

Is Cervantes a Jew, and how to save it for later in case of computer problems!



ATSMI UVSARI
"MY BONE AND MY FLESH"

עצמי ובשרי

Number 12

Spring 2006

IN THIS ISSUE

Mensch of La Mancha: Could Cervantes have been a Jew? 2

Breaking Through Brick Walls 2

Backup Options for Your Family History 2

Refuge in Hell 5

Born To Kvetch, Easy To Kvell About 7

In the Body of an Accounting Professor: A Little Bit of the Mongol Hordes 13

Regular Features:

Book Review p.5,7

Contact Info p.17

Member Spotlight p.16

Minutes p.17

Zip Tips p.9

President's Message p.11

Who We Are p.3

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www.ujgs.org

Breaking Through Brick Walls (continued)

Part of the article published from Atsmi Uvsari Number 12 was left out and is shown hereafter.

(My apologies to Banai)
by *Banai Lynn Feldstein*

What can you do when you have no idea of a relative's married name?

Obituaries often have lists of names of those who survived the deceased and will show married names and often locations. Check probate records. If you know a school she attended, alumni associations may have records. Check death records; she may be an informant. Get all the documentation you can find, even if you already

(Continued on page 10)

Mensch of La mancha - Could Cervantes have been a Jew?

©From *New Jersey Jewish News - Greater Monmouth County* dated March 21, 2006 -
page 35

by **Curt Leviant**

There is, according to the author, anyway to know for sure. What is meant is that he might be from a Converso family. He notes that Miguel de Cervantes (1547-1616) is mentioned in the *Encyclopedia Judaica*.. Then the fun begins.

He notes:

- Cervantes presents equally both Christianity and Judaism.
- He was denied positions he was seeking.
- - He is “ironic, negative, disparag-

(Continued on page 3)

Backup Options for Your Family History

By: **Kimberly Powell,**
Your Guide to Genealogy.
*Steps to Protecting Your Genealogy Files from
Disaster*

I absolutely cringe every time I hear that someone has lost thousands of names and years of work because their hard drive crashed or a virus ate their file. Computer failure, virus mayhem, floods, lightning strikes, theft - these are just a few reasons you should backup your genealogy files on a regular basis.

Backing up your genealogy files is very simple. It basically involves copying them to a second medium - CD-Rom, DVD, Zip disk, removable flash disk or external hard drive - as a precaution in case the first medium fails. It can be done manually, or even scheduled to happen automatically.

(Continued on page 4)

(Continued from page 2)

- ing” towards the Catholic church.
- Don Quixote - pronounced “ Ki shoteh” means “he is a fool” in Hebrew.
- A story in the novel comes from the Talmud.
- He comes from the town of Saavedra which had a significant Jewish population.
- Most of forty biblical quotes in the book come from the Tanach
- More than a dozen other passages can clearly be linked to Jewish sources.

Let us just go over a few:

- a remark of Cervantes is, referring to an Arabic text; “... even if the tongue in question had been an older and better one (an obvious reference to Hebrew.)”
- Once Sancho Panza remarks : “... I am an old Christian...”
- Don Quixote replies : “ ...Even if you were a New Christian... (i.e. a Converso.)”
- Sancho Panza tries to redeem himself towards the censors by saying “... I am a mortal enemy of the Jews...” - The only time the word Jew appears in the book.
- A third party talks of: “punishment for the sins of Christendom.”
- Another says: “Don’t eat the hoof... it was a donation from nuns and ...Behind the cross lurks the devil.”
- Don Quixote says : “he was slow to anger and quick to lay aside his

wrath” which is part of a Rosh Hashana Musaf prayer

- Sancho Panza says: “Don Quixote returns vanquished by the arm of another, but victor over himself , and this, I have been told, is the greatest victory.” This comes from the forbidden text from *Ethics of the Fathers* 4:5: “ Who is strong? He who can vanquish his impulse”
- Another one: talking of the deceased pope Pius V : “Pope Pius V **of blessed memory**” Uttering “*zibrono l’vracha*” which said after the name of a deceased is a Jewish practice..

There is more, but I think you get the picture. The conclusion: “based on the above, the notion that the author (Cervantes) either descended from Jews or had enough sympathy for Judaism and its teachings to subtly weave such material into his great novel is surely strengthened.

Who are We?

Utah Jewish Genealogical Society is a Non-profit Organization.

It is organized to bring together all Utah People interested in Pursuing Jewish genealogy, Regardless of Faith.

UJGS meets bi-monthly at 7:00 PM on the Third Tuesday of the month at congregation Kol Ami Synagogue in Salt Lake City, Utah.

(Continued from page 2)

Where to Backup

Genealogy files and photos are generally much too big these days to store on the old standby floppy disk. For genealogy backups you'll need to select a medium that can handle a large amount of data. Some of the best options include CD-ROMs, DVDs, removable flash drives and external harddrives.

CD-ROM and DVD

One of the most popular backup mediums, recordable and/or rewritable compact discs (CDs) are inexpensive and hold up to 700MB of data and photos. Recordable CD-ROMs can only write a CD once. Rewritable CD-ROMs can write a CD, erase it, and re-write on it again - good for regular backups of your genealogy software file. If you have large quantities of photos or video, digital video disks (DVD) work in much the same way, but hold up to 4.7GB of data (about 6 1/2 CDs worth). If you've purchased your computer in the last few years, it may already have a CD or DVD writer. If not, you can purchase one at your local computer store. External drives, which plug in rather than being directly installed into your computer, are a bit more pricey, but a good option if you have more than one computer.

USB Flash Drives

USB Flash drives are miniature hard drives that you connect to your computer using a USB port. They are available in a variety of storage sizes, rang-

ing from 128MB to over 2GB - more than enough for most genealogy files. Flash drives act just like a portable hard drive, meaning that you can choose "save as" and then select the drive, or drag and drop files directly to the drive's folder on your computer desktop. About the size of a pack of gum, flash drives are especially useful for backups when you take your genealogy on the road or for transferring data between computers. Some facilities, such as the Family History Library in Salt Lake City, even allow you to use flash drives to save images and records rather than printing a paper copy.

External Hard Drives

If you plan to back up more than just your genealogy files (a good idea) then an external hard drive is an easy solution. Many come with backup software that will copy the entire contents of your computer with just a few clicks. You can even schedule automatic backups - ensuring you won't forget to backup for a few months at a time. Because it's attached to your computer, an external harddrive can still fall victim to the same viruses that attack your computer so it is important to keep your virus protection up to date.

Removable Storage Options

Built-in Backups

Almost all genealogy programs have an icon or menu choice you can select to create a backup of your family tree file. You will usually be given the choice of

(Continued on page 5)

(Continued from page 4)

saving the files to a CD-Rom or other location of your choice. While all backups are good, the important step here is to choose a backup location that isn't on the same computer as your original genealogy file. I backup my genealogy file across my wireless network from my laptop to my main computer every time that I work on it, but you can also choose to backup to CD-Rom or other external media.

Tips for Extra Protection

1. Test your backup files occasionally to make sure that they really work. ((in other words "restore"))
2. If you use CDs or DVDs for your backups, then backup your files on more than one and then rotate them each time. That way if one gets scratched, broken, or otherwise damaged you'll have a fairly recent backup on another CD.
3. Keep your backups in a safe place - outside of your home, if possible. I send copies of my CDs full of photos and family files to my relatives and store copies in a safe deposit box at the bank.

Backing up your genealogy files takes a bit of time and money, but it is important insurance against potential tragedy. Hopefully, you will never need it, but if disaster strikes, you will really appreciate those backup copies.

P.S .: An other option is on your e-mail website.

Refuge in hell

-by Daniel B. Silver

© Houghton Mifflin Company 2003
Book Review *by Robert Neu*

A hospital staffed by Jews and with only Jewish patients! Where? In Berlin! When? All during the second world war, all the way to the fall of the city!

While we may wonder why, the bottom line is that it was the way for several hundred of Jews to be able to survive the Holocaust .The facility is still standing today, was part of the German popular democratic republic, and still serves the national health system of reunited Germany.`.

It is a puzzling story. Not only that the fact that such an institution made it through the war while being under the control of Adolph Eichmann and his immediate subordinates, but also that it remained an unheralded story for all this time. It does seem to defy logic and common sense.

If one compares it to, let's say, Schindler's list there is one great difference. In that case there was a defender, Oskar Schindler himself. Somebody who took his Jews under his wing and managed both his and their fate. Also it is a well known episode of Holocaust survival. The Berlin Jewish Hospital made it without any sponsor and got almost no public attention.

The author voices the thought that this minimally benign neglect, and that it was ignored, might be because any news highlighting the existence of a functioning Jewish hospital and several hundred Jews, in Berlin, during all of World War II, almost under the direct supervision of Adolf Eichmann might not serve the cause of the Holocaust.

Was it just that simple? A special place where people that found themselves there made it in peace and quiet while terror reigned around them? No, do note the title: “Refuge IN hell”; NOT a refuge FROM hell.

Both staff and patients lived every day of the nearly four years until the Russian liberated the city wondering if it would be their last before being put on a “transport” to the east, knowing full well what it meant.

Indeed a number of them were sent just that way. One of Eichmann assistant would come in to the director of the hospital, Dr. Walter Lustig and ask for a certain number of Jews to be part of the upcoming transport. These included both staff and patients. As idiosyncratic as it seems the Nazis would wait for “patients” to be declared “well” before putting them on a transport. Naturally the hospital tried to keep patients as long as possible, and to the degree that it was possible send those who had the least

chance to survive. It is also generally thought that the Nazis, had history turned otherwise, would have one day closed up the place and sent everybody away.

Though no complete list of the eight hundred or so survivors exists, it is known why they were there. It included Jewish staff, Jews married to a non Jew, family members, patients, orphans, so called half-Jews, prisoners, people being under some kind of protection, etc. ... The particular details of a number of them is described in the book, with information from existing sources, and interviews of, by then, elderly survivors.

What do they think of their story? Only one word: “a miracle.”

One final comment. Nobody knows for sure as to what happened to Dr. Lustig, the director of the institution. The last known information, from witnesses at the hospital, a few days after the liberation, is: seeing him being escorted into a black Russian limousine. All survivors at the hospital, or from death camps where he had sent them (when requested by the SS) were not exactly grateful.

Born To Kvetch **Easy to Kvell About**

Written by Michael Wex

Reviewed by Rochelle Kaplan

Michael Wex' *Born to Kvetch* is a masterly, witty discussion of Yiddish. To *kvetch* means, to most Jews, to complain. But Wex explains that *kvetchn* in a Yiddish-English dictionary merely means to pinch, squeeze, strain or press. However, the Canadian Jewish author points out that a 1928 dictionary demonstrates the reflexive form of the verb, meaning to strain oneself, as in going to the bathroom when constipated. This gets closer to the common Yiddish meaning of of exercising some kvetch. Wex gives a " a sigh of thank. oy was I thirsty..." bewitching kvetching story, which I'll paraphrase.

He tells of a man who boards a Chicago-bound train at Grand Central Station. He sits opposite an old man, reading a Yiddish newspaper. Half an hour later, the old man puts down his paper and starts to whine, "Oy, am I thirsty... Oy, am I thirsty... Oy, am I *thirsty*..."

The younger man quickly loses patience. He heads to the water cooler at the far end of the car, fills a cup with water, starts back to his seat, thinks again, goes back, gets a second cup, and walks back gingerly, trying to keep the cups from spilling.

The old man stops in mid *oy*, his eyes beaming in gratitude. He drains the first

cup in one gulp. Before he can do anything else, the man hands him the second cup, then sits back down, closes his eyes, hoping to nap. As he sits back, the old man allows himself a sigh of thanks. He leans into his own seat, tilts back his forehead and says, just as loudly as before, "Oy, was I *thirsty*..."

Wex says if you understand this joke, you'll have no trouble learning Yiddish. The author explains that "alone in the history of the world, Yiddish-speaking Jews long ago broke the satisfaction barrier and figured out how to express contentment by means of complaint: kvetching becomes a way

of exercising some " a sigh of thank. oy was I thirsty..." small measure of control over an otherwise hostile environment. If the Stones' "(I Can't Get No) Satisfaction" had been written in Yiddish, it would have been called "(I Love to Keep Telling You That I Can't Get No) Satisfaction (Because Telling You That I'm Not Satisfied Is All That Can Satisfy Me.)"

Using examples from the Bible, the "antiphonal grouching" that "pervades the Old Testament, which "forms the basis of much of the Jewish worldview," and from history, Wex expounds on the fine art of complaint and its expression in the word, *oy*. Wex writes that "disharmony lies at the heart of Yiddish. It's a language that likes to argue with everybody about everything- and to do so all the time,

(Continued on page 8)

(Continued from page 7)

even when pretending not to.”

The second chapter deals with word derivations, including the English word bridegroom, the Yiddish *bobe-mayse* and expressions like “*hak mir nisht ken tshaynik*” which literally means, don’t knock me a teakettle, but really means, stop going on about the same damned thing. Wex says that the English slang term “huk” comes from this Yiddish expression, and the phrase was even used in a Three Stooges short. When Moe is on his way to a hock shop, Larry says, “While you’re there, hock me a *tshaynik*.” And Wex talks about insults like “*Ale tseyn zoln dir oysfaln, nor eyner zol dir blaybn af tsonveytik*” – all your teeth should fall out, but you should keep one to get a toothache with.

One chapter discusses Yiddish dialects, Polish, Lithuanian and Galician. Another talks about the religious roots of Yiddish. About naming practices, Wex notes that the identification of name and ontological essence underlies the Ashkenazic prohibition against naming children for people who are still alive. *Zol zany nomen abeymkumen*, “may his name come home (with somebody else attached to it),” is another way of saying, “He should drop dead.”

Wex talks about how Jews can be divided into two categories: those who take the “are” in “How are you?” to mean right now” and those who take it

to mean “How have you been?” So Jews may answer a question with another question, trying to avoid demons. For example: How am I? How should I be?

Wex rhapsodizes over Yiddish curses. Here’s a classic. You should own a thousand houses with a thousand rooms in each house and a thousand beds in every room. And you should sleep each night in a different bed in a different room in a different house and get up every morning and go down a different staircase and get into a different car driven by a different chauffeur, who should drive you to a different doctor – and he shouldn’t know what’s

"lign in dr'ed un bags boyg...(go to hell)"

wrong with you, either. Curse, in Yiddish, is *klole*.

The Yiddish

curse is often elaborate, much like playing the dozens, in African-American circles. Another example is *lign in dr'erd un baken beygl* – lie in the ground (go to hell) baking bagels. It’s not enough to die and go to hell, but be stuck for eternity baking bagels. Or “*doktoyrim zoln dikeh darfn*” – doctors should have need of you.

Wex discusses in another chapter, luck, particularly, bad luck. One great expression is, “*shlimazl mit esik*” – meaning bad luck with vinegar. He spends another chapter on “*bupkis*” – crap, as in, I’ll give you crap. In the same chapter, the author expounds upon animal imagery in Yiddish. Later in the book, Wex discusses food, both kosher and

(Continued on page 9)

(Continued from page 8)

treyf, and the expressions that derive from food. An example from this extensive chapter is “*kugl mit kbazer-shmalts*” – *kugl* (Jewish noodle pudding) with lard. That refers to non-Jewish ideas in Jewish garb.

Later chapters deal with rites of growing up and the Yiddish expressions and words that derive from the experience, with courtship and marriage, and one on sex. Here is Wex on the difference between a *shmuk* and a *puts*. “You can call someone a “poor *shmuk*” even feel like a *shmuk* yourself; a *puts* is vicious and always someone else – he’s a *shmuk* on Viagra.” If you don’t want to use the word, you can use an acronym: Shmuel, Mordkhe, Kalman, for example. The book ends with a chapter on death, and on Yiddish expressions and words around that pivotal event. There is a useful glossary.

I have two quibbles with the exhaustively researched book. I would have liked to have a phonetic guide to the Yiddish expressions, or even an accompanying tape or CD, so that I could properly say, understand and fully appreciate the terms discussed. Also, the book gets to be a long slog, or was for me. It is better digested in smaller chunks. Still, I recommend *Born to Kvetch*. It’s a fun read for those interested in Jews, Yiddish, history or linguistics. I’m sure Wex’ mom is kvelling. To *kvell* is to beam with pride and pleasure.

ZipTip

by Marelyn Zipser

Just in time for the IAJGS meeting in New York. two large Jewish cemeteries have put searchable databases of their interment records on line. Mt. Hebron in Flushing, Queens and Mr. Carmel in Glendale, Queens. Use <www.stevemorse.org> for the fastest results. Plans are afoot to have Mt. Zion in Maspeth, Queens "up" fairly soon. Mt Judah in Ridgewood, Queens is working on its search engine and Mt. Lebanon in Glendale, Queens is considering it. Keep checking Jewishgen Digest and Steve Morse's site for new developments. Remember that many old stones are illegible; there are mistakes in transcription and what is "carved in stone" is sometimes incorrect.

"*Shlmaꝿl mit esik*
(meaning: bad

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(Continued from page 2)

have the data; it may provide an additional clue.

What can you do when you can't figure out the town from which your family came?

The town will usually be found on Social Security records, naturalization records, and passenger lists. Check the cemetery, sometimes they are buried in a geographic association section. Always check for siblings; their records may have what your direct ancestors' don't. Passport files and green card applications should have place of birth as well.

What can you do when you have some old photos

but don't know whom they portray?

Show them to relatives; they may not know the people, but recognize the house in the background. Try to date by the clothing. Show them to people who knew the family. Compare older and newer photos to identify people. Find multiple photos in the same sitting, some may be labeled. Visit your relatives and ask if they have old photos -- sometimes one relative will have a flawless copy, where another labeled who was in it.

What can you do when you have conflicting information from two sources?

(The solutions to this question mostly

dealt with family stories, and not documentation.) Collect stories from relatives, and cite who told which stories. Retell stories. One relative may remember more details or correct another's faulty memory.

What can you do when you cannot figure out which "Sam Eisenberg" in an online phone directory is your "Sam Eisenberg"?

If the list isn't too long, and you have long distance included in your phone package, call them all. Try to narrow it down before contacting them. Any-birthday.com is gone, but you can still

search it from Steve Morse's site. Zabasearch.com is another option.

What can you do when relatives just will not open up and provide information?

but don't know whom they portray?

What can you do when Google is not finding the page you want?

Try the advance search, or the image search. Try other search engines -- Google is usually considered the best, but it still hasn't found every web site and another may have found what you need. Dogpile.com searches multiple engines at once. On Google, use the cached version of the page if it is available where the site is not.

What can you do when relatives just will not open up and provide information?

Show them pictures, tell stories to jog their memories. Accept incorrect information. Don't contradict them im-

(Continued on page 11)

(Continued from page 10)

mediately, they may stop telling you what they remember. Be thankful. Get multiple relatives together to chat; listen in. Don't ask for too much at once. Insert incorrect information (make someone slightly older) and they will respond.

What can you do when someone is missing from a census or passenger list Soundex?

Look at the end of the district/list. Sometimes they miss people and catch up with them at the end. Check held passengers at the end of the ship list. (These are sometimes found at the beginning of the ship list on microfilm and online scans.)

What can you do when a microfilm is practically unreadable?

Place pastel paper on the reader. The contrast makes it easier to read.

What can you do when a page on the web that you need is no longer available?

Try to find it at archive.org.

What can you do when you run out of things to research on your family?

You can't run out of things to research. There's always more.

President's message

by Robert Neu

Recently in an e-mail exchange with another Jewish genealogist, who has some ancestors where some of mine came also, I remarked that no two generations of my ancestors were either born or died in the same town, or born in the same place as their father

He indicated that this was par for the course and probably made the research more exciting. Though it may be, I am not sure I share in that excitement.

We have in this issue the research done by Marelyn Zipser on her husband's family, taken from a presentation she made at one of our (UJGS) meeting. It is simple and to the point. No powerpoint presentation, no recordings, fancy visual aids or other support. What I liked best was the conclusion. A copy of it all is given to the next generation, so that they will know where their family comes from.

Genealogy is more than just a pastime, more than a hobby. It is a story without any beginning and hopefully without any end, for even if your own headstone will show a foot to head image, it will continue through others. There is no such thing as "my" or "our" ancestors, we have a shared heritage. This is especially true of a Jewish heritage. If you have, let us say, a French, Italian, Swiss, Lebanese or whatever heritage, your heritage is linked to "a place.." If you are of Jewish descent you are linked to a "people."

(Continued on page 12)

In one of our previous issues the limited life of digital media was discussed . What are your plans with the fruit of labors? What are your plans so that your work survives you? No, it can't be made the same again. There is knowledge that only you had. You probably had access to relatives that the next generation will not have available. Whether through war, fire, neglect, weight of time, privacy concerns, fear or identity theft or whatever some records that you consulted will no longer be around or accessible.

I remember over twenty-five years ago I was doing some research on microfilms at the FHL in New York City. There was an older gentleman who was a fairly frequent patron. His name if I recall correctly was Mr. Peck. The facility at the time was rather limited and you had to wait your turn to use the few film readers. Mr. Peck would wait for his turn like everybody else. He was a kind soul. A real gentleman as we like to think they were in previous generations. He seemed to always take notes feverishly. It looked very professional. One day he left his notes behind. I picked them up to give them to the librarian, but could not help but to take a peek at them. It was disheartening. I would defy anybody to make head or tail from them. For all I could see it was busy work. I do not get any praise for my handwriting, but it was more than a handwriting matter. Words could be made out but why they were there was another matter. Will your work make sense to anyone else?

The Bible is really a genealogy book. Is your work like the "begats" that often discourages some, especially young people, from further reading? Or does it also have passages or messages like when Laban

upon meeting his nephew Jacob embraces him and exclaims "Atsmi Uvsari' (if he spoke Hebrew) - "...You are my bone and my flesh" - which is the name of our newsletter, and which in my view is a genealogical statement if there is any. Another passage that comes to my mind is the statement by Ruth to her mother in law : "...Thy people shall be my people, and Thy God shall be my God." Indeed it is a statement that whether they realize it or not is repeated every time two people join together to form a family.- yes, again genealogy.

You have also an article for record preservation in this issue. Let me just add a couple of thoughts of mine:

- You heard the saying: "Publish or Perish". Well, I think it applies to genealogy.
- Genealogy like Love is to be shared.
- In the computer world we always talk of "Back-ups", let me add another indispensable word to it . It is "Restore." I am well placed to talk about it, as a few years ago our computer "crashed" and the backups would not cooperate... I won't say more...
- Where do you store your back-ups? May I suggest on-line!

By the way we have three PCs at home and when we do a back-up of the one which is the master for genealogy I restore it to the other two. I also make a CD back-up but I actually e-mail the file to myself as an attachment and restore from it and keep the e-mail on line in the genealogy file. I also send it to the e-mail address of my seven children. I hope they take the hint.

In the Body of an Accounting Professor, a Little Bit of the Mongol Hordes

Top of Form 1

By *NICHOLAS WADE*

Published: June 6, 2006

The first American to be able to claim descent from Genghis Khan has been discovered. He is Thomas R. Robinson, an associate professor of accounting at the University of Miami in Coral Gables, Fla.

A genetics firm linked Thomas Robinson to Genghis Khan.

Dr. Robinson's descent from Genghis Khan emerged in a roundabout way. The Y chromosome of that Mongol emperor was identified in 2003 by geneticists at the University of Oxford in England. Surveying the chromosomes of Asian men, they noticed a distinctive genetic signature in populations from Mongolia to Central Asia. Their common feature was that all but one lay within the borders of the former Mongol empire.

The geneticists concluded that the far-flung Y chromosome must have belonged to Genghis Khan and had become so widespread because of the vigor with which he and his sons labored in their harems, a fact noted by contemporary historians.

While the geneticists were collecting blood samples from the Oxus to Xanadu, Dr. Robinson was researching his family tree and had established that his great-great-grandfather, John Robinson, had emigrated from Cumbria in

England to Illinois. Reaching a dead end, in 2003 he submitted a scraping of cells from the inside of his cheek to Oxford Ancestors. The company traces people's ancestry to specific regions of the world based on their Y chromosomes, which track paternal descent, or on their mitochondrial DNA, which is inherited through the female line.

"They told me my mother's side of the family came from France and Spain and my father's side probably originated in Central Europe," Dr. Robinson said in an interview yesterday.

Recently, Bryan Sykes, the geneticist who founded Oxford Ancestors, decided to look through his database of some 50,000 people to see if there were any anomalous matches with Genghis Khan's Y chromosome. "We get people wanting to know if they are related to Genghis Khan and they never are unless they come from China or Mongolia," he said yesterday in an interview from England.

Among his non-Asian customers was one hit: Dr. Robinson. "Someone rang him up and I think it came as a nice surprise," Dr. Sykes said.

Dr. Robinson said he received the call about a month ago. Articles about his surprising ancestry have appeared in *The Times of London* and *The Miami Herald*.

How did Genghis Khan's Y chromosome get into a family that has lived for many generations in the Lake District of northern England? Genghis Khan's empire stretched from the Pacific

(Continued on page 14)

(Continued from page 13)

Ocean to the Caspian Sea. One possibility, Dr. Sykes said, was that the Vikings might have transferred slaves from the Caspian region to the Orkney and Shetland Islands. Viking boats reached the Caspian by sailing on the rivers of Russia and being hauled overland.

One of the slaves, or his descendants, might have ended up in Cumbria and assumed the surname Robinson. Surnames were not used in England until around the 13th century, Dr. Sykes said.

Another possibility is that a later Mrs. Robinson had a child out of wedlock by a man from Central Europe. But this would seem less likely if, as Dr. Sykes said may be the case, there are many other Robinsons in the Lake District who carry the conqueror's Y chromosome.

Although Genghis Khan was the most spectacular progenitor, several other prolific patriarchs have since come to light, including Giocangga, the founder of the Manchu dynasty in China, and Niall of the Nine Hostages, an Irish king considered by some historians as more of a legend than real.

"Mini-Genghises were probably all over the place in medieval times," Dr. Sykes said. Under a patriarchal inheritance pattern, he added, "sons will inherit wealth and empire and the same attitude to women." The same instincts have not necessarily vanished from contemporary rulers, despite so-

cial disapproval of straying from the marriage bed.

"I'm sure that's one of the reasons they try to get to the top," Dr. Sykes said, referring to leaders' desire to spread their genes. The constraints on people holding public office "must be very frustrating, but they manage it somehow," he said.

Genghis Khan died in 1227, and in the 30 or so generations since then his genes would have become heavily diluted, halving at each generation. The Y chromosome, however, is passed essentially unchanged from father to son so as to prevent its male-determining gene from being swapped into the X chromosome. Its 78 genes are inherited as a single unit. Mr. Robinson may carry few of Genghis Khan's other genes, but he can now trace his ancestry to the 13th century.

The Story of Y

Published: June 7, 2006

It is a truism that people who believe they have lived former lives generally believe they lived the lives of famous people. It is always Cleopatra, never Cleopatra's cleaning lady.

But when it comes to genetics — to something more substantial than day-dreaming, that is — the belief that you descend from someone famous may be more accurate. Powerful men,

(Continued on page 15)

(Continued from page 14)

like dominant males in most species, have the opportunity to engender far more children than men of little power. Genghis Khan, a prolific breeder, is a good example. He died in 1227, but his traces can still be found on the Y chromosomes of men in Mongolia and Central Asia. They can be found too, as several newspapers have reported, on the Y chromosome of an accounting professor from Palmetto Bay, Fla.

The story of how that fragment of Genghis's genes wound up in Palmetto Bay is probably of interest mainly to its owner. What interests us is the possibility of actually tracing such a link. It's one thing to know mathematically that we're all interrelated if you look back far enough in time. It's another to be able to look at a genetic marker on the Y chromosome and say that it is the footprint, so to speak, of Genghis Khan, who ruled when power still meant a widespread biological impact on posterity.

Genetic analysis is growing steadily more sophisticated, with a surer and surer grasp of the genetic past. We are not that far from being able to fill in the gaps with surprising detail — to know things about ourselves and our ancestry that no previous generation of humans has ever known. This information is worth pursuing in its own right. But it does raise the ques-

tion of what Thomas Robinson, the accounting professor, will do with this new knowledge of his origins. No matter what the facts, "I'm descended from Genghis Khan" still sounds not very different from "I was Cleopatra in a former life."

We Need YOUR Signature on the petition!

As I write these words, we have just over 3,000 signatures on the petition to be sent to the U.S. National Archives and Records Administration (NARA) about the proposal to reduce the number of hours the various NARA offices are open. That's not enough! We need more signatures.

If you are concerned about the hours of availability that you will enjoy in the future, please add your "electronic signature" to the petition at <http://www.petitiononline.com/FGS2006>

More information is available at http://blog.eogn.com/eastmans_online_genealogy/2006/09/quick_please_jo.html

Spotlight on Gerald David Jacobs

By Mary Ann Jacobs

Gerald (Jerry) was born in Blanding, Utah May 16, 1940 in his grandmothers' home. His mother grew up in Blanding. His father was from Newark, New Jersey and later joined the Civilian Conservation Corps (CCC) and was stationed in Monticello and Blanding, Utah. His father served in the Navy during World War II. Six of Jerry's uncles served in the U.S. Army. One was a POW in Germany and was nearly executed because he was a Jew; two others received Purple Hearts. All seven of the brothers returned home alive.

Jerry's family moved from Blanding to Newark in 1951. While attending South Side High School in Newark, Jerry worked part-time several years for his parents and grandfather at the family owned newsstand near Lowe's theater in downtown Newark. He attended Hebrew School for two years, and was Bar Mitzvah. He later attended Boy Scouts with Troop 13 at the nearby Temple B'nai Abraham synagogue. Later he left scouting to join the Civil Air Patrol, which led to his life time interest in aviation.

Jerry served four years in the U.S. Air Force, assigned to the Base Veterinary Office at Hill Air Force Base, Utah. After his active duty discharge, he served 19 years in the U.S. Air Force

Reserves. He used the G.I. bill to help with schooling at Utah State University. In 1969, he graduated with a B.S. degree, majoring in Aeronautical Technology.

In 1968 he married Mary Ann Featherstone. They have 7 children and 15 grandchildren.

Jerry worked in aeronautical research at the Rohr Corp. in Chula Vista, Calif. until the aircraft industry had a major recession in 1972. He moved his family back to Utah to attend BYU and work on an MBA. He worked for seven years in aircraft maintenance in the civilian sector, before being hired at Hill Air Force Base in military aircraft maintenance, later being promoted into the Contracting specialty. He retired from Hill AFB in 2002 as a Contracting Officer.

Jerry has a love of family history. He interviewed his parents, grandfather, and uncles and has transcribed their stories. MaryAnn may have the genealogy research background, and has been designated "family researcher," but Jerry is actively involved in the quest to find his Jacobs/Herrmann family. Two of the four paternal grandparent lines have been found.

He has a paternal uncle (96) and aunt (98) who had lost touch with their youngest brother Carlson. Jerry promised his Aunt Rae that he would do

(Continued on page 17)

(Continued from page 16)

what he could to find him. Using some verbal leads and the internet, a promising address was found. We made a trip to California this spring to see if he and his wife were still alive. We did find their home, visited with them, and they were thrilled to see us.

Jerry is now going through many unlabeled family pictures and sorting them to identify family connections and get them on C.Ds. It has become obvious family history is more than just searching old records or downloading internet information!!

My Bone & My Flesh ***Atsmi Uvsari***

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Send them to the President, Robert Neu via email at: roneu1@yahoo.com

Minutes of UJGS Meeting **3/21/06**

Attendees: Miriam Hall-Hansen, Mark Kleinfeld, Denise Kleinfeld, Ruth Stone, Richard Stone, Banai Feldstein, Don Fallick, Gerald Jacobs, MaryAnn Jacobs, Rochelle Kaplan, Marelynn Zipser, Robert Neu.

1. Reminders:

- IAGJS get-together Sunday, Mar. 26 4-6 PM at Best Western Salt Lake Plaza, with Ann Lee Feder and IAJGS Board. UJGS members invited.
- Membership dues now due for 2006. Current UJGS membership list distributed. We have 30 members and a balance of \$332.65.
- By the end of March, send by email to Robert: Excel file with these columns. (Robert previously sent members Excel form). Your names being searched, UJGS membership email or JewishGen membership #, Country (as previously known), Current Country Name, Earliest date you have for the source name, Source (example, vital record date, census), Remarks. This will go into a column of our next newsletter, which is widely distributed.

(Continued on page 18)

(Continued from page 17)

- Next meeting, May 16. Robert may not be able to chair and if that is the case, Rochelle will chair. Agenda so far: 2 reports from Israel, based on two member's recent trips there, the Kleinfelds and the Stones. A digital projector may be needed.
- 2. Passed around for perusal: Avotaynu's *What's Nu?* Avotaynu current issue. Copy of Michael Wex's book, *Born to Kvetch*, about Yiddish.
- 3. Minutes of Jan. meeting approved.
- 4. New administrator at Kol Ami, Sharon Stetz (email: Sharon@conkolami.org) who should be notified in advance of our meeting times, needs. Irwin's tel: 652-0649. Irwin unlocks/locks Kol Ami for us.
- 5. Marelynn's presentation about the Zipser family she is researching.
 - She brought a photo from 1890 of Philip Zipser, who was in the Hungarian Navy. He died in 2001, at age 97. He knew the town he was from, which today is in Slovakia. The town is Szepes, pronounced Zepish, which equals Zips.
 - Recommended book, "*German Towns in Slovakia and Upper Hungary*", by Duncan Gardiner. Showed maps of Kosice, Kirchdrauf.
 - Philip born 1866 to David and Sally Zipser. Marelynn found the birth record at the Family History Library (FHL).
- A contact got Philip's death cert. from NYC.
- From immigration cards, Marelynn found Philip's wife and 2 kids in 1898, coming to NYC to be with husband/father in Yonkers, NY. He came in 1896. Children were born in Budapest.
- Hungary used Trieste as a port.
- Philip had 7 children. The last child died at 95 on 3/10/2006. A relative called Marelynn to find out where to bury Sol.
- Marelynn showed her excellent family group sheet.
- One of Marelynn's contacts is Louis Schoenfeld, the Hung. SIG founder. Another is Barb, a CPA in Slovakia.
- Philip's mom's maiden name is Lang. She had 9 children and Philip was the youngest.
- Recommended book: *Bridging Three Worlds*, by Robert Perlman, for those researching Hungarian roots.
- German and Austrian Jews didn't speak Yiddish.
- Recommended resource: Map room at FHL.
- A Solomon Moritz Ziebser entered the US in 1879, aboard the SS Main, departed Bremen. To find this Marelynn did a first name search.
- She had relatives from Mad, who were in the wine business.
- She showed a family group

(Continued on page 19)

photo from the 1940s.

- She is still looking for some folks. She has records dating from 1850.

Rochelle presented on a Search and Unite saga, to unite a Bregman family separated by 80 years and several continents. "My Month Long Saga Aiding David Lewin of Search and Unite", an organization based in London that helps locate people separated by WWII and helps in the repossession of property in the Czech Republic.

- 1) I get an email Dec. 14 asking me if I can help regarding Bregman family. I offer my Bregman family report. (For the record, in my family a Bregman married a Kaplan, and a Kaplan sibling married another Bregman sibling and they all were apparently cousins in Slutsk, in Minsk Gubernia). David emailed me about trying to find Bregman descendents in Brooklyn, NY, on behalf of a client, a nonagenarian member of the family originally from Pinsk, via Warsaw, to Israel. He knew about a murder in Brooklyn of one of the descendents. He'd gotten my email from a Bregman descendant cousin of mine whom I met through ge-

nealogy; he probably found her through JGFF.

- 2) On Dec. 22, David wished to know more about the manslaughter of Shirley Bregman in 1928 in NY. His client believes Shirley had 2 siblings, with one, perhaps, named Chaim. I suggested that he check out (a) the Italian Genealogical Group, to check out NYC births, deaths, and marriages (b) NYC Vital Records (c) census pages via Ancestry.com or NY Biographical and Genealogical Society online, which has Proquest (NY

Times online archive).

"know more about the manslaughter of Shirley Bregman"

- 3) I gave him background on my Bregmans, noting

there seemed no connection with Brooklyn, Poland or Israel. I checked out a Hyman Bregman of Brooklyn and his WWI Draft Registration, but the birth year, 1891, was wrong. Shirley, Hyman's daughter, was 21 when she died in 1928. David wrote he believed the Herman/Hyman he sought was born Jan. 10, 1876 and was in the US since early 1900. I suggested he contact NARA re: 1953 naturalization I found of a Hershel Bregman. David pointed out another problem; in some cases, the name was Bergman and in

others Bregman.

4) I tried Ancestry.com again and found a Brooklyn 1930 census dated April 23 at 1625 43rd St for Hyman Bergmann, wife Leah, children Harry and Helen. Hyman, head, 50, from Poland, came to US in 1910, naturalized, presser in shop, married when 25; Leah is 49, married when 24, born in Poland, came to US in 1920, naturalized, son Harry, 25, born in Poland, came to US in 1920, printer in shop, single, Helen, 19, born in Poland, came to US in 1920, book-keeper in millinery shop, both children natural-

ized. This Hyman's year of birth plausible. He and wife right ages to have birthed Shirley. Also, address given in NY Times article about sentencing of Shirley Bregman's killer in 1929 gives same address for her as the 1930 Census, namely 1625 43 St. Bingo! The family was known by both Bergmann and Bregman. Herman also known as Hyman. And Shirley had 2 siblings, Harry born about 1905, Helen, born around 1911. Preliminary search on EIDB and earlier censuses fruitless.

5) David writes that a draft card for Herman that someone else sent him has a birth date of Jan. 10, 1876. David figures Hyman

and Leah married in Poland circa 1900, Helen probably married and changed her name. Also, this person found a Brooklyn 1933/4 Directory which listed Hyman/Leah at 1167 52nd St, Brooklyn. Hyman then a garment worker.

6) I find a Harry Bregman SSDI entry. This Harry born June 1903, died 1885 in Ft. Lauderdale, FL. Also various Harry Bergman/Bregman entries under Brooklyn Grooms in IGG in the 1930s. David tells me about himself and his wife. She,

"Helen probably married amd changed her name"

like me, worked with students with specific learning disabilities, teaching English; he, like me, likes sleuthing. He says his client hopes that family photos exchanged before WWII still exist. David sent away for Shirley Bregman's NYC Death Cert. He also contacted 210 Bergman/Bregmans via JGFF and FTJP. I find Leah's ship manifest. She arrived as Leia in NY on Sept. 7, 1920, when age 34, so she is born 1886, in Janowa. Closest relative left behind is Schaja Rosainski of Grodno. Harry was Herschel, and 17 in 1920, so born 1903, in Janowa, Poland. Helen is Chana, age 9 in 1920, so born 1911; Scheina =

Shirley, age 11 in 1920, so born in 1909. NY Times article made her born 1907. The family is going to see husband and father Chaim Bregman, c/o J. Bekerman, 177 Madishon Ave, NY (that should be Madison Ave.) We find a Chaim Bregman on EIDB, arrived Aug. 1, 1910 on Ship Russia, departed Libau, but age put down makes his birth year 1855 - too early.

7) David finds a Leah Bergman/Bregman died 5/12/1945, age 64, buried at Mt. Judah Cemetery, Brooklyn and Hyman, who died 3/9/1948 at _____ Bregmans. David Home of Old Israel, age about 70, buried at same cemetery. Cemetery lists no next of kin although they confirm burials. I send for death certs. Shirley died Dec. 10, 1928 in Manhattan, at age 21. From NY Genealogical Society, we get death cert. #s.

8) I call Mt. Judah Cem. Burial society is Neir Tomlubashow. A query on JewishGen yields info about the shtetl Lubashow. I learn about other cemeteries with active Lubashow burial societies. Lubaszewo/Lyubeshovo is in Pinsk Uezd in Minsk Gubernia., 48 miles NNE of Pinsk, now in Belarus. Another

poster writes that the section in Mt. Judah Cem. states: Chevrah Neir Tomid Anshei Lubashow.

9) The other cemeteries with the same landmenshaften don't have Shirley buried there, when I call on Jan. 4. I learn that David found out Leah and Hyman's death dates and father's names from Marge Goldin, my Bregman cousin who also does genealogy. When she went to Mt. Judah Cemetery, she photographed all Bregman graves, not then knowing who might be related to our Bregmans. David wrote to Mt. Judah. I learn Shirley was killed while being robbed. David confused at how Belarus Burial Society gets involved with Brooklyn burials. He wrote: "How on earth does someone who dies in NY get to use the services of a burial society in Belarus?????" I explain.

10) Same day I find marriage record at FHL from Brooklyn, June 13, 1931 for Harry Bergman of 1167 52 St, 27, born in Minsk to Hyman Bergman and Leah Rozansky. Bride is Celia Marcus, 18, parents Joseph Marcus, Sadie Fusman/Furman. Harry signed his name

"...Shirley was killed while being robbed."

Harry Bregman. I came up empty on Marcus census pages. I also find Harry and Celia's SSDI info. Both issued in NY but died in Ft. Lauderdale, FL. Years of birth match. FL. Death Index yields more info. I send for death certs and SS applications. I assume if Harry and Celia had children, they were born 1932 or later. A Harry Bregman got naturalized in NY's Eastern District. I plan to contact NARA to see if this is our man.

- 11) Jan. 5, 2005. David puts me in touch with his client. At FHL, I find Leah's death cert. Leah's death cert. yields some info, mostly corroborating. She died in Brooklyn, at home. She was born in Yanover, still a Russian citizen when she died. Died of brain tumor. Parents: Harry Rozansky and Fannie Rozansky. Informant daughter Helen Bregman, same address as parents, 4601 11th Ave. So in May, 1945, Helen still single. I learn from Shirley's death cert. that Shirley buried at Highland View Cemetery, buried there as Shirley Bergman, with Society Lubashow. She died in fall from elevator shaft, was a bookkeeper. Fell or jumped down shaft to escape robbery. An internet search yields the info that Highland View = Mt.

Judah Cemetery. I also find an SSDI entry for a Helen Bregman which might fit, since DOB close.

- 12) I find on Proquest, death notice Mar. 26, 1959 for Saul Marcus, beloved husband of Nettie, devoted father of Muriel Hirsch, Judith Berkowitz....dear brother of Sam, Al, Jack and Celia Bregman. Funeral services in Brooklyn. Celia's maiden name Marcus and she was born in Brooklyn in 1912. This fits. I find potential SSDIs for Judith Berkowitz, Muriel Hirsch.
- 13) David calls funeral home mentioned in Saul Marcus obit. Learns Saul buried at Beth David Cemetery in Elmont, NY. They tell him latest burial related is for Naomi Marcus, wife of Al(fred) and there is a daughter Janet Zuckerman. Now David tries to track down various Janet Zuckermans. He finds an Edward Zuckerman at same address as Janet.
- 14) I find SSDI for Naomi Marcus. Then look up possible NYC Marriage Certs for Alfred Marcus. I find wedding announcement on Proquest for Zuckerman/Marcus.
- 15) David contacts a non-

cooperative Mr. Broude, whom David believes is Janet's son-in-law. David finally connects to right Janet. He is using cousins to try to get back to Bregman descendants. He found Proquest marriage and engagement announcements for Susan Zuckerman and Mark Broude. David recaps what he knows. Hyman Bregman had a brother Pinchas, born in Pinsk about 1885.

ried sometime between May 1945 and Mar. 1948, probably in Brooklyn or Manhattan. I will send for marriage cert. of Helen Bregman. There are 3 Helen Wohl SSDIs that fit. I use Mapquest to locate Milford St. David calls Janet Zuckerman who is abrupt, saying, "I am not a Bregman." David's client is the granddaughter of Bathsheva Schwartz, nee Bregman. The B. in Helen B. Wohl, I surmise to David, is for Bregman.

16) I review WWI Draft Registration of Hyman, who was then living on Henry St on the Lower East Side of Manhattan. His closes relative is Leah Bregman, 19 Pavia, Warsaw Province, Russia. DOB of Hyman is Jan. 10, 1876.

18) Jan. 18: I get Celia's death cert. She died in FL, widowed. Parents' names confirmed. Informant is Joel Bregman of Manhattan. Buried at Mt. Hebron Cem., NY I call cemetery; they confirm burial of Celia and husband Harry, who died in Suffern, NY. Last person to care for grave is Philip Merlin. I find on Ancestry. Com info on Joel Bregman (he is listed with Harry Bregman). David locates Philip Merlin. Philip is in FL. Lady who answered phone, Dorothy, knew of search. Helen, now in her 90s, is her aunt.

"I am not a Bregman."

17) Jan. 7, 2005: David gets a phone # for Mark Broude and will retry contact. Also finds SSDI for Edward Zuckerman. I find Hyman's 1948 death cert. at FHL. His father is Joseph (confirming gravestone), and mother is Sarah Cohen. Informant is Helen B. Wohl or Wahl, of 245 E. 11 St, Manhattan. Body released for funeral by son Harry Bregman of 465 Milford St, Brooklyn (which was Hyman's usual residence, prior to his illness). Helen mar-

19) David emails me (he tried to call me but I am not listed in SLC). He writes, "Without you, we would never have solved this, and you did it!!!! What can

I say???? I wanted to speak with you, not write. Helen still has some photos. Tamar had 1000 questions and when I told her there might be some pictures, she burst out crying. Thank you so very much and bless you for all you have done!”

20) Jan. 19: Tamar wrote: Dearest David, You have found them indeed and have hit the bulls-eye! We couldn't have gotten closer. I just got off the phone with Dorothy (who is the loveliest, friendliest woman I have ever spoken with and she was very happy I called). Dorothy is the daughter of Harry Bregman. Dorothy's grandfather and my grandmother's father were brothers. Joel Bregman is Dorothy's brother, and according to Dorothy, he is the spitting image of her grandfather Herman, which would be neat for my grandmother to see. In any event, I am so excited I cannot stop rambling on... We will meet in FL this March. David, I cannot thank you enough. Helen Bregman is 95 yrs old and living in L.A. I have set up my alarm for 3 AM so I can call my grandmother ASAP.”

21) David tracked me down and sent me a lovely basket from Wild Oats. He reimbursed my costs for documents, as well.

When you “Google” the word *Jew found at:*

www.google.com/explanation.html

If you recently used Google to search for the word "Jew," you may have seen results that were very disturbing. We assure you that the views expressed by the sites in your results are not in any way endorsed by Google. We'd like to explain why you're seeing these results when you conduct this search.

A site's ranking in Google's search results is automatically determined by computer algorithms using thousands of factors to calculate a page's relevance to a given query. Sometimes subtleties of language cause anomalies to appear that cannot be predicted. A search for "Jew" brings up one such unexpected result.

If you use Google to search for "Judaism," "Jewish" or "Jewish people," the results are informative and relevant. So why is a search for "Jew" different? One reason is that the word "Jew" is often used in an anti-Semitic context. Jewish organizations are more likely to use the word "Jewish" when talking about members of their faith. The word has become somewhat charged linguistically, as noted on websites devoted to Jewish topics such as these:

- <http://shakti.trincoll.edu/~mendelevol01/vol01.174>
- <http://www.jewishworldreview.com/cols/jonah081500.asp>