

introducing congregational singing and regular sermons, and requiring scientifically trained rabbis.

It was easier to agree upon the means of training children for the Reformed worship and of awakening the interest of adults in Jewish affairs in general. The religious schools were an outcome of the desire

to add religious instruction to the secular education of the Jewish children prescribed by the state. As the Talmudic schools, still existing in Germany in the first third of the nineteenth century, were gradually deserted, rabbinical seminaries were founded, in which Talmudic instruction followed the methods introduced by Zacharias Frankel in the Jewish Theological Seminary opened at Breslau in 1854. Since then special attention has been devoted to religious literature. Text-books on religion and on Biblical and Jewish history, as well as aids to the translation and explanation of the Bible and the prayer-books, were compiled to meet the demands of modern pedagogics. Pulpit oratory began to flourish as never before, foremost among the great German preachers being M. Sachs and M. Joël. Nor was synagogue music neglected, Levandowsky especially contributing to its development.

The public institutions of the Jewish communities serve to supplement the work of teachers and leaders, and to promote Jewish solidarity. This is the primary object of the Jewish press, created by Ludwig Philippson. In 1837 he founded the "Allgemeine Zeitung des Judenthums," which has been followed by a number of similar periodicals. They have succeeded in preserving a certain unity of religious opinion and conviction among the Jews, with the gratifying result of unity of action for the common good. Societies for the cultivation of Jewish literature were founded, as well as associations of teachers, rabbis, and leaders of congregations.

See also separate articles on the various kingdoms and cities of Germany.

E. C.

M. Br.

GERNSHEIM, FRIEDRICH: German pianist and composer; born at Worms July 17, 1839. He was a pupil of L. Liebc, Pauer, Rosenhain (piano), I. C. Hauff (theory), and H. Wolff (violin).

At the age of eleven Gernsheim made his first public appearance at a concert in the Frankfort Theater, on which occasion one of his compositions, an overture, was performed. He later (1852) made a tour through the Palatinate and Alsace as far as Strasbourg. Proceeding to Cologne, and thence to Leipsic, he continued his studies for three years with Moscheles, Hauptmann, Rietz, and Richter. After a supplementary course at Paris (1855-61), he gave there a series of concerts, and was recognized as one of the best interpreters of Chopin and Schumann.

Gernsheim became musical director at Saarbrück as successor to Herman Levi in 1861, and in 1865 was called to the Conservatorium of Cologne, where he was shortly afterward appointed musical director of the Musikalische Gesellschaft, the Städtischer Gesangverein, and the Sängerbund. The leadership of the opera orchestra at the Stadttheater was also entrusted to him (1873). He went to Rotterdam in 1874 as director of the Conservatorium and conductor of the "winter concerts"; and since 1890

has been teacher at the Stern Conservatorium at Berlin and conductor of the Choral Society connected with that institution. In 1897 he became a member of the senate of the royal academy of fine arts at Berlin, and in 1901 was appointed president of the Akademische Meisterschule für Musikalische Komposition.

It is as a composer that Gernsheim is most favorably known. His works are chiefly instrumental, and include the following: four symphonies, many compositions for male or mixed chorus and orchestra, a pianoforte concerto, a violin concerto, a pianoforte quintet, three pianoforte quartets, two pianoforte trios, one string quintet, two string quartets, two violin sonatas with pianoforte, a sonata for pianoforte and violoncello, songs, etc.

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J. So.

GERÖ, KARL: Hungarian dramatist; born at Hévizgyörk Oct. 18, 1856; studied law at Kaschau and Budapest. While still a student he devoted much time to literature and esthetics, attending lectures on those subjects, and frequently visiting the theater. His first play, written at this time, "Turi Borcsa," was produced at the People's Theater of Budapest (1883), when he accepted the position of playwright at that theater. In 1886 he was appointed secretary of the Hungarian People's Theater, but retained this position for a short time only. His most important plays, dealing chiefly with Hungarian popular life, are as follows: "Vadgalamb," "Az Eladó Leány" (crowned by the Hungarian Academy of Sciences), "Az Uzsai Gyöngy," "Angyal és Ördög," "Probaházasság," "A Vadonban" (crowned).

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L. V.

GERON. See **GHIRON**.

GERONA (גֵּרוֹנָה, גֵּירוֹנָה, גֵּירוֹנָה; formerly *Gerunda*): Fortified city in northern Spain. As early as 1002 Pope Sylvester acknowledged to Bishop Odo of Gerona the receipt of the tax ("census") of the Jewish community there ("Marca Hispanica," Appendix, No. 150, p. 959). The Jews were in possession of houses and lands, which they could hold without restriction; but the councils of Gerona (1068, 1078) decided that a tenth of any landed property which a Jew acquired from a Christian should accrue to the state. The Jews lived in a separate quarter situated at the outermost end of the fortifications on the right bank of the River Onyar, which intersected the city. The quarter included a rather long lane called Carre de S. Lorenzo, or Calle de la Forsa, north of which was the real Calle Judaica; then came the Carre de la Ruca, a continuation of which was the Carre de la Claveria. From this opened a narrow street which led to the synagogue and extended to the Carre de S. Lorenzo. The Calle Judaica with the market-place formed the center of the **Jewry**. At the end of the Calle de la Forsa stood the Jewish assembly-hall or communal house, now the Church of the MM. Escolapias, near which was the house of the wealthy Bonastruc

family: and not far off was the house of the rich Jew Abraham Isaac. The Jewish cemetery, as in Barcelona, was on the Monjuich, a hill near the city, called "Monte Judaico" in the old records. A hundred years ago Hebrew inscriptions were still found in this cemetery, the "Fossar dels Juhens."

The Jews of Gerona lived undisturbed under the Saracens and during the long reign of King Jaime the Conqueror. The latter showed himself just and even benevolent toward them. In 1229 he fixed their rate of interest at 20 per cent; at the instance of the Bishop of Gerona, he forbade Christian women to live in the same house with Jews; and he directed the officials to act justly toward the Jews as debtors. In 1257 he appointed Bonastruc de Porta as "bayle" of Gerona, and Astruc Ravaya (whom he released from all taxes for life) and his son Yucef as tax-farmers. To Bonastruc de Porta, "maestro de los Judios de Gerona," who is identified by Graetz and others with Rabbi Moses ben Nahman, he gave a mill located in the market-place. This learned Jew was invited by the king himself to take part in a public debate on Judaism and Christianity with the Dominican Pablo Christiani at Barcelona in 1263. The evil effects of this discussion were soon felt in Gerona, a city which was the seat of a fanatical bishop, and in which a strong clerical spirit was predominant. On a certain Good Friday the antagonism against the Jews manifested itself in an outbreak of such vehemence that the king was obliged to interfere with an armed force.

The subsequent history of the Jews in Gerona is a long series of molestations and persecutions. After

the accession of Pedro III., at a time of general insurrection against the king, the clergy, with a mob incited by them, attacked the Jews and their houses, laid waste their vineyards and olive-orchards, and devastated their cemetery. When the town-crier gave warning in the name of the king against a repetition of such excesses, the clergy made such a tumult that his voice could not be heard. Pedro, who in 1276 had given the taxes from the Gerona Jewry to his wife, Constança, regarded these disturbances as a personal insult as well as an injury to the treasury, and in a document dated April, 1278, remonstrated earnestly with Bishop Pedro de Castellnou, who had showed himself ill disposed toward the Jews, and also with the "bayle" of the city. When in 1285 Gerona was preparing to defend itself against the advancing French army, the Spanish mercenaries forced their way, murdering and plundering, into the Jewry. Pedro had some of the guilty persons hanged.

The persecution of the Pastoureaux also affected the Jews of Gerona. During the Black Death (1348) the loss of life in Gerona was appalling, two-thirds of the population being swept away. At the end of May, 1348, the people, incited by certain of the knights and clergy, removed Jewish corpses from their graves and burned them together with the bodies of the Jews whom they had killed.

The Jewish community of Gerona, at the head of which was a directorial board consisting of twenty persons, was distinguished for its size, prosperity, and piety. Toward the end of the fourteenth cen-

tury it was so wealthy that it was required by the authorities to defray half the expenses incurred in erecting the city fortifications. Its burden of taxation was both excessive and oppressive. In addition to the usual taxes, which amounted annually to 13,000 sueldos, the Jews had to pay 500 sueldos at each coronation and were further required to make extra contributions on many occasions. In 1314, in order to enable Jaime II. to purchase the county of Urgel, the Jewries of Gerona, Valencia, Lerida, Barcelona, and Tortosa placed 11,500 libras at his disposal. As a sign of his appreciation he released them from paying taxes for four years. When Pedro IV.

in 1343 was in need of money for the purpose of conquering the county of Roussillon, he summoned the Jewish communities of Gerona, Barcelona, and other towns to come to his aid immediately ("Coll. de Documentos Ineditos," xxxi. 291). The kings regarded the Jews as a reliable source of income, and were not averse to seeing the communities increase in size; thus in 1306 the Jewry of Gerona was permitted to receive ten of the Jewish families driven out of France.

After 1391, however, the splendor of the Jewry in Gerona disappeared, and the community fell into an impoverished condition. All sorts of crimes were laid at the door of the Jews as pretexts for tormenting and oppressing them. The persecutions of the year 1391 began on Aug. 10, St. Lorenzo's Day. Armed peasants in large numbers ran furiously into the Jewry, attacked the unarmed Jews without mercy, butchered them in the most cruel manner, and burned their houses and goods. According to a report presented by the councilors to the King and Queen of Aragon on Aug. 13, 1391 (which report agrees with that of Hasdai Crescas), many Jews were killed, while only a few embraced Christianity in order to save themselves. The remainder sought protection in the fortified tower of Geronella, but even there they were attacked by the peasants (Aug. 18), and, as the councilors reported to John I. on Sept. 11, were daily insulted and derided. On Sept. 18 the councilors again complained to the king that the peasants of the vicinity had united with the knights and clergy, and were planning a new attack upon the Jews, and that they themselves were not in a position to protect them. Not until a year had passed did Queen Violante, wife of John I., commend the Jews to the protection of the city and advise clemency with regard to the taxes, which they were unable to pay (Sept. 25, 1393). After still another attack had been made on the Jews and many of them had been forced to accept baptism, John I., who cared more for the dance and the chase than for affairs of state, commanded the "jurados" of Gerona to punish the ringleaders with great severity (Feb. 1, 1393). The sentence was repealed the same day, however, and the punishment changed into a money fine which would fall to the king. Martin I., brother and successor of John, was more energetic in his measures against those who attacked the Jews in the tower of Geronella in 1391.

On Dec. 8, 1412, Pope Benedict XIII. sent through Bishop Ramon de Castellar a command to the com-

munity in Gerona to send delegates to the disputation at Tortosa. The representatives of Gerona at that time were BONASTRUĆ DESMAËSTRE, Azay Toros (Todros), Nissim Fer-the Tortosa rer, Jaffuda (Judah) Alfaquin ("the physician"), and Bonastruc Joseph. Disputation. Of these Azay Todros (ben Yahya) and the learned Bonastruc Desmaestre were chosen to go to Tortosa. Scarcely had the disputation commenced when a popular uprising against the Jews broke out in Gerona itself, probably on account of the speeches made by the delegates from that city. The king punished by a fine of 20 sueldos, or twenty days' imprisonment, any insult to a Jew or damage to his property.

The Jews were held responsible for every accident and misfortune that befell the city. When the old tower of Geronella fell in 1404, the clergy announced that this was God's punishment upon the city for tolerating the Jews within its walls; and even the terrible earthquake which visited Gerona and its vicinity in 1427 was laid at their door. The lives of the Jews were in danger on every Christian feast-day and during every procession. On the occasion of one procession (April 16, 1418), which purposely went through the Jewry, the young clergy together with a large crowd forced their way into the synagogue, shattered doors and windows, and tore up all the books they could find. To put an end to such frequently recurring excesses, the Jewry was shut off on the side of Calle de S. Lorenzo, and Jews were forbidden to live in that street. They were forced to attend church in order to hear sermons for their conversion; and in 1486 they were compelled to wear special clothing in order to distinguish them from Christians.

The Jews left Gerona on Aug. 2, 1492, only a few accepting baptism; and the houses in the Jewry were sold at auction. The old syna-

Expulsion gogue, which had been destroyed in 1492. 1285 with the rest of the Jewry—the

Jews apparently having been driven out (Solomon ibn Adret, Responsa, No. 634)—and rebuilt some years later, passed in 1494 into the possession of the presbytery of the cathedral, and, unaltered in its main features, now belongs to D. José Bover de Besalu. An inscription pertaining to it, found about fifteen years ago, is now in the Archeological Museum at Gerona.

Gerona, a strictly religious community, in which much attention was paid to the study of the Talmud, was the birthplace of several men bearing the cognomen "Gerondi," who have made the city famous. Among the scholars who lived in Gerona were: Isaac ha-Levi and his son, Zerachiah ha-Levi; Jonah ben Abraham Gerondi, Nissim ben Reuben Gerondi (RaN), Abraham Hazzan Gerondi, Isaac b. Judah Gerondi, Solomon ben Isaac Gerondi (a pupil of Moses b. Nahman), Moses de Scola Gerondi, Samuel b. Abraham Saporta (a tombstone of Enoch ben Shealtiel Saporta, who died in 1312, was found in Gerona in 1873), the eminent Moses ben Nahman (RaMBaN), called "Rab d'Espana"; and his son, Nahman ben Moses. Gerona was also the birthplace of the cabalists Azriel and Ezra and of Jacob ben Sheshet Gerondi. The tombstone of a Joshua ben

Sheshet and his wife was found on the Monjuich near Gerona in 1883.

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G.

M. K.

GERONDI, ISAAC B. ZERAHIAH HA-LEVI (called also **Ha-Yizhari**, (היצהרי): Talmudist; lived in Gerona in the twelfth century. He was the father of Zerachiah ha-Levi, author of "Sefer ha-Ma'or," and of Berachiah ha-Levi, author of some piyyuṭim; among the latter are to be found compositions for Sabbath Parah which perhaps formed a supplement to Gerondi's poems for the four special Sabbaths (ארבע פרשיות). Gerondi is the author of "Megillat ha-Neḥamah," a work on civil law, which is no longer extant. Of his religious poems about fifty have been preserved; they include piyyuṭim for Sabbaths Shekalim, Zakor, and Rosh ha-Hodesh, for the Feast of Weeks, and for the Day of Atonement (among them a so-called "Short 'Abodah" for Shlaḥarit, beginning יקר הנות חן, and quoted by Isaac Kimhi); a piyyuṭ on the death of Moses, one for Simḥat Torah, and some seliḥot. In his poetry he makes use of meter, for which he expresses a preference.

Gerondi's poems are highly praised by Menahem di Lonsano, and have been introduced into the rituals of Avignon, Carpentras, Montpellier, Oran, and Tlemçen; some are also found in "Ayyelet ha-Shaḥar," as well as in the French, Polish, and Roman rituals. He wrote an Aramaic poem to Zerachiah's "Sefer ha-Ma'or," in which he clearly demonstrates his familiarity with the Aramaic idiom.

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S. S.

H. B.

GERONDI, JONAH B. ABRAHAM (HE-HASID), THE ELDER: Spanish rabbi and moralist of the thirteenth century; died in Toledo, Spain, Nov., 1263; a consiu of Nahmanides. He came from Gerona, in Catalonia. Gerondi was the most prominent pupil of Solomon of Montpellier, the leader of the opponents of Maimonides' philosophical works, and was one of the signers of the ban proclaimed in 1233 against the "Moreh Nebukim" and the "Sefer ha-Madda'." According to his pupil, Hillel of Verona, Gerondi was the instigator of the public burning of Maimonides' writings by order of the authorities at Paris in 1233, and the indignation which this aroused among all classes of Jews was mainly directed against him. Subsequently (not forty days afterward, as a tradition has it, but in 1242; see note 5 to Grätz, "Geschichte," vol. vii.), when twenty-four wagon-loads of Talmuds were burned at the same place where the philosophical writings of Maimonides had been destroyed, Gerondi saw the folly and danger of appealing to Christian ecclesiastical authorities on questions of Jewish doctrine, and publicly admitted