

had made a pretense of abjuring Judaism took refuge in Nantes and were favorably received. Henry IV. protected them against the Christian merchants; but Louis XIII. expelled them in 1615. In 1744, despite the protests of Christian competitors, Israel Daipuguet and Moïse Petit, Jewish merchants of Bordeaux, were authorized by the intendant of Brittany, Pontcarré de Viarmes, to exhibit and sell their wares at the public fair. They were followed in 1766 and 1773 by other Hebrew merchants from Bordeaux, namely, Jacob Lisbonne, the Rodrigues brothers, Abraham Melendes, Abraham Cozales, Isaac Rodrigues, and Moïse Juarez Cardoza; but on the petition of the merchants of Nantes they were expelled from the city by an order of the court (Aug. 21, 1773).

The Jewish community of Nantes, which in 1808 numbered but thirty-five souls, now (1904) contains between thirty and forty families.

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S.

S. K.

NAOMI: Wife of Elimelech and mother-in-law of Ruth. Naomi accompanied her husband and two sons into the land of Moab; but after the death of her husband and sons she returned to Bethlehem with her daughter-in-law Ruth, whom she vainly endeavored to dissuade from following her. Naomi was so much changed by poverty and affliction that those who had known her there exclaimed, "Is this Naomi?" She answered that instead of Naomi ("pleasant") she should be called rather Mara ("bitter"), for the Almighty had dealt bitterly with her. Naomi contributed to bring about the marriage of Boaz and Ruth and became the nurse of their child (Ruth i. 1 *et seq.*; iii. 1 *et seq.*; iv. 16, 17). See RUTH.

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NAPHTALI (נַפְתָּלִי; Greek, *Νεφθαλειμ*): Second son of Jacob and Bilhah, and younger full brother of Dan. According to Gen. xxx. 8, the name means "my wrestling," and has reference to the jealous rivalry of the sisters Rachel and Leah. According to Gen. xlii. 24, he had four sons when Israel went down into Egypt. In the Blessing of Jacob (*ib.* xlix. 21) the passage which concerns Naphtali has reference to the qualities of the tribe, rather than to those of the individual. "Naphtali is a hind let loose; he giveth goodly words"; *i. e.*, "He is alert, nimble, free-spirited, and has poetical or oratorical gifts" (Driver, Commentary on Genesis, *ad loc.*). According to the Targums (pseudo-Jonathan and Jerusalem), Naphtali was a swift runner and came first to Jacob with the good news that Joseph was alive. This may be only an inference from the passage in the Blessing of Jacob quoted above. The Targums say also that he was one of the five brethren presented by Joseph to Pharaoh (*ib.* xlvii. 2).

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NAPHTALI, TRIBE OF: According to the two enumerations of the Israelites given in the

Book of Numbers (i.-iii., xxvi.), the adult males of Naphtali, when at Sinai, numbered 53,400. In the march from Sinai the place of Naphtali was with Dan and Asher on the north side of the tent of meeting, as the rear-guard of the host (*ib.* ii. 25-31).

In the division of the land, according to Josh. xix., the lot of this tribe fell near the last, but it received, nevertheless, one of the fairest portions of Canaan. Bounded on the east by the Jordan and its lakes, on the south by Zebulun, and on the west by Asher, its country extended indef-

Territory. nitely northward toward the valley of Lebanon. It had nineteen fenced cities, of which only sixteen are named. The most famous of these in the early history was Hazor, chief city of that region in pre-Israelitish times (*ib.* xi. 10).

Fully justified are the words of the blessing of Moses (Dent. xxxiii.): "O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the west [or rather "the lake"] and the south." The last clause has reference to the parts bordering on the Lake of Gennesaret. Josephus

eulogizes this region as the very "ambition of nature," an earthly paradise ("B. J." iii. 10, § 8). It is probably

Its Fertility. significant of its wealth and productiveness that the prefect of Naphtali under Solomon was the king's son-in-law (I Kings iv. 15). The district fell naturally into two main divisions: the upper or highland plateau, covering by far the larger portion and known as the "hill country of Naphtali" (Josh. xx. 7), and the lower or southern region, including the plain of Gennesaret, bordering on the lake. It would seem as if the expression "land of Naphtali" was used also in a broader sense for the whole of northern Galilee (see I Kings xv. 20; II Kings xv. 29). Through this country ran several great roads leading from Damascus and the east to Tyre and Acre, Philistia and Egypt (see G. A. Smith, "The Historical Geography of the Holy Land," 2d ed., pp. 425-431).

The proximity of Naphtali to Phenicia led to constant intercourse with the people of that country. Hiram, the famous worker in brass whom Solomon brought from Tyre, was the son of a woman of Naphtali and a man of Tyre (I Kings vii. 13-14; comp. II Chron. ii. 14; there may have been a fusion of the northern Danites with the Naphtalites). Josephus describes the country in his time as very populous and the people as hardy, diligent, and courageous. The history of the tribe is not without thrilling and heroic incidents. Barak, son of Abinoam, of Kedesh-naphtali, was the chosen leader of Israel in the war against Jabin (apparently the second king of that name) of Hazor and his captain Sisera. Urged by the prophetess

Historic Incidents. Deborah, he assembled 10,000 men of Naphtali and Zebulun at Kedesh and marched to Mount Tabor (Judges iv.

10 *et seq.*). Of their conduct in the battle that followed, the Song of Deborah says: "Zebulun was a people that jeopardized their lives unto the death, and Naphtali upon the high places of the field" (*ib.* v. 18). Equally ready were they to rally at the call of Gideon and do valiant service against the Midian-