

## Introduction: Why genealogical research matters in general?

### **If you do not know your past, how can you understand your present?"**

In antiquity and today genealogy matters. For example when the Beit HaMikdash stood the Mamadot (24 rotations of Kohanim and Leveim in the Beit HaMikdash). In the 24 rotations of the priests the Mishnah notes that musical instruments were played as the priests were rounded up from small villages and brought "up" to Jerusalem. This bringing up is a halakhic principle in that even the loaves of hallah that were on marble tables at the end of 1 mamadot rotation was transferred to a gold table. Thus one always raises in holiness. Joseph's mention of a Royal Archives on Har Habayit that Herod burnt down to obscure the fact that his mother was a Idumian princess and his father a ger. Further Ketubot mentions that marry a bat Kohen she must have pristine yichus back 5 generations, some opinions hold 10 generations. That is why it was so tragic when Herod had his wife Miriam's, [who he embambled in honey], brother, Jason HaKohen, drowned in a swimming pool in Jericho and covered it up to look like a swimming accident. You see Miriam's brother was a direct perhaps the only clearly traceable genealogical link to the Tzadikite priesthood to the Beit Rishon. When mashiach arrives we are told that the tribes will be distinct as when they marched through the 12 walls of clear potable water at Shirat HaYam Kriat Yamsuf. This is essential when each tribe after certain messianic conditions are met, (i.e. Beit Hamikdash, reinstition of Sanhedrin, Annihilaiton of Amalek (yimach shemo), reinstition of biblical laws such as shemitah and yovel and ability to pusel demai, and of course the lamb will dwell with the wolf (Ramban and Abarbanel holding to a change in nature, while Rambam holds that the lamb are the jews and other nations that persecute us), knowledge of Hashem as widespread as waters in sea (Isaiah metaphor),

one preoccupation of the world to know Hashem, no war, no famine, blessings abundant. After these criteria are met the messianic king will reestablish the Beith HaMikdash brought down from Shamayim (Rashbi holds the heavenly Temple is 18 miles above Har HaBayit) and the Sanhedrin. That means korbanot will be reinstated and this requires a working priestly work force. Thus geneology will be crucial in deciding who can and cannot serve in the Beit HaMikdash. Those with tainted genealogical lineage as warned against by Ezra ha-Sofer who required returning exiles to divorce non Jewish wives if they had married such (that) in order to even become again apart of the reconstitute Jewish 2nd temple state. Kal wa Homer minor ad Majoris, the maamadot required absolute pristine yichus of those serving in the sacred avodah. In antiquity proof of such yichus was taken very seriously and seen as an important aspect required for priestly service. While some opinions hold that a mumzer who is a Talmud hakham trumps a koken who is an am ha-aretz, in general showing that the "crown" of torah learning is greater than the kehunah (priestly geneology) and malchut (royalty) as per its various pirushim in Pirke Avot regarding the 3 crowns and their ranking. Yet in Maseket Berachot even Rabbinic leadership most often gave great respect and privilage to the ability to testify to a pure blood line of Jewish motherhood (if the mother is Jewish the child is jewish in Jewish law) going back as far as possible. Thus Rabbi Eleazar is chosen to be Rosh Yeshivah of the Sanhedrin in MS. Berachot because: "Hu Hakham, Hu Ashir, and Hu Asar Li-Ezra" (he is wise, he is wealthy, and he could count his geneology back to Ezra ha-sofer). That is why Rabbi Elazar was chosen to be head of the court when Rabban Gamliel was deposed for insulting Rabbi Yehoshua (a learned rabbi who earned his parnasa as a coal smith) over the question whether the evening shema is mandatory or optional in a public minyan. Tannaim like Rabbi Tarfon openly made

known his priestly genealogy and great admiration was held for this sages yichus. Even a more assimilated secular writer, such as Josephus' prided himself on being a Kohen, and even the Roman nobles acknowledged his upright genealogical merit.

The genealogical research will describe the methods, strategies, and reliance at times on pure luck, Hashgahah Pratit, serendipity to uncover my family history of various members of the Levy-Gluskin family and place this account in its historical context. For example there are more chances of being hit by a meteorite than being neighbors with Rabbi Dovid Katz of Baltimore whose father received semichah from Rabbi Eliezer Rabinowitch of Minsk- the father in law of my grandmother's brother Rav Menachem Gluskin (ztsl). What luck to meet Haym Sheninn former rare books librarian at Graetz who did his dissertaion under my great aunt Dr. Gita Gluskina! What chance to bump into a relative of the Gluskin Levy yichus while davoning at the Kotel on a recent trip to Yerushalayim! The testimony is peppered with primary sources including interviews and many secondary sources in Hebrew (**see Hebrew Bibliography attached above**). It notes some individuals who made major impacts in their Jewish community, Judaism, cultural history at large, and Eretz Yisrael. Rabbi Moshe Zev Gluskin (ztsl) was a confidant of Reb Chaim of Volozhin and gave a Hespel for the GRA whom he visited numerous times. Rabbi Mendel Gluskin (zts) was the last chief Rabbi (Av Bet Din) in Minsk. Rav Menacham Mendel was the son in law of Rabbi Eliezer Rabinowitch who in turn was the son in law of the Minsker Gadol, Rabbi Eliyahu Pearlman (Ztsl). Both Rav Menchem Mendel and Rabbi Eliezer Rabinowitch were imprisoned by the Communists for the actions on behalf of Yiddishkeit in the USSR under the surveillance of the KGB. The Gluskin family via Rabbi Aaron Gluskin of Paritich (after the Chabad Luminary Rabbi

Hillel of Paritich, son of Rabbi Yehoshua of Lvov who married the daughter of Rabbi Dan of Slonim- **see genealogical chart attached above**) stems from Rashi and the Maharal of Prague among Rabbinic scholars and Tzadikim. The latter history of his long Rabbinic dynasty shows that there are many insights into life of Jews under persecuion in the USSR and rabbinic life in general that comes to light in the journey of uncovering this illustrious rabbinic past in Eastern Europe. This illustrious Rabbinic history also is peppered with bringing to center stage from the margins the Rebbetzins, scholars, and devoted wives, mothers, and daughters especially in a chapter titled "the 7 prophetesses." There we see the personal side of the family as when in an interview Dr. Gita Gluskin remarked to me "all the women had crushes of Saul Lieberman who they felt was very good looking (Lieberman was the brother in law of Rav Menachem Mendel Gluskin (ztsl), as Lieberman's 1st wife was Rochelle Rabinowitch and Rav Menachem's wife was Fraidl Rabinowitch. We learn from such anecdotes little hints of the personal lives of these family members as when Gita in an interview tells me that "it is no accident that the yahrzeit of Rav Menachem (my father) and Fraidl Rabinowitch Gluskin (my mother 5 years earlier) is both the 13 Kislev- Because there souls were so bound up with one another... al pi Kabbalah. Thus the overall book is not a Hagigraphic work, but rather recoups the role of womens' history and the exemplary roles of individual women in my family and bring them center stage from the margins of rabbinic history. This is a journey for sacred MEMORY, as the Besht, notes, "Bizikranot yesh ha-geulah". We cannot do justice to the present unless we remember and learn from the noble deeds of our ancestors. Further we cannot know where we are going unless we know where we have walked in generations before us. This teaches us to trust the future, remember the past, and live the present informed and guided by the light of the holy souls sparks that

shine as glistening "names" in Gan Eden. the book is not so much one in search of Yichus. It is a journey to uncover the *misrat nefesh* of our ancestors who sacrificed to be proud Jews in trying times, for we are mere dwarfs in ruchnius, intellectual virtue, and moral and spiritual middot compared to our forefathers in Eastern Europe. We can only know where we are going if we walk by the light of their inspiring examples It is an attempt to turn to the past to guide the future, to make us better persons, seeking wisdom from the elders, as parasha Hazinu enjoins:

זְכוֹר יְמוֹת עוֹלָם, בֵּינֵנו שְׁנוֹת דֶּרֶךְ-דָּר; שְׂאֵל אֲבִיךָ וַיְגִדְךָ, זְקֵנֶיךָ וַיֹּאמְרוּ לָךְ

#### Why Genealogical Research Matters for the Gluskin family and cousins:

Interest in ancestors of the Gluskin family is a personal quest not merely a genealogical project, but for historical clarity about the life of our previous family members in previous generations, in Eastern Europe, and their scholarly activities as part of a journey for MEMORY, as the Besht, notes, "Bizikranot yesh ha-geulah". We cannot do justice to the present unless we remember and learn from the noble deeds of our ancestors. Further we cannot know where we are going unless we know where we have walked in generations before us. This teaches us to trust the future, remember the past, and live the present informed and guided by the light of the holy souls sparks that shine as glistening "names" in Gan Eden. My book is not so much one in search of Yichus. It is a journey to uncover the *misrat nefesh* of our ancestors, for we are mere dwarfs in ruchnius, intellectual virtue, and moral and spiritual middot compared to our forefathers in Eastern Europe. We can only know where we are going if we walk by the light of their inspiring examples. Yet I am not writing Hagagraphy.

Personally the academic example of research librarian Dr. Aryeh Vilsker who suffered greatly from persecution of Jews in Russia by the Communists, is a role model I can only hope to emulate a tincture of, as Dr. Vilsker was a great research librarian beyond any measure of Judaica research librarians today and recent times. see AJL Charletessvill Proceedings at <http://databases.jewishlibraries.org/node/51186> Dr. Vilsker orbits with great Jewish librarians such as Umberto Cassutto, Gershom Scholem, Menachem Schmelzer, and Malachi Beit Ari . Yet the models of rabbis in our ancestroy the likes of Rav Menachem Mendel Gluskin who also suffered under the Communists (imprisoned 2x with his father in law Rabbi Eliezer Rabinowitz) and great Av bet dinyanim such as Rabbi Aaron Gluskin of Paritch after Rabbi Hillel of Paritch, Rabbi Yehoshua Gluskin of Lviv, and Rabbi Moshe Zev Gluskin (a companion of the GRA) provide spiritual and moral/ethical examples as well as magnanimous greatness in the realm of intellect from which we have aions to learn from. We learn from HaZinu:

זְכֹר יְמוֹת עוֹלָם, בְּיַמֵּי שְׁנוֹת דָּר-וָדָר; {ס} שָׂאֵל אֲבִיךָ וַיִּגְדֶּךָ, זָקְנִיךָ וַיֹּאמְרוּ לָךְ

As per research of Dr. Rabbi Moshe Shualy (dissertation Dropsie College) Kohanide and Levitical families kept great care in preserving geneological documentation of ancestry in order to serve in the beit HaMikdash as part of the process of the Mamadot, or the going up to Jerusalem from the outskirts and villages described in the mishnah as a ceremony whereby Kohanim and Leveim were rounded up with the accompaniement of music and procession to go up to the Jerusalem Temple to serve in 24 rotations during the year. Each rotation (mamadot) involved the elevation of 12 hallot from a marble table to a gold table to illustrate the process of elevating in kedushah. The Beit

HaMikdash archive of yichusin was finally destroyed by fire in 70 C.E. by the Romans (Jos. Wars 6:354). The Sanhedrin examined the purity of priestly descent, on the basis of genealogical tables (Megillat or Sefer Yuhasin ) which are known to have been preserved in the Beit HaMikdash. In Yevamot 5:4 we read, רבי שמעון בן עזאי אומר מצאתי מגילת יוחסין בירושלים

Further reference to genealogical documents is found in Tosefta Haggigah 2:9, 235; Yevamot 4:13, 49a-b. These documents of Yichus in the Beit HaMikdash at this time were guarded with great care. Josephus writes, "A member of the priestly order must, to have a family, marry a woman of his own race... he must investigate her pedigree, obtaining the genealogy from the archives (the genealogy of his own family taken from the public registers)" (Josephus, Apion 1:31).

Meseket Kiddushin Mishnah 4:4 attests to this emphasis on genealogical purity as noted when we read, הנושא אשה כהנת צריך לבדוק אחריה ארבע אמהות שהן שמנה אמה ואם אמה ואם אביה

אמה ואם אבי אמה ואמה ואם אביה (One who weds a woman who is a priestess, must investigate after her for four mothers, which are eight; her mother, and the mother of her mother, and the mother of her mother's father and her mother, and the mother of her father and her mother, and the mother of her father's father and her mother. A Levite woman and Israelite woman- they add to them one more.). While Josephus mentions Tiberia (the last place for the relocation of the Sanhedrin from the Lishkat ha-Gazit of the Beit HaMikdash, to Yavne, Shefaram, Bet She'arim , and Sepphoris ), the capital of Galilee being the seat of the royal bank and archives (Life, 38), rabbinic texts mention Sepphoris ( Kiddushin 4:5) and Gadera (Esther Rabba 1:3) as other locations for Jewish archives. For more on genealogical archives in

antiquity

see <http://databases.jewishlibraries.org/sites/default/files/proceedings/proceedings2001/levydaavidshort1.pdf>

Please note above attached are rough drafts and many of these chapters have been updated, edited, and enhanced further.

Dr. Benjamin Sax whose Yahrzeit is 5 Av (yahrzeit of HaAri HaKodesh of Safed) was killed in a tragic car crash when my mother (zl) was very young and my grandmother Miriam (was driving the car) and subsequently miraculously survived only after a hip , knee, shoulder, teeth, replacements. As the bionic woman my grandmother always was an optimist and positive seeing the glass half full, and my mother (zl) took great care of my grandmother even like Rabbi Tarfon putting his hands on the cold floor so his mother's feet not become cold in the winter, and putting on her slippers and making sure all her needs were met etc

### Mikrot on Jewish Genology

In the biblical period historical ethnographic genealogies (Gen 5:1<sup>1</sup> ; 6:9<sup>2</sup> ; 10:1<sup>3</sup> ), tribal genealogies (census lists in Numbers), and individual genealogies were kept. Examples

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<sup>1</sup> זֶה סֵפֶר, תּוֹלְדֹת אָדָם: בְּיוֹם, בָּרָא אֱלֹהִים אָדָם, בְּדַמּוֹת אֱלֹהִים, עָשָׂה אֹתוֹ

אֵלֶּה, תּוֹלְדֹת נֹחַ--נֹחַ אִישׁ צְדִיק תָּמִים הָיָה, בְּדֹרֹתָיו: אֶת-הָאֱלֹהִים, הִתְהַלָּךְ-נֹחַ

וְאֵלֶּה תּוֹלְדֹת בְּנֵי-נֹחַ, שֵׁם חָם וְיִפְתָּ; וַיֻּלְּדוּ לָהֶם בְּנִים, אַחֵר הַמִּבּוֹל



of individual genealogies are (1) the house of David (I Chron. 2:10-15<sup>4</sup>; 3:1-24<sup>5</sup>), (2) the House of the Zadokite priesthood (I Chron 5:28-41<sup>6</sup>; 5:14) and individuals (II Kgs 22:3<sup>7</sup>;

דברי הימים א פרק ב<sup>4</sup>

וְרָם הוֹלִיד אֶת עֲמִינָדָב וְעֲמִינָדָב הוֹלִיד אֶת נַחֲשׁוֹן נָשִׂיא בְנֵי יְהוּדָה

(יא) וְנַחֲשׁוֹן הוֹלִיד אֶת שְׁלֹמָא וְשְׁלֹמָא הוֹלִיד אֶת בְּעַז

(יב) וְבְעַז הוֹלִיד אֶת עֹבֵד וְעֹבֵד הוֹלִיד אֶת יוֹשִׁי

(יג) וְיוֹשִׁי הוֹלִיד אֶת בְּכֹרוֹ אֶת אֱלִיאָב וְאֱבִינָדָב הַשֵּׁנִי וְשִׁמְעָא הַשְּׁלִישִׁי

(יד) נִתְנָאֵל הַרְבִּיעִי רַדִּי הַחֲמִישִׁי

(טו) אֶצֶם הַשֵּׁשִׁי דָּוִד הַשִּׁבְעִי

דברי הימים א פרק ג<sup>5</sup>

וְאֵלֶּה הָיוּ בְנֵי דָּוִד אֲשֶׁר נֹלַד לוֹ בְּחֶבְרוֹן הַבְּכוֹר אֲמִנֹן לְאַחִינֵעַם הַיִּזְרְעֵאלִית שֵׁנִי דָּנִיֵּאל לְאַבִּיגַיִל הַכַּרְמֶלִית

(ב) הַשְּׁלִישִׁי לְאַבְשָׁלוֹם בֶּן מַעֲכָה בַת תַּלְמִי מֶלֶךְ גִּשׁוֹר הַרְבִּיעִי אֲדֹנִיָּה בֶן חַגִּית

(ג) הַחֲמִישִׁי שִׁפְטִיָּה לְאַבִּיטָל הַשֵּׁשִׁי יִתְרָעַם לְעֵגְלָה אִשְׁתּוֹ

(ד) שֶׁשֶׁה נֹלַד לוֹ בְּחֶבְרוֹן וַיִּמְלֶךְ שֵׁם שֶׁבַע שָׁנִים וְשֶׁשֶׁה חֲדָשִׁים וְשְׁלֹשִׁים וְשְׁלוֹשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם: ֹ

(ה) וְאֵלֶּה נֹלְדוּ לוֹ בִּירוּשָׁלַם שִׁמְעָא וְשׁוּבָב וְנָתָן וְשְׁלֹמֹה אַרְבַּעָה לְבַת שׁוּעַ בַת עֲמִיאֵל

(ו) וַיְבַחֵר וְאֱלִישָׁמַע וְאֱלִיפָלֵט

(ז) וְנָגָה וְנָפֶג וְיָפִיעַ

(ח) וְאֱלִישָׁמַע וְאֱלִידָע וְאֱלִיפָלֵט תִּשְׁעָה

(ט) כָּל בְּנֵי דָּוִד מִלְּבַד בְּנֵי פִילֶגְשִׁים וְתַמָּר אַחֻזָּתָם: ֹ

(י) וְבֶן שְׁלֹמֹה רַחֲבֵעַם אֲבִיהָ בֶן אֶסָא בֶן יְהוֹשָׁפָט בֶּן

(יא) יוֹרָם בֶּן אַחֲזִיָּהוּ בֶן יוֹאָשׁ בֶּן

(יב) אֲמִצְיָהוּ בֶן עֲזַרְיָה בֶן יוֹתָם בֶּן

(יג) אַחֲזָב בֶּן חֲזַקְיָהוּ בֶן מְנַשֶּׁה בֶּן

(יד) אֲמוֹן בֶּן יֹאשִׁיָּהוּ בֶּן

(טו) וְבֶן יֹאשִׁיָּהוּ הַבְּכוֹר יוֹחָנָן הַשֵּׁנִי יְהוֹנָדָב הַשְּׁלִישִׁי צְדָקְיָהוּ הַרְבִּיעִי שְׁלֹמֹם

(טז) וְבֶן יְהוֹנָדָב יְכִנְיָה בֶן צְדָקְיָה בֶּן

(יז) וְבֶן יְכִנְיָה אֶסָר שְׁאֵלִיתִיָּאל בֶּן

(יח) וּמִלְכִירָם וּפְדִיָּה וְשִׁנְאָצָר יְקִמְיָה הוֹשָׁמַע וְנָדָבְיָה

(יט) וְבֶן פְדִיָּה זְרַבְבָּל וְשִׁמְעִי וְבֶן זְרַבְבָּל מְשָׁלֵם וְחַנְנִיָּה וְשְׁלֵמִית אַחֻזָּתָם

(כ) וְחַשְׁבֵּה וְאֵהֵל וְבָרְכִיָּה וְחַסְדָּיָה יוֹשֵׁב חֶסֶד חַמַּשׁ

(כא) וְבֶן חַנְנִיָּה פְּלִטְיָה וְיִשְׁעִיָּה בְנֵי רַפְיָה בְנֵי אֶרְנָן בְנֵי עֵבְדִיָּה בְנֵי שְׁכַנְיָה: ֹ

(כב) וְבֶן שְׁכַנְיָה שְׁמַעְיָה וְבֶן שְׁמַעְיָה חֲטוּשׁ וַיְגָאֵל וְבָרִים וְנַעֲרִיָּה וְשִׁפְטָא שֶׁשֶׁה

(כג) וְבֶן נַעֲרִיָּה אֱלִיזֵעִי וְחַזְקִיָּה וְעֲזַרְיָה שְׁלִישָׁה

(כד) וְבֶן אֱלִיזֵעִי הַדִּוְיָהוּ הוֹדִיָּהוּ וְאֱלִישָׁיָב וְפִלְיָה וְעַקֹּב וְיוֹחָנָן וְדָלְיָה וְעִנְיָ שְׁבַעָה: ֹ

דברי הימים א פרק ה<sup>6</sup>

וְבֶן קָהָת עֲמָרָם יְצָהָר וְחֶבְרוֹן וְעֲזִיָּאֵל: ֹ

(כט) וְבֶן עֲמָרָם אֶהֱרֹן וּמִשָּׁה וּמִרְיָם: ֹ וְבֶן אֶהֱרֹן נָדָב וְאֶבִיָּהוּא אֶלְעָזָר וְאִיתָמָר: ֹ

(ל) אֶלְעָזָר הוֹלִיד אֶת פִּינָחָס פִּינָחָס הִלִּיד אֶת אֲבִישׁוּעַ

(לא) וְאֲבִישׁוּעַ הוֹלִיד אֶת בְּקִי וְבְקִי הוֹלִיד אֶת עֲזִי

(לב) וְעֲזִי הוֹלִיד אֶת זָרְחִיָּה וְזָרְחִיָּה הוֹלִיד אֶת מְרִיּוֹת

(לג) מְרִיּוֹת הוֹלִיד אֶת אֲמִרְיָה וְאֲמִרְיָה הוֹלִיד אֶת אַחִיטוֹב

(לד) וְאַחִיטוֹב הוֹלִיד אֶת צְדוֹק וְצְדוֹק הוֹלִיד אֶת אַחִימַעֲזָר

(לה) וְאַחִימַעֲזָר הוֹלִיד אֶת עֲזַרְיָה וְעֲזַרְיָה הוֹלִיד אֶת יוֹחָנָן

(לו) וְיוֹחָנָן הוֹלִיד אֶת עֲזַרְיָה הוּא אֲשֶׁר כָּהֵן בְּבֵית אֲשֶׁר בְּנֵה שְׁלֹמֹה בִּירוּשָׁלַם

(לז) וַיִּזְלַד עֲזַרְיָה אֶת אֲמִרְיָה וְאֲמִרְיָה הוֹלִיד אֶת אַחִיטוֹב

(לח) וְאַחִיטוֹב הוֹלִיד אֶת צְדוֹק וְצְדוֹק הוֹלִיד אֶת שְׁלֹמֹם

(לט) וְשְׁלֹמֹם הוֹלִיד אֶת חֶלְקִיָּה וְחֶלְקִיָּה הוֹלִיד אֶת עֲזַרְיָה

(מ) וְעֲזַרְיָה הוֹלִיד אֶת שָׂרְיָה וְשָׂרְיָה הוֹלִיד אֶת יְהוֹצָדָק

Jer 36:14<sup>8</sup>), The house of Saul is given in I Chron 8:3. Sometimes artisans, hokhamim, poets whose professions were hereditary were linked with some ancient ancestor (I Chron 2:55; 4:21, 23). Such later types of lists were used for national census, military service, or tax purposes. In Ezra 2:62 a list of priestly families returning to Zion sought proof of their pedigree but could not find it. Nehemiah (7:5) mentions “the book of genealogy of those who came up first.”<sup>9</sup> The existence of genealogies is etymologically correlated to certain idiomatic expressions linguistically (Ex 32:32; Ezek 13:9; Ps 139:16). The list of Aaron’s genealogy may go back to a text in which there existed generation skipping data (I Chron 5-6).<sup>10</sup> In Megillos Esther written in the Persian period the lineage of Modekhai is given (Esth 2:5<sup>11</sup>; I Sam 9:1<sup>12</sup>). In I Chron 2:55 the names of families such as the Tirathites is given.<sup>13</sup> Caleb, the husband of Miriam is also given in I Chron 2:42-49.<sup>14</sup> Sometimes the given name of a tribe or family occurs in different contexts or compound lists. Aram is listed in Gen 10:23 as the father of Uz whereas in Gen 22:20-21 Uz is the son of Nahor and an uncle of Aram. In Gen 36:5, 14 Korah is a

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(מא) ויהוצדק הלק בהגלות יקוק את יהודה וירושלם ביד נבכדנאצר

<sup>7</sup> מלכים ב פרק כב

ויהי בשמנה עשרה שנה למלך יאשיהו שלח המלך את שפן בן אצל'יהו בן משלם הספר בית יקוק לאמר

<sup>8</sup> ירמיהו פרק לו

וישלחו כל השרים אל ברוך את יהודי בן נתניהו בן שלמיהו בן פושי לאמר המגלה אשר קראת בה באזני העם קחנה בידך ולך יקח ברוך בן נר'יהו את המגלה בידו ויבא אליהם

ויתן אליה אל-לבי, ואקבצה את-החרים ואת-הסגנים ואת-העם להתיחש; ואמצא, ספר היחש העולים בראשונה, ואמצא,<sup>9</sup> כתוב בו

ואחיו, למשפחתיו, בהתיחש, לתלדותם--הראש יעיאל, וזכריהו<sup>10</sup>

איש יהודי, היה בשושן הבירה; ושמו מרדכי, בן אייר בן-שמעי בן-קיש--איש ימיני<sup>11</sup>

ויהי-איש מבן ימין (מבנימין), ושמו קיש בן-אביאל בן-צור בן-בכורת בן-אפיח--בן-איש ימיני: גבור, חיל<sup>12</sup>

ומשפחות ספרים ישבו (ישבי) יעבץ, תרעתיים שמעתיים שוקתיים; המה הקינים הבאים, מחמת אבי בית-רכב<sup>13</sup>

דברי הימים א פרק ב<sup>14</sup>

ובני קלב אחי ירחמאל מישע בלרו הוא אבי זיף ובני מרשה אבי חברון

(מג) ובני חברון קרח ותפס ורקם ושמע

(מד) ושמע הוליד את רחס אבי ירקעם ורקם הוליד את שמי

(מה) ובן שמי מעון ומעון אבי בית צור

(מו) ועיפה פילגש קלב: לדה את חרן ואת מוצא ואת גזז וחרן הוליד את גזז: ס

(מז) ובני יהדי רגם ויותם וגיטן ופלט ועיפה ושעף

(מח) פלגש קלב מעכה: ילד שבר ואת תרחנה

son of Esau, but in Gen 36:16 the clan of Korah is descended from Esau's son Eliphaz. In Chron 2:9 Ram is the son of Hezron and the brother of Jerahmeel, yet in the same chapter verse 27 Ram is the eldest son of Jerahmeel. A name can also be included in several genealogical lists. For example Zerah, Korah, Kenaz are included in Edomite lists in Gen 36, are also found on the list of the families of the tribe of Judah in I Chron 2 and 4. Beriah appears as one of the sons listed as the sons of Reuben (Gen 46:9) and also as one of the sons of Perez son of Judah (Gen 46:12).

### In Second Temple Period

Purity of descent is most emphasized in the Beit Sheni Tekufah with regards to Kohanim and those Israelite families who lay claims to eligibility of the daughters to marry Kohanim. Families who had no record of their descent but were not suspected of impure lineage were referred to as issah (good dough). The kohanim in order to preserve their pure status were restricted to marital ties with families whose purity of descent was not in doubt and were therefore required to know their genealogy in detail and that of families whose daughters married kohanim. Families claiming purity of blood kept ancestral lists. According to Josephus (Jos Apion 1:7) in the Beit HaMikdash Kohanide genealogies on all priestly families even in the diaspora was required for deposit in Jerusalem. According to Kiddushin Kohanim who performed avodah from the altar upward and from the dukhan upward and members of the Sanhedrin (1/2 of which were Kohanim) were usually not suspected of impure genealogy (Kid 4:4-5). We read:

משנה מסכת קידושין פרק ד

משנה ד

הנושא אשה כהנת צריך לבדוק אחריה ארבע אמהות שהן שמנה אמה ואם אמה ואם אבי אמה ואמה ואם [\*]  
:אביה ואמה ואם אבי אביה ואמה לזוה וישראלית מוסיפין עליהן עוד אחת

משנה ה

אין בודקין לא מן המזבח ולמעלה ולא מן הדוכן ולמעלה ולא מן סנהדרין ולמעלה וכל שהוחזקו אבותיו משוטרי [\*]  
הרבים וגבאי צדקה משיאין לכהונה ואין צריך לבדוק אחריהן ר' יוסי אומר אף מי שהיה חתום עד בערכי הישנה של  
צפורי רבי חנינא בן אנטיגנוס אומר אף מי שהיה מוכתב באסטרטיא של מלך

Likewise in Sahedrin 4:2 we learn:

משנה מסכת סנהדרין פרק ד

משנה ב

דיני הטומאות והטהרות מתחילין מן הגדול דיני נפשות מתחילין מן הצד הכל כשרין לדון דיני ממונות ואין הכל [\*]  
כשרין לדון דיני נפשות אלא כהנים לזוה וישראלים המשיאין לכהונה

Further in Aruchin 2:4 performance of avodah lessened doubt, sufek, the gematria of satan:

משנה מסכת ערכין פרק ב

משנה ד

ועבדי הכהנים היו דברי רבי מאיר רבי יוסי אומר משפחות בית הפגרים ובית צפריה ומאמאום היו משיאין [\*]  
לכהונה רבי חנניא בן אנטיגנוס אומר לויים היו

Certain sages were of noble birth such as Rabbi Yehudah HaNasi who lived in Beit Sharim in the winter and Tzipori in the summer, where the breeze provides relief from the summer heat since Tzipori as the name means is like a bird perched on a hill. Yet the crown of torah trumped genealogy as Rabbi Akiva Resh Lakish, and Rabbi Meir learned later in life as baalei teshuvah. Al pi Kabbalah some of Hazal were said to descend in gilgulim from evil roots such as Sisera, Sennacherib, Haman, Nero, and a tikkun is made by their descendents becoming rabbinic scholars as it says the late descendents of Haman are in Bnai Brak learning torah.

The Hasmonians area special case who sought to defend themselves against the contention that only Davidic descendents could lay claim to kingship . The Talmud recounts how they shed doubt on King Davids blood line from Ruth which the Biblical text makes clear is pristine and fit for the mashiach to come from:

רות פרק ד

ויהי ביתך כבית פֶּרֶץ אֲשֶׁר יִלְדָה תָמַר לַיהוּדָה מִן הַזֶּרַע אֲשֶׁר יִתֵּן יְקֹנֵק לָךְ מִן הַנְּעָרָה הַזֹּאת:

(יג) וַיִּקַּח בַּעַז אֶת רֹת וַתְּהִי לוֹ לְאִשָּׁה וַיֵּבֵא אֵלֶיהָ וַיִּתֵּן יְקֹנֵק לָהּ הַרְיוֹן וַתֵּלֶד בֶּן:

(יד) וַתֹּאמְרֶנָּה הַנָּשִׁים אֶל נְעָמִי בְרוּךְ יְקֹנֵק אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל:

(טו) וְהִיא לָךְ לְמַשִּׁיב נֶפֶשׁ וְלִכְלָפֵל אֶת שִׁבְתֶּךָ כִּי כָלְתֶךָ אֲשֶׁר אֶהְבַּתְךָ יִלְדֶתוּ אֲשֶׁר הִיא טוֹבָה לָךְ מִשְׁבַּעַה בָּנִים:

(טז) וַתִּקַּח נְעָמִי אֶת הַיֶּלֶד וַתִּשְׁתַּהוּ בְּחִיקָהּ וַתְּהִי לוֹ לְאִמָּנָת:

(יז) וַתִּקְרָאנָה לוֹ הַשְּׂכָנוֹת שֵׁם לְאִמֵּר יֶלֶד בֶּן לְנְעָמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אָבִי יִשִׁי אָבִי דָּוִד: פ

(יח) וְאֵלֶּה תּוֹלְדוֹת פֶּרֶץ פֶּרֶץ הוֹלִיד אֶת חֲצֵרוֹן:

(יט) וְחֲצֵרוֹן הוֹלִיד אֶת רֵם וְרֵם הוֹלִיד אֶת עֵמִינָדָב:

(כ) וְעֵמִינָדָב הוֹלִיד אֶת נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת שְׁלֹמֹה:

(כא) וְשְׁלֹמֹן הוֹלִיד אֶת בַּעַז וּבַעַז הוֹלִיד אֶת עוֹבֵד:

(כב) וְעוֹבֵד הוֹלִיד אֶת יִשִׁי וְיִשִׁי הוֹלִיד אֶת דָּוִד:

The mashiach must come from Ruth as a righteous giuret who is linked to Peretz the son of Judah and Tamar.

On the eve of the Hurban by the Romans Rabbi Yochanan ben Zakai who w

as smuggled out in a coffin from the sieged Jerusalem (See Avot De Rabbi Natan) and asked Vespasian for (1) a Yeshivah in Yavne, and (2) a physician to cure Rabbi Tzadok who was starving himself on fruit juice as mourning for the Beit HaMikdash, that no subsequent rabbinical court would deal with matters concerning genealogy (Eduy 8:3) as we read:

משנה מסכת עדויות פרק ח

משנה ג

העיד רבי יהושע ורבי יהודה בן בתירא על אלמנת עיסה שהיא כשרה לכהונה שהעיסה כשרה לטמא ולטהר [\*] לרחק ולקרב אמר רבן שמעון בן גמליאל קבלנו עדותכם אבל מה נעשה שגזר רבן יוחנן בן זכאי שלא להושיב בתי דינין על כך הכהנים שומעים לכם לרחק אבל לא לקרב

Such a consideration led to a rejection previously in time of Sefer Yuhasin which was a Midrash on Chronicles (see Pes 62b).

During the period of the Amoraim in Pumbeditha, suria, and Nehardia we find the Talmuds recording of many families that sought to maintain genealogical purity engaging in the practice of an uncle marrying a niece to ensure the purity of the blood line (Yev 62b). During the Amoraim and Geonic periods many families in Babylonia are mentioned in the Talmud and Mishnah in placing importance on tracing back. Thus in Tosefta Peah 4:11 we read:

תוספתא מסכת פאה (ליברמן) פרק ד

הלכה יא

היה משתמש בכלי זהב מוכרן ומשתמש בכלי כסף בכלי כסף מוכרן ומשתמש בכלי נחשת בכלי נחשת מוכרן ומשתמש בכלי זכוכית אמרו משפחת בית נבטלה היתה בירושלם והיתה מתיחסת עם בני ארנון היבוסאי העלו להם חכמים שלש מאות שקלי זהב ולא רצו להוציאן חוץ מירושלם

הלכה יב

Likewise in Ta'anit 4:5 such emphasis is made:

משנה מסכת תענית פרק ד

משנה ה

זמן עצי כהנים והעם תשעה באחד בניסן בני ארח בן יהודה בעשרים בתמוז בני דוד בן יהודה בחמשה באב [\*] בני פרעוש בן יהודה בשבעה בו בני יונדב בן רכב בעשרה בו בני סנאה בן בנימין בחמשה עשר בו בני זתוא בן יהודה ועמהם כהנים ולוים וכל מי שטעה בשבטו ובני גונבי עלי בני קוצעי קציעות בעשרים בו בני פחת מואב בן יהודה בעשרים באלול בני עדין בן יהודה באחד בטבת שבו בני פרעוש שניה באחד בטבת לא היה בו מעמד שהיה בו הלל וקרוב מוסף וקרוב עצים

משנה ו

The list in Taanit 4:5 originates from the Persian period. This concern is again voiced in the gemarah in Yevamot 16b.

A well known Mishnah of every ten year old in Yeshivah learning Mishnah lists ten social groups who returned from Babyloian exile in 486 BCE in genealogical purity:

(1) Kohanim

- (2) Leveim
- (3) Israelite
- (4) Halalim (sons of marriages of disqualified kohanim)
- (5) Gerim (convets)
- (6) Harurim (manumitted slaves)
- (7) Mamzerim (bastards, children of a Jewish father and non-Jewish mother)
- (8) Nethinim (descendants of the Gibeonites who had brit milah at time of Yehoshua but not regarded as full Jews because their ancestors conversion was incomplete)
- (9) Shetukim (silent ones, who do not know the identity of their father)
- (10) Asumim (foundlings, who know neither their mother or father)

We read in Kiddushin 4:1

משנה מסכת קידושין פרק ד

משנה א

עשרה יוחסין עלו מבבל כהני לויי ישראל חללי גירי וחרורי ממזרי נתיני שתוקי ואסופי כהני לויי [\*]  
 וישראל מותרים לבא זה בזה לויי ישראל חללי גירי וחרורי מותרים לבא זה בזה גירי וחרורי ממזרי ונתיני  
 :שתוקי ואסופי כולם מותרין לבא זה בזה

The Mishnah chapter 4 of Kiddushin is devoted to the relationships between these groups i.e. rules applying to intermarriage between one group and another. Yet the Mishnah bizzarngly states that a learned mamzer takes precedence over an uneducated Kohen Gadol as we read in Horayot 3:8:

משנה מסכת הוריות פרק ג

משנה ח

כהן קודם ללוי לוי לישראל לישראל לממזר וממזר לנתין ונתין לגר וגר לעבד משוחרר אימתי בזמן שכולן שוין [\*]  
 אבל אם היה ממזר תלמיד חכם וכהן גדול עם הארץ ממזר תלמיד חכם גדול עם הארץ

נשלמה מסכת הוריות

The Talmud makes frequent mention to families of honorable genealogy who quarreled over yichus, stating "when men quarrel among themselves they quarrel over birth (Kiddushin 76a). The amoraim proclaimed, "anyone with a family of stigma stigmatizes others and never praises anyone, " and Samuel adds, "he stigmatizes with his own stigma (Kiddushin 70b). Thus it takes on to know one. "The Holy one is reluctant to uproot a name or family from its place in a genealogical tree (Genesis Rabbah 82:11; 11) Tus we read in Sukkah 5:8:

משנה מסכת סוכה פרק ה

משנה ח

חל להיות יום אחד להפסיק בינתיים משמר שזמנו קבוע היה נוטל עשר חלות והמתעכב נוטל שתיים ובשאר [\*]  
 ימות השנה הנכנס נוטל שש והיוצא נוטל שש רבי יהודה אומר הנכנס נוטל שבע והיוצא נוטל חמש הנכנסין חולקין  
 בצפון והיוצאין בדרום בילגה לעולם חולקת בדרום וטבעתה קבועה וחלונה סתומה

סליק מסכת סוכה

The sages also protested against anyone who takes a wife not fit (Kid 70a) "because he disregards the importance of birth."

In the messianic era Hashem will purify the tribes to become distinct. As was clear in the parting of the Reed sea where each tribe walked through 12 walls of potable sweet water. The question arises in the gemarah what type of bracha does one say over the exotic fruits that sprung from the sea bed, as later commented on by the Nodeh biYehudah.

In the Geonic periods in Israel and Babylonian the Talmud takes great care to trace the Exilarchs back to the house of David as was made of the geonim such as Hai Gaon. In the Middle ages Davidic lineage was claimed for some Gedolim such as Rashi and his grandsons Rabbi Jacob Meir (Rabbenu Tam) and Rabbi Shmuel ben Meir who descended from Rabbi Yonatan ha-sandler (Sandler a tanna who was a shoe maker, from the root of sandal), who in turn was regarded as being of Davidic descent.

Zekut avot continues into the modern period and particularly among Hasidic dynasties certain Tzadikim would marry their daughters to sons of other Hasidic dynasties. Thus Ger, Vishnetz, Burke, Chabad, Bobov, etc. would engage in marriage the equivalent *lihavdil*(!) to the likes of the Kings of England, France, and other secular royal dynasties, in order to secure alliances amongst the Hasidic royal lines.

### Some notes on Rabbinic Genealogy

A researcher will be lucky if they have rabbeim in the family if they are searching for genealogical documents. This is because:

- (1) Rabbinic culture cares about *yichus*
- (2) Rabbinic biographical sketches can be found
- (3) Rabbinic manuscripts sometimes include a family tree
- (4) *She'olot ve-teshuvot* may refer to a rabbinic family as the Nodeh BiYehudah describes the halakhic issue of his niece who was a perpetual *niddah* due to a blood condition that posed a problem for the marriage night and consummating marital relations
- (5) *Yizkor* books note Rabbinic leadership and their families. *Yizkor* books are a treasure trove as they contain maps, photos, shtetl records, cemetery records, synagogue records, etc.
- (6) *Piknasim* of synagogue records include sometimes genealogical records
- (7) *Yahrzeits* are often recorded for mystical reasons in Rabbinic documents. For example Fraidl Rabinowitz shares the 13 of Kislev with her husband Rav Menachem Mendel Gluskin because "their souls were so bound up with each other."
- (8) *Rashe tevot* can be used to trace rabbinic dynasties
- (9) The books authored by rabbis are often named after family names in abbreviation such as *Eked Sefarim*.
- (10) If a family maintains it is descended from Gedolim like the Besht, the GRA, or the Maharal of Prague their homework is done, once they trace back to these great scholars, because these rabbinic leaders themselves were able to produce and took pride in their genealogical roots. For instance the Maharal can be traced back to Dovid HaMelech and thus the 7 Chabad rebbes go through the Maharal.

(11) For non-rabbinic families today archives such as YIVO (for Yiddish speaking Jewry from Eastern Europe), Leo Baeck (for German Jewry), Yad Vashem (for Shoah records), and Beit Tefusoth maintain Genealogical research libraries and records. For Shoah survivors databases that contain Holocaust testimony can be accessed at the Yale Fortunoff database, Yad Vashem database, and Shoah Visual History Foundation under the auspices of the University of Southern California. For a list of the similarities and differences of these 3 databases see paper by David B Levy on TC website.