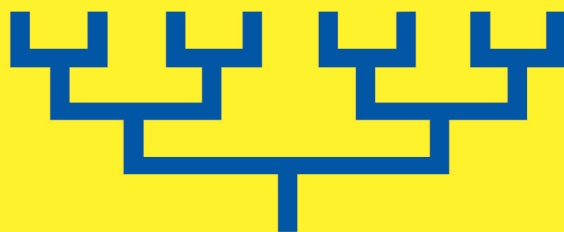


Family Connections

Gelles - Horowitz - Chajes

A Genealogical Study



Edward Gelles

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PUBLISHING**

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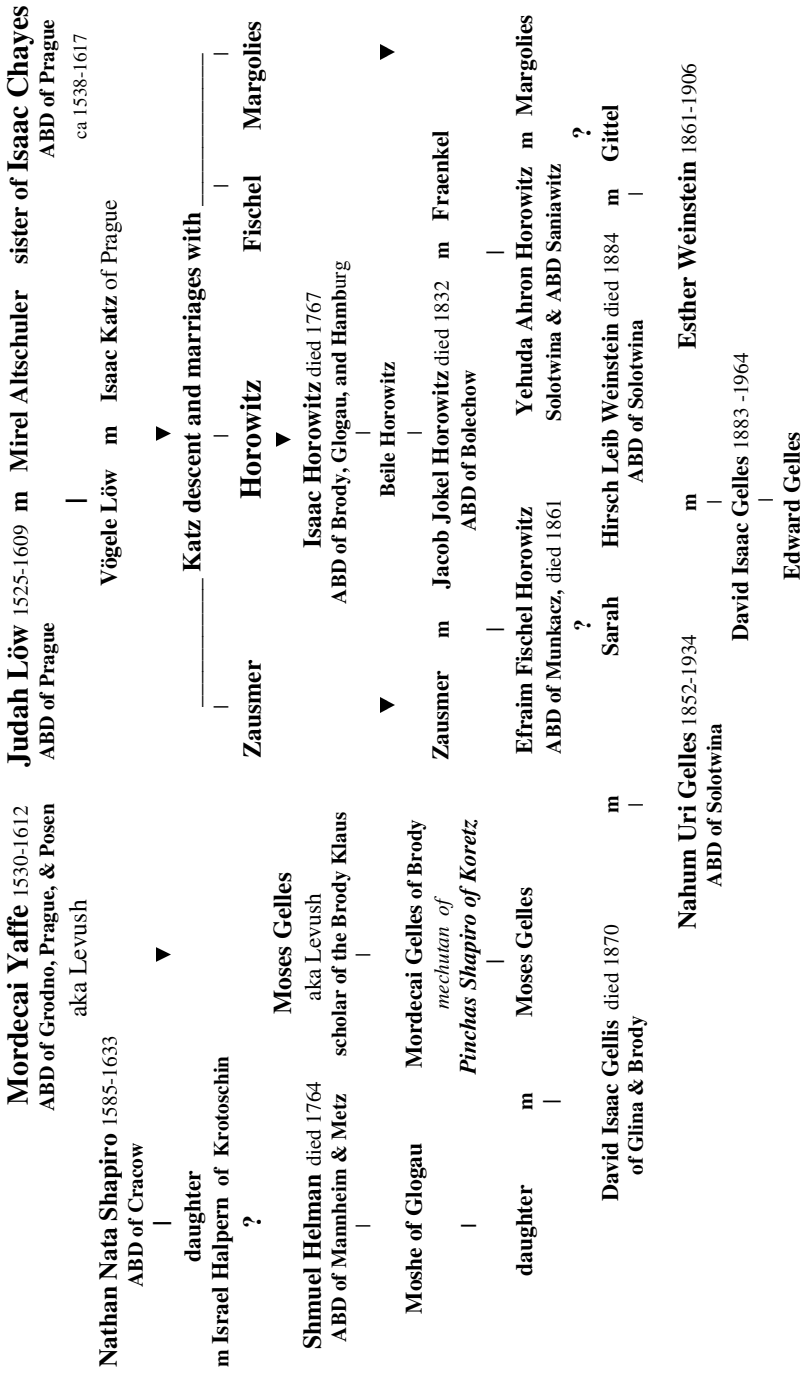
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Paternal Pedigree



Preface

This monograph focuses on the connections between a number of rabbinical families, notably Gelles, Horowitz, and Chajes. It elaborates on some aspects of my book “An Ancient Lineage “ published by Vallentine Mitchell, where detailed notes and fuller references to the literature are to be found. A note on this book, on its scope and how it came to be written, is appended.

The present study highlights the inter-connectedness of these ancient families and draws attention to some hitherto unrecognized genealogically significant features. It includes an assessment of documentary and circumstantial evidence for descent from the great 16th century Rabbis of Prague as well as from some 17th and 18th century Rabbis of Vilna, Cracow, Brody, Hamburg, Prague, and Metz.

The intricately woven tapestry of 500 years of rabbinical genealogy has a grandeur of design within which doubtful links provide the challenge for continuing enquiry.

London
January 2008

Some Rabbinical Family Connections

Chapter 1. Gelles of Brody

Introduction

My paternal ancestors were rabbis for hundreds of years and were known by the name of Gelles (Gellis). In earlier times many went by their first name and the name of their father or father-in-law. These worthy people, who dwelt in remote Galician towns in the late 17th to early 20th centuries, had an ancestry augmented over many generations through marriages with other rabbinical families.

From the Rhineland and northern Italy some of my forebears came to Prague before moving on to Poland and beyond. Among the great rabbis of 16th century Prague were Judah Loew (the *Maharal*), and Mordecai Yaffe (the *Levush*). Their contemporaries included the Horowitz and Chajes families who played a notable role in Prague and later in Poland. A Chajes brother-in-law of Judah Loew was Chief Rabbi of Prague for a time. The Chajes family established its base in Brody. Their ancient rabbinical line culminated in Hirsch Perez Chajes, who was Chief Rabbi of Vienna during the inter-war years. The Horowitz family proliferated in Poland from the days of Pinchas Halevi Horowitz, who became President of the Council of the Four Lands, brother-in-law of the famous Rabbi Moses Isserles of Cracow and *mechutan* of Saul Wahl, scion of the Katzenellenbogen family of Padua and Venice (by family tradition the ancestor of my Wahl grandmother). A branch of the Katzenellenbogens descended from Isaac Krakower, a Chief Rabbi of Brody, who was a grandson of Abraham Joshua Heschel of Cracow. This branch adopted the name of Babad. It is a Hebrew acronym of “sons of the Chief Rabbi” which in the Polish vernacular is rendered as Rabinowitz. Generations of these Babads formed repeated alliances with the Horowitz family.

Menachem Mendel Levush, a scholar of Brody in the early 18th century, was also referred to as Moses Gelles when he married a daughter of a Rabbi Gelles. From this couple springs my immediate paternal line. Their progeny were linked to Shapiro and other rabbinical families. In this manner they extended

ancestral connections that ultimately lead back to the great scholar Salomon ben Isaac of Troyes in the 11th century and to the Kalonymos family, whose roots are in the Carolingian period and who flourished for centuries in Italy, the Rhineland and Provence.

Methodology

This genealogical study is about some rabbinical families who formed the bedrock of Jewish communities in central and eastern Europe over many centuries. Names, places, and dates associated with births, marriages, and deaths are the warp and weft of genealogy, as are the various connections between families and generations. Historical study of community government, religious life, scholarship, writing and other cultural activities, economic organization, details of occupations, property ownership, and so on can attempt to put green leaves on the bare branches of a family tree and bring these bygone generations back to life.

These studies are circumscribed by the loss of so many records and documentary material as well as by other difficulties peculiar to European Jewry in this period. Family names did not become generally settled until the late 18th to early 19th centuries. Only a few clans like Kalonymos or Yaffe maintained a family name from medieval times. A number of such names were of geographical origin. Such were the Luria, Treivish, Shapiro, Halpern, and the eponymous Katzenellenbogen, Oppenheim and Landau. The ancient Shem Tov Halevi, who flourished in medieval Spain, produced a sprig transplanted to Bohemia in the 15th century that settling at Horovice near Prague gave rise to the Horowitz family. Some Rapaports are known to have come from a union of Porto and Rapa families. Many names derived from occupations, house, or trade signs. Matronymics frequently became adopted as family names. The medieval German girl's name Gele (the fair haired) gave rise to the matronymic Gelli(e)s or "belonging to Gele".

When hereditary or personal epithets and an occupational name were used by or for one and the same person genealogy becomes interesting, and more so when several siblings are found with completely different second names. I use the word interesting rather than difficult because every peculiarity of name provides a clue. Even in prominent rabbinical families, who generally made an effort to preserve their lineage records, there are serious gaps, particularly relating to daughters and their marriages. An example is the issue of Yissachar Ber (died 1690), the son of Abraham Joshua Heschel of Cracow. Again, there is an argument about my ancestor Shmuel Helman of Metz (died 1764). His

tombstone and its inscription have not survived and there is some conflicting documentary evidence on his father's identity, but fortunately not about his extensive pan-European family connections.

In earlier centuries girls married at a very young age and often died in childbirth. Many rabbis had two or three wives, and were often quite mobile, moving across Europe from one appointment to another. Records of wives and their issue were likely to be scattered. It might be noted here that when a first wife died at a young age the bereaved husband would tend to marry an available sister. This may have been the case with Shmuel Helman and also with David Katvan (died 1698), who married daughters of Shabbatai Katz and Yente Leah Meisels (a descendant of Moses Isserles).

My great-grandfather Rabbi David Isaac Gelles must have been over 60 years old when my grandfather Nahum Uri was born, presumably from a second marriage. Rabbis were expected to have a wife and my grandfather outlived grandmother Esther Weinstein by nearly three decades. So I was not surprised when I found documentary evidence that he did indeed remarry.

Only a fragment of the records of the Beth Din (Rabbinical Court) of Brody has survived. Without this MS I could not have begun to resolve the Gelles ancestry. The records for Brody in the Lviv archives, covering details of births, marriages, and deaths, and property transactions for most of the 19th century, were another essential primary source. The data included demographic details of age and cause of death, and house numbers with names of occupants. Civil records of other Galician towns and of Vienna were supplemented by a study of tombstone inscriptions from photographs and from earlier transcriptions of lost tombstones. Valuable evidence came from contemporary newspaper entries and from the literature, including Yizkor (Memorial) books and earlier rabbinical works.

When two or more families began to inter-marry they tended to repeat the process after a generation or two. Furthermore, these ancient families had many branches centered on different towns and their own particular marriage partners, but there would also be repeated cousinly marriages between branches. The wider one manages to delve into the cousinhood the more likely one is to find the way forward or backward in time.

Patterns of first names and repeated place names can provide useful pointers but are not to be taken as a substitute for evidence from primary sources. There were strong conventions concerning the naming of children. In the period under study a first born son was generally named after a maternal and the second after a paternal ancestor. In the rare instances where a son had the same name as his

father it can be taken to imply that he was born after his father's death. Children were named after deceased grandparents or other close relatives.

Some acquaintance with other Jewish customs is required for the interpretation of genealogical data. The ancient obligation of a brother to marry his deceased brother's childless wife was modified in later times. There were other rules relating to marriage and inheritance. Wherever possible, mothers-to-be tended to repair to their mother's home for the birth of a child so that recorded places of birth may throw light on family movements.

Other guidelines can be derived from the conventions relating to community offices, including rabbinical appointments. In these offices preference was generally given to a qualified son. In the absence of such a son a qualified son-in-law might succeed. This degree of nepotism was particularly marked in the case of long entrenched rabbinical dynasties. For example, the Horowitz dynasty of Stanislau continued unbroken from the late 18th century to the outbreak of the second world war. In a dozen surrounding shtetls or villages the incumbents tended to be Horowitz or related to them by marriage.

In the Tables which follow, *ABD* is short for the Hebrew *Av Beth Din* or "Head of the Rabbinical Court", the senior Rabbi of a community who might or might not be called "Chief Rabbi", a title that tended to be reserved for Rabbis of the larger communities. Where rabbinical schools were maintained these would have a separate Head, the *Rosh Yeshivah*. The *Av Beth Din* was in any case the senior Rabbi and he sometimes combined the judicial and teaching roles. The Rabbis elected and paid by individual communities are to be distinguished from Chief Rabbis of provinces or entire countries, who were usually political appointees.

Tables 1-8

- [1] Part of the wider family background
- [2] Ancestral connections of Gelles of Brody – including Shmuel Helman of Metz
- [3] The Shapiro Connection – Pinchas Shapiro of Koretz and Israel Friedman of Czortkow
- [4] Descent of Nahum Uri Gelles from Shmuel Helman of Metz, who is described as a son of Israel Halpern of Krotoschin, the son-in-law of Nathan Nata Shapiro of Cracow
- [5] Letter of Appointment of Shmuel Dov ben Mordecai Gelles, son-in-law of Rabbi Pinchas of Koretz
- [6] Graves of Nahum Uri Gelles and Israel Friedman of Czortkow
- [7] Gelles of Brody – a partial family tree
- [8] Scholars of the Brody Klaus

Footnotes

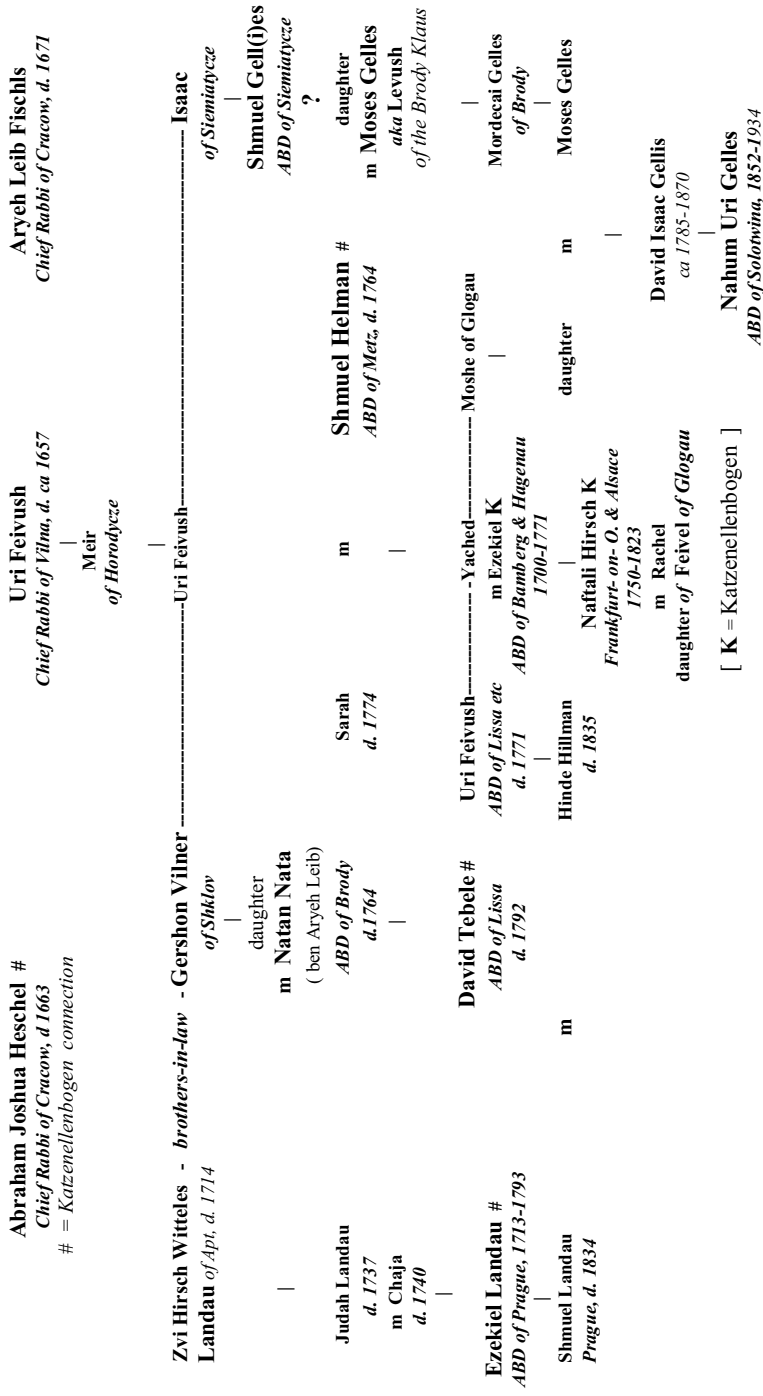
Rabbi Isaiah Halevi Ish Horowitz was a *mechutan* (in-law) of Moshe Halevi Yollis of Cracow. Isaiah Horowitz had a daughter Nechama whose husband is generally given as Chaim Feivush. Steinschneider in *Ir Vilna* has the suggestion that Rabbi Uri Feivush of Vilna, who traveled to the Holy Land around 1650, may perhaps have been this son-in-law of the *Shelah* and “inherited” his title of *Nasi* on becoming head of the Ashkenazi community in Jerusalem. However, Wachstein’s note in Frumkin’s *Toldot Chachmei Yerusshalayim* asserts that the Rabbi Feivush of Jerusalem came from Vienna [the Jewish name *Feivush* and its diminutive *Feivel*, derived from the Latin *vivus* (living) or possibly the Greek *phoebus* (radiant), was associated with the Hebrew names *Chaim* (life) and *Uri* (light) as well as the Aramaic *Shraga* (candle) - as in *Uri Feivush* or *Uri Shraga Feivush*].

Uri Feivush of Vilna’s grandson Gershon Vilner of Shklov was the father-in-law of Natan Nata ben Arieh Leib of Grodno. Natan Nata’s son was Rabbi David Tebele of Lissa while a daughter married Rabbi Nachman of Gilna, son of Chief Rabbi Chaim Hakohen Rapaport of Lvov. Natan Nata came to Brody from Lithuania and followed Jacob Jekel Horowitz of Brody and Glogau (died 1755) in the post of Chief Rabbi. He was in turn succeeded by Jacob Jekel’s son Isaac Horowitz who later moved to Hamburg. David Tebele Efrati, a descendant of Rabbi David Tebele of Lissa, states in *Toldot Anshei Shem* that Rabbis Gershon Vilner and Zvi Hirsch Witteles Landau were brothers-in-law. The latter was connected with the family of Yissachar Ber of Cracow and his wife Roza Yollis. According to Louis Lewin in his *Geschichte der Juden in Lissa*, Rabbi Israel Swincher belonged to the family circle of Gershon Vilner. Israel Swincher (of Swienuch) was a son of Mordecai Yollis of Cracow and half brother of Roza Yollis. Gershon Vilner was an uncle of Shmuel Gellies and a kinsman of Isaac Krakower’s sons. These sons included Joshua Heschel Babad, Jacob Babad, and Mordecai Yollis Babad. Jacob Babad’s daughter Reitze married Isaac “Hamburger” Horowitz.

Isaac Horowitz was a descendant of the Judah Loew of Prague and of his first wife, Mirl Altschuler. She was the sister of Isaac Chayes, son of Rabbi Abraham Chayes, who was known as Eberel Altschuler. Judah Loew and his brother-in-law Isaac Chayes were Chief Rabbis of Prague in the late 16th century. Isaac ben Abraham (ca 1538-1617) was an ancestor of the Isaac Chajes, who died in 1807 and was head of the Brody community. This latter fourth Isaac Chajes of the line was married to a sister of Rabbi David Tebele of Lissa.

My father, Dr. David Isaac Gelles of Vienna, second son of Rabbi Nahum Uri Gelles and grandson of Rabbi David Isaac Gellis, was a direct descendant of Moses Menachem Mendel Levush known as Moses Gelles, the latter name being that of his father-in-law, Rabbi S. Gelles and *Levush* indicating descent from Rabbi Mordechai Yaffe of Prague (1530-1612), the author of the *Levushim*. This Moses Gelles, a scholar of the Brody *Klaus* in the mid-18th century, was the progenitor of our Gelles line which is connected by marriage to Shmuel Hillman of Metz and Isaac Horowitz of Brody and Hamburg amongst others, as can be seen in the following Tables.

Table 2. Ancestral Connections of Gelles of Brody



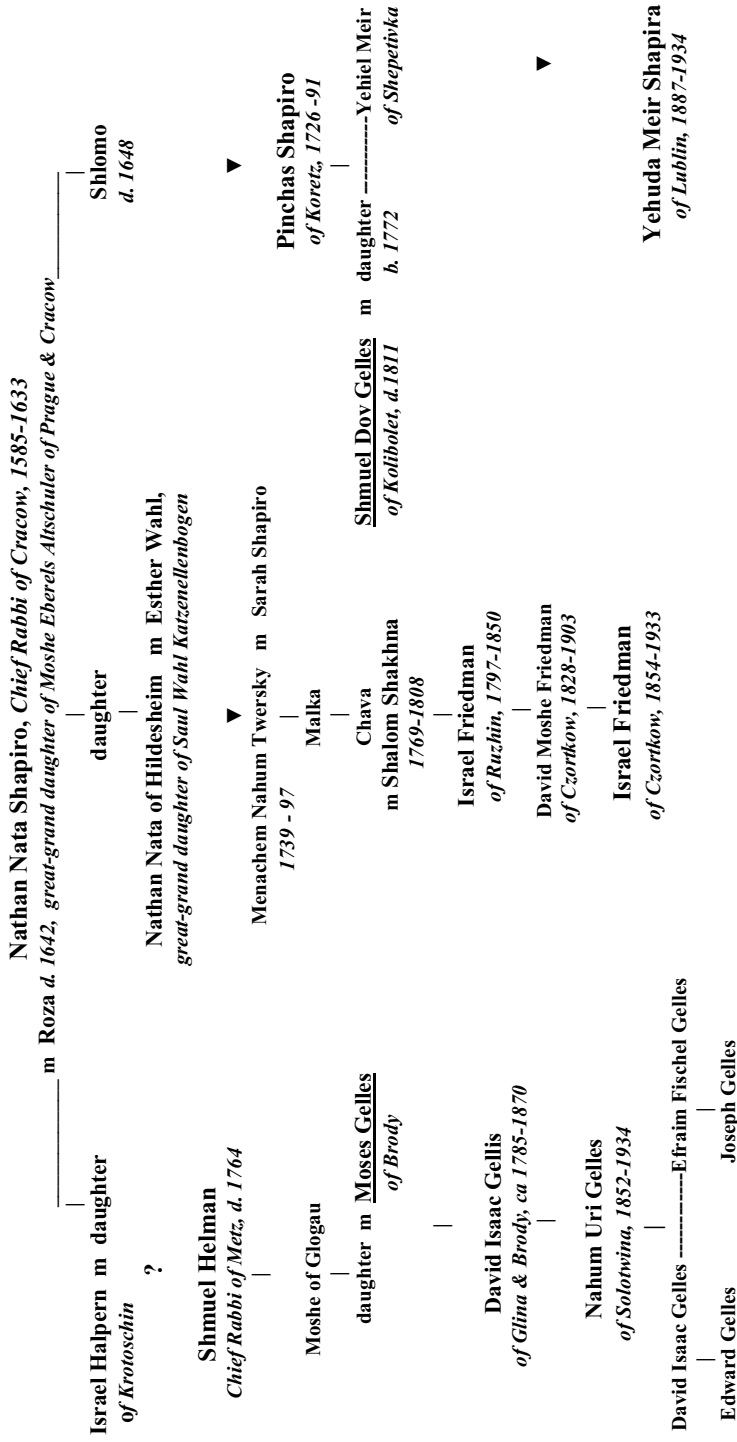
Footnotes

Aryeh Leib, *der hoiche Rebbe Leib*, of Cracow married Jutta Fischl, whose ancestor Efraim Fischel of Frankfurt came to Poland in the 15th century. The grandsons of Uri Feivush of Vilna included Rabbis Gershon Vilner of Shklov, another Uri Feivush, and Isaac of Siemiatycze [Hillel Noach Steinschneider]. Gershon Vilner and Zvi Hirsch Witeles Landau were brothers-in-law [David Tebele Efrati] and their 18th century descendants Rabbis David Tebele of Lissa and Ezekiel Landau of Prague were blood relations of Katzenellenbogen descent [Louis Lewin]. The line from Gershon Vilner to David Tebele were blood cousins of the sibling line from Isaac of Siemiatycze and his son Shmuel Gell(ies), who succeeded him as Chief Rabbi of that town [Steinschneider, Efrati, Bezalel ben Yosef Yossel of Orla]. In the early decades of the 18th century, Glogau in Silesia and Brody in eastern Galicia benefited from increasing cross-border entrepot trade. Their communities grew rapidly and there was an influx of Lithuanian Jews. There was also increasing movement between Glogau and Brody as exemplified by Jacob Jokel and Isaac Horowitz who were in turn Chief Rabbis in both cities. Gershon Vilner's daughter married Nathan Nata ben Aryeh Leib (Sheitels) of Grodno, who moved to Brody where he became Chief Rabbi. This Nathan Nata was a great-grandson of Aryeh Leib Fischels, as can be seen in Table 1.

At this time Menachem Mendel Levush, a scholar of the Brody Klaus, married a daughter of Rabbi S. Gelles [records of the Beth Din of Brody]. The latter may have been the Rabbi of Siemiatycze or closely connected to him. Menachem Mendel Levush aka Moses Gelles would thus have been related by marriage to Chief Rabbi Nathan Nata. The progeny of Moses Gelles carried the names Gelles and / or Levush for several generations [civil records of Brody in the Lviv archives]. The Gelles rabbinical line runs to my grandfather, Rabbi Nahum Uri Gelles, whose descent from Rabbi Shmuel Helman of Metz is vouchsafed [Shmuel Nach Gottlieb, Nathan Zwi Friedman, Meir Wunder]. Nahum Uri's grandfather Moses Gelles married a daughter of Moshe of Glogau, the eldest son of Shmuel Helman.

There is still some controversy about the ancestry of Rabbi Shmuel Helman of Metz. For the purpose of the present chart it suffices to quote an approbation by Shmuel Helman referring to his former pupil Benjamin Katzenellenbogen as a member of his father's family [David Leib Zinz]. There were apparent blood ties between Shmuel Helman and Ezekiel Landau in addition to their connection through the marriage of Helman's granddaughter Hinde to Ezekiel's son, Shmuel Landau of Prague [Louis Lewin]. Shmuel Helman was supported by his wealthy father-in-law from Glogau [Phineas Katzenellenbogen]. Helman's second son was called Uri Feivush and his grandson Naftali Hirsch Katzenellenbogen married a daughter of a Feivel of Glogau [n.b. *Feivel is a diminutive of Feivush*]. The controversial suggestion that the father of the Rabbi of Metz was a Rabbi Uri Feivush stems from an entry in the community records of Kremstier [A.D. Frankl-Grün], but perhaps Uri Feivush of Glogau was Shmuel Helman's father-in-law.

Table 3. The Shapiro Connection – Pinchas of Koretz and Israel Friedman of Czortkow



? indicates a controversial challenge to this time-honoured connection (see Edward Gelles, *An Ancient Lineage*, Chapter 33)

▼ indicate established lines of descent given in more detail elsewhere (Chapter 35)

Footnotes

Nathan Nata Shapiro of Grodno (died 1577) was a first cousin of the Renaissance scholar Rabbi David Gans of Prague (1541-1613). His grandson Nathan Nata Shapiro of Cracow was the author of the cabalistic work *Megaleh Amukot* (Revealed Depths). Through his wife Roza there was a connection to the Chayes – Altschuler family. The famous 18th century Chasidic Rabbi Pinchas of Koretz was a direct Shapiro descendant. His daughter Sarah Rachel Scheindel married Shmuel Dov, a son of Mordecai Gelles of Brody and grandson of Moses Gelles, a scholar of the Brody Klaus [Levi Grossman]. Another grandson and namesake of Moses Gelles (aka Menachem Mendel Levush) married a daughter of Moshe of Glogau, the eldest son of Shmuel Helman (Hillman), the Chief Rabbi of Metz [Shmuel Nach Gottlieb, Meir Wunder, etc]. This Moses Gelles was most probably a brother of Shmuel Dov, as Mordecai's brother Michel and his sons were known as Levush rather than Gelles, and another brother, Joseph Gelles, had a son called Moses Gershon Gelles [Gelles, *An Ancient Lineage*, Ch.29].

The great Chasidic dynasty founded by Israel Friedman of Ruzhin, one branch of which developed at Czortkow, were descended from Shalom Shakhna, who was a grandson of the Chasidic leader Dov Ber of Meseritz (1704-72) as well as a descendant of Meir Horowitz, (died 1743), the *Maharam of Tikotin*. Shalom Shakhna married Chava, whose Shapiro ancestry included Menachem Nahum Twersky (descended from Nathan Nata of Hildesheim) and his wife Sarah Shapiro (who counted Nathan Nata of Grodno among her forebears). Nathan Nata of Hildesheim was a grandson of Nathan Nata Shapiro of Cracow. So the Friedmans came from Rabbis of the Horowitz as well as the Shapiro lineages. A grandson of the dynasty's founder also called Israel Friedman was *Admur* of Czortkow but lived in Vienna from the time of the first world war until his death. My grandfather Nahum Uri Gelles and Yehudah Meir Shapira (a leading 20th century Polish Rabbi) were his close adherents. My grandfather is buried next to Israel and Ruchama Bathsheba Friedman in Vienna. Yehuda Meir Shapira, a direct descendant of Pinchas Shapiro of Koretz, founded the prestigious Lublin Sages Yeshiva where he took my first cousin Joseph Gelles under his wing [Yehuda Meir Shapira]. The closeness of these Gelles, Friedman, and Shapiro Chasidim in the interwar years seems very compatible with some shared ancestral connections. However, the traditional belief that Shmuel Helman of Metz was the son of Israel Halpern, the son-in-law of Nathan Nata Shapiro of Cracow, largely based on a contemporary manuscript by Eliezer Lipman Zak, a member of Helman's family, has more recently been challenged on the grounds of the conflicting evidence of an entry in the community records of Kremser in Moravia (where Shmuel Helman was Rabbi before going on to Marmheim and then to Metz) and of the signature of Shmuel Helman of Krotoschin to a document signed by "Jewish Elders" in 1692 [Gelles, *An Ancient Lineage*, Ch.33]. The *Pinikas* of Kremser state that Shmuel Helman was the son of a Rabbi Uri Feivush. I suggested in the footnotes to the preceding chart that Uri Feivush of Glogau may have been his father-in-law. The likely age of Shmuel Helman of Metz [Phineas Katzenellenbogen] casts doubt on whether he could have been a senior signatory of the 1692 document. However, there is no doubt that my grandfather's circle believed the Rabbi of Metz to be the son of Nathan Nata Shapiro's son-in-law and that he was indeed closely involved in the nexus of these families [Shmuel|Noach Gottlieb, entries in *Ohalei Shem* for Nahum Uri Gelles, Elijah Chaim ben Moshe Meisels, and others].

Table 4

<p>מאלאמונינא (באלזצין)</p> <p>הרב ר' נחום אורי כהרמ"ג ר' דוד יצחק זצ"ל נעלים.</p>	<p>נולד—הרמ"ג, אביו הרה"ג הג"ל זצ"ל הי' גדול בתורה והר"ף ענין, מחלפדי הגאון ר' שאר אבר"ק גלינא שקבע אח"כ ישיבתו בעיר בראד. הרב ר' נחום אורי הג"ץ הוא נכד הגאון ר' משה אבר"ק גלינא בן הגאון ר' שמואל הלמאן אבר"ק מיץ, בן הגאון ר' ישראל הי"צפי"ן זצ"ל אבר"ק קראשין [חתן הגאון בעל מגלה עמוקות] בן הגאון ר' ליפמאן זצ"ל כהנאן בעל אהבת ציון הר"ם דלכו"ב זצ"ל. הרב ר' נחום אורי הג"ל נסמך להוראה מהגאון ר' צבי אורינשטיין זצ"ל, מהגאון ר' יואל אשכנזי זצ"ל אבר"ק ולאשכנז. מהר"י ווידינפעלד אבר"ק הרוטנליב, ימותאן הרי' יואל אשכנזי זצ"ל אבר"ק ולאשכנז. בשנת תרל"ו נתקבל לרב בעיר קודרניץ, ובשנת תרפ"ד בעיר טאלאמונינא הג"ל. יש בידו כתיבתים מסודר לרפום ספר שו"ת, גם דרושים והספרים.</p>
<p>Nuchim Ire Gellis Solutwina bei Stanislaw (Galizien.)</p>	

Pedigree of Rabbi Nahum Uri Gelles (1852-1934)

According to *Ohalei Shem* by Shmuel Noach Gottlieb (pp 261-2)

he is descended from Shmuel Helman of Metz, who is given as a son of

Israel Halpern of Krotoschin, son-in-law of Nathan Nata Shapiro of Cracow

[see Eliezer Lipman Zak, *MS R.761* at the Jewish Theological Seminary, New York, and later sources]

Table 5

Letter of Appointment of Rabbi Shmuel Dov ben Mordecai Gelles, the son-in-law of Rabbi Pinchas Shapiro of Koretz

הס

אמרי פנחס — נספחים / חולות רבנו

כתב הרבנות של הרה"ק רבי שמואל קמאלינבאם חתן רבנו

על האופן היחיד קיימו רבבנו את כבוד הרב המהולל המופלג מורנו רבי מרדכי ז"ל
 זכרם הטוב. בתורה הוראה קשית מורנו רבי שמואל ניי בהרצו המופלג מורנו רבי מרדכי ז"ל
 חתן כבוד רבנות הרב מנחם מנחם חתן איש אלקים בוגרנו קדישנו מורנו רבי פנחס זלמתי.
 קודמו לא מעטות ועני העדה דפ"ק קמאלינבאם והכפרים השקופים. יורה דעה ר"ח ר"ח ר"ח ר"ח ר"ח ר"ח
 ועד אין לו רבדים. וכל אשר לא פורה את פיו בכל הוצאה לפני העדה ונחשו ור"ח חתן רבנו דלא
 תעלה הרבתי בעד הרבנות כאשר טענו להאחרונים עד זאת התקיימה את עצמותו ברוב חתן ואמץ
 ... והיונו על השטן הרבתי אשר בוצע סתם מוצהריו. שלו מרוב ידו שלבו סבורו ... א
 קראת רבינו משהק מוקמת הקהל טעם לרבנו הרב חיים (ל) שלשה ועשרות בעד התרומות
 המאקסר של סתומים אשר נשעו זה על אדוניו. של רבות הכל שייך לכבוד חתן חיים (ל) א'
 רעודים בעד מן קצתו של קהל ואו רעודים מקצתו של תהודה היטיבה זמתי.
 כל זה התחייבתי את עצמתי בחוב חתן המאסר די לא מעור (ל) כבודי להחזיק בנדק של תהודה
 ששטרו ורצאה המאסר צדק ועליו לקיים ברובו טעם איון כי זה האומות וכן היה לנו
 מורה ורובה לעשות אתו עמי בנבונה לעמוד בעורו בכל. כאשר יהיה האופן בחנן איון וכל
 הכול... כל זה מאותם הדינים בדרך אגור הכותב נמור עלול. ובעני עמנושי המבוארים בתורה על
 ידך דבר והוראה באנו עשות וצדקתו עם די טוב עסק התקייב.

ואו הייום במורנו רבי אלקינו ז"ל

ואו הייום

ואו אלקנו במורנו רבי פנחס

ואו שבתי במורנו רבי אה"ר

[בכר של על חתן:]

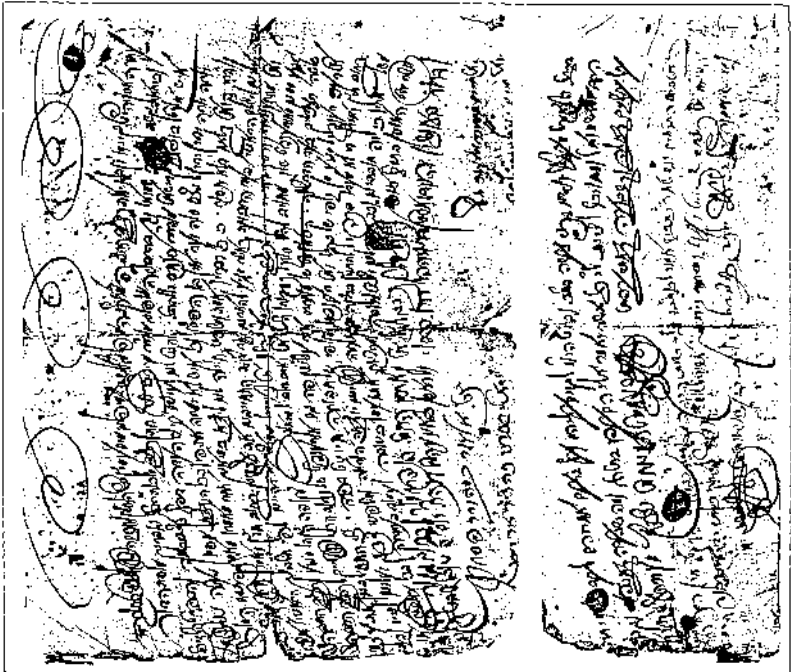
דברי תמארים מנ"ל ונחנו (ל) בני עמנו מנ"ל... לקיים לעולם ועל דרכי אחרים מנ"ל...
 חתן (מנ"ל) שמואל המורכב לענין לוח כל אשר יאמר אלקים על דודית ומה שנעשה
 כאמרו וכל על עצמם באלה ובשבעה באה ערתי עקב ששטנו באמ"י המנה" מ' ברוך מנ"ל
 הקל מנ"ל.

[בני חתן:]

כתיבת התערים ונס אחר המבנים אשר למותם כלי רשות הרב המפורסם כבוד... שמואל
 חתן המפורסם המנה" מ' מנ"ל שמואל... יסודו קודמות אשר לעם אדם לפדו כלנו וידע
 כבוד הרב ומו שיעבור על כל הדין ילכו במערת...
 [ועקב ששטנו באמ"י המנה" מ' עקב מנ"ל חתן מנ"ל]

הסו

אמרי פנחס — נספחים / חולות רבנו



כתב הרבנות של הרה"ק רבי שמואל קמאלינבאם
 חתן בני הרה"ק רבי יעקב שמשון משפטוויטקא שבערוא כבוד בעמנו א"ר כתב הרבנות
 תמוך רבי שמואל על כתיבתו עם 84 שנה תודות רבנו שמואל שיעורא

**Table 6. Rabbis Nahum Uri Gelles of Sopotwina and Israel Friedman of Czortkow
Graves in Vienna, Zentral-Friedhof – Gate IV, Group 21**

<u>ROW 16</u>	27	28	29	30
Nahum Uri Gelles d. 18. 11. 1934 aged 82 years <i>son of</i> <i>Rabbi David Isaac Gellis</i>	Ruchama Shewa Friedman d. 1. 11. 1934 aged 78 years <i>daughter of</i> <i>Abraham Jacob Friedman</i> <i>Admur of Sadagora</i>	-	Israel Friedman d. 1. 12. 1933 aged 79 years <i>son of</i> <i>David Moses Friedman</i> <i>Admur of Czortkow</i>	
<u>ROW 17</u>	Benzion Katz d. 6. 11. 1934 aged 46 years	Ber Nahum Friedman d. 11. 9. 1936 aged 52 years <i>son of</i> <i>Israel & Ruchama Shewa Friedman</i>		

Footnotes

Rabbi Israel Friedman was married to his first cousin Ruchama Shewa for 63 years. One of their sons is buried in an adjacent grave. Rabbi Nahum Uri Gelles has an honoured place of rest as one close to Friedman's family and among his circle of adherents that included Rabbi Benzion Katz, Rabbi of Czernowitz in the Bukowina, sometime residents in Vienna.

The Hebrew tombstone inscription for Rabbi Nahum Uri Gelles reads:

Here lies Rabbi Nahum Uri who served for fifty years as Av Beth Din of Sototwina
son of the pious Rabbi David Isaac of blessed memory from Brody
both of whom spent time in the shadow of tzadikim

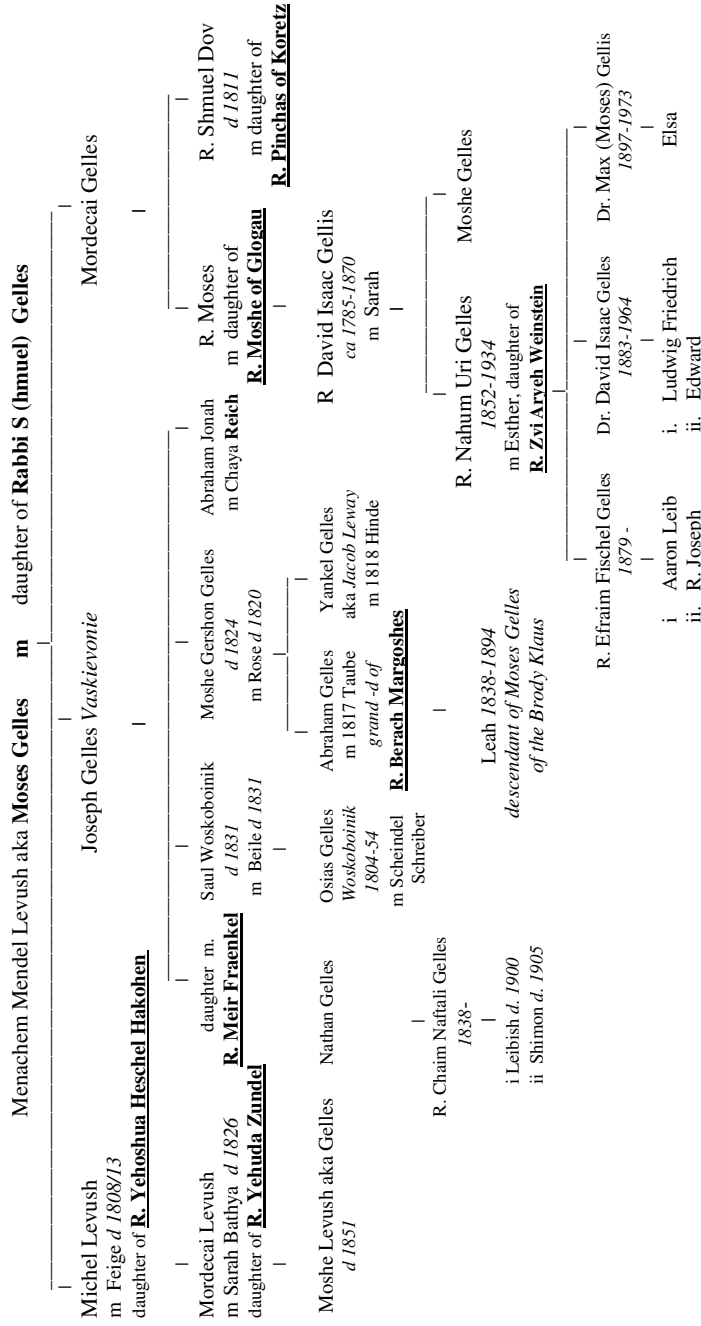
Born 20th Shevat 5612

Passed away 11th Kislev 5695

May his soul be bound in the bond of everlasting life

Table 7. Gelles of Brody

Partial family tree showing some rabbinical connections



Footnotes

Moses Menachem Mendel Levush, a scholar of the Brody *Klaus*, was called *Levush* in recognition of his descent from Mordecai Yaffe of Prague (1530-1612) who was known as the *Levush* after the title of his major work. Menachem Mendel Levush married a daughter of Rabbi S. Gelles of Brody, who was probably connected with the line of Lithuanian rabbis descending from Uri Feivush Ashkenazi of Vilna and Jerusalem. The latter's great-grandson was Shmuel Gelles, the Chief Rabbi of Siemiatyce [E.Gelles].

The name of Yehoshua Heschel Hakohen recurred in the family descended from a son-in-law of Abraham Joshua Heschel of Cracow to whom the Gelles son-in-law of this name may well belong. Moshe Hakohen was the author of a family genealogy *Assifat Hakohen*.

Yehuda Leib Zundel Ramraz of Brody (died 1804) was a scholar of the Brody *Klaus*, as were his grandfather and Moses Gelles. Yehuda Zundel was the father-in-law of Mordecai Levush (Gelles) and of Eleazar Rokeach, whose son Shalom Rokeach (1779-1855) became the first Rebbe of the Belz Chasidic dynasty. Todros Zundel Ramraz was a nephew of Rabbi Yehuda Leib Zundel of Brody. There is a connection with Rabbi Todros Zundel Horowitz, the author of *Shoresht Miyakov* (Lvov 1858).

Meir Shlomo Fraenkel's sister Finkel, wife of Reb Wolf Bolechower, endowed a trust in memory of Feige Heschel Hakohen, underlining the Fraenkel-Gelles connection. A later Finkel, namesake of the aforementioned, is in the Brody birth records of 1853 as the daughter of Jacob Fraenkel and Chane Gelles.

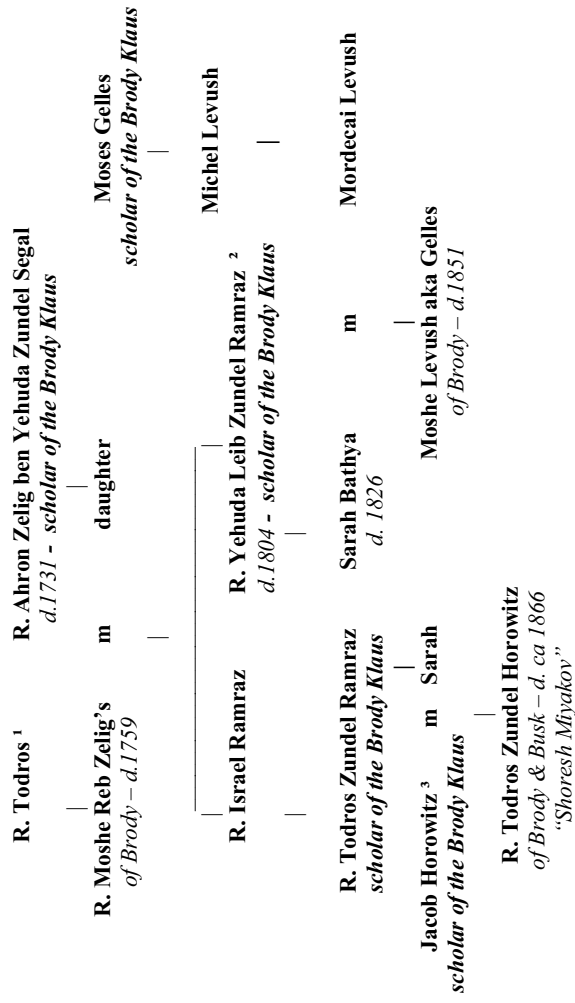
Margoshes descent from Efraim Fischl of Lvov (died 1653), President of the Council of the Four Lands, is recorded by Joseph Margoshes in his *Memoirs of my Life*. This Efraim Fischel was the father-in-law of Aryeh Leib Fischls aka *der Hoiche Rebbe Leib* (died 1671), Chief Rabbi of Cracow and scion of the Kloisner line. One of the latter's sons was Efraim Fischel of Ludmir.

Abraham, son of Joseph Gelles, was a son-in-law of Jonah Reich who appears to have been a *mechutan* of Jacob Simcha Landau, ABD of Apt and son of Joseph Landau, Head of the Brody *Klaus* (in 1757).

Shmuel Dov, son of Mordecai and grandson of Moses Gelles, married a daughter of Rabbi Pinchas Shapiro of Koretz. He was a direct descendant of the Shapiro line including Chief Rabbi Nathan Nata Spiro of Cracow (1585-1633) and his grandfather Nathan Nata of Grodno (died 1577). From Pinchas Shapiro there is a line of descent to Rabbi Yehuda Meir Shapira (1887-1934), founder of the Lublin Sages Yeshivah, who taught my cousin Joseph, son of Rabbi Efraim Fischel and grandson of Rabbi Nahum Uri Gelles. The line of Shmuel Dov (Gelles) were rabbis in Podolia for five generations. They had a connection by marriage to the Chasidic Friedman dynasty of Czortkow. My grandfather and Rabbi Yehuda Meir Shapira were close followers of Rabbi Israel Friedman of Czortkow (1854-1933) who died in Vienna.

My grandfather Nahum Uri was the grandson of Moses Gelles, who was a son-on-law of Moshe of Glogau, eldest son of Shmuel Helman of Metz. There are grounds for believing that this Moses Gelles was the brother rather than first cousin of Shmuel Dov (Gelles) [see footnotes to preceding chart]. Rabbi Nahum Uri's eldest son was Efraim Fischel, apparently named after Efraim Fischel Horowitz (ca 1800-1860), ABD of Munkacz. Rabbi Nahum Uri's second son was my father, Dr. David Gelles, named after his paternal grandfather.

Table 8. Scholars of the Brody Klaus
Zundel –Gelles –Horowitz



Footnotes

- [1] R. Todros was a descendant of the Abulafia scholars and courtiers of medieval Spain
- [2] R. Yehuda Leib Zundel Ramraz was also grandfather of Shalom Rokeach [1779-1855] the first Grand Rabbi of the Belz Chasidic dynasty
Ramraz is an acronym of his father's name – Rabbi Moshe Reb Zelig's and became the family name.
- [3] Jacob Halevi Horowitz was a son of Yehuda Aryeh Leibush Halevi Horowitz of Apt. They claimed descent from Rabbi Isaiah Halevi Ish Horowitz [ca 1568-1627], known as the holy *Shelah*.
see Arim Veimahot Beyisrael, Vol 6 (Brody), pp 54,56, 69-70,
Meir Wunder, Meorei Galicia, Vol.2: 217, Vol.4 : 844-907 and 967-9, Vol.6: 475
Yitzchak Shlomo Yudlof, Sefer Yichus Belza, pp 25-35, 311-315

Some Rabbinical Family Connections

Chapter 2. Horowitz, Babad, Gelles

Historical Background

Persecution and expulsions followed Jews across Europe for hundreds of years. Some of the latter were country wide and lasted until modern times while others were recurrent and of shorter duration. The most far-reaching were those from Spain (1391, 1492) and Portugal (1497). In France there were a series of expulsions, as in 1306 and 1394, finally catching up with the ancient communities of Provence at the end of the 15th century. Also relevant to the story of my forebears were the riots in Frankfurt (1612) and the repeated expulsions from Prague (16th-18thC.) and from Vienna (particularly 1670). The massacres of the crusades beginning in 1096, the depredations of Chmielnicki's Cossacks in the Ukraine and Poland in the mid-17th century, the late 19th to early 20th century Russian pogroms, and the Holocaust (1933-1945) are among the milestones of a journey that also encompassed happier periods in Spain, Provence, the Rhineland, and Italy.

Age-old migrations had taken some of my people to Poland and Lithuania, where from the days of Casimir the Great (1333-1370) they found a measure of toleration and economic opportunities.

Prague in the 16th century lay at the cross-roads of their millennial journey. In this city there mingled many ancient families. The Horowitz origins lay in medieval Spain, the family of Judah Loew were from Worms, the Chayes had come from Provence, and some of the Yaffes hailed from Bologna. There were even some Rabbis by the name of Gelles. The golden age of Prague Jewry had its trials and tribulations and many of the great and the good moved to Cracow and further afield at that time. There was an upswing in the fortunes of the Jewish communities in the Polish Commonwealth coinciding with the period of that country's economic and demographic expansion. These communities enjoyed a substantial degree of autonomy. For two centuries until 1764 they had their own governing body, the Council of the Four Lands, that represented them vis a vis the king and the Polish parliament. In the 18th century Poland went into a decline that culminated in the partitions of the country between Prussia, Russia, and Austria (1772, 1792, 1795).

Early in the 18th century the town of Brody in Galicia entered a period of growth and relative prosperity. It became an important center of Jewish learning and this attracted some of our forebears from Lithuania and elsewhere. Around 1760 the town briefly boasted the second largest Jewish community in Europe, after Amsterdam.

By the first Polish partition of 1772 Galicia became part of the Austrian Empire and remained so until 1918. For a hundred years Brody enjoyed the status of a “free city” and was a thriving entrepot for the Russian trade. Its fortunes declined with the siting of the first railways, changing trade patterns, and later an influx of refugees from the east led to economic hardship. Throughout this period some Brody Jews moved away to the neighbouring province of Bukowina, to the thriving port of Odessa on the Black Sea, to Hungary and to Austria where there had been flourishing Jewish communities in much earlier times.

Within the large scale migrations across the continent there were at all times individuals, families, and groups that moved in opposite directions for social, economic, and religious reasons. Rabbis and their families were notably peripatetic. They followed the demographic trends, they contracted marriages with families in far-away places, and they crossed the continent to take up new appointments. Rabbinical scholarship in Poland was pre-eminent for quite a long time and rabbis from those parts were invited to fill senior positions in the west. For example, some of the early Chief Rabbis of the Ashkenazi community in London came from our ancestral family background.

From the 17th century to the eve of the second world war Brody had many distinguished Chief Rabbis. Those particularly relevant to the present essay included Isaac Krakower (1690-1704), the head of the Babad family who was the son of Yissachar Ber of Cracow. A later occupant of the post was Jacob Jokel Horowitz (1736-1747), who subsequently moved to Glogau, where he died in 1755. His successor at Brody was Nathan Nata ben Arieh Leib of Grodno (1747-1756). The following incumbent was Jacob Jokel's son Isaac Horowitz. The latter answered the call of “the triple community” in 1765 and ended his days in Hamburg.

My great-grandfather was Rabbi David Isaac Gelles of our Brody line. His great-grandfather Shmuel Helman came from Silesia, studied in Prague, and was Chief Rabbi of Mannheim in Germany before becoming Chief Rabbi of Metz in Lorraine. Eliezer Katzenellenbogen of Bamberg and Isaac Rapaport of Hanau were among his sons-in-law and his family was also connected by

marriage with Chief Rabbis Ezekiel Landau of Prague (1713-93) and David Mirels Fraenkel of Berlin (1707-62).

Isaac Horowitz (1715-1767) was the son of Jacob Jokel Horowitz of Brody and Glogau and a grandson of Meir Horowitz of Tykocin, known as the *Maharam of Tiktin*. Two of the latter's grandsons, who were first cousins of Isaac "Hamburger" Horowitz, were prominent Chasidic Rabbis, namely Samuel Schmelke Horowitz of Nikolsburg (1726-78) and his brother Phineas Horowitz (1730-1805) of Frankfurt. The Chasidic movement divided Jewish communities and individual families from the second half of the 18th century onwards. Many towns had an orthodox Chief Rabbi (ABD) and an Admur or Rebbe, as the leader of a Chasidic community was called.

One of Isaac's innumerable grandsons was Jacob Jokel Horowitz of Bolechow (died 1832). The latter's issue included Efraim Fischel Horowitz ABD of Munkacz (ca 1790-1860) and Yehuda Aaron Horowitz, who was a Rabbi at Solotwina where my grandfather was later Chief Rabbi. This Horowitz line of Bolechow was connected to the Horowitz line of Stanislau and to various Babads descended from Jacob Babad, the son of Isaac Krakower of Brody.

Tables 9-16

- [9] Horowitz Roots and Branches
- [10] Rabbis Efraim Fischel and Yehuda Aaron Horowitz
- [11] Horowitz – Yollis - Babad
- [12] The Babad Family – lines of descent from Isaac Krakower
- [13] Horowitz – Fraenkel – Gelles
- [14] Gelles – Horowitz Links
- [15] A Margolies Connection
- [16] Marriages between some Galician rabbinical families

Table 9. Horowitz Roots and Branches

Generations of **Shem Tov Halevi** in Barcelona and Gerona



Isaiah ben Moshe Halevi Horowitz of Provence (ca 1440-1515) bought Arenda of Horovice near Prague where he was also known as *Zalman Horovitsky*

Yocheved Katz m **Shabatai Sheftel Horowitz** (d. 1555 in Prague) -----**Ahron Meshullam Zalman Horowitz** (1470-1545) aka *Zalman Munka*

Avraham Horowitz

Isaiah Halevi Ish Horowitz (1568-1627)

the " *Shelah* " - Frankfurt, Prague, & Safed

Shabatai Sheftel Horowitz (ca 1600-60)
m. dr of **Moses Halevi Yollis** of Cracow

Israel Horowitz (1500-1572) of Prague

Pinchas Horowitz (Prague 1535- Cracow 1618)

President of Council of the Four Lands

m sister of **Moses Isserles** of Cracow

their daughter *Hinde* m *Meir*, son of **Saul Wahl**

Jacob Horowitz (d. Vienna 1630)

possibly son of *Pinchas Halevi Horowitz* and father of *Joshua Horowitz*

(cf *Meir Wunder, Meorei Galicia, vol 2, 110-111 and 119-120*)

Joshua Horowitz (d. 1661)
ABD of Przemysl

Shmuel Shmelke Horowitz (d. 1694)
ABD of Tarnow

daughter of **Menachem Manish Katz**
son of Isaiah Katz of Brody

Meir Horowitz (d.1743)
Maharam of Tikotin

Jacob Jokel Horowitz (d. 1755) ----- **Zvi Hirsch Horowitz** (d.1754)
ABD of Glogau & Brody *ABD of Czortkow*

See following chart

Shmuel Shmelke Horowitz -----**Pinchas Horowitz**
(1726-1778) (1730-1805)
ABD of Nikolsburg *ABD of Frankfurt*

Footnote

Meir Horowitz married secondly **Matil**, daughter of **Efraim Zalman Katzenellenbogen**.
From **Dovberish Horowitz**, a son of this marriage, the **Friedman** Chasidic dynasties of **Ruzhin**, **Sadegora**,
and **Czortkow** take their descent - see *chart of The Shapiro Connection*

[see also *E.Gelles, An Ancient Lineage*, Tables 32 & 33]

Table 10. Rabbis Efraim Fischel and Yehuda Aaron Horowitz

Meir Horowitz [a] <i>Maharam of Tikotin, d. 1743</i>		Beile Katvan	m	Isaac Krakower [b] <i>ABD Brody d. 1704</i>
Jakob Jokel Horowitz <i>ABD of Brody & Glogau, d. 1755</i>		Reizel	m	Jacob Yollis Babad <i>d. Brody 1748</i>
Isaac Horowitz [c] <i>ABD of Brody & Hamburg, 1715-67</i>		Reitze Babad <i>d. Brody 1755</i>		
		Beile	m	Menachem Mendel Rubin [d] <i>ABD of Lesniew & Lesko, d.1803</i>
dr. of Nachum Zausmer		Jakob Jokel Horowitz	m (3)	Hinde, dr. of R. Yehuda Aaron Fraenkel <i>of Brody</i>
<i>of Strij</i>		<i>ABD of Bolechow, 1773- 1832</i>		
Efraim Fischel Horowitz [e] <i>ABD Munkacz 1790-1860</i>		Yehuda Aaron Horowitz [f] <i>Rabbi at Soltvina & ABD Samiawitz</i>		

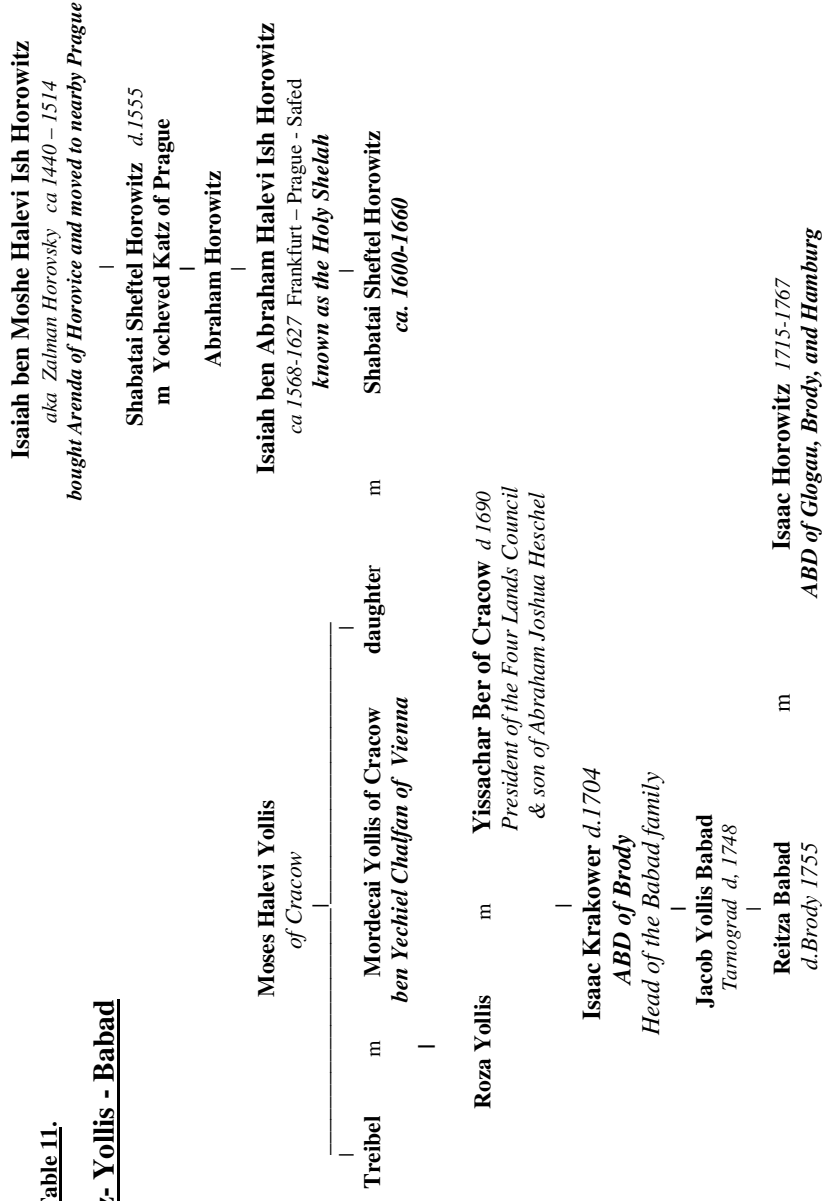
Footnotes

- [a] Meir Horowitz was the son of Rabbi Shmelke Horowitz of Tarnow (*died* 1694) and probably in lineal descent from Pinchas Horowitz of Prague and Cracow who became President of the Council of the Four Lands (see Table 9)
- [b] Isaac Krakower, the head of the Rabinowitz-Babad family, was a son of Yissachar Ber (*died* 1690), President of the Council of the Four Lands, and Roza Yollis.
- [c] Isaac “*Hamburger*” Horowitz was the father of Eleazar, whose son Aryeh Leib, 1784-1843, was the first of a line of Horowitz Rabbis of Stanislaw
- [d] Menachem Mendel Rubin was also the father of Naftali Zvi Rubin, 1760-1827, founder of the Ropshitz dynasty
- [e] Efraim Fischel Horowitz was Rabbi at Bolechow, Mariampol, and Linsk, moving to Munkacz in Hungary in 1841 where he was ABD until 1860. His wife was a daughter of David Horowitz of Leshnov. His daughter Esther Rivka married Eleazar Horowitz, ABD of Rohatyn, and this couple’s daughter Beila was the wife of Joshua Heschel Fraenkel-Teomim, ABD of Narayow (near Rohatyn). Eleazar’s son David Halevi Horowitz ultimately became ABD of Stanislaw and married a daughter of Haim Babad, the ABD of Mikulince.
- [f] Yehuda Aaron Horowitz was Rabbi at Sopotwina until 1858 / 59. He then moved to Saniawitz in the neighbouring province of Bukowina, where his son R. Naftali succeeded him in the Rabbinate. His place at Sopotwina was taken by Rabbi Hirsch Leib (Zvi Aryeh) Weinstein, the father-in-law of Rabbi Nahum Uri Gelles.
- Yehuda Aaron Horowitz married Miriam, daughter of the wealthy Zalman Berish Rottenberg of Brodshin, a son of Rabbi Abraham Mordecai Margolies (see Table 15).
- A sister of Efraim Fischel Horowitz (from their father’s first marriage) was the wife of Alexander Sender Landau of Brody, who was a grandson of Isaac Landau of Apt (*died* 1768), ABD of Lvov and later of Cracow. Isaac Landau was a son of Zvi Hirsch Witteles Landau (see Table 2).
- A brother of Yehuda Aaron (from their father’s third marriage) was Zvi Hirsch Horowitz (*died* 1880), who was at one time a *dayan* (judge) in Brody where he married a daughter of the above named Alexander Sender Landau.

[see N. Rosenstein, *The Unbroken Chain*, pp 737-8, 761,764-5, 982-3, 1016. M. Wunder, *Meorei Galicia*, Vol. 2: 124-5, 176-7, 220, 235-6, 295, 340; Vol. 3 : 653; Vol 6: 467, 479. Z.H. Horowitz, *Letoldoth Hakehillot Bepolin*, p.110]

Table II.

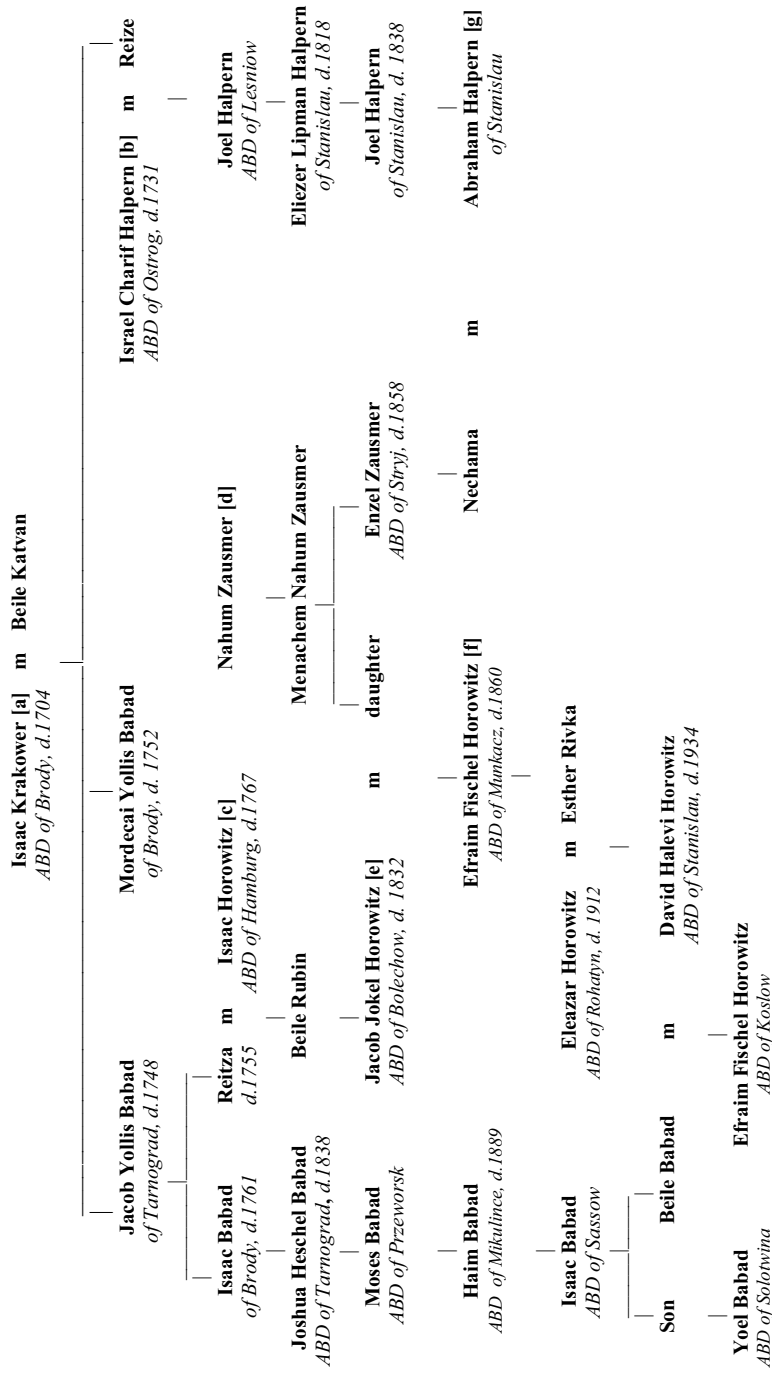
Horowitz- Yollis - Babad



Footnote

Isaac Horowitz was descended from **Isaiah ben Moshe Halevi Ish Horowitz** via his son, **Ahron Meshullam Zalman Horowitz** aka **Zalman Munka** and the latter's grandson, **Pinchas Halevi Ish Horowitz** (*Prague 1535 – Cracow 1618*), who was President of the Council of the Four Lands, brother-in-law of **Rabbi Moses Isserles**, and *mechutan* of **Saul Wahl**, scion of the **Katzenellenbogen** of **Padua** and **Venice** –
see the two previous charts

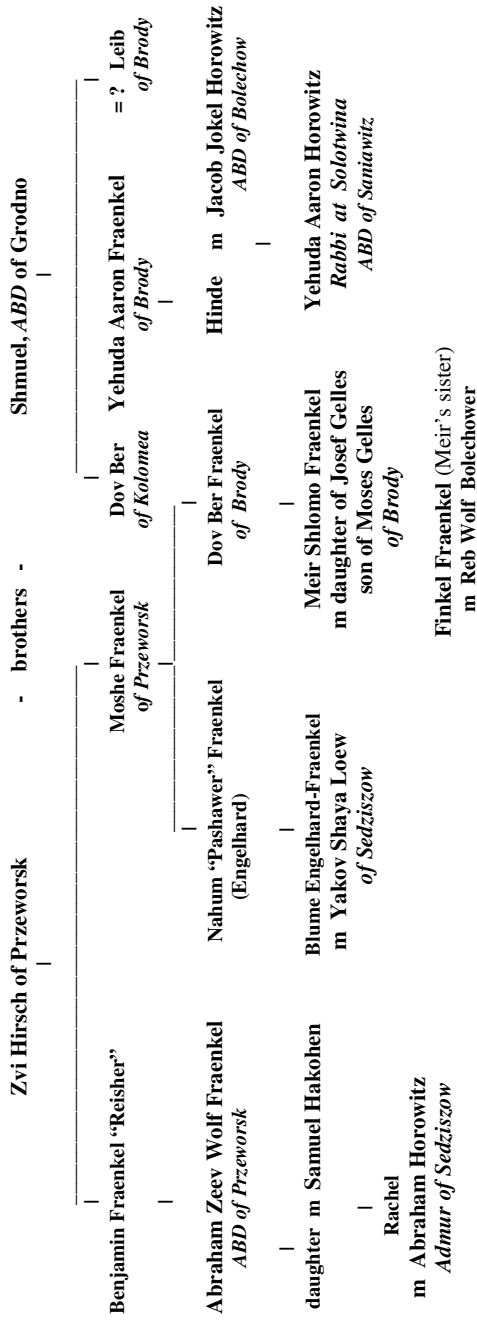
Table 12. Some Lines of Descent from Isaac Krakower, Head of the Babad family.



Footnotes

- [a] son of Yissachar Ber, President of the Council of the Four Lands, who was a son of Abraham Joshua Heschel, the Chief Rabbi of Cracow
- [b] son of Eliezer Lipman Halpern of Tamograd, a son of Jacob Shor who was a grandson of Saul Wahl
- [c] grandson of Meir Horowitz, the *Maharam of Tikiin* see the second chart
- [d] Nahum Zausmer married a daughter of Isaac Katz, a descendant of Saul Wahl and Judah Lów of Prague
- [e] by a third marriage to Hinde Fraenkel, father of Yehuda Aaron Horowitz of Sotwina
- [f] perhaps grandfather of Nahum Uri Gelles (1852-1934), ABD of Sotwina, whose eldest son was Rabbi Efraim Fischel Gelles and whose second son Dr. David Isaac Gelles studied at the Munkacz yeshiva.
- [g] Nahum Uri Gelles was succeeded in the Sotwina rabbinate by Yoel Babad
Abraham Halpern was an important community leader and member of the Austrian Reichstag

Table 13. Horowitz-Fraenkel-Gelles



Footnotes

The Fraenkels of Przeworsk & Brody have links with Horowitz of Sedziszow and Bolechow. The Fraenkel connection with Gelles (Levush) is shown not only by the marriage of R' Meir Shlomo Fraenkel of Brody to the daughter of Joseph Gelles but also by the record of the trust made by Meir's sister Finkel Fraenkel, wife of Reb Wolf Bolechower, in memory of Feige Hakohen, wife of Michel Levush Gelles, the brother of Joseph Gelles.

Fraenkels of Brody mentioned in Arim Veimahoth Beyisrael (Vol 6, Brody) include: R' Aaron Fraenkel, a friend of Rabbi Efrayim Zalman Margolioth (p.70), R' Yosef Fraenkel, one of the Gabbaim of the new Brody synagogue built in 1801 (p.167), and Nachman Fraenkel who was born in Brody in 1833 (p.223).

Abraham Horowitz of Sedziszow was a grandson of Naftali Zvi, the founder of the Ropshitz dynasty, a son of Menachem Mendel Rubin, ABD of Lesniow and Lesko, by his wife Beila Horowitz. She was a daughter of Isaac Horowitz, the Chief Rabbi of Hamburg, a grandson of Meir Horowitz, known as the *Maharam of Tikitin*. Abraham Zeev Wolf Fraenkel of Przeworsk, the author of *Meshiv Kahalacha*, married firstly a granddaughter of Rabbi Shmuel Shmelke Horowitz of Nikolsburg and secondly a daughter of Rabbi David Nathanson of Brody [see Arim Veimahoth Beyisrael, Vol. 6 Brody, p.71; Meir Wunder, Meorei Galicia, vol.2: 357 & vol.4: 274 -277; Neil Rosenstein, The Unbroken Chain, *loc cit*, pp 970, 991,1029]. Nahum Pashawer Fraenkel married a Fraenkel cousin.

Gelles of Brody and Loew of Sedziszow are brought into kinship by the marriages with Fraenkel cousins. Rabbi Meir Horowitz, a great-grandson of Abraham Horowitz of Sedziszow and descendant of Abraham Zeev Wolf Fraenkel of Przeworsk, sets out the Horowitz - Fraenkel - Loew connections in a letter addressed to Max Low dated 6th September 1966 [copy supplied by the Low family].

For the Gelles – Fraenkel connections in Brody see Edward Gelles, Finding Rabbi Moses Gelles, *Avotaynu*, vol.xviii, No.1, Spring 2002, and Jewish Community Life in Brody, *Sharsheret Hadorot*, vol. 18, No.4, November 2004. For Yehuda Aaron Fraenkel, see Meir Wunder, Meorei Galicia, vol.2: 220, 236. Yehuda Aaron Horowitz was the son (by his third marriage) of Jakob Jokel Horowitz of Bolechow, who was a brother of Naftali Zvi of Ropshitz. [see also Neil Rosenstein, *loc cit*, pp 1016, 1039; Meir Wunder, *loc cit*, vol.2 : 176-177, 295; Zvi Hirsch Horowitz, Letoldoth Hakehilot Bepolin, p. 110].

Table 14. Gelles – Horowitz Missing Links

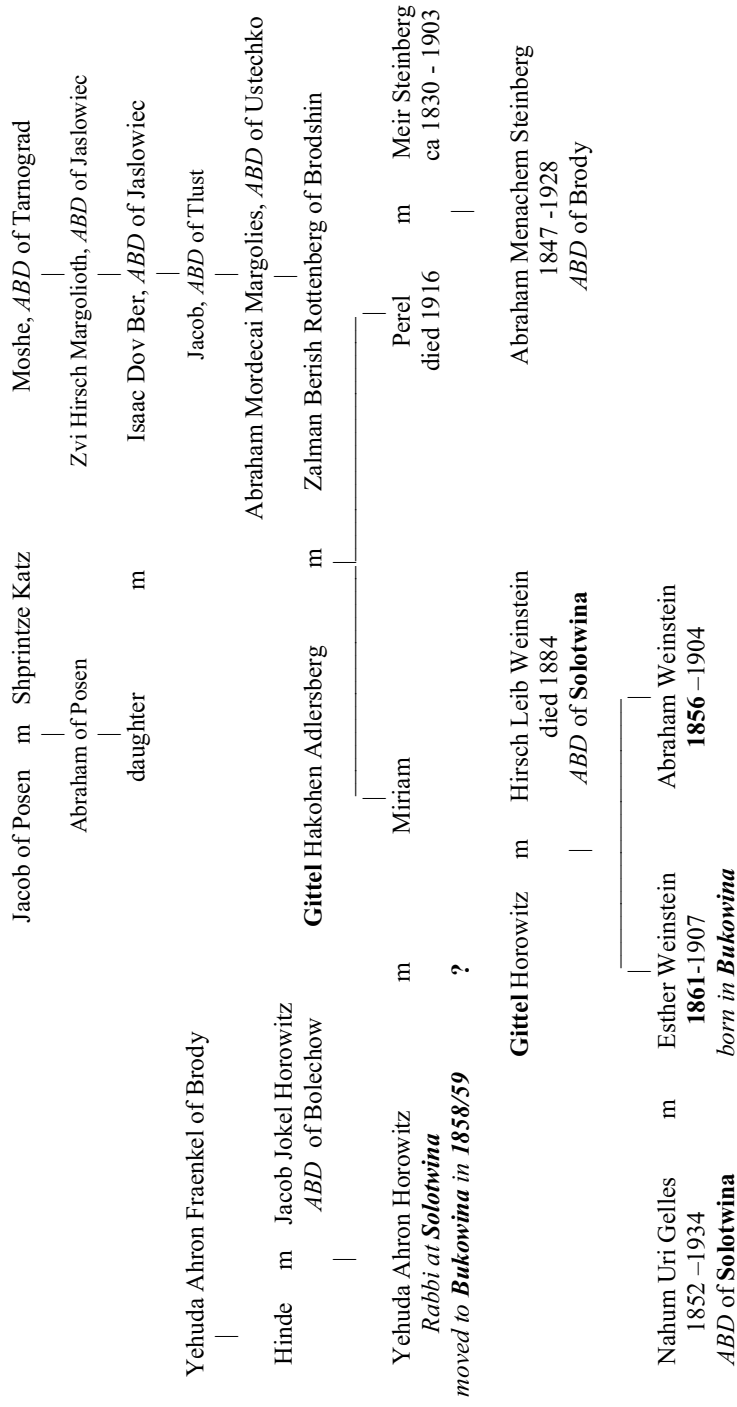
Nahum Zausmer, <i>ABD of Sandomierz</i>		Isaac Horowitz, 1715-67	m	Reitze Babad
		<i>ABD of Brody & Hamburg</i>		<i>of Brody</i>
Menachem Nahum Zausmer		Beile Horowitz		Yehudah Ahron Fraenkel <i>of Brody</i>
daughter		Jacob Jokel Horowitz	m (3)	Hinde
		<i>ABD of Bolechow, 1773-1832</i>		
		Efraim Fischel Horowitz		Yehuda Ahron Horowitz, R' <i>of Solotwina</i>
		<i>ABD of Munkacz, ca 1795-1860</i>		<i>moved to the Bukowina in 1858/59</i>
		<i>m (1) dr of David Horowitz of Lesniow</i>		m Miriam Margolies of Bohorodzany
Eleazar Horowitz	m	Esther Rivka-----?	Sarah	Gittel
<i>ABD of Kohatyn, b. 1826</i>				m Hirsch Leib Weinstein. <i>d. 1884</i>
		Nahum Uri Gelles		<i>see Table 15</i>
David Halevi Horowitz-----		Beile Horowitz	m	Esther -----Chaim
<i>ABD Stanislau, 1862-1934</i>	m	J.H. Fraenkel-Teomin		<i>b. Bukowina 1861</i>
m Beile Babad *		<i>ABD of Narayow, d. 1894</i>		
Efraim Fischel Horowitz		Efraim Fischel Gelles		Hirsch Leib <i>b 1884-85</i>
Nahum Horowitz		* Yoel Babad, <i>last ABD of Solotwina</i>		Malka (Molly) Eckstein
<i>et al</i>		<i>nephew of Beile Babad</i>		Jacob
		<i>see Table 12</i>		Samuel <i>b 1892</i>
				<i>et al</i>

Footnotes

The Horowitz dynasty of Stanislaw (1784-1939) dominated rabbinical appointments in the surrounding area, where succession generally passed from father to a qualified son or son-in-law or other Horowitz kinsman. The family links in the rabbinical succession at Sopotwina near Stanislaw are highlighted on the chart. Successive rabbis were Yehuda Ahron Horowitz, Hirsch Leib Weinstein, his son-in-law Nahum Uri Gelles, and finally Yoel Babad, who was chosen over Nahum Uri's grandson Josef Gelles. Yoel Babad was a nephew of Beile Babad, the wife of David Halevi Horowitz who was ABD of Stanislaw. The Babad and Horowitz had been connected by marriage for generations. David Halevi Horowitz was a son of Eleazar Horowitz, ABD of Rohatyn and of his wife Esther Rivka, a daughter of Efraim Fischel Horowitz, ABD of Munkacz. The latter was a grandson of Menachem Nahum Zausmer, the posthumous son of Nahum Zausmer, the ABD of Sandomierz. David Horowitz had a brother called Efraim Fischel, and among David's children were another Efraim Fischel Horowitz and a Nahum Horowitz [compare : www.horowitzfam.org]. As for Nahum Uri Gelles, his eldest son was Efraim Fischel Gelles who died at a young age. He was the father of Josef Gelles, the last of the direct Gelles rabbinical line. Nahum Uri's second son was my father, David Isaac Gelles, who studied at the Munkacz yeshivah but opted for a secular career. There were family connections to Munkacz, whence Efraim Fischel Horowitz had moved from Galicia in 1841.

The significance of the name patterns of Efraim Fischel and of Nahum is apparent, and the position of the relevant towns and vital dates are to be noted. Rabbi Weinstein's son Abraham is shown on the JRI - Poland web site. He appears to have been born in Sopotwina in 1856 and died in Kolomea in 1904. His parents are given as Gittel and Hirsch Leib Weinstein of Sopotwina. He might have been named after Abraham Mordecai Margolies who is referred to in Meir Wunder's *Meorei Galicia* as the grandfather of Miriam Margolies, the wife of Yehuda Ahron Horowitz. Abraham Weinstein's sister Esther is stated in the civil records of Mielnica-Podolskaya as born in the Bukowina in 1861. These places and dates tie in very well with the move of their putative grandparents in 1858 / 59 from Sopotwina to Mihaileni (Santiawitz) in the Bukowina. [For Horowitz, Fraenkel and Margolies (Margoloth) see also the previous chart and footnotes and Neil Rosenstein, *The Unbroken Chain*, pp 275, 307, 546]. Miriam Margolies was a daughter of Zalman Berish Rottenberg Margolies of Bohorodzany (Brodshin) and Gittel Adlersberg [see Alexander Yoel HaKohen Adlersberg, *Magen Avos*] so Gittel Weinstein seems to have been named after her putative grandmother. From the available data it is clear that my grandfather Nahum Uri Gelles was a child of his father's old age, perhaps from a second or third marriage. Indeed, his mother Sarah might have been from a second marriage of her putative father Efraim Fischel Horowitz. At any rate, family was on hand at my grandfather's birth in Narayow and in nearby Rohatyn. In that period the mortality rate - not least in childbirth- was such that many rabbis outlived more than one wife. Rabbi Isaac Horowitz of Brody, Glogau, and Hamburg had three marriages as did his grandson Rabbi Jacob Jokel Horowitz of Bolechow.

Table 15. A Margolies Connection



Footnotes

Solotwina was a little town near Stanislaw. Half way between lay Bohorodzany (known to the Jews as Brodshim). In these and other little *shetls* of the area appointments tended to favour those with Horowitz family connections.

Yehuda Ahron Horowitz was a son of Jacob Jokel Horowitz, ABD of Bolechow, by his third wife Hinde, daughter of Yehuda Ahron Fraenkel of Brody [Zvi Hirsch Horowitz, *Letoldoth Hakehilot BePolin*, p.110]. Rabbi Yehuda Ahron Horowitz lived in Solotwina until 1858/59 when he moved to Saniawitz (Mahaileni) in the neighbouring province of Bukowina [Meir Wunder, *Meorei Galicia*, Vol.2 : 220]. Around that time, Hirsch Leib Weinstein, who may have been his son-on-law, became ABD of Solotwina. The birth records of my father and of his elder sister at Mielnica Podolskaya state that their mother Esther Weinstein was born in 1861 in the Bukowina. The custom was for births to take place, whenever possible, at the home of the grandmother. The date and place of Esther's birth thus ties in with the date of removal of Yehuda Ahron Horowitz to the Bukowina.

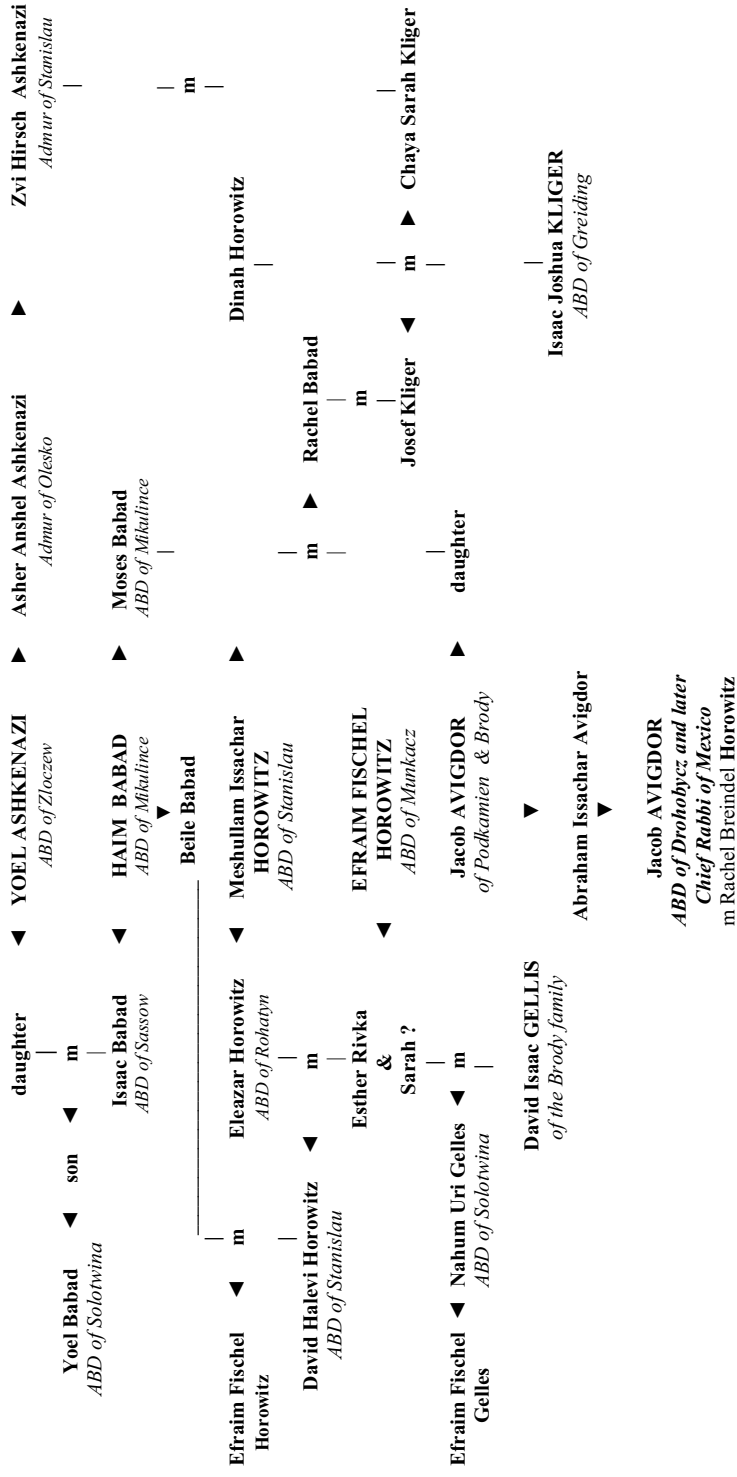
The JewishGen JRI –Poland data base records the death of Esther's elder brother Abraham Weinstein at Kolomea in 1904. He was born in 1856 and the record gives his parents as Gittel and Hirsch Leib Weinstein of Solotwina.

The wife of Yehuda Ahron Horowitz was Miriam, daughter of the wealthy Zalman Berish Rottenberg of Brodshin, son of Rabbi Abraham Mordecai Margolies [Meir Wunder, Vol 6 : 479]. The Margolies, some of whom claimed descent from the great 11th century scholar Rashi (Solomon ben Isaac), are supposed to have derived their name from a lady of the ancient Shor family called Margole (Pearl). Alexander Yoel Hakohen Adlersberg records that his aunt Gittel married Zalman Berish Rottenberg of Brodshin, who was a relative of Efraim Zalman Margolioth of Brody and also claimed descent from Rabbi Abraham Broda of Prague [*Magen Avos*, pp 8-9]. A part of the Margolies (Margolioth) rabbinical line in eastern Galicia is shown in the Table.

Isaac Dov Ber of Jaslowiec (Jaslowitz), son of Zvi Hirsch Margolioth married a grand-daughter or according to another source a daughter of Shprintze Katz and Jacob Ashkenazi – Katzenellenbogen of Posen. Shprintze, a daughter of Naftali Hirsch Katz of Frankfurt, was a descendant of Judah Loew and Miri Chayes-Altschuler of Prague as shown in Table 17 [Neil Rosenstein, *The Unbroken Chain*, pp 451, 467; Meir Wunder, *Elef Margoliot*, p. 20]

Perel Rottenberg (Margolies), who died in Vienna in 1916, was a sister of Miriam. She married Meir Steinberg and their son Abraham Menachem Mendel Steinberg was the distinguished Chief Rabbi of Brody from 1908 to 1928 [Meir Wunder, *loc cit*, Vol 5 : 161]. His correspondence with my grandfather is couched in terms of particular friendship. They were both adherents of Israel Friedman of Czortkow [see Gelles, *An Ancient Lineage*, p. 190].

Table 16. Marriages between some Galician rabbinical families



Footnotes

Yoel Ashkenazi (1810-1882) was one of four rabbis who ordained my grandfather, Nahum Uri Gelles (1852-1934) [see the entry in Shmuel Noach Gottlieb's *Oharei Shem* pp 261-2, as shown in Table 4]. Yoel Ashkenazi's descendant Yoel Babad succeeded to the post of ABD Sopotwina after my grandfather's death. The Ashkenazi – Babad – Horowitz connections are indicated on the chart. Zwi Hirsch Ashkenazi (1870-1942) was Admur (Chasidic leader) of Stanislaw while David Halevi Horowitz (1862-1934) was its orthodox Chief Rabbi (ABD). David Horowitz was a grandson of Efraim Fischel Horowitz (ca 1790-1860), who became ABD of Munkacz in Hungary, and of Meshullam Issachar Horowitz (1808-1888), the ABD of Stanislaw. The latter determined that none outside his family should ever occupy his rabbinical seat, and so it was until the dynasty ended in the second world war. Indeed, the majority of rabbis in the surrounding *shtetls* were either Horowitz or related to them in one way or another. A case in point was the rabbinical succession at Sopotwina, as shown in Tables 14 and 15, where connections to the half brothers Yehuda Ahron Horowitz and Efraim Fischel Horowitz (ca 1790 – 1860) are discussed.

Haim Babad (1811-1889), ABD of Mikulince, was the father of Beile Babad (1857-1894), who married David Halevi Horowitz. She was a sister of Isaac Babad of Sassow and of Moses Babad (1839-1906) of Mikulince. The latter married a daughter of Jacob Avigdor (died 1885) of Podkamin and Brody. Their daughter Rachel Babad was the wife of Josef Kliger whose sister Chaya Sara Kliger married Zwi Hirsch Ashkenazi of Stanislaw. Josef and Chaya Sarah Kliger were children of Isaac Joshua Kliger (died 1845), the ABD of Greiding, who was a son-in-law of Meshullam Issachar Horowitz. The Kligers were related to the famous *Maggid* (Preacher) of Brody, Rabbi Solomon Kluger (1783-1869) [n.b. Kluger / Kliger are German / Yiddish versions of the epithet meaning “the clever one”]. Jacob Avigdor was close to Solomon Kluger and briefly succeeded him in his post. The Avigdors, who claimed Sephardic origins and came to Brody from Constantinople, had links to Isaac “Hamburger” Horowitz (1715-1767) and his wife Reitze Babad from whose daughter Beile Rubin emanated numerous rabbinical lines. Jacob Avigdor's son Abraham Issachar Avigdor (1833-1921), ABD of Tyrawa-Woloska, married firstly Chaya Horowitz and secondly a daughter of Rabbi David Geller. His son Jacob Avigdor (1896-1967) came from the second marriage. A scholar of some note, he was appointed ABD of Drohobycz at a young age, survived the concentration camps, and ultimately became Chief Rabbi of Mexico. He married Rachel Breindel Horowitz, who was a direct descendant of Naftali Zwi Horowitz of Ropschitz. Their son Rabbi Isaac Chaim Avigdor (1920-), the author of his family chronicle *Faith after the flames*, married Esther Horowitz.

[see Edward Gelles *An Ancient Lineage* and *The Galitzianer*, Vol. 14, No. 1, November 2006]

Some Rabbinical Family Connections

Chapter 3. Chajes from Prague to Brody and Vienna

Introduction

The Chajes family is counted among the major rabbinical families and through its connections with so many other historic families it could be considered as a microcosm of the millennial Jewish presence in Europe.

The Chayes were originally called by the Hebrew name Chayut. The family history takes in their journey from Portugal to Italy and the south of France. From Provence some came to Prague and thence to Poland and Lithuania, and in due course settled in the Galician city of Brody. There they flourished for many generations as scholars and community leaders. Some also did well in business that took them to Livorno and Florence in the early 19th century. A Tuscan branch was ennobled by the King of Portugal. While the family was best known for its great rabbis, the age of enlightenment opened their manifold talents to science, arts, and the liberal professions and brought them to Vienna and other western cities. In the 20th century Chajes have distinguished themselves as lawyers and scholars in various disciplines. They produced a world class chess player and a notable musician. After the second world war and the holocaust, most of the present generation are to be found in the United States and Israel (1).

When a family shows such undiminished intellectual energy over so many generations their genealogical connections and genetic heritage must inevitably become the subject of reassessment and this is the purpose of the present essay.

Chief Rabbi Zwi (Hirsch) Perez Chajes, the 80th anniversary of whose death we are commemorating, was a 13th generation descendant of Isaac Chayes, a son of Rabbi Abraham, known as Eberel Altschuler. Isaac's sister married the *Maharal*, Judah Löw, otherwise known as *der hohe Rabbi Löw*. Isaac Chajes and his famous brother-in-law were in turn Chief Rabbis of Prague in the late 16th century.

The Chayut, who described themselves as “of the pious men of Provence”, were transplanted to Bohemia when ancient Jewish communities in the south of France were being expelled. Legend has it that members of this family came to Prague with stones from their destroyed house of prayer that were incorporated into the synagogue which they helped to build and from which they took their Altschuler name.

This was the period when Prague was at the cross-roads of Jewish migration from west to east. In this city, where for a while Habsburg Emperors held their Court, the Chayut mingled with Judah Löw’s family from Worms and met such contemporaries as Mordecai Yaffe, whose family hailed from Bologna and who was in turn Chief Rabbi of Grodno, Prague, and Posen, Rabbi David Gans from Westphalia, and the descendants of an ancient Spanish Levitic clan who had added the town name of *Horovice* near Prague to become the Halevi Horovitz.

Meisels were outstanding among families of community leaders. The sacerdotal family of Katz (an acronym of Kohen Zedek) and some of the aforementioned were connected by marriage. Their names and others, including Gelles, are found on Prague tombstone inscriptions (2).

While the 16th century overall was a glorious period for the Jews of Prague, there were frequent temporary expulsions from the city. The rise of Poland-Lithuania to power and affluence impelled many Jews to seek new homes in a country that appeared to offer a measure of religious toleration, communal self-government, and economic opportunities. The high point of Jewish community life had thus shifted from Prague to Poland and Lithuania by the 17th century. The political and economic fortunes of the region largely determined migrations to Silesia and to Galicia, where the town of Brody gained in economic importance. The first of the three partitions that dismembered the Polish state in the later 18th century incorporated the ancient land of Galicia into the Austro-Hungarian Empire (1772-1918). The Chayes established themselves as one of Brody’s leading families. Others included the Horowitz and the Babad, whose head, Isaac Krakower, the Aw Beth Din (ABD) or Head of the Rabbinical Court of Brody, was a descendant of Chief Rabbi Abraham Joshua Heschel of Krakow and of the Katzenellenbogens of Padua and Venice. At that time my immediate Gelles line and members of the Katz family were also to be found there.

The ancestry of Hirsch Perez Chajes in the direct male line is well known through the writings of Dr. Nathan Michael Gelber and Moritz Rosenfeld (3,4). Table 17 shows this Chajes line side by side with a line descending from Judah Löw and a sister of Isaac ben Abraham Chayes.

It is my contention that the outstanding intellectual gifts of Hirsch Perez Chajes and of his grandfather Zwi Hirsch of Zolkiew might be ascribed in part to immediately preceding Chajes marriages that reinforced the genetic inheritance. Two of these marriages and their wider connections are shown in Table 18. The unions of Isaac Chajes with a daughter of Natan Nata ben Aryeh Leib and of their son Menachem Meinish Chajes with a daughter of Isaac Wolf Berenstein brought about infusions from the Klausner line, which goes back to the family of Judah Löw, and from the Katzenellenbogens.

While the story of the Chajes family in Brody is fairly well known, little systematic work has been done on the numerous branches that developed over the course of time in other Galician towns. Table 19 shows some connections at Drohobycz and Kolomea. Table 20 traces the recurring name of David Tebele, thus reinforcing the arguments that David Tebele Chajes of Drohobycz and my great-great-grandfather Isaac Chaim Chajes of Kolomea were both descendants of the fourth Isaac Chayes of the Brody line.

The Altschuler-Löw descendancy takes in some of the important connections to the priestly Katz family from which confluent Horowitz and Zausmer lines emerge, whose ramifications are examined in some detail.

From Isaac ben Abraham to Hirsch Perez Chayes

The direct line of descent as set out in Table 17 follows the literature (3,4). Eberel Altschuler died around 1587. His son Isaac Chayes (ca 1538-1617) was Rabbi of Prague from 1584. He also spent some years at Prossnitz in Moravia where he was head of an important Yeshiva (5). His son, Menachem Manish was called to be Chief Rabbi of Vilna in 1617 and died there in 1636. His son Jacob was the father of the second Isaac Chayes of the line, who became Rabbi of Skole. The latter's issue included Eliezer (d.1766) and Jacob Koppel (d.1782), who were noted cabbalists in Brody. Their tombstone inscriptions were preserved by Dr. N.M.Gelber (6). Eliezer's son, the third Isaac Chayes, was also an ardent cabbalist and leading member of the Four Lands Council. Isaac's son, Meir Chayes, the Rabbi of Tysmienica, was a saintly mystic about whose wondrous deeds many tales were told by the Chassidim. Meir Chayes was the father of the fourth Isaac Chayes (d.1807), leader of the Jewish community in Brody, whose wife was a daughter of its Chief Rabbi, Nathan Nata ben Aryeh Leib. From this couple came the second Menachem Manish of the line (d.1832), who married a daughter of Isaac Wolf Berenstein of Brody, a son of Aryeh Leib Berenstein (1708-88), who was appointed to the post of Chief Rabbi of Galicia by the Austrian authorities. Menachem Manish Chayes became a merchant in Livorno and the family business developed in Florence where the house of Berenstein, Chayes and Co was established. Meir ben

Menachem Manish (d.1854) also married a Berenstein. He later returned to Brody but maintained his connections with Tuscany where a family branch flourished for several generations. Meir's son, Zvi Hirsch Chayes of Brody (d.1855) was the famous Rabbi of Zolkiew. He was married to Riva Hesa Pshivogarsky (7), a descendant of the Rokeah family (8). Zvi Hirsch had five sons, Leon (1828-91), Chaim (1830-1886), Solomon (1835-1896), Isaac (1842-1901), and Wolf (1845-1901). Isaac Chajes, the fifth Isaac of the direct line, became ABD of Brody. His brother, the scholar and merchant Solomon Chajes and his wife Rebecca Shapiro, had three sons, Abraham (1853-1911), Max (1855-1898), and Hirsch Perez Chajes (1876-1927). Max married his cousin Anna, the daughter of Chaim Chajes, who after her husband's early death ran the household for her cousin, the Chief Rabbi, in Trieste (1912-18) and later in Vienna (1918-27).

Isaac ben Meir of Brody and his son Menachem Manish of Brody and Florence

As Table 18 shows, Isaac ben Meir Chajes of Brody married a daughter of Nathan Nata, son of Aryeh Leib, the ABD of Slutsk and Grodno, who was a son of Nathan Nata, ABD of Tarnigrad (9-11). The wife of the said Aryeh Leib *Sheitels*, was a granddaughter of Aryeh Leib *Fischls* also known as the *der Hoiche Rebbe Leib* of Kracow, where he was Chief Rabbi in succession to Abraham Joshua Heschel. The connection of Aryeh Leib *Fischls* to the family of Judah Löw of Prague is through the Klausner line to Zacharia Mendel Klausner Hazaken, who was a brother-in-law of the *Maharal*. Isaac Chajes' mother-in-law was a daughter of Gershon Vilner of Shklov, an uncle of Shmuel Gelles, the ABD of Siemiatycze. The marriage of Menachem Manish Chajes to a Berenstein, descended from Chief Rabbi Abraham Joshua Heschel of Krakow combined a line of mystics and scholars with another of outstanding intellectual credentials but of a more wordly disposition. Aryeh Leib Berenstein's appointment to be Chief Rabbi of Galicia was very much a political one. Berenstein was married to Chaya, descended from Efraim Fischl of Ludmir, whose wife's antecedents included the Katz line from Prague and the Katzenellenbogen. I believe that the fortunes of the ensuing Chayes branch in Tuscany support my assessment of the Berenstein marriage and its influence on later generations.

In the course of the long Chajes saga there have been many marriages with families mentioned in this essay. One grand-daughter of Isaac ben Abraham Chayes married Jacob Halevi Horowitz (ca. 1604-1643) a son of Isaiah ben Abraham Halevi Ish Horowitz (1568-1627) the Chief Rabbi of Frankfurt and Prague and later *Nassi* in the Holy Land who was known as the *Holy Shelah*. Another Chayes grand-daughter married Josef Halevi Horowitz (d.ca1680) a descendant of the earlier Isaiah ben Moshe Halevi Horowitz (ca 1440-1515),

who originally bought the *Arenda* of Horovice and moved to nearby Prague around 1480 (12). Later Chajes marriages to Katzenellenbogen and Rapaport are quoted by Rosenstein (13).

David Tebele Chajes of Drohobycz and Isaac Chaim Chajes of Kolomea

Lines of descent from David Tebele Chajes of Drohobycz and Isaac Chaim Chajes of Kolomea are shown in Table 19. The earliest known Chayes connection with Drohobycz was provided by Rabbi Isaac Chayes of Skole (the second Isaac of the main line) who moved to Drohobycz where he died around 1726. Much information on the later Chayes of Drohobycz is provided by the admirable Lauterbach Family Chronicle (14). David Tebele Chajes was known to have come from the Brody family, but his precise connection to the main line was obscure. Neil Rosenstein has suggested that he might have been a brother of Rabbi Zvi Hirsch of Brody and Zolkiew (15). My study of name patterns, set out in Table 20, starts with a brother of Aryeh Leib Fischls of Krakow who was a Rabbi David Tebele. As the chart shows, his name recurs over many generations, its introduction into the Chayes family being through the marriage of the fourth Isaac Chajes to a sister of the Rabbi of Lissa, David Tebele ben Nathan Nata. There is therefore clear support for the supposition that David Tebele Chajes of Drohobycz was a descendant of the fourth Isaac Chajes of Brody or of his issue.

From Drohobycz some Chajes went to Kolomea, whose Memorial (Yizkor) Book records a number of Chajes families (16). My great-great-grandfather Isaac Chaim Chajes was a well-connected businessman there (17). His children married into the Hermann, Lichtenstein, and Sternhel families of Kolomea as well as into my maternal Griffel family (18). Sarah Matel Chajes became the wife of my great-grandfather Eliezer Griffel, the community leader and patriarch of the Griffel clan in Nadworna. Their grand-children included my mother Regina and my uncle Zygmunt, whose wife Maryla Suesser belonged to a prominent Krakow family. The Suessers were also in-laws of the Chajes of Drohobycz. The first names of Isaac Chaim were passed down from my Chajes ancestor to my great-uncle Isaac Chaim Griffel (1880-1930) and then to my uncle Edward (Isaac Chaim ben David Mendel Griffel).

Chana Chajes, who died in Vienna in 1915, was the first wife of Wolf Leib Lichtenstein, a son of Baruch Bendet and a grandson of Hillel Lichtensten, who came from Hungary and was Rabbi of Klausenburg before becoming Chief Rabbi of Kolomea in 1867. In his day he was a leading spokesman of the ultra-orthodox school (19). The family claimed descent from Isaiah Horovitz and Mordecai Yaffe among others (20).

The literature on the Sternhels includes an account of Reb Shaltiel Isaac Sternhel of Kolomea who was related to prominent Chasidic rabbis. He retired to the Holy Land and died there in the 1840's (21). His great-grandson Reb Yakov Sternhel married a descendant of Rabbi Meir Chayes of Tysmienica.

The vital records of Kolomea show that Isaac Chaim Chajes died just before the birth of his son in 1866. The latter could therefore be named Isaac according to ancient custom, suggesting an ancestral link to the fourth Isaac Chayes of Brody, as is also indicated for his kinsman David Tebele Chajes. Other material on the Chajes family in *An Ancient Lineage* (1) includes references to subscription lists in support of Jewish publications in which the name of Reb Isaac Chaim Chajes of Kolomea is to be found (22).

The Altschuler connection to Judah Löw of Prague

The literature on the marriages of Rabbi Judah Löw of Prague would benefit from further clarification. Meir Perels' work *Megillath Yuchasin Mehral mi Prag* dwells on the marriage to Perel, daughter of Schmelke Reich (23). It appears that Judah Löw was 32 years of age when he took Perel as his second wife (24-25). His first wife was a sister of Isaac ben Abraham Chayes whose name is given as Mirl (26). The children of this first marriage included Vögele Löw (d.1629) who was the second wife of Isaac ben Samson Katz (d.1624). Isaac Katz of Prague came from a priestly family (also called Kohen Zedek or HaKohen) whose lineage goes back to biblical times (27).

Descent from Judah Löw via Katz, Horowitz, and Zausmer

Vögele Löw and Isaac Katz were the parents of Naftali Katz, ABD of Lublin (died 1649). He married Dinah Katzenellenbogen, a grand-daughter of Saul Wahl (ca 1545-1617). After her first husband's death Dinah became the second wife of Chief Rabbi Abraham Joshua Heschel of Krakow. Naftali Katz and Dinah were the parents of Isaac Katz, ABD of Stepan in Volhynia, whose sons included Naftali Hirsch Katz (ABD of Stepan, Ostrog, Frankfurt am Main, and Posen, died 1719) and Isaiah Katz, who was a judge in Brody. The son of Isaiah Katz was Menachem Meinish, whose daughter married Meir Horowitz (died 1743) the ABD of Tykocin, known as the *Maharam of Tiktin*. Their descendants included a line via Jacob Jokel Horowitz (d.1755), ABD of Brody and Glogau, to Isaac *Hamburger* Horowitz (1715-67), ABD of Brody and Hamburg. The latter's daughter Beile was the wife of Menachem Mendel Rubin (died 1803), the ABD of Lesniow and Lesko and one of their sons was Jacob Jokel Horowitz (1772-1832) the ABD of Bolechow.

Naftali Hirsch Katz of Frankfurt had a daughter Shprintze who was the wife of Jacob Ashkenazi-Katzenellenbogen of Posen. Their daughter married Efraim Fischl of Ludmir (see first & second charts). Shprintze's brother Bezalel Katz

(died 1717) was ABD of Ostrog and his son Isaac Katz (died 1734) followed him to become ABD of the Ostrog *Klaus*. One of the latter's daughters married Nahum Zausmer, ABD of Sandomierz. Their son was Menachem Nahum Zausmer and his children included Rabbi Enzel Zausmer of Stryj (died 1858) and a daughter who was the first wife of the afore-mentioned Jacob Jokel Horowitz, ABD of Bolechow. From this marriage came Efraim Fischel Horowitz, ABD of Munkacz (ca 1790-1860), who was thus doubly descended from Judah Löw and Mirl Altschuler. He had a half-brother Yehuda Aaron, who was the son of Jacob Jokel Horowitz by his third marriage to Hinde, a daughter of Yehuda Aaron Fraenkel of Brody (28,29).

Evidence for Gelles descent shown in Table 17 is considered in my book and articles (1, 30). Yehuda Aaron Horowitz was Rabbi in Solutwina near Stanislaw before moving to the neighbouring province of Bukowina in 1859. His successors at Solutwina were Hirsch Leib Weinstein (died 1884), his son-in-law Nahum Uri Gelles (1852-1934) and finally Yoel Babad (died ca 1941). Stanislaw was the stronghold of an unbroken Horowitz rabbinical line from 1784 to the eve of the second world war and most of the little *shtetls* in the area had rabbis who were either Horowitz or related to them. Rabbinical succession by a qualified son or son-in-law was the rule rather than the exception. The pattern of personal names, particularly Efraim Fischel and Nahum, of place names, dates, and individual biographical details add up to a very plausible hypothesis of Gelles ascent via the Katz family to Löw and Altschuler of Prague, but the search for direct documentary proof of the Horowitz connection has so far proved elusive.

Vienna and beyond

Our genealogical journey from 16th century Prague, shared by the Chajes with a number of other families, led us to Brody and some other Galician towns. In the later 19th century our families spread to a wider arena and participated more fully in the social and cultural life of their time through the sciences, arts, and liberal professions. Among members of the Chajes family, who attained distinction in various walks of life, are the grandchildren of Rabbi Zwi Hirsch Chajes of Zolkiew and descendants of his siblings or cousins. Many of these lived and worked in Vienna at some time or another.

For an orthodox Rabbi of his time and place Zwi Hirsch Chajes had an extraordinarily wide cultural background and pan-European perspective. From his five sons one recalls the issue of *Chaim Chajes* including Dr. Hermann Chajes, a physician who died in Vienna in 1928 and his sister Sophie, who married Professor Solomon Frankfurter (1856-1941), the philologist, director of Vienna University Library, and uncle of U.S. Supreme Court Judge Felix Frankfurter. Another sister, Chana was the wife of Max (Meir), a son of

Solomon Chajes and brother of Vienna's Chief Rabbi Hirsch Perez Chajes (v.s). The son of *Isaac Chajes*, the Chief Rabbi of Brody, was Saul Chajes (1884-1935), the distinguished bibliographer and archivist of the Jewish community in Vienna. Benno Chajes (1880-1938), a son of *Wolf Chajes*, was Professor of Social Medicine at the Technical University of Berlin-Charlottenburg. Ruben, another son of *Wolf Chajes*, was the grandfather of the Israeli scientist Professor Reuben Chayoth and of Malkia Chayoth who currently lives in Vienna. *Leon Chajes* died in Vienna in 1891 where he left issue.

Descendants from siblings or cousins of the Rabbi of Zolkiew included Markus Chajes, whose son Dr. Josef Chajes (1875-1944) was born in Lemberg, studied in Vienna and worked there as a gynecologist before moving to Palestine in 1934. He and Valerie Roth (1893-1970) had two sons, Dr. Richard Chajes, a physician who died in Detroit in 1966 and the music teacher and composer Julius Chajes (1910-1985), whose distinguished career began in Vienna. My book includes more biographical details and a photograph with his son Yossi Hillel Chajes (b.1965), who is now Professor of History at Haifa University (1).

Conclusion

This essay has attempted to furnish a genealogical backcloth to the rich tapestry of the Chajes family history, which has involved close ties with Löw, Katz, Horowitz, Katzenellenbogen, and others from early times.

From Prague to Brody and Vienna the genius of the Chajes inheritance found expression in fourteen generations of mystics, scholars, and community leaders. The outstanding figures were undoubtedly the three Rabbis - Isaac ben Abraham of Prague, who was receptive to both rationalist and mystical strands in Jewish learning, Zwi Hirsch of Zolkiew, who combined orthodoxy with secular culture and modern ideas on social and educational reform, and his grandson, Zwi Hirsch Perez of Vienna, the scholar, educationist, Zionist, and political leader of a great community whose name is forever enshrined in the history of European Jewry (3, 31,32).

The remarkably enduring intellectual energy of this ancient family has been ascribed, in part, to the genetic enrichment of the line brought about by several marriages, particularly those of Isaac ben Meir Chajes of Brody and of his son Menachem Manish Chajes of Brody and Florence. The ancient virtues of several lineages seem to have come together in the person of Zwi Hirsch Perez Chajes. It is fitting that attention should also be drawn to the influence of the Rabbi's mother, Rebecca, daughter of Perez Shapiro, whose name recalls another long and famous rabbinical line.

The funeral service for Zwi Perez Chajes was attended by the then Austrian State President Dr. Michael Hainisch and other dignitaries. After eighty years and the holocaust that ravaged the Jewish community and transformed the Austrian State, the legacy of the greatest Rabbi of the Chajes line is secure, not least in the High School that he originally founded.

NOTES

- (1) Edward Gelles, *An Ancient Lineage : European Roots of a Jewish Family*, Vallentine Mitchell, London (2006)
- (2) Simon Hock, *Die Familien Prags nach Epitaphien des alten Jüdischen Friedhofes*, Adolf Alkalay, Pressburg (1892)
from about 1600 to 1750 numerous tombstone inscriptions for Gelles and variants on the name are listed, e.g. the honourable Rabbi Mendel, son of Zalman Gelles, "emissary of the Beth Din" (1651), and some are of priestly connection e.g. Freidel, wife of Rabbi Benjamin Gallis Katz (1727).
- (3) N.M. Gelber, *Aus Oberrabbiner Prof. Chajes' Ahnensaal*, Die Stimme, No 2, Vienna (1927)
- (4) Moritz Rosenfeld, *Oberrabbiner Hirsch Perez Chajes. Sein Leben und Werk*, Vienna (1933)
- (5) B. Wachstein, *Notizen zur Geschichte der Juden in Prossnitz*, Jahrbuch der Jüdisch-literarischen Gesellschaft, Frankfurt a.M., vol.16 (1924)
- (6) N.M. Gelber, *Tombstone Inscriptions in the Gelber File at the Central Archive of the History of the Jewish People, Jerusalem*
- (7) Meir Wunder, *Meorei Galicia*, volumes 1-6, Jerusalem (1978-2005)
- (8) Meir Herschkowitch, *Rabbi Zvi Hirsch Chayot* Mosad Harav Kook, Jerusalem (2007)
- (9) Neil Rosenstein, *The Unbroken Chain*, vol 1, p 219.
Also *Arim Veimahot (Brody)*, pp 56-57
and David Tebele Efrati, *Toldot Anshei Shem*, pp 34-35, Warsaw (1875)
- (10) Ahron Walden, *Shem Hagedolim Hachadash*, p 43, 52. ,Jerusalem (1965)
- (11) Louis Lewin, *Die Geschichte der Juden in Lissa*, pp 192-204. Pinne (1904)
- (12) Michael Honey, *Jewish Historical Clock. The Horowitz Family*. London 1993
- (13) Rosenstein, *loc cit*, vol.1, pp583-584; vol.2, pp 716-727
- (14) Leo Lauterbach, *Chronicle of the Lauterbach Family 1800-1991*, new edn by Bernard S. Lauterbach, El Paso, Texas (1992)
- (15) Rosenstein, *loc cit*, vol.2, p 806
- (16) eds D.Ney and M.Schutzman, *Sefer Zikaron (Kolomea Memorial Book)*, Tel-Aviv, Israel (1972)
- (17) JewishGen, *JRI-Poland Data Base for Kolomea*
- (18) JewishGen, *JRI-Poland Data Base for Nadworna*
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Landmanschaft of Nadworna in Israel and America (1975)
- (19) Jewish Encyclopedia, Article on Hillel Lichtenstein, New York & London (1904)

- (20) L.Rakow, Tzefunot , vol 12, , Benei Brak, Israel (1992).
Y.Y. Cohen, *Chachmei Transylvania*, pp 142-148, Machon, Jerusalem (1989)
- Reuben Gross, private communication on Lichtenstein descent
- (21) M.Y. Schwerdscharf, *Hadrass Zvi* , Sziget (1909)
Y. Sternhel, *Kochvei Yitzchok* , New York (1977)
- (22) Shmuel Schmelke Horowitz of Nicolsburg and his son Zvi Yehoshua of Trebicz
Nezir Hashem and Semichas Moshe
[*the subscription lists printed in the book include Reb Isaac Chaim Chajes of Kolomea*]
- (23) Meir Perels, *Megillath Yuchasin Mehral miPrag*, Warsaw (1864 & 1889)
German translation in the Jahrbuch der Jüdisch- literarischen Gesellschaft, Frankfurt a.M. (1929)
- (24) David Nachman Rutner, Beth Ahron Beyisrael, vol 18, no.2, pp 170-175
(Dec / Jan 2002-03)
[*published in Jerusalem by the Chasidim of the Karlin-Stolin dynasty*]
Yair Chaim Bacharach, MS in Bikurim,
publ. by Naftali Keller in Vienna (1864-65) quoted by Rutner
- (25) L. Rakow, *Keren Yisrael*, pp 57-66. London & Jerusalem (2000)
- (26) Yehudah Klausner, private communication
- (27) Ahron Samuel ben Naftali Hirsch Katz, *VeTzivah HaKohen*, White Field (1823).
The family claimed descent from Eli the Priest. Akiba Katz fled from Spain around 1391. The family went to Constantinople and were in Hungary before coming to Prague around 1500. Yocheved (d.1552), a daughter of Akiba Katz, grandson of the above, married Shabbatai Sheftel Horowitz of Prague(1480-1555), a son of Isaiah ben Moshe Halevi Ish Horowitz from Provence, who first settled at Horovice near Prague v.s. The latter's 8th generation descendant, Meir Horowitz of Tykocin (d.1743) married a daughter of Menachem Manish Katz, son of Isaiah Katz of Brody.
- (28) Wunder, *loc cit*
- (29) Rosenstein, *loc cit*
- (30) Gelles, Rabbis of Solotwina near Stanislau
Gelles of Brody and some Fraenkel-Horowitz Connections
Sharsheret Hadorot, 19, 4 (Nov 2005) and 20, 1 (Feb 2006)
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- (31) eds. V. Aptowitzter and A.Z. Schwarz, *Abhandlungen zur Erinnerung an Hirsch Perez Chajes*, Alexander Kohut Foundation, Vienna (1933)
- (32) Hugo Gold, *Zwi Perez Chajes. Dokumente aus Seinem Leben und Wirken*, Zwi Perez Chajes Institute, Olamenu, Tel Aviv (1971)

The author's paper on the Chajes family was presented at the Conference commemorating the 80th anniversary of the death of Rabbi Zwi Perez Chajes held in Vienna on the 19th and 20th December 2007 under the auspices of the Zwi Perez Chajes School and the Israelitische Kultusgemeinde.

Tables 17-20

- [17] Descent from Abraham Chayes of Prague,
known as Eberel Altschuler
- [18] Isaac Chayes of Brody
and Menachem Manish Chayes of Brody and Florence
- [19] David Tebele Chajes of Drohobycz
and Isaac Chaim Chajes of Kolomea
- [20] David Tebele – Name pattern

Table 17.

Rabbi Abraham Chayes of Prague known as Eberel Altschuler

Isaac Chayes, ABD of Prague

Menachem Manish Chayes of Vilna

Jacob Chayes

Isaac Chayes of Skole

Eliezer Chayes of Brody

Isaac Chajes (died in Holy Land)
Member of the Four Lands Council

Meir Chayes of Tysmienica

Isaac Chayes of Brody

m dr of **Nathan Nata**, ABD of Brody

Menachem Manish Chayes
of Brody & Florence

Meir Chayes of Brody & Florence

Zvi Hirsch Chajes of Brody & ABD of Zolkiew

Solomon Chajes of Zolkiew & Lemberg

Hirsch Perez Chajes of Brody
Chief Rabbi of Vienna

Judah Loew, ABD of Prague m daughter

Isaac Katz of Prague m Voegele

Dinah Katzenellenbogen m Naftali Katz, ABD of Lublin

Isaac Katz, ABD of Stepan

Isaiah Katz of Brody m Naftali Hirsch Katz of Frankfurt

Menachem Meimish Katz Shprintze Bezael Katz, ABD of Ostrog

Meir Horowitz m daughter m
ABD of Tykocin **Efraim Fischel** of Ludmir Isaac Katz, ABD of Ostrog

Jacob Jokel Horowitz **Nahum Zausmer** m daughter
ABD of Brody & Glogau ABD of Sandomierz

Isaac Horowitz m
ABD of Brody & Hamburg Menachem **Nahum Zausmer**

Beile Rubin m daughter
Jacob Jokel Horowitz

ABD of Bolechow

Efraim Fischel Horowitz
ABD of Munkacz

Isaac Chaim Chajes of Kolomea

?

Sarah Matel Chajes

m **Eliezer Griffel** of Nadworna

David Mendel Griffel

Regina Griffel

m **David Isaac Gelles**

of Vienna

Edward Gelles

Nahum Uri Gelles
ABD of Sopotwina

Efraim Fischel Gelles

Footnotes

The above chart shows the double descent of Efraim Fischel Horowitz of Munkacz from Judah Loew and Mirel Chayes-Altschuler of Prague via Horowitz and Zausmer and the family of the Maharal's son-in-law, Isaac Katz.

Efraim Fischel Horowitz and Yehuda Ahron Horowitz were half-brothers from the first and third marriages of Jacob Jokel Horowitz of Bolechow (see Tables 10 and 14).

Yehuda Ahron Horowitz of Sopotwina and his wife Miriam Rottenberg Margolies of Brodshin are shown in Table 15. Their descent from Judah Loew was via the wife of Yehuda Ahron's ancestor Meir Horowitz - a daughter of Menachem Meinisch Katz, and via the wife of Miriam Rottenberg's ancestor, Isaac Dov Ber ben Zvi Hirsch Margolioth of Jaslowitz - a daughter or granddaughter of Shprintze Katz and Jacob of Posen [Neil Rosenstein, *The Unbroken Chain*, p. 467; Meir Wunder, *Elef Margoliot*, p. 20].

This was not the first Katz – Margolioth link. The wife of Shprintze's grandfather, Isaac Katz, was Eidel Margolioth (Margolies). An eponymous descendant of this Isaac Katz, who was ABD in Koretz and Ostrog and died in 1793, married a daughter of Zvi Hirsch Margolioth of Meseritz. She was a second cousin of Efraim Zalman Margolioth of Brody [Rosenstein, *loc cit*, p.451 and p 453]

Another daughter of Shprintze Katz, as the chart shows, married Efraim Fischel of Ludmir. He was a son of Aryeh Leib Fishels of Cracow (see also Table 18). The descendancy of the Judah Loew – Altschuler marriage takes in Katz, Horowitz, Zausmer, Fischel, and Margolies, and their in-laws.

Table 18. Chayes Family Connections I

Uri Feivush was a son of David, Chief Rabbi of Vilna. Aryeh Leib (ben Zacharya Mendel Hanavi) Klausner was descended from the family of Judah Löw of Prague. After his marriage to Jutta, daughter of Efraim Fischel of Lvov (died 1653) he was known as Aryeh Leib Fischls. The Fischel line goes back to 15th century Frankfurt. Efraim ben Aryeh Leib Fischel of Ludmir married a granddaughter of Naftali Hirsch Katz of Frankfurt, a descendant of Judah Löw and Miri Altschular. Abraham Joshua Heschel, scion of the Katzenellenbogen line from Padua and Venice, and Aryeh Leib Fischls were Chief Rabbis of Krakow.

* Their sons, Yissachar Ber of Krakow and Efraim Fischel of Ludmir, were Presidents of the Council of the Four Lands

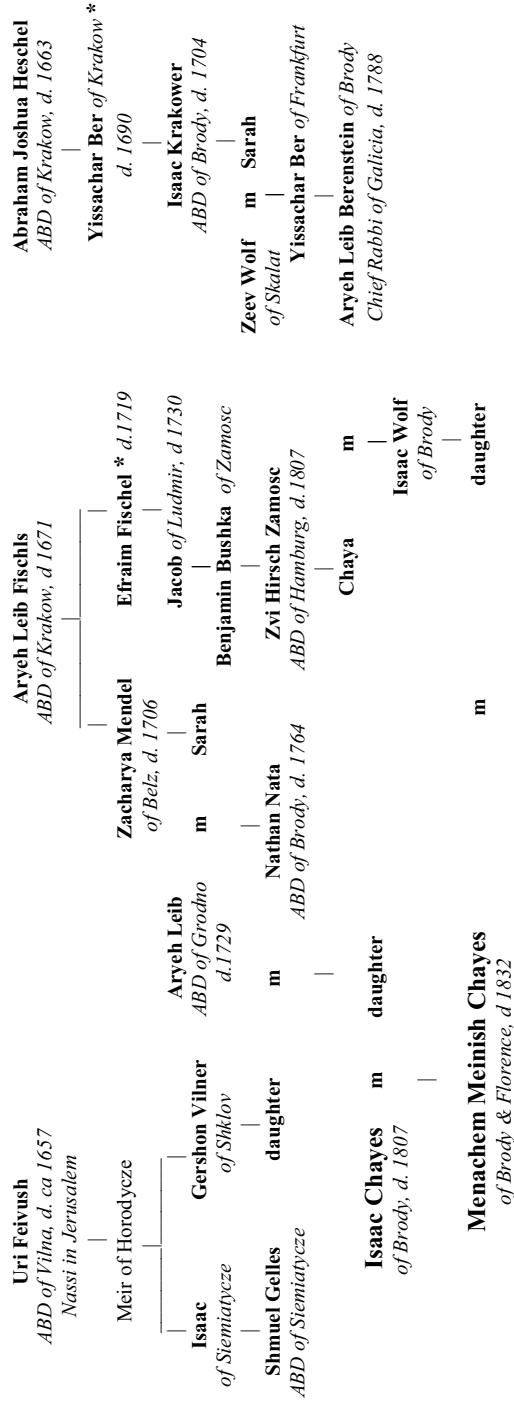


Table 19. Chayes Family Connections II

The Chayes family spread from their base in Brody to other Galician towns and they also flourished in Tuscany. Meir Chayes was a merchant banker in Brody and Florence and one of his sons was the famous Rabbi Zvi Hirsch of Zolkiew. Numerous family members in Kolomea included my great-great-grandfather Isaac Chaim Chayes

The Drohobycz and Kolomea branches had connections including marriages with the Suesser family of Cracow.

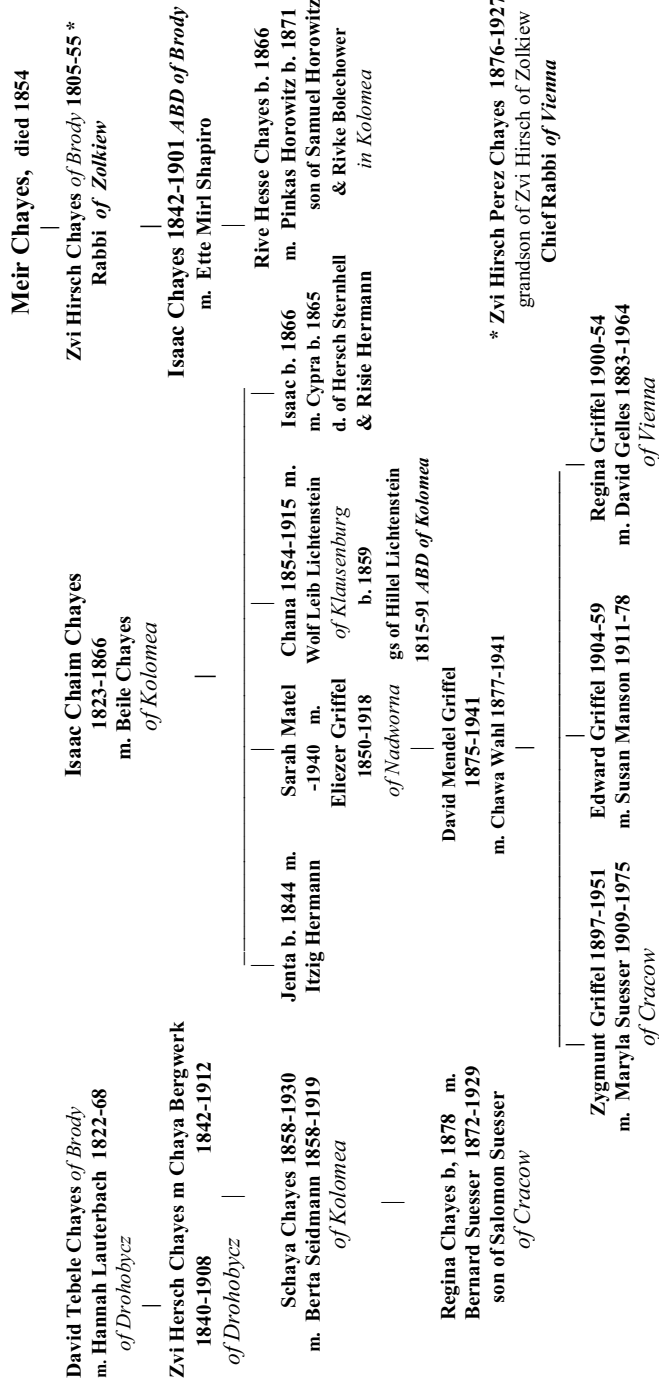
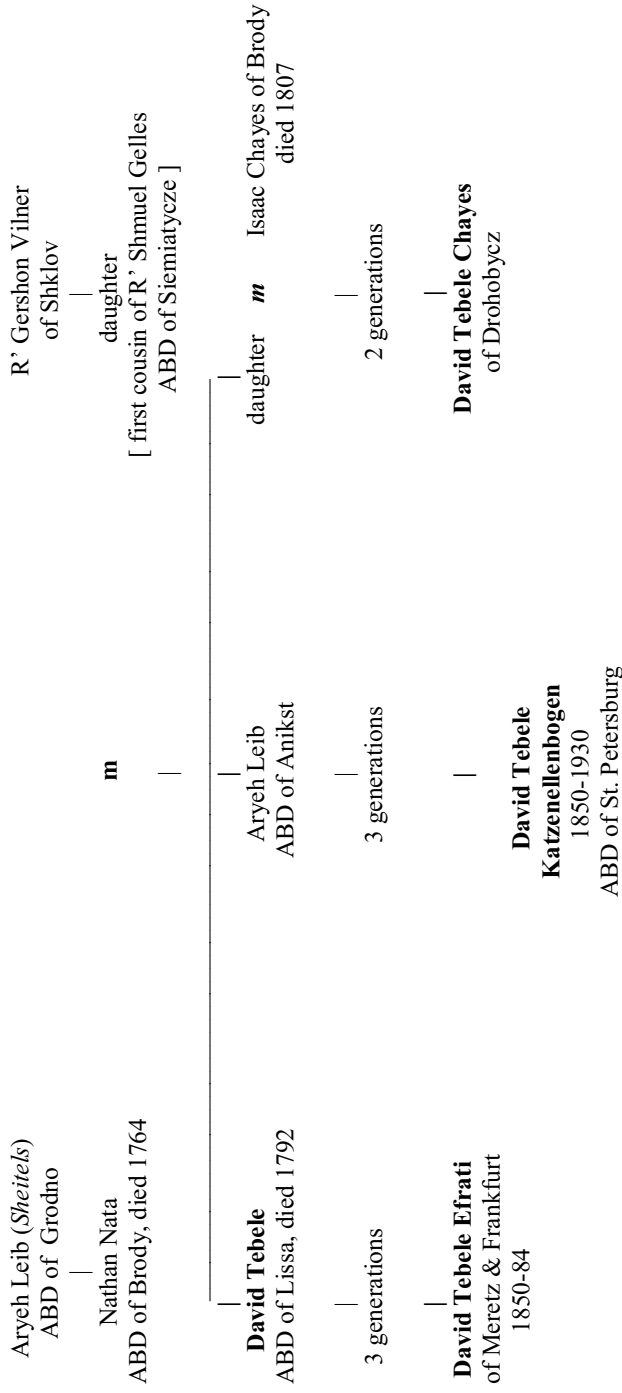


Table 20. Chayes Family Connections III
David Tebele - Name Pattern

Rabbi **David Tebele** of Brisk was a brother of the Chief Rabbi of Krakow known as the Hoicher Rebbe Leib or Leib Fischls. Two great-grandsons of Aryeh Leib Fischls were Nathan Nata, a Chief Rabbi of Brody, and Zvi Hirsch Berlin, who was known as Rabbi Hart Lyon while he was Chief Rabbi in London. The latter's grandson was **David Tebele** Berliner. The Chayes line clearly derives the name of **David Tebele** from the marriage of Isaac Chayes of Brody to the daughter of Nathan Nata ben Aryeh Leib



Some Rabbinical Family Connections

Chapter 4. Relations by blood and marriage

The series of Tables illustrating family ties follows a logical progression linking the separate chapters. A brief discussion of some of the salient points in the Tables may help to place the families highlighted in this study within the grand tapestry of the Ashkenazi rabbinate.

The wider family background of Table 1 opens in 16th century Prague, a city that lay at the cross-roads of the age-old Jewish migration from west to east. The great Rabbis of Prague included Judah Loew, Isaac Chayot (Chayes), Mordecai Yaffe, and Isaiah Halevi Ish Horowitz. Moses Isserles, the great Rabbi of Cracow, the Meisels, and David Katvan also had ancestral connections with Prague, as did many other families that later flourished in Poland and beyond. The descendants of Moses Halevi Yollis of Cracow were connected by marriage with those of Isaiah Horowitz and of Abraham Joshua Heschel.

The leading 17th century Rabbis of Cracow included Heschel and his successor Aryeh Leib Fischls, who was of the Klausner line descended from a brother-in-law of Judah Loew and connected by marriage to the Fischels who had come to Poland from 15th century Frankfurt.

The Chief Rabbis of Brody included Isaac Krakower, a Heschel grandson and head of the Babad family, whose wife was a descendant of Moses Isserles. One of their granddaughters married Isaac Horowitz, later Chief Rabbi of Hamburg, who like his father Jacob Jokel Horowitz, served as Chief Rabbi in Brody (Table 10). Another 18th century Chief Rabbi there was Nathan Nata ben Aryeh Leib (Sheitels), a descendant of Aryeh Leib Fischls of Cracow. He married a daughter of Gershon Vilner of Shklov, an uncle of Shmuel Gelles of Siemiatycze. They were descendants of the 17th century Chief Rabbi Uri Feivush of Vilna. Nathan Nata's son was Rabbi David Tebele of Lissa, whose brothers-in-law included the fourth Isaac Chajes, the community leader in Brody (Table 20) and Nachman Rapaport, a son of Chaim Hakohen Rapaport, the prominent Chief Rabbi of Lvov. This line goes back via Simcha Hakohen Rapaport's marriage to the Yollis family with their Heschel-Babad connection.

Later Brody incumbents not shown in Table 1 include the fifth Isaac Chajes (Table 19), a 19th century descendant of the first Isaac Chayes of Prague and the 20th century Rabbi Abraham Menachem Steinberg (Table 15).

Table 2 continues with the descendants of the above named 17th century Rabbis of Cracow and Vilna. It explores the connections between the 18th century Rabbis David Tebele of Lissa, Ezekiel Landau of Prague, and Shmuel Helman of Metz. The latter's progeny was connected by marriage with Katzenellenbogen, Fraenkel, and Rapaport as well as Landau, Shmuel Helman was an ancestor of my immediate Gelles line, and furthermore it is possible that through his in-laws in Glogau the Hillman and Gelles lines have some common ancestral origins.

Table 3 deals with descent from another great 17th century Rabbi of Cracow, Nathan Nata Shapiro. His direct line via the 18th century Chasidic Rabbi Pinchas Shapiro of Koretz to the 20th century Rabbi Yehuda Meir Shapira, is shown side by side with the lines of the Chasidic Friedman dynasty, and of Gelles descent from Shmuel Helman of Metz. Shmuel Dov Gelles was a son-in-law of Pinchas of Koretz. The line of descent from Shmuel Dov is related to the Friedman line (Gelles, *An Ancient Lineage*, Chapter 35). Moses Gelles, a brother or possibly a first cousin of Shmuel Dov, married a granddaughter of Shmuel Helman (Table 7). The close contacts between my grandfather Nahum Uri Gelles and Yehuda Meir Shapira with Israel Friedman of Czortkow might be taken as indicative of shared ancestral connections and this is set against the challenge to the traditional belief that Shmuel Helman was a son of Nathan Nata Shapiro's son-in-law, Israel Halpern of Krotoschin (Tables 4-6).

Table 7 outlines the descent from Moses Menachem Mendel Levush, scholar of the Brody Klaus, who was known as Moses Gelles after his marriage to a daughter of Rabbi S. Gelles. The names of Gelles and / or Levush were used by some descendants for at least three generations. It is probable that the name Levush indicates descent from the 16th century Rabbi Mordecai Yaffe of Prague and the title of his work *The Levushim* or *Rabbinical Robes of Learning* (Gelles, *An Ancient Lineage*, Chapters 29 and 30). Table 8 shows some connections between scholars of the prestigious Brody Klaus (*loc cit*, p.208).

Table 9 indicates the ancient roots of the Horowitz family and the background of the 18th century Rabbi Meir Horowitz known as the Maharam of Tiktin. His first marriage to a lady of the ancient Katz (HaKohen) family gave rise to a number of prominent rabbinical lines, one of which led via his son Jacob Jokel Horowitz of Brody and Glogau to Isaac Horowitz, the Rabbi of Brody, Glogau and Hamburg, to Jacob Jokel Horowitz of Bolechow and his progeny (Table 10). The second marriage of Meir Horowitz of Tiktin to a daughter of Efraim

Zalman Katzenellenbogen led to the Chasidic Friedman dynasty of Ruzhin, Sadegora, and Czortkow (Table 3).

Tables 11 and 12 deal with links between Babad, Horowitz, Zausmer, and Halpern, while Table 13 charts the links between some Fraenkels of Przeworsk and Brody with Gelles and Horowitz. The Zausmer and Fraenkel grandfathers of two sons of Jacob Jokel Horowitz of Bolechow lead to the subject of Tables 14 and 15, namely the connections between the half brothers Rabbis Efraim Fischel and Yehuda Aaron Horowitz and of their progeny.

In Tables 14 and 15, identification of the mothers of my grandfather Nahum Uri Gelles and of his wife Esther Weinstein presently has to rely on the following circumstantial evidence: [a] the well documented preference given in rabbinical appointments to qualified sons or sons-in-law or other close kinsmen, which was particularly marked in the score of little *shtetls* around Stanislaw (Stanislawow) where the Horowitz dynasty was firmly entrenched for a century and a half, [b] the well established conventions for naming children after deceased grandparents and other ancestors, [c] the custom of “going home to mother” for the birth of a child whenever possible and the deductions to be made from known residence of grandparents and places and dates of birth, [d] additional corroboration from a study of in-laws and other related lines. There is a very striking corroboration from all these pointers to the identification of Nahum Uri’s and Esther’s mothers as Horowitz cousins.

Table 16 traces marriage links between Ashkenazi, Babad, Horowitz, Gelles, Kliger, and Avigdor, exemplifying the inter-connections of rabbinical clans.

Table 17 presents the lines of descent from Rabbi Abraham Chayes of Prague, known as Eberel Altschuler, via his son Isaac Chayes and his daughter, Mirel, who was the first wife of the great Rabbi Judah Loew. 13 generations of the direct line from Isaac Chayes of Prague to Chief Rabbi Hirsch Perez Chajes of Vienna are shown in the Table, as are lines of descent from Judah Loew via the ancient Katz line to Horowitz and Zausmer. In the crucible of renaissance Prague, where families from different parts of the continent met and inter-married over the generations, the origin of the nexus of Loew, Chayes, Horowitz, Katz, Fischel, Margolies, and others can be discerned.

Table 18 brings out Chayes connections with the descendants of Aryeh Leib Fischls and with the Berensteins, who were descendants of Abraham Joshua Heschel. While the base of the Chayes family remained in Brody for centuries many branch lines developed elsewhere. Examples are the Drohobycz and Kolomea lines shown in Table 19 with cross - links to each other and to the main Brody line. The wife of Meir Chayes of Brody and Florence was a

Berenstein. Their son, the famous Rabbi Zwi Hirsch Chayes of Brody and Zolkiew, married Riva Hesa of the Rokeah family. The age-old intermarriages of the Chayes and Horowitz families continued with a sister of Rabbi Zwi Hirsch Chayes and Shlomo Abraham Horowitz of Cracow (as I am kindly informed by Mr Malkia Chayoth). Zwi Hirsch's son, the fifth Isaac Chayes of the main family line, became Chief Rabbi of Brody and his daughter Rive Hesse (Riva Hesa) Chayes married Pinkas Horowitz of Kolomea. (another instance of a grandchild's first name confirming a grandmother's identity, and vice versa (see also Table 15).

Frequent use has been made in this monograph of name patterns as evidence, but never in the absence of other support. The name pattern of Efraim Fischel and Nahum in Table 14 is an example. Clearly, the more unusual the name the more weight might be attached to what is essentially circumstantial evidence. Table 20 shows the incidence of the name David Tebele running through several connected families and generations. It indicates a link between David Tebele Chajes of Drohobycz with Isaac Chayes, the head of the Brody community, who married a sister of Rabbi David Tebele of Lissa.

This study must perforce remain incomplete until documentary proof from primary sources confirms the conclusions reached from circumstantial evidence, however persuasive this appears to be. There are also a number of questions such as the antecedents of Rabbi Shmuel Helman of Metz and the connections of Rabbi Shmuel Gelles of Siemiatycze that remain to be clarified. It seemed to be in the interests of scholarship to record the progress made to date in the hope that publication will elicit further documentation from other quarters.

Without wishing to enter into complex questions of the genetic inheritance of intellectual and other qualities some findings of this genealogical study appear to be relevant. A few dozen rabbinical families did intermarry repeatedly over the centuries, and there were frequent marriages between cousins of one degree or another. The continuing intellectual vitality of such ancient lineages as Shapiro, Yaffe, Horowitz, Chajes, and Katzenellenbogen (Wahl, Heschel, Babad) is surely due in part to cultural and educational factors, but some good genes seem to have been preserved and indeed reinforced in the course of this millennial inbreeding.

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I am grateful to Yissochor Marmorstein and Malkia Chayoth for drawing my attention to some Hebrew references

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Birth, marriage, death, and property records for the Gelles family of Brody covering the period 1780-1870 in the Central Archives of Lviv (Ukraine), with house numbers and names of residents, linking up with data from the Beth Din records.

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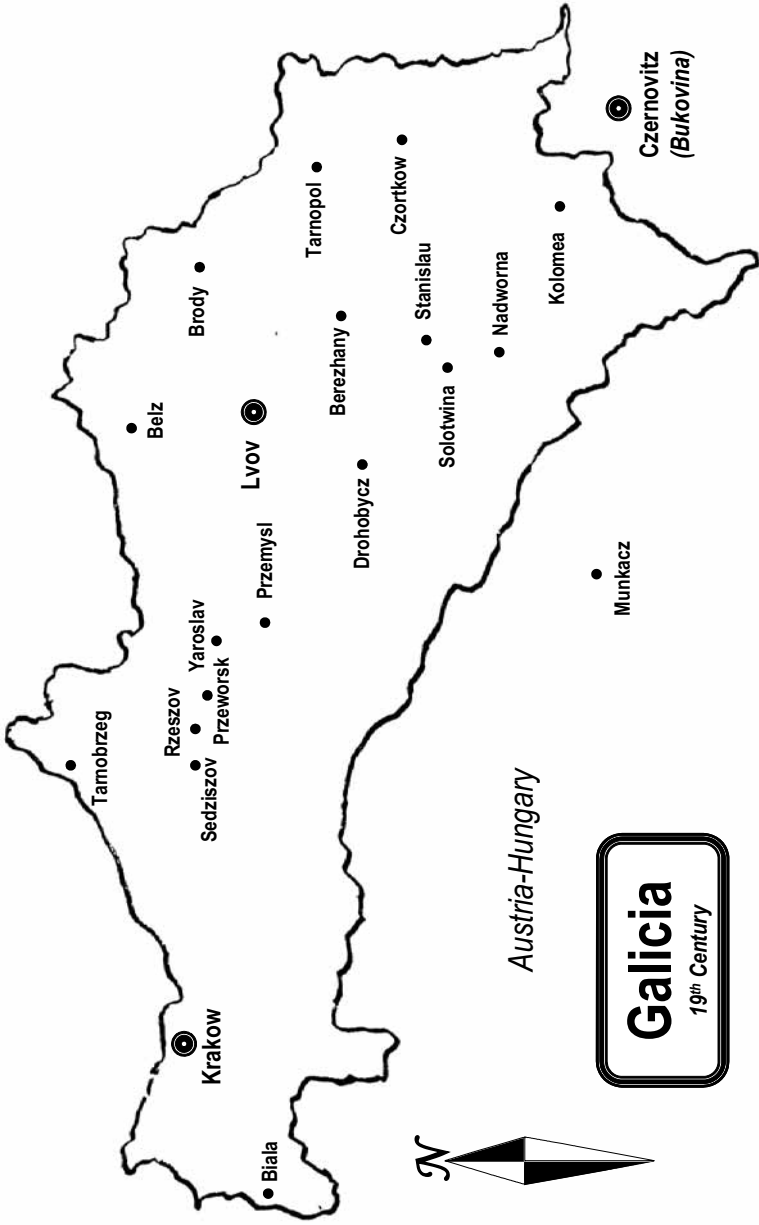
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An Ancient Lineage

European Roots of a Jewish Family:

Gelles -Griffel -Wahl -Chayes -Safier-Loew –Taube

By Edward Gelles

Published by Vallentine Mitchell, July 2006.

ISBN 0- 85303-680-2

This work is not just about one Jewish family in a given place and a certain period. It may have started that way about 8 years ago when I determined to find out about my ancient roots. I came from a comfortable middle class background. My father was an advocate in Vienna. He and his younger brother and sister obtained their doctorates in law from Vienna University. They were born in Austrian Galicia where my father's people were rabbis and my mother's family had substantial business interests. Links with the older orthodox generation were broken when my parents embraced Viennese culture while maintaining their Jewish identity in the socio-political rather than religious sense. They scarcely ever talked to me about the past but they left me a great hidden heritage which I have now endeavoured to re-discover.

At the beginning of my search I had my parents' marriage certificate and my grandfather's tombstone inscription. I saw my paternal grandfather Nahum Uri Gelles just before he died and I also once met my grandmother, Chawa Wahl. From these slender beginnings I traced my paternal line back to an 18th century scholar of Brody and thence to 16th century Rabbis of Prague. The grandsons of my ancestor Moses Gelles married into the families of Rabbi Shmuel Helman of Metz and Pinchas Shapiro of Koretz. My maternal ancestors included the families of my Wahl grandmother and Chayes great-grandmother. I did not even know their places of birth. How I found them and much else is described in the book.

The genealogical methodology is of general interest and involves the records of Jewish communities throughout Europe including surviving tombstone inscriptions, civil records of births, marriages, and deaths, records of property transactions, taxation, military, school and other records, ships' manifests, immigration and naturalization records, and the information scattered among ephemera of all kinds, family correspondence, newspaper cuttings, and in biographical works, the rabbinical literature, and so on. For example, a first world war postcard led me to the Austrian army archives, to a specialist library on the history of medicine in London, to the rediscovery of my Loew cousins in

Chicago, then to the municipal archives of Strasbourg, and so to Tarnobrzeg and elsewhere in Galicia.

There are long threads of discovery leading back from central and eastern Europe to renaissance Prague and Padua and to medieval towns in the Rhineland and in northern France. Our ancestors were in Italy and Germany and earlier still some were in Provence and Languedoc and in the Iberian peninsula. From Lisbon and Barcelona, from Narbonne and Arles, from Bologna, Padua, and Venice, Worms and Frankfurt, to Vienna and Prague, Cracow and Lvov, Grodno and Brody, our journey across Europe and back again takes in many notable Jewish families. At the end of the day the handful of families highlighted in this book can be seen as a microcosm of the millennial Jewish presence in Europe.

So there are three main threads woven into my work. The genealogical methodology, the lives of individual people and their families, and the grand historical background of more than a thousand years of European history.

The scope of the book is indicated by over 200 place names and over 100 family names. Connections with Katzenellenbogen, Yaffe, Shapiro, Halpern, Fraenkel, Horowitz, Rapaport and many others are illustrated in 54 genealogical charts many of which contain original material. There are illustrations and documents. The chapter notes give full references and there are some sketch maps, a glossary of terms, and a select bibliography.

Endorsements by the leading genealogist Rabbi Meir Wunder of Jerusalem and the historian Professor Gershon David Hundert of McGill University are printed in the book, which has also had numerous reviews. These include Rafal Zebrowski in the Jewish Historical Quarterly, Warsaw [No.4 / 2006 (220)], Yehuda Klausner in the Journal of the Israeli Genealogical Society, Sharsheret Hadorot [Vol. 21, No.1, 34-35, February 2007], and Evelyn Adunka in David - Jüdische Kulturzeitschrift [Year 19, No. 73, June 2007].

The book is now in the collections of university libraries, museums, and other institutions in the United States, Canada, Israel, the United Kingdom and many European cultural centers.

Copies of the book and further information can be obtained directly from the author:

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Family Connections

Gelles – Horowitz – Chajes

Following on his earlier published work, Dr. Gelles investigates the genealogical links between a number of rabbinical families that were prominent in central and eastern Europe for several hundred years and relates his findings to the historical background. Gelles, Horowitz, and Chajes are highlighted in the present work that includes connections to Loew, Katz, Yaffe, Shapiro, Halpern, Hillman, Isserles, Meisels, Katzenellenbogen, Babad, Friedman, Landau, Rapaport, Fraenkel, Fischel, Margolies, and other families.

Edward Gelles was born in Vienna and came to England with his parents in 1938. His Gelles forebears were rabbis for many centuries. He was educated at Balliol College Oxford, where he obtained his doctorate in chemistry. His interests include European history, antiques, modern art, and family genealogy. His book “An Ancient Lineage: European Roots of a Jewish family” was published in 2006.

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