

in Gen. xx. 1 ("between Kadesh and Shur"), Trumbull ("Kadesh Barnea," pp. 255, 631) tries to find it in the Wadi Jarur, southwest of Kadesh. But the statements in Gen. xxi. 21, xxvi. 22 *et seq.* do not agree with this; neither do they suggest that Gerar may have been a city. Since Eusebius mentions a city "Gerara" south of Eleutheropolis, and since there is an Umm Jarar south of Gaza, Gerar is doubtless to be sought there, and it may be concluded with Gunkel that there is a gap in the account in Gen. xx. 1.

E. G. H.

F. Bu.

GERASI, DANIEL BEN ELIJAH: Turkish Talmudist and preacher of the seventeenth century; lived at Salonica, where he died about 1705. He was the author of "Odeh Adonai," sermons (Venice, 1681-82). Some Talmudic sentences of his are re-

Fanatiker," *ib.* 1816. The latter work passed through two editions.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 303; *Allg. Deutsche Biographie*, vii. 389 *et seq.*
D.

A. M. F.

GERIZIM, MOUNT (הַר גֵּרִיזִים).—**Biblical Data:** Mountain south of the valley in which Shechem was situated; the present Jabal al-Tur (Deut. xi. 29, xxvii. 12; Josh. viii. 33; Judges ix. 7). It is 2,849 feet high, declines sharply to the north, and is sparsely covered at the top with shrubbery. After their separation from the Jews the Samaritans built a temple on it, which was destroyed by John Hyrcanus. But the mountain continued to be (John iv. 20), as it is to-day, the holy place of the Samaritans, revered by them as the scene of the sacrifice of Isaac and as the site of



MOUNT GERIZIM, FROM NABLUS.

(From a photograph by Bonfils.)

ferred to by Hayyim Benveniste ("Ba'i Hayye, Yoreh De'ah," 120; "Hoshen Mishpat," 154, 155; "Keneset ha-Gedolah," second part, 1d).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 853; Michael, *Or ha-Hayyim*, No. 790.
D.

I. BER.

GERESH. See ACCENTS IN HEBREW.

GERGESITES. See GIRGASHITES.

GERHARD, FRIEDRICH: German Christian writer against the Jews; born in Frankfort-on-the-Main Jan. 2, 1779; died there Oct. 30, 1862. He was a Lutheran clergyman at Frankfort and a writer on theological subjects. For a time he edited "Der Protestant," a religious periodical. He was the author of the following works, directed against Jews and Jewish influences: "Das Judenthum in der Freimaurerei," Frankfort-on-the-Main, 1816; "Ein Wort zur Beherzigung für Wahrheitsfreunde Gegen

their temple, and upon which they still celebrate the Passover. The temple was surrounded by fortifications (comp. II Macc. v. 23), which survived the destruction of the temple (Josephus, "Ant." xiv. 6, § 2; xviii. 4, § 1; "B. J." iii. 7, § 32). After Christianity had secured a foothold in Shechem, there were frequent disturbances among the Samaritans, on account of which Justinian in 529 built a wall round the church which had been erected on Gerizim, to protect it; the line of this wall is probably to be seen in the extensive ruins still existing on the top of the mountain. Among others there are some ruins called "Lozah," the "Luza" mentioned by Eusebius ("Onomasticon," 214, 135), nine (Hieronymus says three) Roman miles from Shechem.

BIBLIOGRAPHY: Robinson, *Researches*, iii. 318-321; *Pal. Explor. Fund.* No. 2, pp. 187 *et seq.*; Gael, *Altisraelitische Kultstätten*, pp. 102 *et seq.*

E. G. H.

F. Bu.

—**In Rabbinical Literature:** Mount Gerizim, though more than sixty miles from the Jordan, was miraculously reached by the Israelites on the same day that they crossed that river. They proceeded at once to perform the solemn ceremony enacted there. Six tribes ascended to the summit of Gerizim, and the remainder placed themselves on the top of Mount Ebal; while the priests and the Levites, clustering round the Ark, took their stand in the valley between the two mountains. On turning their faces to Gerizim the Levites pronounced a benediction; on turning to Ebal, a curse (Soṭah 35a, 36a).

Mount Gerizim was one of the foremost causes of division between the Israelites and the Samaritans, the latter of whom, regarding it as the holy place chosen by God, built their temple there. This temple was destroyed on the twenty-fifth of Tēbet in the days of Alexander by Simeon the Just, to whom that monarch had given permission to destroy it (Yoma 69a; comp., however, Josephus, "Ant." xiii. 3, § 4; "Yuhasin," p. 138; Karme Shomron," p. 12).

The Samaritans are charged with having changed the words "in mount Ebal" (Deut. xxvii. 4) to "in mount Gerizim" ("Karme Shomron," p. 37). In the Samaritan Bible the words **הר נריזים** are always written as one, and **במקום אשר יבחר** is always changed into **אשר בחר** (*ib.*). According to Simeon ben Eliezer, the vines of the Samaritans were forbidden because the latter used them in the worship of an image of a dove erected on the summit of Mount Gerizim (Hul. 6a). According to a midrash, this image was the idol that was buried by Jacob under the oak at Shechem (Gen. xxxv. 4; Tosafot Hul. *l.c.*). The first condition a Samaritan has to fulfil to be admitted into the fold of Judaism is to renounce the belief in the sanctity of Mount Gerizim (Masseket Kutim, end).

J.

I. BR.

GERMANUS, MOSES. See SPEETH, MOSES.

GERMANY: Country of central Europe. The date of the first settlement of Jews in the regions called by the Romans "Germania Superior," "Germania Inferior," and "Germania Magna," and which, on the whole, are included in the present German empire, is not known. The first authentic document relating to a large and well-organized Jewish community in these regions, dates from 321, and refers to Cologne on the Rhine; it indicates that the legal status of the Jews there was the same as elsewhere in the Roman empire. They enjoyed full civic liberty, being restricted only in regard to the dissemination of their faith, the keeping of Christian slaves, and the holding of office under the government. But they were otherwise free to follow any occupation open to their fellow citizens. They were engaged in agriculture, trade, and industry, and only gradually took up money-lending. These conditions at first continued in the subsequently established Germanic kingdoms under the Burgundians and Franks, for ecclesiasticism took root here but slowly, and the Jews lived as peacefully with their new German lords as they had done formerly with the Roman provincials. The Merovingian rulers, also, who succeeded to the Bur-

gundian empire, were devoid of fanaticism, and gave scant support to the efforts of the Church to restrict the civic and social status of the Jews.

Neither was Charlemagne, who readily made use of the Church for the purpose of infusing coherence

**Under
Charle-
magne.**

into the loosely joined parts of his extensive empire, by any means a blind tool of the canonical law. He made use of the Jews so far as suited his diplomacy, sending, for instance, a Jew as interpreter and guide with his embassy to Harun al-Rashid. Yet even then a gradual change came into the life of the Jews. Unlike the Germans, who were liable to be called to arms at any moment in those troublous times, the Jews were exempt from military service; hence trade and commerce were left almost entirely in their hands, and they secured the remunerative monopoly of money-lending when the Church forbade Christians to take usury. This decree caused the Jews to be everywhere sought as well as avoided, for their capital was indispensable while their business was viewed as disreputable. This curious combination of circumstances increased their influence. They went about the country freely, settling also in the eastern portions. Aside from Cologne, the earliest communities seem to have been established at Worms and Mayence.

The status of the Jews remained unchanged under Charlemagne's weak successor, Ludwig the Pious.

They were unrestricted in their commerce, merely paying into the state treasury a somewhat higher tax than did the Christians. A special officer, the "Judenmeister," was appointed by the government to protect their privileges. The later Carolingians, however, fell more and more in with the demands of the Church. The bishops, who were continually harping at the synods on the anti-Semitic decrees of the canonical law, finally brought it about that the ignorant and superstitious populace was filled with hatred against the unbelievers. This feeling, among both princes and people, was further stimulated by the attacks on the civic equality of the Jews. Beginning with the tenth century, Holy Week became more and more a period of persecution for them. Yet the Saxon emperors did not treat the Jews badly, exacting from them merely the taxes levied upon all other merchants. Although they were as ignorant as their contemporaries as regards secular studies, yet they could read and understand the Hebrew prayers, and the Bible in the original text. Halakic studies began to flourish about 1000. At that time R. Gershom b. Judah was teaching at Metz and Mayence, gathering about him pupils from far and near. He is described as a model of wisdom, humility, and piety, and is praised by all as a "lamp of the Exile" (**מאור הגולה**). He first stimulated the German Jews to study the treasures of their national literature. This continuous study of the Torah and the Talmud produced such a devotion to their faith that the Jews considered life without their religion not worth living; but they did not realize this clearly until the time of the Crusades, when they were often compelled to choose between life and faith.

The wild excitement to which the Germans had been driven by exhortations to take the cross first