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Jewish Genealogical Society

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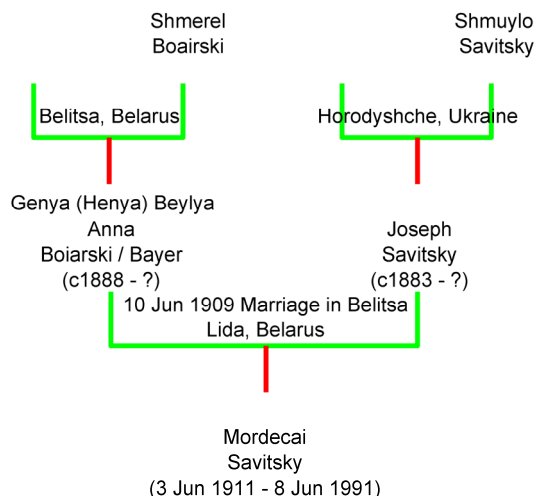
NEWSLETTER

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VOLUME III, NUMBER 2-3

SUMMER 2018 – תקופת תמוז תשע"ח

Featured Lesson: In Plain, Cite (Understanding Citations)



This is the second in a series of articles designed to foster and illustrate the Genealogical Proof Standard ("GPS").

The previous article established that Mordecai Savitsky was born at Lida, Belarus in 1911, to Yosef and Genya Beylya. This article will focus on GPS #2: Source Citation. This standard requires accurate citations that answer questions of identity and other detail.¹

How a source is documented? How is it used to answer a question and apply judgment? To answer these questions, it is important to understand a source.²

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MIDRASHIC GENEALOGY

Was Rivka Born in 2085 or 2074?

Tosafos to Tractate Yevamos 61b, (s.v. Vechein - ל"ה וכן הוא) quotes two opinions as to Rivka's age at the time she married. Seder Olam (chapter one) records her age as 3 years old. Rabbeinu Shmuel HaChasid of Spira (ה"ר שמואל חסיד מפ"ר"א) proves that Rivka was 14 years old. He bases this on a Sifri

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Standards for Continuing Education – Using Indirect Evidence in Practice

The Board for Certification of Genealogists includes Standard 83, the reading of peer-reviewed research journals as part of knowledge and skill development.¹ Skill development occurs in part by noting methodology implemented by other researchers, and for publication by genealogically certified editors. A recent National Genealogical Society Quarterly has several articles that utilize indirect proof in order to answer a research question. Some examples of this include:

✚ **Signature Evidence** – to answer the question of identity, an author presents signature evidence of the same name from various documents spanning a 30-year period.² The signature evidence is an example of indirect proof. The diverse sources include marriage, pension and draft documents. Seven bulleted points make a

convincing argument that the same man signed all these different documents.

✚ **You Can't be in Two Places at Once** – another author raises the question of identity for a Susan Gliddon found in England and also in the USA.³ Is she the same person? Detailing all of the events and their timing via

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This enables one to communicate source quality and to cite it properly. As an example, if someone's given name was listed as Mendel in the 1920 US Federal Census and Manis in the 1940 Census, which should be given more weight in determining fact? By knowing the source, an indication is possible. The 1940 census was unique. In 1940, enumerators were instructed to place an X with a circle, a ⊗, after the name of the household member that related the information.³ Depending on the informant, the 1940 Census detail may carry more weight.

Any conclusion must rest on a sound foundation. BCG Standard #37 explains that a source gives context.⁴ In what way? View the source as a container. Consider the source of other items such as food. Would a person prefer to purchase food in a blank container, or in packaging that

indicates the ingredients, the manufacturer, the date of freshness and other important details? Consumers look for and demand these qualities in a container. Source citation is no different. The container needs to be descriptive, otherwise it does not function as a container that others will consider acceptable or trustworthy.

Try to view the original record when reviewing sources. This is especially true of extracted, digitized indexes of original records. As an example, when searching for details regarding Moshe Weinstock on JewishGen there is a Moritz Weinstok listed in the HSIg index for birth records, born on 23 Jun 1869 in Tokaj, Hungary.⁵ His father was recorded in the index as Ignasz (Ignacz is a Hungarian variant of Isaac, the Hebrew of Yitzchok). The Moshe Weinstock being sought was born on the same

לע"נ
ר' משה ב"ר יונה ז"ל
נפטר י"ח מנחם אב
מרת ריזל בת ר' צבי ע"ה
נפטרה כ' תשרי
ויינשטוק
הונצחו ע"י ר' מנחם וחנה
ירוביץ הי"ו

Courtesy of Ephraim Yurowitz⁶

date, but family lore as well as his tombstone indicated his father's name was Yona (Jonah). Was this the same person? Was Ignasz just the civil name that Yona used? Once the original records became available online (via FamilySearch) the actual record the index pointed to was examined.⁷ The name written for Moritz's father was Junasz, a much closer form of Yona. The following record line (pertaining to a different individual) did have the father's name as Ignacz. This

WEINSTOK, Moritz	23-Jun-1869 M	Ignasz Rosali BENJAMIN	Tokaj / 98-14 Tokaj Zemplén	Tokaj	LDS 642959
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Reproduced with permission from JewishGen

14 Weinstok Moritz	" 23 1 "	1 "	Weinstok Junasz
15 Sinner Ester	" 26 " 1 1 "	"	Sinner Ignacz

Reproduced with permission from the Hungarian National Archives Borsod-Abaúj-Zemplén County Archives (MNL BAZML) XV. 83. Collection of Births of Zemplén County. Recording archives per village. Tokaj. P. 97. Row 14

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was a simple case of human error during the extraction of the index detail (which, when brought to the attention of JewishGen, was corrected in less than a day). Ascribing value to original records motivates the researcher to obtain the best possible sources.

The "Standard in Genealogy" column on the last page of this issue outlines the purposes of source citation succinctly. To amplify the purposes, many reasons can be offered. The purpose of source citation as **breadcrumbs** includes these reasons:

- i. Aid both the author and others in locating the original source of the information.
- ii. Avoid duplicating searches that were already performed.
- iii. Describe the details of the source referenced, including the five basic points of who (author) what (title) whereis (usually publisher), when, and wherein (locator).⁸
- iv. Record negative findings.
- v. Describe the source in terms of the "POD" (for GPS #3) :
 - Primary, secondary or indeterminate
 - Original or derivative
 - Direct, indirect or negative
- vi. Record the source of the source when utilizing an extract or index. This point will be expanded upon further on.
- vii. Avoid claims of plagiarism.
- viii. Give credit where credit is due.

The second purpose of source citation is **judgment** of the source, and includes these reasons:

- i. Demonstrate adherence to GPS #1 by showing the scope of the research and (GPS #5) if the sources were extensive enough to support conclusions.
- ii. Enable the researcher to comply with

GPS #3: analysis and correlation of data; ⁹ to tell good evidence from bad. This is also known as evidence discrimination.

- iii. Comply with GPS#5 and relate the source to the conclusion or assumption in the research.
- iv. Answer the question of "how do you know?"
- v. Give the research credibility by showing the research to be based on facts.
- vi. To show if further effort may yield alternate results.
- vii. To help resolve conflicting data, especially if the conflicting information becomes available only in the future.
- viii. To judge the accuracy of the evidence, as per BCG Standards 35 – 36:¹⁰
 - Why was the source created?
 - For an original source, was it altered?
 - For a copy of the original source, was it completely copied? Was it altered?
 - Was the source created at the time of the event?
 - Was the source created by an eyewitness?
 - If by an eyewitness, could there be a reason (like gain, pride or embarrassment) to lie or misrepresent the facts?

One of the **breadcrumb** reasons above mentioned recording the source of the source. Reviewing the sources used to document Mordecai Savitsky's lineage in the prior edition of this publication (Volume III, Number 1), illustrates this point.

An online source is often based on an underlying source. In fact, sometimes there can be even more than one layer of underlying sources. Based on the extensive writings of Elizabeth Shown Mills in Evidence Explained,

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In Plain, Cite

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these sources must all be cited together in a compound or complex structure.¹¹ Three examples will be examined that illustrate the idea of a basic source citation, and then sources with additional layers.

The first example contains only one layer. It is an original source created by Ancestry. It is the U.S. Social Security Applications and Claims Index 1936-2007. The information gathered by Ancestry, and the citation to that information, are:

Mordecai Savitsky in the U.S., Social Security Applications and Claims Index, 1936-2007

Name:	Mordecai Savitsky
Gender:	Male
Race:	White
Birth Date:	3 Jun 1911
Birth Place:	Lida, Poland
Death Date:	Jun 1991
Father:	Joseph Savitsky
Mother:	Anna Bayer
SSN:	022304584
Notes:	Mar 1956: Name listed as MORDECAI SAVITSKY

Reproduced from the Office of Retirement and Disability Policy, Social Security Administration.
Ancestry stated that their permission is not required for this database detail.

Social Security Administration, "U.S., Social Security Applications and Claims Index, 1936-2007," database, *Ancestry* (<http://www.ancestry.com> : accessed 11 January 2018), entry for Mordecai Savitsky, Jun 1991, SS no. 022-30-4584.

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Another example, this one an index of an original source, shows the two components (layers) of the source in different colors (i.e.: the source, and **the source of the source, in red**). The JewishGen source cited is an extract of birth records from Belarus. To obtain the original

source that the index is based upon, one needs to know further detail – the location of the original source in Belarus; exactly where it is and how to request it. The source detail and its citation are:

Belarus Births Database

Searching for Surname (phonetically like) : SAVITZKY AND
Givenname (exact) : MORDUKH
1 matching record found.
Run on Sun, 06 May 2018 08:43:23 -0600

Name	Father, Grandfather	Date of Birth DD/MM/YY HebrewDate	Town	Comments	Place Recorded	Microfilm /Item
	Mother, Grandfather		Ujezd		Year	Image
	Mother MaidenSurname		Guberniya		Record #	Archive / Fond
SAVITZKY, Mordukh	Iosif, Shmuylo	3/6/1911 -	Lida	father is a petty bourgeois from Gorodische	Lida	Not microfilmed / -
	Genya Beylya, Shmerel		Lida		1911	-
	-		Vilna		M31	NHAB Grodno/1817/1/57

Reproduced with permission from JewishGen

“Belarus Births Database,” database, *JewishGen* (<https://www.jewishgen.org> : accessed 8 January 2018), entry for Savitzky, Mordukh, 6 March 1911 in Lida, Lida Ujezd, Vilna Guberniya, Belarus; **citing not microfilmed records from National Historic Archives Of Belarus (“NHAB”) Hrodna, Belarus, Fond/Opis/Delo [Group/List/Item#]: 1817/1/57 (1896 - 1914), record # M31.**

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With these concepts in mind, it is possible to construct a proper source citation for the subject of this article, the Lithuanian marriage record of Joseph and Genya Bayla Savitsky. This will be a

compound source, as there is the JewishGen index and also the original source used to create the database (which is the source of the source, **represented in red** in this article):



Lithuania Marriages and Divorces

Searching for Surname (phonetically like) : SAVITSKII AND
Surname (DM soundex) : BOIARSKII
2 matching records found.

Run on Sun, 13 May 2018 05:53:51 -0600

Marriage Place Town / Uyezd / Guberniya	Groom Name	Groom Father Mother Place	Groom Age	Comments	Rabbi	Place Recorded	Microfilm # / Item # Image# Archive / Fond
Marriage Date (DD/MM/CCYY) HebrewDate	Bride Name	BrideFather Mother Place	Bride Age		Witness 1	Year Recorded	
					Witness2	Record Type	
						Record #	
Belitsa Lida Vilnius 10/Jun/1909	SAVITSKII, Iosel BOIARSKII, Genia Beilia	Shmuel -- Gorodishche Shmerl Belitsa	26 21	Groom: Single. Bride: single.		Belitsa 1909 marriage 4	Not Filmed / 7.1 NHAB Grodno/292/2/32

Reproduced with permission from JewishGen

“Lithuania Marriages and Divorces Database,” database, *JewishGen* (<https://www.jewishgen.org> : accessed 7 May 2018), entry for Savitskii, Iosel and Boiarskii, Genia Beilia, 10 June 1909 in Belitsa, Lida Ujezd, Vilna Guberniya, Belarus; **citing not microfilmed records from National Historic Archives Of Belarus (“NHAB”) Hrodna, Belarus, Fond/Opis/Delo [Group/List/Item#]: 292/2/32, [Image # 7.1,] record # 4.**

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1. *Genealogy Standards* (Nashville & New York: Ancestry, 2014), 1 – 2
2. Thomas W. Jones, *Mastering Genealogical Documentation* (Arlington, VA: National Genealogical Society, 2017), 37.
3. "Frequently Asked Questions," NARA Official 1940 Census Website (https://1940census.archives.gov/faq/#codes_mean) : accessed 7 May 2018)
4. *Genealogy Standards*, 23
5. "Hungarian Births Database," database, JewishGen (<https://www.jewishgen.org>) : accessed 7 May 2018), entry for Weinstok, Moritz, 23 Jun 1869, in Tokaj, Tokaj Jaras, Zemplen Megye, Hungary; citing "Register of Jewish Births for Hungary, Zemplén, Tokaj, 1827-1895," page 98 [97], line 14, Hungarian National Archives, Budapest, Hungary; imaged as Family History Library (FHL) microfilm 642,959, item 3 (Salt Lake City: Genealogical Society of Utah, 10 May 1965)
6. Steipler Shul (Bnei Brak, Israel), Moshe and Raizel Weinstock *yahrzeit* [memorial] plaque; photographed by great-grandson Ephraim Yurowitz, 18 Dec 2016. The plaque was erected by Menachem and Chana Yurowitz (nee Weinstock).
7. Israelitische Kirche (Tokaj, Kamitat: Zemplén, Hungary), "Geburtsregister, Heiratsregister, Sterberegister, 1827–1895" [Israelite church Registers of births, marriages, and deaths, 1827–1895], page 97, line 14, entry for Weinstok, Moritz, 23 Jun 1869; imaged at FamilySearch (<https://www.familysearch.org/ark:/61903/3:1:3QST-L9PH-3999-N>) : accessed 24 May 2018), image 330 (identity of register) and 430 (actual record); imaged from Family History Library (FHL) microfilm 642,959, item 3 (Salt Lake City: Genealogical Society of Utah, 10 May 1965).

The Jewish Birth/Marriage/Death records for Tokaj on FHL film 642,959 span 223 pages and

begin at image 330. Note that the Hungarian Archives house digital and microfilm copies of birth, marriage and death registers of Tokaj before 1895 and are kept at the 3rd building of the Magyar Nemzeti Levéltár [Hungarian National Archives] in Óbuda, 3rd district (Bécsi Kapu tér 2-4., 1014 Hungary). Detail on the holding can be found on their website at (<http://adatbazisokonline.hu/adatbazis/mikrofilm-anyakonyvek>) : accessed 24 May 2018). This specific record is referenced there as: Felvétel szám [Recording number] 239, Kötet [volume] 421/1, Törzsszám [Registration #] X 5594, Dobozszám [Box #] A3556. The original Jewish registers of Tokaj can be found at the NAH Borsod-Abaúj-Zemplén Archives in Sátoraljaújhely (<http://mlp.archivportal.hu/en/archives-of-hungary/the-hungarian-national-archives-borsod-abaui-zemplen-county-archives/>) : accessed 27 May 2018). Also note that the JewishGen Hungarian Birth Index incorrectly cites this record as page 98, rather than page 97.

8. Jones, *Mastering Genealogical Documentation*, 40 – 44. Also Thomas W. Jones, *Mastering Genealogical Proof* (Arlington, VA: National Genealogical Society, 2013), 36 – 37 and 39 – 40 for a dissection of both published and unpublished source examples, with callout boxes for each component.
9. Elizabeth Shown Mills, *Evidence Explained: Citing History Sources from Artifacts to Cyberspace*, 3rd ed. (Baltimore, MD: Genealogical Publ. Co., 2017), 42 – 43.
10. *Genealogy Standards*, 21 – 22
11. Mills, *Evidence Explained*, 42. Also see Elizabeth Shown Mills, "QuickLesson 19: Layered Citations Work Like Layered Clothing," *Evidence Explained: Historical Analysis, Citation & Source Usage* (<https://www.evidenceexplained.com/content/quicklesson-19-layered-citations-work-layered-clothing>) : accessed 7 May 2018)

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JewishGen Grodno Database: Understanding Image #'s

By **Paul Zoglin**

Belarus SIG Database Coordinator

Most Russian archival books are referenced by fond, opis and delo numbers. The fond and opis are categories. The delo number is the book number. Referencing a specific record should include the archive, the fond/opis/delo and the page number of the actual record.

In the JewishGen record templates the "image number" field is used for the page number. In many old Russian record books the right side of the page is given a number and the left side is considered the "overleaf" of the previous page. This page numbering scheme presents a problem if one wants to sort records by page number. The Belarus SIG has started to use a page numbering system where a ".1" and ".2" suffix is used to denote the left and right sides of pages. For example, in this indexing scheme pages 6 overleaf and 7 (which would be left and right side pages) would be indexed as pages 7.1 and 7.2. If the record source has been digitized and both pages filmed in one picture then the ".1" and ".2" suffices are dropped and both pages are indexed using the page number of the right side of the page (i.e page "7" in the example of Iosel Savitskii above).

In many Jewish metrical books (birth, death, marriage) the left side of the page contains the information in Russian and the right side of the page contains the information in Yiddish/Hebrew.

In many of the revision list (census) record books the left side of the page is used for the counting of the men and the right side is used for the counting of the women.

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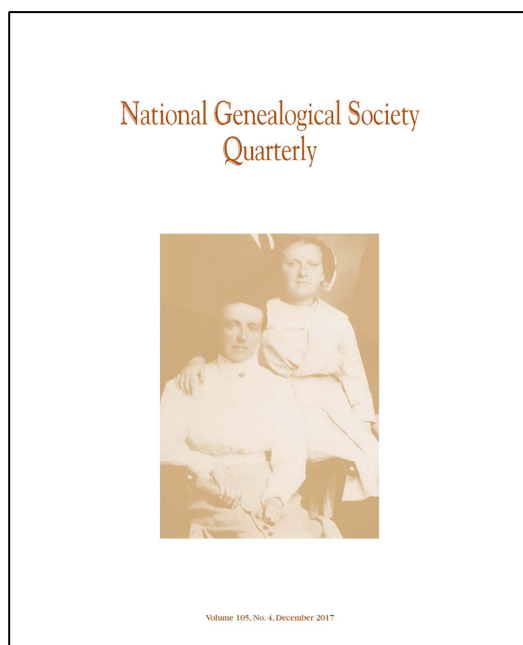
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Midrashic Genealogy / Standards for Continuing Ed

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(<http://hebrewbooks.org/pdfpager.aspx?req=34328&st=&pgnum=217>) which say that six pairs of people (Rivka & Kehas, Levi & Amram, Yosef & Yehoshua, Shmuel & Shlomo, Moshe & Hillel the Elder, and Rabban Yochanon ben Zakkai & Rabbi Akiva) lived the same number of years. In the comparison, Sifri matches Rivka to Kehas (whose age is recorded in Exodus 6:18), both of whom lived to age 133. Based on the accepted timing of Rivka's passing (see Midrash Koheles chapter 2), this pairing only works if Rivka was 14 years old when she married. Tosafos concludes that each source must have used its own timeline.

Cont. from first page (Standards for Continuing Education)



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Image courtesy of NGS, used with permission 2018.

a clear and concise table, and also using other negative evidence, the author convincingly argues that the Susan Gliddons found on both continents are in fact the same person. The table's layout tracks place and time, and shows that she is never simultaneously in two different countries or even two different places during the same period of time. The migration and residency data never overlap. Negative data is one way to meet the Genealogical Proof Standard.

1. *Genealogy Standards* (Nashville & New York: Ancestry, 2014): 44
2. Litchman, William M. "In Atlanta, Los Angeles, Philadelphia, and Elsewhere: One Paul Richard Stockton, or More?" *National Genealogical Society Quarterly* 105, No. 4 (December 2017): 251 – 269, specifically 259.
3. Joyce, Jan M. "Susan Gliddon of Bridgerule, Devon, England; and Summit County, Ohio: One Person or Two?" *National Genealogical Society Quarterly* 105, No. 4 (December 2017): 26 – 272, specifically 26.

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Where is Yitzchok Avinu?

A review of chapters 22 – 24 of Genesis leads to several questions regarding the whereabouts of Yitzchok Avinu.

1. Genesis 22:3 describes both Avraham and Yitzchok going together to the *Akeidah* (lit. to offer a sacrifice). On the return, only Avraham is mentioned (ibid. 22:19). Where is Yitzchok?
2. When describing the passing of Sarah Imeinu (ibid. Ch. 23), Avraham's name is mentioned more than ten times. He eulogized Sarah, he negotiated for her burial plot and he buried her. Why is no mention made of her son mourning

her passing? Where is Yitzchok?

3. Avraham commands his servant to find a wife for Yitzchok. However throughout the entire episode (ibid. Ch. 24) no mention is made of Yitzchok until verse 62. Where is Yitzchok?

One approach is that Yitzchok's neck was injured during the halted sacrificial procedure and he was recuperating in heaven for 2 or 3 years.¹

This approach also answers three other questions.

1. How did Yitzchok know what Gan Eden smelled like (see Genesis 27:27

– “the fragrance of my son is like the fragrance of a field which Hashem has blessed”)?

2. Rashi to Genesis 25:29 states that Yaakov was 13 when Avraham died. However, the verses prove otherwise: Avraham was 100 when Yitzchak was born (Genesis 21:5), Yitzchak was 60 when Yaakov was born (Genesis 25:26), and Avraham died at the age of 175 (Genesis 25:7). $175 - (100 + 60) = 15$! Why does Rashi record him as having been 13 years old?
3. The Gemara teaches that the lives of the patriarchs totaled 500 years.² Adding the years yields 502: Avraham lived 175, Yitzchok 180

and Yaakov 147. That is 502 years, not 500 years!?

However, if we say that Yitzchok was in Gan Eden for 2 – 3 years, this explains how he knew what it smelled like. It also explains the two-year discrepancy noted in questions #2 and #3.

1. Bereishis Rabbah 56:11, Targum Yonasan Genesis 22:19. Also, מדרש הגדול: ויצחק היכן הוא? אלא שהכניסו הקב"ה לגן עדן וישב שם בה שלש שנים. See also Zohar, and Yalkut Reuveini to Chayei Sarah s.v. Shema (<http://hebrewbooks.org/pdfpager.aspx?req=14097&st=&pgnum=207>)
2. Talmud Yerushalmi, Oz Vehadar ed., Berachos 6a

Our Patriarch Yitzchok

A breakdown of major events that occurred in Yitzchok Avinu's lifetime:

- **2048:** Yitzchok Avinu is born on the first day of Passover, in the land of Plishtim (probably in the city of Gerar).ⁱ
- **2049:** Serug, g-g-grandfather of Yitzchok, passes away.ⁱⁱ
- **2050:** Yitzchok turns two years old, is weaned and has the first recorded birthday party in history.ⁱⁱⁱ
- **2061:** Avraham makes a great feast in honor of Yitzchok's Bar Mitzvah.^{iv}
- **2073:** Avrohom relocates the family from Plishtim to Chevron.^v
- **2083:** Terach, grandfather of Yitzchok, passes away.^{vi}
- **2085:** The *Akeidah* takes place and Sarah Imeinu passes away.^{vii}
- **2088:** Yitzchok marries Rivka.^{viii}
- **2096:** Arpachshad, g-g-g-g-g-grandfather of Yitzchok, passes away.^{ix}
- **2108:** Yaakov Avinu is born when Yitzchok is 60 years old.^x
- **2123:** Avraham Avinu passes away at the age of 175. Yitzchok moves from Chevron to Be'er L'chai Ro'i and then to Gerar.^{xi} Later, Yitzchok moves to the Valley of Gerar and then to Be'er Sheva.^{xii}
- **2126:** Shelach, g-g-g-g-g-grandfather of Yitzchok, passes away.^{xiii}
- **2158:** Shem g-g-g-g-g-grandfather of Yitzchok, passes away.^{xiv}
- **2171:** Yitzchok blesses Yaakov.^{xv}
- **2187:** Eber, g-g-g-g-g-grandfather of Yitzchok, passes away.^{xvi}
- **2207:** Rivka passes away.^{xvii}
- **2228:** Yitzchok passes away at the age of 180.^{xviii}

i. See Genesis 21:5 for his year of birth. Also see Talmud Bavli Rosh Hashanah 11a for his date of birth. See Rashi's calculations to Genesis 21:34 (רש"י ד"ה ונשא ארלו) for implication of his birthplace as the land of Pilishtim. Also see a contradictory Rashi in Talmud Bavli Megilla 9a for his place of birth. (רש"י ד"ה ונשא ארלו). See Yalkut Meam Loez Genesis 2:261 and Rashi, quoting Seder Olam, Genesis 21:34.

ii. Genesis 11:20 – 23

iii. Genesis 21:8

iv. Yalkut Meam Loez, Genesis 2:283, where the invitees and other detail is described. Also see footnotes there.

v. See Rashi's calculations to Genesis 21:34 (רש"י ד"ה ונשא ארלו)

vi. Genesis 11:24 – 26

vii. Genesis 22 – 23

viii. Genesis 25:20

ix. Genesis 11:10 – 13

x. Genesis 25:26

xi. Genesis 25:8 for Avrohom's passing. See Yalkut Meam Loez Genesis 2:472 that he previously was in Chevron. See Genesis 25:11 for his move to Be'er L'chai Roi and Torah Shelaimah #44, quoting Midrash Agudah to that verse, explaining that Yitzchok went to be with his step-mother Hagar. See Genesis 26:1 for his move to Gerar, and Torah Sheleimah quoting Lekach Tov to that verse that the famine occurred right after Avrohom's passing.

xii. Genesis 26:6, 26:17 and 26:23

xiii. Genesis 11:12 – 15

xiv. Genesis 11:11 – 11

xv. Genesis 27

xvi. Genesis 11:14 – 17

xvii. See Rashi to Genesis 35:8 and Yalkut Meam Loez Genesis 3:184

xviii. Genesis 35:29

Standards

GEDCOM Standards for "GPS"

GPS Standard #2 requires complete, accurate citations to the source or sources of each information item contributing — directly, indirectly, or negatively — to answers about that identity, relationship, event, or situation.

Why Cite Sources?

- **Breadcrumbs:** Citations describe how you determined what you wrote.¹
- **Judgment:** Citations assess the credibility of each source used. They record details that affect the use and evaluation of the data (a source's quality and content, not just its location.)²

1. *Genealogy Standards* (Nashville & New York: Ancestry, 2014), 1
2. *Ibid*, 6. Also see Elizabeth Shown Mills, *Evidence Explained: Citing History Sources from Artifacts to Cyberspace*, 2d ed. (Baltimore: Genealogical Publ. Co., 2009), 42 – 43.



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