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N - Nebuzaran

by James Strong & John McClintock

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Na'am

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

Na'amah

(Heb. *Naamah',* hm;[ņi, *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 (<010422>Genesis 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. Ναμά, 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 (<111421>1 Kings 14:21, 31; <141213>2 Chronicles 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 (<111101>1 Kings 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 (<06154>Joshua 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*.

Na'aman

(Heb. *Nanman'*, ˆmi[}ni *pleasantness*, as in <23710>Isaiah 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 (<01421>Genesis 46:21), apparently exiled by his father (<130804>1 Chronicles 8:4, 7), and the head of the family of the NAAMITES (<042640>Numbers 26:40); possibly the same elsewhere (<130707>1 Chronicles 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 (Exodus 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 (2 Kings 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 (1 Kings 22:34). The expression is remarkable "because that by him Jehovah had given deliverance to Syria" (verse 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 (Luke 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).

Naimathite

(Heb. *Naamathi'*, ytæ[]ni; a Gentile from some unknown place, *Naamah;* Sept. ὁ Μιναῖος, but in <18211>Job 2:11, ὁ Μιναίων βασιλεύς; Vulg. *Naamathites),* the epithet applied to Zophar, one of the three friends of Job (<18211>Job 2:11; 11:1; 20:1; 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.*

Na'amite

(Heb. *Neadsmzi'*, ymæ[]ni; Sept. Νοεμανί), a title of the family descended from NAAMAN *SEE NAAMAN* (q.v.), the grandson of Benjamin (<04041>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."

Na'arah

(Heb. *Nadrah'* הרַעְנָה, *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 (1 Chronicles 4:5, 6). B.C. cir. 1618. *SEE NAARAN*; *SEE NAARATH*.

Na'arai

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

Na'airan

(Heb. *Noaran'*, אֹרַעַן *boyish;* Sept. Ναράν v.r. Ναρνάν and Νοοράν), a town in the territory of Ephraim, on the south-eastern border, between Bethel and Jericho (1 Chronicles 7:28). In Joshua 16:7 the name is NAARATH *SEE NAARATH* (q.v.).

"In 1 Samuel 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."

Na'arath

Or rather Na'arah (Heb. *Nad'rah'*, הרַעְנָה, *girl,* as in NAARAH; with ה local הַתַּרְעָה; Sept. εἰς Ναραθά v.r. αἱ Κῶμαι ; Vulg. *Naarathe,* Auth. Vers. "to Naarath"), a town on the boundary between Benjamin and Ephraim, between Ataroth and Jericho (Joshua 16:7); elsewhere called NAARAN (1 Chronicles 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* (אֹרַעֲן) 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

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

Na'ashon

(Exodus 6:23). *SEE NAHSHON*.

Na'asson

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

Na'athus

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

Naatsuts

SEE THORN.

Na'bal

(Heb. *Nabal',* lbn; *foolish,* as often [comp. 1 Samuel 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 (1 Samuel 25:3; 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 (1 Samuel 25:7, 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" (1 Samuel 25:2, 4, 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 (1 Samuel 25:3, "evil in his doings;" 1 Samuel 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?" (1 Samuel 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 (1 Samuel 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 (1 Samuel 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 (1 Samuel 25:18; comp. 1 Samuel 30:11; 2 Samuel 16:1; 1 Chronicles 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 (1 Samuel 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" (1 Samuel 25:25; see also verse 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 (1 Samuel 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" (1 Samuel 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 2 Samuel 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*.

Nabari'as

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

Nabathaeans

(Ναβαταῖοι [but Αποταῖοι, Ptol. 6:7; see below], *Nab(atsei),* mentioned in Isaiah 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 (1 Macc. 5:24; 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 (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 Ἀποταῖοι, 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*.

Nab'athites

*(*Ναβαταῖοι, Ναναταῖοι v.r. Ναβατέοι*;* Vulg. *Nabathcei),* another form (1 Macc. 5:25; 9:35) for the NABATHANAKS *SEE NABATHANAKS* (q.v.).

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.).

Na'both

(Heb. *Naboth',* twbn;*frts,* 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 (<12101>1 Kings 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 (<12101>1 Kings 21:1, 2, Heb.; <12102>1 Kings 21:2, Sept.; <12930>2 Kings 9:30, 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 (<12118>1 Kings 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' [<09922>1 Samuel 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 (<12926>2 Kings 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 (<03246>Leviticus 24:16; <04150>Numbers 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. <112119>1 Kings 21:19; 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 <112108>1 Kings 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 (vma, *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' (<122921>2 Kings 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" (<1121219>1 Kings 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 μωqΜΒishould be rendered " in place of," i.e., "in punishnent for" (comp. <2810>Hosea 2:1). See Kitto. *Daily Bible Illustr.* ad loc. *SEE AHAB*; *SEE ELIJAH*; *SEE JEZEBEL*; *SEE JEZREEL*.

Nabuchodono'sor

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

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

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

SEE SERPENT.

Nachmanides

(or Nachmani = *Ben - Nachman),* MOSES (also called by the Jews *Ramban,* ˆ bmr from the initial letters ˆmjn ˆb hçm r*, R. Moses ben-ltachman;* the *Pious Teacher* [ˆymamh brh], the *,Great Master* lwdgh brh], 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 (*twklh µyrdnw twrwkb) when he was scarcely fifteen years of age (1210), for which he obtained the title of 'the Father of Knowledge," and composed his commentaries (µyçwdj) 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 (hçrd), which has for its text <1900>Psalm 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 hmymt hwhy trwt, 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. Nacbmauides 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 hbwj tmhlm, where it is the first of the series, and is called ˆb mrh jwkw wlwp yarp µ[, *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 (twawprh rps and twnysn yrps), clears tup medical difficulties (comp. comment. on <013014>Genesis 30:14; 45:26; 46:15; <030309>Leviticus 3:9: 11:11; 12:4; 13:3, 42; <042109>Numbers 21:9), explains difficult terms by comparing the Hebrew with other languages (comment. on Gen. 49:12, 20; <022323>Exodus 30:23, 34; 32:1; <031111>Leviticus 11:11; 13:29; 19:20; <051212>Deuteronomy 12:2, 4: 33:30). criticises Christian versions (<014145>Genesis 41:45; <041117>Numbers 11:17), explains the customs and geography of the East (<011128>Genesis 11:28 34:12; 38:18, 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, hrwth l[rwab çwrp hrwt yçwdj hrwt yrts and ynmjn çwrp, 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 (bwya l[çwrp), 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 r[ivil WmGhi, on reward and punishment (Naples, 1490; latest edition, Warsaw, 1873): — vdqoh itrGaæ rWBjæidws, on the sanctity of marriage (Rome, 1546, and often since): - ^wojfBæz]hnWmEh;se, also hnWma}r[iv, a large cabalistic work on prayers, the natural law, the decalogue, the attributes of God, etc. (Venice, 1601; latest ed. Warsaw, 1873): — hrxæerpse vWype, a commentary on the book Jezirah (q.v.), printed together with the book Jezirah (Mantua, 1562, and often): — hlWaGhise, 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 vaomeqµymædwQ ymeÞ]m] 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 men]. 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 µyhla arb tyçarb, in Genesis 1:1, may be divided into three other words, e.g. arbty çarb µyhla. 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.)

Na'chon

(Heb. *Nakon',* ˆ/kn; *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 (<1066>2 Samuel 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 (1 Chron. 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 hkn, *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.

Na'chor

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

(a) Abraham's grandfather (<4834>Luke 3:34),
(b) his brother (<6242>Joshua 24:2).

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 (twbvtw twdaw), 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 (twjwl, from jwl, 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 rds µyarwmaw µyant, 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.)

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.)

Na'dab

(Heb. *Nadab',* בָּדָב; *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 (Exodus 6:23; Numbers 3:2) of the four sons of Aaron by Elisheba, who were anointed, with their father, to be priests of Jehovah (Exodus 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 (Exodus 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 (Leviticus 10:1, 2; Numbers 3:4; 26:61). They left no children (1 Chronicles 24:2). From the injunction given (Leviticus 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 (<11140>1 Kings 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 (<06944>Joshua 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 (<11140>1 Kings 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 (<11165>1 Kings 16:15)." *SEE CIBBETHON*. In <11525>1 Kings 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 (<130128>1 Chronicles 2:28, 30). B.C. post 1618.

4. The fifth named of the eight sons of Jehiel, "the father [founder] of Gibeon ;" a Benjamite of Gibeon (<130830>1 Chronicles 8:30; 9:36). B.C. perhaps cir. 1013.

Nadab'atha

(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 (1 Macc. 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 verse 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 (verse 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 *Nebo*by Eulsebius and Jerome written *lNabo* and *iNabau*and *Nabathcea.* Compare the lists of places round es-Salt, in Robinson, 1st ed. 3:167-70." *SEE GABATIHA*.

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

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.

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

(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

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, laerc;yae/rymz;, a collection of religious poems in three parts (Isafet, 1587; Venice, 1606): — lbeTeBi tq,j,cim;, a metrical homily on contempt for the world (Venice, 1580, 1599):- ymeymelaerc;yae, *The Waters of Israel*, a *mdlange,* poetical, epistolary, and oratorical, arranged under six heads, designated by the waters mentioned in the Bible: 1. Ymeh lowbi, *Waters of Siloah;* 2. twoj;Wnm] yme;, *Waters of Quietude;* 3. hbyraeb]yme, *Waters of Strife 4.* rwoam;yme

Waters of Besieging; 5. bhz;yme *Gold Waters;* 6. µyrme *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

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).

Nagasena

SEE NAGARJUNA.

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 hgÇhi tgÇhi, 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,* ylev]mêB, (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 (hrwTh il [iP), 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 rv,[h;rp, 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 µymdeq]l jni (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.)

Nag'ge

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

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

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.

Nag's-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).*

Na'halal

(Heb. *Nahalal',* לַהֲנ *pasture;* Sept. Νααλώλ v.r. Ναβάαλ, and even Σελλά; *Vulg. Na1lol;* Auth. Vers. once "Nahallal," Josh. 19:15), a city, in the tribe of Zebulun, on the border of Issachar (Josh. 19:15), but inhabited by Canaanites tributary to Israel (Judges 1:30, where the name is "Nahalol"), given with its "suburbs" to the Merarite Levites (Josh. 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 לַהֲמ, i.e. *Mahalal,* in Joshua 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.).

Naha'liel

(Heb. *Nachaliel',* לֵאֲיַחְנ *possession* [or *valley] of God;* Sept. Νααλιήλ v.r. Μαναήλ), the fifty-fourth encampment of the Israelites in the wilderness, between Mattanah and Bamoth (Numbers 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 (verse 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 (hlyjna), is little more than layljn transposed." *SEE MATTANAH*.

Nahal'lal

(<16015>Joshua 19:15). *SEE NAHALAL*.

Na'halol

(Heb. *Nahalol',* llxn *past, pasture;* Sept. Ναλώλ v.r. Εναμμάν and Δομανά, Vulg. *Nacalol),* a slightly different orthography (<07030>Judges 1:30) for the name NAHALAL *SEE NAHALAL* (q.v.).

Na'ham

(Heb. *Naclh'am,* µjnj *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 (<13019>1 Chronicles 4:19). B.C. post 1612. He seems to have been the same called ISHBAH *SEE ISHBAH* (q.v.) in verse 17. *SEE MERED*.

Naham'ani

(Heb. *Nachansany',* ynmjnj *repenting* or *compassionate;* Sept. Ναεμανί**),** one of the Jews who returned with Zerubbabel from the captivity (<16007>Nehemiah 7:7). B.C. 536. His name is omitted in the parallel list of <15202>Ezra 2:2.

Na'harai

[others *Nahara'ai* or *Nahara'i'] (*<13039>1 Chronicles 11:39). *SEE NAHARI*.

Naharaim

SEE ARAM-NAHARAIM.

Na'hari

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

Na'hash

(Heb. *Nachash'*, שָׁחָנָ; *serpent,* as often; Sept. Ναάς; Joseph. Ναάσης*;* Vuilg. Naas), the name of two persons. For the city of Nahash (Auth. Vers. 1 Chronicles 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 1 Samuel 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 (1 Samuel 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 (<09203>1 Samuel 22:3, 4), and who found an asylum with Nahash. (See the *Midrash* of R. Tanchum, as quoted by S. Jarchi on 2 Samuel 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 (<10002>2 Samuel 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 (<10727>2 Samuel 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 (<10725>2 Samuel 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 <13016>1 Chronicles 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 1017252 Samuel 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 1301216 1 Chronicles 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.

Na'hath

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

1. (Sept. Ναχόθ, <01663>Genesis 36:13; Ναχώθ. ib. 17; Ναχέθ, <13037>1 Chronicles 1:37.) The first named of the four sons of Reuel, the son of Esau, and a prince (A.V. "duke") among the Edomites (<01663>Genesis 36:13, 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 (<13606>1 Chronicles 6:26). B.C. cir. 1280. He is the same with TOAH (<13634>1 Chronicles 6:34) and TOHU (<09101>1 Samuel 1:1).

3. (Sept. Ναέθ.) A Levite, appointed by Hezekiah one of the overseers of sacred offerings in the Temple under Cononiah and Shimei (<14913>2 Chronicles 31:13). B.C. cir. 725.

Nahavendi, Benjamin Ben-Moses

(^b ^ymynb ydnwhn hçm), 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* (twxm rps), in which he propounds the Karaitic mode of explanation of Scripture, in opposition to the Rabbinic expositions: — The *Book of Legal Enactments* (^ymyDqh sps), also called tacmi^ymyqlB sps, *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* (µyarq*),* i.e., *Scripturalists,* or *Bene-Mikra* (arqm ynb*), Baale-Mikra (*arqm yl[b), followers of the Bible, in contradistinction to the *Baale ha-Kabala (*hlbqh yl[b'*),* 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.)

Nah'bi

(Heb. *Nachbi',* yBjnI *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 (<04134>Numbers 13:14). B.C. 1657.

Na'hor

Picture for Nahor

(Heb. *Nachor',* rwnj; *snorting;* Sept. and N.T. Ναχώρ*:* Josephus Ναχώρης*;* Vulg. *Nachor:* A.V. " Nachor," Josh. 24:2; <420334>Luke 3:34), the name of two men.

1. Son of Serug, father of Terah, and grandfather of Abraham (<011122>Genesis 11:22-25; <420334>Luke 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 (<011126>Genesis 11:26; <061402>Joshua 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 (<011127>Genesis 11:27-32; comp. <101937>2 Samuel 19:37). Coupling this with the statement of Judith 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" (<013153>Genesis 31:53) as distinct from the God of Abraham's descendants. Two generations later Nahor's family were certainly living at Haran (<012810>Genesis 28:10; 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 (<012221>Genesis 22:2124). 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 (<013146>Genesis 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 (verse 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" (verse 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" (<0352>Genesis 35:2; comp. 31:13). Henceforward the line of distinction between the two families is most sharply drawn (as in the allusion of <0602>Joshua 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 (<1308>1 Chronicles 18:8; 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).

Nah'shon

(Heb. *Nachshon',* ˆwOn j]ni *sorcerer;* Sept. and N.T. Ναασσών, but Ναασσῶν, <0407>Numbers 1:7; A.V. "Naashon," <0206>Exodus 6:23; "Naason," <4104>Matthew 1:4; <4032>Luke 3:32), the son of Aminadab, and prince of the children of Judah (as he is styled in the genealogy of Judah, <1310>1 Chronicles 2:10) at the time of the first numbering in the wilderness (<0206>Exodus 6:23; <0407>Numbers 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 <0413>Numbers

2:3; 7:12; 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 <04264>Numbers 26:64, 65, but no further particulars of his life are given. In the N.T. he occurs twice, viz. in <40104>Matthew 1:4, and <42332>Luke 3:32, in the genealogy of Christ, where his lineage in the preceding and following descents is evidently copied from <08048>Ruth 4:18-20; <13210>1 Chronicles 2:10-12.

Na'hum

(Heb. *Nachumn*, µWjnj *consolation;* a name likewise found as µjn in 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. <42325>Luke 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: bXhu, 2:8; Ëyæ[Nmæ Ëyæsþf¡ 17; and the strange form hkæa;l]mi in <3201> 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 (<3304> Nahum 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 <3315> Nahum 1:15 and <3402> Nahum 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, 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 (3008Nahum 3:8) as a recent event. In this case the prophet would be a younger contemporary of Isaiah (comp. 2301Isaiah 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 [34220]Nahum 2:10, where a striking expression is used which only occurs besides in [29106]Joel 2:6, and [34015]Nahum 1:15 ([38201]Hebrews 2:1), the first clause of which is nearly word for word the same as that of [25207]Isaiah 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 [34003]Nahum 1:3 compared with Jon. 4:2; [34013]Nahum 1:13 with [23027]Isaiah 10:27; [34310]Nahum 3:10 with [23316]Isaiah 13:16; [34112]Nahum 2:2 [1] with [23401]Isaiah 24:1; [34305]Nahum 3:5 with [23702]Isaiah 47:2, 3; and [34307]Nahum 3:7 with [25119]Isaiah 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 [24019]Jeremiah 10:19 compared with [34309]Nahum 3:19; [24136]Jeremiah 13:26 with [34305]Nahum 3:5; [24003]Jeremiah 1:37, 51:30 with [34313]Nahum 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: ãfyv, *sheteph* ([34108]Nahum 1:8, A.V. "flood"), occurs in Job, the Psalms, and in Proverbs, but not once in Isaiah; and hrWxm] *mtsmi dah* ([34201]Nahum 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 ([34012]Nahum 1:12; 2:13, 14; 3:15-17). The glory of the kingdom was at its brightest in the reign of Esarhaddon (B.C. 680-660), who for thirteen years 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 <3011>Nahum 1:11, 12, 13; 2:2; and the vivid description of the Assyrian armament in <3012>Nahum 2:3, 4. At such a time the prophecy would be appropriate; and if <3014>Nahum 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 <2001>Isaiah 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., <3015>Nahum 3:5 with <2302>Isaiah 47:2, 3; <3017>Nahum 3:7, 10 with <2519>Isaiah 51:19 sq.; <3001>Nahum 2:1 with <2501>Isaiah 52:1, 7; <3003>Nahum 2:3 with <2508>Isaiah 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 Úrbqa ytyca; 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 (2 Kings 19:37; Isaiah 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 (<3001 2>Nahum 1:2-6),while to those that trust in him he is "good, a stronghold in the day of trouble" (<3001 7>Nahum 1:7), in contrast with the 'verwhelming flood which shall sweep away his foes (<3001 8>Nahum 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 (<3001 9>Nahum 1:9-11). In the verses that follow the intention of Jehovah is still more fully declared, and addressed first to Judah (<3001 2>Nahum 1:12, 13), and then to the monarch of Assyria (<3001 4>Nahum 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 (<3001 5>Nahum 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 (<3002 1>Nahum 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 (<3002 3>Nahum 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 (<3002 4>Nahum 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 (<3002 6>Nahum 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 (<3002 7>Nahum 2:7). The flight becomes general, and the leaders in vain endeavor to stem the torrent of fugitives (<3002 8>Nahum 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 (<3002 9>Nahum 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?" (<3002 1>Nahum 2:11, 12). In reverse of this the downfall of Nineveh was certain, for "behold! I am against thee, saith

Jehovah of Hosts" (<3423>Nahum 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?" (<3419>Nahum 3:19).

4. The *genuineness* of this prophecy has never been called in question. The words in the inscription, afm hynyn, 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 (<3402>Nahum 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. <3404>Nahum 2:4; 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, hr;[;c]for hr;[;s] in <3403>Nahum 1:3, occurs only besides in <1917>Job 9:17; awbqi for, aNqi in <3402>Nahum 1:2, is found only in <6249>Joshua

24:19; hnWkT] <3019> Nahum 2:9 [10], is only found in <1823> Job 23:3, and not in the same sense; yhDo in <3002> Nahum 3:2, is only found in <0752> Judges 5:22; twdlP, and l[ir; <3013> Nahum 2:3 [4], ghn; <3017> Nahum 2:7 [8], hqWB and hqWbm] 2:10 [11], µyraßbæ <3001> Nahum 3:1, and hhKe <3019> Nahum 3:19, do not occur elsewhere. The unusual form of the pronominal suffix in hkkea;l]mi <3013> Nahum 2:13 [14], Wvpn; for Wxpn;. <3018> Nahum 3:18, are peculiar to Nahum; r[im; <3015> Nahum 3:5, is also found in <1136> 1 Kings 7:36; ybiWG <3017> Nahum 3:17, occurs besides only in Amos 7; and the foreign word rsip]fi <3017> Nahum 3:17, in the slightly different form rsip]fa, is found only in <2027> Jeremiah 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 <3002> Nahum 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" (3409Nahum 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 3406Nahum 3:6 and 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.*

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 prominen, 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 twdm z (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.).

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.

Na'idus

(Ναΐδος, Vulg. *Raanas)*, one of the priests, the "sons" of Pahath-Moab. who had taken foreign wives after the captivity (1 Esdr. 9:31); evidently the BENAIAH *SEE BENAIAH* (q.v.) of the Heb. text (15100Ezra 10:30).

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.)

Nail

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

1. dtyæ; *yathid* (from *piercing),* which usually denotes a (wooden) peg, pin, or nail (of any material), as driven into a wall (Ezekiel 15:3; <233225>Isaiah 22:25); and more especially a tent-pin driven into the earth by a mallet to fasten the tent (<021719>Exodus 27:19; 35:18; 38:31; <233320>Isaiah 33:20; 54:2). It was one of these pins which Jael used in fastening to the ground the temples of Sisera (<070421>Judges 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 (<232223>Isaiah 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 hNPæ, *corner-stone,* is applied to the same person denoted by the word "nail." So also <150908>Ezra 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. rmsim; *masmer'* (a *point,* only in the plur.; also t/rmsim; <240104>Jeremiah 10:4; µyrmsmæ, <132203>1 Chronicles 22:3; µyrmsmi, <234107>Isaiah 41:7), is applied to ordinary and ornamental nails. There is in <211211>Ecclesiastes 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 remedy this difficulty, Thenius suggests reading five hundred for fifty shekels (1 Chronicles 22:3; 2 Chronicles 3:9; Bertheau, *On Chronicles*, in *Kuazgef. Handb.).*

"Nail," Vulg. *palus*, is the rendering of πάσσαλος in Ecclus. 27:2. In the N.T. we have ἧλος and προσηλόω in speaking of the nails of the Cross (John 20:25; Colossians 2:14). *SEE CROSS.*

Nail

[of the finger], ˆrPæ *tsippo'ren*, so called from *scraping)*, occurs in Deuteronomy 21:12, in connection with the verb hc;[; *'asch*, "to make" (Sept. περιονυχίζω, Vulg. *circumcido*, 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 (2 Samuel 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 <18120>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 <05212>Deuteronomy 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); <04602>Numbers 6:2, 18. *SEE PAKE*.

In <24701>Jeremiah 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 <27033>Daniel 4:33; 7:19, the cognate Chald. rpiP; *tephar',* occurs of the *claws* of a bird or beast.

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

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

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*.

Nain

(Gr. Ναΐν*;* according to Simon, from Heb.ˆyaæ*nain', green pastures;* so written in the Eastern versions of the N.T., but Schwarz, *Palest.* page 169, writes µy[n, as if from ˆy[æ*gracefulness),* a town (πόλις) of Palestine, mentioned only in the N.T. as the place where Jesus raised the widow's son to life (<420711>Luke 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 Ναΐν), 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.

Nai'oth

(Heb., margin, *nayoth',* twOn; *dwellings;* text, *Nevayoth',* tywn; 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 (1 Samuel 19:18, 19, 22, 23; 20:1). "Naioth" occurs both in Heb. and A.V. in 1 Samuel 19:18 only. The Sept. supplies ἐν Ραμά in that verse. The Vulg. adheres to the Hebrew. It is evident from verse 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 anp;l]Wa tyBe"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 verse 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

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

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

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 µynæQhi rWBj æor ynæavm]væs,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

The Hebrew word µ/r[; *arom',* rendered "naked" in our Bibles, means absolute nakedness in such passages as <18121>Job 1:21; <21505>Ecclesiastes 5:15; <33101>Micah 1:8; <30216>Amos 2:16; but in other places it means one who is ragged or poorly clad (<42107>John 21:7; <23807>Isaiah 58:7), in the same sense as γυμνός in <59025>James 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" (<091924>1 Samuel 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 (<23002>Isaiah 20:2; comp. <42107>John 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 <24910>Jeremiah 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" (<01409>Genesis 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 <18306>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" (<58413>Hebrews 4:13). Nakedness also signifies sin or folly. Thus in <01007>Genesis 3:7 it is indicative of sin in general; in <02225>Exodus 32:25; <14819>2 Chronicles 28:19; <26166>Ezekiel 16:36, it is put for idolatry; and elsewhere in the Scriptures for all kinds of vice, but idolatry in particular.

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

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

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

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

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

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

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.

Namaqualand

Picture for 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

SEE NAMAQUALAND.

Name

(Heb. *shem*, µve; 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.* ὀνοματοθεσίᾳ [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 (<01736>Genesis 27:36; <01525>1 Samuel 25:25; <08120>Ruth 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 <01041>Genesis 4:1, 25; 19:37 sq.; 29:32 sq.; 30:18, 20 sq.; 35:18; <09120>1 Samuel 1:20; 4:21; comp. <23714>Isaiah 7:14; *Odys.* 18:6; Eurip. *Phaniss.* 57; yet also by the father, <01615>Genesis 16:15; 17:19; 21:3; <01222>Exodus 2:22; <28104>Hosea 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 (<23714>Isaiah 7:14; 8:3; <28104>Hosea 1:4, 6, 9; <40121>Matthew 1:21; <40113>Luke 1:13, 60, 63). In these classes belong many compounded in Hebrew with la,wyhy;(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, Ἄσταρτος, Δελαιάσταρτος, in Josephus, *Apion,* 1:18 (on which see Hamaker, *Miscell. Phoenic.* page 213; Fromann, *De cultu deorum ex* ὀνοματοθεσίᾳ *illustra.* [Altdorf, 1745]). For examples of the first class, see <01525>Genesis 25:25 sq.; 29:32 sq.;

30:6 sq.; 35:18; 41:51; (09120)1 Samuel 2:20; 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 *(*לענבעל) and John (יוחנן); Abibal (אבבעל) and Abijah (אביה); Ezrubaal (עזרבעל) and Azriel (עזריאל). 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 (לאה, *a sheep;* תמר, Tamar, *palm-tree;* צביה, Zibia, *roe;* צפורה, Zipporah, *sparrow;* קציעה, 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 (Tobit 1:9; (42059)Luke 1:59; Josephus, *Ant.* 14:1, 3; *War,* 5:13, 2; Euseb. *H.E.* 1:13, 5), or yet oftener the grandfather's ((09220)1 Samuel 22:9; 23:6; 30:7; (10817)2 Samuel 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. (42061)Luke 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,* בר, *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 (40167)Matthew 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 *(*(29027)*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,* 2 Macc. 4:29; *Antipater,* 1 Macc. 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 rdh; *to dedicate);* especially those Hebrew names which had been translated in the Greek versions; as *Dositheus,* Δωσίθεος, 2 Macc. 12:19; or *Theodotos,* θεόδοτος, 2 Macc. 14:19; 3 Macc. 1:4; comp. the Hebrew lae Dbgi hyhbrdbzwy; Nicodemus or Nicolaus, Νικόδημος, Νικόλαος, comp. µlBgMenelaus, Μενέλαος, comp. hYmna, Josephus, *Ant.* 12:5, 1. Instead of these, a Greek name of somewhat similar form and meaning was sometimes used; as Ἄλκιμος (comp. µyqmh), Ἰάσων, etc. Ἰησοῦς, Jesus, is also a Hebrew name, approaching a Greek form. *SEE JESUS.* (On Ὀνίας, 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* (<5041>Colossians 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,* Ἰωνάθαν Ἀπφοῦς (1 Macc. 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 <08047>Ruth 4:17; <42059>Luke 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 (<12234>2 Kings 23:34; 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 <04136>Numbers 13:16; comp. <43042>John 1:42; <44036>Acts 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 <10225>2 Samuel 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 (<01328>Genesis 32:28; comp. <01705>Genesis 17:5, 15; <07062>Judges 6:32). The appellation Boanerges, which Jesus gave to James and John (<40317>Matthew 3:17), seems not to have been a permanent name, but simply the expression of an opinion as to their talents and disposition. In <01445>Genesis 41:45; <27007>Daniel 1:7; 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

By this term we are to understand:

1, God himself (<19101>Psalm 20:1)
2, his titles peculiar to himself (<02313>Exodus 3:13, 14);
3, his word (<19511>Psalm 5:11: <44915>Acts 9:15);
4, his works (<19801>Psalm 8:1);
5, his worship (<02224>Exodus 20:24);
6, his perfections and excellences (<02406>Exodus 34:6; <43726>John 17:26).

The properties or qualities of this name are these:

1, a glorious name (<19717>Psalm 72:17);
2, transcendent and incomparable (<661916>Revelation 19:16);
3, powerful (<50210>Philippians 2:10);
4, holy and reverend (<19909>Psalm 111:9);
5, awful to the wicked;
6, perpetual (<23513>Isaiah 55:13). See Hannam, *Anal. Comp.* page 20.

Namer

SEE LEOPARD.

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 <59207>James 2:7, compared with <60415>1 Peter 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."

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.

Nanae'a

(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 (1 Macc. 6:1-4; 2 Macc. 1:13-16). The Persian goddess Nansea, called also *A ancetis (*Ἀναῖτις, 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 Ἀναία, given by Strabo, Ἄϊνη by Polybius, Ἀνεῖτις by Plutarch, and Ταναΐς 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. tdlwm, *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 2 Macc. 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

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

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

Nanian Manuscript

Picture for 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

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

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

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

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

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

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

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.

Nao'mi

(Heb. *Noomzi'*, ymi[n:; *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 (<080102>Ruth 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,* hn;[;) against me?" *SEE RUTH*.

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.

Na'phish

(Heb. *Naphish',* vypæ; *refresher;* Sept. Ναφές; Vulg. *Naphis),* the eleventh named of the twelve sons of Ishmael, patriarch and prince among the Ishmaelites (<012515>Genesis 25:15; Chronicles 1:31). B.C. post 1077. In <130519>1 Chronicles 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*.

Naph'isi

(Ναφισί Ναφεισεί; Vulg. *Nasissin),* one of the Temple servants whose "sons" returned from the exile (1 Esdr. 5:31); evidently the NEPHISHESIM (q.v.) or NEPHUSIM of the Heb. texts (<160752>Nehemiah 7:52; <150250>Ezra 2:50).

Naph'tali

(Heb. *Naphtali',* rl;aPpiN; *my wrestling,* see <013008>Genesis 30:8; Sept. Νεφθαλί, but fourteen times Νεφθαλει, as <013008>Genesis 30:8; eight times Νεφθαλείμ, as <013525>Genesis 35:25; once Νεφδαλίμ, as <110415>1 Kings 4:15; N.T. and Josephus, Νεφθαλείμ; Vulg. O.T. *Nephthali;* but sometimes *Nephtali,* as <013008>Genesis 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 (<01030>Genesis 30:8): "And Rachel said, With *wrestlings of God have I wrestled" (*µyjaeÞa ylEïTpiÜ yTaæTpiÜ, 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 (<01030>Genesis 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 (<01525>Genesis 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 (<01424>Genesis 46:24; <02104>Exodus 1:4; <130713>1 Chronicles 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 (<01525>Genesis 35:25; 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 <01013>Genesis 1:13 and 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 πανουργίᾳ 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, Tribe Of

Picture for Naphtali

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" (Genesis 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 *(*hlyae instead of , hlyjai The former, equivalent to lya**,** or ˆwla**,** 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 yrmæ "words," they read yrmæ "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 Deuteronomy 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 (Judges 1:33); they had not confidence to fight alone, but when assailed they made a noble defence (Judges 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. ˆtkbqi proves 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 (<07051>Judges 5:1. See Kalisch, *On* <01421>*Genesis* 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 (<04043>Numbers 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 (<04648>Numbers 26:48-50; comp. 37). The leader of the tribe at Sinai was Ahira ben-Enan (<04029>Numbers 2:29); and at Shiloh, Pedahel benAmmihud (<04428>Numbers 34:28). Among the spies its representative was Nahbi ben-Vophsi (<04314>Numbers 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 (<04025>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 <04025>Numbers 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"* (<05033>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 µy; 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 µwOD; *Darom* ("a circuit," from the root rwd=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 <06307>Joshua 20:7, 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 μy the sea" (see also the Chaldee rabbi Salomon, Bochart, Ainsworth, Montanus, and others). The possessions allotted to Naphtali are described in ‹0692›Joshua 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 (‹0692›Joshua 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," Joshua 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-	do	*SEE 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 GENNESARETH*
Chorazin	Town.	*Bir-Kerazeh?*
Dalmanutha.	do.	*Ain el-Barideh?*
Dan, or Dan-jaan.	do.	*SEE LAISH.*

Edrei.	do.	*Tell-Khuraibeh?*
En-hazor.	do.	[*Tell-Hazur.*]
Gennesareth	Plain.	N.W. shore of Lake Tiberias.
Gennesareth	Lake.	*Bahr-Tubariyeh.*
Hammath, or Hanmon, or Hammothdor	Town	Hamman?
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-PHILIP*
Tiberias.	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 (<0607>Joshua 20:7; 21:32). It should be noticed that in the list of fortified towns at <0619>Joshua 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 (<0705>Judges 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 (1 Kings 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 (נגיד) — a different dignity altogether from that of Ahimaaz — was, in the reign of David, Jerimoth ben-Azriel (1 Chronicles 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 Judges 1:33; comp. Isaiah 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" (1 Kings 15:20), especially "all its store cities" (2 Chronicles 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 (2 Kings 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 (Tobit 1:5; 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 (Matthew 4:15); and the mystical references of Ezekiel (Ezekiel

48:3, 4, 34) and of the writer of the Apocalypse (Revelation 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" (Luke 4:31) from the uplands and dwelt in "Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim" (Matthew 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 (Mark 2:1-12; Matthew 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 (Matthew 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 Deuteronomy 33:23], Peraea [the proper name of the country beyond Jordan], *Galilee of the Gentiles* [called "Darom" in Deuteronomy 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.

Naphtali, Mount

(yl æp]ni dhi; Sept. ὄρος Νεφθαλεί, Vulg. *Mons Nephtali)*, the mountainous district which formed the main part of the inheritance of Naphtali (Joshua 20:7), answering to "Mount Ephraim" in the centre and "Mount Judah" in the south of Palestine. *SEE NAPHTALI*.

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 (2 Mace. 1:36; comp. 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 (verse 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, verse 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*.

Naph'tuhim

(Heb. *Naphtuhim',* µyhæpTi prob. of Egyptian origin, but of uncertain meaning [see below]; Sept. Νεφθαλείμ, <01013>Genesis 10:13; Νεφθαλίμ <13011>1 Chronicles 1:11, v.r. Νεφθωσεείμ, Νεφθουείμ; Vulg. *Nephtheim* and *Nephthuim),* a Hamitic tribe of Mizraim's descendants (<01013>Genesis 10:13; <13011>1 Chronicles 10:11). The plural form of the name seems to indicate a tribe sprung from *Nalphteh.* Jonathan *(Chald. Chron.)* interprets it yanksfnp, *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* (ãn). "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, Ἐνεμετιείμ*),* 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 (<4087>Acts 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

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

the rendering in the A.V. of σουδάριον, Vulg. *sudarium* in Luke 19:20; John ii, 44; 20:7; which, however, is rendered "handkerchief' in Acts 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 ardys as tjeDeJman in Ruth 3:15. The *sudarium* is noticed in the N.T. as a wrapper to fold up money (Luke 19:20) — as a

cloth bound about the head of a corpse (⁴⁸¹⁴John 11:44; 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 (⁴⁴¹⁹Acts 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 (⁴⁴¹⁹Acts 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

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

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

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

(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

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.

Narada

SEE NAREDA.

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

(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

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. Genesis 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

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

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

(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 Mai*monides's MoreNebuchim*, µykwbn hrwm rpsl rwab (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.)

Narcis'sus

(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.

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. Eccles.* 6, 10; Pressense, *Hist. of the Martyrs and Apologists,* pages 263, 264; Burton, *Eccles. Hist.* pages 449, 464, 479, 480. (J.H.W.)

Nard

SEE SPIKENARD.

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

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)

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

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.

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.

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

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

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

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

(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

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

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

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

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

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.)

Nas'bas

*(*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

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

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.

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

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

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, 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 **(**/raḥ;trwx seuhybwbK Ëlhḥmirdsw[[yqaḥ;yrwDKitynaḥtiw**)**: —

2, a highly moral work, entitled *Meditations of a Penitent Soul, on reaching the Gates of Repentance* (ˆwyGḥ s vpNḥi 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 rWB[æ;ˆwBc]j,se on 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

SEE HAKKODESH.

Nasiah

(hayvæhnaˆB), 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 µydæWMli ˆwOl], 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 µhlVoirpse, in 180 sections, with an elaborate introduction, entitled µyrâ[ev]dwsy], 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

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

a famous Jewish philosopher devoted to Cabalism, who flourished about 1100, is the author of a cabalistic work entitled tWlyxæ}tkŞmi 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, tmkJj;yzæ§ihkBQh). See Ginsburg, *The Kabbalah*, page 109, where an analysis of this treatise is given; Furst, *Bibl. Jud.* 3, page 19. (B.P.)

Na'sith

(Ναθσίθ v.r Ναθσί; Vulg. *Nasit)*, one of the Temple servants whose posterity returned from Babylon (1 Esdr. 5:32); evidently the NEZIAH (q.v.) of the Heb. text (Ezra 2:54).

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

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.

Na'sor, The Plain Of

*(*τὸ πεδίον Νασώρ*;* Vulg. *campus Asor),* the scene of an action between Jonathan the Maccabee and the forces of Demetrius (1 Macc. 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, Ἀσώρ*;*

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

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).

Natal

Picture for Natal 1

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.

Picture for Natal 2

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

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

(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.

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

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

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

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

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, The Theodotian.

SEE THEODOTIUS.

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

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

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.

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

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 µYhiyve]p]mae, 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 s µyaæ[e tr;yaæ] (Wilna, 1839): — µyrAaêgm; comments upon the Orach Chajim (the Jewish ritual), in two parts (Lemberg, 1832-37): — s ch twoG;hi M , critical notes on the Talmud, to be found in the edition of the Talmud (Slobuta, 1824-30; Vienna, 1832-46): — hcE{mispla, 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

SEE STACTE.

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.

Na'than

(Heb. *Nathan'*, ˆ t n; *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 (<130226>1 Chronicles 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 2 Chron. 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 <091712>1 Samuel 17:12) identifies him with the eighth son of Jesse (<101514>2 Samuel 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 (<101702>2 Samuel 7:2, 3, 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 (<101201>2 Samuel 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 <132208>1 Chronicles 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 <101225>2 Samuel 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 (<1010>1 Kings 1:8, 10, 11, 22, 23, 24, 32, 34, 38, 45). B.C. cir. 1015. His son Zabud occupied the post of " king's friend," perhaps succeeding Nathan (<1057>2 Samuel 15:37; <1327>1 Chronicles 27:33); and Azariah, another of his sons, occupied a high place in the king's court (<1105>1 Kings 4:5). He assisted David by his counsels when he reorganized the public worship (<1425>2 Chronicles 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. <2014>Ecclesiastes 9:1416 with <1201>2 Samuel 12:1-4). He left two works behind him — a life of David (<1329>1 Chronicles 29:29), and a life of Solomon (<1429>2 Chronicles 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" (<1123>1 Kings 1:23). The peculiar affix of "the prophet," as distinguished from "the seer," given to Samuel and Gad (<1329>1 Chronicles 29:29), shows his identification with the later view of the prophetic office indicated in <0909>1 Samuel 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 (<1236>2 Samuel 23:36; <1138>1 Chronicles 11:38). B.C. cir. 1040.

4. A son of David (<1054>2 Samuel 5:14; <1404>1 Chronicles 14:4), from whom the evangelist Luke has reckoned the genealogy of Mary the mother of Jesus (<4031>Luke 3:31). B.C. cir. 1032. *SEE GENEALOGY*. In <1305>1 Chronicles 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 (<1516>Ezra 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 (Ezra 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

also called *Arukn (*ˆwr[), or *Baal ha-Aruk (*ˆwr[h l[b), 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.,' hryxyl hstwd tnçb, instead of astwd. Five years after the completion of the work Jechiel died, A.D. 1106. The lexicon is denominated *Aruk* (ˆwr[, from ˆr[, *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 µyçrçh rps, s.v. rkç [qp xm rdrd. 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 ykœ][mi^wœl; 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 ^ykr[b dryç rps (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.)

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 (ˆyr tybba of 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* ˆtnybrd tnçm), 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* (ˆtn;yBaæD] twboa), being a compilation of the apothegms and moral sayings of the Jewish fathers (twboa), 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* (twDmaqfVitw:µy[æra]), 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

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 *Ikarim*, 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 h[tm tjkwt, *Correction of the Misguided,* which has not as yet been published. To the same cause is to be ascribed his Hebrew concordance, entitled bytn ryam [wrz rwa, or twbwjr, 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 (tjytp sysnadryqnwqh) 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'ael

(Ναθαναήλ, but Ναθανάηλος in 1 Esdr. 9:22; for the Heb. [illegible], *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 (1 Esdr. 1:8); evidently the NETHANEEL *SEE NETHANEEL* (q.v.) of the Heb. text (2 Chronicles 25:9).

2. One of the "sons of Phaisus" who renounced their Gentile wives after the captivity. (1 Esdr. 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 (Jud. 8:1), and therefore a Simeonite (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 (John 21:2), and his simple, truthful character (John 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 (<4B146>John 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" (<4B149>John 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 (<4B212>John 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. <4003>Matthew 10:3; <4018>Mark 3:18; and <4064>Luke 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 (<4601>1 Corinthians 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 <4001>John* 1:33, chapter 16, B). In a dissertation on <4046>John 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 Jo.* 1:47 (Abose, 1753). *SEE BARTHOLOMEW*.

Nathani'as

*(*Ναθανίας*)*, one of the "sons of Maoni" who renounced their Gentile wives taken after the return from Babylon (1 Esdr. 9:34); evidently the NATHAN *SEE NATHAN* (q.v.) of the Heb. text (¹⁵Ezra 10:39).

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.)

Na'than-Mel'ech

(Hebrew, *Nethan' -Me'lek,* ËlmAˆtn] 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 (¹²2 Kings 23:11). B.C. 628.

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.)

Nation

This word in the Auth. Ver. generally represents the Heb. ywG, i.e., *the nation as a body politic;* in plur. µyWG, esp. of foreign nations, the GENTILES *SEE GENTILES* (q.v.); usually in the Sept. ἔθνος, ἔθνη, Vulg. *gens, gentes.* Sometimes it represents the Heb. µ[; which means esp. *the* PEOPLE *SEE PEOPLE* (q.v.), Sept. λαός*;* in poetry, µaÞ] µyMaUl; and in Chald. hMaU. It means sometimes all the inhabitants of a particular country (<050304>Deuteronomy 4:34), the country or kingdom itself (<021234>Exodus 34:10; <660709>Revelation 7:9); sometimes countrymen, natives of the same stock (<442604>Acts 26:4); sometimes the father, head, or original of a people (<012523>Genesis 25:23). In the prophets the term "nations" is often used as a general name for the heathen or Gentiles (<230902>Isaiah 9:2; comp. <400415>Matthew 4:15). *SEE ETHNOLOGY*.

National Church

SEE CHURCH AND STATE.

National Covenant

SEE COVENANT.

National Deities

SEE MYTHOLOGY; *SEE POLYTHEISM*.

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

is probably the meaning of the Heb. word j r z a, *ezrach* (Sept. κέδρος τοῦ Λιβάνου, Vulg. *cedrus Libani),* in 1935Psalm 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 Ps.* 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. (3162)Leviticus 16:29: "Ye shall afflict your souls... whether it be one of your own country (jrzh; *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 (2704)Daniel 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*.

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

Picture for Nativity of Christ

The birth of our Savior was exactly as predicted by the prophecies of the Old Testament (<230714>Isaiah 7:14; <242322>Jeremiah 31:22). He was born of a virgin, of the house of David, and of the tribe of Judah (Matthew 1; <420127>Luke 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 (<330502>Micah 5:2; <400204>Matthew 2:4,6), whither his parents were wonderfully conducted bv Providence (<420201>Luke 2:1, 7). The time of his birth was foretold by the prophets to be before the sceptre or civil government departed from Judah (<014910>Genesis 49:10; <390301>Malachi 3:1; <370206>Haggai 2:6, 7, 9; <270903>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 <430114>John 1:14. The Scripture, however, assures us that it was in the "fulness of time" (<480404>Galatians 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

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, Gospel of

SEE GOSPELS, SPURIOUS.

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. (Deuteronomy 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

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

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 (Romans 1:26, 27; Jude 1:10) or beasts (2 Peter 2:12);

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

Natural Ability

SEE INABILITY.

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. /raḥ;trawT, 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

SEE NATURE, LAWS OF.

Natural Religion

SEE RELIGION.

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 (Romans 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

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*.

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

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

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

2. Birth, origin, or natural descent: "Jews by nature" (Galatians 2:15; Romans 2:27); "Which by nature are no gods" (Galatians 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"* [⁵⁹James 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" (⁴⁶1 Corinthians 2:14; comp. ⁴⁹Ephesians 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?" (⁴⁶1 Corinthians 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

SEE GOD,

Nature, Human

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

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

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

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

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

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

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

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.

Na'iim

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

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 years 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

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. 17[ten] *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

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

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 translted y Sabine Barney Gould,

"When my tongue can no more." See Miller, *Singers and Songs of the Church.*

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

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

*(*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

(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

SEE NAUTOLOGI.

Nauvoo

SEE MORMONS.

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

SEE HUGUENOTS.

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

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

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

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

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

Picture for 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

(bGj *gab,* anything convex or arched, as the back of an animal, <15102>Ezra 10:12; boss of a shield, <18156>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 (<11073>1 Kings 7:33). *SEE LAYER.*

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

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.

Na've

(Ναυή, Ecclus. 41:1). *SEE NUN*.

Navel

(rvo,*shos*, or rrwo,*shorer'*, or ryrwæ; *shari-r'*, to *wnot* as a cord), the umbilical connection of the foetus with the mother (<26164>Ezekiel 16:4), hence the abdomen where it is attached (<18016>Job 40:16; figuratively, <20308>Proverbs 3:8); finally, the *bodice* or vestment of that part of the person (<22702>Song of Solomon 7:2).

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

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 (<32103>Jonah 1:3; <14216>2 Chronicles 2:16; comp. 2 Macc. 12:3) and Tyre in Phoenicia (<23301>Isaiah 33:1; Ezekiel 27; comp. <44207>Acts

21:7) were in ancient times famous ports for the ships of distant nations (t/Ynæ r jé s, Proverbs 31:14), and afterwards became the chief marts of Phoenician commerce. The Israelites soon became acquainted with the Phoenicians by coasting voyages (2 Chronicles 2:16), and the tribes of Zebulon (Genesis 49:13), Dan, and Asher (Judges 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 (1 Macc. 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 (Isaiah 43:14), the ships of Tarshish (Isaiah 23:1), and the reed-boats of the Nile (Isaiah 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 (Matthew 13:2; Luke 5:3). He crossed the lake repeatedly (Matt. 8:23; 9:1; 14:13 sq.; John 6:17). Some of his first, disciples were owners of such boats (Matthew 4:21; John 21:3; Luke 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, Acts 27:17, according to Kuinil, ad loc.); the sails were of the Egyptian byssus, colored variously (comp. Ezekiel 27:7, and Havernick, ad loc.). The oars were of oak (verse 6). Tackling and rudder are not expressly mentioned, though some (as Umbreit) find the latter in lBeæ Proverbs 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 (James 3:4; Acts 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. A*stron.* 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, 2 Macc. 4:20). On the pointed projecting front was the prow, carrying the figure-head (παράσημον, <44281>Acts 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, <44276>Acts 27:16,30, 32; comp. Cicero, *Invent.* 2:51), several anchors (ˆygw[Mishna, *Baba-Bathra*, 5:1) fastened with ropes (Arrian, *Alex.* 2:4, 8; <44279>Acts 27:29, 40; comp. Caesar, *Bell. Civ.* 1:25; Josephus, *Life*, 33), and the sounding-line (βολίς, comp. <44278>Acts 27:28) to measure the depth in places where they wished to cast anchor. Among the sails, one in particular was called ἀρτέμων (<44240>Acts 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 (<44217>Acts 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 (verse 19), then tried to reach the shore in the boats; then threw the freight into the sea (verse 38; comp. <32105>Jonah 1:5), and the crew and passengers floated to the shore on boards and fragments of the wreck (<44244>Acts 27:44). The *master* of a transport was called ναύκληρος (verse 11), and was generally a different person from the pilot, κυβερνήτης (see Cicero, *Inv.* 2:51). The former is called lbeḥobibre (<32106>Jonah 1:6), which some would render *gubernator,* "pilot." The crew are called in Hebrew µyjaeme(<262709>Ezekiel 27:9, 26, 29; <32105>Jonah 1:5), from whom the steersmen (µylaejo<262727>Ezekiel 27:27, 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. <111022>1 Kings 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 (Acts 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 (Acts 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

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

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

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

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

an epithet given to our Lord. There are two Greek words for this designation — Ναζαρηνός (only <40124>Mark 1:24; 14:67; 16:6; <420434>Luke 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 (<40223>Matthew 2:23; <440405>Acts 24:5); everywhere else by the words "of Nazareth," as <40211>Matthew 21:11. This appellative is found in the New Testament applied to Jesus by the daemons in the synagogue at Capernaum (<40124>Mark 1:24; <420434>Luke 4:34); by the people, who so describe him to Bartimsus (<41047>Mark 10:47; <421837>Luke 18:37); by the soldiers who arrested Jesus (<431805>John 18:5, 7); by the servants at his trial (<40267>Matthew 26:71; <41467>Mark 14:67); by Pilate in the inscription on the cross (<431919>John 19:19); by the disciples on the way to Emmaus (<422419>Luke 24:19); by Peter (<440222>Acts 2:22; 3:6; 4:10); by Stephen, as reported by the false witness (<440614>Acts 6:14); by the ascended Jesus (<442208>Acts 22:8); and by Paul (<442609>Acts 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;* <41470>Mark 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" (<440405>Acts 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 <40223>Matthew 2:23) became a term of reproach (Wetstein, in <40223>Matthew 2:23, 26, 71), 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 <40223>Matthew 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 Psalm 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 רנצ, *netser*, a branch or sprout (<23H101>Isaiah 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 <23H101>Isaiah 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 <40221>Matthew 2:21-23.

(3) The Messiah is expressly called a *Netser* in <23H101>Isaiah 11:1.

(4) The same thought, and under the same image, although expressed by a different word, is found in <24235>Jeremiah 23:5; 33:15; <38608>Zechariah 3:8; 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 רזנ *a crown).*

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 = ryzæ, *Nazarite*, i.e., one especially *consecrated* or *devoted* to God (<070613>Judges 13:5); but this does not at all accord with our Saviour's character (see <401119>Matthew 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 rxnæor yrænæ, *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

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, st. 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.

Naz'areth

Picture for Nazareth 1

(Ναζρέθ Ναζαρέτ; usually thought to be a Graecized derivative from rxen *a sprout*, Aram. tarxn, 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, trzh; 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 (<40222>Matthew 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 (<42239>Luke 2:39). The angel announced to the Virgin there the birth of the Messiah (<42126>Luke 1:26-28). The holy family returned thither after the flight into Egypt (<40223>Matthew 2:23). Nazareth is called the native country *(*ἡ πατρὶς αὐτοῦ*)* of Jesus: he grew up there from infancy to manhood (<42416>Luke 4:16), and was known through life as "The Nazarene." He taught in the synagogue there (Matthew13:54; <42416>Luke 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 (<431919>John 19:19), and after his ascension he revealed himself under that appellation to the persecuting Saul (<44208>Acts 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 (<430147>John 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 <4046>Luke 4:16-29 and <4054>Matthew 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 (<4058>Matthew 13:58); and, finally, they compelled him to turn his back upon them and reside at Capernaum (<4013>Matthew 4:13).

2. *Location.* — Nazareth is a moderate journey of three days from Jerusalem, seven hours, or about twenty miles, from Akka or Ptolemais (<4107>Acts 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 (Luke 4:29); it is within the limits of the province of Galilee (Mark 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 John 2:1, 2, 11; a precipice exists in the neighborhood (Luke 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.”*

Picture for Nazareth 2

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 (Luke 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).

Naz'arite

[or, rather, *Nazirite]* (Heb. *Nazir,* ryzn, fully µyhla ryzn *a Nazarite of God;* Sept. ' properly Ναζιραῖος, as in <07130>Judges 13:7; <25407>Lamentations 4:7; but often εὐξάμενος or ἁγιασμένος*;* Vulg. *Nazarceus;* Talmud, hryzn), 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 yyzæ comes with the verb rzn; signifying *to bind,* and thence *to separate.* Hence we have the cognate rzne *(nezer),* denoting a crown or diadem, which binds the head; the hair (2407029 Jeremiah 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 ryzæ 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 (0144926 Genesis 49:26; 0533316 Deuteronomy 33:16) it appears in the phrase wyjaryzæ *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 (0322505 Leviticus 25:5, 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"* (verse 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"* (verse 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 0144926 Genesis 49:26, is figuratively represented as "a fruitful bough, even a fruitful bough by a well, whose branches run over the wall" (verse 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 rzn; *(nazdr)* is found in ten passages, two of which precede the Book of Numbers. In 0031513 Leviticus 15:13 we read, “Thus shall ye separate the children of Israel from their uncleanness;" and in 0032212 Leviticus 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 rzn, *a diadem,* contains the original idea of rzn, 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 (04607)Numbers 6:7, he has "the crown of God upon his head" (wçar l[wyhla rzn), evidently referring to his distinguishing badge of the freely growing and profuse mass of hair, which was considered an ornament ((10445)2 Samuel 14:25, 26), and which he wasnot allowed to cut off ((04605)Numbers 6:5), because therein his vow chiefly consisted ((07125)Judges 12:5); and this is confirmed by (04609)Numbers 6:9, where it is said, "If he defiled his head diadem (wrzn çar), he is to shave his head." Hence also the signification of 13, *ornamental hair, long hair* ((24729)Jeremiah 7:29 with (04619)Numbers 6:19); while the vine again, laden with fruit, is called *Nazirite,* or more probably *Nazir,* ryzn, i.e., *the crowned* ((03455)Leviticus 25:5, 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* (var) in Hebrew ((01005)Genesis 8:5; (02709)Exodus 17:9, 10; 19:20; (30102)Amos 1:2), and the foliage is not unfrequently compared to the hair or wool (trmx) of animals ((26708)Ezekiel 17:3, 22; 31:3, 10, 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* (rzæ dn) involved the following three things: (a.) He is to abstain from wine and strong drink — or as Onkelos, who renders rkçw ˆyy by qyt[w tdj dmjm, 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. Numbers 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 (Numbers 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 (Deuteronomy 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!" (ryzn yny rj), 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 (Numbers 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* (wrzn var) — 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 (<04063>Numbers 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' (<04063>Numbers 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 <44818>Acts 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 Acts 21:23, 24, 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" (*hyhy çdq, <04665>Numbers 6:5), by the exegetical rule called *Gematria* (µts hyhy hyhy çdq rmanç µwy µyçlç twryzn µyçlç ayr fmgb), where hyhy (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 µlw[yryzn *(Nazaraei nativi), perpetual Nazarites,* in contradistinction from those who took the vow for a limited period *(Nazaraei votivi),* and are therefore called µymy yryzn, *Nazarites for a certaxin number of days,* or ^mz yryzn bwxq, *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 (<09011>1 Samuel 1:11; Mishna, *Nazir,* 9:5), in which case the mother abstained during her pregnancy from wine and strong drink and unclean things (<07134>Judges 13:4; <42015>Luke 1:15). These life-long Nazarites were afterwards divided into two classes, viz. yryzn µyw[*: ordinary perpetual Nazarites,* and ^wvmv yryzn**,** *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 (<07516>Judges 15:16). Of course, any one who wished to become a *Samson-Nazarite* had distinctly to say so (^wvmvk ynyrh) 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 <04609>Numbers 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 (Judges 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 <4001 5>Luke 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 (Leviticus 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 (נזר) of the anointing oil of his God," was not to touch any dead body, or defile himself for his father or his mother (Leviticus 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. Eccl.* 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 (<3021>Amos 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 (<2507>Lamentations 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 (1 Macc. 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

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.

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

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

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

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

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

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.)

Ne'ih

(Heb. *Neah',* ḥ[n e 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 (Joshua 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.*

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

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.

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, 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

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, 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

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, A*u. Ω, 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

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.

Neap'olis

(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 (Acts 16:11); where, no doubt, he landed also on his second visit to Macedonia (Acts 20:1), and whence certainly he embarked on his last journey through that province to Troas and Jerusalem (Acts 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, Ἓν 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).

Neari'ah

(Heb. *Neiryath',* הyrִי]ֵרְנ, *servant of Jehovah;* Sept. Νωαδία, v.r. Ναρία 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 (1 Chronicles 4:4143). B.C. cir. 715.

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

Ne'bai

(Heb. *Neybay'*, ybyn] *fruitful;* text ybwn, *Nobay';* Sept. Νωβαΐ v.r. Βωναΐ**;** Vulg. *Nebai),* one of the chief of the people who sealed the covenant with Nehemiah (<160109>Nehemiah 10:19). B.C. cir. 410.

Nebai'oth

(Heb. *Nebayoth',* t/ybn] <012809>Genesis 28:9; 36:3; <130129>1 Chronicles 1:29; elsewhere defectively tybn] *heights;* Sept. Ναβαϊώθ, but in <012513>Genesis 25:13 v.r. Ναβαιώδ; in 28**:**9 v.r. Ναβεώθ*;* in <233707>Isaiah 11:7 v.r. Ναυαταῖοι*;* Vulg. *Nabajoth;* A.V. "Nebaioth" in <130129>1 Chronicles 1:29; <235007>Isaiah 50:7; elsewhere "Nebajoth"), the name of a man and of a people after him.

1. The first-born son of Ishmael (<012513>Genesis 25:13; <130129>1 Chronicles 1:29), and the prince or *sheik* (aycar 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 (<013516>Genesis 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" (<012809>Genesis 28:9; 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 (<012518>Genesis 25**:**18; 21:21; 16:12; and *SEE ARABIA*). In <012516>Genesis 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 (<236007>Isaiah 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 (Isaiah 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 (1 Chronicles 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* *Genesis* 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, Ἀπαταῖοι 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* [01253]*Genesis* 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, wfbn. 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 (1 Macc. 5:24 sq., B.C. cir. 161; comp. 1 Macc. 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; 1 Macc. 5:25-28; 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 (2 Macc. 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 <23007>Isaiah 60:7. Herod Antipas married a daughter of iAretass,king of the Nabathseans (<40143>Matthew 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 (<44025>Acts 9:25; 2 Cor. 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*.

Neba'joth

(<01253>Genesis 25:13; 28:9; 36:3). *SEE NEEBAIOTH*.

Nebal'lat

(Heb. *Neballat'*, ֫ נְבַלַּט; 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 (<161134>Nehemiah 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).

Ne'bat

(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 (<111126>1 Kings 11:26, etc.; <141329>2 Chronicles 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

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

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

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.

Ne'bo

(Heb. *Nebo'*, /bn] 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 abn,"to prophesy" (see Gesenius, *Thes. Heb.* page 841), whence the common word aybn; "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.

Picture for Nebo 1

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, Nebuchadnezzar, 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 (רהי) from which Moses took his first and last view of the Promised Land (Deuteronomy 32:49; 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 (Deuteronomy 32:50) — "the ravine in the land of Moab facing Beth-Peor" (Deuteronomy 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 הבן, "to project;" and hence ובן would 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 (Numbers 32:3), one of those which were taken possession of and rebuilt by the tribe of Reuben (verse 38). In these lists it is associated with Kirjathaim and Baalmeon or Beon; and in another record (1 Chronicles 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 (Isaiah 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 (Joshua 13:15-23); but whether this is an accidental omission, or whether it appears under another name — according to the statement of Numbers 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 Joshua 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).

Picture for Nebo 2

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 (<151229>Ezra 2:29; <161733>Nehemiah 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 (<151043>Ezra 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 (<090330>1 Samuel 30:30), but its situation forbids any attempt to identify this with Nebo.

Nebrissensis

is the surname of the Spanish Erasmus, Antonio de Lebrixa. *SEE LEBRIJA*.

Nebuchadnez'zar

(Heb. and Chald. *Nebukadnetstsar',* rx;n]dk]WbN] <122522>2 Kings 25:22; <140636>2 Chronicles 36:6; 37:7, 10, 13; <242706>Jeremiah 27:6, 8, 20; 28:3; 29:1, 3; 34:1; 39:5; <270101>Daniel 1:1; also in the shorter forms, rx;n]dk]bun] <122401>2 Kings 24:1, 10, 11; 25:1, 8; <130615>1 Chronicles 6:15; <242811>Jeremiah 28:11, 14; <270118>Daniel 1:18; 2:1; rx;n]dk]Wbn] the usual form; and rx;n]dk]bun] = <270437>Daniel 4:37; 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 r/dyKæ "trouble" or "attack," and *utsur* being a participle from the root rxn; "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.* col. 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. Can.* 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 (<12329>2 Kings 23:29, 30; Beros. ap. Josephus, *c. Ap.* 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 (<27001>Daniel 1:1, 2), pressed 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 (<24001>Jeremiah 4:1; <27001>Daniel 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 (<27103>Daniel 1:3-20). *SEE DANIEL*. The sacred vessels taken from Jehovah's house were transferred by Nebuchadnezzar to his temple at Babylon (Isaiah 39; <14306>2 Chronicles 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 (<14306>2 Chronicles 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 (<12401>2 Kings 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 (<12402>2 Kings 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. <24218>Jeremiah 22:18, 19, and 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 (<26175>Ezekiel 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 (2405Jeremiah 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 (2405Jeremiah 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?"* (2040 Daniel 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" (Daniel 2:37). His wealth is evidenced by the image of gold, sixty cubits in height, which he set up in the plain of Dura (Daniel 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 (verses 2, 3, 27). We see the existence of a species of hierarchy in the "magicians, astrologers, sorcerers," over whom Daniel was set (Daniel 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" (Daniel 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 (<2308>Isaiah 10:8), is represented as a "king of kings" (<2737>Daniel 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 (<2405>Jeremiah 40:5; <1252>2 Kings 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 (<2733>Daniel 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 Daniel 4:15 (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 verse 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 (Daniel 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" (Daniel 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 (Daniel 1:2; 4:21, 32, 34, 37), mixed with polytheism (Daniel 2:47; Daniel 3:12,18, 29; 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" (Daniel 3:1), and *his* "house" in which the sacred vessels from the Temple were treasured (Daniel 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 (Daniel 2:12; 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 (2 Kings 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 (<12248>2 Kings 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 (<27326>Daniel 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 (<27229>Daniel 2:29; 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 (<461402>1 Corinthians 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 (<014001>Genesis 41:1-7, 28), Abimelech (<012003>Genesis 20:3), Job (<184213>Job 4:13; 38:1, 1; 40:6; comp. <270431>Daniel 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 Tobit 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 Tobit 14:15 (in the Greek, for the Latin ends with verse 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 (<2700>Daniel 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. <2301>Exodus 30:1-3; 39:8, etc.). The description of the process of forging idols in <2401>Isaiah 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 marked 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*.

Nebuchadrez'zar

(Heb. *Nebuchadrets'tsar,* רְאֻצַּדְכְנִבוּ Sept. Ναβουχοδονόσορ*),* a less usual but more correct form (<2410>Jeremiah 21:2, 7; 22:25; 24:1; 25:1,9; 29:21; 32:1,28; 35:11; 37:1; 39:1, 11; 43:10; 44:30; 46:2, 13, 26; 49:28, 30; 1, 17; 51:34; 52:4, 12, 28, 29, 30; <2630>Ezekiel 26:7; 29:18, 19; 30:10) of the name of king NEBUCHADNEZZAR *SEE NEBUCHADNEZZAR* (q.v.).

Nebushas'ban

(Heb. *Nebushazban',* שַׁבְנְבוּ 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 (<2491>Jeremiah 39:13). B.C. 588. "Nebu-shasban's office and title were the same as those of Ashpenaz (<2701>Daniel 1:3), whom he probably succeeded. In the list given (verse 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 (<121817>2 Kings 18:17). Possibly these three officers in the Assyrian court answered to the three named above in the Babylonian."

Nebuzar'adan

(Heb. *Nebuzaradan',* דָּאְרַזְבוּ 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 (<12515>2 Kings 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 (<24911>Jeremiah 39:11), is marked by even higher qualities than these, and the prophet has preserved (<24012>Jeremiah 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 (<12518>2 Kings 25:18-20). Six years afterwards he again appeared (<24520>Jeremiah 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 (<24520>Jeremiah 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 rzi as rci; "prince," and ^da} as ^wda; "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 (<12518>2 Kings 25:18; <24012>Jeremiah 40:2, 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).