

pard accompanied Vasco da Gama to Portugal. In Lisbon Gaspard soon became a favorite with King Emanuel, who made him many valuable gifts and granted him a charter of privileges, and had him called "Gaspard of the Indies."

Gaspard also accompanied Cabral (1502) on his voyage to the East, and proved of great value to him by his knowledge of this region. At the king's desire Cabral was to consult with Gaspard on all important matters.

Having visited Melinde, Calicut, and Cochin, Cabral started on his return voyage, and at Cape Verde met the fleet of Amerigo Vespucci, which was then starting for the exploration of the eastern coast of South America. Vespucci hastened to avail himself of Gaspard's wide knowledge, and speaks of him in terms of praise as "a trustworthy man who speaks many languages and knows the names of many cities and provinces . . ."

Later, Gaspard accompanied Vasco da Gama to India (1502) and found his wife in Cochin, who could not be persuaded to abandon Judaism. On his return to Lisbon in 1503 the title "cavalleiro de sua casa" was conferred by the king on Gaspard for his valuable service to the country.

**BIBLIOGRAPHY:** Damião de Goes, *Chron. de D. Manuel*; Kayserling, *Christoph Columbus und der Anteil der Juden an den Spanischen und Portugiesischen Entdeckungen*, p. 100, Berlin, 1894; Correa, *The Three Voyages of Vasco da Gama*, transl. by Stanley, Hakluyt Society edition, pp. 244-252, 301-309, London, 1869; Lelével, *Polska Dziej.*, i. 581; idem, *Géographie du Moyen Age*; Barros, *Asia*, dec. i., book 5. E. C. J. G. L.

**GAMA, VASCO DA:** Portuguese discoverer of the highway to India by sea. Like Columbus, he was materially aided in his voyage by Abraham Zacuto, astrologer to King D. Manuel. As commander-in-chief of the fleet destined for India, he set sail from Lisbon July 8, 1497, after conferring with and taking leave of Zacuto, whom he esteemed highly, in presence of the whole crew. See also **GAMA, GASPARD DA**.

**BIBLIOGRAPHY:** Correa, *Lendas da India*, in *Collecção de Monumentos Inéditos para a Historia das Conquistas dos Portuguezes*, i. 10, 261 et seq.; Kayserling, *Christopher Columbus*, pp. 112 et seq.; *Allg. Zeit. des Jud.* lxi. 348 et seq. G. M. K.

**GAMALA:** City in Palestine, opposite Taricheæ, beyond Lake Tiberias. It had an unusually strong position on the side of a mountain with a protruding spur, which gave it its name (גמלא = "camel"). It was accessible only from the south, on which side, however, a transverse moat had been made. There was likewise on the south a high hill which served the city for a defense. Within the wall there was a well (Josephus, "B. J." iv. 1, § 1). Alexander Jannæus captured the fort from a certain Demetrius who ruled in that vicinity (Josephus, *ib.* i. 4, § 8; "Ant." xiii. 15, § 3), and from that time Gamala became a possession of the Jews (*ib.*, ed. Niese, § 4; earlier editions have "Gabala"; the same name occurs in "B. J." i. 8, § 4). The region surrounding Gamala, called Gamalitis in "Ant." xviii. 5, § 1, was a territory in dispute between Herod Antipas and the Nabatæan king Aretas. Elsewhere Josephus calls the district in which Gamala was situated "Gaulanitis"; and the rebel Judah, who was born in Gamala, is called "the Gaulanite" ("Ant." xviii. 1, § 1).

When the great war broke out against Rome, Gamala at first remained true to the Romans (Josephus, "Vita," § 11), the oppressed inhabitants of Bathyra finding refuge there (*ib.*); but later it also revolted, and was fortified by Josephus ("B. J." ii. 20, § 16). King Agrippa sent Equiculus Modius thither to conquer the fortress, but he was too weak to do so ("Vita," § 24), and it was not till later that it fell into the hands of the king. Joseph, the midwife's son, persuaded the inhabitants, against the will of the aristocracy, to revolt against the king (*ib.* § 37), and Gamala thus became a support of the Zealots. Vespasian marched against it, but the Romans, though they made a way through the walls, were finally driven back. At last, on the 23d of Tishri, 68 c.e., the Romans again entered the city, conquered it, and killed all the inhabitants ("B. J." iv. 1, §§ 2-10; Suetonius ["Titus," § 4] says Titus conquered it).

The Mishnah counts Gamala among the cities which had been surrounded by a wall since the time of Joshua ("Ar. ix. 6), and the Talmud (*ib.* 32a) places it incorrectly in Galilee. Josephus states its position correctly in placing it in Lower Gaulanitis, from which district it obtained its name Γαλαλιτική ("B. J." iii. 3, § 5; 4, § 1).

Ritter ("Erdkunde," xv. 349, 353) identifies the city with the present Khan al-Araba. Furrer ("Taricheæ und Gamala," in "Z. D. P. V." xii. 145-151) opposes those who incorrectly find it in Al-Husn, since that is ancient Hippos. It should rather be identified with the modern village of Jamli on the River Rukḡad. Schumacher, who suggests Al-Aḥsun ("Northern Ajlûn," p. 116, London, 1890), objects to its identification with Jamli on the ground that the form of the mountain was caused by inundations of the Rukḡad ("Z. D. P. V." xv. 175); but this objection does not seem well taken.

**BIBLIOGRAPHY:** Boettger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 124; Neubauer, *G. T.* p. 240; Buhl, *Géographie des Alten Palästina*, p. 245; Schürer, *Gesch.* 3d ed., i. 615. G. S. K. R.

**GAMALIEL:** Name which occurs in the Bible only as a designation of the prince of the tribe of Manasseh (Num. i. 10; ii. 20; vii. 54, 59; x. 23). In post-Biblical times the name occurs with special frequency in the family of Hillel. In a story in connection with a proselyte made to Judaism by Hillel, and which is supported by reliable tradition, it is said that the proselyte had two sons born to him after his conversion, whom he named in gratitude "Hillel" and "Gamaliel" (Ab. R. N. xv. [ed. Schechter, p. 62]; Midr. ha-Gadol, ed. Schechter, to Ex. xxviii.; see note *ad loc.*). Perhaps Hillel's father was called "Gamaliel," in which case the usual custom would have required the giving of this name to Hillel's first-born son. Besides the six patriarchs of the name of Gamaliel, tradition knows of others of the same name who lived in Palestine in the third and fourth centuries, and who are reckoned among the Palestinian amoraim.

**BIBLIOGRAPHY:** Frankel, *Mebo Yerushalmi*, pp. 71a-72b. S. S. W. B.

**GAMALIEL I.:** Son of Simon and grandson of Hillel; according to a tannaïtic tradition (Shab.

15a), he was their successor as nasi and first president of the Great Sanhedrin of Jerusalem. Although the reliability of this tradition, especially as regards the title of "nasi," has been justly disputed, it is nevertheless a fact beyond all doubt that in the second third of the first century Gamaliel (of whose father, Simon, nothing beyond his name is known) occupied a leading position in the highest court, the great council of Jerusalem, and that, as a member of that court, he received the cognomen "Ha-Zaken." Like his grandfather, Hillel, he was the originator of many legal ordinances with a view to the "tikkuu ha-olam" (= "improvement of the world": *Git.* iv. 1-3; comp. also *Yeb.* xvi. 7; *R. H.* ii. 5). Gamaliel appears as the head of the legal-religious body in the three epistles which he at one time dictated to the secretary Johanan (account of Judah b. Illai: *Tosef.*, *Sanh.* ii. 6; *Sanh.* 11b; *Yer. Sanh.* 18d; *Yer. Ma'as. Sh.* 56c). Two of these letters went to the inhabitants of Galilee and of the Daron (southern Palestine), and had reference to the tithes; the third letter was written for the Jews of the Diaspora, and gave

**His Correspondence.** notice of an intercalary month which Gamaliel and his colleagues had decided upon. That part of the Temple territory—a "stairway of the Temple mount"—where Gamaliel dictated these letters is also the place where he once ordered the removal of a Targum to Job—the oldest written Targum of which anything is known (report of an eye-witness to Gamaliel II., grandson of Gamaliel I.: *Tosef.*, *Shab.* xiii. 2; *Shab.* 115a; *Yer. Shab.* 15a).

Gamaliel appears also as a prominent member of the Sanhedrin in the account given in Acts (v. 34 *et seq.*), where he is called a "Pharisee" and a "doctor of the law" much honored by the people. He is there made to speak in favor of the disciples of Jesus, who were threatened with death (v. 38-39); "For if this counsel or this work be of men, it will come to naught: but if it be of God, ye can not overthrow it." He is also shown to be a legal-religious authority by the two anecdotes (*Pes.* 88b) in which "the king and the queen" (Agrippa I. and his wife Kypris; according to Büchler, "Das Synhedrion in Jerusalem," p. 129, Agrippa II. and his sister Berenice) go to him with questions about the ritual. Tradition does not represent Gamaliel as learned in the Scriptures, nor as a teacher, because the school of Hillel, whose head he undoubtedly was, always appears collectively in its controversies with the school of Shammai, and the individual scholars and their opinions are not mentioned. Hence Gamaliel is omitted in the chain of tradition as given in the

Mishnah (*Abot* i., ii.), while Johanan b. Zakkai is mentioned as the next one who continued the tradition after Hillel and Shammai. Gamaliel's name is seldom mentioned in halakic tradition. The tradition that illustrates the importance of Johanan b. Zakkai with the words, "When he died the glory of wisdom [scholarship] ceased," characterizes also the importance of Gamaliel I. by saying: "When he died the honor [outward respect] of the Torah ceased, and purity and piety became extinct" (*Sotah* xv. 18).

Gamaliel, as it appears, did most toward establishing the honor in which the house of Hillel was held, and which secured to it a preeminent position within Palestinian Judaism soon after the destruction of the Temple. The title "Rabban," which, in the learned hierarchy until post-Hadrianic times, was borne only by presidents of the highest religious council, was first prefixed to the name of Gamaliel. That Gamaliel ever taught in public is known, curiously enough, only from the Acts of the Apostles, where (xxii. 3) the apostle Paul prides himself on having sat at the feet of Gamaliel. That the latter paid especial attention to study is shown by the remarkable classification of pupils ascribed to him, for which a classification of

the fish of Palestine formed a basis (*Ab. R. N.* xl.). In this arrangement Gamaliel enumerates the following kinds of pupils: (1) a son of poor parents who has learned everything by study, but who has no understanding; (2) a son of rich parents who has learned everything and who possesses understanding; (3) a pupil who has learned everything, but does not know how to reply; (4) a pupil who has learned everything and knows also how to reply. These correspond to the following varieties of fishes: (1) an unclean, *i.e.* ritually uneatable fish; (2) a clean fish; (3) a fish from the Jordan; (4) a fish from the great ocean (Mediterranean).

Besides this dictum of Gamaliel's, which is no longer wholly intelligible, only that saying has been preserved which is related in the Mishnah (*Abot* i. 16) under the name of Gamaliel; for, in spite of Hoffmann's objections ("Die Erste Mischna," p. 26), it is probably right to hold with Geiger ("Nachgelassene Schriften," iv. 308) that Gamaliel I. is intended. The saying is in three parts, and the first clause repeats what Joshua b. Perahyah had said long before (*Abot* i. 5): "Secure a teacher for thyself." The other two parts agree very well with the impression which the above-mentioned testimonial gives of Gamaliel as a thoroughly conscientious "Pharisee": "Hold thyself [in religious questions] far from doubt, and do not often give a tithe according to general valuation." Tradition probably contains many sayings of Gamaliel I. which are erroneously ascribed to his grandson of the same name. Besides his son, who inherited his father's distinction and position, and who was one of the leaders in the uprising against Rome, a daughter of Gamaliel is also mentioned, whose daughter he married to the priest Simon b. Nathanael (*Tosef.*, 'Ab. Zarah, iii. 10).

As a consequence of being mentioned in the New Testament, Gamaliel has become a subject of Christian legends (Schürer, "Geschichte," ii. 365, note 47). A German monk of the twelfth century calls the

Talmud a "commentary of Gamaliel's on the Old Testament." Gamaliel is here plainly the representative of the old Jewish scribes (Bacher, "Die Jüdische Bibelepexese," in Winter and Wünsche, "Jüdische Literatur," ii. 294). Even Galen was identified with the Gamaliel living at the time of the Second Temple (Steinschneider, "Hebr. Uebers." p. 401). This may be due to the fact that the last patriarch by the name of Gamaliel was also known as a physician (see GAMALIEL VI.).

#### His Classifica- tion of His Pupils.