

"there was no second," he being without an equal. "He hath neither child nor brother": he was his mother's only son; and "there is no end to his labor," that is, the laboriously accumulated wealth which his father bequeathed to him. "Neither is his eye satisfied with riches," because he was blind in one eye. "For whom do I labor, and bereave my soul of good?" It is related that, after his father's death, he requested his mother, "Show me all the silver and the gold which my father has left me." She showed him a heap of denars the bulk of which was such as to prevent their seeing each other when they stood on opposite sides thereof. "And," adds R. Levi in the name of Resh Lakish, "the very day when Gebini b. Harson died, Belshazzar, afterward governor of Babylonia, was born, and he subsequently carried off all that wealth" (Ecl. R. *ad loc.*; see "Mattenot Kehunnah" *ad loc.*).

S. S.

S. M.

GEWELER: Town of Alsace, in the consistorial district of Colmar and rabbinate of Sulz. The first document referring to its Jewish community dates from 1270, and is now in the archives of Colmar (L. 16, 6). The synagogue is first mentioned in 1333. The Jews of Gewweiler suffered in the persecutions of 1349 ("R. E. J." iv. 27), and no Jews seem to have lived there during the next few centuries; but at the time of the Thirty Years' war three Jewish families received permission to settle temporarily in the town on payment of 20 reichsthaler per week, the open country being unsafe. In 1674 Gabriel Bloch was admitted on payment of 14 pfennigs protection-money and board for one horse for the town. When Wolf Wechsler, who signs himself in certain documents בנימן חלפין, sought permission from the government to settle at Gewweiler, the abbot, who did "not wish to force the Jew upon the town," left the matter to the magistrate for decision. In the discussion it was pointed out that Wechsler had rendered important services to the bishopric and to the town, and ought therefore to be admitted. Wechsler was director of the Jews of the upper free district (J. Weiss, "Geschichte und Rechtliche Stellung der Juden im Bistum Strasburg," p. 13).

In 1706 four Jewish families were living at Gewweiler, and in 1741 ten families; but in 1784 there were only seven families, aggregating 40 persons. In 1903 there were 83 families at Gewweiler, including the suburb of Lauterbach. The congregation has three charitable societies. Its present synagogue was built in 1870-71; its dead are buried in the cemetery of Jungholz.

D.

M. Gr.

GECKO. See FERRET; LIZARD.

GEDALIAH: Son of Abikam, through whose influence Jeremiah was saved from the fury of the mob, and grandson of Shaphan the scribe (Jer. xxvi. 24; II Kings xxii.; II Chron. xxxiv.); probably cousin of Michaiah, son of Gemariah (Jer. xxxvi. 11). Gedaliah was thus a scion of a noble and pious family. Nebuchadnezzar appointed him governor of Palestine after the conquest of the land, and entrusted Jeremiah to his care (Jer. xxxiv. 14, xl. 5). Gedaliah made Mizpah his capital, where the scat-

tered remnants of the nation soon gathered round him. Not only the poor peasants and laborers, but also the generals and military men came back from their hiding-places among the surrounding tribes, and settled in the deserted towns of Palestine. Gedaliah exhorted them to remain loyal to the Babylonian rulers, and to lay down their arms and betake themselves to agriculture and to the rebuilding of their razed cities. He permitted them to gather the crops on lands which had no owner.

Baalis, king of the Ammonites, envious of the Jewish colony's prosperity, or jealous of the might of the Babylonian king, instigated Ish-

His Death. mael, son of Nathaniel, "of the royal seed," to make an end of the Judean rule in Palestine. Ishmael, being an unscrupulous character, permitted himself to become the tool of the Ammonite king in order to realize his own ambition to become the ruler of the deserted land. Information of this conspiracy reached Gedaliah through Johanan, son of Kareah, and Johanan undertook to slay Ishmael before he had had time to carry out his evil design; but the governor disbelieved the report, and forbade Johanan to lay hands upon the conspirator. Ishmael and his ten companions were royally entertained at Gedaliah's table. In the midst of the festivities Ishmael slew the unsuspecting Gedaliah, the Chaldean garrison stationed in Mizpah, and all the Jews that were with him, casting their bodies into the pit of Asa (Josephus, "Ant." x. 9, § 4). The Rabbis condemn the overconfidence of Gedaliah, holding him responsible for the death of his followers (Niddah 61a; comp. Jer. xii. 9). Ishmael captured many of the inhabitants of Mizpah, as well as "the daughters of the king" entrusted to Gedaliah's care by the Babylonian general, and fled to Ammon. Johanan and his followers, however, on receiving the sad tidings, immediately pursued the murderers, overtaking them at the lake of Gibeon. The captives were rescued, but Ishmael and eight of his men escaped to the land of Ammon. The plan of Baalis thus succeeded, for the Jewish refugees, fearing lest the Babylonian king should hold them responsible for the murder, never returned to their native land. In spite of the exhortations of Jeremiah they fled to Egypt, joined by the remnant of the Jews that had survived, together with Jeremiah and Baruch (Jer. xliii. 6). The rule of Gedaliah lasted, according to tradition, only two months, although Grätz argues that it continued more than four years.

The Biblical records place the death of Gedaliah in the seventh month (Tishri) without specifying the day. The traditional view is that it occurred on the third day of Tishri, which was therefore subsequently established as a fast-day in commemoration of the sad event (Zech. vii. 5, viii. 19; R. H. 18b). Later authorities accepted the view that the assassination occurred on New-Year's Day, and the fast was postponed to the week-day following it—the third of the month (Shulhan 'Arukh, Orah Hayyim, 549, 1; Ture Zahab *ad loc.*). It is

Fast of Gedaliah. not, however, regarded as a postponed fast-day. If it falls on the Sabbath, the fast must be observed on the following day. The ritual of the day is the same as that of any other fast-day, with the addition of those

prayers which are peculiar to the penitential days. See **FASTING AND FAST-DAYS**.

BIBLIOGRAPHY: Hamburger, *R. B. T.*; Hastings, *Dict. Bible*; Graetz, *Hist. i.* 317-328. Philadelphia, 1891; Ya'bez, *Toledot Yisrael*, ii., Wilna, 1898.

E. G. H.

J. H. G.

GEDALIAH CORDOVERO. See **CORDOVERO, GEDALIAH**.

GEDALIAH, JUDAH, DON: Portuguese printer; born in Lishon, where he was engaged as foreman in the printing-house of Eliezer Toledano. Driven out of Portugal at an advanced age, he settled in Salonica, and about 1515 set up the first Hebrew printing press established in that city, using in part the type which he had taken with him from Lishon. One of the first works printed was the "En Ya'aqob" of Jacob ibn Habib, whom Gedaliah esteemed highly. In 1522 he printed Isaac Arama's "Akedat Yizhak." Gedaliah died about 1526 in Salonica. His press was continued by his sons, and altogether produced about thirty works.

BIBLIOGRAPHY: Jacob ibn Habib, "En Ya'aqob, Introduction; Judah Nehama, *Mikveh Dodim*, p. 162; Ersch and Gruber, *Encyc.* section ii., part 28, p. 40.

J.

M. K.

GEDALIAH (GADILIA), JUDAH BEN MOSES: Turkish rabbi; lived at Salonica in the sixteenth century. He was the author of (1) "Masoret Talmud Yerushalmi," an index to the Jerusalem Talmud (Constantinople, 1573); (2) a commentary to Midrash Rabbah (published in the edition of Salonica, 1595); and (3) notes to the Zohar (Salonica, 1596-97).

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 41a; Steinschneider, *Cat. Bodl.* col. 1326; Fürst, *Bibl. Jud.* i. 324.

D.

M. SEL.

GEDALIAH IBN YAHYA. See **IBN YAHYA**.

GEDILIAH (גְּדִילִיָּהּ), ABRAHAM BEN SAMUEL: Rabbi and Talmudist of the seventeenth century; came originally from Jerusalem, traveled in Italy, and lived in Leghorn; he was also rabbi in Verona. He corresponded with Samuel Aboab and Moses Zacuto, and was highly esteemed by them as a Talmudist. He wrote a commentary on the Yalkut entitled "Berit Abraham," which was printed at Leghorn together with the Yalkut (part i. in 1650, part ii. in 1660; the part on the Pentateuch was reprinted in 1713). In addition to careful explanations, his work contains much matter from manuscripts of old midrashim which is not found in the Yalkut. Gediliah has also done an important service in preserving the correct text of the Yalkut.

BIBLIOGRAPHY: Samuel Aboab, *Responsa*, No. 72; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 24, 25; Mortara, *Indice*, p. 27.

D.

I. E.

GEDOR: 1. Son of Jehiel, father of Gibeon and ancestor of Saul (I Chron. viii. 31, ix. 37).

2. Son of Penuel (I Chron. iv. 4).

3. Son of Jered (*ib.* iv. 18).

4. City of Judah (Josh. xv. 58), not far from Hebron. It is now called "Jadur."

5. A place in the possession of the tribe of Simeon (I Chron. iv. 39). The reading of the Septuagint is Γέπαρ = "Gerar."

6. Town from which came Jeroham, whose sons

were among the mighty men of Benjamin who joined David at Ziklag (I Chron. xii. 7).

E. G. H.

B. P.

GEGENWART, DIE. See **PERIODICALS**.

GE-HARASHIM (גֵּי הַחֲרָשִׁים) [A. V. and R. V. "Valley of Charashim"]], or **GE HA-HARASHIM (גֵּי הַחֲרָשִׁים)**: 1. Town—the name of which means "the valley of craftsmen"—founded by Joab, one of the tribe of Judah (I Chron. iv. 14).

2. Town inhabited by Benjamites (Neh. xi. 35). In this passage Ge-Harashim is mentioned with Lod and Ono, which form, according to Yer. Meg. i. 1, a part of Ge-Harashim or "the valley of craftsmen."

E. G. H.

M. SEL.

GEHAZI (lit. "valley of vision": LXX. Γεζι; Vulgate, "Giezi"): Elisha's servant (II Kings iv. 12 *et seq.*; v. 20, 21, 25; viii. 4-5).—**Biblical Data:** Gehazi is mentioned first in connection with the history of the woman from Shunem. He explains to the prophet her desire to have a son (*ib.* iv. 14). Later, when she visits Elisha at Carmel, beseeching his aid in behalf of the child that has died, Gehazi would rudely thrust her aside. Elisha, however, charges him to hurry to Shunem, saluting none on the way, and lay the prophet's staff on the child's face (*ib.* iv. 27-29). Though he does as he is bidden, he fails to recall the child to life.

Gehazi is also connected with the story of Naaman. Moved by covetousness, he runs after the Syrian general to secure for himself a share of the presents refused by his master (II Kings v. 20). Inventing a story about an unexpected visit of two sons of prophets in need of garments, he asks for "a talent of silver and two changes of garments," putting the request as though it were from Elisha. He receives enough to burden two servants, who carry the gifts to the "ophel" (hill), where he hides them. Upon his return to his master he denies having run after the foreign general. But the prophet unmasks the hypocrite, and smites him with the leprosy of Naaman. Gehazi, having become "a leper as white as snow," leaves the presence of Elisha (II Kings v. 21-27).

Gehazi appears again, carrying on a conversation with King Jehoram (II Kings viii. 1-6) concerning Elisha's restoration of the Shunammite woman's son to life; but his recital of Elisha's miracles is interrupted by the appearance of the woman herself to petition the king for the recovery of her house and land, abandoned by her in the recent famine. This last narrative seems to be out of place, and should apparently precede II Kings v. (see **ELISHA: CRITICAL VIEW**).

—**In Rabbinical Literature:** Gehazi is one of those who, denying the resurrection of the dead, have no portion in the world to come, but share the doom of Balaam, Doeg, and Ahithophel (Sanh. 90a). It was while on the way to Shunem with Elisha's staff that Gehazi proved himself to be a skeptic concerning the resurrection. He considered the whole procedure a joke (Pirke R. El. xxxiii.), and instead of obeying the order not to address even one word to any passer-by, nor return any salutation, he asked derisively of those he met whether they believed the