

shari). Joseph's coat, according to Zamakhshari and Baiḍawi, was a present from Gabriel, who had woven it of celestial silk for Abraham when he was about to be thrown into the furnace; Abraham had given it to Isaac; Isaac to Jacob, who bound it like an amulet round Joseph's neck. Gabriel appeared before Joseph, unrolled it, and clothed him with it. Gabriel, by telling a little child in a cradle to arise and testify in Joseph's favor, established the latter's innocence when accused by Potiphar's wife. Joseph was in prison so long because, as Gabriel informed him, he had put more faith in men than in God. According to the commentators, Gabriel prevented Joseph from writing to his father because Jacob was to be punished for a former trifling sin (comp. B. K. 50a).

BIBLIOGRAPHY: Zamakhshari, *Al-Kashshaf*, i. passim; Tabari, *Chroniques*, French transl. of Zotenberg, i. 11 *et seq.*; ii. 29, 52, 324, 390; Mas'udi, *Les Prairies d'Or*, ed. Barbier de Meynard, i. 51, 74, 84; iv. 23, 133, 449; vi. 40; vii. 52-55; Abulfeda, *Annales*, ed. J. Reiske, i. 26, Copenhagen, 1789; D'Herbelot, *Bibliothèque Orientale*; W. Muir, *Life of Mohammed*, pp. 52, 78, London, 1877; Rädiger, in Ersch and Gruber, *Encyc.* section i., part 52, p. 70; Hughes, *Dictionary of Islam*.

E. G. H.

GABRIEL B. JUDAH LÖW. See ESKELES
GABRIEL BEN JUDAH LÖW.

GABRIEL BEN JUDAH OF VITRY: Italian physician; flourished in the sixteenth century. His name seems to indicate that he was a native of Vitry, France, but Gross ("Gallia Judaica," p. 197) thinks that "Vitry" here stands for "Vittoria" in Italy. In 1530 he lived at Sienna, in 1552-63 in Castro. Gabriel ben Judah translated into Hebrew several medical works. The "Likḳute Refu'ot," translated by Gabriel ben Judah of Vitry (see Ben-jacob, "Ozar ha-Sefarim," p. 266), is supposed by Steinschneider ("Hebr. Uebers." p. 782) to be identical with the מִכְּוֵה אֲרֵנָט, a Hebrew translation of Arnaud of Villanova's "Tabula Super Vita Brevis," eredited (erroneously?) to Gabriel of Milhaud. A manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2316, 3) contains the following extracts from Gabriel's translations and notes: (1) on the polishing of precious stones; (2) 299 from the "Sefer ha-Eḥad" of Ibn Ezra; (3) from the work of the Roman physician Nicolao; (4) from the book "Ya'ar Hadash" and from Hieronymus Cardan; (5) on the diseases of the inner parts of the body, quoting Dioscorides, Galen, Al-Razi, and Ibn Zuhr.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 197, 345; Steinschneider, *Hebr. Uebers.* pp. 782, 843, 965.

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GABRIEL OF MILHAUD: French physician and translator; flourished in the second half of the sixteenth century. He translated, in 1583, under the title "Mebo Arnabat," Arnaud of Villanova's dissertation on Hippocrates' maxim "Ars longa, vita brevis" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2133, 7.) It was annotated by the translator, extracts from the notes being given by Steinschneider in the Munich Catalogue (p. 95). Steinschneider (Cat. Munich, p. 206) identifies Gabriel with Gabriel Cohen of Lunel, who is mentioned in a medical work (Neubauer, *ib.* No. 2285), an identification doubted by Neubauer and Gross.

BIBLIOGRAPHY: Neubauer, in *R. E. J.* ix. 216; Steinschneider, in *Virchow's Archiv*, xl. 93, 97; *idem*, *Hebr. Uebers.* p. 782; Gross, *Gallia Judaica*, p. 344.

I. BR.

GABRIEL B. REUBEN ISRAEL HAKOHN. See KOHN, GABRIEL.

GABRILOVITCH, OSSIP: Russian pianist; born in St. Petersburg Feb. 7, 1878. When only four years old he evinced a remarkable talent for music, and before he had reached the age of ten he entered the St. Petersburg Conservatorium, his first master being Anton Rubinstein. When about eleven he played a Mozart concerto with orchestral accompaniment, and at sixteen had taken all the Conservatorium prizes for which he was eligible. He then (1894), at Rubinstein's suggestion, went to Vienna to study under Leschetizky, with whom he remained for two years, performing at concerts in Gratz, Vienna, and Berlin. Later he studied composition under Navratil.

In the winter of 1900-01 Gabrilovitch visited the United States, and on his return to Europe performed in London (Richter concerts), Germany, Austria (Vienna Philharmonic concerts), Switzerland, and Holland. He then made several tours in Russia, and subsequently spent six months in Paris, where he appeared with all the principal orchestras. In the autumn of 1902 he again went to the United States, inaugurating his tour by a performance at the Worcester (Mass.) musical festival.

Gabrilovitch possesses a fine technique, and produces a tone remarkable for its breadth and volume. But he has his powers well under control; and while traces of the influence of his mentor, Rubinstein, are naturally to be found in his playing, he renders with equal ability and feeling such widely differing compositions as Tschaikowski's concerto in B-flat minor and that of Liszt in E-flat. Among Gabrilovitch's compositions are: "Caprice-Burlesque"; a gavot; "Petite Serenade"; and "Melodie Orientale."

H. R.

A. P.

GAD: 1. The seventh of Jacob's sons, the first-born of Zilpah, himself the father of seven sons (Gen. xxx. 10, 11; xlv. 16; Num. xxvi. 15 *et seq.*). The name means "[good] fortune."

2. **Biblical Data:** Tribe descended from Gad, the seventh son of Jacob. In the desert it was credited with 40,000 men able to bear arms (Num. i. 24 *et seq.*, ii. 15, xxvi. 18). Rich in flocks, it occupied, with Reuben and half of Manasseh, the district east of the Jordan once belonging to the kings of Heshbon and Bashan and partly settled by Ammonites (Num. xxxii. 1, 29, 33; Deut. iii. 12, 18; Josh. xiii. 25). Hence the "land of Gad" (I Sam. xiii. 7), on the Jabbok (= "brook of Gad"; II Sam. xxiv. 5; see GILEAD). Among its cities were Ramoth, Jaezer, Aroer, Dibon (Num. xxxii. 34 *et seq.*; Deut. iv. 43; Josh. xx. 8). Gad was a warlike tribe, and took part in the conquest of the trans-Jordanic regions (Gen. xlix. 19; Deut. xxxiii. 20, 21; Num. xxxii. 6 *et seq.*). Among David's men at Adullam, Gad was well represented (I Chron. xii. 8; I Sam. xxii. 1, 2). Though Gad at first remained loyal to Ish-bosheth, it later transferred its allegiance to David (II Sam. ii. 8 *et seq.*, xvii. 24 *et seq.*). Jeroboam built the fortress Penuel to keep the men of Gad in check (I Kings xii. 25). Later, under Uzziah and Jotham, Gad was joined to the kingdom of Judah (I Chron. v. 16; comp. Sehrader, "K. B." ii. 27). The Ammonites

seem to have ultimately reconquered the territory of Gad (Jer. xlix. 1).

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—**In Rabbinical Literature**: Gad was born on the tenth of Heshwan, and lived 125 years (Ex. R. i. 5; Yalk., Ex. 1). He was called "Gad" after the manna, which was like coriander (גַּד; Ex. R. l.c.). Because of his great strength he was not presented by Joseph to Pharaoh, lest the latter should appoint him one of his guards (Gen. R. xcv. 4). Foreseeing that the children of Gad would devote themselves to the breeding of cattle, Jacob ordered that in carrying his bier Gad should walk on the southern side, whence came the beneficent rains and fructifying dew (Num. R. iii. 12). The tribe of Gad occupied the southern side of the camp also (Num. R. l.c.). They were neighbors of Korah because, like him, they were quarrelsome. Their standard was of red and black, with a camp painted on it (Num. R. ii. 6). According to some, the name of Gad was inscribed on the agate in the breastplate of the high priest ("Shalshet ha-Kabbalah," p. 13), according to others on the ligure (Samuel Zarza, "Meqor Hayyim" to Ex. xxviii.), while others declare it to have been cut on the amethyst, which has the virtue of infusing martial courage (Ex. R. xxxviii.; Bahya ben Asher's commentary, *ad loc.*). The tribe of Gad is blamed for having chosen the "other side" of the Jordan, the verse "Riches kept for the owners thereof to their hurt" (Eccl. v. 12) being applied to them (Gen. R. i. 11). When they arrived at the Jordan and saw the fertility of the land, they said: "One handful of enjoyment on this side is better than two on the other" (Lev. R. iii. 1). However, because they crossed the river to help their brethren in the conquest of Palestine, just as Simeon did when he took his sword and warred against the men of Shechem, they were found worthy to follow the tribe of Simeon at the sacrifices on the occasion of the dedication of the Tabernacle (Num. R. xiii. 19). Moses was buried in the territory of Gad (Sotah 13b; Yalkut, Wezot ha-Berakah, p. 961). According to some, Elijah was a descendant of Gad (Gen. R. lxxi.). The tribes of Gad and Reuben were the first that went into exile (Lam. R. i. 5).

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—**Critical View**: The inscription on the MOABITE STONE, l. 10, reports that "the man of Gad had dwelt since days of old in the land of Ataroth; then the King of Israel built for himself Ataroth." According to this, the Moabites distinguished between Gad and Israel, regarding the former as old inhabitants of the parts east of the Jordan. The same notion that Gad is not of pure Israelitish stock underlies the Biblical genealogy of the tribe's eponym. He is the son of Zilpah, Leah's handmaid, not a full brother to Reuben and the other northern tribes. The geographical notes on Gad are for the same reason diverse and divergent. The city of Dibon is designated in Num. xxxiii. 45 as belonging to Gad (with Ataroth and Aroer in Num. xxxii. 34 *et seq.*), but in Josh. xiii. 15 *et seq.* this same territory, north of the Arnon, belongs to Reuben. The boundaries of Gad in Josh. xiii. 24-27 (P) are also different. These and other discrepancies show a wide latitude and indefiniteness in the use of "Gad" as a territorial designation. Gilead sometimes includes

Gad (among other passages see Judges v. 17), though at times it denotes a country north of Gad, and again a country south of Jaazer (II Sam. xxiv. 5; Josh. xiii. 24 *et seq.*). These facts seem to indicate that "Gad" was originally the name of a nomadic tribe, and was then applied to the territory which this tribe passed over and settled in. The gradual extension of the use of the name shows on the whole that the tribe coming from the south pushed on steadily northward (II Sam. xxiv. 5; comp. I Chron. v. 11, 16). The territory was never secure from invasion and attacks. To the south it was exposed to the Moabites, to the north to the Arameans from Damascus, and later to the Assyrians. Tiglath-pileser III. annexed this region about 733-732 B.C., and enslaved a part of the inhabitants (II Kings xv. 29; I Chron. v. 26). Ezekiel assigns to Gad the southern boundary in his territorial scheme (Ezek. xlviii. 27, 28). The suggestion has been made that the name of the tribe is derived from Gad, the god of luck.

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3. A prophet, "the seer of David." The first appearance of Gad occurred when David took refuge from Saul in a stronghold in Mizpeh of Moab (I Sam. xxii. 5). Gad advised him to leave it for the forest of Hareth. He reappeared late in the life of David, after the latter's numbering of the people, giving him the choice of one of three punishments, one of which God was about to inflict upon the Jews (II Sam. xxiv. 11-14; I Chron. xxi. 9-13). Attached to the royal house, Gad was called "David's seer" (II Sam. xxiv. 11; I Chron. xxi. 9). He also wrote a book of the acts of David (*ib.* xxix. 29), and assisted in arranging the musical service of the house of God (II Chron. xxix. 25).

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4. Name of the god of fortune, found in Isa. lxx. 11, along with Meni, the name of the god of destiny. The passage refers to meals or feasts held by Hebrews in Babylonia in honor of these deities. Nothing is known of any Babylonian divinity of the name of Gad, but Aramean and Arabic equivalents show that the same god was honored among the other leading Semitic peoples. The root-verb means "to cut" or "to divide." Thence comes the idea of portioning out, which is also present in the word "Meni," the name of the kindred deity.

"Gad" is perhaps found also in Gen. xxx. 11, where the ketib reading means "by the help of Gad!" the exclamation of Leah at the birth of Zilpah's son. Indeed, it is quite possible that this narrative arises from a tradition connecting the tribal eponym with the Deity Himself. How wide-spread the cult of Gad, or Fortune, was in the old Canaanitish times may be inferred from the names "Baal-gad," a city at the foot of Mount Hermon, and "Migdal-gad," in the territory of Judah. Compare also the proper names "Gaddi" and "Gaddiel" in the tribes of Manasseh and Zebulun (Num. xiii. 10, 11). At the same time it must not be supposed that Gad was always regarded as an independent deity. The name was doubtless originally an appellative, meaning "the power that allots." Hence any of the greater gods supposed to favor men might be thought of as the giver of good fortune and be worshipped under that appellative. It is possible that Jupiter may have been the "Gad" thus honored.

Among the Arabs the planet Jupiter was called "the greater Fortune," while Venus was styled "the lesser Fortune." If the same usage prevailed in earlier Semitic days Meni should perhaps also be identified with Venus.

Gad, the god of fortune, is frequently invoked in Talmudic (magic) formulas of good will and wishes; for instance, in Shab. 67b ("Gad eno ella leshon 'abodat kokabim"; comp. Targ. Pseudo-Jonathan to Gen. xx. 10, 11). The name is often synonymous with "luck" (Yer. Ned. iv. 38d; Yer. Shab. xvi. 15d). Gad is the patron saint of a locality, a mountain (Hul. 40a), an idol (Gen. R. lxiv.), a house, or the world (Gen. R. lxxi.). Hence "luck" may also be bad (Eccl. R. vii. 26). A couch or bed for this god of fortune is referred to in Ned. 56a.

BIBLIOGRAPHY: The commentaries of Delitzsch and Dillmann on *Isa. lrv. 11*; Baethgen, *Beiträge zur Semitischen Religionsgesch.* pp. 76 *et seq.*; Lagarde, *Gesammelte Abhandlungen*, p. 16; idem, *Symmicta*, i. 87; Pinches, in *Hastings, Dict. Bible*; Cheyne, in *Encyc. Bibl. s.v. Gad*.

E. G. H.

J. F. McC.

GADARA.—**Biblical Data:** A Hellenistic city, situated southeast of the Sea of Gennesaret. It was rebuilt by Pompey, and afterward given to Herod the Great. After his death it became a free city under Roman sovereignty (Josephus, "Ant." xiv. 4, § 4; xv. 7, § 3; xvii. 11, § 4). At the beginning of the war of liberation the Jews attacked the heathen population, which act was soon afterward fiercely revenged (Josephus, "B. J." ii. 18, §§ 1, 5). The site of this city is marked by the ruins of Mukes, among which are found remains of theaters and a temple. This Gadara is often identified with the Gadara referred to by Josephus ("B. J." iv. 7, § 3) as the capital of Peraea. Schlatter, however, is right in declaring the identification unfounded, and referring the description in Josephus ("B. J." iv. 7, §§ 3 *et seq.*) to the southern valley of the Jordan.

BIBLIOGRAPHY: Schlatter, *Zur Topographie und Gesch. Palästinas*, 1893, pp. 44 *et seq.*; Schürer, *Gesch.* 3d ed., ii. 122 *et seq.*

E. G. H.

F. Bu.

—**In Rabbinical Literature:** The Talmudic equivalent of "Gadara" is "Gadar" (גדר); situated on a mountain, it was one of the stations on which fires were lighted to announce the new moon. At its base below were thermal springs. It was supposed to have been fortified by Joshua ('Ar. ix. 6), and it was the seat of an important school (Ta'an. 20a). According to Midr. Esth. i. 2, it was also the seat of a tribunal. The place is mentioned in certain decisions on the Sabbath, its inhabitants having been permitted to walk on that day to Hamtan ("the springs") and to return, while those of Hamtan were not allowed to visit Gadar ('Er. v. 7).

BIBLIOGRAPHY: Neubauer, *G. T.* pp. 243 *et seq.*

S. S.

E. G. H.

GADARENES: Inhabitants of Gadara, known from an alleged miracle of Jesus (Matt. viii.; Mark v.; Luke viii.) in which he transferred the demons afflicting a man to a number of swine, that thereupon rushed down a steep hill and perished. From the readings of the best texts and from the unsuitability of the locality around Gadara it appears that the proper reading should be "Gerasenes" and the place located at Karsa, on the left bank of the Wadi Sa-

mak, near the sea of Galilee. A discussion occurred between Professor Huxley and Mr. Gladstone in "The Nineteenth Century" for 1892 as to the morality of the act, the critical questions being whether (1) Gerasenes were Jews; and (2) if so, was it lawful for them to keep swine? As regards the first question, it would appear that that section of the country was chiefly inhabited by pagans in the first century, and Gerasa is at any rate included by Schürer among the Hellenistic cities ("Geschichte," ii. 141-144). As to the second question, there is no doubt of the illegality, from a ritual point of view, of Jews keeping swine (B. B. vii. 7). The Gemara on the passage gives a historical foundation for the practise in the times of Aristobulus.

BIBLIOGRAPHY: *The Nineteenth Century*, 1892, *passim*; Cheyne, *Encyc. Bibl. s.v.*; Wünsche, *Neue Beiträge zur Eriduterung der Evangelien aus Talmud und Midrasch*, p. 119.

E. C.

J.

GADEN, STEPHAN (DANIEL) VON (known also as **Danila Yevlevich, Danila Ilyin, and Danilo Zhidovinov**): Russian physician at the court of Moscow under the czars Alexis Mikhailovich and Feodor Alekseyevich; born in Poland, of Jewish parents, in the first quarter of the seventeenth century; killed at Moscow during the first uprising of the Stryeltzy ("sharpshooters") in 1682. Von Gaden was sent to Moscow from Kiev by the boyar Vassili Vassilyevich Buturlin in 1657. Here he began (1659) his career as a barber-surgeon ("feldscher"). He was soon advanced to the position of surgeon, with a salary of forty rubles per annum and a monthly allowance of five rubles for board. Owing to his popularity he was appointed by the czar as assistant physician (April 1, 1667), and as physician in ordinary (April 4, 1672). Though he had not studied medicine at any foreign university, he received a doctor's diploma from the czar, with an increase of salary to one hundred and thirty rubles per annum and a monthly allowance of fifty rubles. The different names under which he is mentioned are explained by the fact that he repeatedly changed his religion—from the Jewish to the Roman Catholic, from the Roman Catholic to the Lutheran, finally entering the Greek Orthodox Church.

According to Kilburn, Von Gaden was the most popular physician at the court of Moscow: "In Moscow befinden sich itziger Zeit 5 Aerzte und Doctor Daniel Jellowitz, dieser wird bei Hofe am meisten gebraucht, ist ein Jude von Geburt, wurde hernach Papistisch, alsdann Evangelisch und itzo ist er Griechischer Religion." Besides the diploma, Czar Alexis granted Von Gaden many favors. In 1669 he was permitted to travel to Smolensk (then belonging to Poland) to see his mother, a privilege which was seldom granted to foreigners. On this occasion the czar presented him with sable for his wife. In 1670 his brother-in-law, Judah (Egor Isayev), arrived in Moscow, and in 1674 his mother. Owing to Von Gaden's influence the number of Jews in Moscow increased considerably. They settled in the German suburb. Samuel Collins, another physician at the court of the czar, relates that "the Jews have for some time spread very rapidly in Moscow and at the court, enjoying the protection of the court physician of Jewish birth."