

NANTINUS

emperor Charles sent him and another abbat to Britain in company with the papal legate, with a view to procure the reinstatement of Eadwulf, the exiled king of the Northumbrians (Einarð, *Annals*, sp. 189; Euseb. *Ch.* 190; *ibid.* 57, 255, 355). He was probably the abbat N. mentioned in the council of Noyon in 815. (Mans. *xiv.* 142; Laplane, *Les Abbés de Saint-Bertin*, 1, 43; *Galil. Chr.* iii. 488.) [S. A. B.]

NANTINUS, count of Angoulême, cir. 578, who robbed the church, quarrelled with Hieracius the bishop, was excommunicated, and perished in an epidemic (Greg. *Tur. H. F. v.* 37). [C. H.]

NARCISSUS (1), bishop of Jerusalem at the close of the 2nd century. Clinton (*Festschrift*) accepts the date a.d. 190 for the commencement of his episcopate. He was the 15th of the Gentile bishops of Jerusalem, reckoning from Marcus A.D. 106, *seventy-seventh* Epus *Βασιλικῆς*, and the 30th in succession from the Apostle, *τριάκοντος* ἐπὶ τῶν ἀποστόλων *ἐκείνῳ* *τῶν* *ἐπὶ* *ἀπὸ* *ἀποστόλων* (Euseb. *H. E. v.* 13). According to the *Synopicon*, Narcissus presided over a council of 14 bishops Palestine held at Jerusalem A.D. 198, on the Paschal controversy, and took part in that held at Caesarea on the same subject under the presidency of Theophilus, bishop of the city (Labbe, *Concl.* i. 609). Eusebius speaks of the synodical letter of these bishops as still extant in his time (Euseb. *H. E. v.* 23). Narcissus occupied a conspicuous position in the church of his day, standing forth "as one of the more prominent heroes of those early times" (Neale, *History of Aethiopia*, p. 34). *ὁ* *ἐπίσκοπος* *ἐκείνῳ* *ἐπὶ* *ἐπὶ* *ἀπὸ* *ἀποστόλων* (Euseb. *H. E. v.* 12). Ever, the most distinguished additionally ascribed to him among many others (*ἐπίσκοπος* *ἐκείνῳ* *ἐπὶ* *ἐπὶ* *ἀπὸ* *ἀποστόλων*), to the effect that one Easter Eve, the oil for the lamps required for the great illumination usual at that festival having failed, and the grieves of the people disheartened at so unfavourable an omen, Narcissus commanded the deacons to draw water and bring it to him; and after he had prayed over it, to pour it, with hearty faith, into the lamps, on which it was converted into oil. A small portion of this miraculously produced oil, Eusebius tells us, was preserved among the treasures of his own day (Euseb. *H. E. vi.* 9). The rigid sanctity and holy consistency of Narcissus raised against him a band of slanderers among those who, conscious of their own evil life, dreaded conviction and punishment. He was accused of some heinous crime—probably a sin of impurity—and three witnesses came forward to substantiate the charge. Finding the people incredulous, they imprecated on themselves terrible curses if their accusation was not true—one, that he might be burnt alive; another, that he might become leprous; the third, that he might be smitten with blindness. But not even so were they able to convince the hearts of the truth of their story. Narcissus, however, stung by the calumny, and fearing that his influence for good would be destroyed by a charge, which some would be certainly found to give credence to, abdicated his bishopric, and retired to the remotest part of the desert, where for several

NARCISSUS

8

years he lived the ascetic life, *τῶν* *ἐπιεικῶν* *βίῳ*, which he had long coveted, no one knowing the place of his concealment.

Having been sought for in vain, the neighbouring bishops see vacant, and ordained Dios as his successor [DIOS]. Dios was succeeded by Germanicus, and he by Gordius. During the episcopate of the last named, Narcissus reappeared, as if he were rising from the dead, *ὁ* *ἐπίσκοπος* *ἐκείνῳ* *ἐπὶ* *ἐπὶ* *ἀπὸ* *ἀποστόλων*. Shortly after his disappearance the falsity of the charges brought against him, Eusebius tells us, had been proved by the curses imprecated by the false accusers having been fearfully made good. This having eventually reached Narcissus a year probably induced him to return to his see, the earnest request of all. [GORDIUS.] (Euseb. *H. E. vi.* 9, 10.) We are not told what became of Gordius. In the second year of Caracalla, a.d. 212 (Euseb. *Chronicon*), Alexander, a Cappadocian bishop, a confessor in the persecution of Severus, visiting the holy city in fulfilment of a vow, was selected by the aged prelate as his coadjutor and eventual successor. Eusebius records the tradition that this was done in obedience to a nocturnal vision vouchsafed first to Narcissus himself, and afterwards to the leading members of the church. Eusebius preserves a fragment of a letter written by Alexander to the people of Antioch, in which he associates Narcissus with himself in beseeching them to be of one mind. In this letter he speaks of Narcissus as being then in his hundred and sixtieth year, and as having virtually retired from his episcopal office. [ALEXANDER.] (Euseb. *H. E. vi.* 11.) Epiphanius states that he survived ten years after Alexander became his coadjutor, to the reign of Alexander Severus a.d. 222 (Epiph. *Adv. Hæres.* 29). This, however, is very improbable. Nicephorus calls him a martyr (*H. E. iv.* 10), but the authority of the martyrologies, which commemorate him, October 29th, without any such designation, negates this. [TILLEMONT, *Écclésiast.* iii. 177 ff.] [E. V.]

NARCISSUS (2), Mar. 18, bishop and martyr. He was born in the East, preached the gospel in Rhætia; converted S. Atria from a life of sin at Augsburg, and then departing to Spain, taught there with great success. He suffered with his deacon Felix, an African, in the Diocletian persecution. (A. S. S. *Soll.* Mar. ii. 921.) For other martyrs see NARCISSUS in *D. C. C.* [G. T. S.]

NARCISSUS (3), bishop of Neronias (Trenopolis) in Cilicia (Le Quien, ii. 898). In and about 314 he attended the councils of Ancyra and Neocaesarea (Mansi, ii. 634, 649). He was of the party of Arius before the council of Nicaea in 325 (Athanas. *De Syn.* § 17). He attended the council of Nicaea (Mansi, ii. 698, 699, 818; Theod. *H. E. i.* 7) and professed the Catholic doctrine (Chon. *Tric. Cris.* *Phil.* v. 7). In 332 he was one of the bishops at Antioch who put forward Eusebius of Caesarea for that see (Euseb. *V. O.* iii. 62). In 335 he must have been one of the eminent Cilician bishops at the Jerusalem dedication (Eus. *V. O.* iv. 43). In 341 he was at the dedication council and in 342 (Tillemont, ii. 136). In 342 (Tillemont, vi. 326, 759) was deputed, with bishops Theo-

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