

**This Edition has Two Articles Dealing with the Inquisition!**



**ATSMI UVSARI**  
“MY BONE AND MY FLESH”

עצמי ובשרי

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# The Ukraine Report

by Dick Stone

Ruth and Dick Stone along with daughters Katherine, Mary and Karin as well Cousin Elaine Sansom met in Budapest on September 18, 2004. The purpose of the trip was to visit the homeland of our relatives who lived in Hungary. That portion of Hungary is now in the Ukraine.

On September 20, 2004, Alex Dunai, our guide picked us up at our Budapest Hotel in a 12 person VW van. Alex and our driver, Gnadi live in Lvov, Ukraine. The drive to Munkacs (Mukachevo) took all day. The countryside was rather flat and dominated by agricultural industry. Once we entered the Ukraine the topography was hilly and continued so as we approached the Carpathian foothills. We stayed at the beautiful Star Hotel in Mukachevo and enjoyed their epicurean delights.

On Tuesday, September 21, we drove south to Komlos. The only way to date the period

is by the automobiles. Horses and carts still act as local transportation. As experience has taught him, our guide Alex, sought out the older people of the town to discover past history.

The Jews of Komlos lived in the area near the old Synagogue, which is now a club. The name Steinberger did not seem to be familiar. Goldstein was the name many recalled because he owned a distillery and store. Mermelstein and Schonfeld were also familiar. Both the Mermelstein's and Schonfeld's are

part of the marriage records we have from the Bilke Synagogue. Maria Mykolayovich a former Baptist turned Jew entertained us in her house.



A plaque commemorates the extermination of Jews in 1944 by the Nazis

We visited the Jewish Cemetery in Komlos. It was overgrown with thorns and high weeds. The gravestones were in reasonably good shape but marked in Hebrew.

Our next stop was in Beregszasz. Irene Steinberger was treated for deafness here and according to her oral history was the

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## **Abstracting & Transcribing Genealogical Documents**

From: *Kimberly Powell*,  
Your Guide to **Genealogy**.

Photocopies and printers are a wonderful invention. They make it easy for us to easily reproduce genealogical documents and records so we can take them home with us and study them at our leisure. As a result, many people researching their family history never learn the importance of copying information by hand - the techniques of abstracting and transcribing.

While photocopies and scans are extremely useful, transcripts and abstracts also have an important place in genealogical research. Transcripts, word-for-word copies, provide an easily readable version of a long, convoluted or illegible document. Abstracting, or summarizing, helps bring out a document's essential information, especially helpful for land deeds and other documents with significant "boiler plate" language.

### **Abstracting**

An abstract is a summary of the important points of a document. With regards to most documents and sources, this includes names, dates, places and other information that could be of use in solving genealogical problems. Extraneous words, such as legal language, are omitted. Abstracts are especially

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## **The Jews of Segovia Spain**

*A presentation by Dr. Kate Regan Ph.D -  
Professor of Spanish Literature at the Uni-  
versity of Portland*

The Jewish Community Center - Salt Lake  
City November 5, 2005

Report by *Robert Neu*

Dr.Regan's interest in the Jewish Heritage in Spain started in 1996 when after completing her Ph.D. in Spanish Medieval Literature and visiting Toledo and its exceptional architectural synagogue (see news item about Israel gaining control of this heritage page 17 ). She realized that she knew nothing about the Jewish contribution to Spanish culture. literature and history.

The next wake up call came when in 2002 she was asked to translate the book "Sepharad" from Antonio Munoz Molina. The opportunity to do something about it came when she took a sabbatical for the 200-2005 school year including teaching a class in Segovia, Spain.

As it turns out Segovia has been having a revival of its Sepharad heritage. This includes rediscovering that the Church of Corpus Christi used to be the major synagogue up to the early part of the 15<sup>th</sup> Century. The city has also uncovered other buildings in the former Jewish quarters, which was basically abandoned since the end of the 15<sup>th</sup> century, including a smaller synagogue with even a mikvah as well as other buildings some being restored. The city has an actual department

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## The Best Kept Secrets of Polish Genealogy

by Rochelle Kaplan

I attended a wonderful lecture, *The Best Kept Secrets of Polish Genealogy*, presented by married genealogists, Fay and Julian Bussgang, at the 2005 IAJGS Convention in Las Vegas. To help familiarize the audience with Poland's history, the Bussgangs showed maps of Poland and Eastern Europe from pre-WWII and post WWII. Poland was partitioned at various times from 1815 to 1918.

The couple recently discovered a treasure trove, registered **Books of Residence**, in Polish, **Ksiegi Ludnosci**. The first book was discovered in 1992 in Bratislava. Starting in 1818, all communities in Poland and also Austria/Prussia controlled Poland were required to keep such books of residence, which contain a wealth of information. For example, one needed permission to relocate and release from the prior residence, so often a person or family would have two residences, an official one and the actual living place. The books of residence noted both. Also noted in the books of residence were sex, parents' names, date of birth, place of birth, civil status, profession, religion and social class. There was also a remarks column. It was common, said the Bussgangs, for Jews to be town dwellers. There were two different books for permanent and non-permanent residents. The *ksiegi meldunkowe* or registry *meldunkowe* is the registration book.

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## The History of the Jews of Utah and Idaho

by Juanita Brooks - © Western Epics, Salt Lake  
City 1973

Book review by Robert Neu

Though not a recent book and probably out of print it deserves to be mentioned in this newsletter. You can still get a copy on line and it is in many libraries. Juanita Brooks was a noted Utah born historian who is mostly known for her book "The Mountain Meadow Massacre..."<sup>1</sup>

Her first chapter she treats, a Mormon herself, the special relationship between the Mormons and the Jews. Intuitively on the very first page she addresses the often ignored connection between the Inquisition, the Jews and the expedition of Christopher Columbus and giving a citation which includes "...the Indians were... greeted in Hebrew and Arabic..by Luis de Torres, a Jewish interpreter...(See also our Newsletter Number 3 and 4 about Columbus)"<sup>2</sup>

As we celebrated the 350 years Jewish presence in the United States, the story of the Jews from Recife, Brazil fleeing the Inquisition there that settled in New Amsterdam (now New York) is better known. The chapter gives a quick overview of the historical coming of the Jews to America, and of the Mormons to Utah. I will just mention the reference made of the importance to Mormons of the Old Testament, as well as that each Mormon considers himself a

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## Is a **Katz** necessarily a **Kohen Tzadik**?

By *Robert Neu*

(adapted from an H-Sig e-mail exchange)

The Meaning of Katz straight from Ancestry.com is called an acronym from the Hebrew phrase *kohen tsedek* which means "priest of righteousness."

So much for the etymology of the name "Katz." The other question is it applies to any person whose surname is Katz. Now does A Y-DNA with others indicate when or why the name may have been acquired?

The fact that enough people with names that suggest or have a tradition of a "kohanim" ancestry share what is referred to as the kohanim "haplotype" - which is having in common 6 specific identical markers on their Y-DNA chromosome - lends credence to their claim that they have a common male ancestor that would have been alive at the time that biblically speaking Aaron was alive.

While we know that some Jewish family names go back to Babylonia (700 B.C.), or Sephardic Spain (900-1300A.D.), Northern Africa (1500 to 1800s), Late Middle Ages or Early Renaissance in Germany (1600-1800), for most Central/Eastern European Jews the name they carry today was acquired when they were legally required to have one

(anywhere from the 1780's to the 1850's depending upon what jurisdiction they were under at the time), and this leaves many more special cases out.

Also we must keep in mind that all names were not voluntarily acquired. Therefore are all Katz kohanim? Probably not. After all a Katz is a cat.

When did they acquire the name? see above. Short of another word as to one's relationship to someone with whom you share different degrees of Y-DNA commonality, until substantiated otherwise (combination of history and paper trail), that person is just a DNA cousin.

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### *... just a DNA Cousin*

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As discussed many times the so called Hungarian Jews of the 18th to 20th Century

were only there from at the earliest the early 1700's and many not until the early to middle 1800's.

Therefore, yes they probably share ancestry with Jews from among other places Lithuania, Poland, the Ukraine, etc as those too came from somewhere, and eventually the same place.

#### **News:**

Grapes are good for you: Two Israeli scientists, Prof. Michael Aviram and Dr Bianca Forman of Rambam Hospital in Haifa found that eating grapes, like drinking red wine, helps prevent coronary thrombosis. (Guysen.Israëel.News June 21, 2005)

(Continued from page 3)

useful for legal documents such as deeds and wills, where photocopying multiple, lengthy records can be time-consuming, expensive, or impractical.

Abstracting isn't very complicated, but it does take practice. Choosing which particular words are significant enough to include often requires some knowledge and experience with the record type, location and time period. Generally, it's considered good practice to include everything which a genealogist might find significant or helpful - names, dates, places, monetary amounts, land descriptions, witnesses, relationships, etc. The information which is typically omitted is the "boilerplate" language - the standard phrases and legal jargon found in most similar documents. Other excess verbiage which provides no real information of genealogical value is also omitted. In the case of an estate inventory, the list of items is generally left out of an abstract, though a summary of the important items might be included (with a note on what was done added in square brackets). If you're not sure if a specific item is genealogically significant, include it. You don't want to have to make another trip back to investigate the original!

Examples of text which would generally be omitted from an abstract:

- *being weak in body but of perfect mind and memory*
- *This indenture made this day*
- *In witness whereof I have set my hand and seal*

• *To have and to hold the said bargained premises with all the commodities thereunto belonging*

If a lengthy portion of a document is genealogically significant, then include it as written in your abstract, set off by quotation marks. This is often used for the land boundary description in deed records, for example.

Abstracting styles vary from genealogist to genealogist. Some recommend the use of forms which help you pick out the important details in a document. Most abstracters prefer to handwrite their own abstracts, however, as this allows them to preserve the original order of the information. The capitalization of surnames also varies from abstracter to abstracter. Many prefer to capitalize surnames to provide for easy scanning, while some say that names should be copied as originally written. If you choose to capitalize surnames, then using **small caps** helps to improve readability.

The best way to develop and improve your own abstracting skills is to take a hands-on workshop (often offered at national genealogy conferences), by reading the published abstracts of others, and through practice, practice, practice.

#### **Abstract Tip:**

When you're not sure if particular language

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used in a document could be considered "boiler plate," examine similar documents from the same time period. This is especially useful for deed books (and will books) where you can look at the deeds before and after the one you're abstracting for clues.

## Transcribing

In the field of genealogy, a transcription is an exact copy of a source document. The key word here is *exact*. Everything should be rendered exactly as found in the original source - spelling, punctuation, abbreviations and the arrangement of text. If a word is misspelled in the original, then it should be misspelled in your transcription. If the deed you're transcribing has every other word capitalized, then your transcription should as well. If you aren't sure of a word or phrase then flag it with a question mark in square brackets. If part of a word is unclear, then underline the letters which are unclear. If an entire phrase, sentence or paragraph is unreadable, then indicate the length of the passage.

**Transcription Tip:** If you're using a word processor for your transcription, be sure that the spell check/correct option is turned off. Otherwise the software may automatically correct those misspellings you're trying to preserve!

## Adding Comments

There will be times when you're transcribing or abstracting a document that you'll feel the need to insert a comment, correction, interpretation or clarification. Perhaps you want to include the proper spelling of a name or place or an interpretation of an illegible word or an abbreviation. This is OK, provided you follow one basic rule - anything that you add that is not included in the original document must be included in square brackets [like this]. Don't use parentheses, as these are often found in original sources and could lead to confusion over whether the material appears in the original or was added by you while transcribing or abstracting.

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**In the field of genealogy, a transcription is an exact copy of a source document.**

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Bracketed question marks [?] can be substituted for letters or words that can't be interpreted, or for interpretations which are questionable. If you feel the need to correct a misspelled word, include the correct version within square brackets rather than using the word "sic." This practice isn't necessary for common, easy to read words. It is most useful in cases where it helps with interpretation, such as with people or place names, or hard to read words.

One last very important point. Your abstract or transcription isn't finished until you **add a citation** to the original source. Anyone who reads your work should be able to use your documentation to easily locate the original in case they ever want to make a comparison.

*(Continued from page 3)*

in charge of promoting the Jewish heritage with a presentation, and an awareness of the likely Jewish ancestry of many citizens.

The presentation includes a thirty four minutes DVD entitled Acts of Faith which takes you there, interviews many of the principals including the present Grand Rabbi of Spain, a returnee Sepharad from Morocco, Rabbi Jacques Laredo. There are 13 Jewish Congregations in today's Spain and 20,000 Jews.

Dr. Regan after the video is quite willing to discuss the History that led to the expulsion of the Jews from Spain in 1492, indicating in particular

the increasing persecution starting in the 12<sup>th</sup> and 13<sup>th</sup> Century and the first massacres of 1391 to 1396 (See the book review page ) which wiped out a number of Jewish congregation including Barcelona (go back also to the other book review page ,and articles on Columbus and its Jewish connection, with the new world expedition sailing the day the expulsion became effective see Atsmi Uvsari 3 and 4 .)

Catholicism remained the only religion in Spain until 1975 after the death of Franco. To this day the great majority of Spaniards ignore all about it as the existence of Jewish Life in Spain has been and still is eradicated from teachings whether of history, religion, art, or science, though they were part of

Spain for at least fifteen centuries. By the way so is the Moorish influence which was there for eight hundred years. The Expulsion, Inquisition, forced conversions, etc affected the Jewish population of Spain which is estimated to have been about 300,000 people. To this day the Spanish government has not apologized to the world for the 300 years the Inquisition lasted, the thousands burned at the stake, a horror certainly in many respect similar in magnitude to what happened in the last century.

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## **The issue of the Inquisition is in part alive again in Spain as consideration is given to canonize Queen Isabella of Castilla**

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The issue of the Inquisition is in part alive again in Spain as consideration is given to canonize Queen Isabella of Castilla, to which

there is opposition mainly considering her being greatly responsible for the Expulsion and Inquisition..

This presentation should be of interest to most Jewish organizations as it not a well known topic by the Jewish population in the U.S.A., let alone the population at large. The video should become available. We will give the information when we get it, or you can contact Dr. Regan at the University of Portland.

## **“Shaltiel - One Family’s Journey Through History”**

*by Moshe Shaltiel-Gracian* © 2005 - Academy  
Chicago Publishers

Book Review by Robert Neu

Let me start by saying what the book isn’t. It is not a genealogical book, in the sense that it does not present clear even partially complete sets of family groupings, pedigrees or ancestors or descendants lists. On the other hand it does live up to being a “Journey Through History.” Though even as such it is history painted with large strokes.

More appropriately it is a journey in the joy that the author derived from his research, and his recounting a number of life stories of recent and less recent actual or potential ancestors.

The merit of a genealogy research book is in the details. By this is meant giving as clearly as possible with appropriate verifiable references people and relationships. On this regard the book is deficient.

I just referred to history painted with large strokes. Those strokes are more or less the four parts of the book.

In part one we become familiar with immediate family members of the author and other contemporaries not so clearly related, and how he got motivated to do this research. This was mainly the request of his father and his acceptance of the challenge to prove or disprove the family legend of the

Shaltiel ancestry. Some of the human stories included cover the survival of family members through the Holocaust.

In part two we are given the history of the “Salonika” (Greece) Shaltiel family from present day back to the time they apparently came from Spain. Again we are given the human interest of the survival of those who did through the Holocaust, including the few that are still part of the small Jewish community there today. We are given a history of the Jewish, mainly Sepharad community of ThesSalonika from the fourteenth century to the present day and the place of the Shaltiel in it. Mentions are made of the existence of some pedigree charts, but detailed specific information is not shared.

In part three we are then taken to Spain, we should really say Catalonia and its capital Barcelona, and as the story unfolds some of the other cities where the Jewish history of Catalonia took place. We thus learn that the Shaltiel family came from Baghdad and were part of the Exilarchs (Kings of Israel from the Davidic line in Exile) that escaped from there in the 10<sup>th</sup> or 11<sup>th</sup> Century. Again we get many salient pieces of information that historically give credence to the Shaltiels being descendants of the Exilarchs, as well as details of the Exilarch tradition and some of the individuals that were part of it. The progress of the research itself is shared, as well as the impact of Jewish Catalonia in the golden age of Jewish Culture during the Moslem era in the Spanish peninsula, as well as the still good years with the Christian Rul-

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ers, up to the destruction of the community in 1396. If you are not familiar with the persecution of the Jews while there it is a good place to get a glimpse of it. A link is also made to the history of the Jews of Narbonne, a semi-independent Jewish state in Western Provence (France) also led by reputed members of the Shaltiel Exilarch family.

In part four we get to know how the Shaltiels spread to Crete, Greece, France, Italy, Eastern Europe including Hungary and Poland, Holland, England, Denmark, North Africa, North and South America, and are represented today in 22 countries and number in the thousands that include both Jews and Gentiles, many who had no knowledge of their heritage. The author is in particular proud of the family reunions that took place in 1994 in Amsterdam and the much larger one in 2000 in Spain, and is comforted that the Shaltiel family organization is here to stay with newsletter, website etc. He feels he has satisfied the commitment made to this father now deceased whose presence and contentment he feels.

I found also interesting the information given about artifacts from the past that document the presence of the Shaltiel family through the ages from tombstones in Salonika, to books and documents dating back to the Middle Ages, as well as for example

existing buildings in both Catalonia, Narbonne and elsewhere, along with how they were uncovered.

P.S. Though not an integral part of the story, I will refer to the information regarding the use of Y-DNA science. In the introduction David H. Kelly says that :“this was the first attempt to apply such findings to the genealogy of a particular group of related families.” While it is possible, the date of the study is not given; but it definitely is NOT the first published one, even excluding the “Cohanim” study mentioned by the author.

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**Y-DNA matching does not prove “ancestry”, but only “possible relationships”**

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Furthermore the data as provided, is incomplete, misleading and does not follow reasonable deductions.

Y-DNA matching does not prove “ancestry”, but only “possible relationships” and a Most Recent Possible Common Ancestor. Using the “Cohanim haplotype” example with “6 shared markers” the reasonable deduction was that of having a “common ancestor 2500 to 3000 years before”, and as they claim to be descendant of Aaron leading to the conclusion that it sustained the possibility of Aaron as being that ancestor.

In the Appendix IV of the book a table of eight different haplotypes ,with six markers, is shown. Therefore the only valid conclusion is that “each” haplotype group has a MRPCA in the same time period (Aaron), thus even earlier than King David.

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The normal type of hypothesis for a Y-DNA search are: - Is it possible that two or more people are related and how far back would that common male ancestor be?

- A is known to have a male ancestor X, therefore if person B has exactly the same Y-DNA markers he also must have X as a male ancestor and in the same time frame as A.

The greater the number of markers shared the more recent the MRPCA. Matches are compared on 6, 12, 25, 27 and more recently the higher standard is 37 markers. To get a reasonably recent common ancestor, let us say 200 to 300 years a match on more or less about 25 markers is needed.

It is also impossible to get any conclusion about being descended from a female person be it Shaltiel or not, based on any Y-DNA results. Hopefully the author has data not included in the book to support the claims being made.

## NEWS

The Foreign Ministry indicated that Israeli emissaries suspended, as requested by the New Dehli government, the conversion process of some 6,000 Indians, members of the "Menashe Tribe" who claim to be descendants of Israel's Ten Lost Tribes.  
(Guysen.Israëel.News09 November2005)

## MEMBER SPOTLIGHT:

### **Rochelle Kaplan**

Reported by *Denise Kleinfeld* (as submitted by Rochelle)

I grew up in Brooklyn, NY (NYC) in the 1950s and 1960s. I had three brothers, an older brother who lives outside San Diego, a twin brother who died of AIDS in 1995, and a kid brother who is about to move to MA.

My surviving siblings are doctors. My dad was a private tutor and my mom was an elementary school teacher. I went to NYU up-town and then to an experimental college in VT called Goddard. Later I got a masters in special education at Hunter College in Manhattan.

After working briefly as a bookkeeper, a photographer, and private tutor, I turned to teaching. I was a high school resource room teacher specializing in learning disabilities in both NYC and at Granite HS in Salt Lake City. I also wrote educational grants. I retired three years ago.

I am fitfully working on an anthology of Chinese literature (not my translations) with a teacher's guide, designed for high school and community college students, which I hope will eventually be published. I recently had an article on two Chinese classics published in an obscure magazine called Education About Asia.

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I've been married twice but have no children. Once, briefly, when I was in my early twenties, to someone I'd met at a demonstration at NYU, when we were both protesting ROTC's presence on campus. After our marriage ended, he became a defense attorney, trying to get prisoners off of death row, primarily in NY and Texas. We remained friends. My second marriage, ongoing, began when I turned 50, although I have dated my now-husband, for many years. I decided to keep my maiden name. My husband, Art Lipson, and I met in NYC. My husband moved to Salt Lake City, some 15 years ago, to be a ski bum. Now he has a hedge fund but still finds time to ski.

I moved to Salt Lake City about 7 years ago. My NYC friends scoffed, saying I would never last in SLC. We have a dog named Tunapuna, after the Trinidadian village I lived in in 1970. Passions of mine include: skiing, hiking, gardening, traveling, photography, cooking, listening to music (primarily jazz, r & b and world), watching films and for the past three years, genealogy.

Some time in the next few years, I hope to set up and use a darkroom again, before the photographic film business goes extinct. I got into genealogy for the following reasons: my uncle Stanley H. Kaplan, of test-prep

fame, wrote his autobiography and asked me to critically read it in draft stage and that got me asking questions; my mother and other relatives were aging and I wished to know more about their histories; I moved to Salt Lake City and became retired- both enabled me to do genealogy. I decided to add my husband's family to the research to galvanize my father-in-law, who was physically frail but mentally sharp. My own family's roots are in Latvia and Belarus on my dad's side, and Ukraine (formerly Galicia) on my mom's side. My husband's family roots are in Belarus and in Ukraine. My search has led me to Latvia, Lithuania and Israel,

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**We have a dog named Tunapuna, after the Trinidadian village I lived in in 1970.**

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where I have met distant cousins. One boon is that I reconnected my mom to her favorite cousin, with whom she'd lost touch over 50 years ago, and of whom I'd never even heard, this despite the fact that my mom and her cousin are both in their mid-eighties. I found out that my husband's grandfathers had many siblings and I have managed to track down many descendants. And I found out that my maternal grandfather had many siblings too, but I have made no progress on tracking down their descendants. My family tree now has about 2700 names. I enjoy the sleuthing and meeting such nice relatives.

P.S.: Rochelle is the Secretary and Program Chair of UJGS and a founding member.

*(Continued from page 2)*

home of an uncle. It was a larger town than Komlos and a little more modern.

On September 22, we traveled southwest to Brod/Borod. We found the people of Brod very friendly but confused and differing on the site of the home of the Steinbergers. We were treated to typical hospitality of juice, bread and chocolate. The Jewish Cemetery was our next stop. It was reasonably well cared for.

We were then taken to the site, which many agreed, belonged to Berko Steinberger (Leopold's father). It was on the northern edge of Brod. Vasily (born in 1929), the present owner of the property, stated that Berko Steinberger had a mill here. As best we can tell this Berko was Leopold's brother. The foundation stones of the old house are still visible. Berko's son Bumen (Benjamin) built a new house across the street after the war. The property borders the Irshavka River. It was beautiful land which reaches the foothills of the Carpathian Mountains.

Bilke was a short drive to the southwest of Brod. The Jewish Cemetery was in very good shape and we visited the home of the care-

taker Adolph Smolyovitch. During the war Adolph was taken to one of the camps and posses the characteristic tattoo. No records exist of who is buried at the Cemetery. Adolph stated that the names Steinberger and Mermelstein were familiar.

On September 22, we visited Uzhgorod, the record center for the region. Civil records of births, marriages and death are stored in Uzhgorod, Ukraine. These records include Synagogue records. The archival records are not available and the civil records are still difficult to access because of the remaining bureaucracy.

On September 23, we returned to Budapest. We became a part of the usual stream of tourists on the Danube, in restaurants, Castles, Basilicas, Baths, Palaces, Museums and Memorials.

Our return to the USA was uneventful, though a long journey. We all have grand memories of our visit to the Ukraine and Hungary.



(Continued from page 4)

descendant of one of the twelve tribes, mostly of Ephraim and Manasseh. Also one of the tenets of Mormons is their belief that includes “We believe in the literal gathering of Israel, and the restoration of the ten tribes...”<sup>3</sup>

Reference is also made of Joseph Smith and associates learning Hebrew, as well as the inauguration of the Masonic Lodge in Nauvoo, Illinois by Grand Master Abraham Jonas. Finally Mormons feel a kinship with Jews paralleling their trek from Illinois to Salt Lake to the Exodus. As a result Mormons consider Jews as their “brothers”<sup>4</sup>

Who and when did the first Jews come to Utah? Some Hungarian Jews stayed earning some money before going to California in 1849. A “Brooks” millinery shop is listed as early as 1850, and is mentioned by Alexander Neibaur<sup>5</sup>, the first Jewish convert to Mormonism (his descendants are to this day quite aware of their Jewish ancestor, and included one of the best known LDS scholar Hugh Nibley who passed away recently age 94.)

The first Jew of note to go through Utah was Solomon Nunes Carvalho, a painter and photographer, who during his stay in Utah and travel on to California, made portraits among others of Brigham Young, Ute Chief Walker etc, and gave good descriptions of all

the places he stayed or visited. Another one was a personage called Abraham the Jew, a Mormon convert whose altercation with Federal Judge Drummond may have been the cause of the letter inciting the Federal Government to send in 1857 2,500 troops to Utah in what is referred to as “The Utah War.” Trading opportunities created by the presence of this army brought some Jews to Utah.

The first meeting place with a Jewish presence and participation both in funds and labor was “*Independence Hall.*” and it included Nelson Boukofsky, (see our Newsletter

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**The first meeting place with a Jewish presence and participation both in funds and labor was “*Independence Hall.*”**

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Number One.) The first President of the Order of Odd Fellows was a James M. Ellis. and was organized in January 1866.

Among the founders of the Masonic Lodge in 1866 were J.M. Ellis and Theo. Auerbach. A Hebrew Benevolent Society of Great Salt Lake City was also set up in 1864, and the High Holidays started to be observed in the same year. Among the places of worship, used from time to time, included the Mormon Seventies Hall made available by Brigham Young. By the time the railroad came to Utah in 1869, there was a Jewish Community in Utah. Overall relationship between Jews and the Mormon church remained friendly. By 1874 there were ninety-one Jewish businesses in Salt Lake City. The first synagogue (referred to as a Hebrew School) at Third

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South and First West was dedicated in March 1883 after some dissension in the group. A split between the orthodox and liberal groups led to the building to be sold in 1889. This was also the year for the liberal to start on a new synagogue.

One point of interest was the silent support and even public by some Jews of the Mormons in their struggle with the Federal Government over polygamy, including Fred Simon President of the Chamber of Commerce and Isadore Morris who went all the way to Washington to and obtained the release of Bishop William R. Smith from the penitentiary.

The Reform group, Congregation B'nai Israel, though with

some financial difficulties erected a scaled replica of the Berlin Synagogue in July 1891 on Fourth East with rabbis Elkins and Stern, in short order they were succeeded by Rabbi Moses P. Jacobson from San Antonio. It appears that for financial reasons there was a succession or absence of a permanent rabbi until Rabbi Louis C. Reynolds served from 1900 to 1903.

The orthodox group though smaller got organized as "Congregation Montefiore", it was on friendly terms with the leaders of the LDS Church with President Joseph F. Smith speaking at the laying of the cornerstone of their building and contributing \$2,000.00 to

its erection.

Starting with the turn of the 20<sup>th</sup> century, we are given statistical information of the growth of the Utah Jewish community, including list of names that can be gleaned from various records and publications.

The start of the Jewish population in Idaho is linked to the discovery of Gold, Silver and other metals, and actually preceded that of the Mormons settling. Of particular interest is Governor Moses Alexander. An immigrant from Bavaria who became the first Jew to become the governor of a state in the

United States. He also married a Christian German girl who converted to Judaism to become his wife. Prior to being governor he was also mayor of Boise. The

Boise community up to the time of the publication of the book does not seem to have been very large, and many of its members are cited.

Jewish "stores" existed in many of the agricultural settlements of Utah from Cedar City to Vernal. The larger communities of Provo, Ogden, Logan etc had several stores and small communities. Ogden as the arrival point of the railroad in Utah saw many Jews come, go or stay. Their name and activities are detailed, and they seem to have good relations both with the Mormons and other non-Mormons.

*(Continued on page 16)*

(Continued from page 15)

There were also several agricultural undertakings. The largest in Clarion, Utah, a communal undertaking by the Sevier River. It lasted three years and only its leader Benjamin Brown remained, and succeeded being one of the founders of the Utah Egg and Poultry Association. Other similar attempts by smaller groups fared the same end for the same reason: insufficient water. An enterprise in the growing of potatoes by the Zuckerman brothers was very successful.

Utah was also to get its Jewish governor. Simon Bamberger, an immigrant from Germany as well, who made his money in mining interests he had gained popularity in his fair treatment of all, his actions as Education Commissioner, State Senator, and had been nominated by B.H. Roberts, Mormon Church Historian and leader. His support to the LDS cause in Polygamy days, as well his own sobriety did not hurt either. In his term as governor he fulfilled all his commitments, supported the World War I and left the state in excellent financial shape.

The history after World War I covers the depression years, with Jewish organizations and members working to help their community as well as others. With the rise of Hitler to power and its consequences the Utah Congregations were active in drawing attention to and helping the Jews in Germany. The community continued to prosper and grow, a new congregation came to be "Shaarey Tzedek. The Jewish community was well represented in those who served in

World War II. The book covers up to the early nineteen-seventies. Education and philanthropy became more professional. However, the Jewish population did not grow substantially, as there was a constant change of people coming and leaving.

Of interest to genealogists, are the lists in the book, which include veterans of WWI and WWII, deceased members for each congregation by year, rabbis who served the communities, numerous group photographs etc...

Anything of interest up to the early nineteen-seventies is in the book.

1©1950©1962 "The Mountain Meadow Massacre..." by *Juanita Brooks* - University of Oklahoma Press Norman - [www.ou.edu/oupress](http://www.ou.edu/oupress)

2"The History of the Jews of Utah and Idaho" © - page 1

3"The History of the Jews of Utah and Idaho" © - page 3

4"The History of the Jews of Utah and Idaho" © - page 12

5"The History of the Jews of Utah and Idaho" © - page 17

Here is a weblink:

[http://en.wikipedia.org/wiki/History\\_of\\_the\\_Jews\\_in\\_Hungary#Brief\\_Emanicipation\\_and\\_Aftermath.2C\\_1849](http://en.wikipedia.org/wiki/History_of_the_Jews_in_Hungary#Brief_Emanicipation_and_Aftermath.2C_1849)

(Continued from page 4)

The Polish Archives has never catalogued the books of residence. This is now being done. In fact, a CD-ROM was issued containing this information.

The Bussgangs noted that a Krakow census was done in 1890. Another census was done in Poland in 1910 which asked for current address and official residence community. Registration cards were issued from 1918 to 1920; these were bilingual German and Polish and alphabetized by surname. In 1922 a new type of registration book document was instituted called *Ksiegi Kontroli Ruobu Ludnosci*, or registration books for all inhabitants.

The Bussgangs noted several interesting facts. The listing for nationality might say Polish or Jewish, depending on how the informant viewed himself. The Lodz Ghetto Registration is online via USHMM, Yad Vashem and JewishGen. Communities were (and still are) organized into *Gminas*. A *gmina* is the principal unit (lowest level) of the territorial division in Poland, and is equivalent to a commune or municipality. In 2004 there were 2478 *gminas*. Each *gmina* can also contain several smaller villages. The word is derived from the German *Gemeinde*.

*The Best Kept Secrets of Polish Genealogy* is ELA or evidence population, known in Pol-

ish as *po mieczni po kadzieli*. Mr. Bussgang advised that if you go to Poland to do research, get a guide, and write the AGAD archives and offices ahead of time. Search fees are \$20/hour. One can write directly to the regional archives. One can also Google for the state archive of Poland.

The presenters noted that from 1932 to 1939, there were draft dodgers for various locations, and often these were Jewish. JRI-Poland has some census data and books of residence. Contact JRI-Poland if you find a book of residence that needs to be indexed. They stated that the Polish Army was reconstituted in 1918. The Bussgangs recommend

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**Communities were (and still are) organized into *Gminas*. A *gmina* is the principal unit (lowest level) of the territorial division in Poland**

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Yale Reisner's book on the Books of Conversions.

Finally, the Bussgangs offered for sale their book (a translation) *The Last*

*Eyewitnesses, Children of the Holocaust Speak*, edited by Wiktoria Sliwowska. The book is published by Northwestern University Press in Evanston, IL. The ISBN # is 0-8101-1511-5.

The Vatican newspaper, *El Messagero*, reports that President Katsav is expected to sign an agreement during his visit that will give the church control over the upper part of David's Tomb. The church has already shown Israel a trial agreement, according to which the Vatican will receive control over this part of David's Tomb in exchange for the ancient synagogue in Toledo, Spain, which was converted into a church after the expulsion of the Jews in 1492.

(October 14, 2005)

## **From generation to generation Presidents Message:**

by *Robert Neu*

As indicated previously and elsewhere the Bible is the oldest genealogical book. The Old Testament almost starts with a list of begats (and so does the New Testament.) The first covenant made by Abraham was one to be followed from generation to generation. When Jacob meets his uncle and future father-in-law, Laban, upon seeing him and noticing the resemblance the latter exclaims: “Thou art my bone and my flesh (Atsmi Uvsari)” *The Illustrated Jerusalem Bible* which is the name of this newsletter. The only other place where these words are used is when Adam before naming Eve says “This is now bone of my bones, and flesh of my flesh” *The Illustrated Jerusalem Bible*. The next binding ritual is the from the Passover when the youngest male present asks: “What mean ye by this service?” *The Illustrated Jerusalem Bible*.

In the film “Divan” Zeitgeist Films ©2003, which will be shown at our January meeting, one of the Hasidim remarks “nowadays people are searching for their roots” and answers “we know where our roots are”. Another character notes “if you are not Orthodox, your children will still know that they are Jewish, but the grandchildren, great-grandchildren, or great-great-grandchildren will no longer be Jewish, and the protagonists of the Holocaust will have won.” Yes, this is also an advertisement to join us to see this movie on January 17, 2006 at 7:00 P.M.

at Congregation Kol Ami. Bring friends and neighbors, as this is not only for genealogists.

The film also emphasizes the desire of parents for their progeny to follow in their footsteps, and have their children continue in the same beliefs and the same practices. When I look at our group and other groups involved in genealogy, many are not necessarily following the Orthodox way of life and are still keeping their Jewish heritage in their own way. We even have some members who want to prove their Jewish ascendancy so that they can go back to Orthodox Judaism.

It is also interesting that beyond proving their immediate ascendancy royalty, and others, though totally disconnected from Judaism like to present a lineage that goes back to Judah or another of the sons of Jacob.

I hope that we can all impart this spirit of brotherhood to all who share this desire to search and find their roots, for indeed we are all brothers and sisters, and sooner rather than earlier.

*Note from the Editor:* Atmsi 10 Page 17 in the right side column includes a website reference/link. Please note that this link does not work properly and we suggest that you NOT go to its home page which the rediection suggests as the websitr contains information which is not in line with the purposes and objectives of this group or newsletter.

## Minutes of UJGS Meeting Sept. 20, 2005

*submitted by Rochelle Kaplan*

Attendees: Wilma Odell, Marelynn Zipser, Daniel Schlyter, Ralph Tannenbaum, Carolyn Manwaring, Mercedes and Perry Woolsey, Miriam Hall-Hansen, Lane Fischer, Denise Kleinfield, Gerald and MaryAnn Jacobs, Rebecca Fleischman, Banai Feldstein, Robert Neu, Rochelle Kaplan

### Introduction

Robert passed around materials: new Avotaynu, Dorot, Avotaynu e-zines. He said newsletter would be out shortly. Noted that 2 people cannot get the newsletter. Two people need the spring and summer editions.

Daniel needs copies of our newsletter to be emailed to him. Please send via email any you have. He doesn't mind duplicates.

Daniel noted that JRI-Poland has lots of new info. Both he and Rochelle passed around some JRI-Poland material.

Noted Nazi hunter Simon Wiesenthal died. Various obits written.

Rochelle passed around materials from Avotaynu, genealogy books, JRI-Poland.

Minutes of last meeting were accepted with one change. The Manwarings presented on court Jews; not the Woolseys.

By the next meeting, UJGS should be a charitable organization.

Binai talked about her genealogical problem. She received via a Jordan Auslander connection, pertinent materials (51 records at \$15/record) from the Ukrainian Archives. A relative Samuel Rosenthal lost 3 children and a wife in the Holocaust. Binai has records of Samuel's marriage to Leah Kraus, Joanna Kraus (divorced Samuel), and Regina Kraus. She assumes Samuel was married twice and one of the two women went by two different names. Binai wishes to find out which woman was the mother of Samuel's 3 children. Information on the children is sketchy. Samuel had siblings but the last one died last week. Samuel left no papers. Binai checked Yad Vashem.

Suggestions were that she contact the Hungarian SIG, the trans-Carpathian SIG, talk to the Stones who also have done research in Ukraine and to Alex Dunai, a Ukraine researcher based in Ukraine.

Denise Kleinfield gave her impressions of the IAJGS Conference in July. She and her husband were there one day but it was a candy store of Ukrainian info. Denise particularly enjoyed hearing Miriam Weiner. The statistics lecture, however, was poor. Ted Gostin, who explained how to read Russian documents, was excellent as was Olga M. from the Ukrainian Archives. Denise also learned from Daniel S.' lecture about the FHL. And she was enthralled by the presentation by Shtetl Shleppers. There, people who had been on the tours to Ukraine spoke and showed lots of visuals.

We saw a film segment from PBS' series *An-*

*(Continued on page 20)*

(Continued from page 19)

*cestors*. In the segment, a middle aged Jewish man in NYC, decides to explore his familial roots, using NARA, Ellis Island, and other resources. Because of his research, he learned much about his ancestors and will be able to pass on the history to the next generation.

Marelynn shared some discoveries she made for Wilma, using the Old Man's Draft for WWII, available at the FHL. The Selective Service documents were by state and for men born before 1877 and 1897. The documents had much information. This resource is highly recommended. Robert noted that

Ancestry.com and the FHL have the Draft Registrations for WWI. Daniel men-

tioned there was an Alien Registration Act of 1930, which led to pertinent paperwork for genealogists.

Rochelle told of the highlights for her of the IAJGS Conference. They included Beider's lectures on a good etymology and on the surnames of Latvia and Lithuania, John Colletta's amusing presentation on using newspapers, Olga Muzychuk's PowerPoint presentation on the Ukrainian Archives, Ted Gostin's Reading Russian Records for the non-Russian Speaker and the similar Judith Frazin talk How to Find 19<sup>th</sup> Century Polish-Language Records and Unlock Their Secrets, Gary Mokotoff's talk on How to Document Victims and Survivors of the Holocaust, and the Bussgangs' presentation on The Best Kept Secrets of Polish Genealogy. Rochelle also enjoyed Warren Blatt's presentation on

Jewish Given Names (available on the Jewish Gen website), Suzan Wynne's discussion of Unusual Sources.

Rochelle summarized Mokotoff's conclusions: the 3 key sources of Holocaust victims are the ITS/Arolsen records (inaccessible), Yad Vashem, and Yizkor books. Mokotoff recommends contacting the Israeli Genealogical Society in Jerusalem and asking them to recommend researchers to go through Yad Vashem records. The next best option is to contact your local American Red Cross office and file a request. Mokotoff said that Batya Intersach will, for a fee, search for Israeli relatives of the submitter of pages of

testimony. Gary Mokotoff will give her email address if you contact him via

Avotaynu. She also summarized the Bussgangs' talk. Rochelle passed out copies of her summaries of the lectures and the lecture handouts.

Robert gave a summary of the film *The Divan*. Daniel recommended the film *Jacob the Liar*.

The agenda for the Nov. 21 7 PM meeting at Kol Ami is:

Daniel Schlyter recapping his IAJGS presentation on Reading the Vital Records of Russia and Poland Lane Fischer presenting his genealogical problem, using PowerPoint Planning next year's calendar

For those who celebrate Rosh Hashanah and observe Yom Kippur, we wish you a happy and healthy new year.

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**Daniel needs copies of our newsletter to be emailed to him.**

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# Minutes of UJGS Meeting

## 15 November 2005

*submitted by Marelynn Zipser*

Attendees: Robert Neu, Mary Ann Jacobs, Stephen and Dawnette Cohen, Mark Kleinfeld, Miriam Hall-Hansen, Banai Feldstein, Mercedes and Perry Woolsey, Daniel Schlyter, Dianne Zito, Lane Fischer, Marelynn Zipser.

Daniel lectured on ““Reading Vital Records of Russian Poland””.

The first Jewish civil records from the Grand Duchy of Warsaw date from 1808. Napoleonic style (great detail in paragraphs) was used and Catholic priests were the recorders for the government. Records are indexed, but only alphabetized by first letter of surname. {Krakow was independent for awhile. Austria started record keeping in 1784 but records not indexed.}

After 1826 Jews kept separate registers. There are many delayed registrations in 1827 because there now were Jewish registers, which are in Polish. From 1868 to 1917 the records are in Russian (often written in Polish with the Russian alphabet, making transcription difficult) with Hebrew or Yiddish on the facing page. Russians were poor record keepers. From 1918 thru 1942, the records are in Polish.

Once the researcher has identified a town, there are two ways to search: extract or copy

every record with ancestor’s surname OR start with known person and follow pedigree one generation at a time. However, many names were changed to ““get lost”” from the authorities or to avoid military service (buying a passport from another family). The researcher should try to ascertain whether the individual named had died prior to ancestor’s emigration or if the person had life events recorded after he supposedly emigrated.

JRI-Poland is ““indexing the index”” so some records may not be found. The FHL has free handouts about the Napoleonic format and comparing Russian, Polish and German letters.

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**2006 meetings: 17 Jan , 21 Mar, 16  
May, 18 July, 19 Sep, 21 Nov 2006**

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Lane Fischer presented a Power Point about going to Chicago to find his family thru census, city directories and Waldheim Cemetery records. He found the gravestone of Isaac d. 1906, which said he was ““son of Josef, a man from Warsaw””. He subsequently found Isaac’s marker, giving him another generation. One of Isaac’s children, Edith, was known to have died young. She was ““Ida”” in a census. Just as Lane was about to leave for home, he returned to Waldheim and found someone in the office because there was a Sunday burial. This individual allowed him to search the cemetery database by date of burial. The name was recorded as ““Dan”” but the stone is inscribed ““Edith””!

The 2006 calendar of meetings is:  
17 Jan 2006 - 21 Mar 2006 - 16 May 2006 -  
18 July 2006 - 19 Sep 2006 - 21 Nov 2006.

## Stamp Act

The U.S. Postal Service will issue a stamp in early 2006 to honor an American diplomat who saved 2,500 people including many Jews, in France during World War II.

Hiram Bingham IV, as American Vice Consul in Marseille, saved people by issuing fake visas and by hiding people in his home.

*(World Jewish Congress News December 2005)*

## ZipTip

by *Marelyn Zipser*

The NYJGS in cooperation with the Italian and German genealogy groups has been providing searchable access to the NYC death and marriage indexes.

Since 26 Nov the death index is thru 1942.

The marriages are by groom name and separately by bride name BUT they do not cover the exact same dates and boroughs. For example, Manhattan brides are not yet available. There are more Brooklyn brides than grooms. Marriages are the single most informative records because they have parental names, birth place, signatures of both parties and witnesses. Regularly check out

[www.italian.gen.org](http://www.italian.gen.org) to see what has become available.

Steve Morse, <http://stevemorse.org/>, has several helpful ways to search these records

## 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.

## *My Bone & My Flesh*

### *Atsmi Uvsari*

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*Send them to the President, Robert Neu via email at: [ronu1@yahoo.com](mailto:ronu1@yahoo.com)*