

**THE BOOK OF THE FAMILY**

*. . . that everyone should write  
for his children after him the order  
of the genealogy of his forefathers,  
to be an everlasting memory.*

TESTAMENT OF THE TZADDIK  
REB SHEFTEL THE LEVI.

## PREFACE

### *The Book of The Family*

THIS BOOKLET was suggested by my father Solomon Sherwood of London, who is referred to in the Genealogy as Solomon, son of Schprintze.

The Genealogy is the "Yichus Brief" which has been in the possession of our family for many years and the Introduction is contained in the publication "Book of the Children of Moses" produced in 1928 by Mordecai Rabbinowitz of Tel-Aviv.

The translations from the Hebrew were made by Rabbi J. Heshel of Edgware, Middlesex.

As the original documents were written in an unusual style care was taken in the translation and editing in an attempt to ensure a result, not only accurate in fact, but faithful to the style of the original authors.

The footnotes are to a large extent based on information found in the Jewish Encyclopaedia and the charts are drawn mainly from the Genealogy and the "Book of the Children of Moses".

The main chart, the lettering of which was drawn by the Scrivener of the College of Arms,

London, traces the family from Judah Mintz of Padua, Italy (born about 1408). The line is traced through Rabbi Moses Rabbinowitz (born 1817) then through his son David and including all the descendants of David Rabbinowitz down to the third generation.

The eleven small charts include the descendants to the third generation of each of the other children of Rabbi Moses Rabbinowitz.

The final chart includes all the descendants until today of Hirsh Sheinbaum (born 1855) and his wife Schprintze (Rabbinowitz).

LONDON, 1960.

Cyril Sherwood

## INTRODUCTION

### *The original stem of the family Rabbinowitz*

THE FAMILY Rabbinowitz with which this pamphlet deals, has its origin with the great Gaon and cabbalist reb Itzchak Eisik, of blessed memory, Chief Rabbi of Suwalk, who died in the year 5613<sup>1</sup>. The father of the family Chover was the great Light, the Tzaddik and Chassid reb Jacob Chover, a judge in Grodno, who was the father of the above mentioned reb Itzchak Eisik<sup>2</sup>.

Reb Jacob's wife, Cheinke, of blessed memory, was a distinguished, pious woman, well versed in the Torah. This reb Jacob was great in learning, as well

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1. i.e. 1853.

2. The Hebrew form of this name is יצחק אייזיק each part of which could be translated "Isaac". The first part is the Biblical spelling but the second part seems to be a Hebrew phonetic spelling of the English name "Isaac". It has been suggested that this double form of the name may indicate descent from ancestors who had previously lived in England. It may possibly be that the ancestors of the Chover family were among those Jews who had come from France to England in the 11th century with William the Conqueror and were later expelled at the end of the 13th century, subsequently finding their way to Poland.

as in piety and in good deeds. He was greatly beloved by the community. Until this day, one of the principal streets in Grodno is called Chover Street.

Reb Josef, the father of reb Jacob, was, as is known in our family, a simple man, a tailor by occupation, but at the same time a God fearing and virtuous person. Legend is current of his wonderful and good deeds and of his righteousness, thanks to which he was blessed to have holy children, great Gaonim and Tzaddikim.

The son of reb Jacob Chover, the Judge in Grodno, was the great Tzaddik, reb Itzchak Eisik Chover, of blessed memory, who became famous through his books on Talmud and on Cabbalah and who served as rabbi in Roznoi, Wolkowisk, Tiktin and in his last years served as rabbi in Suwalk. This Gaon reb Itzchak Eisik, of blessed memory, was equally great in Talmud as in Cabbalah. He was one of the greatest Gaonim of his generation. His book "Binyan Olam", one of the books printed during his life-time, gave him a great name. The greatest of his generation turned to him with all their complicated problems. Many wonderful legends were current in Suwalk and its near and far districts about his piety and righteousness. The people adored him as a saintly and godly man, and they recognised him as a performer of miracles. But he avoided honour and publicity. He did not follow the customs and the conduct of the miracle doers. His hands were wide

open to any poor, oppressed or distressed person. When people approached him for help in the event of illness or any other trouble he suffered much spiritually. He was a good hearted person, of tender disposition, and participated in people's troubles. But in spite of all his feelings he spoke contemptuously of the miracle doers and complained bitterly of them. He was distressed and worried that people attributed to him the power of performing miracles.

When people came to him for help, the help of a Tzaddik and miracle worker, he cried and begged them to leave him alone, and not to bring him to the temptation of sin. But eventually he would give in to the embittered people, joining them in prayer for help in their troubles. And it was on those occasions, when his sincere prayers succeeded in relieving the people of their troubles, that many legends about his wonderful power began to spread among the people.

Apart from the above mentioned book, "Binyan Olam", many important and large books on Halacha and Aggada were printed during his life-time and after his death. They are "Beit Itzchak", on fixed subjects and remote doubts, "Seder Zmanim", on Festivals, "Beit Ne'eman", on laws of reliability in prohibited matters, "Annotations on Talmud", "Or Torah" and many other books. Beside these a small book entitled "Ginzei Meromim" was printed. This is a comment on "Massechet Atzilus", a Beraitah on

the wisdom of Cabbalah, since King David, peace be upon him. Another sharp, polemical book, entitled "Magen Vezinah", in which he protects the Cabbalah and the Zohar against their attackers, was printed. This work is especially directed against the book "Ari Noham" written by Judah Arje de Modena.

The great Gaon reb Itzchak Eisik, of blessed memory, was, as already said, great in Cabbalah. His cabbalistic method was that of the Wilna Gaon. (He learned the theory of Cabbalah from the cabbalistic Gaon, reb Mendel Shklover, of blessed memory.) A great part of his numerous and powerful books on Cabbalah, that are contained in many hundreds of large printed folios, were devoted to the Gaon's system on Cabbalah.

The writings of reb Itzchak Eisik on Cabbalah were scattered for many tens of years in the hands of many heirs until a redeemer arose. A noble minded Jew who wanted to remain anonymous. This was Mr. Lachman, of Berlin, who spent a great deal of money in printing the writings on Cabbalah by the Wilna Gaon. He also printed the writings of reb Avrohom, the son of the Wilna Gaon, the writings of reb Moishe Chayim Luzatto, the writings of the cabbalistic Gaon reb David Lurja, of Bichow, and the writings of the Gaon reb Itzchak Eisik, of blessed memory. One of these, a book entitled "Pischei Sheorim", was published at Mr. Lachman's expense.

This is in the nature of an introduction to the writings of the Ari and reb Chayim Vital, of blessed memory, an exposition on the system of the Wilna Gaon in mystics. In places where contradictions appear in the words of the Ari he, reb Itzchak Eisik, reconciles them with his deep understanding and unity is restored. The last mentioned words of explanation are those given by the publisher reb Samuel Lurja, of Mohilev. The other books published are "Beit Olamim" on Idra Rabbah (Great assembly, in Aramaic), "Be'er Itzchak" on Adaret Elijahu by the Gaon, of blessed memory and others. One may also mention the manuscripts by reb Itzchak Eisik Chover, his books on Idra Mishpatim, on Likutei Hagro, "Carnei Hod" a comment on the Zohar Chodosh, a comment on Heicholos, and others. And lastly a little book called "Siach Itzchak" was published by reb Meyer Werbelowsky, the son-in-law of Raitza, the granddaughter of reb Itzchak Eisik Chover. All these books were written by the Gaon reb Itzchak Eisik himself. Some of his manuscripts are still in the possession of his grandchild reb Mordecai, the publisher of this book. And some of his manuscripts are in the possession of his grandchild reb Joseph, in the city of Deretzyn.

Many details of the life of the Gaon reb Itzchak Eisik are not known to us. As was customary in those days, they did not care to write them down for the purpose of being remembered by posterity. This

was especially the wish of the Gaon, who was a truly modest man and very far from regarding and attaching any importance to the details of his personal life. We come to know his personality from the formula of his Will dated 2nd of Ellul 5612, which is preserved in our possession. We can see there his superior character, especially his pious and humble attitude. He demands in his Will that one should carry out on his body soon after his demise the "four types of death penalties which can be imposed by the Beth Din". This procedure, he writes, is mentioned in the book "Shaarei Zion" at the order of the reading of the Shema before going to bed, prescribed by the Ari. He warns, in his Will, that there should not be mentioned in the Hespel (funeral oration) on him the name of "Gaon" or great man. These are his words: "Woe to me that my name has become famous as a Gaon and great man. I know that I have not even reached the smallest part of that degree". And furthermore not to mention the name of "Chassid" or "Tzaddik". Also not to write on the tombstone the name of "Gaon" or "The Light of the Golah", or the name of "Chariff Uboki" (sharp and erudite) G-d forbid. Merely to write on the tombstone "Here lies rabbi so and so". He also begged the respected congregations not to mention any of the above mentioned titles in any of the Hespelim held in his honour. Only Mussar (reproach) should be preached because this is the end of all people. He

further asks, in his Will, "Call out in all the synagogues, Batei Midrash and Minyanim, for forgiveness from anybody against whom I have sinned by putting him to shame through words, G-d forbid. Or perhaps have I spoken evil or semblance of evil against anybody, G-d forbid. And how much more to forgive me, should I have made a mistake in money matters and exacted money from anyone unlawfully". He also begs of his son reb Josef Chover, of blessed memory, who was at that time rabbi of Knishin, "to write at once please, in my name, to all congregations where I served as rabbi, to ask them to forgive me by calling out in all the synagogues, Batei Midrash and Minyanim, to forgive me. To go to the cemeteries and beg forgiveness from all those people who died after I left them, or before. Perhaps", he says, "Have I offended any one of them". His humility goes so far that he is worried that perhaps he is deserving "judgment of the wicked", which lasts twelve months. He therefore asks of his sons that though it is customary not to recite the Kaddish during the twelfth month, if it is possible for them to "daven be'Zibbur" and say Kaddish, without trespassing on the rights of any other mourners, they shall do so, just as during the eleven months.

The eldest son of reb Itzchak Eisik was reb Joseph Chover, he was the author of a book entitled "Beis Josef" on homiletics and "Vekiflaim Litshuoh Zfiras

Tif'oroh" on Song of Songs. He was rabbi in Knishin and later in Yedwabno, Poland. He too was righteous and pious and was possessed of a superior character. Many of his great father's characteristics were inherited by him. His strength was particularly great in homiletics. And not without justification did his father ask him in his will that he, reb Joseph, "should examine the manuscripts dealing in homiletics. He, who is very powerful in homiletics, has the right to choose the best of them, which will reflect the truth of the Torah. Those he shall publish". Reb Joseph Chover had no sons but three daughters. One of them was Rivke Glickson, the wife of a noble and distinguished man, in Torah and in G-d's fear, reb Elchanan Cohen Glickson. She was the mother of Doctor Moses Glickson, who is today the editor of the daily newspaper, "Haaretz", in Tel-Aviv, Israel.

The second son of reb Itzchak Eisik Chover was the rich, distinguished and cultured man in Torah and in G-d's fear, reb Aaron Fundik, in Wilna.

And last but not least is our beloved father, the crown of our head, father of the exalted family, the great Light, the Chariff Uboki, reb Moses Rabbinowitz, from Deretyzn, who served seventeen years as rabbi in Yedwabno, near Lomzho, Poland.

And I, his son, Mordecai Rabbinowitz, from Chicago, America, who made my home, in old age,

in Tel-Aviv, Israel. I am one of the sons of reb Moses, and have worked hard to bring together the hearts of all the exalted family. With great trouble and hard work did I succeed in gathering them, like the sheaves into the storehouse, from all places, America, England, Israel, Poland and Russia, wherever they could be traced. Finally I succeeded in publishing this book, here in the city of my domicile, Tel-Aviv. I cannot restrain myself and pass silently by without saying a few words as a memorial to my late brother, Itzchak Eisik,<sup>3</sup> of blessed memory, who died at the age of 35. Our father, Moses, of blessed memory, wrote about him in his preface to the book of our grandfather, entitled "Pischei Sheorim" the following words: "Though the wine belongs to the owner the thanks are given to the butler. My son, the distinguished and learned man, reb Itzchak Eisik Rabbinowitz, from Deretzyn, worked hard collecting and compiling most of the manuscripts of my father, of blessed memory. He was not satisfied nor rested until he brought most of my father's manuscripts to print. May the Almighty remember it to him for good and the merit of my father stand by him and also unto his children, to establish their happiness and to extend their lives in pleasure and tranquility. This is signed by me, Moses, son of reb Itzchak Eisik, mentioned previously".

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3. Referred to in the charts as Isaac Rabbinowitz.

And I his brother, Mordecai, mention him in tears and add here that it appears that the blessing of our father, of blessed memory, has surely been fulfilled to the sons of our late brother, because his children in America have been very well and successfully established. They grew up in Poland as forsaken orphans and without fatherly supervision or any support from anyone until they came to America. They are now all very prosperous. Surely, it was the merit of their late father that helped them in their endeavours. And it was also their late father's merit that stood his wife Feigel in good stead so that she is spending now her old age happily, deriving much pleasure from her children. Especially from her rich son Aaron Robbins, in the city of Seattle, America. He does not fail in his duties. He helps his family every time. I have never yet seen a son who fulfils the commandment of honouring his mother as much as this dear son, Aaron, who honours his mother with love and great devotion. This is surely an inheritance from his father, of blessed memory. May the Almighty make him succeed in all his endeavours.

I would also like to mention with pleasure my niece, the rich and kindhearted lady, Chaïke Vigdor of Montreal, Canada, with her husband, the honoured and highly esteemed reb Josef Vigdor, a well respected business man in Montreal. He too, is a descendant of a noble family, by the name

Vigdorowitz from Slonim, Poland. They are both very charitable and do not fail to give help to all who call upon them. May the Almighty give them success in all their activities.

I also find it my duty to say a few words about my sister Yette Sandock, peace be upon her, who lived in the city of South Bend, America. Her husband, reb Leib Sandock, of blessed memory, was a perfect Tzaddik and G-d fearing man. But to the great sorrow of all the family, they both died very young; may their memory be blessed. I therefore want to mention them as an everlasting memory, for future generations. My heart is very grieved indeed because of this great tragedy. Especially on account of the loss of such a perfect and G-d fearing man as my brother-in-law reb Arje Leib, of blessed memory. He did not leave after him in the whole family such a true Jew as himself. May his soul be bound up with the bond of life! My only consolation is that his children are very prosperous. It is especially worth noting that their eldest son, rare amongst men, Dov Bear Sandock, may he live long, has inherited the good character of his late father. He is good hearted and very generous. Who, as much as I, knows the precious value of this Dov Bear and his wife, Ida, may she live long. They both were always among the first to give great sums, every time I asked them, for the Relief Fund for our unfortunate families in Europe. For seven consecutive

years I collected money in America for our family. But I am not exaggerating when I say that the above mentioned Dov Bear himself gave as much as all the family together has given! His mother, my sister, too did not forget to leave in her will an important sum for a poor family, a widow with orphans who are relations of ours. The situation of that poor widow was very bad indeed and thanks to her help she came with her orphans to America and settled down comfortably; this they succeeded in doing after they suffered greatly from hunger and deprivation in Poland. His brother, Saul Solomon, helped in this benevolently. May the Almighty make them succeed and help them to do good deeds in future all their lives.

The truth must be mentioned that thanks are due for the drive and great influence which my nephew, the wealthy reb Josef Rabbinowitz of Philadelphia, had upon me. He inspired me with the desire and will to leave a nice memorial of our exalted family, which is of a great lineage, by writing this pamphlet for future generations. And I do mention him with great thanks for this. And last but not least I will mention favourably my youngest brother reb Benjamin, who lives in Chicago, America. He took willingly upon himself my holy previous task during seven years, to collect money from our family in America for our needy relatives in Poland.

I shall finish with a good thing and bless my dear

children with long and peaceful life and with great sustenance; may peace always prevail in their homes.

I extend my prayer to my father in heaven that they may succeed wherever they turn, because already for many years they have been helping me in my old age with all my needs, very amply and honourably, though they are not among the rich ones.

I want especially to mention gratefully my son Dov Bear Rabin, in South Bend, America, who is now the mainstay of my income in the Holy Land.

May the Almighty bless him with health and success in his activities, in accordance with the blessing of their old father.

*This is my address, also for the future:*

Mordecai Rabbinowitz,  
Tel-Aviv, Israel,  
House of Issar Hacoheh,  
Rechov Nachalass Binyamin, 8.

## GENEALOGY

A GENEALOGY OF MY FOREFATHERS, the Rabbis, the Gaonim, the righteous, of an everlasting foundation, right to the beginning. May their credit shield us.

Solomon, son of Schprintze, the daughter of my grandfather Reb David,<sup>4</sup> of blessed memory who died on Thursday, 13th of Shevat, 5651, son of the rabbi, the Gaon Rabbi Moses,<sup>5</sup> of blessed memory, chief Rabbi of the holy congregation, of Yedvabno (Poland), who died on Wednesday, 16th of Sivan, 5653, son of the rabbi, the Gaon Rabbi Itzchak Eisik Chover (son of Rabbi Jacob of Grodno of blessed memory) chief Rabbi of Suwalk, the author of the book "Binyan Olam" and many other books on Talmud and Cabbalah. His<sup>6</sup> eldest son was the rabbi and preacher, Rabbi Joseph, Chief Rabbi of the holy congregation of Knishin and Yedvabno.

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4. David Rabbinowitz. Born Deretzyn, Poland, 1833. Died Buten, Poland, 1890.

5. Rabbi Moses Rabbinowitz. Born Poland, 1817. Died Yedwabno, Poland, 1893.

6. i.e. Rabbi Itzchak Eisik's eldest son referred to in the tenth paragraph of the Introduction.

His distinguished mother Rivka Miriam,<sup>7</sup> of blessed memory, was the daughter of the distinguished Bath Sheva, daughter of the distinguished rabbi, Rabbi Israel Katzenellenbogen, of blessed memory, who died in Jerusalem. He was the son of reb Efraim, of blessed memory, son of the Gaon reb Avrohom,<sup>8</sup>

7. The Genealogy does not state in so many words which of the Chover family was Rivke Miriam's husband and the phrase "his mother" is not specific as several members of the family have just been mentioned. However, Rabbi Jacob's wife is referred to elsewhere as Cheinke (Introduction, paragraph 2), and the wife of Rabbi Moses is stated in the Hebrew part of the "Book of the Children of Moses" to be Chaïke. Rivke Miriam must therefore have been the wife of Rabbi Itzchak Eisik Chover. This seems particularly reasonable as Itzchak Eisik's son Joseph had a daughter named Rivke (Introduction, paragraph 10), and Joseph would quite likely have named one of his daughters after her grandmother. Also, Rivke being the name of Joseph's daughter would exclude the slight possibility that Rivke Miriam was the wife of Joseph himself. His daughter would not have been given the same name as her mother.

It is to be noted that in the Hebrew text from which this translation was made the word is אִמִּי ("my mother"). This would not make any sense at all. The word "my" could only refer to the Solomon with whom the Genealogy starts or to the Mordecai who brought the Genealogy up to date as well as producing the "Book of the Children of Moses". Solomon's mother however was Schprintze and Mordecai's mother was Chaïke, the wife of Rabbi Moses Rabbinowitz. It seems certain that the word was originally אִמִּי ("his mother") and at some stage the "vav" had become a "yad".

8. Abraham ben David Katzenellenbogen. Born early 18th century, died after 1787. Chief Rabbi of Brest about 1760. The name Katzenellenbogen is from the district of Katzenelnbogen in Germany. At that point the Rhine was apparently shaped like a cat's elbow.

of blessed memory, Chief Rabbi of the congregation of Brisk, who was the son of the Gaon reb David, Chief Rabbi of the congregation of Kaidan and its surroundings. He was the son of the Gaon reb Jecheskiel,<sup>9</sup> Chief Rabbi of the congregation of Hamburg, the author of the responsæ “Knesset Jecheskiel” and “Mayim Jecheskiel”. He was the son of Gaon reb Avrohom, the son of Gaon reb Jacob,<sup>10</sup> Chief Rabbi of the congregation of Fiurda. He was the son of the Gaon, the pious, reb Avrohom<sup>11</sup> Chief Rabbi of the congregation of Lemberg, the son of the Gaon reb Judah,<sup>12</sup> the Rosh Yeshiva of

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9. Born about 1670. Died 1749.

10. This may be Jacob Katzenellenbogen, President of the Beth Din and head of the Yeshiva of Lemberg in 1648. He is described as the son and successor of Abraham (Joseph Jacob) ben Joel Katzenellenbogen of Lemberg. Died 1660.

11. This might have been Abraham (Joseph Jacob) ben Joel Katzenellenbogen. Born 1549. Died in Lemberg in 1637. Rabbi of Lemberg from 1615. He is described as the “Grandfather of Ezekiel Katzenellenbogen, author of ‘Knesset Yehezkiel’”.

12. There was a Samuel Judah Katzenellenbogen (born Padua 1521, died 1597) who was Rabbi of Venice from 1565. It is to be noted, however, that according to the Jewish Encyclopaedia this Samuel Judah Katzenellenbogen had one son only—Saul Wahl. Legend has it that this remarkable Saul Wahl was at one time King of Poland! It appears that Samuel Judah Katzenellenbogen performed at Padua a great service for Prince Nicholas Radziwill of Poland at a time when the Prince was in need of help. In return the Prince took Samuel Judah’s son, Saul, then a student in Poland, under his protection and gave him every opportunity for study. Saul became extremely wise and learned and his fame spread throughout Poland.

Venice (Italy), the son of the Gaon reb Meir, <sup>13</sup>Rosh Yeshiva of Padua (Italy), author of "Sh'eilot U'tshuvot Maharam Padua". The genealogy of Maharam Padua is elaborately described in the book "Korei Hadorot" by David Ashkenasi. The wife<sup>14</sup> of the Maharam Padua is the daughter of the Gaon reb Avrohom Mintz,<sup>15</sup> who is the son of the Gaon reb Judah Mintz,<sup>16</sup> author of the "Sh'eilot U'tshuvot Mahari Mintz".

The wife of the author, Kneset Jecheskiel, is the daughter of the Gaon reb Solomon Zalman, son of the Gaon reb Joel of Brisk, grandson of reb Joel

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When King Bathori died in 1586, Poland was divided into two factions and could not agree upon a successor. There was a law which stipulated that the throne might not remain unoccupied for any length of time and if the electors could not agree upon a successor then an outsider had to be appointed "rex pro tempore" (temporary king). The honour was offered to Prince Radziwill but he refused and suggested that Saul, as an independent person far superior in wisdom and goodness, should be appointed. As a result Saul was elected to this high office and occupied the throne of Poland for perhaps a few days. He is said to have passed some wise laws some of which eased the condition of the Jews in Poland.

The name Wahl is from the German "erwählen"—to elect.

It may be that our line is through a brother of Samuel Judah Katzenellenbogen.

13. Meir ben Isaac Katzenellenbogen. Born about 1482 at Katzenelnbogen, Germany. Died 1565 at Padua.

14. Hannah.

15. Rosh Yeshiva, Padua. Died 1541.

16. Born 1408. Died 1508. Rosh Yeshiva, Padua.

Sirkin, author of "Sh'eilot U'tshuvot Ha'Bach". The wife of reb Joel of Brisk is the daughter of reb Yomtov Lipman Ha'Levi Heller,<sup>17</sup> of blessed memory, author of the "Tossafot Yomtov", on Mishnayot. The author of the Kneset Jecheskiel mentions the Tossafot Yomtov in his responsæ, number 8. He says there: "Though a man is obliged to honour his father-in-law and the Tossafot Yomtov is my grandfather-in-law . . ." The mother of the Kneset Jecheskiel is the daughter of the Gaon reb Bazalel, son of the Gaon reb Benjamin Aaron, of Selnik, author of the book, "Masat Benjamin". He was the grandfather of the Kneset Jecheskiel, as he mentions in his preface to the Kneset Jecheskiel. He writes there: "My grandfather, the Gaon, author of 'Masat Benjamin' ". The eldest son of the Kneset Jecheskiel was the Gaon reb Jacob, Parnass of the congregation; the second was the Gaon reb David, Chief Rabbi of the holy congregation of Kaidan and its surroundings. Rabbi David had the following sons: the Gaon reb Avrohom, Chief Rabbi of Brisk; the Gaon reb Meshulam Zalman of Kaidan; the Gaon reb Joel, Chief Rabbi of Shinova, who was the son-in-law of reb Chayim Cohen Rappaport, Chief Rabbi of Lemberg; the Gaon reb Israel, Chief Rabbi of

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17. Reb Yomtov Lipman ben Nathan ben Moses Levi Heller. He was born in Bavaria in 1579 and became Chief Rabbi of Prague. He was a prolific writer and some of his writings on religious matters led him to be sentenced to death in 1629. The sentence was commuted and he died in Cracow in 1654.

Wolkowisk; the Gaon reb Sholem, Chief Rabbi of the congregation of Ashatin. The wife of David, Chief Rabbi of Kaidan, is the daughter of reb Sholem, Chief Rabbi of Berz (or Bersh), son of the saint and Chassid, reb Israel, of the saints of Roznoi. The Gaon reb Sholem was the son-in-law of reb Zalman Mirels, Chief Rabbi of Hamburg. The Gaon, the Chacham Zwi was the brother-in-law of the above mentioned Gaon reb Sholem.

Reb Avrohom, Chief Rabbi of Brisk, had seven sons: 1. The Gaon reb Josef, Chief Rabbi of Brisk; 2. The Gaon reb Nuchim, Chief Rabbi of Berz (or Bersh); 3. The Gaon, The Tzaddik reb Jecheskiel, Chief Rabbi of Sislowitz; 4. The Gaon reb Joel, Chief Rabbi of Kowerki; 5. Rabbi David, scribe and judge of Brisk; 6. The distinguished reb Efraim, of blessed memory; 7. The eminent reb Moses, of blessed memory. His son, the Gaon reb Josef, Chief Rabbi of Brisk had the following sons: 1. The Gaon the pious reb Arje Leib, Chief Rabbi of Brisk; 2. The Gaon reb Simcha, Chief Rabbi of Zabłudova; 3. The Chassid, the cabbalist reb Meshulam Zalman, of Lublin; 4. The Gaon, the chassid reb Shaul, of blessed memory, of Wilna, the capital.

The above mentioned genealogy, apart from their branches and relations and their next of kin and beside the wives of the Gaonim, who were all the greatest Gaonim of the land, and their highest genealogy, the holy seed shall be the substance

thereof. May their merit be extended to me, my children and children's children for ever and ever, Amen. Chazak. So that the later generations, the children who will be born shall know who is the rock of their foundation; holy children, their substance being a holy seed. And so commanded, the Gaon, the Tzaddik reb Sheftel, the Levi, son of the saintly Sheloh (may his merit be extended to us all) according to his testament which is contained in the book, "Yesh Nochalin": That everyone should write for his children after him the order of the genealogy of his forefathers, to be an everlasting memory.

May their merit shield us for ever.



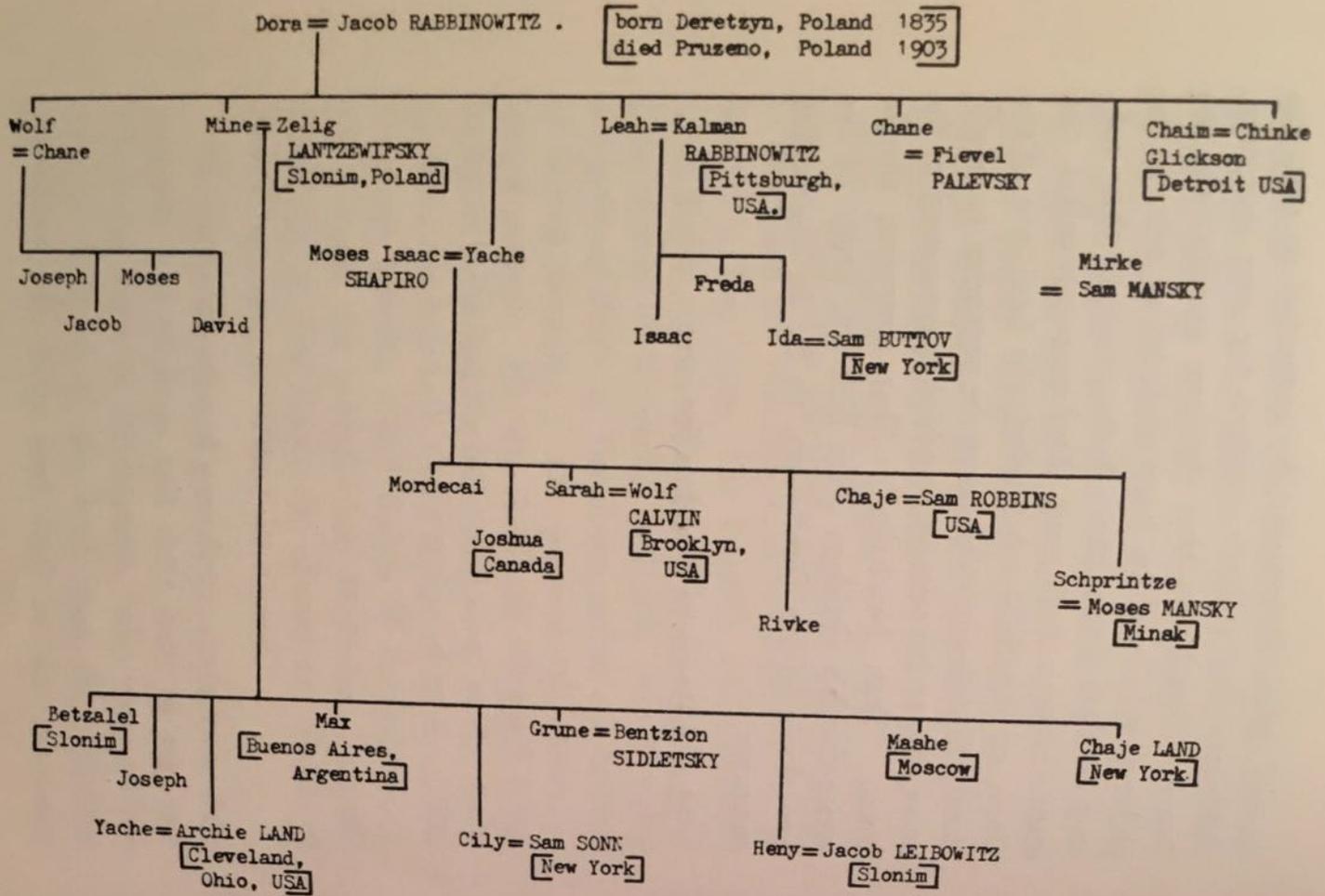


CHART 1

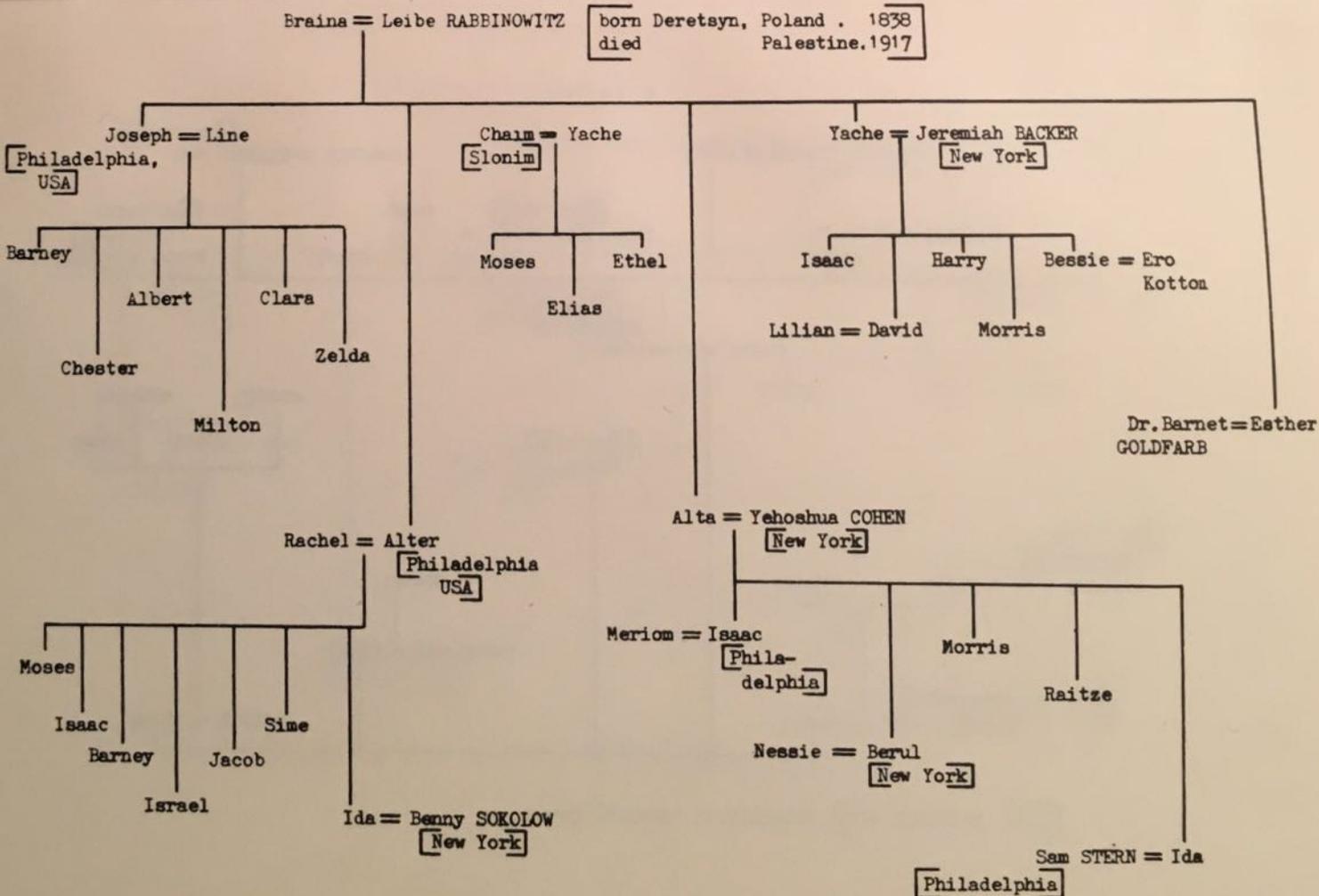


CHART 2

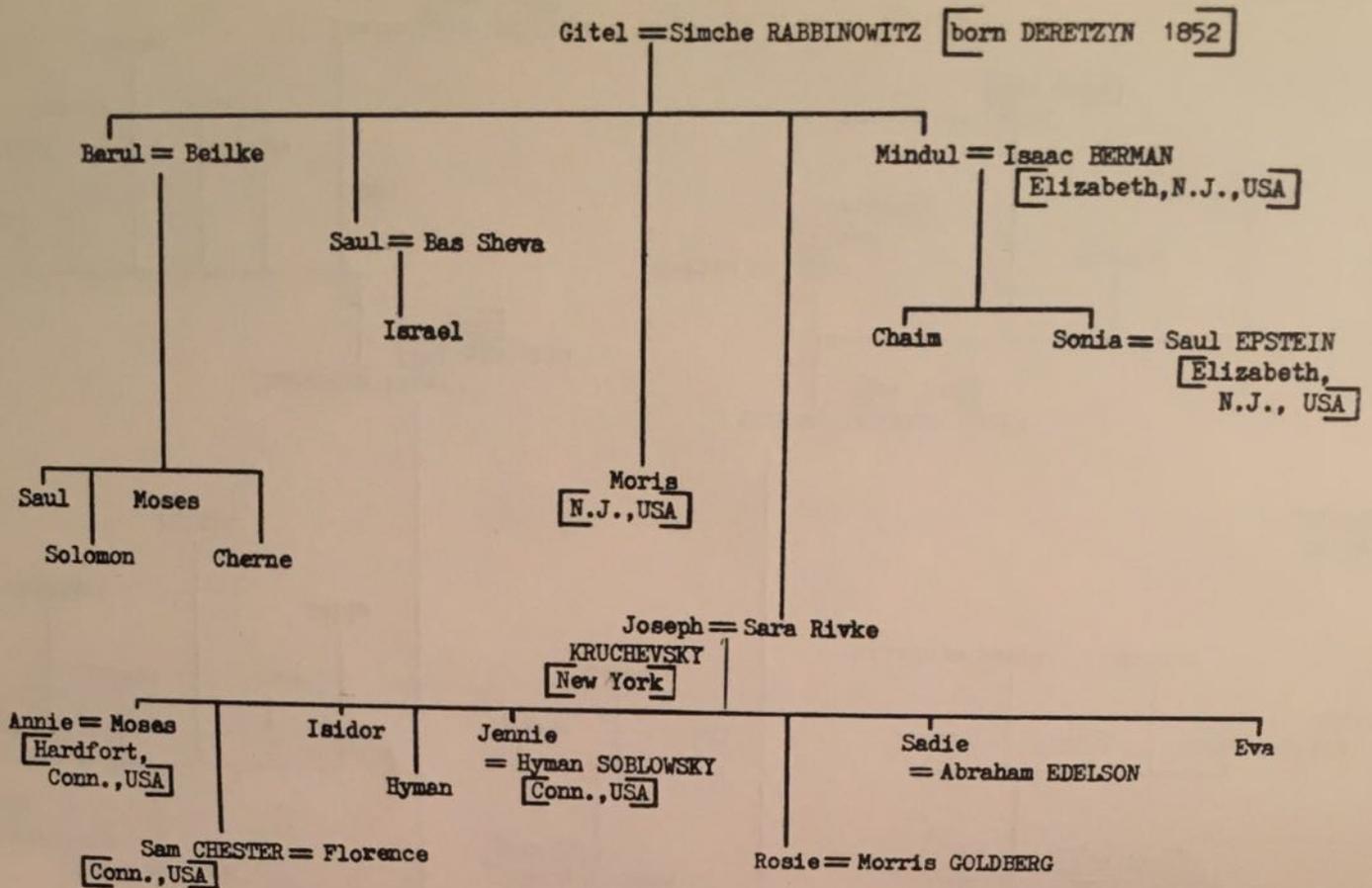


CHART 3

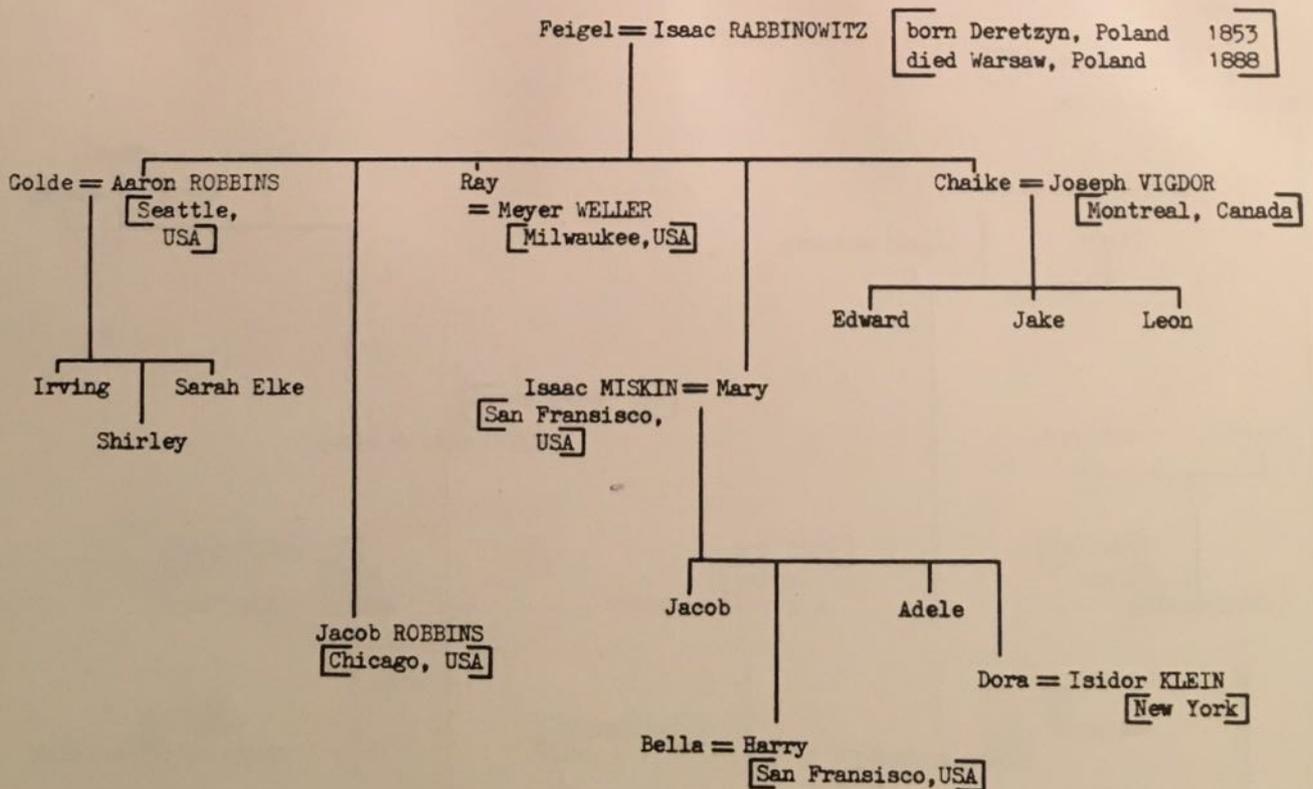


CHART 4

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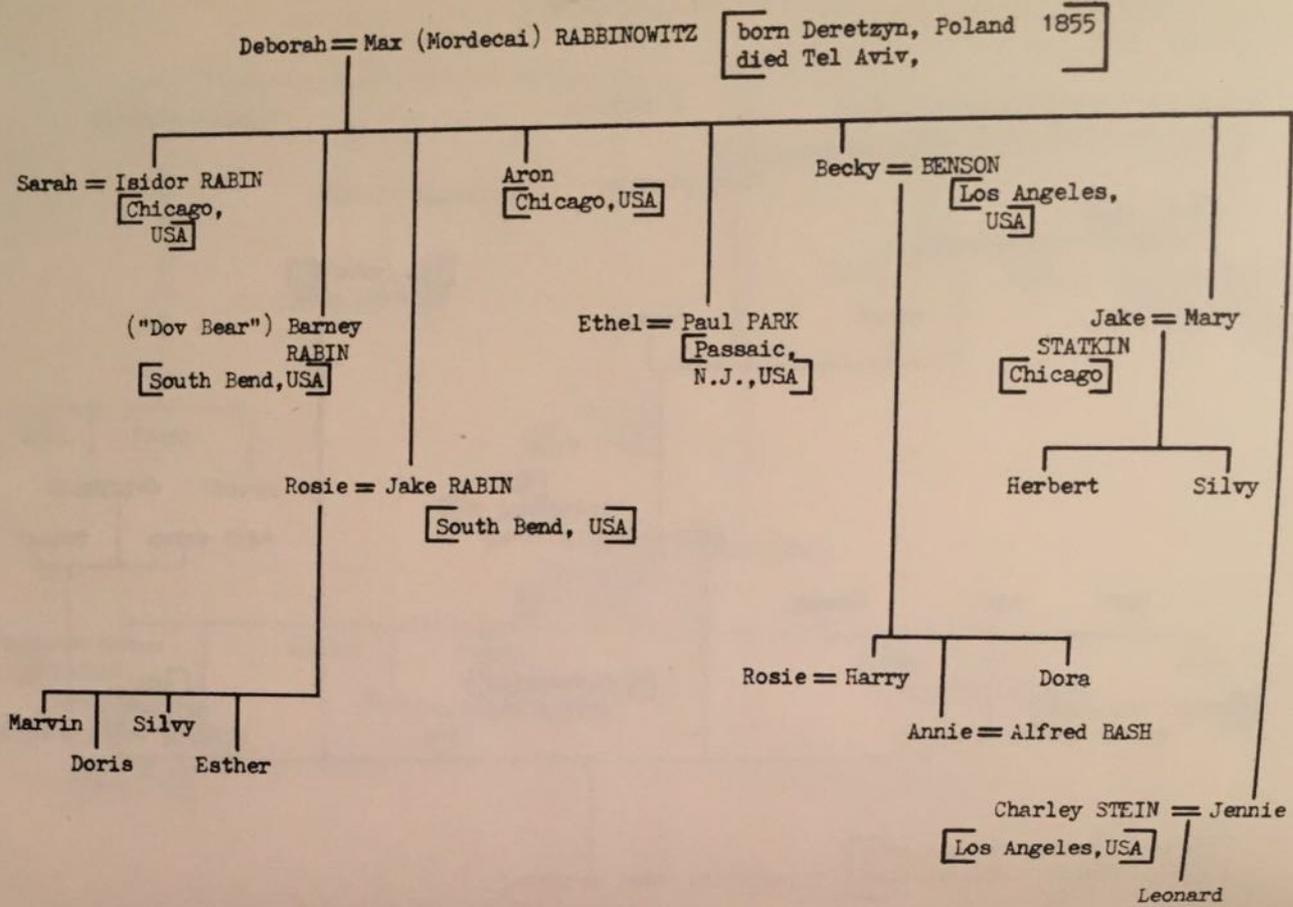


CHART 5

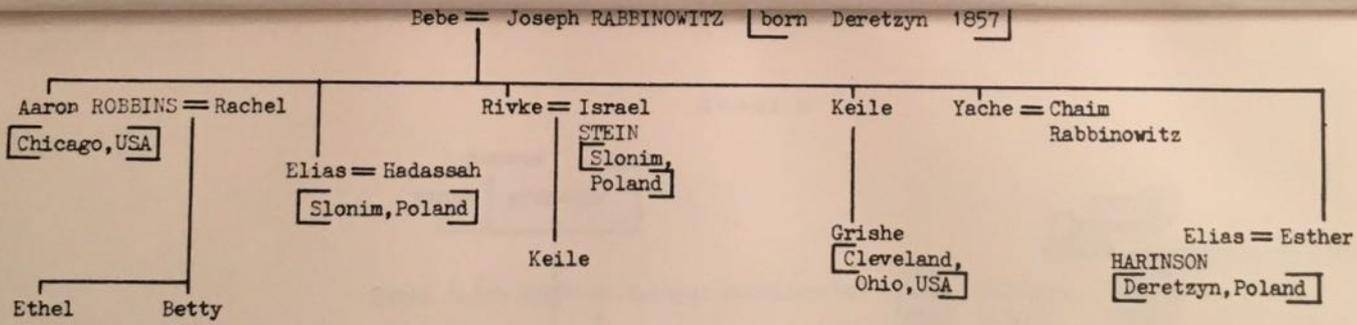


CHART 6

35

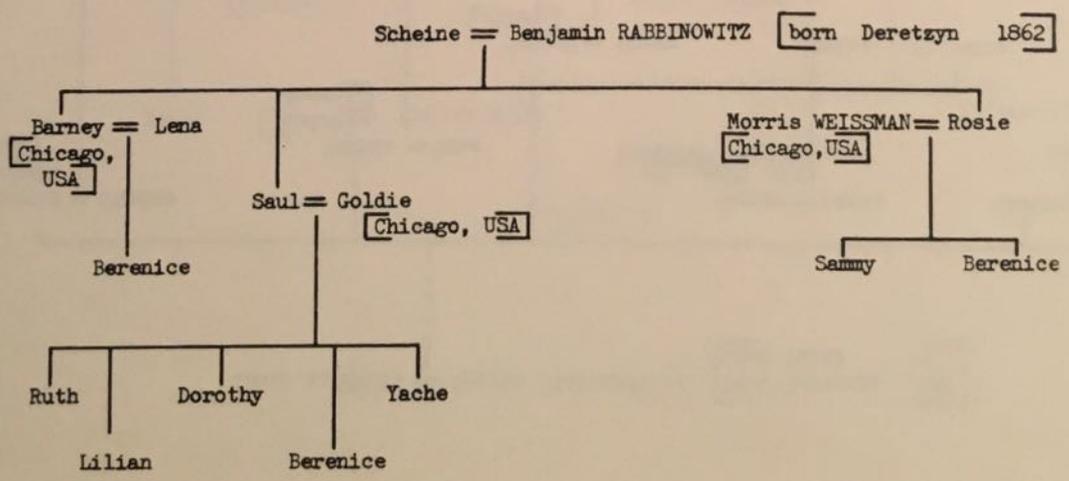


CHART 7

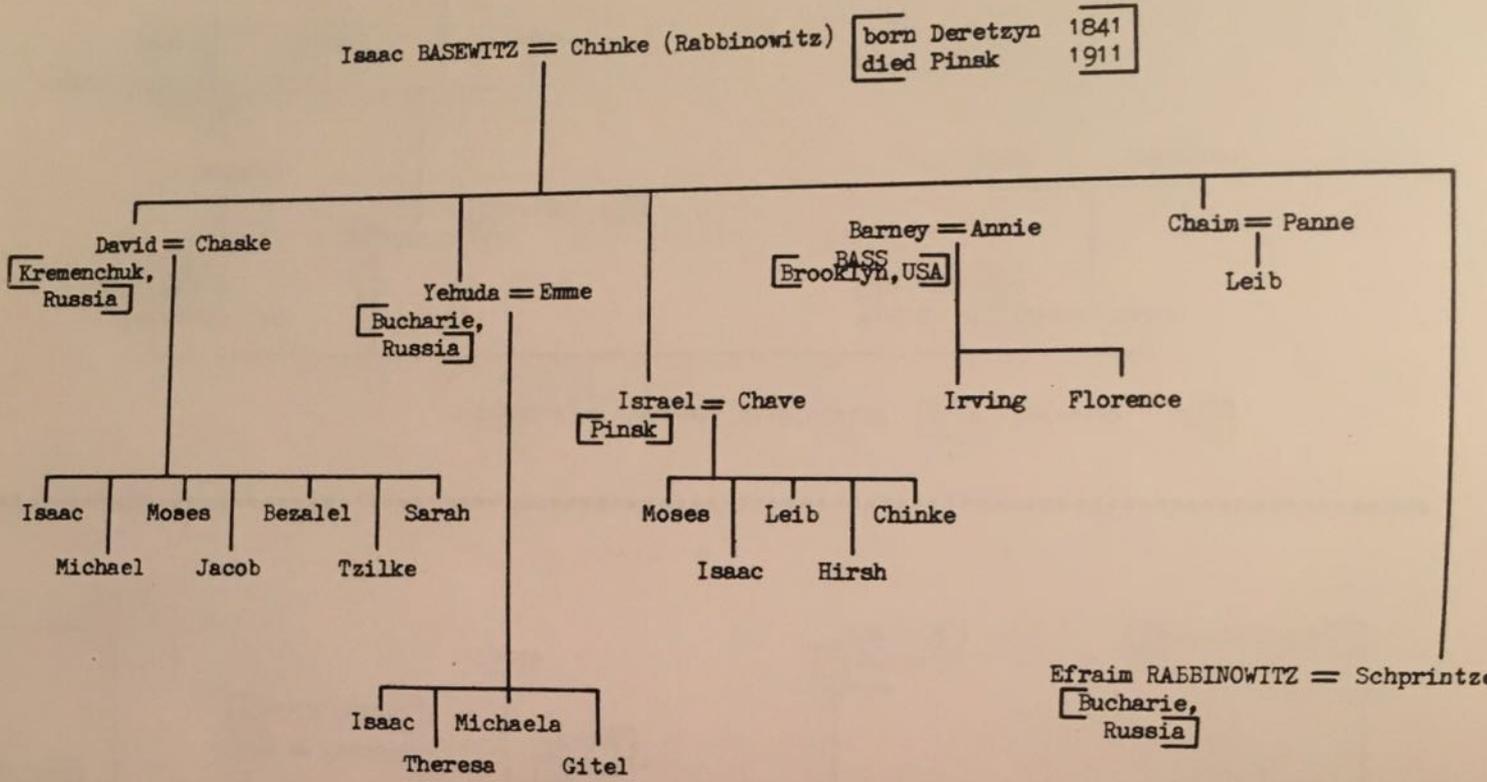


CHART 8

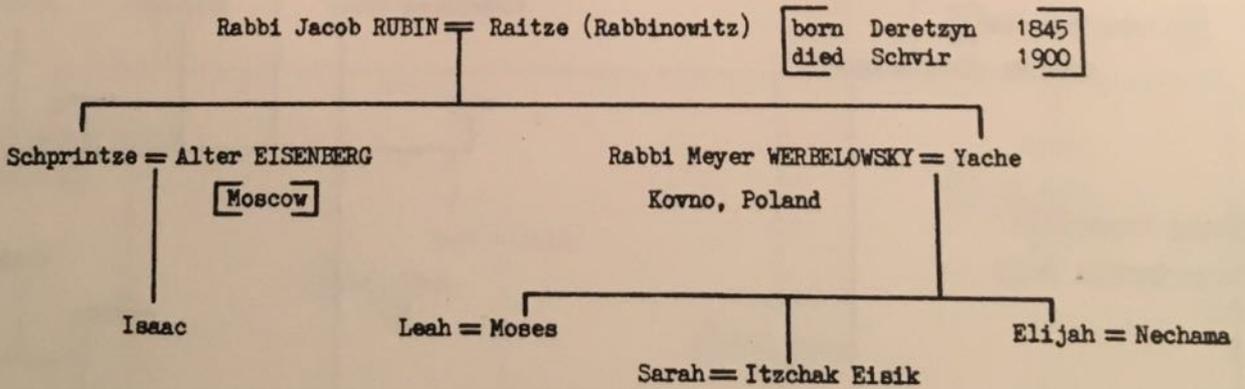


CHART 9

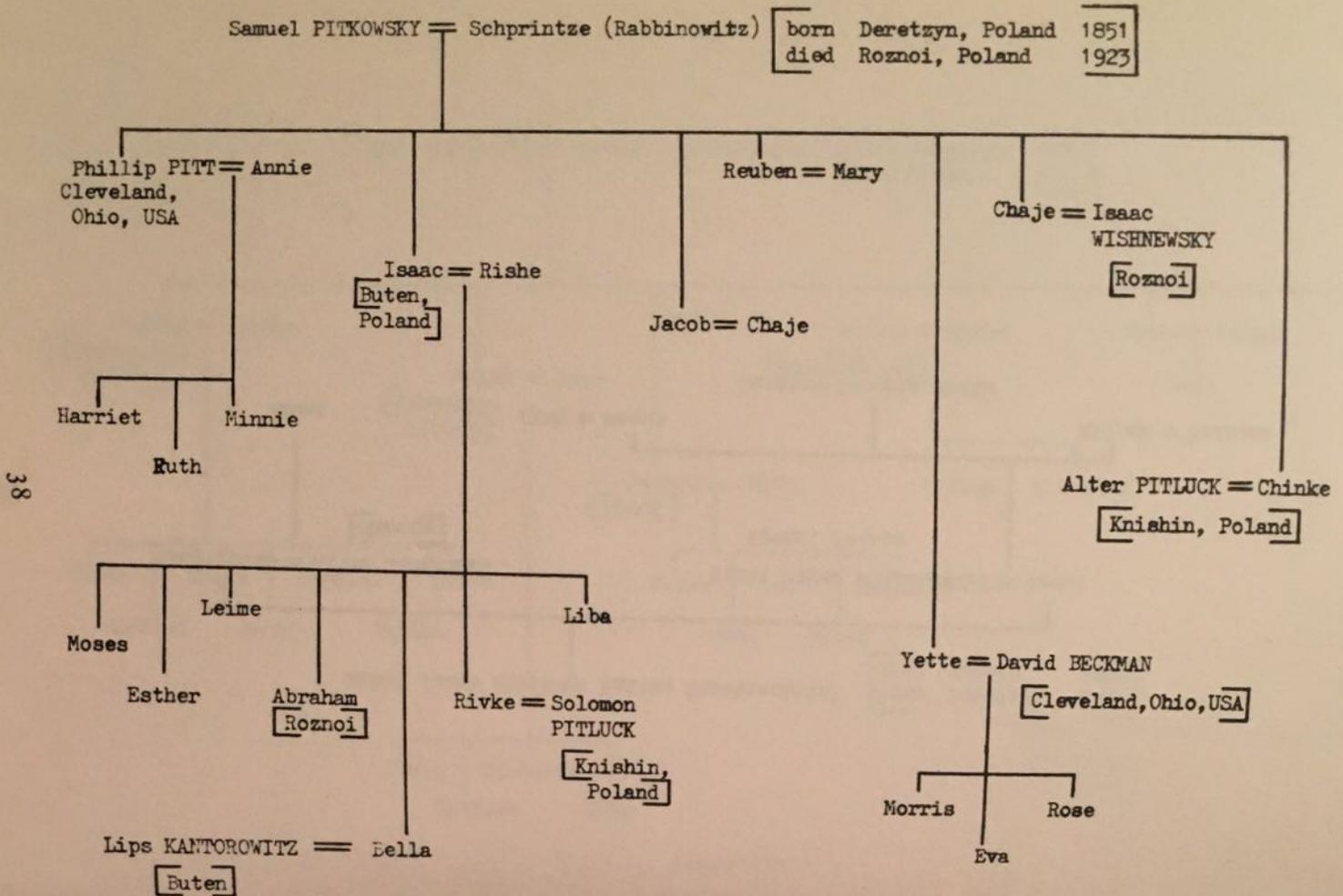


CHART 10

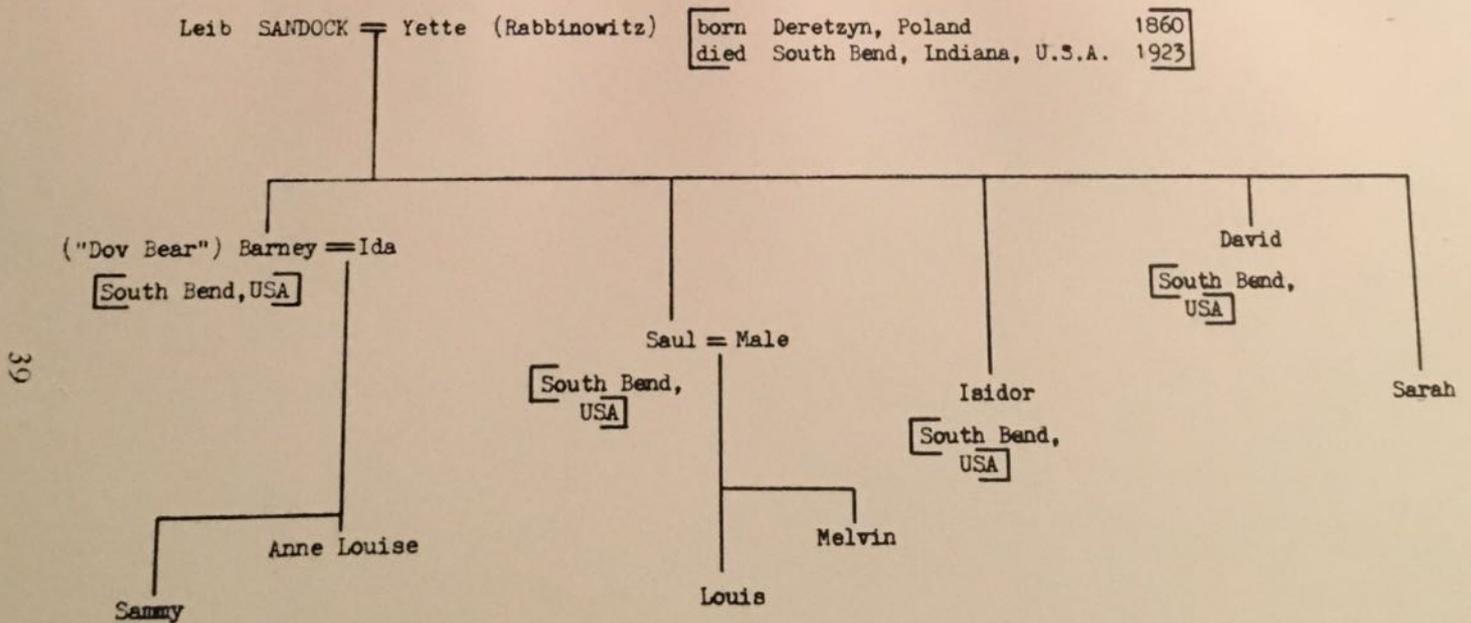


CHART 11

HIRSH SHEINBAUM of London & Tel-Aviv = SCHPRINTZE (Rabbinowitz)  
 born Poland 1855 ; died Tel-Aviv 1948      born Poland 1858 ; died London 1915

