the real number of those who were visited with suffering by the Act of Uniformity, there is certainly no ground for the indifference with, which some historians have deigned to treat those men in supposing that their consciences were more tender than they need be, for it must be remembered they were men of as extensive learning, great abilities, and pious conduct, as ever appeared. Mr.Locke, if his opinion have any weight, calls them “worthy, learned, pious, orthodox divines, who did not throw themselves out of service, but were forcibly ejected.” Mr. Bogue thus draws their character: “As to their public ministration,” he says, “they were orthodox, experimental, serious, affectionate, regular, faithful, able, and popular preachers. As to their moral qualities, they were devout and holy; faithful to Christ and the souls of men; wise and prudent; of great liberality and kindness; and strenuous advocates for liberty, civil and religious. As to their intellectual qualities, they were learned. eminent, and laborious.” These men were driven from their homes, from the society of their friends, and exposed to the greatest difficulties. Had the government of the day been content with requiring subscription from those who desired to remain as ministers of the establishment, without proceeding to the passing of obnoxious, persecuting, and iniquitous acts against those whose consciences forbade their compliance with the requirements of the Act of Uniformity, dissent would not, in all probability, have taken such deep root in the minds of the people, nor would it have attained that growth to which it subsequently reached.

The burdens of Nonconformists were very greatly increased by another enactment, under the same reign, entitled the “Conventicle Act,” whereby they were prohibited from meeting for any exercise of religion (above five in number) in any other manner than allowed by the liturgy or practice of the Church of England. For the first offense the penalty was three months' imprisonment, or a fine of £5; for the second offense, six months' imprisonment, or £10; and for the third offense, banishment to some of the American plantations for seven years, or £100; and in case they returned; death penalty without benefit of clergy. By virtue of this act the jails were quickly filled with dissenting Protestants, and the trade of an informer was very gainful. So great was the severity of these times, says Neale, that they were afraid to pray in their families if above four of their acquaintance, who came only to visit them, were present; some families scrupled asking a blessing on their meat if — five strangers were at table. But this was not all. In 1665 an act was brought into the House to banish  them from their friends, commonly called the “Oxford Five-Mile Act,” by which all dissenting ministers, on the penalty of £40, who would not take an oath (that it was not lawful, upon any pretense whatever, to take arms against the king, etc.), were prohibited from coming within five miles of any city, town corporate, or borough, or any place where they had exercised their ministry, and from teaching any school. Some few took the oath; others could not, and consequently suffered the penalty. Yet even this was not all.

Two more enactments under this sovereignty were made, the so-called Corporation. and Test Act, the last named of which was claimed to have been passed “for preventing dangers which may happen from popish recusants.” But as it enacted that “all in place or office, civil or military, under the crown, or in receipt of any salary by patent or grant, shall take the oaths of supremacy and allegiance, and shall receive the sacrament of the Lord's Supper within three months after admittance,” it virtually directed itself with equal severity against Protestant dissenters, for it excluded from offices of trust in the state those who refused to receive the eucharist according to the rubric of the Church of England. After this time dissent continued in a very depressed state, and had to struggle with various fortunes. In 1673 “the mouths of the High-Church pulpiters were encouraged to open as loud as possible. One in his sermon before the House of Commons told them that the Nonconformists ought not to be tolerated, but to be cured by vengeance. He urged them to set fire to the fagot, and to teach them by scourges or scorpions, and open their eyes with gall.”' Such were the dreadful consequences of this intolerant spirit, that it is supposed near 8000 died in prison in the reign of Charles II. It is said that Mr. Jeremiah White had carefully collected a list of those who had suffered between Charles II and the Revolution, which amounted to 60,000. The same persecutions were carried on in Scotland; and there, as well as in England, many, to avoid molestation, fled from their country. But, notwithstanding all these dreadful and furious attacks upon the dissenters, they were not extirpated. Their very persecution was in their favor. The infamous character of their informers and oppressors; their own, piety, zeal, and fortitude, no doubt, had influence on considerate minds; and, indeed, they had additions from the Established Church, which several clergymen in this reign deserted as a persecuting Church.

Anglican divines appear as apologetic in behalf of king Charles and his extravagant measures; and, lest we stand accused of representing only the side of the Nonconformists, we here insert the apologies offered by one of  the ablest Anglican historians, the Rev. John Henry Blunt, who says: “The statutes passed by Charles It against nonconformity proceed on two principles, which used to be thought undeniable, viz., that the Church and the commonwealth are co-extensive, the same body under its two aspects; and that the government of such a Christian state has the duty of training its subjects in Christian truth and religious practice. Rulers, it was thought, were bound to enforce the observance of Church laws as well as the laws of a secular political economy. The former of these was, at the end of the 16th century, no such Utopian notion as it now appears to be. For the first ten years of Elizabeth's reign Papists frequented the English service, and it might have been not unreasonably hoped that such a reformation was possible as would retain the whole nation in the Established Church. So long as this. theory of the identity of the Church and nation appeared not impossible to realize (and there is no wonder that patriotic statesmen were slow to relinquish it), it followed inevitably that temporal penalties were added to spiritual censures, that breaches of Church bounds were met by strict enactments. Rebellion against the Church was also rebellion against the State; and, in point, of fact, secession from the Church was accompanied by insurrection against the government. The conspiracy of Hacket and Coppinger was just. before the passing of the act of A.D. 1593. Presbyteries and independent congregations would lead, it was well known, to the overthrow of temporal as well as spiritual thrones. Rebellion against the sovereign began with disobedience in religion, and disobedience in religion was dealt with according to its results. The hundred and thirty years from Elizabeth's accession to the Revolution are the attempt to realize the high ideal of the true union and coincidence of Church and State.”

During the reign of king James the Nonconformists for a while at least enjoyed more or less liberty. He, suddenly changing his course, though simply for the purpose of restoring popery, granted universal toleration, and preferred Nonconformists to places of trust and profit. Toleration truly came only in the reign of king William III, when the so-called “Toleration Act” was passed (in 1689), and thus was granted immunity to all Protestant dissenters, except Socinians, from the penal laws to which they had been subjected by the Stuart dynasty. The benefits conferred by this measure were indeed subsequently much abridged by the “Occasional Communion Bill,” which excluded from civil offices those Nonconformists who, by communion at the altars of the Church, were by the provisions of  the Test Act qualified to hold them, and by the “Schism Bill,” which restricted the work of education to certificated churchmen. But after the accession of George I, he being fully satisfied that these hardships were brought upon the dissenters for their steady adherence to the Protestant succession in his illustrious house, against a Tory and Jacobite ministry, who were paving the way for a popish pretender, procured the repeal of them in the fifth year of his reign, and since then, by the removal of the “Test Act,” and by the passing of the acts relating to registration and marriage, dissenters have been allowed the peaceful enjoyment of the rights of conscience.

Though religious liberty now prevails in Britain. it must be confessed that the great subject of nonconformity remains still to be agitated, and the great questions which it has provoked cannot be considered as yet finally settled. The Puritans, under the Tudors, became Nonconformists under the Stuarts, and Dissenters under the family of Hanover. They have been men of the same principles substantially throughout. In maintaining the rights of conscience, they have contributed more than any other class of persons to set limits to the power of the crown, to define the rights of the subjects, and to secure the liberties of Britain. They have wrested a rod of iron from the hand of despotism, and substituted in its place a scepter of righteousness and mercy. They have converted the divine right of kings into the principles of a constitutional government, in which the privileges of the subject are secured by the same charter which guards the throne. The history of the principles of such a body ought not, therefore, to be regarded as unimportant by any friends of British freedom. The Nonconformist controversy contributed greatly to ascertain the distinct provinces of divine and human legislation; to establish the paramount and exclusive authority of God, and of the revelation of his will, over the conscience of man; and to define the undoubted claims of civil government to the obedience of its subjects in all matters purely civil. To the same controversy we are indebted for the correct and scriptural sentiments which are now extensively entertained respecting the unsecular nature of the kingdom of Christ. The intermixture of heavenly and earthly things does indeed still prevail, and its pernicious tendency is yet imperfectly estimated by many; but considerable progress has been made towards the full discovery of the entire spirituality of the Messiah's kingdom. Its independence of secular support and defense; its resources both of propagation and maintenance; its uncongeniality with the principles, spirit,  and practice of earth-born men, are now much more generally admitted than they once were. In fact, the ablest defenders of ecclesiastico-civil establishments have now entirely abandoned the doctrine of divine right, and boldly avow that they are no part of Christianity, but only a human expedient for its propagation.

A conference of the leading Nonconformists of England was held in London Feb. 15, 1876, for the purpose of expressing their views upon several questions which are to come before the present Parliament, namely, the Burials Bill, the legality of clerical fellowships, and the administration of the Endowed Schools Act. Mr. Osborne Morgan stated that this was the seventh time he had brought a bill for amending the burial acts before Parliament. He advocates giving the English dissenting minister full privilege to officiate at funerals in the parish churchyards, just as the Episcopal ministers in Scotland, who are Dissenters in that country, are allowed to read their service in the Presbyterian graveyards. The extent of the grievance is seen in the fact that there are 13,000 parishes in England where the .only graveyard is that attached to the Church of England parish, and under the control of the parochial clergyman. In none of these can any one be buried unless the English Church service is read at the grave. The Hon. Lyulph Stanley, in an address upon clerical fellowships; said that there were 171 such fellowships in the University of Cambridge, and 108 at Oxford. Resolutions in support of the Nonconformist positions upon all these subjects were passed. In the evening a large public meeting, presided over by Mr. McArthur, M.P., was held at Exeter Hall. There is evidently a strong move in England for separation of Church and State.

There is a society in England called “Central Bartholomew,” which is busy with a defense of nonconformity, and aims to bring about the final and full separation of Church and State in Great Britain. In 1866 it brought out a Bicentenary volume, which includes, besides the public documents bearing on the ejection of “the Two Thousand,” an “Introduction” to the documents, written by Mr. Peter Bayne, and entitled Puritanism, its Character and History. Then we have Mr. Binney's two Bicentenary sermons, lectures by the Rev. Thos. Adkins, of Southampton, and the Rev. R. A. Redford, of Hull; the Canadian Bicentenary Papers, No. 1, History of Nonconformity in England in 1662, by Rev. W. F. Clarke; and Reasons for Nonconformity in Canada in 1862, by Rev. F. H. Marling; a sermon by the Rev. W. Kirkus, preached on St. Bartholomew's day, on The Nature and some of the Probable Consequences of Perfect Religious. Liberty; The  Church of Christ in England, by the Rev. C. Stover. The Society has also published the following:

(1), Tract Series — The First Protest. or the Father of English Nonconformity, by Edward Underhill, Esq.; The Book of Sports, by the Rev. R. Halley, D.D.; The Star Chamber and High Commission, by Peter Bayne, Esq., A.M.; The Ejection of the Episcopalians, by the Rev. J. G. Miall; The Savoy Conference, by the Rev. Dr. M'Crie; The Act of Uniformity and the Subsidiary Acts, by Peter. Bayne, Esq., A.M.; The Farewell Sunday, by Rev. Charles Stanford; The effects of the Ejectment, by Rev. A. Mackennal, B.A.; On the Prayer-book, by Rev. J.H. Millard, B.A.; On Clerical Subscription, by Rev. W. Robinson; The Act of Toleration, by the Rev. Dr. Lorimer.

(2), Lecture Series — The Story of the Ejectment, a lecture by the Rev. Thomas M'Crie, D.D.; Fidelity to' Conscience, a lecture by the Rev. A. M'Laren, B.A.; Nonconformity in 1662 and in 1862, a lecture by the Rev. R. W. Dale, M.A.; The Design of the Act of Uniformity, a lecture by the Rev. Robert Halley, D.D. See also Bogue, Charge at Mr. Knight's Ordination; Neale, History of the Puritans; De Laune, Plea for the Nonconformists; Palmer, Nonconformist's Mem.; Price, Hist. of Nonconformity;. Conder, Fletcher, and Dobson, On Nonconformity; Martin, Letters on Nonconformity; Dr. Calamy, Life of Baxter; Pierce, Vindication of the Dissenters; Bogue and Bennet, Hist. of the Dissenters, 1:78; Bickersteth, Christian Student, p. 252; Christianity in Great Britain (Lond. and N. Y. 1874); Stoughton, Eccles. Hist. of England (Church of the Restoration), vol. i and ii; Skeats, Hist. of the Free Churches of England, p. 75-97; Brit. Qu. Rev. April, 1871, art. iii; Oct. 1873, art. vii; Contemp. Rev. Jan. 1872, art. ii.

## Nones[[@Headword:Nones]]

             a service of the ninth hour, or three in the afternoon, the usual time of the Jewish sacrifice. Chrysostom exhorts to this service by telling us that at that hour paradise was opened for the thief, and the great sacrifice was offered. Some derive the term noon from Nones, because the sacrifice was often antedated, and held at mid-day. SEE NINTH HOUR.

## Nonius (Or Nunez), Fernan[[@Headword:Nonius (Or Nunez), Fernan]]

             also called El Pinciano, from Pintia Vaccaeorum, the former name of Vallisoletum, now Valladolid, where he was born, of noble parentage, about 1470, was, although a knight of the military order of Santiago, devoted with much ardor to literary pursuits and the diffusion of learning in  Spain, where he promoted the study of the Greek, after that of the Latin language had been rendered easy by Nebrisensis (Antonio Lebrija). Among the many eminent literary persons who followed Nebrija's steps, Pinciano stood conspicuous, even before he went to Italy to receive further instruction from Philippus Beroaldtus and Govian, a celebrated Greek refugee. On his return to Spain, Nunez brought back numerous Greek books with him; and cardinal Cisneros, who admired his talents, appointed him and Demetrius the Cretan professors of Greek at the University of Alcala, and moreover entrusted to him and to Lope de Astuniga the Latin version of the Septuagint. Endowed with a lofty spirit and a high patriotic feeling, which were fostered by the writings of antiquity which he expounded, he fought in 1521 with the unsuccessful Commons of Castile against the tyranny of Charles V, or rather his courtiers, a set of unprincipled foreign adventurers, who took advantage of the young prince's vanity and inexperience. Being obliged to leave Alcala, he took refuge at Salamanca, in which university he taught Greek, Latin, rhetoric, and the natural history of Pliny. He died in 1553, above the age of eighty, at Salamanca, and left to that famous seminary his select library. He wrote for himself the following epitaph: “Maximum vitae, bonum mors.” Besides the share that he had in the Complutensian Polyglot, Nunez published Annotationes in Senecce Philosophi Opera, the text of which writer he restored: — Observationes in Pomp. Melam: Observat. in Hist. Nat. C. Plin., which have often been reprinted: — Glosa sobre has Obras de Juan de oMena, which is full of classical learning: — Letters to Zurita: Refranes y Proverbios Glosados, which he left incomplete in the midst of his infirmities, a valuable book to the commentator of Cervantes, as Nunez was well acquainted with Spanish proverbs, and skillful in applying them.

## Nonjurants[[@Headword:Nonjurants]]

             a party in the Church of Scotland who in 4712 refused to take the oath of abjuration, an oath which, abjuring the Pretender, promised to support the succession to the crown as settled by act of Parliament, one condition being that the sovereign should belong to the Church of England. SEE ABJURATION.

Many stumbled at the oath as being wholly inconsistent with the Covenant. SEE COVENANT. Principal Carstairs and others took it, but along with a declaration and a protest. The jurants were branded as traitors by the nonjurants, and all the features of a schism were rapidly multiplying. Woodrow, Boston, and many well-known evangelical preachers belonged to the nonjurants. The Assembly had twice to interfere  to preserve peace, and after five years the oath was altered. In 1719 the oath was modified, in accordance with an address from the Nonjurors themselves; but a few (including T. Boston, who wrote Reasons for Refusing the Abjuration Oath in its latest Form) still resolutely declined it. SEE CAMERONIANS; SEE MARROW MEN; SEE OATH.

## Nonjurors[[@Headword:Nonjurors]]

             is the name applied to those English and Scottish Episcopalians who from religious scruples would not, at the Revolution of 1688, take the oath of allegiance to the prince of Orange, for they had already promised to bear true allegiance to king James; and although many persons thought that his departure from the kingdom had released them from that allegiance, there were others who considered the oath to be still binding, and the more so because it bound them to the king's direct heir, as well as to himself, that heir' being now the infant prince of Wales, and not the princess of Orange. Some, on reflection, adopted the principle indicated (though at a much later date) by Nicolson, bishop of Carlisle. “Whenever,” he writes, “a sovereign de facto is universally submitted to and recognized by all the three estates, I must believe that person to be lawful and rightful monarch of this kingdom, who alone has a just title to my allegiance, and to whom only I owe an oath of fealty” (Epist. Correspond. 2:387). But although in modern times this principle might be conceded by many persons without hesitation, it was not so easy to act upon it in an age when the displacement of one sovereign by another was a rare occurrence. Hence the clashing of the two oaths was a real difficulty to the consciences of a large number of the clergy, as well as to some of the official laity. This difficulty is well stated in a letter written by Dr. Fitzwilliam, canon of Windsor and rector” of Cottenham, to lady Russell, and dated May 13, 1689: “What now I shall do in this present emergency I am irresolved; but if, having first debated it with myself and advised with my friends, it shall seem most expedient to make such a retreat, I will depend upon your honor's mediation for that favor. It may be I have as sad thoughts for the divisions of the Church and as ardent desires for its peace, as any; and let my tongue cleave to the roof of my mouth if I prefer not Jerusalem before my chief joy. But I cannot esteem it a good way to seek the attainment of this by any act which shall disturb my own peace... In the mean time I entreat you, very good madam, not to call boggling at an oath clashing against another, as far as I can discern, which I formerly took an unnecessary scruple. I believe, were you under such an engagement, your tenderness and  circumspection would be rather greater than mine. The former oath of allegiance runs thus:

‘I will bear faith and true allegiance to his majesty king Charles, or king James, and his heirs and successors, and him and them will defend. Of supremacy I will bear faith and true allegiance to the king's highness (Charles or James), his heirs and lawful successors, and to my power shall assist and defend all jurisdictions, privileges, pre-eminences, and authorities granted or belonging to the king's highness, his heirs and successors, or united and annexed to the imperial crown of this realm.'

Now I am informed by the statute 1 Jac. c. 1, that lineal succession is a privilege belonging to the imperial crown, and by 12 Car. II, c. 30, § 17, that by the undoubted and fundamental laws of this kingdom neither the peers of this realm, nor the commons, nor both together, in Parliament or out of Parliament, nor the people collectively nor representatively, nor any persons whatsoever, hath or ought to have any coercive power over the kings of this realm. The present oath runs thus:

‘I will bear true allegiance to their majesties, king William and queen Mary.'

Now let any impartial person resolve me whether one of these, king James having abdicated, be his heir or lawful successor, or could be made so had the people met either collectively or representatively, which they did neither” (Lady Russell's Letters [ed. 1792], p. 458). No one can complain that men who had such scruples of conscience on this subject should be willing to give up their bishoprics. and their parishes rather than do an act which they considered as willful perjury. Macaulay says: “Those clergymen and members of the universities who incurred the penalties of the law were about four hundred in number. Foremost in rank stood the primate and six of his suffragans — Turner of Ely, Lloyd of Norwich, Frampton of Gloucester, Lake of Chichester, White of Peterborough, and Ken of Bath and Wells. Thomas of Worcester would have made a seventh, but he died three weeks before the day of suspension. On his deathbed he adjured his clergy to be true to the cause of hereditary right, and declared that those divines who tried to make out that the oaths might be taken without any departure from the loyal doctrines of the Church of England seemed to him to reason more Jesuitically than the Jesuits themselves.” It may be added that Hickes and Jeremy Collier and Dodwell also belonged to the number.  Nevertheless, the nonjuring bishops were still left responsible for the cure of souls in their dioceses, and the nonjuring priests for the cure of souls in their parishes. Yet there does not seem to be any instance on record of either bishop or priest endeavoring to carry out their responsibilities in any such complete manner as to justify the claims which they made, or which were made on their behalf, that they could not be excluded from their sees or parishes by order of Parliament, as that would appear to give to the state ecclesiastical authority which it did not possess. Sancroft issued a commission to three of his suffragans to consecrate Burnet to the bishopric of Salisbury, and under this commission the consecration took place on May 31, 1689. But after this act of Parliament had come fully into force, Sancroft made no further attempt to carry out his duties or to assert his spiritual jurisdiction, only remaining at Lambeth until he was turned out, which was little if anything more than an assertion of his temporal rights to his benefices; rights which possibly an act of Parliament could really extinguish. Many of the other bishops, and any number of the clergy, seem to have been surprised into yielding their spiritual charges, and so letting their sees and parishes practically lapse into the' hands of those whom they considered unlawful intruders. They vacated their spiritual charges as James had vacated his throne, and yet claimed to be still the rightful occupants of the posts they had vacated. Thus if there was a grave error on the part of Parliament in omitting to provide for others doing what Parliament itself could not do in omitting to release the nonjuring clergy from their spiritual responsibilities, there was also a grave error on the part of the latter in acting as if they had been so released. And while this latter course went far to cut the ground from under their feet as regards the claim which the nonjurors asserted, styling themselves the only rightful representative of the Church in the dioceses and parishes committed to them, so it went far to justify Tillotson and the rest of the intruders in assuming themselves to be rightfully possessed of posts which had thus been suffered to lapse into their hands. Even so far the Nonjurors cannot be altogether exonerated from a share in the confusion — very nearly approaching, if not actually amounting to schism — which was caused in the six dioceses and four hundred parishes, where they were thus provided each with two pastors. Macaulay adds: “Most of them passed their lives in running about from one Tory coffee-house to another, abusing the Dutch, hearing and spreading reports that within a month his majesty would certainly be on English ground, and wondering who would have Salisbury when Burnet was hanged. During the session of Parliament the lobbies and  the Court of Requests were crowded with deprived persons, asking who was up, and what the numbers were on the last division. Many of the ejected divines became domesticated as chaplains, tutors, and spiritual directors in the houses of opulent Jacobites. Not one in fifty therefore of those laymen who disapproved of the revolution thought himself bound to quit his pew in the old church, where the old liturgy was still read, and where the old vestments were still worn, and to follow the ejected priest to a conventiclea conventicle, too, which was not protected by the Toleration Act. Thus the new sect was a set of preachers without hearers; and such preachers could not make a livelihood by preaching. In London, indeed, and in some other large towns, those vehement Jacobites whom nothing would satisfy but to hear king James and the prince of Wales prayed for by name, were sufficiently numerous to make up a few small congregations, which met secretly and under constant fear of the constables. in rooms so mean that the meeting-houses of the Puritan dissenters might by comparison be called palaces.”

The first step which had been taken towards placing the nonjuring clergy in a schismatical position was an imprudent act committed by Sancroft himself by delegating to Lloyd, the ejected bishop of Norwich, that archiepiscopal jurisdiction which he declined to exercise personally. This was done by an instrument dated Feb. 9, 1691-2, when he had allowed his authority to lie dormant eighteen months; during half of which time Tillotson had been consecrating suffragans for the province, and ordaining and confirming within the diocese of Canterbury, while Sancroft himself had been living the life of a hermit on a small property which he possessed at Fresingfield. Under the authority thus delegated to him, Lloyd shortly after took steps for consecrating two bishops; and the consent of the exiled king having been obtained, Hickes, the deprived dean of Worcester, was consecrated suffragan bishop of Thetford, and Wagstaffe suffragan bishop of Ipswich, on Feb. 24, 1693-4, the consecrating bishops being those who had previously occupied the sees of Norwich, Ely, and Peterborough. The consecration took place secretly in a private house, but was witnessed by the earl of Clarendon; it was known to very few persons, and those in confidence, until the latter part of the year 1710, when, all the deprived bishops but Ken being dead, and he having resigned his see, a discussion arose among the Nonjurors as to the continuance of their separation. Upon the death of Ken — that saintly bishop departing to his rest on March 19,1710 or 1711 — many of the Nonjurors, among whom were Nelson,  the well-known author of Fasts and Festivals, and the learned Henry Dodwell, began again to frequent their parish churches, and gave up all formal connection with. the separated party. But another section, led by Hickes, determined to perpetuate the secession, and for that purpose to continue the succession of bishops. Hickes and Wagstaffe had been consecrated only as suffragan bishops to bishop Lloyd, and had therefore no authority after his death in 1710. Wagstaffe himself died in 1712, and Hickes being thus left as the sole episcopal representative of the Nonjurors, and being then seventy-one years old, called in the assistance of two Scottish bishops, Campbell and Gadderar, and on Ascension-day, in 1713, these three consecrated Jeremiah Collier, Samuel Howes, and Nathaniel Spinckes — Scotland thus once more contributing an element of schism to England. Hickes died in 1715 and Collier becoming the leader of the now formally constituted sect, Henry Gandy and Thomas Brett were consecrated by him and the other two schismatical bishops on Jan. 25, 1716. In the following year began the dispute among the Nonjurors respecting the ‘usages.' Collier wrote a tract entitled Reasons for restoring some Prayers and Directions as they stand in the Communion Service of the first English Reformed Liturgy, etc. In this he advocated the reintroduction into the Communion Service of the mixed cup, of the invocation of the Holy Ghost, of the Prayer of Oblation, and of prayers for the departed, these always having been used by Hickes, who celebrated them with the Communion Office of Edward VI, first book, and by Collier himself, while Brett and the Scottish bishop Campbell strongly supported the practice. A division thus sprang up in the now small body of Nonjurors, Spinckes and Gandy leading one party, which wished to retain the use of the last book of Common Prayer; Collierand Brett leading another section, which used the first book: the former party being called ‘Nonusagers,' and the latter ‘Usagers.' The two parties remained separate, each consecrating several bishops, from the year 1718 to 1733, when a reconciliation took place, though some still continued to be ‘Usagers' and others ‘Nonusagers.' The sect lingered on during the whole of the 18th century, but with continually diminishing numbers, and with continually increasing divisions. Few priests seem to have been ordained among its members, but the consecration of bishops was kept up at last in a very irregular and reckless manner until nearly the close of the century. Among them were men of great learning, whose works have been of high value to the Church, especially Hickes and Dodwell as theologians, Collier and Carte as historical writers, Brett as a high authority in liturgical theology,  Kettlewell, Nelson, and Law as devotional writers, whose influence deeply affected the religion of the Church for a century and a half. The Nonjurors appear to have always held their services in private houses, and many of their clergy practiced medicine or followed some trade. Gordon, the last of their regular bishops, died in 1779; Cartwright, one of the last of the irregular section, practiced as a surgeon at Shrewsbury, and was reconciled to the Church at the abbey there in 1799. Boothe, the last of all their bishops, died in Ireland in 1805, but some small congregations of Nonjurors are said to have existed some years later. Many of the last of the Nonjurors, however, attended their parish churches, only reserving to their consciences the privilege of using Prayer-books which had been printed before the Revolution.”

A close intimacy was always kept up between the Nonjurors of England and the Episcopalians of Scotland, and they were mixed up with the Jacobite party to a dangerous extent, some of them even suffering for high- treason in 1716 and 1745. Not a few of them went over to the Roman Catholics; and when an act was passed against recusants, the Nonjurors were included. The strong desire for catholic reunion which thus impelled them to seek it somewhere, although their political feelings would not permit them to seek it in the Church of England, also led to an attempt in 1716 to bring about “a concordat between the orthodox and catholic remnant of the British churches and the catholic and apostolic Oriental Church.” The full particulars of this have been printed in Williams's Orthodox Church of the East in the 17th Century, p. 30-34; but the correspondence on the subject fell through in 1725. The Episcopalian Nonjurors in Scotland ceased to be such after the death of prince Charles in 1788, and in 1792 they were relieved from various penalties and restrictions. Presbyterian Nonjurors, too, there were and are in Scotland; but these Scottish Episcopalians, perhaps, are called Nonjurors improperly any longer, for their ground of difference from the Establishment is more on account of ecclesiastical than political principles. See Bickersteth, Christ. Student, p. 298; Hagenbach, Hist. of Doctrines, 2:183; Lathbury, Hist, of the Nonjurors; Stephen, Hist. of the Church of Scotland, 3:546- 549; 4:129,143,167,168; Perry, Church Hist. of England (see Index in vol. 3); Palin, Hist. of the Church of England, 1688-1717, ch. iv, and Appendix; Littell's Living Age, Nov. 1, 1845, art. 4; Blunt, Dict. of Theology, s.v. SEE SCOTLAND, CHURCHES IN; SEE REFORMED PRESBYTERIAN.

## Nonna[[@Headword:Nonna]]

             This word is regarded by some as equivalent to matrona, a matron, and sancta vidua, a holy widow; but by others is considered to be the Greek vovic, virgo, a virgin. These nonne were also denoted sanctimoniales, virgines Dei et Christi, ancillce Dei, sorores ecclesice. Before the regular and systematic establishment of monastic institutions, we find the spirit of asceticism and monkery in the Church: virgins were set apart by solemn ceremonies, were required to devote themselves to a single life, were veiled, had their names entered in the Church-registers, were called canonical, and often had their maintenance from the Church. They are to be distinguished from the order of deaconesses (q.v.). — As early as the 5th century this office ceased. Afterwards many offices of charity which the deaconesses had been accustomed to perform for the sick and poor were discharged by the sisters of the Church. SEE NUN; SEE SISTERHOODS.

## Nonnotte, Claude Francois[[@Headword:Nonnotte, Claude Francois]]

             a noted French Jesuit, was born at Besancon in 1711, and died in 1793. He wrote much, but is celebrated as the author of Les Erreurs de Voltaire (Paris, 1763, 2 vols. 12mo). It is a work of unusual merit, and elicited several bitter rejoinders from the great French infidel philosopher.

## Nonnus[[@Headword:Nonnus]]

             (Νόννος), a Greek poet, flourished at Panopolis, in Egypt, near the beginning of the 5th century of the Christian aera. We have no particulars respecting his life, except that he became a Christian when he was advanced inn age. He was the author of two works in Greek, which have come down to us, the Διονυσιακά and a paraphrase in verse of the Gospel of John. The former work gives an account of the adventures of Dionysus from the time of his birth to his return from his expedition into India; and the early books also contain, by way of introduction, the history of Europa and Cadmus, the battle of the giants, and numerous other mythological stories. . This work, which contains thirty-eight books, and is written in-hexameter verse, has been condemned by Daniel Heinsius, Joseph Scaliger, and other critics, for its inflated style, and has been pronounced to be unworthy of perusal; but it must be admitted that it contains passages of considerable beauty, and supplies us with information on many mythological subjects which we should not be able to obtain elsewhere. It appears probable that this work was written before Nonnus  became a Christian. The best edition of the Dionysiaca is that of Grafe (Leips. 1819-26, 2 vols. 8vo). D. Heinsius wrote a dissertation on this author, which was published at Leyden in 1610, with the text of the Dionysiaca. Six books of this poem, from the eighth to the thirteenth inclusive, were published by Moser, with a preface by Creuzer (Heidelberg, 1809). A French translation of the Dionysiaca was published at Paris in 1625. The Paraphrase of St. John, which is a poor performance, and has been very unfavorably criticized by Heinsius in his Aristarchus Sacer (Leyden, 1627), was published for the first time at Venice in 1501. It is entitled Μεταβολὴ τοῦ κατὰ Ι᾿ωάννην ἁγίου εὐαγγελίου. The best edition of it is by Passow (Leips. 1834). This work, however, is of some value, as it contains a few important readings, which have been of considerable use to the editors of the Greek Testament. It omits the history of the woman taken in adultery, which we have at the beginning of the eighth chapter of John's gospel, and which is considered by Griesbach and many other critics to be an interpolation. In 19:14 Nonnus appears to have read “about the third hour,” instead of “about the sixth” (see Griesbach on that passage). There is also a Collection of Histories or Fables, which are cited by Gregory Nazianzen in his work against Julian, and which are ascribed by some critics to the author of the Dionysiaca. But Bentley, in his Dissertations on Phalaris, has given good reasons for believing that the collection was composed by another individual of the same name. There were several other writers of the name of Nonnus, of whom an account is given in Fabricius, Bibl. Graeca, 8:601, 602, ed. Harles. See Ouwaroff, Nonus de Panopolis (1817, 4to); Hoefer, Nouv. Biog. Gener. 38:228; Penny Cyclop. s.v.; Engl. Cyclop. s.v. (J. N. P.)

## Nonusagers [[@Headword:Nonusagers ]]

             SEE NONJURORS.

## Noogony[[@Headword:Noogony]]

             (from νοῦς, mind, and γόνος, begetting) is a term used by Kant (Kritik der reinen Vernunft) in reviewing the Lockian and Leibnitzian theory of sensations. He says, “Leibnitz has intellectualized sensations, Locke has sensualized notions, in that system which I might call a noogony, in place of admitting two different sources of our representations, which are objectively valid only in their connection.”

## Noology[[@Headword:Noology]]

             (from νοῦς, mind, and λόγος, a word) is a term proposed to denote the science of intellectual facts, or the facts of intellect, in distinction from pathology (psychological), which is to deal with the science of the “phenomenes affectifs,” or feeling or sensibility (see Pfaffe, Sur la Sensibilite, p. 30). The use of the term is noticed by Sir W. Hamilton as the title given to treatises on the doctrine of first principles, by Calovius, in 1651; Meyer, in 1662; Wagner, in 1670; and Zeidler in 1680; and he has said, “The correlations, noetic and dianoetic, would afford the best philosophical designations; the former for an intuitive principle, or truth at  first hand, the latter for a demonstrative proposition, or truth at second hand. Noology or noological, dianoialogy and dianoialogical, would be also technical terms of much convenience in various departments of philosophy.” The French philosopher, M. Ampere, proposed to designate the sciences which treat of the human mind Les Sciences Noologiques. “If, instead of considering the objects of our knowledge, we consider its origin, it may be said that it is either derived from experience alone or from reason alone; hence empirical philosophers, and those which Kant calls Noologists: at their head are Aristotle and Plato, among the ancients, and Locke and Leibnitz among the moderns” (Henderson, Philosophy of Kant, p. 172). SEE NOOGONY.

## Noon[[@Headword:Noon]]

             a rendering in Gen 43:16, and elsewhere, of צָהַרִיַם, tsohora'yim, doublelight, i.e. either the dividing point between the growing and waning lights of morning and evening (Furst, s.v.), or the moment when light is double, and so brightest (Gesenius). By a natural metaphor, the word is sometimes employed to designate prosperity and happiness (Amo 8:9; Zep 2:4). SEE DAY.

## Noon-day Service[[@Headword:Noon-day Service]]

             the service in the early Church at mid-day, and in which, Basil says, the ninety-first Psalm was read.”

## Nootkas, Or Ahts[[@Headword:Nootkas, Or Ahts]]

             a family of tribes on Vancouver's Island and the mainland near it, embracing the Ahts proper (of whom the Moouchaht are the tribe called Nootkas by captain Cook, and others since), on the western side of the island, numbering 3500; the Quackewlth, embracing sixteen or seventeen tribes, on the western and eastern sides of the island, and on the mainland, also estimated at 3500; and the Cowichans, on the eastern side of the island, numbering 7000. The Ahts proper revere Quawteaht as their deity and progenitor, worship the sun and moon, and believe in a' mighty supernatural bird, Totooch. They are divided into clans, and a man cannot marry in his own, or invite men of his own clan to a feast; children belong to the mother's clan. They build houses forty by one hundred feet, having a row of posts in the middle and at each. side, with string-pieces on them. These. are permanent; but the cedar slabs and mats covering the sides and  roof are carried as they move from one fishing station to another, laid across two canoes. Their canoes are long dug-outs; and they are expert fishers, taking salmon, herring, halibut, and whales; they also hunt, and gather for food shell-fish, sea-weed, aid camash roots. They make blankets of cypress bark, rain capes of white-pine bark, curious hats of cedar and pine bark, and wooden dishes, dippers, and boxes; they carve the posts of their houses, and wooden masks used in war and in their dances. They hang up their dead chiefs and children in boxes, or canoes, in trees, or sometimes lay them on the ground and heap sticks over them. Burial is more rare. The Ahts are cruel and treacherous, and have frequently destroyed vessels, besides constantly killing traders, thus provoking repeated chastisements from the whites. The Cowichans, although allied to the Ahts, are semi-civilized, readily adopting the ways of the whites; and both men and women prove useful to settlers as servants and laborers, and they have made some progress in agriculture. Among these tribes Protestant and Catholic missionaries have found encouragement. The most extended Aht vocabulary is in Sproat's Scenes and Studies of Savage Life (Lond. 1868).

## Noph[[@Headword:Noph]]

             (Heb. id., נֹ; Sept. Μέμφις; Vulg. Memphis, Isa 19:13; Jer 2:16; Eze 30:13; Eze 30:16; doubtless identical with מֹ, foph; Sept. Μέμφις; Vulg. Memphis, Hos 9:6), a city of Egypt, better known bv its classic name Memphis. These forms are contracted from the ancient Egyptian common name, Men-Nufr, or Men Nefru, “the good abode,” or perhaps “the abode of the good one;” also contracted in the Coptic forms menphi, memphi, menbe, membe (Memphitic), menrphe (Sahidic); in the Greek Μέμφις, and in the Arabic Menf. The Hebrew forms are to be regarded as representing colloquial forms of the name, current with the Shemites, if not with-the Egyptians also. As to the meaning of Memphis, Plutarch observes that it was interpreted to signify either the haven of good ones or the sepulcher of Osiris (καὶ τὴν πόλιν οἱ μὲν ὅρμον ἀγαθῶν ἑρυηνεύουσιν οἱ δ᾿ [ἰδί]ως τάφον Ο᾿σίριδος, De Iside et Osiride, 20). It is probable that the epithet “good” refers to Osiris, whose sacred animal Apis was here worshipped, and here had its burial-place, the Serapeum, whence the name of the village Busiris (Pa-Hesar? “the [abode ?] of Osiris”), now represented in name, if not in exact site, by Abu-Sir, probably originally a quarter of Memphis. As the great upper Egyptian city is  characterized in Nahum as “situate among the rivers” (3:8), so in Hosea the lower Egyptian one is distinguished by its Necropolis, in this passage as to the fugitive Israelites: “Mizraim shall gather them up, Noph shall bury them.;” for its burial-ground, stretching for twenty miles along the edge of the Libyan desert, greatly exceeds that of any other Egyptian town. See Brugsch, Geogr. Inschr. 1:234 sq. SEE MEMPHIS.

## Nophah[[@Headword:Nophah]]

             (Heb. No'phach, נֹפִח; the Samar. has the article, הנפִח; Sept. αἱ γυναῖκες, v. r. αἱ γ. αὐτῶν; Vulg. Nophe), a place mentioned only in Num 21:30, in the remarkable song apparently composed by the Amorites after their conquest of Heshbon from the Moabites, and therefore of an earlier date than the Israelitish invasion. It is named with Dibon and Medeba, and was possibly in the neighborhood of Heshbon. A name very similar to Nophah is Nobah, which is twice mentioned; once as bestowed by the conqueror of the same name on Kenath (a place still existing more than seventy miles distant from the scene of the Amoritish conflict), and again in connection with Jogbehah, which latter, from the mode of its occurrence in Num 32:36, would seem to have been in the neighborhood of Heshbon. Ewald (Gesch. 2:268, note) decides (though without giving his grounds) that Nophah is identical with the latter of these. In that case the difference would be a dialectical one, Nophah being the Moabitish or Amoritish form. SEE NOBAH.

## Norberg, Matthias[[@Headword:Norberg, Matthias]]

             a Swedish Orientalist of note, was born in 1747; flourished at the high school in Lund as professor of the Oriental languages; and died in 1826. He is the author of several valuable contributions to Oriental philology. His most noted work is a treatise On the Religion and Language of the Sabeans (1780).

## Norbert[[@Headword:Norbert]]

             ST., a noted German prelate of the Middle Ages, was born at Xanten in 1080. He was of good descent, but his early life was rather wild; however, finally settled down and determining on a Christian life, he joined the secular canons of the collegiate church at Xanten. He was then for some years chaplain of the emperor Henry V. Suddenly he left the court, and began doing strict penance for his former excesses. Ordained deacon and  priest on the same day by the archbishop of Cologne, he set out travelling, to preach mortification and repentance. For this he was accused of fanaticism before the Council of Fritzlar in 1118. As he was gaining but few proselytes, he went to join pope Gelasius in Languedoc, by whom he was well received; and authorized to continue his preaching. He afterwards traveled through Hainault and Brabant, declining the bishopric of Cambray, which was offered to him. In 1120 Bartholomew, bishop of Laon, called him to that city to reform the canon regulars, whose discipline had become much relaxed. Failing in this task, Norbert became disgusted with the world, and retired into a wilderness. Here he was joined by some disciples, and thus was laid the foundation of the Order of the Premonstrants (q.v.). Immediately upon the organization of the order it made converts; and after an existence of only four years Norbert had under his orders nine convents, following strictly his rule. He thus acquired great reputation both in the Church and in the State, and was sent on a mission to the emperor at Spires, by the count of Champagne, in 1126. The archbishopric of Magdeburg being at the time vacant, the emperor proposed Norbert, and he was appointed. He is said to have long resisted; but at last he accepted the appointment, still retaining, however, the title of abbot of Premontree and the government of the abbey until 1128. He took part in the Council of Rheims in 1131, and had several conferences with St. Bernard, in which he asserted his opinion that the coming of the Antichrist was near at hand. The latter years of his life were employed in the service of the party which during the schism maintained the claims of Innocent II; and he accompanied the emperor to Rome when he went to establish that pope in the Vatican. Norbert died on his return from that journey, June 6, 1134. He was canonized by pope Gregory XIII in 1582. We find a sermon of Norbert, besides some less important fragments, in the Bibl. Patr. (ed. Lyon) 21:118. Le Paige, in his Bibl. Praemonstr., considers him as the author of some other works not extant at present. See Hugo, Vie de St. Norbert (Luxemb. 1704); Gallia Christiana, vol. 9, col. 642, 643; Bibl. Praemonstr. p. 304; Bollandists (June), 1:809; St. Bernard, Epist. 253; Hist. litter. de la France, 11:243; Migne, Nouv. Encycl. Theologique, 3:111; Hase, Ch. Hist. p. 229 sq.; Neander, Ch. Hist. 4:208, 244: Milman, Hist. Lat. Christianity, 4:208; v. 148; Hardwick, Ch. Hist. M. A. p. 237.

## Norden, Frederick Louis[[@Headword:Norden, Frederick Louis]]

             a noted Danish traveler, was born at Glickstadt, in Schleswig-Holstein, in 1708. He was educated for the army, and for a time figured in its service.  He excelled in mathematics, and particularly in correct drawing, on which account he was employed by the Danish king in traveling, and in examining the construction of ships. He visited, as a philosopher and a man of science, the first countries in Europe; and having passed into and explored Egypt, he published, on his return to Denmark, an account of his travels in Egypt and Nubia, which is interesting, correct, and accurate. It is written in French, and entitled Voyage d'Egypte et de Nubie (Copenh. 1752,1755,2 vols. fol.). The first volume consists entirely of plates, being a series of maps of the course of the Nile from Cairo to Derr, and a succession of views of the scenery along the banks of the river, forming a kind of panorama of the Nile; besides plans and sections of the pyramids, temples, and other remarkable buildings. The second volume contains Norden's journal, which is written in a plain. unpretending style. The editors have added a biographical notice of the author. Norden was the first traveler who explored Egypt as an artist, and his drawings gave the first tolerably correct idea of the stupendous monuments of that country. His work was translated into English, and published, enlarged by Dr. Peter Templeman, in London (1757), in 2 vols. fol. Langles published a new and corrected edition of the original French (in 3 vols. 4to) at Paris in 1795-98.

## Nordheimer, Isaac, Ph.D[[@Headword:Nordheimer, Isaac, Ph.D]]

             one of the most noted Hebraists of modern times, and a philosopher of no mean order, was born of Jewish parents, in 1809, at Memelsdorf, a village not far from Erlangen, Germany. He received the rudiments of his education at a Jewish school of his native place, and having acquired that proficiency in Jewish learning which fitted him to become a rabbi, young Nordheimer, in 1828, entered himself at the Gymnasium of Wurzburg, to acquire a knowledge of classical literature, theology, and philosophy, in accordance with the demands made in the present day of a Jewish public teacher. After remaining two years in the gymnasium, he was transferred (1830) to the University of Wurzburg,” which he left in 1832, and went to complete his studies at the high school in Munich, where he tooklhis degree as doctor of philosophy in the autumn of 1834, and afterwards sustained, pro forma, the public examination required of Jewish theologians. Assured by two American pupils, who took private lessons of him in 1832, that he could find a pleasant home in the United States of America, and more rapidly secure positions of trust and influence, Nordheimer left his home in 1835 for America, and arrived in New York in the summer of the same year. He soon received from the university of that  city the nominal appointment as professor of Arabic and other Oriental languages, and acting professor of Hebrew.

He also soon after received the appointment of instructor in the Union Theological Seminary, New York City, though he remained steadfast to the faith of his forefathers. His great learning, and especially his mastery of the Hebrew tongue, made him a desirable instructor and associate. He was the teacher of many divines now eminent in this country, and enjoyed the companionship of Dr. Alexander, Robinson, Stuart, and other noted Biblical scholars. He died Nov. 3, 1842. On his way to this country, on shipboard, Nordheimer had begun the construction of a Hebrew grammar on a philosophical basis. In 1838 he brought out the first volume of it, and in 1841 the second volume (2d ed. with additions and improvements, N. Y. 1842, 2 vols. 8vo). In a review of this work, Prof. Alexander writes: “This new work requires no painful effort of memory to keep its parts in order; the perusal in it of the most thorny part of Hebrew grammar opens a vista superior in clearness, extent, and beauty to that exhibited by any other writer. Nothing but the fear of being thought to deal in sweeping panegyric prevents our speaking in the highest terms” (Princet. Rep. [1858] 10:197 sq.). Home (in his Bibl. Bib. [1839] p. 197 sq.) does not hesitate to pronounce it “‘the most elaborate and philosophical Hebrew grammar in the English language.” The truth is, Nordheimer had made discoveries in the formative laws of language generally, and thus he was able to master the intricate Hebrew, and to simplify its study. He reduced the Hebrew declensions from Stuart's thirteen and Gesenius's nine to four; entered into the working and make-up of the verb, and accounted for the irregular ones on the ground that the regular verbs could not, without violation of all proper laws of speech, reduplicate their consonants sufficiently, especially when guttural, to give the intensive sense required, and that therefore new ones, called irregular, but normally constituted, had to appear. Similar explanations as to the changes in other parts of the verb, and in all parts of the Hebrew speech, lifted the obscurity from the language of the ancient writings, and made its study an intellectual pleasure and profit.

Besides this great work, he published A Grammatical Analysis of Select Portions of Scripture, or a Chrestomathy (1838): — The Philosophy of Ecclesiastes, being an Introduction to the Book of Ecclesiastes, in the Biblical Repository (July, 1838). Of this work Prof. Rood, who was for ten years president of the theological seminary at Gilmanton, N. H., writes: “I think Nordheimer's masterly power, that in which he excelled other writers — such as the Kimchis, Ewald, Gesenius, and Prof. Stuart — consisted in the magnificent  ease and absolute perfection of his analyses. I think that this talent was so much a part of his nature that he may have been quite unconscious of it. When his mind turned itself in a direction that called for the exercise of this faculty, it seemed like an eagle soaring over the heights, and yet peering into all below. He could separate elements, and throw aside all but the indispensable.” He also contributed several valuable articles to the Biblical Repository. Dr. Nordheimer also left the following works in MS.: A Chaldee and Syriac Grammar, in German: — Arabic Grammar, in German: — A larger Arabic Grammar, in English: — A Translation and Exposition of the Book of Ecclesiastes, in German: — Hebrew Concordance, incomplete: — Philological Memoranda, etc. It is to be greatly regretted that Nordheimer did not live to complete his Concordance; the little of it extant proves. the master-mind that conceived it, and gives promise of a great and valuable work. Like his grammar, it would have brought honor to American scholarship. We are glad to say that He prided himself in his new country, and honored his scholarly associates. His criticisms on Roy's Hebrew Lexicon in the Biblical Repository (April, 1838), art. 6, in which he takes occasion to condemn that book because it may prove “a reproach to the literary character of the country in which it was produced” (p. 490), evince that he delighted to be counted a contributor to American literary history. See Dr. Robinson, in the Bibliotheca Sacra (1843), p. 389-390; Mill, Reminiscences of Dr. Isaac Nordheiner, in the New-Englander (July, 1874), art. 4. See also Allibone, Dict. Brit. and Amer. Auth. s.v.

## Nordin, Karl Gustaf[[@Headword:Nordin, Karl Gustaf]]

             a modern Swedish prelate, was born at Stockholm in 1749, and was educated at Upsala. After taking holy orders he rapidly rose to places of distinction, and was finally made bishop of Hernosand. He died in 1812.

## Nordlingen, Henrich Of[[@Headword:Nordlingen, Henrich Of]]

             a celebrated mystic of the Middle Ages. flourished towards the close of the 14th century. He was a Dominican; but when brought in contact with Tauler at Strasburg he became a most faithful adherent of that mystic teacher. When Tauler was attacked, because he would not quit the Alsatian capital while the ravages of the black death continued, Nordlingen defended him, and took occasion to express his joy over the great work which the Lord wrought through him in the hearts of men in the midst of  wretchedness, and remarked that he would prefer to die by the black vomit rather than to do anything against the Lord (comp. Heumanni opuscula [Norimb. 1747], p. 393). Nordlingen thereafter experienced persecution from the power of the emperor. He writes, “I have been before the princes of this world, who treat me so that I have no longer any safe residence in this country” (ibid. p. 881). He remained, however, a steadfast follower of Tauler. At Nuremberg, where he visited, he was regarded as a leader of the Friends of God (q.v.). (J. H.W.)

## Nordmann, Leon[[@Headword:Nordmann, Leon]]

             a Jewish-French scholar of some prominence, was born at Hegenheim, Alsace, about 1835. In consequence of the revolution in 1848, his parents emigrated to Germany and settled in Bavaria, where Leon visited the high school. He continued his studies at the lyceum in Strasburg, where he also cultivated his Talmudical studies under the direction of rabbi Moses Uttenheim. He then visited the rabbinical school of Metz, where he graduated with the honors of a rabbi; subsequently he attended several courses of lectures at Paris. He felt a special attachment for the late Prof. Munk, and became one of his best-beloved pupils. He received several calls as minister, which he declined, because he did not wish to leave the intellectual center at Paris. At the foundation of the “Alliance Israelite Universelle,” he was elected its secretary, an occupation congenial to his taste. Later he resigned that position, and officiated in several schools as a religious teacher. In 1870 he published his book, Textes classiques, which deals with several important Hebrew passages of Scripture. He died at Paris in July, 1872. His untimely death was caused by the privations incident to the late Franco-Prussian war. His family he had sent out of the country during that time of trial. He was kind, genial. and affectionate, ever active in the relief of distress and in giving assistance to the poor, and in sympathy with all movements undertaken in the cause of humanity and progress. See Jewish Times (N. Y. Aug. 9. 1872). (J. H W.)

## Nores, Giasone Di[[@Headword:Nores, Giasone Di]]

             a noted Italian metaphysician, was born at Nicosia, in the island of Cyprus, and flourished as professor of moral philosophy at the University of Padua, where he had been educated. He died in 1590. He was the author of several critical and philosophical works.

## Norham, Council At[[@Headword:Norham, Council At]]

             was convened by Roger, archbishop of York and papal legate, in 1154, to determine the relation of the Scottish ecclesiastics to the English archiepiscopal see over which Roger presided. It will be remembered that when pope Gregory divided the whole British island into two ecclesiastical provinces, he confided to the archbishop of York all the dioceses north of the Trent and the Humber, and that there were no episcopal sees in the country now called Scotland, if we except Galloway and Glasgow, and both of these were uniformly admitted to belong to the province of York, as being part of the Cumbrian or ancient British Church. By the middle of the 12th century, however, the Scottish Church had so largely developed that its ecclesiastics sought independence from the English metropolitan; and the Council of Norham was convened to determine, if possible, the question of York's supremacy over the Scotch dioceses. The council failing to agree, the case was carried to Rome and settled by a formal bull, which declared the Church of Scotland exempt from all jurisdiction but that of the apostolic see itself. The bishopric of Glasgow, the most important of all Scotland, was also filled by the pope about this time. See Russell, Hist. of the Ch. in Scotland, 1:107 sq. SEE SCOTLAND.

## Noris, Enrico[[@Headword:Noris, Enrico]]

             a distinguished Italian prelate, noted as a theologian and archaeologist, was born of English parentage at Verona Aug. 29, 1631. He studied philosophy and theology with the Jesuits at Rimini. The reading of the works of St. Augustine so influenced his mind that he was led to join the Augustines at Rimini. His zeal and learning soon attracted the attention of his superiors, and he was called by the general to Rome, where every facility was afforded him to continue his studies. He became professor successively at Pesaro, Perugia, and Padua. He was now attacked by the Jesuits as inclining to Jansenism, but the grand-duke of Tuscany chose him for his theologian, and appointed, him professor of theology in the University of Pisa. The queen of Sweden appointed him also member of the academy she had just founded at Rome. Innocent XII made him librarian of the Vatican, and created him cardinal in 1695. This high position did not shelter him from the accusations of the Jesuits, which continued even after his death, Feb. 23, 1704; but they never succeeded in making him lose the confidence and friendship of the pope. Noris wrote Historia Pelagiana, et dissertatio de synodo v ecumenica, etc. (Padua, 1673, fol.; Leips. 1677, fol.; new ed.,  with the addition of five historical dissertations, Louvain,. 1702, fol.). Macedo and Hardouin attacked with great violence this work, which, by defending the doctrine of Augustine concerning grace, could be considered as favorable to Jansenism. Noris answered; but, although his answer was approved by the court of Rome, his work was placed in the Index in 1747 by the Spanish Inquisition, and kept in it for ten years, in spite of the representations of pope Benedict XIV: — Dissertatio duplex de duobus numnmis Diocletiani et Licinzii, cum auctuario chronologico de votis, etc. (Padua, 1675, 4to): — Cenotaphia Pisana Caii et Lucii Cesarum dissertationibus illustrata (Venice, 1681, fol.; and in Burmann, Thesaurus antiq. Ita;l. vol. viii): Epistola consularis, in qua collegia lxx consulum, etc. (Bologna, 1683, 4to): — Annus et Epochce Cyro-macedonum, etc. (Florence, 1689, 4to; 2d ed. 1692, fol.; augmented by the two following, which were first published in 1691) — De Paschali Latinorum cyclo annorum lxxxiv: — De Cyclo paschali Ravennate annorum xcv. The complete works of Noris were published by Maffei, Peter, and Jerome Ballerini (Verona, 1729-41, 5 vols. 8vo). The fourth volume contains a history of the Donatists, which Noris had left unpublished. See Bianchini, Vite degli Arcadi, vol. i; Ballerini, Vie de Noris, in the above-mentioned complete edition, vol. iv; Niceron, Mem. vol. iii; Chaufepie, Dict.; Fabroni. Vitae Italorum, vol. vi

## Noritioli[[@Headword:Noritioli]]

             a name applied by Tertullian to catechumens (q.v.), because they were just entering upon that state which made them candidates for eternal life.

## Nork, Friedrich[[@Headword:Nork, Friedrich]]

             a noted Orientalist, was a convert from Judaism, his name formerly being Selig Korn. He was born at Kollin, in Prussia, in the year 1804. He studied philology, especially the ancient languages, wrote for different periodicals, while residing at Leipsic, Halle, and other places, and died in 1850. Nork was a voluminous writer, and some of his works will always be consulted with profit by theological and philological students. — The most important of his writings are, Braminen und Rabbinen, oder Indien das Stamm land der Hebrser und ihrer Fabeln (Meissen, 1836): — Mythen der alten Perser, als Quellen christl. Glaubenslehren (Leips. 1835): — Die Weihnachts- u. Osterfeier erklart aus dem Sonnenkultus der Orientalen (ibid. 1838): Rabbinische Quellen und Parallelenznl  neutestamentlichen Shriftstellen, mit Benutzung der' Schriften von Lightfoot, Wetstein, Mieoschen, Schott.gen, Danz u. a. (ibid. 1839): - Vergleichende Mythologie' zum naheren Verstdndniss der Bibelstellen (ibid. 1836): — Der Prophet Elias, ein Sonnenmythus (ibid. 1837): — Das Leben Mosislaus dem astrognostischen Standpunkte betrachtet, (ibid. 1838): — Hebrdisch-chaldisch-ischabbinsches Wirterbuch (Li. Grimma, 1842): — Etymoloqischn-symbolisch-mythologisches Real-Worterbuchfilr Bibelforscher, Archaologen, etc. (Stuttgard, 1843, 4 vols.): Der Mystagog, oderDeutung der Geheimlehren, Symbole und Feste der christl. Kirche (Leips. 1838): — Die Gotter Syriens (Stuttgard, 1842). See Furst, Bibl. Judaica, 2:204 sq.; Steinschneider, Bibliogrlaphisches Handbuch, p. 103, No. 1453 sq. (B. P.)

## Normal Year[[@Headword:Normal Year]]

             SEE YEAR.

## Norman Architecture[[@Headword:Norman Architecture]]

             is that species of architectural style which is counted a part of the Romanesque (q.v.), and which, as its name implies, originated among and was chiefly used by the Normans (q.v.). Soon after their conquest of the north of France they began to erect very large churches and cathedrals in memory of their victories. Their conquests supplied them with the means for erecting such large edifices, which they desired as monuments worthy of their great conquests. They accordingly expanded the dimensions of many of the small churches then common in France, while to a great extent retaining the style of the buildings. They seem also to have borrowed some of their ideas from the Rhine. SEE GOTHIC ARCHITECTURE.

The leading characteristics of the Norman, or, as it is sometimes called, Anglo-Norman architectural style, are size and massiveness, combined with simplicity. The Normans evidently adopted the old Latin plan (derived from the Basilica) of central and side aisles, and at the east end they invariably placed a semi-circular apse. They seized on the tower as a distinguishing feature, and developed it as their style progressed. In the  early period they used but few moldings, and those were principally confined to small features, such as the string, impost, abacus, and base, the archways being either perfectly plain or formed with a succession of square angles, and the capitals of the pillars, etc, were for the most part entirely devoid of ornament. Sculpture was very sparingly used before the 12th century, and was frequently added to the earlier buildings at some later period. As the style advanced, greater lightness and enrichment were introduced, and some of the later specimens exhibit a profusion of ornaments.

The moldings were but little varied, and consisted principally of rounds and hollows, with small fillets, and sometimes splays intermixed. A very common mode of decorating buildings in this style was with rows of small shallow niches or panels, which were often formed of intersecting arches, and some of them were frequently pierced to form windows. The doorways were often very deeply recessed, and had several small shafts in the jambs, which, when first introduced, were cut on the same stones with the other parts of the work and built up in courses, but at the latter end of the style they were frequently set separately, like the Early English, and occasionally were also banded; in many doorways, especially small ones, the opening reached no higher than the level of the springing of the arch, and was terminated flat, the tympanum or space above it being usually filled with sculpture or other ornament. The windows were not usually of large size, and in general appearance resembled small doors; they had no mullions, but sometimes they were arranged in pairs (not unfrequently under a larger arch), with a single shaft between them; towards the end of the style they were occasionally grouped together in threes, like the Early English. The pillars at first were very massive, but subsequently became much lighter; they were sometimes channeled, or molded in zigzag or spiral lines, as at Durham Cathedral; in plan they differed considerably, though not so much as in some of the later styles; the commonest forms were plain circles, or polygons, sometimes with small shafts attached, and a cluster of four large semicircles with smaller shafts in rectangular recesses between them. The buttresses were most commonly broad, and of small projection, either uniting with the face of the parapet, or terminating just below the cornice; sometimes they had small shafts worked on the angles, and occasionally half-shafts were used instead of buttresses. Spires and pinnacles were not used in this style, but there are some turrets, of rather late date, which have conical tops, as at the west end of Rochester Cathedral, and in Normandy several small church towers have steep pyramidal stone roofs.

It was not till towards the end of the Norman style  that groining on a large scale was practiced; at an early period the aisles of churches were vaulted with plain groining without bosses or diagonal ribs, but the main parts had flat ceilings, or were covered with cylindrical vaults, as at the chapel in the White Tower of London. The Norman arch was round either semicircular or horse-shoe, and sometimes the impost molding or capital was considerably below the level of the springing, and the moldings of the arch were prolonged vertically down to it; this arrangement was common in the arches round the semicircular apses of churches, as at St. Bartholomew's, in West Smithfield, London; it was not till the latter part of the 12th century, when the Norman style was in a state of transition into Early English, that the pointed arch was commonly introduced, but some buildings erected at this period retained the Norman characteristics in considerable purity. The best example in the British realm of an early ecclesiastical structure in this style is the chapel in the White Tower of London; later specimens are to be found in very many English cathedrals and parish churches; the churches of Iffley, Oxford, and Barfreston, Kent, are striking examples of late date; the latter of these shows considerable signs of the near approach of the Early English style.

The Norman style of architecture prevailed from about the beginning of the 10th century till the death of William the Conqueror, near the end of the 11th century. In Normandy there are many examples, the churches at Caen being well-known buildings of the date of William. This style of architecture was taken into England by the Normans at the Conquest, 1066. They there extended the scale of the buildings, as they had done in Normandy, preserving, however, many local peculiarities of the Saxon style which they found in the country. The chapel in the White Tower of the Tower of London is, as we have said, the earliest example of pure Norman work in England. There are, however, it may be added, many buildings, both in England and Scotland, which date from before the end of the 12th century, when the pointed style began to be used. Durham, Lindisfarne, Canterbury, Dunfermline, are partially Norman, besides many other churches and castles. There are some buildings of this style dating back -even to the time of Edward the Confessor, or earlier still, but the style is so very rude that it can hardly claim the name of Norman. The Anglo-Norman is heavier than the French-Norman, the cylindrical nave piers of the above buildings being much more massive than those of French works. To relieve this heaviness, the chevron, spiral, and other groovings were cut in the piers. The moldings and forms of doors, windows, etc., are  the same as those of Normandy. There is one remarkable difference in the plans of the Early Norman churches in the two countries: in France the apse at the east end is always semicircular; in England this form was gradually given up; and towards the end of the style the square east end was universally adopted. See Milman, Hist. of Latin Christianity, 8:4h6, 437; Parker, Glossary of Architecture, s.v.; Milner, Eccles. Arch. of England during the Middle Ages (Lond. 1811, 8vo), ch. iii.

## Norman, Georg[[@Headword:Norman, Georg]]

             SEE SWEDEN.

## Normans[[@Headword:Normans]]

             (i.e. Northmen, or Norse-men), a name generally limited in its application to those sea-rovers who established themselves in that part of France called after them Normandy, is sometimes applied also to the early inhabitants of Norway, and is often extended to embrace in its meaning, as it did in the Middle Ages, those numerous Saxon tribes who inhabited the peninsula of Jutland, and in the 9th and 10th centuries invaded Russia, Iceland, Norway, Sweden, Denmark, France, Germany, Netherlands, and even landed in England, and possibly, too, were the first Europeans who set foot on the American shore. The Germans and French called the piratical hordes who ravaged their shores Normans or Northmen; the Saxons, usually Danes or Eastmen. They were also distinguished by the latter as Mark or March-men (from Den-mark), as Ask men (i.e. men of the ashen-ships), and as the Heathen. The primary cause of the plundering expeditions southward and westward across the seas, undertaken by the Norse vikings (vikingar meaning either “warriors,” or more probably dwellers on the vics, i.e. bays or fiords), as they called themselves, under leaders who took the name of “sea-kings,” was doubtless the over-population and consequent scarcity of food in their native homes; besides, the relish for a life of warlike adventure, conjoined with the hope of rich booty, strongly attracted them; while-at least as long as the old Scandinavian religion lasted (i.e. till about the end of the 10th century) — death in battle was not a thing to be dreaded, for the slain hero passed into a region of eternal triumph in the Walhalla of Odin. Finally, discontent with the ever-increasing power of the greater chiefs, or kings, induced many of the nobles with their followers to seek new homes.  The invasions of these heathen warriors into France were most numerous from the death of Charlemagne to the beginning of the 10th century.

The invaders remained mostly heathen. Occasionally some chieftain with his followers consented to be baptized, and to acknowledge the king of France for his sovereign, on which condition they received a portion of land. The most important of these invasions was that of 912, under the guidance of the Norwegian chief Hrolf, better known as Rollo, first duke of Normandy, and direct ancestor in the sixth generation of William the Conqueror. King Charles III, it is said, offered Rollo a considerable territory on the north of France, and his daughter Gisla for wife, on the condition of his advancing no farther into the country, and defending the kingdom against further invasions from his countrymen. Rollo accepted, the treaty was concluded at St. Clair, on the Epte (A.D. 912), and the Normans took possession of the northern portion of France, from the Andelle to the sea, which was from them called Normandy. Rollo was soon after baptized by archbishop Franco of Rouen, together with his followers. A certain archbishop Arvaeus, of Rheims, is said to have been very active in the conversion of these Normans. Still the mass of the people remained heathen; the occasional conversions were mostly the result of temporal considerations, and the converts not unfrequently returned to idolatry. It is even related of Rollo that after his baptism he continued to worship his former deities along with the true God. Under the reign of his son the Normans had already become fully identified with the French, having even adopted the language of the country. This contributed naturally to attach them more to the religion of the French; and it is said that their count, William, went so far in his enthusiasm for Christianity as to contemplate retirement into a convent. Fresh arrivals of heathen Normans would occasionally, however, stop for a moment all progress. At the same time with Rollo's invasion, another army of the Normans had landed upon the western coasts of France, and established itself strongly near the mouth of the Loire. A part of them settled, in 921, in Brittany and around Nantes. SEE FRANCE.

The invasions of the Northmen into England were still more numerous and important; they sought at an early moment to secure a permanent footing in that country. The first invasion we find recorded took place in 787; after 795 they became quite common. Numerous battles which took place between the Anglo-Saxons and the Normans in 832 and 833 show that the latter had already advanced far inland, and were trying to establish themselves permanently. Here, as in France, we find their leaders gradually  embracing the Christian faith in exchange for land secured to them. One of their principal invasions was that led by the renowned Ragnar Lodbrog. After a long struggle they succeeded, in 870, in securing the whole western portion of England, and from thence they gradually spread into other parts of the country. Finally, the Anglo-Saxon king, Alfred, succeeded in making a treaty by which the Normans received about half the country, on the condition of their king, Gudruna, submitting to baptism, and recognizing king Alfred as his suzerain. The English chronicles consider Alfred as having converted the Danes; yet Northumberland remained still heathen, and in other parts the Norman population was only in part Christian. From a treaty concluded by Edward, Alfred's successor, with the subsequent Danish king, Gudrun, it appears however that Christianity was already the state religion of the Danish population in England in the early part of the 10th century. The penalties imposed on such as fell back into idolatry, laws for the security of Church property, etc., prove that it was legally recognized. We also find Normans holding high offices in the Church. Fresh invasions of the Normans and inroads into the territory of the AngloSaxons continued during the 10th century. Their frontiers were gradually extended, and finally, in 1016, the Dahne Canute was recognized king of England. Once on the throne, he sought to heal the dissensions existing between the two parties by his mild and moderate administration. He issued a number of decrees concerning ecclesiastical subjects. The Christian religion was alone recognized, but needed the support of the government in order successfully to resist the influence of the heathen Norman emigrants: thus, in 1012, archbishop Elfetah of Canterbury, having been made prisoner, had been cruelly put to death by the Danes, who were incensed at the zeal he had displayed for their conversion. The Norman dynasty founded by Canute was of short duration; the brother of the last Anglo-Saxon king, Edward the Confessor, ascended the throne of England thirty years after Canute, but he never fully succeeded in conciliating the Normans; and under his successor, Harold II, the French Normans invaded the kingdom, under the guidance of William the Conqueror, in 1066. Thus England fell again under Norman rule; yet the conquerors adopted the customs, laws, and language of the conquered, and the Norman element exercised no marked influence on religious or ecclesiastical matters. SEE ENGLAND.

In Ireland the Norman invasions commenced about the end of the 8th century, and after many efforts they succeeded in 852 in founding there a  kingdom, of which the center was at Dublin, but which did not stand long. They also founded less important settlements, which they had much trouble in defending against the native inhabitants. We possess but little information concerning the particulars of their conversion, but most of the Norman inhabitants of Ireland appear to have been Christians in the middle of the 11th century.

Iceland was discovered by the Northmen in 860, and settled in 874. In 876 or 877 Greenland was discovered, and a colony was planted there by Eric the Red in 983985.

It is from the latter country that, according to Icelandic sagas, the Northmen went out and discovered America in 986, touching at Newfoundland; and that in 1001 thirty-five men went out again to further pursue the discovery, under the leadership of Leif, son of Eric the Red, and besides visiting Newfoundland, they touched at what is now supposed to be Nova Scotia and the coast of New England. At the last-named land they wintered, and returned to Greenland, their vessels freighted with timber. In the following year Leif's brother Thorwald visited, it is supposed, Mount Hope Bay, R. I. In 1004 these Northmen explored the coast eastward, but had a skirmish with the Indians, and lost their leader. In 1005 they returned to Greenland; but in 1007 Karlscfni, a rich Icelander, set sail for the New England coast — by them called Vinlafld (Vine-Land) with three ships, one hundred and sixty men, and some cattle, and passed three winters on the New England coast; but the hostility of the natives finally obliged him to quit the country. The old Icelandic' MSS. make visits to Vinland or to Mark-land (Nova Scotia) in 1121, 1285, and 1347. The truthfulness of the sagas is insisted upon by Northern scholars, because Adam of Bremen, almost contemporary with the voyage of Thorfinn, states, on the authority of the Danish king Estrithson, that Vinland was so called because of the vines which grew wild there. The latest documentary evidence, however, is the Venetian narrative of Nicolo Zenoj who visited Greenland about 1390, and records that he met with fishermen there who had been on the American coast. (See Ailderson, America not discovered by Columbus.)

In Russia the Northmen were called Varangians, or sea-rovers. Rurik, a Northman, occupied Novgorod in 862, and founded. the dynasty which gave sovereigns to Russia until 1598. About 865 the Varangians appeared with a fleet before Constantinople, and it was not until an alliance was made between Vladimir the Great, who adopted Christianity, and the  Greek emperor (988) that the incursions ceased. Soon afterwards a Varangian body-guard was adopted at Constantinople, and from that time till the fall of the Eastern empire the Byzantine sovereigns trusted their lives to no other household troops. The Codex Flateyensis of Iceland gives the number of the Varngian Guard in the 11th century at 300. Among the antiquities in the Museum of Christiania are Byzantine coins of 842-867, found in plowing the fields of Aggerhuus, in Norway.

The invasions of the Normans in Southern Italy during the 11th. century are of no special interest, from an ecclesiastical standpoint, as these invaders were already Christians. We must only notice that by their recognition of the papal supremacy over Naples and Sicily, as also by the aid they gave to the Roman see against the Roman-German empire, they signally contributed to establish and increase the temporal power of the popes. See Maurer, Bekehrung d. Norwegischen Stammes z. Christenthum (Munich, 1855, 1856, 2 vols.); Palgrave, The History of Normandy and of England (Lond. 18511857, 2 vols.); Depping, Histoire des Expeditions Maritimes des Normands et de leur Etablissement en France au 10”e Siecle (2d ed. 1843, 2 vols.); Wheaton, History of the Northmenfronmz the Earliest Times to the Conquest of England (Lond. 1831); Worsae, Minder om de Danske og Normandene i England, Skotland, og Irland (Copenh. 1851); Lappenberg, Gesch. von England (Hamb. 18341837); Hardwick, Ch. Hist. M. A. p. 103, 105, 106, 129131; Milman, Hist. Lat. Christianity, vol. iii and iv (see Index in vol. viii); Hill, Engl. Monasticism, p. 222-224, 247,267; Maclear, Hist. Christian Missions in the M. A. p. 229-301, 276, 277.

## Nornae[[@Headword:Nornae]]

             or, as they are also termed, the Parcae of the Northern mythology, were three young women, by name Urd, Verdande, and Skuld, i.e. Past, Present, and Future. They sit by the Urdar-wells under the world tree Yggdrasil, and there determine the fate both of gods and men. Every day they draw water from the spring, and with it and the clay that lies around the wells sprinkle the ash-tree Yggdrasil, that its branches may not rot and wither away. Besides these three great norns, there are also many inferior ones, both good and bad; for, says the prose Edda, when a man is born there is a norn to determine his fate; and the same authority tells us that the unequal destinies of men in the world are attributable to the different dispositions of the norns. These lesser norns corresponded to the genii of classic  mythology. Women who possessed the power of prediction of magic also bore this name. SEE NORSE MYTHOLOGY.

## Norojentzi[[@Headword:Norojentzi]]

             a sect of dissenters from the Russo-Greek Church (q.v.), who are strongly in favor of marriage, in opposition to those who prefer a life of celibacy.

## Norrie, Robert[[@Headword:Norrie, Robert]]

             an Anglican divine who flourished in Scotland near the opening of the 18th century as pastor at Dundee, in the diocese of Brechin, is noted for his severity against Presbyterianism and all advocates of the Kirk. He was at one time recommended for the bishopric as successor to Falconer (q.v.), but this scheme failed. He was, however, afterwards made bishop of Angus, and as such flourished until about 1750. He found much opposition in his diocese, and died respected by a few, but hated by many. See Stephens, Hist. of the Church of Scotland, 4:203, 207, 222-224.

## Norris, Edward[[@Headword:Norris, Edward]]

             a divine of American colonial days, was born in England about 1589, and came to this country in 1639. In the mother country he had been a teacher and minister in Gloucester; in the colonies he devoted himself entirely to pulpit labors. In 1640 he was made pastor at Salem, Mass., and served that charge until his death, April 10, 1659. He was tolerant, did not join in the persecution of Gorton and the Anabaptists, and withstood the witchcraft delusion of 1651-54; but in 1653 he wrote in favor of making war with the Dutch. He published in London in 1636 a treatise on Asking for Temporal Blessings, and The New Gospel not the True Gospel, etc. (1638, 4to), a reply to John Trask's True Gospel Vindicated (Lond. 1636). See Drake, Dict, of Amer. Biog. p. 662.

## Norris, Edwin[[@Headword:Norris, Edwin]]

             an eminent English ethnological and philological writer, was born at Taunton Oct. 24, 1795. In 1814, immediately after the restoration of peace, he traveled for some time on the Continent as private tutor in a family, chiefly in the south of Italy. After his return to England he was appointed in 1826 to a post in the East. India House, from which He retired with a pension in 1836, in consequence of the arrangements connected with the renewal of the charter. In the same year his extensive  knowledge of languages led to his election as assistant secretary to the Royal Asiatic Society, an office which involved the chief share in the editorship of the society's Transactions. In 1847 he received from government the appointment of translator to the Foreign Office. He was appointed in 1856 principal secretary to the Royal Asiatic Society. A short time before he had been made editor of the Ethnographical Library, undertaken in 1853, to embrace accounts of voyages to savage countries and other contributions to ethnographical science. The last edition of Prichard's Natural History of Man appeared with additions under his superintendence in 1855. A Grammar of the English Language, from a MS. by the Rev. R. M. Macbrair in the British Museum, is also “edited with additions by E. Norris,” and a Grammar of the Bornu or Kapuri Language (Lond. 1853, 8vo) was developed by him from a series of dialogues sent home from Bornu by Richardson, the African traveler, who died before his return to England. In addition to these acknowledged works, Mr. Norris was frequently engaged in superintending the. publications of the Bible Society in the Tahitian and other languages, and was a contributor to the Penny Cyclopaedia, the Penny Magazine, and other works of large circulation.

His reputation is, however, chiefly founded on papers which appeared in the Transactions of the Royal Asiatic Society: In one, in 1845, “On the Kapur-di-Giri Rock Inscription,” he pointed out the method of deciphering an alphabet which was previously unknown, and the discovery was characterized by Prof. H. H. Wilson, in a paper which accompanied that of Mr. Norris, as “an unexpected and interesting accession to our knowledge of the palaeography and ancient history of India.” A paper “On the Assyrian and Babylonian Weights,” and another “On the Scythic version of the Behistun Inscription,” are also of peculiar value. The whole of Sir Henry Rawlinson's papers on the cuneiform inscriptions, sent from Persia and published in the society's Transactions, passed through Mr. Norris's hands as editor. The chief result, however, of his Oriental studies is his Assyrian Dictionary. Three volumes of this work were published in 1868, 1870, and 1872 respectively, comprising the letters Aleph to Nun. Much of the contents of these volumes has no doubt become antiquated, and many of the tentative meanings assigned to words may be rejected hereafter; still they will always be acknowledged to contain a great amount of useful and trustworthy information, showing on every page the vast extent of Mr. Norris's reading; while those who use his work cannot but admire the singular candor and modesty with which he places before his fellow students the  results of his inquiries. The works hitherto mentioned, while they are the principal, are by no means the sole fruits of Mr. Norris's philological labors. For some time he paid considerable attention to the Celtic dialects, and in 1859 published in two volumes the text and translation of three Cornish dramas, constituting by far the greater portion of the existing relics of Cornish literature. Of other publications, we may mention A Specimen of the Vai Language of West Africa (1851): — A Grammar of the Bornu or Kanuri Language (1853); and Dialogues, and a Small Portion of the New Testament in the English, Arabic, Haussa, and Bornu Languages (1853). A disposition naturally modest and retiring impeded the recognition of Mr. Norris's merits in the great world (his only honors were a foreign membership of the German Oriental Society and a Bonn honorary degree of doctor of philosophy); but none who had the happiness of his acquaintance, or who have carefully studied any of his works, will withhold their tribute to such a rare union of excellences. Edwin Norris died Dec. 10, 1872. See English Cyclop. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Presb. Qu. Rev. April, 1873, p. 385.

## Norris, Henry Handley[[@Headword:Norris, Henry Handley]]

             an English divine, was born about 1771; studied at Newcomb's School, Hackney, and at St. Peter's College, Cambridge, where He graduated B.A. in 1797, and M.A. in 1806. He subsequently became perpetual curate of St. John's Chapel, Hackney, which was erected into the district rectorate of South Hackney in 1831; he was afterwards made prebendary of Llandaff in 1819, and of St. Paul in 1825. He (lied in 1851. His chief works are, A Practical Exposition of the Tendency and Proceedings of the Bible Society (21 ed. Lond. 1814, 8vo): — A respectful Letter to the Earl of Liverpool on the Bible Society (Lond. 1822, 8vo); a vindication of it was published in 1823: — The Origin, Progress, and Existing Circumstances of the London Society for Promoting Christianity among the Jews; an Historical Inquiry (Lond. 1825, 8vo): The Good Shepherd; a Sermon on Joh 10:11 (funeral of the ven. archdeacon Watson) (Lond. 1839), 8vo).

## Norris, John[[@Headword:Norris, John]]

             (1), an English divine and Platonic philosopher, was born at Collingborne Kingston, Wiltshire, in 1657. He studied at the University of Oxford, where he graduated, and of which he became fellow in 1680. He was an ardent admirer of Plato, and translated Robert Waryng's Effigies amoris  into English under the title of The Picture of Love Unveiled (Lond. 1682, 12mo). This work brought him into relations with Henry More (q.v.), the most eminent Platonic philosopher of England at that time, alnd with two distinguished women — lady Masham and Mrs. Astell; but when, a few years afterwards, the tendency of Locke's philosophy to one extreme of belief provoked a controversy which traveled the length and breadth of Europe, he was found with the opposite party — followers of Des Cartes and Malebranche. In 1689 he was appointed to the curacy of Newton St. Lo, and in 1691 was transferred to that of Bemerton, near Sarum, where he died in 1711. Norris was a fine writer for strength and thought, and his sentiments are commonly just. “His philosophical activity,” says Tulloch, “only commenced with the termination of the Cambridge movement. He carried it forward to another age, but he did not himself belong to it. Norris, indeed, stands by himself in the history of English philosophy, the solitary Platonist of the Revolution aera, who handed on the torch of idealism into the next century, till it was grasped by the vigorous and graceful hands of Berkeley. It may be difficult to trace any direct connection between the author of the Principles of Human Knowledge and the author of The Theory of the Ideal, or Intelligent World. There may have been no indebtedness on the part of the Dublin idealist to the idealist of Bemerton, but the impulse of thought is the same; the line of Platonic speculation runs forward from one to the other. Norris has completely passed out of sight, and Berkeley is a familiar name to every student of philosophy. But Norris, although half forgotten, is really as striking and significant a figure in the history of English philosophy. He was an idealist of the purest type, sustained by the loftiest inspiration.” (Rational Theology and Christian Philosophy, 2:453. 454). His principal works are, An Account of Reason and Faith in Relation to the Mysteries of Christianity (London, 1697, 8vo), written in refutation of Toland's Christianity not Mysterious. “He attempted to prove,” says Franck, “not that reason deceives us, for if this were so there would be no longer any distinction between truth and error, but that it is not sufficient for us in the measure we possess, not being so extensive as truth itself, or as the truths we need to know for our guidance and our support and that, besides our instinctive and demonstrative knowledge, we need revelation.

We are not to choose between reason and some other power contradicting her assertions, but only to examine whether any dogma in which we are asked to believe is a revealed dogma or not; whether it is to be regarded as a result of the human mind, or whether there are historical proofs that it  emanated from a divine source, and has been imparted to us by supernatural means.” Reason, according to Norris, is simply the exact measure of truth; i.e. divine reason, which differs only from human reason in degree, not in nature. In his Essay towards the Theory of the Ideal, or Intelligible World (Lond. 1701-4, 2 vols. 8vo), to which we have referred above in the quotation from Tulloch, Norris gives a complete exposition of Malebranche's system — the theory that we perceive all things in God, whose thoughts, to use such a term, are our ideal forms — which he greatly admired, and he refutes with great power the assertions of Locke and of the sensualists. Besides the above, he wrote Hierocles upon the Golden Verses of the Pythagoreans (Oxf. 1682, 8vo): — An Idea of Happiness (Lond. 1683, 4to): — A Carnival of Knaves, or Whiggism plainly Displayed and Burlesqued (ibid. 1683, 4to):Tractatus adversus reprobationis absolute decretum (ibid. 1683, 4to): — Poems and Discourses occasionally written (ibid. 1684, 8vo): — A Collection of Miscellanies, consisting of Poems, Essays, Discourses, and Letters (Oxf. 1687, 8vo; 5th ed. Lond. 1716, 8vo) — The Theory and Regulation of Love, a Moral Essay, in two Parts; to which are added Letters, Philosophical and Moral, between the Author and Dr. Henry More (Oxf. 1688, 8vo): — Reason and Religion, or the Grounds and Measures of Devotion considered from the Nature of God and the Nature of Man (Lond. 1689, 8vo): — Upon the Conduct of Human Life with Reference to the Study of Learning and Knowledge (ibid. 1690-91, 8vo): — Christian Blessedness (ibid. 1690, 8vo); in 1691 he wrote a defense of this work, which had been attacked by the Separatists: — Practical Discourses upon several Divine Subjects (ibid. 1691-98, 4 vols. 8vo; often reprinted): — Two Treatises concerning the Divine Light (ibid. 1692, 8vo); directed against the Quakers: — Spiritual Counsel, or the Father's Advice to his Children (ibid. 1694, 8vo): — Letters concerning the Love of God (ibid. 1695, 1705, 8vo): — A Philosophical Discourse concerning the Natural Immortality of the Soul (ibid. 1708, 8vo); Dodwell wrote an answer to this work at the close of his Natural Mortality of the Human Soul (1708), and pretends to prove his position by texts of Scripture: — Treatise concerning Christian Prudence (ibid. 1710, 8vo): — Treatise concerning Humility (ibid. 1710, 8vo). See Biogriaphia Britannica, s.v.; Chalmers, General Biog. Dict. s.v.; Franck, Diet. des sciences philosophiques, vol. iv; Darling, Cycl. Bibliog. 2:2211; Lewes, Hist. of Philos. vol. ii; Ueberweg, Hist. of Philos. 2:89, 366; Tulloch, Rat. Theol. in England in the 17th Century, 2:227, 443, 452 sq.; Middieton, Life, i. 19, 64, 75; 176,  374, 378, 481; 2:71, 170, 228, 242; Hagenbach, Hist. of Doctrines, 2:183, 193, 225, 227.

## Norris, John (2)[[@Headword:Norris, John (2)]]

             (2), an English philanthropist to whom Cambridge University is greatly indebted, was born at Norfolk in 1734. He died Jan. 3, 1777, at London. He was of a peculiarly serious turn of mind, fond of inquiry into religious subjects, of very strong sense and extensive learning, a lover of justice, of great humanity, and ever extending his bounty to distressed objects: but he was of a reserved disposition, so that he seldom conciliated the affections, except of those who most intimately knew him; and, though respected by all, there were few who felt themselves cheerful in his society. His regard for religion strongly testified itself in his will, whereby, among a number of charitable legacies to a large amount, he left an estate of £190 per annum for the purpose of establishing a professorship at Cambridge, with a salary of £120 per year to the professor, besides other advantages for lectures on religious subjects. Upon his death this, with other trusts, was carried into execution, and was called the Norrisian Professorship, the inestimable value of which establishment has been proved by the lectures published by Dr. Hey, and numerous disputations upon religious subjects printed at the Cambridge press, under the title of Norrisian Prize Essays. Mr. Norris's estate, worth about £4000 per annum, descended to his daughter.

## Norris, John (3)[[@Headword:Norris, John (3)]]

             (3), an American philanthropist, one of the founders of the theological seminary in Andover, was born about 1751, and was for many years a respectable merchant in Salem, Mass. March 21, 1808, he gave $10.000 towards establishing the institution at Andover. This was a day of unequaled munificence, for on the same day Messrs. Brown and Bartlet, merchants of Newburyport, gave towards the same object, the former $10,000 and the latter $20,000. Mr. Norris lived to see the seminary opened on Sept. 28. He died Dec. 22, 1808, His widow, Mary Norris, died at Salem. in 1811, bequeathing $30,000 to the theological seminary at Andover, and the same sum to trustees for the benefit of foreign missions to the heathen. In such esteem was Mr. Norris held by his fellow-citizens that he was for several years elected a member of the senate of Massachusetts. Obtaining, through the divine blessing upon his industry, an ample fortune, he considered himself as the steward, of God, and his  abundant liberality flowed in various channels. Extreme self-diffidence prevented him from making a public profession of religion; yet his house was a house of prayer, in which the morning and evening sacrifice ascended to the mercy-seat; and he once said in a solemn manner, “I would not relinquish my hope that I am a child of God for a thousand worlds.”

## Norrman, Luruntius[[@Headword:Norrman, Luruntius]]

             a learned Swedish prelate, was born April 24, 1651, in Strengnaes. After having studied in several universities of Germany and Holland, he became in 1680 secretary of the count de La Gardie; in 1681 he was appointed professor of Oriental languages in Upsala, and was called in 1683 to teach them in the University of Lund. In 1684 he returned to Upsala, where he occupied successively the chairs of metaphysics, the Greek language, and theology. He afterwards traveled over Denmark and Germany, and was appointed conservator of the library of Upsala, inspector of the churches of that city, and in 1703 bishop of Gothenburg. He was justly regarded as one of the most skillful philologists of Sweden. He died May 21, 1703. We have of his works, De Bellenismo Judaico (Stockholm, 1685): — De origine collegii electorum Imperii Germanici (ibid. 1686): — De Socrate (ibid. 1686): — De censore Romano (ibid. 1686): — De origine Gothorum (ibid. 1687): — De Foedere Amphictyonico (ibid. 1688): — De sacerdotio Romano Pompiliano (Upsala, 1688): — De Scipione Africano (ibid. 1688): — De Alcibiade democratico (ibid. 1688): — De senatu Areopagitico (ibid. 1689): — De cruce veterum (ibid. 1692): De causis deficientis suadae Romanoe (ibid. 1702): — De typographia (Hamburg, 1740, 8vo); reprinted in the Monumenta typographica of Wolf: — several other dissertations collected with his funeral orations (Stockholm, 1738, 4to). Norrman also edited the Scholia rhetorica of Phoebammon; the De figuris sententiae et elocutionist of Alexander, the Discourses and Letters of the monk Theodulus; two Discourses of Aristides, etc. See Pipping, Memoriae theologorum; Memoria virorum in Suecia eruditissimorum (Leipsic, 1731); Norrelius, Vita Noirrmanni (Stockholm, 1738).

## Norse (or Icelandic) Version[[@Headword:Norse (or Icelandic) Version]]

             SEE SCANDINAVIAN VERSIONS.

## Norse Mythology[[@Headword:Norse Mythology]]

             1. The religion which was cherished by the Norsemen of Norway and Iceland, before the introduction of Christianity in these countries, was the so-called Asa-faith. It took its name from the asas, as the gods were called, which it presented as objects to whom man owed reverence and worship.  In its most original form this asa-faith was common to all the Teutonic nations, and it spread itself geographically over England, the most of France and Germany, as well as over Denmark, Sweden, Norway, and Iceland. It must have sprung into existence in the ancient eastern homesteads of the Teutonic family of nations before they divided into two groups-the southern, or Germanic, and the northern, or Gothic. Hence we might in one sense speak of a Teutonic mythology. This would be the mythology of the Teutonic people, as it was known to them, say four or five hundred years before Christ, while they all lived together in the East, without any of the peculiar features that have been added later by any of the several branches of that race. But from that time we have no Teutonic literature or history. In another and more limited sense we must recognize a distinct German, a distinct English, and a distinct Northern mythology, and we must even draw a distinction between the mythological systems of Denmark, Sweden, and Norway. How this Teutonic mythology developed, and what characteristic forms it assumed in Germany, England, Denmark, etc., we cannot know accurately, for time has left us but scattered fragments of the system of cosmogony and theogony which these' nations reared. The different branches of Teutonic mythology died and disappeared as Christianity gradually made its way, first in France, about five hundred years after the birth of Christ, then in England, one or two hundred years later; still later in Germany, where the Saxons, Christianized by Charlemagne about the year 800 after Christ, were the last heathen people. In Norway, Sweden, Denmark, and Iceland-the asa-faith flourished longer and more independently than elsewhere, and had more favorable opportunities for completing its development. The pagan religion flourished in the north of Europe until about the middle of the 11th century; or, to speak more accurately, Christianity was not completely introduced into Iceland before the year 1000; in Denmark and Norway some twenty or thirty years later, while in Sweden, paganism was not completely rooted out before the year 1150. In all of these countries, excepting Iceland, the overthrow of heathenism was more or less abrupt and violent. The eradication of the heathen religion was so complete that it was either wholly or to a great extent obliterated from the minds of the people. But the asa-faith in its Norse form is well known. We call it Norse, because it is preserved for us by the Norsemen, who emigrated from Norway and settled Iceland. In the Icelandic literature we have a complete record of it. The introduction of Christianity in Iceland was attended by no violence. While in the other countries mentioned above the monarchical  form of government prevailed, and the people were compelled by their rulers to accept the gospel of Christ, the Icelanders enjoyed civil liberty, had a democratic form of government, and accepted the new religion by the vote of their representatives in the Althing, or Parliament, which convened at Thingvolls in the summer of 1000; and in this way we are able to account for all the heathen and vernacular literature that was put into writing and preserved for us by that remarkable people, who inhabited the island of the icy sea. In studying the mythology of the Norsemen, we have for our guidance not only a large collection of rhapsodies, or religious lays, composed in heathen times (before the year 1000), but also a complete system of theogony and cosmogony, written down, it is true, after the introduction of Christianity, but still abounding in internal evidence of having been written without any intermixture of Christian ideas.

2. The religious lays or rhapsodies are found chiefly in a collection well known by the name of the “Elder,” or “Soemund's Edda.” This work was evidently collected from the mouths of the people in the same manner as Homer's Iliad, and there exists a similar uncertainty as to the person who reduced it to writing. It has generally been supposed that the songs of this Elder Edda were collected by Saemund Frode (the Wise), who was born in Iceland in the year 1056, and died in 1133; but all the most eminent Icelandic scholars now agree that the book cannot have been written earlier than the year 1240. In the Elder Edda there are thirty-nine poems; these are in no special connection one with the other, but may be divided into three classes: 1, purely mythological poems; 2, mythological didactic poems; 3, mythological historical poems. The Elder Edda presents the Norse cosmogony, the doctrines of the Odinic mythology, and the lives and deeds of the gods; but it also contains a cycle of poems on the demigods, and mystical heroes and heroines of prehistoric times. It gives us as complete a view of the Norsemen's mythological world as Homer and Hesiod give us of the Greek mythology, but it gives it to us, not as Homer does, worked up into one great poem, but rather as the rhapsodists of Greece presented to Homer's hands the materials for that great poem in the various hymns and ballads of the fall of Troy, which they sung all over Greece. Norseland never had a Homer to mold all these poems into one lordly epic; but the poems of the Elder Edda show us what the myths of Greece would have been without a Homer.

The system of theogony and cosmogony is found in the so-called Younger Edda, or as it is also called, Snorre's Edda, a work that was written by  Iceland's great historian, Snorre Sturleson, who was born in the year 1178, and died in the year 1241. The Younger Edda is mostly prose, and may be regarded as a sort of commentary upon the Elder Edda. Both the Eddas complement each other, and a careful study of both is necessary for the scholar who desires to understand fully the religion of our Northern ancestors in the heathen period. The Younger Edda consists of two parts: Gylfaginning (the deluding of Gylfe) and Bragaraedur, or Skaldskaparmal (the conversations of Brage, the god of poetry, or the treatise on poetry). Gylfaginning tells how the Swedish king Gylfe makes a journey to Asgard, the abode of the gods, where Odin instructs him in the old faith, and gradually unfolds to him the myths of the Norsemen. The Younger Edda is a prose synopsis of the whole asa-faith, with here and there a quotation from the Elder Edda, by way of proof and elucidation. It shows a great deal of ingenuity and talent on the part of its author, and is the most perspicuous and intelligible presentation of Norse mythology that has come down to us from those dark days of the Middle Ages.

3. The following is a brief synopsis of the Norse heathen faith: In the beginning there were two worlds. Far to the north was Niflheim (the nebulous world), which was cold and dark, and in the midst of it was the well Hvergelmer, where the dragon Nidhogg dwells. Far to the south was Muspelheim (the fire world), which was bright and flaming, and in the midst of its intense light and burning heat sat Surt, guarding its borders with a flaming sword in his hand. Between these two worlds was Ginnunga-gap (the yawning abyss), which was as calm as wind-still air. From the well Hoergelmer flowed twelve ice-cold streams, the rivers Elivogs. When these rivers had flowed far into Ginnunga-gap, the venom which flowed with them hardened and became ice; and when the ice stood still, the vapor arising from the venom gathered over it and froze to rime; and in this manner were formed in the yawning gap many layers of congealed vapor. That part of Ginnunga-gap that lay towards the north was thus filled with thick and heavy ice and rime, and everywhere within were fogs and gusts. But the south side of Ginnunga-gap was lighted by sparks that flew out of Muspelheim. Thus while freezing cold and gathering gloom proceeded from Niflheim, that part of Ginnunga-gap which looked towards Muspelheim was hot and bright; and when the heated blasts met the frozen vapor, it melted into drops, and by the might of him (the supreme God) who sent the heat, these drops quickened into life, and were shaped into the likeness of a man. His name was Ymer; he  was a giant, and he became the father of a race of frost giants and mountain giants. Together with the giant Ymer, there also sprang into being a cow named Audhumbla, by whose milk Ymer was nourished. This cow licked rime-stones, which were salt; and the first day that she licked the stones there came at evening out of the stones a man's hair, the second day a man's head, and the third day the whole man was there. His name was Bure., he was fair of face, great and mighty. He begat a son, by name Bor. Bor took for his wife a woman whose name was Bestla, a daughter of the giant Bolthorn, and they had three sons: Odin, Vile, and Ve. Odin became the father of the bright and fair, asas, the rulers of heaven and earth, and he is, says the Younger Edda, the greatest and lordliest of all the gods. Odin, Vile, and Ve slew the giant Ymer; and when he fell, so much blood flowed out of his wounds that in it was drowned all the race of giants save one, who with his wife escaped in a skiff, and from him descended new races of giants. The sons of Bor dragged the body of Ymer into the middle of Ginnunga-gap, and of it they formed the earth. Of his blood they made the ocean; of his flesh, the land; of his bones, the mountains; of his hair, the forests; and of his teeth and jaws, together with some bits of broken bones, they made the stones and pebbles. Of his skull they formed the vaulted heavens, which they placed far above the earth, and decorated with red-hot flakes from Muspelheim to light up the world; but his brains they scattered in the air, and made of them the melancholy clouds. Round about the disk of the earth they let the deep ocean flow, the outward shores of which were assigned as dwellings of the giants, and were called Jotunheim and Utgard. As a protection against the giants, the creative powers made of Ymer's eyebrows a bulwark, called Midgard (the middle yard), round about the earth; but from heaven to earth the sons of Bor made the bridge called Bifrost, which we now recognize as the rainbow.

The dark and gloomy Night who was the offspring of giants, married the asa-son Delling (day-break), and they became the parents of Day, who was light and fair like his father. Odin gave Night and Day two horses and two cars, and set them up in the heavens, that they might drive successively one after the other, each in twenty-four hours' time, round the world. Night rides first with her steed Rimfaxe (rime-mane), that every morning, as he ends his course, bedews the earth with the foam of his bit. Day follows after with his steed Skinfaxe (shining-mane), and all the sky and earth glisten from the light of his mane.  The asas formed the sun and moon of sparks from Muspelheim, and made the children of Mundilfare drive the chariots of these two grand luminaries athwart the sky. The daughter, whose name is Sol (sun), drives the chariot of the sun; and the son, whose name is Mane (moon), drives the chariot of the moon. Hence it is that sun is feminine and moon masculine in the North European languages. Sol and Mane speed away very rapidly, for two giants, the one named Skol and the other Hate, both disguised as wolves, pursue them for the purpose of devouring them; and these giants will at length overtake the sun and moon, and accomplish their greedy purpose.

Dwarfs were bred in the, mold of the earth, just as worms in a dead body, or, in the language of the Edda, they were quickened as maggots in the flesh of Ymer. By the command of the gods. they got the form and understanding of men; but their abode was in the earth and in the rocks. Four dwarfs — Austre (East), Vestre (West), Nordre (North), and Sudre (South) — were appointed by the gods to bear up the sky. Of the race of dwarfs, Modsogner and Durin are the chief ones.

In the northern extremity of the heavens sits the giant Hraesvelger (corpse- swallower), in the guise of an eagle. The strokes of his wings produce the winds and storms.

There were not yet any human beings upon the earth: when the sons of Bor-Odin, Hoener (Vile), and Loder (Ve) — were walking along the sea- beach, they found two trees, and made of them the first human pair, man and woman. Odin gave them life and spirit; Hoener endowed them with reason and the power of motion; and Loder gave them blood, hearing, vision, and a fair complexion. The man they called Ask (ash), and the woman Embla (elm). The newly created pair received from the gods Midgard as their abode, and from Ask and Embla are descended the whole human family.

The gods dwell in Asgard. In its midst are the plains of Ida (Idavolls), the assembling-place of the gods, and Odin's high-seat, Hidskjalf, whence he looks out upon all the worlds. But above the heaven of the asas are still higher heavens, and in the highest of these stands the imperishable gold- roofed hall Gimle, which is brighter than the sun.

The gods to whom divine honors must be rendered are twelve in number, and their names are Odin, Thor, Balder, Ty, Brage, Heimdal, Hod, Vidar, Vale, Ull, Forsete, Loke. In this list Njord and Frey are not mentioned, for  they originally belonged to another class of gods called vans, or sea-gods, and were received among the asas by virtue of a treaty in which Njord was given as a hostage, and Frey is his son.

Of goddesses, we find the number twenty-six, and Vingolf is their hall. Some of the more prominent ones are Frigg, Freyja (a vana goddess, a daughter of Njord), Sif, Nanna, Idun, Saga and Sigyn.

Odin's hall is the great Walhalla; spears support its ceiling; it is roofed with shields, and coats of mail adorn its benches. Thither and to Vingolf Odin invites all men wounded by arms or fallen in battle. For this reason he is called Valfather (father of the slain), and his invited guests are called einherjes. The latter are waited upon by valkyries (maids of slaughter).

The dwelling of Thor is Thrud-vang, or Thrudheim. His hall is the immense Bilskirner. Ull, Thor's son, lives in Ydal. Baldur lives in Breidablik, where nothing impure is found. Njord dwells in Noatun, by the sea. Heimdal inhabits Himinbjorg, which stands where the bridge Bifrost approaches heaven. Forsete has Glitner for his dwelling, whose roof of silver rests on columns of gold. The chief goddess, Frigg, wife of Odin, has her dwelling- place in Fensal; and Freya, the goddess of love, dwells in Folkvang, and her hall is Sesrymner. Saga dwells in the great Sokvabek, under the cool waves; there she drinks with Odin every day from golden vessels.

The Norse mythology presents nine worlds: Muspelheim, Asaheim, Ljosalfaheim, Vanaheiri, Mannheim, Jottnheim, Svartalfaheim, Helheim, and Niflheim. The highest is Muspelheim (the fire world), the realm of Surt, and in its highest regions Gimle is situated. The lowest is Niflheim (the mist world), the realm of cold and darkness, and in its midst is the fountain Hvergelmrer, where the dragon Nidhogg dwells. Between the two is Mannheim (the home of man) or Midgard, the round disk of the earth, surrounded by the great ocean. Ask and Embla got this for a dwelling- place. Far above Mannheim is Asaheim (the world of the gods), forming a vault above the earth. Here we find Idavolls and Hlidskjalf. Beyond the ocean is Jotunx helm (the world of giants). This world is separated from Asaheim by the river Ifing, which never freezes over. Nearest above the earth is Ljosalfaheim (the world of the light elves), and between it and Asaheim is Vanaheim (the home of the vans, or sea-deities). Proceeding downward from the earth, we come first to Svartalfaheim (world of the dark elves); next to Helhelm (the world of the dead. hell): and finally, as before stated, to Niflheim. From Mannheim to Ielhlleim the road leads  down by the north through Jotullllein over the scream Gjoll, the bridge- over which river (the Gjoll bridge) is roofed with shining gold.

The ash Ygdrasill is the holiest of all trees; its evergreen boughs embrace the whole world. Ygdrasill springs from three roots. One root is in Hvergelmer, in Niflheim, and the bark of this root is gnawed by the dragon Nidhogg, and all his reptile brood. The second root is in Jotunheim, over the well of the wise giant, Mimer. In this well lies concealed Odin's eve, which he gave in pawn for a drink from the fountain, and every morning Mimer drinks from his glittering horn the mead that flows over Odin's pawn. The third root of Ygdrasill is among the asas in heaven; and beneath this root is the sacred fountain of Urd. Here dwell the three norns, or fates: Urd (the Past), Verdande (the Present), and Skuld (the Future). They nurse the tree Ygdrasill by sprinkling it every morning with the pure water of Urd's fountain. These norns preside over the births and determine the destinies of men. Their messengers (both good ones and bad ones), accompany man from the cradle to the grave, and are the authors of men's fortunes and misfortunes. Nothing can change the fat of the norns. Urd and Verdande weave the web of man's life, and stretch it from east to west, and Skuld tears it to pieces.

In the topmost bough of the ash Ygdrasill sits an eagle that is very knowing, and between the eagle's eyes sits a hawk, by name Vedfolner. A squirrel, whose name is Ratatosk, runs up and down the tree, seeking to cause strife between the eagle and the serpent Nidhogg. Four stags leap about beneath the branches of the tree, and feed on its buds. Their names are Dain, Dvalin, Duneyr, and Durathror. But there are so many serpents with Nidhogg in the fountain Hvergelmer that and tongue can count them. The dew that falls from Yggdrasil upon the earth men call honey-dew, and it is the food of bees. Finally, two swans swim in Urd's fountain, and are the parents of the race of swans. Thus all tribes of nature partake of this universal tree.

Odin (or Allfather) is the highest and oldest of the gods, or asas, and from him the race of asas is descended. His hall is the famous Walhalla, to which he invites all men bitten by weapons or fallen in battle. The daily amusement of his invited guests is to ride out every morning to fight and slay each other, but in the evening they quicken again into life and ride home to Walhalla, where they are nourished by the flesh of the boar Saehrimner, and where valkyries (maids who pick up those fallen in the  battle-field) wait upon them with bowls flowing with mead. By the side of Odin stand two wolves, Gere and Freke; on his shoulders are perched two ravens, Huginn (reflection) and Muninn (memory), who every day fly out and bring back to their master messages from all parts of the world; and he rides a gray eight-footed horse, by name Sleipner. Odin has a famous ring called Draupner, which was made for, him by skillful dwarfs, and as he speeds forth to the field of battle he wears a golden helmet and resplendent armor. His names are about two hundred in number, for the various peoples among whom he came never called him by the same name. Odin is the god of poetry, the associate of Saga (history), and the inventor of runes (the Norse alphabet). His name comes down to us in the name of the fourth day of the week, Wednesday (Odin's-day).

Next to Odin is Thor. He is a son of Odin and Odin's wife Jord (Earth). He is the strongest of the gods; his dwelling is Thrudvang, as before stated, and his hall the magnificent Bilskirner. All thralls come to him after death. Thor rides in a chariot, which is drawn by two goats, named Tanngujost and Tanngrisner; hence he is called Oku-Thor (chariot-Thor). He .is also called Hloride, or the bellowing thunderer. The mountains thunder and are rent in twain, and the earth is wrapped in flames beneath his thundering chariot. When he girds himself with Megingjarder, his belt of strength, and. puts on his steel gloves, his strength is redoubled. He is frequently in conflict with the giants, who tremble at his huge hammer, Mjolner, which was forged for him by skillful dwarfs. His wife is Sif, whose locks are golden. The boy Thjalfe, and girl Roskva, are his servants, and accompany him on all his wonderful exploits. Thor is the father of Magne (strength) and of Mode (courage), and he is the stepfather of Ull. He is frequently called the protector of Asgard and Midgard, and is generally interpreted as a spring god. The fifth day of the week, Thursday (Thor's-day), is named after him. His most celebrated adventures are his duel with Heungner, his visit to Geirrod, his visit to Skrymer, his fishing for the Midgard-serpent, and his slaying of Thrym.

Baldur is a son of Odin and Frigg. He is so fair that rays of light seem to issue from him. He is the favorite of both gods and men, and the comforter of those who are in trouble. His wife is Nanna, and his dwelling is Breidablik, where nothing impure can come. Baldur is the mildest, the wisest, and the most eloquent of all the gods, and his nature is such that the judgment he has pronounced can never be altered.  Njord was born in Vanaheim, among the wise vans, but was received by the asas when the vans made a treaty with the asas, and gave the vans Haener. Njord is the ruler of the winds; he subdues the sea and fire, and distributes wealth among men; he should be invoked by sailors and fishermen. His wife is Skade, a daughter of the giant Thjasse. But Njord and Skade do not agree. Njord dwells in Noatun, near the sea. Skade stays in her father's dwelling, Thrymheim, where she rides on her skees (snow- shoes) down the mountains, and hunts the wild boar with bow and arrow.

Frey is the son of Njord, and rules over rain and sunshine and the fruitfulness of the earth, hence he should be invoked to obtain good harvests, peace, and wealth. He is good-natured and kind-hearted; he causes sorrow to no one, but releases the prisoners from their chains. His dwelling is Alfheim. He rides with the boar Goldenbristle, or sails in his splendid ship Skidbladner, which was made for him by the same skillful dwarfs who made Odin's ring and Thor's hammer. To obtain the giant's daughter Gerd, he gave away his trusty sword, and hence he has no weapon in the last conflict of the gods in Ragnarok. In the Elder Edda there is a beautiful poem describing how Frey fell in love with Gerd, the daughter of Gymer and Aurboda, and sent his servant Skirner with his sword to get her.

Ty, after whom Tuesday (Ty's-day) has its name, is the one-handed god, and the most valiant of the asas. All brave men should invoke him. Ty gave a splendid proof of his intrepidity when the gods tried to persuade the Fenris-wolf to let himself be bound up with the chain Glitner. The wolf, fearing that the gods would not unloose him again, consented to be bound only on the condition that while they were chaining him he should keep the right hand of one of the gods between his jaws. Ty did not hesitate to put his hand in the monster's mouth; but when the Fenris-wolf perceived that the gods had no intention to unchain him, he bit Ty's hand off at that point which has ever since been called the wolfs joint-that is, the wrist.

Brage, the long-bearded, is the god of the art of poetry. He is celebrated for his wisdom, but especially for his correct forms of speech. Runes are engraved on his tongue, and he wears a long, flowing beard. Brage's wife is Idun, who keeps in. a box the apples which the gods, when they feel old age approaching, have only to taste of to become young again. In this manner they will preserve their youth until Ragnarok. The giant Thjasse  once, by the cooperation of Loke, succeeded in capturing Idun, but the gods compelled Loke to fetch her back.

Heimdal, the white god with golden teeth, is the protector of the gods, and dwells in Himinbjorg, where the rainbow (Bifrost) reaches the heavens; he stands there-at the borders of heaven to prevent the giants from crossing the bridge. He requires less sleep than a bird, and sees, by night as well as by day, a hundred miles around him. So acute is his ear that no sound escapes him, for he can even hear the grass growing on the earth, and the wool on the backs of the sheep. When he blows his horn (the Gjoll-horn) all the worlds resound.

Hod is a son of Odin, and becomes accidentally the slayer of the good Balder.

Vidar is a son of Odin and the giantess Grid. He is surnamed the Silent. He is almost as strong as Thor, and the gods place great reliance on him in all critical conjunctures. He has a shoe for which material has been gathered through all ages. It is made of the scraps of leather that have been cut off from the toes and heels in cutting patterns for shoes. These pieces must be thrown away by shoemakers who desire to render assistance to the gods in the final conflict, where Vidar avenges Odin by tearing the Fenris-wolf to pieces. Vidar dwells in the uninhabited Landvide.

Vale, the skillful archer, is the son of Odin and Rind. He was born in the western halls; he slays Hod immediately after the death of Balder, and rules with Vidar after Ragnarok.

Ull is the stepson of Thor; is the god of the chase and of running on skees (snow-shoes); is invoked for success in duels, and dwells in Ydal. His father is not named.

Forsete is the son of Balder and Nanna. He settles all disputes among gods and men. He dwells in Glitner, the silver roof of which is supported by columns of gold.

Frigg is the daughter of Fjorgyn, and the first among the goddesses, the queen of the asas and asynjes. Odin is her husband. She sits with him in Hlidskjalf, and looks out upon all the worlds. She exacted an oath from all things that they should not harm Balder. Her dwelling is Fensal.  Freyja is next to Frigg in importance. She is Njord's daughter and Frey's sister. She is the goddess of love, and Friday is named after her. (Comp. Dies Veneris.) She rides in a carriage drawn by two cats, and dwells in Folkvang, where she has a hall called Sessrymner. When she rides to the field of battle, she shares the fallen equally with Odin. Her husband, Od, went far away and wandered through many lands, but she weeps golden tears of longing for him. She is also called Vanadis — that is, goddess of the vans; and the many names which were given to her are accounted for by the fact that she visited many different peoples in search of her husband.

Saga is the goddess, of history; she dwells beneath the cool billows of Sokvabek, where she and Odin every day quaff mead from beakers of gold.

Sif is the wife of Thor, Nanna the wife of Balder, and Sigyn the wife of Loke; but besides these there are several goddesses of less importance, who serve as handmaids either of Frigg or of Freyja.

Valkyries, maids of the slain, are sent out by Odin to every battle to choose guests for Valhall and to determine the victory. Surrounded by a halo of flashing light, they ride in bloody armor with shining spears through the air and over the sea. When their horses shake their manes, dew-drops settle in the deep valleys, and hail falls upon the lofty forests.

The ruler of the sea is AEger, also called Hymer and Hler. He is a giant, but is still the friend of the asas. When the gods visit him, as they do every harvest, his halls are illuminated with shining gold. His wife is Ran; she has a net with which she captures seafarers. The daughters of AEger and Ran are the billows. They are hostile to sailors, and try to upset their ships.

4. The following is an outline of the Norse mythological legends. In the beginning of the world there was a glorious time of peace and happiness among gods and men. but giantesses camel to Asgard, and the asas united themselves with them. Then their happiness was ruined, the atmosphere was infested with guile, and strife began in heaven and on earth-a strife which was to last until the destruction of both. The giants attack the asas both by force and by stratagem, and the latter are saved only by the power of Thor and the cunning of Loke.

Loke, or, as he is sometimes called, Lopt, is indeed the instigator of the greatest misfortunes that happen to the gods. He is of giant race, but was' adopted by the asas. and was already in the dawn of time the foster brother of Odin. His countenance is fair, but his disposition is evil. He is frequently  called the slanderer of the asas, the grand contriver of deceit and fraud, and the reproach of gods and men. He often accompanies the asas, and they make use of his strength and cunning; but he usually plots together with the giants for the purpose of bringing ruin upon the asas.

With the giantess Angerboda, Loke begat three children in Jotunheim. These are the Fenris-wolf, the Midgard-serpent, and Hel, the goddess of death. The asas knew that these children of Loke would cause them great mischief. Therefore they bound the wolf on a barren holm (rocky island), and put a sword in his open-stretched mouth. The Midgard-serpent they cast into the deep ocean, where he encircles the whole earth and bites his own tail. Thor once caught the Midgard-serpent on his hook, and would have slain him with his hammer had not the giant Hymer, who was with him, cut off the fishing-line. Hel was thrust down into Nifiheim, and Odin commanded that all who died of sickness or old age should go to her. Her dwelling is called Helheim; it is large and terrible. It is in the most infernal pit of Hel's region, where her palace is called Anguish, the table Famine, the waiters Slowness and Delay, the threshhold Precipice, and the bed Care. Hel herself is half blue and half white, and of a grim and ghastly appearance. The English word “hell” is derived from or connected with her name.

The greatest sorrow was caused to gods and men by Loke, when he by his cunning brought about the death of Baldur. Baldur was tormented by terrible dreams, indicating that his life was in peril; and this he communicated to the gods, who resolved to conjure all animate and inanimate things not to harm him. Frigg exacted an oath from all things that they should not harm Baldur. But still Odin felt anxious, and, saddling his horse Sleipler, he descended to Niflheim, where he awaked the vala, and compelled her to give him information about the fate of Baldur. When it had been made known that nothing in the world would harm Baldur, it became a favorite pastime of the gods at their meetings to put him up as a mark and shoot at him. But it vexed Loke to see that Baldur was not hurt; so he assumed the guise of a woman, and went to Frigg, and asked if all things had sworn to spare Baldur. From Frigg he learned that she had neglected to exact an oath from a slender twig called the mistletoe. Loke immediately went and pulled this up, proceeded to the place where the gods were assembled, and induced the blind god Hod to throw the mistletoe at his brother, and do him honor as the rest of the gods did. Loke himself guided Hod's hand; the twig hit Baldur, and he fell down lifeless.  The asas were struck dumb and speechless by terror. Finally Frigg sent Hermod, who got Odin's horse, to Hel, to persuade the goddess of death to permit Baldur to return to Asgard. Hel promised to release him on the condition that all nature would weep for him. The gods then dispatched messengers throughout all the world to beseech all things to weep, in order that Baldur might be delivered from the power of Hel. All things very willingly complied with une request — men, animals, the earth, stones, trees, and all metals — just as we see things weep when they come out of the frost into the warm air. When the messengers were returning with the conviction that their mission had been quite successful, they found on their way home a giantess who called herself Thokk. Thokk would not weep, and Hel kept her prey. But this Thokk was none else than Loke in disguise.

Baldur's wife, Nanna, died of grief, and was burned on her husband's funeral pile; but Odin's son, Vale, though at that time but one night old, avenged Baldur by slaying Hod, who had been the immediate cause of his death.

Pursued by the gods, Loke now fled upon a mountain, whence he could look out upon the world in all directions, and when he saw the gods approaching in search of him, he changed himself into the form of a salmon, and sprang into a waterfall near by, called the Vrananger Force. But Odin had seen him from Hlidskjalf, and by means of a fishnet they captured him. Having Loke in their power, they dragged him without pity into a cavern, wherein they placed three sharp-pointed rocks, boring a hole through each of them. Having also seized Loke's children, Vale and Narfe, they changed the former into a wolf, and in this likeness he tore his brother to pieces and devoured him. The gods then made cords of his intestines, with which they bound Loke on the points of the rocks, one cord passing under his shoulders, another under his loins, and a third under his hams; and when this was done they transformed these cords into fetters of iron. Then the giantess Skade took a serpent, and suspended it over him in such a manner that the venom should fall into his face, drop by drop. But Sigyn, Loke's wife, stands by him, and receives the drops as they fall in a cup, which she empties as often as it is filled. But while she is emptying it venom falls upon Loke's face, which makes him shriek with horror, and twist his body about so violently that the whole earth quakes and quivers. Such, says the Norseman, is the catfse ofearthquakes. There will Loke lie until Ragnarok, which is not far off.

5. Intimately connected with these traditionary narratives are the Norse views as to the future. The time will come when the whole world shall be destroyed, when gods and men shall perish in Ragnarok, or the twilight of the gods. Increasing corruption and strife in the world are the signs that this great and awful event is approaching. Continuous winters rage without any intervening summers, and the air is filled with violent storms, snow and darkness, and these are signs that Ragnarok is near at hand. The sun and moon are devoured by the giants heretofore mentioned, who pursue them in the guise of wolves, and the heavens are stained with blood. The bright stars vanish, the earth trembles, and the mountains topple down with a tremendous crash. Then all chains and fetters are severed, and the terrible Fenris-wolf gets loose. The Midgard-serpent writhes in his giant rage, and seeks land upon the tumultuous waves. The ship Naglfar, which has been constructed of the nail-parings of dead men, floats upon the waters, carrying the army of frost-giants over the sea, and the giant Hrym is its helmsman. Loke, freed also from his chains, comes at the head of the hosts of Hel. The Fenris-wolf advances and opens his enormous mouth. His lower jaw reaches the earth, and the upper one touches the skies; he would open it still wider had he the room to do so. Fire flashes from his eyes and nostrils. The Midgard-serpent, placing himself by the side of the Fenris- wolf, vomits forth floods of poison, which fill the air and the waters. In the midst of this confusion, crashing, and devastation, the heavens are rent in twain, and the sons of Muspel come riding through the opening in brilliant array. Surt rides first, wrapped in flames of fire; his flaming sword outshines the sun itself. Bifrost (the rainbow) breaks as they ride over it, and all direct their course to the great battle-field called Vigrid.

Meanwhile Heimdal arises, and with all his might he blows the horn of Gjoll to awake the gods, who assemble without delay. In his embarrassment Odin rides to Mimer's fountain, to consult Mimer as to how he and his warriors are to enter into action. The great ash Yggdrasil begins to quiver; nor is there anything in heaven or on earth that does not fear and tremble in that awful hour. The gods and all the einherjes of Valhall arm themselves, and speedily sally forth to the field of battle, led on by Odin, with his golden helmet, resplendent cuirass, and flashing spear, Gungner. Odin places himself against the Fenris-wolf. Thor stands by Odin's side, but can render him no assistance, as he must himself fight with the Midgard-serpent. Frey encounters Surt, and fearful blows are exchanged ere Frey falls, and he owes his defeat to his not having that  trusty sword which he gave to his servant, Skirner, when he sent him to ask the hand of the giantess Gerd. On this last day of the world, the dog Garm, which had been chained in the Gnipa-cave, also breaks loose. He is the most fearful monster of all, and attacks Ty. and they kill each other. Thor gains great renown for killing the Midgard-serpent, but he retreats only nine paces before he falls dead, having been suffocated by the floods of venom. which the dying serpent vomits forth upon him. The FenriS-wolf swallows Odin, but Vidar immediately advances, and, setting his foot upon the monster's lower jaw, he seizes the other with his hand, and thus tears and rends him till he dies. Vidar is able to do this, for he wears the shoe previously described in this sketch. Loke and Heimdal fight a duel, and kill each other. The conflict is still raging with unabated fury, when Surt flings fire and flame over the world. Smoke wreathes up around the all- nourishing world-ash Yggdrasil, the high flames play against the heavens, and earth, consumed, sinks down beneath the sea.

But after all the world has thus been consumed in flames, the earth, completely green, rises a second time from the sea. Cascades fall, and the eagle soars on lofty pinions in pursuit of his prey. The gods come together on the plains of Ida, and talk about the powerful Midgard-serpent, about the Fenris-wolf, and about the ancient; runes of the mighty Odin. The fields, unsown, yield their harvests, all ills cease, and the heavenly gods live in peace. Vidar and Vale survive Ragnarok. Neither the flood nor Surt's flame did them any harm, and they dwell on the plains of Ida, where Asgard formerly stood. Thither came also the two sons of Thor (Mode and Magne), bringing with them their father's celebrated hammer, Mjolner. Hcener is there also, and comprehends the future. Balder and Hod converse together; they call to mind their former deeds, and the perils they have passed through; they talk about the fight with the Fenris-wolf and with the Midgard-serpent. The sons of Hod and Balder inhabit the wild Wind-home.

The sun brings forth a daughter more lovely than herself (the sun is feminine in the Norse language) before she is swallowed by the wolf Skol, and when the gods have perished, the daughter rides in her mother's heavenly course.

During the conflagration of Ragnarok, a woman by name Lif and a man by name Lifthrasir lie concealed in the so-called forest of Hodmimer. The dew  of the dawn serves them as food, and so great a. race shall spring from them that their descendants shall soon spread over the whole earth.

The gold-roofed Gimle does not perish in the conflagration of the world. This hall outshines the sun; it is in the uppermost heaven, and in it

“The virtuous Shall always dwell,

And evermore Delights enjoy” (Elder Edda).

Towards the north, on the Nida Mountains, stands a hall of shining gold, and this the dwarfs occupy after Ragnarok.

But there is also a place of punishment for the wicked. It is a place far from the sun, a large and terrible cave, and the doors of it open to the north. This cave is built of serpents wattled together, and the heads of all the serpents turn into the cave, filling it with streams of poison, in which perjurers, murderers, and adulterers have to wade. The suffering is terrible; gory hearts hang outside of their breasts; their faces are dyed in blood; strong venom-dragons fiercely run through their hearts; their hands are riveted together with, ever burning stones; their clothes are wrapped in flames, and remorseless ravens keep tearing their eyes from their heads.

“Then comes the mighty one

To the great judgment;

From heaven he comes,

He who guides all things.

Judgments he utters,

Strifes he appeases,

Laws he ordains To flourish forever” (Elder Edda).

Or, as it is stated in the lay of Hyndla of the Elder Edda, after she (Hyndla) has described Hejindal, the sublime protector of the perishable world:

“Then comes another

Yet more mighty;

But Him dare I not

Venture to name.

Few look farther

Than to where Odin

Goes to meet the [Fenris-] wolf” (Elder Edda).

In various passages of the Old Norse literature, like-the one just quoted, there are allusions to the unknown God, who was before the beginning of time, and at the end of time he enters upon his eternal reign, and it seems that when he comes to the great judgment the punishment of the wicked in that terrible cave (Nastraud) will cease.

6. The above are the main points in the religion of the Norsemen. A complete interpretation is difficult, but the leading features are easily discernible, and are as follows:

The chaotic world-mass is produced by the blending of heat and cold, and this chaos quickens into the form of the giant Ymer. The asas are the beneficent forces and elements in nature. They separate from the evil and destructive elements (the giants), conquer them by their divine power, and create from them the world, thus producing the earth and its inhabitants.

The government of the world is in the power of the asas, while they themselves are in some respects subject to the decrees of the mighty norns, the goddesses of time and fate. Everything in nature that is good, beautiful, and true is the work of the asas; but the power of the giants manifests itself in all the evil, disturbing, and destructive elements of nature. The asas limit but do not destroy the power of the giants. The life of the world is a constant struggle between these contending forces. The asas try to defend what advantage they have, but the giants are constantly seeking to defeat them, and to bring ruin upon them. The asas frequently employ the giants for the purpose of elevating and fortifying themselves, but thereby they only weaken their own power. The cunning giantgod, Loke, whom the asas have adopted, deceives and betrays them. The power of the giants keeps increasing, and grows more and more threatening to the asas and to the world. The contest is finally decided in the last great struggle in Ragnarok, where both parties summon all their strength, and where asas and giants mutually slay each other. In this internecine contest the world is consumed by flames from the same primaeval source whence the first sparks of life originally came.  But the world is destroyed only to rise again in a more glorious condition. In the reconstruction and regeneration of the world the victory of good over evil is complete. After Ragnarok the divine powers are gathered in that Supreme Being, that unknown God, who was faintly seen from the beginning, but whom no one ventured to name; and the evil being, who so long has cursed the earth, sinks, together with death, into the unfathomable abyss, never to rise again.

7. For a complete presentation of the religion of the ancient Norsemen, see Anderson, — Norse Mythology, or the Religion of our Forefathers (Chicago, 1875); Keyser, Religion of the Northmen; Thorpe, Northern Mythology (Lond. 1852, 3 vols. 8vo); Miller, Chips from a German Workshop (see Index in vol. ii); Amer. Ch. Rev. April, 1872, art. 8. See also articles SEE MYTHOLOGY; SEE TEUTONIC MYTHOLOGY. (R.B.A.)

## North[[@Headword:North]]

             is the rendering which the A.V. gives in Job 37:9, for the Hebrew nezarim', מְזָרַים; properly, as the margin reads, scattering winds, i.e. winds which scatter the clouds, and bring clear, cold weather. (The Sept. has ἀκρωτήρια, the Vulg. arcturus.) But Aben-Ezra and Michaelis understand Mezarim to mean a constellation, and the same as Mazzaroth (q.v.).

The Hebrews considered the cardinal points of the heavens in reference to a man whose face was turned towards the east, the north was consequently on his left hand (Gen 13:14; Jos 15:10; Jdg 21:19; Jer 1:13); hence “the left hand” designates the north (Gen 14:15; Job 23:9). They also regarded what lay to the north as higher, and what lay to the south as lower; hence they who traveled from south to north were said to “go up” (Gen 45:25; Hos 8:9; Act 18:3; Act 19:1), while they who went from north to south were said to “go down” (Gen 12:10; Gen 26:2; Gen 38:1; 1Sa 30:15-16; 1Sa 25:1; 1Sa 26:2).

Elsewhere, the word north in our version stands for the Hebrew tsaphon',

צָפוֹן, which is used in several senses:

1. It denotes a particular quarter of the heavens; thus, “Fair weather cometh out of the north” (Job 37:22); literally, “gold cometh,” which our version, with the best critical authorities, understands figuratively, as  meaning the golden splendor (of the firmament, i.e. “fair weather”) (comp. Zec 4:12, “goldcolored oil”). The Sept. gives “the cloud having the lustre of gold,” which perhaps corresponds with the χρυσωπὸς αἰθήρ, the gilded mether, or sky, of an old Greek tragedian, quoted by Grotius. The same Hebrew word is used poetically for the whole heaven in the following passage: “He stretcheth out the north (literally the concealed, dark place) (like ὑπὸ ζόφον, in Homer, Odys. 3:335; πρὸς ζόφον, Pindar, Nemae. 4:112) over the empty place” (Job 26:7; Sept. ἐπ᾿ οὐδέν). Hence the meaning probably is that the north wind clears the sky of clouds; which agrees with the fact in Palestine, to which Solomon thus alludes, “The north wind driveth away rain” (Pro 25:23). Homer styles it αἰθρηγενέτης, “producing clear weather” (Il. 15:171; Od. v. 296). Josephus calls it αἰθριώτατος, “that wind which most produces clear weather” (Ant. 15:9, 6); and Hesychius, ἐπιδέξιος, or “auspicious;” and see the remarkable rendering of the Sept. in Pro 27:16. The word occurs also in the same sense in the following passages: “The wind turneth about to the north” (Ecc 1:6); “A whirlwind out of the north” (Eze 1:4).

2. It means a quarter of the earth (Psa 107:3; Isa 43:6; Eze 20:47; Eze 32:1;. comp. Luk 13:29).

3. It occurs in the sense of a northern aspect or direction, etc.; thus, “looking north” (1Ki 7:25; 1Ch 9:24; Num 34:7); on “the north side” (Psa 48:2; Eze 8:14; Eze 40:44; comp. Rev 21:13).

4. It is used as the conventional name for certain countries, irrespectively of their true geographical situation, viz. Babylonia, Chaldaea, Assyria, and Media, which are constantly represented as being to the north of Judaea, though some of them lay rather to the east of Palestine. Thus Assyria is called the north (Zep 2:13), and Babylonia (Jer 1:14; Jer 46:6; Jer 46:10; Jer 46:20; Jer 46:24; Eze 26:7; Jdt 16:4). The origin of this use of the word is supposed to be found in the fact that the kings of most of these countries, avoiding the deserts, used to invade Judaea chiefly on the north side, by way of Damascus and Syria. Thus also the kings of the north that were “near” may mean the kings of Syria, and “those that are afar off” the Hyrcanians and Bactrians, etc., who are reckoned by Xenophon among the peoples that were subjected or oppressed by the king of Babylon, and perhaps others besides of the neighboring nations that were compelled to  submit to the Babylonian yoke (Jer 25:26). By “the princes of the north” (Eze 32:30) some understand the Tyrians and their allies (Eze 26:16), joined here with the Zidonians, their neighbors. “The families of the north” (Jer 1:15) are inferior kings, who were allies or tributaries to the Babylonian empire (Jer 34:1; Jeremiah 1, 41; Jer 2:27). “The families of the north” (Jer 25:9) may mean a still inferior class of people, or nations dependent on Babylon. But the “king of the north” is the king of Syria; opposed to the king of the south, i.e. Egypt (Dan 11:6-15; Dan 11:40). 5. The Hebrew word is applied to the north wind. In Pro 27:16, the impossibility of concealing the qualities of a contentious wife is compared to an attempt to bind the north wind. The invocation of Solomon (Son 4:16), “Awake, oh north, and come, thou south, blow upon my garden that the spices may flow out,” and which has occasioned much perplexity to illustrators, seems well explained by Rosenmüller, as simply alluding to the effect of winds from opposite quarters in dispersing the fragrance of aromatic shrubs (Son 4:13-14) far and wide in all directions. A fine description of the effects of the north wind, in winter, occurs in Sir 43:20, which truly agrees with the “horrifer Boreas” of Ovid (Met. 1:65), and in which reference is made to the coincident effects of the north wind and of fire (v. 21; comp. v. 3, 4), like the “Borese penetrabile frigus adurit” of Virgil (Georg. 1:93); or Milton's description,

—— “The parching air Burns fierce, and cold performs the effects of fire.” Paradise Lost, 2:595.

Josephus states that the north wind in the neighbori hood of Joppa was called by those who sailed there Μελαμβόρειος, “the black north wind,” and certainly his description of its effects, on one occasion, off that coast is appalling (War, 3:9, 3). SEE NOTUS.

## North America[[@Headword:North America]]

             SEE AMERICA.

## North American Indians, Religious Ideas Of[[@Headword:North American Indians, Religious Ideas Of]]

             It is not necessary to separate all the small tribes according to-their religious usages, for they had much in common, and will here be treated accordingly. They do not believe that a dryad was thought to inhabit every tree, but the natives believed in protecting spirits of the woods and trees. These spirits were called, among the northern tribes, Nantena (singular  Okki). Among the Iroquois the whole company of spirits was called Ayotkon, or Hondatkons (singular Manitu). As ruler of all good spirits Tharonhiaonagou was worshipped, who was the grandson of the goddess of all evil, Atahefitsik. Both were regarded as living in the land of the blessed. Exalted over these was the great spirit who dispensed grace; he could do as much good as he pleased, but no evil, although he could hinder evil. But only those receive his grace who do good and abandon evil. Sun, moon, and stars, and the natural forces, are objects of nature.

In dreams the great spirit sends protecting beings, who are guides all through life. Only in Virginia was there a visible representation of supreme beings — a human figure, with an apron, in a sitting posture. There are many of these, who are called Kiwasa, and are considered protectors of the dead. In the southern part of North America the cultus took another form. There idolatry was rife, and there were priests, temples, and bloody sacrifices. In Florida the first male born was brought as a sacrifice to the sun, and this shows the transition to the Mexican cultus. In all acts of worship, politics, or friendship, the tobacco pipe played a noteworthy part. The natives were also persuaded of a future life; but their ideas concerning it were taken from their present existence.

They believed in a continuation of life, but with higher joys and all possible success in hunting, fishing, and war; therefore they buried with the dead his clothes and weapons, nourishment for the journey, and even his pipe and tobacco. They assembled around the dead, and praised his deeds of bravery and valor. All his friends and relatives visited him, and after a meal, which was first handed to the departed, the aboriginal Americans left their village and journeyed away without the dead, who became a prey to the wild animals. Others, who had permanent dwelling-places, buried their dead in various ways. A singular practice, only found among the North American tribes, was the voluntary death of aged people. When they became sick, they awaited their death with the greatest composure. Their physicians informed them that they were unable to heal them. Then the dying made the necessary arrangements, and died jovially and without fear.

This was the natural death. But to old people, who could not fish and hunt, life became a burden. The father usually ordered his son to kill him with the club. Then the friends, relatives, and children accompanied him into the woods. Two dogs were killed, that their souls might herald the coming of a warrior into the other world. The old man then smoked a pipe, conversed with his friends, sang his song of death, and gave the sign to his son, whereupon the latter slew him with his club. A small hut was then built over the buried  body. The friends of the departed gave away all his goods, even the most costly and precious. Their sorrow was touching; they tortured themselves in the fleshy parts of their body, and sometimes lost so much blood that they died themselves. Often, when a child died, its mother killed herself in the hope of nourishing it beyond death, for they feared that without such nourishment the child would die a second time. The cosmogony of the North American tribes differed from the others in that men were first created and then the world. All human beings originated from woman, and the Turtle tribe, living in the central point of the world, was the first and noblest. SEE INDIANS, AMERICAN.

## North Side Of The Church[[@Headword:North Side Of The Church]]

             The east was regarded as the gate of the prince (Exe 43:1-3); the south as the land of light, and the soft, warm wind (Act 27:13); the west as the domain of the people; but the north, as the source of the cold wind,  was the abode of Satan. — In some Cornish churches there is an entrance called the devil's door, adjoining the font, which was only opened at the time of the renunciation made in baptism. In consequence of these superstitions and its sunless aspect, the northern parts of the churchyards are usually devoid of graves. The north side of the altar corresponds to the Greek βόρειον μέρος and the Latin sinstrum cornu.

## North, Brownlow[[@Headword:North, Brownlow]]

             a noted English lay preacher, was born shortly after the opening of the present century, and was educated and fitted for business life. He studied at the University of Oxford, and was by his friends, who were of the nobility,  intended for the ministry; but he himself, preferring a gay and worldly life, chose the mercantile profession. About 1854 he was suddenly and marvelously impressed with his obligation to his Maker, and, once converted, he became an enthusiastic worker for the Church. He began his Christian labor in a very modest and quiet manner, but he soon became known and distinguished in more ways than one. His earliest Christian labors were in behalf of the sick. After a while he distributed tracts, and gradually gave himself up to the labor of saving souls, and went about addressing the people in houses, churches, and streets. His earnestness and enthusiasm soon made him popular, and he frequently was listened to by crowds. In 1859 the general council of the Free Church of Scotland licensed him to preach as an evangelist. He died in the midst of his work at Tillechewane, Scotland, whither he had gone to fulfill a preaching' engagement, in December, 1875.

## North, John[[@Headword:North, John]]

             D.D., a learned English divine, son of baron Dudley North, was born- in London Sept. 4,1645. Destined for an ecclesiastical life, he was educated at Cambridge University, and there took all his degrees. He then taught Greek in his alma mater, and in 1677 succeeded the famous Isaac Barrow as principal of Trinity College. During the exercise of these duties he continued the collection of the fine library begun by his predecessor. He died in Cambridge in April, 1683. Dr. North was noted for his scholarship, especially a profound acquaintance with the philosophy of Plato; he published a valuable edition of certain writings of that philosopher (Cambridge, 1673, 8vo), and assisted on the Fragumenta Pythagorica of Gale. “North was a high Tory, an advocate of absolute monarchy, a severe disciplinarian, and an austere man in his personal habits. Although his opinions accorded with those prevalent in the university, his conduct as head of a college made him unpopular” (Stoughton, Eccles. Hist. of England, 2:252). See Roger North, Lives of F. North. Dudley North, and Rev. John North (Lond. 1740, 1742, 3 vols. 8vo); Allibone, Dict. of Brit. and Amer. Authors, s.v. (J. H. W.)

## North, Simeon, D.D., LL.D[[@Headword:North, Simeon, D.D., LL.D]]

             a Congregational divine, was born at Berlin, Connecticut, in 1802. He graduated from Yale College in 1825; was tutor there the following year, professor of languages in Hamilton College N.Y., from 1829 to 1839, and thereafter president until 1857. He died February 9, 1884. Dr. North was the author of several sermons, etc.

## Northalis, Richard[[@Headword:Northalis, Richard]]

             an Irish prelate, was born in London, and became a Carmelite friar. He obtained a high reputation for his preaching, learning, and acquirements, and attracted the notice of the king, who advanced him to the bishopric of Ossory in 1386. About 1390 he was constituted a commissioner by the king to inquire into the state, losses, abuses, and government of Ireland; in particular, to report how and on what security Nigel O'Neill was enlarged. In 1391 and 1394 he was employed by the same monarch in the quality of an ambassador to pope Boniface IX, and was appointed chancellor of Ireland in 1393. Having spent nine years in the prelacy of Ossory, he was, in 1396, promoted to the archbishopric of Dublin. He died July 20, 1397. See D'Alton, Memoirs of the Archbishops of Dublin, page 149.

## Northampton, Councils Of[[@Headword:Northampton, Councils Of]]

             (Concilium Northamptoniense), were held in the 12th and 13th centuries.

1. The first of these, convened Oct. 13, 1164, condemned Thomas, archbishop of Canterbury, for perjury, though it is very clear that the verdict was consequent on a royal threat which promised severe penalties to all who should uphold the prelate. See Wilkins, Concil. 1:435; Labbe, Concil. 10:1433.

2. Another council convened in 1176, by order of cardinallegate Hugo, and was attended by most of the Scottish clergy, who debated the right of authority of the archbishop of York over them. See Wilkins, Concil. 1:483; Labb, Concil. 10:1469.

3. A third council was held Nov. 2, 1265, by cardinal-legate Octobanus, and condemned all the bishops and priests who had sided with Simon, earl of Leicester. See Wilkins, Concil. 1:762; Raynal, 3:181.

## Northumberland, Earl, Henry Percy[[@Headword:Northumberland, Earl, Henry Percy]]

             surnamed the Wizard, figures in ecclesiastical history for the part he played in the Gunpowder Plot. He was born in 1563, and was a son of Henry, the eighth earl, who died in the Tower in 1585. In the battle against the Invincible Armada in 1588 he commanded a ship. He was a cousin of Thomas Percy, an accomplice in the Gunpowder Plot (1605); and although the earl himself was a Protestant, he was confined many years in the Tower on suspicion. He acquired the appellation of Wizard by his study of the occult sciences in prison. He died in 1632.

## Norton, Andrews[[@Headword:Norton, Andrews]]

             a distinguished American theologian and scholar, was born at Hingham, Mass., Dec. 31, 1786. He graduated at Harvard College in 1804, and afterwards applied himself to the study of theology, but never became a  regularly settled minister. He was made tutor in Bowdoin. College in 1809; afterwards (1811) tutor and (1813) librarian in Harvard University; and was later appointed Dexter professor of sacred literature in the same institution (1819). He held this office until failing health obliged him to retire in 1830, and he spent the rest of his days at Cambridge in literary retirement, varied by cordial and generous hospitality. He died at Newport, R. I., Sept. 18,1853. Dr. Norton was, after Dr. Channing, the most distinguished American exponent of Unitarian theology. He was a clear and perspicuous lecturer, an able and conservative critic, and a voluminous writer. Rejecting the doctrine of the Trinity, and protesting against Calvinism, he also opposed the school of Theodore Parker and the naturalistic theology. Besides his contributions to the General Repository and Review, the North American Review, and Christian Examiner, his most important publications are, The Evidences of the Genuineness of the Gospels (2d ed. Cambridge, Mass., 1846, 3 vols. 8vo; Lond. 1847, 2 vols. 8vo). The author's arrangement of the work is as follows: Part 1. Proof that the. Gospels remain essentially as they were originally composed. Part I. Historical evidence that the Gospels have been ascribed to their true authors. Part III. On the evidences for the genuineness of the Gospels afforded by the early heretics. It is a contribution to American Biblical literature of the very highest order. No person can peruse it without confessing the acuteness and strength of its reasoning, and the precision and purity of its diction. Professor Peabody, in a review of it in the North American Review (45:206-222), says: “Norton has placed beyond dispute the authorship of our canonical Gospels; and this point being established, little is left for the defender of the Christian faith; for if our Gospels were written by the men whose names they bear, the authenticity of their records and the divine mission of their great Teacher hardly need the show of argument.” (See Dr. Davidson's Lectures on Biblical Criticism, p. 369 sq.; Eclec. Revelation 4 th ser. 23:423; Lond. Christ. Reformer; Lond. Prospective Review; Amer. Bibl. Repos. 11:265 [by Moses Stuart]; Boston Christian Review, 3:53; and the articles [by A. Lamson] in Christ. Exam. 12:321;' 36:145; 43:148). Norton wrote also A Statement of Reasons for not Believing the Doctrine of Trinitarians concerning the Nature of God and the Person of Christ (Cambridge, 1833, 12mo new ed. with a Memoir of the Author by Dr. Newell [Bost. 1856, 12mo]): — On the latest Form of Infidelity (1839; see Princet. Rev. 12:31), a work which was answered by a champion of Transcendentalism, to whom Norton replied: — Tracts concerning Christianity (Bost. 1852, 1 vol. 8vo): — Internal Evidences of  the Genuineness of the Gospels. Part I. Remarks on Christianity and the Gospels, with particular Reference to Strauss's “Life of Jesus.” Part II. Portions of an unfinished Work (ibid. 1855, 8vo): — A Translation of the Gospels, with Notes (ibid. 1855, 2 vols. 8vo); a task which, in the judgment of some, did not prove creditable. to Prof. Norton. See Darling, Cyclop. Bibliog. 2:2215; Men of the Times, s.v.; Trubner, Guide to Amer. Literature, s.v.; and Allibone, Dict. of Brit. and Amer. Auth. s.v.

## Norton, Asahel Strong[[@Headword:Norton, Asahel Strong]]

             D.D., a Congregational minister, was born at Farmington, Conn., Sept. 20, 1765, and was educated at Yale College, class of 1790; then entered upon the studies of the ministry, and was ordained at Clinton, N. Y., in 1793; holding successively several important pastorates in Western New York, and exerting in that section of country an important influence. Dr. Norton died May 10, 1833, at Clinton. He was one of the founders of Hamilton College, situated at that place. See Sprague, Annals, 2:332.

## Norton, Augustus Theodore, D.D[[@Headword:Norton, Augustus Theodore, D.D]]

             a Presbyterian minister, was born at Cornwall, Connecticut, March 28, 1808. He graduated from Yale College in 1832; studied theology privately; was licensed as an evangelist; labored first at Windham, N.Y., and afterwards at Griggsfield, Naples, Pittsfield, and Atlas, in southern Illinois. He organized the Second Presbyterian Church in St. Louis, Missouri, and in 1839 was called to the pastorate of the First Presbyterian Church in Alton, Illinois, where he labored for nineteen years. In 1859 he was appointed district secretary of Church Extension and Home Missions for the West, and was enabled in due time to report every church in his field as supplied with a minister. In 1879 he published a large volume of seven hundred pages, on the History of the Presbyterian Church in Illinois. He died at Alton, April 29, 1884.

## Norton, Herman[[@Headword:Norton, Herman]]

             an American Presbyterian minister of some note, was born in New Hartford, N. Y. July 2, 1799. When about seventeen years old he was converted at Auburn, N. Y., and being poor, he was provided for by friends of the Presbyteria Church which he had joined, and sent to Hamilton College, and afterwards to Auburn Theological Seminary to fit himself for the ministry. As soon as he had entered the ministry he commenced piercing the Gospel, at first as an evangelist, in which capacity his labors were very successful in many places in the State of New York. For several years he was pastor of a Presbyterian Church at the corner of Prince and Crosby Streets, in the city of New York, where God gave him many seals of his ministry. His health failing, he was compelled to seek fields of usefulness in the country. He labored in Trenton, New Jersey, and in other places, with much success. Subsequently he preached at Cincinnati and elsewhere. Wherever he went, his labors were eminently useful to the conversion of sinners, and to the aiding of believers in their spiritual life. In the year 1843 Mr. Norton was chosen corresponding secretary of the American Protestant Society, and thenceforward made New York the home of his family and the center of his labors. His zeal and success in the work of evangelizing the papal population of our country, in connection with that society as its chief officer, are well known. He was at once  corresponding secretary, editor of the magazine, and general agent for the collection of funds. When the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance were united, and became the American and Foreign Christian Union, Mr. Norton was chosen one of the corresponding secretaries. In the discharge of the duties of that office he labored as faithfully as his health permitted, till his death, December, 1851. In the sufferings of the exiles from Madeira he took a very deep interest. It was greatly owing to him that so many of them came to this country. His efforts in their behalf were incessant, from the time of their landing in New York till the last company left for Illinois, in the month of November, 1850. The excellent volume from his pen, entitled Record of Facts concerning the Persecutions at Madeira, in which the history of that suffering people is faithfully given, has been extensively read, and is an enduring monument of his heartfelt interest in their behalf. His remains rest in the same tomb where lie those of two of those excellent people, one of whom was the devoted and greatly beloved Da Silva. Norton also published, Signs of Danger and of Promise: Startling Facts for American Protestants: — The Christian and Deist, an excellent work: — and several Tracts relating to Romanism. published by the society of which he was secretary. See Christian Union, January, 1851.

## Norton, John[[@Headword:Norton, John]]

             (1), an eminent Presbyterian. divine, was born in Hertfordshire, England, in 1606, and educated at the University of Cambridge; and, after taking holy orders in the Anglican Establishment, was made curate of Starford. A lecture was at that time supported at Starford by a number of pious ministers. Through their labors Mr. Norton, who was himself a preacher, though, like many others, ignorant of his own character, and unacquainted with the truth as it is in Jesus, was impressed with a sense of his sin, and by the agency of the Holy Spirit was brought to repentance. The view of his own heart and life, compared with the holy law of God, almost overwhelmed him with despair; but at length the promises of the Gospel administered to him inexpressible joy. His attention had been hitherto occupied in literary and scientific pursuits, but he now devoted himself exclusively to the study of theology; and being by his own experience acquainted with repentance and faith and holiness, he preached upon these subjects with zeal and effect. He soon became eminent. He adopted the creed and practice of the Puritans, and in 1635 emigrated to New England. He was first settled in the ministry at Ipswich, but was afterwards prevailed  on to remove to Boston. In 1662 he was appointed one of the two agents of the colony to address king Charles on his restoration, but they did not fully succeed in the objects of their mission. He died in 1663. In his natural temper Mr. Norton was somewhat irascible, ‘but being taught by the grace of God to govern his passions, his renewed heart rendered him meek, courteous, and amiable. Still a mistaken zeal for the truth made him, as it made his contemporaries, prone to persecution. He wrote, The Orthodox Evangelist, or a Treatise wherein many great evangelical Truths. are briefly discussed, etc. (Lond. 1654, 4to): — The Sufferings of Christ (1653): — The Heart of New England rent at the. Blasphemies of the present Generation, or a brief Tractate concerning the Doctrines of the Quakers (1660): — and a number of political Tracts, etc. Darling, Cyclop. Bibliog. 2:2216; Drake, Dict. of Amer. Biog. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Norton, John (2)[[@Headword:Norton, John (2)]]

             (2), an American Presbyterian minister, nephew of the preceding, was born about 1650, was educated at Harvard University, class of 1671, and, after entering the ministry in 1678, became second pastor at Hingham, Mass. He died in 1716. He was noted as a pulpit orator of no mean order, and generally beloved by his people. See Lincoln, Hist. of Hinghan.

## Norton, John (3)[[@Headword:Norton, John (3)]]

             (3), a Congregational minister, was born at Berlin, Conn., in 1716, and was educated at Yale College, class of 1737. He then pursued a course in theology, and was ordained in Deerfield, Conn., in 1741. He settled as pastor at Bernardstown, Mass. During the colonial war he was chaplain at Fort Massachusetts, and at the time of its capture was taken to Canada. He remained there one year, and returned to Boston. Nov. 30, 1748, he was installed pastor of the Congregational Church at East Hampton, Conn., where he labored nearly thirty years. He died March 24, 1778. Norton published a narrative of his captivity at Boston (1748; a new edition, with notes by S. G. Drake, was brought out in 1870).

## Norton, Noah[[@Headword:Norton, Noah]]

             a Baptist minister, was born near the close of the last century. He was early converted; ordained for the ministry in 1822; and became pastor of the Second Church in Providence, Me. In 1836 he became pastor of the  Church in Brunswick, and died in 1851. “He was a good minister of Christ.” See Amer. Baptist Register, 1852, p. 419.

## Norton, William, LL.D[[@Headword:Norton, William, LL.D]]

             an English Baptist minister, was born December 25, 1812, at Woodhouse, Norfolk. He studied at a private school in Norwich and at Stepney College. In 1835 he offered himself as a missionary for India, but was refused on account of his health. From 1836 to 1840 he was a pastor; in 1839 became joint editor of the Primitive Communionism, and in 1841 of the Primitive Church Magazine; in the same year he was, with others, the founder of the Baptist Tract Society, and its editor until 1870. He died August 12, 1890. He translated the New Testament into the Spanish language, compiled a selection of 1113 hymns, and was the author of Responsibility. See (English) Baptist Year-book, 1891, pages 149, 150.  P

## Norway[[@Headword:Norway]]

             (Norweg. Norge), the western portion of the Scandinavian peninsula, which, together with Sweden, forms one joint kingdom, is situated between 57° 58' and 71° 10' N. lat., and between 50 and 28° E. long. It is bounded on the E. by Sweden and Russia, and on every other side is surrounded by water, having the Skager Rack to the S., the German Ocean to the W., and the Arctic Sea to the N. Its length is about 1100 miles, and its greatest width about 250 miles; but between the lats. of 67° and 68° it measures little more than 25 miles in breadth. The area is given as 122,280 square miles, and the population (in 1885) as 1,806,900. The whole of the Scandinavian peninsula consists of a connected mountain mass, which, in the southern and western parts of Norway, constitutes one continuous tract of rocky highlands, with steep declivities dipping into the sea, and only here and there broken by narrow tracts of arable land. Of the numerous summits which lie along the water-shed, and which rise above the line of perpetual snow, the highest, known as the Galdhbpig, has an elevation of 8300 feet. The mean level of the range, which seldom rises more than 4000 feet above the sea, is occupied by extensive snow-fields, from which glaciers descend to the edge of the sea, while here and there the vast snow- plain is broken by fjords (i.e. friths), some of which, as the Folden Fjord, penetrate upwards of seventy miles through the rocky masses.

These inlets run, in many cases, through the middle of long and broad finely wooded valleys, enclosed by rocky walls, which are either quite bare, or covered with lichens or mosses or stunted brushwood, among which falls of water pour perpendicularly down the mountainside. The Scandinavian range consists principally of primitive and transition rock, and exhibits almost everywhere the effects of glacial action, the glaciers and moraines presenting the same appearances as in the Swiss alpine district. The numerous islands which skirt the coast of Norway, and must be regarded as portions of the range, present the same characters as the continental mass. Some of these, as the islands of Alsten and Donnes, rise perpendicularly from the sea with peaks penetrating beyond the snow-line, which lies here at an elevation of 4000 feet. Norway abounds in lakes and streams; according to some topographers there are upwards of 30,000 of the former, of which the majority are small, while none have an area exceeding 200 square miles. The chief rivers of Norway are the Glommen,  Laagen, Lovgen, Drammen, Otter, and Vormen. The first of these has a course of 400 miles; but the majority of the Norwegian streams, all of which rise at great elevations, have a comparatively short course, and are unfit for navigation, although they are extensively used to float down timber to the fjords, whence the wood is exported in native ships to foreign ports. These fjords, or inlets of the sea, which form so characteristic a feature of Norwegian scenery, and give with their various sinuosities a coast-line of upwards of 8000 miles, form the outlet to numerous rapid streams and waterfalls, which leap or trickle down the edges of the treeless fields or mountain flats above.

Climate, Soil, etc. — The peculiar physical character of Norway necessarily gives rise to great varieties of climate in different parts of the country. The influence of the sea and of the Gulf Stream, and the penetration of deep inlets into the interior, greatly modify the severity of the climate on the western shore, and render it far superior to that of the other Scandinavian countries in the same latitude. On the coast generally rain and fogs prevail; while in the region near the North Cape storms are almost incessant, and rage with extraordinary violence. In the interior the air is clear and dry. The longest day, which in the south is eighteen hours, may be said to be nearly three months in the high latitudes of the northern districts, where the longest night lasts almost an equal length of time. In Norway Proper — the winters as a rule are long and cold, and the summers, which rapidly follow the melting of the snows in April and May, are warm and pleasant. On the islands, however, the heats of summer are often insufficient to ripen corn. The protracted winter of the northern regions follows almost suddenly on the disappearance of the sun, when the absence of solar light is compensated for by the frequent appearance of the aurora borealis, which shines with sufficient intensity to allow the prosecution of ordinary occupations. It is estimated that one thirty-eighth of the area of Norway lies within the region of perpetual snow, while a large extent of the mountain districts affords no produce beyond scanty grasses, mosses, lichens, and a few hardy berry-yielding plants. Only birch and juniper grow north of 670, which is the boundary of the pine.

The Scotch fir, Pinus sylvestris (Norwegian, Furu), and spruce, P. abies (Norwegian, Gran), cover extensive tracts, and, with birch, constitute the principal wealth of Norway. The hardier fruits, as strawberries, gooseberries, cherries, and raspberries, are abundant and excellent of their kind. Hemp, flax, rye, oats, and barley are grown as far north as 66°; but  although agriculture has been more systematically pursued of late years, the crops are not always sufficient, for home consumption, and hence it is found absolutely necessary to import annually considerable quantities of corn and potatoes. In 1812 there was so great a famine that the people made bread from the bark of elm. In the northern parts, in the upper valleys, the rearing of cattle constitutes an important branch of industry. The herds and flocks are driven from the distant farms to the pasture-lands in these high mountain valleys, known as Saterdale, where they remain till the approach of cold weather obliges the herdsmen to return with their charges to the shelter of the farms. Although the' cattle and horses are small, they are generally strong and capable of bearing much hard labor. The fisheries of Norway are of great importance, and not only yield one of the most important articles of home consumption, but at the same time constitute one of the most profitable sources of foreign export. Fish is caught in almost every stream and lake of the interior, as well as in the fjords of the coast, and in the bays and channels which encircle the numerous islands skirting the long sea-line of Norway. Salmon, herring, and cod are of the greatest importance, the latter alone giving employment to some 16,000 or 18,000 men. The mineral products, which comprise silver, copper, cobalt, iron, chrome ironstone, etc., yield an annual return of nearly $800,000. The richest mines are situated in the south. Latterly some productive copper-works have also been opened in northern districts. Ship-building in all its branches is almost the only industrial art that is extensively and actively prosecuted. In many parts of the country there are absolutely no special trades, the inhabitants of the small fishing-ports, no less than the inmates of the widely separated farms, employing their leisure during the long winter in weaving, spinning, and making the articles of clothing and the domestic implements required in their households. The fauna of Norway includes the bear, wolf, lynx, elk, otter, reindeer, red- deer, seal, the elder-duck, and many other kinds of sea-fowl, blackcock, capercailzie, and a great variety of small game.

Government, etc. — Although Norway constitutes one joint kingdom with Sweden in regard to succession, external policy, and diplomacy, it is in all other respects an independent state, having its own government, legislative machinery, finances, army, and navy. The king is indeed commander-in- chief of all the forces of the country, whether military or naval; but he can neither augment nor decrease their number, nor proclaim peace or war, without the assent of the Norwegian Parliament (Storthing), which consists  of natives of the country; nor, except in time of war, can he bring foreign soldiers within the frontiers, or send native troops out of Norway. He must visit Norway once every year, and in his. absence affairs are administered in the name of his representative, who may be a Swede, and who is entitled viceroy if he be of royal birth. Norway is divided into twenty amts, or administrative circles, subdivided into fifty-five bailiwicks, and each of these is presided over by a rural magistrate. Norway has a representative government, based on the constitution which was established in 1814, and modified in 1869. The constitution is purely democratic in its character. The Council of State constitutes the highest court of justice, under whose jurisdiction the provincial magistrates or “amtmaend” administer justice, in conjunction with the bailiffs and sorenskriver, or advocates, who preside over rural petty courts. These lower courts are controlled by the Stift- Overrette, or Diocesan Courts of Justice, while the latter are, in their turn, under the High Court of Appeal, or Hiieste Ret, which is located at Christiania. Once every year the Storthing, or legislative chamber, meets, and is composed of representatives who are elected by the freehold voters of their several districts. The Storthing votes the taxes. which are collected by officers of the-king of Sweden and Norway; it proposes laws, which must be ratified by the king-; but if they pass the Storthing three times, they acquire validity even without the king's sanction.

Race, Language, etc. — With the exception of some 25,000 Lapps and Finns, living in the most remote northern regions, the inhabitants of Norway are generally a pure Scandinavian race, akin to the North Germanic nations of Aryan descent. The genuine Norwegians are of middle height, with strong, well-knit, muscular frames, of fair skin, with light flaxen or yellow hair, and blue eyes. In character they may be said to be frank, yet cautious and reserved, honest, moderate, religious, and superstitious, more from an inveterate love of clinging to the forms, thoughts, and creed of their ancestors than from fanaticism. Their love of country, and their irrepressible fondness for the sea, by the very anomaly which these apparently contradictory propensities exhibit, show them to be the true descendants of the sea-roving Northmen of old. Of late years emigration has continued steadily to increase at a rate which threatens to be a serious evil to so thinly populated a country as Norway, but which is easily explained by the small portion of land capable of cultivation. The general diffusion of education, and the perfect equality and practical independence which they have known how to secure and retain for  themselves, notwithstanding their nominal incorporation with the other Scandinavian kingdoms, give to the poorest Norwegians a sense of self- respect and self-reliance which distinguish them favorably from those of the same class in other countries.

The population of Norway is chiefly rural, only about eleven per cent. living in towns. Christiania, the principal city, has not more than 125,000 inhabitants, while Bergen and Trondhjem have. respectively only 43,000 and 24,000. The physical character, and consequent climatic relations of Norway, leave a very small proportion: (according to some writers only about two per cent.) of the area capable of being cultivated; for it may be stated generally that the valleys are the only habitable and agriculturally productive parts of the country, the mountain- ridges which separate the lowlying lands being covered with bare masses of gneiss and mica schists, in the fissures of which the only vegetation is juniper, fir, aspen, birch, and stunted beech trees. There are few villages, and the isolated farmsteads are often separated from one another by many miles. The cultivators of the land are in most instances also the proprietors, less than one third of the whole number being tenants only. The peasants, more especially in the amts remote from towns, retain their ancient provincial costumes, which are, for the most part, highly picturesque, consisting, among the women, of ample woolen skirts and brightly colored knit bodices, fastened and adorned with silver or brass clasps. and buckles. Music is much cultivated by all classes of the people, and the national songs and melodies which are the favorites are for the most part of a melancholy character. Danish is the language in ordinary use both in writing and speaking, although dialects nearer akin to the old Norse are spoken by the dalesmen and mountaineers of special districts. Since the separation of the country from Denmark, a strongly national tendency has been manifested by some of the best Norwegian writers, and attempts have been made to reorganize these dialects into one general Norwegian language, and thus, in fact, to revive the ancient Norse, or Icelandic, which has been preserved in Iceland in almost perfect purity since its first introduction into the island in the 9th century by colonists from the Scandinavian mother-lands.

History, Secular and Religious. — The early history of Norway is comprised in that of the other Scandinavian countries, and is, like theirs, for the most part fabulous. It is only towards the middle of the 10th century, when Christianity was introduced. that the mythical obscurity in which the annals of the kingdom had been previously plunged begins to  give place to the light of historical truth. The introduction of Christianity, which was the result of the intercourse the Norwegians had with the more civilized parts of Europe through their maritime expeditions, destroyed much of the old nationality of the people and the heathenism which they had hitherto cherished, although the sanguinary feuds which had raged among the rival chiefs of the land can scarcely be said to. have lost their ferocity under the sway of the milder religion. The first introduction of Christianity into Norway is generally ascribed to Hakon, a prince of the country, before the middle of the 10th century. This person had received a Christian education at the court of Athelstan king of England. On returning to his own land he found his countrymen zealously devoted to the worship of Odin; and having himself embraced Christianity, he was under the necessity of worshipping in secret. At length, having gained over some of his most intimate friends to the side of Christianity, he resolved, as he had become master of the kingdom, to establish Christianity as the religion of the country. Accordingly, he proposed, A.D. 950, before an assembly of the people, that the whole nation should renounce idolatry, and worship the only true God, and Jesus Christ his Son. He suggested also that the Sabbath should be devoted to religious exercises, and Friday observed as a fastday. These royal propositions were indignantly rejected both by nobles and people; and the king, to conciliate his enraged subjects, yielded so far as to take part in some of the ancient sacred rites and customs. In particular, at the celebration of the Yule festival, he consented to eat part of the liver of a horse, and to drain all the cups drunk to his honor. In consequence of this sinful participation in manifest idolatry, he was soon after seized with the most painful remorse, and he died deeply penitent for the scandal he had brought upon Christianity.

In a short time, however, the way was opened for the more effectual admission of the Christian religion by the elevation to the throne of Olaf I, a Norwegian king, who was favorable to Christianity. “This Olaf,” to quote from Neander, “had traveled extensively in foreign lands: in Russia, Greece, England, and the neighboring parts of Northern Germany. By intercourse with Christian nations, in his predatory excursions, he had obtained some knowledge of Christianity, and had been led, by various circumstances, to see a divine power in it. In some German port he had become acquainted, among others, with a certain ecclesiastic from Bremen, Thangbrand by name, a soldier priest, whose temper and mode of life were buit little suited to the spiritual profession. This person carried about with  him a large shield, having on it a figure of Christ on the cross, embossed in gold. The shield attracted Olaf's particular notice. He inquired about the meaning of the symbol, which gave the priest an opportunity of telling the story of Christ and Christianity. Observing how greatly Olaf was taken with the shield, Thangbrand made him a present of it, for which the Norse chieftain richly repaid him in gold and silver. He moreover promised to stand by him if he should ever need protection. In various dangers by sea and on the land, which Olaf afterwards encountered, he believed that he owed his life and safety to this shield; and his faith in the divine power of Jesus thus became stronger and stronger. At the Scilly Isles, on the southwest coast of England. he received baptism, and returned to Norway, fully resolved to destroy paganism. In England he had met again with the priest Thangbrand. Olaf took him back to Norway in capacity of a court clergyman; but no good resulted from his connection with this person of doubtful character. Inclined of his own accord to employ violent measures for the destruction of paganism and the spread of Christianity, he was only confirmed in this mistaken plan by Thangbrand's influence.” On reaching Norway, and taking possession of the government, Olaf directed his chief efforts towards the introduction of Christianity as the religion of the country. He everywhere destroyed the heathen temples, and invited all classes of the people to submit to baptism. Where kindness failed, he had recourse to cruelty. His plans, however, for the Christianization of his subjects were cut short in the year 1000. He died in a war against the united powers of Denmark and Sweden.

Norway now passed into the hands of foreign rulers, who, though favorable to Christianity, took no active measures for planting the Christian Church in their newly acquired territory, and the pagan party once more restored the ancient rites. But this state of matters was of short continuance. Olaf the Thick (usually surnamed the Saint), who delivered Norway- from her foreign rulers, came into the country in 1015, when already a decided Christian, with bishops and priests whom he had brought with him from England. He resolved to force Christianity upon the people, and accordingly the obstinate and refractory were threatened with confiscation of their goods, and in some cases with death itself. Many professed to yield through fear, and submitted to be baptized; but they continued secretly to practice their pagan ceremonies. In the province of Dalen the idolaters were headed by a powerful man named Gudbrand, who assembled the people, and persuaded them that if they would only bring  out a colossal statue of their great god Thor, Olaf and his whole force would melt like wax. It was agreed on both sides that each party should try the power of its own god. The night preceding the meeting was spent by Olaf in secret prayer. Next day the colossal image of Thor, adorned profusely with gold and silver, was drawn into the public place, where crowds of pagans gathered around the image. The king stationed beside himself Kolbein, one of his guard, a man of gigantic stature and great bodily strength. Gudbrand commenced the proceedings by challenging the Christians to produce evidence of the power of their God, and pointing them to the colossal image of the mighty Thor. To this boastful address Olaf replied, taunting the pagans with worshipping a blind and deaf god, and calling upon them to lift their eyes to heaven, and behold the Christian's God as he revealed himself in the radiant light. At the utterance of these words the sun burst forth with the brightest effilgence, and at the same moment Kolbein demolished the idol with a single blow of a heavy mallet which he carried in his hand. The monster fell, crumbled into fragments, from which crept a great multitude of mice, snakes, and lizards. The scene produced a powerful effect upon the pagans, many of whom were from that moment convinced of the utter futility of their idols.

The severity, however, with which Olaf had conducted his government, prepared the way for the conquest of the country by Canute, king of Denmark and England. The banished Olaf returned, and, raising an army composed wholly of Christians, made arrangements for a new struggle. He fell mortally wounded in battle, Aug. 31, 1030 — a day which was universally observed as a festival by the people of the North in honor of Olaf, whom they hesitated not to style a Christian martyr. This monarch, whose memory was long held in the highest estimation, had labored zealously for the spread of Christianity, not only in Norway, but also in the islands peopled by Norwegian colonies, such as Iceland, the Orkneys, and the Faroe Islands. His short reign was, in fact, wholly devoted to the propagation of the new faith by means the most revolting to humanity. His general practice was to enter a district at the head of a powerful army, summon a council, or Thing, as it was called, and give the people the alternative of fighting with him or being baptized. Most of them preferred baptism to the risk of fighting with an enemy so well prepared for the combat, and thus a large number made a nominal profession of Christianity.:On the death of king Canute, Nov. 12,1035, Olaf's son, Magnus I, recovered possession of the Norwegian throne; and thenceforth, till 1319, Norway continued under the sway of native kings, who were also  devoted adherents of Christianity, i.e. of a Christianity as they understood it. They were zealous for the upbuilding of Romish Christianity, and even shared in the crusading movement for regaining Palestine. Indeed, ever since the light of Christianity had dawned on Scandinavia, a general desire prevailed among the people, to visit the Holy Land. Several of the Norwegian kings and princes had made a pilgrimage to the Holy Sepulchre; and during the reign of Magnus Barfoed, a chieftain named Skopte equipped a squadron of five vessels, and set sail, accompanied by his three sons, for Palestine; but died at Rome, where he had stopped to perform his devotions. The expedition was continued, by his sons, none of whom survived the journey. The fame of this exploit, and the marvelous tales of other pilgrims, led Sigurd, the king of Norway, to undertake a pilgrimage to Jerusalem. Fired with a love of wild adventure and an avaricious desire of plunder, the royal pilgrim set out with a fleet of sixty vessels, surmounted with the sacred banner of the cross, and manned with several thousand followers. After wintering in England, where they were hospitably treated by Henry I, the Norwegian crusaders proceeded on their voyage, and after encountering many hardships, plundering various places, and barbarously murdering tribes of people who refused to become Christians, they paid the accustomed visit to Jerusalem and the other holy places. Sigurd, on his return home, was solicited by the king of Denmark to join him in an attack upon the inhabitants of Smaland, who, after being nominally converted to Christianity, had relapsed into idolatry, and put to death the Christian missionaries. The king of Norway responded to the invitation, and, passing into the Baltic, punished the revolted pagans, and returned to his country laden with booty. After a reign of twenty-seven years, Sigurd died in 1130.

From this period Norway became, for more than a century, a prey to barbarous and destructive civil wars. In the midst of these internal commotions, cardinal Nicholas, an Englishman by birth, and afterwards known as pope Adrian IV, arrived in Norway as legate from the Romish see. The chief object of his mission was to render the kingdom ecclesiastically independent of the authority of the archbishop of Lund-an arrangement which was earnestly desired by the Norwegian kings. An archiepiscopal see was accordingly erected at Trondhjem, and endowed with authority, not only over Norway, but also over the Norwegian colonies. Rejoicing in their spiritual independence, the people readily consented to pay the accustomed tribute of Peter's pence to Rome, but they strenuously resisted the attempt made by the pope's legate to insist upon the celibacy of the. clergy. “In various other things,” says Snorre,  “the papal legate reformed the manners and customs of the nation during his stay, so that there never came to this land a stranger who was more honored and beloved both by princes and people.” The Church of Norway had now accepted a metropolitan at the hands of the pope of Rome, and this acknowledgment of subjection to the Romish see was soon followed by other concessions which seriously compromised the liberties of the country. The ambitious prelate of the see of Trondhjem was desirous of adopting every expedient to add to the influence and authority of the primacy. With this view he succeeded in bringing it about that the realm was hereafter to be held as a fief of St. Olaf, the superior lord being represented by the archbishops of Trondhjem, whose consent was made indispensable to filling the vacant throne. On the demise of the reigning king, the crown was to be religiously offered to St. Olaf. in the cathedral where his relics were deposited, by the bishops, abbots, and twelve chieftains from each diocese, who were to nominate the successor with the advice and consent of their primate. Thus taking advantage of the incessant contentions for the sovereignty by which the country-was agitated and disturbed, the Romish primate secured for the see of Trondhjem a perpetual control over the future choice of the Norwegian monarchs. The crown was now declared an ecclesiastical fief, and the government almost converted into a hierarchy.

A young adventurer named Sverre seized on the crown of Norway, and his title was ratified by the sword as well as by the general acquiescence of the nation. The primate, however, refused to perform the usual ceremony of coronation, and, fearing the royal displeasure, fled to Denmark. Thence he transmitted an appeal to Rome, in consequence of which the pope launched the thunders of the Vatican against Sverre, threatening him with excommunication unless he instantly desisted from his hostile measures against the primate. The sovereign, having been educated for the priesthood, was well skilled both in canon law and ecclesiastical, and he found no difficulty, therefore, in showing, both from Scripture and the decrees of councils, that the pope had no right to interfere in such disputes between kings and their subjects. Anxious for peace, however, Sverre applied for a papal legate to perform the ceremony of his confirmation, but was refused. The king was indignant at this proceeding on the part of Rome; and reproaching the Roman ambassador with duplicity, ordered him forthwith to leave his dominions. As a last resource, the enraged monarch summoned together the prelates of the realm, and caused himself to be crowned by bishop Nicholas, who had been elected through his influence; but the proceeding was condemned by pope  Alexander III, who excommunicated both the royal and the clerical offender. Deputies were soon after dispatched to Rome, who succeeded in obtaining a papal absolution for the king; but on their return they were detained in Denmark, where they suddenly died, having previously pledged the papal bull to raise money for the payment of their expenses. The important document thus found its way into the hands of Sverre, who read it publicly in the cathedral of Trondhjem, alleging that the deputies had been poisoned by his enemies. The whole transaction seemed not a little suspicious; the Norwegian king was charged by the pope with having forged the bull, and procured the death of the messengers; and on the ground of this accusation the kingdom was laid under an interdict (q.v.). Bishop Nicholas now abandoned the king, whose cause he had so warmly espoused, fled to the primate in Denmark, and there raising a considerable army, invaded Norway; but Sverre, aided by a body of troops sent from England by king John, succeeded in defeating the rebels. The king did not long survive this victory, but worn out by the harassing contests to which for a quarter of a century he had been subjected, died about this time.

It had for a long time been the evident tendency of the government of Norway to assume the form of a sacerdotal and feudal aristocracy. This tendency, however, was arrested to some extent by the first princes of the house of Sverre, who asserted the rights of the monarch against the encroachments of the clergy and the nobles. But it was more difficult to contend with the Romish see, which has often been able to accomplish more by secret machinations than in open warfare. While affecting to renounce the right with which the archbishop of Trondhjem had been invested of controlling the choice of the monarch on every vacancy the papal Church induced the crown to confirm the spiritual jurisdiction of the prelates with all the ecclesiastical endowments, even to the exclusion of lay founders from their rights of patronage. The prelates were allowed to coin money, and maintain a regular body-guard of one hundred armed men for the archbishop, and forty for each bishop. One concession was followed by another; and the archbishop of Trondhjem, taking advantage of the youth and inexperience of Erik, son of Magnus Hakonson, who ascended the throne in 1280, at the age of twelve, extorted from him at his coronation an oath that he would render the Church independent of the secular authority. Having gained this point, the artful primate proceeded to act upon it by publishing an edict that imposed new fines for offenses against the canons of the Church. The king's advisers refused to sanction the bold step taken  by the primate; and to vindicate his spiritual authority, he excommunicated the royal counselors. The king in turn banished the primate, who forthwith set out for Rome to lay his case before the pope. When on his way home again he died in Sweden, and his successor having acknowledged himself the vassal of Erik, the contest was terminated, and the pretensions of the clergy reduced within more reasonable limits. In the latter part of the 14th century, the three kingdoms of Norway, Denmark, and Sweden were united under one sovereign: and. this union of Calmar, as it was called, existed nominally at least from 1397 to 1521, during which long period there was an incessant struggle for superiority between the crown and the clergy.

Reformation in Church and State. — So harassing were the repeated encroachments of the Romish hierarchy to the Norwegian government and people, that the Reformation was gladly welcomed as likely to weaken the power and abridge the prerogatives of the papists. Many of the Norwegian youth had studied at Wittenberg and other German universities, where they had imbibed the doctrines and principles of the Reformers, and on their return home they found both rulers and people ready to embrace the Reformed faith. But what tended chiefly to facilitate the progress of the Reformation in Norway was the election of Christian III to the throne by the lay aristocracy of the kingdom. As he had himself been educated in the Protestant faith, his accession was violently opposed by the archbishop of Trondhjem and the other Romish prelates. The zeal of the monarch, however, was only quickened by the opposition of the clergy, and he resolved to introduce the reformed worship as the religion of the state. A recess was accordingly passed and signed by more than four hundred nobles with the deputies of the commons, providing:

“1. That the temporal and spiritual power of the bishops should be forever taken away, and the administration of their dioceses confided to learned men of the Reformed faith, under the title of superintendents.

2. That the castles, manors, and other lands belonging to the prelates and monasteries should be annexed to the crown.

3. That their religious houses should be reformed; the regular clergy who might not choose to be secularized to be allowed to remain in their respective cloisters, upon condition that they should hear the Word of God, lead edifying lives, and that their surplus revenues should be devoted to the support of hospitals and other eleemosynary establishments.

4. That the rights of lay patronage should be preserved; the clergy to exact from the peasants only their regular tithe, one third of which should be appropriated to the support of the curate, one third to the proprietor of the church, and the remainder to the king, for the use of the university and schools of learning.” The king consulted Luther upon the manner of carrying this recess into effect, and by his advice, instead of secularizing the Church property, he reserved a certain portion for the maintenance of the Protestant worship, and the purposes of education and charity; but a large part of the ecclesiastical lands ultimately came into the possession of the nobility by successive grants from the crown. Thus fell the Romish hierarchy in Denmark and Norway; and its destruction marked the epoch of the complete triumph of the lay aristocracy over the other orders of the state, which they continued to enjoy until the revolution of 1660.

The cause of the Reformation met with little opposition in Norway. From its first introduction it continued to hold its ground, and to diffuse itself among all classes of the people with the most gratifying rapidity. The Church became strictly Lutheran, and, though nominally episcopal, the bishops were vested only with the power of superintendents. Matters went on smoothly without any peculiar occurrence to disturb the ordinary course of events. But towards the end of the last century the Church was much quickened, spiritually, through the efforts of Hans Nielsen Hauge (q.v.), a remarkable person, who has earned for himself the honorable appellation of the Norwegian Reformer. Hauge was not a dissenter from the established Lutheran Church of Norway. Neither in his preaching nor his writings did he teach any difference of doctrine. He enforced purer views of Christian morality, while he taught at the same time the doctrines of the Church.

He called for no change of opinion or of established faith, but for better lives and more Christian practice among both clergy and laity. And he taught only the doctrines of the Church, casting out the fables and wicked imaginings of men — lifting up his voice against the coldness, the selfishness, the worldliness, and the skepticism of the clergy-for even into Norway neology had made its way, though it has never had such a hold upon the whole Church as in the sister country, Denmark. His followers called themselves Vakte” awakened;” and esteemed themselves members of the congregation of saints. But they never called themselves nor were esteemed dissenters; they professed the doctrines of the Church-from the sinful slumbers and negligence of which they had come out and separated themselves.

They met, it is true, to hear their favorite preacher, and  occasionally by themselves for religious purposes in the open air or in private dwellings, but they did not on that account withdraw themselves from the communion of the Church. They were, and are, in fact, a kind of Methodists, such as the Methodists were before they constituted themselves a separate body, with separate places of worship. At the same time it is probable that, had circumstances been favorable, they might have become a regular dissenting body. Had the laws and circumstances of Norway been such as those of England and Scotland when Wesley and Erskine laid the foundation of the two leading sects in those countries, the Haugeanere — for by this name they are generally distinguished in Norway had probably long ago separated from the Church. But the law forbade the establishment of conventicles, and, if it had not, the Norwegians are too poor to support any dissenting clergy. So long as they simply made profession of spiritual quickening, they were tolerated and even kindly considered by the Scandinavian governments. But the more uneducated and the less refined of the Haugeans became after a time disturbers of the public peace. Thus among their more extraordinary proceedings were the methods they adopted for driving out the devil, the results of which were occasionally maiming and death.

Such outrages, of course, could not be permitted; the conservation of the public peace and of the lives of the people called for government interference. Inquiries were instituted, and Hauge was arrested in October, 1804. The affair was delegated to an especial commission in Christiania. The reformer .could not be accused of being directly accessory to the outrages of his followers; but the prejudice was strong against him, and he was arraigned upon two charges: first, for holding assemblies for divine worship without lawful appointment; and, second, for teaching error, and contempt of the established instructors. Nine years had elapsed since he began his career, during which he had suffered much, and undergone much persecution. The matter was now taken into court, and, after a trial prolonged for ten years, he was first condemned to hard labor in the fortresses for two years, and to pay all the expenses; but the sentence was afterwards commuted in the supreme court to a fine of one thousand dollars, the expenses of the trial.

In 1816, finally, this sentence also was commuted, and with this decision ended the public life of Hauge. All persecution ceased, and his mind became calmer; his continual anxiety, his itinerancies, and his preachings ceased. He lived peaceably, was pious, and respected by all-a man of blameless life and unimpeachable integrity. Though he no longer went about preaching, he still kept up a close communication with his followers; and he probably did  as much real good during his retirement as during the years of his more active life. He confirmed by advice and example the lessons he had formerly taught; and the great moral influence which his strenuous preaching exercised upon the clergy did not cease even with his death. He lived nearly twenty years after the period of his trial, and died as late. as March 29,1824. The effect of his labors as a Christian reformer is still felt in Norway. The Haugeanere are found in every part of the country, and form a body of men held in high esteem for their peaceable dispositions and their pious lives. Remaining still in communion with the Church, the influence of their example is extensively felt. and the effect upon the religious character of the people at large is everywhere acknowledged to be of a most beneficial description.

The political connection which, ever since the union of Calmar, had subsisted between Norway and Denmark, was brought to a close in 1814, Bernadotte, king of Sweden, having received Norway in compensation for the loss of Finland. Norway was united with Sweden on the understanding that it should retain the newly promulgated constitution, and enjoy fill liberty and independence within its own boundaries. These conditions were agreed to and strictly maintained; a few unimportant alterations in the constitution, necessitated by the altered conditions of the new union, being the only changes introduced in the machinery of government. Charles XIII was declared joint king of Sweden and Norway in 1818. Since the union, Norway has firmly resisted every attempt on the part of the Swedish monarchs to infringe upon the constitutional prerogatives of the nation; and during the reign of the first of the Bernadotte dynasty, the relations between him and his Norwegian subjects were-marked by jealousy and distrust on both sides. Since the accession of Bernadotte's son, Oscar I, in 1844, perfect harmony and good-will have existed, and Norway has continued to make rapid progress towards a state of political security and material prosperity far greater than it ever enjoyed under the Danish dominion. The Norwegians have in this union with Sweden regained the free constitution of which Denmark had deprived them.

The religion of the country is Episcopal Lutheran. Until lately no places of worship of other denominations were permitted to exist. But in the Parliament of 1845 an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, were then allowed to reside in the country. They must emigrate to some more tolerant country, as the United States. Since the separation of Norway  from Denmark and its annexation to Sweden, the Norwegian Church is subject to the constitution of the Danish Lutheran Church, as settled by Christian V in 1683, and also to the Danish ritual, as laid down in 1685. But efforts have been put forth from time to time to have some alterations brought about. As recently as 1857 there was a proposal made in the Storthing for the establishment of a parish council, consisting of the clergymen of the parish and a certain number of laymen chosen from the communicants or members of the Church. The ecclesiastical hold on the civil relations of Norway seems almost incredible to outsiders.

Everything is conditioned in the state by one's relation to the State Church. Indeed, it almost defies our credulity when we are told that such laws as the following still stand on the Norwegian statute books, and,. what is worse still, are rigidly enforced. It is enacted that no one can fill a civil office who is not a member of the Lutheran Church, and has partaken of the communion in it; that any one thus holding office immediately loses it on uniting with any other than the Lutheran Church; that every citizen must be confirmed between the ages of fourteen and nineteen; that within one week of his confirmation he must partake of the Lord's Supper, according to the Lutheran form; that if one fail in this until nineteen years old he is imprisoned; and that marriages are only regarded as fully legitimate when performed under the auspices of the Lutheran Church. The people, however, have the matter in hand, and in 1873 an immense mass meeting was held in Christiania, the capital of Norway, where resolutions were adopted in favor of the repeal of all the oppressive religious laws. And it was a meeting that had national force and importance. Its members consisted of regularly chosen delegates from all parts of the country, and while the great audience was from the masses, the decisions were regarded as of incalculable bearing on the future life of the nation. The king attended the sessions, and listened very earnestly to the proceedings. The delegates declared that the members of a Church have a full right to express their opinions; that they should enjoy perfect liberty of conscience; that in case of being wronged, they have the right to appeal to the civil authorities; and that if their appeal does not meet with favor, they have the right to organize themselves into an independent Church. There is every prospect that this convention will have the final effect of changing the old laws of Norway, and, among other benefits resulting therefrom, of removing the barriers that have been set up persistently against missions from non- Scandinavian or non-Lutheran churches. Two missions are supported in Norway by American Protestants, but they are more or less watched by the  Swedish authorities. The Baptists have been measurably successful; the Methodists are increasing in numbers, and acquiring much property. Their headquarters are at Christiania, under the superintendence of a regularly appointed pastor.

As the ecclesiastical organization has hitherto existed, the whole management of ecclesiastical matters has belonged to the government, and, in certain cases, to the bishop or to the probst (q.v.). The proposed alterations will in all probability yet become the law of the land, thus admitting the lay element into the government of the Church, and give general and broad religious liberty. The election of clergymen, under the present regime, is vested, in the first instance, in. the ecclesiastical minister of state, who, with the advice of the bishop, selects three candidates, from whom the king appoints one to the vacant parish. A bishop is elected by the probsts in the vacant bishopric, and the choice made must receive the royal sanction. The clergy consists of three orders — bishops, probsts, and priests — differing from each other not in rank. but in official duty. The priest is required to preach, to administer the sacraments, to dispense confirmation, and to preside at the board which in every parish manages the poor-fund. The probst, who is also a priest or clergyman of a parish, is bound, in addition to the discharge of his ordinary clerical duties, to make an annual visitation of the different parishes within his circuit, to examine the children in the different schools, and also the candidates for confirmation, to inspect the Church records, and all the ecclesiastical affairs of the parish. Of all these things the probst must render a regular report every year to the bishop. The bishops, of whom there are six in Norway, are required to visit their bishoprics with the utmost regularity; but from the large number of parishes under the superintendence of each bishop, he can only visit the whole in the course of three years. At the invitation of the bishop, all the children attending school assemble in the church to be examined, along with the candidates for confirmation, and those young people who have been confirmed since the last visitation. The ceremony of confirmation is performed in the Norwegian Church by the minister of the parish once or twice a year. The ordination of a clergyman belongs exclusively to the bishop, but it is not considered as communicating any special gifts or graces.

The induction of the priest or clergyman is performed by the probst. Students of theology, after attending a university for a certain time, are allowed to preach, although they may not have completed their studies.  The directory for the public worship. of God in the Norwegian Church is to be found in the Kirke-Ritual of 1685, with its appendix, the Alterbog of 1688. The rules there given are based upon the book of liturgy (Ordinants), which was compiled by a royal committee' in the year 1537, and revised by Luther himself. Though it has not, in its present shape, the same fullness and completeness it had originally, still the chief materials and the frame and order of the Norwegian liturgy very much resemble those of the Deutsche Messe of 1526, that hand-book of liturgy in which Luther, not satisfied with his own former directions in the Formulo Missa of 1523, laid down the principles of an evangelical service for the guidance of such congregations as acknowledged him as their leader into the truth of the Holy Scriptures. The sermon keeps its place as the central part of public worship, and constitutes, together with the lessons from Scripture, hymns and prayers, the chief part of it, while the communion is the highest. The liturgy arranges the service in three parts, In the first, the opening part of it, the congregation turn to God in prayers and songs, confessing themselves to be sinners, but expressing at the same time their penitent hope that God, for Christ's sake, will visit them, and satisfy their spiritual hunger. In the second part, the main body of the service, the worshippers receive the gifts of the Holy Spirit through the Word of God and the sacraments.

To this part belong the lessons of “the epistle” and “the gospel,” the sermon, and the ministration of the sacraments, when there are persons to be baptized or communicants-all interwoven with hymns and short prayers. In the concluding part, the congregation give thanks through prayers and praise to the Most High for his blessings, implore his grace, that they may retain what he has bestowed upon them, and show it forth in fruits of grace, and finally they receive the benediction. The Church of Norway administers the Lord's Supper as often as it is asked for. The form largely resembles that of the Romish Church, and, though in both kinds, the wafer is still used instead of bread. But as an ecclesiastical body, it has repudiated the popish doctrine of transubstantiation, with its consequences — adoration of the elements, and the idea of an atoning sacrifice, prepared and offered up in the Lord's Supper. To be sure, it has been said that it is difficult for any but a hair-splitter to perceive the difference between the Lutheran and the Roman Catholic doctrine of “the real presence;” but the reason for this difficulty might be found, not so much in the matter itself, as in the want of investigation on the side of the observer. Many appear to think that the right name for the Lutheran doctrine of “the real presence” would be consubstantiation, as if it taught a commixture of the substances.  The truth is, that the Lutheran Church has never tried to explain the mysterious union, in which it believes, between Christ's body and blood and the visible elements of the holy supper.

It confines itself to repudiating consubstantiation (see Schmid, Dogmatik d. Ev. Luth. Kirche [1853], p. 439, 445, 591) as well as transubstantiation, and all other such palpable deviations from the truth, involving more or less the idea of a physical, local, and circumscriptive manner of presence of the body and blood of Christ in the eucharist, as futile endeavors to define the incomprehensible. The Church of Norway, nevertheless, unlike other Protestant bodies, combines with the holy ordinance of the Lord's Supper the practice of confession, and consequently absolution. This must not be understood, however, to bear any comparison to the “auricular confession” of the Church of Rome, in. which an enumeration of sins is enjoined as necessary, and which is a corollary of priestly usurpation of power as judge of the conscience; and thus the Norwegian ministry repudiates, of course, every thought of such confession before the minister being the ordinary, not to speak of the only way of obtaining from God the remission of sins. The confession in this greatly purified — though it must be confessed still objectionable, because misleading — form was retained in the Lutheran. Church originally as a secret and individual but voluntary confession for the aid of troubled and oppressed consciences. Afterwards it was enjoined upon all as a necessary condition for being admitted to the Lord's Supper, in order that the minister might ascertain if the person applying for admittance to the communion really was in a state of penitence, and had sufficient knowledge of the elements of saving truth for a blessed partaking of it. The power to absolve is not considered, moreover, to belong to the clergyman as an individual, but to be vested in the Church, in whose name the forgiveness of sin is pronounced. Absolution, then, according to this view, is not a power given to the clergy, but to the Church or body of believers which is represented by the clergy. Before the act of absolution a sermon is preached, the object of which is to.prevent any other than true penitents from applying for absolution. The rite itself is thus performed.

The penitents kneel before the altar, and the clergyman, laying his hands on their heads, utters these words, “I promise you the precious forgiveness of all your sins, in the name of God the Father, God the Son, and God the Holy Ghost.” Having received the absolution, the penitents retire to their seats, and a hymn is sung, at the close of which the clergyman chants the words of the institution of the Holy Supper, the congregation again kneeling before the altar, and then the elements are distributed.  With relation to schools, Norway has a very creditable history. Provision is made for the instruction of all classes of the people. Wherever thirty children can be found in a neighborhood, a common-school is to be established in a regular school-house; and to provide for remote and thinly settled districts, “ambulatory schools” have been established by law, whose teachers travel from one farm to another, giving instruction to the children of each in turn, and living with the peasants. The result is that it is almost impossible to find a young Norwegian who cannot at least read and write. One reason undoubtedly for the general fundamental education there is the system of compulsory attendance on school. Every child is required by law to be in the school from seven or eight years of age to the time of confirmation, which is usually in the fifteenth year — parents or guardians of such children as may absent themselves being subject to a fine. In the very lowest of these schools instruction is given in reading, knowledge of the Christian religion, selections relating to history, geography, and knowledge of nature, writing, arithmetic, and singing. The law declares that all common-schools shall maintain a Christian character, and religious instruction be considered of primary importance. The school is always opened and closed with prayer or singing, or both. Of course there are many grades of schools above the common; as the public schools, the high schools, the normal, Latin, high civic schools, and the like. In these higher schools public opinion has demanded — and it has been sanctioned by recent law — a reduction in the attention paid to the study of the classics, and a proportionate increase in the study of modern languages and natural science — a part of the great movement that is reaching all lands. The old Norse tongue and the English are both made obligatory branches of study.

The schools of Norway culminate in the national university at Christiania. Indeed, it may be claimed that the inner life of the Church of Norway has been not a little affected by the founding of the university at Christiania in 1811, and the separation of the country from Denmark in 1814. Previously the clergy were uniformly educated at the University of Copenhagen, where German rationalism prevailed to a melancholy extent. Danes were frequently appointed to the pastoral charge of parishes, to the great annoyance of the people, who were most unwilling to receive their ministrations. But from the time that the Norwegian students of theology had the privilege of attending their own national university a new life seemed to be infused into them, and from that aera may be dated the dawn of a true spiritual light in the Church of Norway. Two excellent men, Hersleb and Stenersen, disciples of the celebrated Danish theologian  Grundtvig, exercised a very favorable influence over the theological students. Hauge also, both by his sermons and his printed treatises, had done much to revive true religion among the people; and the Haugeanere, being allowed perfect freedom of worship, have spread themselves over a great part of the country, and are recognized, wherever they are found, as a quiet, inoffensive, pious people. It is an important feature in the Norwegian Church at the present time that a large number of both the clergy and laity are disciples of the Danish theologian Grundtvig, and hence receive the name of Grundtvigians. Not that they are dissenters from the Lutheran Church, but they entertain peculiar opinions on several points of doctrine, somewhat analogous to those of the High-Churchmen in the Church of England. They hold, for example, that the act of ordination conveys peculiar gifts and graces, and hence maintain extreme views as to the sacredness of the clergy as distinguished from the laity. They hold high opinions as to the value of tradition, and attach a very great importance to the Apostles' Creed, which they regard as inspired.

With respect to many portions of Scripture they are doubtful as to their inspiration; but they have no doubt as to the inspiration of the Creed, and that it contains enough for our salvation. Accordingly they are accustomed to address to the people such words as these: “Believe in the words in which you are baptized; if you do your soul is saved.” They consider the Bible a useful, and even a necessary book for the clergy, but a dangerous book for laymen. They hold a very singular opinion as to the importance of “the living words,” and maintain that the Word preached has quite a different effect from the Word read. They even go so far as to declare that faith cannot possibly come by reading, and must come by hearing, referring in proof of their statement to Rom 10:14. Even. in the schools which happen to be in charge of Grundtvigians we find this principle carried into operation, everything being taught by the living voice of a schoolmaster, and not by a written book. Grundtvig, the founder of this class of theologians, who died Sept. 2, 1872, lacking but a few days of ninety years, was bishop, and resided at Copenhagen. He was the head of a large body of disciples, not only in Norway, but to a still greater extent in Denmark. Many of the most learned clergymen in both countries really belong to this school.

The Church establishment comprises, according to Thaarup, six bishops, the oldest of whom is primate, 80 probsts, and about 440 pastors of churches and chapels. There are 440 prestegilds or parishes, many of them of large extent, containing from 5000 to 10,000 inhabitants, and requiring  four or five separate churches or chapels. The incomes of the bishops may be reckoned about $4000, and of the rural clergy from $800 to $1600. The sources from which these are derived are a small assessment of grain in lieu of tithe from each farm, Easter and Christmas offerings, and dues for marriages, christenings, and funerals, which are pretty high. There are far prices, as in Scotland, by which payments in grain may be converted into money. In every prestegild there are several farms, besides the glebe, which belong to the living, and are let for a share of the produce, or at a small yearly rent, and a fine at each renewal. One of these is appropriated to the minister's widow, as a kind of life annuity. The Norwegian clergy are a well-informed body of men, possessing much influence over their flocks, and conscientious in the discharge of their duties. According to the census of 1866, the population was composed of 1,696,651 Lutherans, 3662 sectarians, 1038 Mormons, 316 Roman Catholics, 15 Greek Catholics, and 25 Jews. The Romanists and Jews have. only in very recent times secured permission to settle in Norway. See Thorlak, Historia rerum Norvagicarum (Copenh. 1711);. Schoning, Norges Riges Historiie (Soroe, 1771); Munch, Det Noiske Folk's Historie, vol. i-vi (Christ. 1852-59); Blom, Das Konigreich Norwegen (Leips. 1843, 2 vols. 8vo); Bowde, Norway, its People, Products, and Institutions (Lond. 1867, 8vo); Hurst's Hagenbach, Ch. Hist. 18th and -19th Centuries (see Index in vol. ii); Maclear, Hist. of Christian Missions in the Mid. Ages; Brit. and For. Ev. Rev. Oct. 1868, art. iii, which should be read with corrections in April, 1869, p. 430-435; and the excellent articles by the Rev. Gideon Draper in the Methodist (N. . Aug. 1872).

## Norway Lapponese Version[[@Headword:Norway Lapponese Version]]

             SEE QUANIAN VERSION.

## Norwegian Version[[@Headword:Norwegian Version]]

             SEE SCANDINAVIAN VERSIONS.

## Norzi, Jedidja Salomon Di[[@Headword:Norzi, Jedidja Salomon Di]]

             ben-Abraham, a learned Italian rabbi, was born in Mantua about 1560, and derived his family name (די נורצי) from the fact that his parents resided in Norzi, or Norica, a small town in the district of Spoleto. He studied under Samuel Cases, and, through his great piety and profound learning, was elected to he co-rabbinate, first with Luliano Shalom Cases, who died in 1630, then with Eliezer Cases, and from 16(4 up to the time of his death, which occurred after 1626, was co-rabbi with Jacob Chajim Cases. As early as 1588 Norzi was favorably known among his literary co-religionists by his work on the jurisprudence of the Hebrews (שאלות ותשובות), which was published at Mantua in 1597. The work, however, to which he consecrated all his, life was the study and expurgation of the text of the  Bible, and with this design he undertook several long voyages to collect ancient MSS. of the Old Testament and of the Masorah. The, results of his patient researches, and which immortalized his name, are embodied in a critical and Masoretic commentary on the entire Hebrew Scriptures. To render his critical labors as complete as possible, and to edit the Hebrew text in as perfect a condition as thorough learning and conscientious industry could make it, Norzi left no resources untouched.

He searched through the Midrashim, the Talmud, and the whole cycle of rabbinic literature, for various readings. He consulted all the Masoretic works, both published and unpublished; he collated all the MSS. to which he could get access, among which was the MS. from Toledo of the year 1277, now Cod. de Rossi 782; he compared all the best printed editions, and availed himself of the learning and critical labors of his predecessors and friends, especially of the MS. work called סיג לתורה מסרת, The Masorah, the Hedge of the Law, by Meier ben-Todros Abulfia of Borgos, and of the cooperation of his friend Menacham di Lonzano of Palestine, who also furnished Norzi with important MSS. from his own library; and though he lived to finish the work to which he had consecrated his life, — having completed it in 1626, and called it פרוֹ ודר, The Repairer of the Breach, after Isa 58:12, he did not live to see the fruit of his labors printed, as he died near 1630. His work remained iln MS. for about 112 years. The commentary was then edited by Raphael Chajim Basila, and published for the first time, with Hebrew text, under the altered title מנחת שי. A Gift- offering, the Oblation of Salomon Jedidja (the name of Norzi. שי, ‘being an abbreviation of שלמה ידידיה) (Mantua, 1742-44, 4 pts. and 2 vols. 4to) Basila, the learned editor, added some notes, and also appended a list of 900, variations. A second edition appeared in Vienna in 1816. The commentary on the Pentateuch alone, with the Hebrew. text, appeared in Dobrovna in 1804; on the Prophets and the Hagiographa, with the Hebrew text, in Wilna about 1820. The work of Norzi marked great progress in Biblical exegesis, but it has no longer any value. Norzi also wrote a treatise on the accents, entitled!מאמר המארי, which he quotes in his commentary on Gen 1:11; Num 11:15;1Sa 15:6; Est 1:6; Est 2:8; Isa 38:12; Ecc 2:7; and a treatise on the letters בגד כפת, called כללי בגד כפת, which he quotes in the commentary on Gen 1:11; but these have not as yet come to light. See Steinschneider, Catalogus Lib. Hebr. in Bibliotheca Bodleiana, col. 2376-  77; First, Bibliotheca Judaica, 3:39 sq.; Eichhorn, Einleitung in das Alte Testament; Rosenmiller, Handbuch fur die Literatur der biblischen Exegesis; and Ginsburg in Kitto, s.v.

## Nose[[@Headword:Nose]]

             (אִ), properly breathing-place, or the member by which we breathe (Num 11:20); also in the dual (אִפִּיַם), the two nostrils. The same word likewise signifies anger (Pro 22:24), as often shown in the breathing; and the face (Gen 3:19), so called from its most prominent feature; and in 1Sa 1:5 for two persons; a portion for two faces, i.e. a double portion (see Gesenius, s.v.). SEE NOSTRIL.

## Nose-jewel[[@Headword:Nose-jewel]]

             (נֶזֶם, ne'zem, so rendered by the Auth. Vers. in Isa 3:21; elsewhere earring [q.v.], as Gen 24:22; Jdg 8:24; but not in Pro 11:22 [see below]). It properly means simply a metallic ring, as of gold, and in some passages (e.g. Job 42:11; Pro 24:12) the true rendering may be doubtful, but in Gen 24:47; Isa 3:21, and Eze 16:12, it refers to a ring for the nose, a frequent ornament of Eastern women, SEE WOMAN; and in Pro 11:22, “The jewel of gold in a swine's snout” is plainly an allusion to it. These rings were set with jewels and hung from the nostril, as ear-rings from the ears, by holes bored to receive them. Eze 16:12 ‘I will put a jewel on thy forehead [Heb. nose], and ear-rings in thine ears and a beautiful crown upon thine head.” They also put rings in the nostrils of oxen and camels to guide them by': “I will put my hook in thy nose, and my bridle in thy lips” (2Ki 19:28; see also Job 41:2).

Travelers in India tell us that many females wear a jewel of gold in their nostrils, or in the septum of the nose; and some of them are exceedingly beautiful, and of great value. From the septum, or middle filament, is a pendant,. which sometimes contains three rubies and one pearl; and it nearly touches the: upper lip. The left nostril is pierced, and contains a ring about an inch in diameter; another lies flat on the nose, and occasionally consists of a fine pearl surrounded with rubies. The nose-ring is also worn by a few of the women of the lower orders in Cairo, and by many of those in the .country towns and villages both of Upper and Lower Egypt. It is most commonly made of  brass, is from an inch to an inch and a half in diameter, and has usually three or more colored glass beads, generally red and blue, attached to it. It is almost always passed through the right ala of the nose, and hangs partly below the mouth, so that the wearer is obliged to hold it up with one hand when she puts anything into her mouth. It is sometimes of gold. To the eyes of those who are unaccustomed to it, the nose-ring is certainly no ornament. It is mentioned in the Mishna, Shabb. 6:1; Kelimn, 11:8. Layard remarks that no specimen has been found in Assyrian remains (Nin. and Bab. p. 262, 544). For other notices, see Burckhardt, Notes on Bed. 1:51, 232; Niebuhr, Descr. de l'Arab. p. 57; Voyages, 1:133; 2:56; Chardin, Voy. 8:200; Lane, Mod. Eg. 1:78; A pp. iii, p. 226; Saalschitz, Hebr. Arch. 1:3, p. 25. SEE RING.

## Nossairians[[@Headword:Nossairians]]

             is the name of a particular sect of Shiites (q.v.), or followers of Ali, among the Mussulmans, who believe that the divinity has been joined and united with some of their prophets, particularly Ali and Mohammed ben-Hanisiah, one of his sons; for these sectaries hold that the divine and human nature may be united in one and the same person. This doctrine is rejected by the other Mussulmans, who reproach the Nossairians with having borrowed it from the books of the Christians. The Arabic term Nossairiun given to these sectarists signifies Nazareans, a name given to those Christians who blended the observance of Judaism with the laws and principles of Christianity. See Broughton, Hist. of Religions, s.v.

## Nosselt, Johann August, D.D.[[@Headword:Nosselt, Johann August, D.D.]]

             a German theologian, was born at Halle May 2, 1734. He was educated at the university of his native city, and from 1757 taught philosophy and theology in his alma mater, and became in 1779 director of the seminary. He died March 10, 1807. He ranks with the neologists of Germany, but is an able expositor of guch difficult texts as do not contain fundamental points of Christian doctrine. His writings are numerous, mostly hermeneutical, exegetical, and theological. The most noted are his Opuscula ad lnterpieiationern Sacrarum Scripturarum e ad Historiam Ecclesiasticam (Halae, 4 vols. 8vo), and ‘Exercitationes ad. 8'ac. Scrip. Interpretationem (ibid. 4 vols. 8vo). His other valuable works are, De vera cetate ac doctrina scriptorum Tertulliani (ibid. 1757, 1759, and 1768, 4to):  Vertheidigung der Wahrheit und Gottlichkeit der Christlichen Religion (ibid. 1766,1767,1769,1774, and 1783): — Historia Paraphraseon Erasmi in Novum' Testamentum (Berlin, 1780,4to): — Anweisung zur Kenntniss der besten Bucher in allen Theilen der Theologie (Leips. 1779, 1780, 1791, and 1800, 8vo): — a great number of dissertations and programmes. See Niemeyer, Leben Noesselts (Berlin, 1809); Rotermund, Supplement to Jocher, s.v.

## Nostradamus[[@Headword:Nostradamus]]

             (Nostre Dame), MICHAEL, a notable astrologer, and the most celebrated of modern seers, flourished in the 16th century. Among the generations immediately following his own time he almost rivaled the oracular fame of Merlin in the dim Middle Ages, and nearly equaled the mystical reputation of the ancient sibyls. In the period of the French Revolution his vaticinations were often cited; nor were they wholly denied notice and influence in so recent an aera as the revolutionary commotions in the middle of the current century. The prestige of the name, the rarity or inaccessibility of the oracular texts, — and their more than Delpliic obscurity, prolonged the renown of the prophet, while readily permitting bold forgeries or violent adaptations to new occurrences. Such is the fortune of all vulgar prophecy.

1. Life. — Nostradamus was born Dec. 14,1503, in the quaint old town of St. Remy, in Provence, which is now included in the Department of Bouches-du-Rhone. His family was reputed to be of Jewish descent, and of the tribe of Issachar, wherefore they predicted his gift of prophecy. His father, Jacques Nostre-dame, was notary of St. Remy. His mother Rdnde's grandfathers had been noted for their knowledge of mathematics and physics, which, in the earlier part of the 15th century, meant chiefly astrology, alchemy, and magic. One of these grandparents had been physician, or wonder-worker, to the weak but amiable Rene, titular king of Jerusalem and the Two Sicilies, and count of Provence. The other had held the same responsible position with Rene's son, John, the daring and adventurous duke of Calabria. From his maternal grandfather, the son of one of these courtleeches and star-gazers, the young Michael received his first instructions in mathematics, after whose death he was sent to school at Avignon. Thence he proceeded to Montpellier to study philosophy and medicine. From this great medical school he proceeded to Narbonne, Toulouse, and Bordeaux in succession. At Bordeaux he commenced the  practice of his profession when he was twenty-two years of age. Four years later, in 1529, he returned to Montpellier to obtain his degree, which he took with great distinction. Going thence to Toulouse, he was induced to remain there by the residence in that place of his familiar friend, Julius Caesar Scaliger. Here he contracted a respectable marriage, and had two children. In a very few years his wife and children all died, and he became a wanderer in Italy and Sicily. In 1544 he married a second time, and settled at Salon; but in 1546 he was retained, at the public expense, by the city of Aix to minister to the sufferers by the plague, which was again raging with great violence. After three years thus honorably employed he returned to Salon de Craux. His life appears to have always been respectable, and surrounded with respectable associations, though often vagrant. His home, however, continued henceforth to be at Salon; and here his family of three sons and a daughter was brought up.

Nostradamus acquired his first oracular reputation by the production of almanacs, in which “he did so admirably hit the conjuncture of events that he was sought for far and near,” like an African rain-doctor. The popularity and success of these almanacs threatened to be damaging to the fame they had acquired for him. They tempted the ingenious fraternity of booksellers to vend spurious almanacs with the attraction of his name. This gave him occasion to complain that many false prophecies had been fathered upon him; and his eulogist, M. de Garencibres, believed that it furnished the foundation for the piquant epigram of Etienne Jodelle, his contemporary:

“Nostra damns, cum falsa damns, nam fallere nostrum est:

Et, cim falsa damns, nil nisi Nostradamus.”

Nevertheless, the supposed familiarity of Nostradamus with the secrets of futurity was largely bruited about, and readily believed in the credulous and nefarious age of Catherine de' Medici. The confidence of Nostradamus in his own miraculous gifts was strengthened; and he employed his time in completing and preparing for the press the first series of his Centuries of Prophecy. It was published at Lyons in 1555, and was preceded by a Preface, dated March 1, of that year. The work contains the singular and very ambiguous prediction of the remarkable death of Henry II by the lance of Montgomery, which happened more than four years later. It cannot be imagined that this was deemed applicable at the tine of its appearance to the king, who was in the vigor of manhood. But the fame of Nostradamus, either through his almanacs or his Centuries, reached the ears of the court,  and he received an invitation from Henry to visit the royal abode. On his arrival he was treated with great consideration, was liberally compensated for his fatigues, and was sent to Blois, to see the royal princes and to report upon their destinies. Having satisfied the curiosity and secured the favor of the crown, Nostradamus returned to Salon, and employed himself in the manufacture of more oracles. In the course of the ensuing two years he completed his Ten Centuries, corresponding to the ten ages of the Sibylbvy adding three more Centuries to the seven hundred prophecies first published. These additional Centuries have the merit of surpassing their rude predecessors in obscurity, triviality, and apparent aimlessness. They were dedicated to Henry II in what is called by his English translator a “Summary Epistle,” which is dated June 27, 1558. This dedication is marked by even greater assurance than its predecessor. Its tone is more confident, its pretensions loftier, and its indications more unmeaning.

These thousand prophecies constituted only a part of the oracular calculations of Nostradamus. He refers to fuller declarations in his “other prophecies, written in soluta oratione,” or prose. These prose predictions, however, never saw the light, except such as were introduced into his almanacs. The assertion of their existence may have been only a convenient provision for the manufacture of metrical vaticinations after the occurrences had transpired to which they were to be applied. It certainly afforded a tempting and plausible foundation for the forgery of later prognostications, and their attribution to Nostradamus.

Henry II did not long survive this dedication of the last three Centuries, being killed within thirteen months, in the tournament which celebrated the restoration of peace between France and Spain. This. strange and fatal casualty was pretended to have been foretold by Nostradamus in the following quatrain:

“Le lion jeune le vieu x surmontera,

En champ belliqne, par sinlgulier duelle,

Dais cage d'Or l'eil lui crevera,

Deux playes une, puis mourir cruelle.”

This prediction, so singularly accomplished, or so violently wrested to imply its accomplishment, greatly augmented the renown of Nostradamus, and attracted multitudes of gaping visitors, often of the highest distinction, to his humble abode at Salon. The duke of Savoy came in October, 1559; and about two months later his affianced bride, the princess Margaret of  France. In the year 1564, in the long progress which preceded the deadly Conference of Bayonne, Charles IX was welcomed by him to Salon in the name of the town, and he was summoned to meat his majesty at Aries or Lyons. He was appointed physician in ordinary to the king, and was gratified with a royal donation of two hundred crowns of gold, while the queen-mother, Catharine, bestowed upon him a purse of nearly equal amount.

Nostradamus did not long enjoy his honors. He died of dropsy at Salon July 2, 1566. The time of his death. was said to have been anticipated exactly by him. In the Calendar for the year he is asserted to have written opposite the end of June, “Hic prope mors est” — death about this time. Had the work been published-had it even been discovered inn that age — this entry might have been supposed to be only a modified transcript, of the observation of Joannes Lydus (De Signis, for June 30): “If it thunder, death will shortly abound.” It might well have been transmitted among the mediaeval traditions of signs, days, and portents.

Nostradamus was buried in the church of the Franciscans at Salon, and a mural tablet was erected by his widow to his memory.

2. Works. — The Ten Centuries of the Prophecies of Nostradamus were his chief production, and the sole cause of the long celebrity of his name. He wrote prophecies in prose never published, except such as were contained in his series of Astrological Almanacs (1550-1567), which have already been noticed. He was the author of some other works, which have long ceased to be sought after, and which are now almost entirely forgotten. These are, De Fardements et Senteurs (1552), a cookery book: — Litere de Recettes Curieuses entrefenir la sante du corps (Poictiers, 1556), hygienic:Des confitures (Antwerp, 1557), cosmetics for beautifying the hands and face: — Paraphrases de Galen (Lyons, 1557), translated from the Latin.

After his death appeared the Eleventh and Twelfth Centuries of his prophetic quatrains, which are almost certainly spurious, being those later accessories which are always engendered by popular collections of oracles.

3. — Prophecies. — The vaticinatiois of Nostradamus which secured his fame are in verse, and are written in quatrains of rough, rude, unintelligible, and incorrigible French, in tottering and halting metre, with rugged, harsh, and often unmanageable rhymes, clattering or jingling at the ends of the  alternate lines., M. de Garencieres, the English editor and translator of these oracles, asserts, of his own knowledge, that they were used as crabbed texts for the instruction of children in French in the land, of their nativity. It was a time when education sought insurmountable difficulties for the neophyte, rather than to level the high-roads of learning, and to make the rough places smooth. They remain for the most part incapable of comprehension, and are scarcely rendered more perspicuous by the English version or the explanatory comments of M. de Garencieres. Notwithstanding their unintelligibility — probably on account of their unintelligibility and consequent pliancy — the prophecies of Nostradamus were long in vogue: and continued to be occasionally revived, in genuine or supposititious forms, till a very recent period, if it can be said that they are totally discredited even now. It is unnecessary to discuss on the present occasion the character of the fraudulent pretensions and the hallucinations,: the deliberate artifices and the diseased temperaments which generate oracle-mongering. Usually such pretensions are entirely fraudulent; but frequently honest delusion is so strangely amalgamated with the growing habit of only half-recognized deception that it is impossible to consider the prophetic mania as anything else than a real mental distemper. The vaticinations of Nostradamus seem to have sprung, at least originally, from such a morbid frame of mind; though increasing renown, the deference paid to him, the emoluments of an accepted profession. and the apparent accomplishment of several of his predictions, may have easily induced him in his later years to trust much to chance and obscurity, and deliberately to delude others, while seeking to delude himself also. A person believed to possess supernatural knowledge or powers cannot extricate himself from the consequences of the popular credulity which he has encouraged, and by which he maintains himself in repute.

An elaborate apology for Nostradamus, in seven formal chapters, is offered by M. de Garencieres as an introduction to his English version of the Centuries. This may be passed over with little notice, though the fourth chapter consists of “proofs setting forth evidently that Nostradamus was enlightened by the Holy Ghost.” If the prophet aimed at deception, his interpreter was thoroughly deceived. If the prophet was himself deluded, the delusion of his translator was even more complete than his own.

The position of Nostradamus in his own age and among. his own people was eminently respectable, and on other grounds than his oracular endowments. He was an educated, regular, and successful practitioner of  medicine. His sons obtained honorable distinction in the province in which they had been born and brought up. There is no stain on the character of the -man or of his family. There is an air of sincerity in the declarations ‘of Nostradamus, even when most extravagant, that induces hesitation in ascribing them to shameless effrontery and imposture. He seems on many occasions to claim divine inspiration, and it is freely accorded to him by his apologist; but he usually ascribes his prevision to mathematical science and to astrological calculation. He evidently trusted much to luck; and especially to the luck of being perfectly incomprehensible in his thoroughly impenetrable farrago of names, symbols, types, and dark utterances. He had also great confidence in congenital adaptation for his marvelous mission, in his ancestral gifts, and in “the hereditary word of occult predictions.” There was a craze in the blood, which both favored self- delusion and presented the appearance of honest intent.

There is, however, one broad shadow of conscious concealment and insincerity which lies over the whole series of these Centuries. He constantly denounces the Reformers and the Reformed religion, and predicts their confusion and overthrow — no erroneous forecast, so far as France was concerned. He died in the avowed profession of the old faith, though he had apparently lived with little regard to the external requirements of any religion. He was buried in a monastic church. Nevertheless there is a hint in his writings that his real sentiments were. in strong opposition to all these indications of belief, and that, like his contemporary, Rabelais, he disguised. His actual though lukewarm opinions in a cloud of enigmatical sentences, or cloaked them by disingenuous signs. He says, in his Prefatory Letter, “that if I should relate what should happen hereafter, those of the present reign, sect, religion, and faith would find it so disagreeing with their fancies that they would condemn that which future ages shall find and know to be true, . . which hath been the cause that I have withdrawn my tongue from the vulgar and my pen from paper. But afterwards I was willing to enlarge myself in dark and abstruse sentences, declaring the future events; chiefly the most urgent, and those which I foresaw (whatever human mutation happened) would not offend the hearers, all under dark figures more than prophetical.” The last sentence is very significant, and the parenthesis somewhat singular for a professed prophet.

It would be venturing much too far to suspect Nostradamus of any real attachment to the cause of the Reformation; but, in the midst of a  population with Protestant proclivities in the south of France, he may have acquired a distaste for Catholicism, and, prophet as he was, may have expected or apprehended the ultimate overthrow of the ancient creed. It is not so much as an illustration of his religious views as it is for a. manifestation of intentional deception that this inconsistency has been noted.

This inconsistency, if such it be, is by no means the only incongruity which occurs in the prophetic volume of Nostradamus. Many of his qulatrains were manifestly composed after the events to which they seem designed to refer. Some predictions can be discerned to be unquestionably false. On the other hand, it must be admitted that many have met with apparently marvelous accomplishment. This may be due to that luck which the seer recognized as a genuine constituent of prophetic inspiration; or it may be due to the impossibility of missing everything, when the arrows, though shot in the dark, are launched in every conceivable direction. The chief explanation, however, probably is that the expression is so loose-and vague that it occasionally admits of application to subsequent transactions, Wholly foreign to any prevision of the prophet. The instances of such agreement between the vaticination and the occurrence are often very singular.

4. Prophecies strangely accomplished. — It is not meant that there is anything more than an accidental coincidence between the prophecies of Nostradamus and the events by which they have been ostensibly verified. The verification is ascribed to no inspiration, to no natural or supernatural endowments, to no astrology, to no other science or art, but to that supreme source of Nostradamus's renown to luck (Diva Fortuna). With this explanation, there is much interest in noting a few of the remarkable and often clear instances of the realization of these prophecies. Thus, too, will be afforded some slight taste of the peculiar flavor, some knowledge of the curious fabric of his prophetic strains.

Attention has already been directed to the prophecy — strained in its application — of the manner of Henry II's death, which, more than anything else, heightened the reputation and credit of Nostradamus. That which was fitted to Cromwell was scarcely less celebrated a century later:

“Du regne Anglois le digne d'chasse,

Le colseiller par ire mis a fen.

Ses adhreuts ilront si bas tracer

Que le bastard sera demy receu” (3:82).

“From the English kingdom the worthy driven away

The counsellor through anger shall be burned.

The partners shall creep so low That the bastard shall be half received.”

The worthy is, of course, Charles I; the counsellor, Strafford or archbishop Laud; the partners are Cromwell's military junta. The translation of Garencieres is given because no one else could venture to do into English the anomalous French of Nostradamus. Of this French only one more, specimen will be given.

Among the most remarkable of the series are the quatrains which may be applied to the scenes and characters of the French Revolution, and to the fortunes of the Bonapartes. The period from the accession of Louis XVI to ‘the close of the Reign of Terror may be prefigured in these lines:

“Soubs un la paix, par tout sera clemence,

Mais non long temps, pille et rebellion.,

Par refus ville. terre, et mer ent amce,

Morts et captifs le tiers d'un million” (1:92).

“Under one shall be peace, and everywhere clemency,

But not a long while; then shall be plundering and rebellion,

By a denyal shall town, land, and sea be assaulted;

There shall be dead and taken prisoners the third part of a million.”

“The words and sense are plain,” observes M. de Garencieres; but it will be observed that they are equally suitable for the wars of the League in France.

The following might be fitted to Napoleon I. M. de Gaiencibres, writing in 1672, said truly, “This prophecy is for the future:”

“An emperor shall be born near Italy,

Who shall cost dear to the empire;

They shall say, ‘With what people he keepeth company!'

He shall be found less a prince than a butcher” (1:60),

The coronation of Napoleon by the pope may be announced in Cent. v. 6.  The surrender of Sedan and the capture of Louis Napoleon may be imagined to be involved in this quatrain:

“After that the deserter of the great fort

Shall have forsaken his place,

His adversary shall do such great feats

That the emperor shall soon be condemned to death” (4:65).

The last line, literally rendered, would be,

“That the emperor, soon dead, shall be condemned.”

This may serve for an old announcement of the Prussian siege of Paris:

“Round about the great city

Soldiers shall lye in the fields and towns;

Paris shall give the assault,

Rome shall be attacked;

Then upon the bridge shall be great plundering” (v. 30).

Garencieres interprets this as referring to the siege and capture of Rome by the Constable de Bourbon; but this would convert it into a prophecy after the event.

These few examples, which constitute only a small portion of those that might be cited in the present connection, may suffice to show the stuff of which. the dreams of Nostradamus are made. The collection is a treasury of unmeaning nonsense; the vaticinations are words, words, words, of doubtful manufacture and more dubious meaning, which scarcely even rattle as they fall. Yet it is well to ascertain out of what materials has been framed a reputation which has lasted three centuries, partly from the obscurity, but mainly from the inaccessibility of the oracles by which it has been gained.

5. Literature. — The principal editions of the prophecies of Nostradamus are, Centuries de Nostradame (Lyon ou Troye, 1568, sm. 8vo); Nostradamus, Les Vrayes Centuries et Prophities, avec la Vie de l'Auteur et des Observations sur ses Propheties (Paris, 1667); Centuries de Nostradame (Amsterd. 1668); Les Vraies Centuries de M. Michel Nostradame (Paris, 1652, 8vo) — a forgery directed against cardinal Mazarin; Garencieres, The true Prophecies or Prognostications of lichael Nostradamus (Lond. 1672, fol.). This work is without commemoration in Allibone's Dictionary. It has furnished the chief foundation for the present article. Of works on the life or the prophecies of Nostradamus, the following deserve mention: Tronc du Condoulet, Abrege de la Vie de M.  Nostradame, s. d.; Eclaircissement des veritables Quatrains de Maistre Nostradamus, Docteur et Professeur en Medecine, etc. (Anonymous); Badius, Virtutes nostri Magistri Nostradanzi (Geneva, 1562); Clavigny, Commentaires sur les Centuries de Nostradamus (Paris, 1596, 8vo); Guynaud, Concordance des Propheties (ibid. 1693, 12mo); La Clef de Nostradamus: Isagoge ou Introduction a un veritable sens des propheties de cefameux auteur (ibid. 1710); Hartze, Vie de Nostradame (Aix. 17i2, 12mo); Jaubert, Vie de M. Nostradanus, Apologie et Histoir-e (Amster.d. 1656); Astruc, — Memoires pour servir. a l'Histoire de la Faculte de Montpellier (Paris, 1767); Bonys, Nouvelles Considerations puisees dans la clairvoyance instinctive de l'homme, sur les oracles, les Sibylles, les prophetes, et particulierement sur Nostradamus (ibid. 1806,:8vo); Bareste, Nostradamus (4th ed. ibid. 1842). There is a notice of the prophet and his predictions in Morhofii Polyhistor (Psalm i, lib. i, c. x, § 32-36) (Lubecse, 1732, 4to). Some of the prophecies that may be conceived to have been realized are pointed out in the Companion to the British Almanac, 1840. Adelung has given Nostradamus a place in his Hist. de la Folie Humaine, 7:105 sq. (G. F. H.)

## Nostril[[@Headword:Nostril]]

             (sometimes אִ, aph, properly nose [q.v.]; but distinctively נְחַירִיַם, nechira'yim, Job 41:20; whereas the kindred נִחִר, na'char, Job 39:20, signifies a snorting, as the fem. נִחֲרָה, nacharah', is rendered in Jer 8:16).

## Notable Crime[[@Headword:Notable Crime]]

             is, in the Anglican Establishment, any offense committed in the ordering of deacons and priests which is of a sufficiently serious character to justify suspension of the ordination of a candidate. The bishop, at the beginning of the ordination office, requires that if any of the people know “any impediment or notable crime” in the person about to be ordained, “for which he ought not to be admitted to” the order of deacon or priest, the accuser shall come forth and declare “what the crime or impediment is.” By “notable” is to be understood something of a highly flagrant and scandalous nature, known to the accuser as a sufficient reason, if proved, for the rejection of the candidate. Hence, in the rubric following the bishop's demand, the words “notable crime” are made synonymous with “great crime” — with such a crime as will justify the bishop in delaying ordination till it is disproved. Similar remarks will apply to the use of the word “notorious” in the rubric before the Holy Communion.

## Notaras, Chrysanthe[[@Headword:Notaras, Chrysanthe]]

             an Eastern prelate of note, was born in the Morea about the middle of the 17th century. Descending from a noble Byzantine family, and nephew of Dositheus, patriarch of Jerusalem, he was destined for the high duties of the Greek Church. He received a liberal education, which he perfected by traveling in Italy and France. In Paris he received lessons from the astronomer Cassini, and formed connections, too, with several learned theologians. On his return to Constantinople he was appointed archbishop of Cesarea, and Feb. 8, 1707, patriarch of Jerusalem. Although rarely residing inl his diocese, Notaras was a zealous bishop, and the reconstruction of the temple of the Holy Sepulchre in 1719 is due to him. He died at Constantinople in 1732, leaving the reputation of one of the most pious, beneficent, and learned prelates of the Greek Church. His principal work is a collection of treatises in modern Greek Upon the Rites and Dogmas of the Oriental Church (Tergovisk, in Wallachia, 1715); among them are excellent treatises “Upon the Dignity of the Oriental Church,” “Upon the Origin and Propagation of Christianity in Russia,” “Upon the four Greek Patriarchs of the Ottoman Empire,” and “Upon the Patriarchs of Russia.” He also compiled a Geography in modern Greek (Paris, 1716, fol.). Notaras published in 1715 the History of the Patriarchs of Jerusalem, by his uncle Dositheus. See Journal des Savans, ann. 1726; Jocher, Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Gene ale, 38:296.

## Notaricon[[@Headword:Notaricon]]

             (from the Latin notarius, a short-hand writer, one who among the Romans belonged to that class of writers who abbreviated and used single letters to signify whole words) is one of the thirteen Cabalistic rules (comp. Tenmurah, s.v. Atbach), which is employed when every letter of a word is taken as an initial or abbreviation of a word. Thus, for instance, every letter of the word בראשית, the first word in Genesis, is made the initial of a word, and we obtain אלהים שיקבלו ישראל תורה בראשית ראה, In the beginning God saw that Israel would accept the law; or אדם, Adam, is made אדם דוד משיה, Adam, David, Messiah; a proof, say the Cabalists, that the soul of Adam was transmigrated into David, and David's into the Messiah; or שמע, Sh'ma, is made שאו מרום עיניכם, Lift up your eyes to heaven, or שדי מלעִליון, To the almighty and most high King, or שחרית מנחה ערבית, In the morning, afternoon, and evening, from which the rabbins infer that three times every day, i.e. morning, afternoon, and evening, prayers are to be performed. Sometimes very curious and ingenious combinations are derived from this system. For instance, the word פסים, passim, used in the passage, “And he made him a coat of (passim) many colors” (Gen 37:3), is made to indicate the misfortunes which Joseph experienced in. being sold by his brethren to סוחוים ישמאלים מדינים פוטיפר, Potiphar, Merchants (Sochrim), Ishmaelites, Midianites.

It appears that the Christian fathers sometimes made use of the same rule; as, for instance, our Lord and Savior has been called by them ΙΧΘΥΣ (a fish), because these are the initials of those Greek words Ι᾿ησοῦς Χριστός, θεοῦ Υἱός, Σωτήρ, “Jesus Christ, the Son of God, the Savior.” Thus St. Augustine tells us, in his De civitate Dei, lib. 18, c. 23, that when they were speaking about Christ, Flaccianus, a very famous man, of most ready eloquence and much learning, produced a Greek manuscript, saying that it was the prophecies of the Erythrian sibyl, in which he pointed out a certain passage that had the initial letters of the lines so arranged that those words could be read in them. Then he goes on and gives these verses, of which the initial letters yield that meaning, and says, “But if you join the initial letters of those five Greek words, they will make the word ἰχθύς, that is, ‘fish,' in which word Christ is mystically understood, because he was able to live, that is, to exist, without sin in the abyss of this mortality as in the depth of waters.” SEE CABALA. (B. P.)

## Notaries[[@Headword:Notaries]]

             SEE NOTARII.

## Notarii[[@Headword:Notarii]]

             (Lat. for notaries) is the name given in ecclesiastical language to those persons who reported the examination and trial of martyrs and confessors, prepared protocols for the synods and acts of councils, and otherwise discharged the duties of secretaries. They were generally deacons, and sometimes a presbyter was the chief of them. Occasionally these notarii used a sort of short-hand, and were therefore employed in taking down the sermons of eloquent preachers; by which means some of the discourses of Chrysostom have been preserved which otherwise would have been lost. The bishops also had a kind of secretary, or reader, called ὑπογραφεύς, the acolyth, who registered the names of persons to be baptized. Pope Julius I required the notaries, or the primier of notaries, to digest the history of the Church. In 1237 there were no public notaries (tabelliones) in England.

## Notarius[[@Headword:Notarius]]

             SEE NOTARII.

## Notary[[@Headword:Notary]]

             SEE NOTARII.

## Notcher Of Hautvilliers[[@Headword:Notcher Of Hautvilliers]]

             an early French ecclesiastic, flourished towards the close of the 11th century as abbot in the place after which he is surnamed, and which is situated in the diocese of Rheims. Notcher died about 1099. We are ignorant in what year the government of the abbey of Hautvilliers was confided by the vote of the monks to the learned Notcher; he appears for the first time With the title of abbe in 1093, at the Council of Soissons, where Roscelin was condemned. In 1095 he assisted at the consecration of Philip, bishop of Chalons-sur-Marne. We have of his works, Translatio corporis sanctae Helenae. This treats of St. Helena, the mother of Constantine, whose remains the abbey of Hautvilliers pretended to possess. In order to sustain this pretension Notcher composed a treatise in nineteen chapters, from which Mabillon, the authors of the Gallia Christiana, and  the Bolland.ists published fragments more or less extended. See Gallia Christ. tom. 9; Mabillon, Annal. lib. 68, 69, et Acta, tom. 6; Bollandus, August 18; Hist. Litt. de la France, 8:581.

## Notes Of The Church[[@Headword:Notes Of The Church]]

             those marks by which a true Church may be recognised. Four are generally adduced: Unity, holiness, catholicity, and apostolicity. It is to these marks that Romanists refer in support of their pretension that the Church of Rome is the only true Church. Bellarmine gives the following: Catholicity, antiquity, ‘duration, amplitude, episcopal succession, apostolical agreement, unity, sanctity of doctrine, efficacy of doctrine, holiness of life, miracles, prophecy, admission of adversaries, unhappy end of enemies, temporal felicity. Palmer, who has written a High-Church treatise on the subject, says: “The necessity of devising some general notes of the Church, and of not entering at once on controversial debates concerning, all points of doctrine and discipline, was early perceived by Christian theologians. Tertullian appeals, in refutation of the heresies of his age, to the antiquity of the Church derived from the apostles, and its priority to all heretical communities. Irenseus refers to the unity of the Church's doctrines, and the succession of her bishops from the apostles.

The universality of the Church was more especially urged in the controversy with the Donatists. St. Augustine reckons among those things which attached him to the Church: The consent of nlations, authority founded on miracles, sanctity of morals, antiquity of origin, succession of bishops from St. Peter to the present episcopate, and, the very name of the Catholic Church. St. Jerome mentions the continual duration of the Church from the apostles, and the very appellation of the Christian name. Luther assigned as notes of the true Church the true and uncorrupted preaching of the Gospel, administration of baptism, of the eucharist, and of the keys; a legitimate ministry, public service in a known language, and tribulations internally and externally. Calvin reckons only truth of doctrine and right administration of the sacraments, and seems to reject succession. Later theologians adopt a different view in some respects. Dr. Field admits the following notes of the Church: Truth of doctrine, use of sacraments and means instituted by Christ, union under lawful ministers, antiquity without change of doctrine, lawful succession — i.e. with true doctrine, and universality in the successive sense — i.e. the prevalence of the Church successively in all nations. Bishop Taylor admits as notes of the Church: Antiquity, duration, succession of bishops, union of members among themselves and with  Christ, sanctity of doctrine, etc. The Constantinopolitan Creed gives to the Church the attributes of “One, Holy, Catholic, and Apostolical.” A HighChurchman unchurches without hesitation other communities that want some of his extra-scriptural criteria; but theorists on this subject are not agreed among themselves. SEE CHURCH; SEE FUNDAMENTALS; SEE NOVATIANS.

## Nothelm(us)[[@Headword:Nothelm(us)]]

             a noted English prelate of the Anglo-Saxon period, was born near the close of the 7th century. After taking holy orders he flourished as presbyter in London, and was there distinguished for his learning and literary taste. The Venerable Bede, who fell in with Nothelm, appreciated him, and made him one of his literary assistants. For a while Nothelm. resided at Rome, and improved his opportunities by copying from the papal archives documents relating to the history of the Anglo-Saxons. The material thus obtained proved of invaluable service to the English Church chronicler of those times. Nothelm is also noted for his discussion with Bede regarding the Book of Kings. In 735 Nothelm was elevated to the see of Canterbury, and in the year following received the pallium from pope Gregory III. The Saxon chronicler and the continuator of Bede place Nothelm's death in 739; other (but more modern) authorities state that it took place in 740 or 741. The day of his decease is differently fixed on the 17 or 16 Kal. Nov., that is, on the 16th or 17th day of October. He was buried at Canterbury. Bale and Pits attribute to him several books, which he is stated to have composed chiefly from the materials he brought from Rome. Their genuineness is so problematical that it is unnecessary to repeat their titles. See Wright, Biographia Britannica Literaria (A. — S. Period), p. 291 sq.

## Notitia[[@Headword:Notitia]]

             the name given to the record or chart of the great divisions or provinces, etc., of the empire and the Church.

## Notker[[@Headword:Notker]]

             There are several persons of this name mentioned in Church histories. The most important among them are:

1. ST. NOTKER, surnamed Balbulus, or “the stammerer,” a learned German monk, who was born about 830 at Elgau, in Northern Switzerland. At an  early age he entered the convent of St. Gall (q.v.). His talents attracted the attention of the emperor Charles the Large, who repeatedly offered to make him bishop, but Notker always declined. He died April 16, 912. He wrote, Liber de interpretibus divinarumn Scripturairuns (Hamburg, 1736, 8vo; and in Pez, Thesaurus anecdotorum): — Liber sequentiarum, in the same collection: — Notitia de illustribus viris, ibid.: — Martyrologium (in Canisius, Antiquae Lectiones): — S. Fridolini historia (in Goldast, Scriptores Alemannici): — Hymns (in Canisius, Lectiones): — and a treatise on the value of letters in music (in Gerbert, Scriptores). The Gesta Caroli Magni has been erroneously attributed to Notker.

2. NOTKER, surnamed Labeo, or Teutonicus, a learned German monk, was born about the middle of the 10th century. He was a nephew of Ekkehard I, who wrote a Latin paraphrase of Waltharius's German poem. He entered at an early age into the convent of St. Gall (q.v.) where he made rapid progress, obtaining even a good mastery of the Greek language, which was a rare accomplishment at that time. He became the head of the school. We have still a Latin poem by one of his pupils, with notes and corrections in Notker's handwriting (see Pertz, Monumenta. vol. ii). In his teaching Notker often made use of the German. language, and vainly sought to establish the custom of so doing (see his letter to the bishop of Sion in Grimm's Gottinger Gelehrte Anzeigen, 1835). Notker also translated into German several portions of the Bible, and some of the classics. It has been erroneously asserted by some that he merely supervised these translations, and that they were made by his pupils. He died June 29, 1022. Among his translations we find some of the Psalms in Hattemer (Denkmaler) and in Graff (Windberger Psalmen [Quedlinburg, 1839]); De Consoiatione of Boathius, published by Graff (Berlin, 1837); De nuptiis Mercurii et Phillolgice of Martianus Capella (ibid. 1847); the Categories and Hermeneutics of Aristotle (ibid. 1837). He also wrote a treatise on rhetoric in Latin, published in Haupt (Zeitschrift, vol. iv). Among his translations which have been lost we notice that of the Book of Job; the Bucolics of Virgil; the Andrian of Terence; the Disticha of Cato, etc. This Notker is by some con.sidered as the author of the little treatise on music mentioned under the preceding; as also of one on logic in Haupt (Altdeutsche Blatter, vol. ii). See Ekkehard, Casus S. Galti; Acta Sanct. Feb. and April; Oudin, Scriptores ecclesiastici, s.v.; Gallia Christiana, s.v. (J. N. P.)

## Notman, John[[@Headword:Notman, John]]

             a noted architect, deserves a place here for his distinguished labors on ecclesiastic structures. He was born in Edinburgh, Scotland, July 22, 1810. In 1831 he came to the United States, and settled at Philadelphia, where he died, March 3, 1865. In ecclesiastical architecture he stands among the best representatives of modern times. In the United States he ranked first in this department. Says a contemporary: “Notman possessed great enthusiasm for his art, as well as poetic sensibility; and in his works he seemed to address himself not as much to the senses as to the soul.” One of his chief works is St. Mark's Church, in Philadelphia. It is one of the very best specimens of Gothic architecture in the United States. — Indeed, Mr. Notman may well be spoken of as the American student of medieval architecture. Other noted specimens of his work are the fagade of the Roman Catholic Cathedral on Logan Square, Philadelphia, and the Church of the Holy Trinity, of which the doorway is especially admired. Laurel Hill Cemetery of Philadelphia — one of the handsomest burial-grounds of the United States — owes its beauty to the good taste of Mr. Notman.

## Notre Dame[[@Headword:Notre Dame]]

             (i.e. Our Lady) is the old French appellation of the Virgin Mary, and therefore the name of a number of churches dedicated to the Virgin Mary in different parts of France, and particularly of the great cathedral of Paris. See also the following article.

## Notre Dame, Congregation of[[@Headword:Notre Dame, Congregation of]]

             is the name of a Roman Catholic female order, whose members are frequently called “Sisters of the Congregation of Our Lady.” The origin of the sisterhood is doubtful. Some ascribe its foundation to Fourier, others to Aix le Clerc, the first devotee of this Congregation. She flourished in the second half of the 16th century in a little village in Lorraine, that part of France recently annexed to Germany. The establishments of the Congregation were first opened in the beginning of the 17th century. In 1614 a convention was held of the different members, and a confirmation of the order asked for from the papal see, and the request was granted by a special bull from pope Paul V, February, 1615; further enlarged in privileges, March, 1617. A change in the rules and constitution was made  in 1645, and received the approval of pope Innocent X. The Congregations of Our Lady have flourished ever since in Europe, and especially in Belgium and France. In America they have their head-quarters in Montreal, where they number 431 professed sisters, 80 novices and postulants, and 13.337 pupils in the boarding-schools, academies, and free schools; which they direct principally in Canada and British America.

The only establishments in the United States known to be connected with that at Montreal are the “Convent and Academy of the Ladies of the Congregation of Notre Dame,” at Portland, Me., which reports 14 members and 90 pupils, also 840 pupils in two parochial schools, of which the ladies have charge; and St. Joseph's Convent, at Cambridgeport, Mass., with 7 sisters, who have charge of schools with 375 pupils. Other establishments, however, as those at Waterbury, Conn., and Bourbonnais Grove, Ill., may also belong to this Congregation. The Catholica Almanac, under January 12, says: “Margaret Bourgeoys, founder of the Sisters of the Congregation, died at Montreal, 1706.” There are, however, in the United States many others who are styled in the Catholic Directory of 1871 “Sisters of Notre Dame,” or “School-Sisters of Notre Dame,” or “Poor School-Sisters of Notre Dame,” possibly all belonging with those who are thus reported from Milwaukee: “Convent of the School-Sisters of Notre Dame, Mother House and Novitiate, corner of Milwaukee and Knapp Streets, Sister Mary Caroline, superioress. Members, 65; novices, 88; postulants, 80; mission-houses, 78; with 620 sisters, having under their charge, throughout the United States, 27,900 parish school-children, over 1375 orphans, 640 boarders.” The establishments named in the Catholic Directory for 1871 as belonging to the “School-Sisters of Notre Dame” are in Baltimore and Annapolis, Md.; Philadelphia, Tacony, and Alleghany City, Pa.; Chicago, Ill.; Milwaukee and Elm Grove, and twelve other places, Wisconsin. To these the Directory for 1870 added Rochester, N. Y., and Pittsburgh, Pa. The “Poor School-Sisters of Notre Dame” are reported only at Quincy and Belleville, in the diocese of Alton; while the “Sisters of Notre Dame” are reported in that diocese at Quincy, Belleville, Highland, St. Liborius, Shoal Creek Station, Springfield, and Teutopolis, Ill. The “Sisters of Notre Dame,” or the “Sisters of the Congregation,” are reported at Boston (including East and South Boston and Boston Highlands), Lowell, Salem, Lawrence, Chicopee, and Holyoke, Mass.; Waterbury, Conn.; New York City, Rochester, and Buffalo, N. Y.; Newark, N. J.; Philadelphia and Pittsburgh, Pa.; Cincinnati and Columbus, Ohio; Louisville, Ky.; Detroit. Mich.; Green Bay, Wis.; Mankato and  Hokah, Min.; West Point, Iowa; Chicago, Henry, and Bourbonnais Grove, Ill.; St. Louis, Mo.; New Orleans, La.; San Francisco, Pueblo of San Jose, and Marysville, Cal. See Histoire du Clerqe Seculieri et Regulier, 3:384- 395; Barnum, Romanism as it is, p. 327, 328.

## Nott, Eliphalet, D.D., LL.D.[[@Headword:Nott, Eliphalet, D.D., LL.D.]]

             an eminent Presbyterian divine, and one of the most noted of American educators, deservedly spoken of as “one of the historical monuments of this country” — a man, in short, of very extraordinary characteristics-was born at Ashford, Windham Co., Conn., June 25, 1773. His early training was received under the watchful and intelligent supervision of a most excellent mother. At the age of four years he had read the Bible through, and so insatiable was his thirst for knowledge that, under the direction of his mother, he was constantly adding to his acquisitions from every source within his reach. At one time he was thoroughly bent on becoming a physician, but being present on a certain occasion when a cancer' was to be cut from a woman's breast, his services were put in requisition in some part of the process; he went through it manfully, but when it was all over he fainted; and this was an effectual damper upon his zeal for the medical profession. At sixteen he taught school-at Pautapany, Lord's Bridge; and at eighteen he took charge of the Plainfield Academy, and at the same time pursued his classical and mathematical studies under the Rev. Dr. Benedict. On leaving Plainfield he became a member of Brown University, Providence, R. I., where he remained about a year. He did not, however, graduate in course, but received the degree of master of arts in 1795. He then studied theology under his brother; was licensed by the New London Congregational Association in 1796; labored for some time as a missionary in that part of New York bordering upon Otsego Lake; was school-teacher and missionary at Cherry Valley, in 1795-1797; and pastor of the Presbyterian Church in Albany, 1798-1801. In Albany his was the principal church, and most of the leading men in the state, such as Hamilton, Burr, Livingston, and others, resorted to it, and many of them were his intimate friends. When the news of the duel between Hamilton and Burr reached Albany, Dr. Nott was at Schenectady, attending a meeting of the Board of Trustees of Union College.

He was requested to make the melancholy event the subject of discourse the next Sabbath, and this sermon on Hamilton gave him a wide and enduring fame as a pulpit orator, making at the time a profound impression on the public mind, and assisting greatly to bring lasting odium on the bloody practice of duelling. In 1804 he was  chosen president of Union College. When he took charge, the affairs of the institution were in a very discouraging condition. It was without funds, buildings, or library, and was in debt, and all its friends were disheartened. The task was great, but he was adequate to the work; for he succeeded beyond all expectation in raising funds and providing for the pressing needs. He soon exhibited high qualities as an executive officer and disciplinarian, and gathered around him an able faculty. Students began to pour in from every state in the Union, and during his long incumbency upwards of four thousand young men graduated. Union College is emphatically of his own formation.' From 1854 till the time of his death he was senior college president in the world. In 1811 he was moderator of the General Assembly of the Presbyterian Church. He died Jan. 29 1866. Dr. Nott published a number of baccalaureate and other sermons, addresses, etc.; also, Counsels to Young Men on the Formation of Character, and the Principles which lead to Success and Happiness in Life:— Lectures on Temperance (1847), of which a new edition, edited by Amasa McCoy, appeared in 1857. These lectures constitute a most efficient argument for the disuse of all intoxicating liquors. He ialso extended his researches to some branches of natural philosophy; and in the “Digest of Patents” will be found thirty in his name granted for applications of heat to steam-engines, the economical use of fuel, etc. George R. Crooks, D.D., in the New York Methodist (Feb. 3, 1866), says of him: “Perhaps no American educator, no American preacher, who has seen the dawning of 1865, has had so unique a history — few, probably, so effective a career. Intellectually he was a remarkable man-many-sided, and superior on most sides. His mechanical genius is well known, and one of the most famous iron manufactories (the ‘Novelty Works'), whose novel name has excited many a curious inquiry, originated in one of his inventions, which, by its economical peculiarities, was first known as a ‘novelty.' He was a great financier, and enriched himself and Union College by his masterly skill and enterprise. But these talents were but secondary with him-pastimes of his varied mind. In the higher activities of intellect he commanded not only the respect, but the admiration of all who knew him. He was notably perspicacious, and his luminous mind never failed to throw at least a new light on whatsoever subject he treated.

If it were one of those problems which the highest intellects have hitherto failed to solve, and which are deemed insoluble — one upon which no additional explanatory light could be expected — still he could give it, at least, original illustration, poetic relief, practical corollaries, that compelled all hearers to say in the words which Addison  puts in the mouth of Cato over Plato's argument on the soul, ‘Thou reasonest well.' He had no small amount of intellectual courage, and was not afraid of the ‘bugbear' imputation of charlatanism against new opinions and startling theories. Some of our best evening converse with him has been upon themes transcending the usually allowed limits of speculation, and when his winged but ever serene mind seemed to soar with the sweep and steadiness of the eagle. But such was the strength of his religious faith. such the real humility of his piety, that we never knew him to trench with any recklessness on the mysteries of revealed truth. As a preacher he was pre-eminent. The present generation has not been able to appreciate him fully in this respect, for he was past his prime, and was immersed in other duties and cares, when it began to turn a critical eye upon him.

Still in some of his latest appearances in the desk, before the Church or before his college, his transcendent power has commanded wondering admiration. He was oratorical without being declamatory, and a more finished or perfect oratory was never heard in the American pulpit. We have been disposed to pronounce it faultless. One of his many extraordinary talents was his memory, which, through most of his life, seemed infallible; and it had much to do with his eloquence, for it enabled him to go almost immediately from the composition of his discourse to the desk without his manuscript, and deliver it without the least apparent effort of recollection. His most striking characteristic as a preacher was his perfect grace of manner, toned by a perfect graciousness (if we may so speak) of religious feeling. Strong, serene, dignified, beautiful in language (sometimes to ornateness), clear in thought and argument to transparency itself, appropriate in every modulation and gesture, he impressed one as a consummate master of the art of speaking. And what one could not fail to remark was the fact (indisputable) that this perfection of manner was not at all mechanical. not at all a perfunctory accomplishment, but entirely natural-an expression of the natural symmetry of his intellectual and moral nature. No man was happier in short impromptu or extemporaneous addresses, but he' took beaten gold into the pulpit; he prepared his sermons studiously and prayerfully, yet delivered them with a facility that may be characterized as altogether felicitous. And the moral impression of his sermons was always profound.” “This remarkable man,” said another, “was pre-eminently distinguished for his indomitable force of character. Whatever he decided upon he achieved, compelling all opposing causes to give way before him. Happily this greatness of soul was controlled by Christian principles and an all-authoritative conscientiousness, else would he have been a scourge  rather than a blessing to his race. But as greatness has its own peculiar faults, so these fell to him, at least in a mitigated degree. Yet those who were his pupils in the noonday of his power still remember him with something of an idolatrous sentiment.

He has, scarcely less than any contemporary, impressed his own character upon ‘that of his age and country, and his influence will run on indefinitely. His physical frame partook somewhat of the energy of his character; and, long beyond the term of ordinary old age, death approached him only by slow and measured stages. Peace to his spirit! honor to his memory!” Of his last days and hours, the Rev. Dr. Backus, who preached the funeral sermon, said: “He was ever to the end a little child before God, most pleased to sit at Jesus' feet, and confiding firmly, gratefully, in the sovereignty and lovingkindness of his gracious Lord. In his dying hours, when he felt that the end could not be afar, his parting counsel and legacy to his nearest friends was: ‘Fear God, and keep his commandments' — the counsel and legacy of his mother to himself, which had begun and controlled his entire religious life. When utterance was difficult, the spirit only not gone, he said: ‘One word, one word — Jesus Christ;' and the last, the very last exclamation from his lips was, ‘ My covenant God.”' See Memoirs of Eliphalet Nott, D.D., LL.D., by C. Van iantvoord, D.D., with contributions and revision by Prof. Taylor Lewis (N. Y. 1876, 12mo); Wilson, Presbyterian Hist. Almanac (1867), p. 185; Allibone, Dict. of Birit. and Amer. Authors, s.v.; Bishop Alonzo Potter's Hand-book for Readers and Students (1845), p. 260; Methodist Quar. Rev. 7:534; N. Amer. Rev. lxxxv. 572; Fish, Pulpit Eloquence of the 19th Century (1857), p. 379-393; Sketches of the Lit. of the United States; London Athen. (1835), p. 716; Address at the Funeral of the Rev. Dr. Nott, by the Rev. J. T. Backus, D.D. (N. Y. 1866, 8vo); Drake, Dict. of Amer. Biog. s.v.; Presb. Reunion Memorial Volume, p. 124 sq.

## Nott, George Frederick D.D.[[@Headword:Nott, George Frederick D.D.]]

             a learned English divine and an accomplished scholar, was born in 1769. He studied at Christ Church, Oxford, and was elected fellow of All-souls. He became successively perpetual curate of Stoke Canon, Devonshire, in 1807, then vicar of Broad Windsor, Dorsetshire, which he exchanged for Woodchurch, prebendary of Winchester, in 1810, and rector of Harrietshaim in 1812. He died in 1842. Dr. Nott wrote, Religious Enthusiasm considered, in Eight Sermons preached in 1802 at the Lecture founded by John Bampton, A.f. (Oxford, 1803, 8vo): — The Proper Mode of Studying the Scriptures: an Ordination Sermon (1811, 8vo). He also  edited the works of the earl of Surrey and Thomas Wyatt; with copious illustrations (1815, 2 vols. 4to). See Darling, Cyclop. Bibliog. 2:2216. (J.N.P.)

## Nott, Handel Gershom[[@Headword:Nott, Handel Gershom]]

             an Americain divine of some note, was born in Saybrook, Conn., Nov. 10, 1779; graduated from Yale College in 1823; took a theological course in the Yale Seminary; and in 1826 was settled over the First Congregational Church in Nashua, N. H. Subsequently he became a Baptist, and accepted the position of agent of the American Bethel Society, and was for three years Bethel chaplain in Buffalo. Later he preached in Bath, Waterville, and Kennebunkport, Maine: remaining at the latter place for a period of twelve years. His health demanding a change, he accepted a call at Avon, N. Y., in July, 1860; and after a few years removed to Rochester, where he continued to reside until his death, May 3, 1873.

## Nott, Henry Junius[[@Headword:Nott, Henry Junius]]

             an American educator, was the son of the eminent jurist, Abraham Nott, and was born on the Pacolet River, South Carolina. Nov. 4, 1797. He was educated at South Carolina College, class of 1812. He then went abroad and studied jurisprudence, but shortly after his return accepted the professorship of philosophy and language in his alma mater. On his way home from New York he was shipwrecked, and perished at sea, Oct. 13, 1837. Mr. Nott was a frequent and valued contributor to the Southern Review. He also published Novelettes of a Traveller (New York, 1834, 12mo).

## Nott, John, D.D[[@Headword:Nott, John, D.D]]

             a Presbyterian minister, was born at Albany, N.Y., December 14, 1801. He graduated from Union College in 1823. In the autumn of the same year he entered Andover Theological Seminary, where he studied until June 1825. He then entered Princeton Seminary, June 30, and studied there until September, 1826. He was licensed by the Presbytery of Albany, May 3, 1827, and ordained as an evangelist the same month. He was tutor in Union College from 1830 to 1839, and was assistant professor of rhetoric in the same institution for fifteen years. From 1839 to 1841 he was stated supply to the Church at Rotterdam, N.Y. Thence he went to the South as stated supply of the churches of Goldsboro and Everittsville, in North Carolina. Returning to the North, he became supply of the Dutch Reformed Church at Aurisville, Montgomery County, N.Y. He died at Fonda, May 13, 1878. See Necrol. Report of Princeton Theol. Sem. 1879, page 23.

## Nott, Samuel (1), D.D.[[@Headword:Nott, Samuel (1), D.D.]]

             a Congregational minister, brother of Dr. Eliphalet Nott, was born Jan. 23, 1754, in Saybrook, Conn. He graduated at Yale College in 1780; was ordained pastor in Franklin, Conn., March 13, 1782, where he remained until his death, May 26, 1852. He did full parochial duty until his ninety- fourth year, and was in many respects a worthy branch of that noble family to which he belonged. He published a number of occasional Sermons. See Sprague, Annals of the Amer. Pulpit, 2:190.

## Nott, Samuel (2)[[@Headword:Nott, Samuel (2)]]

             a noted American missionary of the Congregational Church, was born at Franklin. Conn., in 1788; was educated at Union College, class of 1808; and studied divinity at Andover Theological Seminary, where he graduated in 1810. He was ordained Feb. 6, 1812, and went out to India with the first band of missionaries sent to that country by the American Board of Foreign Missions. He returned from India in 1816, and taught in New York until 1822. In 1823 he became pastor at Galway, N. Y.; in 1829 he removed to Wareham, Mass., where he preached until 1849, and then taught for one year. He died at Hartford, Conn., June 1, 1869. Mr. Nott wrote, Sixteen Years' Preaching and Procedure at Wareham, Mass. (1845, 8vo): — Slavery and the Remedy, etc. (1856, 8vo).

## Notus[[@Headword:Notus]]

             (Auster), the south or south-west wind. It brought rains and fog.

## Nouet, Jacques[[@Headword:Nouet, Jacques]]

             a French Jesuit, was born at Mans in 1605. He entered the order about 1623. After completing his studies he devoted himself successively to teaching and to preaching, in which he was at first very successful. But having ventured to attack in the pulpit the work of Antoine Arnauld, La frequente communion, he was at first silenced by a sharp answer of Arnauld, and afterwards obliged to apologize publicly before an assembly of bishops. Nouet now renounced preaching, and became successively rector of the colleges of Alenon and Arras. He died at Paris in 1680. He wrote, Remerciments du consistoire de R. aux theologiens d'A lencon, disciples de St. Augstin, against abbot Lensoir: — La presence de Jesus- Christ dans le trissaint sacrement, pour servsir de reponse au ministre qui a ecrit contre la perpetuite de la foi (2d ed. Paris, 1667, 18mo). It is claimed that Turenne was converted to the Romish Church by reading this work. Nouet's reputation, however, rests chiefly on his ascetic works, such as Traite de. la devotion a l'ange gardien (Paris, 1661, 12mo; an Italian translation of it was published at Bologna): — and the most important of them all, L'Homime d'raison, comprising a number of works published at various times, and entitled L'Homme d'Oraison, sa conduite dans la voie de Dieu, contenant toute l'economie de la meditation, de l'oraison  effective et de la contemplation (Paris, 1674, 2 vols. 8vo): — L'Iomme d'Oraison, ses meditations et entretiens pour tous les jours de l'annee, fragments of which were published by Miuguet in 1677, 1678, and 1683 (complete by Herissant, 1765,10 vols. 8vo; Paris, 1780; Lyons, 1830 and 1845, 12mo): — L'Homme d'Oraison, ses lectures spirituelles pendant tout le coursde l'annee (Paris, 1679, 4to): — L'Homme d'Oraison, ses retraites (1765, 1780, 1830, 1845, 6 vols.). He wrote also, Meditations et entretiens sur le bon usage des indulgences et sur les prieparations necessaires pour gagner le jubile (Paris, 1677 and 1701, 4to): — Retraite pour se preparer. a la mort (ibid. 1679, 8vo): — l'editations spirituelles (ibid. 1839,-12mo): — Solitude de huit jours du reverend pere Jacques Nouet, in MS. at the Imperial Library at Paris, under the No. 3920. Dr. Pusey translated one of Nouet's works under the title of Life of Jesus Christ in Glory (Lond. 1847, small 8vo). See Advertissement sur queques sermons preches a Paris, in Arnautld, (Euvres, vol. xxvii; N. Desportes, Bibl. du Maine; B. Haureau, Hist. litteraire du Maine, 4:297.

## Noulleau, Jean-Baptiste[[@Headword:Noulleau, Jean-Baptiste]]

             a French ascetic writer. was born June 24, 1605, in Saint-Brieuc. Descended from a religious family, he was educated at Rennes and Nantes, and at the age of twenty entered into the Congregation of the Oratory. In 1639 he took possession of the archdeaconry of Saint Brieuc, and in 1640 of the prebend, which he held until his death. “He was a pious man-learned, and of austere manners; a true model of penitence, but with an ardent and restless character, carried away by a reformatory zeal which no consideration could arrest. He rendered to M. de Villazel, his bishop, efficient service in the missions of Brittany; but he did not find in the latter's successor, M. de la Barde, a protector so benevolent. At the request of the chancellor, Boucherat, he was forbidden to preach, and he appealed in vain from this sentence. He then began to preach in the streets. Excluded in 1654 from ecclesiastical duties in his diocese, he retired to a desert place, and exercised upon his body long macerations. Fasting almost continuously, fatigue and excessive austerities shortened his days. He died in Saint-Brieuc, 1672. Noulleau composed upon morality, theology, and the reform of the clergy a great number of articles, of which the principal are, Conjuration contre blasphemateurs (,Paris, 1645, 4to): Pratiques de l'Oraison (Saint-Brieuc, 1645): — L'Esprit du' Christianisme, tire de cent paroles choisies de Jesus-Christ (Paris, 1664): — L'idee du vTai Chretien (ibid. 1664):Politique Chretienne dans les exercices de piete de  Monseigneur le Dauphin (ibid. 1665, 12mo): — De gratia Dei et Christi (ibid. 1665, 4to): — L'aimable composition des differends du temps, in which he abused the partisans of Arnauld and of Jansenius: — Velitationes contra Amedeum Guemenceum, cloacam, sterquilinium, latrinam casuistarum (1666, 4to): — Diverses pieces Latines et Franfaises sur les libertes de l'Eglise Gallicane (1666, 4to). See Le Long, Bibl. Hist. de la France:; Feller, Dict. Hist.

## Noumena[[@Headword:Noumena]]

             (Gr. νούμενα) is a philosophical term used, by Kant in his Kritik to express the objects of the understanding, in distinction from the phenomena, which he understands to designate simply objects of the senses. The use of the term has been necessitated by the desire to give a strict metaphysical distinction of sensual and intellectual conceptions. Kant, it will be remembered by the philosophical student, rejects the Leibnitzian view of an intellectual phenomenalism. For details the articles KANT and LEIBNITZ may be consulted. See also Ueberweg, Hist. of Philosophy; p. h, 156, 157, 172, 175, 176, 216, 239, 255, 261, 262, 41, 530, 531.

## Noureddin Mahmud, Malek-Al-Adel[[@Headword:Noureddin Mahmud, Malek-Al-Adel]]

             one of the most illustrious men of his time, and the scourge of the Christians who had settled in Syria and Palestine, was born at Damascus Feb. 21, 1116. His father, Omad-ed-din Zengui, originally governor of Mosul and Diarbekir on behalf of the Seljuk sultans, had established his independence, and extended his authority over Northern Syria, including Hems, Edessa, Hamah, and Aleppo. Noureddin succeeded him in 1145, and, the better to carry out his ambitious designs, changed the seat of government from Mosul to Aleppo. Count Joscelin of Edessa, thinking the accession of a young and inexperienced sovereign afforded him a favorable opportunity of regaining his territories, made an inroad at the head of a large force, but was signally discomfited under the walls of Edessa, his army, with the exception of 10,000 men, being completely annihilated. The report of Noureddin's success being conveyed to Western Europe, gave rise to the second crusade.

The Crusaders were, however, foiled by Noureddin before Damascus, and, being defeated in a number of partial conflicts, abandoned their enterprise in despair. Noureddin next conquered Tripolis and Antioch, the prince of the latter territory being defeated and slain in a bloody conflict near Rugia (June 29, 1149), and before 1151 all  the Christian strongholds in Syria were in his possession. He then cast his eyes on Egypt, which was in a state of almost-complete anarchy under the feeble sway of the now effeminate Fatimites; and, as a preliminary step, he took possession of Damascus (which till this time had been ruled by an independent Seljuk prince) in 1156; but a terrible earthquake which at this time devastated Syria, leveling large portions of Antioch, Tripolis, Hamah, Hems, and other towns, put a stop to his scheme at that time, and compelled him to devote all his energies to the removal of the traces of this destructive visitation. An illness which prostrated him in 1159 enabled the Christiana to recover some of their lost territories, and Noureddin, in attempting their resubjugation, was totally defeated near the Lake of Gennesareth by Baldwin III, king of Jerusalem; but, undismayed by this reverse,, he resumed the offensive, defeated the Christian princes of Tripolis and Antioch, making prisoners of both, and again invaded Palestine. Meanwhile he had obtained the sanction of the caliph of Bagdad to his projects concerning Egypt, and the true believers flocking to his standard from all quarters, a large army was soon raised, which under his lieutenant, Shirkoh, speedily overran Egypt.

Shirkoh dying soon after, was succeeded by his nephew, the celebrated Salah-ed-din (q.v.), who completed the conquest of the country. Noureddin, becoming jealous of his able young lieutenant, was preparing to march into Egypt in person, when he died at Damascus, May 15, 1174. Noureddin is one of the great heroes of Moslem history. Brought up among warriors who were sworn to shed their blood for the cause of the Prophet, he retained in his exalted station all the austere simplicity of the first caliphs. He was not, like the majority of his co-religionists, a mere conqueror, but zealously promoted the cultivation of sciences, arts, and literature, and established a strict ad-. ministration of justice throughout his extensive dominions. He was revered by his subjects, both Moslem and Christian, for his moderation and clemency, and even his most bitter enemies among the Christian princes extolled his chivalrous heroism and good faith. He possessed in an eminent degree the faculty of impressing his own fiery zeal for the supremacy of Islam upon his subjects, and his descendants at the present day have faithfully preserved both his name and principles.

## Nourry, Denis Nicholas Le[[@Headword:Nourry, Denis Nicholas Le]]

             a French monk and a distinguished Latinist, was born at Dieppe-in 1647. He studied at the College of the Oratory of his native city, and joined the Benedictines of Jumibres July 8, 1665. He now devoted himself exclusively  to literary labor in the convents of Bonne Nouvelle and of St. Ouen of Rouen. He died at Paris March 24, 1724. He published an edition of the works of Cassiodorus (in connection with. dom John Garet [1679]), of St. Ambrosius (with doms John du Chesne, Julian Bellocise, and James du Friche [Paris, 1686-1690, 2 vols. fol.]); and alone, Apparatus ad Bibliothecam maximam Patrum veteruns et scriptorum ecclesiasticorum (1694, 1697, 1703, 1715, fol.), a supplement to the Lyons edition: — Lucii Coecilii Liber ad Donatum confessorem de nortibus persecutorum, hactenus Lactantio adscriptus ad Colbertinum codicer, denuo enendatus, etc. (Paris, 1710, 8vo).: See, Journal Litteraire, 7:1; Journal des Savans (June, 1716, and August, 1724); Bibl. Mauriala; Bibl. des Auteurs de la Cong. de St. Maur; Nicdron, Memoires, 1:275 — 278.

## Nous[[@Headword:Nous]]

             SEE MIND.

## Nova Scotia[[@Headword:Nova Scotia]]

             a province of the Dominion of Canada, situated between lat. 43°; 26' and 47° 5' N., and long. 590 40' and 660 25' W. It consists of the peninsula of Nova Scotia and the island of Cape Breton, separated from it by the Strait of Canso, one mile wide. The peninsula, inclusive of the adjoining islets, is situated between lat. 43° 26' and 460 N., and long. 61° and 66° 25' W. It is bounded on the north by Northumberland Strait, separating it from Prince Edward Island, and by the Gulf of St. Lawrence, on the north-east by the  Strait of Canso, on the south-east and south-west by the Atlantic Ocean, and on the north-west by the Bay of Fundy and New Brunswick, with which it is connected by an isthmus 14 miles wide, separating Northumberland Strait from the Bay of Fundy. It is 260 miles long from north-east to south-west, and 65 miles in average breadth. Its area, according to the Canadian census of 1871, is 16,956 square miles, and that of Cape Breton is 4775 square miles; of the entire province 21,731 square miles. The capital, commercial metropolis, and largest city is Halifax, with 29,582 inhabitants in 1871. The population of the province in 1784 was about 20,000. Later it has been as follows: 1806, 67,515; 18i7, 91,913; 1827, 142,578; 1-838, 208,237; 1851, 276,117; 1861, 330,857; 1871, 387,800, of whom 75,483 resided on Cape Breton; in 1881 it was 440,572. Of the total population in 1871, 351,360 were born in the province, 3413 in New Brunswick, 3210 in Prince Edward Island and Newfoundland, 577 in other parts of British America, 2239 in the United States, and 25,882 in the British Isles, of whom 14,316 were natives of Scotland, 7558 of Ireland, and 4008 of England and Wales; 130,741 were of Scotch, 113,520 of English, 62.851 of Irish, 32,833 of French, 31,942 of German, 6212 of African, 2868 of Dutch, 1775 of Swiss, and 112 of Welsh origin, and 1666 were Indians (Micmacs and Malicetes). The entire province has a coastline, pot counting indentations of land, of 1170 miles. The shores of the peninsula are indented with a great number of excellent bays and harbors, and between Halifax and the Strait of Canso alone there are twentysix commodious havens, twelve of which will accommodate ships of the line. Stretching along the Atlantic sea-board, and extending inland from it for about twenty miles,. is a range of highlands, and about 60 miles from the Atlantic coast are the Cobiquid Mountains, 1100 feet in height, which traverse the peninsula from the Bay of Fundy to the Strait of Canso. The soil in the valleys is rich and fertile, producing all the fruits of temperate climates; and, especially in the north, the uplands are also fertile. The climate is remarkably healthy, its rigor being modified by the insular character of the province and by the influence of the Gulf. Stream. The mean temperature for the year is 42.09° at Pictou, and 43.6° at Windsor. The extreme limits of the thermometer may be stated at 15° Fahr. in winter, and 95° in the shade in summer. The province abounds in mineral riches, including gold, coal, and iron. Of the entire area of the colony, 10,000,000 acres are considered good land, and of these 1,028,032 are under cultivation. The principal agricultural products are hay, wheat, barley, buckwheat, oats, rye, Indian .corn, potatoes, and turnips. The waters  around the colony abound in fish, as mackerel, shad, herring, salmon, etc., and the fisheries are pursued with,ardor and with increasing success.

Religious Status. — The Church of England is recognised by the ancient laws of the province as the Established Church. This legal recognition was effected in 1758; but though various civil enactments, as to the limits of parishes, appointment of church-wardens and vestrymen, were obtained thereby, nothing beyond the mere name of an establishment has for many years existed. The permanent endowment of Windsor College, under the exclusive control of this Church, has been discontinued by the state; so that, in effect, the only privilege which remains of a distinctive nature is that the bishop retains, ex-officio a seat in the legislative council of the province. The number of adherents to this Church in 1881 was 60,255. The list of clergy contains one bishop, one archdeacon, besides ordained missionaries and travelling missionaries. These are located in forty different towns and settlements. Four of the clergy are connected with Windsor College, three with Halifax Grammar School, and one is an agent for the Colonial Church and School Society. Until recently large annual remittances for the support of the clergy and college professors had been received from the British Society for the Propagation of the Gospel in Foreign Parts, and even, it is understood, from grants of the Imperial Parliament of Great Britain and Ireland. The foreign aid is now greatly curtailed, and will, it is expected, in the course of a few years altogether cease. The effect of this change of policy has been far from disastrous. A large portion of the wealth of the province is found within the pale of this Church, and nothing is wanting to secure permanent and growing prosperity but the prudent management of its internal resources. Already this has been tested in the endowment secured by subscription for Windsor College (£10,000), and in the efforts made to sustain in thorough efficiency the Diocesan Society and the Foreign District of the Society for Promoting Christian Knowledge.

Under the general title of Presbyterians are grouped the adherents of three distinct churches, who, though holding the same standards, are yet quite independent in Church government. Their ground of separation depends entirely upon their respective origin. They have all descended from the Presbyterian churches of Scotland, and hold the distinctive principles of what are there denominated Kirk, Free Church, and United Presbyterian. The oldest, largest, and most influential of these bodies in Nova Scotia is that which arose from the-two secession churches, Burgher and Anti-  Burgher. A union was happily effected between the adherents of these and of all the Presbyterians in Nova Scotia in the year 1817. Only one Presbyterian minister remained aloof, and he was personally favorable, while his congregation, being originally independent, was unfavorable to the union. The first Presbyterian missionaries arrived in Nova Scotia in 1766, but no permanent location was made before 1771. The first presbytery was formed in 1786, under the designation of Presbytery of Truro. Nine years afterwards another was formed in Pictou, and so designated. At the period of the union above referred to there were three presbyteries, comprising in all nineteen ordained ministers and twenty-five congregations. The great impediment all along experienced by this Church has been the difficulty of obtaining an adequate supply of ministers from the parent churches in Scotland. In 1816 a society was formed to procure the establishment of an academy for the training of native youth for the ministry and other learned professions. The basis proposed was sufficiently liberal to unite all dissenting bodies, and the means of support was to be endowed by the state. This effort was for a time apparently successful, but never so much so as to acquire the character of permanency. Ultimately it became a bone of contention, introduced bitter animosity and religious hate into the surrounding community, and became a watchword for political party, so as to form an effectual hinderance to ecclesiastical union on the part of the different Presbyterian bodies. Eventually all connection with this institution was abandoned by the Presbyterian Church of Nova Scotia, and then it became a matter of dire necessity .with that Church to provide and maintain an educational institute out of her own resources. Several years, however, elapsed before this step was taken. In 1848 measures were initiated with a view to the erection of a theological seminary, as preparatory to the divinity hall. The Free Church Presbyterians sustain a college at Halifax, also an academy and a theological hall. Altogether the Presbyterians are the most powerful body in the province (see statistical table below).

The Baptists have been nearly as long in the country as the Presbyterians. They have met with much success in the province, and rank third in numbers among the different religious bodies. They support a college and several elementary schools, and send missionaries to foreign parts. The Wesleyan Methodist body was started by missionaries from the mother country as early as 1769. No permanent organization was effected until 1786. A theological school is supported by them, and many academies and  one college. The Congregational Church started as early as any of the foregoing, but its success has been very limited thus far.

The following table, from the census of 1881, gives the number of adherents of the principal denominations:

Denominations.Adherents.Baptist83,761Episcopal60,255Methodist50,811Presbyterian112,488Roman Catholic117,487Miscellaneous.15,770Of the Baptists 19,032 are Free-will Baptists, and “the Methodists 38,683 are Wesleyans. Among the miscellaneous are included 4958 Lutherans, 2538 Congregationalists, 1555 Christian Conference, 869 Adventists, 647 Universalists, and 128 Bible Believers. Besides the denominational efforts of each of these evangelical bodies, they severally unite in general schemes of benevolence and Christian philanthropy. The Nova Scotia Bible Society, and other auxiliaries of the British and Foreign Bible Society, enlist the sympathies of all but the Baptists, and are very generally supported. The Halifax Naval and Military Bible Society is in like manner dependent upon the Christian public generally. The Micmac Missionary Society, while its principal agent and missionary is Baptist, meets with the countenance and support of all classes. The Nova Scotia Sabbath Alliance consists of the leading ministers and members of all the leading Protestant denominations in Halifax.

Educational Status. — Nova Scotia has a system of free public schools, organized in 1864. The schools are Under the general supervision of the provincial superintendent of education, with inspectors for the several counties, and are immediately managed by boards of commissioners for the counties, and of trustees for the different sections or districts. The number of schools in operation during the summer term ending Oct. 31, 1874, was 1673; number of teachers, 1744 (602 males and 1142 females); number of pupils registered, 79.910; average daily attendance, 46,233; number of different children some portion of the year ending on the above date, 93,512 (48,604 males and 44,908 females); number of school sections, 1932, of which 210 had no school any portion of the year; value of school property, $830,926 41; number of pupils for whom accommodation is  provided, 88,258. Included in the above figures are ten county academies, with 45 teachers and 2614 pupils enrolled during the year. Aid was granted from the provincial treasury to four especial academies, having 14 teachers and 370 pupils, and also to Mount Allison male and female academies in New Brunswick. There are five colleges, as follows, with their statistics for 1874:

These receive small grants from the provincial treasury, as does also Mount Allison College in New Brunswick. In Dalhousie University a medical department was organized in 1868, which in 1874 had 11 professors and 29 students. In Halifax is situated the theological department of the Presbyterian Church of the lower provinces of British North America. The Halifax School of Medicine was incorporated in 1873. The provincial normal and model schools are at Truro. The number of teachers in the normal school in 1874 was 4; of pupils, 118. In the model school there were 9 teachers and about 550 pupils. The census of 1871 enumerates five young ladies' boarding-schools, with 146. pupils. The total expenditure for educational purposes in 1874 was $619,361 87, viz.: public schools, $552,221 40; normal and model schools, $4733; special academies, $26,970; colleges, $35,337 47. Of these sums, $175,013 65 was derived from the provincial treasury, viz.: for public schools, $157,480 65; for normal and model schools, $4733; for special academies, $6800; for colleges, $6000. Of the expenditure for public schools, $107,301 39 was derived from county tax, and $287,349 30 from taxation in the different school sections. The number of newspapers and periodicals published in the province in 1874 was 38, viz.: 4 daily, 5 tri-weekly, 24 weekly, 1 biweekly, and 4 monthly.

NameLocationDate FoundedDenom.# of Instructors# of StudentsVol. in LibraryKing's CollegeWinds.1788Episc.5176400St. Mary'sHalifax1840Rom. Cath.4461400Dalhouse CollegeHalifax1820Presb.7781373Acadia CollegeWolfville1837Baptist7393417St. Francis XavierAntigonish1855Rom. Cath.3412096

History, etc. — Nova Scotia is supposed to have been visited and “discovered” by the Cabots in 1497. Its first colonists were a number of Frenchmen, who established themselves here in 1604, but were afterwards expelled by settlers from Virginia, who claimed the country by right of discovery. Under the French settlers it bore the name of Acadia (Acadie); but its name was changed for the present one in 1621, when a grant of the peninsula was obtained from James I by Sir William Alexander, whose intention was to colonize the whole country. Having found, however, that the localities they had fixed upon as suitable for settlement were already occupied, the colonists returned to the mother country. In 1654 the French, who had regained a footing in the colony, were subdued by a force sent out by Cromwell. By the. treaty of Breda the country was ceded to the French in 1667, but it was restored to the English in 1713. After the middle of the 18th century strenuous efforts were made to advance the interests of the colony. Settlers were sent out at the expense of the British government. The French, who had joined the Indians in hostilities against the English, were either expelled or completely mastered; and Cape Breton, which at an earlier period had been disunited from Nova Scotia, was reunited to it in 1819. Nova Scotia was incorporated with the Dominion of Canada July 1, 1867, and is represented in its Senate by 12 senators, each of whom must be a citizen thirty years of age, and possessed of an income of $4000 in the province. Nineteen representatives sit in the Canadian Parliament for Nova Scotia. Nova Scotia has also its own provincial Parliament and lieutenant- governor. See Haliburton, Historical and Statistical Account of Nova Scotia (Halifax. 1829); Martin, History of Nova Scotia, etc. (London, 1837); Akins, Selections fromn the Public Documents of the Province of Nova Scotia (Halifax. 1869); Amer. Cyclop. s.v.; Blackwood's lMag. 1854, 1:12; 1866, 2:158; Anderson, Hist. Cl. Church (see Index in vol. iii).

## Nova Zembla[[@Headword:Nova Zembla]]

             (Russ. Nowaja \*Zemlja, “New Land”), the name given to a chain of islands lying in the Arctic Ocean (lat. between 70° 30' and 76° 30' N. and long. between 52° and 66° E.), and included within the government of Archangel. Length of the chain, 470 miles; average breadth, 56 miles. The most southern island is specially called Nova Zembla; of the others, the principal are Matthew's Land and Litke's Land. They were discovered in 1553, and are wild, rocky, and desolate — the vegetation being chiefly moss, lichens, and a few shrubs. The highest point in the chain is 3475 feet above the level of the sea. Mean temperature in summer, at the southern extremity, 35.51°; in winter, 3.21°. Nova Zembla has no permanent inhabitants; but, as the coasts swarm with whales and walruses, and the interior with bears, reindeers, and foxes, they are periodically frequented by fishermen and hunters.

## Nova, Pecino And Pietro De[[@Headword:Nova, Pecino And Pietro De]]

             two old painters of Bergamo, who flourished near the middle of the 14th century, were conjointly employed, many years subsequent to 1363, in decorating the church of S. Maria Maggiore in that city. Lanzi says they very nearly approached Giotto. Pecino died in 1403. There are notices of Pietro up to 1402.

## Novalis, Friedrich[[@Headword:Novalis, Friedrich]]

             a German literary character, whose real name was Von Hardenberg, is noted in the history of philosophy, belles-lettres, and also in hymnology and religious literature generally. He was born at Wiederstedt, in Mansfeld territory, near Eisleben, May 2, 1772, of Moravian parents. In 1790 he entered the University of Jena, and continued his studies at Leipsic and Wittenberg. In 1795 he settled at Weissenfels, in Thuringia, and there he devoted himself to the mining industry. He was to have been married shortly after his location, but his affianced died just before the important change in his life was to take place, and he was thus made very morose and mystical. He finally quitted the place and returned to Jena. He formed an intimate acquaintance in this university town with A. W. Schiegel, Fichte, Schelling, and with Tieck, the romance writer, and devoted himself to literary productions. It was there that he begun his Heinrich von Ofjerdiingqen, a never-completed philosophical romance, and by him  designed as an apotheosis of poesy. The hero, Heinrich, is an old German poet, supposed by some to be the author of the Nibelungen Lied; and the purpose of Novalis evidently is to show the whole world, with every. profession and pursuit, on its poetical side.

The conclusion, as drawn from rough notes, is most singular. He intended Heinrich to go into a land where men, beasts, minerals, and even tones and colors, held converse; where the world of fairy tales (Mahrchen) was to become visible, and the real world to be considered as a tale. (It may be observed here that Novalis regarded the popular traditions with singular respect, and discerned in them, or fancied he discerned, a deep meaning). “He was accustomed,” says his biographer, “to regard the most ordinary occurrence as a miracle, and the supernratural as something ordinary.” In 1800, Novalis, who had been for years inclined to consumption, was taken with the disease in its worst form; and in the days of his sickness he enjoyed communion with the writings of Lavater, Zinzendorf, and. other mystical writers, as well as with the Biblical treasures. . Indeed, the Holy Bible, which he regarded truly as God's Word, and higher than any other book, was his regular companion, and the Christian Savior his constant dependence. As one has aptly said, Novalis's love for his Redeemer was the key-note of his religious life, sustaining him in all his afflictions. He died March 19, 1801, in the house of his parents, gently amid the music of the piano which he had asked his brother to play. He had constantly sought for a symbol of the deepest spiritual relations between music and nature, to the study of which his life was devoted. “The expression of his face,” says Tieck, “was very much like that of John the Evangelist, as given on the glorious plate by Albert Durer. . . His friendliness, his geniality,, made him universally beloved . .. He could be as happy as a child; he jested with cheerfulness, and permitted himself to become the object of jests for the company. Free from all vanity and pride of learning, a stranger to all affectation and hypocrisy, he was a genuine true man, the purest and most lovely embodiment of a noble immortal spirit.”

Novalis's writings are read either with some degree of enthusiasm or not read at all. Hence, while almost idolized by the partisans of the romantic school to which he belonged, he is mentioned with a kind of benevolent contempt by the opponents of that school. His imagination and enthusiasm are almost boundless; he darts from prodigy to prodigy with a celerity that cannot be followed, unless the reader allows himself to sympathize with the author. The effects of the ideal philosophy of Fichte, and the love of tales  so predominant in the romantic school, are plainly discernible in Novalis's works. He had literally constructed an unreal world of his own, and seems to have breathed an atmosphere utterly unlike that of the actual world. A desire of combining religious fervency with philosophy is also apparent; and thus that combination of speculation and enthusiasm which is found in the writings. of the Alexandrian Platonists and the Mystics was very acceptable to him. His Hymnen an. die Nacht, or “Hymns to the Night,” and the latter part of Ofterdingen, are equally remarkable for the vast power manifested in the construction, and the dimness of the construction itself, while here and there the acuteness- of some remarks is not to be mistaken. His Lehrlinge zu Sais or the “Pupils at Sais,” is another fragment of a romance, the object of which was to reveal Novalis's view of physical science, for which and mathematics he had a great taste. If one desires an insight into the characteristics of Novalis, he may get it truly by combining into a rounded whole the speculative idealism of Shelley, the weird romanticism of Chatterton, and the ardent piety of Kirke White. As a leader of the romantic school of German literature, his influence on the belief and tastes of the German mind was like that of his contemporaries Coleridge and Wordsworth on those of the English.

It must, however, be borne in mind, for an understanding of this statement, that German literature at that time bore the marks either of the old scholasticism, or of the materialism introduced from France, or of the classic culture introduced by Lessing and his coadjutors. The element then revived was the mediaeval element of chivalry, the high and lofty courage, the delicate aesthetic taste, which had marked the Middle Ages. Herder (q.v.), to whom Germany owes much, disgusted with the stoical and analytic spirit of the Kantian philosophy, had already attempted, and not in vain, to throw the mind back to an appreciation of old history, and especially had manifested an enthusiastic admiration of Hebrew literature; but now, as if by one general movement, the public taste was turned to an appreciation of the freshness of feeling and fine elements of character which existed in the Christianity of the Middle Ages (see Farrar, Crit. Hist. of Free Thought, p. 239, 240). If the works thus far mentioned are remarkable for singular combination, his Geistliche Lieder (spiritual songs) are no less so for their perfect simplicity and pure spirit of devotion. The tender ardor of romance has certainly nowhere been expressed more beautifully than in the spiritual songs of Novalis, which form a favorable contrast to the insipid moralizing rhymes of the period of the Illuminati; and though they do not bear the stamp of Church hymns, still they are.well adapted to be sung in quiet solitude, even  within the heart. Those who have not access to the German may find two specimens in good English version in Saunders's Evenings with the Sacred Poets (new ed. rev. N.Y. 1870, 12mo), p. 169. But by far the most important of Novalis's writings are his posthumous fragments, for they furnish us a better insight into his philosophical notions. It is in these that he touches upon many points in morals, physics, and philosophy. Indeed, he develops in them somewhat at large a philosophical system, and there can be no doubt that he would have figured prominently as a German philosopher had he not died so young.

If we examine all the writings of Novalis in order to determine how far and in what particulars he has influenced German religious thought, we find him completing the cycle of mysticism which sprang from the mixed influence of. Fichte. (q.v.) and Jacobi (q.v.). Schlegel, in whom it first manifested itself; took refuge from the abyss of scepticism, to which his. extreme subjective principles led, in an objective revelation, as the organ of eternal verities otherwise unknown. Schleiermacher, while making human consciousness the supreme arbiter and test of truth, yet would assimilate them all to the perfect mind of Christ, the divine man, the type of infinite purity and love. — Novalis, proceeding one step further, regards it as, the true purport of philosophy to destroy the individual, the finite, the imperfect, the subjective self, and to enable us to become one with the infinite and all-perfect mind.

To him the foundation of all philosophy is faith, that is, an inward light which reveals to us the infinite and the real, a direct perception of the Divinity; an irresistible conviction of the presence of the great Spirit of the universe in all we see, hear, and feel around us. Thinking is to him but the reflection, or the dream of faith — one which pictures to us truth only in dim, unreal, and fantastic forms. It is only where we cause our own individuality to sink and die within us, when the peculiar thoughts and feelings of the finite self are crushed under the power of the higher feelings, and we become absorbed in the Divine, that we rise to the full light of truth, and gaze upon things as they are. In Novalis, accordingly, we no longer see the idealist taking his stand upon the principles of a purely subjective philosophy; but we see him, having left the road, and introduced the additional element of a higher faith, completely overcoming the subjective point of view, sinking the individual self in the great Spirit of the universe, and evincing a sublime mysticism that strives to unite man with God (comp. Morell, Specul. Philippians in the 19th Cent. p. 622).  Tieck edited the works of Novalis and sketched the life of his friend soon after his demise. But three quarters of a century's search and criticism have discovered many complementing and correcting traits for the general portrait, and brought to light a quantity of valuable letters and fragments. A near relative has recently edited. these in a new work on Novalis, on occasion of the centenary of his birth. The general results are: Novalis was not so near Roman Catholicism as Tieck and Schlegel have represented him (comp. on this point ,the severe strictures by Hagenbach in his German Rationalism, p. 346-349; and Hurst's transl. of Ch. Hist. 18th and 19th Cent. ii. 283 sq.). Novalis's so-called Mariolatric hymns were not the free expression of his personal religion, but were written as integral parts of his uncom-pleled mediaeval romance, Heinrich von Ofterdingen. His heart ever remained true to his Moravian training, though his theology assumed a less fettered form. somewhat in the (subsequent) manner of Schleiermacher. “The suspicion that he was a Roman Catholic at heart could only have arisen through forgetfulness of the fact that, at the serene elevation at which Novalis habitually dwelt, the little geometrical fences which cut up the great field of Christianity into petty angular sectarian garden-spots were almost invisible. To very many this Nachlese (see below) will prove very welcome, especially to all who love to see in the Christian life a vital synthesis of ethics and aesthetics. Very recently George Macdonald has brought out The Spiritual Songs of Novalis and other Translations in Verse (Lond. 1876, 12mo). See Novalis Schriften herausgegeben vonz Fr. Schlegel u. Ludwig Tieck? (Berl. 1802, 2 vols. 8vo; 4th ed. 1826); Friedrich v. Hardenberg: eine Nachlese aus den Quellen des Fanilienarchivs herausgegeben von einer Mitglied der Familie (Gotha, 1874, 8vo); Kahnis, Hist. German Protestantism, p. 202; Vilmar, Gesch. d. deutsch. Literatur, p. 500 sq.; Carlyle, Essay on Novalis (in “Miscell. Works”), vol. ii; Gervinus, Gesch. d. deutschen Dichtung Koberstein, Gesch. d. deutschen Literatur, 3:2202 sq., 2428 sq. ,Wolff, Encyclop. d. deutsch. Nationalliteratur. 3:393-396; Meth. Qu. Rev. Jan. 1874, p. 177; ‘Atlantic Monthly, Feb. 1876.

## Novara, Pietro Da[[@Headword:Novara, Pietro Da]]

             “There are some pictures at Domodossoia,” says Lanzi, “that make us acquainted with' an able artist of Nova. They are preserved in Castello Sylva, and in other places, and have the following inscription, ‘Ego Petrus filius Petri Pictoris de Novaria hoc opus pinxi. 1370.”' Doubtless he is the same as Pietro de Nova (q.v.).

## Novarini, Luigi[[@Headword:Novarini, Luigi]]

             an Italian theologian of note, was born at Verona in 1594. He received at baptism the name of Girolamo, which he changed to that of Luigi when he took, in 1612, the garb of the Theatins. After having studied theology and entered the priesthood at Venice, he returned to his native city, where he occupied different positions in his order. He died at Verona in 1656. Of his value as a writer, Niceron says: “His natural vivacity would not allow him to polish his productions; he placed indiscriminately upon paper all that he found in his collections upon the subject of which he was treating, whether good or bad; the desire of using all he had gathered often caused him to make digressions, which only served to swell his books. He also thought more of making large and numerous works than of composing good ones.” Most noteworthy of his works are, Electa sacra (Venice, Lyons, and Verona, 1627-1645, 5 vols. fol.); vol. ii, which, in a diffuse and mystical style, contains a eulogy of the Virgin, has had three editions: — Risus sardonicus, hoc est deflecta mundi laetitia (Verona, 1630, 12mo): Schediasmata sacro-profhna (Lyons, 1635, fol.): — Adagia ex SS. Patrum ecclesiasticorumque scriptorum monumentis prompta (ibid. 1637, 2 vols. fol.): — Matthaeus, Marcus, Lucas, et Joananes expensi (ibid. 16421643, 3 vols. fol.); a series of moral commentaries upon the evangelists and the Acts of the Apostles: — Paulus expensus (Verona, 1644, fol.): — Omnium scienztiarumn anima, hoc est ‘axiomata physio-theologica (Lyons, 1644, 3 vols. fol.): — Moses expensus (Verona, 1646-1648, 2 vols. fol.): — Encyclopcedia epistolaris (Venice, 1645, fol.): — Admiranda orbis Christiani (ibid. 1680, 2 vols. fol.); this compilation, in which are found many fabulous things, has been edited by the care of J. B. Bagatta, a Theatin monk. See Silos, Hist. Clericorum Regul. pt. iii; Niceron, Memoires, vol. xl, s.v.; Hoefer, Nouv. Biog, Generale, 38:336; Hooker, Eccles. Biog. 7:432.

## Novatian[[@Headword:Novatian]]

             (Novatianus) OF ROME, the first antipope, and one of the most noted characters in the Church of the 3d century, and the founder of a sect called after him, SEE NOVATIANS, was, according to Philostorgius — whose statement, however, has not been generally received with. confidence — a native of Phrygia. From the accounts given of his baptism, which his enemies alleged was irregularly administered, in consequence of his having been prevented by sickness from. receiving imposition of hands, it would  appear that in early life he was a Gentile; and probably previous to his conversion to Christianity he was devoted to Stoic philosophy, though it does pot appear that this supposition is supported by the testimony of any ancient writer. There can be no doubt that after his conversion he at once devoted himself zealously to the support of the Christian cause, and became a presbyter of the Church at Rome; that as an officer in the Church he insisted upon the rigorous and perpetual exclusion of the Lapsi, the weak brethren who had fallen away from the faith under the terrors of persecution; and that when made aware that Cornelius, a man held in the highest estimation among the Romish presbyters, and also some others, were widely at variance with him on this subject, he headed the most strenuous opposition to the election of this same Cornelius as successor to the departed Fabian in the bishopric of Rome; and that when Cornelius was, notwithstanding his veto, elevated to the pontificate, June, A.D. 251, about sixteen months after. the martyrdom of Fabian, he (i.e. Novatian) disowned the authority of the new pontiff, was himself consecrated bishop by a rival party, was condemned by the council held in the autumn of the. same year; and, after a vain struggle to maintain his position, was obliged to give way, and became the founder of the Novatian sect (see the following article).

We are told by the High Church — principle advocates of Rome and England that — Novatian was a man of unsociable, treacherous, and wolf-like disposition; that his ordination was performed by three illiterate prelates in an obscure corner of Italy, whom he gained to his purpose by a most disreputable artifice; that these poor men quickly perceived, confessed, and lamented their error; and that those persons who had at first espoused his cause soon returned to their duty, leaving the schismatic almost entirely alone. We must observe that these adverse representations proceed from his bitter enemy Cornelius, being contained in a long letter from that pope to Fabius of Antioch, preserved in Eusebius; that they bear evident marks of personal rancor; and that they are contradicted by the circumstance that Novatian was commissioned in 250 by the Roman clergy to write a letter in their name to Cyprian, which is still extant; by the respect and popularity which he unquestionably enjoyed after the assumption of the episcopal dignity, even by those who did not recognize his authority; and by the fact that a numerous and devoted band of followers espousing his cause formed a separate communion, which spread over the whole Christian world, and flourished for more than two hundred years. Cornelius indeed inveighs against him with much bitterness in the Epistle to Fabius (preserved in part by Eusebius, Hist. Ecclesiastes 1. vi,  c. 43, p. 244 etc.), but still he does not impeach the life or moral conduct of Novatian. Indeed, Novatian was not only not accused of any criminal act, but was commended, even by those who viewed him as warring against the interests of the Church, as by Cyprian, Jerome, and others, on account of his eloquence, his learning, and his philosophy. See Cyprian, Epist. lii and 57.

Nearly all the charges which Cornelius brings against him, great as they may seem to be, relate to the intentions of the mind, which are known only to God; and some of the charges reflect more disgrace on Cornelius himself than on Novatian. The latter has been accused of ambition; for it is said that he stirred up this great controversy merely because Cornelius received most votes for the vacant bishopric, which he himself coveted. This is an old charge, and-it has acquired so much strength and authority by age that all the moderns repeat it with entire confidence; and they tell us that Cornelius and, Novatian were competitors for the episcopate, and that the latter, failing of an election, disturbed the Church in his lust for office. “But,” says Mosheim, “I have no hesitatioin in pronouncing this a false accusation; and I think there is no good proof that Novatian acted in bad faith, or that he made religion a cloak for his desire of distinction. His enemy, Cornelius, does indeed say this (in his Epist. ap. Eusebius, Hist. Eccles.lvi, c. 43, p. 244). But the very words in which he is here accused carry with them his acquittal; for Cornelius clearly shows that he concealed his ambition, which long remained unknown (p. 514). But Cornelius supplies us with still stronger testimony to the innocence of his adversary; for he acknowledges that when they were deliberating at Rome respecting the choice of a bishop, and Novatian declared that he wished some other person than Cornelius might be chosen, he affirmed, with a tremendous oath, that he himself did not wish for the office. Now whoever neither does nor attempts anything that could awaken a suspicion of his being ambitious, and moreover declares on oath that he has no desire for the episcopate, cannot possibly be a competitor for the episcopal office.

But some may say, The villain perjured himself; and although he made a great show of modesty, yet he opposed the election of Cornelius in order to secure the appointment to himself. To this many things might be said in reply. I will mention only one. Novatian was not a man to whom a suspicion of perjury can be attached; he was a man whom even his enemies pronounced upright, inflexible, and rigorous, and whom no one ever charged with impiety towards God, or with being of a perverse and irreligious disposition. What, then, could Cornelius have designed by writing to Fabius, and probably to others, that Novatian had long secretly  burned with desire for the episcopal office? I answer to confirm a conjecture, and that a very dubious and intangible one. He reasoned in this manner: Novatian, on being expelled from the Church, allowed himself to be created bishop by his adherents; therefore he had long coveted the office of a bishop, although he pretended to the contrary. How fallacious and unworthy of a bishop such reasoning is I need not here show. There would indeed be a little plausibility in it, though very slight, if Novatian, immediately after the election of Cornelius, had wished his friends to create him also a bishop; a thing entirely within his power to effect. But he postponed all movements for erecting a new Church, and patiently awaited the decision of the approaching council. But after he had been condemned and excluded from the Church, together with his adherents, he thought there could be no sin in his taking the oversight of his own company. The invidious representations of this affair by Cornelius cannot at this day be refuted, owing to the want of documents; yet, as they come from an enemy, they are not to be received implicitly by those who would judge equitably” (Hist. of Christianity in the First Three Centuries, 2:60 sq.). From the account Cornelius gives of Novatian, the latter appears to have been of a melancholy temperament, and consequently gloomy, austere, and fond of retirement. Those who forsook him and came back to the Romish Church said they found in the man what Cornelius calls (ap. Eusebium, p. 242) τὴν ἀκοινωνησίαν καὶ λυκοφιλίαν; which Valerius translates, “abhorrentem ab omni societate feritatem, et lupinam quamdanm awicitiam.” He therefore shunned society, and was wolfish towards even his friends; i.e. he was harsh, austere, and ungracious in his intercourse (p. 515). That these things were objected to him with truth is reasonable; for manners like these are entirely accordant with his principles. He was led to embrace Christianity by a deep melancholy into which he had fallen, and from which he hoped to be recovered by the Christians. At least so appears what Cornelius has stated (nor will any who are familiar with the opinions and phraseology of the ancient Christians understand Cornelius differently): Α᾿φορμὴ τοῦ πιστεῦσαι γέγονεν ὁ Σατανᾶς, φοιτήσας εἰς ἀυτὸν καὶ οἰκήσας ἐν ἀυτῶ χρόνον ἱκανόν (“Caussam atque initium credendi ipsi Satanas in ipsum ingressus atque in ipso aliquamdiu commoratus”).

This, in our style and mode of speaking, would be: “A deep and settled melancholy had fastened on his mind; and the Christians who knew him said that an evil spirit had got possession of him, and that if he would profess Christ the evil spirit would go out of him; so, from a hope of recovering his health, he professed Christianity.” Perhaps his melancholy  was attended with convulsions. This may strike some as a hasty and unwarrantable construction of the statement; but it is not credible that Novatian himself, being a Stoic philosopher, would refer his malady to an evil spirit. This notion was instilled into him by the Christians; who, undoubtedly, were desirous of bringing a man of such correct morals to become a Christian; and they gradually made him a convert to their faith. Impatient of his malady, Novatian yielded to their exhortations. By the regulations of the ancient Church, he could not, however, be baptized so long as he appeared to be under the power of an evil spirit. Exorcists were therefore sent to him, to expel the foul daemon by their prayers. But they failed of success; and Novatian, at length being seized with a threatening disease while under their operations, was baptized in his bed, when apparently about to die. On recovering from the attack, he seems to have hesitated whether he should in health confirm what he had done in his sickness, and thus persevere in the Christian religion; for, as Cornelius invidiously says of him, he could not be persuaded to submit to the other rites prescribed by the Church, and be confirmed by the bishop, or be signed, as the term used expresses it. For.this pertinacity and disregard of the Christian regulations, unquestionably the only assignable cause must have been that his mind was fluctuating between the philosophy he had before followed and the Christian religion which he had embraced from a hope of recovering his health. Nor can we wonder at this dubitation; for the Christians had assured him of the restoration of his health by the exorcists who had failed in the undertaking. Nevertheless the bishop, Fabius perhaps, a while after, made him a presbyter in his' Church, contrary to the wishes of the whole body of priests and of a large part of the Church. (See Cornelius, ap. Eusebius, 1. c. p. 245.) It was altogether irregular and contrary to ecclesiastical rules to admit a man to the priestly office who had been baptized in bed;' that is, who had been merely sprinkled, and had not (p. 516) been wholly immersed in water in the ancient method. For by many, and especially by the Roman Christians, the baptism of clinics (so they called those who, lest they should die out of the Church, were baptized on a sick-bed) was accounted less perfect, and indeed less valid, and not sufficient for the attainment of salvation.

This also was even more strange and unheard of, that a man should be admitted among the teachers and leaders of the Christian people who disregarded the laws of the Church, and pertinaciously rejected the authority and confirmation of the bishop. The belief of that age was that the Holy Spirit was imparted by the confirmation or signing of the bishop; so that all those  lacked the Holy Spirit whose baptism had not been approved and ratified by the bishop, by prayers, imposition of hands, and other rites. Ample proof of this is given by Cornelius, who expressly states that Novatian was destitute of the Holy Spirit because he neglected the signing of the bishop. The Roman bishop, therefore, committed a great fault by conferring the honored office of a presbyter on a man who resisted the laws of the Church, and whom he knew to be destitute of the Holy Spirit, unless he did so, as it really appears, to save Novatian from the errors of Stoicism, to which, if neglected by the Church, he was sure to revert. (Comp. Cornelius's [ap. Eusebius, p. 245] statement that Novatian was raised to the rank of a presbyter immediately after receiving baptism: Πιστεύσας κατηξειώθη τοῦ πρεσβυτερίου κατὰ χάριν τοῦ ἐπισκόπον [which is not badly translated by Valesius: “Post susceptum baptismum” — properly, “as soon as he had believed” — “presbyteri gradum fuerat consecutus, idque per gratiam episcopi”], very possibly said to be by the favor of the bishop; for it was an irregular elevation certainly, as Novatian had not yet been made deacon.) The truth, then, it would seem, is rather that Novatian was hurriedly put into places of responsibility, in order to save him from apostasy; and, once in the Church, he contended zealously for her purity; and that in his endeavor to save the Church from irregularities he opposed Cornelius, and was thus driven on against his natural inclination “to contend for what he conceived to be the purity of the Church.” Cleared from the imputations of Cornelius and his friends, Novatian rises up before us like some old prophet, solemnly denouncing the hideous corruptions of the Church, yet unable with his small band to make head against that ecclesiastical tyranny which had planted its throne in Italy. “The Catholic Church,” he says, “transmitted by the succession of bishops, ceases to be truly catholic as soon as it becomes stained and desecrated through the fellowship of unworthy men.” One feels that it is not going too far to affirm that whatever of heavenly vitality there was in the Church in those days was among the “schismatic” Novatianists. Rome's policy was to confound the distinction between the visible and the invisible Church, and so to rule without Christ, and without the Spirit, and without the Gospel. Novatian and his brave few, taught out of the book of God and not by man's traditions, protested against such confusion, and maintained the cause; of the living against the dead. They were suppressed. The attempt to reform failed. The Spirit was quenched; and Rome quietly reseated itself in its old paganism under a Christian nomenclature, having at length succeeded in  throwing off as uncongenial the last relics, if not of apostolic faith, at least of apostolic life.

The career of Novatian after the termination of his struggle with Cornelius is unknown; but we are told by Socrates (Hist. Eccles. 4:28) that he suffered death under Valerian; and from Pacianus, who flourished in the middle of the 4th century, we learn that the Novatians boasted that their founder was a martyr. Novatian's distinguishing tenet was the absolute rejection of the efficacy of repentance, and he therefore denied that forgiveness could be granted to any sin. whether small or great; and upon this ground communion was refused to offenders. Socrates (Hist. Eccles. 4:28) represents that Novatian would not admit that the Church had power to forgive and grant participation in her mysteries to great offenders, but that at the same time he exhorted them to repentance, and referred their case directly to the decision of God — views which were likely to be extremely obnoxious to the orthodox priesthood. and might very readily be exaggerated and perverted by the intolerance of his own followers, who, full of spiritual pride, arrogated to themselves the title of KaSapoi, or Puritans — an epithet caught up and echoed in scorn by their antagonists. It is necessary to remark that the individual who first proclaimed such doctrine was not Novatian himself, but an African presbyter under Cyprian named Novatus, who took a most active share in the disorders which followed the elevation of Cornelius. SEE NOVATUS.

The following is the account of Novatian given by the late Mr. Robinson in his Eccles. Res. p. 126. “He was,” he says, “an elder in the Church of Rome; a man of extensive learning, holding the same doctrine as the Church did, and published several treatises in defense of what he believed. His address was eloquent and insinuating, and his morals irreproachable. He saw with extreme pain the intolerable depravity of the Church. Christians within the space of- a very few years were caressed by'one emperor and persecuted by another. In seasons of prosperity many persons rushed into the Church for base. purposes. In times of adversity they denied the faith, and reverted again to idolatry. When the squall was over, they came again to the Church, with all their vices, to deprave others by their example. The bishops, fond of proselytes, encouraged all this, and transferred the attention of Christians to vain shows at Easter, and other Jewish ceremonies, adulterated too with paganism. On the death of bishop Fabian, Cornelius, a brother elder, and a violent partisan for taking in the multitude, was just in nomination. Novatian opposed him; but as Cornelius  carried his election, and he saw no prospect of reformation, but, on the contrary, a tide of immorality pouring into the Church, he withdrew, and a great many with him. Cornelius, irritated by Cyprian, who was just in the same condition, through the remonstrance of virtuous men at Carthage, and who was exasperated beyond measure with one of his own elders, named Novatus, who had quit Carthage and gone to Rome to espouse the cause of Novatian, called a council, and got a sentence of excommunication passed against Novatian. In the end Novatian formed a Church, and was elected bishop. Great numbers followed his example, and all over the empire Puritan churches were constituted, and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners and worship God in private, they were distinguished by a variety of names, and a succession of them. continued till the Reformation.” SEE WALDENSES and SEE MENNONITES.

The same author, afterwards adverting to the vile calumnies with which the Catholic writers have in all ages delighted to asperse the character of. Novatian, thus proceeds to vindicate him: “They say Novatian was the first and-pope, and yet there was at.that time no pope in the modern sense of the word. They charge Novatian with being the parent of an innumerable multitude of congregations of Puritans all over the empire, and yet he had no other influence over any than what his good example gave him. People everywhere saw the same cause of complaint, and groaned for relief; and when one man made a stand for virtue, the crisis had arrived; people saw the propriety of the cure, and applied the same means to their own relief. They blame this man and all the churches for the severity of their discipline, yet this severe discipline was the only coercion of the primitive churches, and it was the exercise of this that rendered civil coercion unnecessary.”

Jerome informs us that Novatian composed treatises De Pascha; De Circumcisione; De Sacerdot; De Sabbato; De Oratione; De Cibis Judaicis; De Instantatia; De Attalo; and many others, together with a large volume, De Trinitate, exhibiting in compressed form the opinions of Tertullian on this mystery. Of all these, the following only are now known to exist:

1. De Trinitate s. De Regula Fidei, ascribed by some to Tertullian, by others to Cyprian, and inserted in many editions of their works. That it cannot belong to Tertullian is sufficiently proved by the style and by the mention made of the Sabellians, who did not exist in his time; while Jerome expressly declares that the volume De Trinitate was not the production of  Cyprian, but of Noyatian. The piece, however, does not altogether answer his description, since it cannot be regarded as a mere transcript of the opinions of Tertullian, but is an independent exposition of the orthodox doctrine, very distinctly embodied in .pure language and animated style: —

2. De Cibis Judaicis, written at the request of the Roman laity at a period when the author had apparently withdrawn from the fury of the Decian persecution (A.D. 249-257), probably towards the close of A.D. 250. If composed under these circumstances, as maintained by Jackson, it refutes in a most satisfactory manner the charges brought by Cornelius in reference to the conduct of Novatian at this epoch. The author denies that the Mosaic ordinances with regard to meats are binding upon Christians, but strongly recommends moderation and strict abstinence from flesh offered to idols: — 3. Epistolae, two letters, of which the first is certainly genuine, written A.D. 250, in the name of the Roman clergy to Cyprian, when a vacancy occurred in the papal see in consequence of the martyrdom of Fabian on Feb. 13, A.D. 250. The best editions of the collected works of Novatian are those of Welchman (Oxon. 1724, 8vo) and of Jackson (Lond. 1728, 8vo). The latter is in every respect superior, presenting us with an excellent text, very useful prolegomena, notes, and indices. The tracts De Trinitate and De Cibis Judaicis will be found in almost all editions of Tertullian, from the. Parisian impression of 1545 downwards. The work recently discovered in. one of the monasteries of Mount Athos, and published by Mr. Miller at Oxford in 1851, under the title of Origenis Philosophumena, is by some ascribed to Novatian. See Jerome, De Viris III. 10; Philostorgius, Hist. Ecc 8:15; Eusebius, Hist. Eccles. 4:43; Pacian, Ephesians 3; Ambrosius, De Pan. 3:3; Cyprian, Epist. 44, 45, 49, 50, 55, 68; Socrates, Hist. Eccles. 4:28; 5:22, and notes of Valesius; Sozomen, Hist. Eccles. 6:24; Lardner, Credibility of Gospel History, cxlvii; Schbnemann, Bibliotheca Patrum Lat. vol. i, § 5; Bahr, Geschichte der Rom. Literatur, suppl. pt. ii,§ 23,24. With regard to Novatus, see Cyprian, Ep. 52; Pluquet, Diet. des heirsies; Fantin Desodoards, Dict. raisosne du gouvernement, des lois, et des usages de l'Eglise, 4:537; Perennes, Diet. de Biographie Chretienne et anti-Chretienne; Alletz, Hist. des Papes, 1:41; Fleury, Hist. Eccles. 2:219; Leclerc, Biblioth. univ. et histor. ann. 1689, p. 274; Langlet Dufresnoy, Tablettes chronologiques, 2:321; Migne, Nouv. Encycl. Theologique, 3:120. See also the literature appended to the article SEE NOVATIANS.

## Novatians, Or Novatianists[[@Headword:Novatians, Or Novatianists]]

             is the name of a powerful Christian sect, a sort of dissenters from the Church of. Rome, who owe their origin to Novatian (q.v.). They have been misrepresented in many respects by devoted Romanists and other extreme High-Churchmen for their doctrinal views. There is no good reason for such a view, as will be apparent to any one inquiring carefully and discriminately into the character of Novatian himself, and those who were prominently associated in disseminating the peculiar views he held regarding the lapsed. There does not now remain to us, unfortunately, from any original authority, a detailed account of the rise and progress of this sect. Its history must be gathered from unsystematic notices ‘in Cypria's epistles; from some few epistles. of particular bishops and doctors of the Roman, African, and Eastern churches extant among Cyprian's works; from the remains of some tracts and epistles of Dionysius of Alexandria preserved by Eusebius; from Pacian's epistles; from Ambrose's treatise, De Poenitentia; from a few conciliar determinations; from the occasional notes of Socrates and Sozomen; and from statements of particular points of doctrine or history by Jerome, Augustine, and Basil. By far the greater part of the reports, therefore, are untrustworthy, for they come from opponents, and consequently in this chapter of Church history there is likely to be much more distortion, by reason of the prepossession of the historian, than in other chapters.

In the article NOVATIAN we have indicated that the distinguishing tenet of the sect was that no one who after baptism had fallen away from the faith by the commission of great sils, or through dread of persecution, could, however sincere his contrition, be again received into the bosom of the Church, a doctrine grounded upon the utterance of Paul: “It is impossible for those who were once enlightened, and have tasted of the heavenly gift,... if they shall fall away, to renew them again unto repentance” (Heb 6:4-6). The Novatians, however, did not deny that a person falling into any sin, how grievous soever, might obtain pardon by repentance; for they themselves recommended repentance in the strongest terms; their doctrine simply was that the Church had it not in its power to receive sinners into its communion, as having no way of remitting sins but by baptism, which, once received, could not be repeated.

In close connection with this tenet was another, that they could not look upon a Church as anything short of an assembly of unoffending persons;  persons who, since they first entered the Church, had not, defiled themselves with any sin which could expose them to eternal death; and this error obliged them to regard all associations of Christians that allowed great offenders to return to their communion (that is, the greatest part of the Christian commonwealth) as unworthy of the name of true churches, and as destitute of the Holy Spirit; thus arrogating to themselves alone the appellation of a genuine and pure Church. And this they ventured publicly to proclaim; for they assumed to themselves the name of Καθαροί (the Pure), thereby obviously stigmatizing all other Christians as impure and defiled; and, like the Pharisees among the Jews, they would not suffer other men to come near them, lest their own purity should be thereby defiled; and they rebaptized the Christians who came over to them, thereby signifying that the baptisms of the churches from which they differed were a vain and empty ceremony. In baptizing, however, they used the received forms of the Church, and had the same belief concerning the Father, Son, and Holy Ghost, in whose name they baptized. Cyprian rejected their baptism, as he did that of all heretics; but it was admitted by the eighth canon ‘of the Council of Nice. The Novatians also held the unlawfulness of second marriages, against which they were as severe as against apostates, denying communion forever to such persons as married a second time, after baptism, and treating widows who married again as adulteresses. They are also said to have had other disagreements with the Church as it was then constituted, but the assertion is based upon no certain support, and is probably altogether untrue.

In examining Novatianism, it is necessary to take into account, if it be heretic in tendency by declaring against the Church-membership of the lapsed, first, who were meant by the lapsed; and, secondly, whether the lapsed were excluded simply from Christian fellowship by membership, or also from heaven and eternal salvation. As to the first question, it may be stated that the contest between Cornelius and Novatian, in its origin, related solely to those who had fallen away in the Decian persecution. Yet it is no less certain that Novatian. as Cyprian gravely charges upon him (Epist. lii, p. 74), placed all persons whatever, whose conduct showed a deficiency of Christian firmness, in one and the same predicament; and he inflicted the same penalties on the Libellatici as on the Sacrificati and the Thurificati. As the laws of the ancient Church considered certain other transgressors, especially adulterers and murderers, as equally guilty with the apostates, Novatian also seems to have comprehended them all in one  sentence, and to/have ordered the Church doors to be forever closed against others, as well as against apostates. Those writers of the 4th and 5th centuries who mention this Novatian doctrine, whether they refute it or only explain it, all so understand it, telling us that Novatian prohibited all persons guilty of any great fault from readmission to the Church. And this rule certainly was practiced by the Novatian churches in those centuries. This is most explicitly affirmed by Asclepiades, the Novatian bishop of Nice, in the 4th century (Socrates, Hist. Eccles. l. vii, c. 25, p. 367). In nearly the same manner Acesius, another Novatian bishop, explains the views of his sect (ibid. 1. i, c. 10, p. 38). He says that from the times of Decius there prevailed among. his people this austera lex (αὐστηρὸς κανών): “Neminem qui post baptismum ejusmodi crimen admiserit, quod peccatum ad mortem divinae scripturse pronuntiant, ad divinorum mysteriorum communionern admitti oportere.” None of the ancients has left us a catalogue of the sins which the Novatians accounted mortal; and, of course, it is not fully known how far their discipline reached, though all pronounce it very rigid.

They did not punish vicious mental habits, such as avarice and the like; but confined themselves, it would appear, to acts contravening any of the greater commands of God, or what are called crimes. But, beyond a question, the Novatian Church, in its maturity, refused to commune, not only with apostatizing Christians, but also with all persons guilty of gross sins. This principle of the Novatians, in itself, appears to be of no great moment, as it pertained merely to the external discipline of the Church; but in its consequences it was of the greatest importance, as being in the highest degree adapted to rend the Church, and to corrupt religion itself. The Novatians did not dissemble and conceal these consequences, as other sects did, nor did they deny, but avowed them openly. In the first place, as they admitted no one to their communion who had been guilty of any great sin after baptism, they must have held that the visible Church of Christ is a congregation of holy and innocent persons. This theory might have been borne with provided they had allowed that salvation was also attainable in the other churches, which permitted sinners to become reconciled by penitence; although they might hold its attainment to be more difficult than in the churches denying restoration to the lapsed. But this they utterly denied, or at least represented as extremely dubious and uncertain. They certainly did not hold out to sinners a sure and undoubting. hope of salvation. They would not indeed have the. persons whom the Church excluded sink into utter despair; but, while committing their case to God alone, and urging them to persevere in their penitence  through life, they declared that the lapsed might hope, but must not feel assured, or that they were unable to promise anything certain in regard to the judgment of God. This surely was sufficiently hard and discouraging. One utterly uncertain of his salvation is not much happier than one who is in despair, for he must pass his life in continual fear. In what condition those of the lapsed were placed whom the Novatians admitted to penitence is manifest; they remained through life in the class of penitents. They could therefore be present at the public discourses to the people, for this was allowed to penitents; and in a particular place, distinct from that of the faithful, they could manifest the sorrows of their heart in the sight of the brethren; and they could live and converse with their kindred and relatives; but from the common prayers and from the sacred supper they remained excluded. This is, after all, different from total deprivation of hope of salvation hereafter.

Yet, notwithstanding this clearly established fact, a great number of modern writers tell us that Novatian cut off all those who fell into the greater sins after baptism, not only from the hope of readmission to the Church, but likewise from the hope of eternal salvation. And they have respectable authorities for their assertion in writers of the 4th and 5th centuries, namely, Eusebius (Hist .Ecclesiastes 1. vi, c. 43, p. 241), Jerome (In Jovinianum, c. 2), and all those who affirm (and there are many who do so) that Novatian discarded and abolished all penances. A careful examination of the best and most trustworthy documents of this controversy makes it appear rather that Novatian was not so destitute of clemency, and that those who so represent him attribute to him a consequence which they deduce from his principles, but which he did not allow. Let it be remembered, too, that very many in that age believed that the road to heaven was open only to members of the Church, and that those who were without the Church must die with. no hope of eternal salvation; and therefore they baptized catechumens, if dangerously sick, before the regularly appointed time; and they restored to the Church the unfaithful or the lapsed Christians, when alarmingly sick, without any, penances or satisfaction, lest they should perish forever. Cyprian decides (Epist. 52, p. 71) thus: “Extra ecclesiam constitutus, et ab unitate atque caritate divisus, coronari in morte non poterit.” And as there were many holding this doctrine, they most likely reasoned thus: Novatian would leave the lapsed to die excluded from the Church; but there is no hope of salvation to those out of the Church.

Therefore it appeared to them that Novatian excluded the lapsed not only from the Church, but also front heaven. Novatian, however, rejected this conclusion and did not wholly  take from the lapsed all hope of making their peace with God. For this assertion, our first great authority is Cyprian, who otherwise exaggerates the Novatian error quite too much. He says (Epist. lii, p. 75): “O haereticae institutionis inefficax et vana traditio! hortari ad satisfactionis-penitentiam et subtrahere de satisfactione medicinam, dicere fratribus nostris, plange et lacrymas fiunde, et diebus ac noctibus ingemisce, et pro abluendo et purgando delicto tuo largiter et frequenter operare, sed extra ecclesiam post omnia ista morieris; quascunque ad pacem Fertinent facies, sed nullam pacem quam quaeris accipies. Quis non statim pereat, quis non ipsa desperatione deficiat, quis non animum suum a proposito lamentationis avertat?” After illustrating these thoughts with his usual eloquence, he concludes thus (p. 525): “Quod si invenimus (in the Scriptures) a poenitentia agenda neminem debere prohiberi . . admittendus est- plangentium gemitus et poenitentiae fructus dolentibus non negandus.” So, then, Novatian exhorted sinners ejected from the Church to weep, to pray, to grieve over their sins — in short, to exercise penitence. But why did he so, if he believed there was no hope of salvation for the lapsed? Undoubtedly he urged sinners to tears and penitence, that they might move God to have compassion on them, or, as Cyprian expresses it (“ut delictum abluerent et purgarent”), to wash and purge away their sin. Therefore he did not close up heaven against them, but only the doors of the Church; and he believed that God had reserved to himself the power of pardoning the greater sins committed after baptism. This opinion of their master his disciples continued to retain. The Novatian bishop Acesius, at the Council of Nice, in the presence of Constantine the Great, according to the testimony of Socrates (Hist. Ecclesiastes 1. i, C. 10, p. 39), thus stated the doctrine of his sect: Ε᾿πὶ μετανοίαν μὲν ἡμαρτικότας προτρέπειν, ἐλπίδα δὲ τῆς ἀφίσεως μὴ παρὰ τῶν ἱερέων, ἀλλὰ παρὰ τοῦ θἓου ἐκδέχεσθαι, τοῦ δυναμένου καὶ ἐξουσίαν ἔχοντος συγχωρεῖν ἁμαρτήματα (“Ad peenitentiam quidem invitandos esse peccatores, remissionis vero spem non a sacerdotibus expectare debere, verum a Deo, qui solus jus potestatemque habet dimittendi peccata”). A similar statement by Asclepiades, another Novatian bishop, is found in Socrates (ib. 1. vii, c. 25, p. 367): θεῶ μόνῳ τὴν συγχώρησιν ἁμαρτιῶν ἐπιτρέποντες (“Soli Deo potestatem condonandi relinquimus”). Socrates himself (1. iv, c. 28, p. 245) obviously explains the doctrine of Novatian in the same manner. In short, most authors have ascribed to Novatian a denial of the possibility of salvation to those who after baptism fall into the greater or deadly sins. That this is an exaggeration is shown by Petavius, and our  limits compel us to refer to his Essay. Novatian denied that the Church can reconcile them.

The schism which Novatian had formed in the Roman Church was not confined to Rome nor Italy, nor even to the West (comp. Eusebius, Eccles. Hist. bk. 6). It made its way into the East, and subsisted a long time at Alexandria, in several provinces of Asia, at Constantinople, in Scythia, and in Africa. The Novatians abounded particularly in Phrygia and Paphlagonia. Constantine seems to have favored them a little by a law of the year 326, which preserved to them their churches and burying-places, provided they never belonged to the Catholic Church. But in a famous edict about the year 331 he sets them at the head of the heretics, forbidding them to hold public or private assemblies, confiscating their oratories or churches, and condemning their leaders to banishment. This edict, however, was modified in its effect as to the Novatians by means of Acesius, their bishop, who resided at Constantinople, and was in great esteem with the emperor on account of his virtuous and irreproachable life. Subsequent emperors were anything but indulgent to them. A law of the younger Theodosius, A.D. 423, decreed the same penalties against them as against the other sects. He had previously, in A.D. 413, enacted a severe law against a branch of the Novatian sect, who bore the name of Sabbatians (or Proto-paschites), so called after one Sabbatius, who near the beginning of the 5th century separated from the other Novatians because he thought the feast of Easter should be celebrated at the same time with the Jewish Passover., From the 5th century the sect gradually died away, and only slight relics remained in the 6th century.

The formal actions of the Church of Rome against the Novatians were as follows: Immediately upon the consecration (Blunt, p. 388) of Novatian a council was called at Rome by Cornelius in A.D. 251. Sixty bishops and as many presbyters assembled. Novatian and his followers were declared to be separated from the Church, and it was decreed that the brethren who had fallen were to be admitted to the remedies of repentance (Euseb. Hist. Eccles. 6:43). Eusebius states that the epistles of Cornelius show not only the transactions of the Council of Rome, but the opinions of those in Italy and Africa. The opinions of the Africans were delivered in a council, A.D. 251, mentioned by Cyprian, Epist. 58; and Jerome speaks of three councils, supposing that the opinions of the Italians were formally delivered also in an Italian council. At Antioch likewise a council was held, A.D. 253, which came to the same determination. It was summoned by Fabius, but he died  before it met; and it was held by his successor, Demetrianus (Euseb. Hist. Eccles. 5:46).

The Council of Nicaea assigned to the Cathari their place in the Church upon reconciliation. Canon eighth decreed that those already ordained should continue to rank among the clergy upon written promise that they would adhere to the decrees of the Catholic Church; that is, that they would communicate with those who had married a second time, and those who had lapsed under persecution, to whom a term of penance had been assigned. In places where there were no clergy, they were to remain in their order; where there was a bishop or priest of the Catholic Church, that bishop was to retain his dignity, the Novatian bishop having the honor of a priest, unless the bishop should think fit to allow him the nominal honor of episcopate; otherwise the bishop was to provide for him the place of a chorepiscopus, or of a priest, so that there should not be two bishops in one city. The Council of Laodicea, A.D. 367, directs that Novatians are not to be received until they have anathematized all heresy, especially that in which they have been engaged.

Their communicants having learned the creeds, and having been anointed with the chrism, may then partake of the holy mysteries (Song of Solomon 7). The Council of Constantinople, A.D. 381, receives “the Sabbatians and Novatians, who call themselves Cathari, if they give in a written renunciation of their errors and anathematize heresy, by sealing them with the holy chrism on the forehead, eyes, nose, mouth, and ears, with the words, The seal of the gift of the Holy Spirit” (Song of Solomon 7). The Council of Telepte (Thala, in Numidia), A.D. 418, decreed: “Ut venientes a Novatianis vel Montensibus per impositionem suscepiantur, ex eo quod rebaptizant” (Brun's Canones Apost. et Concil. 1:154). The sixth of Carthage (A.D. 419) enforced and explained the Nicene decisions (canons 1-8); the second of Aries (A.D. 432) directs that a Novatian shall not be received into communion without undergoing penance for his disbelief and condemning his error (can. 9). Of these the Constantinopolitan canon is to be noticed as determining against St. Basil the validity of Novatian baptism. In Basil's first canonical epistle to Amphilochius, canons 1 and 47 involve this point. There are several difficulties regarding their interpretation; but thus much seems to be clear, that Basil proceeded on the general principle of the invalidity of lay baptism, and argued that the Cathari had no longer the communication of the Holy Ghost, having broken the succession; that, being schismatics, they were laymen; he ordered them (at least such as had received only Novatian baptism) to be received into the Church by baptism. The first Council of Aries (A.D. 314)  had laid down the principle that those baptized in the name of the Holy Trinity should be received by the imposition of hands (Song of Solomon 8).

See Walch, Hist. der Ketzereien, 2:185-310; Haag, Hist. des Dogrmes Chretiennes, 1:137 sq.; 2:28, 33, 110; Mosheim, Ch. Hist. of the first Three Centuries, 2:59 sq.; Schaff, Ch. Bist. 1:450 sq.; Tillemont, Meizoires, etc., vol. iii; Hagenbach, Hist. of Doctrines, 1:75 sq., et al., 194, et al.; Milman, Hist. of Lat. Clhristianity, 1:83 sq.; Neander, Ch. Hist. 1:237 sq.; id. Dogmas, 163, 222, 226, 235; Augusti, Dogmengesch. p. 41 sq., 388, 414 sq.; Shepherd, Hist. of Rome, p. 26, 129, 180; Guette, Papacy, p. 88 sq.; Gibbon, Decline and FIall of the Roman Empire; Theol. and Lit. Journal (Jan. 1855); Ffoulkes; Divisions of Christendom.

## Novatus Of Carthage[[@Headword:Novatus Of Carthage]]

             an Eastern ecclesiastic who flourished in the 3d century, is thought to have originated the Novatian heresy of which Novatian was the leader. Novatus is said to have rebelled against the episcopal authority of Cyprian, whom he had opposed from the time his name was mentioned for the see of Carthage. Novatus fled from Carthage to Rome to avoid the sentence of Cyprian, and there became an associate and a coadjutor of Novatian, procured him many friends, and with vast zeal and effort cherished and promoted his cause, as is abundantly proved by the Epistles of Cyprian, by Jerome, by Pacian, and by many others. Novatian, a man gloomy and retiring, would have given way to admonition, or would have been easily overcome, had not his irresolute mind been excited and fortified by the various appliances of that factious, active, eloquent man, an adept at kindling the passions, who. was influenced, undoubtedly, by his hatred of Cyprian, the partisan of Cornelius. Necessity also urged Novatus to embrace and defend the party of Novatian with all his might, and even to the establishing of a new Church at Rome. He had repaired to Rome as to a haven of security, in order to be safe from the shafts of Cyprian and the Africans. But if Cornelius, the intimate of his adversary, should continue at the head' of the Romish Church, he himself would most assuredly be rejected and expelled from it.

It was therefore necessary for him either to seek another asylum, or to cause Cornelius to be deposed from the bishopric, or, lastly, to establish a new Church in which he would find shelter. He therefore, more for his own safety than for the honor of Novatian, prevailed by his eloquence on the Roman confessors, i.e. on that portion of the Church which possessed the greatest influence and  efficiency, to place themselves in opposition to Cornelius; a thing which Novatian either could not or would not attempt. Says Cyprian (Epist. 49, p. 65): “Novato illinc a vobis recedente, id est, procella et turbine recedente, ex parte illic quies facta est, et gloriosi ac boni confessores, qui de ecclesia illo incitante discesserant, posteaquam ille ab urbe discessit; ad ecclesiam reverterunt.” The same man, and not Novatian, who was a quiet mall, though austere and rigid, induced a portion of the people at Rome to abandon Cornelius. Says Cyprian: “Similia et paria Romne molitus est, quse Carthagine, a clero portionem plebis avellens, fraternitatis bene sibicohaerentis et se invicem diligentis concordiam scindens.” He also persuaded Novatian, a timid man, and perhaps hesitating, to allow himself to be created bishop: “Qui istic (at Carthage) adversus ecclesiam diaconum fecerat, illic (at Rome) episcopum fecit;” i.e. he ceased not to urge Novatian and his friends, until he prevailed with the latter to elect a bishop, and with the former to take upon him that office. He likewise consented to be dispatched to Africa, with others, by the new bishop; and, thus empowered, he established at Carthage and other places bishops adhering to the Novatian party. Everything was planned and executed by the active Novatus, and nothing or but little by Novatian. “These acts,” says Mosheim, ‘‘were criminal, and they indicate a turbulent spirit thirsting for revenge, and more solicitous for victory and self-advancement than for either truth or tranquillity. All the ecclesiastical historians add this to his other crimes, that at Rome he approved opinions directly opposite to those which he maintained in Africa; whence they conclude that he showed his malignity by this whiffling and inconsistent course.

At Carthage, say they, he was mild and lenient to the lapsed, and thought they ought, especially such of them as presented certificates of peace, to be kindly received, and be admitted to the Church and to the Lord's Supper, without undergoing penance; and this was intended to vex Cyprian. But at Rome, with Novatian, he excluded the lapsed forever from the Church; and was austere and uncompassionate in order to overthrow Cornelius. Cyprian, however, the most bitter of Novatus's enemies, enumerates all his faults, real or fictitious, in a long catalogue; but he does not mention this. Such silence in his enemy is alone sufficient, it would seem, to clear his memory from this charge. Cyprian likewise touches on the opinion which, after the example of Novatian, he maintained at Rome; but he does not add that while in Africa he held a different and opposite opinion, which he would doubtless not have omitted if Novatian could be justly charged with the inconsistendy. With an affectation of wit, Cyprian says: ‘Damnare nunc  audet sacrificantium manus (i.e. he denies that persons who have sacrificed with their hands should be received again into the Church), cum sit ipse nocentior pedibus (i.e. when he had himself been more guilty with his feet: very bad taste!), quibus filius qui nascebatur occisus est.' Novatus was reported to have kicked his pregnant wife in her abdomen. Cyprian would have used other language if Novatus had been chargeable with changing his opinions respecting the lapsed. He would have said: ‘Damnare nunc audet sacrificantium manus, quum pedes eorum antea osculatus sit' (he now dares condemn the hands of sacrificers, whereas before he kissed their feet). This comparison would have more force and more truth. The learned have no other reason for believing that Novatus at Rome. condemned the lapsed, whom in Africa he patronized, except their per. suasion that he was one of the five presbyters who deserted Cyprian at Carthage; for Cyprian complains of them that they were too indulgent towards the lapsed.'

## Novbahar[[@Headword:Novbahar]]

             the Arabic name of a famous temple or mosque which the ancestors of the Barnecides, one of the most illustrious families of Persia, founded in the town of Balk, on the model of the Kaaba, or magnificent temple of Mecca. This mosque. was covered with silk, and surrounded with sixty chapels, in which the pilgrims, who resorted thither in great numbers, performed their devotions. Those who had the care of this mosque had the name of  Barmek, from that of the founders. See Broughton, Hist. of Religions, s.v. SEE KAABA.

## Novelli, Cav. Pietro[[@Headword:Novelli, Cav. Pietro]]

             called Il Monrealese, from the place of his nativity, an eminent Italian painter and architect, who flourished at Palermo near the middle of the 17th century, left many works both in oil and fresco in his native city, the most remarkable of which is his great picture of the marriage at Cana, in the refectory of the fathers Benedettini, which is particularly commended. He resided a long time at Palermo, where he painted many works for the churches, the most noted of which is the vault of the church of the Conventuals, wholly executed by himself in several compartments. Guarienti eulogizes him for his style, and says he was diligent in studying nature, correct in design, graceful in his forms, and rich in his coloring, with a slight imitation of Spagnoletto. Lanzi says, “The people of Palermo confer daily honor on him; since, whenever they meet a foreigner of taste, they show him nothing else in this city than the works of this great man.”

## Novello, Vincent[[@Headword:Novello, Vincent]]

             an English organist and composer of Italian descent, was born in London Sept. 6, 1781, and died at Nice in September, 1861. At the age of sixteen he became organist of the Portuguese chapel in London, and under his direction the music there became noted for its excellence. He was one of the original founders of the Philharmonic Society, and a member of the Royal Society of Musicians. He composed largely, though without inspiration. His principal claim to distinction rests on the service he rendered to the art of music by editing and bringing to public attention a vast number of classical works of old as well as modern authors.

## Novels[[@Headword:Novels]]

             (novella) is the name applied to the ecclesiastical enactments of Justinian, which were added to the Institutes, and consisted of those new rescripts and constitutions which formed Justinian's own contributions to imperial jurisprudence. Novels, let it be understood, were no part of the Justinian Code, but laws framed subsequently to the enactment of the Code. SEE JUSTINIAN. Many of the novels treat of woman's relation to the Church, a point not carefully considered in the Code, for it was only after Christianity  had fairly asserted itself in the empire that woman came to be regarded as fit for any other than the marital or monastic obligation.

## Novena[[@Headword:Novena]]

             is the term applied in the Church of Rome to a nine-days' devotion on some peculiar or extraordinary occasion; as e.g. in honor of some mystery of the redemption, or in honor of the Virgin Mary, or of some saint, in order to obtain any particular request or blessing. The liturgical service used on such occasions is also called Novena. Thus there is “A Novena to St. Joseph,” in the Garden of the Soul. It begins thus:

“O glorious descendant of the kings of Judah! inheritor of the virtues of all the patriarchs! just and happy St. Joseph! listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and tender confidence. Thou art the most hidden, though the greatest saint, and art peculiarly the patron of those who serve God with the greatest purity and fervor. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service; beseeching thee, for the Fake of Jesus Christ, who vouchsafed to love and obey thee as a son, to become a father to me; and to obtain for me the filial respect. confidence, and love of a child towards thee. O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to implore for me the particular intention of this novena. (Specify it.) Present me, O great saint, to the adorable Trinity, with whom thou hast so glorious and so intimate a correspondence.”

This novena specially and repeatedly beseeches St. Joseph under many titles, as “Guardian of the Word Incarnate,” “Spouse of the ever-blessed Virgin,” etc., “pray for us;” and concludes with the prayer:

“Assist us, O Lord! we beseech thee, by the merits of the Spouse of thy most holy Mother, that what our unworthiness cannot obtain, may be given us by his intercession with thee: who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. Amen.”

## Novendiale[[@Headword:Novendiale]]

             (Lat. novem, “nine,” and dies, “day”) is the name of a custom which prevailed among the heathen of repeating their mourning for the dead on the third, seventh, and ninth days, and hence called novendiale. On these days they were accustomed to offer milk, wine, garlands, etc., to the manes. The practice was first instituted by Tullus Hostilius. The imitation of this custom by Christians is condemned by Augustilne who animadverts on the superstitious observance of nine days of mourning. Novendale was also a name among the Romans for the sacrifice which they offered at the close of the nine days devoted to mourning and the solemnities connected with the dead. SEE MOURNING.

## Novensiles (Or Novensides) Dei[[@Headword:Novensiles (Or Novensides) Dei]]

             are mentioned in the solemn prayer which the consul Decius repeated after the pontifex previous to his devoting himself to death for his country (Livy, 8:9). Instead of Novensiles, we also find the form Novensides, whence we may infer that it is some compound of insides. The first part of this compound is said by some to be novus, and by others novena (Arnob. 3:38, 39), and it is accordingly said that the Novensiles were nine gods to whom Jupiter gave permission to hurl his lightnings (Arnob. l. c.; Pliny, Hist. Nat. 2:52). But this fact, though it may have applied to the Etruscan religion, nowhere appears in the religion of the Romans. We are therefore inclined to look upon Novensides as the compound of nove and insides, so that these gods would be the opposite of Indigetes, or old native divinities; that is, the Novensides were the gods who were recently or newly introduced at Rome after the conquest of some place. It was customary at Rome after the conquest of a neighboring town to carry its gods to Rome, and there either to establish their worship in public, or assign the care of it to some patrician family. This is the explanation of Cincius Alimentus (ap. Arnob. 3:38, etc.), and seems to be quite satisfactory.

## Novi Or Infantes[[@Headword:Novi Or Infantes]]

             was the name by which the early Christian Church designated its newly made converts, and they continued to be called such until Easter week, when, on the “great Sabbath,” and on the octave of Easter, they laid aside their white garments, and appeared with the rest of the Church, after having been solemnly exhorted by the bishop to be faithful to their baptismal vows. See Guericke, Man. of Ch. Hist. (Anc. Ch. Hist.) p. 298.

## Novice[[@Headword:Novice]]

             (νεόφυτος, a neophyte), one newly converted (literally, newly planted), not yet matured in Christian experience (1Ti 3:6). The ancient Greek interpreters explain it by “new-baptized” (νεοβάπτιστος), “proselyte” (προσήλμτος), etc. The word continued to be in use in the early Church; but it gradually acquired a meaning somewhat different from that which it bore under the apostles, when “newly converted” and “newly baptized” described, in fact, the same condition, the converted being at once baptized. For when, in subsequent years, the Church felt it prudent to put converts under a course of instruction before admitting them to baptism and the full privileges of Christian brotherhood, the term νεόφυτοι (novitii, novices) was sometimes applied to them, although they were more usually distinguished by the general term of catechumens (q.v.).

Novice eventually was technically the appellation given to persons of either sex who are living in a monastery in a state of probation previous to becoming professed members of a monastic order. Persons who apply to enter the novitiate state, on being admitted by the superior of the monastery, promise obedience to him during the time of their stay, and are bound to conform to the discipline of the house; but they make no permanent vows, and may leave if they find that the monastic life does not suit them. The period of the novitiate must not be less than one year, and the person who enters as a novice must have attained the age of piuberty. Richard, in the Bibliotheque Sacrae, article Novice, describes the qualities required, according to the canons of the Council of Trent, for the admission of a novice: they are health, morality, voluntary disposition for a monastic life, intellectual capacity, etc. No married person can be admitted unless by the consent of both parties; no person who is encumbered with debts, or whose assistance is necessary for the support of his parents, is admissible. Widowers and widows may be admitted as novices, unless their labor is required for the support of their children. After the termination of the year of probation, the novice, if he (or she) persists in his vocation, and his conduct and capacity have proved satisfactory, may be admitted into the order by taking the solemn vows, which are binding for life. Ducange, in his Glossarium, article Novitius, quotes the 34th canon of the Council of Aquisgrana, A.D. 817, in which superiors of monasteries are cautioned against admitting novices with too great facility, and without a full examination of their disposition, morals, and mental and bodily qualifications. But in after-ages, as the number of monasteries was  multiplied beyond measure, prudential restrictions were disregarded, and all means were resorted to in order to induce young people to enter the monastic profession, and parents often forced their children into it against their will. The misery and guilt which resulted from this practice are well known; but few perhaps have exhibited them in so vivid and fearful a light as a modern Italian writer, Manzoni, in his Promessi Sposi, in the episode of “Gertrude.” It was in order to guard against such abuses and their fatal results that the Council of Trent (sess. 25, can. 17) prescribed that female novices, after the expiration of their novitiate. should leave the walls of the monastery and return to their friends, and be carefully examined by the bishop of the diocese, or by his vicar by him delegated, in order to ascertain that they were under no constraint or deception; that they were fully aware of the duties and privations of the monastic life, and that they voluntarily chose to enter it. These humane precautions, however, have been evaded in many instances; and it may be doubted whether a very young person should be allowed to bind himself for life by irrevocable vows. Some authors designated the catechumens as novitii, novitioli, tirones Dei. See Penny Cyclop. s.v.; Eadie, Eccles. Cyclop. s.v.; Farrar, Eccles. Diet. s.v.; Hill, Monasticism in England, p. 15; Wolcott, Sacred Archaeology, s.v.; Lea, Hist. Celibacy; Ludlow, Woman's Work in the Church, p. 95, 126, 158, 173. SEE NEOPHYTE; Novi. (J. 1:P.)

## Noviomagus[[@Headword:Noviomagus]]

             SEE NASSAU.

## Novis, Augustin De[[@Headword:Novis, Augustin De]]

             an Italian canonist, was born in Lombardy, and lived in the 15th century. He taught law in Pavia, became canon, and left among other writings a Scrutinium tripartitum in quatriconsultum consilium, which was printed (Florence, 1500, fol.). See Fabricius, Bibliotheca Latina medii cevi, 1:400.

## Novitiate[[@Headword:Novitiate]]

             the time of probation, as well as of preparatory training, which in all religious orders precedes the solemn Profession (q.v.). Under the head of MONACHISM will be found the general principles by which the training for the “religious” life is regulated. It will be enough to refer here to the article NOVICE.

## Novitioli[[@Headword:Novitioli]]

             is a name applied by Tertullian to catechumens, because they were just entering upon that state which made them candidates for eternal life.

## Novojentzi[[@Headword:Novojentzi]]

             is the name of a sect of dissenters from the Russo-Greek Church (q.v.) who are strongly in favor of marriage, in opposition to those who prefer a life of celibacy. See Platon, Hist. Russian Ch. (Index).

## Nowell[[@Headword:Nowell]]

             SEE NOEL.

## Nowell, Alexander[[@Headword:Nowell, Alexander]]

             an English theologian of note, was born at Readhall, Lancastershire, in 1507 or 1508. He studied at Brazenose College, Oxford, of which he was elected fellow in 1540. He next went to London, where he was appointed second master of Westminster School, then recently established. In 1550 he was ordained, and in 1551 was made prebendary of Westminster. In 1553 he was elected to the House of Commons by the borough of Looe, in Cornwall; but his seat was contested, and in the same year, as under Mary, who was now the ruler of England, the whole Reformed establishment — bishop, chapter, and school — was swept away, Nowell not only lost his position at the school in Westminster, but was compelled to leave England, to avoid the persecution then raging against the Protestants. He retired to Strasburg, where he met Jewell, Sandys, Grindal, etc. He returned to England when Elizabeth ascended the throne. He now became successively chaplain of bishop Grindal in 1559, archdeacon of Middlesex and dean of St. Paul in 1560, and canon of Windsor in 1594. He died at London Feb. 13, 1602. He was a learned and pious divine, and a zealous promoter of education. Part of his income was devoted to establishing a school in Lancashire, and endowing thirteen scholarships in Brazenose College, Oxford. He took part in the assembly of 1563, which revised the articles of the Church of England. He wrote Catechismus, sive prima institutio disciplinaque pietatis Christiance, Latine explicata (Oxon. 1835, 8vo; also in Enchiridion Theologicum, vol. ii; an English translation is given in Richmond, Fathers, 8:1; and extracts in Burrow, E. J. Summary): — Christiance pietatis prinma institutio ad usum scholarum Latine scripta (ibid. 1795, 8vo); this is an abridgment of the former, and known as the “Middle Catechism;” it, was edited by bishop Cleaver: — Catechismus parvus pueris primnum qui ediscatur proponendus in scholis (Lond. 1578, 8vo); this is Nowell's “Smaller Catechism;'“ extracts from it are given in Churton's Life of Nowell: it appears to have been the original of the  “Church Catechism,” which is nearly similar: — On the Sacraments, and chiefly concerning the Holy Eucharist (Tracts of Angl. Fathers, 1:82). See Ralph Churton, Life of Nowell (Oxf. 1809, 8vo); Burnet, Hist. Ref. 2:391; 3:452; Froude, Hist. of Engl. 6:113; 7:490; 8:139; Soames, Elizabethan History, p. 51, 252, 297; Wordsworth, Eccles. Biog. (see Index in vol. iv); Hardwick, Hist. of the Ref. p. 218, n. 4; p. 231, n. 3; Darling, Cyclop. Bibliog. 2:2221; Hoefer, Nouv. Biog. Generale, 38:350.

## Nowell, Thomas, D.D.[[@Headword:Nowell, Thomas, D.D.]]

             an English theologian and divine, was born about 1728. He was educated at the University of Oxford, where he graduated M.A. in 1753; and became fellow of Oriel College, and public orator. In 1764 he became principal of St. Mary's Hall, and in 1771 king's professor of modern history. He died in 1801. Dr. Nowell wrote An Answer to a Pamphlet. entitled Pietas Oxoniensis, or a Full and Impartial Account, etc., in a Letter to the Author (Oxf. 1768, 8vo): Sermon, Num 16:3 (Lond. 1772, 4to). This sermon, asserting the divine right of kings, was suppressed by the author, a vote of thanks given by the House of Lords having been afterwards ordered to be expunged by a large majority of the House. See Critical Remarks on Dr. Nowell's Sermon on Num 16:3 (Lond. 1772, 4to).

## Noyers, Guy De[[@Headword:Noyers, Guy De]]

             a French prelate of noble descent, lived in the 12th century. After having filled the offices of provost of Auxerre and archdeacon of Sens, he was confirmed archbishop of Sens by Alexander III in 1176. We find him in 1179 at the Lateran Council, and at the coronation of Philip Augustus in the church of Rheims. In 1180, on Ascension-day, he himself crowned, in the church of St. Denis, Isabella, wife of Philip. In this year, during the Christmas festivities, he again found himself near the king in the church of St. Denis, where they had a great debate. The Lateran Council having forbidden the Jews to own Christian slaves, Guy de Noyers pretended that he would execute this decree; the king, on his side, enjoined him to abstain from this affair, saying that any question relative to the condition of persons belonged to the civil court. But the archbishop would not understand the reasons given by the king, and the discussion grew so bitter that Philip, in anger, exiled him. However, this exile was of short duration. We see Guy de Noyers re-established upon his seat from the year 1181. He  died Dec. 21, 1193. We have letters from Alexander III, Urban III, and from Stephen ‘of Tournay, addressed to Guy de Noyers. M. Daunon justly calls Guy de Noyers one of the most learned prelates of his time; but he is wrong when he pretends that this prelate has left but two charters, published in vol. xii of the Gallia Christiana. The manuscript archives of the church of Sens offer us several other diplomas of the same archbishop. See Gallia Christiana, vol. xii, col. 53; Hist. Litt. de la France, 15:611.

## Noyes, Eli, D.D.[[@Headword:Noyes, Eli, D.D.]]

             a noted American Free-will Baptist minister and missionary, was born at Jefferson, Me., April 27, 1814. His education was gained by his own exertions, and he commenced to preach in 1834. On Sept. 22, 1835, accompanied by his wife, he sailed for Calcutta, and located at Orissa. He had great success both as an evangelist and teacher. He became a skillful linguist. Mr. Noyes published Lectures on the Truths of the Bible (1853): a Hebrew Grammar and Reader. In 1841 he returned home with impaired health, and for four or five years occupied the pastorate of a Free-will Baptist Church in Boston. He was also for ten years editor of the Morning Star, the Free-will Baptist organ. He died at Lafayette, Ind., Sept. 10, 1854.

## Noyes, George Rapall, D.D.[[@Headword:Noyes, George Rapall, D.D.]]

             a Unitarian minister, noted for his attainments in exegetical theology, was born at Newburyport, Mass., March 6,1798. He was educated at Harvard University, class of 1818, then studied theology at the divinity schoc;, Cambridge, and received his license to preach in 1822. From 1825 to 1827 he was a teacher in his alma mater, after which he was ordained pastor of a Church in Brookfield, Mass., and then became pastor of a Church in Petersham, Mass. “He was, as we learn from his associates of that date, a faithful pastor, systematic in the performance of his duties, and commanding respect by the purity, dignity, and force of a character already well matured.” But he by no means confined himself to his strictly ministerial labors. A thorough student, he took his rank as a scholar from the time of his college graduation, and constantly pursued independent researches in the original languages of the Scriptures. Indeed, he was regarded as one of the best Hebrew and Greek scholars in the country, and was well versed in other Oriental languages.

In 1840 he was recalled to his alma mater, and made Hancock professor of Hebrew and other Oriental  languages, and Dexter lecturer on Biblical literature. This position he held until the time of his death, June 3, 1868. Dr. Noyes published new translations of the Book of Job (1827); The Psalms; The Prophets (3 vols. 12mo); and Proverbs, Ecclesiastes, and Canticles (1846); also several occasional Sermons, and numerous articles in the Christian Examiner; edited a series of theological essays from various authors, and prepared a Hebrew Reader. His translation of the New Testament (The New Testament: translated from the Greek Text of Tischendorf, by George R. Noves, D.D. [Boston: American Unitarian Association, 1869]) was complete, and passing through the press at the time of his death. Prof. Abbott, the scholarly librarian of Harvard University, greatly assisted Dr. Noyes in the preparation of this work for the press; and after the doctor's decease Prof. Abbott revised the proof-sheets, and added some brief but valuable notes. Says the Baptist Qu. July, 1869: “We can heartily recommend this translation of the N.T. by Dr. Noyes as a useful help to critical students, and as a valuable contribution to the work of revising our English Scriptures. I. n the death of Dr. Noyes, which occurred in June, 1868, Biblical learning lost one of its most diligent and successful cultivators. It was his purpose, we believe, had his life been spared, to translate the entire Old and New Testaments.” See Christian Examiner, July, 1868, art. vi.

## Noyes, George S[[@Headword:Noyes, George S]]

             a young minister of the Methodist Episcopal Church, was born about 1840, was converted in 1857 at Ipswich, Mass., and shortly after entered the local ministry. Noyes studied at Wilbraham Academy, and then entered the New Hampshire Conference. After filling several important appointments in that Conference, he was transferred to the New England Conference, and succeeded father Taylor, the noted preacher, as pastor of Bethel Church, Boston. While in this position Noyes died, February, 1875. — He was a young man of more than ordinary promise, and his early death was a great loss to the Church.

## Noyes, James (1)[[@Headword:Noyes, James (1)]]

             a noted clergyman of the Protestant Episcopal Church, was born in Wiltshire, England, in 1608, and was educated at the University of Oxford. He took holy orders, and after preaching for a while in the mother country came to America, and preached at Mystic (now Bedford), Conn. In 1635  he was made rector at Newbury, Mass., and preached there until his .death, Oct. 22, 1656. Mr. Noyes was much esteemed by his congregation, and had the reputation of being one of the most eminent men of his time. He published The Temple Measured (Lond. 1647, 4to): — A Catechism (reprinted in 1797): — Moses and Aaron (1661).

## Noyes, James (2)[[@Headword:Noyes, James (2)]]

             a Congregational minister, was son of the preceding. He was born at Newbury, Mass., March 11, 1640; was educated at Harvard University, class of 1659; prepared for the ministry, and began to preach in 1664. He was made first minister of Stonington, Conn., Sept. 10, 1674, and he preached there until his death, Dec. 30, 1719. He was one of the first trustees of Yale College, and took a prominent part also in political affairs.

## Noyes, Nicholas[[@Headword:Noyes, Nicholas]]

             a Congregational minister, was born at Newbury, Mass., Dec. 22,1647. He was educated at Harvard University, class of 1667, and immediately after graduation began to preach. He was first pastor at Haddam; in 1683 he became pastor at Salem, Mass., where he preached until his death, Dec. 13,1717. Mr. Noyes lived at Salem when the witchcraft excesses were agitating the community of that place. He was severe in his denunciations of the wild fanatics who believed in those extravagant supposed spiritual manifestations, and advocated their public prosecution. Later in life he saw the error of his course, and greatly regretted that he had been a party in the illiberal treatment of the poor fanatics. A letter of his, with an account of James Noyes, is in Mather's Magnolia. He published a Poem on the death of Joseph Green, of Salem (1715).

## Noyon, Council of[[@Headword:Noyon, Council of]]

             (Concilium Noviomense), an important ecclesiastical gathering of the Middle Ages, was convoked in consequence of a dispute between the French king, St. Louis, and bishop Milo, of Beauvais, in 1233. The prelate claimed that the king had violated his rights by bringing to punishment in Beauvais certain incendiaries who had raised a sedition there, in which murder had been committed. The bishop laid the province under an interdict, upon which the cathedral chapters made complaint that it had been done without their consent; and in a council held at St. Quentin on the Sunday before Christmas, at which eight bishops were present, the interdict  was suspended. From this decision the bishop of Beauvais appealed to the pope, but he died before the question had been settled; it was not until some years after that his successor confirmed the removal of the interdict, and made peace with St. Louis. Five sessions were held. See Labbd, Conc. 11:446; Mansi, note; Raynald, 2:48.

Another Church council was convoked at Noyon, July 26,1344, by John of Vienne, archbishop of Rheims, and six bishops. Seventeen canons were published, relating chiefly to ecclesiastical immunities and the defense of the clergy:

4. Directs that in all churches divine service shall be conducted after the example of the cathedral church.

5. Excommunicates those lords who forbid their vassals to bny and sell with ecclesiastics, and to till their lands.

8. Directs that those clerks who submit voluntarily to the sentence of the secular judges, and who pay the fines inflicted upon them by such judges, shall be punished.

12. Forbids priests and other ecclesiastics, etc., publicly to solemnize (ut solemnizent in publico) miracles which they assert to have recently been done, without the consent of the ordinary.

13. Excommunicates those lords who stripped off the vestments and shaved the heads of ecclesiastics accused of crimes.

14. Excommunicates lay persons who pretended to be clerks and assumed the tonsure.

17. Condemns the exorbitant exactions of the proctors in the ecclesiastical courts.

See Labbe,' Conc. 11:1899.

## Ntoupi[[@Headword:Ntoupi]]

             a name which is given to excommunicated persons by the Greek Christians, because (as the uneducated and superstitious among them pretend) the bodies of the Ntoupi do not rot in the earth, but swell and sound like a drum whenever they are touched or, moved. In confirmation of this ridiculous notion, they tell the following story: Mohammed II, having  heard much of the efficacy of excommunication in the Greek Church, ordered Maximus, the patriarch of Constantinople, to procure him the sight of the body of an excommunicated person. The patriarch, at a loss how to satisfy the grand-seignior's request, communicated it to his clergy, among whom some of the most ancient remembered that under the patriarchate of Genniadius the body of a beautiful widow, who had been excommunicated for slandering the patriarch, had been taken up a considerable time after her death, and been found entire, and then buried a second time. Maximus, being informed of the place where this lady was, buried, sent word thereof to the sultan, who sent some of his officers, in whose presence the grave was opened, and the corpse was found whole, but black, and puffed up like a bladder. The officers having made a report thereof, Mohammed was astonished thereat, and ordered the body to be transported to a chapel of the church Pammacarista. A few days after, by the sultan's command, the coffin was presented to the patriarch to take off the excommunication. Accordingly the patriarch, having repeated the absolution, there was heard a crackling noise of the bones and nerves; whereupon the officers shut the body up again in the chapel, and visiting it some days after, found it crumbled to dust. They add, the sultan, being convinced of this miracle, acknowledged the Christian religion to be very powerful. See Broughton; Hist. of Religions, s.v.

## Nubia[[@Headword:Nubia]]

             SEE ABYSSINIA; SEE EGYPT; SEE ETHIOPIA NILE.

## Nubian Version Of The Scriptures[[@Headword:Nubian Version Of The Scriptures]]

             From the annual report of the British and Foreign Bible Society for 1885 we learn that an edition of five hundred copies of the gospel of Mark has been published for the benefit of the Mohammedans in and around Dongola, East Africa. This version, made in the Fadidja dialect, was prepared by the late professor Lepsius (q.v.), and published as an appendix to his Nubian Grammar. From the latter it was republished, with permission of the translator's son and of the publisher, in Roman characters, under the editorship of professor Reinisch, Vienna. (B.P.)

## Nucci, Allegretto[[@Headword:Nucci, Allegretto]]

             an old Italian painter of the 14th century, is noted as the author of several works of ecclesiastic art. There are, e.g., in the church of St. Antonio in Fabriano some histories of that saint, divided into pictures in the early style, resembling the school of Giotto, inscribed “Ahegrettus Nutius de Fabriano hoc opusfecit, 1366.”

## Nucci, Alvanzino[[@Headword:Nucci, Alvanzino]]

             an Italian painter, was born at Citta di Castello in 1552. After studying in his native place he went to Rome, and became the pupil of Niccolo Circigano, and was his ablest scholar. Nucci assisted his master in almost all the works he executed in the Vatican. Nucci also painted many works by himself in the churches and palaces at Rome. He afterwards went to  Naples, where he painted for the churches. He wrought with great facility and dispatch in a style resembling his master, though he was inferior to him in grandeur. Lanzi commends his Murder of the Innocents in the church of St. Silvestro, at Fabriano. He died in 1629.

## Nudipedalia[[@Headword:Nudipedalia]]

             (Lat. nudus, “bare,” and pes, pedis, “a foot”), a procession and ceremonies observed at Rome in case of drought, in which the worshippers walked with bare feet in token of mourning and humiliation before the gods. This practice was followed at Rome in the worship of Cybele, and seems also to have been adopted in the worship of His.

## Nudipedes Or Excalceati[[@Headword:Nudipedes Or Excalceati]]

             is the name of a superstitious sect mentioned generally by the ancient heresiologists under the name of Excalceati. They thought it a duty of religion to walk barefoot, pleading in support of their notion the command given to Moses and Joshua. and the example of Isaiah (Philostorgius, De Haeres. lxxxi; Augustine, De Heres. lxviii). They are called Gymnopodae by the author of Praedestinatus (lxviii).

## Nullatenenses[[@Headword:Nullatenenses]]

             (i.e. nowhere located) is the name of titular bishops without a see.

## Number[[@Headword:Number]]

             is the rendering in the A. V. of several Hebrew words, but especially of מָנָה and סָפִר; Gr. ἀριθμός

1. Mode of Expressing Numbers. — We know very little of the arithmetic of the Hebrews, save that their trades and public service required some skill at least in numeration (Lev 25:27; Lev 25:50; Mat 18:23 sq.), and that large sums are sometimes mentioned which could only be obtained by addition and subtraction. Indeed, they seem to have been somewhat versed even in fractions (Gesenius, Lehrgeb. p. 704). After the captivity the Jews used letters to express numbers, as on the socalled “Samaritan coins” (Eckhel, Doctr. Numbers vol. i, c. iii, p. 468; Gesenius, Lehrgeb. p. 24 sq.); and they had probably done so in earlier ages, since the Greeks, who received their alphabet from the Phoenicians, always practiced the same method (Faber, Progr. Literas alim pro. vocib. in num. a script. V. T.  esse adhibitas [Onoldi. 1775]). Yet it has been thought that the Hebrews sometimes used distinct characters for numbers, .as such are actually found on Phoenician coins (Swinton, in the Philosoph. Tranis. 1, 791 sq.) and in the Palmyrene inscriptions (ibid. 48:11, p. 721, 728 sq., 741; Gesenius, Monument. Photn. p. 85 sq.; Hoffmann, Gramm. Syr. p. 83; comp. Des Vignoles, Chron. de l'Histoire Sainte, vol. i, § 29; Wahl, Gesch. d. Morg. Sprachen, p. 537; Movers, Chron. p. 54, 61). But the analogies adduced do not prove the use of such characters before the captivity; the letters of the alphabet served the purpose sufficiently well; and the instance of the Greeks is an indirect proof that the Phoenicians had at first no figures. It is by this use of letters to express numbers, and by the interchange in copying of one with another (as ג, ז, and ו, etc.), that we can best explain some of the too vast numbers in the earliest books of Scripture, as well as the discrepancies in some of the statements (Cappelli, Crit. Sacra, 1:102 sq., ed. Vogel); for instance, in the length of the threatened famine (2Sa 24:13, and 1Ch 21:12), and in the age of Ahaziah at his accession (2Ch 22:2. And 2Ki 8:26). Yet great prudence is requisite in applying this principle to details. (See Eichhorn, Einl. ins. A. T. 1:289 sq.; Gesenius, Gesch. d. Heb. Spr. p. 174 sq.; Movers, ut sup. p. 60 sq.) Nor is it always easy to explain even thus the great number of people given in some of the enumerations without supposing a tendency to exaggeration in some copyist. It is not necessary, however, to suppose any error in the 600,000 men who went out of Egypt (Exo 12:37), or the 603,550 who were numbered before Sinai (Exo 30:12). But the statement that there were 1,300,000 fighting men in Israel and Judah in the time of David (2Sa 24:9) seems very strange. This would require at the least a population of four millions in Palestine, or more than ten thousand to each square mile. Of the same nature are the 1,160,000 men in the army of Jehoshaphat (2Ch 17:14), besides the garrisons in walled cities. In these and a few other instances we must suppose a corruption of the letters representing the numbers, such as often occurred in the early Roman history (Movers, Chron. p. 269; comp. Niebuhr, Hist. of Rome, 2:78, 2d ed.). See Macdougal, Numbers of the Bible (Lond. 1840).

2. Sacred Numbers. — The frequent and significant use of certain numbers in the Scriptures demands notice. See Bahr, Symbol. 1:128 sq.; Kurtz, in the Studien u. Krit. (1844), p. 315 sq.; and on the symbolical use of  Biblical numbers, see ibid. 1842; 2:80 sq.; Jahrb. fur deutsche Theologie (1864), vol. 2.

First, the number seven, which was also considered holy by other ancient nations; as by the Persians, the Hindus (Bohlen, Ind. 2:247), and the early Germans (Grirmm Deutsche Rechtsalterth. p. 213 sq.). Among the Hebrews every seventh day was hallowed to the Lord, every seventh year, after the time of Moses, was accounted a Sabbath, and the seventh new moon of the year was celebrated with peculiar solemnities. Between the great feasts of the Passover' and Pentecost seven weeks intervened; the Passover itself lasted seven days, and on each day a sacrifice of seven lambs was offered. The feast of Tabernacles and the great day of Atonement also occurred in the seventh month, and the former occupied seven days. Seven days was the legal time required for many Levitical purifications, as well as for the consecration of priests. The blood of the most important sin-offerings was sprinkled seven times. Seven days was the usual time for mourning the dead, or for wedding festivities. The Jewish doctrine of later times numbered seven archangels (as the Zendavesta has seven amshaspands). In the oldest books the number seven is continually made prominent. ‘(See Gen 7:2 sq.; Gen 8:10; Gen 8:12; Gen 29:27; Gen 29:30; Gen 23:3; Gen 41:2 sq.; Exo 7:22; Num 23:1; Jos 6:4; Jos 6:6; Jos 6:8; Jos 6:13; Jos 6:15; Jdg 16:8; Jdg 16:13; Jdg 16:19; 1Sa 10:8; 1Sa 11:3; 1Sa 13:8; 1Ki 8:65; 1Ki 18:43; 2Ki 5:10; 2Ki 5:14. On the Samaritan reckoning of seven covenants between God and his people, see Gesenius, Carm. Samar. p. 47.) The same number is frequent in the prophetic symbols (Eze 39:9; Eze 39:12; Eze 39:14; Eze 40:22; Eze 40:26; Eze 43:25 sq.; Eze 44:26; Eze 45:21; Eze 45:23; Eze 45:25; Zec 3:9; Zec 4:2; Zec 4:10). The seventy weeks of Daniel (Dan 9:24 sq.) are well known (comp. Dan 4:20; Dan 4:22). The number seven is also frequent in the apocryphal books of Esdras, as well as in the New Testament (comp. Mat 15:34; Mat 15:36 sq.; Act 6:3; Act 21:8; Rev 1:4; Rev 1:12 sq.; Rev 8:2-6; Rev 10:3 sq.; Rev 11:13; Rev 12:3; Rev 13:1; Rev 15:1; Rev 15:6 sq.; Rev 16:1; Rev 17:1; Rev 17:3; Rev 17:7; Rev 17:9; Rev 17:11; Rev 21:9). The frequent use of the number seventy is of a kindred nature. The Israelites who went down into Egypt, the years of the captivity, the elders chosen by Moses to assist in judicial duties, were each seventy in number'; and at a later period there were reckoned seventy nations and as many languages on, earth (see, Bohlen, Genesis, p. 77). Philo's writings show how mysterious and significant the later philosophical Jews considered the number seven (see his Opp. 1:21 sq.; 2:5, 277 sq.); and Jerome's explanation that it had become familiar through the Jewish Sabbath is quite  obvious (ad Isa 4:1). The same fact appears in the Cabalistic “Sephiroth,” which some find even in the Apocalypse (Rev 1:5; Rev 3:1; Rev 4:5; Rev 5:6; see also the Mishna, Pirke Aboth, v. 7 sq.; Epiphanius, De numeror. myster. p. 5). Among the Greeks, the Pythagoreans especially interwove the number seven with their speculations (see Ritter, Gesch. d. Philos. — i. 404 sq., 434), and it is well known what an important part it played in their fanciful anthropology and psychology. (On the number seven in nature, see Macrob. Somn. Scip. 1:6; Gell. 3:10; Varro, Ling. Lat. 1:255, ed. Bip.; Pliny, Hist. Nat. 2:43.) It is not difficult to see the origin of this manifold use and mysterious regard in respect to this number.

There can be little doubt that, in the case of the Hebrews at least (and probably so with the heathen by tradition), it was originally derived from the Sabbatic institution of the week in Eden. According to many, however, it was taken from the supposed number of the planets, to whose movements all the phenoinena of nature and of human life were subordinated; while an additional influence, perhaps the more immediate occasion of its use, may be found in the perception that the moon, the first of the heavenly bodies carefully observed by men, changes her form at intervals of seven days. This subdivision of the lunar month was made at a very early period (Ideler, Chronolog. 1:60). This discovery of the number seven in nature, which an active fancy easily extended to many other things (Passavant, Lebeismagnetism, p. 105), must have led to attempts at a deeper interpretation of the number; yet Bahr's explaniation (Symbolik d., Jos. Cultus 1:187 sq.), that seven was composed by adding together three, the symbol of God, and four, the symbol of the world, and denoted to the ancient Hebrews the union of the two, is far too forced (see Hengstenberg, Bileam, p. 71 sq.); although Kurtz (Stud. u. Krit. [1844] p. 346 sq.) makes many efforts to rescue this speculative interpretation. (But comp. Gedicke, Verm. Schrift. p. 32 sq.; Hammer, Wissensch. d. Orients, 2:322 sq.; Baur in the Tiibing. Zeitschrift f. Theol. [1852] 3:128 sq.). The fact that seven and seventy are used as “round numbers” (as Gen 4:24; Psa 12:6 : Pro 24:16; Mat 18:21 sq.) may agree well with their supposed sanctity, but does not require such an explanation.

The next number to seven in frequency is forty in the history (as Gen 7:4; Gen 7:17; Gen 8:6; Gen 25:20; Gen 26:34; Gen 32:15; Exodus 17:35; Num 14:33; Num 32:12; Deu 29:5). The Israelites were forty years in the desert (Exo 24:18; Deu 9:9); Moses spent forty days and forty nights in Sinai (Jos 14:7; Jdg 3:11; Jdg 5:31; Jdg 13:1; 1Sa 4:18; 1 Samuel 17; 1 Samuel 16; 2Sa 5:4; 1Ki 11:42; Act 13:21).; Saul, David, and Solomon each reigned forty years (1Ki 19:8; Mat 4:2; Act 1:3). (For an arrangement of the interval between the exodus and the death of David in twelve periods of forty years each, see Ewald, Isr. Gesch. 2:370 sq.) The number likewise occurs in the language of prophecy (Eze 4:6; Eze 29:11 sq.; Jon 3:4). The frequent recurrence of the same number in the same series of events may sometimes give rise to a doubt whether we really have the historical chronology (Bruns, in \*Paulus's Memorab. 7:53 sq.; Bohlen, Genesis, Introd. p. 63 sq.; Hartmann, Ver-bind. etc., p. 491; comp. Grimm, Deutsche Rechtsalterth. p. 219 sq). We may here refer to the forty stripes (Deu 25:2). It does not appear that forty is particularly used as a round number in the Old Testament. (For its use among the Persians, see Gesenius, Lehrgeb. p. 700; Rosenmüller, Ezech. 4:6.)

Ten, the symbol of completeness (Bahr, p. 181; Hengstenberg, Authen. d. Pentat. 2:391) — but only in arithmetic, not in speculative philosophy — does not appear prominently in the Old Testament, although tithes occur at a very early period. Within the range of properly sacred use we find ten only in the number of the commandments and the measures of the Tabernacle (Exo 26:27; 1 Kings 6, 7); and the designation of the tenth day occurs in the ritual but twice (Exo 12:3; Lev 16:29; comp. Ewald, Isr. Alterth. p. 364). Ten is also very often a round number. Only at a later period did the number ten assume a peculiar importance in the Jewish liturgy. It was the least number that could eat together the Paschal lamb (Josephus, War, 6:9, 3). A synagogue must be built in a city which contained ten Jews; only ten persons could repeat the church-prayer” Shema” (see Mishna, Megilla, 4:3; comp. 1:3). The Jews, then, easily found this significance of the number in the Scripture (see Mishna, Pirke Aboth, v. 1-6; comp. Philo, Opp. 1:243, 259, 532; 2:35, 183 sq., 355). The decalogue afforded an obvious parallel (see Othon. Lex. Rabbin. p. 470; Bihr, p. 182 sq.). The origin of the decimal system is evidently from the use of the fingers in counting.

Five appears chiefly in forfeitures and holy offerings (Exo 22:1; Lev 5:16; Lev 22:14; Lev 27:15; Num 5:7; Num 18:16). But in conventional phrase it commonly means a group, several, after the analogy of the five fingers (Gen 18:28; Gen 43:24; Gen 45:22; 1Sa 17:40; 1Sa 21:4; 1Co 14:19). Yet even here symbolic interpreters find a deep meaning (see e.g. Kurtz, ut sup. p. 360).,  Four, although a mysterious number among the Pythagoreans (Reinhold, Gesch. d. Philos. 1:83), and although Bihr (p. 155 sq.) has sought to establish its peculiar significance, is not prominent in the Old Testament. The four winds and the four points of the compass may perhaps be connected with the supposition that the earth was four-sided, but this is not. certain, and the famous “tetragrammaton,” or word of four letters (Jehovah, יְהוֹה), cannot be connected with it. The form of the square does indeed appear frequently (Eze 43:16 sq.; Eze 46:2; Eze 48:16 sq.; Rev 21:16), but we must suppose it to have been selected simply as the most regular form that could be conceived; and the same explanation applies to the cubic shape of the holiest place in the Tabernacle and in the Temple. But Bahr (p. 176 sq.) explains the square as the symbol among the Israelites both of the world and the manifestation of God; and he is followed by Keil (on Kings, p. 80 sq.) and Kurtz (p. 342 sq. 357 sq.).

The number three first reaches its full significance in the faith of the Christian Church. although in antiquity it already often occurs as the symbol of supreme divinity (Bahr, p. 146 sq.; Lobeck, Aglaophnam, p. 387; comp. Servius, ad Virg. Eclog. 8:75; Plat. Legg. 4, p. 716). It is not at all strange that it frequently occurs in ordinary life, as it expresses the simplest possible group: the middle and two sides; the beginning, middle, and end (so Dion. Hal. 3, p. 150); the vanguard, main body, and rear of an army, or the center with two wings. This threefold division of. an army was customary among the ancient Hebrews (Jdg 7:16; Jdg 7:20; Jdg 9:43; 1Sa 11:11). This number is also customary in repeating calls and exclamations, for the sake of emphasis, without any religious significance (as Jer 7:4; Jer 22:29). But its use in some instances is more remarkable (see Exo 23:14; Deu 16:16; Num 6:24 sq.; Isa 6:3), and the explanation in the Apocalypse (1:4) of the name Jehovah (יְהוָֹה) seems to show an allusion in it to the Trinity. The three hours of prayer observed by the later Jews may have had a kindred origin. The number three also occurs often in the ancient genealogies, especially in the heads of kindred races (comp. Cain, Abel, Seth; Shem, Ham, and Japheth, etc.; see Lengerke, Ken. p. 20, Introd.). But the triangle, which in other ancient nations was so important as a symbol, is not found in Hebrew antiquity. It is generally thought to be used as a round number, meaning several, like ter in the Latin poets (in 2Co 12:8; Joh 2:19); but many commentators dissent from this view.  Twelve derives its significance in the Old Testament, not from the multiplication of three and four together (as Bahr and Kurtz suppose), nor from the twelve signs of the zodiac, but rather from the twelve heads of the tribes in Israel (Jos 4:1 sq.; Exo 28:21; 1Ki 7:25; comp. Rev 21:12), which is a sufficient historical ground.

On the whole, then, it appears that among the Israelites, as in other ancient nations, certain numbers assumed very early a peculiar significance, especially in religious service; but it is in vain to seek for a numerical symbolism, based on speculation, and worked out into a system. (For the use of round numbers and national numbers among the ancient Italians and others, see Niebuhr, Hist. of Rome, vol. ii; among the Germans, Grimm, Deutsche Rechtsalterthumer, p. 207 sq. SEE ARITHMETIC.

## Number Of The Beast[[@Headword:Number Of The Beast]]

             in Rev 13:18. This is described as “the number of a man,” i.e. humanly computed, or according to some usual standard or mode, and to signify 666 (χξς, v. r. 616, χις). The Beast is the world-power in its hostility to the kingdom of God. The number of the name is plainly the number made up by the numerical power of the letters composing the name added together... But here the proposed interpretations are multitudinous. That suggested by Irenaeus (Cf.F1. 1 v, c. 29, 30), followed by many Protestant interpreters — among the rest, but very sceptically, by Alford — is one of the (but not the) oldest, viz., λατεινος = Latin, i.e. beast, or kingdom — λ30, a 1, τ 300, ε 5; Ι 10, v 50, o 70, ς 200=666. Some have suggested αποστάης, with reference to Julian; Bossuet, Diocles Augustus; Hengstenberg, Adonikam, because it is said (Ezr 2:13) the sons of Adonikam were 666 (see Corn. ad loc.); Benary, נֵרוֹן קֵסִו, or, dropping the final nun in Nero, to suit the various reading, giving therefore either 666 or 616. This interpretation is favored by Stuart. Bengel refers the 666 to the number of years the Beast was to exercise his dominion; but that surely is not the number of his nanme (see Stuart's Com., on the Apoc. excurs. iv; and for the full literature on the subject, Rabett's'Lateinov; Clarke; on the same; and Thom's Number of the Beast). The first solution proposed above seems to be the best confirmed. On the subject of numbers generally, see Stuart's Com. on the Apoc., Introd. § 7, excurs. 2. SEE REVELATION, BOOK OF.

## Numbering[[@Headword:Numbering]]

             SEE CENSUS

## Numbers, Book Of[[@Headword:Numbers, Book Of]]

             the fourth book of Moses, so called in the Septuagint (Α᾿ριθμαοί), in the Vulgate (Numeri), and modern versions, from the double enumeration of the Israelites in ch. i-iv and in ch. 26. In the Hebrew it is called Be- midbar', בְּמַדְבֵּר, i.e. n the deserst, this word occurring in the first verse; and sometimes Va-yedabber', וִיְרִבֵּר, from the initial word. It is divided by the Jews into ten parshioth, and in the English and modern versions into thirty-six chapters. SEE PENTATEUCH.

I. Contents. — The book may be said to comprise generally the history of the Israelites from the time of their leaving Sinai, in the second year after the Exodus, till their arrival at the borders of the Promised Land in the fortieth year of their journeyings. It consists of the following principal divisions:

1. The preparations for the departure from Sinai (Num 1:1 to Num 10:10). —

(a.) The object of the encampment at Sinai has been accomplished; the covenant has been made, the law given, the sanctuary set up, the priests consecrated, the service of God appointed, and Jehovah dwells in the midst of his chosen people. It is now time to depart in order that the object may be achieved for which Israel has been sanctified. That object is the occupation of the Promised Land. But this is not to be accomplished by peaceable means, but by the forcible expulsion of its present inhabitants; for “the iniquity of the Amorites is full,” they are ripe for judgment, and this judgment Israel is to execute. Therefore Israel must be organized as Jehovah's army; and to this end a mustering of all who are capable of bearing arms is necessary. Hence the book opens with the numbering of the people (ch. i-iv). This comprises, first, the census of all the tribes or clans, amounting in all to six hundred and three thousand five hundred and fifty, with the exception of the Levites, who were not numbered with the rest (ch. i); secondly, the arrangement of the camp and the order of march (ch. ii); thirdly, the special and separate census of the Levites, who are claimed by God instead of all the first-born, the three families of the tribe having  their peculiar offices in the ‘Tabernacle appointed them, both when it was at rest and when they were on the march (ch. iii-iv).

(b.) Certain laws apparently supplementary to the legislation in Leviticus (ch. v, vi): the removal of the unclean from the camp (v. 1-4); the law of restitution (Num 5:5-10); the trial of jealousy (Num 5:11-31); the. law of the Nazarites (Num 6:1-21); the form of the priestly blessing (Num 6:22-27).

(c.) Events occurring at this time, and regulations connected ‘with them' (Num 7:1 to Num 10:10). Chapter 7 gives an account of the offerings of the princes of the different tribes at the dedication of the Tabernacle; ch. 8 of the consecration of the Levites (Lev 7:89 and Lev 8:1-4 seem to be out of place); Num 9:1-14, of the second observance of the Passover (the first in the wilderness) on the fourteenth day of the second month, and of certain provisions made to meet the case of those Who by reason of defilement were unable to keep it. Lastly, Num 9:15-23, tells how the cloud and the fire regulated the march and the encampment; and Num 10:1-10, how two silver trumpets were employed to give the signal for public assemblies, for war, and for festal occasions.

2. March from Sinai to the borders of Canaan. —

(a.) We have here, first, the order of march described (Num 10:14-28); the appeal of Moses to his father-in-law, Hobab, to accompany them in their journeys — a request urged probably because, from his desert life, he would be well acquainted with the best spots to encamp in, and also would have influence with the various wandering and predatory tribes who inhabited the peninsula (29-32); and the chant which accompanied the moving and the resting of the ark (vers. 35, 36).

(b.) An account of several stations and of the events which happened at them. The first was at Taberah, where, because of impatient murmurings, many of the people were destroyed by lightning (these belonged chiefly, it would seem, to the motley multitude which came out of Egypt with the Israelites); the loathing of the people for the manna; the complaint of Moses that he cannot bear the burden thus laid upon him, and the appointment in consequence of seventy elders to serve and help him in his office (Num 11:10-29); the quails sent, and the judgment following thereon, which gave its name to the next station, Kibroth-hattaavah (the graves of lust), Num 11:31-35 (comp. Psalm 88:30, 31; Psa 106:14-15); arrival at Hazeroth, where Aaron and Miriam are jealous of Moses, and Miriam is in consequence smitten with leprosy (Num 12:1-15); the sending of the spies from the wilderness of Paran, their report, the refusal of the people to enter Canaan, their rejection in consequence, and their rash attack upon the Amalekites, which resulted in a defeat (Num 12:16 to Num 14:45).

3. A brief notice of laws given and events which transpired apparently during the thirty-seven years' wandering in the wilderness (Num 15:1 to Num 19:22); but we have no notices of time or place. We have laws respecting the meat and drink offerings, and other sacrifices. (Num 15:13); an account of the punishment of a Sabbath-breaker, perhaps as an example of the presumptuous sins mentioned in vers. 30, 31 (Num 15:32-36); the direction to put fringes on the garments as mementos (Num 15:37-41); the history of the rebellion of Korah, Dathan, and. Abiram, and the murmuring of the people (16); the budding of Aaron's rod as a testimony that the tribe of Levi was chosen (17); the direction that Aaron and his sons should bear the iniquity of the people, and the duties of the priests and Levites (18); the law of the water of purification (19).

4. The history of the last year, from the second arrival of the Israelites in Kadesh till ‘they reach “the plains of Moab by Jordan near Jericho” (Num 20:1 to Num 36:13). —

(a.) This narrative returns abruptly to the second encampment of the Israelites in Kadesh. Here Miriam dies, and the people murmur for water, and Moses and Aaron, “speaking unadvisedly,” are not allowed to enter the Promised Land (Num 20:1-13). They intended perhaps, as before, to enter Canaan from the south. This, however, was not to be permitted. They therefore desired a passage through the country of Edom. Moses sent a conciliatory message to the king, asking permission to pass through, and promising carefully to abstain from all outrage, and to pay for the provisions which they might find necessary. The jealousy, however, of this fierce and warlike people was aroused. They refused the request, and turned out in arms to defend their border. As those almost inaccessible mountain passes could have been held by a mere handful of men against a large and well-trained army, the Israelites abandoned the attempt as hopeless, and turned southward, keeping along the western borders of Idumaea till they reached Ezion-geber (Num 20:14-21).  On their way southward they stopped at Mount Hor, or rather. at Moserah, on the edge of the Edomitish territory; and from this spot it would seem that Aaron, accompanied by his brother Moses and his son Eleazar, quit the camp in order to ascend the mountain. Mount Hor lying itself within the Edomitish territory, while it might have been perilous for a larger number to attempt to penetrate it, these unarmed wayfarers would not be molested, or might escape detection. Bunsen suggests that Aaron was taken to Mount Hor in the hope that the fresh air. of the mountain might be beneficial to his recovery; but the narrative does not justify such a supposition.

After Aaron's death the march was continued southward; but when the Israelites approached the head of the Akabah; at the southernmost point of the Edomitish territory, they again murmured by reason of the roughness of the way, and many perished by the bite of venomous serpents (Num 20:22 to Num 21:9). The passage (Num 21:1-3) which speaks of the Canaanitish king of Arad as coming out against the Israelites is clearly out of place, standing as it does after the mention of Aaron's death on Mount Hor. Arad is in the south of Palestine. The attack, therefore, must have been made while the people were yet in the neighborhood of Kadesh. The mention of Hormah also shows that this must have been the case (Num 14:45). It is on this second occasion that the name of Hormah is said to have been given. Either therefore it is used proleptically in 14:45, or there is some confusion in the narrative. What “the way of Atharim” (A. V. “the way of the spies”) was, we have no certain means now of ascertaining. SEE EXODE.

(b.) There is again a gap in the narrative. We are told nothing of the march along the eastern edge of Edom, but suddenly find ourselves transported to the borders of Moab. Here the Israelites successively encountered and defeated the kings of the Amorites and of Bashan, wresting from them their territory, and permanently occupying it (Num 21:10-35). Their successes alarmed the king of Moab, who, distrusting his superiority in the field, sent for a magician to curse his enemies; hence the episode of Balaam (Num 22:1 to Num 24:25). Other artifices were employed by the Moabites to weaken the Israelites, especially through the influence of the Moabitish women (Num 25:1), with whom the Midianites (Num 25:6) are also joined; this evil was averted by the zeal of Phinehas (Num 25:7-8). A second numbering of the Israelites took place in the plains of Moab preparatory to their crossing the Jordan (26). A question arose as to the  inheritance of daughters, and a decision was given thereon (Num 27:1-11). Moses is warned of his death, and Joshua is appointed to succeed him (Num 27:12-23). Certain laws are given concerning the daily sacrifice, and the offerings for Sabbaths and festivals (28, 29), and the law respecting vows (30); the conquest of the Midianites is narrated (31); and the partition of the country east of the Jordan among the tribes of Reuben and Gad, and the half-tribe of Manasseh (32). Then follows a recapitulation, though with some difference, of the various encampments of the Israelites in the desert (Num 33:1-49); the command to destroy the Canaanites (Num 33:50-56); the boundaries of the Promised Land, and the men appointed to divide it (34); the appointment of the cities of the Levites and the cities of refuge (35); further directions respecting heiresses, with special reference to the case mentioned in ch. xxvii, and conclusion of the book (36).

II. Integrity and Elements. — This, like the other books of the Pentateuch, is supposed by many critics to consist of a compilation from two or three, or more, earlier documents. According to De Wette, the following portions are the work of the Elohist (q.v.): Num 1:1 to Num 10:28; Num 13:2-16 (in its original, though not in its present form); 15; Num 16:1-11; Num 16:16-24 (?);Numbers 17-19; Num 20:1-13; Num 20:22-29; Numbers 25-31 (except perhaps 26:31); Num 32:5; Num 32:28-42 (Num 32:1-4 uncertain); Numbers 33-36. The rest of the book is, according to him, by the Jehovist, or later editor. Von Lengerke (Kenaan. p. 81) and Stahelin (§ 23) make a similar division, though they differ as to some verses, and even whole chapters. Vaihinger (in Herzog's Encyklopddie, art. Pentateuch) finds traces of three distinct documents, which he ascribes severally to the pre- Elohist, the Elohist, and the Jehovist. To the first he assigns Num 10:29-36; Num 11:12; Num 11:16 (in its original form); Num 20:14-21; Num 21:1-9; Num 21:13-35; Num 32:33-42; Num 33:55-56. To the Elohist belong Num 1:1 to Num 10:28; Num 11:1 to Num 12:16; Num 13:1 to Num 20:13; Num 20:22-29; Num 21:10-12; Num 22:1; Num 25:1 to Num 31:54; Num 32:13; 33:1-36:19. To the Jehovist. Num 11:1 to Num 12:16 (uberarbeitet); Num 22:2 to Num 24:25; Num 31:8, etc.

But the grounds on which this distinction of documents rests are in every respect most unsatisfactory. The use of the divine names, which was. the starting point of this criticism, ceases to be a criterion; and certain words and phrases, a particular manner or coloring, the narrative of miracles or prophecies, are supposed to decide whether a passage belongs to the  earlier or the later document. Thus, for instance, Stahelin alleges as reasons for assigning ch. 11, 12 to the Jehovist, the coming down of Jehovah to speak with Moses, Num 11:17; Num 11:25; the pillar of a cloud, Num 12:5; the relation between Joshua and Moses, Num 11:28, as in Exodus 33, 34; the seventy elders, Num 11:16, as Exo 24:1, and so on. So again in the Jehovistic section, 13, 14, he finds traces of “the author of the First Legislation” in one passage (Exo 13:2-17), because of the use of the word , מטה, signifying “a tribe,” and נשיא, as in Numbers 1, 7. But נשיא is. used also by the supposed supplementist, as in Exo 22:27; Exo 34:31; and that מטה, is not peculiar to the older documents has been shown by Keil (Com. on Joshua, § xix). Von Lengerke goes still further, and cuts off Num 13:2-16 altogether from what follows. He thus makes the story of the spies, as given by the Elohist., strangely maimed. We only hear of their being sent to Canaan, but nothing of thei return and their report. The chief reason for this separation is that in Num 13:27 occurs the Jehovistic phrase “flowing with milk and honey,” and some references to other earlier Jehovistic passages. De Wette again finds a repetition in Exo 14:26-31 of Exo 14:11-25, and accordingly gives these passages to the Elohist and Jehovist respectively. This has more color of probability about it, but has been answered by Ranke (Untersuch. 2:197 sq.). Again, ch. 16 is supposed to be a combination of two different accounts, the original or Elohistic document having contained only the story of the rebellion of Korah and his company, while the Jehovist mixed up with it the insurrection of Dathan and Abiram, which was directed rather against the temporal dignity than against the spiritual authority of Moses. But it is against this view that, in order to justify it, Num 16:12; Num 16:14; Num 16:27; Num 16:32 are treated as interpolations. Besides, the discrepancies which it is alleged have arisen from .the fusing of the two narratives disappear when fairly looked at. There is no contradiction, for instance, between Num 16:19, where Korah appears at the tabernacle:of the congregation, and Num 16:27, where Dathan and Abiram stand at the door of their tents. In the last passage Korah is not mentioned; and even if we suppose him to be included, the narrative allows time for his having left the Tabernacle and returned to his own tent. Nor, again, does the statement, Num 16:35, that the 250 men who offered incense were destroyed by fire, and who had, as we learn from Num 16:2, joined the leaders of the insurrection, Korah, Dathan, and Abiram, militate against the narrative in Num 16:32, according to which Dathan and Abiram and all that appertained to Korah were swallowed up alive by  the opening of the earth. Further, it is clear, as Keil remarks (Einleit. p. 94), that the earlier document (die Grundschrift) implies that persons belonging to the other tribes were mixed up in Korah's rebellion, because they say to Moses and Aaron (Num 16:3), “All the congregation is holy,” which justifies the statement in vers. 1, 2, that, besides Korah the Levite, the Reubenites Dathan, Abiram, and On were leaders of the insurrection.

In ch. 12 we have a remarkable instance of the jealousy with which the authority of Moses was regarded even in his. own family. Considering the almost absolute nature of that authority, this is perhaps hardly to be wondered at. On the other hand, as we are expressly reminded, there was everything in his personal character to disarm jealousy. “Now the man Moses was very meek above all the men which were .upon the face of the earth,” says the historian (Num 12:3). The pretext for the outburst of this feeling on the part of Miriam and Aaron was that Moses had married an Ethiopian woman (a woman of Cush). This was probably, as Ewald suggests, a second wife married after the death of Zipporah. But there is no reason for supposing, as he does (Gesch. 2:229, note), that we have here a confusion of two accounts. He observes that the words of the brother and sister, “Hath the Lord indeed spoken only by Moses, hath he not also spoken by us?” show that the real ground of their jealousy was the apparent superiority of Moses in the prophetical office; whereas, according to the narrative, their dislike was occasioned by his marriage with a foreigner and a person of inferior rank. But nothing surely can be more natural than that the long pent-up feeling of jealousy should have fastened upon the marriage as a pretext to begin the quarrel, and then have shown itself in its true character in the words recorded by the historian.

It is not perhaps to be wondered at that the episode of Balaam (Num 22:2 to Num 24:25) .should have been regarded as a later addition. The language is peculiar, as well as the general cast of the narrative. The prophecies are vivid, and the diction of them highly finished: very different from the rugged, Vigorous fragments of ancient poetry which meet us in ch. 21. On these grounds, as well as on the score of the distinctly Messianic character of Balaam's prophecies, Ewald give this episode to his Fifth Narrator, or the latest edito) of the Pentateuch. This writer he supposes to have lived in the former half of the 8th century B.C., and hence he accounts for the reference to Assyria and the — Cypriotes (the Chittim); the latter nation about that time probably infesting as pirates the coasts of Syria whereas Assyria might be joined with Eber, because yet the  Assyrian power, though hostile to the southern nations, was rather friendly than otherwise to Judah The allusions to Edom and Moab as vanquished enemies have reference, it is said, to the time of David (Ewald Gesch. 1:143 sq., and comp. 2:277 sq.).

The prophecies of Balaam therefore, on this hypothesis, are vaticinia ex eventu, put into his mouth by a clever but not very scrupulous writer of the time of Isaiah, who, find in some mention of Balaam as a prince of Midian in the older records, put the story into shape as we have now. But this sort of criticism is so purely arbitrary that it scarcely merits a serious refutation, not to mention that it rests entirely on the assumption that it prophecy there is no such thing as prediction. Win will only observe that, considering the peculiarity of the man and of the circumstances as given in the history, we might expect to find the narrative itself, and certainly the poetical portions of it, marked by some peculiarities of thought and diction. Even granting that this episode is not by the same writer as the rest of the book of Numbers, there appears no valid reason to doubt its antiquity, or its rightful claim to the place which it at present occupies. Nothing can be more improbable than that, as a later invention, it should have found its way into the Book of the Law. At all events, the picture of this great magician is wonderfully in keeping with the circumstances under which he appears and with the prophecies which he utters. This is not the place to enter into all the questions which are suggested by his appearance on the scene. How it was that a heathen became a prophet of Jehovah we are not informed; but such a-fact seems to point to some remains of a primitive revelation, not yet extinct, in other nations besides that of Israel. It is evident that his knowledge of God was beyond that of most heathen, and he himself could utter the passionate wish that he might be found in his death among the true servants of Jehovah; but because the soothsayer's craft promised to be gainful, and the profession of it gave him an additional importance and influence in the eyes of men like Balak, he sought to combine it with his higher vocation. There is nothing more remarkable in the early history of Israel than Balaam's appearance. Summoned from his home by the: Euphrates, he stands by his red altar-fires, weaving his dark and subtle sorceries, or goes to seek for enchantment, hoping, as he looked down upon the tents of Israel among the acacia-groves of the valley, to wither them with his word, yet constrained to bless, and to foretell their future greatness. SEE BALAAM.

The book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the  times in which they were composed. Such, for instance, is the blessing of the high-priest (Num 6:24-26):

“Jehovah bless thee and keep thee: Jehovah make his countenance shine upon thee,

And be gracious unto thee: Jehovah lift up his countenance upon thee,

And give thee peace.”

Such, too, are the chants which were the signal for the ark to move when the people journeyed, and for it to rest when they were about to encamp:

“Arise, O Jehovah! let thine enemies be scattered: Let them also that hate thee flee before thee.”

 And,

“Return, O Jehovah, To the ten thousands of the families of Israel!”

In ch. 21 we have a passage cited from a book called, “The Book of the Wars of Jehovah.” This was probably a collection of ballads and songs composed on different occasions by the watch-fires of the camp, and for the most part, though not perhaps exclusively, in commemoration of the victories of the Israelites over their enemies., The title shows us that these were written by men imbued with a deep sense of religion, and who were therefore foremost to acknowledge that not their own prowess, but Jehovah's right hand, had given them the victory when they went forth to battle. Hence it was called, not “The Book of the Wars of Israel,” but “The Book of the Wars of Jehovah.” Possibly this is the book referred to in Exo 17:14, especially as we read (Exo 17:16) that when Moses built the altar which he called Jehovah-Nissi (Jehovah is my banner), he exclaimed, “Jehovah will have war with Amalek from generation to generation.” This expression may have given the name to the book. The fragment quoted from this collection is difficult, because the allusions in it are obscure. The Israelites had reached the Arnon, “which,” says the historian, “forms the border of Moab, and separates between the Moabites and Amorites.” “Wherefore it is said,” he continues, “in the Book of the Wars of Jehovah:

‘‘Vaheb in Suphah and the torrent-beds;

Arnon and the slope of the torrent-beds

Which turneth to where Ar lieth,

And which leaneth upon the border of Moab.”’

The next is a song which was sung on the digging of a well at a spot where they encamped, and which from this circumstance was called Beêr, or “The Well.” It runs as follows:

“Spring up, O well! sing ye to it:

Well, which the princes dug,

Which the nobles of the people bored

With the scepter-of-office, with their staves.”

This song, first sung at the digging of the well, was afterwards no doubt commonly used by those who came to draw water. The maidens of Israel chanted it one to another, verse by verse, as they toiled at the bucket, and thus beguiled their labor. “Spring up, O well!” was the burden or refrain of the song, which would pass from one mouth to another at each fresh coil of the rope, till the full bucket reached the well's mouth. But the peculiar charm of the song lies not only in its antiquity, but in the characteristic touch which so manifestly connects it with the life of the time to which the narrative assigns it. The one point which is dwelt upon is that the leaders of the people took their part in the work, that they themselves helped to dig the well. In the new generation, who were about to enter the Land of Promise, a strong feeling of sympathy between the people and their rulers had sprung up, which augured well for the future, and which left its stamp even on the ballads and songs of the time. This little carol is fresh and lusty with young life; it sparkles like the water of the well whose springing up first occasioned it; it is the expression, on the part of those who sung it, of lively confidence in the sympathy and cooperation of their leaders, which, manifested in this one instance, might be relied upon in all emergencies (Ewald, Gesch. 2:264 ‘sq.). Immediately following this “Song of the Well” comes a song of victory, composed after a defeat of the Moabites and the occupation of their territory. It is in a taunting, mocking strain, and is commonly considered to have been written by some Israelitish bard on the occupation of the Amoritish territory. Yet the manner in which it is introduced would rather lead to the belief that we have here the translation of an old Amoritish ballad. The history tells us that when Israel approached the country of Sihon they sent messengers to him, demanding permission to pass through his territory. The request was refused. Sihon came out against them, but was defeated in battle. “Israel,” it is said, “smote him with the edge of the sword, and took his land in possession, from the Arnon to the Jabbok and as far as the children of Ammon, for the border of the children of Ammon was secure (i.e. they made no encroachments upon  Ammonitish territory). Israel also took all these cities, and dwelt in all the cities of the Amorites in Heshbon, and all her daughters” (i.e. lesser towns and villages). Then follows a little scrap of Amoritish history: “For Heshbon is the city of Sihon, king of the Amorites, and he had waged war with the former king of Moab, and had taken from him all his land as far as the Arnon. Wherefore the ballad-singers (המשלים) say:

‘Come to Heshbhon, Let the city of Sihon be built and established! For fire went forth from Heshhon, A flame out of the stronghold (קריה) of Sihon, Which devoured Ar of Moab! The lords of the high places of Arnon. Woe to thee, Moab! Thou art undone, O people of Chemosh! He (i.e. Chemosh thy god) hath given up his sons as fugitives, And his daughters into captivity, To Sihon king of the Amorites. Then we cast them down; Heshbon perished even unto Dibon, And we laid (it) waste unto Nophah, which (reacheth) unto Medebah.'“

If the song is of Hebrew origin, then the former part of it is a biting taunt. “Come, ye Amorites, into your city of Heshbon, and build it up again. Ye boasted that ye had burned it with fire and driven out its Moabitish inhabitants; but now we have come in our turn and have burned Heshbon, and have driven you out as ye once burned it and drove out its Moabitish possessors.”

III. Credibility. — There have frequently been raised strong doubts against the historical veracity of the book of Numbers, although it is impressed with indubitable marks of the age to which it refers, and is of perfect authenticity. The numerical statements in ch. 1-4 are such that they repel every suspicion of forgery. There could be no motive for any fabrication of this description. The numbering of the people is in perfect harmony with Exo 38:26. The amount is he stated in round, numbers, because a general survey only was required. When requisite, the more exact numbers are also added (Num 3:39; Num 3:43). A later forger would certainly have affected to possess the most exact knowledge of those circumstances, and consequently would have given, not round, but particularly definite numbers.  The account of the setting apart of the tribe of Levi has been especially urged as bearing the marks of fiction; but this account is strongly confirmed by the distribution of the cities of the Levites (Numbers 35; Joshua 21). This distribution is an undeniable fact, and the existence of these Levitical towns may be appealed to as a document proving that the Levites were really set apart. Our opponents have vainly endeavored to find contradictions; for instance, in the system of tithing (ch. 18), which, they say, is not mentioned in Deuteronomy, where the tithes are applied to different purposes (Deu 12:6-7; Deu 12:17-19; Deu 14:22 sq.; Deu 26:12-15). But there were two sorts of tithes: one appointed for the maintenance of the Levites, and the other to defray the expenses of public banquets, of which the Levites also partook on account of their position in society (comp. Neh 13:10; Tob 1:7).

It has also been asserted that the book of Numbers contradicts itself in Num 4:2-3, and Num 8:24, with respect to the proper age of Levites for doing duty. But the first of these passages speaks about carrying the tabernacle, and the second about performing sacred functions in the tabernacle. To carry the tabernacle was heavier work, and required an age of thirty years. The functions within the tabernacle were comparatively easy, for which an age of twenty-five years was deemed sufficient.

The opinions of those writers who deem that the book of Numbers had a mythical character are in contradiction with passages like 10:26 sq., where Hobab is requested by Moses to aid the march through the wilderness. Such passages were written by a conscientious reporter, whose object was to state facts, who did not confine himself merely to the relation of miracles, and who. does not conceal the natural occurrences which preceded the marvelous events in ch. 11 sq. How are our opponents able to reconcile these facts? Here again they require the aid of a new hypothesis, and speak of fragments loosely connected.

The author of the book of Numbers proves himself to be intimately acquainted with Egypt. The products mentioned in Num 11:5 are, according to the most accurate investigations, really those which in that country chiefly served for food. In ch. 13 and 22 we find a notice concerning Zoan (Tanis), which indicates an exact knowledge of Egyptian history, as well in the author as in his readers. In Num 17:2, where the writing of a name on a stick is mentioned, we find an allusion  characteristic of Egyptian customs (comp. Wilkinson, Manners and Customs of the Ancient Egyptians, 1:388).

The history of the rebellion of the sons of Korah (Num 16:17) has certainly some coloring of the marvelous, but it nevertheless bears the stamp of truth. It is absurd to suppose that a poet who wrote Num 17:6 sq., in order to magnify the priestly dignity, should have represented the Levites themselves as the chief authors of these criminal proceedings. This circumstance is the more important, because the descendants of Korah (Num 26:11) afterwards became one of the most distinguished Levitical families. In this position we find them as early as the times of David; so that it is inconceivable how anybody should have entertained the idea of inventing crime to be charged upon one of the ancestors of this illustrious family.

Many vestiges of antiquity are found in ch. 21. The whole chapter, indeed, bears a characteristically antique impress, which manifests itself in all those ancient poems that are here communicated only in fragments, as required for the illustration of the narrative. Even such critical skeptics as De Wette consider these poems to be relics of the Mosaic period. But they are so closely connected with history as to be unintelligible without a knowledge of the facts to which they refer. Narratives like the history of Balaam (ch. 22-24) furnish also numerous proofs of their high antiquity. These confirmations are of the greatest importance, on account of the many marvelous and enigmatical points of the narrative. Compare, for instance, the geographical statements, which are uncommonly accurate, in Num 22:1; Num 22:36; Num 22:39; Num 23:14; Num 23:17; Num 23:27-28; see Hengstenberg's Gesch. Bileam's (Berlin, 1842), p. 221 sq. (See above.)

The nations particularly mentioned in Balaam's prophecy — the Amalekites, Edomites, Moabites, and Kenites — belong to the Mosaic period. In Num 24:7, it is stated that the king of Israel would be greater than Agag: and it can be proved that Agag was a standing title of the Amalekitish princes, and that consequently there is no necessity to refer this declaration to that king Agag whom Saul vanquished. The Kenites, at a later period, disappeared entirely from history. A prophet from Mesopotamia was likely to make particular mention of Asshur (Num 24:22). There is also a remarkable prediction that persons sailing from the coast of Chittim should subdue Asshur and Eber (Num 24:24). The inhabitants of the West should vanquish the  dwellers in the East. The writers who consider the predictions of Balaam to have been written after the events to which they refer bring us down to so late a period as the Grecian age, in which the whole passage could have been inserted only under the supposition of most arbitrary dealings with history. The truth of the Biblical narrative here asserts its power. There occur similar accounts, in which it is strikingly evident that they proceeded' from the hands of an author contemporary with the events: for instance, ch. 32, in which the distribution of the transjordanic territory is recorded; and even the account, which has so frequently been attacked, concerning the Havoth-jair, the small towns, or rather tent-villages of Jair (Num 32:41-42; comp. Jdg 10:4; Deu 3:14), is fully justified on a closer examination.

The list of stations in ch. 33 is an important document, which could not have originated in a poetical imagination. This list contains a survey of the whole route of the Israelites, and mentions individual places only in case the Israelites abode there for a considerable period. It is not the production of a diligent compiler, but rather the original work of an author well versed in the circumstances of that period. A later author would certainly have avoided the appearance of some contradictions, such as that in Num 33:30-31, comp. with Deu 10:6. This contradiction may best be removed by observing that the book of Numbers speaks of the expedition of the Israelites in the second year of their wanderings, and the book of Deuteronomy of their expedition in the fortieth year. The list of stations contains also important historical notices; those, for. instance, in Num 33:4; Num 33:9; Num 33:14; Num 33:38. These notices demonstrate the accurate historical information of the author.

The great fact. which is the basis of the narrative of this whole book, namely, the sojourn of the Israelites during forty years in the wilderness, is not open to any just objection. The manner in which the narrator states this fact we have mentioned above. A view so strictly theocratical, and a description so purely objective, are most befitting the law-giver himself. Modern criticism has chiefly taken offense at the statement that Jehovah had announced all this as a punishment to be inflicted upon the people. This, they say, is incomprehensible. However, the fact stands firm. that the Israelites really abode forty years in the wilderness. This fact is proved in the Scriptures by many other testimonies. Hence arises the question how this protracted abode was occasioned, and what induced Moses to postpone or give up, the conquest of Canaan. De Wette says that such  resignation, in giving up a plan to which one has devoted the full half of a life, is not human. Goethe asserted that by such a representation the picture of Moses is entirely disfigured. All this renders the problem of our opponents the more difficult. De Wette says, “Who knows what happened in that long period?” This question would amount to a confession of our entire ignorance concerning the real tuning-point of the history of Israel, and would make an enormous and most striking gap in universal history. It is incredible that no tradition should have been preserved in which was told to posterity what was here most important, even if it should have been much disfigured. It is incredible that there should have been communicated only what was comparatively insignificant. If that were the case, the traditions of Israel would form a perfectly isolated phenomenon. Thus the history of Israel itself would be. something incomprehensible. Either the history is inconceivable, or the astounding fact is, indeed, a truth. The resignation of Moses, and the sojourn of the people in the wilderness, can be explained only by assuming an extraordinary divine intervention. A merely natural interpretation is here completely futile. The problem can only be solved by assuming that the whole proceeded from the command of God, which is unconditionally obeyed by his servant, and to which even the rebellious people must bow, because they have amply experienced that without God they can do nothing.

IV. Commentaries. — The exegetical helps on the entire book of Numbers alone are not numerous. Besides those of the Church fathers, contained in their works, we specify the following: Chytraeus, Enarriationes (Vitemb. 1572, 1580, 8vo); Attersoll, Commentarie (Lond. 1618; fol.); also in Dutch (Amst. 1667, fol.); Lorinus, Commentarii (Lugd. 1622, fol.); Patrick, Commentary (Lond. 1699, 4to); Jaroslav, בַּאוּר(in Mendelssohn's Pentateuch, Berl. 1783, 8vo, and often since); Horsley, Notes (in Bib. Critica, vol. i); Cumming, Readings (Lond. 1855, 8vo); Jones, Commentary (Lond. 1880, 8vo). SEE PENTATEUCH.

## Numbers, Sacred[[@Headword:Numbers, Sacred]]

             In a mystical sense, one is Unity; two, represents Unity repeated; three, the Creator, Trinity; four, the world, and by the Second Adam, paradise; five, the synagogue; six, perfection and creation, the hour when Jesus was crucified; seven, rest, as in the Sabbath, love- grace, pardon, composed of three and four; eight, beatitude and resurrection (eight persons were saved at the deluge); nine, angels; ten, the law of fear or salvation, in allusion to  the denarius given, to the laborers in the vineyard; twelve, apostles; fourteen, perfection; three hundred, redemption; fifty, beatitude; one hundred, virgins; sixty, widows; and thirty, wives, according to St. Jerome on Matthew 13:8; 888, Jesus the Savior. The uneven number of the collects in Mass, three, five, or seven, was symbolical of the Church, desire of unity.

## Numenius[[@Headword:Numenius]]

             (Νουμήνιος), son of Antiochus, was sent by Jonathan on an embassy to Rome (1Ma 12:16) and Sparta (12:17) to renew the friendly connections between these nations and the Jews, B.C. cir. 144. It appears that he had not returned from his mission at the death of Jonathan (14:22, 23). He was again despatched to Rome by Simon, B.C. cir. 141 (14:24), where he was well received, and obtained letters in favor of his countrymen, addressed to the various Eastern powers dependent on the republic, ‘B.C. 139 (15:15 sq.). See Lucius.

## Numenius (2)[[@Headword:Numenius (2)]]

             (Νουμήνιος) OF APAMEA, in Syria, a Greek philosopher who lived in the second half of the 2d century A.D., was one of the first philosophers who attempted to reconcile the Greek schools with the Oriental doctrines, a conciliation previously undertaken by Philo, and later by Plotinus. The personal history of Numenius is unknown, but it appears that he acquired a great reputation, and we often find him quoted with Cronius by the Neoplatonic philosophers as one of the chiefs of the new school. Nothing precise is known as to the opinions of Cronius; those of Numenius are better known. Numerous fragments of his works, quoted by Origen, Theodoret, and Eusebius, show the essential features of his philosophy. He professed much respect for the Oriental religions and doctrines. including Judaism and Christianity. “I know,” says Origen, “that the Pythagorean Numenius, who has explained Plato, and who was so well versed in the philosophy of Pythagoras, quotes in many places of his works passages from Moses and the prophets, and he skillfully discovers the hidden meaning. He has done this in his work entitled Epops, in his book upon Numbers, and in his treatise upon Space. Much more, in his third book ‘Of the Supreme Good' he quotes a fragment from the history of Jesus Christ, of which he seeks the hidden interpretation.” In his eclecticism, more fervent than enlightened, Numenius endeavored to bring back Plato, whom  he calls an Attic Moses, to Pythagoras, and Pythagoras himself to the wise men of the East, so that the Platonico-Pythagorean philosophy, the true Greek philosophy, restored to its original purity, and freed from the interpolations of Aristotle and the Stoics, is identical with the dogmas and mysteries of the Brahmin, the Jews, Magi, and Egyptians. He sustained this proposition in a treatise entitled Περὶ τῶν Πλάτωνος ἀποῤῥήτων, and in Περὶ τῆς τῶν Α᾿καδημαϊκῶν πρὸς Πλάτωνα διαστάσεως .

Many fragments remain of this treatise, which give a poor idea of it. An erudition without criticism is found in it, many stories, and no discussions at all truly philosophic. His treatise Περὶ τἀγαθοῦ is better. He endeavored to demonstrate in it, in opposition to the Stoics, that life can neither issue from the elements, which are in a perpetual state-of change and transition, nor from matter, which is movable, inanimate, and which is not in itself an object of intelligence; on the contrary, life, in order to be capable of resisting the principle of death which is in matter, must be incorporeal and immutable, eternally present, independent of time, simple, and unable to experience modifications, either by its own will or by the will of other beings. Life is, then, a spiritual principle (νοῦς) identical with the first God,; who exists in himself and through himself, and who is the sovereign good (τὸ ἀγαθόν). But as this absolute and immutable principle cannot be active and creative, it is necessary to admit a second God (ὁ δεύτερος θεός, ὁ δημιουργικὸς θεός) proceeding from the first, who, as bond and author of matter, communicates his energy to the intellectual essences, and infuses his spirit through all creatures.

This second God contemplates the first (μερουσια τοῦ πρώτου), and it is upon the ideas that he sees in the sovereign good that he arranges the world. The first God communicates his ideas to the second, without depriving himself of them, the same as we communicate our knowledge (ἐπιστήμη) to another without losing anything. We see that Numenius attributes to his second God a double duty: first, to contemplate the ideal; secondly, to arrange the world upon this ideal. This duality of functions led the philosopher to double his second God, and he thus obtained a Trinity. The connections between these two Gods, which are at the same time two and one, are not clearly established in the fragments which remain to us of Numenius. As for his theories upon the soul, they are still more uncertain; but the little that we know of them shows that in his psychology, as in his metaphysics, Numenius confounded the theories of Plato with the Oriental theories, accorded very little place to scientific investigation, and delivered himself too much to his own imagination. See Suidas, s.v. ᾿Ωριγένης, Νουμήνιος; Porphyry, Vita  Plotini; Eusebius, Praeparatio evangelica; Origen, Adv. Celsum; Ritter, Gesch. der altenz Philos. 4:427, etc.; Kingsley, Philos. of Alexandria, p. 94 sq.; Simon, Hist. de Ecole d'Alexandrie; Vacherot, Hist. de l'Ecole d'Alexaindrie; Dictionnaire des Sciences Philosophiquees; Ueberweg, Hist. Philos. 1:234, 237 sq.; Smith, Dict. of Class. Biog. s.v.

## Numerale[[@Headword:Numerale]]

             the same book as the Compotus, or CALENDAR SEE CALENDAR (q.v.). See Walcott, Sacred Archaeology, p. 400.

## Numismatics[[@Headword:Numismatics]]

             (Lat. nuzmmus and numisma, money), the science which treats of coins and medals. A coin is a piece of metal of a fixed weight stamped by authority of government, and employed as a circulating medium. A medal is a piece struck to commemorate an event. The study of numismatics has an important bearing on history. Coins have been the means of ascertaining the names of forgotten countries and cities, their position, their chronology, the succession of their kings, their usages. civil, military, and religious, and the style of their art. On their respective coins we can look on undoubtedly accurate representations of Mithridates, Julius Caesar, Augustus, Nero, Caracalla. and read their character and features.

The metals which have generally been used for coinage are gold, silver, and copper. In each class is comprised the alloy occasionally substituted for it, as electrum (an alloy of gold and silver) for gold, billon for silver, bronze for copper, and potin (an alloy softer than billon) for silver and copper. The  side of a coin which bears the most important device or inscription is called the obverse, the other side the reverse. The words or letters on a coin are called its inscription; an inscription surrounding the border is called the legend. When the lower part of the reverse is distinctly separated from the main device it is called the exergue (Gr. ἐξ ἔργον, without the work), and often bears a secondary inscription, with the date or place of mintage. The field is the space on the surface of the coin unoccupied by the principal device or inscription.

In the present article we shall consider only the types of coin prevailing in ancient times.

Heathen Coins. —

1. The Lydians are supposed to have been the first people who used coined money, about 700 or 800 years before the Christian aera; and their example was soon after followed by the different states of Greece, the earliest Greek coins being those of AEgina. In its early stages the process of coining consisted in placing a lump of metal of a fixed weight, and approaching to a globular form, over a die, on which was engraved the religious or national symbol to be impressed. A wedge or punch placed at the back of the metal was held steadily with one hand, and struck by a hammer with the other, till the metal was sufficiently fixed in the die to receive a good impression. — The impression was a guarantee of the weight of the piece. From the nature of the process, the earliest coins had a lumpish appearance, and on their reverse was a rough, irregular, hollow square, corresponding to a similar square on the punch, devised for the purpose of keeping the coin steady when struck by the coining hammer. The original coins of Asia Minor were of gold, those of Greece of silver. The earliest coins bear emblems of a sacred character, often embodying some legend regarding the foundation of the state, as the phoca or seal on the coins of the Phocians, which alludes to the shoal of seals said to have followed the fleet during the emigration of the people. Fig. 1 represents a very early double stater of Miletus, in Ionia, of which the type is the lion's head, derived from Persia and Assyria, and associated with the worship of Cybele, a symbol which is continued in the later coinage of Miletus. Types of this kind were succeeded by portraits of protecting deities. The earliest  coins of Athens have the owl, as type of the goddess Athene; at a later period the head of the goddess herself takes its place, the owl afterwards reappearing on the reverse. The punch-mark, at first a rudely roughed square, soon assumed the more sightly form of deep, wedge-like indents, which in later specimens become more regular, till they form themselves into a tolerably symmetrical square. In the next stage the indents become shallower, and consist of four squares forming one large one. The surrounding of the punch-mark with a band bearing a name, and the introduction of a head in its center, as in the annexed figure (fig. 2), gradually led to the perfect reverse. There is a remarkable series of so- called “encased” coins struck in Magna Graecia, of which the reverse is an exact repetition in concave of the relief of the obverse. These coins are thin, flat, sharp in relief, and beautifully executed.

2. The inscriptions on the earliest Greek coins consist of a single letter, the initial' of the city where they were struck. The remaining letters, or a portion of them, were afterwards added, the name, when in full, being in the genitive case. Monograms sometimes occur in addition to the name, or part name, of the place. The first coin bearing the name of a king is the tetradrachm (or piece of four drachmee) of Alexander I. of Macedon.

Among the early coins of Asia, one of the most celebrated is the stater Daricus or Daric, named from Darius Hystaspis. It had for symbol an archer kneeling on one knee, and seems to have been coined for the Greek colonies of Asia by their Persian conquerors. In the reign of Philip of Macedon, the coinage of Greece had attained its full development, having a perfect reverse. One of the earliest specimens of the complete coin is a beautiful medal struck at Syracuse (fig. 3), with the head of Proserpine accompanied by dolphins, and for reverse a victor in the Olympic games in a chariot receiving a wreath from Victory — a type which is also found on the reverse of the staters of Philip of Macedon, known as Philips, and largely imitated by other states. Coins of Alexander the Great are abundant, many having been struck after his conquests in the Greek towns of Asia. A rose distinguishes those struck at Rhodes, a bee those struck at Ephesus, etc.; these are all types generally accompanying the figure of Zeus on the reverse; on the obverse is the head of Hercules, which has sometimes been supposed to be that of Alexander himself. It would rather seem, however, that the conqueror's immediate successors were the first  who placed their portrait on the coins, and that under a shallow pretense of deification-Lysimachus as a descendant of Bacchus. and Seleucus of Apollo, clothed in the attributes of these deities. Two most beautiful and important series of Greek coins are those of the Seleucidee, in Asia, of silver, and of the Lagidae or Ptolemies, in Egypt, of gold.

3. Roman coins belong to three different series, known as the Republican, the Family, and the Imperial.

a. The so-called Republican, the earliest coinage, began at an early period of Roman history, and subsisted till B.C. 80. Its standard metal was copper, or rather es or bronze, an alloy of copper. The standard unit was the poundweight, divided into twelve ounces. The ces, or as, or pound of bronze, is said to have received a state impress as early. as the reign of Servius Tullius, B.C. 578. This gigantic piece was oblong like a brick, and stamped with the representation of an ox or sheep, whence the word pecunia, from pecus, cattle. The full pound of the as was gradually reduced, always retaining the twelve (nominally) uncial subdivisions, till its actual weight came to be no more than a quarter of an ounce. About the time when the as had diminished to nine ounces, the square form was exchanged for the circular. This large copper coin, called the as grave, was not struck with the punch, but cast, and exhibited on the obverse the Janus bifrons, and on the reverse the prow of a ship, with the numeral I. Of the fractions of the as, the sextans, or sixth part, generally bears the head of Mercury, and the uicia, or ounce piece: (fig. 4), that of Minerva; these pieces being further distinguished by dots or knobs, one for each ounce. There were circular pieces as high as the decussis, or piece of twelve asses, presenting a head of Roma (or Minerva), but none are known to have been coined till the weight of the as had diminished to four ounces. The Roman uncial coinage extended to the other states of Italy, where a variety of types were introduced, including mythological heads and animals. In the reign of Augustus, the as was virtually superseded by the sestertius, called by numismatists the first bronze, about the size of an English penny, which.was at first of the value of 21, afterwards of 4 asses. The sestertius derived its value from the silver denarius, of which it was the fourth. The half of the sestertius was the dupondius (known as the second bronze), and the half of the dupondius was called the assarium, an old name of the as. The assarium is known to numismatists as the third bronze.  Silver was first coined at Rome about B.C. 281. the standard being founded on' the Greek drachma, then equivalent in value to ten asses; the new coin was therefore called a denarius, or piece of ten asses. The earliest silver coined at Rome has on the obverse the head of Roma (differing from Minerva by having wings attached to the helmet); on the reverse is a quadriga or biga, or the Dioscuri. Among various other types which occur in the silver of the Italian towns subject to Rome are the horse's head and galloping horse, both very beautiful. During the social war the revolted states coined money independently of Rome, and used various devices to distinguish it as Italian and not Roman money.

The earliest gold coins seem to have been issued about B.C. 90, and consisted of the scrupulum, equivalent to 20 sestertii, and the double and treble scrupulum. These pieces bear the head of Mars'on-the obverse, and on the reverse an eagle standing on a thunderbolt, with the inscription “Roma” on the exergue. The large early republican coins were cast, not struck.

b. The Family Coins begin about B.C. 170, and about B.C. 80 they entirely supersede the coins first described. Those families who successively held offices connected with the public mint acquired the right first to inscribe their names on the money, afterwards to introduce symbols of events in their own family history. These types gradually superseded the natural ones; the portrait of an ancestor followed; and then the portrait of a living citizen, Julius Caesar.

c. Under the empire the copper sestertius, which had displaced the as, continued the monetary standard. A magnificent series exists of the first bronzes of the emperors from Augustus to Gallienus. While it was the privilege of the emperors to coin gold and silver, copper could only be coined ex senatusconsulto, which from the time of Augustus was expressed on the coins by the letters S.C., or EX S.C. The obverse of the imperial coins bears the portraits of the successive emperors, sometimes of the empress or other members of the imperial family; and the reverse represents some event, military or social, of the emperor's reign, sometimes allegorized. The emperor's name and title are inscribed on the obverse, and sometimes partly continued on the reverse; the inscription on the reverse generally relates to the subject delineated; and towards the close of the 3d century the exergue of the reverse is occupied by the name of the town where the coin is struck. The coins of Augustus and those of  Livia, Antonia, and Agrippina the elder have much artistic merit. The workmanship of Nero's sestertii is very beautiful. The coins of Vespasian and Titus commemorate the conquest of Judaea. The Colosseum appears on a sestertius of Vespasian. The coins of Trajan are noted for their architectural types. Hadrian's coins commemorate his journeys. The coins and medals of Antonine, Marcus Aurelius, and the two Faustinen are well executed, as are also those of Commodus, of whom a remarkable medallion relates to the conquest of Britain. There is a rapid falling off in design after the time of Commodus, and base silver comes extensively into use in the reign of Caracalla. Gallienus introduced the practice of coining money of copper washed with silver.

The colonial and provincial money of this period swas very inferior to that coined in Rome. In the coins of the provinces which had been formed out of the Greek empire the obverse bears the emperor's head, and the reverse generally the chief temple of the gods inn the city of coinage; the inscriptions are in Greek. In the imperial coins of Alexandria appear such characteristic devices as the heads of Jupiter Ammon, His, and Canopus, the sphinx, the serpent, the lotus, and the wheatear dolonial coins were at first distinguished by a team of oxen, afterwards by banners, the number of which indicated the number of legions from which the colony had been drawn.

After the time of Gallienus the colonial money and the Greek imperial money, except that of Alexandria, ceased, and much of the Roman coinage was executed in the provinces, the name of the town of issue appearing on the exergue. Diocletian introduced a new piece of money, called the follis, which became the chief coin of the lower empire. The, first bronze disappeared after Gallienus, and the second disappears after Diocletian, the third bronze diminishing to 1 20th of an ounce. With the establishment of Christianity under Constantine a few Christian types are introduced. The third bronze of that emperor has the Labarum (q.v.), with the monogram IHS. Large medallions, called contorniati, encircled with a deep groove, belong to this period, and seem to have been prizes for distribution at the public games. Pagan types recur on the coins of Julian; and after his time the third bronze disappears.

The money of the Byzantine empire forms a link between the subject of ancient and that of modern coins. The portrait of the emperor on the obverse is after the 10th century supported by some protecting saint. The  reverse has at first such types as Victory with a crosse afterwards a representation of the Savior or the Virgin; in some instances, the Virgin supporting the walls of Constantinople. Latin is gradually superseded by Greek in the inscriptions, and wholly disappears by the time of Alexius I. The chief gold piece was the solidus or nomisma, which was long famed in commerce for its purity, and circulated largely in the west as well as the east of Europe.

II. Jewish Coinage. — The oldest extant Jewish coins are held by the best authorities to belong to the period of the Asmonsean princes. About the year B.C. 139 Antiochus VII (Sidetes), the son of Demetrius I, granted to Simon Maccabaeus, “the priest and prince of the Jews,” the right of coining money. This was to be “with his own stamp,” and to be current “in his own country “καὶ ἐπέτρεψά σοι ποιῆσαι κόμμα ἴδιον νόμισμα τῇ χῶρ® σου”(1Ma 15:2-9). Of this privilege Simon availed himself, and the shekel and halfshekel appeared in silver, and several pieces in copper. The shekel presents on the obverse the legend “Shekel of Israel:” a cup or chalice, above which appears to have been the date of the year of Simon's government in which it was struck. Reverse, “Jerusalem the Holy;” a triple lily or hyacinth. It is generally believed that the devices on this coin are intended to represent the pot that held manna and Aaron's rod that budded. Of the first there could only be a traditional recollection; and though Aaron's rod is said to have produced almond blossoms, and the flower on the reverse of the shekel resembles rather the hyacinth than the almond-blossom yet regard being had to Jewish feelings, and the probability that the dies were engraved by Greek artists, it will seem safer to accept the common belief on the subject than any other. The half-shekel resembles the shekel, and they occur with the dates of the first, second, third, and fourth year of Simon.

The copper pieces bear a different stamp. A coin has been found in copper of the type of the silver shekel, having the date of the fourth year of Simon; but there seems to be every reason to believe that this was either plated or intended to be so, and therefore a counterfeit. The other copper coins known are parts of the copper shekel — the half, the quarter, and the sixth. The entire copper shekel has not been found. The half-shekel bears on the obverse the legend, “In the fourth year — one half;” two bunches of thickly leaved branches, between which is a citron. Reverse, “The Redemption of Sion;” a palm-tree between two baskets of dates and other fruits. The quarter presents an obverse similar to that of the half, but without the citron, and has a corresponding difference in the legend. Reverse, the same legend as the preceding, but a citron takes the place of the palmtree and baskets. The sixth part of the shekel exhibits a totally different type. Obverse, “‘‘The Redemption of Sion;” a cup like that on the silver shekel. Reverse, “In the fourth year;” a bundle of branches between two citrons.

The palm-tree on these coins is well chosen as an emblem of the country., In subsequent times the captive Judaea was represented as sitting under a palm-tree; and the palm-branch appears on many of the coins struck by the Jewish princes. The palm-branch, the myrtle, the willow, and the citron composed the token which every Israelite — was commanded to bear in his hand at the feast of tabernacles. This was called the “lulab” — a word which simply means a palm-branch, and this is represented on the copper coins before described. While the lulab was borne in the right hand, the citron or ethrog was carried in the left. This, too; appears on the coins of Simon Maccabaus; and thus the whole of the coinage of this great man becomes highly symbolical, and was calculated to keep up the national feeling which he had so powerfully excited. On the murder .of Simon in the year B.C. 135, his son John, who assumed the name of Hyrcanus, succeeded to the dignity of high-priest, and ruled for nearly thirty years. Of this prince we have a great number of coins; but they are only of copper, and present a totally different type from those of his illustrious father. Obverse, in five lines, surrounded by a wreath of laurel or olive, “John,  High-Priest, and the Confederation of the Jews.” Reverse, two cornucopise, between which is a poppy-head, a pomegranate, or perhaps a citron. There .are several varieties of this coin, one of which bears over the o b v e re inscription the Greek. letter A, which is supposed to indicate an alliance between John and Antiochus Sidetes or Alexander Balas. The type of the cornucopiae is of Egyptian origin, and may on these coins be intended to indicate the continued prosperity of the country.

The next coins are those of Judas Aristobulus, which offer the same type as those of John Hyrcanus. They do not bear the title of king, although Judas is said by Josephus to have so styled himself (Ant. 20:10,1). He reigned only one year, and his coins are extremely rare. They have been erroneously ascribed to Judas Maccabaeus.

To Judas Aristobulus succeeded his brother Alexander Jannaeus, B.C. 105. He is called in the Talmud Jannai, and on his coins Jonathan or Jehonathan. His coins, which are numerous, have a peculiar historical interest. They may be divided into two classes-first, those with Hebrew inscriptions on the obverse and Greek on the reverse; and, secondly, those wholly Hebrew. The bilingual coins present obverse, “The King Jehonathan;” a half opened flower: reverse, an anchor with two cross-trees, within, an inner circle; ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ (“of the King Alexander”). Another has obverse, a palm-branch; reverse, a flower. Another the Hebrew inscription “Jonathan the King,” written in the intermediate spaces of a star with eight rays. SEE ALEXANDER JANNAEUS.

The anchor was borrowed from the coins of the Seleucidae. The star is supposed by some to allude to the prophecy of Balaam, “There shall come a star out of Jacob,” and to indicate that the king imagined himself to be accomplishing that prophecy. Others, however. regard this figure as that of the spokes of a wheel. It seems that Alexander's coinage gave great offense to the Pharisees on account, of. its- Greek characters and heathen types. They were, moreover, jealous of his increasing power, and considered that they had many: causes to dislike his government. They  attacked him while he was officiating as high-priest, beat him with their lulabs, and pelted him with their ethrogs. This outbreak cost the lives of six thousand of the insurgents. A civil war ensued, in which fifty thousand of the Jews were slain. Towards the close of his reign he appears to have been on better terms with his subjects, and abandoned the coinage which had so greatly incensed them. His second coinage, therefore, substitutes the sacerdotal for the royal titles, and returns to the Hebrew language. It resembles that of his immediate predecessors. Obverse, “Jonathan the HighPriest and the Confederation of the Jews,” in five lines, and within a wreath; reverse, the cornucopiae and poppy-head or citron. A variety of this coin leaves out the word “confederation.”

On the death of Alexander Jannaeus, his queen, Alexandra, succeeded to his authority. B the help of the Pharisees she reigned nine years — B.C. 78 to 69. We have one coin which singularly enough, since she seems to have continued in the favor of the Pharisees bears her name in Greek characters, gives her the title of queen, and recurs to the heathen type of the anchor. Obverse, ΑΛΕΞΑΝΔ; ΒΑΣΙΛΙΣ (“Alexandra the Queen”); reverse, a star with eight rays; some traces of, an inscription in Hebrew, which De Saulcy considers may have been a royal title (Nun. Juld. pl. 4, No. 13). To her succeeded her son Hyrcanus II. of whom we have no coins. Then for a short period Aristobulus II and Alexander II, the brothers of Hyrcanus, reigned. The latter struck coins of the same type as the Greek ones of his father, bearing the anchor, the star, and the vase, and giving the name in Greek only with the royal title. From the year B.C. 47 to 40 Hyrcanus was restored, but we have no coins extant which can be attributed to him.

The last coins of the Asmonsean dynasty are those of Antigonus, B.C. 40 to 37. This prince was the son of Aristobulus II: and by the aid of the Parthians and the support of Antony he drove Herod out of Jerusalem, and was proclaimed king of Judea. His coins are copper shekels and half- shekels. The first present a Hebrew inscription on the reverse, and a Greek on the obverse — ΒΑΣΙΛΕΩΣ ΑΝΤΙΓΟΝΟΥ, written round a Wreath: reverse, two cornucopiae, “Mattathias the High-Priest and the Confederation of the Jews.” Another, which seems to be a half-shekel, bears the Greek name and title within a wreath. Reverse, “Mattathias,  High-Priest;” a single cornucopia, on each side a leaf. Another, the obverse of which is obliterated, bears a single cornucopia, with the name and title in Greek in two straight lines. This is probably a quarter of a copper shekel. From these coins it is manifest that the name Antigonus is the Greek equivalent of Mattathias.

In the year B.C. 37 Herod I, surnamed the Great, after the execution of Antigonus, ascended the throne. Considering the position and resources he attained, there could scarcely fail to be coins with his image and superscription. It will be observed, however, that since the silver coinage of Simon Maccabeeus, no issue has appeared in that metal. The Romans prohibited, in all countries subject to their dominion, the coinage of gold, and permitted that of silver only to a few important cities, among which Jerusalem was not included. The money, therefore, of Herod and his family is all of copper. The coins of Herod the Great do not exhibit his head. The most common represents on the obverse what it seems most reasonable to call a helmet with cheek-pieces; above it, on each side, a palm-branch; in the center between them is sometimes a star. Reverse, a tripod, ΒΑΣΙΛΕΩΣ ΗΡΩΔΟΥ; on one side of the tripod the year of the reign, on the other a monogram. SEE HEROD THE GREAT.

Another gives the legend round the helmet, and the Macedonian shield on the reverse. Another presents the name and titles round a caduceus, with the date and monogram in the field. Reverse, a leaved pomegranate. Another, a tripod, a palm-branch on each side. Reverse, a.cross within a wreath or fillet. The cross is probably the Greek letter X, the initial of χαλκοῦς, the denomination of the coin. Others, again, bear the anchor, the double cornucopia, the vase, and palmbranch. Of Herod Archelaus, B.C. 4 to A.D. 6, there are coins bearing his name in Greek, and evidently to be assigned to him, as they express the title of ethnarch. ‘They are various in type, displaying the anchor, the helmet, the galley with five oars, the prow of a ship, the caduceus, and the bunch of grapes, from which hangs a leaf. They are all of small size.

Herod Antipas succeeded in A.D. 4, and his reign terminated inA.D.' 39. He is distinguished by the title tetrarch. His coins exhibit — obverse, a  palm-branch, with his name and title; reverse, a wreath encircling the name of the city which he built on the Lake of Gennesareth, and called after the reigning emperor “Tiberias.” Others give on the reverse the name of Germanicus Caesar in a wreath.

Herod Philip II was the son of Herod the Great and Cleopatra. He reigned over Auranitis, Batanaeas, and Trachonitis, with some parts about Jamnia, from B.C. 4 to A.D. 34. We have a few coins of this prince; more of Philip I. They exhibit the head of Tiberius on the obverse, and on the reverse a tetrastyle temple with the name and title of Philip as tetrarch. The temple represented is that which Herod the Great had built near Panium, and dedicated to Caesar. SEE PHILIP.

Herod Agrippa I, called in the Acts Herod the king, and on his coins Agrippa the Great, reigned from A.D. 37 to A.D. 44. Of his coinage we have many types. One of these only is Jewish. It bears-obverse, ΒΑΣΙΛΕΩΣ ΑΓΡΙΠΑ; the name is spelled with one f, and the legend surrounds an umbrella fringed at the edge: reverse, three ears of corn springing from one stalk; in the field the date A.2., year 6. There are several coins of Agrippa I not bearing Jewish types, some of Which call him “the Great,” and others designate him as Philo-Caesar or Philo- Claudius. Some coins bear the name and titles of Agrippa on the reverse, with those of the reigning emperor surrounding his portrait on the obverse. Of this class we have pieces of Caligula and Claudius, and on a coin of the latter the Jewish king is represented as sacrificing at an altar to one or more heathen deities. Mr. Madden (Jewish Coinage, p. 110), who seems to doubt the attribution of the coin to Agrippa I, supposes the temple to be that of the god Mama at Gaza. If it be a coin of Herod Agrippa, both it and the act which it commemorates must have been in the highest degree distasteful to his Jewish subjects.

Herod King of Chalcis. — A few small coins bearing the name of Herod the King written round a single cornucopia. have been attributed to this prince by Cavedoni and Levy (Jud. Miinzen, p. 82).

Agrippa II. — The king Agrippa of the Acts, from A.D. 48 to A.D. 100. We have one coin with a portrait of Agrippa II, and the title of king; it bears on the reverse an anchor. This is assigned by Mr. Madden to the year 58; and he adds (Jewish Coinage, p. 116), “the right of striking coins with his head must have been peremptorily put an end to, as in the next year and all future years his coins appear either with the symbolical head of the town at which they were struck, or with that of the reigning emperor.” Thus Agrippa II appears on the reverses of Nero, Vespasian, Titus, and Domitian; and one coin corroborates the information of Josephus (Ant. 20:9, 4), that Agrippa changed the name of Caesarea Philippi to Neronias, in honor of Nero, from whom he had received considerable accessions of territory. Another coin is still more interesting. It is a small copper piece, bearing its name χαλκοῦς written round a dot on the obverse, and on the reverse an anchor with the date FT. R.K. year 26 (Cavedoni, Lettore, 1:53). It seems probable, as this. date corresponds with A.D. 73 — at which time the Temple was a heap of ruins-that this piece of money may have served for the offerings which the Jews were compelled to bring every Sabbath-day to the synagogue during. the reign of Agrippa. Some of the reverses of Domitian which bear the name of Agrippa give the palm-tree, the galley, and the double cornucopia. — These pieces terminate the coinage of the Idumaean dynasty.

The next coins are those struck by the Roman procurators; and it is remarkable that the Romans carefully abstained from introducing into the coinage intended for Judaea any symbols which might be offensive to the people. Those struck during the reign of Augustus are of two classes — the first, from the expulsion of Archelaus, A.D. 6 to A.D. 14, exhibit an ear of corn on the obverse, with the name: ΚΑΙΣΑΡΟΣ: and on the reverse a palmtree with the date of the year. Subsequent coins appear of another type -obverse, a cornucopia, ΚΑΙΣΑΡΟΣ; reverse, an altar, ΣΕΒΑΣΤΟΥ (of Augustus). These are all of small size.

Under Tiberius some coins occur with the name of Julia, his mother- obverse, the name in a wreath; reverse, an ear of corn, or a triple lily like that on the ancient shekel, with the date of the year. Afterwards others  were struck with the emperor's own name round a double cornucopia; reverse, the word ΚΑΙΣΑΡ. in a wreath. Others with a vase, a vine-leaf, a palm-branch; and some with a sacred vessel which Tiberius himself had presented to the Temple. But the most interesting of these coins are those struck by Pontius Pilate. They bear on the obverse the lituus, with the name of Tiberius Caesar written round it, and on the reverse the date in a wreath. This heathen symbol, suggested, as Mr. Madden thinks likely (Jewish Coinage, p. 149), by the strong passion which Tiberius is known to have entertained for augurs and astrologers. comes with a peculiar appropriateness before our eyes on the coinage of a procurator by whom our Lord was given over to be crucified.

Coins struck under Claudius bear on the obverse two palm-branches crossed; reverse, the name of Julia Agrippina. Others with a palm-tree on the reverse commemorate, on the obverse the names of Nero and Britannicus Caesar. These coins were struck by the procurator Claudius Felix, as are those also which bear the name of Nero in a wreath; the obverse exhibiting a palm-branch, with the name Caesar and the date the year 5, namely, from his association with Cumanus.

Felix continued procurator till A.D. 55, when he was recalled; and, as we learn from the Acts, Porcius Festus succeeded him. Next came Albinus, in A.D. 62, and finally Gessius Florus, in A.D. 65. Tacitus (Hist. v. 10) states that this man's tyranny drove the Jews into open revolt. Of these last three procurators we have no coins.

The revolt occasioned by the intolerable oppression of Gessius Florus established for a time an independent government at Jerusalem; and Eleazar, the son of Ananias the high-priest, refused to offer sacrifices for the welfare of the Roman empire, massacred the Roman garrison, and remained for some time master of Jerusalem. This was in A.D. 66. Eleazar struck silver coins bearing on the obverse a vase, with the words round it  “Eleazar the High-Priest;” to the right of the vase a palm — branch; reverse, a cluster of grapes, “FirstYear of the Redemption” of Israel. Others, of copper, bear the legend “The Liberty of Zion,” and the date “Year Two.”

Another, with similar obverse, bears on the reverse the name “Simon” in a wreath. This latter, of which only one specimen exists, is considered a forgery, but an imitation of a genuine coin. If so, it would intimate that Eleazar and Simon, during the time that they were acting in concert, issued coins hearing both their names. A curious shekel is attributed by Dr. Levy to Eleazar: obverse, “Jerusalem,” a tetrastyle temple; reverse, “First Year of the Redemption of Israel; “thelulab, to the left of it the ethrog. A similar shekel occurs of the second year. There are also copper coins of the same period, one having on the obverse a palm-tree with the legend “Eleazar the High Priest,” written retrograde; reverse, a cluster of grapes, with the legend “First Year of the Redemption of Israel” (Revue -Numismatique, 1860, pl. 3:3, 4).

Simon the son of Gioras also struck coins of a similar character with those of Eleazar: obverse, “Simon” within a wreath; reverse, “The Deliverance of Jerusalem; “a pitcher and palm-branch. Dr. Levy considers that the pitcher on these coins is not intended to be a repetition of that on the shekels of Simon Maccabaeus, but to commemorate a Temple ceremony which on the seventh day of the feast of tabernacles was held with great pomp. A golden pitcher was filled with water from the spring of Siloam; and when the priests arrived with it at the water-gate, they blew the trumpet. Another with obverse, a cluster of grapes; “Simon; “reverse, a palm-branch, “Second Year of the Deliverance of Israel.” Another has on the obverse “Simon,” in a wreath; reverse, a three-stringed lyre instead of the pitcher. Some with this type of the lyre have no date. Copper coins of the same period appear bearing the name of Simon: obverse, “Simon,” the name divided by a palm-tree; reverse, “The Deliverance of Jerusalem; “a vine- leaf. Another with a cluster of grapes instead of the vine-leaf. Another with the date of the second year. Another with “Jerusalem” instead of Simon. Another similar, with date of the second year.

Simon the son of Gamaliel is believed to have struck coins; and those are attributed to him which bear the title of Nasi-chief or prince, used in the later age of the Jewish polity to signify prince or president of the Sanhedrim. One is of a large size, and probably struck on a large brass Roman coin. It bears the legend “Simon Prince of Israel,” in a wreath clasped with a gem; and reverse, a vase with two handles; “First Year of the Redemption of Israel.” Other coins are of the usual size — the half- copper shekel: “Simon Prince of Israel,” written on the two sides of a palm-tree; reverse, vine-leaf; “First Year of the Redemption of Israel.” A similar coin has the date of the second year. To the same prince must be attributed coins with the, same legends, but bearing on the obverse a palm- branch within a wreath, and on the reverse a lyre with three, five, or six strings.

Coins occur also in copper without any name: obverse, a vase with two handles; “The Year Two;” reverse, a vine-leaf; “The Deliverance of Zion.” Another with the “Year Three.” These are thought to have been struck by the authority of the Sanhedrim.

Another coin of the period of this first revolt, bearing the vine-leaf and the palm-tree, may possibly belong to Ananus or John of Gischala; but this is a matter of conjecture. This revolt terminated in the taking of Jerusalem by Titus and the destruction of the Temple.

The coins struck by Vespasian and Titus to commemorate the capture of Jerusalem, though not Jewish coins, still merit some notice here. They are of all metals and sizes, and many are of very beautiful workmanship. They exhibit on the obverse the head of the emperor, with his titles, and usually the date of his tribunitian power. On the reverse is the figure of the captive Judaea, generally sitting on the ground under a palm tree, and in one instance the hands, bound behind the back. On the gold and silver the legend, where there is one, of the reverse, is simply “Judaea,” or “Judaea devicta; “on the brass, “Judaea capta,” “Judaea devicta,” and “Judaea navalis.” This coin refers to some victories gained over a body of Jews who had built a few small vessels and committed piracies on the coasts of Syria, Phoenicia, and Egypt. On the brass coins which commemorate the conquest the captive sometimes appears guarded by a Roman soldier;  sometimes a captive Jew stands on one side of the palm-tree, with his hands tied behind his back, and the female figure seated on the ground on the other. A coin of this kind was also struck by Domitian. SEE MONEY.

During the reign of the last emperor of the Flavian family the Jews were treated with great severity; and among the many acts of leniency which characterized the accession of Nerva, one was that he abolished the Jewish tribute, and struck a coin with the remarkable legend “Fisci Judaici calumnia sublata,” the words written round a palm.

But the Jews continued their rebellions, and in the reign of Hadrian a war broke out under the leadership of the celebrated Simon Barcochab (the son of a star). Of this leader we have, it appears, a curious and interesting series of coins, and they are the last ever struck by the Jews as an independent people. Till recently many of them, if not all, have been attributed to Simon the son of Gioras, whose money has already been noticed; but the fact that many are struck on Roman denarii of Trajan affords a proof not to be gainsaid that they belong to the later chief. They display the same types as the coins of the earlier revolt. Obverse, “Simon,” within a wreath. Reverse, the pitcher and palm-branch; “The Deliverance of Jerusalem” struck on a denarius of Vespasian, the legend of which is partly legible. Others of the same type exhibit traces of the legends of Titus, Domitian, and Trajan. Another type -” Simon,” round a cluster of grapes; reverse, “The Deliverance of Jerusalem,” round a three-stringed lyre. Another type — “Simon,” as before; reverse, “The Deliverance of Jerusalem,” round two trumpets. Another type — “Simon,” within a wreath; reverse, “Second Year of the Deliverance of Jerusalem,” a palm branch. Another has — obverse, the cluster; reverse, the palm-branch. These all seem to have been restruck upon Roman denarii. A remarkable and very interesting coin appears also to belong to Simon Barcochab. It is a shekel, and may be thus described: Obverse, “Simon,” on the sides of a tetrastyle temple — above, a star; reverse, “The Deliverance of Jerusalem,” the blab and ethrog. Another has the date of the second year. These coins have been attributed to Simon the son of Gioras; but they bear traces of being struck on coins of Vespasian, and the presence of the star above the temple seems to point them out as belonging to Barcochab. There is also a  copper coin struck on a piece of Trajan, and identifiable in like manner: obverse, “Simon,” on either side of a palm-tree; reverse, “The Deliverance of Jerusalem; “a vine-leaf.

III. Christian Coinage. — That with which we are specially concerned is the numismatics of the first centuries of our aera, or prior to mediaeval times. Strictly this ought to begin with Constantine the Great, because from his time the adoption of the Christian religion was recognized on the coins of the empire; but there are some anterior circumstances which scientifically prepared the way for this feature.

1. Christian Numismatics before Constantine. — Three signs of Christianity have been noted by numismatists on the medals prior to the period in question: namely the monograph of Christ, the representation of the deluge, and the formula “in pace.” We will briefly recapitulate three leading facts relating to each in this connection.

a. A medallion with the effigy of Trajan-Decius, struck at Moenia, in Lydia, presents this very curious peculiarity, that at the top of the reverse, which represents Bacchus in a car drawn by two panthers, the letters X and P of the Greek word APX, which made part of the legend, are found combined in such a manner as exactly to form the monogram of Christ.

b. We have now to speak of certain medals of Apamea, in Phrygia, of the effigy of Septimius Severus, and of Macrerius and Philip his father, which bear on the reverse a double scene, usually referred to the deluge. On these medals we discover, first in the ark, and afterwards out of it, the figures of a man and a woman, which were formerly regarded as those of Deucalioni and Pyrrha; but the two birds in the same connection, and especially the dove with the olive-branch, are foreign to the story of the son of Prometheus. It still remains a difficulty to explain the relation of the Jewish tradition with the heathen city of Asia Minor, and with the early Church (Eckhel, Doctrin. Num. 3:137). Its occurrence in the Catacombs of Rome is probably to be explained as a symbol of salvation by the Gospel “ark of safety.” SEE NOAHS ARK.

c. Finally, there remains a bronze denarius of the empress Salonina, wife of Gallienus, on the reverse of which is read the altogether unusual legend, ‘“Augusta in pace,” encircling the empress, seated, on the left, and  holding in one hand a branch of olive, and a scepter in the other. Hence the presumption has arisen that Salonina was a Christian.

2. Christian Numismatics of Constantine the Great. A careful consideration of these coins leads to the following general conclusions, namely, that while his adversaries and competitors survived, this emperor tolerated on his medals the images of the pagan deities, which, in fact, often occur; but that from the time that, by the defeat of Licinius in 323, he became master of the Roman world, he excluded them altogether, substituting the commemorative types of his own military exploits and civil enterprises, and probably already some Christian symbols; and that when he at length founded a new metropolis of the empire, he freely placed upon his coins, and on those of his sons the Caesars, either the monogram of Christ or other signs appropriate to the true religion. See Cavedoni, Ricerche medaglie di Cozstantino (Modena, 1858); Feuardent, Essai sur les Medailles de Constantin (Paris, 1858); Garucci, Nunismatica Constantiniana (Rome, 1858). This last savant thus classifies the coins of this period:

a. A certain number of these bear the legend “Virtus exercitus;” and a fact worthy of remark, although but little observed hitherto, is that three of these pieces belong to the two Licinii. We are entitled to believe that the ‘coins comprising this series were struck between the years 321 and 323.

b. To an age but little later belong a series of very interesting pieces with the images of Constantine, the father, and Crispus and Constantine the younger, bearing on the reverse several signs of Christianity, and the legend “Victoriae laetae princ. perp.” Several copies struck at Siscia or Arles have in place of the monogram two stars, composed of the letters I and X, i.e. Jesus Christ.

c. The legend “Gloria exercitus” is read on a great number of pieces of Constantine the younger; of the Constantii his sons, and of Dalmatius his nephew, with various Christian symbols, of the general type below.

d. There are, some pieces with the legend of Constantinople, or else of Rome or the Roman people, which have been assigned to Constantine or his sons.  e. Finally, we have some medals of consecration, on which the title “ducis” is given to Constantine. Eckhel was not aware of this epithet being attributed to Constantine and a number of his successors after their death.

3. Numismatics of the Successors of Constantine lown to Julian the Apostate. — The most important of the changes that appear in these coins, and one that seems to have taken place in the very year that followed the death of Constantine, is the introduction of the symbols of eternity, the a and w, gradually amplified, and with various legends and devices, as in the preceding and following example.

4. Christian Numismatics after Julian the Apostate to Augustulus (or the end of the empire of the West). Some antiquarians attribute to Julian a bronze medallion containing a figure of the Christian monogram; but if the piece be genuine it must belong to the very first portion of his reign. All his other coins, and they are very numerous, either bear no religious symbol, or else the figure of some of the pagan deities, as Apollo, Jupiter, Nilus, the Genius of Antioch, Anubis, etc.

Under Jovian, the immediate successor of Julian, Christianity resumed on the public coins its place, for the moment usurped, but not again to be lost. Jovian's coins bear new Christian types, and various devices, some equestrian, and generally the legend “Adventus Augusti.”

Valentinian I, Valens, Procopius, Gratian, and Valentinian II introduced little modification into the signs of Christianity on their coins. The most common type is the ever-present labarum in the hand of the emperor, and the simple letter X in place of the full monogram of Christ. The following are notable examples:

Under Theodosius I, justly called the Great, and who had the distinguished honor of definitely establishing the Christian faith throughout the empire, few new types of coinage are found.

The medals of the tyrant Maximus, those of his son Victor, and likewise those of Eugenius, a usurper like them, have the marks of Christianity more rare, and those that occur are of the common type.

Honorius and Arcadius, on dividing ‘the empire of their father, adopted the same types of money; it even appears that for a certain time the same coins served for both portions of the empire. A notable innovation is due to these two princes, namely, the introduction of the monogram of Christ on the scepter. The usual legend is “Victoria Augg.”

Two empresses bore the name of Eudoxia-one the wife of Arcadius, the other of Theodosius II. The common inscription is “El. Eudoxia.” A gold piece bearing the legend “Salus Orientis, Felicitas Occidentis,” is believed to belong to the former.

Under Placidia, a daughter of Theodosius, and successively wife of Ataulphus and Constantius, we may note hitherto unusual symbols of Christianity. The following is an example:

In the time of Valentinian II and Theodosius the younger the cross appears on almost all the pieces in various positions, and completely replaces the two forms of the monogram, of Christ. The latter prince, whoruled the East, was entitled to as little credit as his colleague for valor in arms. Nevertheless he obtained compliments on coins.

The brief occupancy of the throne by Petronius Maximus and Avitus has left no traces on numismatics. In the East, under Marcion and Leo, we see reproduced the familiar types of the preceding reigns. At Rome Majorianus is frequently represented with the monogram of Christ on his shield, or on a fibula upon his left arm, and on the reverse a subdued dragon.

Anthemius and Leo generally have a nimbus and toga, with a long cross like a spear and a globe; sometimes both emperors diademed and in  military dress, clasping hands, with a tablet between their heads surmounted by a cross on which is inscribed “Pax.”

But in all that we have hitherto found, nothing perhaps has been so remarkable as the pious zeal exhibited in the legend “Salus mundi” surrounding the cross on a gold piece of Olybrius.

No innovation in the types of Christian coins occurs during the following reigns of Zeno, Glycerus, Julius Nepos, or Romulus Augustulus, with whom the empire of the West expired. The usual type of his money is a cross in a crown of laurel.

5. From the Fall of the Western Empire to the End of the Sixth Century. — Under Anastasius I the early Roman type disappears almost completely from the coinage to give place to the Byzantine character, which it preserves, although with many modifications, down to the capture of Constantinople. Numismatic art fell thereafter, especially that in copper, into a great decadence, and after Honorius into complete barbarism. Anastasius ordered that his pieces. of copper should express their value in Greek or Roman numerals.

The coins of the Gothic kings who occupied Italy from 476 to 553, and those of the Vandals who reigned in Africa from 428 to 534, take their place in the Byzantine series, since they generally bear the effigy of the contemporary emperors of the East, Anastasius, Justin I, or Justinian I. They often have the cross on the reverse side. The same is the case with the autonomous medals of Ravenna and Carthage of the same period.

The coins of Justin II do not differ from those of the three preceding reigns,-at least when that prince is the sole figure on them. Occasionally, however, he is represented with his wife Sophia, and the legend “Vita.”

The reverse of some coins of Tiberius Constantine presents for the first time those elevated crosses, or on a globe, of which the type becomes very frequent a little later, especially after the time of Heraclius.

We thus arrive at the year 582, which is near the close of the, period we are considering. Indeed, up to the time of Phocas, who begins the seventh century. (602), Christian numismatics present no new feature. In the course  of this century, that is to say, after Heraclius up to Justinian II, the legend “Deus adjuta Romanis” appears, with the cross very variously formed. Under the latter prince, too, Byzantine money began to bear the Constantinian motto in Greek, ἐν τούτῳ νίκα which appears afresh under Nicephorus I in the hybrid form “Jesus Christus nica.”

6. Coinageῥof the Last Period of the Byzantine Empire. — In the eighth century the Byzantine money assumes still more decided marks of debased Christianity, by admitting, in place of pious legends, the images of Jesus Christ, of the Virgin Mary, angels, and the saints. We are passing the borders of antiquity in order to give a complete view of the numismatics of the Eastern empire. The following examples will suffice for the purpose...

IV. Literature. — In addition to the works above noted, and those cited under COIN SEE COIN and MONEY SEE MONEY , see Bayer, De numis Hebsrceo-Samar. (Valen. 1781; with supplem. Vindicice, 1790); Hardouin, De nummis Her-odiazis (Par. 1693); Walsh, Notice of Coins illustrating Christianity (Lond. 1827); Ziebich, De numnis antiquis sacris (Viteb. 1745); King, Early Christian Numismatics (Lond. 1873); De Saulcy, Numismatique de la Terre Sainte (Par. 1874); Knight, Nummni veteri in Museo Britannico (Lond. 1830); Madden, Jewish Coinage (ibid. 1864); Eckhel, Doctrina Numorum Veterum (Vienna, 1795-1826); Miounet, Description des Medailles ahtiques Gr-ecs et Romaines (Par. 1806-1839); Henin, Numismatique Ancienne (ibid. 1830); Grasset, Alte Numismatik (Leips. 1852, 1853); Prime, Coins, Medals, and Seals (N. Y. 1861); Vaillant, Numnismata Imperatorum Romanorum (Par. 1674); Ackerman, Numismatic Illustrations of the N.T. (Lond. 1846); Cavedoni, Numismatica Biblica (1850-1855; transl. in German, with additions by Werlthoff, 1855, 1856); Levy, Jidische Miinzen (Breslau, 1862); Humphreys, The Coin Collector's Manual (Lond. 1869).

## Numnidicus Of Carthage[[@Headword:Numnidicus Of Carthage]]

             a Christian martyr of the early Church, flourished at the African city after which he is surnamed near the middle of the 3d century. For his exemplary conduct in the persecution bishop Cyprian made him a presbyter. It is related of Numidicus that, after having inspired many with courage to suffer martyrdom, and seen his own wife perish at the stake, he had himself, when half burned and covered under a heap of stones, been left for dead. His daughter went to search under the stones for the body of her father, in order to bury it. Great was her joy at finding him still giving signs of life, and her filial assiduities finally succeeded in completely restoring him. We know little else ‘of the personal history of Numidicus. He died near the close of the century. See Neander, Ch. Hist. 1:133.

## Nun[[@Headword:Nun]]

             (Heb. id. נוּן. [once Nun, נוֹן, 1Ch 7:27, A. V. “Non”], having branches or descendants:; in the Syriac and Chaldee, a fish, because of its  prolificness; Sept. Ναυή v. r. Ναβή, Ναβέ), an Israelite of the tribe of Ephraim (B.C. cir. 1630); father of Joshua, the great leader of Israel, who is usually called Joshua Bin-Nun (בֵּןאּנוּן, not בֶּןאּ), the son of Nun, e.g. Num 11:28; Num 14:6. Of the life of Nun no accounit is given. Some of the early English versions write the name Naue, after the Sept. Ναυή, which Gesenius (Thes. 2:864) thinks an error of transcription for Naun Ναῦν; but Ewald (Isr. Gesch. 2:226) thinks to be taken from another pointing in the Hebrew (םנָיֵןnayen), or perhaps.it is an omission of the final N. SEE JOSHUA.

## Nun (2)[[@Headword:Nun (2)]]

             (Latin, nonna; Greek, νονίς) is not exclusively used for females, for we find it used in Latin, in the Middle Ages, both under the masculine and the feminine form, as Nonnus, Nonna. Ducange furnishes many instances of the use of the masculine form. The word may be considered as equivalent to sanctus, castus. Arnobius, junior, on Psalms 105, says: “Si ille qui sanctus vocatur et Nonnus sic agit, ego quis aut quotus sum, ut non agam?” In the Liber usuun Cisterciensiun, cap. 98, we find: “I. Augusti obiit N. Nonnus de'N. sacerdos et monachus eiusdem monasterii.” Occasionally, yet only in rare instances, the monks and superiors of convents were designated as Nonni. We find also different forms of the word, as Nonnanes, Nunnones, i.q. monachi. et sanctimoniales, nonnaicus habitus, in the place of monachicus habitus. The origin of the word is uncertain. Hospinian states it to be an Egyptian term denoting a virgin. It is probably derived from a Coptic or Egyptian root. This much is certain, that the term was already used in the time of Jerome (see his Ep. ad Eustochium, ep. 22, cap. 6).

Ancient Nuns. — At an early period women devoted themselves to the service of the Church. As there were ascetics in the Church long before there were any monks, so there were virgins who made public and open profusion of virginity before the monastic life or name was known (see Ludlow, Wonman's Work in the Church [Lond. 1866, 12mo], bh. 2:1 sq.). Before monasteries existed, Cyprian and Tertullian speak of virgins dedicating themselves to Christ. These are sometimes called ecclesiastical virgins, to distinguish them from such as embraced the monastic life. The ecclesiastical virgins were commonly enrolled in the canon of the Church — that is, in the catalogue of ecclesiastics-and hence they were sometimes called canonical virgins. They lived privately at home, and were maintained  by their parents, or, in cases of necessity, by the Church, instead of living in communities and upon their own labor, as did the monastical virgins or nuns confined to cloisters in afterages. Whether these ecclesiastical virgins indicated their intentions to remain in that state all their lives by a solemn vow, or a simple profession, is not clear; but it appears from ancient writings that the profession of virginity was not so strict as to make after- marriage a crime worthy of ecclesiastical censure. . Ecclesiastical virgins were enrolled in the canon or matricula of the Church, SEE CANON; SEE MATRICULA, and from this were sometimes called canonical virgins. It does not seem that they were absolutely forbidden to marry. But gradually it became a subject of censure, and by the 4th and 5th centuries the Church became decided and rigorous in its treatment of the marriage of professed virgins, condemning such to severe penance, though such marriages “were not rescinded” or pronounced null. Indeed, the law gave great liberty and indulgence to all virgins that were consecrated before the age of forty. For though some canons allowed them to be consecrated at twenty-five, and others .at sixteen or seventeen, other canons required virgins to be forty years old before they were veiled; — and the law not only prescribed that age in consecrated virgins, but further decreed that if any virgin was veiled before that age, either by the violence or hatred of her parents (which was a case that often happened), she should have liberty to marry. There appears, therefore, a very wide difference between the practice of the ancient churches. and that of the Church of Rome in this matter (see Lea, Hist. Sacerdotal Celibacy, p. 101 sq. et al.). The Council of Ancyra first decreed nuns to the penance of digamists, should any of them marry, SEE CELIBACY, and the Council of Chalcedon doomed them to excommunication. (Monastic virgins, of course, lived in seclusion, and none of these laws were necessary enactments for their guidance and control.)

The consecration of virgins has varied in the Church. In the early ages, when there were ecclesiastical or canonical virgins, the mode of consecration was as follows: It was usually performed publicly in the church by the bishop, or some presbyter particularly deputed by the bishop for that purpose. When a virgin had signified to the bishop her desire for the usual consecration, she made a public profession of her resolution in the church, and the bishop put upon her the accustomed habit of sacred virgins. This change of habit is frequently mentioned in the ancient councils, but in what it consisted is not plain. A veil (velamen sacrum) and  a purple and gold mitre arelspoken of: but it is ‘said that they did not use them for any sacrament or mystery, but only as a badge of distinction, and to signify to whose service they belonged. The introduction of the custom of cutting off the hair of consecrated virgins called forth the condemnation of the Council of Gangra, which passed a decree that, “If any woman, under pretense of an ascetic life, cut off her hair, which God hath given her for a .memorial of subjection, let her be anathema, as one that disanulls the decree of subjection; “and Theodosius the Great added a civil sanction to confirm the ecclesiastical decree made against this practice. Although the virgins were not ordained to a special office in the Church, as the deaconesses were, they were of great esteem in the Church, and had some particular honors paid to them. They were specially protected by the law, and ladies of high rank were accustomed to entertain them, and to seek their salutations and embraces. The mother of Constantine used to wait upon them at her own table and do them service. The widows of the Church were .generally under the same laws and rules as the ecclesiastical virgins were concerning their habit, consecration, profession, and maintenance. Religious communities sprang up in the Church soon after the institution of these ascetic congregations of females, and nuns proper dwelt under rule in special residences. Pachomius erected such residences in the 4th century in Egypt the first one being built on the island of Tabenna in the Nile. They soon spread through Europe, and became a common institution. — SEE MONASTICISM.

Modern Practice. — The consecration of a nun in the Romish Church is a great ceremony. The habit, veil, and ring of the candidate are carried to the altar, and she herself is conducted to the bishop, who, after mass and an anthem (the subject of which is that she ought to have her lamp lighted, for the Bridegroom is coming), pronounces the benediction; then she rises up, and the bishop consecrates the new habit, sprinkling it with holy water. When the candidate has put on her new habit, she presents herself before the bishop, and says, on her knees; Ancilla Christi. sum, etc.; then she receives the veil, and afterwards the ring, by which she is married to Christ; and finally the crown of virginity. When she is crowned, an anathema is pronounced against all who .hall attempt to make her break her vows. The Latin form for the benediction and consecration of virgins occupies twenty- five pages in the Pontificale Romanumn of 1818. The key of the whole is given in these.questions which the pontiff (=bishop or other mitred  dignitary who presides) puts to them at the beginning of the service to be answered affirmatively: “Do you wish to persevere in the purpose of holy virginity? “Do you promise that you will preserve your virginity forever? “Do you wish to be blessed and consecrated and betrothed to our Lord Jesus Christ, the Son of the Supreme God?”

After various genuflections and prostrations and chantings and prayers and sprinklings with holy water, nuns go up two at a time to the pontiff, who puts the veil upon each nun's head, saying:

“Receive the sacred veil, by which you may be known to have despised the world, and to have truly and humbly, with all the striving of your heart, subjected yourself forever as a bride to Jesus Christ; and may he keep you from all evil and bring you through to eternal life.”

After further chantings and prayer, they go up again in pairs, and the pontiff puts a ring on the ring-finger of each nun's right hand, declaring her espoused to Jesus Christ, upon which the two chant: “I have been betrothed to him wholl. angels serve, whose beauty sun and moon admire.” Afterwards each nun has a crown or wreath put on her head by the bishop, with a similar declaration and chanting. Then follow prayers, chanting, and two long nuptial benedictions upon the nuns, who first stand humbly inclined, and then kneel. Then the pontiff, sitting on his seat and wearing his mitre, pronounces the following anathema: “By the authority of Almighty God, and of his blessed apostles Peter and Paul, we firmly and under threat of anathema forbid anyone to lead off these virgins or religious persons from the divine service, to which they have been subjected under the banner of chastity, or to plunder their goods, but let them possess these in quiet. But if any one shall have dared to attempt this, let him be cursed in his house and out of his house; cursed in the city and in the country, cursed in watching and sleeping, cursed in eating and drinking, cursed in walking. and sitting; cursed be his flesh and .bones; from the -sole of his foot to the top of his head let him have no soundness. Let there come upon him the curse of. man, which the Lord through Moses in the law sent upon the sons of iniquity. Let his name be blotted from the book of the living, and not written with the just. Let his part and inheritance be with Cain that slew his brother, with Dathan and Abiram, with Ananias and  Sapphira, with Simon the sorcerer, and Judas the traitor; and with those who said unto God, ‘Depart from us, we desire not the path, [knowledge?] of thy ways.' Let him perish at the day of judgment; let everlasting fire devour him with the devil and his angels, unless he shall have made restitution, and come to amendment: let it be done, let it be done.”

The remaining services consist principally of the mass, the delivery of the breviary to, the nuns, and their return to the gate of the monastery, where: the pontiff formally presents them to the abbess. The pontiff then returns to the church, and closes the whole with the beginning of the Gospel according to John. The “Ceremony of Reception” takes place, among the Sisters of Mercy, etc., when the novice takes the white veil; the “Ceremony of Profession” is when the novice takes the black veil and the vows witth a promise; to persevere until death.” Fosbroke's British Monachism distinguishes the profession from the consecration of a nun thus:

“The former applied to any woman, whether virgin or not, and could be done by an abbot or visitor of the house, after the year of probation and change of the habit; but consecration could only be made by the bishop. Nuns were usually professed at the age of sixteen, but they could not be consecrated till twenty-five; and this veil could .only be given on. festivals and Sundays.” “In the year 446 pope Leo ordered that a nun should receive the veil, consecrated by a bishop, only when she was a virgin.”

The following description of the ceremonial of a novice taking the vows is from the pen of an eye-witness of the scene as it took place in Rome:

“By particular favor we had been furnished with billets for the best seats, and, after waiting half an hour, two footmen in rich liveries made way for the young countess, who entered the crolwded church in full dress, her dark hair blazing with diamonds. Supported by her mother, she advanced to the altar. The officiating priest was the cardinal Vicario; a fine-looking old man; the discourse from the pulpit was pronounced by a Dominican monk, who addressed her as the aftiauced spouse of Christ a saint on earth, one who had renounced the vanities of the world for a foretaste of the joys of heaven. The sermon ended, the lovely victim herself, kneeling before the altar at the feet of the cardinal, solemnly abjured that world whose pleasures and affections she seemed so well calculated to enjoy, and pronounced those vows which severed her from them  forever. As her voice in soft recitative chanted these fatal words, I believe there was scarcely an eye in the whole of that vast church unmoistened by tears. The diamonds that sparkled in her dark hair were taken off, and her long and beautiful tresses fell luxuriantly down her shoulders. The grate that was to entomb her was opened. The abbess and her black train of nuns appeared. Their choral voices chanted a strain of welcome. It said, or seemed to say, ‘Sister spirit, come away.' She renounced her name and title, adopted a new appellation, received the solemn benediction of the cardinal, and the last embraces of her weeping friends, and passed into that bourne whence she was never to return. A panel behind the high-altar now opened, and she appeared .at the grate again. She was now despoiled of her ornaments and her splendid attire, her beautiful hair was mercilessly severed from her head by the fatal shears of the sisters, and they hastened to invest her with the sober robes of the nun — the white coif and the novitiate-veil. Throughout the whole ceremony she showed great calmness and firmness, and it was not till all was over that her eyes were moistened with tears of natural emotion. She afterwards appeared at the little postern-gate of the convent to receive the sympathy and praise and congratulations of all her friends and acquaintances, nay, even of strangers, all of whom are expected to pay their compliments to the new spouse of heaven.”

The description here given refers to the first profession of a nun on the taking of the white veil, a step which forms the commencement of the novitiate or year of trial, and is not irrevocable. But the profession, properly so called, or the taking of the black veil, is. the conclusion of the novitiate, and the commencement of the regular life of the professed nun. When once this ceremony has been gone through, the step, both in the eye of the Roman. Church and in the eye of the civil law in Roman Catholic countries, is beyond recall. The individual who has taken the black veil is a recluse for life, and can only be released from her vow by death. The ceremony which thus seals the nun's doom for life is attended, of course, with peculiar solemnity and. interest. We give a graphic account of it from the pen of the Rev. Hobart Seymour, as contained in his Pilgrimage to Rome:

‘“In a short time the masses were finished, sand before long the seats were occupied with persons coming to witness the scene. The  cardinal-vicar, to whose province the reception of nuns belongs, arrived. He robed, assumed his mitre, held his crozier, and seated himself in front of the high-altar. He was robed in silver tissue brocaded with gold. In a few moments the destined bride of Jesus Christ entered. She was led into the chapel and aloing the aisle by the princeess Borghese. They knelt for few momients at the side- altar, and their the princess conducted her to the cardinal-vicar. They both knelt to him and as the candidate bent her head her long, rich tresses of chestnut-colored hair fell like a veil around her, and gave her a peculiar interest. He then blessed a crucifix and presented it to the kneeling novice. The carrying of this crucifix in variable in the order of St. Theresa. I could not catch the words that passed, though I was not four vards distant from them. Her dress was white satin richly damasked in gold. Her head was adorned with a diadem of diamonds, beneath which fell a profusion of long and luxuriant curls of rich chestnunt-colored hair. Her neck was covered with precious stones, that flashed through the many ringlets that fell among them. Her breast was gemmed with brilliants, set off by black velvet, so that she sparkled and blazed in all the magnificence of the jewels of the Borghese family, said to be among the most costly and splendid in Italy. There was a profusion of the most valuable lace, and a long train of gauze elegantly trimmed. This was borne by one of those beings of whom it is said that their visits are ‘few and far between.' It was an angel, or, rarer still, a seraph, It had.the appearance of a little girl of eight years of age, a pretty, gentle thing that seemed frightened at such close contact with sinful mortals. It had a wreath of no earth-born, but finger-made flowers upon its head. It had a short, a very short, dress of pale-blue silk, to show it was sonme creature of the skies. Its arms and its neck: and its legs were covered, not, as in mortals, with skin, but with a silken texture that was colored like flesh; and, to place its heavenly nature beyond doubt, it had two wings, regular feather wings, projecting from the shoulders, and very airily trimmed with swan's-down. There could be no doubt that, if not an infant angel, it was a real sylph or seraph, descended from the skies to wait on the destined bride of Jesus Christ. After some moments the reverend confessor, attired in his monkish dress, approached, kissed the hand of the cardinal-vicar, and seated himself within the chancel. He then proceeded to deliver and address or sermon to the  destined novice. A curtain was raised at the side of the altar, and reveled all interior chapel. It was separated from that in which we anesne assembled by a strong srating of iron. Soon were heard the voices of the those sisterhood. They were chanting some litany, and their voices were first heard coming from some distant gallery. It was faint and feeble, but sweetened by distance. It slowly swelled louder and clearer, as the sisterhood approached in slow and solemn procession, and recalled to my kind what hand often, in the days of romantic youth, filled only imagination in reading of the chants and the processions of nuns in the romances of other days. The effect at the moment was very pleasing. The chant, feeble and distant at first, and then becoming louder and clearer, and all who so chanted approachinlg slowly, and all the associations that gathered and crowded on my mind, gave a charm to the moment that I shall long remember. The chant ceased, and from my position I could see the nuns, about sixteen in number, with three or four novices, enter the interior chapel and more slowly and solemnly around it, all taking their station in two lines, at light anglles nwith the iron grating. The two lines faced each other. Each nun bore a large lighted candle in one hand and a book in the other. They were dressed in blue over white serge. The nuns had a black slawl or napkin of black serge thrown over the head. The novices had a similar thing of white serge, but of the color of white flannel. Their faces were not visible, as these cloths, which are most unromantic things, though most romantically called veils, while they might more suitably be called shawls, hung down so as to hide the side- face, while the front-face, which was open and. unveiled, was bent down over their books. In this position they stood and read some office or service in which the lines of nuns took alternate parts. They were motionless as statues, and might have passed for such if their voices had not proved them living. The destinled nun was on her knees inside the grating. The princess Borghese was beside her, directing her maid to take off the tiara and other jewels; no other hands, not even the hands of the nuns, were allowed to touch a diamond they were the jewels of the Borghese family, and the princess and her maid watched every stone till they were all carefully removed by their own hands, and deposited safely from any light fingers that might possibly be present, even in the sacred interior of a monastery of nuns. At last every diamond was gone,  and then the hair — the beautiful hair, with its luxuriant tresses, its long wreath ringlets of rich and shining chestnut — was to be cut off. It was the loveliest charm she possessed, and in parting with the world, its pleasures and its soronws together, she was to part with that which of all else attracted the admiration, of men; she meekly bowed her head to her sad destiny. Lo they touched it, and it was gone! as if by a miracle it was gone! Alas, that my pen must write the truth it was a wig! On the present occasion the charm of the scene was dispelled by the fact that the young, the gentle, the loving, the interesting object of our romance, who had just parted from the pleasures of the bright and sunny world of splendid courts and fashionable revels, was — a servant-maid of above forty years of age! She was the maid of the princess Borghese, and the daughter of another domestic, and had now changed the service of the princess, where she was a menial, for a life in a monastery, where she was all equal of the sisterhood. The princess, in a foolish pride, displayed the jewels of the family.”

On the continent of Europe nunneries were not done away with as soon as the Reformation was introduced. Those who are at all familiar with the history of the 16th century must be well aware how much the spirit preceded the practice of religious reforms. Monastic foundations, among other institutions, were suffered for some time after the new doctrines had been widely disseminated, and the “evangelical doctrine” was received by and preached in many a convent of either sex without seemingly a suspicion that it was soon to be deemed incompatible, with their existence. Stranger still is the story of the Cistercian abbey of which Heyt speaks (vol. v, pt. iv, ch. 35) as situated in Frauenberg, in Westphalia, which was partly Romanist and partly Lutheran, and of which the abbesses were of both denominations alternately; adding that there were various other abbeys in the same country, both of men and women, which were wholly Lutheran. Of the “Secular Canonesses” — a body closely analogous to the Beguines (q.v.) — he tells us (vol. vi, pt. iv, ch. 50 sq.) that at St. Stephen of Strasburg they were Zwinglian from the middle of the 16th century to 1689 — that at Gandersheim, Quedlinburg, Herford, and, elsewhere in Germany, they were Lutherans in his time. He speaks in like manner of some Danish convents (vol. vi, pt. iv, ch. 55) where the nuns, although they had embraced the Reformed doctrines, continued to live in communities under  a superior, such as those of St. Dominic at Copenhagen. See, however, the article SEE SISTERHOODS.

The following orders of nuns, among others of less note, were in England prior to the Reformation:

1. The nuns of the Order of Fontevrault, of which the abbess of Fontevrault was superior: they had their first establishment at Nuneaton, in Warwickshire, and possessed only two other houses.

2. The nuns of the Order of St. Clare, or, as they were denominated from their scanty endowments, “the poor Clares.” St. Clare was born in the same town, and was contemporary with St. Francis; and the nuns of St. Clare, observing the Franciscan rule, were sometimes called Minoresses, and their house, without Aidgate, in London, was called the Minories. Blanche, queen of Navarre, first introduced them into England.

3. Brigittines, or nuns of our holy Savior, instituted by Bridget, duchess of Nercia, in Sweden, about the middle of the 14th century. They followed the rule of St. Augustine, with some additions. There was but one house in England belonging to the Brigittine nuns, the celebrated establishment at Sion House, in Middlesex. See under the respective names of the orders.

The religious houses in England were mercilessly treated at the Reformation. In reference to Scotland, Cunningham says, in his Church History, “It was not to be expected that the female mind, ever susceptible of religious impressions, should withstand the tendency to monasticism at that time so prevalent. At Edinburgh, Berwick, St. Bathans, Coldstream, Ecclets, Haddington, Aberdeen, Dunbar, and several other places, there were nunneries; and within these were ladies connected with many of the noblest families.” In 1665 the Five-mile Act came into operation throughout the country. The nuns of Scotland revered as the first of their order in that country a legendary St. Brigida, who is fabled to have belonged to Caithness, to have renounced an ample inheritance, lived in seclusion, and finally to have died at Aberiethy in the 6th century. Church chroniclers relate that before Coldingham was erected into a priory for monks it had been a sanctuary for nuns, who acquired immortal renown by cutting off their noses and lips to render themselves repulsive to some piratical Danes who had landed on the coast. The sisterhood of Lincluden were of a different mind, for they were expelled by Archibald, earl of  Douglas, for violating their vows as the brides of heaven, and the house was converted into a collegiate church.

History contains no record of the influence which these devoted virgins exercised upon the Church or the world; and we may well believe that, shut up in their cloisters and confined to a dull routine of daily duty, they could exercise but little. They would chant their matins and vespers, count their beads, employ themselves with needlework, and in many cases vainly pine for that world which their parents or their own childish caprice had forced them to abandon; but the world could not witness their piety, nor penetrate their thoughts.

Dr. De Sanctis, who for many years occupied a high official position at Rome, describes three classes of those who take the veil: 1. Young girls, who become interested in religion, and, blindly following the path of piety, believe the priest's declamations against conjugal love and domestic affection as unholy and tending to eradicate the love of Christ. 2. Those who, failing to captivate the regard of men, are yet conscious of an irresistible need of loving some object, and therefore seek to be loved, as they say, by the Lord Jesus Christ, who is represented as a young man of marvelous beauty and most winning look, with a heart shining with love, and seen transparent in his breast. 3. Those who, being educated from childhood iii the nunnery, remain there, and become nuns without knowing why, and give up with alacrity a world which they have never seen. Dr. De Sanctis alludes to some cases of notorious immorality, and says:

“As a general thing, however, the convent (so far as Rome is concerned) is neither, on the one hand, a terrestrial paradise inhabited by angels, nor, on the other hand, is it generally a place of open and shameless vice.”

In regard to health, Dr. De Sanctis divides the convents of Rome into two classes: 1. Those in which the inmates have no other occupation besides prayer; 2. Those in which they are employed in instructing the young. Of nuns in the former class of convents Dr. De Sanctis writes:

“They go without necessary food; they wear hair-cloth when nature demands restoratives: they refuse themselves remedies which would arrest disease, and this from a false modesty which forbids the communicating of their ailments to the physician. Many have I known to die of such procedure. You will call these nuns poor  victims of delusion; the world will call them mad; but in the dictionary of the convent they are termed ‘holy martyrs of sacred modesty.'”

In this class of convents are some where the rigor of discipline treads under foot the most sacred laws of nature; as the convent of the Vive Sepolte (=buried alive), of which Dr. De Sanctis thus speaks:

“When a youth I resided in the neighborhood of this convent, and I remember that one day the pope, Leo XII, made an unexpected visit to the institution. It excited much curiosity in the quarter to know the occasion of this visit, which was as follows: A woman had an only daughter who had taken the veil in that convent. Left a widow, she came often to the institution, and with a mother's tears besought that she might be allowed, if not to see, at least to hear the voice of her daughter. What request more just and more sacred from a mother? But what is there of sacredness and justice' that fanaticism does not corrupt? The daughter sent word by the confessor to her mother that, if she did not cease to importune her, she would refuse to speak to her even on the day (once a year) when she would be allowed to do so. That day at length arrived; the widowed mother was the first to present herself at the door of the convent, and she was told that she could not see her daughter. In despair she asked, Why? No answer. Was she sick? No reply. Was she dead? Not a word. The miserable mother conjectured that her daughter was dead. She ran to the superiors to obtain at least the privilege of seeing her corpse; but their hearts were of iron. She went to the pope; a mother's tears touched the breast of Leo XII, and he promised her that on the following morning he would be at the convent and ascertain the fact. He did so, unexpectedly to all. Those doors, which were accustomed to open only for the admittance of a flesh victim, opened that day to the head of the Church of Rome. Seeing the wretched mother who was the occasion of the visit, he called her to him, and ordered her to follow him into the nunnery. The daughter, who, by an excess of barbarous fanaticism, thought to please Heaven by a violation of the holiest laws of nature, concealed herself upon hearing that her mother had entered the coherent. The pope called together in a hall the entire sisterhood, and commanded them to lift the veils from their faces. The mother's heart throbbed with vehemence; she  looked anxiously from face to face once and again, but her daughter was not there. She believed now that she was dead, and, with a piercing cry, fell down in a swoon. While she was reviving the pope peremptorily asked the mother superior whether the daughter was dead or alive. She replied, at length, that she was yet living, but having vowed to God that she would eradicate every carnal affection from her breast, she was unwilling even to see her mother again. It was not until the pope ordered her appearance, in virtue of the obedience due to him, and upon pain of mortal sin, that the nun came forth. This outrage upon human nature (see Rom 1:31 and Mar 7:11-13), which might have resulted in parricide, is denominated in the vocabulary of monasticism ‘virtue in heroic degree!'”

SEE DEACONESSES; SEE MONACHISM; SEE MONASTERIES; SEE SISTERHOODS.

## Nunc Dimittis[[@Headword:Nunc Dimittis]]

             are the first words of the Latin song of Simeon, “Lord, now lettest thou thy servant depart in peace,” appointed as one of the hymns to be used in the rubric of the Church of England and in the Protestant Episcopal service after the second lesson at even-song. It was used in this place in the most ancient times. It is found in the apostolical constitutions. Even at the present day this hymn is repeated at evening prayer in the patriarchate of Constantinople. After the second evening lesson out of the epistles of the holy apostles this hymn is most commonly used. The author of it is supposed to be that holy doctor whom the Jews call Simeon the Just, son of the famous rabbi Hillel, a man of eminent integrity, and one who opposed the then common Opinion of the Messiah's temporal kingdom. The occasion of composing it was his meeting Christ in the Temple when he came to be offered there, wherein God fulfilled his promise to him that he should not die till he had seen the Messiah; taking Jesus therefore in his arms, inspired with joy and the Holy Ghost, he sang this “Nunc dimittis.” This hymn comes very properly after the second lesson, which is always taken out of the New Testament, wherein is contained and delivered that Gospel, the enjoyment and participation of which is the ground and foundation of the whole hymn. It should be added that this hymn is addressed to God; and, since it may be used as the personal address of every devout Christian, no one should repeat it in a careless manner.

## Nuncio[[@Headword:Nuncio]]

             is the term designating an ambassador from the pope to some prince or state; or a person who attends on the pope's behalf at a congress, or at an assembly of several ambassadors. A nuncio, in fact, is the pope's ambassador, as the internuncio is his envoy extraordinary. A nuncio has ajurisdiction, and may delegate judges in all the states where he resides, except in France, where he has no authority beyond that of a simple ambassador. Sometimes a nuncio is invested with the functions of a legatus satus. SEE LEGATES. During the temporal power of the pope, nuncios or papal ambassadors were sustained at all the courts of the Continent in the. interest of the Roman hierarchy for intercourse with other temporal powers; since the dethronement of the pope as temporal sovereign these have been obstinately continued, and are gradually being turned into focal points of Jesuitical propagandism. In Germany, in the present conflict with the papacy, the nuncio maintained at the court of Bavaria is believed to be the head of the Ultramontane movement in all Germany. SEE PAPACY; SEE ULTRAMONTANISM. The ambassador to a republic or to the court of a minor sovereign is called INTERNUNCIO or INTERNUNTIUS.

## Nundines Or Nundinal Letters[[@Headword:Nundines Or Nundinal Letters]]

             The Romans used letters called literae nundinales, eight in number, to denote the dies profesti, nundinae, in their calendars. The nundins, or market-days, happened every ninth day. In imitation of them, the European nations have adopted seven dominical or Sunday letters, one of which denotes the Sunday throughout all the months of the year. SEE DOMINICAL LETTER.

## Nundy, Gopinath[[@Headword:Nundy, Gopinath]]

             a Presbyterian native missionary to the Hindus, was born of respectable parents belonging to the Kayath caste, in Calcutta, India, in 1807. At an early age he was instructed in the Bengalee, his own vernacular language, and when perfected in this he was sent to the School Society's institution to study English. The influences which surrounded him during his English studies were of the most pernicious character. A native minister of Calcutta thus refers to him while under these trying circumstances: “While he was quietly carrying on his studies, the beginnings of what threatened to be a mighty moral revolution were perceptible in native society. The study of European literature and science disclosed to not a few young men the  absurdity of the prevailing religion of the country. The godless system of education pursued in the Hindu college produced its inevitable fruit. Freethinking was the order of the day.” In order to check this licentiousness of opinion, and to give a right direction to the newly aroused native mind, a course of lectures on the evidences and doctrines of Christianity was delivered. The result was that Gopinath, with many other young men, was convinced of the falsehood of Hinduism, and determined to become a Christian. He soon after made a profession of religion, and in 1833 accompanied archdeacon Corrie, afterwards bishop of Madras, to the North-west, and took charge of an English school at Futtehpore. During 1837-38 a fearful famine prevailed in India, and a large number of orphans were to be cared for. His services at this time were invaluable, and from 1888 to the time of his death he was in the employment of this mission. In 1844 he was ordained, and was stationed at the cantonment of Futtehgurk. and subsequently, in 1853, at Futtehpore, where he remained until his death, March 14, 1861. Mr. Nundy was a man of great energy and decision of character; as a missionary, very laborious and efficient. See Wilson Presb. Hist. Almanac, 1862, p. 112. (J. L. S.)

## Nunes, Barreto[[@Headword:Nunes, Barreto]]

             (Belchiot'), a Portuguese Roman Catholic missionary, was born in Oporto in 1520. Having entered the Order of the Jesuits in 1543, he departed, although still young, for India. St. Francis Xavier received him at Goa. His merit was recognized, and soon he became superior of the residence of Bacaim. A little later he was nominated provincial of his order to India; this was for him the assured pledge of new labors and new sufferings. He went successively to Malacca and Japai, then returned to the coast of Coromandel. Assisted by forty Portuguese, he went to the sovereign of Bungo, and resolutely undertook to convert a celebrated Nestorian bishop known by the name of. Mar Joseph, who filled the mountains of Malabar with his doctrine. It is affirmed that his efforts were crowned with success. There are few missionaries who have thrown so much light over the East as unes. He died August 10, 1571. The most of his letters remain in manuscript, with the exception of the Carta escrita en 1554, on his arrival in India, a letter in which he reports the circumstances which accompanied the death of St. Francis Xavier, as well as his funeral ceremonies. The letters of Nunes Barreto, translated into all the languages of Europe, still circulate in manuscript, and singularly enough contribute to shed much light on matters in the extreme East. See references in the following article.

## Nunes, P. Leonardo[[@Headword:Nunes, P. Leonardo]]

             another missionary settled in India, who must not be confounded with the former, was born in San-Vicente-da-Beira. He was one of the five monks who accompanied Thomas de Souza to Brazil in 1549; the savages whom he catechized, wishing to characterize his prodigious activity, surnamed him Abare Bebe (the father who flies). He was shipwrecked and drowned June 30, 1554. See Barbosa Machado, Bibliotheca Lusitana; Vasconcellos; Noticia do Brasil.

## Nunes-Torres, David[[@Headword:Nunes-Torres, David]]

             a great Talmudical scholar, was born in the second half of the 17th century, either at Lisbon or Amsterdam. In the last-named place he was for many years president of the academies Abi Jethomim and Keter Shem Tob. Towards the end of the year 1690 he was called to the Hague as rabbi of the Portuguese congregation, which position he held until his death, which occurred in 1728. Besides some sermons which he published in 1690 and 1691, under the title Sermons de David Nunes-Torres, Pregador de celebre irnandade de Abi Jetomim (Amsterdam, Moses Dias, 5450, 5451), he edited the Hebrew Bible, with the commentary of Rashi and the Vulgate (Amst. 1700, 4 vols.): — the Shulchan Aruch of Jos. Karo (q.v.) in connection with Sal. Jeh. Leone (ibid. 1698): — the יָד הִחֲזָקָה of Maimonides (q.v.), in 4 vols. (ibid. 1702). See Fiirst, Bibl. Jud. 3:41; Wolf, Bibl. Hebr. 3:201; 14:809; Mnemor. c. Lit. Portugueza, 4:327; Catalogus librorum Rab. Dav. Nunes-Torres, varii generis et editionis (Hague, 1728); Kayserliig in Frankel's Monatsschrift, 1864, p. 317 sq. (B. P.)

## Nunez Don Pedro Villavicencio[[@Headword:Nunez Don Pedro Villavicencio]]

             a Spanish painter of note, was born at Seville of a noble family in 1635. He studied design as an accomplishment, but made such excellent progress that he was induced to enter the school of Murillo, though without the intention of practicing painting. He was greatly beloved by that master, and studied for some time in his school; after which he visited Malta for the discharge of his duties as a knight of St. John, and studied under Mattio Preti, called II Calabrese. Nunez followed for a short time the vigorous style of that master, but afterwards returned to the tender and harmonious coloring of Murillo. According to Bermudez, he was distinguished in portraits, and painted children in a very beautiful manner, little inferior to Mlirillo. He presented several of his pictures to the academy of Seville, where he died in 1700. There is a Holy Family by him at Alton Towers, the seat of lord Shrewsbury, which partakes of the dark style of Petri.

## Nunez, Fernando[[@Headword:Nunez, Fernando]]

             a noble Spanish Protestant, was a descendant of the house of Guzman, and flourished in the early part of the 16th century. He sacrificed his prospect of civil honors to the love of study, and privately engaged in a careful examination of the Protestant doctrines, which he finally embraced. Nunez was of the Order of St. Iago, and was commonly called among his countrymen “the Greek commentator” (Argensola, Anales de Aragon, p. 352). His notes on the classics are praised by Lipsius, Gronovius, and other critics, who usually cite him by the name of Pincianus of Valladolid, his native city. That he did not confine his attention to  ancient learning appears from his having published in 1502 an edition of the poems of his countryman, Juan de Mena, with notes. Cyprian de Valera quotes from a collection of Spanish proverbs published by him under the title of Refranes Espanoles (Dos Tratados, p. 288). Marineo extols the erudition of Nuiez as far superior to that of Lebrixa; but, in the first place, he expresses this opinion in a letter to the object of his panegyric; and, in the second place, he had been involved in a quarrel with Lebrixa, in which his countryman, Peter Martyr, was not disposed to take his part (Martyris Epist. p. 35). In the edition of the Bible, in various languages, perfected by cardinal Ximenes, in imitation of Origen's enterprise, Nunez was given a part, and he discharged his duties with great credit. Indeed, Nunez was reputed in his time the best Spanish Orientalist. It is said that in 1535, when an enthusiastic scholar visited Spain, he found Hebrew neglected, and could not meet with a single native acquainted with Arabic except the venerable Nunez, who still recollected the characters of a language to which he had paid some attention in his youth (see authorities in M'Crie). The time of his death is not known to us. It must have occurred before 1560, for in that year we find his widow, with three of her daughters and a married sister, seized at Seville for heresy. Their tragic story is thus related by M'Crie: “As there was no evidence against them they were put to the torture, but refused to inform against one another. Upon this the presiding inquisitor called one of the young women into the audience-chamber, and after conversing with her for some time, professed an attachment to her person. Having repeated this at another interview, he told her that he could be of no service to her unless she imparted to him the whole facts of her case; but if she entrusted him with these, he would manage the affair in such a way as that she and all her friends should be set at liberty. Falling into the snare, the unsuspecting girl confessed to him that she had at different times conversed with her mother, sisters, and aunt on the Lutheran doctrines. The wretch immediately brought her into court, and obliged her to declare judicially what she had owned to, him in private. Nor was this all: under the pretense that her confession was not sufficiently ample and ingenuous, she was put to the torture by the most excruciating engines, the pulley and the wooden horse; by which means evidence was extorted from her which led, not only to the condemnation of  herself and her relations, but also to the seiz ure and conviction of others who afterwards perished in the flames.” See M'Crie, Ref. in Spain, p. 64 sq., 67, 73, 270.

## Nunez, Juan[[@Headword:Nunez, Juan]]

             an old Spanish painter who flourished at Seville about 1505. He was a scholar of Sanchez de Castro, and probably attained real eminence in his day; but most of his works have been destroyed. There is a picture by him in the cathedral of Seville, in an excellent state of preservation, representing The Body of Christ in the arms of the Virgin, with St. Michael, St. Vincent, and other figures. This work is in the stiff Gothic style: prevalent at that time; but it deserves praise for its rich and beautiful draperies.

## Nunneries[[@Headword:Nunneries]]

             convents for nuns. The origin of societies for female recluses, or nuns, was probably contemporary with that of monasteries, and both advanced together. The nunneries, or convents, as they are generally termed, though with less accuracy, since convent properly signifies a religious house for either men or women, are now generally devoted to some form of work for the Church. (For an account of their houses and their work in the United States- at the present time, SEE MONACHISM.) The rules of the different nunneries differ widely, but all agree in requiring absolute obedience of all  the members. It is only necessary here to specify a few particulars peculiar to the religious orders of females. Of these the most striking perhaps is the strictness, in the regularly authorized orders of nuns, of the “cloister,” or enclosure, which no extern is ever permitted to enter, and beyond which the nuns are never permitted to pass without express leave of the bishop. The superior of a nunnery; is termed abbess, princess, or mother superior. The authority of the mother superior is very comprehensive; but it is strictly defined and separated from that of the priest. The officers are, ordinarily speaking, elected by chapters of their own body, with the approval of the bishop, unless the convent be one of the class called exempt houses, which are immediately subject to the authority of the Holy See. The ceremony of the solemn blessing or inauguration of the abbess is reserved to the bishop, or to a priest delegated by him. SEE NOUN.

## Nupe Version Of The Scriptures[[@Headword:Nupe Version Of The Scriptures]]

             Nupe is spoken in a territory of Central Africa situated between Yoruba on the south-west and Haussa on the north, divided into two portions by the river Rowara, which runs through it from a north-westerly direction, till it winds its way southerly after it has cleared the bases of the Rennell mountains. The south-west portion of Nupe is a belt of land not more than twenty-five miles from the river's bank to its boundary with Yoruba land at Saregi, formerly a mutual place of meeting in their hunting expeditions between the two tribes, but now it is an important town, inhabited by both tribes, the Yorubas, however, being the more numerous and influential. The breadth of the northern portion of Nupe is much larger, or some three or four days' journey across, or about sixty or seventy miles broad towards Haussa from the river's bank. The extreme length of the country from Kpatatshi, the last town of Nupe on the boundary of Busa, on the upper parts of the river to the tribes of Isitakotsi, next to Muye, and Bidon of Kakanda, on the lower parts of the river, is about one hundred and sixty miles. Such is the geographical position of the Nupe country, as described by the Reverend S. Crowther, who, in connection with the Reverend J.F. Schon, translated the first seven chapters of Matthew in the Nupe, which, at the request of the Church Missionary Society, were published in 1860 by the British and Foreign Bible Society as the first instalment of an entirely new translation in a language spoken over a vast extent of country. At present there are extant the gospels of Matthew and Mark in the Nupe. (B.P.)

## Nuptial Deities[[@Headword:Nuptial Deities]]

             are those gods among the ancient heathen nations who presided over marriage ceremonies. These included some of the most eminent as well as of the inferior divinities. Juno; Jupiter, Venus, and Diana were considered so indispensable to the celebration of all marriages that none could be solemnized without them. Besides, several inferior gods and goddesses were worshipped on such occasions. Jugatinus joined the bride and bridegroom together in the yoke of matrimony; Domiducus conducted the bride to the house of the bridegroom; Viriplaca reconciled husbands to their wives; Manturna was invoked that the wife might never leave her husband but abide with him on all occasions, whether in prosperity or adversity. SEE MARRIAGE.

The Roman Missal has a “Mass for the Bridegroom and Bride,” which may be said on certain days as a votive mass, after the nuptial ceremony. This mass has its own introit, gradual, tract, epistle (Eph 5:22-33), gospel (Mat 19:3-6), and prayers; but the commemoration of it may be introduced into the mass. for a Sunday, etc. The following is its nuptial benediction:

“The God of Abraham, the God of Isaac, and the God of Jacob be with you, and, himself fulfill his own-blessing you; that you may see your children's children to the third and fourth generation, and afterwards have eternal life without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen.”  The priest solemnly admonishes them to be faithful to one another, to remain chaste in the time of prayer, and especially of fasts and solemnities, to love one another, and to keep themselves of the fear of God; and then sprinkles them with holy water; after which the mass is finished in the usual manner. The nuptial benediction is withheld, mass is not celebrated, nor is solemnization of marriage in the church allowed, where one of the parties is a heretic or schismatic. SEE MATRIMONY.

## Nuptials[[@Headword:Nuptials]]

             relate to betrothal, dowry, virginity, wedding, paranymphs, marriage. — supper, bride and bridegroom, wedlock, etc. (each of which see in its place). For monographs, see Volbeding, Index Programmatum, p. 153.

## Nura[[@Headword:Nura]]

             an ancient goddess among the Chinese, worshipped before the time of Confucius. She presided over the war of the natural elements, stilling the voice of storms, and establishing the authority of law. She caused the world to spring from the primitive chaos, and out of the elemental confusion brought natural order.

## Nuremberg[[@Headword:Nuremberg]]

             (Ger. Nurnberg; Lat. Norimberga or Norica), a fortified city of the Bavarian province of Middle Franconia, situated in 49° 28' N. lat. and 11° 5' long., and now havinig a population of 114,891, is noted in ecclesiastical history as the seat of several important Church councils; two of which in the Reformation period decided the fate of the new movement. Aside from this relation to ecclesiastical history, Nuremberg is famed as one of the most remarkable and interesting cities of Germany, on account of the numerous remains of medieval architecture which it presents in its picturesque streets, with their gabled houses, stone balconies, and quaint carvings. Indeed, no city retained until the Austrian-Prussian war of 1866 a stronger impress of the characteristics which distinguished the wealthy burgher classes in the Middle Ages; and its double lines of fortified walls, separated from each other by public walks and gardens, and guarded by seventy towers, together with the numerous bridges which span the Pegnitz, on whose banks the city is built, gave it distinctive features of its own. At present the demolition of the old walls is fast removing many of the ancient landmarks, and there remain only the houses to trace the age of  this quaint old city, once an independent, sovereignty. Among the most remarkable of its numerous public buildings are the old palace or castle, commanding: from its high position a magnificent view of the surrounding country, and interesting for its antiquity and for its gallery of paintings, rich in gems of early German art; the town-hall, which ranks among the noblest of its kind in Germany, and is adorned with works of Albert Durer and Gabriel Weyher; the noble Gothic fountain opposite the cathedral by Schonhofer, with its numerous groups of figures, beautifully restored in modern times; and many other. fountains deserving notice. Of its numerous churches, the most remarkable is the St. Lawrence, a Gothic structure, built between 1270 and 1478, with its beautiful painted-glass windows; its noble towers and doorway, and the celebrated stone pyx, completed in 1500, by Adam Kraft, after five years' assiduous labor. Other notable Protestant churches are those of St. Sibaldus, St. James, and St. AEgidius, all more or less distinguished for their works of art. The. church of the Holy Ghost, which was. restored in 1850, contained the jewels of the imperial German crown from 1424 until 1806, when they were removed to Vienna. The Roman Catholic church, or Frauenkirche, is remarkable for its richly ornamented Gothic portal.

## Nuremberg, Diets Of[[@Headword:Nuremberg, Diets Of]]

             The most important of the Church councils convened here during the Reformation, and of special interest, are the diets held in 1522 and 1523. After Soliman the Turk had made a successful invasion into Hungary, Charles V convened a diet at Nuremberg March 22, 1522, to devise means for the defeat of the Turks, and also to settle internal, i.e. religious difficulties. The diet decided that the moneys previously sent to Rome by the archbishops, bishops, and priests should be applied to the war; that the tithes should for four years be used for the same purpose; and that the convents of the mendicant orders should contribute, as also half of the other convents, priests, etc. The assembly was dismissed May 7, but with orders to convene again at Nuremberg “on St. AEgidius's day” for further action. In the mean time the emperor went to Spain, giving his brother Ferdinand the presidency of the diet. He wrote also to pope Adrian VI to get him to confirm the decisions of the diet, and represented to him that the heresy of Luther had made such progress that he would probably have to use his money to uproot it. This was Adrian's great object, and would have made him approve of any decision of the diet.

He sent his chamberlain, Jerome Prorarius, with a brief to the elector Frederick of Saxony, inviting  him in the next diet to “protect and maintain the dignity and majesty of the apostolic see, and with it the peace of Christendom, as his ancestors had done.” Frederick, in his answer (Corp. Reform. 1:585 sq.), declared that the glory of Christ and the peace of the empire were his principal aims, but that it was evident that Luther and his adherents should be opposed by reason, and not by force. Adrian now instructed his legate at Nuremberg, Francis Chieregati, to insist on the repression of Luther and his adherents, not only as heretics, but as politically dangerous persons, as “attacking all authority under the plea of evangelical liberty.” In another brief he addressed the elector as the friend of the most dangerous heresy, and even declared that he alone was answerable for the many who were falling away from the union of the Church; reminding him that his family owed their elevation to pope Gregory V. He also forbade him, under penalty of ecclesiastical and temporal punishment, to continue his protection to Luther. ‘Adrian addressed similar briefs to duke Henry of Mecklenburg, and to the cities of Costnitz. Breslau, Bamberg, etc. Frederick was not present at the diet, but was represented by his chancellor, Hans von Plaunitz (Planitz), a friend of Luther, who acquired great influence over the diet, which opened Dec. 13, 1522. Chieregati presented to the diet a papal brief full of invectives against Luther. He demanded the forcible repression of heresy, and fiercely denounced the Lutheran preachers of Nuremberg, demanding not only their arrest, but their' transfer to Rome, to be judged there. This, however, he found the diet unwilling to grant; and the assembly having moreover returned a firm and spirited answer to the papal brief, the legate professed early in 1523 to have received new instructions from Rome. He now appeared again before the diet, this time insisting on the enforcement of the decrees of the Diet of Worms for the suppression of Luther's heresy but declaring, on the other hand, that the bad state of the Church was the result of the laxity of discipline in the clergy, confessing that bad example had been given sometimes by popes themselves, which had been eagerly followed by their subordinates.

The pope himself freely acknowledged the need of reformation in the Church, and declared his willingness to effect all he could. The princes complained of the violation of the concordats, but he, Adrian, could not consider himself liable for the faults of his predecessors, and would keep-all the engagements he contracted himself. These declarations of the papal legate dissatisfied both parties. The Romanists were angered at the pope for confessing the evil state of the Church, and denouncing his predecessors as faithless. The evangelical party, on the other hand, scoffed at the reforms which Adrian  would be likely to introduce. The legate gave his instructions to the state, which appointed a committee to draw up an answer to Chieregati. On Jan. 13, 1523, the reply was submitted to the diet, and by it amended. As a whole it was strikingly opposed to the views of the pope, and seemed to favor the Protestant principles. The complaints of the Romanists on account of the non-repression of Luther were answered by complaints on the conduct of the Roman court, whose abuses had only been fully shown up by Luther, the immorality of the clergy, high and low, the violation of the concordats, etc.: altogether it made eighty-one different points. It was further demanded that a free council should be held within a year at Strasburg, Cologne, Mayence, Metz, or some other city of Germany, engaging that neither Luther nor his adherents should create any disturbance, either by preaching or writing. To these remonstrances Chieregati answered by pointing out the necessity of holding up the dignity of the papal see for the welfare of Christianity, and insisted on the execution of the terms of the Edict of the Diet of Worms.

As the states wished to have him attend to their list of grievances, he suddenly left (Feb. 28), and these had to be sent after him; and the states now declared that should this not be attended to they would be obliged to take the matter into their own hands. These articles were declared to be the decisions of the diet March 6, 1523; yet Philip on Feilitzsch, the envoy of the elector of Saxony, protested against the stipulation that Luther and his adherents should publish nothing more until then. This regulation he considered as directed against the Reformation, although the diet had, in fact, silently canceled by its resolutions the effect of the Edict of Worms. Luther himself wrote to elector Frederick. representing to him that he should ask for the same freedom to defend himself as the opposite party had to attack him; that the stipulation not to publish anything until the settlement of the difficulties could not apply to the publishing of the Bible nor the preaching of the Gospel, as the Word of God could not be thus bound. The diet had completely disappointed the hopes of the pope; his appeals to the emperor remained without effect, the latter being angry at-the pope's interference in his affairs with France, and Adrian himself died of grief at the failure of his efforts Sept. 14,1523. (See Planck, Gesch. d. Entstehung unseres protest. Lehrbegr. 2:160 sq.; Salig, Vollstand. Hist. d. Augsb. Conf. 1:65 sq.)

The state of things in Germany, the relation of the emperor to the empire and to foreign countries, and the change which had just occurred in the papal see, led to another diet, which convened at Nuremberg Nov. 11,  1523. The members were along time assembling, and Frederick was only prevailed upon by Ferdinand himself to be present. Here the elector received a brief from the new, pope, Clement VII, recommending to him cardinal Lorenzo Campeggio as his legate to the diet. The cardinal was the worthy tool of his master, who, far from wishing to effect any reform in the Church sought only to uphold the polver of the see of Rome, and to use temporal power for personal or political purposes. The diet was finally opened January 14, 1524 Campeggio had not yet arrived. On his journey he had ample occasion to observe what progress the Reformation was making, and how slight was the hold the Romish Church yet retained among the people; but this only made him more resolute in abating nothing from his demands of the diet. He reached Nuremberg February 14, and presented another brief of Clement VII to the elector of Saxony, requesting him to serve the interests of the see of Rome. On his arrival Campeggio was not received by the states, but only by the clergy, and in the name of the assembly of the bishops at Bamberg and Treves. From the first, the majority in the diet showed itself opposed to the pope.

They discussed the necessity of furnishing assistance to the king of Hungary, of contributing to the war against the Turks, and of removing the seat of government from Nuremberg to Esslingen. On this point the majority went as much against the wishes of the emperor as on others against those of the pope. The orator of the imperial party, Haunart, announced clearly that his master wished the diet to dissolve, and Gampeggio seconded him, as under the circumstances it was also the interest of the pope to have the diet dissolved. Finally it was declared that those who had served in the preceding diet could not take part in this, and thus the opposition majority was broken. Frederick foresaw what the result of such a measure would be, and left the diet February 24, Philip von Feilitzsch remaining as his representative. Campeggio now represented again to the diet the danger there would be for the empire in any departure from their ancient faith; the states answered by referring him to the grievances complained of in the former diet, the redress of which was necessary for the welfare of the country. To this he answered that the pope had received no official communication of these grievances: that indeed three copies purporting to be the resolutions of the late diet had been received by private persons at Rome, and that he himself had read one, but that the charges in them were so absurd that they had been considered merely as the productions of private individuals venting their spite against the Church in that manner. That, besides, these charges were accompanied by requests the granting of  which would only damage the papal authority, and which were even heretical. so that he would not treat of that question with the diet. but rather advise the carrying out of the Edict of Worms.

Haunart seconded Campeggio for the emperor hoped in this way to obtain certain political advantages. The opposition, however, held fast. Frederick's representative declared in his name that he had received no official communication of the Edict of Worms, that the late diet had not forbidden evangelical preaching, and that its decisions could not be laid aside without discussion. The diet dissolved on April 18. The seat. of government was removed to Esslingen, aid was given to the king of Hungary and to the war against the Turks, and the states recognized themselves bound by the Edict of Worms, but only that they “would see it executed as far as they could.” It was further decided that the pope would cause, with the assent of the emperor, a free council to be held in Germany as soon as possible; but that in the mean time another diet assembled at Spires should decide on the grievances of the princes against the pope and the clergy, and — a very remarkable feature — decide on the manner in which the aforementioned council should be held. Until then the princes were to exercise a severe censorship over all new doctrines and books, but at the same time see that the Gospel be freely and peaceably preached and explained in the manner generally received by the Church. The decisions did not mention Luther by name; on the other hand, the address of the emperor to the Diet of Spires expressly mentions the Lutheran and other new doctrines as making great progress among the lower classes, leading them to insubordination, in religion, etc. He insisted on the Edict of Worms being strictly carried out. Feilitzsch, count Bernard of Solms, and count George of Wertheim protested; but the emperor, who found it for his advantage to please the pope, sent direct orders to the states; he was, however, prevented, by complications with France, from injuring the Reformation as deeply as had at first been feared. The states being thus at liberty to execute the Edict of Worms “so far as they could” in their own way, did not prove very strict, and the pope complaint bitterly of it to the emperor and to the kings of France and of England. He even threatened to excommunicate Frederick as a heretic. His legate was in the meantime seeking to organize a so-called Catholic league in opposition to the evangelical princes and states, and even attempted, but in vain, to gain Melancthon to his side (Corp. Reform. 1:657-672).

The Reformation all this time was rapidly gaining ground. In 1542 and 1543 two other diets were held at Nuremberg, but they were of less  importance, both in a political and in a religious point of view. In 1542 the emperor was in a very critical position, being at war with the Turks and with France, while at home the war of Brunswick was on the eve of breaking out, on account of the encroachments of duke Henry of Wolfenbuttel against Brunswick, which had called to its assistance John Frederick of Saxony and the landgrave of Hesse. It was feared at one time that all the princes belonging to the league of Smalcald would unite and make war on the Roman Catholic states, but they proved that their only object was to defend Brunswick, without reference to religious questions. All these difficulties, together with the dissatisfaction arising from promised reforms not having been carried out, led to another diet being summoned for Nov. 14, 1542; it was afterwards postponed to December 14, and finally assembled on January 31, 1543 (according to Sleidan, lib. 15:483; Ranke, 4:285; but according to Seckendorf [p. 416] in the early part of February). King Ferdinand came, on January 17, to take part in it. Charles V was represented by Frederick of the Palatinate, John of Nanves, and Christopher, bishop of Augsburg, all persons at least distasteful to the evangelical party. Bishop Christopher died suddenly during the conference, and was replaced by Otto of Truchses. King Ferdinand had repeatedly invited the elector of Saxony, through Dr. Andreas Coneritz, to be personally present at the diet; but he declined. Circumstances now compelled the emperor and his brother to act as leniently as possible towards the evangelical states. Still the Roman Catholics clearly evinced their old opposition to all reform, and thus the other party was obliged to act with vigor. At the opening of the diet king Ferdinand pointed out the necessity of carrying on the war against the Turks with increased energy, and of protecting Hungary and the neighboring regions; after that, assistance was asked against the French, who had invaded the Netherlands. On February 5 Granvelle addressed the diet, representing the exigencies of the war against the Turks, praised the emperor for all he had done for the country, and promised in his name that he would devote his life, if need be, to overcome the enemies of Christianity if the states would help him in the war against France.

The evangelical princes and states in the mean time presented to the king and to the imperial commissioners a list of their grievances. They complained of the peace of Nuremberg having been broken by the imperial chamber of justice, and of the promised reforms not having been. carried out. They declared that they had protested against the oppression of that court, and that they rejected its arbitrary decisions, for instance, in the case of the affairs of Brunswick, etc. They also required  religious liberty, which was incompatible with that tribunal. All the questions started by both parties gave rise to numerous debates. Duke Ulric of Wurtemberg sought to uphold the views of the imperial commissioners against the evangelical party by means of political considerations. He attached himself especially to the affair of Brunswick, and sought to organize a league of Saxony, Bavaria, and Hesse. Leonard Eck drew up the articles of the bond, into which other states were to be afterwards admitted. These articles did not suit either the landgrave of Hesse or the elector of Saxony, and they both demanded first of all that Bavaria should be pledged to render no assistance to duke Henry, and this put an end to the plan. The mistrust of the evangelical party was greatly increased by letters of duke Henry having been discovered, in which he spoke of the emperor intending soon to restore him in his government, while Granvelle had declared that the emperor would not take Henry's part. To this was added that Ferdinand and the imperial commissioners commenced agitating the question of the forthcoming council which was to be held at Trent; that they insisted that duke Henry, who was claiming his estates back should not be denied his rights, etc. The evangelical party answered that they did not accept this council, nor would they attend it, and declined, since they were given no sure guarantees of peace, to take any further share in the proceedings of the diet. The resolutions of the. diet were therefore drawn up, April 28, without the participation of the evangelical states. They repeated the demand for a reform, postponed the settlement of the Brunswick affair until the return of the emperor, and renewed the assurance given by the Diet of Spires, in 1542. of a peace of five years. The evangelical states declined recognizing these decisions, as they had been drawn up without their participation, and also because they did not receive sufficient guarantees of the promised peace being kept. They at the same time declared themselves unwilling to take any part in the Turkish war, and announced their intention of sending a deputation to the emperor, to present him their propositions. The resolutions were never acted upon, but gave rise to numerous conferences between the two parties, in which all the questions at issue were repeatedly discussed. See Seckendorf, Hist. Luther. p. 416; Sleidan, De statu Relig. lib. 15:483-486;. Neudeclkr, Urkuniden, p. 661 sq.; id. Merkw. Aktenstucke, p. 323 sq.

## Nurse[[@Headword:Nurse]]

             (properly אֹמֵן, omen', masc., τιθηνός, nutrix. nutritius; fem. אֹמֶנֶת, ome'neth, τιθηνός, nutrix; from אָמִן, to carry [see Isa 60:4]; usually מֵינֶקֶת, meyne'keth, fem. part. Hiph., from יָנִק“suck,” with אַשָּׁהγυνὴ τροφεύουσα [Exo 2:7]; in the N.T. τροφός ‘, nutrix [1Th 2:7]). Moses applied this term to himself in relation to Israel, though only to exiress his inability to fulfill what it required, or his sense of oppression under the responsibility involved in it (Num 11:12). But more commonly it is applied to women, and much apparently in the same manner and with the same regard that is usual among ourselves. It is clear, both from Scripture and from Greek and Roman writers, that in ancient times the position of the nurse. wherever one was maintained, was one of much hone and importance (see Gen 24:59; Gen 35:8; 2Sa 4:4; 2Ki 11:2; 2Ma 1:20; comp. Homer, Od. 2:361; 19:15, 251, 466; Eurip. Ion, i357; Hippol. 267 and foll.; Virgil, AEn. 7:1). The same term is applied to a foster father or mother, e.g. Num 11:12; Rth 4:16; Isa 49:23. In great families male servants, probably eunuchs in later times, were intrusted with the charge of the boys (2Ki 1:5; see also Kuran, 4:63, Tegg's ed.; Mrs. Poole, Englw. in Egypt, 3:201). SEE CHILD.

In Christian times nursing the sick has ever been the special care of pious females, and many have devoted themselves to this work, in hospitals and elsewhere, both in war and peace, with religious earnestness. Among the Roman Catholics this is one of the special duties of the “Sisters of Charity.”

## Nut[[@Headword:Nut]]

             is the rendering of the A.V. of two Heb. words,

1. Botnim', בָּטְנַים, occurs only in Gen 43:11, where Jacob, wishing to conciliate the ruler of Egypt, sends by his sons a present, and along with other articles mentions ‘nuts and almonds.” Among the various translations of this term Celsius enumerates walnuts, hazel-nuts, pine-nuts, peaches, dates, the fruit of the terebinth-tree, and even almonds; but there is little doubt that pistachio-nuts is the true rendering. From the context it is  evident that the articles intended for presents were the produce of Syria, and they were probably less common in Egypt. The Sept. and Vulg. render by terebinth, the Persian version has pusteh, from which it is believed the Arabic fostak is derived, whence the Greek πιστάκια and the Latin pistacia. The Heb. word botnimz is very similar to the Arabic batam, which we find in Arabian authors, as Rhases, Serapion, and Avicenna. It is sometimes written baton, boton, botin, and albotin. The name is applied specially to the terebinth-tree, or Pistacia terebinthus of botanists, the τέρμινθος or τερέβινθος of the Greeks. This is the turpentine-yielding pistacia, a native of Syria and of the Greek Archipelago. SEE OAK. The tree yields one of the finest kinds of turpentine, that usually called of Chio or Cyprus; which, employed as a medicine in ancient times, still holds its place in the British pharmacopoeias. From being produced only in a few places, and from being highly valued, it is usually adulterated. with the common kinds of turpentine. In many places, however, where the tree grows well, it does not yield turpentine, which may account for its not being noticed as a product of Palestine; otherwise we might have inferred that the turpentine of this species of pistacia formed one of the articles sent as a present into Egypt. The name batam is applied by the Arabs both to the turpentine and to the tree. It appears, however, to be sometimes used generically, as in some Arabic works it is applied to a tree of which the kernels of the seeds are described as being of a green color. This is the distinguishing characteristic of another species of pistacia, the Pevea of botanists, of which the fruit is well known to the Arabs by the name of fistuk. This, no doubt, gave origin to the Greek πιστάκια, said by Dioscorides to be like pine-nuts. Besides these edible kernels, the pistacia- tree is described in the Arabic works on Materia Medica as yielding another product. somewhat similar to the turpentine of the batam, but which is called ‘aluk al-anbat, a resin of the anbat, — as if this were another name for the pistacia-tree. This brings it much nearer the botnim of Scripture. The Botnac ,of the Talmud is considered by annotators to be the pistacia (Celsius, Hierobot. 1:26). Bochart for this and other reasons considered botnim to be the kernels of the pistacia-tree (Chacnaanz, 1:10).

The pistachio-nut-tree is well known, extending as it does from Syria to Afghanistan. From the latter country the seeds are carried as an article of commerce to India where they are eaten in their uncooked state, added to sweetmeats, or as a dessert fried, with pepper and salt, being much relished by Europeans for the delicacy of their flavor. The pistacia-tree is most  common in the northern, that is, the cooler parts of Syria, but it is also found wild in Palestine. Syria and Palestine have been long famous for pistacia-trees, see Dioscorides (1:177) and Pliny (13:5) says, “Syria has several trees that are peculiar to itself; among the nut-trees there is the well-known pistacia;” in another place (15:22) he states: that Vitellius introduced this tree into Italy, and that Flaccus Pompeius brought it at. the same time into Spain. The district around Aleppo is especially celebrated for the excellence of the pistachionuts, see Russell (Hist. of Aleppo, i, 82, 2d ed.) and Galen (De Flac. Alirn. 2, p. 612), who mentions Berrhoea (Aleppo) as being rich in the production of these trees; the town of Batna, in the same district, is believed to derive its name from this circumstance: Betonim. a town of the tribe of Gad (Jos 13:26), has in all probability a similar etymology. Bochart draws attention to the fact that pistachio-nuts are mentioned, together with almonds in Gen 43:11, and observes that Dioscorides, Theophrastus, and others, speak of the pistacia-tree conjointly with the almond-tree; as there is no mention iln early writers of: the P. vera growing, in Egypt (see Celsius, Hierobot. 1:27), it was doubtless not found there in patriarchal times, wherefore, Jacob's present to Joseph would have been most acceptable. There is scarcely any allusion to the occurrence of the. P. veras in Palestine among the writings of modern travelers; Kitto (Phys. Hist. Pal. p. 323) says, “It is not much cultivated in. Palestine, although found there growing wild in some very remarkable positions, as on Mount Tabor, and on the summit of Mount Attarus (see Burckhardt, Syria, p. 334).” Dr. Thomson (The Land and the Book, 2:413) says that the terebinth-trees near Mais el-Jebel had been grafted with the pistacia from Aleppo by order of Ibrahim Pasha, but that “the peasants destroyed the grafts lest their crop of oil from the berries of these trees should be diminished.” Dr. Hooker saw only two or three pistacia-trees; in Palestine. These were outside the north gate of Jerusalem. But he says the tree is cultivated at Beiruit and elsewhere in Syria. It delights in a dry soil, and rises to the height of twenty, and sometimes thirty feet. As. it belongs to the same genus as the terebinth-tree; so, like it, the male and female flowers grow on. separate trees. It is therefore necessary for the foundation of the seed that a male tree be planted among the female ones. It is probably owing to the flowers of the latter not being fecundated that the trees occasionally bear oblong fruit-like but hollow bodies, which are sometimes described as galls, sometimes as nuts, of little value. The ripe seeds are enclosed in a woody but brittle whitish-colored shell, and within it is the seed-covering, which is thin, membranous, and of  a reddish color. The fruit is about the size of an olive, but bulging on one side and concave on the other. Inside a tender reddish pulp is a shell, which in its turn encloses a green-colored kernel, of a sweet and agreeable flavor, and abounding in oil. Pistachio nuts are much eaten by the natives of the countries where they are grown, and, as we have seen, they form articles of commerce from Afghanistan to India — a hot country like Egypt. They are also exported from Syria to Europe in considerable quantities. They might therefore have well formed a part of the present intended for Joseph, notwithstanding the high position which he occupied in Egypt.

2. Egoz', אגֵוֹז; Sept. κάρυον. This word occurs in the Son 5:11 : “I went into the garden of nuts,” where probably what is known with us as English walnuts, or in the American market as “Madeira nuts,” is intended. The Hebr.ew name is evidently the same as the Persian gowz,' and the Arabic jowz, both of which, when they stand alone, signify the walnut, gowz-bun being the walnut-tree; when used in composition they may signify the nut of any other tree; thusjowz-i-boa is the nutmeg, jowz-i-hisndi is the Indian ‘ or cocoanut, etc. Abu'l Fadii (in. Celsius) says, “While Arabs have borrowed the word jaes from the Persian; in Arabic the term is Chusf, which is a tall tree.” The Chusf or Chasf is translated by Freytag “an esculent nut, the walnut.” The Jewish rabbins understand the walnut by Egoz. The Greeks employed κάρυον, and the Romans nux, to denote the walnut (see Casaubon, On Athenceus, 2:65; Ovid, “VNux Elegia; “Celsius, ‘Hierobot. 1:28); which last remains in modern languages, as Ital. noce, Fr. noix, Span. nuez, and Ger. nuss. ‘The walnut was,'however, also called κάρυον βασιλικόν (Diosc. 1:179), royal nut, from its excellence, and also Περσικόν or Persian, having been introduced into Greece from Persia: the name juglans has been derived from Jovis glans, the acorn, or nut of Jove. That the walnut was highly esteemed in the East we learn from. Abulpharagius, who states that Al Mahadi, the third caliph of the Abassides, “was buried at the foot of the walnut-tree under which he used to sit.” That it is found in Syria has been recorded by several travelers. Thevenot found it in the neighborhood of Mount Sinai, and Belon says of a village not far from Lebanon that it was “well shaded with oak and walnut trees.” That it was planted at an early period is well known, and might be easily proved from a variety of sources. According ῥto Josephus (War 3:10, 8) the walnut-tree was formerly common, and  grew most luxuriantly around the lake of Gennesareth; Schulze, speaking of this same district, says he often saw walnut-trees growing there large enough to shelter four-and-twenty persons. See also Kitto (Phys. Hist. Pal. p. 250) and Burckhardt (Syria, p. 265).

The walnut, or Juglans regia of botanists, belongs to the natural family of Juglandeae, of which the species are found in North America and in Northern Asia. The walnut itself extends from Greece and Asia Minor over Lebanon and Persia, probably all along the Hindu Khish to the Himalayas, and is abundant in Cashmere (Him. Bot. p. 342). The walnut-tree is well known as a lofty, wide-spreading tree, which affords a grateful shade, and of which the leaves have an agreeable odor when bruised. It seems formerly to have been thought unwholesome to sit under its shade, but, this appears to be incorrect. The flowers begin to open in April, and the fruit is ripe in September and October. The tree is much esteemed for the excellence of its wood; and the kernel of the nut is valued not only as an article of diet, but for the oil which it yields. Being thus known to and highly valued by the Greeks in early times, it is more than probable that, if not indigenous in Syria, it was introduced there at a still earlier period, and that therefore it may be alluded to in the above passage, more especially as Solomon has said, “I made me gardens and orchards, and planted trees in them of all kind of fruits” (Ecc 2:5).

## Nuts[[@Headword:Nuts]]

             in ecclesiastical usage, sometimes designates a cup made out of a cocoanut; examples remain at Corpus Christi and Exeter colleges, Oxford. See Walcott, Sacred Archaeology, p. 405.

## Nuts Or Bazugurs[[@Headword:Nuts Or Bazugurs]]

             is the name of a class of Gypsies who dwell in Hindostan. A late intelligent writer has, with much plausibility, endeavored to trace from' them: the origin of the Gypsies of the West. They are both wandering tribes, and have each a language understood only by themselves; live principally by fortune-telling (by palmistry and other means), and are alike addicted to thieving. The Gypsies are governed by their king; the Nuts by their nadarl butah. They appear to be equally indifferent on the subject of religion, and in no respect particular in. their food, or the manner in which it is obtained. According to a list furnished by captain Richardson, the languages adopted by these people would appear to possess a very strong affinity to each  other. “The Bazugurs are subdivided into seven castes, viz. the Cham, Athbia, Bynsa, Purbutte, Kalkur, Dorkinfi, and Gungwar; but the difference seems only in name, for they live together and intermarry as one people. They say they are descended from four brothers of the same family.

They profess to be Mussulmans; that is, they undergo circumcision; and at their weddings and burials a gari and mollah attend to read the service; thus far, and no further, are they Mussulmans. Of the Prophet they seem to have little knowledge; and though in the creed, which some of them can indistinctly recollect, they repeat his titles, yet, when questioned on the subject, they can give no further account of him than that he was a saint or pir. They acknowledge a God, and in all their hopes and fears address him, except when such addresses might be supposed to interfere with Sansyn's department a famous musician, who flourished, believe, in the time of Akbar, and whom they consider as their tutelary deity; consequently they look up: to him for success and safety in all their professional exploits. These consist of playing on various instruments, singing, dancing, tumbling, etc. The two latter -accomplishments are peculiar to the women of this sect. The notions of religion and a future state among this vagrant race are principally derived from: their songs, which are. beautifully simple. They are. commonly, the production of Kubier, a poet of great fame, and who, considering the nature of his poems, deserves to be better known.

He was a weaver by: trade, and flourished in the time of Shir Shah, the Cromwell of Indian history. There are, however, various and contradictory traditions relative to our humble philosopher, as some accounts bring him down to the time of Akbar. All, however, agree as to his being a Supu, or Deist, of the most exalted sentiments and of the most unbounded benevolence. He reprobated with severity the religious intolerance and worship of both Hindus and Mussulmans, in such a pleasing poetic strain of rustic wit, humor, and sound reasoning, that to this day both nations contend for the honor of his birth in their respective sects or tribes. He published a book of poems that are still universally esteemed, as they inculcate the purest morality and the greatest good-will and hospitality to all the children of man. From the disinterested yet alluring doctrines they contain, a sect has sprung up in Hindostan under the name of Kubierpunt- hi, who are so universally esteemed for veracity and other virtues, among both Hindus and Mussulmans, that they may be with propriety considered the Quakers of that hemisphere. They resemble that respectable body in the neatness of their dress and simplicity of their manners, which are neither strictly Mohammedan nor Hinda, being rather a mixture of the best parts of  both. The Bazugurs conceive that one spirit pervades all nature; and that their soul, being a particle of that universal spirit, will of course rejoin it when released from its corporeal shackles. At all their feasts — which are as frequent as their means will admit — men, women, and children drink to excess.

Liquor with them is the summum bonum of life; every crime may be expiated by plentiful libations of strong drink. Though professing Islamism, they employ a Brahman, who is supposed to be an adept in astrology, to fix upon a name for their children. whom they permit to remain at the breast till five or six years of age. It is no uncommon thing to see four or five miserable infants clinging round their mother, and struggling for their scanty portion of nourishment, the whole of which, if we might judge from the appearance of the woman, would hardly suffice for one. This practice, with the violent exercise which they are taught in their youth, and the excessive and habitual indulgence in drinking intoxicating liquors, must greatly curtail the lives of these wretched females. Their marriages are generally deferred to a later period than is usual in their climate, in consequence of a daughter being considered as productive property to the parents by her professional abilities. The girls, who are merely taught to dance and sing, like the common Sheh or Nautch girls of Hindostan, have no restrictions on their moral conduct as females; but the' chastity of those damsels whose peculiar department is tumbling is strictly enjoined, until their stations can be supplied by younger ones trained up in the same line; and when these come forward, the older performers are permitted to join the men dancers, and from among them the men, though aware or at least suspicious of their incontinence, select a wife. After the matrimonial ceremony is over, they no longer exhibit as public dancers. A total change of conduct is now looked for, and generally, I believe, ensues.

To reconcile this in some manner to. our belief, it may be necessary to mention that, contrary to the prevailing practice in India, the lady is allowed the privilege of judging for herself, nor are any preparations for the marriage thought of till her assent has been given, in cases where no previous choice has been made. There are in and about the environs of Calcutta five sets of these people, each consisting of from twenty to thirty, exclusive of children. There is a surdur to each set, one of whom is considered as the chief, or nadar butah, at this station. The people of each set are, like, our actors, hired by the surdur or manager of a company for a certain period, generally one year, after which they are at liberty to join any other party. No person can establish a set without the sanction of the nadar bftadh, who, I believe, receives a chut (tribute or small portion) of the  profits, besides a tax of two rupees, which is levied on the girls of each set as often as they may have attracted the notice of persons not of their own caste. This, from their mode of life, must be a tolerably productive duty. When the parties return from their excursions, this money is paid to the nadar butah, who convenes his people, and they continue eating and drinking till the whole is expended. When any of the surdurs are suspected of giving in an unfair statement of their profits, a punchaet is assembled, before whom the supposed culprit is ordered to undergo a fiery ordeal, by applying his tongue to a piece of red-hot iron; if it burns him, he is declared guilty. A fine, always consisting of liquor, is imposed. If the liquor be not “immediately produced, the delinquent is banished from their society, hooted and execrated wherever he comes; his very wife and children avoid him. Thus oppressed, he soon becomes a suppliant to the nadar bdutah. Some of the women of the Bazugurs are, I have heard, extremely handsome, and esteemed as courtesans in the East accordingly; though I must confess I have not seen any who, in my opinion, came under that description as to personal charms.”

## Nutting, Rufus, D.D[[@Headword:Nutting, Rufus, D.D]]

             a Presbyterian minister, was born at Old Groton, Middlesex County, Massachusetts, July 28, 1793. He graduated from Dartmouth College in 1813, and for several years thereafter took charge of a young ladies' seminary at Catskill, N.Y.; in 1821 became principal of Randolph Academy, Vermont, which position he held seven years, meantime completing his theological course under the celebrated Dr. John Holt Rice. In 1828 he became professor of languages in the Western Reserve College at Hudson, Ohio; in 1840 resigned his chair, and two years later removed to Romeo, N.Y., taking charge of the branch of the State University then located there. In 1847 he established an academy at Lodi Plains, Washtenaw County, Michigan; in 1870 removed to the city of Detroit, where he died, July 12, 1878. (W.P.S.)

## Nuva[[@Headword:Nuva]]

             an ancient goddess among the Chinese, was worshipped before the time of Confucius. She presided over the war of the natural elements, stilling the violence of storms and establishing the authority of law. She caused the world to spring from the primitive chaos, and out of elemental confusion brought natural order.

## Nuvolone, Carlo Francesco[[@Headword:Nuvolone, Carlo Francesco]]

             a distinguished Italian painter, the eldest son of Panfilo Nuvolone, was born at Milan in 1608. He studied under his father, but finished his education in the school of Giulio Cesare Procaccini, although he did not adopt the style.of either, but became a follower of Guido. According to Lanzi the forms-of his figures are elegant, and the airs of his heads graceful, with a remarkable sweetness and harmony of tints, so that he deserved the name which he still enjoys of “the Guido of Lombardy.” His Madonnas are in much request for private collections Nuvolone also painted many portraits for the nobility, which possess great excellence; and he was selected to paint the queen of Spain when she visited Milan in 1649. Lanzi mentions his fine picture of the Miracle of St. Peter in S. Vittore at Milan; and says he painted many other works in excellent taste, at Milan,  Parma, Cremona, Piacenza, and Como. He died, according to Orlandi, in 1651, though Bryan says 1661.

## Nuvolone, Giuseppe[[@Headword:Nuvolone, Giuseppe]]

             called Il Panfilo, an emilenut Italian artist, the younger son of Panfilo Nuvoloele, was born at Milan in 1619. Like his brother, Carlo Francesco, he studied first under his father, and afterwards under Giulio Cesare Procaccini. Lanzi says that in his works may everywhere be traced a composition and coloring derived from the school of Procaccini. His compositions are copious, and .the oppositions of his lights and shadows are conducted with great intelligence and vigor; but his taste is often inferior to that of his brother, and his shadows are occasionally dark and somber. He wrought with great facility, and was indefatigable in the practice of his profession during a long life, painting until his eighty-fourth year. His latter works bear traces of infirmity. There are many of his paintings in the cities of Lombardy; also in Brescia and other Venetian cities, among which Lanzi mentions his fine picture of St. Domenico resuscitating a Dead Man, in the church of that saint at Cremona. This work of art is animated by the most natural expression, and adorned with beautiful architecture. He died in 1703.

## Nuvolone, Panfilo[[@Headword:Nuvolone, Panfilo]]

             a Cremonese painter, flourished, according to Zaist, about 1608. He studied under Cav. Gio. Battista Trotti, called II Malosso, and was among the ablest disciples of that master. Lanzi says he afterwards followed a more solid and attractive style. Among his principal works is one in the monastery of Sts. Domenico and Lazarus; and the Assunption of the Virgin, in the church of La Passione.

## Nuvolstella (Or Nivolstella), Johann Georg[[@Headword:Nuvolstella (Or Nivolstella), Johann Georg]]

             a German wood-engraver, born at Mentz in 1594, died in 1624. Among other prints, he executed several of the holy fathers, after the designs of Tempesta; a set of cuts for Virgil's Eneid, and other poetical subjects.

## Nuwayri[[@Headword:Nuwayri]]

             is the patronymic of a celebrated Arabian historian of the 8th century. of the Hegira, whose complete name was AHMED IBNA-ABID-AL-WAHHAB ALBEKR, AL-TEYMI AL-KISND, and who was further distinguished by the  honorable surname of Shehabu-d-din (bright star of religion). He was born at Nuwayreh, a small town of the province of Bahnassd, in Egypt, in the year 682 of the Hegira (A.D. 1283-84). Nuwayri distinguished himself as a theologian of the sect of Shafei, and also as a rhetorician and grammarian, and he wrote several works on these subjects, the titles of which have not reached us. But the work which has made Nuwavri “known among European scholars is his Nehdyetu-ldrab fi fonzuni-ladab. a sort of cyclopedia, consisting of thirty books or volumes, and divided into five “fen” (subjects), each of which is further subdivided into “kasm” (sections), containing each a certain number of “bab” (chapters). The first four “fen” treat of the physical sciences and .the several branches of natural history and moral philosophy. The fifth and last, which is likewise the most valuable for Europeans, is wholly occupied with a history of the Mohammedan, settlements both in the East and West. The sixth “bab” (chapter) of the same contains a narrative of the conquest of Africa, Spain, and Sicily by the Saracens, together with a chronological history of the sultans of the family of Umeyah, who filled the throne of Cordova from A.H. 138 to 428 (A.D. 755 to 1036), and a short account of the principal events of their, reigns. Nuwayri died, according to Haji Khalfah, in the year 732 of the Hegira.

## Nuzzi, Ferdinand[[@Headword:Nuzzi, Ferdinand]]

             an Italian cardinal, was born Sept. 10, 1645, in Orta, within the territory recently called the Pontifical States. He was nine years old when his mother, having become a widow, sent him to Rome to pursue his studies. Applying himself to jurisprudence, civil as well as canonical, he was soon regarded as one of the most skillful lawyers of Italy. In 1686 Innocent XI appointed him commissary of the Apostolic Chamber and canon of St. Peter. Alexander VIII often had recourse to- his counsels. Innocent XII made his treasurer of the Apostolic Chamber, secretary of the Congregation of the Council, and member of that of the rites. In the midst of all his duties Nuzzi preserved his love for the sciences, and his house was the rendezvous for savans, who formed there a sort of academy where all sorts of subjects were discussed. Clement XI created him cardinal (Dec. 16, 1715) and bishop of Orvieto. He died in Orvieto Nov. 30, 1717. As prefect of Annone, he published Discorso intorno alla coltivazione della Campagna di Roma (Rome, 1702, fol.). He described the sad effects of the want of culture in the country near Rome; but his work had not the result that he promised himself. His nephew, Nuzzi (Innocent), honorary  chancellor of Benedict XIV, raised a magnificent mausoleum to his uncle in the cathedral of Orvieto, and translated into Italian the list. de la Constitution Unigenitus, by Lafitau (Cologne, Rome, 1757, 4to). See Dict. des Cardinaux; Moreri, Dict. Histor.

## Nyaya[[@Headword:Nyaya]]

             (from the Sanscrit ni, “into,” and aya, “going,” a derivative from in, “to go,” hence literally. “entering,” and figuratively “investigating” analytically) is the name. of one of the three great systemts of ancient Hindfi philosophy. SEE HINDUISM. There are, it is true, six- systems of Hindu philosophy, viz. The Nyaya, Vaiseshika (q.v.), Sankhya (q.v.), Yoga (q.v.), Vedanta (q.v.), and Minansa (q.v.); but, as we have said in the article MIMANSA, the term philosophical system is hardly applicable to all of them, and it should also be stated that the Vaiseshika is in some sort supplementary to the Nyaya, and the two are familiarly spoken of as one collected system, though we do not so treat them here. Accordingly it is customary to speak of Hindu philosophy as being divisible into the Nyaya, Stakhya, and Vedanta. These three systems, too, if we follow the commentators, differ more in appearance than in reality. Assuming each of them implicitly the truth of the Vedas (q.v.), and proceeding to give on that foundation a comprehensive view of the totality of things, the three systems differ in their point of view of the universe; viz. as it stands in relation severally to sensation, emotion, and intellection.

The adherent of the Nyaya system, starting from the premise that we have various sensations, inquires what and how many are the channels through which such varied knowledge flows in. Finding that there are five very different channels, he imagines five different externals adapted to these. Hence his theory of the five elements, the aggregate of what the Nyaya regards as the causes of affliction. The student of the Sankhya, struck with the fact that we have emotions, with an eve to the question whence our impressions come, inquires their quality. Are they pleasing, displeasing, or indifferent? These three qualities constitute for him the external; and to their aggregate he gives the name of Nature. With the former he agrees in wishing that he were well rid of all three; holding that things pleasing and things indifferent are not less incompatible with man's chief end than things positively displeasing. Thus, while the Nyaya allows to the external a substantial existence, the Sankhya admits its existence only as an aggregate of qualities; while both allow that it really (eternally and necessarily) exists.

The Vedanta, rising above the question as to what is pleasing, displeasing, or indifferent, asks simply what is and what is not. The categories are here reduced to two — the Real and the Unreal. The categories of the Nyava and the Sankhya are merely scaffolding to reach this pinnacle of philosophy, or, in other words, the Nyaya and the Sankhya are simply introductory to the great system of the Vedanta. With this introductory element we must content ourselves at this place, and now enter upon a consideration of the Nyaya (proper) system, which offers, as we have already said, the sensational aspect of Hindu philosophy. But in thus labeling the Nyaya we would not be understood that it confines itself to sensation, excluding emotion and intellection, nor that the other two great systems ignore the fact of sensation, but simply that the arrangement of the Nyaya has, a more pointed regard to the fact of the five senses than either of the others has, and treats the external more frankly as a solid reality. Indeed this system of philosophy bears its very peculiar name because it treats analytically, as it were, of the objects of human knowledge, both material and spiritual, distributed by it under different heads or topics; and it is in this particular unlike the Sankhya and the Vedanta, which follow a synthetic method of reasoning. With the other systems of Hindu philosophy, the Nyaya concurs in making its chief end the consideration of man's destiny, and in promising beatitude, i.e. final deliverance of the soul from re-birth or transmigration, to those who acquire truth, which in the case of the Nyaya means a thorough knowledge of the principles taught by this particular system. “The topics treated of by the Nyaya are briefly the following:

1. the pramana, or instruments of right notion. They are:

a, knowledge which has arisen from the contact of a sense with its object;

b, inference of three sorts (a priori, a pbsteriori, and from analogy);

c, comparison; and,

d, knowledge, verbally communicated, which may be knowledge of ‘that whereof the matter is seen,' and knowledge of ‘that whereof the matter is unseen' (revelation).

2. The objects or matters about which the inquiry is concerned (panameya). These are:

a. The Soul (atman). It is the seat of knowledge or sentiment, different for each individual coexistent person, infinite, eternal, etc. Souls are therefore numerous, but the supreme soul is one; it is demonstrated as the creator of all things.

b. Body (sarira). It is the seat of action, of the organs of sensation, and of the sentiments of pain or pleasure. It is composed of parts, a framed substance, not inchoative, and not consisting of the three elements, earth, water, and fire, as some say, nor of four, or all the five elements (viz. air and ether, in addition to the former), as others maintain, but merely earthy.

c. Organs of sensations (indriya); from the elements, earth, water, light, air, and ether, they are smell, taste, sight, touch, and hearing.

d. Their objects (artha). They are the qualities of earth, etc., viz. odor, savor, color, tangibility, and sound.

e. Understanding (buddhi), or apprehension (unpttlabdhi), or conception (jndana), terms which:are used synonymously. It is not eternal, as the Sankhya maintainms, but transitory.

f. The organ of imagination and volition (manas). Its property is the not:giving rise simultaneously to more notions than one. e.g. Activity (pravritti), or that Which originates the utterances of the voice, the cognitions of the understanding, and the gestures of the body. It is therefore oral, mental, or corporeal, and the reason of all worldly proceedings.

h. Faults or failings (dosha), which cause activity, viz. affection, aversion, and bewilderment.

i. Transmigration (pretyabhdva, literally, the becoming born after having died), or the regeneration of the soul, which commences with one's first birth, and ends only with final emancipation. It does not belong to the body, because the latter is different in successive births, but to the soul, because it is eternal.

k. Fruit or retribution (phala), or that which accrues from activity and failings. It is the consciousness of pleasure or of pain.

l. Pain (duhkha), or that which has the characteristic mark of causing vexation. It is defined as ‘the occurrence of birth,' or the originating of  ‘body,' since body is associated with various kinds of distress. Pleasure is not denied to exist, but, according to the Nyava, it deserves little consideration, since it is ever closely connected with pain.

m. Absolute deliverance or emancipation (apavarga). It is annihilation of pain, or absolute cessation of one's troubles once for all.

“After (as above) ‘instruments of right notion,' and ‘the objects of inquiry,' the Nyaya proceeds to the investigation of the following topics.

3. Doubt (samsaya). It arises from unsteadiness in the recognition or nonrecognition of some mark, which, if we were sure of its presence or absence, would determine the subject to be so or so, or not to be so or so; but it may also arise from conflicting testimony.

4. Motive (pnrayojman), or that by which a person is moved to action.

5. A familiar case (drishtanta), or that in regard to which a man of an ordinary and a man of a superior intellect entertain the same opinion.

6. Tenet or dogma (siddhanta). It is either ‘a tenet of all schools,' i.e. universally acknowledged, or ‘a tenet peculiar to some school, i.e. partially acknowledged; or ‘a hypothetical dogma,' i.e. one which rests on the supposed truth of another dogma; or ‘an implied dogma,' i.e. one the correctness of which is not expressly proved, but tacitly admitted by the Nyava.

7. The different members (avayava) of a regular argument or syllogism (nydya).

8. Confutation or reduction to absurdity (tartka). It consists. in directing a person who does not apprehend the force of the argument as first presented to him, to look at it from an opposite point of view.

9. Ascertainment (nirnaya). It is the determination of a question by hearing both what is to be said for and against it; after having been in doubt. The next three topics relate to the topic of controversy, viz.

10. Discussion (vada), which is defined as consisting in defending by proofs on the part of the one disputant, and controverting by objections On the part of the other, Without discordance with respect to the principles on which the conclusion is to depend; it is, in short, an honest sort of  discussion, such, for instance, as takes place between a preceptor and his pupil, and where the debate is conducted without ambition of victory.

11. Wrangling (jalpa), consisting in the defense or attack of a proposition by means of tricks, futilities, and such like means; it is therefore a kind of discussion where the disputants are merely desirous of victory, instead of being desirous of truth

12. Cavilling (vitanda), when a man does not attempt to establish the opposite side of the question, but confines himself to carping disingenuously at the arguments of the other party.

13. Fallacies, or semblances of reasons (hetvabhasa), five sorts of which are distinguished, viz. the erratic, the contradictory, the equally available on both sides; that which, standing itself in the need of proof, does not differ from that which is to be proved, and that which is adduced when the time is not that when it might have availed.

14. Tricks, or unfairness in disputation (chalat), or the opposing of a proposition by means of assuming a different sense from that which the objector well knows the propounder intended to convey by his terms. It is distinguished as verbal misconstruing of what is ambiguous, as perverting, in a literal sense, what is said in a metaphorical one, and as generalizing what is particular.

15. Futile objections (jati), of which twenty-four sorts are enumerated; and,

16, failure in argument or reason of defeat (nigraha-sthana), of which twenty-two distinctions are specified.

“The great prominence given by the Nyaya to the method, by means of which truth might be ascertained, has sometimes misled European writers into the belief that it is merely a system of formal logic, not engaged in metaphysical investigations. But though the foregoing enumeration of the topics treated by it could only touch upon the main points which form the subject-matter of the Nyaya, it will sufficiently show that the Nyaya is intended to be a complete system of philosophical investigation; and some questions, such as the nature of intellect, articulated sound, etc., or those of genus, variety, and individual, it has dealt with in a masterly manner, well deserving the notice of Western speculation. That the atomic theory has been devolved from it will be seen under the article VAISESHIKA  SEE VAISESHIKA.

On account of the prominent position, however, which the method of discussion holds in this system, and the frequent allusion made by European writers to a Hindu syllogism, it will be expedient to explain how the Nyaya defines the ‘different members of a syllogism' under its seventh topic. A regular argument consists, according to it, of five members, viz.:

a, the proposition (pratijna), or the declaration of what is to be established;

b, the reason (hetu), or ‘the means for the establishing of what is to be established;'

c, the example (udaharana), i.e. some familiar case illustrating the fact to be established, or, inversely, some familiar case illustrating the impossibility of the contrary fact;

d, the application (upanaya), or ‘restatement of that with respect to which something is to be established;' and,

e, the conclusion (nigamana), or ‘the restating of the proposition because of the mention of the reason.'

An instance of such a syllogism would run accordingly thus:

a, This hill is fiery,

b, for it smokes,

c, as a culinary hearth, or (inversely) not as a lake, from which vapor is seen arising — vapor not being smoke, because a lake is invariably devoid of fire;

d, accordingly the hill is smoking;

e, therefore, it is fiery.

“The founder of the Nyaya system passes under the name of Gotama (q.v.), or, as it also occurs, Gantama (which would mean a descendant of Gotama). There is, however, nothing as yet known of the history of this personage or the time when he lived, though it is probable that the work attributed to him is, in its present shape, later than the work ‘of the great grammarian Pnini. It consists of five books or adhyayas, each divided into two ‘days,' or diurnal lessons, which are again subdivided into sections or  topics, each of which contains several aphorisms or sutras (q.v.). Like the textbooks of other sciences among the Hindus, it has been explained or annotated by a triple set of commentaries, which, in their turn, have become the source of more popular or elementary treatises.” Mr. Banerjea, in his Dialogue on the Hindu Philosophy (Lond. 1861, 8vo), considers the Buddhists' system as closely resembling the Nyaya system, and .points out its similarity to and differences from that of Kapila (q.v.). The latter agrees with the Nyaya in that it makes all souls eternal and distinct from body. Its evil to be overcome is the same, viz. transmigration; and its method of release is the same, viz. Buddhi, or knowledge. They differ in that the Nyaya assumes beyond that of Kapiia a third eternal and indestructible principle as the basis of matter, viz. atoms. It also assumes the existence of a supreme soul, Brahma, who is almighty and ‘allwise. The Sanscrit text of the Sutras of Gotama, with a commentary by Viswanatha, has been edited at Calcutta (1828); and the first four books, and part of the fifth, of the text, with an English version, an English commentary, and extracts from the Sanscrit commentary of Viswanatha, by the late Dr. J. R. Ballantyne (Allahabad, 1850-54). This excellent English version and commentary, and the celebrated essays on the Nvaya by H. T. Colebrooke (Trans. of the Royal Asiatic Society, vol. i, Lond. 1827; and reprinted in the Miscellaneous Essays, vol. i, Lond. 1837). and Ballantyne, Christianity contrasted with Hindu Philosophy (Lond. 1859, 8vo), are the best guides for the theological student who, without a knowledge of Sanscrit, would wish- to familiarize himself with the Nyaya system. See Thomson, Outlines on Thought (Appendix on Hindu Logic, Lond. 1857 ); Ballantyne, Lectures. upon the- Aiyaya Philosophy; Division of the Categories (f the N1yaya Philosophy, in the Bibliotheca Indicc, No. 33 and 35; Dictionary of the Technical Terms of the Nygya Philosophy (Bombay, 1875); Barthelemy Saint-Hilaire, Memoire sur le Nyaya; Bibliotheca Sacra, 1861, p. 673-697.

## Nyctages[[@Headword:Nyctages]]

             (from νυστάζειν or νυκτάζειν, to nasp) is the name which was given in the early Church to those who repudiated the night hours of prayer on the ground that as the day is divinely ordained for work, so the night is equally ordained for sleep and rest (Isidore, De Haeres. lxiv; Paulus, De Haeres. lii; Ebrard, In Bibl. Max. 24:1577). They are also spoken of under the name of Dornzitantes by St. Jerome in his treatise against Vigilantius.

## Nyctelia[[@Headword:Nyctelia]]

             (νυκτέλια), the name given to the festivals of the ancient Greeks observed in. honor of Bacchus, were so called, from ἐν νυκτὶ τελεῖν, because the sacrifice and other ceremonies were performed in the night. These feasts were celebrated every three years in the beginning of spring, with lighted torches, drinking, and the worst of impurities, for awhich reason the Romans prohibited the observance of them in Italy. See Broughton, Hist. of Religion, s.v.

## Nyder, Johannes[[@Headword:Nyder, Johannes]]

             a celebrated Dominican, who flourished during the Hussite Reformation, is noted as one of the embassy selected by the Council of Basle to debate at Egra, in Bohemia, the case of the Hussites. But little is known of his personal history. but in the excited period of ecclesiastical strife in which he flourished he played no unimportant part in defense of the papal cause. See Jenkins, Life of Cardinal Julian, p. 187 sq.

## Nye, Philip[[@Headword:Nye, Philip]]

             an English theologian, was born about 1596, in Sussex. He studied at Oxford. entered the Church, and was at first settled at St. Michael, and later at St. Bartholomew's, London, where he was very popular as a pulpit orator. Having ventured to oppose the doctrines of the Established Church, he was obliged to retire for some years to Holland. Appointed pastor of Kimbolton in 1640, he was one of the most zealous advocates of Presbyterianism, and afterwards joined the Independents, when they were in the ascendency. In December, 1647, he was sent by the leaders of the army, together with Marshall, to the castle of Carisbrooke, to inform the king of the vote deposing him from the throne. At the Restoration he was deprived of all office, but left at liberty. He died at London Sept. 27, 1672. Wood and Calamy represent him as a violent, dangerous man; but Stoughton, himself an Independent, pays him high tribute, and says that Nye, though one of the ablest and most active of the denomination, had no power to serve the cause of his sect, as he was suspiciously regarded by the Royalists, and even by Parliament. Nye wrote some controversial works. See Wood, Athenae Oxon.; Calamy, History of Dissenting Churches; Hook, Eccles. Biog. s.v.; Stoughton, Eccles. Hist. of England (Ch. of Restor.), 1:45, 91, 194, 297; Fletcher, Hist. of the Independents, 3:187; 4:31. (Jo H. W.)

## Nymphae Or Nymphs[[@Headword:Nymphae Or Nymphs]]

             (Gr. νύμφαι) is, in classic mythology, the name of a numerous class of inferior female divinities, though they are designated by the title of Olympian, because they were said to be called to the meetings of the gods in Olympus. They are described as the daughters of Zeus, and were believed to dwell on earth in groves, on the summits of mountains, in rivers, streams, glens, and grottoes (Homer, Odyss. 6:123, etc.; 12:318; II. 20:8; 24:615). Homer describes them as presiding over game, accompanying' Artemis, dancing with her, weaving in their grottoes' purple garments, and kindly watching over the fate of mortals (Odyss. 6:105; 9:154; 13:107, 356; 17:243; Il. 6:420; 24:616). Men offer up sacrifice either to them alone, or in conjunction with other gods, such as Hermes (Odyss. 13:350; 17:211, 240; 14:435). From the places which they inhabit they are called ἀρνονόμοι (Odyss. 6:105), ὀρεστιάδες (Il. 6:420), and νηιάδες (Odyss. 13:104).

The nymphs, whose number is almost indefinite, may be divided into two great classes. The first class embraces those who must be regarded as a kind of inferior divinities, recognized in the workshop of nature. The early Greeks saw in all the phenomena of ordinary nature some manifestation of the Deity; springs, rivers, grottoes, trees, and mountains, all seemed to them fraught with life; and all were only the visible embodiments of so many divine agents. The salutary and beneficent powers of nature were thus personified, and regarded as so many divinities; and the sensations produced on man in the contemplation of nature, such as awe, terror, joy, delight, were ascribed to the agency of the various divinities of nature. The second class of nymphs are personifications of tribes, races, and states, such as Cyrene, and many others. The nymphs of the first class must again be subdivided into various species, according to the different parts of nature of which they are the representatives.

1. Nymphs of the Watery Element. — Here we first mention the nymphs of the ocean (᾿Ωκεανῖναι or ᾿Ωκεανίδες, νύμφαι ἃλιαι), who are regarded as the daughters of Oceanus (Hesiod, Theog. 346, etc., 364; AEschyl. Prom.; Callim. Hymn. in Dian. 13; Apollon. Rhod. 4:1414; Sophocles, Philoct. 1470); and the next the nymphs of the Mediterranean, or Inner Sea, who are regarded as the daughters of Nereus, whence they are called Nereides (Hesiod, Theog. 240, etc.). The rivers were represented by the Polameides, who, as local divinities, were named after their rivers,  as Acheloides, Amyrides, Ismenides, Amnisiades, Pactolides (Apollon. Rhod. 3:1219; Virgil, in. v, 3:70; Pausan. v. 5, 6; 1:31, 2;: Callim. Hymn. in. Dian. 15; Ovid, Met. 6:16; Steph. Byz. s.v. Α᾿μνισός). But the nymphs of fresh water whether of lakes, brooks, or wells, are also designated by the general name Naiades, though they have in addition their specific names, as Κρηναῖαι, Πηγαῖαι, ῾Ελειονόμοι, Λιμνατίδες or Λιμνάδες (Homer, Odyss. 17:240; Apollon. Rhod. 3:1219; Theocrit. v. 17; Orph. Hymn. 50, 6; Aryon. 644). Even the rivers of the lower regions are described as having their nymphs; hence Nymphoe infernce paludis and Avernales (Ovid, Met. v. 540; Fast. 2:610), Many of these presided over waters or springs which were believed to inspire those that drank of them, and hence the nymphs themselves were thought to be endowed with prophetic or oracular power, and to inspire men with the same, and to confer upon them the gift of poetry (Pausan. 4:27, 2; 9:3, 5; 34, 3; Plutarch, Aristid. 11; Theocritus, 7:92). Inspired soothsayers or priests are therefore sometimes called νυμφόληπτοι (Plato, Plaedr. p. 421, e). Their powers, however, vary with those of the springs over which they preside; some were thus regarded as having the power of restoring sick persons to health (Pindar, 01. 12:26; Pausan. 5:5, 6; 6:22, 4); and as water is necessary to feed all living beings, the water-nymphs (ὑδριδάες) were also worshipped, along with Dionysus and Demeter, as giving life and blessings to all created beings, and this attribute is expressed by a variety of epithets, such as καρποτρόφοι, αἰπολικαί, νόμιαι κουροτόφοι etc.).

As their influence was thus exercised in all departments of nature, they frequently appear in connection with higher divinities, as, for example, with Apollo, the prophetic god, and the protector of herds and flocks (Apollon. Rhod. 4:1218); with Artemis, the huntress and protectress of game, for she herself was originally an Arcadian nymph (Apollon. Rhod. 1:1225; 3:881; Pausan. 3:10, 8); with Hermes, the fructifying god of flocks (Homer, Hymn. in Aphrod. 262); with Dionysus (Orph. Hymn. 52; Horace, Carm. 1:1, 31; 2:19, 3); with Pan, the Seileni, and Satyrs, whom they join in their Bacchic revels and dances.

2. Nymphs of mountains and grottoes are called Ο᾿ροδεμνιάδες and Ο᾿ρειάδες, but sometimes also by names derived from the particular mountains they inhabited, as Κιθαιρωνίδες, Πηλιάδες, Κορύκιαι, etc. (Theocritus, vii; Virgil, AEn. 1:168, 500; Pausan. 5:5, 6; 9:3, 5; 10:32, 5; Apollon. Rhed. 1:550; 2:711; Ovid, Her. 20:221; Virgil, Eclo., 6:56).

3. Nymphs of beasts, groves, and glens were believed sometimes to appear to and frighten solitary travelers. They are designated by the names Α᾿λσηϊvδες, ῾Υληωροί, Αύλωνιάδες and Ναπαῖαι (Apollon. Rhod. 1:1066, 1227; Orpheus, Hymn. 50,7; Theocritus, 13:44; Ovid, Mlet. 15:490; Virgil, Georg. 4:535).

4. Nymphs of trees were believed to die together with the trees which had been their abode, and with which they had come into existence. They were called Δρυάδες, Α῾μαδρυάδες or Α᾿δρυάδες, which signifies not only an oak, but any wild-growing tree; for the nymphs of fruit-trees were called Μηλίδες, Μηλιάδες, Ε᾿πιμηλίδες, or Α῾μαμηλίδες. They seem to be of Arcadian origin, and never appear together with any of the great gods (Pausan. 8:4, 2; Apollon. Rhod. 2:477, etc.; Anton. lib. 31, 32; Homer, Hymn. in Ven. 259, etc.).

The second class of nymphs, who were connected with certain races or localities (Apollon. Rhod. 2:504), usually have a name derived from the places with which they are associated, as Nyciades, Dodonides, Lemnise (Ovid, Fast. 3:769; Met. v. 412; 9:651; Apollod. 3:4, 83; Schol. Ad Pind. 1. 13:74).

The sacrifices generally offered to nymphs consisted of goats, lambs, milk, and oil, but never of wine (Theocrit. v. 12, 53, 139, 149; Serv. Ad Ving. Georg. 4:380; Eclog. v. 74). They were worshipped and honored with sanctuaries in many parts of Greece, especially near springs, groves, and grottoes, as, for example, near a spring at Cyrtone (Pausan. 9:24, 4); in Attica. (1:31, 2); at Olympia (v 15, 4; 6:22, 4); at Megara (1:40,:1); between Sycon and Phlius (2:11, 3), and other places. . Nymphs are represented in works of art as beautiful maidens, either quite naked or only half covered. Later poets sometimem describe them as having sea-colored hair (Ovid, Met, v. 432).

## Nymphaeum[[@Headword:Nymphaeum]]

             was the name of a fountain of water placed in the atrium of a church, in which the people were accustomed to wash their hands and faces before they entered. It was variously called κρήνη, φιάλη, φρέαρ, κολυμβεῖον, λεοντάριον olymphceum, etc. Romanists labor hard to prove that the practice of sprinkling with holy water at the entrance of the church is derived from that which was considered, by the earlier Christians, as a symbol of purification. But at its introduction it was recognized as a  Grecian rite, and is to be traced, with the greater number of papal ceremonies, to heathenism. Nymphagogue (νυμφαγωγός) is a title of the attendant of the bridegroom among the Greeks (and Romans). It was his duty to accompany the parties to the marriage; to act as sponsor for them in their vows; to assist in the marriage ceremonies'; to accompany the parties to the house of the bridegroom; and to preside over and direct the festivities of the occasion. SEE MARRIAGE.

## Nymphas[[@Headword:Nymphas]]

             (Νυμφᾶς; Vulg. Nymphas), a wealthy and zealous Christian in Laodicea (Col 4:15). A.D. 57. His house was used as a place of assembly for the Christians; and hence Grotius, making an extraordinarily high estimate of the probable number of Christians in Laodicea, infers that he must have lived in a rural district; nor is there any good reason for the supposition of Chrysostom that the Church consisted solely of the family of Nymphas (comp. Rom 16:5; 1Co 16:19; Phm 1:2).

In the Vatican MS. (B) this name is taken for that of a woman (αὐτῆς); and the reading appears in some Latin writers, as pseudo-Ambrose, pseudo-Anseim, and has been adopted in Lachmann's N.T. The common reading, however (αὐτοῦ), is found in most MSS., and is the only one known to the Greek fathers. The Alexandrian and Sinaitic MSS. (A and א), and that of Ephraem Syrus (C), do not determine the sex (αὐτῶν). The difficulty presented by the plural in the text is easily explained by referring it to Nymphas and his family (constructio ad sensum), or αὐτῶν may refer to the ἀδελφοί.

## Nymphidianus[[@Headword:Nymphidianus]]

             (Νυμφιδιανός) of Smyrna, a Neo-Platonist, lived in the time of the emperor Julian, and was a brother of Maxitmus and Claudianus. The emperor Julian, who was greatly attached to Maximus, made Nimphidianus his interpreter and Greek secretary, though he was more fit to write declamations and disputations than letters. He survived his brother Maximus, and died at an advanced age (Eunapius, Vit. Soph. p. 137).

## Nymphoeum, Council Of[[@Headword:Nymphoeum, Council Of]]

             (Concilium Nymphcense), an ecclesiastical council of some importance, was held in April, 1234,; under the emperor John, who was then at Nympheum. In 1233 Gregory IX had sent four legates to Germanus, the patriarch of Constantinople, in order, if possible, to effect a union between the churches. ‘he legates, who did not arrive before the beginning of the year 1234, were received with much honor, deputies from the emperor and the patriarch meeting them on the road. They first held a disputation with the Greeks at Nicaea, after which they proceeded to Constantinople to abide the issue of a conference between the four Oriental patriarchs. They were then invited to a conference at Nymphaeum, where a discussion was again opened upon the two subjects of the procession of the Holy Spirit and the use of unleavened bread in the holy eucharist. The legates insisted that the words “filio que “were used rather in explanation than as an addition, showing both from Holy Scripture and the writings of the fathers that the Holy Spirit proceedeth from the Son as well as from the Father. The Greeks did not accuse the Latins of error in doctrine, and the legates therefore maintained that it was lawful for the Latin Church to confess with the mouth what it was lawful for her to believe. The emperor, in order to effect a union, proposed that each party should give way on one point that the Greeks should approve the Latin use of inconsecrate, and that the Latins should expunge from the creed the words “filio que,” which gave offense to the Greeks. This, however, the legates refused to do. “If you ask us,” said they to the emperor, “how peace is to be made, we will answer you in a few words: concerning the body of Christ, we declare that you must firmly believe, and moreover preach, that it may be consecrated either in leavened or unleavened bread; and we require that all the books written on your part against this faith shall be condemned and burned. Concerning the Holy Spirit, we declare that you must believe that the Holy Spirit proceedeth from the Son as well as from the Father, and that you must preach this faith to the people. We do not say that the pope will compel you to chant these words in the creed, if you object to do so, but all books written against this doctrine must be burned.” When the emperor heard these words, he answered angrily that he had expected to receive from them some propositions more likely to lead to peace, but he would repeat what they had said to the Greek bishops. The latter were moved with great indignation at the proposal, and all further negotiations upon the subject were broken off. See Labbe Conc. 11:460.