

pupils; the three Jewish private schools, 59; and the thirty *hadarim*, about 350. The general schools (boys' and girls' classical gymnasiums, etc.) give instruction to 142 Jewish pupils. The charitable institutions include a dispensary and a *biḳḳur ḥolim*. Since 1895 the town has had a Jewish loan and savings association. The census of 1897 gives Nezhin a population of 32,108, about one-third of whom are Jews.

BIBLIOGRAPHY: *Regesty i Nadpisi*, No. 891, St. Petersburg, 1899; *Voskhod*, 1901, No. 74; *Razsvyet*, 1881, Nos. 31, 32.

H. R.

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NEZIḲIN ("Injuries"): Order of the Mishnah and the Tosefta, in both the Babylonian and the Jerusalem Talmud. The name "Neziḳin," which occurs in the Talmud itself (Ber. 20a; Ta'an. 24a, b), is applied to this order because several of the treatises belonging to it deal with injuries and claims for damages. With reference to Shab. 31a it is also called "Yeshu'ot" (Num. R. xiii.; Maḥzor Vitry, ed. Hurwitz, p. 461, Berlin, 1891). The order stands fourth in the Mishnah (Shab. 31a) and is divided into ten treatises, containing seventy-three chapters in all. The ten treatises are as follows: Baba Kamma, Baba Mezi'a, Baba Batra, Sanhedrin, Makkot, Shebu'ot, 'Eduyot, 'Abodah Zarah, Abot, and Horayot. On the contents and sequence of these treatises, on their original division, as well as on the variation in sequence of the mishnaic orders according to which Neziḳin stands sixth, see MISHNAH. The treatise Abot is not in the Tosefta, and there is no gemara to it nor to the treatise 'Eduyot, neither is there a Palestinian gemara to the third chapter of the treatise Makkot.

BIBLIOGRAPHY: Frankel, *Hodegetica in Mischnam*, pp. 260-262, Leipzig, 1859.

W. B.

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NIBHAZ: One of the deities worshiped by the Avites (II Kings xvii. 31), who had been imported into the country about Samaria after the fall of that city before Sargon II. in 722 B.C. The Avites worshiped Nibhaz and Tartak, both of which deities are unknown either in the pantheon of the West or the East. Some Hebrew manuscripts read "Nibhan"; and there are several variants in the Greek, none of which, however, gives any clue to the identification of this god.

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I. M. P.

NICANOR: Son of Patroclus, and general and friend of Antiochus Epiphanes, who in 165 B.C. sent him and GORGAS with an army against the Jews (I Macc. iii. 38; II Macc. viii. 9). In anticipation of an easy victory, he had brought 1,000 slave-dealers into the camp, to whom he intended to sell the captive Jews; but when Gorgias was defeated by Judas Maccabeus, Nicanor was obliged to flee in disguise to Antioch (II Macc. viii. 34-36). He is identical with the Nicanor whom Josephus ("Ant." xii. 5, § 5) calls governor of Samaria. He may also be the Nicanor who was master of the elephants (II Macc. xiv. 12) and who was sent four years later by King Demetrius I. against the Jews, whom he is said to have hated (I Macc. vii. 26).

The battles of this Nicanor are related differently in the three sources, I and II Maccabees and Josephus. Although there is complete agreement in

the statement that Nicanor approached Judas in a friendly way, he, according to I Macc. vii. 27, sought thereby to vanquish his opponent by treachery, whereas, according to II Macc. xiv. 28, he marched against Judas unwillingly and only at the king's command. The latter passage gives a detailed account of his threat to destroy Jerusalem and to turn the sanctuary into a temple of Dionysus unless Judas were delivered to him by the priests, who declared under oath, however, that they were ignorant of his hiding-place (comp. I Macc. vii. 33-38). According to II Macc. xiv. 17, Nicanor also joined battle with Simon, the brother of Judas, but this whole narrative (ib. xiv. 12-30) seems unhistorical except for the statement that he was defeated at Capharsalama by Judas (I Macc. vii. 32). The contrary assertion of Josephus ("Ant." xii. 10, § 4), that Judas was defeated at Capharsalama and fled to the castle at Jerusalem, is shown to be incorrect by the mere fact that the citadel was then in possession of the Syrians, and could not, therefore, have served as a refuge for the Jews.

With new reinforcements from Syria, Nicanor advanced from Jerusalem upon Beth-horon, while Judas encamped opposite him at Adasa. There a decisive battle was fought on the 13th of Adar, 161, in which Nicanor was totally defeated; he himself was slain and every man in his army was killed. In celebration of this complete victory the Jews instituted the 13th of Adar as a holiday (I Macc. vii. 39-50; II Macc. xv. 1-36; Josephus, *l.c.* xii. 10, § 5). With this important event the author of II Maccabees closes his book.

"Nicanor Day" is also mentioned in the rabbinical sources (Meg. Ta'an. xii.; Ta'an. 18b; Yer. Ta'an. ii. 13 *et seq.*, 66a), which give an amplified and highly colored account of the mutilation of Nicanor's body; this is likewise mentioned in both books of the Maccabees, but not in Josephus. According to II Macc. xv. 36, Nicanor Day is one day before Mordecai Day, or Purim. Since this day was the fast-day of Esther, and therefore the direct opposite of a feast-day, the Palestinian teachers effected a compromise by placing the fast-day of Esther after Purim, while Nicanor Day was celebrated as appointed (Soferim 17). There is no trace of its celebration later than the seventh century.

Later rabbinical sources are very confused in regard to Nicanor. According to the "Megillat Antiochus" (in Jellinek, "B. H." v.), he was slain by Johanan, the son of Mattathias. The Hebrew "Yosippon" (ch. xxiv.) confuses the general Nicanor with the alabarch Nicanor, after whom a gate of Jerusalem was named.

BIBLIOGRAPHY: Derenbourg, *Hist.* p. 63; Grätz, *Gesch.* 4th ed., iii. 564; Sebüner, *Gesch.* 3d ed., i. 218.

O.

S. KR.

NICANOR'S GATE. See JERUSALEM.

NICARAGUA. See SOUTH AND CENTRAL AMERICA.

NICE: City of southern France. Jews settled there in the fourth century, and, as in the other Gallic cities along the coast of the Mediterranean, were the intermediaries in the commercial transactions between the Levant and Gaul. The statutes of Nice, enacted in 1341, obliged the Jews to wear