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Niola - Nostril

by James Strong & John McClintock

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Niloa

an anniversary festival among the ancient Egyptians in honor of the tutelar deity of the Nile. Heliodorus alleges it to have been one of the principal festivals of the Egyptians. Sir J. G. Wilkinson thus describes the Niloa: “It took place about the summer solstice, when the river began to rise; and the anxiety with which they looked forward to a plentiful inundation induced them to celebrate it with more than usual honor. Libanius asserts that these rites were deemed of so much importance by the Egyptians that unless they were performed at the proper season and in a becoming manner by the persons appointed to this duty, they felt persuaded that. the Nile would refuse to rise and inundate the land. Their full belief in the efficacy of the ceremony secured its annual performance on a grand scale. Men and women assembled from all parts of the country in the towns of their respective nomes, grand festivities were proclaimed, and all the enjoyments of the table were united with the solemnity of a holy festival Music, the dance, and appropriate hymns marked the respect they felt for the deity; and a wooden statue of the river-god was carried by the priests through the villages in solemn procession, that all might appear to be honored by his presence and aid, which invoked the blessings he was about to confer.” Even at the present day the rise of the Nile is hailed by all classes with excessive joy. *SEE NILE*.

Nilus

the great river of Egypt, which even in the most ancient times received divine honors from the inhabitants of that country. This deity was more especially worshipped at Niopolis, where he had a temple. Herodotus mentions the priests of the Nile. Lucian says that its water was a common divinity to all of the Egyptians. From the monuments it appears that even the kings paid divine honors to the Nile. Champollion refers to a painting of the time of the reign of Rameses II. which exhibits this king offering wine to the gods of the Nile, who in the hieroglyphic inscription is called *Hapi-Mun,* the life-giving father of all existences. The passage which contains the praise of the god of the Nile represents him at the same time as the heavenly Nile, the primitive water, the great Nilus whom Cicero, in his *De Natura Deorum,* declares to be the father of the highest deities, even of *Ammon.* The sacredness which attached to the Nile among the ancient Egyptians is still preserved among the Arabs who have settled in Egypt, and who are accustomed to speak of the river as most holy. Mr.

Bruce, in his travels in Abyssinia, mentions that it is called by the Agows *Gzeir, Geesa,* or *Seir,* the first of which terms signifies *a god.* It is also called *Ab,* "father," and has many other names, all implying the most profound veneration. The idolatrous worship may have led to the question which the prophet Jeremiah asks: "What hast thou to do in Egypt to drink of the waters of Sihor?" or the waters profaned by idolatrous rites. See Hardwick, *Christ and other Masters,* 2:274, 298; Baur, *Symbolik u. . Mythol.* 1:171; 2:2, 419; *Edinb. Rev.* 1863, 2:104 sq.; Nichols, *Brit. Museun,* p. 97; Trevor, *Anc. Egypt,* p. 147. *SEE NILOA.*

Nilus

(Νεῖλος), ST., OF CONSTANTINOPLE, surnamed *the ascetic* and *the monk,* was a religious writer of the 5th century. He belonged to one of the most distinguished families in Constantinople, and rose to be governor of that city. He subsequently resigned his office, and with his son Theodulus retired into a monastery on Mount Sinai, while his wife and daughter went into an Egyptian nunnery. His son was killed in an attack of the Arabs against the convent, while St. Nilus escaped and lived until 450 or 451. He wrote a number of theological works, some of which are lost, and only known to us by some extracts from Photius, others were published separately at various times, but it is, only of late that what we possess of them has been published as a whole. The best edition is that of Suares, entitled *Sancti Patris nostri Nili abbatis Tractatus seu opudla ex codicibus manuscriptis Vaticanis, Cassinentibus, Barberinis et Altcempsianis eruta J. M. Suaresius Greece nunc primum edidit, Latine vertit ac notis illustravit* (Rome, 1673, fol.). The most important of Nilus's works are advice on the manner of leading a Christian life: it is a compendium of practical theology; and Ἐπιχτήτου ἐγχειρίδιον, arranged for the use of Christians. Schweighauser gives this manual in the fifth volume of his edition of Epictetus. The letters of Nilus, one of his most important works, and treating generally of the same subjects as his, Παραινέσεις, were published by Possinus (Paris, 1657, 4to); a better edition, with a Latin translation by Leo Allatius, appeared at Rome (1668, fol.). The latest edition of Nilus's complete works was published by Migne (Paris, 1860, roy. 8vo), under the title of *S. P. N. Nili abbatis Opera qua reperiri potuerunt omnia, variorum curis olim, nemnpe Leonis Allatii, Petri Passini, etc., seorsim, edita, nuncprimum in unum collecta et ordinata.* See Photius, *Cod.* p. 276; Nicephorus, *Hist. Eccl.* 14:54; Leo Allatius, *Diatribe de Nilis et eorum scriptis,* in his edition of the letters of Nilus, and

in Fabricius, *Bibl. Graeca,* 10:3 sq. ed. Harless; Cave, *Hist. Liter.;* Tillemont, *Mem. pour servir a* 1'*hist. ecclesiastique,* xiv; Ceillier, *list. des auteurs sacrss,* 8:205 sq.; Richard and Giraud, *Ribl. Sacroe,* s.v.; Neander, *Ch. Hist.* 2:238, 241; 250-253 292, 670, 671. (J.N.P.)

Nilus

Picture for Nilus

ST., Jun., an Italian monastic, sometimes called *St. Nilus of Grotta Ferrata,* was a Greek by birth, and came from the vicinity of Tarentum. He flourished near the close of the 10th century. He was engaged in secular pursuits when the loss of his wife turned his thoughts to God, and he became a Greek monk of the Order of St. Basil. He was soon made the superior of his community on account of his worth and learning. The chances of war drove him to the west of Italy, and he fled to the convent of Monte Cassino at Capua, which was of the Benedictine order. He was received with great kindness, and a small convent assigned to him and his followers by the abbot. At this time Capua was governed by Aloare, who was the widow of the prince of Capua, and reigned in the name and right of her two sons. This wicked mother had influenced her children to murder their cousin, who was a powerful and worthy nobleman. Now she was seized with the agony of remorse, and sought St. Nilus to confess her crime, and entreated absolution at his hands. He refused this, except upon condition that she should give up one of her sons to the family of the murdered man, to be dealt with as they saw fit. This she would not consent to do. Then St. Nilus pronounced her unforgiven, and told her that what she would not give, Heaven would soon exact of her. She offered him large sums of money, and begged him to pray for her; but he threw down her money in scorn and left her. Not long after this the younger son killed the elder in a church, and for this double crime of fratricide and sacrilege he was put to death by command of Hugh Capet. Nilus afterwards went to Rome, and lived in a convent on the Aventine, where large numbers of sick people visited him, he working many and great miracles. Among others, his cure of an epileptic boy forms a subject for art. Crescentius was consul at this time, and John XVI, who was a Greek like St. Nilus, was pope. Then Otho III came to Rome and made a new pope, with the title of Gregory V. He put out the eyes of pope John, and laid siege to the castle of St. Angelo, to which Crescentius had retired. After a short siege the castle was given up on honorable terms; but not heeding these Otho ordered that

Crescentius should be thrown headlong from the walls, and Stephania, his wife, given up to the outrages of the soldiers. So great was the influence of Nilus in Rome at this time that the emperor and the new pope endeavored to conciliate him, but he fearlessly rebuked them, and declared that the time would soon come when they should both seek mercy without finding it. He then left Rome. and went first to a cell near Gaeta, but soon after to a cave near Frascati, called the Crypta, or Grotta Ferrata. Pope Gregory died a miserable death soon after. Otho went on a pilgrimage to Monte Galgano. When returning he visited Nilus, and on his knees besought his prayers. He offered to erect a convent and endow it with lands, but this Nilus refused; and when Otho demanded what boon he could grant him, the saint stretched out his hand, and replied, "I ask of thee but this: that thou wouldst make reparation of thy crimes before God, and save thine own soul!" Soon after Otho returned to Rome he was obliged to fly from the fury of the people, and was poisoned by Stephania, the widow of Crescentius. When St. Nilus died, Sept. 26, A.D. 1002, he desired his brethren to bury him immediately, and to keel secret the place where they laid him. This they did but his disciple, Bartolomeo, built the convent which Nilus had not wished to do, and received the gifts he had refused. The magnificent convent and church of San Basilio of Grotta Ferrata was built, and St. Nilus is regarded as its founder. 'Their rule is that of St. Basil and their mass is recited in Greek, but they wear the Benedictine habit as a dependency of Monte Cassino. The finest Greek library in all Italy was here, and is now in the Vatican, and Julius II changed the convent to a fortress. In 1610, Domenichino was employed by cardinal Odoardo Farnese to decorate the chapel of-St. Nilus, which he did with paintings from the life of the saint.

Nilus Of Rhodes,

an Eastern prelate of note, flourished as metropolitan of Rhodeabout A.D. 1360, and was a native of Chios. He was the author of several works, of which the most important is a short history of the nine ecumenical councils, published by Justellus as an appendix to the *Nomocanon of* Photius (Paris, 1615, 4to), by Voelius and Justellus in *Bibl. Juris Canonici* (1661, fi;.), 2:1155, and by Hardouin, *Concilia,'* v. 1479. Nilus also wrote some grammatical works, of: which an account is given by Passow, *De Nilo, groatmatico -adhuc 'ignoto ejus que. grancmatica aliisque fgrtunmmaticis scriptis* (Vratislav. 1831-32, 4to).

Nimbus

(from the Latin, *cloud*, hence *glory*) is the name given in sacred art to the disk or halo which encircles the head of the sacred personage who is represented. Its use is almost universal in those religions of which we possess any artistic remains — the Indian, the Egyptian, the Etruscan, the Greek, and the Roman. It appears on Hindiu monuments of the most remote antiquity. The Hindfi goddess Maya is surrounded by a semi-aureole of light, and from the top of her head-dress and the neighborhood of her temples issue groups of stronger rays. The coincidence of this decoration with the Christian cruciform nimbus may be accidental. It occurs likewise in Roman sculpture and painting. The emperor Trajan ap. pears with it on the arch of Constantine; in the paintings found at Herculaneum it adorns Circe as she appears to Ulysses; and there are many examples of it in the *Virgil* of the Vatican. Hence its origin is involved in some obscurity; but a consideration of its various changes of form leads to the conclusion that it was originally meant to indicate light issuing from the head. The importance attached to an appearance of that kind, in remote times, as an augury of good, appears in many classical legends. It is illustrated in the second book of the *Eneid* by the flame descending upon the head of the young Iulus, which Anchises, versed in Oriental symbolism, saw with joy, and which proved to be an augury of good, though the other bystanders were alarmed at it;

"Ecce levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molles
Lambere flamma comas, et circum tempora pasci.
Nos pavidi trepidare metu, crinemque fagrantem
Excutere, et sauctos restinguere fontibus ignes."

Picture for Nimbus 1

In the Hebrew Scriptures we trace, in the absence of representations, the same symbolized idea in the light which shone upon the face of Moses at his return from Sinai (<2349>Exodus 34:29-35), and in the light with which the Lord is clothed as with a garment (<1931>Psalm 103:1, Vulg.; civ. 1, Auth. Vers.); and in the N.T. in the transfiguration of Christ (<4093>Luke 9:31), and in the "crowns" of the just, to which allusion is so often made (<5508>2 Timothy 4:8; <6104>1 Peter 5:4; <6604>Revelation 4:4). Nevertheless, the nimbus, strictly so called, is comparatively recent in Christian art. It was originally given in Christian art to sovereigns and allegoric personages generally as

the symbol of power or distinction; but with this difference, that around the heads of saintly and orthodox kings or emperors it is luminous or gilded; round those of Gentile potentates it is colored red, green, or blue. About the middle of the 3d century it begins to appear, and earliest on these glasses, as the special attribute of Christ; later it was given to the heads of angels, to the evangelists, to the other apostles, and finally to the blessed Virgin and all saints, but not as their invariable attribute till the 7th century (see Buonarotti, *Vasi Antichi*). What must seem strange, however, is that the nimbus does not appear at all on the sarcophagi, the most ancient of Christian monuments. This, together with the fact that the nimbus did not come into constant use in the West until the 8th century, leads to the supposition that it was borrowed by the Christian Church from the classical customs referred to above. After the 6th century we find the nimbus very frequent in Christian symbolism, more particularly in the Eastern Church, where it was far more generally used, until the cultivation of sacred art by the Western. Church made it almost a necessary appendage of all representations of God or of the saints.

Picture for Nimbus 2

Its ordinary form is the circular or semicircular; a form indeed in which later symbolists discover an emblem of perfection and of eternity; but the nimbus of the Eternal Father is often in the form of a triangle, and that of the Trinity an emanation of light, the rays of which form the three arms of a. cross. This intention to mark the divinity by this symbol is oftentimes made the more clear by. inscribing, on three branches of the cross (the fourth branch being concealed by the head), or at the three angles of the triangle, the letters Ἐγώεἰμι ῾Ο ῎ΩΝ, this being the name which God gave himself when he spoke to Moses from the burning bush, Ἐγώεἰμι ῾Ο ῎ΩΝ: "I am that I AM." The nimbus of the Virgin is sometimes, a simple ring, and sometimes a crown or diadem; occasionally it is encircled by an ornamental border, on which twelve stars are sometimes represented. Her nimbus, as well as that of the Divine Persons, is commonly of gold; but that of the Virgin Mary is occasionally in colors, as blue, red, purple, or white. The nimbus of the saints is ordinarily the semicircle or lunula. Didron mentions the curious instance of a picture of the traitor Judas *with a black nimbus*! In later art the nimbus became lighter and more aerial, melting, as it were, into the picture; and in Raphael's saints it occasionally fades into the very faintest indication of a golden tinge around the head . In the Eastern Church the use of the nimbus appears to have much less precise meaning.

It seems to claim consideration not only on the ground of sanctity, but of eminence of other kinds. It is applied to saints, and to many persons who are not saints-to kings, statesmen, and warriors. It frequently signifies *power,* and it is withheldl from beings destitute of this title to admiration. Thus in a miniature of the 12th century, the beast with seven heads (Revelation 12:1-3) wears a nimbus on six of them, but the seventh, which is "as it were wounded to death," is without it: and even Satan has it in a miniature of the 10th century.

Picture for Nimbus 3

In connection with the nimbus may also be mentioned two analogous forms the *Aureole* and the *Glory.* The former is an illumination surrounding not the head only, but the entire figure. If the figure be upright, the aureole is commonly oval, when it is called the *vesica piscis,* and is supposed to contain an allusion to the *ichthys.* With a seated figure it becomes circular, and is occasionally divided by radiating bands, in the form' of a wheel; sometimes it takes a quatrefoil form. It is commonly of gold, but occasionally also is in colors. The glory is a combination of the nimbus and the aiureole, and is chiefly seen in Byzantine pictures, and those of the early South German school.

The Latin word *nimbus* appears to agree in signification with the Greek νιφάς, of which νίφω is the original root, and which is used to express snow, shower, and even sometimes hail; it also signifies the place in which they are formed, i.e. clouds. Isidore of Seville, in his *Origines,* describes the nimbus as a transverse bandeau of gold, sewed on the veil, and worn by women on their forehead. The glory is constantly adopted by artists, both in painting and sculpture, as a characteristic ornament; it either encircles the head alone or the entire figure. As an attribute, it serves to denote a holy person, in the same manner as the crosier or the scepter distinguishes a bishop or a king. The etymology of the word has been little regarded by artists, for the nimbus, which ought always to have the character of a cloud, a vapor, or flakes of snow, frequently assumes the form of a circular disk, sometimes opaque, sometimes luminous, and sometimes transparent. It has the shape of a triangle or a square; that of several jets of flame; of a star, with six, eight, twelve, or sometimes even a countless number of rays. There is scarcely, perhaps, a single instance in which the shape of the nimbus agrees entirely with the idea which that word seems intended to convey. See Didron, *Christian Iconography,* 1:22 sq.; Siegel, *Christliche*

Alterthumer, I, 436, 437; 3:301 sq.; Walcott, *Sacred Archaeol.* s.v.; Martigny, *Dict. des Antiquites Chret. p.* 435-437.

Nimetulahites

an order of Turkish monks, so called from their founder, *Nimetu-lahi*, famous for his doctrine and the austerity of his life. The Nimetulahites originated in the 777th year of the Hegira, and are now quite extensively spread in Mohammedan countries. They assemble once a week to sing hymns in praise of God. The candidates for this order are obliged to continue shut up in a chamber for forty days, where their daily allowance is but four ounces of food, and no one is permitted to visit them. At the end of this fast the other devotees take the novice by the hand and perform a kind of dance, in which they make several extravagant gestures. During this exercise the novice commonly falls down in a trance, and at such time the Mohammedans say he receives some wonderful revelation. See Broughton, *Hist. of Religion, s.v.*

Nim'rah

(Heb. *Nimrah'*, הרמנ, assigned by both Gesenius and Furst to a root signifying *limpid*, and different from that of ' רמנ, *a panther;* Sept. Ναμβρά, *v.* r. Ναμρά, Ἀμβράμ), a place mentioned, in Numbers 32:3, among those which formed the districts of the "land of Jazer and the land of Gilead," on the east of Jordan, petitioned for by Reuben and Gad. These towns appear, from the way in which they are grouped, to have been all near the place of the Israelitish encampment in the plain of Moab. It is manifestly the same city which is afterwards mentioned as having been rebuilt by the Gadites, and which is called BETH-NIMRAH (ver. 36). The prophets Isaiah and Jeremiah, in pronouncing a curse upon Moab, say, "*the waters of Nimrim* shall be desolate" (Isaiah 15:6; Jeremiah 48:34); and they group Nimrim with some of the same places mentioned in connection with it by Moses, as Heshbon and Elealeh; there can be no doubt, therefore, that the same town is referred to. It is worthy of note that the name *Nimer* and *Nimreh occur* in several localities east of the Jordan (Porter, *Handbook,* p. 509, 510, 520); but most of these are not in the required position. The statements of Eusebius and Jerome regarding this city are confused and contradictory. In the *Onomasticon* (s.v. Nemra), Eusebius says of *Nebra* that it is "a city of Reuben in Gilead, now a large village in *Katancea* (ἐν τῇ Κατανάις), called *Abara.*" There must be a

corruption of the text here, for Jerome writes the name *Nemra,* and says it is still a large village, but does not give its locality. Of *Nemrim* (Eusebius, Νεκηρίμ), both state that it is now a village called *Benamerium,* north of Zoar. But under *Bethamnaram* (*Eusebius,* Βηθναβράν), which they identify with Nimrah, they say that "it is to this day the village of *Bethamnaris* in the fifth mile north of Libias." All these notices may have been originally intended for the same place, and the corruption of the text has created the confusion (Reland, *Palaest.* p. 649, 650). About two miles east of the Jordan, near the road from Jericho to es-Salt, are the ruins of *Nimrim,* on the banks of a wady of the same name. The ruins are now desolate, but near them are copious springs and marshy ground. There can be little doubt that this is the site of Nimrah, or Beth-Nimrah, which Joshua locates in the valley (13:27); and that these springs are "the waters of Nimrim" on which Isaiah pronounced the curse (Porter, *Hand-book,* p. 308; Robinson, *Bib. Res.* 1:551: Burckhardt, *Syria,* p. 355, 391). *SEE BETH-NIMRAH*.

Nim'rim, The Waters Of

(Heb. *Nimrim', * µyræmæ], prob. plur. of *Ni/trah* [q.v.], i.e. *limnpidity;* according to others, *panthers;* Sept. in Isaiah Νεμερείμ v. r. Νεμρείμ and Νεβοίμ; in Jeremiah Νεβρείμ v. r. Νεβρείν), a stream or brook (not improbably a stream with pools) within the country of Moab, which is mentioned in the denunciations of that nation uttered, or quoted, by Isaiah (15:6) and Jeremiah (48:34). From the former of these passages it appears to have been famed for the abundance of its grass. It is doubtless the same with the BETH-NIMRAH *SEE BETH-NIMRAH* (q.v.) of <043236>Numbers 32:36. A name resembling Nimrim still exists at the south-eastern end of the Dead Sea, in the *Wady en-Nemeirah* and *Burj en-Nemeirah,* which are situated on the beach, about half-way between the southern extremity and the promontory of *el-Lissan* (*De* Saulcy, *Voyage,* 1:284, etc.; Seetzen, 2:354). This may be the *Bethnamarim* of Eusebius and Jerome. *SEE NIMRAH*.

Nim'rod

Picture for Nim'rod

(Heb. *Nimnrod';* drom]næ, probably from the Persic *Nabard,* i.e. *Lord;* which corresponds to the Sept. Νεβρώδ*;* Josephus, Νεβρώδης), the name given

by Moses to the founder of the Babylonian monarchy (<01010>Genesis 10:10; comp. Hegewisch, *Ueber d. Aramaers*, in the *Berl. Monatsschr.* 1794, p. 216 sq.). B.C. cir. 2450. The Mosaic account makes him the son of Cush (on the omission of his name among the children of Cush, ver. 7, see Rosenmüller on ver. 10), an origin thought by some to indicate that the original people of Babylon came from the south (comp. Euseb. *Chron. Amer.* 1:20 sq.; Tuch, *Genesis* p. 230), the Egyptian or Hamitic region, expelling the Shemites (Asshur) from Shinar, and built Babylon, then, overflowing northward, founded Nineveh. (In <01011>Genesis 10:11 the marginal reading of the. A. V. is preferable: rWVaiaxy; *went forth to Assyria* [see Nordheimer, *Heb. Gram.* 2:95].) Nimrod was a mighty hero (rwBGæ<01008>Genesis 10:8) and hunter before the Lord (comp. Schiller, *Kleine Pros. Schr.* 1:378 sq.). The later Oriental traditions enlarge this account. Josephus (*Ant.* 1:4, 2 sq.) identifies Nimrod with the builder of the tower of Babel, which he represents as an act of blasphemous impiety. This arises from the old etymology; of the name (as if from drm; to *rebel;* Gesen. *Thesaur.* s.v.), and agrees with the remarkable fact that, according to the Persian astrology (*Chron. Pasch.* p., 36; Cedren. *Hist.* p. 14 sq.; comp. Hyde, *A* d *Ulugbeigh,* p. 44 sq.), the constellation of *the Giant — that* is, Orion (q.v.) — was named from Nimrod; and some have identified Nimrod with the Greek Orion (comp. Movers, *Phon.* p. 471; Baur, *Amos,* p. 351), who was also a giant (*Odys.* 11:309 sq.; comp. *Il.* 18:486, σθένος ᾽Ωρίωνος*;* Hesiod, *Works and* '*Days,* 580, Pliny, 7:16) and a mighty hunter (*Odys.* 11:574). The Hebrew *kesil*' (lysK) is rendered *Orion* (<23310>Isaiah 13:10; <18331>Job 38:31) by the Syriac and the Sept. The word means *a fool, an impious person,* applied naturally to a proud blasphemer; and the *chains* or "*bands of Orion*" (<18331>Job 38:31) may be explained in the same way (see Michael. *Spicel.* 1:209 sq.; *Suppl.* p. 1319 sq.; comp. Gesen. *Comment. on* <23004>*Isaiah* 1:458 sq.). All we know of him serves to place Nimrod in the earliest period of Asiatic antiquity, and he cannot be regarded as a mere astronomical figure. But the strangest opinion is that of Von Bohlen (*Genesis,* p. 126), who makes him the same with Merodach-Baladan! (comp. Tuch, *Genesis* p. 233; Gesen. *Thes.* 2:818. note). The only subsequent notice of the name Nimrod occurs in <33506>Micah 5:6, where the "land of Nimrod "is a synonyme either for Assyria, just before mentioned, or for Babylonia.

There is no ground for regarding <01009>Genesis 10:9-11 as a later interpolation, an opinion maintained by Vater, Schumann, and others, and

virtually adopted by Prof. Rawlinson. Nimrod is there briefly characterized thus: “He began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty huiter before the Lord.” This narrative is so brief that it is rather obscure. For the Hebrew word relieved “mighty” the Sept. gives γίγας, as if in allusion this, physical stature in connection with his power, or too <010604>Genesis 6:4, as if the old antediluvian Titans had been reproduced in Nimrod. It is hard to determine in what sense the phrase a “mighty one” or a “mighty hunter” is used. If the name Nimrod be a Shemitic one, then it plainly means “let us rebel or revolt;”:.but if it be, as some suppose, a Turanian word, its meaning is at present unknown. Much depends on the sense of the phrase “before the Lord.” Many, like Perizonius, Bochart, and others, give it only an intensive *meaning-Deojudice*, or *quasi maximne* — that is, in the Lord’s estimation he was a mighty hunter. But with Hengstenberg we demur to the notion that the Hebrew superlative absolute can be expressed in this way with the solemn name of Jehovah. The phrase is by no means parallel to the so-called absolute superlative in such phrases as “trees of the Lord” (<19A416>Psalm 104:16), or “a city great to God” (<320303>Jonah 3:3), or “a child fair to God” (<440720>Acts 7:20). The instances quoted by grammarians and lexicographers will not sustain the usage, and Nordheimer shrinks from the full vindication of it (*Heb. Gram.* p. 791). For example, the phrase occurs in <012707>Genesis 27:7, “That I may bless thee before the Lord,” that is, in his presence and with his seal and approval. A similar phrase, in which the name God is used, is found in <235601>Isaiah 56:14, “That I may walk before God,” that is, in the enjoyment of his blessing and protection. And so in many places in which the idiom is not to be diluted into a mere superlative. Abarbanel, Gesenius, and Van Bohlen explain the clause “before the Lord’ as meaning here “whom God favors.” Prof. Rawlinson, also goes so far as to say that “the language of Scripture concerning Nimrod is laudatory rather than the contrary” (*Ancient Monarchies*, 1, 217). But the preposition ynep]l æ: has often, as Gesenius admits, a hostile sense — in front of, for the purpose of opposing (<041602>Numbers 16:2; <131408>1 Chronicles 14:8; <141510>2 Chronicles 15:10); and the Sept. gives it such a sense in the verse under consideration-ἐναντίον Κυρίου ‘“ against the Lord.” The Targums and Josephus give the preposition this hostile meaning. The context also inclines us to it. That the mighty hunting was not confined to the chase is apparent from its close connection with the building of eight cities. Such indeed denies that such a connection is indicated by the w in ver. 10, and Keil as roundly asserts it; but there is no need to lay stress on any

consecutive force in the conjunction — the connection and its results are apparent in the context. The prowess in hunting must have co-existed with valor in battle. What Nimrod did in the chase as a hunter was the earlier token of what he achieved as a conqueror. For hunting and heroism were of old specially and naturally associated, as in Perseus, Ulysses, Achilles, and the Persian sovereigns, one of whom, Darius, inscribed his exploits in hunting on his epitaph (Strabo, xv). The Assyrian monuments also picture many feats in hunting, and the word is often employed to denote campaigning. Thus Tiglath-pileser I "hunts the people of Bilu-Nipru," and one of his ancestors does the same thing. Both are represented as holding" the mace of power," a weapon used in hunting, and at the same time the symbol of royalty. Sargon speaks of three hundred and fifty kings who ruled over Assyria, and "hunted" the people of Bilu-Nipru. Bilu-Nipru means Babylon, and *nipru, from napar,* to hunt, may be connected with Nimrod, or Nebrod, as in the Sept. the name is spelled. The chase and the battle, which in the same country were connected so closely in aftertimes, may therefore be virtually associated or identified here. The meaning then will be, that Nimrod was the first after the flood to found a kingdom, to unite the fragments of scattered patriarchal rule, and consolidate them under himself as sole head and master; and all this in defiance of Jehovah, for it was the violent intrusion of Hamitic power into a Shemitic territory. The old hero's might and daring passed at length into a proverb, or became the refrain of a ballad, so that hunters and warriors of more recent times were ideally compared with him — "Even as Nimrod the mighty hunter."

Concerning the later life of Nimrod, the Scriptures give not the slightest information, nor even ground for conjecture. But, after seventeen or more centuries, a dubious and supposititions narrative got into credit, of which the earliest promoter that we know was Ctesias, but which, variously, amplified, has been repeated by many compilers of ancient history down to our own times. Rollin, Shuckford, and Prideaux seem to have given it a measure of credit. It is briefly to this effect: Some make Nimrod to be Belus, and consider Nin (for *os* and *us* are only the Greek and Latin grammatical terminations) to have been his son; others identify Nimrod and Ninus. It is further narrated that Ninus, in confederacy with Aric, an Arabian sovereign, in seventeen years spread his conquests over Mesopotamia, Media, and a large part of Armenia and other countries; that he married Semiramis, a warlike companion and a continuer of his conquests, and the builder of Babylon; that their son Ninyas succeeded,

and was followed by more than thirty sovereigns of the same family, he and all the rest being effeminate voluptuaries; that their indolent and licentious character transmitted nothing to posterity; that the crown descended in this unworthy line one thousand three hundred and sixty years; that the last king of Assyria was Sardanapalus, proverbial for his luxury and dissipation; that his Median viceroy, Arbaces, with Belesis, a priest of Babylon, rebelled against him, took his capital, Nineveh, and destroyed it, according to the horrid practice of ancient conquerors — those pests of the earth — while the miserable Sardanapalus perished with his attendants by setting fire to his palace, in the 9th century before the Christian aera. That some portion of true history lies intermingled with error or fable in this legend, especially the concluding part of it, is probable. Mr. Bryant is of opinion that there are a few scattered notices of the Assyrians and their confederates and opponents in Eupolemus and other authors (of whom fragments are preserved by Eusebius), and in an obscure passage of Diodorus. To a part of this series, presenting a previous subjugation of some Canaanitish, of course Hamitic, nations to the Assyrians, a revolt, and a reduction to the former vassalage, Mr. Bryant thinks that the very remarkable passage, <0140>Genesis 14:1-10, refers; and he supports his argument in an able. manner by a variety of ethnological coincidences (*Anc. Mythol.* 6:195-208). But whatever we know with certainty of an Assyrian monarchy commences with Pul, about B.C. 760; and we have then the succession in Tiglath-pileser, Shalmaneser, Sennacherib, and Esarhaddon. Under this last it is probable that the Assyrian kingdom was absorbed by the Chaldeo-Babylonian Kitto. The chief events in the life of Nimrod, then, are (1) that he was a Cushite; (2) that he established an empire in Shinar. (the classical Babylonia), the chief towns being Babel, Erech, Accad, and Calneh; and (3) that he extended this empire northward along the course of the Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehoboth, Calah, and Resen. These events correspond to and may be held to represent the salient historical facts connected with the earliest stages of the great Babylonian empire.

1. There is abundant evidence that the race which first held sway in the lower Babylonian plain was of Cushite or Hamitic extraction. Tradition assigned to Belus, the mythical founder of Babylon, an Egyptian origin, inasmuch as it described him as the son of Poseidon and Libya (Diod. Sicul. 1:28; Apollodor. 2:1, *§* 4; Pausan. 4:23, § 5); the astrological system of Babylon (Diod. Sicul. 1:81), and perhaps its religious rites (Hestiveus

ap. Josephus, *Ant.* 1:4, 3) were referred to the same quarter; and the legend of Oannes, the great teacher of Babylon, rising out of the Erythraean sea, preserved by Syncellus (*Chronogr.* p. 28), points in the same direction. The name Cush itself was preserved in Babylonia and the adjacent countries under the forms of Cossaei, Cissia, Cuthah, and Susiana or Chuzistan. The earliest written language of Babylonia, as known to us from existing inscriptions, bears a strong resemblance to that of Egypt and Ethiopia, and the same words have been found in each country, as in the case of Mirikh, the Meroe of Ethiopia, the Mars of Babylonia (Rawlinson, *Herod.* 1:442). Even the name Nimrod appears in the list of the Egyptian kings of the 22d dynasty, but there are reasons for thinkinig that dynasty to have been of Assyrian extraction. Putting the above-mentioned considerations together, they leave no doubt as to the connection between the ancient Babylonians and the Ethiopian or Egyptian stock (respectively the Nimrod and the Cush of the Mosaic table). More than this cannot be fairly inferred from the data, and we must therefore withhold our assent from Bunsen's view (*Bibelwerk,* v. 69) that the Cushite origin of Nimrod betokens the westward progress of the Scythian or Turanian races from the countries eastward of Babylonia; for, though branches of the Cushite family (such as the Cossaei) had pressed forward to the east of the Tigris, and though the early language of Babylonia bears in its structure a Scythic or Turanian character, yet both these features are susceptible of explanation in connection with the "original eastward progress of the Cushite race.

2. The earliest seat of empire was in the south part of the Babylonian plain. The large mounds which for a vast number of centuries have covered the ruins of ancient cities have already yielded some evidences of the dates and names of their founders, and we can assign the highest antiquity to the towns represented by the mounds of Niffar (perhaps the early Babel, though also identified with Calneh), Warka (the Biblical Erech), Mugheir (Ur), and Senkereh (Ellasar), while the name of Accad is preserved in the title Kinzi-Akkad, by which the founder or embellisher of those towns was distin;guished (Rawlinson, 1:435). The date of their founῥdation may be placed at about B.C. 2200. We may remark the coincidence between the quadruple groups of capitals noticed in the Bible, and the title Kiprat or Kiprat-arba, assumed by the early kings of Babylon, and supposed to mean "four races" (Rawlinson, 1:438, -447).

3. The Babylonian empire extended its way north-ward along the course of the Tigris at a period long anterior to the rise of the Assyrian empire in the

13th century B.C. We have indications of this extension as early as about 1860, when Shamas-Iva, the son of Ismi-dagon, king of Babylon, founded a temple at Kilehshergat (supposed to be the ancient Asshur). The existence of Nineveh itself can be traced up by the aid of Egyptian monuments to about the middle of the 15th century B.C.; and though the historical name of its founder is lost to us, yet tradition mentions a Belusas king of Nineveh at a period anterior to that assigned to Ninus (Layard's *Nineveh,* 2:231), thus rendering it probable that the dynasty represented by the latter name was preceded by one of Babylonian origin.;

It is impossible with certainty to identify Nimrod with any names as yet deciphered on the Assyrian monuments. Von Bohlen throws discredit on the whole story by identifying him with the historical MerodachBaladan. Remembering, however, that the Septluagint and Josephus write the name Nebrod or Nebrodes, we have the less difficulty in identifying the deified Nimrod with *Nipru, Bil-Nipu, or Bel-inimrod,* signifying "the lord," "the hunter;" *Enu,* another title, being the corresponding or Cushite term for Bil, Bel, or BaaL Thus Babylon is called the city of Bil-Nipru; and its fortifications are named in Nebuchadnezzar's inscriptions Ingur-Bilu-Nipru. The chief seat of his worship as a god was at Nipru (Niffar or Calneh) and at Calah (Nimrud). The son of Bil-Nipru and his wife Beltis or BeltaNiprata, was Nin, the Assyrian Hercules, and epponymously connected with Nineveh. Whether this identification be accepted or not, it mav be added, in conclusion, that the shadow of Nimrod has never left his country. The famous ruined palace is named after him, and so is a temple — the Birs; a dam across the river is called Sukr-el-Nimrod; and Layard tells us that when the head of one of those singular figures was laid bare, his attention was turned to it by the wild exclamation, "Obey! hasten to the diggers; they have found Nimrod himself!" while the workmen were amazed and terrified at the sudden apparition. Arabian story prattles of him as a worshipper of idols and the persecutor of Abraham. See Frostneich, *De-venatore Nimrodo* (Altdorf, 1706); *Jour. Soc. Lit.* April, 1860.

Nimrud

SEE ASSYRIA; *SEE BABYLONIA*; *SEE NINEVEH*.

Nim’shi

(*Heb. Nimshi’*, yvmæ]aæ, *saved;* Sept. Ναμεσσί, v. r. Ναμεσσεΐ, Ναμεσθί, Ἀμεσεί), the grandfather of Jehu (<120902>2 Kings 9:2, 14, 20), but often briefly called his father (<111916>1 Kings 19:16; <142207>2 Chronicles 22:7). B.C. cir. 950.

Nin

is the name of an Assyrian divinity. He represents the classical *Hercules,* and is spoken of as “the champion who subdues evil spirits and enemies.” He is given the form of a huge bull, man-headed and winged. A representation of *Nin* is now in the British Museum, in the Assyrian transept. *SEE NIMEOD*.

Ninde, William W.,

a minister of the Methodist Episcopal Church, was born at Lyons, N. Y., Dec., 1809; was converted at Cazenovia Seminary about 1815; entered the Genesee Conference in 1828; was set off with the Oneida Conference in 1829; and from that to the Black Kiver Conference in 1835; and stationed in Oswego in 1835-6, aid in Syracuse, 1837-8. In 1843 he was made presiding elder of Rome District,hnd attended the General Conference at New York in 1844 as reserve delegate, in place of George Gary, missionary to Oregon. He died at Delta, N. Y., Feb. 27 1845. Ninde was a man of rare eloquence and power in the pulpit. A creative imagination, a sound judgment, respectable culture, large knowledge, and the sweet baptism of sanctifying grace made him one of the most independent, and at the same time one of the most persuasive preachers of his conference; and his pastoral and administrative abilities were excellent. “Ninde,” says Dr. George Peck, in his *Life and Times* (N. Y. 1874, 12mo), “was one of the most gifted of our young ministers. His discourses were eloquent, and often powerful, overwhelming. He was a devoted, earnest Christian. He died early, but his name is still held in grateful remembrance” (p. 196). He was some time secretary of his conference, and his early death was a loss to the Church. See *Minutes of Conferences*, 3:624; *Black River Conf. Memorial*, p. 94; Sprague, *Annals of the Amer. Pulpit*, vol. 7:(G. L. T.)

Nine-Days’ Devotion

SEE NOVENA.

Nine Lections

is the name of a liturgical service in the Romish and Anglican churches. Three lections are said on each of the three nocturns: the first three taken from Holy Scripture; the second from the acts of a saint; the third from homilies of the fathers. Justin Martyr alludes to the commentaries of apostles and writings of prophets, the third Council of Carthage to the passions of martyrs on their anniversaries, the Council of Laodicea to the lections, and St. Jerome to the works of St. Ephrem, as being read in the sacred assemblies. The nine had reference to the orders of angels, with whom the Church joined in adoration, and, as a tripled three, bore allusion to the Holy Trinity. But from the time of Cassian there were twelve lessons, until Gregory VII reduced them to nine, with eighteen psalms, on Sundays, except Easter and Pentecost; on festivals, nine psalms and nine lessons; on ferials, twelve psalms and three lessons; in Easter-week and .Whltsun-week, three psalms and three lessons, according to ancient use. Among these days were included the Epiphany, the Circumcision, Conversion of St. Paul, Purification, St. Matthias, the Annunciation, St. Philip ‘,and St. James, St. Barnabas, St. Peter, All Saints’, St. Andrew, and sixty-eight other commemorations of saints and holy days, such as the Exaltation of the Cross and the Name of Jesus. See Walcott, *Sacred Archaeology,* p. 400; Palmer, *Orig. Lit.* vol. i, bk. 1, p. 10, Bingham, *Christian Antiquities,* xiv, 3, § 2.

Nine Worthies of the World

(a) *Heathens*:

(1) Hector of Troy,
(2) Alexander the Great;
(3) Julius Caesar.

(b) *Jews*:

(1) Joshua;
(2) David;
(3) Judas Maccabaeus.

(c) *Christians*:

(1) King Arthur;
(2) Charlemagne;
(3) Godfrey of Bouillon.

Their arms are on duke Robert's tomb at Gloucestor.

Nineteenth Day Of The Month.

In the morning service of the Church of England and the Protestant Episcopal churches it is directed that on the nineteenth day of any month the *Venite Exultemus* (or Psalm beginning, "O come, let us sing unto the Lord") shall not be said or sung. The reason is that it occurs on that day in the regular portion of Psalms, and would thus occasion an unnecessary repetition.

Nin'eve

(Νινευΐ v. r. Νινεῖται; Sept. Νινευῆ), the Graecized form (Luke 11:32; Tobit 1:3, etc.; Judith 1:1, etc.) of the name of NINEVEH *SEE NINEVEH* (q.v.).

Nin'eveh

(Heb. *Nineveh'*, hwnyn; Sept. Νινευή or Νινευῆ, v. r. Νινευΐ; Vulg. *Ninive*), the capital of the ancient kingdom and empire of Assyria; a city of great power, size, and renown, usually included among the most ancient cities of the world of which there is any historic record. In the following account we bring together the ancient and the modern notices, especially the Scripture relations.

I. *Name.* — This, if Shemitic, signifies *dwelling of Ninus;* but it is probably of foreign etymology. In cuneiform (q.v.) it is written or Josephus Graecizes it Νενεύη, '(*Ant.* 9:10, 2), Ptolemy Νῖνος ἡ καὶ Νινευΐ (8:21, § 3), Herodotus ἡ Νίνος or Νῖνος (1:193; 2:150); while the Romans wrote it *Ninus* (Tacit. *Ann.* 12:13) or *Nineve* (Amm. Marcianus, 18:7). The name appears to be derived from that of an Assyrian deity, "Nin," corresponding, it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings, as in "Ninus," the mythic founder, according to Greek tradition, of. the city. In the Assyrian inscriptions Nineveh is also supposed to be called "the city of Bel." Fletcher, rather fancifully, taking *Nin* as meaning "a floating substance or fish," and *neveh*

"a resting-place," supposes the city to have been built nigh to the spot where the ark of Noah rested, and in memory of the deliverance provided by that wondrous vessel (*Notes from Nineveh*, 2:90). The connection of the name of.the city with Ninus, its mythical founder, is not opposed to the statement in <01001>Genesis 10:11; for the city might be named, not from Nimrod, its originator, but from a successor who gave it conquest and renown. In the Assyrian mythology Ninus is the son of Nimrod.

II. *History*. —

1. *From Biblical and Later Accounts.* The first reference to Nineveh in Scripture is in <01001>Genesis 10:11, "Out of that land went forth Asshur and builded Nineveh," as it is rendered in our version. The other and better version is, "Out of that land (the land of Shinar) went he (Nimrod) to Assyria, and builded Nineveh, and Rehoboth, and Calah, and Resen between Nineveh and Calah; the same is a great city." The translation which we have adopted is that of the Targums of Onkelos and Jonathan, and is defended by Hyde, Bochart, Le Clerc, Tuch, Baumgarten, Keil, Delitzsch, Knobel, Kalisch, and Murphy. The other exegesis, which makes Asshur the subject of the verb, has support from the Septuagint, the Syrian version, and the Vulgate, and has been adopted by Luther, Calvin, Grotius. Michaelis, Schumann, Von Bohlen, Pye Smith, and is apparently preferred by Rawlinson. The arguments in its favor are not strong; yet it contains or implies the reason why the country was named Assyria after its first settler. It is also a plausible theory of Jacob Bryant, that Nimrod by his conquests forced Asshur to leave the territory of Shinar, so that, thus expelled and overpowered by the mighty hunter, he went out of that land and built Nineveh (*Ancient Mythology*, 6:192). Hence Assyria was subsequently known to the Jews as "the land of, Nimrod" (comp. <33605>Micah 5:6), and was believed to have been first peopled by a colony from Babylon.

The kingdom of Assyria and of the Assyrians is referred to in the O.T. as connected with the Jews at a very early period; as in <04222>Numbers 24:22, 24, and <19808>Psalm 83:8: but after the notice of the foundation of Nineveh in Genesis no further mention is made of the city until the time of the book of Jonah, or the 8th century B.C., supposing we accept the earliest date for that narrative, *SEE JONAH, BOOK OF*, which, however, according to some critics, must be brought down 300 years later, or to the 5th century B.C. In this book neither Assyria nor the Assyrians are mentioned, the king to whom the prophet .was sent being termed the "king of Nineveh."

Assyria is first called a kingdom ill the time of Menahem, about B.C. 770. Nahum (? B.C. 645) directs his prophecies against Nineveh; only once against the king of Assyria (<34018>Nahum 3:18). In 2 Kings (<12936>2 Kings 19:36) was Isaiah (<23737>Isaiah 37:37) the city is first distinctly mentioned as the residence of the monarch. Sennacherib was slain there when worshipping in the temple of Nisroch his god. In 2 Chronicles, (<14321>2 Chronicles 32:21), where the same event is described, the name of the place where it occurred is omitted. Zephaniah, about B.C. 630, couples the capital and the kingdom together (<36213>Zephaniah 2:13); and this is the last mention of Nineveh as an *existing* city. He probably lived to witness its destruction, an event impending at the time of his prophecies. Although Assyria and the Assyrians are alluded to by Ezekiel and Jeremiah, by the former as a nation in whose miserable ruin prophecy had been fulfilled (ch. 31), yet they do not refer by name to the capital. Jeremiah, when enumerating “all the kingdoms of the world which are upon the face of the earth” (ch. 25), omits all mention of the nation and the city. Habakkuk only speaks of the Chaldaeans, which may lead to the inference that the date of his prophecies is somewhat later than that usually assigned to them. *SEE HABAKKUK, BOOK OF*.

The fall of Nineveh, like its rise and history, is very much enveloped in obscurity. But the account of Ctesias, preserved in Diodorus Siculus (2:27, 28), has been thought to be substantially correct. It may, however, be observed that Mr. Rawlinson, in his latest work (*The Ancient Monarchies*, 1:52i), says that it “seems undeserving of a place in history.” According to that account, Cyaxares, the Median monarch, aided by the Babylonians, under Nabopolassar, laid siege to the city. His first efforts were in vain. He was more than once repulsed and obliged to take refuge in the mountains of the Zagros range; but, receiving reinforcements, he succeeded in routing the Assyrian army, and driving them to shut themselves up within the walls. He then attempted to reduce the city by blockade, but was unsuccessful for two years, till his efforts were unexpectedly assisted by an extraordinary rise of the Tigris, which swept away a part of the walls, and rendered it possible for the Medes to enter. The Assyrian monarch, Saracus, in despair, burned himself in his palace. With the ruthless barbarity of the times, the conquerors gave the whole city over to the flames, and razed its former magnificence to the ground. The cities dependent on Nineveh, and in its neighborhood, appear to have incurred a like fate, and the excavations show that the principal agent in their destruction was fire.

Calcined sculptured alabaster, charcoal and charred wood buried in masses of brick and earth, slabs and statues split with heat, were objects continually encountered by Mr. Layard and his fellow-laborers at Khorsabad, Nimrud, and Kuyunjik.

From a comparison of these data, it has generally been assumed that the destruction of Nineveh and the extinction of the empire took place between the time of Zephaniah and that of Ezekiel and Jeremiah. The exact period of these events has consequently been fixed, with a certain amount of concurrent evidence derived from classical history, at B.C. 606 (Clinton, *Fasti Hellen.* 1:269). It has been shown that it may have occurred twenty years earlier. *SEE ASSYRIA*. The city was then laid waste, its monuments destroyed, and its inhabitants scattered or carried away into captivity. It never rose again from its ruins. This total disappearance of Nineveh is fully confirmed by the records of profane history. There is no mention of it in the Persian cuneiform inscriptions of the Achaemenid dynasty. Herodotus (1:193) speaks of the Tigris as "the river upon which the town of Nineveh formerly stood." He must have passed, in his journey to Babylon, very near the site of the city — perhaps actually over it. So accurate a recorder of what he saw would scarcely have omitted to mention, if not to describe, any ruins of importance that might have existed there. Not two centuries had then elapsed since the fall of the city. Equally conclusive proof of its condition is afforded by Xenophon, who with the ten thousand Greeks encamped during his retreat on, or very near, its site (B.C. 401). The very name had then been forgotten, or at least he does not appear to have been acquainted with it, for he calls one group of ruins "Larissa," and merely states that a second group was near the deserted town of Mespila (*Anab.* iii, iv, § 7). The ruins, as he describes them, correspond in many respects with those which exist at the present day, except that he assigns to the walls near Mespila a circuit of six parasangs, or nearly three times their actual dimensions. Ctesias placed the city on the Euphrates (*Frag.* 1:2), a proof either of his ignorance or of the entire disappearance of the place. He appears to have led Diodorus Siculus into the same error (2:27, 28). The historians of Alexander, with the exception of Arrian (*Ind.* 42, 3), do not even allude to the city, over the ruins of which the conqueror must have actually marched. His great victory of Arbela was won almost in sight of them. It is evident that the later Greek and Roman writers, such as Strabo, Ptolemy, and Pliny, could only have derived any independent knowledge they possessed of Nineveh from traditions of no authority. They concur,

however, in placing it on the eastern bank of the Tigris. During the Roman period, a small castle or fortified town appears to have stood on some part of the site of the ancient city. It was probably built by the Persians (Amm. Marceli. 23:22); and subsequently occupied by the Romans, and erected by the emperor Claudius into a colony. It appears to have borne the ancient traditional name of *Nineve*, as well as its corrupted form of *Ninos* and *Ninus*, and also at one time that of *Hierapolis*. Tacitus (Anan. 12:13), mentioning its capture by Meherdates, calls it "Ninos;" on coins of Trajan it is "Ninus," on those of Maximinus "Niniva," in both instances the epithet Claudiopolis being added. Many Roman remains, such as sepulchral vases, bronze and other ornaments, sculptured figures in marble, terra-cottas, and coins, have been discovered in the rubbish covering the Assyrian ruins; besides wells and tombs, constructed long after the destruction of the Assyrian edifices. The Roman settlement appears to have been in its turn abandoned, for there is no mention of it when Heraclius gained the great victory over the Persians in the battle of Nineveh, fought on the very site of the ancient city, A.D. 627. After the Arab conquest, a fort on the east bank of the Tigris bore the name of "Ninawi" (Rawlinson, *Assoc. Journal*, 12:418). Benjamin of Tudela, in the. 12th century, mentions the site of Nineveh as occupied by numerous inhabited villages and small townships (ed. Asher, 1:91). The name remained attached to the ruins during the Middle Ages; and from them a bishop of the Chaldaean Church derived his title (Assemani, 4:459); but it is doubtful whether any town or fort was so called. Early English travelers merely allude to the site (Purchas, 2:1387). Niebuhr is the first modern traveler who speaks of "Nuniyah" as a village standing on one of the ruins which he describes as "a considerable hill" (2:353). This may be a corruption of "Nebbi Yunus," the Prophet Jonah, a name still given to a village containing his apocryphal tomb. Mr. Rich, who surveyed the site in 1820, does not mention Nuniyah, and no such place now exists. Tribes of Turcomans and sedentary Arabs, and Chaldaean and Syrian Christians, dwell in small mudbuilt villages, and cultivate the soil in the country around the ruins; and occasionally a tribe of wandering Kurds, or of Bedouins driven by hunger from the desert, will pitch their tents among them. After the Arab conquest of the west of Asia, Mosul, at one time the flourishing capital of an independent kingdom, rose on the opposite or western bank of the Tigris. Some similarity in the names has suggested its identification with the Mespila of Xenophon; but its first actual mention only occurs after the Arab conquest (A.H. 16, or A.D. 637). It was sometimes known as Athur, and was united with Nineveh as

an episcopal see of the Chaldaean Church (Assemani, 3:269). It has lost all its ancient prosperity, and the greater part of the town is now in ruins.

Traditions of the unrivaled size and magnificence of Nineveh were equally familiar to the Greek and Roman writers, and to the Arab geographers. But the city had fallen so completely into decay before the period of authentic history that new description of it, or even of any of its monuments, is to be found in any ancient author of trust. Diodorus Siculus asserts (2:3) that the city formed a quadrangle of 150 stadia by 90, or altogether of 480 stadia (no less than 60 miles), and was surrounded by walls 100 feet high, broad enough for three chariots to drive abreast upon them, and defended by 1500 towers, each 200 feet in height. According. to Strabo (16:737) it was larger than Babylon, which was 385 stadia in circuit. In the O.T. we find only vague allusions to the splendor and wealth of the city, and the very indefinite statement in the book of Jonah that it was "an exceeding great city," or "a great city to God," or "for God" (i.e. in the sight of God), "of three days' journey;" and that it contained "six score thousand persons who could not discern between their right hand and their left hand, and also much cattle" (4:11). It is obvious that the accounts of Diodorus are for the most part absurd exaggerations, founded upon fabulous traditions, for which existing remains afford no warrant. It may, however, be remarked that the dimensions he assigns to the area of the city would correspond to the three days' journey of Jonah — the Jewish day's journey being 20 miles — if that expression be applied to the circuit of the walls. "Persons not discerning between their right hand and their left" may either allude to children or to the ignorance of the whole population. If the first be intended, the number of inhabitants, according to the usual calculation, would have amounted to about 600,000. But such expressions are probably mere Eastern figures of speech to denote vastness, and far too vague to admit of exact interpretation.

The political history of Nineveh is that of Assyria (q.v.). It has been observed that the territory included within the boundaries of the kingdom of Assyria proper was comparatively limited in extent, and that almost within the immediate neighborhood of the capital petty kings appear to have ruled over semi-independent states, owning allegiance and paying tribute to the great lord of the empire, "the King of Kings," according to his Oriental title, who dwelt at Nineveh. (Comp. <23108>Isaiah 10:8: "Are not my princes altogether kings?") These petty kings were in a. constant state of rebellion, which usually showed itself by their refusal to pay the

apportioned tribute -the principal link between the sovereign and the dependent states-and repeated expeditions were undertaken against them to enforce this act of obedience. (Comp. 2 Kings 16:7; 17:4, where it is stated that the war made by the Assyrians upon the Jews was for the purpose of enforcing the payment of tribute.) There was, consequently, no bond of sympathy arising out of common interests between the various populations which made up the empire. Its political condition was essentially weak. When an independent monarch was sufficiently powerful to carry on a successful war against the great king, or a dependent prince sufficiently strong to throw off his allegiance, the empire soon came to an end. The fall of the capital was the signal for universal disruption. Each petty state asserted its independence, until reconquered by some warlike chief who could found a new dynasty and a new empire to replace those which had fallen. Thus on the borders of the great rivers of Mesopotamia arose in turn the first Babylonian, the Assyrian, the Median, the second Babylonian, the Persian, and the Seleucid empires. The capital was, however, invariably changed, and generally transferred to the principal seat of the conquering race. In the East men have rarely rebuilt great cities which have once fallen into decay — never perhaps on exactly the same site. If the position of the old capital was deemed, from political or commercial reasons, more advantageous than any other, the population was settled in its neighborhood, as at Delhi, and not amid its ruins. But Nineveh, having fallen with the empire, never rose again. It was abandoned at once, and suffered to perish utterly. It is probable that, in conformity with an Eastern custom, of which we find such remarkable illustrations in the history of the Jews, the entire population was removed by the conquerors, and settled as colonists in some distant province.

2. *Monumental Records*. — From the annals of Tiglath-Pileser I we learn that a temple had been founded at Asshur, or Kalah Sherghat, as early as the nineteenth century B.C., by Shamasiva, a son of Ismi-dagon, who was one of the early kings in the series answering to the great Chaldaean dynasty of Berosus, and from this circumstance may be inferred to have ruled over Assyria. In fact, as long as this dynasty lasted, Assyria probably occupied the position of an unimportant dependency of Babylonia, not being mentioned in one single, legend, and not furnishing the Chaldaean monarchs with one of their royal titles. At what period Assyria was enabled to achieve her independence, or under what circumstances she achieved it, we have no means of knowing, but the date at which, for several reasons,

we may suppose it to have been accomplished is approximately B.C. 1273. Probably an Arabian conquest of Babylonia, which caused the overthrow of this Chaldaean dynasty in the sixteenth century, furnished the Assyrians with an opportunity of shaking off the Babylonian yoke, but it was not till three centuries later that they appear to have gained a position of importance. During the period of Assyrian subjection to Chaldaea, and long after she became an independent empire, the vice-regal, or the royal city, was probably Asshur, on the west bank of the Tigris, sixty miles south of Nineveh, the name of which is still preserved in the designation given by the Arabs to the neighboring district. It may perhaps be as well to observe that the four kings in Genesis 14, according to Josephus, were only commanders in the army of the Assyrian king, who had then, he says, dominion over Asia. But this is very improbable, and is really contradicted by recent discoveries, which show, at least negatively, that Assyria was not then an independent power. Sir H. Rawlinson thinks that he has found the name of a king (Kudur-Mapula or Kudur-Mabuk) stamped upon bricks in Babylonia which corresponds to that of Chedorlaomer, and supposes that this king was the Elamitic founder of the great Chaldaean empire of Berosus. Mr. Stuart Poole thinks it not improbable that the expedition of Chedorlaomer was directed against the power of the Egyptian kings of the fifteenth dynasty and their Phoenician allies or subjects. Josephus also calls Chushan Rishathaim — who in Judges 3 is said to have been king of Mesopotamia — king of the Assyrians; but this again demands an earlier rise of the Assyrian power than the monuments warrant us in assuming. The first known king of Assyria is Bel-lush or Belukh, who, with three others in succession, viz. Pudil, Iva-lush, Shalmabar or Shalmarish, is reputed to have reigned shortly after its dependence on Babylon had been shaken off. The period from 1273 to 1200 may be assigned to the reign of these kings. They have left no other record but their names upon bricks, etc., which are found only at Kalah Sherghat; and the character in which these are inscribed is so ancient and so mixed with babylonian forms that they are assigned to this period, though the same effects might possibly have been produced at a later period of Babylonian ascendency. After these names, we are enabled to trace a continuous line of six hereditary monarchs, who, with the exception of the last, are enumerated on the oldest historic relic yet discovered in Assyria. This is the octagonal prism of Kalah Sherghalt, on which Tiglath-Pileser I records the events of the first five years of his reign, and traces back his pedigree to the fourth generation. He calls himself the son of Asshur-rish-ili; the grandson of

Mutaggil Nebu; the great grandson of Asshur-dapal-il, whose father was Nin-pala-kura, the supposed successor of Shalmabar or Shalmarish. Of his great-grandfather he relates that, sixty years previously, he had taken down the temple of Ann and Iva before alluded to, which had stood for 641 years, but was then in a ruined condition. His father seems to have been a great conqueror, and perhaps was the first to raise the character of the Assyrian arms, and to gain a foreign reputation. But whatever fame he acquired in this way was eclipsed by that of his son, who says that he won victories in Cappadocia, Syria, and in the Median and Armenian mountains. Particularly a people called Nairi, who probably dwelt at the north-west of Assyria proper, are conspicuous among his conquests. Now it so happens that the date of this king can be fixed in a remarkable way, by a rock inscription of Sennacherib at Bavian, which states that a Tiglath-Pileser occupied the throne of Assyria 418 years before the tenth year of his own reign, and as Sennacherib was reigning towards the end of the eighth, or the beginning of the seventh century, this would throw back the time of Tiglath-Pileser's reign to the latter part of the twelfth century B.C. We also learn from this same rock inscription that Tiglath-Pileser was himself defeated by Merodach-adan-akhi, the king of Babylon, who carried away with him images of certain Assyrian gods, showing that Babylon at this period was independent of Assyria, and a formidable rival to her power. Of Asshurbani-pal I, the son and successor of Tiglath-Pileser nothing is known. Only one record of him has been hitherto discovered, and this was found at Kuyunjik. This name was softened or corrupted by the Greeks into Sardanapalus. After this king a break occurs in the line of succession which cannot be supplied. It is thought, however, not to have been long, as Asshuradan-akhi is supposed to have begun to reign about 1050, and therefore to have been contemporary with David. This monarch, and the three kings who succeeded him, are obscure and unimportant, not being known for anything else than repairing and adding to the palaces at Kalah Sherghat. Their names are Asshur-danin-il, Iva-lush II, and Tiglathi-Nin.

With the last of these, however, Asshur ceased to be the royal residence. The seat of government was transferred by his son Asshur-bani-pal to Calah, now supposed to be represented by Nimrud, forty miles to the north, near the confluence of the upper Zab and the Tigris, and on the east bank of the latter river. The reason of this change is not known; but it is thought that it was connected with the extension of the empire in the direction of Armenia, which would therefore demand greater vigilance in

that quarter. This king, Sardanapalus II, pushed his conquests to the shores of the Mediterranean, levied tribute of the kings of Tyre and Sidon, and therefore perhaps of Ethbaal, the father of Jezebel. He was also the founder of the north-west palace at Nimrod, which is second only to that of Sennacherib, at Kuyunjik, in magnificence and extent. The next monarch who sat on the Assyrian throne was Shalmanu-bar, the son of Sardanapalus. He reigned thirty-one years, spread his conquests farther than any of his predecessors, and recorded them on the black obelisk now in the British Museum. In his reign the power of the first Assyrian empire seems to have culminated. He carried his victorious army over all the neighboring countries, imposing tribute upon all Babylonia, Mesopotamia, Syria, Media, Armenia, and the scriptural kingdoms of Hamath and Damascus. The latter under Benhadad and Hazael are alike conspicuous among his vanquished enemies. But what is of paramount interest in the records of this king is the identification in the second epigraph in the above-named obelisk of the name of Jehu the king of Israel, who there appears as Yahua the son of Khumri, and is said to have given the Assyrian monarch tribute of gold and silver. This name was discovered independently, but almost on the self-same day, both by Dr. Hincks and colonel Rawlinson, the latter being at Bagdad and the former in the north of Ireland. It is supposed that Jehu is called the son of Khumri or Omri, either as being king of Samaria, the city which Omri built. or as claiming descent from the founder of that city to strengthen his right to the throne, and possibly even as being descended from him on the mother’s side.

Shalmanu-bar was the founder of the central palace at Nimrud, and probably reigned from about 900 to 850 or 860. He was succeeded by his second son Shamasiva, his eldest having made a revolt during the lifetime of his father, which probably lost him the succession, and was with difficulty quelled by his younger brother. The annals of Shamas-iva extend only over a period of four years. At this time the history is enveloped in much obscurity; but it is probable that the reign of Shamas-iva-lasted much longer, as it is with his son and successor, Iva-lush III, that the first Assyrian dynasty comes to a close, and the reigns of these two princes are all we have to fill up the interval from 850 to 747, which is about the time it is supposed to have ended. Iva-lush is perhaps the Pul of Scripture. Among those from whom he received tribute are mentioned the people of Khinuri. i.e. Samaria; and Menahem gave Pul 1000 talents of silver to confirm the kingdom in his hand. There is a statue of the god Neboin the

British Museum which is dedicated by the artist “to his lord Iva-lush and his lady Sammuramit.” This personage is in all probability the Semiramis of the Greeks, and her age remarkably agrees with that which Herodotus assigns her. viz. five generations prior to Nitocris, who seems with him to represent Nebuchadnezzar. He also speaks of her as, a Babylonian princess; and since Iva-lush asserts that Asshur had “granted him the kingdom of Babylon,” he may very likely have acquired it in right of his wife, or reigned conjointly with her. But we cannot here replace conjecture by certainty. As we are altogether ignorant of the causes which terminated the first Assyrian dynasty or established the second, the interval between both may have been considerable, and may account for the difficulty above mentioned with respect to the period from the death of Shalmanu-bar and the end of the first empire. Tiglath-Pileser II, who founded the second empire, appears before us “without father, without mother.” Unlike the kings before him, he makes no parade of his ancestry in his inscriptions, from which circumstance we may fairly assume that he was a usurper. Much uncertainty has arisen about the date of his accession, because he states that he took tribute from Menahem in his eighth year, which would make it B.C. 667 or 768 (received chronology), whereas it is more likely that it was connected in some way with the change of events in Babylon that gave rise to the sera of Nabonassar, or 747. However, as the Sept. gives the reign of Manasseh thirty-five years instead of fifty-five, this diminution of twenty years would exactly rectify the discrepancy, or else it is possible that in the said inscription Menahem may be by mistake for Pekah, since he is joined with Rezin, whom Scripture always couples with Pekah. The annals of Tiglath-Pileser II extend over a period of seventeen years, and record his wars against Mesopotamia, Armenia, and Medaa; he also invaded Babylon, took the city of Sepharvaim or Sippara, and slew Rezin, the king of Syria. It was this king whom Ahaz met at Damascus when he saw the altar of which he sent the pattern to Urijah the priest at Jerusalem. Of Shalmaneser, his probable successor, little is known but what has come down to us in the sacred narrative. His name has not been found on the monuments. Shalmaneser twice invaded Israel; upon the first occasion it seems that Hoshea the king bought him off by tribute, but subsequently revolted upon having made an alliance with Sabaco or So, king of Egypt. Upon this Shalmaneser again invaded Israel, and besieged Samaria for the space of three years. He is supposed to have died or to have been deposed before the city surrendered, and to have left the final subjugation of it to his successor. This was Sargon or Sargina, who came

to the throne in B.C. 721, was the founder of a dynasty, and is therefore suspected of being a usurper. He reigned nineteen years after the captives of Samaria had been brought to Assyria; he made war against Babylon, and perhaps placed Merodach-Baladan upon the throne. After this he marched in the direction of southern Syria and Egypt. At this time the latter country was under the dominion of the twenty-fifth or Ethiopian dynasty, and would seem to have recently gained possession of the five Philistine cities, according to the prediction of <23 19 18>Isaiah 19:18. It is remarkable that Sargon speaks of Gaza as belonging to Egypt, and its king is said to have been defeated at Raphia by the Assyrian monarch. Upon this the Egyptian "Pharaoh" paid Sargon tribute of gold, horses, camels, etc. Afterwards he made war in Hamath, Cappadocia, and Armenia, turning his arms also against Mount Zagros and the Medes, whose cities he colonized with his Israelitish captives. Later he made a second expedition into Syria, and took Ashdod by his Tattan, or general (<23 20 1>Isaiah 20:1), the king of that place flying to Egypt, which is said to be under the dominion of Mirukha or Meroe. At this time, also, Tyre fell under his power. Subsequently he made a second war upon Babylonia, and drove Merodach-Baladan, who seems to have offended him, into banishment. Finally, the Greeks of Cyprus, who are called "the Yaha Nagd tribes of Yunau" or lonia. are named among those who paid him tribute. He appears to have removed the seat of government from Calah to Khorsabad, called from him Dur-Sargina. At this time the influence of Egyptian taste is manifest in Assyrian works of art. Sargon was succeeded in the year B.C. 702 by his son Sennacherib. He fixed his government at Nineveh, which, being now greatly decayed, he completely restored, and there he built the magnificent structure discovered and excavated by Layard. In the repairs of the great palace alone he is said to have employed no less than 360,000 men among his captives from Chaldaea, Armenia, and elsewhere. Sennacherib immediately after his accession proceeded to Babylon, where Merodach-Baladan had contrived to place himself again upon the throne with the aid of the Susianians. He fought a bloody battle with him, in which the Babylonian was entirely defeated, and then appointed Belibus, or Elibus, viceroy of Babylon. In his second year he marched on the north and east of Assyria,- and penetrated to certain Median tribes whom he asserts to have been quite unknown to his predecessors. The Philistines also were subdued by him, and the kings of Egypt who fought with him near Lachish were worsted. Lachish and Libnah fell before his arms, and Hezekiah, at Jerusalem, had to purchase peace by a tribute of 300 talents of silver and 30 talents of gold (<12 18 13>2

Kings 18:13, 14). This, however, is not recorded in his annals, which extend only to his eighth year, and therefore may have occurred subsequently to the period at which they close. In the year 699 he again marched against Babylon, defeated the party of Merodach-Baladan, deposed the viceroy Belibus, whom he had himself appointed three years before, and placed his own eldest son, Asshur-nadin, upon the throne. We know that Sennacherib reigned twenty-two years, because we have his twenty-second year stamped on a clay tablet, but it is uncertain when his second expedition to Syria was undertaken; some, however, consider his two Syrian expeditions to have been identical. The object of the second was to recover the cities of Lachish and Libnah, which had again fallen .under the power of Egypt. While he was warring against Lachish he heard of the agreement that Hezekiah had entered into with the king of Egypt, and sent a detachment of his host against Jerusalem, under Rab-Saris and Rab-Shakeh. For some reason which we are not told, these generals found it expedient to retire from Jerusalem and join their master, who had raised the siege of Lachish, at Libnah. Meanwhile Tirhakah, the Ethiopian, perhaps not yet king of Egypt, advanced from the south to meet Sennhcherib, and reinforce the Egyptian party against whom he was contending; but before the decisive battle could he fought, the Angel of the Lord had smitten in the camp of the Assyrians 185,000 men. Sennacherib, with the rest of his army, fled in dismay, and the Egyptians perhaps commemorated his disaster in the manner related by Herodotus (2:141). It is not a matter of surprise that this event is unnoticed on the Assyrian monuments. In all probability the murder of Sennacherib by his sons did not immediately follow his defeat at Libnah, but this also we have no means of knowing from the Assyrian records. He was succeeded by one of his younger sons (not his eldest, who had been regent in Babylon, and was probably dead), Esarhaddon, or Asshur-akh-iddina. He was celebrated for his victories and his magnificent buildings. He carried on his father's war with Egypt, Which county, as well as Ethiopia, he seems to have subdued. He is also thought to have reigned in his own person at Babylon, and perhaps to have held his court indifferently either at Nineveh or Babylon, which would account for Manasseh being carried by the captains of the king of Assyria to Babylon (<14331>2 Chronicles 33:11); but in B.C 667, thirteen years after his accession, he was succeeded on the throne of Babylon by Saosduchinus, who was either a rebel or a viceroy appointed by Esarhaddon. About the year 660 his son Asshur-bani-pal, or Sardanapalus III, succeeded to "the throne of Assyria, and with him began

the fall of the empire. He may have reigned till 640; but he feebly imitated the conquests; of his predecessors, and appears to have contented himself with hunting. He was succeeded by his son Asshuremit-ili, the last king of whom any records have been discovered. Under him Assyria was hastening its downfall, and- Cyaxares, with his victorious Medes, was preparing for the final attack. If he was not the last king, he was the last but one, and the Saracus of Berosus, perhaps his brother, may have succeeded him, or else we must consider Saracus to be identical with Asshur-emitiii, who corresponded in fate with the warlike Sardanapalus of the Greeks.

Picture for Nin’eveh 1

III. *Present Ruins*. — Previous to recent excavations and researches, the ruins which occupied the presumed site of Nineveh seemed to consist of mere shapeless heaps or mounds of earth and rubbish. Unlike the vast masses of brick masonry which mark the site of Babylon, they showed externally no signs of artificial construction, except perhaps here and there the traces of a rude wall of sun-dried bricks. Some of these mounds were of enormous dimensions, looking in the distance rather like natural elevations than the work of men’s hands. Upon and around them, however, were scattered innumerable fragments of pottery-the unerring evidence of former habitations. Some had been chosen by the scattered population of the land as sites for villages, or for small mud-built forts, the mound itself affording means of refuge and defense against the marauding parties of Bedouins and Kurds which for generations have swept over the face of. the country. The summits of others were sown with corn or barley. During the spring months they were covered with grass and flowers, bred by the winter rains. The Arabs call these mounds “Tell,” the Turcomans and Turks “Teppeh,” both words being equally applied to natural hills and elevations, and the first having been used in the same double sense by the most ancient Shemitic races (comp. Hebrew lTe,“a hill,” “a mound, “a heap of rubbish” [<260315>Ezekiel 3:15; <150259>Ezra 2:59; <160761>Nehemiah 7:61; <121912>2 Kings 19:12]). They are found in vast numbers throughout the whole region watered by the Tigris and Euphrates and their confluents, from the Taurus to the Persian Gulf. They are seen, but are less numerous, in Syria, parts of Asia Minor, and in the plains of Armenia. Wherever they have been examined they appear to have furnished remains which identify the period of their

construction with that of the alternate supremacy of the Assyrian, Babylonian, and Persian empires. They differ greatly in form, size, and height. Some are mere conical heaps, varying from fifty to one hundred and fifty feet high; others have a broad, flat summit, and very precipitous. cliff-like sides, furrowed by deep ravines worn by the winter rains. Such mounds are especially numerous in the region to the east of the Tigris, in which Nineveh stood, and some of them must mark the ruins of the Assyrian capital. There is no edifice mentioned by ancient authors as forming part of the city, which we are required, as in the case of Babylon, to identify with any existing remains, except the tomb, according to some, of Ninus, according to others, of Sardanapalus, which is recorded to have stood at the entrance of Nineveh (Diod. Sic. 2:7; Amynt. *Frag.* [ed.Muller], p. 36). The only difficulty is to determine which ruins are to be comprised within the actual limits of the ancient city.

1. The northern extremity of the principal collection of mounds on the eastern bank of the Tigris may be fixed at Sherif Khan, and the southern at Nimfid, about six and a half miles from the junction of that river with the great Zab, the ancient Lycus. Eastward they extend to Khorsabad, about ten miles north by east of Sherif Khan, and to Karamless, about fifteen miles north-east of Nimrod. Within the area of this irregular quadrangle are to be found, in every direction, traces of ancient edifices and of former population. It comprises various separate and distinct groups of ruins, four of which, if not more, are the remains of fortified enclosures or strongholds, defended by walls and ditches, towers and ramparts. The principal are: (1) the group immediately opposite Mosul, including the great mounds of Kuyunjik (also called by the Arabs Armushiyah) and Nebbi Yunus; (2) that near the junction of the Tigris and Zab, comprising the mounds of Nimruid and Athur; (3) Khorsabad, about ten miles to the east of the former river; (4) Sherif Khan, about five and a half miles to the north of Kuyunjik; and (5) Selamlyah, three miles to the north of Nimrod. Other large mounds are Baaskeikhah, Karamless, where the remains of fortified enclosures may perhaps be traced; Baazani, Yarumieh, and Bellawat. It is scarcely necessary to observe that all these names are comparatively modern, dating from after the Mohammedan conquest. The respective position of these ruins will be seen in the accompanying map. We will describe the most important.

Picture for Nin’eveh 2

(1.) The ruins opposite Mosul consist of an enclosure formed by a continuous line of mounds, resembling a vast embankment of earth, but marking the remains of a wall, the western face of which is interrupted by the two great mounds of Kuyunjik and Nebbi Yunus. To the east of this enclosure are the remains of an extensive line of defenses, consisting of moats and ramparts. The inner wall forms an irregular quadrangle with very unequal sides — the northern being 2333 yards, the western or the river-face, 4533, the eastern (where the wall is almost the segment of a circle) 5300 yards, and the southern but little more than 1000; altogether 13,200 yards, or seven English miles and four furlongs. The present height of this earthen wall is between forty and fifty feet. Here and there a mound more lofty than the rest covers the remains. of a tower or a gateway. The walls appear to have been originally faced, at least to a certain height, with stone masonry, some remains of which have been discovered. The mound of Kuyunjik is of irregular form, being ‘nearly square at the southwest corner, and ending almost in a point at the northeast. It is about 1300 yards in length, by 500 in its greatest width; its greatest height is 96 feet, and its sides are precipitous, with occasional deep ravines or watercourses. The summit is nearly flat, but falls from the west to the east. A small village formerly stood upon it, but has of late years been abandoned. The Khosr. a narrow but deep and sluggish stream, sweeps around the southern side of the mound on its way to join the Tigris. Anciently dividing itself into two branches, it completely surrounded Kuyunjik. Nebbi Yunus is considerably smaller than Kuyunjik, being about 530 yards by 430, and occupying an area of about 40 acres. In height it is about the same. It is divided into two nearly equal parts by a depression in the surface. Upon it is a Turcoman village containing the apocryphal tomb of Jonah, and a burial-ground held in great sanctity by Mohammedans from its Vicinity to this sacred edifice. Remains of entrances or gateways have been discovered’ in the northern and eastern walls (*b* and *c*). The Tigris formerly ran beneath the western wall, and at the foot of the two great mounds. It is now about a mile distant from them, but during very high spring floods it sometimes reaches its ancient bed. The western face of the enclosure (a) was thus protected by the river. The northern and southern faces — b and d — were strengthened by deep and broad moats. The eastern (c), being most accessible to an enemy, was most strongly fortified, and presents the remains of a very elaborate system of defenses. The Khosr, before entering the enclosure,

which it divides into two nearly equal parts, ran for some distance almost parallel to it (f), and supplied the place of an artificial ditch for about half the length of the eastern wall. The remainder of the wall was protected by two wide moats (h), fed by the stream, the supply of water being regulated by dams, of which traces still exist. In addition, one or more ramparts of earth were thrown up, and a moat excavated between the inner walls and the Khosr, the eastern bank of which was very considerably raised by artificial means. Below, or to the south of the stream, a third stream, excavated in the compact conglomerate rock, and about two hundred feet broad, extended almost the whole length of the eastern face, joining the moat on the south. An enormous outer rampart of earth, still in some places above eighty feet in height (*i*), completed the defenses on this side. - A-few mounds outside this rampart probably mark the sites of detached towers or fortified posts. This elaborate system of fortifications was singularly well devised to resist the attacks of an enemy. It is remarkable that within the enclosure, with the exception of Kuyunjik and Nebbi Yunus, no mounds or irregularities in the surface of the soil denote ruins of any size. The ground is, however, strewed in every direction with fragments of brick, pottery, and the usual signs of ancient population.

Picture for Nin’eveh 3

(2.) Nimrod consists of a similar enclosure of consecutive mounds-the remains of ancient walls. The system of defenses is, however, very inferior in importance and completeness to that of Kuyunjik. The indications of towers occur at regular intervals; 108 may still be traced on the northern and eastern sides. The area forms an irregular square, about 2331 yards by 2095, containing about 1000 acres. The northern and eastern sides were defended by moats, the western and southern walls by the river, which once flowed immediately beneath them. On the south-western face is a great mound, 700 yards by 400, and covering about 60 acres, with a cone or pyramid of earth about 140 feet high rising in the north-western corner of it. At the southeastern angle of the enclosure is a group of lofty mounds called by the Arabs. after Nimrod’s lieutenant, Athur (comp. Genesis 10:11). According to the Arab geographers this name at one time applied to all the ruins of Nimrod (Layard, *Nin. and its Remains*, 2:245, note). Within the enclosure a few slight irregularities in the soil mark the sites of ancient habitations, but there are no indications of ruins of buildings of any size. Fragments of brick and pottery abound. The Tigris is now one and a

half miles distant from the mounds, but sometimes reaches them during extraordinary? floods.

(3) The enclosure-walls of Khorsabad form a square of about 2000 yards. They show the remains of towers and gateways. There are apparently no traces of moats or ditches. The mound which gives its name to this group of ruins rises on the north-west face. It may be divided into two parts or stages, the upper about 650 feet square and 30 feet high, and the lower, adjoining it, about 1350 by 300. Its summit was formerly occupied by an Arab village. In one corner there is a pyramid or cone, similar to that at Nimrod, but very inferior in height and size. Within the interior are a few mounds marking the sites of propylaea and similar detached monuments, but no traces of considerable buildings. These ruins were known to the early Arab geographers by the name of “Sarain,” probably a traditional corruption of the name of Sargon, the king who founded the palaces discovered there.

Picture for Nin’eveh 4

(4.) Sherif Khan, so called from a small village in the neighborhood, consists of a group of mounds of no great size when compared with other Assyrian ruins, and without traces of an outer wall. Selamlyah is an enclosure of irregular form, situated upon a high bank overlooking the Tigris, about 5000 yards in circuit, and containing an area of about 410 acres, apparently once surrounded by a ditch or moat. It contains no mound or ruin, and even the earthen rampart which marks the walls has in many places nearly disappeared. The name is derived from an Arab town once of some importance, -but now reduced to a miserable village inhabited by Turcomans.

2. The greater part of the discoveries which, of late years, have thrown so much light upon. the history and condition of the ancient inhabitants of Nineveh were made in the ruins of Nimrud, Kuvunjik, and Khorsabad. The first traveler who carefully examined the supposed site of the city was Mr. Rich, formerly political agent for the East India Company at Bagdad; but his investigations were almost entirely confined to Kuyunjik and the surrounding mounds, of which he made a survey in 1820. From them he obtained a few relics, such as inscribed pottery and bricks, cylinders, and gems. Some time before a bass-relief representing men and animals had been discovered, but had been destroyed by the Mohammedans. He

subsequently visited the mound of Nimrud, of which, however, he was unable to make more than a hasty examination (*Narrative of a Residence in Kurdistan*, 2:131). Several travelers described the ruins after Mr. Rich, but no attempt was made to explore them systematically until M. Botta was appointed French consul at Mosul in 1843. While excavating in the mound of Khorsabad, to which he had been directed by a peasant, he discovered a row of upright alabaster slabs, forming the paneling or skirting of the lower part of the walls of a chamber. This chamber was found to communicate with others of similar construction, and it soon became evident that the remains of an edifice of considerable size were buried in the mound.: The French government having given the necessary funds, the ruins were fully explored. They consisted of the lower part of a number of halls, rooms, and passages, for the most part wainscoted with slabs of coarse gray alabaster, sculptured with figures in relief,; the principal entrances being formed by colossal human-headed winged bulls. No remains of exterior architecture of any great importance were discovered. The calcined limestone and the great accumulation;of charred wood and charcoal showed that the building had been destroyed by fire. Its upper part had entirely disappeared, and its general plan could only be restored by the remains of the lower story. The collection of Assyrian sculptures in the Louvre came from these ruins. The excavations subsequently carried on by MM. Place and Fresnel at Khorsabad led to the discovery, in the enclosure below the platform, of propylaea, flanked by colossal human-headed bulls, and of other detached buildings forming the approaches to the palace, and also of some of the gateways in the enclosure-walls, ornamented with similar mythic figures.

Picture for Nin’eveh 5

M. Botta’s discoveries at Khorsabad were followed by those of Mr. Lavard at Nimrud and Kuyunjik, made between the years 1845 and 1850. The mound of Nimrrd was found to contain the ruins of several distinct edifices, erected at different periods — materials for the construction of the latest having been taken from an earlier building. The most ancient stood at the northwest corner of the platform, the most recent at the south-east. In general plan and in construction they resembled the ruins of Khorsabad-consisting of a number of halls, chambers, and galleries, panelled with sculptured and inscribed alabaster slabs, and opening one into the other by doorways generally formed by pairs of colossal human-headed winged bulls or lions. The exterior architecture could not be traced. The lofty cone

or pyramid of earth adjoining this edifice covered the ruins of a building the basement of which was a square of 165 feet, and consisted, to the height. of 20 feet, of a solid mass of sun-dried bricks, faced on “the four sides by blocks of stone carefully squared, bevelled, and adjusted. This stone facing singularly enough coincides exactly with the height assigned by Xenophon to the stone plinth of the walls (*Anab.* 3:4), and is surmounted, as he describes the plinth to have been, by a superstructure of bricks, nearly every kiln-burned brick bearing an inscription. Upon this solid substructure there probably rose, as in the Babylonian temples, a succession of platforms or stages, diminishing in size, the highest having a shrine or altar upon it (Layard, *Nin. and Bab.* ch. v). A vaulted chamber or gallery, 100 feet long, 6 broad, and 12 high, crossed the center of the mound on a level with the summit of the stone-masonry. It had evidently been broken into and rifled of its contents at some remote period, and may have been a royal sepulcher — the tomb of Ninus or Sardanapalus, which stood at the entrance of Nineveh. It is the tower described by Xenophon at Larissa as being 1. plethron (100 feet) broad and 2 plethra high. It appears to have been raised by the son of the king who built the north-west palace, and whose name in the cuneiform inscriptions is supposed to be identified with that of Sardanapalus. Shalmanubar or Shalmaneser, the builder of this tomb or tower, also erected in the center of the great mound a second palace, which appears to have been destroyed to furnish materials for later buildings. The black obelisk now in the British Museum was found among its ruins. On the west face of the mound, and adjoining the center palace, are the remains of a third edifice, built by the grandson of Shalmanubar, whose name is read Iva-lush, and who is believed to be the Pul of the Hebrew Scriptures. It contained some important inscribed slabs, but no sculptures. Esarhaddon raised (about B.C. 680) at the south-west corner of the platform another royal abode of considerable extent, but constructed principally of materials brought from his predecessor’s palaces. In the opposite or south-east corner are the ruins of a still later palace built by his grandson Asshur-emit-ili, very inferior in size and in splendor to other Assyrian edifices. Its rooms were small; it appears to have had no great halls, and the chambers were paneled with slabs of common stone, without sculpture or inscriptions. Some important detached figures, believed to bear the name of the historical Semiramis, were, however, found in its ruins. At the south-west corner of the mound of Kuyunjik stood a palace built by Sennacherib (about B.C. 700), exceeding in size and in magnificence of decoration all others hitherto explored. It occupied nearly

100 acres. Although much of the building yet remains to be examined, and much has altogether perished, about 60 courts, halls (some nearly 150 feet square), rooms, and passages (one 200 feet long) have been discovered, all paneled with sculptured slabs of alabaster. The entrances to the edifice and to the principal chambers were flanked by groups of winged human-headed lions and bulls of colossal proportions — some nearly 20 feet in height; 27 portals thus formed were excavated by Mr. Layard. A second palace was erected on the same platform by the son of Esarhaddon, the third king of the name of Sardanapalus. In it were discovered sculptures of great interest and beauty, among them the series representing the lion-hunt now in the British Museum. Owing to the sanctity attributed by Mohammedans to the supposed tomb of Jonah, great difficulties were experienced in examining the mound upon which it stands. A shaft sunk within the walls of a private house led to the discovery of sculptured slabs; and excavations subsequently carried on by agents of the Turkish government proved that they formed part of a palace erected by Esarhaddon. Two entrances or gateways in the great enclosure-walls have been excavated — one (at *b* on plan) flanked by colossal human-headed bulls and human figures. They, as well as the walls, appear, according to the inscriptions, to have been constructed by Sennacherib. No propylaea or detached buildings have as yet been discovered within the enclosure. At Sherif Khan are the ruins of a temple, but no sculptured slabs have been dug up there. It was founded by Sennacherib, and added to by his grandson. At Selamiyah no remains of buildings nor any fragments of sculpture or inscriptions have been discovered.

3. The most recent explorer in this field is Mr. George Smith, of the British Museum. The commencement of Mr. Smith’s studies and researches in the field of Assyrian archaeology practically took place in the year 1866, when he engaged in the examination of Sir Henry Rawlinson’s casts and fragments of inscriptions in the British Museum, with a view to the elucidation of several questions in the Old-Testament history. He first lighted upon a curious inscription of Shalmaneser II, giving an account ‘of the war against Hazael, king of Syria, and relating that it was in the eighteenth year of Shalmaneser when he received tribute from Jehu. His next labors were devoted to the cylinders containing the history of Asshur-bani-pal, the Sardanapalus of the Greeks. The annals of this monarch were then in considerable confusion, but by dint of patient comparison of the various copies, Mr. Smith at length succeeded in obtaining a fair text of the

earlier part of these inscriptions. Pursuing his investigations, he discovered several important fragments of the annals of TiglathPileser, containing notices of Azariah, king of Judah," and of Pekah and Hoshea, — kings of Israel. In the course of four years he had discovered new portions of the Assyrian canon, several accounts of the early conquest of Babylonia by the Elamites, and a religious calendar of the Assyriais, in which every month is divided into four weeks, and the seventh days marked out as Sabbaths, in which no work was to be performed. During 1.870 he was occupied with preparing the large work on the history of Asshur-bani-pal, giving the cuneiform texts, transcriptions, and translations, which was published in 1871. In 1872 Mr. Smith discovered the tablets containing the Chaldaean account of the Deluge, which attracted a good deal of attention both at home and abroad.

The interest taken in these discoveries prompted the proprietors of the *London Telegraph* newspaper to advance the sum of one thousand guineas for fresh researches at Nineveh, Mr. Smith to conduct the expedition. He accordingly started from London Jan. 20, 1873. and on March 2 arrived at the ruins of Nineveh. After an excursion to Bagdad and Babylon, he returned to Nineveh about April 1, and commenced excavations on the mound of Nimrod on the third of that month. His work at first, which was on a small scale, was directed to the temple of Nebo. Here he discovered some inscriptions, but most of them were duplicates of texts already known. Excepting the stone basement of the temple and a few chambers around it, the whole was in a ruinous condition. After the city had declined, this part of the mound appears to have been used as a granary. A large tunnel was burrowed through the walls and chambers on the eastern face. This was found packed with grain, black and rotten from age. In the central part excavations had been made for tombs, destroying considerable portions of the temple. The more prominent parts of the building were of large square red blocks of stone at the bottom, and sun-dried bricks at the top. On each side of the entrance stood a colossal figure of Nebo, with crossed arms, in the attitude of meditation. In one of the eastern chambers Mr. Smith discovered a fragment of the reign of Tiiglath-Pileser, but there was nothing else' of great interest in the neighborhood. Many of the inscriptions have suffered very much since the excavations of Mr. Layard. The explorations at Nimrud were closed on May 8, without any important results, and Mr. Smith proceeded to prepare for his researches among the ruins of Nineveh, opposite the town of Mosul. After commencing

operations on one of these mounds, with a view to recover inscribed terra-cotta tablets, Mr. Smith found several valuable inscriptions, which served in some degree as compensation for his labors. Much to his surprise, one of the fragments contained the greater portion of seventeen lines of inscription belonging to the first column of the Chaldaean account of the Deluge, fitting into the only place where there was a serious blank in the story. Among other discoveries were a small tablet of Esarhaddon, king of Assyria, some new fragments of one of the historical cylinders of Asshur-banipal, and a curious fragment of the history of Sargon, king of Assyria, relating to his expedition against Ashdod. On the same fragment was a part of the list of Median chiefs who paid tribute to Sargon. Part of an inscribed cylinder of Sennacherib, and half of an amulet in onyx, with the name and titles of this monarch, were subsequently found, with implements of bronze, iron, and glass. There was part of a crystal throne, a most magnificent article of furniture, closely resembling in shape the bronze throne discovered by Mr. Layard at Nimruid. Near the close of his excavations, while preparing to return to England, Mr. Smith disinterred a fragment of a curious syllabary, divided into four perpendicular columns. In the first, column was given the phonetic value of the cuneiform characters; the characters themselves were written in the second column; the third column contained the names and meanings of the signs; while the fourth column gave the words and ideas which it represented. The work was brought to a close on June 9, and on the same day Mr. Smith Started on his return journey to Europe, with the antiquities which he had collected.

The arrival of the antiquities in England called forth great interest in the results of the expedition, and the trustees of the British Museum directed Mr. Smith to return to Mosul, setting aside a sum of £1000 for the enterprise. On this occasion he left London Nov. 25, 1873, and, traversing his former route, arrived at Alexandretta on Dec. 9. He arrived at Mosul Jan. 1:1874, and at once engaged a number of men to dig over the earth on the spot of the last year’s excavations. Soon afterwards they commenced work on the mound, bringing a fine fragment of a tablet and a bronze figure as the first-fruits of the excavation. In spite of the embarrassments caused by the Turkish officials, Mr. Smith continued the work of excavation with great diligence and with considerable success. Remains of culptures were discovered with inscriptions from the temples of Nebo and Merodach. There were also inscriptions from Shalnaneser I, king of Assyria, recording that he founded the palace of Nineveh; and mixed ap

with these were remains of inscriptions belonging to the same monarch, stating that he restored the temple of Ishtar. From the same spot came inscriptions of his son, Tugulti-ninip, the conqueror of Babylonia, relating that he also restored the temple of Ishtar, and inscriptions of a similar purport of the monarchs Asshurnazir-pal and Shalmaneser II. Some curiousnspecimens of pottery, ornamented with figures laid on the clay, were found near the same spot. Between the chambers in the center of the mound and the eastern edge there were fragments of a palace and temple. The remains of the temple were most of them found in a square chamber, seemingly of later date, built up of stones from the Assyrian buildings near it. All along the walls were placed small square. slabs with inscriptions of Asshur-bani-pal, dedicated to the goddess of Nineveh, none of them in their original position. Near this chamber were fragments of an obelisk in black stone-built into a later wall, and many fragments of a palace which stood in the neighborhood. Among these was an inscription of a king of Assyria, B.C. 1:170, and several fragments from sculptured walls representing processions of warriors. Near one corner of the palace was found the head of a female divinity, the hair arranged in bunches of curls on each side, the face exhibiting the usual corpulent style of Assyrian female beauty. Among other fragments was the opening portion of a copy from an early Babylonian inscription, giving the names of six new Babylonian kings, and some curious details of early Babylonian history. At a subsequent date was found a new portion of the sixth tablet of the Deluge series.

The principal excavation was carried on over what Layard calls the library-chamber of the south-west palace. Upon removing the top earth from a section of the palace around the region of the library-chamber, Mr. Smith was rewarded with a variety of discoveries of a valuable character. At first nothing turned up but modern objects, coins, pottery, and glass, but on going deeper the Assyrian cuneiform tablets were of frequent occurrence. In front of one of the entrances Mr. Smith discovered the lintel of a door-way, formed of a block of stone six feet long, and sculptured along the face. In the center was an ornamental cup or vase with two handles; on each side stood a winged griffin or dragon; and over the cup and the dragon was an, ornament of honeysuckles. This curious lintel is the first Assyrian object of the kind which has been discovered, and it is no wonder that when lifted out of the excavation it excited a thrill of pleasure. Many fragments were found along the floor of a long gallery, including syllabaries, bilingual lists, and mythological and historical tablets. ‘There

was a beautiful bronze Assyrian fork, with two prongs joined by an ornamental shoulder to a shaft of spiral work, ending in the head of an ass. This is a unique specimen of Assyrian work, and shows the advance of the people in the refinements of life. Near by was found part of a curious astrolabe and fragments of the history of Sargon, king of Assyria, B.C. 722. In one place, below the level of the floor, Mr. Smith discovered a fine fragment of the history of Asshur-bani-pal, containing new and curious matter relating to his Egyptian wars, and to the affairs of Gyges,. king of Lydia. From this part of the palace he also gained the shoulder of a colossal statue, with an inscription of Asshur-bani-pal. In another spot he obtained a bone spoon, and a fragment of a tablet with the history of the seven evil spirits. Near this was found a bronze style, with which the cuneiform tablets were probably impressed. In another part of the excavation there were the remains of crystal and alabaster vases, and specimens of the royal seal. One of these was a clay impression of the seal of Sargon, king of Assyria.

Picture for Nin’eveh 5

Mr. Smith left Mosul on April 4, and after various interesting excursions arrived at Alexandria toward the end of May, and finally reached London on June 9. The most important result of the expedition was the recovery of new tablets containing the Chaldaean account of the Deluge. There is still much required to complete the series, but in their present state they form one of the most remarkable collections of inscriptions yet discovered. The whole number of inscriptions discovered by Mr. Smith, during the four months in which he was engaged in excavation, amounted to over 3000, besides many other objects of great archeological interest. In many instances they comprised very important texts and antiquities. The majority of the fragments form parts of texts of which the other portions were already in the British Museum, and the new fragments afford data for the completion or enlargment of those inscriptions. In no branch of cuneiform inquiry have the late researches added more to our knowledge than in the early Babylonian history. It is uncertain how far back the records of Babylonia extend, and the lists of kings are too imperfect to afford materials for the construction of a satisfactory scheme. There is no doubt, however, that they reach up to the 24th century B.C., and some scholars are of opinion that they stretch nearly two thousand years beyond that time; but it will probably require many expeditions to the country in order to ascertain its primitive history. The new inscriptions favor the opinion

that the country gained a prominent place in the world much earlier than some have supposed. Valuable data have been added to the period of Assyrian history con temporary with the kings of Judah and Israel. On the comparative chronology of the Assyrian and Jewish kingdoms, Mr. Smith's expeditions have added nothing to our previous knowledge. Of the later Babylonian period — the time of Nebuchadnezzar and his successors — there are a few new dated documents and some useful inscriptions belonging to the succeeding Persian empire. The most valuable of the later inscriptions is that which fixes the date of the rise of the Parthian empire, which has so long been a doubtful point among chronologists.

4. The Assyrian edifices were so nearly alike in general plan, construction, and decoration that one description will suffice for all. They were built upon artificial mounds or platforms, varying in height, but generally from 30 to 50 feet above the level of the surrounding country, and solidly constructed of regular layers of sun-dried bricks, as at Nimrud, or consisting merely of earth and rubbish heaped up, as at Kuyunjik. The mode of raising the latter kind of mound is represented in a series of bass-reliefs, in which. captives and prisoners are seen among the workmen (Layard, *Mon. of Nin.* 2d series, pl. 14, 15). This platform was probably faced with stone masonry, remains of which were discovered at Nimrud, and broad flights of steps (such as were found at Khorsabad) or inclined ways led up to its summit. Although only the general plan of the ground floor can now be traced, it is evident that the palaces had several stories built of wood and sun-dried bricks, which, when the building was deserted and allowed to fall to decay, gradually buried the lower chambers with their ruins, and protected the sculptured slabs from the effects of the weather. The depth of soil and rubbish above the alabaster slabs varied from a few inches to about 20 feet. It is to this accumulation of rubbish above them that the bass-reliefs owe their extraordinary preservation. The portions of the edifices still remaining consist of halls, chambers, and galleries, opening for the most part into large uncovered courts. The partition walls vary from 6 to 15 feet in thickness, and are solidly built of sun-dried bricks, against which is placed the paneling or skirting of alabaster slabs. No windows have hitherto been discovered, and it is probable that in most of the smaller chambers light was only admitted through the doors. The wall, above the wainscoting of alabaster, was plastered, and painted with figures and ornaments. The pavement was formed either of inscribed slabs of alabaster, or large flat kiln-burned

bricks. It rested upon layers of bitumen and fine sand. Of nearly similar construction are the modern houses of Mosul, the architecture of which has probably been preserved from the earliest times as that best suited to the climate and to the manners and wants of an Oriental people. The rooms are grouped in the same manner around open courts or large halls. The same alabaster, usually carved with ornaments, is used for wainscoting the apartments, and the walls are constructed of sundried bricks. The upper part and the external architecture of the Assyrian palaces, both of which have entirely disappeared, can only be restored conjecturally, from a comparison of monuments represented in the bass-reliefs, and of edifices built by nations, such as the Persians, who took their arts from the Assyrians. By such means Mr. Fergusson has, with much ingenuity, attempted to reconstruct a palace of Nineveh (*The Palaces of Nineveh and Persepolis restored*). He presumes that the upper stories were built entirely of sun-dried bricks and wood — a supposition warranted by the absence of stone and marble columns, and of remains of stone and burned-brick masonry in the rubbish and soil which cover and surround the ruins; that the exterior was richly sculptured and painted with figures and ornaments, or decorated with enameled bricks of bright colors, and that light was admitted to the principal chambers on the ground-floor through a kind of gallery which formed the upper part of them, and upon which rested the wooden pillars necessary for the support of the superstructure. The capitals and various details of these pillars, the friezes and architectural ornaments he restores from the stone columns and other remains at Persepolis. He conjectures that curtains, suspended between the pillars, kept oat the glaring light of the sun, and that the ceilings were of wood-work, elaborately painted with patterns similar to those represented in the sculptures, and probably ornamented with gold and ivory. The discovery at Khorsabad of an arched entrance of considerable size and depth, constructed of sun-dried and kiln-burned bricks, the latter enameled with figures, leads to the inference that some of the smaller chambers may have been vaulted.

The sculptures, with the exception of the humanheaded lions and bulls, were for the most part in low relief. The colossal figures usually represent the king, his attendants, and the gods; the smaller sculptures, which either cover the whole face of the slab, or are divided into two compartments by bands of inscriptions, represent battles, sieges, the chase, single combats with wild beasts, religious ceremonies, etc. All refer to public or national

events; the hunting-scenes evidently recording the prowess and personal valor of the king as the head of the people; the mighty hunter before the Lord." The sculptures appear to have been painted remains of color having been found on most of them. Thus decorated, without and within, the Assyrian palaces must have displayed a barbaric magnificence, not, however, devoid of a certain grandeur and beauty, which no ancient or modern edifice has probably exceeded. Among the small objects, undoubtedly of the Assyrian period, found in the ruins, were copper vessels (some embossed and incised with figures of men and animals and graceful ornaments), bells, various instruments and tools of copper and iron, arms (such as spear and arrow heads, swords, daggers, shields, helmets, and fragments of chain and plate armor), ivory ornaments, glass bowls and vases, alabaster urns, figures and other objects in terra-cotta, pottery, parts of a throne, inscribed cylinders and seals of agate and other precious materials, and a few detached statues. All these objects show great mechanical skill and a correct and refined taste, indicating considerable advance in civilization.

These great edifices, the depositories of the national records, appear to have been at the same time the abode of the king and the temple of the gods-thus corresponding, as in Egypt, with the character of the monarch, who was both the political and religious chief of the nation, the special favorite of the deities, and the interpreter of their decrees. No building has yet been discovered which possesses any distinguishing features to mark it specially as a temple. They are all precisely similar in general plan and construction. Most probably a part of the palace was set apart for religious worship and ceremonies. Altars of stone, resembling the Greek tripod in form, have been found in some of the chambers — in one instance before a figure of the king himself (Layard, *Nin. and Bab.* p. 351). According to the inscriptions, it would, however, appear that the Assyrian monarchs built temples of great magnificence at Nineveh, and in various parts of the empire, and profusely adorned them with gold, silver, and other precious materials.

Picture for Nin'eveh 6

IV. *Site of the City*. — Much diversity of opinion exists as to the identification of the ruins which may be properly included within the site of ancient Nineveh. According to Sir H. Rawlinson, and those who concur in his interpretation of the cuneiform characters, each group of mounds we

have described represents a separate and distinct city. The name applied in the inscriptions to Nimrud is supposed to read "Kalkhu," and the ruins are consequently identified with those of the Calah of Genesis (<01001012>Genesis 10:11); Khorsabad is Sargina, as founded by Sargon, the name having been retained in that of Sarghun; or Saraun, by which the ruins were known to the Arab geographers; Sherif Khan is Tarbisi. Selamlyah has not yet been identified, no inscription having been found in the ruins. The name of Nineveh is limited to the mounds opposite Mosul, including Kuyunjik and Nebbi Yfnus. Sir H. Rawlinson was at one time inclined to exclude even the former mound from the precincts of the city (*Journ. of As. Soc.* xii. 418). Furthermore, the ancient and primitive capital of Assyria is supposed to have been rot Nineveh, but a city named Asshur, whose ruins have been. discovered at Kalah. Sherghdt, a mound on the right or west bank of the Tigris, about sixty miles south of Mosul. It need scarcely be observed that this theory rests entirely upon the presumed accuracy of the interpretation of the cuneiform inscriptions, and that it is totally at variance with the accounts and traditions preserved by sacred and classical history of the antiquity, size, and importance of Nineveh. The area of the enclosure of Kuyunjik, about 1800 acres, is far too small to represent the site of the city, built as it must have been in accordance with Eastern customs and manners, even after allowing for every exaggeration on the part of ancient writers. Captain Jones (*Topography of Nineveh,* in the *Journ. of R. Asiat. Soc.* 15:324) computes that it would contain 174,000 inhabitants, fifty square yards being given to each person; but the basis of this calcution would scarcely apply to any modern Eastern city. If Kuyunjik represents Nineveh, and Nimrud Calah, where are we to place Resen, "a great city" between the two? (<01001012>Genesis 10:12). Scarcely at Selamlyah, only three miles from Nimrad, and where no ruins of any importance exist. On the other hand, it has been conjectured that these groups of mounds are not ruins of separate cities, but of fortified royal residences, each combining palaces, temples, propylea, gardens, and parks, and having its peculiar name; and that they all formed part of one great city built and added to at different periods, and consisting of distinct quarters scattered over a very large area, and frequently very distant one from the other. Nineveh might thus be compared with Damascus, Ispahan, or perhaps more appropriately with Delhi, a city rebuilt at various periods, but never on exactly the same site, and whose ruins consequently cover an area but little inferior to that assigned to the capital of Assyria. The primitive site, the one upon which Nineveh was originally founded, may possibly have been that occupied by

the mound of Kuiyunjik. It is thus alone that the ancient descriptions of Nineveh, if any value whatever is to be attached to them, can be reconciled with existing remains. The absence of all traces of buildings of any size within the enclosures of Nimrud, Kuyunjik, and Khorsabad, and the existence of propylaea forming part of the approaches to the palace, beneath and at a considerable distance from the great mound at Khorsabad, seem to add weight to this conjecture. Even Sir H. Rawlinson is compelled to admit that all the ruins may have formed part of "that group of cities which, in the time of the prophet Jonah, was known by the common name of Nineveh" (*On the Inscriptions of Babylonia and Assyria*, in the *Journ. As. Soc.*). But the existence of fortified palaces is consistent with Oriental custom, and with authentic descriptions of ancient Eastern cities. Such were the residences of the kings of Babylon, the walls of the largest of which were sixty stadia, or seven miles, in circuit, or little less than those of Kuyunjik, and considerably greater than those of Nimrod. *SEE BABYLON*. The Persians, who appear to have closely imitated the Assyrians in most things, constructed similar fortified parks — or paradises, as they were called — which included royal dwelling-places (Quint. Curt. 1, 7, c. 8). Indeed, if the interpretation of the cuneiform inscriptions is to be trusted, the Assyrian palaces were of precisely the same character; for that built by Esarhaddon at Nebbi Yunus is stated to have been so large that horses and other animals were not only kept, but even bred within its walls (Fox Talbot, *Assyr. Texts translated*, p. 17,18). It is evident that this description cannot apply to a building occupying so confined an area as the summit of this mound, but to a vast enclosed space. This aggregation of strongholds may illustrate the allusion in Nahum (Nahum 3:14), "Draw the waters for the siege, fortify thy strong holds," and "repair thy fortified places." They were probably surrounded by the dwellings of the mass of the population, either collected in groups, or scattered singly in the midst of fields, orchards, and gardens. There are still sufficient indications in the country around of the sites of such habitations. The fortified enclosures. while including the residences of the king, his family or immediate tribe, his principal officers, and probably the chief priests, may also have served as places of refuge for the inhabitants of the city at large in times of danger or attack. According to Diodorus (2:9) and Quintus Curtius (v. 1), there was land enough within the precincts of Babylon, besides gardens and orchards, to furnish corn for the wants of the whole population in case of siege; and in the book of Jonah, Nineveh is said to contain, besides its population, "much cattle" (Jonah 4:11). As at Babylon, no great consecutive wall of

enclosure comprising all the ruins, such as that described by Diodorus, has been discovered at Nineveh, and no such wall ever existed, otherwise some traces of so vast and massive a structure must have remained to this day. The Kiver Gomel, the. modern Ghazir-Su, may have formed the eastern boundary or defense of the city. As to the claims of the mound of Kalah Sherghat to represent the site of the primitive capital of Assyria called Asshur, they must rest entirely on the interpretation of the inscriptions. This city was founded, or added to, they are supposed to declare, by one Shamas-Iva, the son and viceroy, or satrap, of Ismi-Dagon, king of Babylon, who reigned, it is conjectured, about B.C. 1840. Assyria and its capital remained subject to Babylonia until B.C. 1273, when an independent Assyrian dynasts was founded, of which fourteen kings, or more, reigned at Kalah Sherghat. About B.C. 930 the seat of government, it is asserted, was transferred by Sardanapalus (the second of the name, and the Sardanapalus of the Greeks) to the city of Kalkhu or Calah (Nimrod), which had been founded by an earlier monarch named Shalmanubar. There it continued about 250 years, when Sennacherib made Nineveh the capital of the empire. *SEE ASSYRIA*. These assumptions seem to rest upon very slender grounds; and Dr. Hincks altogether rejects the theory of the Babylonian character of these early kings, believing them to be Assyrian (*Report to the Trustees of the Brit. Mus. on Cylinders and TerraCottas*). It is believed that on an inscribed terra-cotta cylinder discovered at Khalah-Sherghat the foundation of a temple is attributed to this Shamas-Iva. A royal name similar to that of his father. Ismi-Dagon, is read on a brick from some ruins in Southern Babylonia, and the two kings are presumed to be identical, although there is no other evidence of the fact (Rawlinson, *Herod.* 1:456, note 5); indeed the only son of this Babylonian king mentioned in the inscriptions is read Ibil-anu-duina, a name entirely different from that of the presumed viceroy of Asshur. It is by no means an uncommon occurrence that the same names should be found in royal dynasties of very different periods. The Assyrian dynasties furnish more than one example. It may be further observed that no remains of sufficient antiquity and importance have been discovered at Khalah Sherghat to justify the opinion that it was the ancient capital. The only sculpture found in the ruins, the seated figure in black basalt now in the British Museum, belongs to a later period than the monuments from the north-west palace at Nimrufd. Upon the presumed identification above indicated, and upon no other evidence, so far as we can understand, an .entirely new system of Assyrian history and chronology has been constructed, of which a sketch

has been given under the title ASSYRIA (see also Rawlinson's *Herod.* 1:489). It need only be pointed out here that this system is at variance with sacred, classical and monumental history, and can scarcely be accepted as proven until the Assyrian ruins have been examined with more completeness than has hitherto been possible, and until the decipherment of the cuneiform inscriptions has made far greater progress. It has been shown how continuously tradition points to Nineveh as the ancient capital of Assyria. There is no allusion to any other city which enjoyed this rank. Its name occurs in the statistical table of Karnak, in conjunction with Naharaina or Mesopotamia, and on a fragment recently discovered by M. Mariette, of the times of Thotmes III, or about B.C. 1490 (Birch, *Trans. of R. Soc. of Lit.* 2:345, 2d series); and no mention has been found on any Egyptian monument of such cities as Asshur and Calah. Sir H. Rawlinson in a paper read before the Royal Society of Literature, has, however, contended that the Naharain, Saenkar, and Assuri of the Egyptian inscriptions are not Mesopotamia, Singar, and Assyria, and that Nin-i-iu is not Nineveh at all, but refers to a city in the chain of Taurus. But these conclusions are altogether rejected by Egyptian scholars. Further researches may show that Sennacherib's palace at Kuyunjik, and that of Sardanapalus at Nimrod, were built upon the site, and above the remain of very much earlier edifices. According to the interpretation of the inscriptions, Sardanapalus himself founded a temple at "Nineveh" (Rawlinson, *Herod.* 1:46-2), yet no traces of this building have been discovered at Kuyunjik. Sargon *restored* the walls of Nineveh, and declares that he erected his palace "near to Nineveh" (*ibid.* p. 474), while Sennacherib only claims to have *rebuilt* the palaces, which were "rent and split from extreme old age" (*ibid. p.* 475), employing 360,000 men, captives from Chaldea, Syria, Armenia, and Cilicia, in the undertaking, and speaks of Nineveh as founded of old, and governed by his forefathers, "kings of the old time" (Fox Talbot, on Bellino's cylinder, *Journ. of the As. Soc.* vol. 18). Old palaces, a great tower, and ancient temples dedicated to Ishtar and Bar Muri, also stood there.

Picture for Nin'eveh 7

V. *Prophecies relating to Nineveh, and Illustrations of the O.T.* — These are exclusively contained in the books of Nahum and Zephaniah; for although Isaiah foretells the downfall of the Assyrian empire (ch. 10 and 14), he makes no mention of its capital. Nahum threatens the entire

destruction of the city, so that it shall not rise again from its ruins: “With an overrunning flood he will make an utter end of the place thereof.” He will make an utter end; affliction shall not rise up the second time” (Nahum 1:8, 9). “Thy people is scattered upon the mountains, and no one gathereth them. There is no healing of thy bruise” (Nahum 3:18, 19). The manner in which the city should be taken seems to be indicated. “The defense shall be prepared” (Nahum 2:5) is rendered in the marginal reading “the covering or coverer shall be prepared,” and by Mr. Vance Smith (*Prophecies on Assyria and the Assyrians,* p. 242), “the covering machine,” the covered battering-ram or tower supposed to be represented in the bass-reliefs as being used in sieges. Some commentators believe that “the over-running flood” refers to the agency of water in the destruction of the walls by an extraordinary overflow of the Tigris, and the consequent exposure of the city to assault through a breach; others, that it applies to a large and devastating army. An allusion to the overflow of the rivet may be contained in Nahum 2:6, “The gates of the rivers shall be opened, and the palace shall be dissolved,” a prophecy supposed to have been fulfilled when the MedoBabylonian army captured the city. Diodorus (2:27) relates of that event that “there was an old prophecy that Nineveh should not be taken till the river became an enemy to the city; and in the third year of the siege the river, being swollen with continued rains, overflowed part of the city, and broke down the wall for twenty stadia; then the king, thinking that the oracle was fulfilled and the river become an enemy to the city, built a large funeral pile in the palace, and collecting together all his wealth and his concubines and eunuchs, burned himself and the palace with them all: and the enemy entered the breach that the waters had made, and took the city.” Most of the edifices discovered had been destroyed by fire, but no part of the walls of either Nimrud or Kuyunjik appears to have been washed away by the river. The Tigris is still subject to very high and dangerous floods during the winter and spring rains, and even now frequently reaches the ruins. When it flowed in its ancient bed at the foot of the walls a part of the city might have been overwhelmed by an extraordinary inundation. The likening of Nineveh to “a pool of water” (Nahum 2:8) has been conjectured to refer to the moats and dams by which a portion of the country around Nineveh could be flooded. The city was to be partly destroyed by fire: “The fire shall devour thy bars,’“ then shall the fire devour thee” (Nahum 3:13, 15). The gateway in the northern wall of the Kuyunjik enclosure had been destroyed by fire as well as the palaces. The population was to be surprised when unprepared, “while they are

drunk as drunkards they shall be devoured as stubble full dry” (³⁴⁰¹⁰Nahum 1:10). Diodorus states that the last and fatal assault was made when they were overcome with wine. In the bass-reliefs carousing scenes are represented, in which the king, his courtiers, and even the queen, reclining on couches or seated on thrones, and attended by musicians, appear to be pledging each other in bowls of wine (Botta, ‘*Mon. de Nin.* pl. 63-67, 112, 113). The captivity of the inhabitants, and their removal to distant provinces, are predicted (³⁴⁰¹⁸Nahum 3:18). Their dispersion, which occurred when the city fell, was in accordance with the barbarous custom of the age. The palace-temples were to be plundered of their idols, “Out of the house of thy gods will I cut off the graven image and the molten image” (³⁴⁰¹⁴Nahum 1:14), and the city sacked of its wealth: “Take ye the spoil of silver, take the spoil of gold” (³⁴²⁰⁹Nahum 2:9). For ages the Assyrian edifices have been despoiled of their sacred images; and enormous amounts of gold and silver were, according to tradition, taken to Ecbatana by the conquering Medes (Diod. Sic. iii). Only one or two fragments of the precious metals were found in the ruins. Nineveh, after its ‘fall, was to be “empty and void, and: waste” (³⁴²¹⁰Nahum 2:10); “It shall come to pass that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste” (³⁴³⁰⁷Nahum 3:7). These epithets describe the present state of the site of the city. But the fullest and most vivid and poetical picture of its ruined and deserted condition is that given by Zephaniah, who probably lived to see its fall: “He will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar work . . how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his hand” (³⁶²¹³Zephaniah 2:13, 14, 15). The canals which once fertilized the soil are now dry. Except when the earth is green after the periodical rains the site of the city, as well as the surrounding country, is an arid yellow waste. Flocks of sheep and herds of camels may be seen seeking scanty pasture among the mounds. From the unwholesome swamp within the ruins of Khorsabad, and from the reedy banks of the little streams that flow by Kuyunjik and Nimrud, may be heard the croak of the cormorant and the bittern. The cedar-wood which adorned the ceilings of the palaces has been uncovered by modern explorers (Layard, *Nin. and Bab. p.* 357), and in the deserted halls the hyena, the wolf, the fox, and the jackal now lie down. Many allusions in the O.T. to the dress, arms, modes

of warfare, and customs of the people of Nineveh, as well as of the Jews, are explained by the Nineveh monuments. Thus (<34213>Nahum 2:3), "The shield of his mighty men is made red, the valiant men are in scarlet:" the shields and the dresses of the warriors are generally painted red in the sculptures. The magnificent description of the assault upon the city (<34301>Nahum 3:1, 2, 3) is illustrated in almost every particular (Layard, *Nin. and its Ren.* vol. ii, pt. ii, ch. v): the mounds built up against the walls of a besieged town (<23733>Isaiah 37:33; <12932>2 Kings 19:32; Ter. 23:24, etc.), the battering-ram (<26402>Ezekiel 4:2), the various kinds of armor, helmets, shields, spears, and swords, used in battle and during a siege; the chariots and horses (<34303>Nahum 3:3), are all seen in various bassreliefs (Layard, *Nin. and its Rem.* vol. ii, pt: ii, ch. iv and v). *SEE CHARIOT*. The custom of cutting off the heads of the slain and placing them in heaps (<12108>2 Kings 10:8) is constantly represented (Layard, 2:184). The allusion in <12928>2 Kings 19:28," I will put my hook in thy nose and my bridle in thy lips," is illustrated in a bass-relief from Khorsabad (*ibid.* p. 376).

Picture for Nin'eveh 8

The interior decorations of the Assyrian palaces is described by Ezekiel, himself a captive in Assyria and an eye-witness of their magnificence (<26314>Ezekiel 23:14, 15): "She saw men of sculptured workmanship upon the walls; likenesses of the Chaldaeans pictured in red, girded with girdles upon their loins, with colored flowing headdresses upon their heads, with the aspect of princes all of them" (Layard, *Nin. and its Rem.* 2:307); a description strikingly illustrated by the sculptured likenesses of the Assyrian kings and warriors (see especially Botta, *Mon. de Nin.* pl. 12). The mystic figures seen by the prophet in his vision (ch. i), uniting the man, the lion, the ox, and the eagle, may have been suggested by the eagle-headed idols, and man-headed bulls and lions (by some identified with the cherubim of the Jews), and the sacred emblem of the "wheel within wheel" by the winged-circle or globe frequently represented in the bass-reliefs (Layard, *Nineveh and its Remains*, 2:455).

VI. *Ninevite Arts*. — The origin of Assyrian art is a subject at present involved in mystery, and one which offers a wide field for speculation and research. Those who derive the civilization and political system of the Assyrians from Babylonia would trace their arts to the same source. One of the principal features of their architecture, the artificial platform serving as a substructure, for their national edifices, may have been taken from a

people inhabiting plains perfectly flat, such as those of Shinar, rather than an undulating country in which natural elevations are not uncommon, such as Assyria proper. But it still remains to be proved that there are artificial mounds in Babylonia of an earlier date than mounds on or near the site of Nineveh. Whether other leading features and the details of Assyrian architecture came from the same source, is much more open to doubt. Such Babylonian edifices as have hitherto been explored are of a later date than those of Nineveh, to which they appear to bear but little resemblance. The only features in common seem to be the ascending stages of the temples or tombs, and the use of enameled bricks. The custom of paneling walls with alabaster or stone must have originated in a country in which such materials abound, as in Assyria, and not in the alluvial plains of southern Mesopotamia, where they cannot be obtained except at great cost or by great labor. The use of sun-dried and kiln-burned bricks and of wooden columns would be common to both countries, as also such arrangements for the admission of light and exclusion of heat as the climate would naturally suggest.

In none of the arts of the Assyrians have any traces hitherto been found of progressive change. In the architecture of the most ancient known edifice all the characteristics of the style were already fully developed; no new features of any importance seem to have been introduced at a later period. The palace of Sennacherib only excels those of his remote predecessors in the vastness of its proportions, and in the elaborate magnificence of its details. In sculpture, as would probably be the case in painting also, if we possessed the means of comparison, the same thing is observable as in the remains of ancient Egypt. The earliest works hitherto discovered show the result of a lengthened period of gradual development, which, judging. from the slow progress made by untutored men in the arts, must have extended over a vast number of years. They exhibit the arts of the Assyrians at the highest. stage of excellence they probably ever attained. The only change we can trace, as in Egypt, is one of decline or “decadence.” The latest monuments, such as those from the palaces of Esarhaddon and his son, show perhaps a closer imitation of nature, especially in the representation of animals, such as the lion, dog, wild ass, etc., and a more careful and minute execution of details than those from the earlier edifices; but they are wanting in the simplicity yet grandeur of conception, in the invention, and in the variety of treatment displayed in the most ancient sculptures. This will at. once be perceived by. a comparison of the ornamental details of the

two periods. In the older sculptures there occur the most graceful and varied combinations of flowers, beasts, birds, and other natural objects, treated in a conventional and highly artistic manner; in. the later there is only a constant and monotonous repetition of rosettes and commonplace forms, without much display of invention or imagination (comp. Layard, *Mon. of Vin.* 1st ser., especially pl. 5, 8, 43-48, 50; with 2d ser., *passim;* and with Botta, *Monumens de Ninive*). The same remark applies to animals. The lions of the early period are a grand, ideal, and, to a certain extent, conventional representation of the beast — not very different from that of the Greek sculptor in the noblest period of Greek art (Layard, *Aon. of Vin.* 2d ser., pi. 2). In the later bass-reliefs, such as those from the palace of Sardanapalus III now in the British Museum, the lions are more closely imitated from nature without any conventional elevation; but what is gained in truth is lost in dignity.

The same may be observed in' the treatment of the human form, though in its representation the Assyrians, like the Egyptians, would seem to have been at all times more or less shackled by religious prejudices or laws. For instance, the face is almost invariably in profile, not because the sculptor was unable to represent the full face — one or two examples of it occurring in the bass-reliefs — but probably because he was bound by a generally received custom, through which he would not break. No new forms or combinations appear to have been introduced into Assyrian art during the four or five centuries, if not longer period, in which we are acquainted with it. We trace throughout the same eagleheaded, lion-headed, and fish-headed figures, the same winged divinities, the same composite forms at the doorways. In the earliest works, an attempt at composition, that is at a pleasing and picturesque grouping of the figures, is perhaps more evident than in the later — as may be illustrated by the lion-hunt from the N.W. palace, now in the British Museum (Layard, *Mon. of Nin.* pl. 10). A parallel may in many respects be drawn between the arts of the Assyrians from their earliest known period to their latest, and those of Greece from Phidias to the Roman epoch, and of Italy from the 15th to the 118th century.

The art of the Nineveh monuments must in the present state of our knowledge be accepted as an original and national art, peculiar, if not to the Assyrians alone, to the races who at various periods possessed the country watered by the Tigris and Euphrates. As it was undoubtedly brought to its highest perfection by the Assyrians, and is especially

characteristic of them, it may well and conveniently bear their name. From whence it was originally derived there is nothing as vet to show. If from Babylon, as some have conjectured, there are no remains to prove the fact. Analogies may perhaps be found between it and that of Egypt, but they are not sufficient to convince us that the one was the offspring of the other. These analogies, if not accidental, may have been derived, at some very remote period, from a common source. The two may have been offshoots from some common trunk which perished ages before either Nineveh or Thebes was founded; or the Phoenicians, it has been suggested, may have introduced into the two countries, between which they were placed, and between which they may have formed a commercial link, the arts peculiar to each of them. Whatever the origin, the development of the arts of the two countries appears to have been affected and directed by very opposite conditions of national character, climate, geographical and geological position, politics, and religion. Thus, Egyptian architecture seems to have been derived from a stone prototype, Assyrian from a wooden one, in accordance with the physical nature of the two countries. Assyrian art is the type of power, vigor, and action. Egyptian that of calm dignity and repose. The one is the expression of an ambitious, conquering, and restless nature; the other of a race which seems to have worked for itself alone and for eternity. In a late period of Assyrian history, at the time of the building of the Khorsabad palace (about the 8th century B.C.), a more intimate intercourse with Egypt through ‘war’ or dynastic alliances than had previously existed appears to have led to the introduction of objects of Egyptian manufacture into Assyria, and may have influenced to a limited extent its arts. A precisely similar influence proceeding from Assyria has been remarked at the same period in Egypt, probably arising from the conquest and temporary occupation of the latter country by the Assyrians, under a king whose name is read Asshur-bani-pal, mentioned in the cuneiform inscriptions (Birch, *Trans. of R. Soc. of Lit.*, new series). To this age belong the ivories, bronzes, and nearly all the small objects of an Egyptian character, though not apparently of Egyptian workmanship, discovered in the Assyrian ruins. It has been asserted, on the authority of an inscription believed to contain the names of certain Hellenic artists from Idalium, Citium, Salamis, Paphos, and other Greek cities, that Greeks were employed by Esarhaddon and his son in executing the sculptured decorations of their palaces (Rawlinson, *Herod.* 1:483). But, passing over the extreme uncertainty attaching to the decipherment of proper names in the cuneiform character, it must be observed that no remains whatever of

Greek art of so early a period are known, which can be compared in knowledge of principles and in beauty of execution and of design with the sculptures of Assyria. Niebuhr has remarked of Hellenic art, that “anything produced before the Persian war was altogether barbarous” (34th Lecture on *Ancient History*). If Greek artists could execute such monuments in Assyria, why it may be asked, did they not display equal skill in their own country? The influence, indeed, seems to have been entirely in the opposite direction. The discoveries at Nineveh show almost beyond a doubt that the Ionic element in Greek art was derived from Assyria, as the Doric came from Egypt. There is scarcely a leading form or a detail in the Ionic order which cannot be traced to Assyria — the volute of the column, the frieze of griffins, the honeysuckle-border, the guilloche, the Caryatides, and many other ornaments peculiar to the style.

The arts of the Assyrians, especially their architecture, spread to surrounding nations, as is usually the case when one race is brought into contact with another in a lower state of civilization. They appear to have crossed the Euphrates, and to have had more or less influence on the countries between it and the Mediterranean. Monuments of an Assyrian character have been discovered in certain parts of Syria, and further researches would probably disclose many more. The arts of the Phoenicians, judging from the few specimens preserved, show the same influence. In the absence of even the most insignificant remains, and of any implements which may with confidence be attributed to the Jews, there are no materials for comparison between Jewish and Assyrian art. It is possible that the bronzes and ivories discovered at Nineveh were of Phoenician manufacture, like the vessels in Solomon’s temple. On the lion-weights, now in the British Museum, are inscriptions both in the cuneiform and Phoenician characters. The Assyrian inscriptions seem to indicate a direct dependence of Judaea upon Assyria from a very early period. From the descriptions of the temple and “houses” of Solomon (comp. 1 Kings 6, 7; 2 Chronicles 3, 4; Josephus 8,:2; Fergusson’s *Palaces of Nineveh;* and Layard, *Nin. and Bab*. p. 642), it would appear that there was much similarity between them and the palaces of Nineveh, if not in the exterior architecture, certainly in the interior decorations, such as the walls paneled or wainscoted with sawn stones, the sculptures on the slabs representing trees and plants, the remainder of the walls above the skirting painted with various colors and pictures, the figures of the winged cherubim carved “all the house round,” and especially on the doorways, the ornaments of open

flowers, pomegranates, and lilies (apparently corresponding exactly with the rosettes, pomegranates, and honeysuckle ornaments of the Assyrian bass-reliefs [Botta, *Mon. de Nin.*, and Layard, *Mon. of Nin.*], and the ceiling, roof, and beams of cedar-wood. The Jewish edifices were, however, very much inferior in size to the Assyrian. Of objects of art (if we may use the term) contained in the Temple we have the description of the pillars, of the brazen sea, and of various bronze or copper vessels. They were the work of Hiram, the son of a Phoenician artist by a Jewish woman of the tribe of Naphtali (1 Kings 7:14), a fact which gives us some insight into Phoenician art. and seems to show that the Jews had no art of their own, as Hiram was brought from Tyre by Solomon. The Assyrian character of these objects is very remarkable. The two pillars and "chapiters" of brass had ornaments of lilies and pomegranates; the brazen sea was supported on oxen, and its rim was ornamented with flowers of lilies, while the bases were graven with lions, oxen, and cherubim on the borders, and the plates of the ledges with cherubim, lions, and palm-trees. The veil of the Temple, of different colors, had also cherubim wrought upon it (comp. Layard, *Nin. and Bab.* p. 588, in which a large vessel, probably of bronze or copper, is represented supported upon oxen, and *Mon. of Nin.* ser. 2, pl. 60, 65, 68, in which vessels with embossed rims apparently similar to those in Solomon's temple are figured; also ser. 1, pl. 8, 44, 48, in which embroideries with cherubim occur).

The influence of Assyria to the eastward was even more considerable, extending far into Asia. The Persians copied their architecture (with such modifications as the climate and the building-materials at hand suggested), their sculpture, probably their painting and their mode of writing, from the Assyrians. The ruined palaces of Persepolis show the same general plan of construction as those of Nineveh — the entrances formed by human-headed animals, the skirting of sculptured stone and the inscribed slabs. The various religious emblems and the ornamentation have the same Assyrian character. In Persia, however, a stone architecture prevailed, and the columns in that material have resisted to this day the ravages of time.

The Persians made an advance in one respect upon Assyrian sculpture, and probably painting likewise, in an attempt at a natural representation of drapery by the introduction of folds, of which there is only the slightest indication on Assyrian monuments. It may have been partly through Persia that the influence of Assyrian art passed into Asia Minor, and thence into Greece; but it had probably penetrated far into the former country long

before the Persian domination. We find it strongly shown in the earliest monuments, as in those of Lycia and Phrygia, and in the archaic sculptures of Branchidae. But the early art of Asia Minor still offers a most interesting field for investigation. Among the Assyrians the arts were principally employed, as among all nations in their earlier stages of civilization, for religious and national purposes. The colossal figures at the doorways of the palaces were mythic combinations to denote the attributes of a deity. The "Man-Bull" and the "Man-Lion" are conjectured to be the gods "Nin" and "Nergal," presiding over war and the chase; the eagle-headed and fish-headed figures, so constantly repeated in the sculptures and as ornaments on vessels of metal or in embroideries, Nisroch and Dagon. The bass-reliefs almost invariably record some deed of the king, as head of the nation, in war, and in combat with wild beasts, or his piety in erecting vast palace-temples to the gods. Hitherto no sculptures specially illustrating the private life of the Assyrians have been discovered, except one or two incidents, such as men baking bread or tending horses, introduced as mere accessories into the historical bassreliefs. This may be partly owing to the fact that no traces whatever have yet been found of their burial places, or even of their mode of dealing with the dead. It is chiefly upon the walls of tombs that the domestic life of the Egyptians has been so fully depicted. In the useful arts, as in the fine arts, the Assyrians had made a progress which denotes a very high state of civilization. When the inscriptions have been fully examined and deciphered, it will probably be found that they had made no inconsiderable advance in the sciences, especially in astronomy, mathematics, numeration, and hydraulics.

Although the site of Nineveh afforded no special advantages for commerce, and although she owed her greatness rather to her political position as the capital of the empire, yet, situated upon a navigable river communicating with the Euphrates and the Persian Gulf, she must have soon formed one of the great trading stations between that important inland sea and Syria ant the Mediterranean, and must have become a deipt fo the merchandise supplied to a great part of Asia Minor Armenia, and Persia. Her merchants are described in Ezekiel (Ezekiel 27:24) as trading in blue clothes and broidered work (such as is probably represented in the sculptures), and in Nahum (Nahm 3:16) as "multiplied above the stars of heaven." The animals represented on the black obelisk in the British Museum maid on other monument the rhinoceros, the elephant, the double-humped camel, and various kinds of apes and monkeys — show a communication, direct

or indirect, with the remotest part of Asia. This intercourse with foreign nations, and the practice of carrying to Assyria as captives the skilled artists and workmen of conquered countries, must have contributed greatly to the improvement of Assyrian manufactures. Affairs of state are frequently represented on the monuments: the king in his glory going to war receiving booty or captives, or making a treaty of peace; behind him the eunuch with beardless double chin, carrying a fly-flapper or an umbrella. The government was despotic; it was centered in the king. The provinces were ruled by satraps, and their state and retinue were so magnificent that the monarch boasts “Are not my princes altogether kings?” In a country vanquished, the conqueror secured some memorial of his conquest — either an inscription on some conspicuous rock or on stone blocks. His name and martial achievements are duly registered, and his person is figured in priestly robes. Several of these memorials are now in the British Museum.

Little is known of the dwellings of the people: they easily fell into ruin, and lay buried in the mass — the bricks or mud of which they were built fast dissolving into earth or soil. Nor do the monuments throw light on the subject, for they are filled with scenes from the chase or war-fields, trees, and fortresses. But there is one village depicted, and from it we learn that Assyrian dwellings of the common sort were built of mud, without windows, and had either a flat roof, or one rising into a cone, with an opening at the top-while the houses, though closely arranged, yet stand separate from each other.

The ornamental arts had reached a high state in ancient Nineveh. Many seals and cylinders have been recovered. The sculptures and paintings are full of expression and life, freer and more natural too than those of Egypt. The Assyrian artists did not excel in modeling statues, which, however, do not often occur, and they are characterized by an undue flatness or want of breadth in the side view, as if they were intended only to be seen directly in front. But their genius developed itself in bass-reliefs, and they used this art for every purpose to which it can be applied, for it was to them what painting is to our modern world. Through this art — in which so many scenes taken from nature and life, as war, religion, the chase, daily occupations, kitchen utensils, cooking and feasting, are represented we have come to know the ancient Asshur with some familiarity and completeness. Bass-reliefs have been traced back, as at Nimrid, to the period of Asa, king of Jidah, ten centuries before Christ. At first the work

is rude but spirited, gradually it throws off its stiffness and conventionality, and appears at its best in the days of Esarhaddon or his son, about B.C. 640. The vases or urns of clay are beautifully molded, and resemble Egyptian pottery. Some of the bronzes are of graceful symmetry. Metallic ornaments, ear-rings, bracelets, and clasps display great taste and skill. Chairs and couches of beautiful shapes are often inlaid with ivory. The lion was a sort of national emblem; and a frequent ornament on furniture, weights, and jewels is his-head or claws, warranting the imagery in the bold challenge of Nahum (<34211>Nahum 2:11): "Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp?" Vessels such as bowls and bottles of glass, both transparent and beautifully colored, have been found, and a magnifying lens of rock-crystal was discovered at Nimrod: The garments of the better class were woven of linen, wool, or silk, and, though capacious in size, were worn with stately gracefulness. The silk of the country was famous, and was spun by a large silkworm not found elsewhere. Pliny speaks of the *Assyria bombyx* as a becoming dress for women (*Hist. Nat.* 11:23).

The Assyrians seem to have been fond of music, and various musical instruments are sculptured on the monuments. We have the harp, with eight, nine, or ten strings; the lyre, of no less than three kinds; the guitar, the double-pipe, the tambourine, cymbals, dulcimer, drums, and trumpets. *SEE MUSICAL INSTRUMENTS*. Bands of musicians formed an important part of military and religious processions, and in such bands there appear to have been leaders or persons that kept or indicated the time.

Picture for Nin'eveh 9

Picture for Nin'eveh 10

Delineations of ships, both for war and trading, are found. The imports must have been extensive: "Thou hast multiplied thy merchants above the stars of heaven" (<34316>Nahum 3:16; <26723>Ezekiel 27:23, 24). Gold and other metals, ivory, precious stones, and spices, seem to have been brought into the country in abundance, and the exports may also have been on a large scale. The Phoenician mariners, according to Herodotus (1:1), brought home Egyptian and Assyrian merchandise. The productions of her looms were celebrated, as were also several of her perfumes. Horace refers to the Assyrian nard: "Assyriaque nardo potamus uncti" (2:11); but, as Rawlinson

says on this point, these odors may have only been conveyed by her from other regions, for she must have been rather a spice-seller than a spice-producer (*Ancient Monarchies*, 2:192). There are representations of the implements of husbandry, and of the various forms and means of irrigation. Irrigation (q.v.), indeed, was a prime means of fertility; the entire country appears to have been intersected with aqueducts and canals. For this purpose the Tigris was (lammed at several points, and various other engineering expedients were resorted to. The climate and productions were probably much the same as at the present day. The fertility of many districts is still great, and wherever there is sufficient moisture, pastures and crops spring into immediate luxuriance. Dates, olives, figs citrons, wheat, barley, and millet are often referred to by ancient writers, as Herodotus (1:92). The implements of agriculture must have been simple, yet, as shown in the annexed figure of a plow, from a sculpture of the period of Esarhaddon, the bowl and tube rising from the center seem a contrivance intended for sowing the seed in drills. The plow is supposed to have been drawn by two oxen moving in line, the one before the other. Scales and weights are also pictured on the monuments; many metallic weights have been found; and there appears to have been, at one time at least, a clay currency, as small pieces of clay bear upon them, according to Mr. Birch's reading, an order to pay a certain weight of gold.

Picture for Nin'eveh 11

VII. *The region of Assyria*, as gathered from the Ninevitic monuments, was probably at first a species of Sabaism — the host of heaven was deified and adored — sun, moon. and stars, with zodiacal signs, are often engraven on cylinders. Idols were, however, in course of time introduced; and the heroes or benefactors of other and ancient times were elevated to the rank of divinities. The father of the race, from being its patron grew into its god, and national pride in him deepened at length into religious veneration. Therefore at the head of the pantheon stood Asshur, the deified patriarch, his name and that of the country being the same; and he is regarded as "the great god, king of all the gods," the national divinity. giving each king life and power. The sovereign, when referring to him, calls him '"Asshur my lord;" his people are "the servants of Asshur," and his foes the "enemies of Asshur." This deity was never superseded, though he had at length many colleagues or rivals. His common emblem is that of a winged circle or globe, with a single figure, and sometimes a triune human

figure in the center, and this symbol is generally found in immediate connection with the sovereign. The sacred tree was also associated with Asshur-connected perhaps with the Biblical Asherah, rendered “grove” (q.v.) — and perhaps also derived ultimately from the Edenic tree of life. Other Assyrian gods were Ann, often placed after Asshur, Bil or Bel; Hea or Hoa, Mylitta or Beltis, Sin or the Moon, Shamas or the Sun, Vul or Iva the wielder of the thunderbolt, Gula the sun-goddess, Nin, after whom the capital was named, and whose symbol is the winged bull, Merodach, Nergar, Ishtar, and Nebo. Some of these gods were borrowed from Chaldaea. Each god was usually associated with a corresponding goddess; and the god and his idol, made of metal, clay, or stone, were identified, as in the challenge of Rabshakeh (<2369>Isaiah 36:19, 20). Sacrifice was offered to them, and altars of various shapes have been found. Solemn processions were made, and the king appears to be also a priest — his person was divinely sacred, and his palace seems also to have been the temple — though there was at the same time a regular priesthood. Fasting, as seen in the book of Jonah, may not have been an uncommon ordinance. The prophet Nahum styles Nineveh “the mistress of witchcrafts,” and many superstitious forms of ascertaining the will of Heaven must have been in constant practice. Layard mentions that dark spots resembling blood are seen on the slabs which form the entrance to the oldest palaces in Nimrod. The nation, appears to have been intensely religious; religious symbols are found not only on the robes and armor of the king, and on the columns and friezes of public buildings, but also on chariots, trappings of horses, and on ordinary household furniture — hangings, tables, chairs, and couches. The sensual or phallic symbols, so common in classical countries, are not found in Assyria; yet, if the worship of Beltis in Assyria resembled at all her worship) in Babylon (Herod. 1:99), it must have been grossly lascivious, as women were required to go once in their lives, to her temple, and prostitute themselves to the first man who wished them. The prophet Nahum calls Nineveh “the well-favored harlot, that selleth nations through her whoredoms;” but this language may refer, in Jewish prophetic style, to shamefaced and proselytizing idolatries.

Associated with the national worship were those composite animal figures, with the grotesque appearance of which we are now so well acquainted. The idea embodied in those strange forms must have been familiar to the ancient and Eastern world. Modifications of such figures are found in the sphinxes of Egypt, and have also been sought in the cherubim. *SEE*

CHERUB. These figures guard the sacred thresholds in Nineveh, as if such a function needed the strength of a bull, the courage of a lion, the intelligence of a man, and the winged speed of an eagle. In Assyria and Egypt they occur as outer guardians and representatives, whereas in the Hebrew worship they were concealed in the dense gloom of the holy of holies. Perhaps, apart from the special human relations of the Hebrew cherubim, the generic idea underlying the strange symbol was that the noblest creatures on earth are claimed by God as his servants; that their highest duty and honor are to be near him, and to keep his temples from profane intrusion; and that the divine service in its ideal perfection is such as combines in it the various elements of intellect and power, which those forms in their composite unity symbolize.

VIII. *Race and Language*. — Sprung from Asshur, the Assyrians were a Shemitic race, whatever may have been the original connection of Nineveh with the Cushite Nimrod. Herodotus (7:63) says of them, "By the Greeks they were called Syrians, and by the barbarians Assyrians." This blunder has been repeated even by Niebuhr and others. But the names are quite distinct, Syria being rWx, or Tyre, as it is given in English, and Assyria being rWvaj, a very different word. In fact Asshur means the country, an Assyrian, the national divinity, or the town; the determinative before it showing when it signifies the god. The Assyrians were thus allied to the Phoenicians, Syrians, northern Arabs, and Jews, and they were not unlike the latter in general physiognomy, except that they were apparently more robust in limb and heavier in feature. The tongues of these races are similar, too, in structure. The elementary shape of the letter is the wedge Y, of various forms, and placed in all directions — upright, horizontal, diagonal. The alphabet is syllabic in structure — the vowels representing the sounds A, I, and U, and the majority of the sixteen consonants producing each six syllables, either as they precede or follow the vowel. Each simple vowel sound may also combine with two consonants, but the number of such double combinations is limited to 150. This alphabet, so far as ascertained, has at the utmost 250 different characters. Another set of characters is called determinative, and is prefixed to certain names; thus shows that the next word is a man's name. So, too, the plural is marked by *y*, and the dual by T. The difference between an ideographic and a phonetic sign may be illustrated in this way: If we write the phrase "Ivan I," the *I* in *Ivan* has its usual power as a vowel-sound; but the after it has no sound, it merely carries with it or represents the idea of *first*. . The tongue itself is

Shemitic, allied to Hebrew, Phoenician, and Chaldee. Thus its conjunction U, *and*, is the Heb. w, *vau*, and, as in Hebrew, *ki* signifies ʻif.” Its first personal pronoun is *anaku*, Heb. *anoki*, ykinoa; its second is *atta*, Heb. hT;a; *abu* is “father,” Heb. ba; *nahar* is “a river,” Heb. rhn; etc. The numerals are very similar to those in Hebrew. Feminine nouns end in *it* or *at*, like Hebrew nouns in *ith*. Possessive pronouns are represented by suffixes, much the same as those in Hebrew. v is the relative, as often in the later Biblical and in the rabbinical Hebrew. The interrogative, as in Hebrew, is hm; As in Aramaic, there is no prepositive article-the “emphatic state” is used instead of it. By a process which Oppert calls “mimmation,” and which applies to indeclinable words, the letter in plays an important part, as in the analogous forms in Hebrew, µmwøy “daily;” µN;j æ,“for nought.” Nouns are formed as in Hebrew by prefixing m, and such nouns signify instrument, action, or state; and in the formation of nouns proper n is also used, as in the names Nimrod, Nisroch, Nergal, Nineveh, etc. The conjugations are five principal, four of which correspond to *kal*, *niphal*, *piel*, and *hiphil*, and the others are the same as the well-known Chaldee forms. The verb is conjugated by the aid, as in Hebrew, of pronominal suffixes, and it has no tenses. The roots are generally biliteral, the Hebrew ones being usually triliteral, as *mit*, to die, Heb. tWm *rib*, to dwell, Heb. bvy; The proper names are all but universally Shemitic, and not Aryan or Medo-Persic; and they are commonly significant. Asshur, the name of the primal god, is found in many of them; and there occur such terms-as *shamos*, meaning servant; *tiglath*, adoration, and *mutaggil*, adoring-a participial form from the same root; *pal* is son, allied to the Aramaic *bar; sar* is king, *ris* is head, Heb. varo, etc.

Picture for Nin’eveh 12

The ruins of Nineveh have furnished a vast collection of inscriptions partly carved on marble or stone slabs, and partly impressed upon bricks, and upon clay cylinders, or six-sided and eight-sided prisms, barrels, and tablets, which, used for the purpose when still moist, were afterwards baked in a furnace or kiln. The employment of prepared clay for writing on is apparently an old custom. Josephus (*Ant.* 1:2, 3) records the tradition that Seth and his family inscribed on two pillars of brick and stone the wisdom of their age especially σοφίαν περὶ τὰ οὐράνια — astronomy. It was natural that Ezekiel, in the land of captivity, should be thus

commanded: “Take thee a title, and lay it before thee, and portray upon it the city, even Jerusalem” (Ezekiel 4:1). Reference to the Babylonian custom of writing on bricks (*coctilibus-laterculis*) is found in Pliny (*Hist. Nat.* lib. vii, s. 57). The cylinders are hollow, and appear, from the hole pierced through them, to have been mounted so as to turn round, and to present their several sides to the reader. The character employed was the arrow-headed or cuneiform — so called from each letter being formed by marks or elements resembling an arrow-head or a wedge. This mode of writing, believed by some to be of Turanian or Scythic origin, prevailed throughout the provinces comprised in the Assyrian, Babylonian, and the eastern portion of the ancient Persian empires, from the earliest times to which any known record belongs, or at least twenty centuries before the Christian aera, down to the period of the conquests of Alexander; after which epoch, although occasionally employed, it seems to have gradually fallen into disuse. It never extended into Syria, Arabia, or Asia Minor, although it was adopted in Armenia. A cursive writing resembling the ancient Syrian and Phoenician, and by some believed to be the original form of all other cursive writing used in Western Asia, including the Hebrew, appears to have been occasionally employed in Assyria, probably for documents written on parchment or papyrus, or perhaps leather skins. The Assyrian cuneiform character was of the same class as the Babylonian, only differing from it in the less complicated nature of its forms. Although the primary elements in the later Persian and so-called Median cuneiform were the same, yet their combination and the value of the letters were quite distinct. The latter, indeed, is but a form of the Assyrian. Herodotus terms all cuneiform writing the “Assyrian writing” (Herod. 4:87). This character may have been derived from some more ancient form of hieroglyphic writing; but if so, all traces of such origin have disappeared. The Assyrian and Babylonian alphabet (if the term may be applied to above 200 signs) is of the most complicated, imperfect, and arbitrary nature — some characters being phonetic, others syllabic, others ideographic — the same character being frequently used indifferently. This constitutes one of the principal difficulties in the process of decipherment. The investigation first commenced by Grotefend (Heeren, *Asiatic Nations*, vol. ii, App. 2) has since been carried on with much success by Lassen and Westergaard in Germany. by MM. Osennouf and Oppert in France, and by Sir H. Rawlinson, Dr. Hincks, Mr. Norris, and Mr. Fox Talbot in England (see papers by these last-named gentlemen in the *Journals of the Royal Asiatic Society*, in the *Transactions of the Royal Irish Academy*, in the *Journal of*

Sacred Literature, and in the *Athenaeum*). Although considerable doubt may still reasonably prevail as to the interpretation of details, as to grammatical construction, and especially as to the rendering of proper names, sufficient progress has been made to enable the student to ascertain with some degree of confidence the general meaning and contents of an inscription. The people of Nineveh, as we have seen above, spoke a Shemitic dialect, connected with the Hebrew and with the so-called Chaldee of the books of Daniel and Ezra. This agrees with the testimony of the O.T. But it is asserted that there existed in Assyria, as well as in Babylonia, a more ancient tongue belonging to a Turanian or Scythic race, who are supposed to have inhabited the plains watered by the Tigris and Euphrates long before the rise of the Assyrian empire, and from whom the Assyrians derived their civilization and the greater part of their mythology. It was retained for sacred purposes by the conquering race, as the Latin was retained after the fall of the Roman empire in the Catholic Church. In fragments of vocabularies discovered in the record-chamber at Kuyunjik words in the two languages are placed in parallel columns, while a center column contains a monographic or ideographic sign representing both. A large number of Turanian words or roots are further supposed to have existed in the Assyrian tongue, and tablets apparently in that language have been discovered in the ruins. The monumental inscriptions occur on detached stelae and obelisks, of which there are several specimens in the British Museum from the Assyrian ruins, and one in the Berlin Museum discovered in the island of Cyprus; on the colossal human-headed lions and bulls, upon parts not occupied by sculpture, as between the legs; on the sculptured slabs, generally in bands between two bassreliefs, to which they seem to refer; and, as in Persia and Armenia, carved on the face of rocks in the hill country. At Nimrod the same inscription is carved on nearly every slab in the north-west palace, and generally repeated on the back, and even carried across the sculptured colossal figures. The Assyrian inscriptions usually contain the chronicles of the king who built or restored the edifice in which they are found, records of his wars and expeditions into distant countries, of the amount of tribute and spoil taken from conquered tribes, of the building of temples and palaces, and invocations to the gods of Assyria. Frequently every stone and kiln-burned brick used in the building bears the name and titles of the king, and generally those of his father and grandfather are added. These inscribed bricks are of the greatest value in restoring the royal dynasties. The longest inscription on stone, that from the northwest palace of Nineveh containing the records of Sardanapalus II,

has 325 lines; that on the black obelisk has 210. The most important hitherto discovered in connection with Biblical history is that upon a pair of colossal human-headed bulls from Kuyunjik, now in the British Museum, containing the records of Sennacherib, and describing, among other events, his wars with Hezekiah. It is accompanied by a series of bass-reliefs believed to represent the siege and capture of Lachish (see Layard, *Nin. and Bab.* p. 148-153).

Picture for Nin'eveh 13

A long list might be given of Biblical names occurring in the Assyrian inscriptions (*id.* p. 626). Those of three Jewish kings have been read: Jehu, son of Khumri (Omri), on the black obelisk (see Layard, *Nineveh. and Babylon,* p. 613); Menahem on a slab from the south-west palace, Nimrud, now in the British Museum (*id.* p. 617); and Hezekiah in the Kuvunjik records. The most important inscribed terra-cotta cylinders are those from Kalah Sherghat, with the annals of a king, whose name is believed to read Tiglath-Pileser not the same mentioned in the 2d book of King, but an earlier monarch, who is supposed to have reigned about B.C. 1110 (Rawlinson, *Herod.* 1:457); those from Khorsabad containing the annals of Sargon; those from Kuyunjik, especially one known as Bellino's cylinder, with the chronicles of Sennacherib; that from Nebbi Yunus with the records of Esarhaddon, and the fragments of three cylinders with those of his son. The longest inscription on a cylinder is of 820 lines. Such cylinders and inscribed slabs were generally buried beneath the foundations of great public buildings. Many fragments of cylinders and a vast collection of inscribed clay tablets, many in perfect preservation, and some bearing the impressions of seals, were discovered in a chamber at Kuyunjik, and are now deposited in the British Museum. They appear to include historical documents, vocabularies, astronomical and other calculations, calendars, directions for the performance of religious ceremonies, lists of the gods, their attributes, and the days appointed for their worship, descriptions of countries, lists of animals, grants of lands, etc. In this chamber was also found the piece of clay bearing the seal of the Egyptian king So or Sabaco. and that of an Assyrian monarch, either Sennacherib or his son, probably affixed to a treaty between the two, which, having been written on parchment or papyrus, had entirely perished (Layard, *Nin. and Bab.* p. 156).

IX. *Treatment of the Dead*. — It is strange that no representations of burial occur on the monuments, and that no tombs have been discovered in the mounds. Layard, indeed, regards the great cone at Nimrod as a royal tomb, but no human remains have been found; and other tombs, such as those excavated at Kuyunjik by Rassam, the Russian vice-consul, are said to be "of undoubtedly post-Assyrian date." It is as remarkable, on the other hand, that Chaldaea is full of tombs, every mound between Niffar and Mugeyer being a burial place. Arrian (*De Exped. Alexand.* 7:22) says that the tombs of the Assyrian kings were constructed in the marshes south of Babylon, and Chaldaea appears really to have been the ancient necropolis of Assyria. Warka, the old Erech, is, in fact, a vast cemetery, and "the whole region of lower Chaldaea abounds in sepulchral cities of immense extent" (Loftus, *Chaldea and Susiana,* p. 198,199).

X. *Literature*. — The chief authorities on the subject are Botta's *Monuments de Nineve* (Paris, 1849-50), Layard's *Nineveh* (Lond. 1851), and his *Nineveh and Babylon* (1853), with his *Monuments of Nineveh* (ibid. 1851-3); Prof. Rawlinson's *Four Great Empires* and *Notes to Herodotus;* Rich's *Babylon and Persepolis;* Chwolson, *Ueber die Ueberreste der alt-babylonischen Literatur* (St. Petersburg, 1859); Bonomi's *Nineveh and its Palaces;* Fergusson's *Palaces of Nineveh and Pesepolis Restored;* Vaux's *Nineveh and Persepolis* (Lond. 1850); Oppert's *Elements de la Granmmaire Assyrienne* (Paris, 1860); *Les Fastes de Sargon* (ibid. 1863); *Chronologie des Bah. et Assyr.* (1857); Oppert et' Menant, *Grande inscription de Khorsabad* (ibid. 1865); "The Assyrian Verb," some papers by Dr. Hincks in the *Journal of Sacred Literature* (1852, 1855); Brandisi *Rerum Assyr. Temp. Emendat.* (Bonn, 1853), and his *iiber den histor. Gewinn,* etc.; Marc. Niebuhr, *Geschichte Assurs;* Fox Talbot, *Assyrian Texts Explained* (Lond. 1856); Menant, *Les Ecritures Cuneiformes* (Paris, 1860, where the. history of cuneiform discovery is fully given); Jones's *Topography of Nineveh,* in *Roy. As. Soc. Journal* (1855); J. Blackburn, *Rise and Ruin of Nineveh* (Lond. 1852); T. W. Bosanquet, *Fall of Nineveh* (ibid. 1853); .*Jour. Sac. Lit.* April, 1851; April, 1858; April, 1860; Fletcher, *Notes of Residence at Nineveh* (Lond. 1850); G. V. Smith, *Prophecies relating to Nineveh* (ibid. 1857-8); Feer. *Les Ruiaes de Ninive* (Paris, 1864); Bretschneider, *Ninive und Nahum* (Munich, 1861); Tuch, *De Nino urbe*(*Leips.* 1849); Pole, *Anc. Hist. and Mod. Expositors of Nineveh* (Lond. 1854); Nichols, *British Museum,* p. 159 sq.; G. Smith, *Hist.* (*of Assur-bani-pal* (ibid. 1872); *Assyria from the*

Earliest Time (ibid. 1875); *Recent Assyrian Discoveries* (ibid. 1875); and the literature cited in the last-named work, p. 6 sq., especially Colossians Rawlinson's various monographs. See *Blackwood's Magazine*, 1854, 1:45, 462; 1856, 2:729; *Meth. Quar. Rev.* Oct. 1849. art. ii; Newman, *Thrones and Palaces of Babylon and Nineveh* (N.Y. 1876); *Lond. Qu. Rev.* Dec. 1848; *Fraser's Mag.* April, 1849; *North Brit. Rev.* May, 1853. Comp. also the works cited under *SEE ASSYRIA*; *SEE CUNEIFOIRM*.

Nin'evite

(Νινευίτης, <42113>Luke 11:30; "man of Nineveh," <40124>Matthew 12:41), an inhabitant of Nineveh (q.v.).

Ninian Or Nynian, St.,

called in the *Roman Martyr*. "NINANUS," is the apostle who introduced Christianity among the Southern Picts, *SEE SCOTLAND*, and flourished in the latter half of the 4th and the beginning of the 5th century. He was a Briton, and of noble birth; but had been educated at Rome, and there ordained a bishop. The exact time of his preaching in Scotland is unknown. His labors appear to have commenced in Cumbria, and to have extended over the greater part of the district as far north as the Grampian Hills, his see being fixed at Candida Casa, or Whithorn, in the modern Wigtonshire. His death is placed by the Bollandists in 432; his festival is September 16. Whether Christianity had been introduced among the Picts before the time of Ninian has been a subject of controversy; but although the details of the legendary account are uncertain, it seems, beyond all question, that some Christians were to be found, at least among the Southern Picts, in what is now known as the Lowlands of Scotland, from the end of the 2d century. Nevertheless, either their number was originally very small, or the rising Church had fallen away under adverse circumstances; and it is certain that when Ninian appeared among them the Picts were in the main a pagan people. Bede (*Hist. Eccl.* 3:4), speaking of the conversion of the Northern Picts, mentions a tradition to the effect that the Southern Picts had been converted by the preaching of bishop Nynian, a Briton, who had been educated at Rome. Yet Bede further states that the Picts only joined the Romish Church in the 8th century, and that the British Christians of the 7th century were in no way connected with Rome. Moreover the name of the church he is said to have founded, that of St. Martin, does not seem to denote in any way a Romish origin. See Inett, *Hist. Eng. Ch.* vol. i, pt. i,

ch. ii, n. 10; 10:11; Stanley, *Lect. on Hist. of Ch. of Scotland,* p. 28; Soames, *Hist. Anglo-Saxon Ch.* p. 72.

Ninimo, Joseph

a Presbyterian minister, was born near Norfolk, Va., in 1798. He was educated at Hampden-Sidney College, Prince Edward, Va., and graduated at the theological seminary of Princeton, N.J., in 1827; was licensed and ordained in 1828, and labored as stated supply for the Church in Portsmouth, Va. In 1830 he removed to New York Presbytery, and was stated supply at Sweet Hollow, L. I. Afterwards he labored at the following places: in 1837-40, at Red Mills, N. Y.; in 1840-46, at Somers, N.Y.; in 1846-49, at North Salem, N. Y. In 1849 he removed to Huntingdon, N. Y., where he opened a school, and his life afterwards was devoted to teaching. He died April 19, 1865. Mr. Ninimo) was a devout, faithful, and exemplary minister, and his career was laborious, useful, and honorable. See Wilson, *Presb. Hist. Almanac,* 1867, p. 185. (J. L. S.)

Nino, De Guevara, Don Juan,

a Spanish painter, was born in Madrid February 8, 1632. His father, don Luiz, was captain of the guards of the viceroy of Aragon, bishop of Malaga, don Antonio Henriquez. This prelate took charge of the family of his favorite nobleman, and brought him into his diocese. It was at Malaga that young Nino studied; from that time he oftener held the pencil than the pen. Educated in philosophy, he gave himself with so much ardor to design that the bishop, who loved him like a son, not wishing to oppose his vocation, confided him to the care of a Flemish captain, whom Quilliet calls "Manrique, a painter of credit in Malaga, and one of the best pupils of his compatriot Rubens." The progress of Nino was rapid. In 1645 his protector confided him to marquis de Montebello, one of the most distinguished amateurs of Madrid, who soon placed him in a condition to follow the lessons of Alonso Cano. This celebrated master admitted him to his friendship, and often worked with him. Cano composed and Nino executed. It is thus that they decorated the Augustins of Cordova and Granada (1652-1667). In 1676 Nino returned to Malaga, where he made many paintings for churches and portraits — a style in which he succeeded very well. His touch shows a certain timidity; but his compositions have a lovely character, and his coloring has freshness. He remains one of the best representatives of the Hispano-Flemish school. All the religious

monuments of Malaga, and some of Cordova, Granada. Madrid, and Seville, possess his paintings, which are also found in the most complete galleries. He died in Malaga December 8, 1698. We quote especially of this artist three admired masterpieces in Malaga: in the church, *Faith, or the Triumph of the Cross,* remarkable for the expression and the good disposition of the numerous figures which are represented in it: — *Charity,* surrounded by personages who have most distinguished themselves by this virtue; this painting is the worthy companion of the preceding;-and in the cathedral, *Saint Michael,* become popular by numerous copies and engravings. Seville also possesses a large number of paintings by Nino, among others a *Holy Family,* sometimes attributed to Rubens. We have in Paris an allegorical painting of his, representing *War giving Place to Peace and Study.* Nino combines the grandeur and correctness of Cano with the admirable coloring of Rubens, and yet in some of his works he differs even so widely from these great masters as to be compared to Vandyck.' See Raphael Mengs, *Obras* (Madrid, 1780); Felippe de Guevara, *Los Commentarios de la Pintura* (ibid. 1788); Pons, *Viaje en Espana;* Don Antonio Palomino de Velasco, *El Museo pictorico* (Cordova, 1715, 3 vols.); Spooner, *Biog. Hist. of the Fine Arts,* 1:380, s.v. Guevara.

Ninth-hour Service

is the technical term for a divine service celebrated in some Christian churches. Canonical hours were introduced at an early period. The first of these was *matutina,* the morning service. about daybreak; the second at nine o'clock, called *tertia,* or third hour; the third at twelve o'clock, being the noon-day service; the ninth-hour service following at three in the afternoon. The fathers of the 3d and 4th centuries seemed to lay peculiar stress on this service as the most important of all. It was considered the hour of Christ's death; the hour when Cornelius was praying; the time when Peter and John went up to the Temple, "being the hour of prayer," i.e. the usual time of the Jewish evening sacrifice. The custom of alternating divine service at this hour seems to have been general in apostolic and patristic days, and in close relation to the Jewish observance. The Council of Laodicea expressly mentions the ninth hour of prayer, and orders that the same service be used as was appointed for the evening prayer. Chrysostom, too, must have reference to it in his mention of those hours of public prayer, for the third, in all probability, means the ninth hour, or *Nones,* as it is sometimes called.

Niobe

Picture for Niobe

(Νιόβη) is the name of a Greek female deity. She was the daughter of Tantalus (according to the most popular version of the story), the sister of Pelops, and was the wife of Amphion, king of Thebes. She was so proud of the number of her children that she boasted herself as superior to Leto (Latona), who had but two children. The number of those of Niobe is usually given as seven sons and seven daughters. Apollo and Artemis (Diana) so heartily espoused the cause of Leto that they killed the children of Niobe with their arrows. Zeus (Jupiter) metamorphosed Niobe into a stone, and placed it on Mount Sipylus in Lydia. During the summer this stone always shed tears (see Homer, *Il.* xxiv). The story of Niobe was a favorite subject of ancient art. A group representing Niobe and her children was discovered at Rome in 1583, and is now at Florence. Some of the sculptures are very beautiful. Even the ancient Romans were in doubt whether the work proceeded from Scopas or Praxiteles.

Niobites

is the name of a party of Alexandrian Monophysites formed under the leadership of an Alexandrian rhetorician or sophist named Stephen Niobes (Νιόβης or Νιόβος), who attempted to revive the older Monophysite doctrine in opposition to the modified form of it maintained by Damian, Monophysite patriarch of Alexandria (A.D. 570-603), who belonged to the school of Severus and the *Phthartolatrae* (q.v.). The particular opinion brought forward by the Niobites was that the qualities belonging, to human nature could not continue in the human nature of Christ after its amalgamation with or absorption into the divine nature. He thus took up the position that there was no logical ground for the Severian. compromise between orthodoxy and Monophysitism, and that the Jacobites ought to revert to the creed which they held before Severus came to Egypt — that which Dioscorus had maintained in opposition to the Council of Chalcedon. The Niobite party was driven out of Alexandria by Damian after the death of Niobes, and settled at Antioch, where, before the death of Damian, they gradually came around to the orthodox opinions, and became energetic supporters of the Chalcedonian doctrine. See Assemani, *Biblioth. Orient*, 2:72; Baur, *Gesch. der Dreieinigkeitslehre*, 2:92-95; Neander, *Ch. Hist.* 2:554.

Niphon Or Nipon

SEE JAPAN.

Niphon Of Constantinople,

an Eastern ascetic who, near the beginning of the reign of emperor Emmanuel Comnenus.(middle of the 12th century), headed a movement for the reform of the Church practices. He joined the *Bogomiles* (q.v.), and is believed to have approved of many of their fanatical excesses, yet for his pious and strict life he was paid: universal reverence. He is described as a man well versed in the Holy Scriptures, to the study of which he devoted his time mainly. Niphon's adherence to Bogomilian ideas has on this account seemed strange, but it is possible that he was educated under Bogomilian influences, and thus harmonized their views with Biblical teachings. He made public his peculiar views, and was by an ecclesiastical synod condemned to perpetual confinement in a monastery. But the patriarch Cosmas restored Niphon to liberty; and he stood high in the estimation of that prelate, insomuch that he made him his confidant and table-companion. The friendship of such a man would lead us to judge favorably of Niphon's character, for all the accounts agree in describing Cosmas as a person of great piety and worth; of a strict life, self-denying love, and a benevolence which prompted him to give away everything, to the very raiment which he wore. Similarity of disposition, and a like dissatisfaction with the corrupt state of the Greek Church, may perhaps have made Cosmas the friend and protector of Niphon. As Cosmas would not abandon Niphon, notwithstanding that the latter had been condemned by an *endemic synod*, but persisted in declaring that he was a holy man, the sentence of deposition was passed upon him also. He signified to the synod his abhorrence of the corrupt. Church, saying that he was like Lot in the midst of Sodom. Niphon flourished for a while, and died finally in comparative obscurity. See Neander, *Ch. Hist.* 4:563-564. (J. H. W.)

Niphont

bishop of Novgorod, a Russian prelate of note, flourished near the middle of the 12th century. He died at Kief April 13, 1156. He is considered 'as one of the continuators of the *Chronicles of Nestor*.' Herberstein has inserted in his *Commentaries* a series of questions, some of them being of the strangest character, which were submitted to Niphont, with the replies which he made to them — replies which at present serve as law to the

Russian clergy. The catalogue of the manuscript library of count Tolstoi contains, under Nos. 204 and 212, two sermons attributed to this bishop. See Tatichtchef, *Hist. de Russie*, vol. ii; *Dict. Hist. des ecrivains ecclis. Russes.*

Niphus

SEE NIFO.

Nipter

(Gr. νιπτήρ, *a basin;* in Latin, *pedilavium*) is the name of a wash-basin used in churches for religious ceremony. The name is also applied to the ceremony of *washing feet.* This is performed by the Greek Christians on Good Friday, in imitation of our Savior, who on that day washed his disciples' feet with his own hands. In the monasteries the abbot represents our Savior, and twelve of the monks the twelve apostles. Among these the steward and porter have always a place; the former acts the part of St. Peter, and imitates his refusal to let Jesus wash his feet; the latter personates the traitor Judas, and is loaded with scoffs and derision. The office used on this occasion is extant in the *Euchologium. SEE PEDILAVIUM*.

Nireupan

the word used by the Siamese to denote the *Nirvana* (q.v.) of the Buddhists.

Nirmalas

one of the divisions of the Sikhs (q.v.), who profess to practice the strictest seclusion of religious asceticism. — They lead a life of celibacy, and disregard their personal appearance, often going nearly naked. They do not assemble together in colleges, nor do they observe any particular form of divine service, but confine their devotion to speculative meditation and the perusal of the writings of Nanak, Kabir, and other unitarian teachers. They are always solitary, supported by their disciples, or wealthy persons who may happen to favor the sect. The Nirmalas are known as able expounders of the Vedanti philosophy, in which Brahmins do not disdain to accept of their instructions. They are not a very numerous body on the whole; but a few are almost always to be found at the principal seats of Hindû wealth, and particularly at Benares.

Nirvana

(from the Sanscrit *nir*," out," and *vana*, "blown;" hence, literally, that which is *blown out* or *extinguished*) is, in Buddhistic doctrine, the term denoting the final deliverance of the soul from transmigration. It implies, consequently, the last aim of Buddhistic existence, since transmigration is tantamount to a relapse into the evils or miseries of *Sansara,* or the world. But as Hindûism, or the Brahmanical doctrine, professes to lead to the same end, the difference between *Nirvana* and *Moksha, Apavarga,* or the other terms of Brahmaism designating eternal bliss, and consequent liberation from metempsychosis, rests on the difference of the ideas which both doctrines connect with the condition of the soul after that liberation. *Brahman,* according to the Brahmanical doctrine, being the existing and everlasting cause of the universe, eternal happiness is, to the Brahmanical Hindû, the absorption of the human soul into that cause whence it emanated, never to depart from it again. According to this doctrine, therefore, the liberation of the human soul from transmigration is equivalent to that state of felicity which religion and philosophy attribute to that entity. *SEE HINDUISM*. As, however, the ultimate cause of the universe, according to Buddhism. is the void or non-entity, the deliverance from transmigration is to the Buddhists the return to non-entity, or the absolute extinction of the soul. However much, then, the pious phraseology of their *oldest* works may embellish the state of Nirvana, and apparently deceive the believer on its real character, it cannot alter this fundamental idea inherent in it. We are told, for instance, that Nirvana is quietude and identity, whereas Sansara is turmoil and variety; that Nirvana is freedom from all conditions of existence, whereas Sansara is birth, disease, decrepitude and death, sin and pain, merit and demerit, virtue and vice; that Nirvagna is the shore of salvation for those who are in danger of being drowned in the sea of Sansara; that it is the free port ready to receive those who have escaped the dungeon of existence, the medicine which cures all diseases, the water which quenches the thirst of all desires, etc.; but to the mind of the orthodox Buddhist, all these definitionis convey out the one idea. that the blessings promised in the condition of Nirvana are tantamount to the absolute extinction of the human soul, *after* it has obeyed in this life all the injunctions of Buddhism, and become convinced of all its tenets on the nature of the world and' the final destination of the soul.

There are four paths, an entrance into any of which secures either immediately or more remotely the attainment of Nirvana. They are:

(1) Sowan, which is divided into twenty-four sections; and after it has been entered there can be only seven more births between that period and the attainment of Nirvana, which may be in any world but the four hells.

(2) Sakradagami, into which he who enters will receive one more birth. He may enter this path in the world of men, and afterwards be born in dewaloka; or he may enter it in a dewa-loka, and afterwards be born in the world of men. It is divided into twelve sections.

(3) Anagdmi, into which he who enters will not again be born in a kamaloka; he may, by the apparitional birth, enter into a brahma-loka, and from that world attain Nirvana. This path is divided into forty-eight sections.

(4) Aiya or Aryahat, into which he who enters has overcome or destroyed all evil desires. It is divided into twelve sections. Those who have entered into any of the paths can discern the thoughts of all in the same or preceding paths. Each path is divided into two grades: (a) the perception of the path; (b) its fruition or enjoyment. The mode in which Nirvana, or the destruction of all the elements of existence, may be reached is thus pointed out by Dr. Spence Hardy in his *Eastern Monachism*: “The unwise being who has not yet arrived at a state of purity, or who is subject to future birth, overcome by the excess of evil desire, rejoices in the organs of sense, ayatana, and their relative objects, and commends them. The ayatanas therefore become to him like a rapid stream to carry him onward towards the sea of-repeated existence; they are not released from old age, decay, death, sorrow, etc. But the being who is purified, perceiving the evils arising from the sensual organs and their relative objects, does not rejoice therein, nor does he commend them, or allow himself to be swallowed up by them. By the destruction of the 108 modes of evil desire he has released himself from birth, as from the jaws of an alligator; he has overcome all attachment to outward objects; he does not regard the unauthorized precepts, nor is he a skeptic; and he knows that there is no ego, no self. By overcoming these four errors he has released himself from the cleaving to existing objects. By the destruction of the cleaving to existing objects he is released from birth, whether as a brahma, man, or any other being. By the destruction of birth he is released from old age, decay, death, sorrow, etc. All the afflictions connected with the repetition of existence are overcome.

Thus all the principles of existence are annihilated, and that annihilation is Nirvana."

"Although this is the orthodox view of Nirvana, according to the oldest Buddhistic doctrine, it is necessary to point out two categories of different views which have obscured the original idea of Nirvana, and even induced some modern writers to believe that the final beatitude of the oldest Buddhistic doctrine is not equivalent to the: absolute annihilation of the soul The first category of these latter, or, as we may call them, heterodox views, is that which confounds with Nirvana the preparatory labor of the mind to arrive at that end, and therefore assumes that Nirvana is the extinction of thought, or the cessation, to thought, of all difference between subject and object, virtue and vice, etc., or certain speculations on a creative cause, the conditions of the universe, and so on. All these views Buddha himself rejects, as appears from the work *Lankavatadra,* which relates his discourse on the real meaning of Nirvana before the Bodhisattwa Mahamati. The erroneousness of these views is obviously based on the fact that the mind, even though in a state of unconsciousness, as when ceasing to think, or when speculating, is still within the pale of existence. Thus, to obviate the mistaken notion that such a state is the real Nirvana, Buddhistic works sometimes use the term *Nirupadhis esha Nirvana,* or "the Nirvana *without a* remainder of substratum" (i.e. without a rest of existence), it contradistinction to the "Nirvana *with* a remainder;" meaning by the latter expression that condition of a saint which, in consequence of his bodily and mental austerities, immediately precedes his real Nirvana, but in which, nevertheless, he is still an occupant of the material world. The second category of heterodox views on the Nirvana is that which, though acknowledging in principle the original notion of Buddhistic salvation, represents, as it were, a compromise with the popular mind. It belongs to a later period of Buddhism, when this religion, in extending its conquests over Asia, had to encounter creeds which abhorred the idea of an absolute nihilism. This compromise coincides with the creation of a Buddhistic pantheon, and with the distribution of Buddhist saints into three classes, each of which has its own Nirvana; that of the two lower degrees consisting of a vast number of years, at the end of which, however, these saints are born again; while the absolute Nirvana is reserved for the highest class of saints. Hence Buddhistic salvation is then spoken of either simply as *Nirvana,* or the lowest; or as *Parinirvacna,* the middle; or as *Mahtaparinirvana,* or the highest extinction of the soul; and

as those who have not yet attained to the highest Nirvana must live in the heavens of the two inferior classes of saints until they reappear in this world, their condition of Nirvana is assimilated to that state of more or less material happiness which is also held out to the Brahmanical Hindû before he is completely absorbed into Brahman. When, in its last stage, Buddhism is driven to the assumption of an Adi, or primitive Buddha, as the creator of the universe, Nirvana, then meaning the absorption into him, ceases to have any real affinity with the original Buddhistic term" (Chambers).

The word itself, as we have seen above, means nothing more nor less than *extinction* or *blowing out.* And however much Max Miller may argue against this term as giving expression to Buddha's own gospel, the oldest literature of Buddhism will scarcely suffer us to doubt that Gauama intended in its use to express absolute *annihilation,* the destruction of all elements which constitute existence. The learned Burnouf (*Hist. du Buddhisme,* p. 59) takes this ground understandingly, and there is inoit better competent to judge in this question than he is; yet Miller comes forward and, in approving this statement, impeaches its accuracy by stating that the Buddhistic literature truly teaches such a doctrine, but that as Christ's sayings must be held distinct from the writings of the apostles (which we who believe in the inspiration of the Scriptures can hardly understand), so the gospel of Buddhism must be examined apart from the personal utterances of Gautama, who Muller insists never taught the doctrine of annihilation, because "a religion has never been founded by such teaching," and because, too, a man like Buddha, who knew mankind (?), *must* have known (!) that he could not with such weapons overturn the tyranny of the Brahmans." He therefore concludes thus: "Either we must bring ourselves to believe that Buddha taught his disciples two diametrically opposed doctrines on Nirvana exoteric and esoteric one — or we must allow *that* view of Nirvana to have been the original view of the founder of this marvelous religion which corresponds best with the simple, clear, and practical character of Buddha." "A very lofty morality" — the *Nation* (N. Y. Feb. 15, 1872) well answers to this statement of Miller "does not necessarily imply conventionally proper metaphysical opinions, nor is the greatest charity inconsistent with the logical carrying on of one's investigations for their own sake; and it is to be hoped that religious teachers, of all men. should seek to extend their influence rather by what they consider to be the truth than by what might be especially useful as a 'powerful weapon.' The last remark sounds strange as coming from one

who has studied Buddhism, and is sufficiently refuted by his own words on p. 248, where he shows how in their belief they escaped, by means of Nirvana, transmigration and the misery of living." We might add, this sounds as if Buddha, like Muller, had enjoyed the high plane of Christian ethics, and could have been expected to comprehend the wants of humanity as we now understand them, with the light afforded by Jesus the Christ's teachings and labors. Surely Buddha would do for the Messiah of the world if he could have done and taught as Max Miller would have us believe. The truth is he was simply a philosopher, and fed humanity not upon a relative, but an absolute empty *Nothing;* a philosophical myth, such as Strauss attempted in the 19th century, but with different motives. In his still more recent publication, as translator of the *Dhammapada*, or "Path of Virtue," Muller returns to the argument in favor of Gautama's teachings of a hereafter as follows:

> "**1.** That though the Abhidhamma Pitaka favors the negative view, the affirmative may easily be proved from the Sutta and Vinaya, and especially from the Dhammapada.
>
> **2.** That the Abhidhamma is of no authority, and contains the notion, not of Buddha, but of his followers.
>
> **3.** That it is stated that Buddha saw his disciples after attainiing Nirvana, and even after death; and that therefore Nirvana is not extinction of existence.
>
> **4.** That the expressions used for Nirvana in the Dhammapada convey a sense of rest,. immortality, eternity, etc., and therefore Niririvna does not mean nihilism."

This statement of his case, which is a more consistent one, has been made the subject of special inquiry by D'Alwis (*Review of Max Miller's Dhammapada*, Ceylon, 1871), a member of the Royal Asiatic Society, and an Orientalist of no mean order, and the result is its complete refutation. In the first place D'Alwis proves that the Abhidhamma properly belongs to the discourses of Buddha, and that the "three baskets," as the different parts of the code are called, should be regarded as one whole. Moreover. the negative side of the question may be proved from the Sutta and Vinaya. as well as from the Dhammapada; for "the non-existence of an absolute Creator and of a soul was the foundation of the Buddhist doctrine of Nirvana; and therefore there could be no condition of the soul after the

final ‘destruction of the elements and the germs of existence,’ or Nirvana.” The third point, he shows, rests only on legendary tales, and is in direct contradiction to the canon which professor Muller himself says must be our only authority. The fourth point he disproves at some length by showing the difficulty inherent in all the attempted definitions of Nirvana, the inaccuracy of Max Miller’s interpretations, and that the expressions used in the Dhammapada, when taken with the other admitted doctrines of Buddhism, do clearly prove that Nirvana meant *nihilism.* See Muller, *Lectures on the Science of Religion,* p. I sq., 131 sq.; id. *Chips from a German Workshop,* 1:213, 227 sq., 243, 276 sq.; Moffat, *Compar. Hist. of Religions,* pt. ii, p. 229 sq.; Burnouf, as cited above; Eitel, *Three Lectures on Buddhism* (Hong Kong, 1871, 8vo), especially p. 21 sq.; Hardwick. *Christ and other Masters,* 1:233 sq.; *Cont. Rev.* Jan. 1868, p. 81; and the literature quoted under *SEE BUDDHISM* and *SEE LAMAISM*.

Ni’san

(Heb. *Nisan’*, ˆsyn;, from *netz,* /ne; *a flowery* or as Gesenius and Furst think, after Benfey, from the Persian *nep,* new), the first month of the Hebrew sacred year, called ABIB in the Pentateuch, for which it is substituted only in the time of the Captivity (<160201>Nehemiah 2:1; <170307>Esther 3:7: Sept. Νεισάν, but most copies omit in Esther). On the first day of the month the Jews fasted for the death of the children of Aaron (<030101>Leviticus 10:1-3). On the tenth day was observed a fast for the death of Miriam, the sister of Moses, and every one provided himself with a lamb for the Passover. On this day the Israelites passed over the Jordan, under the conduct of Joshua. On the fourteenth day, in the evening, they sacrificed the Paschal lamb; and the day following, being the fifteenth, the Passover was celebrated (<021218>Exodus 13:18). The Asiatic Church, when appointing the Paschal observance, therefore selected the fourteenth of Nisan. She could associate no other date with τὸ πάσχα. The observance of this fourteenth day of the month by the Christians of Asia gave rise furthermore to the term *Quatrodecinans* (q.v.); but the observance, it should be borne in mind, was in commemoration of the death, not of the last supper, of Jesus. On the sixteenth day of Nisan the Hebrews offered the sheaf of the ears of barley, as the first-fruits of the harvest of that year (<032309>Leviticus 23:9). The twenty-first day was the octave of the Passover. On the twenty-sixth day they fasted in memory of the death . of Joshua, and on this day they began their prayers to obtain the rains of the spring. Lastly, on the

twenty-ninth they called to mind the fall of the walls of Jericho. *SEE MONTH*.

Nisbet

Alexander, a Scotch divine, noted as a Biblical student and as an Orientalist, flourished in the second half of the 17th century as pastor at Irvine-a town which has been fortunate enough to enjoy the pastoral labors of other Scotch expositors, such as Dickson and Hutcheson. Nisbet died about 1690. He published in 1658 *A Brief Exposition of the First and Second Epistles General of Peter.* "Succinct and sententious in its character, it is at the same time solid and useful." In 1694 a posthumous work appeared under the title, *An Exposition, with Practical Observations upon the Book of Ecclesiastes.* The latter is regarded as the most important of his works, and is worthy of consultation, being lucid and judicious. The argument of each chapter is drawn up at length and with some care. Some attention is given to the precise meaning of the more important Hebrew terms used by the sacred writer. His whole tone is devout and practical, such as we might expect from one who, according to the recommendation prefixed to it by Ralph Rogers and J. Spaulding, "by assiduous study of the Scriptures, did so travail in birth towards the forming of Christ in his hearers that he may be said to have died in childbearing to Christ."

Nisbet, Charles

D.D., a noted Presbyterian divine and educator, was born at Haddington, Scotland, Jan. 21, 1736. His father's worldly circumstances were so straitened that he was barely able to pay the expense of fitting Charles for college; but the youth surmounted all difficulties, and finally entered the University of Edinburgh in 1752, supporting himself as a private tutor in a gentleman's family. After leaving the university he passed to the divinity hall, where he remained six years, depending for a living upon his contributions to some of the periodicals of the day. He was licensed to preach the Gospel by the presbytery of Edinburgh on Sept. 24, 1760, and was made pastor of a Church in the Gorbals of Glasgow; but after remaining. there two years he received a call from Montrose, which he thought proper to accept. He was ordained on May 17, 1764, by the Presbytery of Brechin, within whose bounds the Church of which he became pastor was situated. He was settled as a co-pastor with the Rev. John Cooper; but the senior pastor was so old and infirm that nearly all the

labor devolved upon the junior colleague. Nesbet engaged with great zeal and alacrity in his work, and very soon intrenched himself in the confidence and good-will of his large and intelligent congregation. As a divine he sided with the orthodox body of Scotch Presbyterians — by no means a popular class; yet he enjoyed the universal respect of his associates, and counted many friends even among the Moderates (q.v.). In April, 1784, Dr. Nisbet was chosen president of the newly founded Dickinson College, at Carlisle, Pa., and reached Philadelphia with his family on June 9, 1785. Almost immediately after he had entered on the duties of his office, both himself and several of his family were attacked by a fever, which threatened for some time a fatal termination. The doctor finally resolved to return to his native country, and the trustees consented with great regret and reluctance to accept his resignation of the office. As the season was unfavorable for crossing the ocean, he determined to delay his voyage till spring; and before that time he had so far recovered his health and spirits that he was not unwilling to return to the presidential chair. Accordingly, on May 10, 1786, he was unanimously chosen again to the office, and he resumed his labors with great alacrity. He immediately commenced four different courses of lectures: one on logic; another on the philosophy of the mind; a third on moral philosophy; and a fourth on belles-lettres, including a view of the principal Latin and Greek classics. In addition to this, he delivered a course of lectures on systematic theology, for the special benefit of those students who had in view the Christian ministry, and he shared equally with Dr. Davidson the labor of supplying the pulpit of the Presbyterian Church in Carlisle. Dr. Nisbet died Jan. 18, 1804. He was remarkable for integrity, simplicity, frankness, and disinterestedness. His mind was of a very superior order; his facility in acquiring almost unparalleled; his memory suffered nothing to escape from it; his wit was alike effective and inexhaustible. His sermons were rich in evangelical truth, logically and perspicuously presented; but his manner was not specially attractive. He had great individuality, and his character, in all its peculiarities, is not likely to be reproduced. Dr. Nisbet’s posthumous works were published about 1806, and his *Memoirs,* by Dr. Samuel Miller, appeared in 1840. See Duyckinck, *Encyclop. of Amer. Lit.* 2:59; *N. Y. Observer,* Sept. 27, 1866.

Nisibis

is the name of the place in Mesopotamia in which the most noted of the Nestorian schools has been located. It arose out of the ruins of the school of Edessa, where Nestorianism found its first-fruits. We have already

referred to both these schools in the article NESTORIANISM *SEE NESTORIANISM* (q.v.). Those seeking further information will do well to consult Assemani, *Bibl. Vat.* tom. iii, pt. ii, p. 428, 927; ch. xv is devoted to similar institutions.

Nismes, Council Of

(*Concilium leemausense*),

(1) was held in July, 1096, by pope Urban II, who presided, assisted by four cardinals and several bishops. Sixteen canons were published, being, for the most part the same with those of the Council of Clermont, which the pope confirmed in all subsequent councils. Of these canon 2 is directed against those who assert that it is not lawful for monks to exercise sacerdotal functions. Canon 12 forbids the marriage of little girls (puellulse) under twelve years of age. Mansi declares that the matter of the clergy of St. Saturninus at Toulouse, who claimed the fourth part of the oblations made in that church, which canonically belonged to the bishop, and was opposed by the bishop Isarne, was discussed in this council; no decision was pronounced in the synod, but subsequently Urban II compelled Isarne to give way. Moreover, in this council king Philip, after having promised to quit Bertrade, was absolved.

(2) Another council was held at the same place about the year 1284. By this body a long constitution was drawn up, relating to baptism, penance, the eucharist, the celebration of the mass, reverence due to churches, alienation of Church property, the conduct of the clergy, wills, burials, tithes, marriages, excommunications and interdicts, perjury, the Jews, and other matters. This is spoken of by ecclesiastics as only a diocesan synod. See Labbe, *Concil.* 10:604.

Nis’roch

Picture for Nis’roch

(Heb. *Nisnrok*’, Ërsæ], usually referred to the root rvn, *eagle*, with Persian ending *och or ach*, intensive, i.q. *great eagle;* but, according to Bohlen, perhaps a Sanscrit word, from *nis*, “night’“ and 7*o’gis*, “. light,” i.q. *the light of night*, i.e. *the moon* [see Gesen. *Thesaur*. p. 892]; Sept. Νεσράχ, <121905>2 Kings 19:57; Νασαράχ, <233738>Isaiah 37:38; v. r. Μεσεράχ, Ἐσθράχ, Ἀσαράχ), an idol worshipped by the Assyrians, in whose temple

Sennacherib was worshipping when assassinated by his sons, Adrammielech and Sharezer (2 Kings 19:37; Isaiah 37:38). Adopting the above Shemitic derivation of the name, Mr. Layard has discovered an eagle-headed figure in the ruins of Nineveh (at Nimrod), which he supposes to have been the Assyrian Nisroch; and one quite similar has since been dug out at Khorsabad (*Nineveh and its Remains*, 2:388; *Nineveh and its Palaces*, p. 219 sq.). . . . A Zoroastrian oracle speaks of God "as he that has the head of the hawk." But there are many great if not insuperable difficulties in the way. The name Nisroch is not found on any of the inscriptions; and *nisr* has not in Assyrian the meaning which it has in Hebrew. No name of any god on the sculptures at all resembles Nisroch, and the hawk-headed figure is more, as professor Rawlinson says, "*an* attendant genius than a god" (*Four Great Empires*, 2:263). Sir Henry Rawlinson even affirms that "Asshur had no temple at Nineveh in which Sennacherib could have been worshipping" (*Herodot.* 1:485); while Layard thinks that the king may have been slain in a temple of this god, and that the Hebrews, seeing the hawk-headed figure so frequently sculptured in connection with him, believed it to be the presiding divinity (*Nineveh and Babylon*, p. 637). The Jewish rabbins pretend that Nisroch was an idol formed from one of the boards of Noah's ark (Rashi on Isaiah 37; Kimchi on 2 Kings 19); while others suppose it was an image of the dove which Noah sent out from the ark (Genesis 8:8), and have sought confirmation in Lucian's statement (*De Jove Trag.* c. 42) that the Assyrians sacrificed to the dove. Many other theories are noticed in Iken's *Dissert. de Nisroch, Idolo Assyr.* (Brem. 1747). See also Ideler, *Ursprung d. Sternnamsen,p.* 416; Creuzer, *Symbol.* 1:723 sq. Selden confesses his ignorance of the deity denoted by this name (*De Dis Syris*, synt. ii, c. 10); but Beyer, in his *Additamenta* (p. 323-325), has collected several conjectures (see Kulenkamp, *De Nisroch Idolo Assyriorum*, Romans 1747). One is mentioned as more probable by Winer (*Realw.* s.v.), that it was the constellation Aquila, the eagle being in the Persian religion a symbol of Ormuzd. Parkhurst, deriving the word from the Chaldee root רסנ *serak* (which occurs in Daniel 6 in the form סרכין; *sarekayya*, and is- rendered in the A. V. "presidents"), conjectures that Nisroch may be the impersonation of the solar fire, and substantially identical with Molech and Milcom, which are both derived from a root similar in meaning to *serak.* Josephus has a curious variation. He says (*Ant.* 10:1, 5) that Sennacherib was buried in his own temple, called *Aiasce* (ἐν τῷ ἰδίῳ ναῷ Ἀράσκῃ λεγομένῳ). It may be inferred from these various renderings that the

Hebrew name has been in some way corrupted, and that the initial consonant *N* or in is a corruption. In that case the real name is something like Asarach or Assar (Niebuhr, *Gesch. Assur,* p. 131; Brandis, *Historisch. Gewinn,* p. 105). This would at once connect the name with Asshur, the deified patriarch and head of the Assyrian pantheon, to whom belong as emblems the winged circle and the sacred tree, and who is usually called by his worshippers "Asshur, my lord." It has been thought that the reading Nisroch has arisen from taking as a phonetic sign the determinative v which is usually prefixed to the name of a god.

Nissel, Johann Georg

a noted Biblical scholar, flourished near the middle of the 17th century. He was a native of the Palatinate, but settled in Holland, and devoted himself to the prosecution of Oriental learning. He prepared and printed at his own expense and with his own types an edition of the Hebrew Bible, which appeared in 1659, and again in 1662, with the title, *Sacra Biblia Hebraica ex optimis editionibus diligenter expressa, et forma, literis, versuumque distinctione commendata* (Lugd. Bat. 8vo). The second edition has a preface signed by Heidan, Cocceius, and Hoornbeck, in which the work is commended in very high terms. Few more beautifully printed editions of the Hebrew Scriptures have appeared; and it presents with great accuracy the text of the best editions. Nissel's *Biblia* has also the peculiarity of having the Megilloth between the Torah and the Nebiim Rishonim, as in the Bomberg Bibles. The text is divided into verses, with Latin headings to the chapters. Nissel edited also some portions of the Scriptures in Ethiopic, but not, it is said, very accurately.

Nissim, Ben-Jacob Ben-Nissim

(*Kalal Chamad*)a rabbi of note for his Talmudical knowledge, was born about 960. He was a pupil of Haja Gaon at Sora, and afterwards became himself the teacher of the noted Alfasi. Nissim succeeded his father in the rabbinate of Kairwan, where he died in 1040. He wrote dWml]Thiyl\e[n]mi lv,jiTep]Mhis, a key to difficult points in the Talmud. It was probably originally written in Arabic, since in its Hebrew translation a good many Arabic words are retained. It was lately published from a very ancient MS. by J. Goldenthai, with short scholia, entitled bqo[yiraBe(Vienna, 1847): — lwdG;hiyWDwas, a long penitential prayer, which is yet to be found in the ritual of Spanish Jews; it was translated into Italian by D. Ascarelli

(Venice, 1610), and into Spanish by D. L. de Barrios, under the title *Dias Senitenciales* (1686): — t/Yva[e]nise, a collection of stories (Ferrara, 1557, and often since). Some other works of his are still in MS. See First, *Bibl. Jud.* 3:35 sq.; De Rossi, *Dizionario storico degli autori 'Ebrei* (German transl. by Hamberger), s.v.; Wolf, *Bibl. Hebr.* 3:801, No. 1613 *b;* Schorr, in Geiger's *Wiss-nscha*(*fil. Zeitschrift,* v. 431-45 (Griinberg, 1844); Frankel's *Zeitschrift,* 1867, p. 309; Rapaport, *Biog.qraphy of Nissim benJacob,* and history of his works in *Bikkure ha-Ittim,* 1831; Landau, *Zeit des R. Jakob ben-Nissim u. s. Sohnes des Rabbenu Nissim* in the *L. B. d. Or.* 1846, c. 3, 4. (B. P.)

Nissim, Ben-Reuben Ben-Nissim

(*Gerundi*, so called from his native place, Gerona, in Barcelona), one of the best Talmudic scholars of his time, flourished about 1340-1380, as chief rabbi of Barcelona. He also practiced medicine, and knew something of astronomy; but he opposed Jewish mysticism, and even criticized R. Nachmanides (q.v.) for having spent so much time in the study of the Kabbalah. He wrote *Annotations* on R. Isaac Alfasi under the title twekl,h]hisel [ipeãy rhl], which are generally to be found in Alfasi's *Halachoth* (Constantinople, 1509; Venice, 1521-22, etc.; Pressb. 1836-40): — *Legal Decisions,* twbWvt]W twdlaev] (Rome, 1545; Cremona, 1586; Salonik, 1758, etc.), which are dated 1349 and 1374: — Elucidations of the Talmud, or novellas, called µyvWD j æ, some of which have been edited, while others are yet in MS.: — Twelve homilies (twvr,D]) on passages of the Pentateuch (Venice, 1596; Prag. 1812). He is also said to have written a commentary on the Pentateuch. See Furst, *Bibl. Jud.* 3:37, 38; De Rossi, *Dizionario storico degli autori Ebrei e delle lore opere* (German transl.), p. 113, 114; Gratz, *Gesch. d. Juden,* 7:383, 395, 396; 8:34, 37; Jost, *Gesch. d. Judenth. u. s. Sekten,* 3:87; Lindo, *History of the Jews in Spain,* p. 159; Finn, *Sephardim,* p. 299; Etheridge, *Introd. to Heb. Literat.* p. 267; Cassel, *Leitfadenifi juiid. Gesch. u. Literatur,* p. 73. (B. P.)

Nithai Of Arbela

a Jewish savant, flourished first as a colleague of Joshua ben-Perachia, and later as the president of the Salihedrim (from B.C. 140-110); but beyond his recorded maxim (*Pirke Aboth,* 1:7), "Distance thyself from an evil neighbor; attach not thyself to a wicked man; and do not think thyself

exempt from punishment," we know nothing of his works or words. See for the limited information extant, Frankel, *Hodegetica in Mischnam,* p. 33 sq. (Leipsic, 1859); Gratz, *Gesch. d. Juden,* 3:88 sq.; Jost, *Gesch. d. Judenth. u.s. Sekten,* 1:232; Edersheim, *History of the Jewish Nation,* p. 120. (B.P.)

Nithard

a French antiquarian, noted as the historian of the 9th century, was the son of the celebrated Angilbert, chaplain of the palace, abbot of St. Riquier, etc., and of Bertha, the daughter of Charlemagne. After his father's death Nithard succeeded him in the capacity of governor of the maritime provinces of the empire, and helped Charles the Bald to resist the attacks of his brothers, Lothaire and Louis. Nithard vainly sought to restore peace between them, every treater being broken on the first opportunity. He then left the court and went into retirement, where he died, according to Petau, in 853. The manner in which he spent the latter part of his life is unknown. Petau and Baluze state that he withdrew into the abbey of Prunt, where he was received by abbot Marcward; this, however, is contradicted by Mabillon. Hariulfe, historian of St. Riquier, states that he became abbot of that convent. The authors of the *Hist. Litter. de la France,* on the other hand, claim that he was neither a monk nor an abbot, for in exhuming his body it was proved that he died of a wound received in battle. Yet we must remember that at that time most abbots were at the same time counts, dukes, etc., and often better soldiers than monks; the authors of the *Gallia Christiana* grant therefore a place to Nithard among the abbots of St. Riquier. Nithard is especially known for his work entitled, *De dissensionibus filiorum Ludovici Pii,* repeatedly published, as by Pertz, under the title of *Historiarum, libri iv,* and vol. vii of the *Recueil des Historiens des Gaules.* The work is of great historical value, the writer having been an eye-witness and often an actor in the events he describes. See *Vita Nithardi* a Petavio, *Recueil des Hist. des Gaules,* vol. vii; *Hist. Litter. de la France,* v. 204; *Gallia Christ.* x, col. 1246; Pertz, *Mon. Ger. Hist.* 2:649-672; Scholle, *De Lotharii I imp. cum, fratribus de monarchia facto certamine* (Berol. 1855); *Hausser, Deutsche Geschichtschreiber,* p. 41-43; Bahr, *Gesch. d. Romans Literatur im Karol. Zeitalter,* p. 224 sq.; Gfrirer, *Gesch. d. ost- u. westfrank. Karoling.* 1:39, 51 62; *Herzog,Real-Encyklopadie,* 10:386; Hoefer, Nouv. *Biog., Generale,* 38:98. (J. N. P.)

Nithing

(*infamous*), a most insulting epithet, anciently used in Denmark and throughout the whole of the north of Europe. There was a peculiar way of applying it, however, which greatly aggravated its virulence, and gave the aggrieved party the right to seek redress by an action at law. This was by setting up what was called a nithing-post or nithing-stake, which is thus described by Mr. Blackwell in his valuable edition of Mallet's *Northern Antiquities*: "A mere hazel twig stuck in the ground by a person who at the same time made use of some opprobrious epithet, either against an individual or a community, was quite sufficient to come under the legal definition of a nithingpost. Several superstitious practices were, however, commonly observed on the occasion, which were supposed to impart to the nithing-post the power of working evil on the party it was directed against, and more especially to make any injuries done to the person erecting it recoil on those by whom they had been perpetrated. A pole with a horse's head, recently cut off, stuck on it, was considered to form a nithing-post of peculiar efficacy. Thus when Eigil, a celebrated Icelandic skald of the 9th century, was banished from Norway, we are told that he took a stake, fixed a horse's head upon it, and, as he drove it into the ground, said, 'I here set up a nithing-stake, and turn this my banishment against king Eirek and queen Gunhilda.' He then set sail for Iceland, with the firm persuasion that the injuries he had received by his banishment would, by the efficacy of his charmed nithing-post, recoil on the royal couple they had, in his opinion, proceeded from. Mention is frequently made in the sagas and the Icelandic laws of this singular custom. We are told, for instance, in the Vatsndaela Saga that Jokul and Thorstein, having accepted a challenge from Finbogi and Bjorg, went to the place of meeting on the day and hour appointed. Their opponents, however, remained quietly at home, deeming that a violent storm which happened to be raging would be sufficient excuse for their non-appearance. Jokul, after waiting for some time on the ground, thought that he would be justified in setting up a nithing-post against Finbogi, or, as would now be said, in posting him for a coward. He accordingly fashioned a block of wood into the rude figure of a human head, and fixed it on a post in which he cut magical runes. He then killed a mare, opened her breast, and stuck the post in it, with the carved head turned towards Finbogi's, dwelling."

Nitoes

is the name of imaginary daemons or *genii* whom the inhabitants of Molucca, Amboyna, etc., consult on every affair of importance. On these occasions twenty or thirty persons assemble, and then they summon the Nito by the sound of a little consecrated drum, while some of the company light up several wax tapers. After some time he appears, or, rather, one of the assembly officiates as his minister. Before they enter on the consultation he is invited to eat and drink. After the oracle has made his reply, they eat up the remainder of the provisions prepared for him. Besides these public entertainments, there are also private ones. In some corner of the house they light up wax tapers in honor of the Nito, and set something to eat before him; and the master of each family, it is said, always attaches great value to anything that has been consecrated to their Nito. Yet, notwithstanding these superstitious ceremonies, these islanders laugh at religion, placing it only in a servile fear lest some misfortune should befall them if they should fail in their obedience and respect to the Nito. See Broughton, *Hist. of Religion, s.v.*

Nitre

(רֶטֶ֫ן, *ne'ther*, from רָטַן; *to tremble;* Sept. ἀσύμφορον, Proverbs 25:20; νίτρον, Jeremiah 2:22; Attic λίτρον, Plato, *Tinceus*, 60, D), a word occurring in Scripture only in the two places above referred to, where the substance in question is described as effervescing:with vinegar, and as being used in washing; neither of which particulars applies to what is now, by a misappropriation of this ancient name, called "'nitre," and which in modern usage means the saltpetre of commerce, but they both apply to the *natr'on*, or true *nitrumn* of the ancients. The similarity of the names which is observable in this case is regarded by Gesenius as of great weight in a production of the East, the name of which usually passed with the article itself into Greece. Both Greek and Roman writers describe *natron* by the words given in the Sept. and Vulg. Jerome, in his note on Proverbs 25:20, considers this to be the substance intended. Much has been written on the subject of the nitrum of the ancients; it will be enough to refer the reader to Beckmann, who. (*Hist. of Inventions*, 2:482, Bohn's ed.) has devoted a chapter to this subject, and to the authorities mentioned in the notes. It is uncertain at what time the English term *nitre* first came to be used for *saltpetre*, but our translators no doubt understood thereby the carbonate of soda, for *nitre* is so used by Holland in his translation of Pliny

(31:10) in contradistinction to *saltpetre,* which he gives as the marginal explanation of *aphronitrum.* The word *nether* thus might be more properly rendered *natron,* a substance totally different from our *nitre, i.*e. nitrate of potash or" saltpetre." The original word *nether* is what is known among chemists as "carbonate of soda." It is found native in Syria and India, and appears there as the produce of the soil. In Tripoli it is found in crystalline incrustations of from one third to half an inch thick. Captains Irby and Mangles found lumps of this salt on the south-east shore of the Dead Sea. Natron, though found in many parts of the East, has ever been one of the distinguishing natural productions of Egypt. Hasselquist (*Trav.* p. 275) says that natrum is dug out of a pit or mine near Mantura, in Egypt, and is mixed with limestone, and is of a whitish brown color. The Egyptians used it (1) to put into bread instead of yeast, (2) instead of soap, and (3) as a cure for the toothache, being mixed with vinegar. Strabo and Pliny mention two lakes in the valley of the Nile, beyond memphis, where it was found in great abundance (Strabo, *Geogr.* [Oxf. 1807], xvii, p. 1139; Pliny, *Hist. Vat.* v. 9), and describe the natural and manufactured nitrum of Egypt (*ib.* 31:10). This substance, according to Herodotus, was used by the Egyptians in the process of embalming (2:76, 77). The principal natron lakes now found in Egypt, six in number, are situate in the barren valley of *Bahr-bela-ma,* "the Waterless Sea," about fifty miles west of Cairo, where it both floats as a whitish scum upon the water, and is found deposited at the bottom in a thick incrustation, after the water is evaporated by the heat of summer. It is a natural mineral alkali, composed of the carbonate, sulphate, and muriate of soda, derived from the soil of that region. Forskal says that it is known by the name of *atrun* or *natrun,* that it effervesces with vinegar, and is used as soap in washing linen, and by the bakers as yeast, and in cookery to assist in boiling meat, etc. (*Flora Egyptiaco-Arabica* [Hauniae, 1775], p. 45, 46; see Paulus, *Sannmlung.* v. 182 sq.). Combined with oil it makes a harder and firmer soap than the vegetable alkali. *SEE SOAP*. The application of the name nitre to saltpetre seems accounted for by the fact that the knowledge of natron, the true nitre, was lost for many centuries in England, till revived by the Hon. R. Boyle, who says he "had had some of it brought to him from Egypt" (*Memoirs for a History of Mineral Waters* [Lond. 1864-5], p. 86). See an interesting paper in which this is stated in the *Philosophical Transactions,* abridged, 1809, 13:216, etc.; and for a full description of the modern merchandise, uses, etc., of the natron of Egypt, see Sonini, *Travels* (Paris), vol. i, ch. xix; Andreossi, *Memoire sur la Vallee des Lacs de Natron Decade Egyptienne,* No. 4, vol. ii, p. 276, etc.;

Berthollet, *Observations sur le Natron* (ibid.), p. 310; *Descript. de I'Egypte*, 21:205; Beckmann. *Beitrdge zur Geschichte der Erfindun en*, 4:15 sq.; Michaelis, *De Nitro Hebrceor.* in *Conmment. Societ. Regal. Praslect.* 1:166; and *Supplem. ad Lex. Hebraic.* p. 1704; Shaw, *Travels*, 2d ed. p. 479; Gesenius, *Thesaur.* p. 930. *SEE ALKALI.*

Nitrian Manuscript

Picture for Nitrian Manuscript

(CODEX NITRIENSIS, designated as R of the Gospels, No. 17,211 of the *Additions* in the British Museum) is a valuable palimpsest fragment of the N.T. in uncials not later than the 6th century, written over by a Syriac translation of the Monophysite treatise of Severus of Antioch against Grammaticus. It was brought home by Dr. Cureton from the Nitrian monastery of St. Mary in the desert northwest of Cairo. It contains only twenty-five portions of Luke's Gospel on forty-five leaves, in two columns of about twenty-five lines to a page. The ancient letters are very faint, but they have been deciphered and transcribed by Tischendorf and Tregelles, the former of whom has published an edition of them (in his *Monumenta sacra Inedita*, vol. ii). The letters are bold, and of the ancient form. The Ammonian sections stand in the margin; but the Eusebian canols if once there, are now effaced. See Tregelles, in Horne's *lntrod.* 4:183; Scrivener, *Introd.* p.,114. *SEE MANUSCPIPTS, BIBLICAL.*

Nitschmann, Anna

daughter of David Nitschmann, sen., a distinguished deaconess of the Moravian Church, was born Nov. 24, 1715, in Moravia; died May 21,1760, at Herrnhut, in Saxony. From her fourteenth year she devoted herself to the service of God among her own sex with great earnestness and zeal, laboring in Germany, France, England, and America. She was possessed of extraordinary gifts, and composed many beautiful hymns which are still in use in the Moravian Church. (E. DE S.)

Nitschmann, David

the first bishop of the Renewed Moravian Church (q.v.), was born Dec. 27, 1696, at Zauchtenthal, in Moravia. At the age of twenty-seven years he fled to Herrnhut, in Saxony, and took an active part in the renewal of the Church, laboring at the same time as one of its itinerant evangelists. In this

capacity he visited his native-country, Bohemia, various parts of Germany, England, and Denmark. At Copenhagen he became acquainted with Anthony, a slave from the West Indies. The account which this man gave him of the heathen ignorance of the negroes in those islands excited his liveliest sympathy, and led to the inauguration of the extensive and well-known missionary work of the Moravian Church. On Aug. 21, 1732, Nitschmann and Leonhard Dober (q.v.) set out for St. Thomas, determined to sell themselves as slaves, if there were no other way of reaching the negroes. After his return to Europe Nitschmann was elected bishop, to which office bishop Daniel Ernst Jablonski (q.v.) consecrated him, March 13, 1735, at Berlin, thus transferring the episcopal succession of the Ancient Moravian Church (q.v.) to the Renewed. In the same year Nitschmann sailed to Georgia with a colony of Moravian emigrants. Among his fellow passengers were John and Charles Wesley. His piety, and especially the calmness which he and his brethren displayed in the midst of a terrible storm, made a deep impression upon the heart of the former, and prepared the way for an intercourse with the Moravians that culminated in the historic fellowship between him and Peter Boehler (q.v.). Nitschmann returned to Europe in 1736. The next twenty-five years of his life were spent mostly on episcopal journeys in many parts of the continent of Europe, in Great Britain, the West Indies, and America. He undertook not less than fifty sea voyages. His labors in America, where he spent altogether about twenty-three years, were particularly arduous and successful, both among white men and Indians. He died October 5. 1772, at Bethlehem, Penn., which settlement he had founded in 1740. Zinzendorf says of him: “His conversion was genuine, his walk and conversation were simple, and his manners openhearted. Over against the world, however, he bore himself with authority. His missionary spirit knew no rest, and his success in founding churches was extraordinary.” See *D. Nitschmann in einem kurzen Urnriss dargestellt* (Rothenburg, 1842); *The Moravian,* vol. vi (1861); *Nachrichten aus d. Bruder- Gemeinde* (1832). (E. DE S.)

Nitschmann, John

a bishop of the Moravian Church (q.v.), was born at Schinau, in Moravia, in 1703. In 1723 he fled to Herrnhut, in Saxony, and took an active part in the renewal of the Church. He was consecrated to the episcopal office in 1741, and labored chiefly in America, 1749-1751; England, 17511757; Middle Germany, 1757-1769; and Holland, 1769 to the time of his death, May 6,.1772. He was distinguished by his great simplicity and sound

judgment. He had the gift of ruling the Church. As a preacher he was very popular. (E. DE S.)

Nitzsch, Karl Immanuel

one of the most profound evangelical theologians of the 19th century, was born Sept. 21, 1787, at the Saxon town of Borna, near Leipsic, Germany. His father, a Lutheran theologian, a Church superintendent, and a professor at Witterberg, destined Karl from infancy to the priestly office, and personally superintended his education until his sixteenth year. He then placed him in the excellent classical school at Pforta, where young Nitzsch soon distinguished himself both for beauty of character and for thoroughness of scholarship. He became so imbued with the classic languages as to be more ready and fluent in them than in his vernacular. At the age of nineteen he began his university course at Wittenberg, doubtful for a while whether his call was not in philosophy rather than in theology. But the pious Heubner won him over for theology. For a few years his mind was powerfully wrought upon and perplexed by conflicting currents of thought — by Kant, Fichtt, and Schelling, by the “romantic” poets; and by the influence of De Wette and Schleiermacher, against the cold orthodoxy of his father. Under these influences he was forced to the construction of a theological system of his own. This system became what is known as the “mediation theology” — essentially an independent further development and complementing of the better tendency in Schleiermacher. To the consistent development of this position Nitzsch consecrated fifty years of earnest ecclesiastical and academic life. At the age of twenty-three he began his career as privat-docent at Wittenberg, and as assistant pastor at the cathedral of the place. As pastor he soon met with severe trials — during the French occupation of the place in 1813-14 — being left for months, with only a single helper, in pastoral charge of the beleaguered town. His faithful care of the sick and dying during these long months contributed largely to enrich and ripen his religious life. The removal of the university to Halle interrupted his academic labors. In 1817 he resumed them in the newly established theological seminary at Wittenberg. Having already obtained some reputation for a number of erudite dissertations, he was now honored with the theological doctorate by the Berlin faculty. His lectures in the seminary were on Church history in its several branches. Affected in his health by his twofold office, he was forced to ask relief in 1819, and served for a time in the rural parish of Remberg. In 1821 he accepted a call to the young university of Bonn. Here opened before him

twenty-five years of his most fruitful academic and churchly labor. He stood and worked by the side of such men as Lucke, Sack, Bleek, Brandis, Niebuhr, etc. Systematic theology was here his chief field. Basing himself upon Schleiermacher's *Dogmatics,* he began to give positive form to the views which he afterwards gave to the public in his two master works: *Christian Doctrine* and *Practical Theology.* The former work presents Christian doctrine and life, dogmatics and ethics, as an inseparable unitary whole, in their mutual interpenetration. The latter presents the Church life in its wide-reaching actual process of transforming the world into the kingdom of God. In 1828 Nitzsch lent Ullmann and Umbreit an active hand in establishing the *Studien und Kritiken,* to which he contributed some essays of epoch-making character, e.g. on the Immanent Trinity (1841), and especially his "Protestant Reply to the *Symbolik* of Mohler," and his "Theological Criticism of the *Dogmatics* of Strauss." In the last two essays he gave scientific expression to the essence of Christianity as distinguished from the opposite errors of Romanismn and mythism. Nitzsch soon obtained such a name that students from all parts of Germany flocked to sit at his feet. He was the "pearl" of the whole university. His power, however, lay not in the beauty of his style, for this was to the student at first both obscure and repellant, nor in any outward expression- of piety, but in the profound and deep flow of genuine scientific Christian thought. As university-preacher, he exercised for years a potent influence on the whole life of the university. This pastoral office formed the basis of an active and wide influence, affecting the Church life of the two Rhine provinces, and promoting the Prussian union of the Lutheran and Reformed churches, for which Nitzsch had earnestly labored ever since its inauguration in 1817. He finally became its acknowledged first champion. This reputation contributed to his call to Berlin in the spring of 1847. He was now sixty years of age, but twenty years of vigorous life lay yet before him. The political convulsions of 1848 called out heroic conduct from Nitzsch as rector of the university. His firmness contributed largely to checking the mad waves of radical demagogy, both in the university and in the Church. In politics he was conservative progressive. After the revolution he was elected twice to the Prussian Chamber, where he opposed the extreme reactionism of the Stahl party. In this interest he also effectively labored in the columns of the newly established *Wochenblatt.* To check the tide of Neo-Lutheranism he joined Muller and Neander in 1850 in the publication of the *Zeitschrift fur chr. Wissenschaft.* In 1857 he saw his favorite scheme of Church union assume a more encouraging

phase, and a decided check put to the confessional tendency; and he welcomed the Evangelical Alliance as the dawning realization of his own idea on a still grander scale. The date June 16, 1860-the congratulation day of his fifty years of university labor-brought him abundant evidence from far and near that evangelical Germany honored in him the *preceptor Germaniae* of the day. At the age of seventy-five he began to feel old; and he was compelled, one by one, to lay down the many offices which had accumulated themselves upon him-first his lectures, then his charge of the Homiletical Seminary, then his seat in the Consistory, and, lastly, the pastoral office in the church of St. Nicolai, of which he had been made provost in 1855, though he closed his life before the acceptance of his resignation. He died Aug. 21, 1868. One of the chief labors of his latter years was the completing of his elaborate work on *Practische Theologie.* He had begun it at Bonn, and the volumes followed each other in 1848, 1851, 1857, and 1867. It is the greatest of his works-rich in practical wisdom, largely drawn from active experience in Church life, a rich storehouse for the pastor — the testament of its author to posterity. Nitzsch must be regarded as one of the leaders of that school of thought in German theology of which Neander was the greatest representative. Like the latter, Nitzsch endeavored to reconcile faith and science, not by forced and unnatural methods. but by pointing out their distinctive spheres, and by exhibiting in his own spiritual life that union of reason and reverence for which he argued in his writings. In theology his position will be best understood when we say that Nitzsch subordinated dogma to ethics, or, rather, that he accepted and prized chiefly those dogmas that result from an ethical apprehension of Christianity. In many respects Nitzsch and Bunsen labored in common, especially in harmonizing their political with their religious obligations as citizens of a Church united with the State. The high Lutheran party having denounced liberal politics as irreligious, Nitzsch and Bunsen came forward with others to vindicate them on liberal grounds, and not without success. Nitzsch's *System der christlichen Lehre* appeared first in 1829, then, enlarged, in 1833, and between then and 1851 in four further constantly enlarged and enriched editions. He also published several volumes of lectures and sermons, remarkable for their extraordinary richness of thought. See Hoffmann, *Lebensabriss nebst Gedichtnisspredigt* (Berlin, 1868); the elaborate article by Dr. Beyschlag in *Stud. u. Krit.* 1869, No. iv; *Meth. Qu. Rev.* Oct. 1873, art. iii; Schwarz, *Gesch. der neuesten Theologie,* p. 337 sq.; Kahnis, *Hist. of Germ. Protestantism,* p. 257. (J. P. L.)

Nitzsch, Karl Ludwig

father of the preceding, and likewise a noted German theologian, though not equally famous, was born in 1751, and was educated at Jena and Halle. After preaching for some time he became professor of theology at Wittenberg University, and there so distinguished himself that he was placed at the head of the Homiletical Seminary, and made general superintendent of religion. He died in 1831. He wrote a "Dissertation on the Sense of the Apostles' Decree, <44159>Acts 15:29," in the *Commentationes Theologicae,* vol. vi, and various other pieces in current periodicals and theological collections in Germany. A pretty full account of his life and writings is given in Herzog, *Real-Encyklopadie,* 10:387-392, by his son, Karl Immanuel, of whom we have treated above.

Nivelle, Gabriel Nicolas

a French theologian noted as a polemic, was born at Paris in 1687. While yet quite young he was appointed commendatory prior of St. Gredon, in the diocese of Nantes. He studied theology In. the seminary of St. Magloire, where he continued afterwards to reside, and became one of the most zealous among the appellants. He drew up petitions, visited members of the clergy in Paris, and kept up active communications with the provinces on the subject. Compelled to leave St. Magloire, he retired, in 1723, to the Val de Grace; and in 1730 was for four months a prisoner in the Bastille, where he still, however, continued his efforts. He died at Paris Jan. 7, 1761. He wrote *La Constitution Unigenitus .f defree a l'Eglise universelle, ou recueil general des actes d'appel interjetees au futur concile general de cette constitution et des Lettres Pastoralis oficii* (Cologne, 1757, 4 vols. fol.): — also, in making use of the memoirs of abbot Boucher, *Relation de ce qui s'est passe dans les assenablees de la faculte de theologie au sujet de la Constitution Unigenifus* (7 vols. 12mo). He was one of the writers of the *Hexaptes ou les six Colonnes sur la Constitution Unigenitus* (1714 sq., 7 vols. 4to), and of the *Cri de lt Foi* (1719, 3 vols. 12mo). He also published two posthumous works of Petilpied: *Examen paciqique de l'acceptation et duifond de la Consiitution Uniqenitus* (1749, 3 vols. 12mo), and *Traite de la liberte* (1754, 2 vols. 12mo). See *Necrologe des defenseurs de la verite* (supplement).

Nivers, Guillaume-Gabriel

a French priest and composer of sacred music, was born in 1617, in a village in the environs of Melun. He was at first placed as choir-boy at Melun, and learned music in the collegiate church of that city. He afterwards went to pursue his studies in the college of Meaux, then at Paris, where he entered the seminary of St. Sulpice to pursue a theological course. Carried away by his taste for music, he took lessons upon the harpsichord from Chambonniere, and in a short time acquired a proficiency which caused him to be appointed, at the age of twenty-three, organist of St. Sulpice. Two years after he entered the king's chapel in the capacity of tenor. In 1667, one of the places for organist at this chapel, having become vacant, was given to Nivers, who still continued to fulfill the same duties in the church of St. Sulpice. Several years later he was made master of music to the queen and organist of the Royal House of the young ladies of St. Cyr, when, in 1688, Madame de Maintenon founded that establishment. It was Nivers who held the harpsichord when, for the first time, the young ladies of this institution represented before the king Racine's. *Esther* and *Athalie,* the choruses of which had been set to music by Moreau. We are ignorant of the precise date of Nivers's death; but we have proof that he was still living in 1701, by an approbation that he gave in the same year to a new edition of his Roman *Graduel* and *Anitiphonaire,* printed at the house of Chr. Ballard. Nivers was then eighty-four years old. This learned and laborious musician has left a large number of works. We have, *La gamnme du Si; nouvelle methode pour apprendtre a solfer sans muances* (Paris, 1646; 8vo). This book, of which several editions have appeared under different titles, has contributed powerfully, by its brevity and the simplicity of its method, to the reform of solmization by change of note, which was still in vogue in the time of Nivers, notwithstanding the efforts of other musicians of the latter part of the 16th century to abolish it: — *Methode certaine pour apprendre le plainchant de l'Eglise* (ibid. 1667): — *Traiti de la composition musique* (ibid. i667, 8*vo*): — *Dissertation sur le chant Grigorien* (ibid. 1683, 8vo). Nivers gave in this dissertation, as well as in the following works, a proof of his perfect knowledge of ecclesiastical music: — *Chants d'Eglise a I'usage de la parvisse de St. Sulpice* (ibid. 1656, 12*mo*): — *Graduale Romanum juxta missale Pii Quinti pontijfcis maximi authoritate editum; cujus modulatio concinne disposita; in usum et gratiam monalium ordinis Sancti-Augustini,* etc. (ibid. 1658, 4to): — *A ntiphonarium Ronanur juxta Breviariunm Pii*

Quinti, etc, (ibid. 1658, 4*to*): — *Passiones D. N. J. C. cum benedictione ce*4*rei paschalis* (ibid. 1670, 4to): — *Lefons- de Tenobres selon l'usage Romain* (ibid, 4to). This collection and the preceding have been united in one volume, having for a title *Les Passions avec l'Exultet et les leFons de Teaebres de M. Nivers* (ibid. 1689, 4to): — *Chants et'Motets i Plusage de l'Eglise et communante de Dames de. la royale maison de Saint-Louis a Saint-Cyr* (ibid. 1692, 4to). A second edition of this work, arranged and enlarged bh several motets by Clerembault, has been published (ibid. 1723, 2 vols. 4*to*): — *Livre d'orque, contenant cent pieces de toos les tons de l'Elylise* (ibid. 1665, 4*to*): — *lqeuxieme Livre dorgque*, etc. (ibid. 1671, 4to): — *Troisieme Livre d'orgue* (ibid. 1675, 4to). Other books of organ pieces by the same author have appeared at more recent periods. These pieces, correctly written, in a style which recalls that of the German organists of the 17th century, justify the reputation which Nivers enjoyed in his time as composer. See Bourdelot, *Histoire de la Musique;* De la Borde, *Essai ser la Musique;* Choron et Fayolle, *Dictionnaire historique des Musiciens;* Patria, *Histoire de 'art musical en France,* Fetis, *Biog. Univ. des Musiciens.*

Nix, Richard

an English prelate who nourished in the days of king Henry VIII, was born about 1564. He was educated with great care for the service of the Church, and after taking holy orders rose rapidly to positions of trust. He was finally made bishop of Norwich, and in this see used his influence against the Reformatory movement. He is by Burnet and Sdames accused of very bad habits. The last-named ecclesiastical historian says that bishop Nix was licentious and cruel, and that his zeal to suppress the Reformatory movement "was tempered by little or no sense of decency. He even made a jest of the sufferings to which those exposed themselves who were liable to be questioned for heresy, and called such persons men savoring of the frying-pan" (*Hist. Ref.* 1:477-8). In 1634 proceedings were instituted against the bishop for a clandestine correspondence which he had for some time held with the pope, and pleading guilty he was committed to the Marshalsea. He contrived, however, to make his peace with the government, and was soon after pardoned. He was blind in his old age, and died about 1640. (J. H. W.)

Nixii Dii

a name applied among ancient Romans to those deities who assisted women in childbirth. Three statues were erected on the Capitol bearing this name.

Nixon, John,

a minister of the Methodist Episcopal Church, was born in the County of Tyrone, Ireland, in April, 1789. His parents were converts of John Wesley. Young Nixon was much inclined to the reading of the Scriptures, and early experienced justifying grace. He soon commenced praying and exhorting in public, and after a time was employed to fill vacancies for the traveling preachers. He was finally appointed to a circuit, and traveled four or five years. In 1820 he emigrated to this country, and preached in Connecticut, under the presiding elder, until the next session of the New York Conference, when he was admitted on trial. For the term of about twenty years he continued in the regular work, filling many appointments on circuits with various success. For a number of years he was on the superannuated list, and in gradually declining health, resulting finally in his death, which occurred Dec. 18, 1859, at Caroline, Tompkins Co., N.Y. “He was,” says his brother, “sensible to the last, and died extremely happy.”

Niza, Marcos De

an Italian missionary, discoverer of Sonora, lived between 1510 and 1570. He was trained at Nice, and belonged to the Order of Franciscans when he was sent as missionary to New Spain, then governed by don Antonio de Mendoza. This viceroy, yielding to the entreaties of his friend, the venerable bishop of Chiapa, Bartolome de Las Casas, consented to send some missionaries into New Galicia to assure the natives that the Spaniards wished neither to make war upon them nor reduce them to slavery, but only to convert them to the Roman Catholic religion. Marcos de Niza was appointed chief of this peaceful mission, and departed for Mexico, March 7,1539. The expedition encountered many hardships, and was only partially successful; yet Niza sent to the viceroy a marvelous recital of his discoveries. He boasted of the fertility and richness of the countries he had traversed, as well as of the civilization of their inhabitants. He thus excited the ambition and cupidity of Cortes and Mendoza, who resolved the conquest of them; but each wished to appropriate it to himself to the

exclusion of the other. Mendoza, however, was the most diligent; and while Cortds was soliciting in Spain, he gave the order to don Francisco Vasquez de Coronado, governor of New Galicia, to march upon Cibola at the head of one hundred and fifty cavaliers, two hundred foot-soldiers, and several field-pieces. Marcos de Niza guided the expedition, which departed from Culiacan in April, 1540. This expedition was still more disastrous and unprofitable than the former; and Niza returned with Coronado to Culiacan, after a voyage, estimated by Gomara, of three thousand miles. According to the relation of Niza, "he had seen along the coast vessels with prows ornamented with figures of gold and silver, whose captains made them understand by signs that they had been- over the sea thirty days;" which shows, he adds, that they came from China, and had known America for a long time. The following year Niza and another Franciscan made a new voyage into Sonora, but they have left no detail upon this third excursion. The expeditions of Niza and Coronado, while extending the known limits to the north-east of New Spain, produced no serious results, and destroyed, none of the fables which were circulated about the countries situated between the Rio Gila and the Colorado. The false recitals of these travelers of the existence of the great kingdom of Tatarrax; of the immense city of Quivira, upon the shore of the fantastical lake of Teguayo, rapidly found credence: They doubted the existence of the El Dorado, which they placed under the 41st degree of latitude. Other adventurers also were eager to renew the attempts of Niza. Numerous catastrophes alone could discourage them. We find the *Relacione del reverendo Frad. Marcos de Nizza* in the collection of Remusio (3:298); and Hacklunyt, in his *Voyages,* etc. (3:363-373), has also published *A Relation of the Rev. Father Friar Manrcos de' Vioa touching his Discovery of the Kingdome of Cevola, or Civola, situated about* 30° *of Lat. to the North of New Spain.* Ramusio has also given the *Relacione che mando Francesco D. Vasquez di Coronado, capitano generale della gente, chefu mandata in nome di sua maeta al paese novamente scoperto, quel che successe nel viaggio dall ventidmue d'Aprile di questo anno MDXL*) *que parti da Culiacan per innanzi et di quel chen trovo nelpaese dove andava* (Venice, 1606,3 vols. fol.), 3:301-303. 'Before going to New Spain, Niza had lived in Peru; he has written several works upon that country. We will quote 'the following works of his which have never been published: *Ritos y ceremonias de los Indios: — Las dos Cineas de los Incas y de los Scyris en lasprovincias del Peru y de Quito*: *— Cartas informativas de lo obrado en lcas provincias del Peru y de Quito*: *-Relation de frere Marcos de Niza;* translated into French (Paris,

1838, 8vo). See P. de Castafieela de Nagera, *Relation du Voyage de Cibola* (*Collection de docunents inedits sur l'histoire ancienne de l'Amarique* [pub. par M. Henri Ternaux-Compans]); Herrera, *Historia general de has Indias,* dec. vi, lib. vii, xi, et xii; Gomara* *La Historia de has Indias,* lib. vi, cap. 22, 19 (edit. de Medina del Campo, 1553); — Antonio Galvam, *Tractado dos descabrirmentos nmtigos e nodernos,* etc., anno 1542; Torquemada, *Moinarquia Indiana,* lib. iv, cap. xi (Seville, 1614, 3 vols. fol.); Jean Laet, *Novus orbis,* etc. (Leyd. 1633, fol.); De la Renaudibre, *Mexique, dans l'Univers pittoresque, p.* 145, Prescott, *History of the Conquest of Mexico,* vol iii.

Nizam's Dominions

is the designation of an extensive territory in the interior of Southern India north-west of the Presidency of Madras, in lat. 15^0 10'-21^0 42' N., and long. 74^0 40'-81^0 32' E.; from south-west to north-east 480 miles in length, and in its extreme breadth 340 miles, covering an area of 95,000 square miles, with a population estimated at upwards of 10,000,000. The surface is a slightly elevated tableland, naturally very fertile, but poorly cultivated, yet, wherever it receives moderate attention, yielding harvests all the year round. The products are rice, wheat, maize, mustard, castor-oil, sugar-cane, cotton, indigo, fruits (including grapes and melons), and all kinds of kitchen vegetables. The pasturages are extensive, and sheep and horned cattle are numerous. Marsh and jungle, however, occupy a great space, and originate fevers, agues, diseases of the spleen, etc., though the climate is quite healthy where these do not abound. The mean temperature of the capital, Hyderabad, in January is 74^0 30', and in May 93^0. The inhabitants manufacture for home use woolen and cotton fabrics, and export silk, dressed hides, dye-stuffs, gums, and resins. The principal rivers are the Godavari (Godavery), with its tributaries the Dudhna, Manjera, and Pranhita; and the Kistna (Krishna), with its tributaries the Bimah and Tungabhadro. Good military roads traverse the territory. The revenue of the Nizam is reckoned at £1,553,000 yearly. The ruler is a Mohammedan, but his subjects are mostly Hindis, *SEE HINDUISM*; *SEE INDIA*; and thus far Christianity has failed to make any headway among them.

History. — In 1687 the territory now known as the Nizam's Dominions became a province of the Mogul empire; but in 1719 the governor or viceroy of the Deccan, Azof Jah, made himself independent, and took the title of *Nizam ul-Mulk* (regulator of the state). After his death, in 1748,

two claimants appeared for the throne — his son Nazir Jung, and his grandson Mirzapha Jung. The cause of the former was espoused by the East India Company, and that of the latter by a body of French adventurers under general Dupleix. Then followed a period of strife and anarchy. In 1761 Nizam Ali obtained the supreme power, and after some vacillation signed a treaty of alliance with the English in 1768. He aided them in the war with Tippoo, sultan of Mysore, and at the termination of that war, in 1799, a new treaty was formed, by which, in return for certain territorial concessions, the East India Company bound itself to maintain a subsidiary force of 8000 men for the defense of the Nizam's Dominions. The present Nizam, or ruler, Afzul-ul-Dowlah, who succeeded to the government on the death of his father, May 19, 1857, remained faithful to the British during the mutiny of 1857-58.

Nizami, Kendshewi

a Persian poet, who flourished about the middle of the 12th century, is noted as the author of a poem in praise of God, inserted in Kosegarten's *Triga Carminum Orientalium*, with notes. One of Nizami's principal poems furnished the subject of Gozzi's drama of *Turandot*, which was subsequently imitated by the German poet Schiller. Nizami died in 1189.

Nizbursky, Lorenz

a Roman Catholic priest who flourished in Bohemia near the opening of the 17th century as pastor of St. Albert, in the new town of Prague, made himself infamous by his traffic in false testimonials of churchmanship maintained with those poor Bohemians whom the government was likely to persecute because they had honestly forsaken Romanism during the Reformatory movement. Lorenz's double-dealing was discovered by the Jesuitic anti-Reformers, and he, together with upwards of one hundred citizens, was arrested, and both the priest and the citizens were accused of sacrilege and high-treason, and condemned to death. The citizens, however, saved their lives by paying a heavy fine and by a real transition to the Roman Church; but the false priest was deprived of his priesthood, and publicly beheaded on April 7,1631.

Nizolius, Marius

of Bersello, an Italian philosopher, flourished near the middle of the 16th century. He was born about 1498, and died in 1576. He was a Nominalist

of no mean order, and is frequently quoted by Leibnitz, who saw much of merit in his writings, though he condemned Nizolius's opposition to Aristotle as too extreme, as also his extreme nominalistic doctrine that the genus is only a collection of individuals — by which doctrine the possibility of scientific demonstration on the basis of universal propositions is destroyed, and only induction, as the mere collation of similar experiences, is left remaining as an organon of method. Nizolius exhibited his scholasticism in his *Thesaurus Ciceronianus,* and particularly in his *Antibarbarus sive de veris principiis et vera ratione philosophandi contra pseudo-philosophos* (Parm. 1553, ed. G. W. Leibnitz [Frankfort, 1670 and 1674]). Nizolius maintained the nominalistic doctrines that only individual things are mere substances; that species and genera are only subjective conceptions by means of which several objects are considered together; and that all knowledge must proceed from sensation, which alone has immediate certainty.

Njembe

a female association among the natives of Southern Guinea, corresponding to Ndh (q.v.) among the males. The proceedings of this institution are all secret. The women consider it an honor to belong to the order, and put themselves to great expense to be admitted. "During the process of initiation," as we learn from Mr. Wilson, '"all the women belonging to the order paint their bodies in the most fantastic colors. The face, arms, breast, and legs are covered over with red and white spots, sometimes arranged in circles, and at other times in straight lines. They march in regular the from the village to the woods, where all their ceremonies are performed, accompanied by music on a crescent-formed drum. The party spend whole nights in the woods, and sometimes exposed, to the heaviest showers of rain. A sort of vestal-fire is used in celebration of these ceremonies, and it is never allowed to go out until they are all over." The Njembe, as a body, are really feared by the men. They pretend to detect thieves, to find out the secrets of their enemies, and in various ways they are useful to the community in which they live, or are, at least, so regarded by the people. The object of the institution originally, no doubt, was to protect the females from harsh treatment on the part of their husbands;' and as 'their performances are always veiled in mystery, and they. have acquired the reputation of performing wonders, the men are, no doubt, very much restrained by the fear and respect they have for them as a body.

Njord Or Niord

an ancient Scandinavian divinity; who reigned over the sea and winds. The *Edda* exhorts men to worship him with great devotion. He was particularly invoked by seafaring men and fishermen, and was therefore probably a personification of trade or commerce. He dwelt in the heavenly region called Noatun, and by his wife Skadi he became the father of the god *Frey* and the goddess *Freya.* He was accounted very rich, and able to dispense wealth in abundance to those who invoked him. See Thorpe, *Northern Mythol.* vol. i; Anderson, *Norse Mythol.* ch. vi, especially p. 341-3.

Nkazya

a small shrub, whose root is employed in Northern Guinea in the detection of witchcraft. Half a pint of the decoction of the root is the usual dose, and if it acts freely as a diuretic, the party is considered to be innocent; but if it acts as a narcotic, and produces vertigo or giddiness, it is a sure sign of guilt. “Small sticks,” says Mr. Wilson, “are laid down at the distance of eighteen inches or two feet apart, and the suspected person, after he has swallowed the draught, is required to walk over them. If he has no vertigo he steps over them easily and naturally — but, on the other hand, if his brain is affected, he imagines they rise up before him like great logs, and in his awkward effort to step over them is very apt to reel and fall to the ground. In some cases this draught is taken by proxy, and if a man is found guilty, he is either put to death or heavily fined, and banished from the country,”

No

(Heb. *id.* אָן, doubtless an Egyptian word, and signifying [according to Jablonski, *Opusc.* 1:163] *portion* or *possession*), a city of Egypt (called by the natives *Toph*, according to Champollion, *Grammn. Egypt.* p. 136, 153), mentioned by this name alone twice by the prophets (<26014>Ezekiel 30:14 sq.; <24625>Jeremiah 46:25), and generally supposed to be the same elsewhere (<34008>Nahum 3:8), called more fully NO-AMON *SEE NO-AMON* (q.v.) (see Gesen. *Thes.* p. 834 sq.; Young, *Rudiments of an Egyptian Dictionary*, p. 80 sq.), a famous city of Egypt, thickly peopled, and strongly situated, which at the time of Nahum (B.C. cir. 720) had recently been taken by a mighty conqueror (<34008>Nahum 3:8 sq.). The Sept. translate the name by *Diospolis.* which was the name of two cities in Egypt; the one

in Upper Egypt, better known as *Thebes,* famous in Homer's time (*II.* 9:383), and often mentioned by Strabo (1:9, 35; 17:805, 815) and Pliny (v. 11; 36:12; 37:54), and for which a separate nome or district was named (Ptol. 4:5, 73); the other in Lower Egypt, in the district of Mendes, mentioned by Strabo (17:802) as being surrounded by lakes. Some refer the words of Nahum (1. c.) to the latter, Diospolis the lesser' (so Kreenen, *NaAumi VVatic. philol. et critic. expos.* [Harder. 1808]; Champollion, *l'Egypte,* 2:131); but most interpreters, following the Egyptian signification of the name No, as given above, understand the prophet to mean Thebes. The latter opinion, supported by the seventy Alexandrian translators, seems to be certainly correct, as the prophet could not speak of anv city less than Thebes as equal to Nineveh. The "waters round about her" (3008Nahum 3:8) refer doubtless to the canals, with which Thebes, like so many other cities on the Nile, was surrounded for protection (comp. Zorn, *Hist. et. Antiqu. Urbis Thebar.* [Sedin. 1727]; *Opuscula,* 2:322 sq.; also in Ugolini, *Thes.* vii; Rosenmuller, *Schol.* vii, 3:299 sq.). This city was one of the oldest, probibly the oldest in all Egypt (Diod. Sic. 1:50; comp. 14:45), and in very early times was the residence of the kings of Upper Egypt during several dynasties. In the days of its grandeur it lay on both banks of the Nile (Strabo, 17:816), in a valley about ten geographical miles in width, and contained within its vast circuit houses from four to six stories high, with many splendid and wealthy temples, the chief being that of Jupiter Ammon (Herod. 1:182; 2:42), whose numerous priests were famous for their astronomical knowledge (Strabo, 17:816). The colossal statue of Memnon .stood in the western part of the city (Strabo, 1. c.; Pliny, 36:11; Pausan. 1:42, 2). The splendid tombs of the kings also increased its splendor (Diod. Sic. 1:46). But when Memphis became the residence of the Egyptian kings Thebes began to decline, and later, by the invasion of Cambyses, lost forever its old magnificence. In Strabo's time the city was already in decay; but its remains were still eighty stadia, or nearly ten miles, in circuit, and the inhabited parts formed several considerable villages. Indeed, its ruins are still extensive and splendid (Joilois, Devilliers, and Jomard, *Dlescript. de l'Egypt,* with many plates, vols. ii, iii; F. Cailland, *Voyage a l'oasis de Thebes* (Paris, 1821); G. Belzoni, *Reis. u. d. Schriffenverz.;* Heeren, *Ideen,* 2:11, 216 sq.; Mannert, 10:1, 334 sq.; Ukert, *Africa,* 1:226 sq.; Ritter, *Erdkunde,* 1:1, 731 sq. [2d ed.]; Wilkinson's *View of An. Egypt, and Topography of Thebes* [Lond. 1835]; Prokesch, *Erinner.* 1:279 sq.; Robinson, *Researches,* 1:2934). It is difficult to determine which overthrow of Thebes is referred to by Nahum (3:8).

Most interpreters refer the words to Shalmanezar (Salmanassar), of whom however nothing is known but that he made an incursion into the interior of Egypt (comp. Ditmar, *Beschr. v. Ae.p.* p. 121 sq.). Rosenmüller (*in loc.*) explains the passage as referring to Tartan, general under king Sargon, and the facts stated in Isaiah vi agree well with this view (comp. Siskind in *Stud. und Krit.* 1835, p. 151 sq.; Gesen. *Thes.* 2:835). But Gesenius (*Hall. Lit.Zeit.* 1841, No. 1) remarks that an overthrow of Thebes by the Assyrians does not accord well with the context in Nahum, for, had the conqueror been al Assyrian, the prophet could hardly have predicted the destruction of the Assyrian capital without making prominent the contrast between her situation as destroyer and as destroyed. He accordingly refers this passage to an invasion of the Scythians in the beginning of the 7th century before Christ. Ewald believes this destruction of Thebes to have been occasioned by the great internal commotions of Egypt in the early art of the 7th century before Christ. *SEE THEBES.*

Noachian Precepts

(jnynb twxm [bç), a name for the seven precepts which the rabbins allege (Talmud, *Sanhedrin,* 59 *a*) God gave to the sons of Noah (q.v.). The Noachian Precepts set forth the natural rights of mankind, the observation of which alone was sufficient to save them. These precepts are:

1. *De Judiciis.* Obedience is due to judges, magistrates, and princes.

2. *De cultu extraneo.* — *The* worship of false gods, superstition, and sacrilege are unlawful.

3. *De maledictione nominis sanctissimi.* — *As* also cursing the name of God, blasphemy, and perjury.

4. *De revelatione turpitudinum.* — *Likewise* all incestuous copulation, as sodomy, bestiality, incest, etc.

5. *De sanguinis effusione.* — *Also* the effusion of the blood of all sorts of animals. Murder, wounds, and mutilation.

6. *De rapina.* — Likewise theft, fraud, and lying.

7. *De membro animalis viventis.* — The parts of animals still alive are not to be eaten, as was practiced by some pagans.

Some rabbins add to these the following precepts:

1. The prohibition of drawing out the blood of a living animal in order to drink it.

2. The prohibition of mutilating animals.

3. The prohibition of magic and sorcery.

4. The prohibition of coupling together animals of a different species, and of grafting trees.

This is what is found in authors concerning this matter; but what inclines us to doubt the antiquity of these precepts is that no mention is made of them in Scripture, or in Josephus or Philo, and that none of the ancient fathers knew any of them. The Hebrews would not suffer any stranger to dwell in their country unless he would conform to the Noachian precepts. The foreigners who accepted and submitted to these conditions were denominated the *Proselytes of the Gate* (r[ç yrg), in contradistinction to the *Proselytes of Righteousness* (yrg qdx), who entered into the community of Hebrew citizens by the solemn ceremonies of circumcision (hlym), baptism (hlybf), and a sacrifice (ˆbrq). Comp. Talmiud, *Sanhedrin*, 56 *a;* Rashi on *Aboda Sara*, 51 *a;* Maimonides, *Iad Ha-Chezaka, Hilchoth Melachim*, 9:1; Molaul, *Israelite Indeed*, p. 56; Buxtorf, *Lexicon Talmudicum et Rabbinicum*, s.v. rg; *Prideaux, Connectioa of the O. and N.T.* 2:263 (Wheeler's ed. Lond. 1863); Kalisch, *Historical and Critical Commentary on Genesis*, p. 218; the same, *On Exodus*, p. 433; Lange, *Commentary on Genesis*, p. 331 (T. Lewis's transl.); *Theologisches Universal-Lexikon*, s.v. Noachische Gebote; Schenkel, *Bibel-Lexikon*, s.v. Noah, 4:341; Hamburger, *Real-Encyklopadie fur Bibel u. Talmud*, 1:797 sq. (Breslau, 1870).

Noädi'ah

(Heb. *Noadyah*', hyd][/n *met* by *Jehovah*, from d[y; Sept. Νωαδία v. r. Νωαδά), the name of two persons.'

1. A Levite, the son of Binnui, who assisted Meremoth and others in weighing the. precious vessels of the Temple which Ezra brought back to Jerusalem (<150833>Ezra 8:33). B.C. cir. 459.

2. A professed prophetess, who, in conjunction with the Samaritan enemies of the Jews, endeavored to terrify Nehemiah from the work of building the wall at Jerusalem (<16614>Nehemiah 6:14). B.C. cir. 445.

No’äh

Picture for No’ah

the name of two persons in the Bible.

I. (Heb. *No’aich,* jn, the same as tyn, *consolation* or *peace;* Sept. and N.T. Νῶε, as <42437>Matthew 24:37; Josephus, Νώεος.) The tenth in descent from Adam; son of Lamech, and second father of the human family; born B.C. 3115, A.M. 1058. In the following account of this patriarch we largely follow the Scripture narrative with modern illustrations.

1. Lamech, no doubt, named his son thus in allusion to the promised deliverer from sin (<10529>Genesis 5:29), and the conduct of the latter corresponded to the faith and hope of his father (<10608>Genesis 6:8, 9). In marked contrast with the simplicity and soberness of the Biblical narrative is the wonderful story told of Noah’s birth in the book of Enoch. Lamech’s wife, it is said, “brought forth a child, the flesh of which was white as snow and red as a rose; the hair of whose head was white like wool, and long; and whose eyes were beautiful. When he opened them he illuminated all the house like the sun. And when he was taken from the hand of the midwife, opening also his mouth, he spoke to the Lord of righteousness.” Lamech is terrified at the prodigy, and goes to his father Methuselah, and tells him that he has begotten a son who is unlike other children. On hearing the story, Methuselah proceeds, at Lamech’s entreaty; to consult Enoch, “whose residence is with the angels.” Enoch explains that in the days of his father Jared, “those who were from heaven disregarded the word of the Lord . . . laid aside their class and intermingled with women;” that consequently a deluge was to be sent upon the earth, whereby it should be “washed from all corruption;” that Noah and his children should be saved, and that his posterity should beget on the earth giants, not spiritual, but carnal (Book of Enoch, ch. 105, p. 161-3).

During the long period of six hundred years (<10711>Genesis 7:11), the age of Noah at the time of the flood, we learn little more than that he was a just and pious man, and that at the age of five hundred he had three sons (v. 32; 6:10). On the relative ages of his sons, *SEE SHEM*. But the wickedness of

the human race had long called upon the wisdom and justice of God for some signal display of his displeasure, as a measure of righteous government and an example to future ages. For a long time, probably for many centuries, the better part of men, the descendants of Seth, had kept themselves from association with the families of the Cainite race. The former class had become designated as “the sons of God,” faithful and obedient; the latter were called by a term evidently designed to form an appellation of the contrary import, “daughters of men,” of impious and licentious men. *SEE SONS OF GOD*. These women possessed beauty and blandishments, by which they won the affections of unwary men, and intermarriages upon a great scale took place. As is usual in such alliances, the worse part gained the ascendency. The offspring became more depraved than the parents, and a universal corruption of minds and morals took place. Many of them became “giants, the mighty men of old, men of renown” (Heb. *nephilim* [q.v.], apostates, as the word implies), heroes, warriors, plunderers, “filling the earth with violence.” God mercifully afforded a respite of one hundred and twenty years (6:3; 1 Peter 3:20; 2 Peter 2:5), during which Noah sought to bring them to repentance. Thus he was “a preacher of righteousness,” exercising faith in the testimony of God, by the contrast of his conduct condemning the world (Hebrews 11:7): and perhaps he had long labored in that pious work. *SEE SPIRITS IN PRISON*.

At last the threatening was fulfilled. All human kind perished in the waters, except this eminently favored and righteous man, with his three sons (born about a hundred years before) and the wives of the four. *SEE DELUGE*. At the appointed time this terrible state of the earth ceased, and a new surface was disclosed for the occupation and industry of the delivered family. In some places that surface would be washed bare to the naked rock, in others sand would be deposited, which would be long uncultivable; but by far the larger portion would be covered with rich soil. With agriculture and its allied arts the antediluvians must have been well acquainted. The four men, in the vigor of their mental faculties and bodily strength, according to the then existing scale of human life, would be at no loss for the profitable application of their powers.

2. Noah’s first act after he left the ark was to build an altar, and to offer sacrifices. This is the first altar of which we read in Scripture, and the first burnt sacrifice. Noah, it is said, took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Then the narrative adds

with childlike simplicity: “And Jehovah smelled a smell of rest (or satisfaction), and Jehovah said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more every living thing as I have done.” Jehovah accepted the sacrifice of Noah as the acknowledgment on the part of man that he desires reconciliation and communion with God; and therefore the renewed earth shall no more be wasted with a plague of waters, but so long as the earth shall last seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease. *SEE RAINBOW*.

Then follows the blessing of God (Elohim) upon Noah and his sons. They are to be fruitful and multiply; they are to have lordship over the inferior animals; not, however, as at the first, by native right, but by terror is their rule to be established. All living creatures are now given to man for food; but express provision is made that the blood (in which is the life) should not be eaten. This does not seem necessarily to imply that animal food was not eaten before the flood, but only that now the use of it was sanctioned by divine permission. The prohibition with regard to blood reappears with fresh force in the Jewish ritual (<03817>Leviticus 3:17; 7:26, 27; 17:10-14; <05216>Deuteronomy 12:16, 23, 24; 15:23), and seemed to the apostles so essentially human as well as Jewish that they thought it ought to be enforced upon Gentile converts. In later times the Greek Church urged it as a reproach against the Latin that they did not hesitate to eat things strangled (*sufocata in quibus sanguis tenetur*). *SEE DECREES*.

Next, God makes provision for the security of human life. The blood of man, in which is his life, is yet more precious than the blood of beasts. When it has been shed God will require it, whether of beast or of man: and man himself is to be the appointed channel of divine justice upon the homicide: “Whoso sheddeth man’s blood, by man shall his blood be shed; for in the image of God made he man.” Here is laid the first foundation of the civil power. Just as the priesthood is declared to be the privilege of all Israel before it is made representative inlcertain individuals, so here the civil authority is declared to be a right of human nature itself, before it is delivered over into the hands of a particular executive. *SEE MAN-SLAYER*.

Thus with the beginning of a new world God gives, on the one hand, a promise which secures the stability of the natural order of the universe,

and, on the other hand, consecrates human life with a special sanctity as resting upon these two pillars — the brotherhood of men, and man's likeness to God.

Of the seven precepts of Noah, as they are called, the observance of which was required of all Jewish proselytes, three only are here expressly mentioned: the abstinence from blood, the prohibition of murder, and the recognition of the civil authority. The remaining four — the prohibition of idolatry, of blasphemy, of incest, and of theft — rested apparently on the general sense of mankind. *SEE NOACHIAN PRECEPTS*.

3. Noah for the rest of his life betook himself to agricultural pursuits, following in this the tradition of his family. It is particularly noticed that he planted a vineyard, and some of the older Jewish writers, with a touch of poetic beauty, tell us that he took the shoots of a vine which had wandered out of Paradise wherewith to plant his vineyard. Armenia, it has been observed, is still favorable to the growth of the vine. Xenophon (*A nab.* 4:4, 9) speaks of the excellent wines of the country, and his account has been confirmed in more recent times (Ritter, *Erdk.* 10:554, 319, etc.). The Greek myth referred the discovery and cultivation of the vine to Dionysus, who, according to one version, brought it from India (Diod. Sic. 3:32); according to another, from Phrygia (Strabo, 10:469). *SEE BACCHUS*. Asia, at all events, is the acknowledged home of the vine. *SEE GRAPE*. Whether in ignorance of its properties or otherwise we are not informed, but he drank of the juice of the grape till he became intoxicated, and shamefully exposed himself in his own tent. One of his sons, Ham, mocked openly at his father's disgrace. The others, with dutiful care and reverence, endeavored to hide it. Noah was not so drunk as to be unconscious of the indignity which his youngest son had put upon him; and when he recovered from the effects of his intoxication, he declared that in requital for this act of brutal, unfeeling mockery a curse should rest upon the sons of Ham, that he who knew not the duty of a child should see his own son degraded to the condition of a slave. With the curse on his youngest son was joined a blessing on the other two. It ran thus, in the old poetic or rather rhythmical and alliterative form into which the more solemn utterances of antiquity commonly fell:

> Cursed be Canaan
> A slave of slaves shall he be to his brethren.

On the other hand:
Blessed be Jehovah, God of Shem,
And let Canaan be their slave.

May God enlarge Japhet,
And let him dwell in the tents of Shem,
And let Canaan be their slave.

Of old a father's solemn curse or blessing was held to have a mysterious power of fulfilling itself. And in this case the words of the righteous man, though strictly the expression of a wish (Dr. Pye Smith is quite wrong in translating all the verbs as futures; they are optatives), did in fact amount to a prophecy. It has been asked why Noah did not curse Ham instead of cursing Canaan. It might be sufficient to reply that at such times men are not left to themselves, and that a divine purpose as truly guided Noah's lips then as it did the hands of Jacob afterwards. But, moreover, it was surely by a righteous retribution that he, who as youngest son had dishonored his father, should see the curse light on the head of his own youngest son. The blow was probably heavier than if it had lighted directly on himself. Thus early in the world's history was the lesson taught practically which the law afterwards expressly enunciated, that God visits the sins of the fathers upon the children. The subsequent history of Canaan shows in the clearest manner possible the fulfillment of the curse. When Israel took possession of his land he became the slave of Shem: when Tyre fell before the arms of Alexander, and Carthage succumbed to her Roman conquerors, he became the slave of Japhet: and we almost hear the echo of Noah's curse in Hannibal's *Agnosco fortunanma Carthaginis,* when the head of Hasdrubal, his brother, was thrown contemptuously into the Punic lines. It is uncertain whether in the words "And let him dwell in the tents of Shem," "God" or "Japhet" is the subject of the verb. At first it seems more natural to suppose that Noah prays that God would dwell there (the root of the verb is the same as that of the noun *Shechinah*). But the blessing of Shem has been spoken already. It is better, therefore, to take Japhet as the subject. What, then, is meant by his dwelling in the tents of Shem? Not, of course, that he should so occupy them as to thrust out the original possessors; nor even that they should melt into one people; but, as it would seem, that Japhet may enjoy the *religious privileges* of Shem. So Augustine: "Latificet Deus Japheth et habitet in tentoriis Sem, id est. in Ecclesiis quas filii Prophetarum Apostoli construxerunt." The Talmud sees this blessing fulfilled in the use of the Greek language in sacred things, such as the

translation of the Scriptures. Thus Shem is blessed with the knowledge of Jehovah, and Japhet with temporal increase and dominion in the first instance, with the further hope of sharing afterwards in spiritual advantages.

4. After this prophetic blessing we hear no more of the patriarch but the sum of his years. "And Noah lived gfter the flood three hundred and fifty years. And thus all the days of Noah were nine hundred and fifty years: and he died." Some have inferred, from the fact that he lived so long after the flood, and is nowhere mentioned in the history of that period, that he must have gone to some distant land, and have even identified him with the Chinese Fohi (Schuckford, *Connect.* 1:99), or the Hindû Menu (Sir William Jones, *Works,* 3:151 sq.). Others, referring to the deluge in Genesis the various traditions which many ancient nations preserved of a similar early catastrophe, have thought Noah to be the same with Xisuthrus of the Chaldees (Alex. Polyhist. *Chronicle of Eusebius*)*;* the Phrygian *ANo* of the celebrated Apamean medal, which, besides Noah and his wife with an ark, presents a raven, and a dove with an olive-branch in its mouth (figured in Bryant's *Anc. Myth.* vol. iii); the *Manes* of the Lydians (W. J. Hamilton's *Asia Minor,* 3:383); the *Deucalion* of the Syrians and the Greeks, of whose deluge the account given by Lucian is a copy almost exactly circumstantial of that in the book of Genesis (*Dea Syria;* Luciani *Opp.* 3:457 [ed. Reitz]; Bryant, 3:28), and have referred to him many statements in the Greek mythology respecting Saturn, Janus, and Bacchus; the traditions of the aboriginal Americans, as stated by Clavigero in his *History of Mexico;* and many others. *SEE FLOOD*. Mr. Geo. Smith has lately brought to light the Assyrian account of the deluge.

About two miles east of Zakhle is the village of Kerak, not far from which, on the last declivity of Lebanon, there is a round mosque. This is erected over still older relics, which are held in great reverence by Moslems and Christians, as being the reputed tomb of the patriarch Noah (Thomson, *Land and Book,* 1:353). The structure is evidently the remains of an ancient aqueduct, but popular credulity has invested it with a character of eminent sanctity; walls have been built around it, and at a certain season of the year the Maronites, in particular, perform pilgrimages to visit it. In his old age, they relate, Noah entreated of God, as a peculiar favor, that he might be allowed to end his days on Mount Lebanon, and there to prepare his place of sepulcure. The patriarch's prayer was granted; but shortly before his death he committed some transgression, and God cut off a part

of his tomb, by severing a huge mass from the mountain Noah had chosen. He could not be buried at full length, and it was necessary to double his legs under his thighs, to fit his remains to their diminished bed. Now this so-called tomb is at least sixty feet long.

See Demistorff, *De auctoritate prceceptorum Nvoach.* (Lips. 1711); Eisenberg, *De doctrina sub Noacho* (Hal. 1754); Frischmuth, *De Noachi prcecept.* (1646-7); Maitland, — *History of Noah's Day* (Lond. 1832); Olmsted, *Noah and his Times* (Bost. 1854).

2. (Heb. *Noah'*, חֹנָה, *motion;* Sept. Νουά.) The second named of the five daughters of Zelophehad, son of Hepher, of the half-tribe of Manasseh (Numbers 26:33). B.C. cir. 1618. As their father had no son, the daughters applied for, and Moses, under divine direction, promised them an inheritance in the Promised Land in their father's right (Numbers 27:1 sq.). This promise was redeemed by Joshua in the final apportionment (Joshua 17:3). *SEE HEIR*.

Noah's Ark

Picture for Noah's Ark

The precise meaning of the Hebrew word (תֵּבָה, *tebah'*) is uncertain. The word only occurs here and in the second chapter of Exodus, where it is used of the little papyrus boat in which the mother of Moses entrusted her child to the Nile. In all probability it is to the old Egyptian that we are to look for its original form. Bunsen, in his vocabulary (*Egypt's Place*, 1:482), gives th*a*, "a chest," *tp*, "a boat," and in the Copt. Vers. of Exodus 2:3, 5, *thebi* is the rendering of *tebah.* The Sept. employs two different words. In the narrative of the Flood they use κιβωτός, and in that of Moses θίβις, or according to some MSS. θηβή. The Book of Wisdom has σχεδία*;* Berosus and Nicol. Damasc., quoted in Josephus, πλοιον and λάρναξ. The last is also found in Lucian,.De *Dea Syr.* c. 12. In the Sibylline Verses the ark is δουράτεον δῶμα, αἴκος*;* and κιβωτός. The Targum and the Koran have each-respectively given the Chaldee and the Arabic form of the Hebrew word.

This "chest," or "boat," was to be made of gopher (i.e. cypress) wood, a kind of timber which, both for its lightness and its durability, was employed by the Phoenicians for building their vessels. Alexander the Great, Arrian tells us (7:19), made use of it for the same purpose. The planks of the ark,

after being put together, were to be protected by a coating of pitch, or rather bitumen (rpKo, Sept. ἄσφαλτος), which was to be laid on both inside and outside, as the most effectual means of making it water-tight, and perhaps also as a protection against the attacks of marine animals. Next to the material, the method of construction is described. The ark was to consist of a number of "nests" (µyNiqi), or small compartments, with a view, no doubt, to the convenient distribution of the different animals and their food. These were to be arranged in three tiers, one above another; "with lower, second, and third (stories) shalt thou make it." Means were also to be provided for letting light into the ark. In the A. V. we read, "A *window* shalt thou make to the ark, and in a cubit shalt thou finish it above:" words which, it must be confessed, convey no very intelligible idea. The original, however, is obscure, and has been differently interpreted. What the "window," or "lighthole" (rhix, *tso6har*), was, is very puzzling. It was to be at the top of the ark apparently. If the words "unto a cubit (hMaÆ l a) shalt thou finish it *above*" refer to the window, and not to the ark itself, they seem to imply that this aperture, or skylight, extended to the breadth of a cubit the whole length of the roof. Knobel's explanation is different. By the words, "to a cubit (or within a cubit) shalt thou finish it above," he understands that, the window being in the side of the ark, a space of a cubit was to be left between the top of the window and the overhanging roof of the ark, which Noah removed after the flood had abated (8:13). There is, however, no reason to conclude,. as he does, that there was only one light. The great objection to supposing that the window was in the side of the ark is that then a great part of the interior must have been left in darkness. Again we are told (8:13) that when the flood abated Noah removed the covering of the ark, to look about him to see if the earth were dry. This would have been unnecessary if the window had been in the side. "Unto a cubit shalt thou finish it above" can hardly mean, as some have supposed, that the roof of the ark was to have this pitch; for, considering that the ark was to be fifty cubits in breadth, a roof of a cubit's pitch would have been almost flat. Tavlor Lewis (in the Amer. ed. of Lange's *Genesis,* p. 298) ingeniously maintains that the aperture was at the peak or *ridge* of the roof. But if so it could not have been merely an open slit, for that would have admitted the rain. Are we then to suppose that some transparent, or at least translucent substance was employed? It would almost seem so. Symm. renders the word διαφανές; Theodoret has merely θύραν; Gr. Venet. φωταγωγόν; *Vulg. fenestram.* The Sept.

translates, strangely enough, ἐπισυνάγων ποιήσεις τήν κιβωτόν. The root of the word indicates that the *tsohar* was something *shining*. Hence, probably. the Talmudic explanation that God told Noah to fix precious stones in the ark, that they might give as much light as mid-day (*Sanh.* 108 *b*). A different word is used in chap. 8:6 where it is said that Noah opened the window of the ark. There the word is ˆwlohi (*chalon*), which frequently occurs elsewhere in the same sense. Certainly the story as there given does imply a transparent window, as Saalschutz (*Archaol.* 1:311) has remarked, for Noah could watch the motions of the birds outside, while at the same time he had to open the window in order to take them in. An objection to this explanation is the supposed improbability of an'y substance like glass having been discovered at that early period of the world's history. But we must not forget that even according to the Hebrew chronology the world had been in existence 1656 years at the time of the flood. Vast strides must have been made in knowledge and civilization in such a lapse of time. Arts and sciences may have reached a ripeness of which the record, from its scantiness, conveys no adequate conception. The destruction caused by the flood must have obliterated a thousand discoveries, and left men to recover again by slow and patient steps the ground they had lost. A still more serious objection to this supposition of a glass window is the necessity of ventilation, which would require an open space for the passage of air as well as light. The *challon* may therefore, in accordance with Oriental custom, more naturally denote merely a lattice in the *tsohar*. Supposing, then, the *tsohar* to be, as we have said, a skylight, or series of skylights running the whole length of the ark (and the fem. form of the noun inclines one to regard it as a collective noun), the *challon* might very well be a single compartment of the larger window, which could be opened at will. A different word from either of these is used in 7:11, of the windows of heaven, tBoru}a}, *drubboth* (from b r a, "to interweave"), lit. "networks," or "gratings" (Gesen. *Thes.* in v). A still different explanation possible is that the *tsohar* in question 'consisted of a space, in the siding left open all along for a cubit's depth just beneath (h l;[]m]L]mæ) the projecting eaves. *SEE WINDOW*. But besides the window there was to be a door. This was to be placed in the side of the ark. "The door must have been of some size to admit the larger animals, for whose ingress it was mainly intended. It was no doubt above the highest draught-mark of the ark, and the animals ascended to it probably by a sloping embankment. A door in the side is not more difficult to understand than the port-holes in the sides of our vessels"

(Kitto, *Bible Illustrations, Antediluvians*, etc. p. 142). The Jewish notion was that the ark was entered by means of a ladder. On the steps of this ladder, the story goes, Og, king of Bashan, was sitting when the flood came; and on his pledging himself to Noah and his sons to be their slave forever, he was suffered to remain there, and Noah gave him his food each day out of a hole in the ark (Pirke R. Eliezer).

Of the shape of the ark nothing is said; but its dimensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Supposing the cubit here to be the cubit of natural measurement, reckoning from the elbow to the top of the middle finger, we may get a rough approximation as to the size of the ark. The cubit, so measured (called in (RBE)Deuteronomy 3:11 "the cubit of a man"), must of course, at first, like all natural measurements, have been inexact and fluctuating. In later times no doubt the Jews had a standard common cubit, as well as the royal cubit and sacred cubit. We shall probably, however, be near enough. to the mark if we take the cubit here to be the common cubit, which was reckoned (according to Mich., Jahn, Gesen., and others) as equal to six hand-breadths, the handbreadth being 3.5 inches. This, therefore, gives 21 inches for the cubit. *SEE CUBIT*. Accordingly the ark would be 525 feet in length, 87 feet 6 inches in breadth, and 52 feet 6 inches in height. This is very considerably larger than the largest British man-of-war. The *Great Eastern*, — however, is both longer and deeper than the ark, being 680 feet in length (691 on deck), 83 in breadth, and 58 in depth. Solomon's Temple, the proportions of which are given ((1KI)1 Kings 6:2), was of the same height as the ark, but only one fifth of the length, and less than half the width. Augustine (*De Civ. D.* lib. 15) long ago discovered another excellence in the proportions of the ark, and that is that they were the same as the proportions of the perfect human figure, the length of which from the sole to the crown is six times the width across the chest, and ten times the depth of the recumbent figure measured in a right line from the ground.

It should be remembered that this huge structure was only intended to float on the water, and was not, in the proper sense of the word, a ship. It had neither mast, sail, nor rudder; it was, in fact, nothing but an enormous floating house, or oblong box rather, "as it is very likely," says Sir W. Raleigh, "that the ark had *fundum planum*, a *flat bottom*, and not raised in form of a ship, with a sharpness forward, to cut the waves for the better speed." The figure which is commonly given to it by painters, there can be no doubt, is wrong. Two objects only were aimed at in its construction: the

one was that it should have ample stowage, and the other that it should be able to keep steady upon the water. It was never intended to be carried to any great distance from the place where it was originally built. A curious proof of the suitability of the ark for the purpose for which it was intended was given by a Dutch merchant, Peter Jansen, the Mennonite, who in the year 1609 had a ship built at Hoorn of the same proportions (though of course not of the same size) as Noah's ark (see Michaelis, *Or. Bib.* 18:27 sq.). It was 120 feet long, 20 broad, and 12 deep. This vessel, unsuitable as it was for quick voyages, was found remarkably well adapted for freightage. It was calculated that it would hold a third more lading than other vessels, without requiring more hands to work it. A similar experiment is also said to have been made in Denmark, where, according to Reyher, several vessels called "fleutel," or floats, were built after the model of the ark. *SEE ARK*

The mathematical investigations on the subject of the ark, begun by Origen (*Homily* 2 *on Gen.*), its dimensions and cubical capacity (Lamy, *De Tabernac. feed.* p. 170 sq.; Buteo and Hostus, in the *Critici Sacri,* 6:83 sq.; Silberschlag, *Geogonie,* ii, ch. 3; Donat, in Scheuchzer's *Phys. Sacra,* 1:128 sq.;' Heidegger, *Hist. Patriarch.* 1:491 sq.; Wideburg, *Mathes. Bibl.* 1:59 sq.; Schmidt, *Bibl. Mathemat.* p. 280 sq.), have not been productive of satisfactory results (see Cramer, in his *Scyth. Denkmal.* p. 276 sq.; Blomdahl, *De congregatione animal, in arcam* [Gryph. 1785]; Otho, *Lex.* Rabb.p.461), owing chiefly to the uncertainty of the Hebrew measurements (see Thenius, *Althebr. Maasse,* p. 213 sq.). Yet a strange fancy on the subject may be seen in the *Theol. Annal.* for 1809, p. 307. The general tradition of antiquity was that its remains were preserved on the Kurdish mountains (Berosus in Josephus, *Ant.* i.3, 6; *Apion,* 1:19; comp. *Ant.* 20:2, 3), *SEE ARARAT*.

The subject of Noah's ark has been found in some very interesting traditions represented on medals of antiquity, especially those of Apamea, in Phrygia, and these have in some unknown way been associated with the early Christian memorials. *SEE APAMEA*; *SEE ARK*; *SEE NUMISMATICS*.

Noailles, Louis Antoine De

Picture for Noailles

a Roman Catholic prelate of great note in French ecclesiastical affairs, was born May 27, 1651. Having entered the Church at an early age, he was, while quite young, made abbot of Aubrac; in 1675 he became D.D.; bishop of Cahors in 1679; of Chalons in 1680; and finally archbishop of Paris in 1695. At the beginning of the Quietist difficulties he interfered as mediator between Bossuet and Fenelon against both of whom he wrote subsequently. In 1700 he was appointed cardinal, through the influence of Louis XIV. While yet bishop of Chalons, he had approved the *Reflexions morales* with which Quesnel had prefaced his edition of the N.T. (1693); this turned out a source of many annoyances to him afterwards, the more so as he subsequently condemned the *Exposition de la Foi* of the abbe de Barcos, another Jansenist work — thus rejecting what he had formerly commended. He afterwards led the other bishops in protesting against the bull Unigenitus, and became one of the most ardent friends of the Jansenists. The Jesuits immediately set in motion all their influence to have Noailles brought to condign punishment. The object they had at heart was to secure the blind acceptation of the pope's bull and the degradation of the prelates who had ventured on demurring; and they induced pope Clement XI to address a brief to cardinal Noailles in April, 1714, summoning him to accept the bull within fifteen days, purely and simply and without comment; after the lapse of which term, if still refractory, the pope declared that "he would strip him of the dignity of cardinal." Louis XIV, though in favor of the acceptation of the bull, yet resented this threatened exercise of the pope's authority against the archbishop of Paris, and would not permit the brief to have public course. This, however, did not quash the dispute, which became more and more envenomed; until, in November, 1716, the pope coerced the cardinals into subscribing a letter he had himself drawn up, whereby they professed to exhort their colleague Noailles to submit, and which was accompanied by a brief directed to the regent Orleans, wherein the pope declared that if this appeal were disregarded no further mercy could be expected. This brief the clergy were inhibited by royal veto from receiving; and in March, 1717, four bishops lodged with the Sorbonne a formal appeal, in the matter of the bull Unigenitus, to a future general council, and this appeal cardinal Noailles approved as quite canonical, although he himself still abstained from the

same step. But when it seemed certain that in Rome the proceeding of the bishops was about to be censured, Noailles himself lodged, though for a time secretly, a similar appeal to the pope, melius informandus, and to a general council, in the matter of the bull, and of the pope's refusal to explain it. Manifestly here was an act of possibly very deferential, but decidedly very distinct resistance to the will of the pope, who was on his part little disposed to put up with it. Agents were now dispatched to and fro between Paris and Rome, but no form of explanation which Noailles could suggest found acceptance with the pope; and at last, on March 3, 1718, there appeared a decree of the Holy Office condemning severely the appeal of the four bishops and of cardinal Noailles. This was followed up by tidings of the imminent issue of a brief pronouncing those schismatics who did not accept the bull simply and purely; whereupon Noailles, to have the start of the pope, convened a general assembly of the chapter of Notre Dame, to whom he made public his appeal, which next day was stuck against the churchdoors in his diocese. This led to a furious decree of the Inquisition, Aug. 12, 1719, against the cardinal, and, as Dorsanne would have us believe, the pope's mind was now firmly set on the project of stripping Noailles of his red hat. Yet, with all the passions excited against the recalcitrant obstinacy of the French prelate in refusing to accept papal dictation implicitly, it would appear as if the desire to wreak the uttermost vengeance on his head was arrested by the sense of the practical difficulties that stood in the way of its accomplishment. In spite of the pope's animosity and the fanning action of the Jesuits, it was found desirable to let the matter drop. Cardinal Noailles, though censured and fulminated against, escaped further persecution, and continued archbishop of Paris to his death, before which he had reconciled himself with his adversaries by a compromise due mainly to the regent Orleans' influence. Noailles accepted the bull Unigenitus Oct. 11, 1728. While his actions in this case may have been consistent, his whole life may be said to have been checkered considerably by a most inconsistent course. He was for a time a Jansenist, or at least a most ardent supporter of that sect. Placed in positions of trust, and endangered in these by opposition from Rome and the Jesuits, he wavered frequently in his tasks, and would only go forward when assured of the protection of the court, or those in influence there. Thus, in 1709, cardinal Noailles gave his consent to the suppression of the Port-Royal (q.v.). community, the closing of the abbey in the October following, and the removal of its inmates accompanied by circumstances of great cruelty, though he himself had long befriended the Port-Royalists, and was really in

sympathy with them. That he ordered this work of destruction simply from weakness, he acknowledged himself in after-life; and the memory of these unjust deeds no doubt plunged him into great depths of anguish. In solemn testimony of his repentance he went to the ruins of Port-Royal, that he might there mourn as a penitent, exclaiming, "I will see my enormous sin in all its horrors! Here in the midst of this miserable devastation, *here* will I unburden my mind" (comp. Tregelles, *Jansenists,* p. 40 sq.). Nothing that Noailles could now do to repair the injury of his former acts would he leave undone; but alas that his first work was so well done that it could never be changed for better or for worse! He had lived to please the master Rho gave him bread, and he had wronged those who had hoped to find in him a friend and protector; once their life destroyed, he had not the power to resuscitate them, and there remained for him only a hoary age, full of remorse for unjust acts and an inconsistent life. Jervis has well summed up Noailles's life and work: "His moral character was stainless his piety unquestionable, his pastoral zeal universally acknowledged; but he was of an irresolute temper, and deficient in intellectual depth and solidity of judgment. He labored, consequently, under great disadvantages as an administrator" (*Hist. Ch. of France* [Lond. 1872, 2 vols. 8vo], 2:89). Cardinal Noailles died May 4, 1729. See S: Pere Avrigny, *Memoires chronologiques et dogmatiques* (Paris, 1730): Bansset, *Histoire de Fenelon* (ibid. 1808); Picot, *Memoires pour servir a l'hist. ecclesiast. pendant le* 18*me sibcle* (1806 and 1815); *Journal de l'cabb Dorsanne* (Rome, 1753).; Villefore, *Anecdotes ou memoires -sur la constitution Unigenitus* (Paris, 1730); *Journal historique du regne de Louis X V* (ibid. 1766, 12mo); Baron d'Espagnac. *Hist. de Maurice, comfe de Saxe* (1775, 2 vols. 12mo); Le Bas, *Diet. encyclopecique de la France; Le Moniteur universel* (from the 7th to the 9th Thermidor. an. 2:No. 310); Voltaire, *Precis du rsgne de Louis XV,* ch. lxvii; *Chronologie militaire,* v. 390; Waroquier, *Tableau histor. de la noblesse de France,* p. 274; Guettee, *Hist. de l'Eglise de France,* 11:144 sq.; Jervis, *Hist. of France,* vol. ii (see Index); De Felice, *Hist. Ch. of France,* p. 350 sq.; Wessenberg, *Gesch. der Kirchenversamlungen,* 4:348, 402; Cartwright, *Hist. Papal Conclaves,* p. 225-228; Migne, *Nouv. Encyclop. theologique,* 3:93; *Gallia Christiana,* vol. 1, 8, 9; Saint-Simon, *Histoire de Port Royal.*

No-Amon

The manner in which this ancient city is mentioned in the several passages of the Bible is deserving of the notice of the student of Scripture

geography. The first passage in which it occurs is <244625>Jeremiah 46:25, "I will punish *the multitude of No;*" ˆwOma;Al a,abtmæ, *el Amon min-N'*, literally "to the Amon from No" (Sept. τὸν Ἀμμων τὸν υἱὸν αὐτῆς; Vulg. *super tumultum Alexandrice*), where the reference seems to be rather to the Egyptian deity *Amon*, who was worshipped at No, than to *the people* of that city (which would make ˆwOma;= ˆwOmh; "multitude"). The next passage is <263014>Ezekiel 30:14, 15, 16, "I will execute judgments *in No*" (anB], *be-Ndo;* ἐν Διοσπόλει; *in Alexandria*); "I will cut off *the multitude of No*" (an ˆwOmjAta, *eth hamon Nd;* τὸ πλῆθος Μἐμφεως; *multitudinem A lexandrice*); "*No* shall be rent asunder" (an, *Nd;* ἐν Διοσπόλει; *Alexandria*). The different rendering in the Sept. here is remarkable. Memphis was identical with the *Noph* of the Bible. The Hebrew word rendered "multitude" in ver. 15 is different from that in Jeremiah; perhaps it may be a corruption of *Amon*. *Diospolis* was the Greek equivalent of *No,-Ammon*, and identical with *Thebes*. The last passage is <340308>Nahum 3:8, and is very important, not merely as giving the full name of the city, but also describing its position. It is thus rendered in the A. V., "Art thou better than *populous No*, that was situate among the rivers, that had waters round about it, whose rampart was the sea, and her wall was from the sea?" "*Populous No*" is in Hebrew ˆwOma;aOn, *No-Amon* (Sept. μερίδα Ἀμμών*;* Vulg. *Alexandria populorum*), that is, "No of Amon," in which Amon was the supreme deity, and of which he was protector. *SEE AMON*.

Critics are not agreed as to the meaning of the word *No;* but it would seem from this passage that the translators of the Sept., who were themselves resident in Egypt, regarded it as equivalent to the Egyptian *noz*, that is, σχοῖνος, "a measuringline," and then-= μερίς, "a part or portion" (see Gesen. *Thes.* p. 835). The second part of the first form is 'the name of *amen*, the chief divinity of Thebes, mentioned or alluded to in connection with this place in the passage of Jeremiah, and perhaps also alluded to in that of Ezekiel. The second part of the Egyptian sacred name of the city, *ha-amen*, "the abode of Amen," is the same. But how are we to explain the use of *No* alone? It thus occurs not only in Hebrew, but also in the language of the Assyrian inscriptions, in which it is written *Nia*, according to Sir Henry Rawlinson (" Illustrations of Egyptian History and Chronology," etc., *Trans. Roy. Soc. Lit.* [2d ser.] 7:166). Sir Henry Rawlinson identifies Ni'a with NoAmon. The whole paper (p. 137 sq.) is of great importance, as illustrating the reference in Nahum to the capture of

Thebes, by showing that Egypt was conquered by both Esarhaddon and Asshur-bani-pal, and that the latter twice took Thebes. If these wars were after the prophet's time, the narrative of them makes it more *proballe than it before seemed that there was a still earlier conquest of Egypt by the Assyrians. The conjectures that Thebes was called *pein-amoun,* "the abode of Amen," or still nearer the Hebrew, *naamnoun,* "the [city] of Amen," like *naesi,* "the [city] of His," or as Gesenius prefers, *ma-amoun,* "the place of Amen" (*Thesaurus, s.v.*), are all liable to two serious objections, that they neither represent the Egyptian name nor afford an explanation of the use of No alone. It seems most reasonable to suppose that *No* is a Shemitic name, and that Amon is added in Nahum (1. c.) to distinguish Thebes from some other place bearing the same name, or on account of the connection of Amen with.:that city. Thebes also bears in ancient Egyptian the common name, of doubtful signification, *ap-t* or *t-ap,* which the Greeks represented by *Thebee.* The whole metropolis, on both banks of the river, was called *Tam* (see Brugsch, *Geogr. Inschr.* 1:175 sq.). *SEE NO.*

Various opinions have been entertained as to the site of this city. That it was in Egypt all admit. The Sept. identifies it with Diospolis; but there were two places of this name-one in Lower Egypt, near the sea, and encompassed by the marshes of the Delta (Strabo, xviii, p. 802); and with this Champollion and others identify No (*l'AEgypte,* 2:131); and Gesenius (1. c.) well observes that it would not then be compared in Nahum to Nineveh. The other was *Thebes,* in Upper Egypt, which is probably the place really referred to in the Sept. For No, Jerome in the Vulg. reads *Alexandria* (as also the Chaldee, the Rabbins, and Drusius); but, the town of Alexandria was not in existence in the time of Jeremiah; and yet it appears from the words of Nahum (*l.c.*) that No had been already destroyed in his day (see Bochart, *Opera,* 1:6). This and the evidence of the Assyrian record leave no doubt that it is Thebes. The description of No-Amon, as "situate among the rivers, the waters round about it" (Nahum *1.c.*), remarkably characterizes Thebes, the only town of ancient Egypt which we know to have been built on both sides of the Nile; and the prophecy that it should "be rent asunder" (<26B30:16>Ezekiel 30:16) cannot fail to appear remarkably significant to the observer who stands amid the vast ruins of its chief edifice, the great temple of Amen, which is rent and shattered as if by an earthquake, although it must be held to refer primarily, at least, rather to the breaking up or capture of the city (comp. — <12B25:4>2 Kings 25:4; <24B52:7>Jeremiah 52:7), than to its destruction. *SEE THEBES.*

Nob

(Heb. *id.* נֹב prob. *an elevation;* Sept. Νόβ, Νόβα, Νομβά, v. r. Νόμμα, Νοβάθ, etc.; Josephus Νωβᾶ, *Ant.* 6:12, 1), a sacerdotal city in the tribe of Benjamin, situated on some eminence near Jerusalem. When David fled from the court of Saul at Gibeah, we are told that "he came to *Nob,* to Ahimelech the priest" (<09201>1 Samuel 21:1). It appears from the narrative that the tabernacle and the ark of the covenant were then located in that city, for David got part of the showbread which was kept before the Lord (ver. 4; comp. <02250>Exodus 25:30; <42405>Luke 24:5-9). David's visit was fatal to Nob. Doeg the Edomite, Saul's shepherd, had seen him there, and informed his master. Ahimelech was summoned before the mad king, and sentence pronounced upon him. "Thou shalt surely die, Ahimelech, thou and all thy father's house." Not an Israelite, however, would raise a. hand against the priests of the Lord; and Doeg, the stranger spy, became the tyrant's executioner. He "slew on that day fourscore and five persons who did wear a linen ephod; and Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep" (<09219>1 Samuel 22:9-19). The position of Nob is incidentally indicated in this narrative. It lay south of Gibeah, for David was on his way to Philistia when he called at Nob (<09210>1 Samuel 21:10); the narrative shows, too, that it was close to Gibeah. It would be a long time naturally before the doomed city could recover from such a blow. It appears, in fact, never to have regained its ancient importance. That it was on one of the roads which led from the north to the capital, and within sight of it,. is certain from the illustrative passage in which Isaiah (<23028>Isaiah 10:28-32) describes the approach of the Assyrian army:

> "He comes to Ai, passes through Migron,
> At Michmash deposits his baggage;
> They cross the pass, Geba is our night-station;
> Terrified is Ramah, Gibeath of Saul flees.
> Shriek with thy voice, daughter of Gallim;
> Listen, O Laishi Ah, poor Anathoth
> Madmenah escapes, dwellers in Gebim take flight.
> Yet this day he halts at Nob:
> He shakes his hand against the mount, daughter of Zion,
> The hill of Jerusalem."

In this spirited sketch the poet sees the enemy pouring down from the north; they reach at length the neighborhood of the devoted city; they take

possession of one village after another; while the inhabitants flee at their approach, and fill the country with cries of terror and distress. It is implied here clearly that Nob was the last station in their line of march, whence the invaders could see Jerusalem, and whence they. could be seen, as they "shook-the hand" in proud derision of their enemies. Lightfoot also mentions a Jewish tradition (*Opp.* 2:203) that Jerusalem and Nob stood within sight of each other. It was occupied after the captivity by Benjamin, and is grouped with Anathoth (<16132>Nehemiah 11:32).

Eusebius and Jerome strangely confound Nob with Nobah, a city in the east of Bashan (*Onomast.* s.v. Nabbe); though Jerome in another place (*Epitaph. Paulae, Opera,* 1:696, ed. Migne) locates the town on the plain of Sharon, somewhere between Antipatris and Nicopolis, a theory which is almost as wild as the former. He doubtless refers to the present *Noba* (see Von Raumer's *Paldstina,* p. 196). No allusion is made to this latter place in the Bible. The Jews, after recovering the ark of Jehovah from the Philistines, would be likely to keep it beyond the reach of a similar disaster; and the Nob which was the seat of the sanctuary in the time of Saul must have been among the mountains. The name of Nob has long since disappeared, and its site has been unknown for perhaps two thousand years. Kiepert and others would identify Nob with the little village of *Isawiyeh,* situated to the right of the road which leads from Jerusalem to Anathoth. Tobler (*Topographie von Jerus.* ii, § 719) describes this village as beautifully situated, and occupying unquestionably an ancient site. But Isawiyeh is in a deep glen, hidden from the Holy city by the ridge of Olivet, whereas Nob was in sight of Jerusalem (Van de Velde, *Memoir,* p. 337). Robinson thought Nob must have stood somewhere on the ridge of Olivet or Scopus, and there he searched, but in vain, for any trace of an ancientsite (*Bib. Res.* 1:464). Less than a mile south of Tuleil el-Fil, the site of Gibeah, is a conical rocky tell, called *es-Sumah* (Warren, in *Quar. Statement* of the "Pal. 'Explor. Fund," Oct. 1867), separated from the former by a valley. On the summit and sides of this tell are traces of a small but very ancient town-cisterns cut in the rock; large hewn stones; portions of the rocky sides leveled and hewn away; and on the south-east the remains of a small tower. From the summit there is a wide view. *Mount Zion is distinctly seen,* though Moriah is hid by an intervening ridge. The position, south of Gibeah, and not far from Anathoth; the elevation, commanding a view of Zion, against which Isaiah represents the Assyrian as "shaking his hand;" the ancient remains — all seem to indicate that this

is the site of the long-lost Nob (Porter, *Hand-book,* p. 324). Lieutenant Conder ingeniously argues (*Quadi. Statement* of the ‘Palestine Explor. Fund,” Jan. 1875, p. 34 sq.) that Nob is identical with MIZPEH, and both with the modern *Neby Sanwil.*

No’bah

(Heb. *Na’bach,* jbnoa *barking, or* [as Furst suggests] *pre-eminoence;* Sept. Ναβαῦ, Ναβά, v.r. Ναβώθ, Ναβέθ), the name of a man and. also of a place.

1. An Israelitish warrior (<04B242>Numbers 32:42 only), probably, like Jair, a Manassite, who during the conquest of the, territory on the east of Jordan possessed himself of the town of Kenath and the villages or hamlets dependent upon it (Heb. “daughters’), and gave them his own name. B.C. cir. 1617. According to the Jewish tradition (*Seder Olam Rabba,* ix), Nobah was born in Egypt, died after the decease of Moses, and was buried during the passage of the Jordan.

2. The name conferred by the above-mentioned conqueror of Kenath and its dependent villages on his new acquisition (<04B242>Numbers 32:42). It is most probably the same place which is mentioned in the book of Judges (<070811>Judges 8:11) in describing Gideon’s pursuit of the princes of Midian: “And Gideon went up by the way of them that dwell in tents, *on the east of Nobah* and Jogbehah, and smote the host: for the host was secure.” If this be so, then Gideon must have followed the Midianites into the great plain east of Jebel Hauran. The remarks of Eusebius and Jerome on this name are very confused. In one place (*Onomast.* s.v. Nabbe) they confound it with the sacerdotal city *Nob;* while in another they seem at least to confound it with Nebo of Moab (s.v. Nabo), and locate it eight miles south of Heshbon. Both these views are entirely opposed to the topography of the sacred writers. That Nobah was the name given to the ancient Kenath cannot be doubted; the new name, however, did not survive the Israelitish rule in that region. It appears never to have superseded the old among the aborigines, and on the retirement of the Israelites the latter was resumed. The evidence is conclusive to identify Kenath with the modern *Kunzowat* (Porter, *Hand-book,* 2:90) Ewald, *Gesch. Israel’s.* 2:268, note 2) identifies the Nobah of Gideon’s pursuit with Nophah of <042130>Numbers 21:30, and distinguishes them both from Nobah of <04B242>Numbers 32:42, on the ground of their being mentioned with Dibon, Medeba, and Jogbehah. But if

Jogbehah be, as he elsewhere (2:504, note 4) suggests, el-Jebeibeh, between Amman and esSalt, there is no necessity for the distinction. In truth the lists of Gad and Reuben in Numbers 32 are so confused that it is difficult to apportion the towns of each in accordance with our present imperfect topographical knowledge of those regions. Ewald also (2:392 note) identifies Nobah of Numbers 32:42 with *Nawa* or *Neve,* a place fifteen or sixteen miles east of the north end of the Lake of Gennesaret (Ritter, *Jordan,* p. 356). But if Kenath and Nobah are the same, and *Kunawat* be Kenath, the identification is both unnecessary and untenable. Schwartz (*Palest.* p. 223) likewise finds Nobah in the village *Kunath,* in the mountain of Hauran, one day's journey north of Tell-Hauran. *SEE KENATH.*

Nobili, Roberto De

(in Latin *deNobilibus*), an Italian Jesuit, noted as a missionary, was born at Mont Pulciano, in Tuscany, in Sept., 1577. He was a relative of pope Marcellus II, and nephew of the celebrated cardinal Bellarmine. Nobili studied at Rome and at Naples, and in 1590 joined the Jesuits, who sent him as a missionary to India. Arrived in Asia, he at once applied himself to the study of the Oriental languages, and in a short time acquired a good command of the Badaga, Bengalee, Malabar, and Tamul dialects, the most generally used in India. He now commenced preaching in the southern provinces; and, in order to gain more influence, he did not hesitate to represent himself as a foreign Brahman. He assumed the dress and practiced the customs of that class, and thus succeeded in converting to what the Jesuits call Christianity a certain number of natives. Some. of his colleagues, however, accused him of practices closely resembling idolatry. The affair was carried before the court of Rome. Nobili secured the approbation of the inquisitors at Goa and of the archbishop of Cranganor. and gained his cause; pope Gregory XV authorized the converted (?) Brahmans to continue to wear the marks and the dress of their caste. This toleration naturally increased the number of adherents to the mission. In 1651 Nobili retired to the. college of Malpoora, where he died, Jan. 16,1656. According to Sotwell, he wrote in the different language which he was acquainted with, *Catechismus ad Gentiliu conversionem in partem V divisus: — Scientia animce, liber in quo, prceter catholicce fidei veritatis ad animam pertinente, omnes Orientis errores, circa fatum et transnzigirationem animaru7m, confutantur: — Apologia contra proba que adversus legem Dei ab ethnicis objiciuntur, ubi eademn objecta in*

eorum sectas apte retorquentur: — Liber de Signis verce legis utilissimus: *— Lucerna spiritualis*: *— De vita ceterna: — De Fide pro instituendis pueris: — Compendium catechismi*: *-Dialogus in quo transmigratio animarum- impugnatur*: *— Regulce perfectionis*: *-Vita B. V. Marice versu Tamulico, quce in omnibus locis et ab omni hominum genere cantari solet, pro consolatione animnaru suarum*: *— Opuscula*: *— Conciones varice,* etc., Mr.Weiss, together with the Hindûs of Pondicherry, considers Nobili as the author of the Ezurvedam, a modern imitation of the Vedas. See Parigi, *Notizie de' Cardinale R. de Nobili,* etc. (1836); Sotwell, *Bibliotheca Societatis Jesu,* p.-724-725; Francis Ellis, in *Asiatic Researches,* vol. xiv; Jouvency. *Hist. des Jesuites; Lettres edifiantes,* 10:72 (ed. 1781); Norbert. *Memoires historiques sur les missions du Malabar,* 2:145; Hase, *Ch. Hist.* p. 472; Ianke, *Hist. of the Papacy,* 2:95; *Amer. Presb. Rev.* Oct. 1869, p. 678. (J. N. P.)

Nobilibus

SEE NOBILI.

Nobis Quoque Peccatoribus

Picture for Nobis Quoque Peccatoribus

are the first words of the Roman Catholic prayer used in the celebration of the mass in behalf of those who may attend the celebrant at the time. The ceremony in this part of the mass is as follows:

> "He strikes his breast with his right hand, saying with his voice a little raised [the prayer beginning] 'Nobis quoque peccatoribus' [which is thus tianslated]: 'To us also sinners, hoping from the multitude of thy compassions, mayst thou deign to give some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and all thy saints into whose society, we beseech thee, not as an appraiser of merit, but as a bestower of pardon, do thou admit us. (He joins his hands.) Through Christ our Lord. Through whom, Lord, thou dost always create (he now makes the sign of the cross thrice over the host and the chalice, at the same time saying), sanctify, vivify, bless, and give to us all these good things. (He uncovers the chalice, kneels, takes the host with his right hand,

holding the chalice with his left; thrice he makes the sign of the cross with. the host from one lip of the chalice to the other, saying), Through him, and with him, and in him (twice he makes the sign of the cross between the chalice and his breast), there is to thee, Almighty Father, in the unity of the Holy Ghost (he raises the chualice a little with the host, and says), all honor and glory. (He replaces the host [wipes his fingers, if necessary], covers the chalice, kneels, rises, chants, or reads), World without end. (Answer.) Amen. (He joins his hands.) Let us pray: admonished by salutary precepts, and directed by divine instruction, we dare to say.' The celebrant then extends his hands, and says or sings the Lord's Prayer, and is answered at the end with a repetition of the last petition, 'But deliver us from evil.' The 'canon of the mass,' properly so called, ends with the prayer preceding the Lord's Prayer; but the next part, which is the preparation for and receiving of the communion, is now also included in the canon."

Nobla Leiczon

(i.e. *Noble Lesson*) is the name of what is generally regarded as one of the most important and valuable literary monuments of the Waldensians (q.v.). Some critics pronounce it as their most ancient writing, and date it of the 11th century. This general opinion that the origin of the work must be placed in the 11th century had been at first accepted by Herzog, but in more recent times he abandoned this position, and assigned it to a more modern date. This change of opinion has been earnestly and ably questioned by Ebrard, who, in an article in the *Zeitschr. fur hist. Theo.* in 1865, sums up the history of the controversy. We reproduce his argument in the main: "Till lately the *Nobla Leiczon* was regarded as one of the oldest of the Waldeisian writings. Dieckhoff, indeed, sought to bring down its date, in common with the whole Waldensian literature, to the 15th century, but upon grounds which were set aside first by Herzog, and lately, in the most conclusive manner, by Zeschwitz. Gieseler assigned its composition to about the year 1200, supporting this view upon verses 6,7:

'Ben ha mil et cent aucz compli entierament
Que fo scripta l'ora car sen al dernier temp.'

Herzog, also, acknowledged that these words would lead to the end of the 12th century, rendering them thus: 'Indeed, 1100 years are now passed away since the hour was written that we are in the last time,' and

understanding the allusion to be to (1218)1 John 2:18, the date of which epistle the author must have of course distinguished from that of the birth of Christ; so that, *if the verses are genuine,* they lead to a date which lies fully eleven centuries later than that of 1 John." The question, however, has recently taken a new turn since the discovery, in 1862, by Mr. Bradshaw, a fellow of King's College, Cambridge, of the Waldensian MSS. which Morland in Cromwell's time collected in the valleys and brought to Cambridge, but which had. long been given up for lost. In February of that year Mr. Bradshaw fortunately discovered them in the library of the university. Now volume B of the collection is a MS. of the *Nobla Leiczon* of the 15th century, and it contains verses 6, 7, in common with the Geneva and German codices heretofore known, but before the word *cent* there is an erasure in the MS., under which the numerical 4 is still clearly discernible. This Morlantl Codex, therefore, had originally the reading, *Ben ha mail et cent aucz,* etc. Another volume of the Morland MSS. contains a fragment of the *Nobla Leiczon,* in which ver. 6 reads thus, *Ben ha mil et cccc aucz compli entierament.* We have thus a variation in the reading of the text, and the question arises, Which of the two readings is the genuine one? In an article on the Waldenses in his *Real-Encyklopadie,* Herzog thinks the question is now settled conclusively against the older date. As the Waldenses, after their adhesion to the Reformed Church in 1332, fell instinctively and for practical objects into the way of altering passages in their older writings which did not agree with the Reformed Confession, so as to bring them into conformity to it; nay more, as with Leger (in his *Histoire generale des Eglises Evang. des Vallees de Piemont ou Vaudois,* 1669), the practice began of ascribing fabulously old dates to the Waldensian writings, and even falsifying manuscripts with that design; so Herzog sees here an instance of a similar falsification. The reading, *mil et cent aucz,* is a corruption of the text, in the erasure of the Morland Codex we have the *genesis* of the corruption before our eyes. The reading, *mail et quatre cent aucz,* is undoubtedly the true one, and thus the date of the composition falls as low as the 15th century. From these reasonings and conclusions of Herzog, professor Ebrard expresses his strong dissent. He still maintains, in the face of the Morland MSS., the genuineness of the reading, *mil et cent aucz.* Dr. Herzog has done his best to defend his position in a reply to Ebrard, but Ebrard has come forth with an able rejoinder to the reply, and the whole question may now be held to be thoroughly sifted. For our own part, we think that Ebrard has decidedly the best of the argument. He has confuted with complete success the rash

assertion that the earlier date found in some of the MSS. was a deliberate falsification; and he has been able to give a probable and satisfactory explanation of the fact that in the two Morland MSS. the later date should have taken the place of the older one. We agree with him in thinking that Dr. Herzog has surrendered his former opinion of the age of the *Nobla Leiczon* too soon and without sufficient reason. See *Brit. and For. Ev. Rev.* July, 1865, p. 654, 655; Gieseler, *Eccles. Hist.* 2:380; Neander, *Ch. Hist.* 4:616; Lea, *Hist. Sacerdotal Celibacy,* p. 375; *Zeitschr. f. hist. Theo.* 1865, 1:160; 3:65; 1864, vol. ii.

Noble, Linnaeus P.

an eminent antislavery leader and reformer, was born in Fayetteville, N. Y., in 1802. Early in life he espoused the antislavery cause., and was identified with the labors of Gerritt Smith, James G. Birney, Beriah Green, and other earnest workers in that cause. He was first publisher and one of the founders of the *National Era,* an antislavery journal published at Washington, D. C. He was also engaged in the temperance reform; and every reform of a civil, moral, or social character found in him a cordial supporter. He died Jan. 26, 1873, in Fayetteville, N. Y. See Appleton's *Annual Cyclop.* 1873, p. 560.

Noble, Mark

an English divine, was born about the middle of the 18th century, and flourished from 1784 as rector of Barming, in Kent, where he died, May 26, 1827. He published *Memoirs of the House of Medici* (1797), *Lives of the English Regicides* (1798), and other secular historical works. He was a fellow of the Society of Antiquaries and a contributor to the *Archceologia.* See Appleton's *Annual Cyclop.* 1873, p. ῥ554.

Noble, Oliver

an American divine of some note, was born at Hebron, Conn., about 1742, and was educated at Yale College, class of 1757. He was ordained to the work of the ministry in 1759, and became pastor of the Congregational Church at Coventry, Conn., where he remained until 1761. In 1762 he accepted a call to the pastorate at Newbury, Mass., and in 1783 resigned this place to accept the same position at Newcastle, N. H., where he labored until his death in 1792. He published a discourse on *Church Music* (1774), and on *The Boston Massacre* (1775).

Noble, Samuel

an English Swedenborgian minister, was born in London in 1779. In his early life he practiced engraving, and earned quite a reputation for artistic skill. Brought to a knowledge of Swedenborgianism, he became a most enthusiastic adherent and advocate, and about 1820 entered the ministry. He preached with much success, but is noted especially by his writings. He died in 1858. He is the author of a work on *The Plenary Inspiration of the Scriptures, and the Principles of their Composition* (Lond. 1828). The author's object is to meet the objections urged against the divine origin of the sacred volume. The work consists of six lectures, greatly enlarged; originally delivered at Albion Hall, London. Like other Swedenborgian writers, he contends for a double sense of God's Word, founded on the immutable relations of things natural to things spiritual. A subsequent publication of his, entitled *An Appeal in behalf of the Doctrines of the New Church* (2d ed. 1838), is made up of another course, of lectures, embodying pretty much the same views. He also published *Important Doctrines of the Christian Religion* (1846, 8vo): — *Divine Law of the Ten Commandments* (1848, 8*vo*): — *Book of Judges* (1856, 8vo): — a volume of his *Sermons* (1848) and a volume of *Lectures,* and translated into English Swedenborg's *Heaven and Hell.*

Nobleman

is the rendering of the A. V. at John 4:46, of βασιλικός, which is somewhat various in signification: 1, descended from a king; 2, one belonging to the court; 3, a soldier of the king, in which sense it often occurs in Josephus. The second signification seems, however, to be the prevalent one; and the Greek interpreters also favor it. See Robinson, *N.T. Lex.* s.v. Munter found it likewise in inscriptions. The Syriac has here "a royal servant;" the Ethiopic, "a royal house-servant." This person was, therefore, probably of the court of Herod Antipas, who reigned over Galilee and Persea (Tholuck, *Conmmentar zum Johan.* 4:46). Some writers have conjectured that this "nobleman" was Chuza, Herod's steward, whose wife afterwards became an attendant on Jesus (Luke 8:3), and is thought to have been converted on this occasion; but of this there is no evidence.

Nocca

a false god of the ancient Goths, Getes, etc. He .is the same as Neptune of the Greeks, and was supposed to preside over the sea. Wormins relates that in some parts of Denmark they call him *Nicken,* and pretended that he appeared sometimes in the sea and in deep rivers, like a sea-monster having a human head, especially to those unhappy wretches who were in imminent danger of being drowned. They said likewise that persons drowned, being taken out of the water, were found to have their noses red, as if some one had squeezed their faces and sucked the blood, which they ascribed to *Nocca.* See Broughton, *Hist. of Religions,* S. V.

Noceti, Carlo

an Italian litterateur, was born about 1695 in Pontremoli. Admitted among the Jesuits, he taught theology in the Roman College, and in 1756 became coadjutor of P. Turano in the functions of penitentiary of St. Peter and examiner of bishops. He cultivated with success Latin poetry, and held relations with several savans and litterateurs of his time. He died in Rome in 1759. We have of his works, *Eclogae,* printed with those of Rapin (Rome, 1741, 8*vo*): — *De Iride et Aurora boreali carmina* (ibid. 1747, 4to); this edition, given by Boscovich, has been reproduced without the notes in the *Poemata didascalica* of P. Oudin; Roucher, In his *Mois,* has imitated the second of these poems*; — Veritas vindicata* (ibid. and Lucca, 1753, 2 vols.), this is a criticism upon the *Theologia Christiana* of P. Coucina, a Dominican monk, who had declared war against the probabilism and renissness of the doctrines of the Jesuits some Latin and Italian *Poesies* in a collection of the Academy of the Arcades. See Budik, *Hist. des Poetes Latins depuis de la Renaissance;* Tiraboschi, *Storia della letter. Ial.*

Nocturns

is the name of a *night* service of prayer anciently held. In the Romish Breviary the Psalter is divided into portions consisting of nine psalms, each of which portion is called a nocturn. These were designed to be read at the nightly assemblies with other services, appointed in order for the various nights. The nocturnal services themselves were derived from the earliest periods of Christianity. We learn from Pliny, as well as from Justin Martyr, and other writers of the first three centuries, that the Christians in those times of persecution were in the practice of holding their assemblies in the

night. Tertullian mentions *nocturnae convocationes,* which are generally supposed to mean the prayers before day, a kind of ordinary vigils or night assemblies, held before it was light. The nightly assemblies of Christians were common at that time, probably because they feared opposition in daytime. Pliny in his letter to Trajan, says, "The sum of their crime or error was, that they were accustomed to meet before it was light, and to sing a hymn to Christ, as to God." Afterwards, when persecution ceased, these nocturnal meetings were continued, partly to keep up the spirit of devotion in the ascetics, or such as had betaken themselves to a stricter life; partly to give opportunity to men in business to observe a seasonable time for devotion; and partly to counteract the seductive arts of the Arians, who adopted these nightly meetings, and by their popular psalmody on such occasions promoted the spread of their heresy. In most ancient times the nocturns were accompanied by the celebration of the Lord's Supper, and this custom also was observed in later times. The nocturns now form part of the *Matins* (*q.v.*). See Farrar, *Eccles. Diet.* s.v.; Eden, *Theol. Dict. s.v.*; Palmer, *Origines Liturgicae,* 1:262; Proctor, *Commentary on Book of Common Prayer.*

Nod

(Heb. *id.* דֹנ, *flight* [see below]; Sept. Ναΐδ), the land east of Eden to which Cain fled after the murder of his brother (<01041616>Genesis 4:16). The name is plainly akin with the verb *nud,* דּוּנ, *to flee;* and means simply the *land of exile* or *flight.* It were, therefore, fruitless to seek for a country of this name in Asia, and its position must depend entirely upon that of Eden, which is uncertain. Von Bohlen, however, would follow an intimation of Michaelis. and understand it as a name of India (*Genesis* p. 59). (Calmet, s.v.; Schmidt, *Bibl. Geograph.* p. 42,447; Rosenmuler, *Alterthum.* I, 1:215 sq.; Tuch, *Genesis* p. 111.) *SEE CAIN.*

No'dab

(Heb. *Nodab'*, בָדֹנ, *nobility;* Sept. Ναδαβαῖοι; Vulg. *Nodab*), the name of an Arab tribe mentioned only in <13051919>1 Chronicles 5:19, in the account of the war of the Reubenites, the Gadites, and the half of the tribe of Manasseh against the Hagarites (ver. 9-22) 'And they made war with the Hagarites, with Jetur, and Nephish, and *Nodab*" (ver. 19). In <01251515>Genesis 25:15, and <13010131>1 Chronicles 1:31, Jetur, Naphish, and Kedemah are the last three sons of Ishmael. and it has been therefore supposed that Nodab also

was one of his sons. But we have no other mention of Nodab, and it has been surmised, in the absence of additional evidence, that he was a grandson or other descendant of the patriarch, and that the name, in the time of the record, was that of a tribe sprung from such descendant. The Hagarites, and Jetur, Nephish, and Nodab, were pastoral people, for the Reubenites dwelt in their tents throughout all the east [land] of Gilead (ver. 10), and in the war a great multitude of cattle-camels, sheep, and asses were taken. A hundred thousand men were taken prisoners or slain, so that the tribes must have been very numerous; and the Israelites "dwelt in their steads until the captivity." If the Hagarites (or Hagarenes) were, as is most probable, the people who afterwards inhabited Hejer, *SEE HAGARENES*, they were driven southwards into the north-eastern province of Arabia, bordering the mouths of the Euphrates and the low tracts surrounding them. *SEE ITURAEA*; *SEE JETUR*; *SEE NAPHISH*. Calmet (after Jerome, *Quaest. Heb. in Lib.* 1 *Paralip.*) has suggested that Nodab is another name for KEDEMAH, and this appears to derive some probability from the fact that the list in Genesis mentions in order "Jetur, Naphish, and *Kedemah;*" while in Chronicles we have "Jetur, Nephish, and *Nodab.*" Forster, who adopts this view, advances another argument in its favor. He says, "This Ishmaelitish tribe, agreeable to a very general Arab usage, being designated, in the one instance by its *patronymic,* in the other by its *nom de guerre.* For,

1. The signification of the word *Nodab,* in the Arabic idiom, is 'the vibration of a spear;'

2. The natives of the coast of the Persian Gulf, in the vicinity of Kadema, were famous for the manufacture of spears; and,

3. Nodab is expressly mentioned by the author of the *Kamus,* a Writer of the 15th century, as a then existing Arab tribe" (*Geogr. of Arabia,* 1:314 sq.). This reasoning is scarcely conclusive; but there is at least some probability in the theory. *SEE ARABIA*; *SEE ISHMAEL*.

No'e

(Νῶε), the Graecized form (Tobit 4:12; 4047Matthew 24:37, 38; 4036Luke 3:36, 17:26, 27) of the name of the patriarch NOAH *SEE NOAH* (q.v.).

Noe, Marc-Antoine De

a French prelate, was born of noble parentage, in April, 1724, in 'the chateau de la Gremenaudibre, now commune of Ste. Soulle (Charente-Inferieure), and was educated in Paris, where he studied theology in the Sorbonne. On leaving his licentiate, he became successively grand vicar of Albi, then of Rouen, under M. de La Rochefoucauld, archbishop of one after the other of these dioceses, and in Oct., 1756, abbe commendatory of Simone, in the diocese of Auch. Sent in May, 1762, to the general assembly of the clergy of France, M. de Nod was called, Jan. 5, 1763, to the bishopric of Lescar, and consecrated June 12 following. This seat gave him the presidency of the states of Bearn and the title of first counselor to the Parliament of Pan. He regarded his revenues, which amounted to 27,000 livres, as the patrimony of the poor; and distributed them to those unfortunately reduced to extreme poverty by the effect of a terrible epizooty. He then opened two boxes — one for those who could give, the other for those who could only lend; and put 30,000 livres in the first, and 15,000 livres in the second. His example was followed, and misfortunes that all human prudence could not avert were repaired. Deputed in 1789 to the States-general by the particular states of Bdarn, he protested against the reunion of the three orders, withdrew into his diocese as soon as he believed the instructions of his constituents were compromised, and was not a party of the Constituent Assembly Soon the seat of Lescar was suppressed, and a Benedictine, Barthelemi-Jean-Baptiste Sanadon, professor of literature in the College of Pau, was consecrated bishop of the Lower Pyrenees, where Lescar is situated, and the bishopric was fixed at Oleron. M. de Nod, who had, no left Lescar, protested against this innovation, and, yielding to violence, passed into Spain. The war constrained him to leave St. Sebastian, where he had found an asylum, and to seek refuge in England. In 1801 he re signed his see, in order to facilitate the execution of the compact, and on his return to France was nominated April 9, 1802, to the bishopric of Troyes. His conciliatory spirit had already caused all differences to cease and to rally all hearts in this diocese, when death removed him, Sept. 22, 1802. The third day previous to his decease, we learn that Bonaparte had designated him to Pius VII for the cardinalship. The eulogy of M. di Nod was proposed to the concourse by the Museum of Yonne, and the Academical Society of Aube united which decreed the prize, in 1804, to Luce de Lancival and the second premium to M. Humbert. Bishop Noe loved letters, and cultivated them

with success; he understood Hebrew and Greek, and had studied thoroughly the great models of antiquity. It was to them that he owed much elegance .of style and purity prevalent in the few writings he has left, among which are a *Discours* pronounced at Auch in 1781 for the distribution of the standards of the dragoons of the king's regiment, commanded by M. de Viella, his nephew, in the absence of M. de Lafayette, who was then in America. This discourse, filled with patriotism, is a homiletical masterpiece: — *Discours sur l'tatfutur de l'Eglise* (1788, 12mo). It had been composed to be pronounced at the general assembly of the clergy of 1785; but it was known to contain singular ideas, and in it was the question of a *renouvellement de la defection de la gentility,* of a *nouveau regne de Jesus Christ.* This doctrine, although clothed with seductive colors, approached too near millenarianism; and M. de Nod was requested not to pronounce this discourse. His brother had it printed later, followed by a *Recueil de passages* upon the intermedial advent of Jesus Christ, and by *Remnargues* furnished by P. Lambert, a Dominican, an ardent defender of this system: *Traduction d'un discours de Pericls,* preserved by Thucydides, and inserted in the translation of Isocrates by abbe Auger: — divers *Mandements.* The *Enures de M. de Noe* have been collected (Lond. 1801, 12mo); and M. Auguis has given a new and complete edition of them (Par. 1818, 8vo). This last edition contains especially an *Eloge d'Evagoras,* by Isocrates; an *Extrait de l'Eloge des guerriers morts dans la guerre du Peloponese,* and is preceded by a *Notice historique sur M. de Noe.* It is to be regretted that in it are not found *l'Oraison funebre de Don Philippe, infant d'Espagne, duc de Parme,* pronounced at Paris in 1766, a *Panegyrique de Ste. Therese,* preached at Toulouse, and a *Sermon sur l'aumone.* M. de 'No was one of the four bishops who, in 1765, refused their adhesion to the acts of the assembly of the clergy, on' the subject of the hull *Unigenitus;* but he was far from favoring Jansenism. See Luce de Lancival, *Eloge de M. de Noe* (Paris, 1805, 8vo); Auguis *Notice historique* introductory to his works; *France pontficaile.*

No'eba

(Νοεβά), a corrupt Graecized form (1 Esdras 5:31) of the name elsewhere given (⁵¹⁴⁸Ezra 2:48) as NEKODA *SEE NEKODA* (q.v.).

Noël

(or NOWELL), a word which occurs very frequently in old carols, is by many supposed (and with good reason) to be derived from *natalis*, the birthday of Christ. The word *Noel* was used as a cry of joy, and was "sung at Angers during the eight days preceding Christmas," and now the word *Christmas* is thus expressed in the modern French also. The Portuguese, Irish, and Welsh terms for Christmas evidently, too, come from this source. But, on the other hand, *Nowell* is very frequently used in the sense of news or tidings, and, besides, was used as a "joyful exclamation not absolutely confined to Christmas." The following lines from "Ane compendious booke of Godly and Spiritual Sangs," seem to strengthen this interpretation:

"I come from Hevin to tell
The best Nowellis that ever befell:
To you this things trew I bring."

And, again, in a 15th century carol:

"Gabryell of hygh degree,
Came down from the Trenyte,
To Nazareth in Galilee,
With Nova."

Christmas evergreens, the holly and the ivy, form the subject of many an old carol. The "Holly Carol," most popular and familiar to us, details at length the various symbolical references this favored evergreen bears to the incarnation of Christ the Lord, e.g.:

"The holly bears a berry
As red as any blood,
And Mary bore sweet Jesus Christ
To do poor sinners good.

The holly bears a prickle
As sharp as any thorn,
And Mary bore sweet Jesus Christ
On Christmas day in the morn."

SEE CHRISTMAS; *SEE NATIVITY*.

Noël

a French clergyman of the Roman Catholic Church, flourished as abbe of St. Nicholas of Angers from 1080 until his death in 1096. It was during his government that pope Urban II came to Angers and consecrated the church of St. Nicholas. At the time abbe Noel was near the end of his life — he died only a few days later. The authors of the *Histoire litteraire de la France* attribute to Juhel d'Artins, abbe of La Couture, in Mans, a *Histoire des miracles de saint Nicolas,* bishop of Myre, a considerable fragment of which is found in No. 498 of the MSS. of St. Germain. This attribution is erroneous, and the work ought to be attributed to abbe Noel. Some extracts from the IS. of St. Germain, published in the *Gallia Christiana,* clearly demonstrate it as his work. See *Hist. litt. de la France,* t. viii; *Gallia Christ.* t. xiv, col 473, 670.

Noel, Baptist Wriothesley

D.D., an eminent English dissenting divine, was born July 10, 1799. He was the youngest son of Sir Gerard Noel-Noel, bart., and the baroness Barham, and was educated at Trinity College, Cambridge, where he graduated with distinction in 1826. Having been ordained to the priesthood in the Church of England. he was appointed one of the chaplains to the queen, and became pastor of St. John's Chapel, Bedford Row, London. He soon secured a reputation as one of the most popular and influential ministers in England, and his name was identified with almost every Christian movement of the time. About the year 1848 Mr. Noel brought himself to accept the immersion theory; and his decided dissent from the views inculcated by the Church of England on baptism caused him to sever his connection with that Church. He was publicly immersed, and joined the ministry of the Baptist Church. About this time he published his *Essay on the Union of the Church and State*, and also that on *Christian Baptism*, defending the step which he had taken. In 1869 he retired from his pastoral duties of the John Street Chapel, London; but, despite his advanced years, engaged actively in evangelistic labors, and became one of the founders and promoters of the *Midnight Mission.* He was ever thus busily engaged in promoting Christian labors. Indeed his zeal for religion never flagged. He died Jan. 19,1873. As a preacher he was fervent, spiritual, tender; and, although his addresses were extemporaneous, his flow of thought was clear and consistent. His eloquence always attracted large audiences. Of his personnel, Dr. Stevens thus wrote in *Letters from Europe*: "His (i.e.

Noel's) features are very symmetrical, and present a really beautiful profile. He is not very clerical in his appearance. .He has light hair, light-blue eyes, and, in fine; the general aspect of a good rather than a great man . Baptist Noel is one of the best and most agreeable men I have met in Europe." Of his preaching, Dr. Tyng says, in *Recollections of England* (1847), p. 542: "He is certainly a most interesting and delightful preacher; altogether extemporaneous; mild and persuasive in his manner, yet sufficiently impressive, and sometimes powerful, having a very clear and consistent flow of thought; decidedly evangelical in doctrine, though less deep and instructive in doctrine than I had expected." Besides the publications already mentioned, Mr. Noel brought out *Notes of a Tour through Ireland* (1837): — *Sermons on the First Five Centuries of the Church* (1839): — *Sermons on the Unconverted* (1840): — *Christian Missions to Heathen Lands* (1842): — *Sermons on Regeneration* (1843): — *Case of the Free Church of Scotland* (1844): — *Meditations in Sickness and Old Age* (5th ed. 1845): — *Protestant Thoughts in Rhyme* (2d ed. 1845): — *Messiah*: *Sermons on Isaiah* (1847) -*Notes of a Tour in Switzerland* (1847): — *Infant Piety* (4th ed. 1848): — *Sermons at St. James's and Whitehall Chapel*: *Christian's Faith, Hope, and Joy; Gospel of the Grace of God* (1849): — *Essay on External Act of Baptism* (1850): — *Christianity compared with Unitarianism* (1851): — *Letters to Farant on the Church of Rome* (1852): — *Notes of a Tour in the Valleys of Piedmont* (1855): — *Essay on the Duty of Englishmen to the Hindûs* (1858): — *Freedom and Slavery in the United States of America, and Rebellion in America* (1863): — and *Case of George William Gordon, of Jamaica* (1866). See the *Lond. Qu. Rev.* 78. 382, 404; *N. Y. Eccles. Mug.* 16:237; *Eccles. Rev.* 4th ed., 26:640; *Brit. Qu. Rev.* Feb. 1849. Interesting information respecting the pulpit ministrations and philanthropic labors of this excellent man will be found in the *Metropolit. Pulpit* (1839), 2:36-59; *Pen Pictures of Pop. Engl. Preachers* (1852), p. 58-81: — Fish, *Pulpit Eloquence of the* 19*th Cent.* p. 541, 542.

Noel, Francois

a Belgian Jesuit missionary, was born in 1651 at Helstrud, in Hainault. In 1670 he entered the order, and in 1684 was sent to China, where he spent the greater part of his life. He went twice to Rome to confer on the subject of Chinese ceremonies. The last years of his life were spent at Lille, where he died in 1729. He wrote *Observationes mathematicae et physicae in India et Chinac factceab anno* 1684 *usque ad annum* 1708 (Prague, 1710,

4*to*): — *Sinensis imperii classici vi, nimirum adultorum schola inmmutabile medium, Liber sententiarum, Mencius, Filialis observantia et parvulorum schola e Sinico in Latinuns traducti* (ibid. 1711, 4to; transl. into French by Pluquet, Paris, 1784-86, 7 vols. 18mo); a rather diffuse translation of the Chinese: — *Philosophia Sinica,* etc. (Prague, 1711, 4to); the author represents Chinese doctrines as closely resembling Christianity: — *ita Jessu Christi; Epistole Marianae* (often reprinted), and *Vita S. Ignatii de Loyola,* together, under the title of *Opuscula poetica*: — *Theologice P. Francisci Suarez summa,* to which is joined an abridgment of Lessius's *De justitia et jure,* and of Sanchey's *De Matrimonio: — Memoriale circa veritatem. facti, cui innititur decretum Alexandri VIT, editum die* 23 *Martii.* 1656 (it is translated' into French in the *Lettres edifiantes*), etc. See Goethals, *Lectures,* 3:231 Baker, *Bibliotheque des ecrivoins de la Conrpagnie de Jesus.*

Noel, Gerard Thomas

elder brother of the Rev. B. W. Noel (q.v.), was born Dec. 2, 1782, and was likewise educated at Cambridge University, and became, too, a clergyman of the Established Church. In 1834 he was canon of Winchester. In 1840 he became vicar of Romsey, where he died, Feb. 24, 1851. He is principally known as the author of the favorite hymn, "If human kindness meets return," which he appended, with a few others, to a work written by him, entitled *Avendel, or Sketches in Italy and Switzerland* (2d edit. 1813). HP was also the author of a *Selection of Psalms and Hymns from the New Version of the Church of England and others, corrected and revised for Public Worship* (3d edit. 1820). This consists of 220 hymns and most of the Psalms. Several of the hymns are by Mr. Noel. He published *Fifty Sermons for the Use of Families* — (2 vols.; new edit. 1830), and also separate *Sermons.* After his death his sermons preached in Romsey appeared with a preface by the bishop of Oxford (1853). See Miller, *Singers and Songs of the, Church;* Pye *Smith, Introd. to Theology,* p. 546, 595.

Noel, Leland

an English divine, and brother of the preceding and of Baptist Noel, was born Aug. 21, 1798, and was educated at Trinity College, Cambridge. ,He took holy orders, and was made vicar of Exton, Rutlandshire, in 1832. He

held this place for life, and was also made honorary canon of Peterborough cathedral in 1850. He died Jan. 5,1871.

Noel, Silas Mercer

D.D., a Baptist minister, was born in Essex County, Va., Aug. 12, 1783. He studied medicine, afterwards law, and settled to practice in this profession at Louisville, Ky. In 1811 he turned his attention to theology, and was finally ordained in 1813 as pastor of the Church at Big Spring, Woodford County, and afterwards took charge of the Church at Frankfort. During his ministry there he was instrumental in establishing a number of churches in the, adjacent country. In 1833 he became pastor of the Church in Lexington. In 1818 he had the honor to be appointed circuit judge of the Fourth Judicial District, in which he resided. Dr. Noel all his life greatly exerted himself in behalf of missions, ministerial education, African colonization, and was the original projector of the Baptist Education Society of Kentucky, of which he was president for several years. He died May 5,1839. See Sprague, *Annals of the Amer. Pulpit,* 6:627.

Noell, Edwin P.,

a Presbyterian minister, was born in North Carolina in 1804. His parents removed to Tennessee, and gave him such an education as that section of country afforded. He studied theology in the Union Theological Seminary at Marysville, Tenn., and was licensed and ordained as pastor of a Church in Jasper County, Tenn., in 1833. In 1835 he accepted a call to the Church in Knoxville, Ill.; in 1837 removed to Columbia, Mo., and thence to Rocheport, where he had charge of a school, but sickness unfitted him for active usefulness. He afterwards moved to the South-west, and located in Bolivar, Polk County, Mo. He was the first Presbyterian minister who preached south of the Osage. He organized a Church near Bolivar, and one twenty-five miles distant, in Green County, near Springfield, to which charges he preached for about four years, suffering all the privations incident to a life of poverty in a new settlement. During this time he received some little aid from the Home Missionary Society. At length he moved with his family to Ray County, and preached to the Plum Grove Church. In 1850 he moved to Troy, Lincoln County, and continued to labor there until his death, March 22, 1864. Mr. Noell possessed good natural and acquired abilities, and a simple and instructive manner of

presenting the truth. See Wilson, *Presb. Hist. Almanac,* 1865, p. 112. (J. L. S.)

Noetians

is the name of the followers of *Noetus* (q.v.). They affirmed that their founder was Moses, and that his brother was Aaron, and taught that Christ was the Father himself, and that the Father was begotten and suffered and died. See, however, for details the article *SEE NOETUS*, and compare the articles *SEE MONOPHYSITES* and *SEE ANTITRINITARIANS*.

Noetus or Noetius

a Christian philosopher of the 3d century, noted as the founder of a heretical body of Christians, monophysitic in tendency, was a native of Asia Minor-Hippolytus (*Ref.* 9:11) says of Smyrna; and so says Epiphanius (in *Synopsis*, , 2:11), but in the body of his work (*Haer.* lib. lvii) says he is of Ephesus. In all probability Noetus was a native of Ephesus and a presbyter of Smyrna. In his early life he was one of the most prominent advocates of the Patripassian heresy. In his views, which he published about A.D. 200, he appeals, like Praxeas, to Romans ix' 5, where Christ is called the one God over all. Being called upon to defend his doctrine before a council of presbyters at Smyrna, he denied or evaded the charge: but presently, encouraged by gaining about ten associates, he openly maintained the doctrine charged to him, and on a second summons before the synod avowed it, and claimed that it enhanced the glory of Christ. He was excommunicated, and then gathered followers, and formed a school for the propagation of his opinions; shortly after which he died (Hippolytus, *Disc.* against Noetus; Epiphanius, *Haer.* lib. 57). The author of *Praedestinatus* states that he was condemned also by Tranquillus, bishop of the Chalcedonians in Syria (*Praedest. Haer.* 36). From what Epiphanius and Theodoret say, it seems that the manner in which Noetus made Christ to be both the Father and the Son has been understood by the ancients, and the moderns too, in a worse sense than was necessary. For they tell us that Noetus believed the Father and the Son to be one and the same person; that this person bore the name of Father before he connected himself with the man Christ, but took the title Son after his union with the man Christ; so that he could be denominated both the Father and the Son, being the Father if viewed in himself and apart from Christ, but being the Son if viewed as coupled with the man Christ. From this exposition of his

views consequences are frequently, and, as we think, unjustly drawn which are discreditable to the reputation and talents of Noetus; though his system, so far as it can now be ascertained from the writings of the ancients, was this:

1. Very explicit declarations of Scripture put it beyond all question that, besides that God who is called the Father of all things, there are *no gods.*

2. But those who distinguish *three persons* in God multiply gods, or make more than one God.

3. Therefore that distinction of *persons in God* must be rejected as being false.

4. Yet the Holy Scriptures clearly teach that *God was in Christ,* and that *Christ was the supreme God,* from whom all things originated.

5. To bring the two representations into harmony, therefore, we must believe that the God who is in Christ is that supreme God whom the Scriptures call the *Father* of mankind.

6. This *Father,* in order to bring relief to fallen men, procreated from the Virgin Mary a *man* free from all sin, who in a peculiar sense is called the *Son of God.*

7. That *man* the Father so united with himself as to make of himself and the Son but *one person.*

8. On account of this-union, whatever befell or occurred to that Son, or that divinely begotten *man,* may also be correctly predicated of the Father, who took him into society with his person.

9. Therefore the *Father,* being coupled with the Son, was born, suffered pains, and died. For although the Father, in himself considered, can neither be born, nor die, nor suffer pains; yet, as he and the Son became one person, it may be said that he. was born and died.

10. For the same reason, the Father being present in the Son, although he remains still the Father, he may also be correctly called the Son. According to Hippolytus, however, it would appear that Noetus taught the truly appalling doctrine that the Father, the One Primary Principle, suffered on the cross — not in the way in which the catholic faith teaches that Christ suffered, but from a passibility attributed to the Divine Nature itself. In

stating the catholic doctrine that the Son of God suffered, it is not said that the Word is in his own nature possible, nor is it said that Christ suffered "ratione divinae-nature," but "ratione humane naturme quae sola passibilis erat." "But," says Blunt, truly, "do not the statements of Noetus's doctrine begin with ascribing passibility to the Divine Nature itself? The Noetians advance statements after this manner — that one and the same God is the Creator and Father of all things, and that when it pleased him He appeared to just men of old. Therefore it is that, according to the same account, as Neander says, 'there is one God the Father, who appears or reveals himself when he will, and is invisible when he will: he is visible and invisible, begotten and unbegotten;' and we may add, is mortal and immortal. The subsequent statements, it is true, refer these positions to the supposed incarnation of the Father, but it may be asked whether that supposed incarnation, with its consequences, is not in accordance with a presupposed attribute of passibility in the Deity itself." This charge seems reasonable, too, when we consider that "on no other supposition can the derivation of Noetianism from the doctrine of Heracleitus be made good, a derivation which Hippolytus insists upon very strongly. The original principle of the universe Heracleitus believed to be living ethereal fire, self-kindled and self-extinguished. In the following passage he asserted, as Hippolytus states, that the primal world is itself the Demiurge and Creator of itself: 'God is day, night, summer, winter, war, peace, surfeit, famine.' Noetus says that the universe is divisible and indivisible; generated and ungenerated; mortal and immortal; reason, eternity, Son, Father, justice, God. In this passage the manifestations or developments of the Primal Principle in time are contrasted with its nature and existence in eternity. The derivation of Noetian doctrine from the doctrine of Heracleitus will scarcely hold good unless Noetus be understood to attribute to the Godhead itself that which Heracleitus attributed to the Primal Principle. Whence, after quoting the pantheistic passages from Heracleitus, Hippolytus stated the Noetian doctrine that, according to the same account, the Father is unbegotten and begotten, immortal and mortal. It is not to be inferred that to be unbegotten and begotten, to be immmortal and mortal, was attributed by Noetus to the Godhead itself, independently of the supposed incarnation of the Godhead; in short, that he held the Father to be visible and passible, so that there was required the addition to the creed which was made by the Church of Aquileia, affirming the Father to be invisible and impassible. A further proof of this is found in the twelfth anathema of the Synod of Sirmium. A.D. 351, which, summoned to deal

with Photinus condemned the various errors of the Sabellian school. It can hardly be doubted that the following words were directed against the Noetians, who were *Sabelliani ante Sabellium*: 'Si quis unicum Filium Dei crucifixum andiens dealitatem ejus corruptionem vel passibilitatem aut demutationem aut deminutionem vel interfectionem sustinuisse dicat: anathema sit.' The Monarchian controversy arose from the intrusion into Christian doctrine of heathen philosophy; and the affiliation of Noetus to Heraclitus is a strong proof of the truth of this assertion. In the Refitation no notice is taken of that which is mentioned in the Discourse, and by Epiphanius, namely, that Noetus alleged himself to be Moses, and his brother to be Aaronor, as Philaster gives the assertion, Elias; and it was probably nothing more than an arrogant comparison."

From Hippolytus (*Ref.* 9:2; Wordsworth, *Hipp. and his Age*, p. 84-91) we learn that Epigonus, a disciple of Noetus. aided by Cleomenes, a disciple of his own disseminated the heresy at Rome in the episcopate of Zephyrinus, and that Zephyrinus, an illiterate and covetous man, was bribed into licensing Cleomenes as a teacher, and then became his convert. Irresolute, however, as well as ignorant — governed generally by his successor Callistus, who tried to hold a balance between the orthodox and heretics, but acted upon now by Cleomenes, now by Sabellius — Zephyrinus was swayed to and fro. There was an endless conflict and confusion throughout the remainder of his long episcopate (see Milman, *Lat. Christ.* I, 1:53, ed. 1867).

The time at which Noetus formed his heretical school at Smyrna must be gathered from this history, for the date assigned by Epiphanius is clearly inadmissible. The tenor of the narrative of Hippolytus leads to the conclusion that Zephyrinus fell into heresy some time' before his death, which was in A.D. 219. Allowance must be made for the action of Epigonus and Cleomenes before Zephyrinus joined them, and for that of Epigonus alone. Consequently the establishment of the Noetian school may be well placed at A.D. 205-210; and Praxeas, who came to Rome in the time of Victor (A.D. 192-201), was probably one of the early disciples of Noetus. Pope Callixtus, too, was guilty of the Noetian heresy, for he taught τὸν λόγον αὐτὸν εἶναι υἱόν, αὐτὸν καὶ πατέρα ὀνόμασι μὲν (δυσὶ) καλούμενον, ν δὲ ὄν, τὸ πνεῦμα ἀδιαίρετον. The one person is indeed nominally, but not in essence, divided (ἐν τοῦτο πρόσωπον ὀνόματι μὲν μεριζόμενον, οὐσία δ οὔ). Father and Son are not two Gods, but one; the Father, as such, did not suffer, but he

"suffered with" the Son (*Philos.* 9:12: τὸν πατέρα συμπεπονθέναι τῷ υἱῷ οὐ. πεπονθέναι). It does not appear that there was any attempt to maintain the sect by a separate episcopal succession; and in Augustine's time the name of Noetus was almost unknown. See Hippolytus, *Sermo contra hceresin Noeti,* in Fabricius, *Opp. Hiippolyti,* 2:5 sq.; Epiphanius, *Hceres.* lib. vii, vol. i, p. 479; Theodoret, *ficeret. Fabular.* lib. iii, c. 3; *Op.* 4:227; Mosheim, *Commentaries,* 2:210 sq.; Schaff, *History of the Christian Church,* 1:291; Neandel, *Ch. Hist.* 1:584; ejusd. *Dogmas,* p. 164 sq.; Bull, *On the Trinity;* Ceillier, *Hist. des Auteurs Eccles.* 2:342 sq.; Pressense, *Dogma,* p. 174 sq.; Augusti, *Dogmengesch.* p. 43; Baur, *Dreieinigkeitslehre,* 1:254-256; Liddon, *Divinity of Christ,* p. 15, 425; Hagenbach, *Hist. of Doctrines,* 1:60 sq.; *Brit. and For. Evangel. Rev.* Jan. 1863, art. 2. *SEE NOETIANS.*

No'gah

(Heb. *id.* Hgnoaftash, as often; Sept. Ναγέ, Ναγέθ, v. r. Ναγαί), the fourth named of the children born to David in Jerusalem by other wives than Bath. sheba (1 Chronicles 3:7; 14:6). B.C. cir. 1040. He is not mentioned in 2 Samuel 5. *SEE DAVID.*

Nogara, Council Of

(*Concilium Nogaroliense*), was held in that French city of Lower Armagnac in 1315, by William de Flavacour, archbishop of Auch; six bishops and the deputies of others absent; five articles were published, of which the third forbids refusing the sacrament of penance to persons condemned to death who desire it. See Labbe, *Concil.* 10:1620.

Nogaret, Guillaume De

a French statesman, is noted in ecclesiastical history for his connection as leader with the coup-d'etat for the dethronement of pope Boniface VIII. Nogaret was born about 1260. He became chancellor of France under Philip the Fair, and died in 1313. The surprise and imprisonment of the pope was brought about Sept. 7, 1303, in the city of Anagni. Very recently Messieurs Boutaric and Natalis de Wailly — two devoted historical students have tried, though in vain, to extenuate Nogaret's act of violence to Boniface by pointing out that Philip's victory over the papacy was the resultant rather of the death of Boniface and the pacific intentions of his successor in the papacy, Benedict XI, than the daring coup-de-main of

Nogaret. *SEE BONIFACE VIII*; and compare *Revue des deux Mondes,* March 15, 1872.

Nogari, Paris

a Roman painter, was born in 1512. He imitated the style of Raffaellino da Reggio, and painted a number of frescoes in the Vatican Gallery during the pontificate of Gregory XIII. He also executed several oil-paintings. Among his principal works: is a picture of *Christ Bearing his Cross,* in the church Della Madonna de' Monti; the *Deposition from. the Cross,* '*in* the Trinith de' Monti; and the *Circumcision* '*in* S. Spirito in Sassia. He died at Rome in 1577.

Nogarole, Isotta

a lady of Verona, of a family celebrated for the wisdom, piety, and beauty of its women, was born in 1428. She was a great philosopher and divine, mistress of several languages, and of an eloquence surpassing all. the orators of Italy. She made a most eloquent speech at the Council of Mantua, convened by pope Pius II, that all Christian princes might enter into a league against the Turks. She wrote elaborate epistles not only to him, but to his predecessor, Nicholas V, and a *Dialogue,* in which she disputed which was most guilty, Adam or Eve. This work was published after her death, under the title of *Dialogus quo utrun Adam vel Eva magis peccaverit, quaestio satis nota, sed non adeo explicata continetur* (Venice, 1563, 4to). Some of her works coming to the siglit of cardinal Bessarion, that illustrious patron of literature was so taken with her genius that he made a journey from Rome to Verona purely to pay her a visit. She died in 1446. See Maffei, *Verona Illust.;* riraboschi, *Storia, della letteratura Italiana,* vol. vi, pt. ii, p. 185; Ginguien, *Hist. litter. de l'Italie,* iii 447, 556.

No'hah

(Heb. *Nochah*', hj;n, *rest;* Sept. Νωά), the fourth in order of birth of the sons of Benjamin, -and head of a family in the tribe of Benjamin (1 Chronicles 8:2). B.C. cir. 1850. He is probably the same with BECHER (Genesis 46:21) or IR (1 Chronicles 7:12). *SEE JACOB.*

Nohamians

is the name of an ancient Mohammedan sect, followers of *Ibrahim al-Noham,* who, having read books of philosophy, set up a new sect; and imagining that he could not sufficiently remove God from being the author of evil without divesting him of his power, he taught that no power ought to be ascribed to God in respect to evil actions; but this he affirmed contrary to the opinions of his followers, who allowed that God *could* do evil, but *did not,* because of its turpitude. Noham and his followers were among those who denied the miraculous character of the Koran with respect to style or composition, excepting only the prophetical parts; asserting that had God left the Arabians to their natural abilities they could have. composed something not only equal, but superior to the Koran in eloquence, method, and purity of language. See Broughton, *Hist. of Religions, s.v.*

Noir, John Le.

SEE LENOIR.

Noirlieu, Louis-Francois Martin De

a French ecclesiastical writer, was born at Sainte-Menehould (Marne), June 5, 1792. After having studied the humanities in the Lyceum of Rheim she went to Paris in 1810, and the following year was nominated professor in the Seminary of Sainte-Nicolas-du-Chardonnet, where he taught rhetoric. In 1815 he went to Rome; there received the priesthood in March, 1816, and followed with success, during four years, a course of theology in the University of Sapience. On his return to France he became almoner of the Polytechnic School, and exercised these duties until 1826. At this period Charles X made him under-tutor to his grandson, the duke of Bordeaux. The revolution of 1830 surprised him in Germany, where he was traveling for his health. Obliged soon after to seek a milder climate, he returned to Rome, where during two years he consecrated his leisure to the study of the Hebrew language and the Holy Scriptures. Returning to France in 1833, he lived there in seclusion, and preached at some stations in different parishes of Paris. In 1840 M. Affre, archbishop of Paris, appointed him curate of Saint-Jacquesdu-Haut-Pas; and at the close of 1848 M. Sibour gave him the benefice of Saint-Louis-d'Antin, which he held until his death in 1863. We have of the works of M. de Noirlieu, *La Bible de 'Enfance, ou histoire abregee de l'Ancien et du Nouveau Testament* (Paris, 1836,

18mo, and several other editions): — *Histoire abregee de la religion Chretienne, depuis l'Ascension de Jesus-Christ jusqu'au. dix-neuvieme siecle* (ibid. 1837, 18mo): — *Souvenirs de Tusculumu, ou entretiens philosophiques pres de la maison de campagne de Ciceron* (ibid. 1833, 12mo): — Le *Consolateur des ffliges et des malades* (ibid. 1836, 12*mo*): — *Motifs de la coaner sion 'dui Protestant* (1837, 12mo): — *Exposifion ab-ri gee et preuves de la doctrine Chretienne* (ibid. 1842 12mo), completely revised under the title of *Exposition des dogmes principaux du Christianisme* (ibid. 1853 and 1858, 12mo): — *Le Cuatechisme explique aua enfants de huit ans* (ibid. 1858, 12*mo*): — *Catechismn philosophique, a I'usage des gens du monde* (ibid, 1860, 12mo). M. de Sacy gave a eulogy on this last work in the *Journal des Debats* of April 30, 1861. Nola. This word is used in mediaeval Latin to signify a *small bell,* probably because bells were first invented at Nola, in Campania. The word *campana* is also used in the same meaning. Some authors assert that church-bells were invented by Paulinus, who was bishop of Nola, in Campania, but this is a mistake, as we have no mention of church-bells till the commencement of the 7th century. Sabianus, bishop of Rome, who succeeded Gregory the Great in 604, is generally regarded as the first person who applied bells to ecclesiastical purposes. *SEE BELLS*.

Nola, Paulus Eustatius De

formerly *Menachem,* a noted Hebraist, flourished in the second half of the 16th century. Of his early life nothing is known beyond the fact that he was the teacher of Thomas Aldobrandino, brother of pope Clement VIII, whom he instructed in the Hebrew language. The conversations which Aldobrandino held with Menachem on these occasions led the latter to inquire after truth, and the inquiry finally resulted in his baptism in the year 1567, on which occasion he took the name of Paulus Eustatius. He wrote, *Salutari discorsi, ne quali si contengono li principali dogmi della religione efede Christiana* (Naples, 1582), which he dedicated to pope Gregory XIII, and which treats of the Trinity, on the necessity of the coming of the Messiah, etc.: — *Sacro settenario* (Naples, 1579), dedicated to the cardinal Luigi d'Este. Besides, he wrote some other works which are still in MS. See Bartolocci, *Bibliotheca Rabbinica,* 4:33; Wolf, *Biblioth. Hebr.* 1:769; 3:691; Furst, *Bibl. Jud.* 3:38; Kalkar, *Israel u. d. Kirche,* p. 72 (Hamburg, 1869); Jicher, *Allgemeines Gelehrten-Lexikon,* s.v. Menachem. (B. P.)

Nolde (Or Noldius), Curistian

an Icelandic divine of note, was born at Hoybya, in Sweden, in 1626, flourished as professor of theology at the University of Copenhagen, and died at the Danish capital August 22, 1633. He published *Concordantiae Particularum Ebrco Chaldaicarum in quibuspartium indeclin. que occurrunt in fontibus natura et sensuum varietas ostenditur, etc.* (Hafn. 1679, 4to; 2d and improved ed. by J. G. Tympe [Jena, 1734]). This is one of the books which are all but ‘indispensable to the student of the Old Testament. Neither Buxtorf nor Furst, in their concordances, take note of the particles. Nolde has not only supplied this deficiency, but has also made his work a valuable lexicon of the particles, and has discussed exegetically many passages of Scripture. Horne commends this work as of the highest importance to every Biblical critic. Nolde wrote also a *History of Idumaea,* a *Synopsis of Sacred History and Antiquities,* and a *Treatise on Logic.* As a man Nolde was universally respected for his learning and virtues.

Nolin, Denis

an erudite Frenchman, who was much devoted to the study of exegetical theology, was born at Paris in 1648. A lawyer in the Parliament of Paris, he early left the bar, and turned his studies towards the Holy Scriptures. He had formed a rich collection of editions, translations, and commentaries of the Bible; the catalogue was printed, and he bequeathed it after his death to the poor of his parish. He died at Paris April 10, 1710. Under the anagram of N. Inides (Denis N.), a theologian of Salamanca, he published *Lettre ou l’on propose la maniere de corriger la version Graeque des Septante, avec des eclaircissententsur quelques dificultes* (Paris, 1708, 8vo). This article occasioned some *Reflexions,* by PP. de Tournemine and Souiciet, in the *Journal de Trevoux* (June, 1709), to which Nolin replied by *Observations* (same journal, Jan. 1710):*Deux Dissertations, l’une sur’ les Bibles Frangaises, et l’autre sur l’eclaircissement de la Dissertation anonyme de l’abbe de Longueme et des Lettres choisies de Simon touchant les antiquites des Chaldaens et les Egyptians* (Par. 1710, 8vo). In the first he has done little more than abridge the *Histoire des traductions Frangaises de l’Ecriture* of Lallouette, and in the second he examines a question of plagiarism: — *Lettres sur la nouvelle edition des Septante, par J. — Ern. Grabe,* in the *Jour. des Sav.* (Supplement, Dec. 1710). See Moreri, *Grand Dict. Hist. s.v.*

Nolin, Jean Baptiste

a French engraver who devoted himself somewhat to sacred art. was born at Paris in 1657. He studied under Poilly, and afterwards visited Rome for improvement, where he engraved several plates after the great masters, among which was the *Miracle of the Loaves,* after Raphael. He also executed several plates in important secular works.

Nollard Brothers

Picture for Nollard Brothers

is an association of religious persons who devote themselves to the care of the dying, and minister to them in spiritual things so far as the laity have this right in the Roman Catholic communion. They do not everywhere go by this name, but the same dress usually distinguishes them. They wear a robe, a scapular, and gray mantle. In many respects they closely resemble the *Beguines* (q.v.) and the *Lollards* (q.v.).

Nolley, Richmond

a Methodist Episcopal minister, was born in Virginia about 1790; ‘emigrated early in life to Georgia; was converted in 1806; began to preach in 1807, when he was received into conference and sent to Edisto Circuit, where he did good service among the slaves; in 1809 was stationed at Wilmington, N. C.; in 1810, at Charleston, S. C., where he labored sturdily in spite of severe persecution. In 1812 he was sent on a mission to the Tombigbee country, in pursuance of which he endured almost incredible hardships, and performed a vast amount of labor for the souls of the half-savage population. “For two years he ranged over a vast extent of country, preaching continually stopping for no obstructions of flood or weather. When his horse could not go on, he shouldered his saddle-bags and pressed forward on foot. He took special cars of the children growing up in a half-savage condition over all the country, catechizing and instructing them with the utmost diligence, as the best means of averting barbarism from the settlements” (Stevens). In 1814 Nollev was appointed to the Attakapas Circuit, in Louisiana, was returned to it in 1815; and lost his life from exposure in fording a stream, Nov. 5, of the same year. He was a man of great humility and holiness, and of indefatigable labor. His preaching was edifying and spiritual, well suited to the population among whom he labored, and he carried everywhere the conviction of the truth of the

religion which he preached. See *Minutes of Conferences,* 1:275; *Biographical Sketches of Methodist Ministers,* p. 213; Summers, *Sketches of Meth. Ministers in the South,* p. 253; Stevens, *Hist. of Meth. Episcopal Church,* vol. iv (see Index). (J. H. W.)

Noltenius, Johann Arnold

a German Protestant theologian, was born at Sparemberg, in Westphalia, April 16, 1683. His family had been driven from Holland by the persecutions of the duke of Alva. After studying theology at Franecker and Duysburg, he became pastor in Hanover in 1709; in 1718 he was appointed professor of theology at Frankfort-on-the-Oder; in 1720, chaplain to the king; and afterwards Church counselor and governor of the young princes. He died at Berlin March 2,1740. As a court-preacher Nolteniis gained an enviable notoriety; as a man he was highly respected for his straightforward and consistent walk. He wrote, *De judiciis sanctorum ino mundum et angelos* (Bremen, 1718, 4*to*): — *Argumentum pro veritate religionis Christiance, ex miraculis descentum* (Frankf.-ad-O. 1718, 4to): — 'in *prophetiam Ziphanice* (ibid. 1719,1720, 4to): — *Miscellan. Predigten* (ibid. 1727, 4to): — and several articles in the *Bibl. Bremensis;* among them a curious letter, in 1734, in which he gives ans account of the *chemical* miracle operated in Berlin in imitation of that of St. Jan.uarius at Naples. See Hering, *Beitrage z. Gesch. d. Reforn. Kirche in Brandenburg,* 1:60; Chaufepie, *Nouveau Dict. Hist.* s.v.; Gass, *Dogmen. Gesch.* 3:126. (J. N. P.)

Nomianism

SEE ANTINOMIANS.

Nominalism

(from Lat. *nomen,* "a name") is the doctrine that general notions, such as the notion of a tree, have no realities corresponding to them, and have no existence but as names or words, and nothing more (*flatus vocis*). Sir William Hamilton says, "The doctrine of nominalism, as it is called, maintains that very notion, considered in itself, is singular, but become, as it were, general, through the intention of the mind to make it represent every other resembling notion, ov notion of the same class. Take, for example, the term *man.* Here we can call up no notion, no idea, corresponding to the universality of the class or term. This is manifestly

impossible; for as *man* involves contradictory attributes, and as contradictions cannot coexist in one representation, an idea or notion adequate to *nidan* cannot be realized in thought. The class *man* includes individuals, male and female, white and black, and copper-colored, tall and short, fat and thin, straight and crooked, whole and mutilated, etc.; and the notion of the class must, therefore, at once represent all and none of these. It is therefore evident, though the absurdity was maintained by Locke, that we cannot accomplish this; and this being impossible, we cannot represent to ourselves the class *man* by any equivalent notion or idea. All that we can do is to call up some individual image, and consider it as representing, though inadequately representing, the generality. This we easily do; for as we can call into imagination any individual, so we can make that individual image stand for any or for every other which it resembles, in those essential points which constitute the identity of the class. This opinion, which, after Hobbes, has been in modern times maintained, among others, by Berkeley, Hume, Adam Smith, Campbell, and Stewart, appears to me not only true, but self-evident."' The doctrine directly opposed to nominalism is denominated *realism* (q.v.), and must be traced back to Plato's system of ideas, *SEE IDEALISM*, or the eternal and independent existence of general attributes, from which the concrete embodiments were derived. There existed in the divine mind, according to Plato, patterns, models, or archetypes, after which individuals were formed. The archetype circle was the origin of all actual round things. Aristotle denied the separate existence of these general forms, and held that they existed only in connection with matter, or with objects in the concrete. The Stoics repudiated universals in both senses. The Aristotelian views constituted the scholastic realism, and prevailed until the 11th century, when a reaction took place in favor of the Stoical doctrine, headed by Roscelin of Compiegne and John the Sophist, and thus gave a vigorous life to the doctrine of nominalism. The doctrine naturally excited great consternation among the schoolmen (q.v.), with whom hitherto all that was real in nature was conceived to depend on these general notions or essences. The leading object of the schoolmen was at first not so much to stimulate a spirit of inquiry as to write in defense of the ancient dogmas of the Church. In this capacity they undertook to show (1) that faith and reason are not inconsistent; or, in other words, that all the supernatural elements of revelation are most truly rational; they labored (2) to draw together all the several points of Christian doctrine, and construct them into one consistent scheme; and (3) they attempted, the more rigorous definition of each single dogma, pointed out the rationale of it,

and investigated its relation to the rest. This method of discussion was extended even to the most inscrutable of all the mysteries of faith-the doctrine of the Trinity in Unity; and some of the scholastics did not hesitate to argue that the truth of it is capable of rigorous demonstration (comp. Klee, *Gesch. d. christl. Lehre,* pt. ii, ch. 2:§ 11). The promulgator of nominalism, who was a churchman at Compibgne, underwent much persecution for his opinions, and was even ultimately compelled to retract them as inconsistent with the doctrine of the Trinity, as it was then stated, and all who accepted the nominalistic notions were subject to much suspicion for heresy for touching so serious a question as the Trinity. The realistic notions came to be regarded as synonymous with religious orthodoxy, and nominalism with unbelief. The controversy raged with great violence all through the 12th century. Roscelin argued boldly that if, according to the current language of the Church, the essence of the Godhead might be spoken of as one reality (*una res*), the personal distinctness of the three divine hypostases would be constructively denied. To view the Godhead thus was (in Roscelin's eye) to violate the Christian faith; it was equivalent to saying that the persons of the Trinity were not three distinct subsistences (*non tres res*), but names, and nothing more, without a counterpart in fact. He urged, accordingly, that, to avoid Sabellianism (q.v.), the doctors of the Church were bound to call the Father, Son, and Holy Ghost three real Beings (*tres res*) of equal majesty and will. A council held (1092) at Soissons instantly denounced the author of these speculations, on the ground that they were nothing else than *tritheism* (q.v.); while Anselm, as the champion of realism, took up his pen to write in its behalf (comp. Schrockh, *Kirchengesch.* 28:376-384). According to this great Realist, the genus has a true subsistence prior to and independent of the individuals numbered in the class it represents; particulars arise from universals, being fashioned after these (the *universalia ante rem*), or modelled on a general archetype that comprehends the properties of all (comp. Milman, *Hist. Lat. Christ.* 3:247 sq.).

But, though for a time suppressed, the Nominalists soon replaced their loss of Roscelin by a man of far more extraordinary power, the learned Abelard, who induced large numbers to desert the realistic standard I by his dialectical skill and eloquence; and, with his followers, whom he led in a body to Paris, was the occasion of founding the celebrated university of that city. After his death, the ancient realism was, however, restored to its

former supremacy. Thomas Aquinas (q.v.) and Duns Scotus (q.v.) then gave their adhesion to it. Indeed we do not meet with a prominent Nominalist until the 14th century, when William Occam, an English Franciscan friar, and a pupil of Scotus, revived the advocacy I of nominalism, which was once more maintained by *i* number of eminent men, in spite of the hostility of the Church, which went as far as persecution. The controversy assumed in this 14th century a theological character; the principal point of difference between the two parties being "the nature of the divine cooperation with the human will," and "the measure of divine grace necessary to salvation." The dispute was so rancorous at one time that the disputants accused each other of having committed the sin' of blasphemy against the Holy Ghost, and the public peace was seriously disturbed. An edict of Louis II of France prohibited all disputation on such subjects. The Reformation put an end to the controversy on ecclesiastical ground, and it has since been a question simply in *philosophy* (q.v.). A middle view between nominalism and realism was held by a few persons when the contest was at its height; which was that, although general properties have no separate existence in nature, they can be conceived in the mind apart from any concrete embodiment. Thus we may form an idea of a circle irrespective of any individual round body. This view is specious, and is tacitly implied in many opinions that have never ceased to be held. To the intermediate doctrine of conceptualism, nominalism is closely allied. It may be called the envelope of conceptualism, while conceptualism is the letter or substance of nominalism. "If nominalism sets out from conceptualism, conceptualism should terminate in nominalism," says M. Cousin (*Introd. aux ouvrages inedits d'Abeilard* [Paris, 1836, 4to], p. 181). "Universalia ante rem," is the watchword of the Realists; "Universalia in re," of the Coniceptualists; "Universalia post rem," of the Nominalists. The Nominalists were called *Terminists* about the time of the Reformation (Ballantyne, *Exam. of the Human Mind*, ch. 3, § 4). *SEE TERMINISTS*. It should be borne in mind, too, that of nominalism itself there are manifest in the history of philosophy two varieties, according as stress is laid on the subjective nature of the concept (see above allusion to conceptualism), or on the identity of the word employed to denote the objects comprehended under the concept (extreme nominalism, or nominalism in the narrower sense of the term). All these leading types of doctrine appear, either in embryo or with a certain degree of development, in the 9th and 10th centuries; but the more complete expansion, and the dialectical demonstration of them, as well as the sharpest contests of their

several supporters, and also the development of the various possible modifications and combinations of them, belong to the period next succeeding. With the appearance of Occam as the leader of Nominalists they may be recognized as the school of progress, inquiry, and criticism, out of which the Reformation arose: a school which, however, so far tended towards skepticism that it overvalued the truth which it arrived at by reasoning, and undervalued that which it received by revelation; thus being disposed to believe only after demonstration. In later times the Nominalistic theory was, as has been stated above in the' extract from Sir W. Hamilton, adopted by Hobbes (q.v.), Hume (q.v.), and Dugald Stewart (q.v.). See Thomasius, *Oratio de Secta Nominalium* (Leips. 1682-1686); Meiners, *De Nominalium ac Realiuin initiis* ("Commentatt. Soc. Gott." 12:12); Baumgarten-Crusius, *Progr. de vero Scholasti-' corum Realium et Nominalium discrimine et sententia Theologica* (Jena, 1821, 4to); Chladenius, *Diss.* (res. Jo. Theod. Kunneth) *de vita et hceresi Roscellini* (Erlang. 1756, 4to). See also *Thesaurus Biog. et Bibliographicus* of Geo. Etr. Waldau (Chemnitz, 1792, 8vo); Erner, *Ueber Nominalismus u. Realismus* (Prague, 1842); Kihler, *Realismus u. Nominalismus in ihrem Einflusse auf die dogmat. Systemne des Mittelalters* (Gotha. 1858); Barach, *Zur Gesch. d. Nomin. von Roscelin* (Vienna, 1866); Lewes, *Hist. of Philos.* (see Index in vol. ii); Ueberweg, *lHist. of Philos.* vol. i, especially § 91; Haag, *Hist. des Dogmes,* 1:209 sq.; Hagenbach, *Hist. of Doctr.* 1:391, 457, 46C; 2:51; *Mercersb. Rev.* April, 1869; *Bapt. Qu.* Jan. 1868, p. 31 sq.; *Moeth. Qu. Rev.* April, 1871, p. 315; *Jour. Spec. Philippians* No. i, art. ix; *Stud. w. Krit.* 1871, No. ii, p. 297 sq.; and other literature under *SEE REALIS*M and *SEE SCHOLASTICISM*.

Nominatio regia

In France the kings claimed as early as the times of the Merovingians a right to interfere in the appointment of bishops. The Carlovingians and the German emperors, going further, claimed the formal right of presentation, so that the sees which had the privilege of electing their own bishops became an exception. This state of things continued until after the close of the War of Investiture, when the concordat of Worms, in 1122, secured to the German chapters the right of free election. This was also confirmed by Frederick II in the golden bull of Eger in 1213, and by the German concordat of the 15th century. In exchange the pope granted to various princes, either by concordats or by special indults, the right of appointing bishops in their sties. At present the right is conceded to all the Roman

Catholic sovereigns in Europe, as in Portugal (since the end of the 15th century), Spain (concordat of 1753), France (concordats of 1516, 1801, 1811, and 1817), Naples and Sicily (concordat of 1818), Sardinia, the other Italian states, and Bavaria (concordat of 1817), and Austria (concordat of 1855); in the last country some chapters, however, are still independent. In all other parts of Germany the bishops are appointed by the chapters. In some dioceses of Prussia, however, these elections are but a mere form, the bishops being really appointed by the king. The same is the case with the Roman Catholic dioceses of Russia. The *nominatio regia,* as well as the election or postulation on the part of the chapter, involves merely a designation, and necessitates also a due regard to the qualities required of the candidate by the canon law, which leads to a process of inquiry. The person appointed, in turn, receives only when confirmed by the pope (what is called in that case *institutio*) the right of exercising episcopal jurisdiction. The only exception is made in favor of the Hungarian bishops, who, in cases of necessity, are permitted to act at once in the capacity of bishops. See Staudenmaier, *Gesch. d. Bischofswahlen mit bes. Beuciksichtigung der Rechte,* etc. (Tiibingen, 1831). *SEE INVESTITURE*.

Nomination

is the term employed for the act of naming, recommending, or appointing a person for some ecclesiastical employment or office. In the Church of England the term is used for the right of presenting a clergyman to a benefice or ecclesiastical living. Hook (*Ch. Dict.* s.v.) says, “Nomination is the offering of a clerk to him who has the right of presentation, that he may present him to the ordinary.” (For form of nomination, see Hook, art. Curacy.) “The nominator must appoint his clerk within six months after the avoidance, for if he does not, and the patron presents his clerk before the bishop hath taken any benefit of the lapse, he is bound to admit that clerk. But where one has the nomination and another the presentation, if the right of presentation should afterwards come to the queen, it has been held that he that has the nomination will be entitled to both, because the queen who is to present is only an instrument to him who nominates, and it is not becoming the dignity of a queen to. be subservient to another; but the nominator should name one to the lord chancellor, who, in the name of the queen, should present to the ordinary. And as the presentation, so the right of nomination may be forfeited to the queen. It is true, if the patron, upon a corrupt agreement unknown to the nominator, presents his clerk, this shall

not be prejudicial to the nominator within the statute of simony; but if the nominator corruptly agrees to nominate, his right of nomination shall be forfeited to the queen." *SEE CLERGY*; *SEE JUS DEVOLUTUM*.

Nomocanons

is a term used to designate the compilations containing all special legislation for ecclesiastical purposes. *SEE CANON LAW*. In the Eastern Church the expression κάνονες was used to designate ecclesiastical rules, and νόμοι civil (imperial) laws. There were at first separate collections of each. The Greek canons were originally arranged in chronological order, but were subsequently divided according to their nature, as by John Scholasticus (q.v.), who was patriarch of Constantinople under the emperor Justinian (564). He arranged them under fifty heads; his collection contained, besides, eighty-five so-called canons of the apostles, the decisions of the synods of Nicaea, Ancyra, Neocaesarea, Gangra, Sardica, Antioch, Laodicea, Constantinople, Ephesus, and Chalcedon, and sixty-eight canons taken from three letters of Basilius (published in Justelli et Voellii *Biblioth. jur. can. Lutet.* [Paris] 2:499 sq.; comp. Assemani, *Biblioth. jur. oriental. canon. et civil.* [Rome, 1762] 3:354 sq.). The civil ordinances and laws were also gathered in collections — some official, some private. The great number of imperial decrees soon rendered it necessary, however, to collect separately such as referred to ecclesiastical matters. We know of three such collections of the νόμοι. The first, compiled by the above-mentioned John Scholasticus, patriarch of Constantinople, after the death of the emperor Justinian (tj 565), contains, besides an introduction, eighty-seven chapters extracted from ten decrees of Justinian (published in Heimbach, *Anecdota* [Leips. 1838], 2:202 sq.). The second, whose author is unknown, and which was compiled shortly after the first, contains twenty-five chapters of imperial constitutions from the codes and decrees of Justinian (published in Heimbach, *Anecdota,* p. 145 sq.). Finally, the third, by an unknown author, and written probably during the latter years of the reign of Justin II (565578), contains, 1, the first thirteen titles of the Codex; 2, a number of extracts from the Institutes and Pandects referring to the jus ecclesiasticum; and, 3, the first three titles of the commentary of Athanasius Scholasticus (Emesanus) on the decrees of Justinian, and four decrees of Heraclius (610-641) on ecclesiastical matters. This collection, published in the *Bibliotheca juris canon* of Voellius and Justellus, 2:1223 sq., was formerly erroneously attributed to Theodorus Balsamon, a distinguished jurist of the second half of the 11th

century, whence it received the name of *Pseudo-Balsamon.* Soon after the death of Justinian collections began to appear, containing both the canons and such of the νόμοι as referred to ecclesiastical matters, and these received the name of Nomocanons. Among them we find,

1. A collection which was long attributed to John Scholasticus. Some MSS. name a certain Theodoretus Cyrrensis (or Cyprensis, Cytrensis), episcopus, as its author. It contains the above-mentioned work of John Scholasticus in fifty titles, to each one of which is appended the corresponding νόμοι from the collection in eighty-seven chapters of the same author, to which is added an appendix containing twenty-one other chapters of the latter collection. The MSS., which differ on several points from each other, do not give the work the title of Nomocanon; vet it was often designated by that name until the 16th century (it is published in Voellius and Justellus, *Biblioth. jur. can.* 2:603 sq.).

2. A second collection, which has not come down to us, is known by the description of it contained in the third, known as the Nomocanon of Photius, of which it forms the basis. It seems to have consisted of two parts, the first containing the decrees of the early councils, the so-called apostolic canons, and the decisions of the fathers, thus forming a collection of canons; the second was a nomocanon divided into fourteen titles, in which, to all *canones* quoted, were added extracts from the Justinian laws. This second part is to be found in the *Cod. Bodlej.* 715 (Laud. 73); see Zachariae *Histor. jur. Graeco-Roman. delineatio* (Heidelb. 1839), and *Kritische Jahrb. f. deutsche Rechtswissenschaft,* 6:983. This collection was written previously to the Concilium Quinisextum, in Trullo (692), and recent investigations have rendered it probable that this and the above-mentioned work of the Pseudo-Balsamon are productions of the same author. See Biener, *Beitra'ge z. Revision d. Justinian. Codex* (Berlin, 1833).

3. A collection by Photius is of especial importance. It appeared in 883, and is divided into two parts. It is, in fact, but an improved and enlarged copy of the preceding. Photius retained the first part of it, together with the introduction, and, as he states himself in an appendix to that introduction, completed it by means of the canon of the synods held since; he also retained the nomocanon unchanged, only adding the. more modern decrees, as also some parallels from the civil law. In the MSS. the nomocanon is placed first, and the collection of canons after it, being then

correctly designated as *Syntagma canonum.* Commentaries on this latter portion were written about 1120 by John Zonaras, and on the whole work in 1170 by Theodorus Balsamon, who, however, arranged the divers parts in another order. His work was often published, the best edition being in the *Bibliotheca jur. can.* 2:815 sq.; the *Syntagra,* with the commentaries of Zonaras and Balsamon, is to be found in the Beveregius *Synodicon* (Oxon. 1672, fol.) 2:2; the nomocanon alone, without commentaries, but with references to the canons, was published in the *Spicilegium Roman.* (Rome, 1842) vol. vii, from a MS. of the 12th century in the library of the Vatican.

4. Notwithstanding the reputation which the collection of Photius obtained, it was found desirable to have one in better order; this want was satisfied by the *Syntagma,* written in 1335 by Matthmeus Blastares, which may correctly be classed among the nomocanons, although it does not bear that name. It contains 303 titles, arranged alphabetically according to the most important word in their rubric, and comprising generally under each title first the canons, then the νόμοι*;* yet under some titles are only κάνονες, under others only νόμαι. This work, which thus far is only to be found in the Beveregius *Synodicon* (2:2), acquired great renown in the Eastern Church. The great number of MS. copies, some of them modern, shows that both this work and that of Photius have retained their reputation among the Greeks, even under the domination of the Turks. See Zacharie *Hist. jur. Graeco-Roman. §* 54, 55.

5. The nomocanon of the notary Manuel Malaxus of Thebes, in 1561. See concerning it Zachariae *Histor. jur. Graeco-Roman.* p. 89 sq. The value which the Greek Church still attaches to the collections of Photius and Blastares is proved by a work published at Athens after 1852, entitled Σύνταγμα τῶν θείων καὶ ἱερῶν κανόνων, consisting of six parts, the first of which contains the nomocanon of Photius, and the sixth the *Syntagma* of Blastares. See Biener, *Das kanon. Recht d. griechischen Kirche,* in the *Kritisch. Zeitschr. f. Rechtswiss.* In the Russian Church there exists also a collection entitled *Kormczaia Kniga, i.*e. Book of the Pilot, which has been in use since the middle of the 17th century, containing the nomocanon of Photius, and which is even employed in civil law (see the *Wiener Jahrbucher d. Liter.* vol. 23, 25, 33). In Servia, Moldavia, and Wallachia they have also retained the ancient Greek collections, namely, in the two first-named countries the *Syntagma* of Blastares. In Wallachia a nomocanon was published in the language of the country in 1652, and in 1722 a Latin translation of it: it contained the nomocanon of Malaxus. See

Zacharime *Histor. jur. Graeco-Roman. delineatio,* § 57; Neigebauer, *Das kanon. Recht d. morgenl. Kirche in der Moldau u. Wallachei,* in Bulau's *Jahrb.* Dec. 1847*; Kritisch. Zeitschriftf. Rechtswiss.* 12:408 sq.

Aside from the above-mentioned works, there are numerous other collections under the name of Νομοκάνονες, Κανονάρια, Νόμιμα, which contain only canons: among them we find the *Nomocanon Doxapatris,* and another from an unknown writer published in Cotelerius, *Eccles. Grec. monum.* 1:68 sq. See Biener, *Gesch. u. Novellen Justinian's* (Berlin, 1824), p. 157 sq.; id. *Beitr. z. Revis. d. Justin. Codex* (ibid. 1833), p. 25 sq.; id. *De collect. canon. eccl. Grcec.* (Berol. 1827); *id. Kanon. Recht d.'griech. Kirche,* in the *Krit. Zeitsch.f. Rechtsw.* 28:163.

Nomophylax

keeper of the books of the law, a Greek Church officer, whose function is indicated by his name.

Nomos

was the name of a personification of *law* among the ancient Greeks, and described as exercising authority over gods and men.

Non

(Heb. *id.* ˆ/ɳ, Sept. Νούν), a different form (1 Chronicles 7:27) of the name elsewhere given as NUN *SEE NUN* (q.v.), the father of Joshua.

Nona

was the name of one of the Fates among the ancient Romans. *SEE NONES.*

Non-Adorantes And Adorantes

are classes of Unitarians, and their peculiar views and history are so intimately connected with that branch of heretical Christianity of which they constitute a part, that we defer their treatment to the articles SOCINIANS *SEE SOCINIANS* and UNITARIANS *SEE UNITARIANS* (q.v.).

Nonant, Hugh De

an English prelate of the Roman Catholic Church, flourished in the second half of the 12th century. He was bishop of Coventry and Lichfield from 1188 to 1198. He died about the opening of the 13th century. Bishop Nonant is noted for his substitution of secular canons for monks at Coventry in October, 1189, an action which found but little favor, and was reversed in 1198 by Herbert, archbishop of Canterbury. See Inett, *Hist. of the English Church,* II, 18:3, n. 2, § 5, n. 2.

Non-Catholics

is the name applied by Romanists to all those who refuse to accept the papal primacy. It includes even those whom it acknowledges as properly constituted; as, e.g. the Eastern Church, etc.

Nonconformists

a term which has come into use in quite recent times as a general designation of Protestant Dissenters (q.v.). It is sometimes given in a general sense to all sectaries who, at any period in English history since the establishment of Protestantism, have refused to conform to the doctrine and practices of the Episcopal Church. It is, however, more frequently used in a restricted sense to denote the two thousand clergymen who, in 1662 — two years after the Restoration — left the Church of England, rather than submit to the conditions of the Act of Uniformity. *SEE NONCONFORMITY*.

Nonconformity

is a relative term, which supposes some previously existing system of observances, established either by political authority or general consent, and denotes a practical secession or non-communion, on grounds conceived by the parties to require and justify it. Like the term Protestantism, it is general and comprehensive. It applies to the various grounds of secession from a national establishment of religion, and includes different systems of ecclesiastical polity. *SEE DISSENTER*. No wise man would choose to differ from those around him in reference to matters either civil or religious, unless, in his own estimation, he had good reasons for that difference; and in such cases it is the obvious dictate of duty to investigate the questions at issue with calmness and deliberation; so that

conviction and not caprice, principle and not passion, may regulate the inquiry and form the decision. Many regard the subject of nonconformity as very unattractive, a mere debate about words and names and questions; which gender strife rather than godly editfing. Assuming either that there is no authority or standard in such matters, or that the authority of certain ecclesiastical superiors ought to be submitted to without murmur or dispute, they pronounce their disapprobation on all discussions of such subjects, and on the parties who engage in them. High-Churchmen are offended that the doctrine of conformity should be called in question at all. Those who profess high spirituality look on the subject as unworthy of their regard, and as fit for those only who mind the carnal things of the kingdom of God. Dissenters, as well as others, frequently speak of it as being among non-essential matters, and scarcely deserving of profound consideration; and while they luxuriate in the privileges which their forefathers purchased for them at so dear a rate, almost pity and condemn the measures which procured them. Yet it is impossible for any one to form a correct view of English history for nearly three hundred years without an acquaintance with the controversy which the question of conformity has provoked, and with the characters and principles of the men who engaged in it. We therefore give space here to a historical treatment of *English* nonconformity.

Nonconformity

in the Anglican fold is almost coeval with the English Reformation. Nonconformists of England may be considered under three heads.

1. Such as absent themselves from divine worship in the Established Church through total irreligion, and attend the service of no other persuasion.

2. Such as absent themselves on the plea of conscience; as Presbyterians, Independents, Baptists, etc.

3. Internal Nonconformists, or unprincipled clergymen, who applaud and propagate doctrines quite inconsistent with several of those articles which they promised on oath to defend.

Before the Reformation, and for some years after the beginning of queen Elizabeth’s reign, there was no organized body of separatists from the Church of England. In many respects the Lollards closely resembled the

Puritans of Elizabeth's time; and it is probable that, notwithstanding the check received from the sanguinary law of Henry IV, many held the principles of Wickliffe down to the time of Henry VIII. But Lollardism, though it had its conventicles and schools, did not secede and organize itself into a sect. The Christian Brethren (see Blunt, *Hist. of the Reformation,* p. 525) and the Cambridge party (*ibid.* p. 527), who, if not Lollards in name, no doubt sprang from the Lollards, were still parties in the Church. Yet Lollardism, which contributed largely to form in England the state of the public mind that produced the Reformation, exerted also that influence to which must be ascribed much of the revolutionary spirit and zeal which engendered nonconformity. Again, the followers of the Anabaptists cannot be considered as by themselves an organized body of separatists. After the taking of Munster, in 1535, Anabaptists found their way through Holland into England. The first notice of them in English history is in 1538. The English who joined them were treated by Elizabeth just as she treated the foreigners themselves — being ordered to depart the realm. Notwithstanding the order, several remained and joined the French and Dutch congregations in London, and in towns near the coast. From these there can be little doubt sprang the sect of Baptists, who may be distinguished from their parent stock in 1620. when they presented a petition to Parliament, disclaiming the false notions of the Anabaptists, and who first became an organized sect under Henry Jessey in 1640. Nonconformity proper first begins with the refugees from Frankfort and Geneva. They brought back with them Genevan doctrine, discipline, and worship, and gradually the spirit they introduced leavened the dissatisfied ones in the establishment, until nonconformity resulted.

Nonconformity cannot, clearly then, be traced to any sect: that may have found shelter in England, and it is necessary to review the early history of the establishment to find traces of its origin. It will be remembered that it was in the reign of king Edward VI that the English Reformed Church first received a definite constitution. During the time of Henry VIII it remained in a great measure unsettled, and was subject to continual variation, according to the caprice of the king. As organized by Edward, while Calvinistic in its creed, it was Episcopalian in its government, and retained in its worship many of those forms and observances which had been introduced in the days of Roman Catholic ascendency. .In the first of these particulars it resembled, and in the last two it differed from the Genevan Church. During the temporary restoration of the Roman Catholic faith

under the administration of Philip and Mary, great numbers:of the persecuted disciples of the Reformed faith sought refuge in France, the Netherlands, Switzerland, and other parts of the Continent. Of those who fled to Germany, some observed the ecclesiastical order established by Edward; others, not without warm disputes with their brethren, which had their beginning at Frankfort, adopted the Swiss mode of worship, preferring it as more simple, and more agreeable to Scripture and primitive usage. Those who composed the latter class were called *Nonconformists.* The distinction has been permanent, and the name has been perpetuated. Queen Elizabeth's accession to the throne, in 1558, opened the way for the return of the exiles to the land of.their fathers. It was natural for each of the parties of these forced exiles to advocate at home the systems of worship to which they had been respectively attached while abroad; and the controversy which had been agitated by them in a foreign country immediately. became, a matter of contention with the great body of Protestants in their own. It suited neither the views nor inclinations of that princess to realize the wishes of the Nonconformists, or Puritans, as they began to be called, by giving her sanction to the opinions which they maintained, and assenting to the demands which they made. The plain and unostentatious method of religious service which they recommended did not accord with that love of show and pomp for which she was remarkable; and the policy of the early part of her reign, in which she was supported by the high dignitaries both in the Church and State, was to conciliate her Roman Catholic subjects, who, in rank, wealth, and numbers, far exceeded the Nonconformists. The liturgy of Edward VI having been submitted to a committee of divines, and certain alterations betraying a leaning to Popery rather than to Puritanism having been made, the Act of Uniformity was passed, which, while it empowered the queen and her commissioners to "ordain and publish such further ceremonies and rites" as might be deemed advisable, forbade, under severe penalties, the performance of divine service except as prescribed in the *Book of Common Prayer.* For some years the contest had turned principally on the question. of ecclesiastical dress; but this action of the queen caused separate congregations to be formed in 1566, in which the Prayerbook was wholly laid aside, and the service was conducted by the book of the English refugees at Geneva. Among the leaders of these separatists, Cartwright held that presbyters assembled in synod had an authority the same in kind with that of bishops. He was the founder of the Presbyterians, aided in his enterprise by the influence and example of Scotland, which had well learned the lessons of

Geneva. Brown found the ecclesia in the congregation, and denied the authority both of bishop and synod. From him descend the Independents, Robinson being the founder of the separate sect. In later times the Quakers appear in considerable numbers. There were some minor sects, such as the Family of Love, an offshoot of the Anabaptists; but the four sects — Presbyterians, Independents, Baptists, and Quakers-with the popish recusants, made up the great body of Nonconformists until the rise of Wesleyan Methodism. Against these it was that canons and acts of Parliament were directed.

The special Act of Uniformity had only been partially carried into effect from the time of its being passed, in 1558, to 1565. But in 1565 it began to be rigidly enforced, and many of the Nonconformists were deprived of their preferments (for, notwithstanding their sentiments, most of them had still remained in connection with the Established Church, being from principle averse to an entire separation); many also were committed to prison. The High Commission Court, tyrannical in its very constitution, became still more severe in the exercise of its functions; and at length, in 1593, the Parliament declared that all persons above sixteen years of age who should absent themselves for one month from the parish church should be banished from the kingdom; and if they returned without license, should be sentenced to death as felons." These provisions, though directed principally against the Roman Catholics, affected the Protestant Nonconformists with equal severity; and, with reference both to Roman Catholics and Protestants who dissented from the Church of England, were unjust and impolitic. The Nonconformists during the reign of Elizabeth are not to be regarded as an unimportant faction. Both among the clergy and the laity they were a numerous body; and they would have been powerful in proportion to their number had they only been more closely united among themselves. A motion made in 1561, at the first convocation of the clergy which was held in England, to do away with the ceremonies and forms to which the Puritans objected, was lost by a majority of only one, even though the queen and the primate, Parker, were well known to be opposed to such a change. In the Commons the Puritan influence was strong; and if that house be supposed, in any adequate degree, to have represented the people for whom it legislated, their numerical force throughout the country generally must necessarily have been great. Without presumption, therefore, they might have expected that their remonstrances would be listened to and their grievances redressed.

Certainly it would have been wiser in the government to endeavor to secure their support than to awaken their discontent and provoke their opposition, more especially when the hostile aspect of foreign nations is considered, and when we remember that the English Roman Catholics, whose numbers and power rendered them particularly formidable, were eagerly watching every symptom favorable to the re-establishment of the ancient faith. Nor would it have been a difficult matter to yield to the claims of the Nonconformists. The moderate among them sought not the overthrow of the ecclesiastical constitution, but contended merely that certain rites and observances. which they regarded as departures from the purity and simplicity of Christian worship, should be dispensed with; and, generally, that matters commonly recognized as things indifferent should not be insisted on as indispensable Doubtless many were less reasonable in their demands, and injustice and persecution tended much to increase their number. A party, at the head of which was professor Cartwright, of Cambridge, desired a change, not only in the forms of worship, but in Church polity also, and would have substituted Presbytery in the room of Episcopacy. Another party, viz., the Independents, or Brownists, as they were termed, going still farther, wished the disseverment of the connection between Church and State altogether. Still there is every reason to believe that a slight concession to the demands of the less violent, and the display of a spirit of forbearance, would have satisfied many, would have allayed the dissatisfaction of all, and would have been the reverse of disagreeable to the country generally. Unfortunately an opposite course of policy in this and subsequent reigns was chosen; which ultimately conducted to the horrors of a civil war, the subversion of the regal authority, and those disastrous events which make the history of the 17th century one of the most melancholy pages of the annals of England.

Queen Elizabeth died in 1603, and was succeeded by James VI of Scotland. From one who, like him, had been the member of a Presbyterian Church, and had on more than one occasion expressed his decided attachment to its principles and worship, the Nonconformists, not without reason, expected more lenient treatment than they had met with in the preceding reign. But their expectations were bitterly disappointed. In compliance with their petitions, a conference was indeed appointed and held at Hampton Court, at which nine bishops and as many dignitaries were present on the one side, and four Puritan ministers, selected by James, on the other. The king himself presided, and took part in the debate. But no

good results ensued. The Nonconformist representatives were loaded with insults, and dismissed in such a manner as might well give birth to the darkest anticipations regarding the fate of the party to which they belonged. Shortly after a few slight alterations of the national rubric were made, and a proclamation issued requiring the strictest conformity. In 1604 the Book of Canons was passed by a convocation, at which bishop Ban croft presided. It announced severe temporal and spiritual penalties against the Puritan divines, and was followed up by unsparing persecutions. In spite, however, of all the means employed for its eradication, the cause of Nonconformity advanced. In the Church itself there were many of the clergy who held the Puritan opinions, though they deemed it inexpedient to make a very open display of them, and who sighed for a change; and the number of such was largely augmented by the alteration which James made in his creed — from Calvinism to the doctrines of Arminius.

The son and successor of James, Charles I, adopted towards the Nonconformists the policy of his predecessors. His haughty temper and despotic disposition speedily involved him in difficulties with his Parliament and people. In carrying into execution his designs against Puritanism, he found an able and zealous assistant in archbishop Laud, under whose arbitrary. administration the proceedings, of the Star Chamber and High Commission Court were characterized by great severity. Many Puritans sought for safety aid quiet in emigration; and the colony of Massachusetts Bay was founded by them in the New World. But a proclamation by the king put a stop to this self-banishment; and thus even the miserable consolation of expatriation was denied. Hundreds of Puritan clergymen were ejected from their cures on account of their opposition to the “Book of Sports,” published in the previous reign. Calvinism was denounced by royal authority, and severe restrictions laid on the modes and times of preaching. But a change was approaching. In 1644 Laud was declared guilty of high-treason, and beheaded; and about five years after Charles shared the same fate. The Parliament abolished Episcopacy and everything in the Church that was opposed to the model of the Genevan Church. During the Protectorate, Presbytery continued to be the established religion. Independency, however, prevailed in the army, and was in high favor with Cromwell. Under his government the Quakers and Baptists flourished unmolested; and other sects, some of which held the wildest and most visionary tenets, came into existence. All were tolerated. Episcopacy only was proscribed; and the Nonconformists, in their hour of prosperity,

forgetful of the lessons which adversity should have taught them, directed against, its adherents severities similar to those of which they themselves had been the objects. On Nov. 8,1645, an "ordinance" was passed by the Lords and Commons, who then claimed to be the Parliament of England, declaring that "the word 'presbyter,' that is to say 'elder,' and the word 'bishop,' do in the Scripture intend and signify one and the same function;" and that, "it being an usurpation on the part of bishops for them alone to ordain, henceforth ordination was to be given by presbyters," under certain rules respecting examination and trial which were laid down in the ordinance; and then it was enacted that all persons who shall be ordained presbyters according to this Directory "shall be forever reputed and taken, to all intents and purposes, for lawful and sufficiently authorized ministers of the Church of England" (Rushworth, *Hist. Coll.* 7:212). At this time the parochial clergy were rapidly and very generally driven from their parishes. Many were notoriously loyal to the crown and to Episcopacy, and had to flee for their lives because they would not take the covenant and the engagement; many were imprisoned (some with circumstances of great cruelty, as when twenty were kept under hatches in a ship on the Thames); and it is believed that not a few were "sent to plantations" to slavery, as the early Christians were sent to the mines. There were also "committees for inquiry into the scandalous immoralities of the clergy," and as the least taint of loyalty to Church or king, the use of the Prayer-book, or the refusal of the Directory was scandalous and immoral in the estimation of these committees, they turned out most of those clergy who were not got rid of by other means. The consequence of all these rigid measures was that nearly the whole of the episcopal clergy were deprived of their benefices during the early years of the great rebellion. A few temporized, a few were protected by influential laymen, and a few escaped notice; but the number of those who thus retained their places was very small, and it is probable that the popular estimate which put. down the number of the clergy ejected by the parliamentary party at 8000 to 10,000 was correct. As the episcopally ordained clergy were thus driven away from their churches, their parsonages, their tithes, and their glebes, the Presbyterians and Independents stepped into the vacated benefices, and were securely settled in them by the authority of the ordinance of Parliament which is quoted above. Thus it came to pass that between the years 1643 and 1660 most of the parishes throughout England and Wales received for their incumbents ministers who had not received episcopal ordination, the number of such amounting to about 10,000 at the time of the Restoration.

The Restoration, in 1660, placed Charles II on the throne of his ancestors, and led to the restitution of the old system of Church government and worship. Attempts were made, indeed, by a comparatively small but yet noisy party, to prevent the reintroduction of the episcopal system in its integrity; but the great body of the laity being strongly exercised against this attempt, it was at once defeated. One of the first proceedings of the restored Parliament was to pass an act for the conforming and restoring of ministers (12 Car. II, c. 17), which enacted that "every minister of the Church of England who had been ejected by the authority of the rebellion Parliament should be restored to his benefice by Nov. 25, 1660; provided he had not justified the king's murder or declared against infant baptism." Under this act, many of the non-episcopal ministers had to retire from the livings into which they had been instated, that the old persecuted, poverty-stricken clergy, who had been turned out of them fifteen or sixteen years before, might be restored to their homes and their flocks. Some even of those who had been episcopally ordained had also to retire; and thus Richard Baxter had to give way for the return of the old and rightful vicar of Kidderminster, whose place he had not unworthil. held for half a generation. But half a generation of exile, war, persecution, and hardship had not left many of the old clergy to return to their parishes, and most of these were left occupied by non-episcopal incumbents until the Act of Uniformity came into force. This act was passed Aug. 24, 1662, and by it all who refused to observe the rites, as well as to subscribe to the doctrines of the Church of England, were excluded from its communion, and in consequence exposed to many disadvantages and to cruel sufferings. "This act of Parliament," says Blunt, who seeks to defend the Anglican side, "was no novelty, being the fourth Act of Uniformity which had been passed since the Reformation, and having its parallel in-several 'ordinances' of the Parliament which were passed during the rebellion. It is, moreover, absolutely necessary that, if the Church system was to be restored, some enactment should be made enforcing the first principle of the system — that of episcopal ordination. But it was under the consideration of Parliament (especially of the House of Lords, which received a formal request to hasten it from the House of Commons) for several months; and it was so constructed as to deal considerately with the non-episcopal incumbents, as well as to deal justly with the principles of the Church. The former were not, therefore, 'ejected,' as has been so often represented; but opportunity was given to them of retaining the benefices which they held without any difficulty if they were willing to conform to those principles

which had always been maintained, and which could not. be given up, respecting episcopal ordination, the use of the Prayer-book, and decent loyalty to the crown. The conditions thus imposed were stated as follows in the Act of Uniformity. Every parson, vicar, or other minister whatsoever, who now hath and enjoyeth any ecclesiastical benefice or promotion within this realm of England, . shall openly and publicly before the congregation there assembled declare his unfeigned assent and consent to the use of all things in said book contained and prescribed. in these words, and no other: 'I, A B, do here declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled The Book of Common Prayer,' etc. Every such incumbent, or any one to be admitted to an incumbency thereafter, was required to subscribe the following declaration:

> 'I, A B, do declare that it is not lawful, on any pretense whatsoever, to take arms against the king; and that I do abhor that traitorous position of taking arms by his authority against his person. or against those who are commissioned by him; and that I will conform to the liturgy of the Church of England as it is now by law established. And I do declare that I do hold there lies no obligation upon me, or on any other person, from the oath commonly called "The Solemn League and Covenant," to endeavor any change 'or alteration of government, either in Church or State; and that the same was in itself an unlawful oath, and imposed upon the subjects of this realm against the known laws and liberties of this kingdom.'

It was also provided that 'no person who is now incumbent and in possession of any parsonage, vicarage, or benefice, and who is not already in holy orders by episcopal ordination, or shall not before the feast of St. Bartholomew be ordained priest or deacon, according to the form of episcopal ordination, shall have, hold, or enjoy the said parsonage, vicarage, benefice, with cure or other ecclesiastical promotion, within this kingdom of England or the dominion of Wales;' but shall be utterly disabled and ipso facto deprived of the same; and all his ecclesiastical promotions: shall be void, as if he was naturally dead.' The Act of Uniformity, therefore, to secure the integrity of the Church system, on the one hand, and to secure the vested interests acquired by long possession on the part of the non-episcopal incumbents on the other, offered to the eight or nine thousand of the latter who still remained that, if they would be

ordained, accept the Prayer-book, and renounce their engagement to destroy episcopal government, or to bear arms against the crown, the right to retain their benefices. The great majority accepted the terms that were thus offered, so legalizing their position, and qualifying themselves to carry out the system of the Church of England according to its long-established principles. The Nonconformists who did not accept these liberal terms offered by Parliament have been paraded before the world for two centuries as amounting in number to 2000. Contemporary writers of authority, as, for example, bishop Kennett, in his *Register and Chronicle*, the great storehouse of information respecting the years 1660-1662, often denied that the number was so large; but Calamy, in 1702, published an *Abridgment of Baxter's Life and Times*, the ninth chapter of which is occupied with biographical notices of some of the Nonconformists, and in which he gives the number of 2000 as correct. When this chapter was answered, in 1714, by Walker's folio volume on the *Suffering of the Clergy*, Calamy compiled a 'Continuation' of his former work, which was published in 1721 in two volumes, and in which he still maintained that 2000 Nonconformists were 'ejected' by the Act of Uniformity. A critical examination of Calamy's evidence shows, however, that he has much overstated his case, the number being not much more than one third of what he alleges it to be; and as so much has been made of the matter by dissenting writers, it is worth while to show what is the real conclusion furnished by his evidence. The list of ejected ministers printed by Calamy may be distributed under the seven following heads:

(1) Those who were actually dead before the time of ejection arrived;

(2) those who yielded up their places to the dispossessed episcopal incumbents;

(3) curates and lecturers, whose appointments were not benefices, and who were not, therefore, 'ejected' from any by the act;

(4) cases, in which the list sets down two incumbents for the same benefice;

(5) cases in which bishops' registers show that other men than those named in the list were in possession;

(6) those who on Calamy's own showing had no benefices to be lost, but whom he includes among those ejected from benefices;

(7) those who may have been deprived by the operation of the Act of Uniformity.

By the help of Newcourt's *Repertorium* of the diocese of London, those ministers whom Calamy names as ejected from benefices in that diocese may be distributed under these seven heads as follows:

The number of those who it is possible may have been ejected is thus, taking the general average, only 43.3 per cent. of the number given by Calamy for the diocese of London. If this proportion be taken as regards the alleged number ejected throughout England and Wales, that number will thus be reduced from 2000 to 867. It seems improbable, therefore, that the number of Nonconformist ministers who were ipso facto deprived of their parishes on St. Bartholomew's day was much or any over 800; and as contemporaries allege that some of these were men of property; that some made good marriages; that some returned to the trades which they had left for the pulpit; and that great kindness was shown to those who were poor by the bishops and nobility (Kennett's *Register,* p. 888, 919), it may be concluded that much exaggeration has been used by those who have turned the event to the, discredit of the Church. Among those who thus refused to accept the terms offered by the Act of Uniformity, there was also a large number who continued to attend the ministration of the Church, and whom Baxter calls 'Episcopal Nonconformists.' 'These,' he says, 'are for true parish churches and ministers reformed, without swearing, promising, declaring, or subscribing to any but sure, clear, necessary things; desiring that Scripture may be their canons; taking the capable in each parish for the communicants and Church, and the rest for hearers and catechized persons; desiring that the magistrate will be judge as to whom he will maintain, approve, and tolerate; and the ordainer judge of whom he will ordain; and the people be free consenters, to whose pastoral care they will trust their' souls, desiring that every presbyter may be an overseer over his flock, and every Church that hath many elders have one incumbent, president, for unity and order; and that goodly diocesans may (without the sword or force) have the oversight of many ministers and churches, and all these be confederate and under one government of a Christian king, but under no foreign jurisdiction, though in as much concord as possible with all the Christian world. And they would have the keys of excommunication taken out of the hands of laymen (chancellors or lay brethren), and the diocesan to judge in the synods of the presbyters in cases above parochial power' (*Life and Times,* App. p. 71, ed. 1696). These were probably a large class

among the laity for some time after the Restoration" (*Dict. Hist. Theol.* s.v.). But whatever difference of opinion may exist as to the real number of those who were visited with suffering by the Act of Uniformity, there is certainly no ground for the indifference with, which some historians have deigned to treat those men in supposing that their consciences were more tender than they need be, for it must be remembered they were men of as extensive learning, great abilities, and pious conduct, as ever appeared. Mr.Locke, if his opinion have any weight, calls them "worthy, learned, pious, orthodox divines, who did not throw themselves out of service, but were forcibly ejected." Mr. Bogue thus draws their character: "*As to their public ministration,*" he says, "they were orthodox, experimental, serious, affectionate, regular, faithful, able, and popular preachers. *As to their moral qualities,* they were devout and holy; faithful to Christ and the souls of men; wise and prudent; of great liberality and kindness; and strenuous advocates for liberty, civil and religious. *As to their intellectual qualities,* they were learned. eminent, and laborious." These men were driven from their homes, from the society of their friends, and exposed to the greatest difficulties. Had the government of the day been content with requiring subscription from those who desired to remain as ministers of the establishment, without proceeding to the passing of obnoxious, persecuting, and iniquitous acts against those whose consciences forbade their compliance with the requirements of the Act of Uniformity, dissent would not, in all probability, have taken such deep root in the minds of the people, nor would it have attained that growth to which it subsequently reached. The burdens of Nonconformists were very greatly increased by another enactment, under the same reign, entitled the "Conventicle Act," whereby they were prohibited from meeting for any exercise of religion (above five in number) in any other manner than allowed by the liturgy or practice of the Church of England. For the first offense the penalty was three months' imprisonment, or a fine of £5; for the second offense, six months' imprisonment, or £10; and for the third offense, banishment to some of the American plantations for seven years, or £100; and in case they returned; death penalty without benefit of clergy. By virtue of this act the jails were quickly filled with dissenting Protestants, and the trade of an informer was very gainful. So great was the severity of these times, says Neale, that they were afraid to pray in their families if above four of their acquaintance, who came only to visit them, were present; some families scrupled asking a blessing on their meat if — five strangers were at table. But this was not all. In 1665 an act was brought into the House to banish

them from their friends, commonly called the “Oxford Five-Mile Act,” by which all dissenting ministers, on the penalty of £40, who would not take an oath (that it was not lawful, upon any *pretense whatever*, to take arms against the king, etc.), were prohibited from coming within five miles of any city, town corporate, or borough, or any place where they had exercised their ministry, and from teaching any school. Some few took the oath; others could not, and consequently suffered the penalty. Yet even this was not all. Two more enactments under this sovereignty were made, the so-called Corporation. and Test Act, the last named of which was claimed to have been passed “for preventing dangers which may happen from popish recusants.” But as it enacted that “all in place or office, civil or military, under the crown, or in receipt of any salary by patent or grant, shall take the oaths of supremacy and allegiance, and shall receive the sacrament of the Lord’s Supper within three months after admittance,” it virtually directed itself with equal severity against Protestant dissenters, for it excluded from offices of trust in the state those who refused to receive the eucharist according to the rubric of the Church of England. After this time dissent continued in a very depressed state, and had to struggle with various fortunes. In 1673 “the mouths of the High-Church pulpiters were encouraged to open as loud as possible. One in his sermon before the House of Commons told them that the Nonconformists ought not to be tolerated, but to be cured by vengeance. He urged them to set fire to the fagot, and to teach them by scourges or scorpions, and open their eyes with gall.”’ Such were the dreadful consequences of this intolerant spirit, that it is supposed near 8000 died in prison in the reign of Charles II. It is said that Mr. Jeremiah White had carefully collected a list of those who had suffered between Charles II and the Revolution, which amounted to 60,000. The same persecutions were carried on in Scotland; and there, as well as in England, many, to avoid molestation, fled from their country. But, notwithstanding all these dreadful and furious attacks upon the dissenters, they were not extirpated. Their very persecution was in their favor. The infamous character of their informers and oppressors; their own, piety, zeal, and fortitude, no doubt, had influence on considerate minds; and, indeed, they had additions from the Established Church, which several clergymen in this reign deserted as a persecuting Church.

Anglican divines appear as apologetic in behalf of king Charles and his extravagant measures; and, lest we stand accused of representing only the side of the Nonconformists, we here insert the apologies offered by one of

the ablest Anglican historians, the Rev. John Henry Blunt, who says: “The statutes passed by Charles It against nonconformity proceed on two principles, which used to be thought undeniable, viz., that the Church and the commonwealth are co-extensive, the same body under its two aspects; and that the government of such a Christian state has the duty of training its subjects in Christian truth and religious practice. Rulers, it was thought, were bound to enforce the observance of Church laws as well as the laws of a secular political economy. The former of these was, at the end of the 16th century, no such Utopian notion as it now appears to be. For the first ten years of Elizabeth’s reign Papists frequented the English service, and it might have been not unreasonably hoped that such a reformation was possible as would retain the whole nation in the Established Church. So long as this. theory of the identity of the Church and nation appeared not impossible to realize (and there is no wonder that patriotic statesmen were slow to relinquish it), it followed inevitably that temporal penalties were added to spiritual censures, that breaches of Church bounds were met by strict enactments. Rebellion against the Church was also rebellion against the State; and, in point, of fact, secession from the Church was accompanied by insurrection against the government. The conspiracy of Hacket and Coppinger was just. before the passing of the act of A.D. 1593. Presbyteries and independent congregations would lead, it was well known, to the overthrow of temporal as well as spiritual thrones. Rebellion against the sovereign began with disobedience in religion, and disobedience in religion was dealt with according to its results. The hundred and thirty years from Elizabeth’s accession to the Revolution are the attempt to realize the high ideal of the true union and coincidence of Church and State.”

During the reign of king James the Nonconformists for a while at least enjoyed more or less liberty. He, suddenly changing his course, though simply for the purpose of restoring popery, granted universal toleration, and preferred Nonconformists to places of trust and profit. Toleration truly came only in the reign of king William III, when the so-called “Toleration Act” was passed (in 1689), and thus was granted immunity to all Protestant dissenters, except Socinians, from the penal laws to which they had been subjected by the Stuart dynasty. The benefits conferred by this measure were indeed subsequently much abridged by the “Occasional Communion Bill,” which excluded from civil offices those Nonconformists who, by communion at the altars of the Church, were by the provisions of

the Test Act qualified to hold them, and by the "Schism Bill," which restricted the work of education to certificated churchmen. But after the accession of George I, he being fully satisfied that these hardships were brought upon the dissenters for their steady adherence to the Protestant succession in his illustrious house, against a Tory and Jacobite ministry, who were paving the way for a popish pretender, procured the repeal of them in the fifth year of his reign, and since then, by the removal of the "Test Act," and by the passing of the acts relating to registration and marriage, dissenters have been allowed the peaceful enjoyment of the rights of conscience.

Though religious liberty now prevails in Britain. it must be confessed that the great subject of nonconformity remains still to be agitated, and the great questions which it has provoked cannot be considered as yet finally settled. The Puritans, under the Tudors, became Nonconformists under the Stuarts, and Dissenters under the family of Hanover. They have been men of the same principles substantially throughout. In maintaining the rights of conscience, they have contributed more than any other class of persons to set limits to the power of the crown, to define the rights of the subjects, and to secure the liberties of Britain. They have wrested a rod of iron from the hand of despotism, and substituted in its place a scepter of righteousness and mercy. They have converted the divine right of kings into the principles of a constitutional government, in which the privileges of the subject are secured by the same charter which guards the throne. The history of the principles of such a body ought not, therefore, to be regarded as unimportant by any friends of British freedom. The Nonconformist controversy contributed greatly to ascertain the distinct provinces of divine and human legislation; to establish the paramount and exclusive authority of God, and of the revelation of his will, over the conscience of man; and to define the undoubted claims of civil government to the obedience of its subjects in all matters purely civil. To the same controversy we are indebted for the correct and scriptural sentiments which are now extensively entertained respecting the unsecular nature of the kingdom of Christ. The intermixture of heavenly and earthly things does indeed still prevail, and its pernicious tendency is yet imperfectly estimated by many; but considerable progress has been made towards the full discovery of the entire *spirituality* of the Messiah's kingdom. Its independence of secular support and defense; its resources both of propagation and maintenance; its uncongeniality with the principles, spirit,

and practice of earth-born men, are now much more generally admitted than they once were. In fact, the ablest defenders of ecclesiastico-civil establishments have now entirely abandoned the doctrine of divine right, and boldly avow that they are no part of Christianity, but only a human expedient for its propagation.

A conference of the leading Nonconformists of England was held in London Feb. 15, 1876, for the purpose of expressing their views upon several questions which are to come before the present Parliament, namely, the Burials Bill, the legality of clerical fellowships, and the administration of the Endowed Schools Act. Mr. Osborne Morgan stated that this was the seventh time he had brought a bill for amending the burial acts before Parliament. He advocates giving the English dissenting minister full privilege to officiate at funerals in the parish churchyards, just as the Episcopal ministers in Scotland, who are Dissenters in that country, are allowed to read their service in the Presbyterian graveyards. The extent of the grievance is seen in the fact that there are 13,000 parishes in England where the .only graveyard is that attached to the Church of England parish, and under the control of the parochial clergyman. In none of these can any one be buried unless the English Church service is read at the grave. The Hon. Lyulph Stanley, in an address upon clerical fellowships; said that there were 171 such fellowships in the University of Cambridge, and 108 at Oxford. Resolutions in support of the Nonconformist positions upon all these subjects were passed. In the evening a large public meeting, presided over by Mr. McArthur, M.P., was held at Exeter Hall. There is evidently a strong move in England for separation of Church and State.

There is a society in England called “Central Bartholomew,” which is busy with a defense of nonconformity, and aims to bring about the final and full separation of Church and State in Great Britain. In 1866 it brought out *a Bicentenary volume,* which includes, besides the public documents bearing on the ejection of “the Two Thousand,” an “Introduction” to the documents, written by Mr. Peter Bayne, and entitled *Puritanism, its Character and History.* Then we have Mr. Binney’s two Bicentenary sermons, lectures by the Rev. Thos. Adkins, of Southampton, and the Rev. R. A. Redford, of Hull; the Canadian Bicentenary Papers, No. 1, *History of Nonconformity in England in* 1662, by Rev. W. F. Clarke; and *Reasons for Nonconformity in Canada in* 1862, by Rev. F. H. Marling; a sermon by the Rev. W. Kirkus, preached on St. Bartholomew’s day, on *The Nature and some of the Probable Consequences of Perfect Religious. Liberty; The*

Church of Christ in England, by the Rev. C. Stover. The Society has also published the following:

(1), Tract Series — The *First Protest. or the Father of English Nonconformity,* by Edward Underhill, Esq.; *The Book of Sports,* by the Rev. R. Halley, D.D.; *The Star Chamber and High Commission, by* Peter Bayne, Esq., A.M.; *The Ejection of the Episcopalians,* by the Rev. J. G. Miall; *The Savoy Conference,* by the Rev. Dr. M'Crie; *The Act of Uniformity and the Subsidiary Acts,* by Peter. Bayne, Esq., A.M.; *The Farewell Sunday,* by Rev. Charles Stanford; *The effects of the Ejectment,* by Rev. A. Mackennal, B.A.; *On the Prayer-book,* by Rev. J.H. Millard, B.A.; *On Clerical Subscription,* by Rev. W. Robinson; *The Act of Toleration,* by the Rev. Dr. Lorimer.

(2), Lecture Series — The *Story of the Ejectment,* a lecture by the Rev. Thomas M'Crie, D.D.; *Fidelity to' Conscience,* a lecture by the Rev. A. M'Laren, B.A.; *Nonconformity in* 1662 *and in* 1862, a lecture by the Rev. R. W. Dale, M.A.; *The Design of the Act of Uniformity,* a lecture by the Rev. Robert Halley, D.D. See also Bogue, *Charge at Mr. Knight's Ordination;* Neale, *History of the Puritans;* De Laune, *Plea for the Nonconformists;* Palmer, *Nonconformist's Mem.;* Price, *Hist. of Nonconformity;*. Conder, Fletcher, and Dobson, *On Nonconformity;* Martin, *Letters on Nonconformity;* Dr. Calamy, *Life of Baxter;* Pierce, *Vindication of the Dissenters;* Bogue and Bennet, *Hist. of the Dissenters,* 1:78; Bickersteth, *Christian Student,* p. 252; *Christianity in Great Britain* (Lond. and N. Y. 1874); Stoughton, *Eccles. Hist. of England* (Church of the Restoration), vol. i and ii; Skeats, *Hist. of the Free Churches of England,* p. 75-97; *Brit. Qu. Rev.* April, 1871, art. iii; Oct. 1873, art. vii; *Contemp. Rev.* Jan. 1872, art. ii.

Nones

a service of the ninth hour, or three in the afternoon, the usual time of the Jewish sacrifice. Chrysostom exhorts to this service by telling us that at that hour paradise was opened for the thief, and the great sacrifice was offered. Some derive the term *noon* from Nones, because the sacrifice was often antedated, and held at mid-day. *SEE NINTH HOUR*.

Non-essentials

SEE FUNDAMENTALS.

Non-Intrusionists

Non-intrusion had its formal origin in the following motion, proposed to the General Assembly in 1833 — moved by Dr. Chalmers and seconded by lord Moncrieff:

> "That the General Assembly, having maturely weighed and considered the various overtures now before them do find and declare that it is, and has been ever since the Reformation, a fixed principle in the law of this Church that no minister, shall be intruded into any pastoral charge contrary to the will of the congregation; and considering that doubts and misapprehensions have existed on this important subject, whereby the just and salutary operation of the said principle has been impeded, and in many cases defeated, the General Assembly further declare it to be their opinion that the dissent of a majority of the male heads of families resident within the parish, being members of the congregation and in Communion with the Church at least two years previous to the day of moderation (of the call), whether such dissent shall be expressed with or without the assignment of reasons, ought to be of conclusive effect-in setting aside the presentee (under the patron's noninantion), save and except when it is clearly established by the patron, presentee, or any of the minority, that the said dissent is founded in corrupt and malicious combination, or not truly founded on any objection personal to the presentee in regard to his ministerial gifts and qualifications, either in general or with reference to that particular parish: and in order that this declaration may be carried into full effect, that a committee shall be appointed to prepare the blest measure for carrying it into effect, and to report to the next General Assembly."

The motion was lost, there being a majority of twelve against it; but it was carried into effect in the next assembly. *SEE SCOTLAND, FREE CHURCH OF*, and *SEE VETO*.

Nonius (Or Nuñez), Fernan

also called *El Pinciano,* from Pintia Vaccaeorum, the former name of Vallisoletum, now Valladolid, where he was born, of noble parentage, about 1470, was, although a knight of the military order of Santiago, devoted with much ardor to literary pursuits and the diffusion of learning in

Spain, where he promoted the study of the Greek, after that of the Latin language had been rendered easy by Nebrisensis (Antonio Lebrija). Among the many eminent literary persons who followed Nebrija's steps, Pinciano stood conspicuous, even before he went to Italy to receive further instruction from Philippus Beroaldtus and Govian, a celebrated Greek refugee. On his return to Spain, Nunez brought back numerous Greek books with him; and cardinal Cisneros, who admired his talents, appointed him and Demetrius the Cretan professors of Greek at the University of Alcala, and moreover entrusted to him and to Lope de Astuniga the Latin version of the *Septuagint.* Endowed with a lofty spirit and a high patriotic feeling, which were fostered by the writings of antiquity which he expounded, he fought in 1521 with the unsuccessful Commons of Castile against the tyranny of Charles V, or rather his courtiers, a set of unprincipled foreign adventurers, who took advantage of the young prince's vanity and inexperience. Being obliged to leave Alcala, he took refuge at Salamanca, in which university he taught Greek, Latin, rhetoric, and the natural history of Pliny. He died in 1553, above the age of eighty, at Salamanca, and left to that famous seminary his select library. He wrote for himself the following epitaph: "Maximum vitae, bonum mors." Besides the share that he had in the *Complutensian Polyglot*, Nunez published *Annotationes in Senecce Philosophi Opera,* the text of which writer he *restored*: — *Observationes in Pomp. Melam: Observat. in Hist. Nat. C. Plin.,* which have often been reprinted: — *Glosa sobre has Obras de Juan de oMena,* which is full of classical *learning*: — *Letters to Zurita*: *Refranes y Proverbios Glosados,* which he left incomplete in the midst of his infirmities, a valuable book to the commentator of Cervantes, as Nunez was well acquainted with Spanish proverbs, and skillful in applying them.

Nonjurants

a party in the Church of Scotland who in 4712 refused to take the oath of abjuration, an oath which, abjuring the Pretender, promised to support the succession to the crown as settled by act of Parliament, one condition being that the sovereign should belong to the Church of England. *SEE ABJURATION*. Many stumbled at the oath as being wholly inconsistent with the Covenant. *SEE COVENANT*. Principal Carstairs and others took it, but along with a declaration and a protest. The jurants were branded as traitors by the nonjurants, and all the features of a schism were rapidly multiplying. Woodrow, Boston, and many well-known evangelical preachers belonged to the nonjurants. The Assembly had twice to interfere

to preserve peace, and after five years the oath was altered. In 1719 the oath was modified, in accordance with an address from the Nonjurors themselves; but a few (including T. Boston, who wrote *Reasons for Refusing the Abjuration Oath in its latest Form*) still resolutely declined it. *SEE CAMERONIANS*; *SEE MARROW MEN*; *SEE OATH*.

Nonjurors

is the name applied to those English and Scottish Episcopalians who from religious scruples would not, at the Revolution of 1688, take the oath of allegiance to the prince of Orange, for they had already promised to bear true allegiance to king James; and although many persons thought that his departure from the kingdom had released them from that allegiance, there were others who considered the oath to be still binding, and the more so because it bound them to the king's direct heir, as well as to himself, that heir' being now the infant prince of Wales, and not the princess of Orange. Some, on reflection, adopted the principle indicated (though at a much later date) by Nicolson, bishop of Carlisle. "Whenever," he writes, "a sovereign de facto is universally submitted to and recognized by all the three estates, I must believe that person to be lawful and rightful monarch of this kingdom, who alone has a just title to my allegiance, and to whom only I owe an oath of fealty" (*Epist. Correspond.* 2:387). But although in modern times this principle might be conceded by many persons without hesitation, it was not so easy to act upon it in an age when the displacement of one sovereign by another was a rare occurrence. Hence the clashing of the two oaths was a real difficulty to the consciences of a large number of the clergy, as well as to some of the official laity. This difficulty is well stated in a letter written by Dr. Fitzwilliam, canon of Windsor and rector" of Cottenham, to lady Russell, and dated May 13, 1689: "What now I shall do in this present emergency I am irresolved; but if, having first debated it with myself and advised with my friends, it shall seem most expedient to make such a retreat, I will depend upon your honor's mediation for that favor. It may be I have as sad thoughts for the divisions of the Church and as ardent desires for its peace, as any; and let my tongue cleave to the roof of my mouth if I prefer not Jerusalem before my chief joy. But I cannot esteem it a good way to seek the attainment of this by any act which shall disturb my own peace... In the mean time I entreat you, very good madam, not to call boggling at an oath clashing against another, as far as I can discern, which I formerly took an unnecessary scruple. I believe, were you under such an engagement, your tenderness and

circumspection would be rather greater than mine. The former oath of allegiance runs thus:

> ‘I will bear faith and true allegiance to his majesty king Charles, or king James, and his heirs and successors, and him and them will defend. Of supremacy I will bear faith and true allegiance to the king’s highness (Charles or James), his heirs and lawful successors, and to my power shall assist and defend all jurisdictions, privileges, pre-eminences, and authorities granted or belonging to the king’s highness, his heirs and successors, or united and annexed to the imperial crown of this realm.’

Now I am informed by the statute 1 Jac. c. 1, that lineal succession is a privilege belonging to the imperial crown, and by 12 Car. II, c. 30, § 17, that by the undoubted and fundamental laws of this kingdom neither the peers of this realm, nor the commons, nor both together, in Parliament or out of Parliament, nor the people collectively nor representatively, nor any persons whatsoever, hath or ought to have any coercive power over the kings of this realm. The present oath runs thus:

> ‘I will bear true allegiance to their majesties, king William and queen Mary.’

Now let any impartial person resolve me whether one of these, king James having abdicated, be his heir or lawful successor, or could be made so had the people met either collectively or representatively, which they did neither” (Lady Russell’s *Letters* [ed. 1792], p. 458). No one can complain that men who had such scruples of conscience on this subject should be willing to give up their bishoprics. and their parishes rather than do an act which they considered as willful perjury. Macaulay says: “Those clergymen and members of the universities who incurred the penalties of the law were about four hundred in number. Foremost in rank stood the primate and six of his suffragans — Turner of Ely, Lloyd of Norwich, Frampton of Gloucester, Lake of Chichester, White of Peterborough, and Ken of Bath and Wells. Thomas of Worcester would have made a seventh, but he died three weeks before the day of suspension. On his deathbed he adjured his clergy to be true to the cause of hereditary right, and declared that those divines who tried to make out that the oaths might be taken without any departure from the loyal doctrines of the Church of England seemed to him to reason more Jesuitically than the Jesuits themselves.” It may be added that Hickes and Jeremy Collier and Dodwell also belonged to the number.

Nevertheless, the nonjuring bishops were still left responsible for the cure of souls in their dioceses, and the nonjuring priests for the cure of souls in their parishes. Yet there does not seem to be any instance on record of either bishop or priest endeavoring to carry out their responsibilities in any such complete manner as to justify the claims which they made, or which were made on their behalf, that they could not be excluded from their sees or parishes by order of Parliament, as that would appear to give to the state ecclesiastical authority which it did not possess. Sancroft issued a commission to three of his suffragans to consecrate Burnet to the bishopric of Salisbury, and under this commission the consecration took place on May 31, 1689. But after this act of Parliament had come fully into force, Sancroft made no further attempt to carry out his duties or to assert his spiritual jurisdiction, only remaining at Lambeth until he was turned out, which was little if anything more than an assertion of his temporal rights to his benefices; rights which possibly an act of Parliament could really extinguish. Many of the other bishops, and any number of the clergy, seem to have been surprised into yielding their spiritual charges, and so letting their sees and parishes practically lapse into the' hands of those whom they considered unlawful intruders. They vacated their spiritual charges as James had vacated his throne, and yet claimed to be still the rightful occupants of the posts they had vacated. Thus if there was a grave error on the part of Parliament in omitting to provide for others doing what Parliament itself could not do in omitting to release the nonjuring clergy from their spiritual responsibilities, there was also a grave error on the part of the latter in acting as if they had been so released. And while this latter course went far to cut the ground from under their feet as regards the claim which the nonjurors asserted, styling themselves the only rightful representative of the Church in the dioceses and parishes committed to them, so it went far to justify Tillotson and the rest of the intruders in assuming themselves to be rightfully possessed of posts which had thus been suffered to lapse into their hands. Even so far the Nonjurors cannot be altogether exonerated from a share in the confusion — very nearly approaching, if not actually amounting to schism — which was caused in the six dioceses and four hundred parishes, where they were thus provided each with two pastors. Macaulay adds: "Most of them passed their lives in running about from one Tory coffee-house to another, abusing the Dutch, hearing and spreading reports that within a month his majesty would certainly be on English ground, and wondering who would have Salisbury when Burnet was hanged. During the session of Parliament the lobbies and

the Court of Requests were crowded with deprived persons, asking who was up, and what the numbers were on the last division. Many of the ejected divines became domesticated as chaplains, tutors, and spiritual directors in the houses of opulent Jacobites. Not one in fifty therefore of those laymen who disapproved of the revolution thought himself bound to quit his pew in the old church, where the old liturgy was still read, and where the old vestments were still worn, and to follow the ejected priest to a conventiclea conventicle, too, which was not protected by the Toleration Act. Thus the new sect was a set of preachers without hearers; and such preachers could not make a livelihood by preaching. In London, indeed, and in some other large towns, those vehement Jacobites whom nothing would satisfy but to hear king James and the prince of Wales prayed for by name, were sufficiently numerous to make up a few small congregations, which met secretly and under constant fear of the constables. in rooms so mean that the meeting-houses of the Puritan dissenters might by comparison be called palaces."

The first step which had been taken towards placing the nonjuring clergy in a schismatical position was an imprudent act committed by Sancroft himself by delegating to Lloyd, the ejected bishop of Norwich, that archiepiscopal jurisdiction which he declined to exercise personally. This was done by an instrument dated Feb. 9, 1691-2, when he had allowed his authority to lie dormant eighteen months; during half of which time Tillotson had been consecrating suffragans for the province, and ordaining and confirming within the diocese of Canterbury, while Sancroft himself had been living the life of a hermit on a small property which he possessed at Fresingfield. Under the authority thus delegated to him, Lloyd shortly after took steps for consecrating two bishops; and the consent of the exiled king having been obtained, Hickes, the deprived dean of Worcester, was consecrated suffragan bishop of Thetford, and Wagstaffe suffragan bishop of Ipswich, on Feb. 24, 1693-4, the consecrating bishops being those who had previously occupied the sees of Norwich, Ely, and Peterborough. The consecration took place secretly in a private house, but was witnessed by the earl of Clarendon; it was known to very few persons, and those in confidence, until the latter part of the year 1710, when, all the deprived bishops but Ken being dead, and he having resigned his see, a discussion arose among the Nonjurors as to the continuance of their separation. Upon the death of Ken — that saintly bishop departing to his rest on March 19,1710 or 1711 — many of the Nonjurors, among whom were Nelson,

the well-known author of *Fasts and Festivals,* and the learned Henry Dodwell, began again to frequent their parish churches, and gave up all formal connection with. the separated party. But another section, led by Hickes, determined to perpetuate the secession, and for that purpose to continue the succession of bishops. Hickes and Wagstaffe had been consecrated only as suffragan bishops to bishop Lloyd, and had therefore no authority after his death in 1710. Wagstaffe himself died in 1712, and Hickes being thus left as the sole episcopal representative of the Nonjurors, and being then seventy-one years old, called in the assistance of two Scottish bishops, Campbell and Gadderar, and on Ascension-day, in 1713, these three consecrated Jeremiah Collier, Samuel Howes, and Nathaniel Spinckes — Scotland thus once more contributing an element of schism to England. Hickes died in 1715 and Collier becoming the leader of the now formally constituted sect, Henry Gandy and Thomas Brett were consecrated by him and the other two schismatical bishops on Jan. 25, 1716. In the following year began the dispute among the Nonjurors respecting the 'usages.' Collier wrote a tract entitled *Reasons for restoring some Prayers and Directions as they stand in the Communion Service of the first English Reformed Liturgy,* etc. In this he advocated the reintroduction into the Communion Service of the mixed cup, of the invocation of the Holy Ghost, of the Prayer of Oblation, and of prayers for the departed, these always having been used by Hickes, who celebrated them with the Communion Office of Edward VI, first book, and by Collier himself, while Brett and the Scottish bishop Campbell strongly supported the practice. A division thus sprang up in the now small body of Nonjurors, Spinckes and Gandy leading one party, which wished to retain the use of the last book of Common Prayer; Collierand Brett leading another section, which used the first book: the former party being called 'Nonusagers,' and the latter 'Usagers.' The two parties remained separate, each consecrating several bishops, from the year 1718 to 1733, when a reconciliation took place, though some still continued to be 'Usagers' and others 'Nonusagers.' The sect lingered on during the whole of the 18th century, but with continually diminishing numbers, and with continually increasing divisions. Few priests seem to have been ordained among its members, but the consecration of bishops was kept up at last in a very irregular and reckless manner until nearly the close of the century. Among them were men of great learning, whose works have been of high value to the Church, especially Hickes and Dodwell as theologians, Collier and Carte as historical writers, Brett as a high authority in liturgical theology,

Kettlewell, Nelson, and Law as devotional writers, whose influence deeply affected the religion of the Church for a century and a half. The Nonjurors appear to have always held their services in private houses, and many of their clergy practiced medicine or followed some trade. Gordon, the last of their regular bishops, died in 1779; Cartwright, one of the last of the irregular section, practiced as a surgeon at Shrewsbury, and was reconciled to the Church at the abbey there in 1799. Boothe, the last of all their bishops, died in Ireland in 1805, but some small congregations of Nonjurors are said to have existed some years later. Many of the last of the Nonjurors, however, attended their parish churches, only reserving to their consciences the privilege of using Prayer-books which had been printed before the Revolution."

A close intimacy was always kept up between the Nonjurors of England and the Episcopalians of Scotland, and they were mixed up with the Jacobite party to a dangerous extent, some of them even suffering for high-treason in 1716 and 1745. Not a few of them went over to the Roman Catholics; and when an act was passed against recusants, the Nonjurors were included. The strong desire for catholic reunion which thus impelled them to seek it somewhere, although their political feelings would not permit them to seek it in the Church of England, also led to an attempt in 1716 to bring about "a concordat between the orthodox and catholic remnant of the British churches and the catholic and apostolic Oriental Church." The full particulars of this have been printed in Williams's *Orthodox Church of the East in the* 17*th Century*, p. 30-34; but the correspondence on the subject fell through in 1725. The Episcopalian Nonjurors in Scotland ceased to be such after the death of prince Charles in 1788, and in 1792 they were relieved from various penalties and restrictions. Presbyterian Nonjurors, too, there were and are in Scotland; but these Scottish Episcopalians, perhaps, are called Nonjurors improperly any longer, for their ground of difference from the Establishment is more on account of ecclesiastical than political principles. See Bickersteth, *Christ. Student,* p. 298; Hagenbach, *Hist. of Doctrines,* 2:183; Lathbury, *Hist, of the Nonjurors;* Stephen, *Hist. of the Church of Scotland,* 3:546-549; 4:129,143,167,168; Perry, *Church Hist. of England* (see Index in vol. 3); Palin, *Hist. of the Church of England,* 1688-1717, ch. iv, and Appendix; Littell's *Living Age,* Nov. 1, 1845, art. 4; Blunt, *Dict. of Theology,* s.v. *SEE SCOTLAND, CHURCHES IN*; *SEE REFORMED PRESBYTERIAN*.

Nonna

This word is regarded by some as equivalent to *matrona,* a matron, and *sancta vidua,* a holy widow; but by others is considered to be the Greek *vovic, virgo,* a virgin. These *nonne* were also denoted *sanctimoniales, virgines Dei et Christi, ancillce Dei, sorores ecclesice.* Before the regular and systematic establishment of monastic institutions, we find the spirit of asceticism and monkery in the Church: virgins were set apart by solemn ceremonies, were required to devote themselves to a single life, were veiled, had their names entered in the Church-registers, were called canonical, and often had their maintenance from the Church. They are to be distinguished from the order of *deaconesses* (q.v.). — As early as the 5th century this office ceased. Afterwards many offices of charity which the deaconesses had been accustomed to perform for the sick and poor were discharged by the sisters of the Church. *SEE NUN*; *SEE SISTERHOODS*.

Nonnotte, Claude Francois

a noted French Jesuit, was born at Besancon in 1711, and died in 1793. He wrote much, but is celebrated as the author of *Les Erreurs de Voltaire* (Paris, 1763, 2 vols. 12mo). It is a work of unusual merit, and elicited several bitter rejoinders from the great French infidel philosopher.

Nonnus

(Νόννος), a Greek poet, flourished at Panopolis, in Egypt, near the beginning of the 5th century of the Christian aera. We have no particulars respecting his life, except that he became a Christian when he was advanced inn age. He was the author of two works in Greek, which have come down to us, the Διονυσιακά and a paraphrase in verse of the Gospel of John. The former work gives an account of the adventures of Dionysus from the time of his birth to his return from his expedition into India; and the early books also contain, by way of introduction, the history of Europa and Cadmus, the battle of the giants, and numerous other mythological stories. . This work, which contains thirty-eight books, and is written in-hexameter verse, has been condemned by Daniel Heinsius, Joseph Scaliger, and other critics, for its inflated style, and has been pronounced to be unworthy of perusal; but it must be admitted that it contains passages of considerable beauty, and supplies us with information on many mythological subjects which we should not be able to obtain elsewhere. It appears probable that this work was written before Nonnus

became a Christian. The best edition of the *Dionysiaca* is that of Grafe (Leips. 1819-26, 2 vols. 8vo). D. Heinsius wrote a dissertation on this author, which was published at Leyden in 1610, with the text of the *Dionysiaca.* Six books of this poem, from the eighth to the thirteenth inclusive, were published by Moser, with a preface by Creuzer (Heidelberg, 1809). A French translation of the *Dionysiaca* was published at Paris in 1625. *The Paraphrase of St. John,* which is a poor performance, and has been very unfavorably criticized by Heinsius in his *Aristarchus Sacer* (Leyden, 1627), was published for the first time at Venice in 1501. It is entitled Μεταβολὴ τοῦ κατὰ Ἰωάννην ἁγίου εὐαγγελίου. The best edition of it is by Passow (Leips. 1834). This work, however, is of some value, as it contains a few important readings, which have been of considerable use to the editors of the Greek Testament. It omits the history of the woman taken in adultery, which we have at the beginning of the eighth chapter of John's gospel, and which is considered by Griesbach and many other critics to be an interpolation. In 19:14 Nonnus appears to have read "about the *third* hour," instead of "about the *sixth*" (see Griesbach on that passage). There is also a *Collection of Histories or Fables,* which are cited by Gregory Nazianzen in his work against Julian, and which are ascribed by some critics to the author of the *Dionysiaca.* But Bentley, in his *Dissertations on Phalaris,* has given good reasons for believing that the collection was composed by another individual of the same name. There were several other writers of the name of Nonnus, of whom an account is given in Fabricius, *Bibl. Graeca,* 8:601, 602, ed. Harles. See Ouwaroff, *Nonus de Panopolis* (1817, 4to); Hoefer, *Nouv. Biog. Gener.* 38:228; *Penny Cyclop.* s.v.; *Engl. Cyclop.* s.v. (J. N. P.)

Non-Placet

SEE PLACET.

Non-Possumus

SEE POSSUMUS.

Non-Residence

is a term used in Church law to describe the act of not residing in the local precincts where the duties of the incumbent of an ecclesiastical office require his presence. The early Church passed special laws against non-residence. Justinian ordained that no bishop shall be absent for more than a

year without the formal sanction of the emperor; and no bishop shall leave his diocese on pretense of coming to court. The Council of Sardica prohibited episcopal absence for more than three weeks, unless for very weighty reasons; and if the bishop have an estate in another diocese, he may, during three weeks, go there and collect his rents, provided on Sunday he perform worship in the church near which his lands lie. *SEE RESIDENCE*. The Council of Agde, yet more stringent with the inferior clergy, sentenced to suspension from communion for three years a presbyter or deacon who should be absent for three weeks. During the mediaeval period, and especially during the unhappy contests of the Western schism, great abuses prevailed. The whole substance of the legislation of the Roman Church on the subject, however, is compressed in the decrees of the Council of Trent, which are mainly contained in the decrees of the twenty-second and following sessions, “On Reformation.” The decrees of the council regard all Church dignitaries, and others charged with the cure of souls. Without entering into the details, it will suffice to say that for all the penalty of absence, without just cause and due permission, consists in the forfeiture of revenues, in a proportion partly varying with the nature of the benefice, partly adjusted according to the duration of the absence. For each class, moreover, a certain time is fixed, beyond which, during twelve months, absence cannot be permitted. The duty is imposed on persons named in the law of reporting to their ecclesiastical superiors cases of prolonged absence. The same legislation has been confirmed by most of the recent concordats, and is enforced by the civil law of each country. In England, the penalties for non-residence are regulated by 1 and 2 Vict. cap. 106. Under this act, an incumbent absenting himself without the bishop’s license for a period exceeding three, and not exceeding six months, forfeits one third of the annual income; if the absence exceed six, and does not exceed eight months, one half is forfeited; and if it be of the whole year, three fourths of the income are forfeited. The persons excused from the obligation of residence by the canon law are sick persons, persons engaged in teaching the theological sciences in approved places of study, and canons in immediate attendance upon the bishop (“*canonici a latere*”), who ought not to exceed two in number. By the act of 1 and 2 Vict. cap. 106, heads of colleges at Oxford and Cambridge, the wardens of Durham University, and the head-masters of Eton, Westminster, and Winchester schools are generally exempted, and temporary exemptions from residence are recognized in other cases, which it would be tedious to detail. In the Roman Catholic Church, besides the

general legislation, most of the provincial and diocesan statutes contain special provisions on the subject of non-residence. This legislation Would seem superfluous for Christian men, for it must be granted that nothing can reflect greater disgrace on a clergyman of a parish than to receive the emoluments without ever visiting his parishioners, and being unconcerned for the welfare of their souls; yet this in England has been a reigning evil, and proves that there are too many who care little about the flock, so that they may but live at ease.

Non-Resistance

SEE DIVINE RIGHT; *SEE PASSIVE OBEDIENCE*; *SEE RETALIATION*; *SEE SELF-DEFENCE*; *SEE WAR*.

Non-Subscribers

SEE UNITARIANS.

Nonusagers

SEE NONJURORS.

Noogony

(from νοῦς, *mind*, and γόνος, *begetting*) is a term used by Kant (*Kritik der reinen Vernunft*) in reviewing the Lockian and Leibnitzian theory of sensations. He says, “Leibnitz has intellectualized sensations, Locke has sensualized notions, in that system which I might call a *noogony*, in place of admitting two different sources of our representations, which are objectively valid only in their connection.”

Noology

(from νοῦς, *mind*, and λόγος, *a word*) is a term proposed to denote the science of intellectual facts, or the facts of intellect, in distinction from *pathology* (psychological), which is to deal with the science of the “phenomenes affectifs,” or feeling or sensibility (see Pfaffe, *Sur la Sensibilite*, p. 30). The use of the term is noticed by Sir W. Hamilton as the title given to treatises on the doctrine of first principles, by Calovius, in 1651; Meyer, in 1662; Wagner, in 1670; and Zeidler in 1680; and he has said, “The correlations, *noetic* and *dianoetic*, would afford the best philosophical designations; the former for an intuitive principle, or truth at

first hand, the latter for a demonstrative proposition, or truth at second hand. *Noology* or *noological, dianoialogy and dianoialogical,* would be also technical terms of much convenience in various departments of philosophy." The French philosopher, M. Ampere, proposed to designate the sciences which treat of the human mind *Les Sciences Noologiques.* "If, instead of considering the *objects* of our knowledge, we consider its *origin,* it may be said that it is either derived from experience alone or from reason alone; hence empirical philosophers, and those which Kant calls *Noologists*: at their head are Aristotle and Plato, among the ancients, and Locke and Leibnitz among the moderns" (Henderson, *Philosophy of Kant,* p. 172). *SEE NOOGONY.*

Noon

a rendering in (01436)Genesis 43:16, and elsewhere, of µyæhx; *tsohora'yim, doublelight,* i.e. either the dividing point between the growing and waning lights of morning and evening (Furst, s.v.), or the moment when light is double, and so brightest (Gesenius). By a natural metaphor, the word is sometimes employed to designate prosperity and happiness ((30809)Amos 8:9; (30124)Zephaniah 2:4). *SEE DAY.*

Noon-day Service

the service in the early Church at mid-day, and in which, Basil says, the ninety-first Psalm was read."

Nootkas, Or Ahts

a family of tribes on Vancouver's Island and the mainland near it, embracing the Ahts proper (of whom the Moouchaht are the tribe called *Nootkas* by captain Cook, and others since), on the western side of the island, numbering 3500; the Quackewlth, embracing sixteen or seventeen tribes, on the western and eastern sides of the island, and on the mainland, also estimated at 3500; and the Cowichans, on the eastern side of the island, numbering 7000. The Ahts proper revere Quawteaht as their deity and progenitor, worship the sun and moon, and believe in a' mighty supernatural bird, Totooch. They are divided into clans, and a man cannot marry in his own, or invite men of his own clan to a feast; children belong to the mother's clan. They build houses forty by one hundred feet, having a row of posts in the middle and at each. side, with string-pieces on them. These. are permanent; but the cedar slabs and mats covering the sides and

roof are carried as they move from one fishing station to another, laid across two canoes. Their canoes are long dug-outs; and they are expert fishers, taking salmon, herring, halibut, and whales; they also hunt, and gather for food shell-fish, sea-weed, aid camash roots. They make blankets of cypress bark, rain capes of white-pine bark, curious hats of cedar and pine bark, and wooden dishes, dippers, and boxes; they carve the posts of their houses, and wooden masks used in war and in their dances. They hang up their dead chiefs and children in boxes, or canoes, in trees, or sometimes lay them on the ground and heap sticks over them. Burial is more rare. The Ahts are cruel and treacherous, and have frequently destroyed vessels, besides constantly killing traders, thus provoking repeated chastisements from the whites. The Cowichans, although allied to the Ahts, are semi-civilized, readily adopting the ways of the whites; and both men and women prove useful to settlers as servants and laborers, and they have made some progress in agriculture. Among these tribes Protestant and Catholic missionaries have found encouragement. The most extended Aht vocabulary is in Sproat's *Scenes and Studies of Savage Life* (*Lond.* 1868).

Noph

(Heb. *id.*, נֹף Sept. Μέμφις; *Vulg. Memphis*, Isaiah 19:13; Jer. 2:16; Ezekiel 30:13, 16; doubtless identical with מֹנף *foph;* Sept. Μέμφις; Vulg. *Memphis*, Hosea 9:6), a city of Egypt, better known bv its classic name *Memphis.* These forms are contracted from the ancient Egyptian common name, *Men-Nufr,* or *Men Nefru,* "the good abode," or perhaps "the abode of the good one;" also contracted in the Coptic forms *menphi, memphi, menbe, membe* (Memphitic), *menrphe* (Sahidic); in the Greek Μέμφις, and in the Arabic *Menf.* The Hebrew forms are to be regarded as representing colloquial forms of the name, current with the Shemites, if not with-the Egyptians also. As to the meaning of Memphis, Plutarch observes that it was interpreted to signify either the haven of good ones or the sepulcher of Osiris (καὶ τὴν πόλιν οἱ μὲν ὅρμον ἀγαθῶν ἑρυηνεύουσιν οἱ δ [ἰδί]ως τάφον Ὁσίριδος, *De Iside et Osiride*, 20). It is probable that the epithet "*good*" refers to Osiris, whose sacred animal Apis was here worshipped, and here had its burial-place, the Serapeum, whence the name of the village Busiris (*Pa-Hesar?* "the [abode ?] of Osiris"), now represented in name, if not in exact site, by *Abu-Sir,* probably originally a quarter of Memphis. As the great upper Egyptian city is

characterized in Nahum as “situate among the rivers” (3:8), so in Hosea the lower Egyptian one is distinguished by its Necropolis, in this passage as to the fugitive Israelites: “Mizraim shall gather them up, Noph shall bury them.;” for its burial-ground, stretching for twenty miles along the edge of the Libyan desert, greatly exceeds that of any other Egyptian town. See Brugsch, *Geogr. Inschr.* 1:234 sq. *SEE MEMPHIS*.

No’phah

(Heb. *No’phach,* j pno; the Samar. has the article, j pnh; Sept. αἱ γυναῖκες, v. r. αἱ γ. αὐτῶν*;* Vulg. *Nophe*), a place mentioned only in <042130>Numbers 21:30, in the remarkable song apparently composed by the Amorites after their conquest of Heshbon from the Moabites, and therefore of an earlier date than the Israelitish invasion. It is named with Dibon and Medeba, and was possibly in the neighborhood of Heshbon. A name very similar to Nophah is *Nobah,* which is twice mentioned; once as bestowed by the conqueror of the same name on Kenath (a place still existing more than seventy miles distant from the scene of the Amoritish conflict), and again in connection with Jogbehah, which latter, from the mode of its occurrence in <043236>Numbers 32:36, would seem to have been in the neighborhood of Heshbon. Ewald (*Gesch.* 2:268, note) decides (though without giving his grounds) that Nophah is identical with the latter of these. In that case the difference would be a dialectical one, Nophah being the Moabitish or Amoritish form. *SEE NOBAH*.

Norberg, Matthias

a Swedish Orientalist of note, was born in 1747; flourished at the high school in Lund as professor of the Oriental languages; and died in 1826. He is the author of several valuable contributions to Oriental philology. His most noted work is a treatise *On the Religion and Language of the Sabeans* (1780).

Norbert

ST., a noted German prelate of the Middle Ages, was born at Xanten in 1080. He was of good descent, but his early life was rather wild; however, finally settled down and determining on a Christian life, he joined the secular canons of the collegiate church at Xanten. He was then for some years chaplain of the emperor Henry V. Suddenly he left the court, and began doing strict penance for his former excesses. Ordained deacon and

priest on the same day by the archbishop of Cologne, he set out travelling, to preach mortification and repentance. For this he was accused of fanaticism before the Council of Fritzlar in 1118. As he was gaining but few proselytes, he went to join pope Gelasius in Languedoc, by whom he was well received; and authorized to continue his preaching. He afterwards traveled through Hainault and Brabant, declining the bishopric of Cambray, which was offered to him. In 1120 Bartholomew, bishop of Laon, called him to that city to reform the canon regulars, whose discipline had become much relaxed. Failing in this task, Norbert became disgusted with the world, and retired into a wilderness. Here he was joined by some disciples, and thus was laid the foundation of the Order of the Premonstrants (q.v.). Immediately upon the organization of the order it made converts; and after an existence of only four years Norbert had under his orders nine convents, following strictly his rule. He thus acquired great reputation both in the Church and in the State, and was sent on a mission to the emperor at Spires, by the count of Champagne, in 1126. The archbishopric of Magdeburg being at the time vacant, the emperor proposed Norbert, and he was appointed. He is said to have long resisted; but at last he accepted the appointment, still retaining, however, the title of abbot of Premontree and the government of the abbey until 1128. He took part in the Council of Rheims in 1131, and had several conferences with St. Bernard, in which he asserted his opinion that the coming of the Antichrist was near at hand. The latter years of his life were employed in the service of the party which during the schism maintained the claims of Innocent II; and he accompanied the emperor to Rome when he went to establish that pope in the Vatican. Norbert died on his return from that journey, June 6, 1134. He was canonized by pope Gregory XIII in 1582. We find a sermon of Norbert, besides some less important fragments, in the *Bibl. Patr.* (ed. Lyon) 21:118. Le Paige, in his *Bibl. Praemonstr.*, considers him as the author of some other works not extant at present. See Hugo, *Vie de St. Norbert* (Luxemb. 1704); *Gallia Christiana,* vol. 9, col. 642, 643; *Bibl. Praemonstr.* p. 304; Bollandists (June), 1:809; St. Bernard, *Epist.* 253; *Hist. litter. de la France,* 11:243; Migne, *Nouv. Encycl. Theologique,* 3:111; Hase, *Ch. Hist.* p. 229 sq.; Neander, *Ch. Hist.* 4:208, 244: Milman, *Hist. Lat. Christianity,* 4:208; v. 148; Hardwick, *Ch. Hist. M. A.* p. 237.

Norden, Frederick Louis

a noted Danish traveler, was born at Glickstadt, in Schleswig-Holstein, in 1708. He was educated for the army, and for a time figured in its service.

He excelled in mathematics, and particularly in correct drawing, on which account he was employed by the Danish king in traveling, and in examining the construction of ships. He visited, as a philosopher and a man of science, the first countries in Europe; and having passed into and explored Egypt, he published, on his return to Denmark, an account of his travels in Egypt and Nubia, which is interesting, correct, and accurate. It is written in French, and entitled *Voyage d'Egypte et de Nubie* (Copenh. 1752,1755,2 vols. fol.). The first volume consists entirely of plates, being a series of maps of the course of the Nile from Cairo to Derr, and a succession of views of the scenery along the banks of the river, forming a kind of panorama of the Nile; besides plans and sections of the pyramids, temples, and other remarkable buildings. The second volume contains Norden's journal, which is written in a plain. unpretending style. The editors have added a biographical notice of the author. Norden was the first traveler who explored Egypt as an artist, and his drawings gave the first tolerably correct idea of the stupendous monuments of that country. His work was translated into English, and published, enlarged by Dr. Peter Templeman, in London (1757), in 2 vols. fol. Langles published a new and corrected edition of the original French (in 3 vols. 4to) at Paris in 1795-98.

Nordheimer, Isaac, Ph.D,

one of the most noted Hebraists of modern times, and a philosopher of no mean order, was born of Jewish parents, in 1809, at Memelsdorf, a village not far from Erlangen, Germany. He received the rudiments of his education at a Jewish school of his native place, and having acquired that proficiency in Jewish learning which fitted him to become a rabbi, young Nordheimer, in 1828, entered himself at the Gymnasium of Wurzburg, to acquire a knowledge of classical literature, theology, and philosophy, in accordance with the demands made in the present day of a Jewish public teacher. After remaining two years in the gymnasium, he was transferred (1830) to the University of Wurzburg," which he left in 1832, and went to complete his studies at the high school in Munich, where he tooklhis degree as doctor of philosophy in the autumn of 1834, and afterwards sustained, pro forma, the public examination required of Jewish theologians. Assured by two American pupils, who took private lessons of him in 1832, that he could find a pleasant home in the United States of America, and more rapidly secure positions of trust and influence, Nordheimer left his home in 1835 for America, and arrived in New York in the summer of the same year. He soon received from the university of that

city the nominal appointment as professor of Arabic and other Oriental languages, and acting professor of Hebrew. He also soon after received the appointment of instructor in the Union Theological Seminary, New York City, though he remained steadfast to the faith of his forefathers. His great learning, and especially his mastery of the Hebrew tongue, made him a desirable instructor and associate. He was the teacher of many divines now eminent in this country, and enjoyed the companionship of Dr. Alexander, Robinson, Stuart, and other noted Biblical scholars. He died Nov. 3, 1842. On his way to this country, on shipboard, Nordheimer had begun the construction of a Hebrew grammar on a philosophical basis. In 1838 he brought out the first volume of it, and in 1841 the second volume (2d ed. with additions and improvements, N. Y. 1842, 2 vols. 8vo). In a review of this work, Prof. Alexander writes: "This new work requires no painful effort of memory to keep its parts in order; the perusal in it of the most thorny part of Hebrew grammar opens a vista superior in clearness, extent, and beauty to that exhibited by any other writer. Nothing but the fear of being thought to deal in sweeping panegyric prevents our speaking in the highest terms" (*Princet. Rep.* [1858] 10:197 sq.). Home (in his *Bibl. Bib.* [1839] p. 197 sq.) does not hesitate to pronounce it "'the most elaborate and philosophical Hebrew grammar in the English language." The truth is, Nordheimer had made discoveries in the formative laws of language generally, and thus he was able to master the intricate Hebrew, and to simplify its study. He reduced the Hebrew declensions from Stuart's thirteen and Gesenius's nine to four; entered into the working and make-up of the verb, and accounted for the irregular ones on the ground that the regular verbs could not, without violation of all proper laws of speech, reduplicate their consonants sufficiently, especially when guttural, to give the intensive sense required, and that therefore new ones, called irregular, but normally constituted, had to appear. Similar explanations as to the changes in other parts of the verb, and in all parts of the Hebrew speech, lifted the obscurity from the language of the ancient writings, and made its study an intellectual pleasure and profit. Besides this great work, he published *A Grammatical Analysis of Select Portions of Scripture, or a Chrestomathy* (1838): — *The Philosophy of Ecclesiastes, being an Introduction to the Book of Ecclesiastes,* in the *Biblical Repository* (July, 1838). Of this work Prof. Rood, who was for ten years president of the theological seminary at Gilmanton, N. H., writes: "I think Nordheimer's masterly power, that in which he excelled other writers — such as the Kimchis, Ewald, Gesenius, and Prof. Stuart — consisted in the magnificent

ease and absolute perfection of his analyses. I think that this talent was so much a part of his nature that he may have been quite unconscious of it. When his mind turned itself in a direction that called for the exercise of this faculty, it seemed like an eagle soaring over the heights, and yet peering into all below. He could separate elements, and throw aside all but the indispensable." He also contributed several valuable articles to the *Biblical Repository.* Dr. Nordheimer also left the following works in MS.: *A Chaldee and Syriac Grammar,* in German: — *Arabic Grammar,* in German: — *A larger Arabic Grammar,* in English: — A *Translation and Exposition of the Book of Ecclesiastes,* in German: — *Hebrew Concordance, incomplete*: — *Philological Memoranda,* etc. It is to be greatly regretted that Nordheimer did not live to complete his *Concordance;* the little of it extant proves. the master-mind that conceived it, and gives promise of a great and valuable work. Like his grammar, it would have brought honor to American scholarship. We are glad to say that He prided himself in his new country, and honored his scholarly associates. His criticisms on Roy's *Hebrew Lexicon* in the *Biblical Repository* (April, 1838), art. 6, in which he takes occasion to condemn that book because it may prove "a reproach to the literary character of the country in which it was produced" (p. 490), evince that he delighted to be counted a contributor to American literary history. See Dr. Robinson, in the *Bibliotheca Sacra* (1843), p. 389-390; Mill, *Reminiscences of Dr. Isaac Nordheiner,* in the *New-Englander* (July, 1874), art. 4. See also Allibone, *Dict. Brit. and Amer. Auth.* s.v.

Nordin, Karl Gustaf,

a modern Swedish prelate, was born at Stockholm in 1749, and was educated at Upsala. After taking holy orders he rapidly rose to places of distinction, and was finally made bishop of Hernosand. He died in 1812.

Nordlingen, Henrich Of

a celebrated mystic of the Middle Ages. flourished towards the close of the 14th century. He was a Dominican; but when brought in contact with Tauler at Strasburg he became a most faithful adherent of that mystic teacher. When Tauler was attacked, because he would not quit the Alsatian capital while the ravages of the black death continued, Nordlingen defended him, and took occasion to express his joy over the great work which the Lord wrought through him in the hearts of men in the midst of

wretchedness, and remarked that he would prefer to die by the black vomit rather than to do anything against the Lord (comp. *Heumanni opuscula* [Norimb. 1747], p. 393). Nordlingen thereafter experienced persecution from the power of the emperor. He writes, “I have been before the princes of this world, who treat me so that I have no longer any safe residence in this country” (*ibid.* p. 881). He remained, however, a steadfast follower of Tauler. At Nuremberg, where he visited, he was regarded as a leader of the *Friends of God* (q.v.). (J. H.W.)

Nordmann, Leon

a Jewish-French scholar of some prominence, was born at Hegenheim, Alsace, about 1835. In consequence of the revolution in 1848, his parents emigrated to Germany and settled in Bavaria, where Leon visited the high school. He continued his studies at the lyceum in Strasburg, where he also cultivated his Talmudical studies under the direction of rabbi Moses Uttenheim. He then visited the rabbinical school of Metz, where he graduated with the honors of a rabbi; subsequently he attended several courses of lectures at Paris. He felt a special attachment for the late Prof. Munk, and became one of his best-beloved pupils. He received several calls as minister, which he declined, because he did not wish to leave the intellectual center at Paris. At the foundation of the “Alliance Israelite Universelle,” he was elected its secretary, an occupation congenial to his taste. Later he resigned that position, and officiated in several schools as a religious teacher. In 1870 he published his book, *Textes classiques,* which deals with several important Hebrew passages of Scripture. He died at Paris in July, 1872. His untimely death was caused by the privations incident to the late Franco-Prussian war. His family he had sent out of the country during that time of trial. He was kind, genial. and affectionate, ever active in the relief of distress and in giving assistance to the poor, and in sympathy with all movements undertaken in the cause of humanity and progress. See *Jewish Times* (N. Y. Aug. 9. 1872). (J. H W.)

Nores, Giasone Di

a noted Italian metaphysician, was born at Nicosia, in the island of Cyprus, and flourished as professor of moral philosophy at the University of Padua, where he had been educated. He died in 1590. He was the author of several critical and philosophical works.

Norham, Council At

was convened by Roger, archbishop of York and papal legate, in 1154, to determine the relation of the Scottish ecclesiastics to the English archiepiscopal see over which Roger presided. It will be remembered that when pope Gregory divided the whole British island into two ecclesiastical provinces, he confided to the archbishop of York all the dioceses north of the Trent and the Humber, and that there were no episcopal sees in the country now called Scotland, if we except Galloway and Glasgow, and both of these were uniformly admitted to belong to the province of York, as being part of the Cumbrian or ancient British Church. By the middle of the 12th century, however, the Scottish Church had so largely developed that its ecclesiastics sought independence from the English metropolitan; and the Council of Norham was convened to determine, if possible, the question of York's supremacy over the Scotch dioceses. The council failing to agree, the case was carried to Rome and settled by a formal bull, which declared the Church of Scotland exempt from all jurisdiction but that of the apostolic see itself. The bishopric of Glasgow, the most important of all Scotland, was also filled by the pope about this time. See Russell, *Hist. of the Ch. in Scotland*, 1:107 sq. *SEE SCOTLAND*.

Noris, Enrico

a distinguished Italian prelate, noted as a theologian and archaeologist, was born of English parentage at Verona Aug. 29, 1631. He studied philosophy and theology with the Jesuits at Rimini. The reading of the works of St. Augustine so influenced his mind that he was led to join the Augustines at Rimini. His zeal and learning soon attracted the attention of his superiors, and he was called by the general to Rome, where every facility was afforded him to continue his studies. He became professor successively at Pesaro, Perugia, and Padua. He was now attacked by the Jesuits as inclining to Jansenism, but the grand-duke of Tuscany chose him for his theologian, and appointed, him professor of theology in the University of Pisa. The queen of Sweden appointed him also member of the academy she had just founded at Rome. Innocent XII made him librarian of the Vatican, and created him cardinal in 1695. This high position did not shelter him from the accusations of the Jesuits, which continued even after his death, Feb. 23, 1704; but they never succeeded in making him lose the confidence and friendship of the pope. Noris wrote *Historia Pelagiana, et dissertatio de synodo v ecumenica*, etc. (Padua, 1673, fol.; Leips. 1677, fol.; new ed.,

with the addition of five historical dissertations, Louvain,. 1702, fol.). Macedo and Hardouin attacked with great violence this work, which, by defending the doctrine of Augustine concerning grace, could be considered as favorable to Jansenism. Noris answered; but, although his answer was approved by the court of Rome, his work was placed in the Index in 1747 by the Spanish Inquisition, and kept in it for ten years, in spite of the representations of pope Benedict XIV: — *Dissertatio duplex de duobus numnmis Diocletiani et Licinzii, cum auctuario chronologico de votis,* etc. (Padua, 1675, 4*to*): — *Cenotaphia Pisana Caii et Lucii Cesarum dissertationibus illustrata* (Venice, 1681, fol.; and in Burmann, *Thesaurus antiq. Ita;l.* vol. viii): *Epistola consularis, in qua collegia lxx consulum,* etc. (Bologna, 1683, 4to): — *Annus et Epochce Cyro-macedonum,* etc. (Florence, 1689, 4to; 2d ed. 1692, fol.; augmented by the two following, which were first published in 1691) — *De Paschali Latinorum cyclo annorum lxxxiv: — De Cyclo paschali Ravennate annorum xcv.* The complete works of Noris were published by Maffei, Peter, and Jerome Ballerini (Verona, 1729-41, 5 vols. 8vo). The fourth volume contains a history of the Donatists, which Noris had left unpublished. See Bianchini, *Vite degli Arcadi,* vol. i; Ballerini, *Vie de Noris,* in the above-mentioned complete edition, vol. iv; Niceron, *Mem.* vol. iii; Chaufepie, *Dict.;* Fabroni. *Vitae Italorum,* vol. vi

Noritioli

a name applied by Tertullian to *catechumens* (q.v.), because they were just entering upon that state which made them candidates for eternal life.

Nork, Friedrich

a noted Orientalist, was a convert from Judaism, his name formerly being *Selig Korn.* He was born at Kollin, in Prussia, in the year 1804. He studied philology, especially the ancient languages, wrote for different periodicals, while residing at Leipsic, Halle, and other places, and died in 1850. Nork was a voluminous writer, and some of his works will always be consulted with profit by theological and philological students. — The most important of his writings are, *Braminen und Rabbinen, oder Indien das Stamm land der Hebrser und ihrer Fabeln* (Meissen, 1836): — *Mythen der alten Perser, als Quellen christl. Glaubenslehren* (Leips. 1835): — *Die Weihnachts- u. Osterfeier erklart aus dem Sonnenkultus der Orientalen* (ibid. 1838): *Rabbinische Quellen und Parallelenznl*

neutestamentlichen Shriftstellen, mit Benutzung der' Schriften von Lightfoot, Wetstein, Mieoschen, Schott.gen, Danz u. a. (ibid. 1839): - *Vergleichende Mythologie' zum naheren Verstdndniss der Bibelstellen* (*ibid.* 1836): — *Der Prophet Elias, ein Sonnenmythus* (ibid. 1837): — *Das Leben Mosislaus dem astrognostischen Standpunkte betrachtet,* (ibid. 1838): — *Hebrdisch-chaldisch-ischabbinsches Wirterbuch* (Li. Grimma, 1842): — *Etymoloqischn-symbolisch-mythologisches Real-Worterbuchfilr Bibelforscher, Archaologen,* etc. (Stuttgard, 1843, 4 vols.): *Der Mystagog, oderDeutung der Geheimlehren, Symbole und Feste der christl. Kirche* (Leips. 1838): — *Die Gotter Syriens* (Stuttgard, 1842). See Furst, *Bibl. Judaica,* 2:204 sq.; Steinschneider, *Bibliogrlaphisches Handbuch,* p. 103, No. 1453 sq. (B. P.)

Normal Year

SEE YEAR.

Norman Architecture

is that species of architectural style which is counted a part of the *Romanesque* (q.v.), and which, as its name implies, originated among and was chiefly used by the Normans (q.v.). Soon after their conquest of the north of France they began to erect very large churches and cathedrals in memory of their victories. Their conquests supplied them with the means for erecting such large edifices, which they desired as monuments worthy of their great conquests. They accordingly expanded the dimensions of many of the small churches then common in France, while to a great extent retaining the style of the buildings. They seem also to have borrowed some of their ideas from the Rhine. *SEE GOTHIC ARCHITECTURE*.

Picture for Norman Architecture 1

Picture for Norman Architecture 2

Picture for Norman Architecture 3

The leading characteristics of the Norman, or, as it is sometimes called, Anglo-Norman architectural style, are size and massiveness, combined with simplicity. The Normans evidently adopted the old Latin plan (derived from the Basilica) of central and side aisles, and at the east end they invariably placed a semi-circular apse. They seized on the tower as a distinguishing feature, and developed it as their style progressed. In the

early period they used but few moldings, and those were principally confined to small features, such as the string, impost, *abacus,* and base, the archways being either perfectly plain or formed with a succession of square angles, and the capitals of the pillars, etc, were for the most part entirely devoid of ornament. Sculpture was very sparingly used before the 12th century, and was frequently added to the earlier buildings at some later period. As the style advanced, greater lightness and enrichment were introduced, and some of the later specimens exhibit a profusion of ornaments. The moldings were but little varied, and consisted principally of rounds and hollows, with small fillets, and sometimes splays intermixed. A very common mode of decorating buildings in this style was with rows of small shallow niches or panels, which were often formed of intersecting arches, and some of them were frequently pierced to form windows. The doorways were often very deeply recessed, and had several small shafts in the jambs, which, when first introduced, were cut on the same stones with the other parts of the work and built up in courses, but at the latter end of the style they were frequently set separately, like the Early English, and occasionally were also banded; in many doorways, especially small ones, the opening reached no higher than the level of the springing of the arch, and was terminated flat, the tympanum or space above it being usually filled with sculpture or other ornament. The windows were not usually of large size, and in general appearance resembled small doors; they had no mullions, but sometimes they were arranged in pairs (not unfrequently under a larger arch), with a single shaft between them; towards the end of the style they were occasionally grouped together in threes, like the Early English. The pillars at first were very massive, but subsequently became much lighter; they were sometimes channeled, or molded in zigzag or spiral lines, as at Durham Cathedral; in plan they differed considerably, though not so much as in some of the later styles; the commonest forms were plain circles, or polygons, sometimes with small shafts attached, and a cluster of four large semicircles with smaller shafts in rectangular recesses between them. The buttresses were most commonly broad, and of small projection, either uniting with the face of the parapet, or terminating just below the cornice; sometimes they had small shafts worked on the angles, and occasionally half-shafts were used instead of buttresses. Spires and pinnacles were not used in this style, but there are some turrets, of rather late date, which have conical tops, as at the west end of Rochester Cathedral, and in Normandy several small church towers have steep pyramidal stone roofs. It was not till towards the end of the Norman style

that groining on a large scale was practiced; at an early period the aisles of churches were vaulted with plain groining without bosses or diagonal ribs, but the main parts had flat ceilings, or were covered with cylindrical vaults, as at the chapel in the White Tower of London. The Norman arch was round either semicircular or horse-shoe, and sometimes the impost molding or capital was considerably below the level of the springing, and the moldings of the arch were prolonged vertically down to it; this arrangement was common in the arches round the semicircular apses of churches, as at St. Bartholomew's, in West Smithfield, London; it was not till the latter part of the 12th century, when the Norman style was in a state of transition into Early English, that the pointed arch was commonly introduced, but some buildings erected at this period retained the Norman characteristics in considerable purity. The best example in the British realm of an early ecclesiastical structure in this style is the chapel in the White Tower of London; later specimens are to be found in very many English cathedrals and parish churches; the churches of Iffley, Oxford, and Barfreston, Kent, are striking examples of late date; the latter of these shows considerable signs of the near approach of the Early English style.

The Norman style of architecture prevailed from about the beginning of the 10th century till the death of William the Conqueror, near the end of the 11th century. In Normandy there are many examples, the churches at Caen being well-known buildings of the date of William. This style of architecture was taken into England by the Normans at the Conquest, 1066. They there extended the scale of the buildings, as they had done in Normandy, preserving, however, many local peculiarities of the Saxon style which they found in the country. The chapel in the White Tower of the Tower of London is, as we have said, the earliest example of pure Norman work in England. There are, however, it may be added, many buildings, both in England and Scotland, which date from before the end of the 12th century, when the pointed style began to be used. Durham, Lindisfarne, Canterbury, Dunfermline, are partially Norman, besides many other churches and castles. There are some buildings of this style dating back -even to the time of Edward the Confessor, or earlier still, but the style is so very rude that it can hardly claim the name of Norman. The Anglo-Norman is heavier than the French-Norman, the cylindrical nave piers of the above buildings being much more massive than those of French works. To relieve this heaviness, the chevron, spiral, and other groovings were cut in the piers. The moldings and forms of doors, windows, etc., are

the same as those of Normandy. There is one remarkable difference in the plans of the Early Norman churches in the two countries: in France the apse at the east end is always semicircular; in England this form was gradually given up; and towards the end of the style the square east end was universally adopted. See Milman, *Hist. of Latin Christianity,* 8:4h6, 437; Parker, *Glossary of Architecture,* s.v.; Milner, *Eccles. Arch. of England during the Middle Ages* (Lond. 1811, 8vo), ch. iii.

Norman, Georg.

SEE SWEDEN.

Normans

(i.e. *Northmen,* or *Norse-men*), a name generally limited in its application to those sea-rovers who established themselves in that part of France called after them Normandy, is sometimes applied also to the early inhabitants of Norway, and is often extended to embrace in its meaning, as it did in the Middle Ages, those numerous Saxon tribes who inhabited the peninsula of Jutland, and in the 9th and 10th centuries invaded Russia, Iceland, Norway, Sweden, Denmark, France, Germany, Netherlands, and even landed in England, and possibly, too, were the first Europeans who set foot on the American shore. The Germans and French called the piratical hordes who ravaged their shores Normans or Northmen; the Saxons, usually Danes or Eastmen. They were also distinguished by the latter as *Mark* or March-men (from Den-mark), as *Ask* men (i.e. men of the *ashen-ships*), and as the *Heathen.* The primary cause of the plundering expeditions southward and westward across the seas, undertaken by the Norse vikings (*vikingar* meaning either “warriors,” or more probably dwellers on the *vics,* i.e. bays or fiords), as they called themselves, under leaders who took the name of “sea-kings,” was doubtless the over-population and consequent scarcity of food in their native homes; besides, the relish for a life of warlike adventure, conjoined with the hope of rich booty, strongly attracted them; while-at least as long as the old Scandinavian religion lasted (i.e. till about the end of the 10th century) — death in battle was not a thing to be dreaded, for the slain hero passed into a region of eternal triumph in the Walhalla of Odin. Finally, discontent with the ever-increasing power of the greater chiefs, or kings, induced many of the nobles with their followers to seek new homes.

The invasions of these heathen warriors into France were most numerous from the death of Charlemagne to the beginning of the 10th century. The invaders remained mostly heathen. Occasionally some chieftain with his followers consented to be baptized, and to acknowledge the king of France for his sovereign, on which condition they received a portion of land. The most important of these invasions was that of 912, under the guidance of the Norwegian chief Hrolf, better known as Rollo, first duke of Normandy, and direct ancestor in the sixth generation of William the Conqueror. King Charles III, it is said, offered Rollo a considerable territory on the north of France, and his daughter Gisla for wife, on the condition of his advancing no farther into the country, and defending the kingdom against further invasions from his countrymen. Rollo accepted, the treaty was concluded at St. Clair, on the Epte (A.D. 912), and the Normans took possession of the northern portion of France, from the Andelle to the sea, which was from them called Normandy. Rollo was soon after baptized by archbishop Franco of Rouen, together with his followers. A certain archbishop Arvaeus, of Rheims, is said to have been very active in the conversion of these Normans. Still the mass of the people remained heathen; the occasional conversions were mostly the result of temporal considerations, and the converts not unfrequently returned to idolatry. It is even related of Rollo that after his baptism he continued to worship his former deities along with the true God. Under the reign of his son the Normans had already become fully identified with the French, having even adopted the language of the country. This contributed naturally to attach them more to the religion of the French; and it is said that their count, William, went so far in his enthusiasm for Christianity as to contemplate retirement into a convent. Fresh arrivals of heathen Normans would occasionally, however, stop for a moment all progress. At the same time with Rollo’s invasion, another army of the Normans had landed upon the western coasts of France, and established itself strongly near the mouth of the Loire. A part of them settled, in 921, in Brittany and around Nantes. *SEE FRANCE*.

The invasions of the Northmen into England were still more numerous and important; they sought at an early moment to secure a permanent footing in that country. The first invasion we find recorded took place in 787; after 795 they became quite common. Numerous battles which took place between the Anglo-Saxons and the Normans in 832 and 833 show that the latter had already advanced far inland, and were trying to establish themselves permanently. Here, as in France, we find their leaders gradually

embracing the Christian faith in exchange for land secured to them. One of their principal invasions was that led by the renowned Ragnar Lodbrog. After a long struggle they succeeded, in 870, in securing the whole western portion of England, and from thence they gradually spread into other parts of the country. Finally, the Anglo-Saxon king, Alfred, succeeded in making a treaty by which the Normans received about half the country, on the condition of their king, Gudruna, submitting to baptism, and recognizing king Alfred as his suzerain. The English chronicles consider Alfred as having converted the Danes; yet Northumberland remained still heathen, and in other parts the Norman population was only in part Christian. From a treaty concluded by Edward, Alfred's successor, with the subsequent Danish king, Gudrun, it appears however that Christianity was already the state religion of the Danish population in England in the early part of the 10th century. The penalties imposed on such as fell back into idolatry, laws for the security of Church property, etc., prove that it was legally recognized. We also find Normans holding high offices in the Church. Fresh invasions of the Normans and inroads into the territory of the AngloSaxons continued during the 10th century. Their frontiers were gradually extended, and finally, in 1016, the Dahne Canute was recognized king of England. Once on the throne, he sought to heal the dissensions existing between the two parties by his mild and moderate administration. He issued a number of decrees concerning ecclesiastical subjects. The Christian religion was alone recognized, but needed the support of the government in order successfully to resist the influence of the heathen Norman emigrants: thus, in 1012, archbishop Elfetah of Canterbury, having been made prisoner, had been cruelly put to death by the Danes, who were incensed at the zeal he had displayed for their conversion. The Norman dynasty founded by Canute was of short duration; the brother of the last Anglo-Saxon king, Edward the Confessor, ascended the throne of England thirty years after Canute, but he never fully succeeded in conciliating the Normans; and under his successor, Harold II, the French Normans invaded the kingdom, under the guidance of William the Conqueror, in 1066. Thus England fell again under Norman rule; yet the conquerors adopted the customs, laws, and language of the conquered, and the Norman element exercised no marked influence on religious or ecclesiastical matters. *SEE ENGLAND*.

In Ireland the Norman invasions commenced about the end of the 8th century, and after many efforts they succeeded in 852 in founding there a

kingdom, of which the center was at Dublin, but which did not stand long. They also founded less important settlements, which they had much trouble in defending against the native inhabitants. We possess but little information concerning the particulars of their conversion, but most of the Norman inhabitants of Ireland appear to have been Christians in the middle of the 11th century.

Iceland was discovered by the Northmen in 860, and settled in 874. In 876 or 877 Greenland was discovered, and a colony was planted there by Eric the Red in 983985.

It is from the latter country that, according to Icelandic sagas, the Northmen went out and discovered America in 986, touching at Newfoundland; and that in 1001 thirty-five men went out again to further pursue the discovery, under the leadership of Leif, son of Eric the Red, and besides visiting Newfoundland, they touched at what is now supposed to be Nova Scotia and the coast of New England. At the last-named land they wintered, and returned to Greenland, their vessels freighted with timber. In the following year Leif's brother Thorwald visited, it is supposed, Mount Hope Bay, R. I. In 1004 these Northmen explored the coast eastward, but had a skirmish with the Indians, and lost their leader. In 1005 they returned to Greenland; but in 1007 Karlscfni, a rich Icelander, set sail for the New England coast — by them called *Vinlafld* (Vine-Land) with three ships, one hundred and sixty men, and some cattle, and passed three winters on the New England coast; but the hostility of the natives finally obliged him to quit the country. The old Icelandic' MSS. make visits to Vinland or to Mark-land (Nova Scotia) in 1121, 1285, and 1347. The truthfulness of the sagas is insisted upon by Northern scholars, because Adam of Bremen, almost contemporary with the voyage of Thorfinn, states, on the authority of the Danish king Estrithson, that Vinland was so called because of the vines which grew wild there. The latest documentary evidence, however, is the Venetian narrative of Nicolo Zenoj who visited Greenland about 1390, and records that he met with fishermen there who had been on the American coast. (See Ailderson, *America not discovered by Columbus.*)

In Russia the Northmen were called Varangians, or sea-rovers. Rurik, a Northman, occupied Novgorod in 862, and founded. the dynasty which gave sovereigns to Russia until 1598. About 865 the Varangians appeared with a fleet before Constantinople, and it was not until an alliance was made between Vladimir the Great, who adopted Christianity, and the

Greek emperor (988) that the incursions ceased. Soon afterwards a Varangian body-guard was adopted at Constantinople, and from that time till the fall of the Eastern empire the Byzantine sovereigns trusted their lives to no other household troops. The *Codex Flateyensis* of Iceland gives the number of the Varngian Guard in the 11th century at 300. Among the antiquities in the Museum of Christiania are Byzantine coins of 842-867, found in plowing the fields of Aggerhuus, in Norway.

The invasions of the Normans in Southern Italy during the 11th. century are of no special interest, from an ecclesiastical standpoint, as these invaders were already Christians. We must only notice that by their recognition of the papal supremacy over Naples and Sicily, as also by the aid they gave to the Roman see against the Roman-German empire, they signally contributed to establish and increase the temporal power of the popes. See Maurer, *Bekehrung d. Norwegischen Stammes z. Christenthum* (Munich, 1855, 1856, 2 vols.); Palgrave, *The History of Normandy and of England* (Lond. 18511857, 2 vols.); Depping, *Histoire des Expeditions Maritimes des Normands et de leur Etablissement en France au* 10″e *Siecle* (2d ed. 1843, 2 vols.); *Wheaton, History of the Northmenfronmz the Earliest Times to the Conquest of England* (Lond. 1831); Worsae, *Minder om de Danske og Normandene i England, Skotland, og Irland* (Copenh. 1851); Lappenberg, *Gesch. von England* (Hamb. 18341837); Hardwick, *Ch. Hist. M. A.* p. 103, 105, 106, 129131; Milman, *Hist. Lat. Christianity*, vol. iii and iv (see Index in vol. viii); Hill, *Engl. Monasticism*, p. 222-224, 247,267; Maclear, *Hist. Christian Missions in the M. A.* p. 229-301, 276, 277.

Nornae

or, as they are also termed, the *Parcae* of the Northern mythology, were three young women, by name Urd, Verdande, and Skuld, i.e. Past, Present, and Future. They sit by the Urdar-wells under the world tree Yggdrasil, and there determine the fate both of gods and men. Every day they draw water from the spring, and with it and the clay that lies around the wells sprinkle the ash-tree Yggdrasil, that its branches may not rot and wither away. Besides these three great norns, there are also many inferior ones, both good and bad; for, says the prose *Edda,* when a man is born there is a norn to determine his fate; and the same authority tells us that the unequal destinies of men in the world are attributable to the different dispositions of the norns. These lesser norns corresponded to the *genii* of classic

mythology. Women who possessed the power of prediction of magic also bore this name. *SEE NORSE MYTHOLOGY*.

Norojentzi

a sect of dissenters from the Russo-Greek Church (q.v.), who are strongly in favor of marriage, in opposition to those who prefer a life of celibacy.

Norrie, Robert

an Anglican divine who flourished in Scotland near the opening of the 18th century as pastor at Dundee, in the diocese of Brechin, is noted for his severity against Presbyterianism and all advocates of the Kirk. He was at one time recommended for the bishopric as successor to Falconer (q.v.), but this scheme failed. He was, however, afterwards made bishop of Angus, and as such flourished until about 1750. He found much opposition in his diocese, and died respected by a few, but hated by many. See Stephens, *Hist. of the Church of Scotland*, 4:203, 207, 222-224.

Norris, Edward

a divine of American colonial days, was born in England about 1589, and came to this country in 1639. In the mother country he had been a teacher and minister in Gloucester; in the colonies he devoted himself entirely to pulpit labors. In 1640 he was made pastor at Salem, Mass., and served that charge until his death, April 10, 1659. He was tolerant, did not join in the persecution of Gorton and the Anabaptists, and withstood the witchcraft delusion of 1651-54; but in 1653 he wrote in favor of making war with the Dutch. He published in London in 1636 a treatise on *Asking for Temporal Blessings*, and *The New Gospel not the True Gospel*, etc. (1638, 4to), a reply to John Trask's *True Gospel Vindicated* (Lond. 1636). See Drake, *Dict. of Amer. Biog.* p. 662.

Norris, Edwin

an eminent English ethnological and philological writer, was born at Taunton Oct. 24, 1795. In 1814, immediately after the restoration of peace, he traveled for some time on the Continent as private tutor in a family, chiefly in the south of Italy. After his return to England he was appointed in 1826 to a post in the East. India House, from which He retired with a pension in 1836, in consequence of the arrangements connected with the renewal of the charter. In the same year his extensive

knowledge of languages led to his election as assistant secretary to the Royal Asiatic Society, an office which involved the chief share in the editorship of the society's *Transactions.* In 1847 he received from government the appointment of translator to the Foreign Office. He was appointed in 1856 principal secretary to the Royal Asiatic Society. A short time before he had been made editor of the *Ethnographical Library,* undertaken in 1853, to embrace accounts of voyages to savage countries and other contributions to ethnographical science. The last edition of Prichard's *Natural History of Man* appeared with additions under his superintendence in 1855. A *Grammar of the English Language,* from a MS. by the Rev. R. M. Macbrair in the British Museum, is also "edited with additions by E. Norris," and a *Grammar of the Bornu or Kapuri Language* (Lond. 1853, 8vo) was developed by him from a series of dialogues sent home from Bornu by Richardson, the African traveler, who died before his return to England. In addition to these acknowledged works, Mr. Norris was frequently engaged in superintending the. publications of the Bible Society in the Tahitian and other languages, and was a contributor to the *Penny Cyclopaedia,* the *Penny Magazine,* and other works of large circulation. His reputation is, however, chiefly founded on papers which appeared in the *Transactions of the Royal Asiatic Society*: In one, in 1845, "On the Kapur-di-Giri Rock Inscription," he pointed out the method of deciphering an alphabet which was previously unknown, and the discovery was characterized by Prof. H. H. Wilson, in a paper which accompanied that of Mr. Norris, as "an unexpected and interesting accession to our knowledge of the palaeography and ancient history of India." A paper "On the Assyrian and Babylonian Weights," and another "On the Scythic version of the Behistun Inscription," are also of peculiar value. The whole of Sir Henry Rawlinson's papers on the cuneiform inscriptions, sent from Persia and published in the society's *Transactions,* passed through Mr. Norris's hands as editor. The chief result, however, of his Oriental studies is his *Assyrian Dictionary.* Three volumes of this work were published in 1868, 1870, and 1872 respectively, comprising the letters Aleph to Nun. Much of the contents of these volumes has no doubt become antiquated, and many of the tentative meanings assigned to words may be rejected hereafter; still they will always be acknowledged to contain a great amount of useful and trustworthy information, showing on every page the vast extent of Mr. Norris's reading; while those who use his work cannot but admire the singular candor and modesty with which he places before his fellow students the

results of his inquiries. The works hitherto mentioned, while they are the principal, are by no means the sole fruits of Mr. Norris's philological labors. For some time he paid considerable attention to the Celtic dialects, and in 1859 published in two volumes the text and translation of three Cornish dramas, constituting by far the greater portion of the existing relics of Cornish literature. Of other publications, we may mention *A Specimen of the Vai Language of West Africa* (1851): — A *Grammar of the Bornu or Kanuri Language* (1853); and *Dialogues,* and a *Small Portion of the New Testament in the English, Arabic, Haussa, and Bornu Languages* (1853). A disposition naturally modest and retiring impeded the recognition of Mr. Norris's merits in the great world (his only honors were a foreign membership of the German Oriental Society and a Bonn honorary degree of doctor of philosophy); but none who had the happiness of his acquaintance, or who have carefully studied any of his works, will withhold their tribute to such a rare union of excellences. Edwin Norris died Dec. 10, 1872. See *English Cyclop.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors, s.v.*; *Presb. Qu. Rev.* April, 1873, p. 385.

Norris, Henry Handley

an English divine, was born about 1771; studied at Newcomb's School, Hackney, and at St. Peter's College, Cambridge, where He graduated B.A. in 1797, and M.A. in 1806. He subsequently became perpetual curate of St. John's Chapel, Hackney, which was erected into the district rectorate of South Hackney in 1831; he was afterwards made prebendary of Llandaff in 1819, and of St. Paul in 1825. He (lied in 1851. His chief works are, *A Practical Exposition of the Tendency and Proceedings of the Bible Society* (21 ed. Lond. 1814, 8vo): — A *respectful Letter to the Earl of Liverpool on the Bible Society* (Lond. 1822, 8vo); a vindication of it was published in 1823: — *The Origin, Progress, and Existing Circumstances of the London Society for Promoting Christianity among the Jews; an Historical Inquiry* (Lond. 1825, 8vo): *The Good Shepherd; a Sermon on* <431011>*John* 10:11 (funeral of the ven. archdeacon Watson) (Lond. 1839), 8vo).

Norris, John

(1), an English divine and Platonic philosopher, was born at Collingborne Kingston, Wiltshire, in 1657. He studied at the University of Oxford, where he graduated, and of which he became fellow in 1680. He was an ardent admirer of Plato, and translated Robert Waryng's *Effigies amoris*

into English under the title of *The Picture of Love Unveiled* (Lond. 1682, 12mo). This work brought him into relations with Henry More (q.v.), the most eminent Platonic philosopher of England at that time, alnd with two distinguished women — lady Masham and Mrs. Astell; but when, a few years afterwards, the tendency of Locke's philosophy to one extreme of belief provoked a controversy which traveled the length and breadth of Europe, he was found with the opposite party — followers of Des Cartes and Malebranche. In 1689 he was appointed to the curacy of Newton St. Lo, and in 1691 was transferred to that of Bemerton, near Sarum, where he died in 1711. Norris was a fine writer for strength and thought, and his sentiments are commonly just. "His philosophical activity," says Tulloch, "only commenced with the termination of the Cambridge movement. He carried it forward to another age, but he did not himself belong to it. Norris, indeed, stands by himself in the history of English philosophy, the solitary Platonist of the Revolution aera, who handed on the torch of idealism into the next century, till it was grasped by the vigorous and graceful hands of Berkeley. It may be difficult to trace any direct connection between the author of the *Principles of Human Knowledge* and the author of *The Theory of the Ideal, or Intelligent World.* There may have been no indebtedness on the part of the Dublin idealist to the idealist of Bemerton, but the impulse of thought is the same; the line of Platonic speculation runs forward from one to the other. Norris has completely passed out of sight, and Berkeley is a familiar name to every student of philosophy. But Norris, although half forgotten, is really as striking and significant a figure in the history of English philosophy. He was an idealist of the purest type, sustained by the loftiest inspiration." (*Rational Theology and Christian Philosophy,* 2:453. 454). His principal works are, *An Account of Reason and Faith in Relation to the Mysteries of Christianity* (London, 1697, 8vo), written in refutation of Toland's *Christianity not Mysterious.* "He attempted to prove," says Franck, "not that reason deceives us, for if this were so there would be no longer any distinction between truth and error, but that it is not sufficient for us in the measure we possess, not being so extensive as truth itself, or as the truths we need to know for our guidance and our support and that, besides our instinctive and demonstrative knowledge, we need revelation. We are not to choose between reason and some other power contradicting her assertions, but only to examine whether any dogma in which we are asked to believe is a revealed dogma or not; whether it is to be regarded as a result of the human mind, or whether there are historical proofs that it

emanated from a divine source, and has been imparted to us by supernatural means." Reason, according to Norris, is simply the exact measure of truth; i.e. divine reason, which differs only from human reason in degree, not in nature. In his *Essay towards the Theory of the Ideal, or Intelligible World* (Lond. 1701-4, 2 vols. 8vo), to which we have referred above in the quotation from Tulloch, Norris gives a complete exposition of Malebranche's system — the theory that we perceive all things in God, whose thoughts, to use such a term, are our ideal forms — which he greatly admired, and he refutes with great power the assertions of Locke and of the sensualists. Besides the above, he wrote *Hierocles upon the Golden Verses of the Pythagoreans* (Oxf. 1682, 8*vo*): — *An Idea of Happiness* (Lond. 1683, 4to): — A *Carnival of Knaves, or Whiggism plainly Displayed and Burlesqued* (ibid. 1683, 4to):*Tractatus adversus reprobationis absolute decretum* (ibid. 1683, 4*to*): — *Poems and Discourses occasionally written* (ibid. 1684, 8*vo*): — *A Collection of Miscellanies, consisting of Poems, Essays, Discourses, and Letters* (Oxf. 1687, 8vo; 5th ed. Lond. 1716, 8vo) — *The Theory and Regulation of Love, a Moral Essay, in two Parts; to which are added Letters, Philosophical and Moral, between the Author and Dr. Henry More* (Oxf. 1688, 8vo): — *Reason and Religion, or the Grounds and Measures of Devotion considered from the Nature of God and the Nature of Man* (Lond. 1689, 8vo): — *Upon the Conduct of Human Life with Reference to the Study of Learning and Knowledge* (ibid. 1690-91, 8vo): — *Christian Blessedness* (ibid. 1690, 8vo); in 1691 he wrote a defense of this work, which had been attacked by the Separatists: — *Practical Discourses upon several Divine Subjects* (ibid. 1691-98, 4 vols. 8vo; often reprinted): — *Two Treatises concerning the Divine Light* (ibid. 1692, 8vo); directed against the *Quakers*: — *Spiritual Counsel, or the Father's Advice to his Children* (ibid. 1694, 8vo): — *Letters concerning the Love of God* (ibid. 1695, 1705, 8vo): — *A Philosophical Discourse concerning the Natural Immortality of the Soul* (ibid. 1708, 8vo); Dodwell wrote an answer to this work at the close of his *Natural Mortality of the Human Soul* (1708), and pretends to prove his position by texts of Scripture: — *Treatise concerning Christian Prudence* (ibid. 1710, 8vo): — *Treatise concerning Humility* (ibid. 1710, 8vo). See *Biogriaphia Britannica,* s.v.; Chalmers, *General Biog. Dict.* s.v.; Franck, *Diet. des sciences philosophiques,* vol. iv; Darling, *Cycl. Bibliog.* 2:2211; Lewes, *Hist. of Philos.* vol. ii; Ueberweg, *Hist. of Philos.* 2:89, 366; Tulloch, *Rat. Theol. in England in the* 17*th Century,* 2:227, 443, 452 sq.; Middieton, *Life, i.* 19, 64, 75; 176,

374, 378, 481; 2:71, 170, 228, 242; Hagenbach, *Hist. of Doctrines,* 2:183, 193, 225, 227.

Norris, John

(2), an English philanthropist to whom Cambridge University is greatly indebted, was born at Norfolk in 1734. He died Jan. 3, 1777, at London. He was of a peculiarly serious turn of mind, fond of inquiry into religious subjects, of very strong sense and extensive learning, a lover of justice, of great humanity, and ever extending his bounty to distressed objects: but he was of a reserved disposition, so that he seldom conciliated the affections, except of those who most intimately knew him; and, though respected by all, there were few who felt themselves cheerful in his society. His regard for religion strongly testified itself in his will, whereby, among a number of charitable legacies to a large amount, he left an estate of £190 per annum for the purpose of establishing a professorship at Cambridge, with a salary of £120 per year to the professor, besides other advantages for lectures on religious subjects. Upon his death this, with other trusts, was carried into execution, and was called the Norrisian Professorship, the inestimable value of which establishment has been proved by the lectures published by Dr. Hey, and numerous disputations upon religious subjects printed at the Cambridge press, under the title of Norrisian Prize Essays. Mr. Norris's estate, worth about £4000 per annum, descended to his daughter.

Norris, John

(3), an American philanthropist, one of the founders of the theological seminary in Andover, was born about 1751, and was for many years a respectable merchant in Salem, Mass. March 21, 1808, he gave $10.000 towards establishing the institution at Andover. This was a day of unequaled munificence, for on the same day Messrs. Brown and Bartlet, merchants of Newburyport, gave towards the same object, the former $10,000 and the latter $20,000. Mr. Norris lived to see the seminary opened on Sept. 28. He died Dec. 22, 1808, His widow, Mary Norris, died at Salem. in 1811, bequeathing $30,000 to the theological seminary at Andover, and the same sum to trustees for the benefit of foreign missions to the heathen. In such esteem was Mr. Norris held by his fellow-citizens that he was for several years elected a member of the senate of Massachusetts. Obtaining, through the divine blessing upon his industry, an ample fortune, he considered himself as the steward, of God, and his

abundant liberality flowed in various channels. Extreme self-diffidence prevented him from making a public profession of religion; yet his house was a house of prayer, in which the morning and evening sacrifice ascended to the mercy-seat; and he once said in a solemn manner, “I would not relinquish my hope that I am a child of God for a thousand worlds.”

Norrman, Luruntius

a learned Swedish prelate, was born April 24, 1651, in Strengnaes. After having studied in several universities of Germany and Holland, he became in 1680 secretary of the count de La Gardie; in 1681 he was appointed professor of Oriental languages in Upsala, and was called in 1683 to teach them in the University of Lund. In 1684 he returned to Upsala, where he occupied successively the chairs of metaphysics, the Greek language, and theology. He afterwards traveled over Denmark and Germany, and was appointed conservator of the library of Upsala, inspector of the churches of that city, and in 1703 bishop of Gothenburg. He was justly regarded as one of the most skillful philologists of Sweden. He died May 21, 1703. We have of his works, *De Bellenismo Judaico* (Stockholm, 1685): — *De origine collegii electorum Imperii Germanici* (ibid. 1686): — *De Socrate* (ibid. 1686): — *De censore Romano* (ibid. 1686): — *De origine Gothorum* (ibid. 1687): — De *Foedere Amphictyonico* (ibid. 1688): — *De sacerdotio Romano Pompiliano* (Upsala, 1688): — *De Scipione Africano* (ibid. 1688): — De *Alcibiade democratico* (ibid. 1688): — *De senatu Areopagitico* (ibid. 1689): — *De cruce veterum* (ibid. 1692): *De causis deficientis suadae Romanoe* (ibid. 1702): — *De typographia* (Hamburg, 1740, 8vo); reprinted in the *Monumenta typographica* of Wolf: — several other dissertations collected with his funeral orations (Stockholm, 1738, 4to). Norrman also edited the *Scholia rhetorica* of Phoebammon; the *De figuris sententiae et elocutionist* of Alexander, the *Discourses and Letters* of the monk Theodulus; two *Discourses* of Aristides, etc. See Pipping, *Memoriae theologorum; Memoria virorum in Suecia eruditissimorum* (Leipsic, 1731); Norrelius, *Vita Noirrmanni* (Stockholm, 1738).

Norse Mythology.

1. The religion which was cherished by the Norsemen of Norway and Iceland, before the introduction of Christianity in these countries, was the so-called *Asa-faith.* It took its name from the asas, as the gods were called, which it presented as objects to whom man owed reverence and worship.

In its most original form this asa-faith was common to all the Teutonic nations, and it spread itself geographically over England, the most of France and Germany, as well as over Denmark, Sweden, Norway, and Iceland. It must have sprung into existence in the ancient eastern homesteads of the Teutonic family of nations before they divided into two groups-the southern, or Germanic, and the northern, or Gothic. Hence we might in one sense speak of a *Teutonic* mythology. This would be the mythology of the Teutonic people, as it was known to them, say four or five hundred years before Christ, while they all lived together in the East, without any of the peculiar features that have been added later by any of the several branches of that race. But from that time we have no Teutonic literature or history. In another and more limited sense we must recognize a distinct German, a distinct English, and a distinct Northern mythology, and we must even draw a distinction between the mythological systems of Denmark, Sweden, and Norway. How this Teutonic mythology developed, and what characteristic forms it assumed in Germany, England, Denmark, etc., we cannot know accurately, for time has left us but scattered fragments of the system of cosmogony and theogony which these' nations reared. The different branches of Teutonic mythology died and disappeared as Christianity gradually made its way, first in France, about five hundred years after the birth of Christ, then in England, one or two hundred years later; still later in Germany, where the Saxons, Christianized by Charlemagne about the year 800 after Christ, were the last heathen people. In Norway, Sweden, Denmark, and Iceland-the asa-faith flourished longer and more independently than elsewhere, and had more favorable opportunities for completing its development. The pagan religion flourished in the north of Europe until about the middle of the 11th century; or, to speak more accurately, Christianity was not completely introduced into Iceland before the year 1000; in Denmark and Norway some twenty or thirty years later, while in Sweden, paganism was not completely rooted out before the year 1150. In all of these countries, *excepting Iceland,* the overthrow of heathenism was more or less abrupt and violent. The eradication of the heathen religion was so complete that it was either wholly or to a great extent obliterated from the minds of the people. But the asa-faith in its Norse form is well known. We call it *Norse,* because it is preserved for us by the Norsemen, who emigrated from Norway and settled Iceland. In the Icelandic literature we have a complete record of it. The introduction of Christianity in Iceland was attended by no violence. While in the other countries mentioned above the monarchical

form of government prevailed, and the people were compelled by their rulers to accept the gospel of Christ, the Icelanders enjoyed civil liberty, had a democratic form of government, and accepted the new religion by the vote of their representatives in the *Althing,* or Parliament, which convened at Thingvolls in the summer of 1000; and in this way we are able to account for all the heathen and vernacular literature that was put into writing and preserved for us by that remarkable people, who inhabited the island of the icy sea. In studying the mythology of the Norsemen, we have for our guidance not only a large *collection of rhapsodies,* or religious lays, composed in heathen times (before the year 1000), but also a complete *system of theogony and cosmogony,* written down, it is true, after the introduction of Christianity, but still abounding in internal evidence of having been written without any intermixture of Christian ideas.

2. The *religious lays* or *rhapsodies* are found chiefly in a collection well known by the name of the "*Elder,*" or "*Soemund's Edda.*" This work was evidently collected from the mouths of the people in the same manner as Homer's *Iliad,* and there exists a similar uncertainty as to the person who reduced it to writing. It has generally been supposed that the songs of this *Elder Edda* were collected by Saemund Frode (the Wise), who was born in Iceland in the year 1056, and died in 1133; but all the most eminent Icelandic scholars now agree that the book cannot have been written earlier than the year 1240. In the *Elder Edda* there are thirty-nine poems; these are in no special connection one with the other, but may be divided into three classes: 1, purely mythological poems; 2, mythological didactic poems; 3, mythological historical poems. The *Elder Edda* presents the Norse cosmogony, the doctrines of the Odinic mythology, and the lives and deeds of the gods; but it also contains a cycle of poems on the demigods, and mystical heroes and heroines of prehistoric times. It gives us as complete a view of the Norsemen's mythological world as Homer and Hesiod give us of the Greek mythology, but it gives it to us, not as Homer does, worked up into one great poem, but rather as the rhapsodists of Greece presented to Homer's hands the materials for that great poem in the various hymns and ballads of the fall of Troy, which they sung all over Greece. Norseland never had a Homer to mold all these poems into one lordly epic; but the poems of the *Elder Edda* show us what the myths of Greece would have been without a Homer.

The *system of theogony and cosmogony* is found in the so-called *Younger Edda,* or as it is also called, *Snorre's Edda,* a work that was written by

Iceland's great historian, Snorre Sturleson, who was born in the year 1178, and died in the year 1241. The *Younger Edda* is mostly prose, and may be regarded as a sort of commentary upon the *Elder Edda*. Both the *Eddas* complement each other, and a careful study of both is necessary for the scholar who desires to understand fully the religion of our Northern ancestors in the heathen period. The *Younger Edda* consists of two parts: Gylfaginning (the deluding of Gylfe) and Bragaraedur, or Skaldskaparmal (the conversations of Brage, the god of poetry, or the treatise on poetry). Gylfaginning tells how the Swedish king Gylfe makes a journey to Asgard, the abode of the gods, where Odin instructs him in the old faith, and gradually unfolds to him the myths of the Norsemen. The *Younger Edda* is a prose synopsis of the whole asa-faith, with here and there a quotation from the *Elder Edda*, by way of proof and elucidation. It shows a great deal of ingenuity and talent on the part of its author, and is the most perspicuous and intelligible presentation of Norse mythology that has come down to us from those dark days of the Middle Ages.

3. The following is a brief synopsis of the Norse heathen faith: In the beginning there were two worlds. Far to the north was Niflheim (the nebulous world), which was cold and dark, and in the midst of it was the well Hvergelmer, where the dragon Nidhogg dwells. Far to the south was Muspelheim (the fire world), which was bright and flaming, and in the midst of its intense light and burning heat sat Surt, guarding its borders with a flaming sword in his hand. Between these two worlds was Ginnunga-gap (the yawning abyss), which was as calm as wind-still air. From the well Hoergelmer flowed twelve ice-cold streams, the rivers Elivogs. When these rivers had flowed far into Ginnunga-gap, the venom which flowed with them hardened and became ice; and when the ice stood still, the vapor arising from the venom gathered over it and froze to rime; and in this manner were formed in the yawning gap many layers of congealed vapor. That part of Ginnunga-gap that lay towards the north was thus filled with thick and heavy ice and rime, and everywhere within were fogs and gusts. But the south side of Ginnunga-gap was lighted by sparks that flew out of Muspelheim. Thus while freezing cold and gathering gloom proceeded from Niflheim, that part of Ginnunga-gap which looked towards Muspelheim was hot and bright; and when the heated blasts met the frozen vapor, it melted into drops, and *by the might of him* (the supreme God) *who sent the heat*, these drops quickened into life, and were shaped into the likeness of a man. His name was Ymer; he

was a giant, and he became the father of a race of frost giants and mountain giants. Together with the giant Ymer, there also sprang into being a cow named Audhumbla, by whose milk Ymer was nourished. This cow licked rime-stones, which were salt; and the first day that she licked the stones there came at evening out of the stones a man's hair, the second day a man's head, and the third day the whole man was there. His name was Bure., he was fair of face, great and mighty. He begat a son, by name Bor. Bor took for his wife a woman whose name was Bestla, a daughter of the giant Bolthorn, and they had three sons: Odin, Vile, and Ve. Odin became the father of the bright and fair, asas, the rulers of heaven and earth, and he is, says the *Younger Edda*, the greatest and lordliest of all the gods. Odin, Vile, and Ve slew the giant Ymer; and when he fell, so much blood flowed out of his wounds that in it was drowned all the race of giants save one, who with his wife escaped in a skiff, and from him descended new races of giants. The sons of Bor dragged the body of Ymer into the middle of Ginnunga-gap, and of it they formed the earth. Of his blood they made the ocean; of his flesh, the land; of his bones, the mountains; of his hair, the forests; and of his teeth and jaws, together with some bits of broken bones, they made the stones and pebbles. Of his skull they formed the vaulted heavens, which they placed far above the earth, and decorated with red-hot flakes from Muspelheim to light up the world; but his brains they scattered in the air, and made of them the melancholy clouds. Round about the disk of the earth they let the deep ocean flow, the outward shores of which were assigned as dwellings of the giants, and were called Jotunheim and Utgard. As a protection against the giants, the creative powers made of Ymer's eyebrows a bulwark, called Midgard (the middle yard), round about the earth; but from heaven to earth the sons of Bor made the bridge called Bifrost, which we now recognize as the rainbow.

The dark and gloomy Night who was the offspring of giants, married the asa-son Delling (day-break), and they became the parents of Day, who was light and fair like his father. Odin gave Night and Day two horses and two cars, and set them up in the heavens, that they might drive successively one after the other, each in twenty-four hours' time, round the world. Night rides first with her steed Rimfaxe (rime-mane), that every morning, as he ends his course, bedews the earth with the foam of his bit. Day follows after with his steed Skinfaxe (shining-mane), and all the sky and earth glisten from the light of his mane.

The asas formed the sun and moon of sparks from Muspelheim, and made the children of Mundilfare drive the chariots of these two grand luminaries athwart the sky. The daughter, whose name is Sol (sun), drives the chariot of the sun; and the son, whose name is Mane (moon), drives the chariot of the moon. Hence it is that sun is feminine and moon masculine in the North European languages. Sol and Mane speed away very rapidly, for two giants, the one named Skol and the other Hate, both disguised as wolves, pursue them for the purpose of devouring them; and these giants will at length overtake the sun and moon, and accomplish their greedy purpose.

Dwarfs were bred in the, mold of the earth, just as worms in a dead body, or, in the language of the *Edda*, they were quickened as maggots in the flesh of Ymer. By the command of the gods. they got the form and understanding of men; but their abode was in the earth and in the rocks. Four dwarfs — Austre (East), Vestre (West), Nordre (North), and Sudre (South) — were appointed by the gods to bear up the sky. Of the race of dwarfs, Modsogner and Durin are the chief ones.

In the northern extremity of the heavens sits the giant Hraesvelger (corpse-swallower), in the guise of an eagle. The strokes of his wings produce the winds and storms.

There were not yet any human beings upon the earth: when the sons of Bor-Odin, Hoener (Vile), and Loder (Ve) — were walking along the sea-beach, they found two trees, and made of them the first human pair, man and woman. Odin gave them life and spirit; Hoener endowed them with reason and the power of motion; and Loder gave them blood, hearing, vision, and a fair complexion. The man they called Ask (ash), and the woman Embla (elm). The newly created pair received from the gods Midgard as their abode, and from Ask and Embla are descended the whole human family.

The gods dwell in Asgard. In its midst are the plains of Ida (Idavolls), the assembling-place of the gods, and Odin’s high-seat, Hidskjalf, whence he looks out upon all the worlds. But above the heaven of the asas are still higher heavens, and in the highest of these stands the imperishable gold-roofed hall Gimle, which is brighter than the sun.

The gods to whom divine honors must be rendered are twelve in number, and their names are Odin, Thor, Balder, Ty, Brage, Heimdal, Hod, Vidar, Vale, Ull, Forsete, Loke. In this list Njord and Frey are not mentioned, for

they originally belonged to another class of gods called vans, or sea-gods, and were received among the asas by virtue of a treaty in which Njord was given as a hostage, and Frey is his son.

Of goddesses, we find the number twenty-six, and Vingolf is their hall. Some of the more prominent ones are Frigg, Freyja (a vana goddess, a daughter of Njord), Sif, Nanna, Idun, Saga and Sigyn.

Odin's hall is the great Walhalla; spears support its ceiling; it is roofed with shields, and coats of mail adorn its benches. Thither and to Vingolf Odin invites all men wounded by arms or fallen in battle. For this reason he is called Valfather (father of the slain), and his invited guests are called einherjes. The latter are waited upon by valkyries (maids of slaughter).

The dwelling of Thor is Thrud-vang, or Thrudheim. His hall is the immense Bilskirner. Ull, Thor's son, lives in Ydal. Baldur lives in Breidablik, where nothing impure is found. Njord dwells in Noatun, by the sea. Heimdal inhabits Himinbjorg, which stands where the bridge Bifrost approaches heaven. Forsete has Glitner for his dwelling, whose roof of silver rests on columns of gold. The chief goddess, Frigg, wife of Odin, has her dwelling-place in Fensal; and Freya, the goddess of love, dwells in Folkvang, and her hall is Sesrymner. Saga dwells in the great Sokvabek, under the cool waves; there she drinks with Odin every day from golden vessels.

The Norse mythology presents nine worlds: Muspelheim, Asaheim, Ljosalfaheim, Vanaheiri, Mannheim, Jottnheim, Svartalfaheim, Helheim, and Niflheim. The highest is Muspelheim (the fire world), the realm of Surt, and in its highest regions Gimle is situated. The lowest is Niflheim (the mist world), the realm of cold and darkness, and in its midst is the fountain Hvergelmrer, where the dragon Nidhogg dwells. Between the two is Mannheim (the home of man) or Midgard, the round disk of the earth, surrounded by the great ocean. Ask and Embla got this for a dwelling-place. Far above Mannheim is Asaheim (the world of the gods), forming a vault above the earth. Here we find Idavolls and Hlidskjalf. Beyond the ocean is Jotunx helm (the world of giants). This world is separated from Asaheim by the river Ifing, which never freezes over. Nearest above the earth is Ljosalfaheim (the world of the light elves), and between it and Asaheim is Vanaheim (the home of the vans, or sea-deities). Proceeding downward from the earth, we come first to Svartalfaheim (world of the dark elves); next to Helhelm (the world of the dead. hell): and finally, as before stated, to Niflheim. From Mannheim to Ielhlleim the road leads

down by the north through Jotullllein over the scream Gjoll, the bridge-over which river (the Gjoll bridge) is roofed with shining gold.

The ash Ygdrasill is the holiest of all trees; its evergreen boughs embrace the whole world. Ygdrasill springs from three roots. One root is in Hvergelmer, in Niflheim, and the bark of this root is gnawed by the dragon Nidhogg, and all his reptile brood. The second root is in Jotunheim, over the well of the wise giant, Mimer. In this well lies concealed Odin's eve, which he gave in pawn for a drink from the fountain, and every morning Mimer drinks from his glittering horn the mead that flows over Odin's pawn. The third root of Ygdrasill is among the asas in heaven; and beneath this root is the sacred fountain of Urd. Here dwell the three norns, or fates: Urd (the Past), Verdande (the Present), and Skuld (the Future). They nurse the tree Ygdrasill by sprinkling it every morning with the pure water of Urd's fountain. These norns preside over the births and determine the destinies of men. Their messengers (both good ones and bad ones), accompany man from the cradle to the grave, and are the authors of men's fortunes and misfortunes. *Nothing can change the fat of the norns.* Urd and Verdande weave the web of man's life, and stretch it from east to west, and Skuld tears it to pieces.

In the topmost bough of the ash Ygdrasill sits an eagle that is very knowing, and between the eagle's eyes sits a hawk, by name Vedfolner. A squirrel, whose name is Ratatosk, runs up and down the tree, seeking to cause strife between the eagle and the serpent Nidhogg. Four stags leap about beneath the branches of the tree, and feed on its buds. Their names are Dain, Dvalin, Duneyr, and Durathror. But there are so many serpents with Nidhogg in the fountain Hvergelmer that and tongue can count them. The dew that falls from Yggdrasil upon the earth men call honey-dew, and it is the food of bees. Finally, two swans swim in Urd's fountain, and are the parents of the race of swans. Thus all tribes of nature partake of this universal tree.

Odin (or Allfather) is the highest and oldest of the gods, or asas, and from him the race of asas is descended. His hall is the famous Walhalla, to which he invites all men bitten by weapons or fallen in battle. The daily amusement of his invited guests is to ride out every morning to fight and slay each other, but in the evening they quicken again into life and ride home to Walhalla, where they are nourished by the flesh of the boar Saehrimner, and where valkyries (maids who pick up those fallen in the

battle-field) wait upon them with bowls flowing with mead. By the side of Odin stand two wolves, Gere and Freke; on his shoulders are perched two ravens, Huginn (reflection) and Muninn (memory), who every day fly out and bring back to their master messages from all parts of the world; and he rides a gray eight-footed horse, by name Sleipner. Odin has a famous ring called Draupner, which was made for, him by skillful dwarfs, and as he speeds forth to the field of battle he wears a golden helmet and resplendent armor. His names are about two hundred in number, for the various peoples among whom he came never called him by the same name. Odin is the god of poetry, the associate of Saga (history), and the inventor of runes (the Norse alphabet). His name comes down to us in the name of the fourth day of the week, Wednesday (Odin's-day).

Next to Odin is *Thor*. He is a son of Odin and Odin's wife Jord (Earth). He is the strongest of the gods; his dwelling is Thrudvang, as before stated, and his hall the magnificent Bilskirner. All thralls come to him after death. Thor rides in a chariot, which is drawn by two goats, named Tanngujost and Tanngrisner; hence he is called Oku-Thor (chariot-Thor). He .is also called *Hloride*, or the bellowing thunderer. The mountains thunder and are rent in twain, and the earth is wrapped in flames beneath his thundering chariot. When he girds himself with Megingjarder, his belt of strength, and. puts on his steel gloves, his strength is redoubled. He is frequently in conflict with the giants, who tremble at his huge hammer, Mjolner, which was forged for him by skillful dwarfs. His wife is Sif, whose locks are golden. The boy Thjalfe, and girl Roskva, are his servants, and accompany him on all his wonderful exploits. Thor is the father of Magne (strength) and of Mode (courage), and he is the stepfather of Ull. He is frequently called the protector of Asgard and Midgard, and is generally interpreted as a spring god. The fifth day of the week, Thursday (Thor's-day), is named after him. His most celebrated adventures are his duel with Heungner, his visit to Geirrod, his visit to Skrymer, his fishing for the Midgard-serpent, and his slaying of Thrym.

Baldur is a son of Odin and Frigg. He is so fair that rays of light seem to issue from him. He is the favorite of both gods and men, and the comforter of those who are in trouble. His wife is Nanna, and his dwelling is Breidablik, where nothing impure can come. Baldur is the mildest, the wisest, and the most eloquent of all the gods, and his nature is such that the judgment he has pronounced can never be altered.

Njord was born in Vanaheim, among the wise vans, but was received by the asas when the vans made a treaty with the asas, and gave the vans Haener. Njord is the ruler of the winds; he subdues the sea and fire, and distributes wealth among men; he should be invoked by sailors and fishermen. His wife is Skade, a daughter of the giant Thjasse. But Njord and Skade do not agree. Njord dwells in Noatun, near the sea. Skade stays in her father's dwelling, Thrymheim, where she rides on her skees (snow-shoes) down the mountains, and hunts the wild boar with bow and arrow.

Frey is the son of Njord, and rules over rain and sunshine and the fruitfulness of the earth, hence he should be invoked to obtain good harvests, peace, and wealth. He is good-natured and kind-hearted; he causes sorrow to no one, but releases the prisoners from their chains. His dwelling is Alfheim. He rides with the boar Goldenbristle, or sails in his splendid ship Skidbladner, which was made for him by the same skillful dwarfs who made Odin's ring and Thor's hammer. To obtain the giant's daughter Gerd, he gave away his trusty sword, and hence he has no weapon in the last conflict of the gods in Ragnarok. In the *Elder Edda* there is a beautiful poem describing how Frey fell in love with Gerd, the daughter of Gymer and Aurboda, and sent his servant Skirner with his sword to get her.

Ty, after whom Tuesday (Ty's-day) has its name, is the one-handed god, and the most valiant of the asas. All brave men should invoke him. Ty gave a splendid proof of his intrepidity when the gods tried to persuade the Fenris-wolf to let himself be bound up with the chain Glitner. The wolf, fearing that the gods would not unloose him again, consented to be bound only on the condition that while they were chaining him he should keep the right hand of one of the gods between his jaws. Ty did not hesitate to put his hand in the monster's mouth; but when the Fenris-wolf perceived that the gods had no intention to unchain him, he bit Ty's hand off at that point which has ever since been called the wolfs joint-that is, the wrist.

Brage, the long-bearded, is the god of the art of poetry. He is celebrated for his wisdom, but especially for his correct forms of speech. Runes are engraved on his tongue, and he wears a long, flowing beard. Brage's wife is Idun, who keeps in. a box the apples which the gods, when they feel old age approaching, have only to taste of to become young again. In this manner they will preserve their youth until Ragnarok. The giant Thjasse

once, by the cooperation of Loke, succeeded in capturing Idun, but the gods compelled Loke to fetch her back.

Heimdal, the white god with golden teeth, is the protector of the gods, and dwells in Himinbjorg, where the rainbow (Bifrost) reaches the heavens; he stands there-at the borders of heaven to prevent the giants from crossing the bridge. He requires less sleep than a bird, and sees, by night as well as by day, a hundred miles around him. So acute is his ear that no sound escapes him, for he can even hear the grass growing on the earth, and the wool on the backs of the sheep. When he blows his horn (the Gjoll-horn) all the worlds resound.

Hod is a son of Odin, and becomes accidentally the slayer of the good Balder.

Vidar is a son of Odin and the giantess Grid. He is surnamed the Silent. He is almost as strong as Thor, and the gods place great reliance on him in all critical conjunctures. He has a shoe for which material has been gathered through all ages. It is made of the scraps of leather that have been cut off from the toes and heels in cutting patterns for shoes. These pieces must be thrown away by shoemakers who desire to render assistance to the gods in the final conflict, where Vidar avenges Odin by tearing the Fenris-wolf to pieces. Vidar dwells in the uninhabited Landvide.

Vale, the skillful archer, is the son of Odin and Rind. He was born in the western halls; he slays Hod immediately after the death of Balder, and rules with Vidar after Ragnarok.

Ull is the stepson of Thor; is the god of the chase and of running on skees (snow-shoes); is invoked for success in duels, and dwells in Ydal. His father is not named.

Forsete is the son of Balder and Nanna. He settles all disputes among gods and men. He dwells in Glitner, the silver roof of which is supported by columns of gold.

Frigg is the daughter of Fjorgyn, and the first among the goddesses, the queen of the asas and asynjes. Odin is her husband. She sits with him in Hlidskjalf, and looks out upon all the worlds. She exacted an oath from all things that they should not harm Balder. Her dwelling is Fensal.

Freyja is next to Frigg in importance. She is Njord's daughter and Frey's sister. She is the goddess of love, and Friday is named after her. (Comp. *Dies Veneris.*) She rides in a carriage drawn by two cats, and dwells in Folkvang, where she has a hall called Sessrymner. When she rides to the field of battle, she shares the fallen equally with Odin. Her husband, Od, went far away and wandered through many lands, but she weeps golden tears of longing for him. She is also called Vanadis — that is, goddess of the vans; and the many names which were given to her are accounted for by the fact that she visited many different peoples in search of her husband.

Saga is the goddess, of history; she dwells beneath the cool billows of Sokvabek, where she and Odin every day quaff mead from beakers of gold.

Sif is the wife of Thor, *Nanna* the wife of Balder, and *Sigyn* the wife of Loke; but besides these there are several goddesses of less importance, who serve as handmaids either of Frigg or of Freyja.

Valkyries, maids of the slain, are sent out by Odin to every battle to choose guests for Valhall and to determine the victory. Surrounded by a halo of flashing light, they ride in bloody armor with shining spears through the air and over the sea. When their horses shake their manes, dew-drops settle in the deep valleys, and hail falls upon the lofty forests.

The ruler of the sea is *AEger,* also called *Hymer* and *Hler.* He is a giant, but is still the friend of the asas. When the gods visit him, as they do every harvest, his halls are illuminated with shining gold. His wife is Ran; she has a net with which she captures seafarers. The daughters of *A*Eger and Ran are the billows. They are hostile to sailors, and try to upset their ships.

4. The following is an outline of the Norse mythological legends. In the beginning of the world there was a glorious time of peace and happiness among gods and men. but giantesses camel to Asgard, and the asas united themselves with them. Then their happiness was ruined, the atmosphere was infested with guile, and strife began in heaven and on earth-a strife which was to last until the destruction of both. The giants attack the asas both by force and by stratagem, and the latter are saved only by the power of Thor and the cunning of Loke.

Loke, or, as he is sometimes called, *Lopt,* is indeed the instigator of the greatest misfortunes that happen to the gods. He is of giant race, but was' adopted by the asas. and was already in the dawn of time the foster brother of Odin. His countenance is fair, but his disposition is evil. He is frequently

called the slanderer of the asas, the grand contriver of deceit and fraud, and the reproach of gods and men. He often accompanies the asas, and they make use of his strength and cunning; but he usually plots together with the giants for the purpose of bringing ruin upon the asas.

With the giantess Angerboda, Loke begat three children in Jotunheim. These are the Fenris-wolf, the Midgard-serpent, and Hel, the goddess of death. The asas knew that these children of Loke would cause them great mischief. Therefore they bound the wolf on a barren holm (rocky island), and put a sword in his open-stretched mouth. The Midgard-serpent they cast into the deep ocean, where he encircles the whole earth and bites his own tail. Thor once caught the Midgard-serpent on his hook, and would have slain him with his hammer had not the giant Hymer, who was with him, cut off the fishing-line. Hel was thrust down into Nifiheim, and Odin commanded that all who died of sickness or old age should go to her. Her dwelling is called Helheim; it is large and terrible. It is in the most infernal pit of Hel's region, where her palace is called Anguish, the table Famine, the waiters Slowness and Delay, the threshhold Precipice, and the bed Care. Hel herself is half blue and half white, and of a grim and ghastly appearance. The English word "hell" is derived from or connected with her name.

The greatest sorrow was caused to gods and men by Loke, when he by his cunning brought about the death of Baldur. Baldur was tormented by terrible dreams, indicating that his life was in peril; and this he communicated to the gods, who resolved to conjure all animate and inanimate things not to harm him. Frigg exacted an oath from all things that they should not harm Baldur. But still Odin felt anxious, and, saddling his horse Sleipler, he descended to Niflheim, where he awaked the vala, and compelled her to give him information about the fate of Baldur. When it had been made known that nothing in the world would harm Baldur, it became a favorite pastime of the gods at their meetings to put him up as a mark and shoot at him. But it vexed Loke to see that Baldur was not hurt; so he assumed the guise of a woman, and went to Frigg, and asked if all things had sworn to spare Baldur. From Frigg he learned that she had neglected to exact an oath from a slender twig called the *mistletoe.* Loke immediately went and pulled this up, proceeded to the place where the gods were assembled, and induced the blind god Hod to throw the mistletoe at his brother, and do him honor as the rest of the gods did. Loke himself guided Hod's hand; the twig hit Baldur, and he fell down lifeless.

The asas were struck dumb and speechless by terror. Finally Frigg sent Hermod, who got Odin's horse, to Hel, to persuade the goddess of death to permit Baldur to return to Asgard. Hel promised to release him on the condition that all nature would weep for him. The gods then dispatched messengers throughout all the world to beseech all things to weep, in order that Baldur might be delivered from the power of Hel. All things very willingly complied with une request — men, animals, the earth, stones, trees, and all metals — just as we see things weep when they come out of the frost into the warm air. When the messengers were returning with the conviction that their mission had been quite successful, they found on their way home a giantess who called herself Thokk. Thokk would not weep, and Hel kept her prey. But this Thokk was none else than Loke in disguise.

Baldur's wife, Nanna, died of grief, and was burned on her husband's funeral pile; but Odin's son, Vale, though at that time but one night old, avenged Baldur by slaying Hod, who had been the immediate cause of his death.

Pursued by the gods, Loke now fled upon a mountain, whence he could look out upon the world in all directions, and when he saw the gods approaching in search of him, he changed himself into the form of a salmon, and sprang into a waterfall near by, called the Vrananger Force. But Odin had seen him from Hlidskjalf, and by means of a fishnet they captured him. Having Loke in their power, they dragged him without pity into a cavern, wherein they placed three sharp-pointed rocks, boring a hole through each of them. Having also seized Loke's children, Vale and Narfe, they changed the former into a wolf, and in this likeness he tore his brother to pieces and devoured him. The gods then made cords of his intestines, with which they bound Loke on the points of the rocks, one cord passing under his shoulders, another under his loins, and a third under his hams; and when this was done they transformed these cords into fetters of iron. Then the giantess Skade took a serpent, and suspended it over him in such a manner that the venom should fall into his face, drop by drop. But Sigyn, Loke's wife, stands by him, and receives the drops as they fall in a cup, which she empties as often as it is filled. But while she is emptying it venom falls upon Loke's face, which makes him shriek with horror, and twist his body about so violently that the whole earth quakes and quivers. Such, says the Norseman, is the catfse ofearthquakes. There will Loke lie until Ragnarok, which is not far off.

5. Intimately connected with these traditionary narratives are the Norse views as to the future. The time will come when the whole world shall be destroyed, when gods and men shall perish in *Ragnarok*, or the twilight of the gods. Increasing corruption and strife in the world are the signs that this great and awful event is approaching. Continuous winters rage without any intervening summers, and the air is filled with violent storms, snow and darkness, and these are signs that Ragnarok is near at hand. The sun and moon are devoured by the giants heretofore mentioned, who pursue them in the guise of wolves, and the heavens are stained with blood. The bright stars vanish, the earth trembles, and the mountains topple down with a tremendous crash. Then all chains and fetters are severed, and the terrible Fenris-wolf gets loose. The Midgard-serpent writhes in his giant rage, and seeks land upon the tumultuous waves. The ship Naglfar, which has been constructed of the nail-parings of dead men, floats upon the waters, carrying the army of frost-giants over the sea, and the giant Hrym is its helmsman. Loke, freed also from his chains, comes at the head of the hosts of Hel. The Fenris-wolf advances and opens his enormous mouth. His lower jaw reaches the earth, and the upper one touches the skies; he would open it still wider had he the room to do so. Fire flashes from his eyes and nostrils. The Midgard-serpent, placing himself by the side of the Fenris-wolf, vomits forth floods of poison, which fill the air and the waters. In the midst of this confusion, crashing, and devastation, the heavens are rent in twain, and the sons of Muspel come riding through the opening in brilliant array. Surt rides first, wrapped in flames of fire; his flaming sword outshines the sun itself. Bifrost (the rainbow) breaks as they ride over it, and all direct their course to the great battle-field called Vigrid.

Meanwhile Heimdal arises, and with all his might he blows the horn of Gjoll to awake the gods, who assemble without delay. In his embarrassment Odin rides to Mimer’s fountain, to consult Mimer as to how he and his warriors are to enter into action. The great ash Yggdrasil begins to quiver; nor is there anything in heaven or on earth that does not fear and tremble in that awful hour. The gods and all the einherjes of Valhall arm themselves, and speedily sally forth to the field of battle, led on by Odin, with his golden helmet, resplendent cuirass, and flashing spear, Gungner. Odin places himself against the Fenris-wolf. Thor stands by Odin’s side, but can render him no assistance, as he must himself fight with the Midgard-serpent. Frey encounters Surt, and fearful blows are exchanged ere Frey falls, and he owes his defeat to his not having that

trusty sword which he gave to his servant, Skirner, when he sent him to ask the hand of the giantess Gerd. On this last day of the world, the dog Garm, which had been chained in the Gnipa-cave, also breaks loose. He is the most fearful monster of all, and attacks Ty. and they kill each other. Thor gains great renown for killing the Midgard-serpent, but he retreats only nine paces before he falls dead, having been suffocated by the floods of venom. which the dying serpent vomits forth upon him. The FenriS-wolf swallows Odin, but Vidar immediately advances, and, setting his foot upon the monster's lower jaw, he seizes the other with his hand, and thus tears and rends him till he dies. Vidar is able to do this, for he wears the shoe previously described in this sketch. Loke and Heimdal fight a duel, and kill each other. The conflict is still raging with unabated fury, when Surt flings fire and flame over the world. Smoke wreathes up around the all-nourishing world-ash Yggdrasil, the high flames play against the heavens, and earth, consumed, sinks down beneath the sea.

But after all the world has thus been consumed in flames, the earth, completely green, rises a second time from the sea. Cascades fall, and the eagle soars on lofty pinions in pursuit of his prey. The gods come together on the plains of Ida, and talk about the powerful Midgard-serpent, about the Fenris-wolf, and about the ancient; runes of the mighty Odin. The fields, unsown, yield their harvests, all ills cease, and the heavenly gods live in peace. Vidar and Vale survive Ragnarok. Neither the flood nor Surt's flame did them any harm, and they dwell on the plains of Ida, where Asgard formerly stood. Thither came also the two sons of Thor (Mode and Magne), bringing with them their father's celebrated hammer, Mjolner. Hcener is there also, and comprehends the future. Balder and Hod converse together; they call to mind their former deeds, and the perils they have passed through; they talk about the fight with the Fenris-wolf and with the Midgard-serpent. The sons of Hod and Balder inhabit the wild Wind-home.

The sun brings forth a daughter more lovely than herself (the sun is feminine in the Norse language) before she is swallowed by the wolf Skol, and when the gods have perished, the daughter rides in her mother's heavenly course.

During the conflagration of Ragnarok, a woman by name Lif and a man by name Lifthrasir lie concealed in the so-called forest of Hodmimer. The dew

of the dawn serves them as food, and so great a. race shall spring from them that their descendants shall soon spread over the whole earth.

The gold-roofed Gimle does not perish in the conflagration of the world. This hall outshines the sun; it is in the uppermost heaven, and in it

"The virtuous
Shall always dwell,
And evermore
Delights enjoy" (*Elder Edda*).

Towards the north, on the Nida Mountains, stands a hall of shining gold, and this the dwarfs occupy after Ragnarok.

But there is also a place of punishment for the wicked. It is a place far from the sun, a large and terrible cave, and the doors of it open to the north. This cave is built of serpents wattled together, and the heads of all the serpents turn into the cave, filling it with streams of poison, in which perjurers, murderers, and adulterers have to wade. The suffering is terrible; gory hearts hang outside of their breasts; their faces are dyed in blood; strong venom-dragons fiercely run through their hearts; their hands are riveted together with, ever burning stones; their clothes are wrapped in flames, and remorseless ravens keep tearing their eyes from their heads.

"Then comes the mighty one
To the great judgment;
From heaven he comes,
He who guides all things.

Judgments he utters,
Strifes he appeases,
Laws he ordains
To flourish forever" (*Elder Edda*).

Or, as it is stated in the lay of Hyndla of the *Elder Edda*, after she (Hyndla) has described Hejindal, the sublime protector of the perishable world:

"Then comes another
Yet more mighty;
But* Him *dare I not

Venture to name.
Few look farther
Than to where Odin
Goes to meet the [Fenris-] wolf"
(*Elder Edda*).

In various passages of the Old Norse literature, like-the one just quoted, there are allusions to the *unknown God,* who was before the beginning of time, and at the end of time he enters upon his eternal reign, and it seems that when he comes to the great judgment the punishment of the wicked in that terrible cave (Nastraud) will cease.

6. The above are the main points in the religion of the Norsemen. A complete interpretation is difficult, but the leading features are easily discernible, and are as follows:

The chaotic world-mass is produced by the blending of heat and cold, and this chaos quickens into the form of the giant Ymer. The asas are the beneficent forces and elements in nature. They separate from the evil and destructive elements (the giants), conquer them by their divine power, and create from them the world, thus producing the earth and its inhabitants.

The government of the world is in the power of the asas, while they themselves are in some respects subject to the decrees of the mighty norns, the goddesses of time and fate. Everything in nature that is good, beautiful, and true is the work of the asas; but the power of the giants manifests itself in all the evil, disturbing, and destructive elements of nature. The asas limit but do not destroy the power of the giants. The life of the world is a constant struggle between these contending forces. The asas try to defend what advantage they have, but the giants are constantly seeking to defeat them, and to bring ruin upon them. The asas frequently employ the giants for the purpose of elevating and fortifying themselves, but thereby they only weaken their own power. The cunning giantgod, Loke, whom the asas have adopted, deceives and betrays them. The power of the giants keeps increasing, and grows more and more threatening to the asas and to the world. The contest is finally decided in the last great struggle in Ragnarok, where both parties summon all their strength, and where asas and giants mutually slay each other. In this internecine contest the world is consumed by flames from the same primaeval source whence the first sparks of life originally came.

But the world is destroyed only to rise again in a more glorious condition. In the reconstruction and regeneration of the world the victory of good over evil is complete. After Ragnarok the divine powers are gathered in that Supreme Being, that unknown God, who was faintly seen from the beginning, but whom no one ventured to name; and the evil being, who so long has cursed the earth, sinks, together with death, into the unfathomable abyss, never to rise again.

7. For a complete presentation of the religion of the ancient Norsemen, see Anderson, — *Norse Mythology, or the Religion of our Forefathers* (Chicago, 1875); Keyser, *Religion of the Northmen;* Thorpe, *Northern Mythology* (Lond. 1852, 3 vols. 8vo); Miller, *Chips from a German Workshop* (see Index in vol. ii); *Amer. Ch. Rev.* April, 1872, art. 8. See also articles *SEE MYTHOLOGY*; *SEE TEUTONIC MYTHOLOGY*. (R.B.A.)

North

is the rendering which the A.V. gives in <18709>Job 37:9, for the Hebrew *nezarim*', µyrz;n] properly, as the margin reads, *scattering winds*, i.e. winds which scatter the clouds, and bring clear, cold weather. (The Sept. has ἀκρωτήρια, the Vulg. *arcturus.*) But Aben-Ezra and Michaelis understand *Mezarim* to mean a constellation, and the same as *Mazzaroth* (q.v.).

The Hebrews considered the cardinal points of the heavens in reference to a man whose face was turned towards the east, the north was consequently on his left hand (<01314>Genesis 13:14; <06510>Joshua 15:10; <07219>Judges 21:19; <24013>Jeremiah 1:13); hence "the left hand" designates the north (<01415>Genesis 14:15; <18239>Job 23:9). They also regarded what lay to the north as *higher*, and what lay to the south as *lower;* hence they who traveled from south to north were said to "go up" (<01425>Genesis 45:25; <28809>Hosea 8:9; <44803>Acts 18:3; 19:1), while they who went from north to south were said to "go down" (<01210>Genesis 12:10; 26:2; 38:1; <09015>1 Samuel 30:15, 16; 25:1; 26:2).

Elsewhere, the word north in our version stands for the Hebrew *tsaphon*', ^/px; which is used in several senses:

1. It denotes a particular quarter of the heavens; thus, "Fair weather cometh out of the north" (<18722>Job 37:22); literally, "gold cometh," which our version, with the best critical authorities, understands figuratively, as

meaning the golden splendor (of the firmament, i.e. “fair weather”) (comp. <38042>Zechariah 4:12, “goldcolored oil”). The Sept. gives “the cloud having the lustre of gold,” which perhaps corresponds with the χρυσωπὸς αἰθήρ, the gilded mether, or sky, of an old Greek tragedian, quoted by Grotius. The same Hebrew word is used poetically for the whole heaven in the following passage: “He stretcheth out the north (literally the concealed, dark place) (like ὑπὸ ζόφον, in Homer, *Odys.* 3:335; πρὸς ζόφον, Pindar, *Nemae.* 4:112) over the empty place” (<18607>Job 26:7; Sept. ἐπ᾽ οὐδέν). Hence the meaning probably is that the north wind clears the sky of clouds; which agrees with the fact in Palestine, to which Solomon thus alludes, “The north wind driveth away rain” (<20253>Proverbs 25:23). Homer styles it αἰθρηγενέτης, “producing clear weather” (*Il.* 15:171; *Od.* v. 296). Josephus calls it αἰθριώτατος, “that wind which most produces clear weather” (*Ant.* 15:9, 6); and Hesychius, ἐπιδέξιος, or “auspicious;” and see the remarkable rendering of the Sept. in <20716>Proverbs 27:16. The word occurs also in the same sense in the following passages: “The wind turneth about to the north” (<21006>Ecclesiastes 1:6); “A whirlwind out of the north” (<26104>Ezekiel 1:4).

2. It means a quarter of the earth (<19707>Psalm 107:3; <23406>Isaiah 43:6; <26547>Ezekiel 20:47; 32:0;. comp. <42329>Luke 13:29).

3. It occurs in the sense of a northern aspect or direction, etc.; thus, “looking north” (<11075>1 Kings 7:25; <13924>1 Chronicles 9:24; <04407>Numbers 34:7); on “the north side” (<19612>Psalm 48:2; <26814>Ezekiel 8:14; 40:44; comp. <66213>Revelation 21:13).

4. It is used as the conventional name for certain countries, irrespectively of their true geographical situation, viz. Babylonia, Chaldaea, Assyria, and Media, which are constantly represented as being to the north of Judaea, though some of them lay rather to the east of Palestine. Thus Assyria is called the north (<36213>Zephaniah 2:13), and Babylonia (<24614>Jeremiah 1:14; 46:6, 10, 20, 24; <26607>Ezekiel 26:7; Judith 16:4). The origin of this use of the word is supposed to be found in the fact that the kings of most of these countries, avoiding the deserts, used to invade Judaea chiefly on the north side, by way of Damascus and Syria. Thus also the kings of the north that were “near” may mean the kings of Syria, and “those that are afar off” the Hyrcanians and Bactrians, etc., who are reckoned by Xenophon among the peoples that were subjected or oppressed by the king of Babylon, and perhaps others besides of the neighboring nations that were compelled to

submit to the Babylonian yoke (Jeremiah 25:26). By “the princes of the north” (Ezekiel 32:30) some understand the Tyrians and their allies (Ezekiel 26:16), joined here with the Zidonians, their neighbors. “The families of the north” (Jeremiah 1:15) are inferior kings, who were allies or tributaries to the Babylonian empire (Jeremiah 34:1; 1, 41; 2:27). “The families of the north” (Jeremiah 25:9) may mean a still inferior class of people, or nations dependent on Babylon. But the “king of the north” is the king of Syria; opposed to the king of the south, i.e. Egypt (Daniel 11:6-15, 40). 5. The Hebrew word is applied to the north wind. In Proverbs 27:16, the impossibility of concealing the qualities of a contentious wife is compared to an attempt to bind the north wind. The invocation of Solomon (Song of Solomon 4:16), “Awake, oh north, and come, thou south, blow upon my garden that the spices may flow out,” and which has occasioned much perplexity to illustrators, seems well explained by Rosenmüller, as simply alluding to the effect of winds from opposite quarters in dispersing the fragrance of aromatic shrubs (ver. 13, 14) far and wide in all directions. A fine description of the effects of the north wind, in winter, occurs in Ecclus. 43:20, which truly agrees with the “horrifer Boreas” of Ovid (*Met.* 1:65), and in which reference is made to the coincident effects of the north wind and of fire (v. 21; comp. v. 3, 4), like the “Borese penetrabile frigus adurit” of Virgil (*Georg.* 1:93); or Milton’s description,

> ***—— “The parching air***
> ***Burns fierce, and cold performs the effects of fire.”***
> **Paradise Lost, *2:595.***

Josephus states that the north wind in the neighbori hood of Joppa was called by those who sailed there Μελαμβόρειος, “the black north wind,” and certainly his description of its effects, on one occasion, off that coast is appalling (*War,* 3:9, 3). *SEE NOTUS*.

North America

SEE AMERICA.

North, Brownlow

a noted English lay preacher, was born shortly after the opening of the present century, and was educated and fitted for business life. He studied at the University of Oxford, and was by his friends, who were of the nobility,

intended for the ministry; but he himself, preferring a gay and worldly life, chose the mercantile profession. About 1854 he was suddenly and marvelously impressed with his obligation to his Maker, and, once converted, he became an enthusiastic worker for the Church. He began his Christian labor in a very modest and quiet manner, but he soon became known and distinguished in more ways than one. His earliest Christian labors were in behalf of the sick. After a while he distributed tracts, and gradually gave himself up to the labor of saving souls, and went about addressing the people in houses, churches, and streets. His earnestness and enthusiasm soon made him popular, and he frequently was listened to by crowds. In 1859 the general council of the Free Church of Scotland licensed him to preach as an evangelist. He died in the midst of his work at Tillechewane, Scotland, whither he had gone to fulfill a preaching' engagement, in December, 1875.

North, John

D.D., a learned English divine, son of baron Dudley North, was born- in London Sept. 4,1645. Destined for an ecclesiastical life, he was educated at Cambridge University, and there took all his degrees. He then taught Greek in his alma mater, and in 1677 succeeded the famous Isaac Barrow as principal of Trinity College. During the exercise of these duties he continued the collection of the fine library begun by his predecessor. He died in Cambridge in April, 1683. Dr. North was noted for his scholarship, especially a profound acquaintance with the philosophy of Plato; he published a valuable edition of certain writings of that philosopher (Cambridge, 1673, 8vo), and assisted on the *Fragumenta Pythagorica* of Gale. "North was a high Tory, an advocate of absolute monarchy, a severe disciplinarian, and an austere man in his personal habits. Although his opinions accorded with those prevalent in the university, his conduct as head of a college made him unpopular" (Stoughton, *Eccles. Hist. of England*, 2:252). See Roger North, *Lives of F. North. Dudley North, and Rev. John North* (Lond. 1740, 1742, 3 vols. 8vo); Allibone, *Dict. of Brit. and Amer. Authors,* s.v. (J. H. W.)

North Side Of The Church.

The east was regarded as the gate of the prince (Exodus 44:1-3); the south as the land of light, and the soft, warm wind (4427Acts 27:13); the west as the domain of the people; but the north, as the source of the cold wind,

was the abode of Satan. — In some Cornish churches there is an entrance called the devil's door, adjoining the font, which was only opened at the time of the renunciation made in baptism. In consequence of these superstitions and its sunless aspect, the northern parts of the churchyards are usually devoid of graves. The north side of the altar corresponds to the Greek βόρειον μέρος and the Latin *sinstrum cornu.*

Northampton, Councils Of

(*Concilium Northamptoniense*), were held in the 12th and 13th centuries.

1. The first of these, convened Oct. 13, 1164, condemned Thomas, archbishop of Canterbury, for perjury, though it is very clear that the verdict was consequent on a royal threat which promised severe penalties to all who should uphold the prelate. See Wilkins, *Concil.* 1:435; Labbe, *Concil.* 10:1433.

2. Another council convened in 1176, by order of cardinallegate Hugo, and was attended by most of the Scottish clergy, who debated the right of authority of the archbishop of York over them. See Wilkins, *Concil.* 1:483; Labb, *Concil.* 10:1469.

3. A third council was held Nov. 2, 1265, by cardinal-legate Octobanus, and condemned all the bishops and priests who had sided with Simon, earl of Leicester. See Wilkins, *Concil.* 1:762; Raynal, 3:181.

Northumberland, Earl, Henry Percy

surnamed *the Wizard,* figures in ecclesiastical history for the part he played in the Gunpowder Plot. He was born in 1563, and was a son of Henry, the eighth earl, who died in the Tower in 1585. In the battle against the Invincible Armada in 1588 he commanded a ship. He was a cousin of Thomas Percy, an accomplice in the Gunpowder Plot (1605); and although the earl himself was a Protestant, he was confined many years in the Tower on suspicion. He acquired the appellation of *Wizard* by his study of the occult sciences in prison. He died in 1632.

Norton, Andrews

a distinguished American theologian and scholar, was born at Hingham, Mass., Dec. 31, 1786. He graduated at Harvard College in 1804, and afterwards applied himself to the study of theology, but never became a

regularly settled minister. He was made tutor in Bowdoin. College in 1809; afterwards (1811) tutor and (1813) librarian in Harvard University; and was later appointed Dexter professor of sacred literature in the same institution (1819). He held this office until failing health obliged him to retire in 1830, and he spent the rest of his days at Cambridge in literary retirement, varied by cordial and generous hospitality. He died at Newport, R. I., Sept. 18,1853. Dr. Norton was, after Dr. Channing, the most distinguished American exponent of Unitarian theology. He was a clear and perspicuous lecturer, an able and conservative critic, and a voluminous writer. Rejecting the doctrine of the Trinity, and protesting against Calvinism, he also opposed the school of Theodore Parker and the naturalistic theology. Besides his contributions to the *General Repository and Review*, the *North American Review*, and *Christian Examiner*, his most important publications are, *The Evidences of the Genuineness of the Gospels* (2d ed. Cambridge, Mass., 1846, 3 vols. 8vo; Lond. 1847, 2 vols. 8vo). The author's arrangement of the work is as follows: Part 1. Proof that the. Gospels remain essentially as they were originally composed. Part I. Historical evidence that the Gospels have been ascribed to their true authors. Part III. On the evidences for the genuineness of the Gospels afforded by the early heretics. It is a contribution to American Biblical literature of the very highest order. No person can peruse it without confessing the acuteness and strength of its reasoning, and the precision and purity of its diction. Professor Peabody, in a review of it in the *North American Review* (45:206-222), says: "Norton has placed beyond dispute the authorship of our canonical Gospels; and this point being established, little is left for the defender of the Christian faith; for if our Gospels were written by the men whose names they bear, the authenticity of their records and the divine mission of their great Teacher hardly need the show of argument." (See Dr. Davidson's *Lectures on Biblical Criticism, p.* 369 sq.; *Eclec. Rev.* 4th ser. 23:423; *Lond. Christ. Reformer; Lond. Prospective Review; Amer. Bibl. Repos.* 11:265 [by Moses Stuart]; *Boston Christian Review,* 3:53; and the articles [by A. Lamson] in *Christ. Exam.* 12:321;' 36:145; 43:148). Norton wrote also *A Statement of Reasons for not Believing the Doctrine of Trinitarians concerning the Nature of God and the Person of Christ* (Cambridge, 1833, 12mo new ed. with a *Memoir of the Author* by Dr. Newell [Bost. 1856, 12mo]): — *On the latest Form of Infidelity* (1839; see *Princet. Rev.* 12:31), a work which was answered by a champion of Transcendentalism, to whom Norton replied: — *Tracts concerning Christianity* (Bost. 1852, 1 vol. 8vo): — *Internal Evidences of*

the Genuineness of the Gospels. Part I. Remarks on Christianity and the Gospels, with particular Reference to Strauss's "Life of Jesus." Part II. Portions of an unfinished Work (ibid. 1855, 8*vo*): — *A Translation of the Gospels, with Notes* (ibid. 1855, 2 vols. 8vo); a task which, in the judgment of some, did not prove creditable. to Prof. Norton. See Darling, *Cyclop. Bibliog.* 2:2215; *Men of the Times*, s.v.; Trubner, *Guide to Amer. Literature*, s.v.; and Allibone, *Dict. of Brit. and Amer. Auth. s.v.*

Norton, Asahel Strong

D.D., a Congregational minister, was born at Farmington, Conn., Sept. 20, 1765, and was educated at Yale College, class of 1790; then entered upon the studies of the ministry, and was ordained at Clinton, N. Y., in 1793; holding successively several important pastorates in Western New York, and exerting in that section of country an important influence. Dr. Norton died May 10, 1833, at Clinton. He was one of the founders of Hamilton College, situated at that place. See Sprague, *Annals*, 2:332.

Norton, Herman

an American Presbyterian minister of some note, was born in New Hartford, N. Y. July 2, 1799. When about seventeen years old he was converted at Auburn, N. Y., and being poor, he was provided for by friends of the Presbyteria Church which he had joined, and sent to Hamilton College, and afterwards to Auburn Theological Seminary to fit himself for the ministry. As soon as he had entered the ministry he commenced piercing the Gospel, at first as an evangelist, in which capacity his labors were very successful in many places in the State of New York. For several years he was pastor of a Presbyterian Church at the corner of Prince and Crosby Streets, in the city of New York, where God gave him many seals of his ministry. His health failing, he was compelled to seek fields of usefulness in the country. He labored in Trenton, New Jersey, and in other places, with much success. Subsequently he preached at Cincinnati and elsewhere. Wherever he went, his labors were eminently useful to the conversion of sinners, and to the aiding of believers in their spiritual life. In the year 1843 Mr. Norton was chosen corresponding secretary of the American Protestant Society, and thenceforward made New York the home of his family and the center of his labors. His zeal and success in the work of evangelizing the papal population of our country, in connection with that society as its chief officer, are well known. He was at once

corresponding secretary, editor of the magazine, and general agent for the collection of funds. When the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance were united, and became the American and Foreign Christian Union, Mr. Norton was chosen one of the corresponding secretaries. In the discharge of the duties of that office he labored as faithfully as his health permitted, till his death, December, 1851. In the sufferings of the exiles from Madeira he took a very deep interest. It was greatly owing to him that so many of them came to this country. His efforts in their behalf were incessant, from the time of their landing in New York till the last company left for Illinois, in the month of November, 1850. The excellent volume from his pen, entitled *Record of Facts concerning the Persecutions at Madeira,* in which the history of that suffering people is faithfully given, has been extensively read, and is an enduring monument of his heartfelt interest in their behalf. His remains rest in the same tomb where lie those of two of those excellent people, one of whom was the devoted and greatly beloved Da Silva. Norton also published, *Signs of Danger and of Promise*: *Startling Facts for American Protestants*: — *The Christian and Deist,* an excellent work: — and several *Tracts* relating to Romanism. published by the society of which he was secretary. See *Christian Union,* January, 1851.

Norton, John

(1), an eminent Presbyterian. divine, was born in Hertfordshire, England, in 1606, and educated at the University of Cambridge; and, after taking holy orders in the Anglican Establishment, was made curate of Starford. A lecture was at that time supported at Starford by a number of pious ministers. Through their labors Mr. Norton, who was himself a preacher, though, like many others, ignorant of his own character, and unacquainted with the truth as it is in Jesus, was impressed with a sense of his sin, and by the agency of the Holy Spirit was brought to repentance. The view of his own heart and life, compared with the holy law of God, almost overwhelmed him with despair; but at length the promises of the Gospel administered to him inexpressible joy. His attention had been hitherto occupied in literary and scientific pursuits, but he now devoted himself exclusively to the study of theology; and being by his own experience acquainted with repentance and faith and holiness, he preached upon these subjects with zeal and effect. He soon became eminent. He adopted the creed and practice of the Puritans, and in 1635 emigrated to New England. He was first settled in the ministry at Ipswich, but was afterwards prevailed

on to remove to Boston. In 1662 he was appointed one of the two agents of the colony to address king Charles on his restoration, but they did not fully succeed in the objects of their mission. He died in 1663. In his natural temper Mr. Norton was somewhat irascible, 'but being taught by the grace of God to govern his passions, his renewed heart rendered him meek, courteous, and amiable. Still a mistaken zeal for the truth made him, as it made his contemporaries, prone to persecution. He wrote, *The Orthodox Evangelist, or a Treatise wherein many great evangelical Truths. are briefly discussed,* etc. (Lond. 1654, 4to): — *The Sufferings of Christ* (1653): — *The Heart of New England rent at the. Blasphemies of the present Generation, or a brief Tractate concerning the Doctrines of the Quakers* (1660): — and a number of political *Tracts,* etc. Darling, *Cyclop. Bibliog.* 2:2216; Drake, *Dict. of Amer. Biog.* s.v.; Allibone, *Dict. of Brit. and Amer. Authors,* s.v.

Norton, John

(2), an American Presbyterian minister, nephew of the preceding, was born about 1650, was educated at Harvard University, class of 1671, and, after entering the ministry in 1678, became second pastor at Hingham, Mass. He died in 1716. He was noted as a pulpit orator of no mean order, and generally beloved by his people. See Lincoln, *Hist. of Hinghan.*

Norton, John

(3), a Congregational minister, was born at Berlin, Conn., in 1716, and was educated at Yale College, class of 1737. He then pursued a course in theology, and was ordained in Deerfield, Conn., in 1741. He settled as pastor at Bernardstown, Mass. During the colonial war he was chaplain at Fort Massachusetts, and at the time of its capture was taken to Canada. He remained there one year, and returned to Boston. Nov. 30, 1748, he was installed pastor of the Congregational Church at East Hampton, Conn., where he labored nearly thirty years. He died March 24, 1778. Norton published a narrative of his captivity at Boston (1748; a new edition, with notes by S. G. Drake, was brought out in 1870).

Norton, Noah

a Baptist minister, was born near the close of the last century. He was early converted; ordained for the ministry in 1822; and became pastor of the Second Church in Providence, Me. In 1836 he became pastor of the

Church in Brunswick, and died in 1851. “He was a good minister of Christ.” See *Amer. Baptist Register,* 1852, p. 419.

Norway

(Norweg. *Norge*), the western portion of the Scandinavian peninsula, which, together with Sweden, forms one joint kingdom, is situated between 57° 58’ and 71° 10’ N. lat., and between 50 and 28° E. long. It is bounded on the E. by Sweden and Russia, and on every other side is surrounded by water, having the Skager Rack to the S., the German Ocean to the W., and the Arctic Sea to the N. Its length is about 1100 miles, and its greatest width about 250 miles; but between the lats. of 67° and 68° it measures little more than 25 miles in breadth. The area is given as 122,280 square miles, and the population (in 1885) as 1,806,900. The whole of the Scandinavian peninsula consists of a connected mountain mass, which, in the southern and western parts of Norway, constitutes one continuous tract of rocky highlands, with steep declivities dipping into the sea, and only here and there broken by narrow tracts of arable land. Of the numerous summits which lie along the water-shed, and which rise above the line of perpetual snow, the highest, known as the Galdhbpig, has an elevation of 8300 feet. The mean level of the range, which seldom rises more than 4000 feet above the sea, is occupied by extensive snow-fields, from which glaciers descend to the edge of the sea, while here and there the vast snow-plain is broken by *fjords* (i.e. friths), some of which, as the Folden Fjord, penetrate upwards of seventy miles through the rocky masses. These inlets run, in many cases, through the middle of long and broad finely wooded valleys, enclosed by rocky walls, which are either quite bare, or covered with lichens or mosses or stunted brushwood, among which falls of water pour perpendicularly down the mountainside. The Scandinavian range consists principally of primitive and transition rock, and exhibits almost everywhere the effects of glacial action, the glaciers and moraines presenting the same appearances as in the Swiss alpine district. The numerous islands which skirt the coast of Norway, and must be regarded as portions of the range, present the same characters as the continental mass. Some of these, as the islands of Alsten and Donnes, rise perpendicularly from the sea with peaks penetrating beyond the snow-line, which lies here at an elevation of 4000 feet. Norway abounds in lakes and streams; according to some topographers there are upwards of 30,000 of the former, of which the majority are small, while none have an area exceeding 200 square miles. The chief rivers of Norway are the Glommen,

Laagen, Lovgen, Drammen, Otter, and Vormen. The first of these has a course of 400 miles; but the majority of the Norwegian streams, all of which rise at great elevations, have a comparatively short course, and are unfit for navigation, although they are extensively used to float down timber to the fjords, whence the wood is exported in native ships to foreign ports. These fjords, or inlets of the sea, which form so characteristic a feature of Norwegian scenery, and give with their various sinuosities a coast-line of upwards of 8000 miles, form the outlet to numerous rapid streams and waterfalls, which leap or trickle down the edges of the treeless fields or mountain flats above.

Climate, Soil, etc. — The peculiar physical character of Norway necessarily gives rise to great varieties of climate in different parts of the country. The influence of the sea and of the Gulf Stream, and the penetration of deep inlets into the interior, greatly modify the severity of the climate on the western shore, and render it far superior to that of the other Scandinavian countries in the same latitude. On the coast generally rain and fogs prevail; while in the region near the North Cape storms are almost incessant, and rage with extraordinary violence. In the interior the air is clear and dry. The longest day, which in the south is eighteen hours, may be said to be nearly three months in the high latitudes of the northern districts, where the longest night lasts almost an equal length of time. In Norway Proper — the winters as a rule are long and cold, and the summers, which rapidly follow the melting of the snows in April and May, are warm and pleasant. On the islands, however, the heats of summer are often insufficient to ripen corn. The protracted winter of the northern regions follows almost suddenly on the disappearance of the sun, when the absence of solar light is compensated for by the frequent appearance of the aurora borealis, which shines with sufficient intensity to allow the prosecution of ordinary occupations. It is estimated that one thirty-eighth of the area of Norway lies within the region of perpetual snow, while a large extent of the mountain districts affords no produce beyond scanty grasses, mosses, lichens, and a few hardy berry-yielding plants. Only birch and juniper grow north of 670, which is the boundary of the pine. The Scotch fir, *Pinus sylvestris* (Norwegian, *Furu*), and spruce, *P. abies* (Norwegian, *Gran*), cover extensive tracts, and, with birch, constitute the principal wealth of Norway. The hardier fruits, as strawberries, gooseberries, cherries, and raspberries, are abundant and excellent of their kind. Hemp, flax, rye, oats, and barley are grown as far north as 66°; but

although agriculture has been more systematically pursued of late years, the crops are not always sufficient, for home consumption, and hence it is found absolutely necessary to import annually considerable quantities of corn and potatoes. In 1812 there was so great a famine that the people made bread from the bark of *elm.* In the northern parts, in the upper valleys, the rearing of cattle constitutes an important branch of industry. The herds and flocks are driven from the distant farms to the pasture-lands in these high mountain valleys, known as Saterdale, where they remain till the approach of cold weather obliges the herdsmen to return with their charges to the shelter of the farms. Although the' cattle and horses are small, they are generally strong and capable of bearing much hard labor. The fisheries of Norway are of great importance, and not only yield one of the most important articles of home consumption, but at the same time constitute one of the most profitable sources of foreign export. Fish is caught in almost every stream and lake of the interior, as well as in the fjords of the coast, and in the bays and channels which encircle the numerous islands skirting the long sea-line of Norway. Salmon, herring, and cod are of the greatest importance, the latter alone giving employment to some 16,000 or 18,000 men. The mineral products, which comprise silver, copper, cobalt, iron, chrome ironstone, etc., yield an annual return of nearly $800,000. The richest mines are situated in the south. Latterly some productive copper-works have also been opened in northern districts. Ship-building in all its branches is almost the only industrial art that is extensively and actively prosecuted. In many parts of the country there are absolutely no special trades, the inhabitants of the small fishing-ports, no less than the inmates of the widely separated farms, employing their leisure during the long winter in weaving, spinning, and making the articles of clothing and the domestic implements required in their households. The fauna of Norway includes the bear, wolf, lynx, elk, otter, reindeer, red-deer, seal, the elder-duck, and many other kinds of sea-fowl, blackcock, capercailzie, and a great variety of small game.

Government, etc. — Although Norway constitutes one joint kingdom with Sweden in regard to succession, external policy, and diplomacy, it is in all other respects an independent state, having its own government, legislative machinery, finances, army, and navy. The king is indeed commander-in-chief of all the forces of the country, whether military or naval; but he can neither augment nor decrease their number, nor proclaim peace or war, without the assent of the Norwegian Parliament (Storthing), which consists

of natives of the country; nor, except in time of war, can he bring foreign soldiers within the frontiers, or send native troops out of Norway. He must visit Norway once every year, and in his. absence affairs are administered in the name of his representative, who may be a Swede, and who is entitled viceroy if he be of royal birth. Norway is divided into twenty amts, or administrative circles, subdivided into fifty-five bailiwicks, and each of these is presided over by a rural magistrate. Norway has a representative government, based on the constitution which was established in 1814, and modified in 1869. The constitution is purely democratic in its character. The Council of State constitutes the highest court of justice, under whose jurisdiction the provincial magistrates or "amtmaend" administer justice, in conjunction with the bailiffs and sorenskriver, or advocates, who preside over rural petty courts. These lower courts are controlled by the *Stift-Overrette,* or Diocesan Courts of Justice, while the latter are, in their turn, under the High Court of Appeal, or *Hiieste Ret,* which is located at Christiania. Once every year the Storthing, or legislative chamber, meets, and is composed of representatives who are elected by the freehold voters of their several districts. The Storthing votes the taxes. which are collected by officers of the-king of Sweden and Norway; it proposes laws, which must be ratified by the king-; but if they pass the Storthing three times, they acquire validity even without the king's sanction.

Race, Language, etc. — With the exception of some 25,000 Lapps and Finns, living in the most remote northern regions, the inhabitants of Norway are generally a pure Scandinavian race, akin to the North Germanic nations of Aryan descent. The genuine Norwegians are of middle height, with strong, well-knit, muscular frames, of fair skin, with light flaxen or yellow hair, and blue eyes. In character they may be said to be frank, yet cautious and reserved, honest, moderate, religious, and superstitious, more from an inveterate love of clinging to the forms, thoughts, and creed of their ancestors than from fanaticism. Their love of country, and their irrepressible fondness for the sea, by the very anomaly which these apparently contradictory propensities exhibit, show them to be the true descendants of the sea-roving Northmen of old. Of late years emigration has continued steadily to increase at a rate which threatens to be a serious evil to so thinly populated a country as Norway, but which is easily explained by the small portion of land capable of cultivation. The general diffusion of education, and the perfect equality and practical independence which they have known how to secure and retain for

themselves, notwithstanding their nominal incorporation with the other Scandinavian kingdoms, give to the poorest Norwegians a sense of self-respect and self-reliance which distinguish them favorably from those of the same class in other countries. The population of Norway is chiefly rural, only about eleven per cent. living in towns. Christiania, the principal city, has not more than 125,000 inhabitants, while Bergen and Trondhjem have. respectively only 43,000 and 24,000. The physical character, and consequent climatic relations of Norway, leave a very small proportion: (according to some writers only about two per cent.) of the area capable of being cultivated; for it may be stated generally that the valleys are the only habitable and agriculturally productive parts of the country, the mountain-ridges which separate the lowlying lands being covered with bare masses of gneiss and mica schists, in the fissures of which the only vegetation is juniper, fir, aspen, birch, and stunted beech trees. There are few villages, and the isolated farmsteads are often separated from one another by many miles. The cultivators of the land are in most instances also the proprietors, less than one third of the whole number being tenants only. The peasants, more especially in the amts remote from towns, retain their ancient provincial costumes, which are, for the most part, highly picturesque, consisting, among the women, of ample woolen skirts and brightly colored knit bodices, fastened and adorned with silver or brass clasps. and buckles. Music is much cultivated by all classes of the people, and the national songs and melodies which are the favorites are for the most part of a melancholy character. Danish is the language in ordinary use both in writing and speaking, although dialects nearer akin to the old Norse are spoken by the dalesmen and mountaineers of special districts. Since the separation of the country from Denmark, a strongly national tendency has been manifested by some of the best Norwegian writers, and attempts have been made to reorganize these dialects into one general Norwegian language, and thus, in fact, to revive the ancient Norse, or Icelandic, which has been preserved in Iceland in almost perfect purity since its first introduction into the island in the 9th century by colonists from the Scandinavian mother-lands.

History, Secular and Religious. — The early history of Norway is comprised in that of the other Scandinavian countries, and is, like theirs, for the most part fabulous. It is only towards the middle of the 10th century, when Christianity was introduced. that the mythical obscurity in which the annals of the kingdom had been previously plunged begins to

give place to the light of historical truth. The introduction of Christianity, which was the result of the intercourse the Norwegians had with the more civilized parts of Europe through their maritime expeditions, destroyed much of the old nationality of the people and the heathenism which they had hitherto cherished, although the sanguinary feuds which had raged among the rival chiefs of the land can scarcely be said to. have lost their ferocity under the sway of the milder religion. The first introduction of Christianity into Norway is generally ascribed to Hakon, a prince of the country, before the middle of the 10th century. This person had received a Christian education at the court of Athelstan king of England. On returning to his own land he found his countrymen zealously devoted to the worship of *Odin;* and having himself embraced Christianity, he was under the necessity of worshipping in secret. At length, having gained over some of his most intimate friends to the side of Christianity, he resolved, as he had become master of the kingdom, to establish Christianity as the religion of the country. Accordingly, he proposed, A.D. 950, before an assembly of the people, that the whole nation should renounce idolatry, and worship the only true God, and Jesus Christ his Son. He suggested also that the Sabbath should be devoted to religious exercises, and Friday observed as a fastday. These royal propositions were indignantly rejected both by nobles and people; and the king, to conciliate his enraged subjects, yielded so far as to take part in some of the ancient sacred rites and customs. In particular, at the celebration of the Yule festival, he consented to eat part of the liver of a horse, and to drain all the cups drunk to his honor. In consequence of this sinful participation in manifest idolatry, he was soon after seized with the most painful remorse, and he died deeply penitent for the scandal he had brought upon Christianity.

In a short time, however, the way was opened for the more effectual admission of the Christian religion by the elevation to the throne of Olaf I, a Norwegian king, who was favorable to Christianity. “This Olaf,” to quote from Neander, “had traveled extensively in foreign lands: in Russia, Greece, England, and the neighboring parts of Northern Germany. By intercourse with Christian nations, in his predatory excursions, he had obtained some knowledge of Christianity, and had been led, by various circumstances, to see a divine power in it. In some German port he had become acquainted, among others, with a certain ecclesiastic from Bremen, Thangbrand by name, a soldier priest, whose temper and mode of life were buit little suited to the spiritual profession. This person carried about with

him a large shield, having on it a figure of Christ on the cross, embossed in gold. The shield attracted Olaf's particular notice. He inquired about the meaning of the symbol, which gave the priest an opportunity of telling the story of Christ and Christianity. Observing how greatly Olaf was taken with the shield, Thangbrand made him a present of it, for which the Norse chieftain richly repaid him in gold and silver. He moreover promised to stand by him if he should ever need protection. In various dangers by sea and on the land, which Olaf afterwards encountered, he believed that he owed his life and safety to this shield; and his faith in the divine power of Jesus thus became stronger and stronger. At the Scilly Isles, on the southwest coast of England. he received baptism, and returned to Norway, fully resolved to destroy paganism. In England he had met again with the priest Thangbrand. Olaf took him back to Norway in capacity of a court clergyman; but no good resulted from his connection with this person of doubtful character. Inclined of his own accord to employ violent measures for the destruction of paganism and the spread of Christianity, he was only confirmed in this mistaken plan by Thangbrand's influence." On reaching Norway, and taking possession of the government, Olaf directed his chief efforts towards the introduction of Christianity as the religion of the country. He everywhere destroyed the heathen temples, and invited all classes of the people to submit to baptism. Where kindness failed, he had recourse to cruelty. His plans, however, for the Christianization of his subjects were cut short in the year 1000. He died in a war against the united powers of Denmark and Sweden.

Norway now passed into the hands of foreign rulers, who, though favorable to Christianity, took no active measures for planting the Christian Church in their newly acquired territory, and the pagan party once more restored the ancient rites. But this state of matters was of short continuance. Olaf the Thick (usually surnamed the Saint), who delivered Norway- from her foreign rulers, came into the country in 1015, when already a decided Christian, with bishops and priests whom he had brought with him from England. He resolved to force Christianity upon the people, and accordingly the obstinate and refractory were threatened with confiscation of their goods, and in some cases with death itself. Many professed to yield through fear, and submitted to be baptized; but they continued secretly to practice their pagan ceremonies. In the province of Dalen the idolaters were headed by a powerful man named Gudbrand, who assembled the people, and persuaded them that if they would only bring

out a colossal statue of their great god *Thor,* Olaf and his whole force would melt like wax. It was agreed on both sides that each party should try the power of its own god. The night preceding the meeting was spent by Olaf in secret prayer. Next day the colossal image of Thor, adorned profusely with gold and silver, was drawn into the public place, where crowds of pagans gathered around the image. The king stationed beside himself Kolbein, one of his guard, a man of gigantic stature and great bodily strength. Gudbrand commenced the proceedings by challenging the Christians to produce evidence of the power of their God, and pointing them to the colossal image of the mighty Thor. To this boastful address Olaf replied, taunting the pagans with worshipping a blind and deaf god, and calling upon them to lift their eyes to heaven, and behold the Christian's God as he revealed himself in the radiant light. At the utterance of these words the sun burst forth with the brightest effilgence, and at the same moment Kolbein demolished the idol with a single blow of a heavy mallet which he carried in his hand. The monster fell, crumbled into fragments, from which crept a great multitude of mice, snakes, and lizards. The scene produced a powerful effect upon the pagans, many of whom were from that moment convinced of the utter futility of their idols. The severity, however, with which Olaf had conducted his government, prepared the way for the conquest of the country by Canute, king of Denmark and England. The banished Olaf returned, and, raising an army composed wholly of Christians, made arrangements for a new struggle. He fell mortally wounded in battle, Aug. 31, 1030 — a day which was universally observed as a festival by the people of the North in honor of Olaf, whom they hesitated not to style a Christian martyr. This monarch, whose memory was long held in the highest estimation, had labored zealously for the spread of Christianity, not only in Norway, but also in the islands peopled by Norwegian colonies, such as Iceland, the Orkneys, and the Faroe Islands. His short reign was, in fact, wholly devoted to the propagation of the new faith by means the most revolting to humanity. His general practice was to enter a district at the head of a powerful army, summon a council, or Thing, as it was called, and give the people the alternative of fighting with him or being baptized. Most of them preferred baptism to the risk of fighting with an enemy so well prepared for the combat, and thus a large number made a nominal profession of Christianity.:On the death of king Canute, Nov. 12,1035, Olaf's son, Magnus I, recovered possession of the Norwegian throne; and thenceforth, till 1319, Norway continued under the sway of native kings, who were also

devoted adherents of Christianity, i.e. of a Christianity as they understood it. They were zealous for the upbuilding of Romish Christianity, and even shared in the crusading movement for regaining Palestine. Indeed, ever since the light of Christianity had dawned on Scandinavia, a general desire prevailed among the people, to visit the Holy Land. Several of the Norwegian kings and princes had made a pilgrimage to the Holy Sepulchre; and during the reign of Magnus Barfoed, a chieftain named Skopte equipped a squadron of five vessels, and set sail, accompanied by his three sons, for Palestine; but died at Rome, where he had stopped to perform his devotions. The expedition was continued, by his sons, none of whom survived the journey. The fame of this exploit, and the marvelous tales of other pilgrims, led Sigurd, the king of Norway, to undertake a pilgrimage to Jerusalem. Fired with a love of wild adventure and an avaricious desire of plunder, the royal pilgrim set out with a fleet of sixty vessels, surmounted with the sacred banner of the cross, and manned with several thousand followers. After wintering in England, where they were hospitably treated by Henry I, the Norwegian crusaders proceeded on their voyage, and after encountering many hardships, plundering various places, and barbarously murdering tribes of people who refused to become Christians, they paid the accustomed visit to Jerusalem and the other holy places. Sigurd, on his return home, was solicited by the king of Denmark to join him in an attack upon the inhabitants of Smaland, who, after being nominally converted to Christianity, had relapsed into idolatry, and put to death the Christian missionaries. The king of Norway responded to the invitation, and, passing into the Baltic, punished the revolted pagans, and returned to his country laden with booty. After a reign of twenty-seven years, Sigurd died in 1130. From this period Norway became, for more than a century, a prey to barbarous and destructive civil wars. In the midst of these internal commotions, cardinal Nicholas, an Englishman by birth, and afterwards known as pope Adrian IV, arrived in Norway as legate from the Romish see. The chief object of his mission was to render the kingdom ecclesiastically independent of the authority of the archbishop of Lund-an arrangement which was earnestly desired by the Norwegian kings. An archiepiscopal see was accordingly erected at Trondhjem, and endowed with authority, not only over Norway, but also over the Norwegian colonies. Rejoicing in their spiritual independence, the people readily consented to pay the accustomed tribute of Peter’s pence to Rome, but they strenuously resisted the attempt made by the pope’s legate to insist upon the celibacy of the. clergy. “In various other things,” says Snorre,

"the papal legate reformed the manners and customs of the nation during his stay, so that there never came to this land a stranger who was more honored and beloved both by princes and people." The Church of Norway had now accepted a metropolitan at the hands of the pope of Rome, and this acknowledgment of subjection to the Romish see was soon followed by other concessions which seriously compromised the liberties of the country. The ambitious prelate of the see of Trondhjem was desirous of adopting every expedient to add to the influence and authority of the primacy. With this view he succeeded in bringing it about that the realm was hereafter to be held as a fief of St. Olaf, the superior lord being represented by the archbishops of Trondhjem, whose consent was made indispensable to filling the vacant throne. On the demise of the reigning king, the crown was to be religiously offered to St. Olaf. in the cathedral where his relics were deposited, by the bishops, abbots, and twelve chieftains from each diocese, who were to nominate the successor with the advice and consent of their primate. Thus taking advantage of the incessant contentions for the sovereignty by which the country-was agitated and disturbed, the Romish primate secured for the see of Trondhjem a perpetual control over the future choice of the Norwegian monarchs. The crown was now declared an ecclesiastical fief, and the government almost converted into a hierarchy. A young adventurer named Sverre seized on the crown of Norway, and his title was ratified by the sword as well as by the general acquiescence of the nation. The primate, however, refused to perform the usual ceremony of coronation, and, fearing the royal displeasure, fled to Denmark. Thence he transmitted an appeal to Rome, in consequence of which the pope launched the thunders of the Vatican against Sverre, threatening him with excommunication unless he instantly desisted from his hostile measures against the primate. The sovereign, having been educated for the priesthood, was well skilled both in canon law and ecclesiastical, and he found no difficulty, therefore, in showing, both from Scripture and the decrees of councils, that the pope had no right to interfere in such disputes between kings and their subjects. Anxious for peace, however, Sverre applied for a papal legate to perform the ceremony of his confirmation, but was refused. The king was indignant at this proceeding on the part of Rome; and reproaching the Roman ambassador with duplicity, ordered him forthwith to leave his dominions. As a last resource, the enraged monarch summoned together the prelates of the realm, and caused himself to be crowned by bishop Nicholas, who had been elected through his influence; but the proceeding was condemned by pope

Alexander III, who excommunicated both the royal and the clerical offender. Deputies were soon after dispatched to Rome, who succeeded in obtaining a papal absolution for the king; but on their return they were detained in Denmark, where they suddenly died, having previously pledged the papal bull to raise money for the payment of their expenses. The important document thus found its way into the hands of Sverre, who read it publicly in the cathedral of Trondhjem, alleging that the deputies had been poisoned by his enemies. The whole transaction seemed not a little suspicious; the Norwegian king was charged by the pope with having forged the bull, and procured the death of the messengers; and on the ground of this accusation the kingdom was laid under an interdict (q.v.). Bishop Nicholas now abandoned the king, whose cause he had so warmly espoused, fled to the primate in Denmark, and there raising a considerable army, invaded Norway; but Sverre, aided by a body of troops sent from England by king John, succeeded in defeating the rebels. The king did not long survive this victory, but worn out by the harassing contests to which for a quarter of a century he had been subjected, died about this time.

It had for a long time been the evident tendency of the government of Norway to assume the form of a sacerdotal and feudal aristocracy. This tendency, however, was arrested to some extent by the first princes of the house of Sverre, who asserted the rights of the monarch against the encroachments of the clergy and the nobles. But it was more difficult to contend with the Romish see, which has often been able to accomplish more by secret machinations than in open warfare. While affecting to renounce the right with which the archbishop of Trondhjem had been invested of controlling the choice of the monarch on every vacancy the papal Church induced the crown to confirm the spiritual jurisdiction of the prelates with all the ecclesiastical endowments, even to the exclusion of lay founders from their rights of patronage. The prelates were allowed to coin money, and maintain a regular body-guard of one hundred armed men for the archbishop, and forty for each bishop. One concession was followed by another; and the archbishop of Trondhjem, taking advantage of the youth and inexperience of Erik, son of Magnus Hakonson, who ascended the throne in 1280, at the age of twelve, extorted from him at his coronation an oath that he would render the Church independent of the secular authority. Having gained this point, the artful primate proceeded to act upon it by publishing an edict that imposed new fines for offenses against the canons of the Church. The king’s advisers refused to sanction the bold step taken

by the primate; and to vindicate his spiritual authority, he excommunicated the royal counselors. The king in turn banished the primate, who forthwith set out for Rome to lay his case before the pope. When on his way home again he died in Sweden, and his successor having acknowledged himself the vassal of Erik, the contest was terminated, and the pretensions of the clergy reduced within more reasonable limits. In the latter part of the 14th century, the three kingdoms of Norway, Denmark, and Sweden were united under one sovereign: and. this union of Calmar, as it was called, existed nominally at least from 1397 to 1521, during which long period there was an incessant struggle for superiority between the crown and the clergy.

Reformation in Church and State. — So harassing were the repeated encroachments of the Romish hierarchy to the Norwegian government and people, that the Reformation was gladly welcomed as likely to weaken the power and abridge the prerogatives of the papists. Many of the Norwegian youth had studied at Wittenberg and other German universities, where they had imbibed the doctrines and principles of the Reformers, and on their return home they found both rulers and people ready to embrace the Reformed faith. But what tended chiefly to facilitate the progress of the Reformation in Norway was the election of Christian III to the throne by the lay aristocracy of the kingdom. As he had himself been educated in the Protestant faith, his accession was violently opposed by the archbishop of Trondhjem and the other Romish prelates. The zeal of the monarch, however, was only quickened by the opposition of the clergy, and he resolved to introduce the reformed worship as the religion of the state. A recess was accordingly passed and signed by more than four hundred nobles with the deputies of the commons, providing:

"**1.** That the temporal and spiritual power of the bishops should be forever taken away, and the administration of their dioceses confided to learned men of the Reformed faith, under the title of superintendents.

2. That the castles, manors, and other lands belonging to the prelates and monasteries should be annexed to the crown.

3. That their religious houses should be reformed; the regular clergy who might not choose to be secularized to be allowed to remain in their respective cloisters, upon condition that they should hear the Word of God, lead edifying lives, and that their surplus revenues should be devoted to the support of hospitals and other eleemosynary establishments.

4. That the rights of lay patronage should be preserved; the clergy to exact from the peasants only their regular tithe, one third of which should be appropriated to the support of the curate, one third to the proprietor of the church, and the remainder to the king, for the use of the university and schools of learning." The king consulted Luther upon the manner of carrying this recess into effect, and by his advice, instead of secularizing the Church property, he reserved a certain portion for the maintenance of the Protestant worship, and the purposes of education and charity; but a large part of the ecclesiastical lands ultimately came into the possession of the nobility by successive grants from the crown. Thus fell the Romish hierarchy in Denmark and Norway; and its destruction marked the epoch of the complete triumph of the lay aristocracy over the other orders of the state, which they continued to enjoy until the revolution of 1660.

The cause of the Reformation met with little opposition in Norway. From its first introduction it continued to hold its ground, and to diffuse itself among all classes of the people with the most gratifying rapidity. The Church became strictly Lutheran, and, though nominally episcopal, the bishops were vested only with the power of superintendents. Matters went on smoothly without any peculiar occurrence to disturb the ordinary course of events. But towards the end of the last century the Church was much quickened, spiritually, through the efforts of Hans Nielsen Hauge (q.v.), a remarkable person, who has earned for himself the honorable appellation of the Norwegian Reformer. Hauge was not a dissenter from the established Lutheran Church of Norway. Neither in his preaching nor his writings did he teach any difference of doctrine. He enforced purer views of Christian morality, while he taught at the same time the doctrines of the Church.

He called for no change of opinion or of established faith, but for better lives and more Christian practice among both clergy and laity. And he taught *only* the doctrines of the Church, casting out the fables and wicked imaginings of men — lifting up his voice against the coldness, the selfishness, the worldliness, and the skepticism of the clergy-for even into Norway neology had made its way, though it has never had such a hold upon the whole Church as in the sister country, Denmark. His followers called themselves *Vakte*" awakened;" and esteemed themselves members of the congregation of saints. But they never called themselves nor were esteemed dissenters; they professed the doctrines of the Church-from the sinful slumbers and negligence of which they had come out and separated themselves. They met, it is true, to hear their favorite preacher, and

occasionally by themselves for religious purposes in the open air or in private dwellings, but they did not on that account withdraw themselves from the communion of the Church. They were, and are, in fact, a kind of Methodists, such as the Methodists were before they constituted themselves a separate body, with separate places of worship. At the same time it is probable that, had circumstances been favorable, they might have become a regular dissenting body. Had the laws and circumstances of Norway been such as those of England and Scotland when Wesley and Erskine laid the foundation of the two leading sects in those countries, the *Haugeanere* — for by this name they are generally distinguished in Norway had probably long ago separated from the Church. But the law forbade the establishment of conventicles, and, if it had not, the Norwegians are too poor to support any dissenting clergy. So long as they simply made profession of spiritual quickening, they were tolerated and even kindly considered by the Scandinavian governments. But the more uneducated and the less refined of the Haugeans became after a time disturbers of the public peace. Thus among their more extraordinary proceedings were the methods they adopted for driving out the devil, the results of which were occasionally maiming and death. Such outrages, of course, could not be permitted; the conservation of the public peace and of the lives of the people called for government interference. Inquiries were instituted, and Hauge was arrested in October, 1804. The affair was delegated to an especial commission in Christiania. The reformer .could not be accused of being directly accessory to the outrages of his followers; but the prejudice was strong against him, and he was arraigned upon two charges: first, for holding assemblies for divine worship without lawful appointment; and, second, for teaching error, and contempt of the established instructors. Nine years had elapsed since he began his career, during which he had suffered much, and undergone much persecution. The matter was now taken into court, and, after a trial prolonged for ten years, he was first condemned to hard labor in the fortresses for two years, and to pay all the expenses; but the sentence was afterwards commuted in the supreme court to a fine of one thousand dollars, the expenses of the trial. In 1816, finally, this sentence also was commuted, and with this decision ended the public life of Hauge. All persecution ceased, and his mind became calmer; his continual anxiety, his itinerancies, and his preachings ceased. He lived peaceably, was pious, and respected by all-a man of blameless life and unimpeachable integrity. Though he no longer went about preaching, he still kept up a close communication with his followers; and he probably did

as much real good during his retirement as during the years of his more active life. He confirmed by advice and example the lessons he had formerly taught; and the great moral influence which his strenuous preaching exercised upon the clergy did not cease even with his death. He lived nearly twenty years after the period of his trial, and died as late. as March 29,1824. The effect of his labors as a Christian reformer is still felt in Norway. The Haugeanere are found in every part of the country, and form a body of men held in high esteem for their peaceable dispositions and their pious lives. Remaining still in communion with the Church, the influence of their example is extensively felt. and the effect upon the religious character of the people at large is everywhere acknowledged to be of a most beneficial description.

The political connection which, ever since the union of Calmar, had subsisted between Norway and Denmark, was brought to a close in 1814, Bernadotte, king of Sweden, having received Norway in compensation for the loss of Finland. Norway was united with Sweden on the understanding that it should retain the newly promulgated constitution, and enjoy fill liberty and independence within its own boundaries. These conditions were agreed to and strictly maintained; a few unimportant alterations in the constitution, necessitated by the altered conditions of the new union, being the only changes introduced in the machinery of government. Charles XIII was declared joint king of Sweden and Norway in 1818. Since the union, Norway has firmly resisted every attempt on the part of the Swedish monarchs to infringe upon the constitutional prerogatives of the nation; and during the reign of the first of the Bernadotte dynasty, the relations between him and his Norwegian subjects were-marked by jealousy and distrust on both sides. Since the accession of Bernadotte’s son, Oscar I, in 1844, perfect harmony and good-will have existed, and Norway has continued to make rapid progress towards a state of political security and material prosperity far greater than it ever enjoyed under the Danish dominion. The Norwegians have in this union with Sweden regained the free constitution of which Denmark had deprived them.

The religion of the country is Episcopal Lutheran. Until lately no places of worship of other denominations were permitted to exist. But in the Parliament of 1845 an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, were then allowed to reside in the country. They must emigrate to some more tolerant country, as the United States. Since the separation of Norway

from Denmark and its annexation to Sweden, the Norwegian Church is subject to the constitution of the Danish Lutheran Church, as settled by Christian V in 1683, and also to the Danish ritual, as laid down in 1685. But efforts have been put forth from time to time to have some alterations brought about. As recently as 1857 there was a proposal made in the Storthing for the establishment of a parish council, consisting of the clergymen of the parish and a certain number of laymen chosen from the communicants or members of the Church. The ecclesiastical hold on the civil relations of Norway seems almost incredible to outsiders. Everything is conditioned in the state by one's relation to the State Church. Indeed, it almost defies our credulity when we are told that such laws as the following still stand on the Norwegian statute books, and,. what is worse still, are rigidly enforced. It is enacted that no one can fill a civil office who is not a member of the Lutheran Church, and has partaken of the communion in it; that any one thus holding office immediately loses it on uniting with any other than the Lutheran Church; that every citizen must be confirmed between the ages of fourteen and nineteen; that within one week of his confirmation he must partake of the Lord's Supper, according to the Lutheran form; that if one fail in this until nineteen years old he is imprisoned; and that marriages are only regarded as fully legitimate when performed under the auspices of the Lutheran Church. The people, however, have the matter in hand, and in 1873 an immense mass meeting was held in Christiania, the capital of Norway, where resolutions were adopted in favor of the repeal of all the oppressive religious laws. And it was a meeting that had national force and importance. Its members consisted of regularly chosen delegates from all parts of the country, and while the great audience was from the masses, the decisions were regarded as of incalculable bearing on the future life of the nation. The king attended the sessions, and listened very earnestly to the proceedings. The delegates declared that the members of a Church have a full right to express their opinions; that they should enjoy perfect liberty of conscience; that in case of being wronged, they have the right to appeal to the civil authorities; and that if their appeal does not meet with favor, they have the right to organize themselves into an independent Church. There is every prospect that this convention will have the final effect of changing the old laws of Norway, and, among other benefits resulting therefrom, of removing the barriers that have been set up persistently against missions from non-Scandinavian or non-Lutheran churches. Two missions are supported in Norway by American Protestants, but they are more or less watched by the

Swedish authorities. The Baptists have been measurably successful; the Methodists are increasing in numbers, and acquiring much property. Their headquarters are at Christiania, under the superintendence of a regularly appointed pastor.

As the ecclesiastical organization has hitherto existed, the whole management of ecclesiastical matters has belonged to the government, and, in certain cases, to the bishop or to the *probst* (q.v.). The proposed alterations will in all probability yet become the law of the land, thus admitting the lay element into the government of the Church, and give general and broad religious liberty. The election of clergymen, under the present regime, is vested, in the first instance, in. the ecclesiastical minister of state, who, with the advice of the bishop, selects three candidates, from whom the king appoints one to the vacant parish. A bishop is elected by the probsts in the vacant bishopric, and the choice made must receive the royal sanction. The clergy consists of three orders — bishops, probsts, and priests — differing from each other not in rank. but in official duty. The priest is required to preach, to administer the sacraments, to dispense confirmation, and to preside at the board which in every parish manages the poor-fund. The probst, who is also a priest or clergyman of a parish, is bound, in addition to the discharge of his ordinary clerical duties, to make an annual visitation of the different parishes within his circuit, to examine the children in the different schools, and also the candidates for confirmation, to inspect the Church records, and all the ecclesiastical affairs of the parish. Of all these things the probst must render a regular report every year to the bishop. The bishops, of whom there are six in Norway, are required to visit their bishoprics with the utmost regularity; but from the large number of parishes under the superintendence of each bishop, he can only visit the whole in the course of three years. At the invitation of the bishop, all the children attending school assemble in the church to be examined, along with the candidates for confirmation, and those young people who have been confirmed since the last visitation. The ceremony of confirmation is performed in the Norwegian Church by the minister of the parish once or twice a year. The ordination of a clergyman belongs exclusively to the bishop, but it is not considered as communicating any special gifts or graces. The induction of the priest or clergyman is performed by the probst. Students of theology, after attending a university for a certain time, are allowed to preach, although they may not have completed their studies.

The directory for the public worship. of God in the Norwegian Church is to be found in the *Kirke-Ritual* of 1685, with its appendix, the *Alterbog* of 1688. The rules there given are based upon the book of liturgy (*Ordinants*), which was compiled by a royal committee' in the year 1537, and revised by Luther himself. Though it has not, in its present shape, the same fullness and completeness it had originally, still the chief materials and the frame and order of the Norwegian liturgy very much resemble those of the *Deutsche Messe* of 1526, that hand-book of liturgy in which Luther, not satisfied with his own former directions in the *Formulo Missa* of 1523, laid down the principles of an evangelical service for the guidance of such congregations as acknowledged him as their leader into the truth of the Holy Scriptures. The sermon keeps its place as the central part of public worship, and constitutes, together with the lessons from Scripture, hymns and prayers, the chief part of it, while the communion is the highest. The liturgy arranges the service in three parts, In the first, the opening part of it, the congregation turn to God in prayers and songs, confessing themselves to be sinners, but expressing at the same time their penitent hope that God, for Christ's sake, will visit them, and satisfy their spiritual hunger. In the second part, the main body of the service, the worshippers receive the gifts of the Holy Spirit through the Word of God and the sacraments. To this part belong the lessons of "the epistle" and "the gospel," the sermon, and the ministration of the sacraments, when there are persons to be baptized or communicants-all interwoven with hymns and short prayers. In the concluding part, the congregation give thanks through prayers and praise to the Most High for his blessings, implore his grace, that they may retain what he has bestowed upon them, and show it forth in fruits of grace, and finally they receive the benediction. The Church of Norway administers the Lord's Supper as often as it is asked for. The form largely resembles that of the Romish Church, and, though in both kinds, the wafer is still used instead of bread. But as an ecclesiastical body, it has repudiated the popish doctrine of transubstantiation, with its consequences — adoration of the elements, and the idea of an atoning sacrifice, prepared and offered up in the Lord's Supper. To be sure, it has been said that it is difficult for any but a hair-splitter to perceive the difference between the Lutheran and the Roman Catholic doctrine of "the real presence;" but the reason for this difficulty might be found, not so much in the matter itself, as in the want of investigation on the side of the observer. Many appear to think that the right name for the Lutheran doctrine of "the real presence" would be consubstantiation, as if it taught a commixture of the substances.

The truth is, that the Lutheran Church has never tried to explain the mysterious union, in which it believes, between Christ's body and blood and the visible elements of the holy supper. It confines itself to repudiating consubstantiation (see Schmid, *Dogmatik d. Ev. Luth. Kirche* [1853], p. 439, 445, 591) as well as transubstantiation, and all other such palpable deviations from the truth, involving more or less the idea of a physical, local, and circumscriptive manner of presence of the body and blood of Christ in the eucharist, as futile endeavors to define the incomprehensible. The Church of Norway, nevertheless, unlike other Protestant bodies, combines with the holy ordinance of the Lord's Supper the practice of confession, and consequently *absolution.* This must not be understood, however, to bear any comparison to the "auricular confession" of the Church of Rome, in. which an enumeration of sins is enjoined as necessary, and which is a corollary of priestly usurpation of power as judge of the conscience; and thus the Norwegian ministry repudiates, of course, every thought of such confession before the minister being the ordinary, not to speak of the only way of obtaining from God the remission of sins. The confession in this greatly purified — though it must be confessed still objectionable, because misleading — form was retained in the Lutheran. Church originally as a secret and individual but *voluntary* confession for the aid of troubled and oppressed consciences. Afterwards it was enjoined upon all as a necessary condition for being admitted to the Lord's Supper, in order that the minister might ascertain if the person applying for admittance to the communion really was in a state of penitence, and had sufficient knowledge of the elements of saving truth for a blessed partaking of it. The power to absolve is not considered, moreover, to belong to the clergyman as an individual, but to be vested in the Church, in whose name the forgiveness of sin is pronounced. Absolution, then, according to this view, is not a power given to the clergy, but to the Church or body of believers which is represented by the clergy. Before the act of absolution a sermon is preached, the object of which is to.prevent any other than true penitents from applying for absolution. The rite itself is thus performed. The penitents kneel before the altar, and the clergyman, laying his hands on their heads, utters these words, "I promise you the precious forgiveness of all your sins, in the name of God the Father, God the Son, and God the Holy Ghost." Having received the absolution, the penitents retire to their seats, and a hymn is sung, at the close of which the clergyman chants the words of the institution of the Holy Supper, the congregation again kneeling before the altar, and then the elements are distributed.

With relation to schools, Norway has a very creditable history. Provision is made for the instruction of all classes of the people. Wherever thirty children can be found in a neighborhood, a common-school is to be established in a regular school-house; and to provide for remote and thinly settled districts, “ambulatory schools” have been established by law, whose teachers travel from one farm to another, giving instruction to the children of each in turn, and living with the peasants. The result is that it is almost impossible to find a young Norwegian who cannot at least read and write. One reason undoubtedly for the general fundamental education there is the system of compulsory attendance on school. Every child is required by law to be in the school from seven or eight years of age to the time of confirmation, which is usually in the fifteenth year — parents or guardians of such children as may absent themselves being subject to a fine. In the very lowest of these schools instruction is given in reading, knowledge of the Christian religion, selections relating to history, geography, and knowledge of nature, writing, arithmetic, and singing. The law declares that all common-schools shall maintain a Christian character, and religious instruction be considered of primary importance. The school is always opened and closed with prayer or singing, or both. Of course there are many grades of schools above the common; as the public schools, the high schools, the normal, Latin, high civic schools, and the like. In these higher schools public opinion has demanded — and it has been sanctioned by recent law — a reduction in the attention paid to the study of the classics, and a proportionate increase in the study of modern languages and natural science — a part of the great movement that is reaching all lands. The old Norse tongue and the English are both made obligatory branches of study. The schools of Norway culminate in the national university at Christiania. Indeed, it may be claimed that the inner life of the Church of Norway has been not a little affected by the founding of the university at Christiania in 1811, and the separation of the country from Denmark in 1814. Previously the clergy were uniformly educated at the University of Copenhagen, where German rationalism prevailed to a melancholy extent. Danes were frequently appointed to the pastoral charge of parishes, to the great annoyance of the people, who were most unwilling to receive their ministrations. But from the time that the Norwegian students of theology had the privilege of attending their own national university a new life seemed to be infused into them, and from that aera may be dated the dawn of a true spiritual light in the Church of Norway. Two excellent men, Hersleb and Stenersen, disciples of the celebrated Danish theologian

Grundtvig, exercised a very favorable influence over the theological students. Hauge also, both by his sermons and his printed treatises, had done much to revive true religion among the people; and the Haugeanere, being allowed perfect freedom of worship, have spread themselves over a great part of the country, and are recognized, wherever they are found, as a quiet, inoffensive, pious people. It is an important feature in the Norwegian Church at the present time that a large number of both the clergy and laity are disciples of the Danish theologian Grundtvig, and hence receive the name of *Grundtvigians.* Not that they are dissenters from the Lutheran Church, but they entertain peculiar opinions on several points of doctrine, somewhat analogous to those of the High-Churchmen in the Church of England. They hold, for example, that the act of ordination conveys peculiar gifts and graces, and hence maintain extreme views as to the sacredness of the clergy as distinguished from the laity. They hold high opinions as to the value of tradition, and attach a very great importance to the Apostles' Creed, which they regard as inspired. With respect to many portions of Scripture they are doubtful as to their inspiration; but they have no doubt as to the inspiration of the Creed, and that it contains enough for our salvation. Accordingly they are accustomed to address to the people such words as these: "Believe in the words in which you are baptized; if you do your soul is saved." They consider the Bible a useful, and even a necessary book for the clergy, but a dangerous book for laymen. They hold a very singular opinion as to the importance of "the living words," and maintain that the Word preached has quite a different effect from the Word read. They even go so far as to declare that faith cannot possibly come by reading, and must come by hearing, referring in proof of their statement to [46104]Romans 10:14. Even. in the schools which happen to be in charge of Grundtvigians we find this principle carried into operation, everything being taught by the living voice of a schoolmaster, and not by a written book. Grundtvig, the founder of this class of theologians, who died Sept. 2, 1872, lacking but a few days of ninety years, was bishop, and resided at Copenhagen. He was the head of a large body of disciples, not only in Norway, but to a still greater extent in Denmark. Many of the most learned clergymen in both countries really belong to this school.

The Church establishment comprises, according to Thaarup, six bishops, the oldest of whom is primate, 80 probsts, and about 440 pastors of churches and chapels. There are 440 prestegilds or parishes, many of them of large extent, containing from 5000 to 10,000 inhabitants, and requiring

four or five separate churches or chapels. The incomes of the bishops may be reckoned about $4000, and of the rural clergy from $800 to $1600. The sources from which these are derived are a small assessment of grain in lieu of tithe from each farm, Easter and Christmas offerings, and dues for marriages, christenings, and funerals, which are pretty high. There are far prices, as in Scotland, by which payments in grain may be converted into money. In every prestegild there are several farms, besides the glebe, which belong to the living, and are let for a share of the produce, or at a small yearly rent, and a fine at each renewal. One of these is appropriated to the minister's widow, as a kind of life annuity. The Norwegian clergy are a well-informed body of men, possessing much influence over their flocks, and conscientious in the discharge of their duties. According to the census of 1866, the population was composed of 1,696,651 Lutherans, 3662 sectarians, 1038 Mormons, 316 Roman Catholics, 15 Greek Catholics, and 25 Jews. The Romanists and Jews have. only in very recent times secured permission to settle in Norway. See Thorlak, *Historia rerum Norvagicarum* (Copenh. 1711);. Schoning, *Norges Riges Historiie* (Soroe, 1771); Munch, *Det Noiske Folk's Historie,* vol. i-vi (Christ. 1852-59); Blom, *Das Konigreich Norwegen* (Leips. 1843, 2 vols. 8vo); Bowde, *Norway, its People, Products, and Institutions* (Lond. 1867, 8vo); Hurst's Hagenbach, *Ch. Hist.* 18*th and* -19*th Centuries* (see Index in vol. ii); Maclear, *Hist. of Christian Missions in the Mid. Ages; Brit. and For. Ev. Rev. Oct.* 1868, art. iii, which should be read with corrections in April, 1869, p. 430-435; and the excellent articles by the Rev. Gideon Draper in the *Methodist* (N. . Aug. 1872).

Norzi, Jedidja Salomon Di,

ben-Abraham, a learned Italian rabbi, was born in Mantua about 1560, and derived his family name (yxrwn yd) from the fact that his parents resided in Norzi, or Norica, a small town in the district of Spoleto. He studied under Samuel Cases, and, through his great piety and profound learning, was elected to he co-rabbinate, first with Luliano Shalom Cases, who died in 1630, then with Eliezer Cases, and from 16(4 up to the time of his death, which occurred after 1626, was co-rabbi with Jacob Chajim Cases. As early as 1588 Norzi was favorably known among his literary co-religionists by his work on the jurisprudence of the Hebrews (twbwçtw twlaç), which was published at Mantua in 1597. The work, however, to which he consecrated all his, life was the study and expurgation of the text of the

Bible, and with this design he undertook several long voyages to collect ancient MSS. of the Old Testament and of the Masorah. The, results of his patient researches, and which immortalized his name, are embodied in a critical and Masoretic commentary on the entire Hebrew Scriptures. To render his critical labors as complete as possible, and to edit the Hebrew text in as perfect a condition as thorough learning and conscientious industry could make it, Norzi left no resources untouched. He searched through the Midrashim, the Talmud, and the whole cycle of rabbinic literature, for various readings. He consulted all the Masoretic works, both published and unpublished; he collated all the MSS. to which he could get access, among which was the MS. from Toledo of the year 1277, now Cod. de Rossi 782; he compared all the best printed editions, and availed himself of the learning and critical labors of his predecessors and friends, especially of the MS. work called תרסמ הרותל גיס, *The Masorah, the Hedge of the Law,* by Meier ben-Todros Abulfia of Borgos, and of the cooperation of his friend Menacham di Lonzano of Palestine, who also furnished Norzi with important MSS. from his own library; and though he lived to finish the work to which he had consecrated his life, — having completed it in 1626, and called it תודו/רפ, *The Repairer of the Breach,* after (Isaiah 58:12) Isaiah 58:12, he did not live to see the fruit of his labors printed, as he died near 1630. His work remained iln MS. for about 112 years. The commentary was then edited by Raphael Chajim Basila, and published for the first time, with Hebrew text, under the altered title יצ תנחמ. *A Gift-offering, the Oblation of Salomon Jedidja* (the name of Norzi. יצ, 'being an abbreviation of הידידי המלצ) (Mantua, 1742-44, 4 pts. and 2 vols. 4to) Basila, the learned editor, added some notes, and also appended a list of 900, variations. A second edition appeared in Vienna in 1816. The commentary on the Pentateuch alone, with the Hebrew. text, appeared in Dobrovna in 1804; on the Prophets and the Hagiographa, with the Hebrew text, in Wilna about 1820. The work of Norzi marked great progress in Biblical exegesis, but it has no longer any value. Norzi also wrote a treatise on the accents, entitled!יראמה רמאמ, which he quotes in his commentary on (Genesis 1:11) Genesis 1:11; (Numbers 11:15); (1 Samuel 15:6); (Esther 1:6); 2:8; (Isaiah 38:12); (Ecclesiastes 2:7); and a treatise on the letters תפכ דגב, called תפכ דגב יללק, which he quotes in the commentary on (Genesis 1:11) Genesis 1:11; but these have not as yet come to light. See Steinschneider, *Catalogus Lib. Hebr. in Bibliotheca Bodleiana,* col. 2376-

77; First, *Bibliotheca Judaica*, 3:39 sq.; Eichhorn, *Einleitung in das Alte Testament;* Rosenmiller, *Handbuch fur die Literatur der biblischen Exegesis;* and Ginsburg in Kitto, s.v.

Nose

(ãa), properly *breathing-place,* or the member by which we breathe (<04120>Numbers 11:20); also in the dual (µyÆa), *the two nostrils.* The same word likewise signifies anger (<20224>Proverbs 22:24), as often shown in the breathing; and *the face* (<01819>Genesis 3:19), so called from its most prominent feature; and in <09105>1 Samuel 1:5 for *two persons;* a portion for two faces, i.e. a double portion (see Gesenius, s.v.). *SEE NOSTRIL*.

Nose-jewel

Picture for Nose-jewel

(µzn, *ne'zem,* so rendered by the Auth. Vers. in <23321>Isaiah 3:21; elsewhere *earring* [q.v.], as <01522>Genesis 24:22; <07024>Judges 8:24; but not in <20122>Proverbs 11:22 [see below]). It properly means simply a metallic *ring,* as of gold, and in some passages (e.g. <18211>Job 42:11; <20412>Proverbs 24:12) the true rendering may be doubtful, but in <01247>Genesis 24:47; <23321>Isaiah 3:21, and <26612>Ezekiel 16:12, it refers to a ring for the nose, a frequent ornament of Eastern women, *SEE WOMAN*; and in <20122>Proverbs 11:22, "The jewel of gold in a swine's snout" is plainly an allusion to it. These rings were set with jewels and hung from the nostril, as ear-rings from the ears, by holes bored to receive them. <26612>Ezekiel 16:12 'I will put a jewel on thy forehead [Heb. nose], and ear-rings in thine ears and a beautiful crown upon thine head." They also put rings in the nostrils of oxen and camels to guide them by': "I will put my hook in thy nose, and my bridle in thy lips" (<12928>2 Kings 19:28; see also <18402>Job 41:2). Travelers in India tell us that many females wear a jewel of gold in their nostrils, or in the *septum* of the nose; and some of them are exceedingly beautiful, and of great value. From the *septum,* or middle filament, is a pendant,. which sometimes contains three rubies and one pearl; and it nearly touches the: upper lip. The *left* nostril is pierced, and contains a ring about an inch in diameter; another lies flat on the nose, and occasionally consists of a fine pearl surrounded with rubies. The nose-ring is also worn by a few of the women of the lower orders in Cairo, and by many of those in the .country towns and villages both of Upper and Lower Egypt. It is most commonly made of

brass, is from an inch to an inch and a half in diameter, and has usually three or more colored glass beads, generally red and blue, attached to it. It is almost always passed through the *right* ala of the nose, and hangs partly below the mouth, so that the wearer is obliged to hold it up with one hand when she puts anything into her mouth. It is sometimes of gold. To the eyes of those who are unaccustomed to it, the nose-ring is certainly no ornament. It is mentioned in the Mishna, *Shabb.* 6:1; *Kelimn,* 11:8. Layard remarks that no specimen has been found in Assyrian remains (*Nin. and Bab.* p. 262, 544). For other notices, see Burckhardt, *Notes on Bed.* 1:51, 232; Niebuhr, *Descr. de l'Arab.* p. 57; *Voyages,* 1:133; 2:56; Chardin, *Voy.* 8:200; Lane, *Mod. Eg.* 1:78; *A pp.* iii, p. 226; Saalschitz, *Hebr. Arch.* 1:3, p. 25. *SEE RING*.

Nossairians

is the name of a particular sect of *Shiites* (q.v.), or followers of Ali, among the Mussulmans, who believe that the divinity has been joined and united with some of their prophets, particularly Ali and Mohammed ben-Hanisiah, one of his sons; for these sectaries hold that the divine and human nature may be united in one and the same person. This doctrine is rejected by the other Mussulmans, who reproach the Nossairians with having borrowed it from the books of the Christians. The Arabic term *Nossairiun* given to these sectarists signifies Nazareans, a name given to those Christians who blended the observance of Judaism with the laws and principles of Christianity. See Broughton, *Hist. of Religions,* s.v.

Nosselt, Johann August, D.D.,

a German theologian, was born at Halle May 2, 1734. He was educated at the university of his native city, and from 1757 taught philosophy and theology in his alma mater, and became in 1779 director of the seminary. He died March 10, 1807. He ranks with the neologists of Germany, but is an able expositor of guch difficult texts as do not contain fundamental points of Christian doctrine. His writings are numerous, mostly hermeneutical, exegetical, and theological. The most noted are his *Opuscula ad lnterpieiationern Sacrarum Scripturarum e ad Historiam Ecclesiasticam* (Halae, 4 vols. 8vo), and '*Exercitationes ad.* 8'*ac. Scrip. Interpretationem* (ibid. 4 vols. 8vo). His other valuable works are, *De vera cetate ac doctrina scriptorum Tertulliani* (ibid. 1757, 1759, and 1768, 4to):

Vertheidigung der Wahrheit und Gottlichkeit der Christlichen Religion (ibid. 1766,1767,1769,1774, and 1783): — *Historia Paraphraseon Erasmi in Novum' Testamentum* (Berlin, 1780,4*to*): — *Anweisung zur Kenntniss der besten Bucher in allen Theilen der Theologie* (Leips. 1779, 1780, 1791, and 1800, 8vo): — a great number of dissertations and programmes. See Niemeyer, *Leben Noesselts* (Berlin, 1809); Rotermund, *Supplement to Jocher, s.v.*

Nostradamus

(*Nostre Dame*), MICHAEL, a notable astrologer, and the most celebrated of modern seers, flourished in the 16th century. Among the generations immediately following his own time he almost rivaled the oracular fame of Merlin in the dim Middle Ages, and nearly equaled the mystical reputation of the ancient sibyls. In the period of the French Revolution his vaticinations were often cited; nor were they wholly denied notice and influence in so recent an aera as the revolutionary commotions in the middle of the current century. The prestige of the name, the rarity or inaccessibility of the oracular texts, — and their more than Delpliic obscurity, prolonged the renown of the prophet, while readily permitting bold forgeries or violent adaptations to new occurrences. Such is the fortune of all vulgar prophecy.

1. Life. — Nostradamus was born Dec. 14,1503, in the quaint old town of St. Remy, in Provence, which is now included in the Department of Bouches-du-Rhone. His family was reputed to be of Jewish descent, and of the tribe of Issachar, wherefore they predicted his gift of prophecy. His father, Jacques Nostre-dame, was notary of St. Remy. His mother Rdnde's grandfathers had been noted for their knowledge of mathematics and physics, which, in the earlier part of the 15th century, meant chiefly astrology, alchemy, and magic. One of these grandparents had been physician, or wonder-worker, to the weak but amiable Rene, titular king of Jerusalem and the Two Sicilies, and count of Provence. The other had held the same responsible position with Rene's son, John, the daring and adventurous duke of Calabria. From his maternal grandfather, the son of one of these courtleeches and star-gazers, the young Michael received his first instructions in mathematics, after whose death he was sent to school at Avignon. Thence he proceeded to Montpellier to study philosophy and medicine. From this great medical school he proceeded to Narbonne, Toulouse, and Bordeaux in succession. At Bordeaux he commenced the

practice of his profession when he was twenty-two years of age. Four years later, in 1529, he returned to Montpellier to obtain his degree, which he took with great distinction. Going thence to Toulouse, he was induced to remain there by the residence in that place of his familiar friend, Julius Caesar Scaliger. Here he contracted a respectable marriage, and had two children. In a very few years his wife and children all died, and he became a wanderer in Italy and Sicily. In 1544 he married a second time, and settled at Salon; but in 1546 he was retained, at the public expense, by the city of Aix to minister to the sufferers by the plague, which was again raging with great violence. After three years thus honorably employed he returned to Salon de Craux. His life appears to have always been respectable, and surrounded with respectable associations, though often vagrant. His home, however, continued henceforth to be at Salon; and here his family of three sons and a daughter was brought up.

Nostradamus acquired his first oracular reputation by the production of almanacs, in which "he did so admirably hit the conjuncture of events that he was sought for far and near," like an African rain-doctor. The popularity and success of these almanacs threatened to be damaging to the fame they had acquired for him. They tempted the ingenious fraternity of booksellers to vend spurious almanacs with the attraction of his name. This gave him occasion to complain that many false prophecies had been fathered upon him; and his eulogist, M. de Garencibres, believed that it furnished the foundation for the piquant epigram of Etienne Jodelle, his contemporary:

"Nostra damns, cum falsa damns, nam fallere nostrum est:
Et, cim falsa damns, nil nisi Nostradamus."

Nevertheless, the supposed familiarity of Nostradamus with the secrets of futurity was largely bruited about, and readily believed in the credulous and nefarious age of Catherine de' Medici. The confidence of Nostradamus in his own miraculous gifts was strengthened; and he employed his time in completing and preparing for the press the first series of his *Centuries of Prophecy*. It was published at Lyons in 1555, and was preceded by a *Preface*, dated March 1, of that year. The work contains the singular and very ambiguous prediction of the remarkable death of Henry II by the lance of Montgomery, which happened more than four years later. It cannot be imagined that this was deemed applicable at the tine of its appearance to the king, who was in the vigor of manhood. But the fame of Nostradamus, either through his almanacs or his *Centuries*, reached the ears of the court,

and he received an invitation from Henry to visit the royal abode. On his arrival he was treated with great consideration, was liberally compensated for his fatigues, and was sent to Blois, to see the royal princes and to report upon their destinies. Having satisfied the curiosity and secured the favor of the crown, Nostradamus returned to Salon, and employed himself in the manufacture of more oracles. In the course of the ensuing two years he completed his *Ten Centuries,* corresponding to the ten ages of the Sibylbvy adding three more *Centuries* to the seven hundred prophecies first published. These additional *Centuries* have the merit of surpassing their rude predecessors in obscurity, triviality, and apparent aimlessness. They were dedicated to Henry II in what is called by his English translator a "Summary Epistle," which is dated June 27, 1558. This dedication is marked by even greater assurance than its predecessor. Its tone is more confident, its pretensions loftier, and its indications more unmeaning.

These thousand prophecies constituted only a part of the oracular calculations of Nostradamus. He refers to fuller declarations in his "other prophecies, written in *soluta oratione,*" or prose. These prose predictions, however, never saw the light, except such as were introduced into his almanacs. The assertion of their existence may have been only a convenient provision for the manufacture of metrical vaticinations after the occurrences had transpired to which they were to be applied. It certainly afforded a tempting and plausible foundation for the forgery of later prognostications, and their attribution to Nostradamus.

Henry II did not long survive this dedication of the last three *Centuries,* being killed within thirteen months, in the tournament which celebrated the restoration of peace between France and Spain. This. strange and fatal casualty was pretended to have been foretold by Nostradamus in the following quatrain:

"Le lion jeune le vieu x surmontera,
En champ belliqne, par sinlgulier duelle,
Dais cage d'Or l'eil lui crevera,
Deux playes une, puis mourir cruelle."

This prediction, so singularly accomplished, or so violently wrested to imply its accomplishment, greatly augmented the renown of Nostradamus, and attracted multitudes of gaping visitors, often of the highest distinction, to his humble abode at Salon. The duke of Savoy came in October, 1559; and about two months later his affianced bride, the princess Margaret of

France. In the year 1564, in the long progress which preceded the deadly Conference of Bayonne, Charles IX was welcomed by him to Salon in the name of the town, and he was summoned to meat his majesty at Aries or Lyons. He was appointed physician in ordinary to the king, and was gratified with a royal donation of two hundred crowns of gold, while the queen-mother, Catharine, bestowed upon him a purse of nearly equal amount.

Nostradamus did not long enjoy his honors. He died of dropsy at Salon July 2, 1566. The time of his death. was said to have been anticipated exactly by him. In the *Calendar* for the year he is asserted to have written opposite the end of June, “Hic prope mors est” — death about this time. Had the work been published-had it even been discovered inn that age — this entry might have been supposed to be only a modified transcript, of the observation of Joannes Lydus (*De Signis,* for June 30): “If it thunder, death will shortly abound.” It might well have been transmitted among the mediaeval traditions of signs, days, and portents.

Nostradamus was buried in the church of the Franciscans at Salon, and a mural tablet was erected by his widow to his memory.

2. *Works.* — *The Ten Centuries of the Prophecies of Nostradamus* were his chief production, and the sole cause of the long celebrity of his name. He wrote prophecies in prose never published, except such as were contained in his series of *Astrological Almanacs* (1550-1567), which have already been noticed. He was the author of some other works, which have long ceased to be sought after, and which are now almost entirely forgotten. These are, *De Fardements et Senteurs* (1552), a cookery book: — *Litere de Recettes Curieuses entrefenir la sante du corps* (Poictiers, 1556), hygienic:*Des confitures* (Antwerp, 1557), cosmetics for beautifying the hands and face: — *Paraphrases de Galen* (Lyons, 1557), translated from the Latin.

After his death appeared the *Eleventh and Twelfth Centuries* of his prophetic quatrains, which are almost certainly spurious, being those later accessories which are always engendered by popular collections of oracles.

3. — *Prophecies.* — The vaticinatiois of Nostradamus which secured his fame are in verse, and are written in quatrains of rough, rude, unintelligible, and incorrigible French, in tottering and halting metre, with rugged, harsh, and often unmanageable rhymes, clattering or jingling at the ends of the

alternate lines., M. de Garencieres, the English editor and translator of these oracles, asserts, of his own knowledge, that they were used as crabbed texts for the instruction of children in French in the land, of their nativity. It was a time when education sought insurmountable difficulties for the neophyte, rather than to level the high-roads of learning, and to make the rough places smooth. They remain for the most part incapable of comprehension, and are scarcely rendered more perspicuous by the English version or the explanatory comments of M. de Garencieres. Notwithstanding their unintelligibility — probably on account of their unintelligibility and consequent pliancy — the prophecies of Nostradamus were long in vogue: and continued to be occasionally revived, in genuine or supposititious forms, till a very recent period, if it can be said that they are totally discredited even now. It is unnecessary to discuss on the present occasion the character of the fraudulent pretensions and the hallucinations,: the deliberate artifices and the diseased temperaments which generate oracle-mongering. Usually such pretensions are entirely fraudulent; but frequently honest delusion is so strangely amalgamated with the growing habit of only half-recognized deception that it is impossible to consider the prophetic mania as anything else than a real mental distemper. The vaticinations of Nostradamus seem to have sprung, at least originally, from such a morbid frame of mind; though increasing renown, the deference paid to him, the emoluments of an accepted profession. and the apparent accomplishment of several of his predictions, may have easily induced him in his later years to trust much to chance and obscurity, and deliberately to delude others, while seeking to delude himself also. A person believed to possess supernatural knowledge or powers cannot extricate himself from the consequences of the popular credulity which he has encouraged, and by which he maintains himself in repute.

An elaborate apology for Nostradamus, in seven formal chapters, is offered by M. de Garencieres as an introduction to his English version of the *Centuries.* This may be passed over with little notice, though the fourth chapter consists of “proofs setting forth evidently that Nostradamus was enlightened by the Holy Ghost.” If the prophet aimed at deception, his interpreter was thoroughly deceived. If the prophet was himself deluded, the delusion of his translator was even more complete than his own.

The position of Nostradamus in his own age and among. his own people was eminently respectable, and on other grounds than his oracular endowments. He was an educated, regular, and successful practitioner of

medicine. His sons obtained honorable distinction in the province in which they had been born and brought up. There is no stain on the character of the -man or of his family. There is an air of sincerity in the declarations ‘of Nostradamus, even when most extravagant, that induces hesitation in ascribing them to shameless effrontery and imposture. He seems on many occasions to claim divine inspiration, and it is freely accorded to him by his apologist; but he usually ascribes his prevision to mathematical science and to astrological calculation. He evidently trusted much to luck; and especially to the luck of being perfectly incomprehensible in his thoroughly impenetrable farrago of names, symbols, types, and dark utterances. He had also great confidence in congenital adaptation for his marvelous mission, in his ancestral gifts, and in “the hereditary word of occult predictions.” There was a craze in the blood, which both favored self-delusion and presented the appearance of honest intent.

There is, however, one broad shadow of conscious concealment and insincerity which lies over the whole series of these *Centuries.* He constantly denounces the Reformers and the Reformed religion, and predicts their confusion and overthrow — no erroneous forecast, so far as France was concerned. He died in the avowed profession of the old faith, though he had apparently lived with little regard to the external requirements of any religion. He was buried in a monastic church. Nevertheless there is a hint in his writings that his real sentiments were. in strong opposition to all these indications of belief, and that, like his contemporary, Rabelais, he disguised. His actual though lukewarm opinions in a cloud of enigmatical sentences, or cloaked them by disingenuous signs. He says, in his Prefatory Letter, “that if I should relate what should happen hereafter, those of the present reign, sect, religion, and faith would find it so disagreeing with their fancies that they would condemn that which future ages shall find and know to be true, . . which hath been the cause that I have withdrawn my tongue from the vulgar and my pen from paper. But afterwards I was willing to enlarge myself in dark and abstruse sentences, declaring the future events; chiefly the most urgent, and those which I foresaw (whatever human mutation happened) would not offend the hearers, all under dark figures more than prophetical.” The last sentence is very significant, and the parenthesis somewhat singular for a professed prophet.

It would be venturing much too far to suspect Nostradamus of any real attachment to the cause of the Reformation; but, in the midst of a

population with Protestant proclivities in the south of France, he may have acquired a distaste for Catholicism, and, prophet as he was, may have expected or apprehended the ultimate overthrow of the ancient creed. It is not so much as an illustration of his religious views as it is for a. manifestation of intentional deception that this inconsistency has been noted.

This inconsistency, if such it be, is by no means the only incongruity which occurs in the prophetic volume of Nostradamus. Many of his qulatrains were manifestly composed after the events to which they seem designed to refer. Some predictions can be discerned to be unquestionably false. On the other hand, it must be admitted that many have met with apparently marvelous accomplishment. This may be due to that luck which the seer recognized as a genuine constituent of prophetic inspiration; or it may be due to the impossibility of missing everything, when the arrows, though shot in the dark, are launched in every conceivable direction. The chief explanation, however, probably is that the expression is so loose-and vague that it occasionally admits of application to subsequent transactions, Wholly foreign to any prevision of the prophet. The instances of such agreement between the vaticination and the occurrence are often very singular.

4. *Prophecies strangely accomplished*. — It is not meant that there is anything more than an accidental coincidence between the prophecies of Nostradamus and the events by which they have been ostensibly verified. The verification is ascribed to no inspiration, to no natural or supernatural endowments, to no astrology, to no other science or art, but to that supreme source of Nostradamus's renown to luck (*Diva Fortuna*). With this explanation, there is much interest in noting a few of the remarkable and often clear instances of the realization of these prophecies. Thus, too, will be afforded some slight taste of the peculiar flavor, some knowledge of the curious fabric of his prophetic strains.

Attention has already been directed to the prophecy — strained in its application — of the manner of Henry II's death, which, more than anything else, heightened the reputation and credit of Nostradamus. That which was fitted to Cromwell was scarcely less celebrated a century later:

"Du regne Anglois le digne d'chasse,
Le colseiller par ire mis a fen.
Ses adhreuts ilront si bas tracer
Que le bastard sera demy receu" (3:82).

"From the English kingdom the worthy driven away
The counsellor through anger shall be burned.
The partners shall creep so low
That the bastard shall be half received."

The worthy is, of course, Charles I; the counsellor, Strafford or archbishop Laud; the partners are Cromwell's military junta. The translation of Garencieres is given because no one else could venture to do into English the anomalous French of Nostradamus. Of this French only one more, specimen will be given.

Among the most remarkable of the series are the quatrains which may be applied to the scenes and characters of the French Revolution, and to the fortunes of the Bonapartes. The period from the accession of Louis XVI to 'the close of the Reign of Terror may be prefigured in these lines:

"Soubs un la paix, par tout sera clemence,
Mais non long temps, pille et rebellion.,
Par refus ville. terre, et mer ent amce,
Morts et captifs le tiers d'un million" (1:92).

"Under one shall be peace, and everywhere clemency,
But not a long while; then shall be plundering and rebellion,
By a denyal shall town, land, and sea be assaulted;
There shall be dead and taken prisoners the third part of a million."

"The words and sense are plain," observes M. de Garencieres; but it will be observed that they are equally suitable for the wars of the League in France.

The following might be fitted to Napoleon I. M. de Gaiencibres, writing in 1672, said truly, "This prophecy is for the future:"

"An emperor shall be born near Italy,
Who shall cost dear to the empire;
They shall say, 'With what people he keepeth company!'
He shall be found less a prince than a butcher" (1:60),

The coronation of Napoleon by the pope may be announced in *Cent.* v. 6.

The surrender of Sedan and the capture of Louis Napoleon may be imagined to be involved in this quatrain:

"After that the deserter of the great fort
Shall have forsaken his place,
His adversary shall do such great feats
That the emperor shall soon be condemned to death" (4:65).

The last line, literally rendered, would be,

"That the emperor, soon dead, shall be condemned."

This may serve for an old announcement of the Prussian siege of Paris:

"Round about the great city Soldiers shall lye in the fields and towns;
Paris shall give the assault, Rome shall be attacked;
Then upon the bridge shall be great plundering" (v. 30).

Garencieres interprets this as referring to the siege and capture of Rome by the Constable de Bourbon; but this would convert it into a prophecy after the event.

These few examples, which constitute only a small portion of those that might be cited in the present connection, may suffice to show the stuff of which. the dreams of Nostradamus are made. The collection is a treasury of unmeaning nonsense; the vaticinations are words, words, words, of doubtful manufacture and more dubious meaning, which scarcely even rattle as they fall. Yet it is well to ascertain out of what materials has been framed a reputation which has lasted three centuries, partly from the obscurity, but mainly from the inaccessibility of the oracles by which it has been gained.

5. *Literature*. — The principal editions of the prophecies of Nostradamus are, *Centuries de Nostradame* (Lyon ou Troye, 1568, sm. 8vo); Nostradamus, *Les Vrayes Centuries et Prophities, avec la Vie de l'Auteur et des Observations sur ses Propheties* (Paris, 1667); *Centuries de Nostradame* (Amsterd. 1668); *Les Vraies Centuries de M. Michel Nostradame* (Paris, 1652, 8vo) — a forgery directed against cardinal Mazarin; Garencieres, *The true Prophecies or Prognostications of lichael Nostradamus* (Lond. 1672, fol.). This work is without commemoration in Allibone's Dictionary. It has furnished the chief foundation for the present article. Of works on the life or the prophecies of Nostradamus, the following deserve mention: Tronc du Condoulet, *Abrege de la Vie de M.*

Nostradame, s. d.; *Eclaircissement des veritables Quatrains de Maistre Nostradamus, Docteur et Professeur en Medecine*, etc. (Anonymous); Badius, *Virtutes nostri Magistri Nostradanzi* (Geneva, 1562); Clavigny, *Commentaires sur les Centuries de Nostradamus* (Paris, 1596, 8vo); Guynaud, *Concordance des Propheties* (ibid. 1693, 12mo); *La Clef de Nostradamus*: *Isagoge ou Introduction a un veritable sens des propheties de cefameux auteur* (ibid. 1710); Hartze, *Vie de Nostradame* (Aix. 17i2, 12mo); Jaubert, *Vie de M. Nostradanus, Apologie et Histoir-e* (Amster.d. 1656); Astruc, — *Memoires pour servir. a l'Histoire de la Faculte de Montpellier* (Paris, 1767); Bonys, *Nouvelles Considerations puisees dans la clairvoyance instinctive de l'homme, sur les oracles, les Sibylles, les prophetes, et particulierement sur Nostradamus* (ibid. 1806,:8vo); Bareste, *Nostradamus* (4th ed. ibid. 1842). There is a notice of the prophet and his predictions in Morhofii *Polyhistor* (Psalm i, lib. i, c. x, § 32-36) (Lubecse, 1732, 4to). Some of the prophecies that may be conceived to have been realized are pointed out in the *Companion to the British Almanac*, 1840. Adelung has given Nostradamus a place in his *Hist. de la Folie Humaine*, 7:105 sq. (G. F. H.)

Nostril

(sometimes ãaæ, *aph*, properly *nose* [q.v.]; but distinctively µyræyj]ae, *nechira'yim*, <184120>Job 41:20; whereas the kindred r j æn, *na'char*, <183920>Job 39:20, signifies a *snorting*, as the fem. h r ;j }n, *nacharah'*, is rendered in <240816>Jeremiah 8:16).