

# **The Jewish People as a phenomenon of historical longevity: On the theory of meta-clans and the principles of survival**

## **A multidisciplinary research**

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## **Introduction**

The present research is multidisciplinary and as such it transcends the boundaries of a particular scientific discipline. This obliges us to state several premises in order to put the reader in the context of the problems that moved us to launch the research. The totality of the problems outlined in this work is considered for the first time and analyzed from the angle that we have proposed. The innovation in approach is determined by the research itself, comprising the scientific basis of the article, as well as by the introduction of a number of new, fundamental hypotheses and basic formative concepts.

The subject of this research is comprised of the laws and relationships regulating the life of the Jewish people and the clans comprising it that we have discovered. The consideration of analogous questions as applied to other peoples is suggested as a subject of future investigations.

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The phenomenon of the existence of the Jewish people, which has raised much interest both among other peoples and among Jews themselves, over thousands of years, does not cease to intrigue nowadays as well. This people, independently of the historical epochs and places in which it found itself during the last almost four thousand years, stirs the imagination of an unprejudiced observer by its very survival, uninterrupted, and fundamentally unchanged in nature. Jews, through their forefathers, are, in essence, direct inheritors of the Sumerians<sup>1</sup> (comparative analysis of the Bible and the Sumerian history provides firm ground for this assumption), the first civilization that appeared as if "out of nowhere"<sup>2</sup>, thus constituting an example of a unique longevity. The destiny of this people and the ethical values that they proposed to the world leave neither their opponents nor their admirers indifferent. Jewish monotheism, which has been reflected in two world religions at least, remains until today the definitive concept and idea of many peoples of the world. Even considering the above facts only, one readily reaches the conclusion that the Jewish people is objectively a unique phenomenon in the history of the world.

This by itself has already become so widely recognized, almost to the point of triviality, that prominent philosophers and historians of essentially all times and many nations have found it their duty to proclaim it, independently of their own attitude toward the Jewish people<sup>3</sup>. Perhaps it is more efficient to shift perspective and to consider this people not as a unique phenomenon (which it indisputably is) but rather as an example of a phenomenon that is a remarkable realization of certain aspirations or features of man..

The essentially unchanged continuation of this people over thousands of years is, by itself, perplexing. From the view-point of formal logic, which presumes the necessity of historical, ideological, genetic, conceptual and ethical changes - this situation appears illogical or unreal. Nevertheless, the facts proclaim the opposite and cannot be ignored. If we accept these facts as an objective reality, then it is a reality that should be investigated. In opting to do so, we face one of the largest-scale, most grandiose experiments ever conducted on humanity, or by humanity on itself. This extraordinary (even considering the time-scale involved) experiment should hopefully be discussed not in the habitual terms of human feelings about the advantages and shortcomings of a nation, but from the view-point of a unified academic science studying humanity as such.

Most probably, this experiment is designed to reveal the very essence of human existence, for which we have chosen the main participant of the experiment – the Jewish people, which has become a phenomenological long-liver (remembering that phenomenology is, first of all, the philosophy of the essences). The essence of human existence is, from the view-point of common sense, probably just the symbiosis of an idea or a concept of existence and the genetic component. To our view a certain interaction between those key factors does lead to the extraordinary historical vitality of the Jewish people<sup>4</sup>. Attention should be devoted firstly to the study of those factors and their interaction, which constitutes the purpose of this research.

The domain of scientific knowledge was, in this sense, granted a rare gift: it only remains to study the results of this experiment thus far uncomprehended by science at all. Certainly these results are to be studied while the laws and regularities uncovered are to be identified and described. Occasionally, attention should also be paid to the fact that these very results by themselves, if analyzed without prejudice, clearly point out that familiar parameters such as formal logic and simple linear relationships of cause and effect apparently do not fully express our notion of humanity and may not be absolutely deterministic and fundamental in the world surrounding us.

Just as the phenomena of longevity and survival are studied today through genetics and biology in order to learn the causes of aging, so, too, the phenomenon of the longevity of an entire nation should indisputably be interesting to science.

Thus, it is worthwhile to begin by considering even the superficial expressions of this phenomenon in a wider philosophical-ethnological sense and from the view-point of conceptual existence, as well as from the view-point of physical or historical survival. Not being adherents of the famous Marx's proposition "social being determines consciousness", we will start this brief review from the ideological or conceptual aspect of the existence of the Jewish people.

Analyzing the conceptual aspect of existence, we cannot help but notice that the history of the Jewish people starts from a situation of free choice, that is, from entering into an equal rights' contract with G-d, under which the two sides accepted upon themselves certain commitments. And in this sense, indisputably, not only Jews became G-d's chosen people, but also G-d was recognized or "chosen" by the Jews. Generally, the whole situation of concluding a contract with an object which the five senses cannot perceive (and which one is even forbidden to use the imagination to portray as a corporal entity), it seems should, at a certain moment, have "blown one's mind", using the expression of Einstein.

Here "to explode the mind" or change the very way of thinking applies not only to a separate individual or the unique personality directly concluding this extraordinary contract, but to a whole nation voluntarily agreeing to meet the conditions of the contract. It is hard to avoid the impression that this conceptual component became the significant dominant ingredient of their spiritual, and, perhaps consequently also historical, survival. It is also remarkable that precisely this covenant or concept until the present day, gives life to this people which has been in existence already for almost four thousand years. Possibly it is just how the survival mechanism looks from the angle of the transcendental or in the world of the ideas and concepts.

If to analyze this mechanism from the view-point of physical survival then (by analogy with the conceptual survival) it is worthwhile to start this draft analysis from the concrete personality standing at the beginning of this world-renowned history, essentially the one who made this extraordinary transcendental covenant. Then a question arises naturally – do we have a right at all to assume the existence of such a personality and if "yes", then what the results of such an assumption are? Firstly, such unique document as the Bible, that still has not disclosed all its historical power, unequivocally points out to such a personality. Let us note in passing that recent investigations in genetics do not contradict and rather tend to agree with the hypothesis of the existence of one common ancestor of the Jewish people. Secondly, this person is, to be sure, not an ordinary one, and he possesses all the multifaceted nature of the knowledge of the previous period of the Sumerian civilization (which is indicated by a variety of historical and apocryphal sources). And thirdly, it was up to this personality or patriarch not only to possess the previous information and perform, as we mentioned earlier, some informational or conceptual explosion (when making the contract), but also to spread his informational charge, apparently, also via the genetic component, to at least 12 of his descendants (the forefathers of the future tribes). In other words, we may observe that the source, or the forefather, of the long-lived people, who gave life to it, had at the same time two tendencies: the first – ideological or conceptual, and the second, vital or physical (taking into account the fact that one of the main conditions of the contract was that "Abraham's seed will be multiplied" mightily).

As known from the subsequent Biblical story, each of the tribes, already at that period having its own orientation and a dominant set of characteristics, was divided into clans and each clan played a specific role in the survival of the people<sup>5</sup>. In other words, some focused informational charge, once passed to a number of clans (but which have not undergone, by assumption, any significant changes), materialized thus in the multitude of variations. It is possible that it was specifically this variety which not only provided for the flexibility and unique survivability of the system – in this

case, the people – but also aided the creation and propagation of a certain conceptual field interacting and correlating with the environment.

Thus, having considered the two aspects of the existence of this people, we may conclude that they are intimately related and apparently inseparable. It is conceivable that it is this way of existence through two inseparably connected modes of being that has allowed the people to become long-lived.

Taking the above into consideration and turning to history, we see that the principles of the conceptual component, i.e. the Covenant, are passed from generation to generation without any essential changes over thousands of years; and, apparently, we witness the same phenomenon in the physical or historical component, to which our research is devoted. If this assumption is essentially correct (and it is known that the conceptual aspect exists unchanged in our days as well) then we would expect to find the signs of the above-described diversity of clan variations, i.e. the physical aspect, also in the human world surrounding us today. It is logical to suggest that this diversity would have to show itself in the form of a rather rigid, invariant partition of this people, according to the clan's characteristics passed down over time with no noticeable change. It is worth noting that thus far much more was known of the spiritual or conceptual component of the life of the Jewish people than of its material or physical component. In this sense, the proposed research is the first description of the presence of an unchanging, concrete material structure of the people, interconnected with the idea of its existence and the strategy of its survival.

From this view-point, the present research presents, in our opinion, a certain possibility, defined by the limited statistical pool, to apply certain laws and relationships regarding clans to such a salient example as the Jewish people and the clans comprising it.

### **Objectives**

The research examines the historical, genealogical, psychological, sociological and anthropological aspects. Both the prominent Jewish clans that have left significant imprints in history by their active involvement in one field or another (in the social scientific, economic life etc.) during the period studied and the much less conspicuous clans were used as material for the research. The pool includes 63 Jewish clans during temporal periods of 150 to 900 years of the recorded history of their existence.

### **Research goals:**

To reveal the existence of laws in the transmission from generation to generation of a set of the dominant characteristics of the clan (if such exist). To trace and describe the laws where they exist.

### **Methodology:**

A unique combination of the bibliographical and historical materials together with the documental testimonies and memoirs of the clan members was used for the research.

Despite the inaccuracies inevitably connected with the use of personal testimonies, the work of the expert group has made every effort for reducing to a minimum the element of subjectivity, such as the emotional involvement of the witness and the personal attitude of the witness to the event or the person described.

In the course of the research it was confirmed many times that a personality which fit all the dominant characteristics of a clan belonged invariably to that clan. Therefore, utilizing the reverse connection - from the personality to the clan - it was

possible to find lost branches of several clans, verifying the kinship over a further, deeper investigation of the genealogical trees (to 7-10 generations). By this, the "blind" inspection of the objectivity of the expert evaluation of the data with respect to particular personalities was checked.

To perform the quantitative estimate of the most essential, distinctive qualities of the individuals and the clans, a choice of examined parameters described below was made. The histograms of the clan members were drawn. Relative changes in the shape of the clan members' distribution at addition of information on new members were investigated.

The research has shown that such invariant approach is most effective in describing the maximal amount of the experimental data in the area studied.

### **The pool of people studied**

The pool of data studied can be divided into three groups.

The first group (39% of the total) are the families, whose genealogy was fully reconstructed for 2-3 centuries (8-12 generations). This group includes all the descendents, without exception, of the forefathers of these families and their partners (according to both the male and female lines).

The second group (38% of the total) – are representatives of large Jewish clans, whose genealogy was reconstructed for 6-9 centuries (24-38 generations). Representatives of these clans, in the majority of cases, were connected along the male line. This group includes accidental members of these families, scattered along the genealogical tree and separated from each other, both along the horizontal (cousins with different degrees of kinship), and along the vertical (from the ancestors to the descendents).

The third group (23% of the total) – are the pool from several small families that are members of one big family (in the majority of cases, along the male line). These small families were scattered along the genealogical tree of a big family and were separated from each other.

## Demography

Categories	Before 1500	16 century	17 century	18 century	19 century	20-21 centuries	Now Living	Totals
<b>People, total</b>	175	81	143	365	1260	1856	2113	5993
<b>Men</b>	<b>160</b>	<b>66</b>	<b>126</b>	<b>349</b>	<b>1112</b>	<b>1098</b>	<b>1081</b>	<b>3992</b>
<i>Clan members</i>	155	66	126	337	1031	679	670	3064
<i>Partners of clan members</i>	5	-	-	12	81	419	411	928
<b>Women</b>	<b>15</b>	<b>15</b>	<b>17</b>	<b>16</b>	<b>148</b>	<b>758</b>	<b>1032</b>	<b>2001</b>
<i>Clan members</i>	5	11	15	10	117	417	547	1122
<i>Partners of clan members</i>	10	4	2	6	31	341	485	879

## Original information

Number of sources	Men	% from total	Women	% from total	Totals	% from total
Number of people for whom there is only one source of information	1565	39,2%	1369	68,4%	2934	48,96%
Number of people for whom there is more than one source of information	2427	60,8%	632	31,6%	3059	51,04%

## Analysis of personal information

Source of information	Men	% of total	Women	% of total	Totals	% of total
Analysis of one's writings	771	11,6%	118	4,4%	889	9,5%
Analysis of documental and encyclopedia materials	1096	16,5%	161	6,0%	1257	13,5%
Analysis of historical literature	214	3,2%	79	2,9%	293	3,15%
Analysis of autobiographies	119	1,8%	32	1,2%	151	1,6%
Analysis of biographies	1364	20,5%	413	15,35%	1777	19,0%
Analysis of recollections	1998	30,1%	857	31,85%	2855	30,6%
Personal interview	1081	16,3%	1032	38,3%	2113	22,65%
<i>Totals:</i>	6643	100%	2692	100%	9335	100%

## Research results:

As a result of the studies conducted by the Institute over 8 years, the following laws were revealed:

Despite the large extent of the temporal existence of the clans (the observed members of a specific clan were separated by up to nine hundred years); despite the geographical separation between the family branches (that is their isolated habitation during no less than 100-150 years, not only in different countries, but also on different continents without any connection between them); despite the kinship separation between members of the clan of 10, 25, 38 generations and the complete absence of any information on other family members – dominant characteristics of the clan [hereafter: meta-clan] are preserved and transferred stably.

In the course of the research a series of the dominant characteristics of a meta-clan has emerged. These characteristics have not undergone changes during the last thousand years of the investigated clan history. These characteristics were observed in all clans studied with no exception.

Usually, by the notion of the “clan” or the “big family”<sup>6</sup> one understands the totality of all the descendents of one person, regardless of whether they are the carriers of the dominant set of the clan traits. In connection with this, in our research we had to introduce a new notion of a “meta-clan” that differs from the usual term “clan” which, in addition to the physical aspect of the blood kinship, also involves the non-physical kinship, expressing itself as a set of the same dominant personal traits.

Thus, **by the notion of a meta-clan, we refer here to** a group of people having one common ancestor and related by common kinship, and which independently of the degree of kinship have the same dominant characteristics of the clan passed down through the generations. Meta-clan membership can be transferred via the paternal as well as the maternal lines. Each person simultaneously belongs to different clans (via the ancestors) but only to one meta-clan, the dominant characteristics of which the person carries. Correspondingly, among members of the same clan there can be representatives of several meta-clans.

In the following research, the name of a meta-clan “N.” is assigned by the family name of a person (an ancestor) who most conspicuously possessed the dominant traits of the meta-clan under discussion.

The research has showed that neither the difference in the historical epochs, nor the historical cataclysms, nor the social structure of the society, nor the economic situation of the clan members appreciably influenced the dominant features or characteristics of the meta-clan. Thus, one can conclude that at least during the period of 900 years studied the dominant characteristics of the Jewish meta-clans remain unchanged (at the moment the researchers do not have sufficient statistical and historical material to go beyond those time limitations).

Analysis and processing of all the available data on the investigated clans have revealed a number of laws showing the presence of the following **dominant meta-clan characteristics**:

1. Members of the same meta-clan choose not more than four (in the exceptional cases - five) **areas of activity**. Moreover, the professions are not dynastic, that is, they are not passed from father to son.
2. Statistically, members of the same meta-clan chose certain **type of partners** (the type is not determined by the mother or father

types). Thus, in every meta-clan, a concrete typology of female and male partners builds up.

3. Members of the same meta-clan, despite having no information about each other's existence, lead the same **way of life**.
4. **Destinies** of the members of the same meta-clan continually repeat themselves after certain time intervals.
5. **Characters, habits, hobbies** repeat themselves among members of the same meta-clan with the same consistency as their destinies.
6. Members of the same meta-clan are susceptible to the same **psychosomatic disorders**.
7. Members of the same meta-clan have stable dominance in the **family-sexual relationships** (number of children out of marriage or their absence, number of marriages and divorces and so on).
8. One and the same law governs also the **social behavior** of the members of the same meta-clan, despite the difference of countries and political environment.
9. Members of the same meta-clan, despite the above-mentioned historical, geographical or kinship separations, have the same stable **personal traits** such as creativity and intellectual capabilities, dominant motivation and type of interaction with the environment.

Let us expand on the above.

### *1. Areas of activity*

The studied meta-clans demonstrate extraordinary stability regarding the area and direction of activity of the clan members. Working on the general typology of the areas of activity, the following main areas of the activity were singled out (each including different professions) –

Social activity – activity connected with active work in society. This type of activity includes such professions as politicians, educators, social activists, rabbis, and so on.

Technical activity – activity directed to the resolution of technological problems, in the broad sense. This type of activity includes such professions as engineer, technical designer, technologist, agriculturalist, and so on.

Production activity – product-oriented activity. This activity type includes such professions as craftsman, skilled worker, farmer, and so on.

Physical activity - activity related to active physical labor or interaction with nature. This activity type includes such professions as sportsman, soldier, hunter, and so on.

Artistic activity – activity related to art. This type of activity includes such professions as painter, poet, composer, writer, and so on.

Socio-intellectual activity– this type of activity includes such professions as teacher, lawyer, doctor, journalist etc.

Scholarly activity - activity related to the expansion of the limits of knowledge. This activity includes such areas as science, philosophy, theology, etc.

Enterprise - activity related to business and commercial work. This activity includes such professions as manager, businessman, director, high-level bureaucrat, and so on.



The sphere of activity of each one of the studied meta-clans can be described with the help of the above parameters. It was observed that often concrete professions are not passed down from father to son and do not have a dynastical character. In the course of the history of a meta-clan, we observe both declining (less active) participation in the domain of activities of the meta-clan and sudden bursts of activity (very active participation) after a number of generations. It should be noted that even those members of the meta-clan who participate less actively in the meta-clan activities do not turn to other areas of activity.

As a rule, members of the same meta-clan express themselves in 3-4 kinds of activity (in rare cases, in 5). For example, in one of the studied clans (S-n), people who achieved maximal success in their professional life devoted themselves exclusively to three kinds of activity – they were either revolutionaries (in some area of life), or poets, or researchers in the field of neural and psychological human activity. It is remarkable that all the professions named were not passed from father to son, but rather more often to the contrary: families were observed where the son of a revolutionary father became a researcher, while the son-researcher had a daughter who became a poet, etc.

Another finding which proves certain laws in the choice of the activity type is the anomalously high occurrence of rare professions among members of the same meta-clan. For example, such a rare profession as theater or film director was observed among members of one of the meta-clans (V-p) anomalously often – 11 directors out of 360 clan members known to the research who could choose the profession (that is who reached the age of profession's choice and lived in the 20th century when the profession appeared), or 3%. In comparison, note that in countries with European culture the average percentage of people with this profession varies in the range of hundredths of a percent.

Let us stress that all these 11 people were very much separated from each other in the sense of the kinship, they lived in different countries, and the family branches to which they belonged were not in contact with each other for long periods of time (up to 130 years).

We would also like to mention another phenomenon. Meta-clan members were identified who were separated in time by many centuries and yet their activity type was essentially identical.

To illustrate this phenomenon let us provide two examples of the kind. People in the groups were separated in one case by 200 years, while in the other by 550 years.

In the first case, two members of the same meta-clan (W-m), separated by 200 years and living in different countries, worked out and tried to implement a certain social program which target was to develop the surrounding society. Despite the historical separation of the authors of these programs, the essence of both programs is extremely similar so that even particular items of the programs are absolutely identical in content and formulation. We stress that the later author was not acquainted with the work of the earlier one and was unaware of the existence of this relative.

In the second pair of members of a meta-clan (C-f), one observes two poets whose lives were separated by 550 years. One of them lived and worked in Spain, while the linguistic environment of the second was Russian. The range of topics covered by the poets and their writing styles are extraordinarily similar. According to one of the leading experts in translation from Spanish to Russian, while reading works of the Russian speaking poet, he observed that the verses were written as if in Spanish – the rhyme, the character, and the style of these verses were as though they been borrowed from medieval Spain. Like in the previous example, the later author was unaware of the existence of the earlier one; moreover, it appeared that he also was unaware that his ancestors had lived in Spain.

Undeniably, the last two examples could be interpreted as some historical or clan "coincidence" but because the researchers encountered a great many similar "coincidences", the observations are better ascribed to the domain of a law.

The examples described above are but several of the expressions of a wider tendency of members of the same meta-clan to choose the same mode and type of self-realization.

## *2. Partner choice*

In the course of the meta-clan research we processed information on the partners entering the metaclan (mainly during the last 150 years), that is, wives and husbands of the meta-clan members who were not relatives. [Note: up until the beginning of the 20th century the practice of marriages between relatives was very wide spread among the Jewish clans]. We have also analyzed the types of the partners entering the meta-clans. In every meta-clan we observed a particular law relating to the choice of partner, pertinent to this specific meta-clan. Thus, in some meta-clans, mainly conducted and passive partners were chosen; in others, dominant partners prevailed; while yet in others there was a very high percentage of authoritarian partners. The categories above determine not only the partner type with respect to the scale of dominancy, but also the compatibility of the studied couples in the different meta-clans. Naturally, the categories brought above are not strict binary categories – for example, a partner may possess a quality such as active but may be at the same time conducted and governed.

The results of the research also point out that the average statistical choice of a partner is dictated not by the type of one of the parents (though naturally this factor is significant), but, first of all, is determined by the compatibility of that partner with the dominant features, or orientation, of the meta-clan. For example, we do not encounter passive partners who choose a passive lifestyle in the meta-clan (L-ky) where the tendency to social and spiritual activities is clearly expressed; while in the meta-clan (B-l), where the tendency to the physical activity types is pronounced, there are no partners with strikingly different tendencies.

The similarity between the partners entering the meta-clan is not limited to the similarities in their tendencies in life and dominant traits. In the course of the research there emerged an anomalously frequent occurrence of the physical similarity between unconnected partners entering the meta-clan. Moreover, striking physical similarity was observed even among the partners who belonged to different peoples.

In one of the studied meta-clans (G-t), while comparing pictures of the incoming women-partners of certain members of the clan, we encountered an extraordinarily vivid example. Some men chose as partners women who were physically very similar to their great-grandmothers (who had also once entered the clan). Moreover, it should be clarified that these men never saw the pictures of their great-grandmothers, which were discovered much later in the course of the genealogical research. It is also remarkable that neither the grandmothers (incoming partners) of this family line, nor the mothers were similar to the aforementioned great grandmothers.

## *3. Lifestyle*

When analyzing lifestyles of members of different meta-clans, the following dominant criteria were determined:

Mobility – mobile or stagnant lifestyle

Traditionalism – traditional or novel (untraditional)

Sociability – family-oriented or individualistic

Interests – presence or absence of hobbies

In this research, by lifestyle, we mean the collection of personal traits and human peculiarities, one's behavioral model, based upon individual choice, interaction with the environment, life routine, interests, and hobbies. The research has shown the presence of a high level of persistence of these characteristics among members of the same meta-clan, and of the features observably distinguishing them from the other meta-clans. For example, among the studied meta-clans, one of them (F-z) was characterized by a predominantly mobile, very active, almost adventurous lifestyle. A major part of the meta-clan members were occupied and continue to be occupied with the kinds of activity demanding frequent movement: travels, adventures and constant changes of places and environments are very frequently observed in this meta-clan .

Another one of the studied meta-clans (R-d) demonstrates a predominantly patriarchal-traditional lifestyle and an extremely strong attachment to the place of residence. Change of the place of habitation (during almost 500 years) was and continues to be an enormously shocking experience every time for the members of this meta-clan: even a threat to life for several members of the meta-clan did not represent a sufficient reason to leave their places.

Another example is the meta-clan (Z-d) demonstrating a particularly high degree of individualism. Many members of this meta-clan had already left their families at an early age, breaking off any relationships with their relatives, community, and tradition. Biographies of the meta-clan members were full of sudden and unexpected turns – from law-abiding teachers, they turned into the founders of social movements, from humble Russian school-girls – into desperate commissars and anarchists. Along with such meta-clans, others were observed (B-n), in which family orientation and meta-clan attachment, on the contrary, played an extremely important role during the entire life-time of the meta-clan members. In these clans they tried to keep in touch with their relatives even when it could cause much trouble including a threat to life and freedom.

An additional illustration of the commonality in the lifestyle of the meta-clan members may be found in examples of their hobbies. In one of the studied meta-clans (G-z) over the last 100 years, there was an anomalously high percentage of people who were involved in extreme sports. (Incidentally, their ancestors, in their turn, were involved in gambling and dangerous trips). The hobbies of the descendents included rafting, car races, yacht races, surfing, etc. Moreover, this tendency clearly was not spread by direct inheritance; that is, as a rule, children did not have it. In another meta-clan (R-k) there was an extremely high occurrence of essentially unusual kinds of hobbies. In the course of the research we encountered an anomalously high percentage of collectors. It ought to be said that these were generally very exotic collections – from antique phone apparatuses to war miniatures; from figurines of elephants from different countries and cultures to erotic postcards of the nineteenth century; from rich collection of ex libris to a collection of snakes. We stress that most of these collectors-relatives are unaware of each other's existence, e. g. two relatives-snake collectors even live on different continents.

#### *4. Destiny*

Despite the fact that the term "destiny" may sound like an unscientific notion to scientists, this criterion in the research cannot be neglected. By the term "destiny" in this research, we naturally do not mean a mystical fate but rather a very real, actual path in the life of a concrete person. To study such multi-notion factors as destinies of the meta-clan members, composed of the multitude of known and unknown components, the following criteria, by which the dominant life paths of meta-clan members were determined, were introduced into the research:

”Self-made person“/ submission to circumstances

Traditional / untraditional life-path

Degree of success in the accomplishment of set goals

The element of happy / tragic coincidences

In the context of this research, human destiny is considered a certain set of life events within the frame of either known laws or unknown laws of a higher level - the so-called 'factor of chance'.

Even such a limited statistical pool of data as the one we possess today (63 meta-clans) provides foundations for the most interesting conclusions. The range of life-time events has a strong connection to the meta-clan. That is, those kinds of events that were extremely wide-spread in one meta-clan were not observed in another, and vice versa.

For example, in one of the studied meta-clans (R-n), over 250 years, there were revealed in each generation several cases of sudden tragic deaths of the members of the meta-clan. When the main means of transport was horse carriages – the members of this meta-clan were run over by horses; when trains appeared – they were run over by trains, they became victims of ship wrecks, car accidents, and aircraft crashes. Furthermore, this phenomenon cannot be described by the so-called factor of "tragic chance" that is invariably present in all the clans. Repeatability of these tragedies in this particular meta-clan in comparison with other meta-clans exceeds any reasonable factor of statistical probability (percentage of the victims of accidents in the meta-clan R-n exceeds the average over other 25 meta-clans by about six times). It should be noted that this picture emerged only after the genealogical research was conducted. Having connected all the separated branches of the meta-clan, which had been isolated for long periods of time, we saw the picture as a whole and revealed the above described phenomenon.

The degree of success in the accomplishment of preset goals is also clearly tracked as a clan feature. For example, in one of the meta-clans (W-r) a strict tendency to set personal goals and accomplish them was recorded. Many members of this clan during several centuries chose grandiose challenges and acting persistently, they achieved them. This meta-clan produced a large number of major financiers, politicians, diplomats, and community leaders. They were often reformers directing their efforts to the good of the society, as well as to the advancement of their own interests, always striving to achieve a balance between the two. Another meta-clan (S-g) over the entire course of its studied history attempted to set as few as possible personal challenges. These were mainly people characterized as very mistrustful and responsibility-avoiding. Most of their successes (which were rather small on average) in one area or another were achieved by them under the influence of their environment which they deliberately chose. Furthermore, the impression was created that it was probably the carefully-chosen environment which stimulated their activity and supported them through their path in life.

The research has showed that both the traditional and untraditional character of the destinies of the meta-clan members also is closely connected to the meta-clan. For example, in one of the meta-clans (M-m), in the course of 13 generations there was a high percentage of people who during their lives constantly found themselves in situations where their life was endangered. Furthermore, this happened during the war years as well as during peacetime. They were always in the epicenter of the war actions when there was a war; during peace time they constantly opposed the existing regime (and openly confronting a totalitarian regime – is usually perilous); they went out on dangerous expeditions and travels; some of them were involved in the criminal world, etc. There is an impression that members of this meta-clan during the whole history of the meta-clan subconsciously strived to live "on the edge", on the verge of death. In contrast, members of another meta-clan (D-sky) never "distinguished" themselves by behavior deviating from the social norm. It seems that from the very

outset, their existence was directed at maintaining their tradition and creating the minimal risk for the meta-clan's existence. They created around themselves an environment of comfort and order, permanence and stability.

Yet another example of a meta-clan pattern is the degree of the tendency to obey "life circumstances" or, alternately, refusing to accept them, preferring to construct one's own destiny. This parameter is rather clearly followed in all the meta-clans studied. For the more exact, quantitative estimate of this parameter, we took the percentage of the meta-clan members who could be classified as a "self-made person", that is, the percentage of people who acted throughout their lives without regard for or in opposition to the circumstances. There were meta-clans where overwhelming majority of members resisted the circumstances and meta-clans whose members obeyed the circumstances.

## ***5. Character***

Every one of the studied meta-clans demonstrates the predominant presence of one or another stable set of character traits. Among the representatives of a meta-clan one can observe the expression of one identical character inherent in this meta-clan and not in other meta-clans. Furthermore, most often character traits are passed not through direct inheritance (i.e., not from father or mother to son).

For example, we observe in one meta-clan (B-1) an explicitly dominant presence of people with a gentle, agreeable and appeasable character, while in another (O-h) there are dominant, almost authoritarian personalities with a tendency to conflict. It should be noted that the carriers of the meta-clan character were both men and women. It is also interesting that during the research it was observed that several of the exact same habits have a tendency to repeat themselves among the meta-clan members, who have no information about each other.

A rather vivid example of the character traits expression is provided by the following meta-clan studied (F-x). An overwhelming number of members of this meta-clan, men and women alike, had a noteworthy tendency to conflict. These were emotional, anxious people possessing, at the same time, a high degree of determination. In the course of generations a large number of very successful businessmen have emerged from the meta-clan and have created fortunes under unfavorable conditions. At the same time, during all the years of work on this research we have never encountered another meta-clan involved in such a large number of court proceedings. They initiated legal actions against the states in which they lived, against their business competitors and against the neighbors; sons initiated legal actions against their fathers, while daughters against the cousins. It is remarkable that the phenomenon was observed in all the meta-clan branches though they were separated in time and space and unacquainted with each other.

## ***6. Psychosomatics***

Considering the sufficiently wide interest and the scientific developments in the investigation of the question of genetically-transmitted physical diseases, this area has not been given sufficient attention. The research has concentrated on the hereditary transmission of factors, which, today, is either not established, or is still being studied.

Psychosomatic diseases are related today to the group of diseases where susceptibility is explained by the combination of such factors as genetic predisposition and certain psychological and character-related qualities. When considering the profiles of the meta-clans from the clinical perspective, so-called clan diseases were revealed; that is psychosomatic diseases to which members of the meta-clan are most susceptible.

The meta-clan (W-pf) may serve as an example where the tendency to the clan disease is clearly seen. Many men of this meta-clan were characterized as extremely active people, and they could be described as nervous, quick-tempered and very impulsive, with heightened sexuality and sensitivity. Their life is full of stress and romantic relationships, frequent mood changes and conflicts, which may be observed both among the modern meta-clan members and among their ancestors living in the "calmer" times of the 18<sup>th</sup> and 19<sup>th</sup> centuries in Austria-Hungary. Among the men of the meta-clan W-pf, in comparison with other meta-clans living at the same time, in the same country, one observes more frequent cases of tuberculosis and susceptibility to other infectious lung diseases (about four times more than the average over 6 other meta-clans). And in fact, the research in the field of psychosomatic diseases describes the personality type which has a predisposition to infectious lung diseases in general and to tuberculosis in particular as follows: these people are, as a rule, sensitive and vulnerable types, living through a large number of extreme stresses and conflicts; they are characterized by increased sensitivity in inter-personal relationships, an extreme zest for life, and hyper-sexuality<sup>7</sup>. Indeed, in this meta-clan, the masculine type fitting the above description is very common while these people are occasionally not even close relatives.

Another example is the meta-clan (R-g) where there are frequent occurrences of rheumatoid arthritis among the women of the meta-clan (about five times more than the average over 6 other meta-clans). Describing this meta-clan, one notes the following dominant traits: these are mainly people with very restrained expressions of mental activity, who enjoy increased physical strain, and tend to under-react in stress situations. The women of this meta-clan, as a rule, chose authoritarian partners while they themselves lead an active way of life, both socially and physically. Many women were active in the workers union movement (which was rarely observed in the Western Europe of the beginning of the 20<sup>th</sup> century, where a majority of the meta-clan members resided at the time), they were always responsive and ready to give a hand to a wide circle of friends, and at the same time they often suffered from depression. These observations are similar to the clinical description of the psychosomatic-rheumatoid type. This type is characterized by the following dominant personal qualities: inclination to suppress aggressive and adverse impulses, combined with the expression of a sense of duty (excessively conscious) and submissiveness; the need for self-sacrifice and an exaggerated aspiration to help others, in combination with depression disorders; a strong need for physical activity<sup>8</sup>.

### ***7. Family-sex relationships***

Family-sex relationships is a factor defining one of the dominant traits of a meta-clan. In this case the life of the family members is investigated from the perspective of behavior in married life. For a comparative estimate of this factor for each meta-clan the following parameters were introduced:

- The number of people who have not married
- The number of divorces per person
- The number of marriages per person
- The known number of children out of marriage

Tracking the number of children out of marriage, and also the number of marriages and divorces in the meta-clans studied, it was discovered, that, on the one hand, these differ very much from meta-clan to meta-clan and, on the other hand, there is much similarity within the same meta-clan. For example, in one of the meta-clans (V-p) more than 50% of the meta-clan members - both men and women- who lived in the 20<sup>th</sup> century had married more than once. Also there is evidence that in the

earlier times, men of this meta-clan had long-term relationships out of marriage. In another meta-clan (Gr-sky) throughout its history, there is only one divorce. The research has showed that there is some pattern of family-sex behavior for every meta-clan which can be described numerically. For comparison, the following table with data on five meta-clans is brought.

*Table 1*

<i>number of meta-clan members</i>	<i>Not married</i>	<i>Married once</i>	<i>Married twice</i>	<i>3 and more marriages</i>
286	4 (1,4%)	201 (70,3 %)	67 (23,4%)	14 (4,9%)
102	-	101 (99,9%)	1 (0,1%)	-
309	43 (13,9%)	231 (74,8%)	35 (11,3%)	-
108	2 (1,9%)	93 (86,1%)	13 (12,0%)	-
301	-	129 (42,9%)	108 (35,9%)	64 (21,3%)

Analyzing the data brought in the table, one can safely assert that every meta-clan has its own individual pattern of family relationships which demonstrates clear differences. It is worthwhile to note some peculiarities of behavior in the family-sex area which are brought in the above table. If among the members of the meta-clan V-c second marriages are common, then the meta-clan of Gr-sky demonstrates in this respect an extreme degree of the adherence to the tradition – essentially all members of this meta-clan married only once. In the meta-clan of S-sky one can observe an unusually high percentage (for a Jewish family) of people who never married. This also corresponds to information we have about the meta-clan members, among whom there were numerous people experiencing difficulties in interactions with society and, in particular, inter-personal contact.

### **8. Social behavior**

Social behavior is one of the clearest markers of a meta-clan. To analyze and evaluate interaction with society, researchers suggested the following criteria:

Adaptation to society:

Integration – adaptation while preserving personal characteristics

Absorption – adaptation at the expense of loss of personal characteristics

Impact on the society:

Evolutionary – the impact achieved through convincing and educating

Revolutionary – impact achieved through direct confrontation

Rejection of the society:

Asociality – rejection of the society

In the course of the research it was found that along with other factors, the social behavior of the members of one meta-clan reflects obvious similarities. The strength and the character of the interaction between "personality-society" demonstrate extreme stability amongst the members of one meta-clan. The interaction was considered both from the perspective of the intensity of social involvement and from the perspective of the quality of this involvement.

For example, among the meta-clans studied there are some whose members predominantly demonstrate an extremely low involvement in the surrounding society, limiting their contacts with the environment to the necessary minimum. It can be said that the members of this meta-clan (B-d) focus predominantly on their inner life.

Along with that, we observed the meta-clans whose members not only demonstrated clearly remarkable social activity but also often became the leaders of communities – from heads of a community to heads of a political movement.

For example, in one meta-clan (L-s) over 400 years of its recorded history, we examined the expression of social protest offered by its various members. These people continually aspired to change the surrounding society. Moreover, during this period of time the social systems changed, the environment underwent changes, often dramatic, but despite all of this, their demands upon the society continued to have a revolutionary character. Their actions included joining the Hassidic movement in Judaism while living in the midst of Lithuanian Jewry, which declared war on the Hassidism; they organized public protests against the politics of the victorious Pinochet in Chili and openly preached the ideas of socialism there; and after the trial against the Pinochet collaborators and their imprisonment, they achieved amnesty for those collaborators; likewise this meta-clan included the most famous dissidents during the public opposition to the totalitarian communistic regime in the USSR. This phenomenon was also observed among people unaware of their relation to this meta-clan. Further, their protest was always public and effective, and it never went unnoticed abroad.

In contrast to the above, among the meta-clans that we studied there was also a vivid example of a very different interaction. Many members of the meta-clan (P-s) headed communities, they were often the spiritual and political leaders in their countries of residence, but they never engaged in an open confrontation with the surrounding society. They led their communities by way of gradual evolutionary development, both in the manner of convincing and by the power of their authority. The communities led by them often experienced periods of spiritual and economic prosperity. It should be noted that the members of this meta-clan, unaware of the kinship between them, behaved in this way in medieval Spain and in Morocco, in the countries of Eastern Europe and Latin America, and in Israel of today.

Like other factors, the social behavior of the meta-clan is characteristic of all the meta-clan members without exception. We did not observe examples where in a meta-clan showing increased social activity, there would be "recluses".

Another conspicuous example is the meta-clan (A-s) where many members had an exceptional propensity toward integration and absorption into their society. These people always tended to integrate into the surrounding society, and they could change their country of residence and, correspondingly their surrounding dominant social-cultural context, several times during their lifetime. Living in Lithuania they were in better command of Lithuanian than the average native speaker; when they lived in Israel – nobody could take them for emigrants from Lithuania; and having arrived in Mexico they became indistinguishable from the Latin-American native population.

An example of a different adaptation to the surrounding society is provided by another meta-clan (V-r). In the course of the six centuries of its known history, its members never lost their own meta-clan self-identification. They could be readily identified according to a number of observable, dominant characteristics. At the same time, the members of the meta-clan never had difficulty integrating into the surrounding society. Even after such a dramatic experience as changing their country of residence (which happened more than once to the meta-clan members) – after only a few years they found their place in the new environment and developed successfully there, achieving significant success in many areas of activity.

Interaction with society by rejection, which expresses itself in asocial behavior or reclusion, by its very nature contradicts the culture, philosophy, and traditions of Judaism. Therefore, among the Jewish meta-clans studied, we encountered an extremely low proportion of this type of interaction. Possibly it is because the few



meta-clans who had a strong tendency to reject society left Judaism in the course of time.

### ***9. Personal traits***

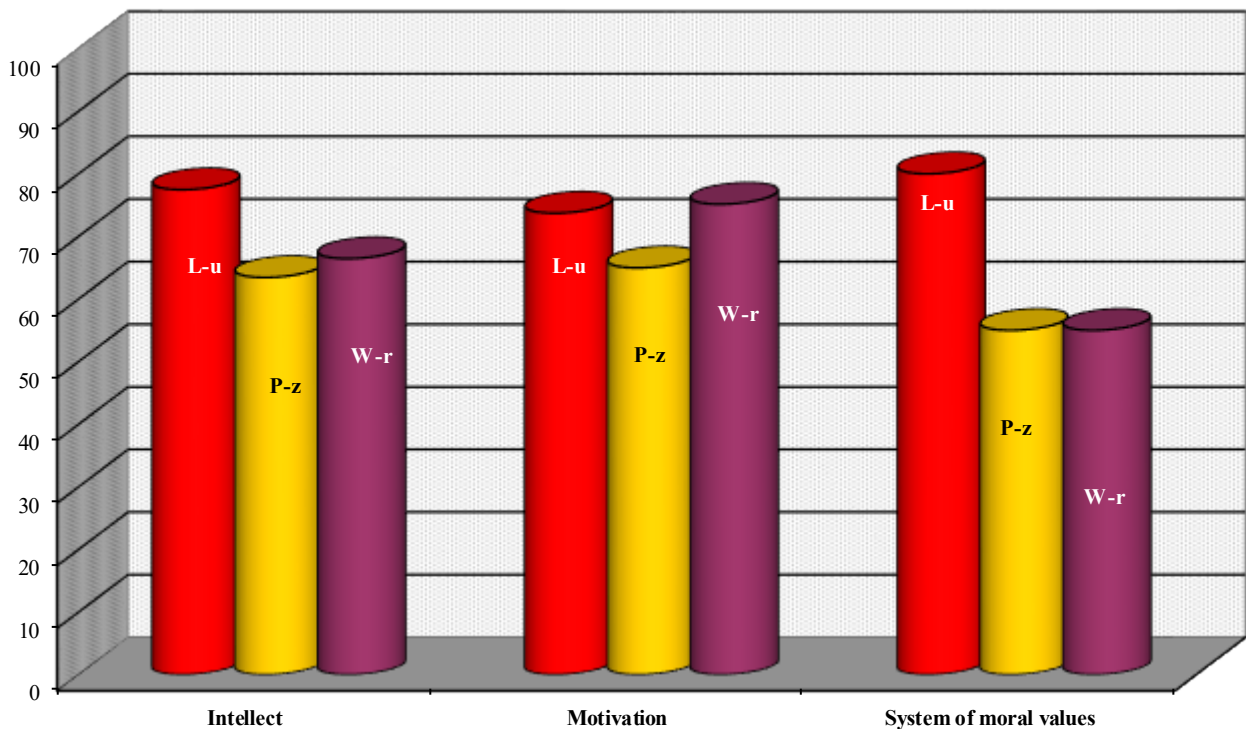
By 'personal traits' of the person we mean such factors as creativity, intellectual capabilities, motivational aspect and type of interaction with the environment.

To perform the comparative analysis we studied these factors in the meta-clans.

To establish the dominant parameters in this area, in the course of the research we collected, when available, and processed the personal traits of the meta-clan members. The evaluation of the above parameters was performed by an expert group, both by direct interview of the meta-clan members and by the use of the personal traits' restoration with the help of biographies, recollections, and personal memoirs. For evaluation 20 representatives of each meta-clan were selected. Furthermore this pool was selected so as to contain relatives as distantly related as possible, separated by at least 3-4 generations (according to the principle that one is the descendent of the other), or having a common ancestor at least in the 4th-5th generation. The majority of the people comprising the pool are alive or lived in the 19th -20th centuries, while some people are earlier representatives of these meta-clans, for which there was information available. By this the researchers strived to reconstruct the most objective picture of the meta-clan as a whole.

The researchers were interested in the difference between the results for different metaclans. We will describe as an example the results of the study for several meta-clans that show in their history a fundamental difference between themselves. Thus it was found that

- A distinguishing feature of meta-clan L-u was the large number of people with outstanding talents in the area of intellectual creativity; the meta-clan members are distinguished by high value of provisional parameter of "ideas and concepts". Their goals may be described as predominantly metaphysical. This also correlates in the meta-clan L-u with the highest value for the ethical parameter – "the system of moral values" - among the meta-clans presented.
- Meta-clan P-z was distinguished by the aspiration to achieve a certain dominating status in the surrounding society. A large number of politicians and community leaders came from this meta-clan;
- Representatives of the meta-clan W-r predominantly possess a truly remarkable will and determination to achieve the set goal. One can say that the very meaning of their existence is focused on choosing a goal and achieving it. Having these traits, they, as a rule, achieved the realization of their plans. This meta-clan produced a significant number of prominent financiers and businessmen.



**Figure 1:**

*Depicted are the values of the psychological parameters - perception, intellect, motivation, and system of moral values for 5 meta-clans*

Analyzing the results one clearly saw the difference between the selected meta-clans. The results of the study indicate unconditional meta-clan signature of personal traits.

Summarizing, we can safely assert for now that first, the members of the same meta-clan show similar personal traits, and second, the meta-clans in the course of their history have clear differences between them.

### ***Appendix – phenomenological observation of the similarity in appearance***

Similarity in appearance is yet another, at first seemingly paradoxical, observation made while conducting the research. This refers to the presence of distant relatives in the meta-clan who look extremely similar. It turned out that often people separated by 7-8 and, sometimes 9 generations (eighth and ninth cousins) look like each other more than like their own brothers and sisters. This observation concerns the majority of the meta-clans studied. Moreover, in one case, one of the "look-alikes" was even different ethnically; that is, among his ancestors there were many representatives of other nations. Further, the similarity in appearance expressed itself not only in similarity of facial features and physical parameters but also at the level of similar independent choices in fashion, hairstyle and make-up (up to shades in the colors of lipstick of women who grew up in completely different countries and cultural environments). Observing this phenomenon raises many questions about randomness (or some yet undiscovered law) in the transmission of genetic information from generation to generation. Within the framework of classical genetics, the more distantly related two individuals are, the smaller the physical similarity between them should be, yet in these examples, one observes a rather constant percentage (1-1.5%) in the appearance of anomalously similar people.

## Discussion of the results and definition of basic notions

### *Invariability of the dominances and the panotype*

All the dominant traits of the meta-clan which were pointed out and described in the research remain constant and form a certain general dominance that conveys the essence of the meta-clan, defined in the research as **the panotype** (from the Greek **pan** – *all*, **type** – *print, model*) of the meta-clan. **The panotype** is the set of definite, stable, dominant traits of the meta-clan, present among the meta-clan members despite temporal, geographical or kinship separations, and remaining unchanged despite the changes of the ethnic, social-economic, and communal environment.

A sequence of the most conspicuous expressions of the panotype among the meta-clan members was analyzed in the research. The sequence had its own laws which are characteristic of every meta-clan. At the same time the signature of the panotype turned out to be expressed more or less forcefully among all the members of the meta-clan.

The research has also shown that the meta-clan panotype not only possesses such the quality of invariability but also characterizes the meta-clan thoroughly. At the same time the panotypes of different meta-clans differ from each other quite powerfully. We did not observe a so-called “smeared” or unclear panotype in a single meta-clan investigated. On the contrary, the panotype of every meta-clan was expressed so characteristically that not only the researchers but also the members of the meta-clan themselves and their relatives from other meta-clans took note. In addition we did not succeed in finding people who carry the so-called “mixed” panotype (that is, a panotype resulting from the mixing of two and more meta-clans which is a compromise between the two with respect to its characteristic features). Rather, conversely, even in the limited pool at the disposal of the research, one could clearly see the precise panotype of the meta-clan in every one of its members.

Within the framework of the research we also analyzed the approximate ratio of the carriers of the dominant meta-clan panotype and the panotypes of other meta-clans in the average so-called “big family” or clan. This ratio varied between 65-85% in the “strong” meta-clans and decreased up to 30-40% in the “weaker” meta-clans. By a “strong” meta-clan we mean a meta-clan possessing a strong energetic potential, the panotype of which clearly dominates in the mixing of the meta-clan members with representatives of other meta-clans.

All the above data invites the introduction of a phenomenological notion known as the “meta-clan personality”. Here the **meta-clan personality** refers to a conditional category that expresses and brings together the concrete, distinct, well-articulated meta-clan panotype, remaining invariable over the course of generations.

In the singling out the panotype one also determines rather rigorously the main orientation of the meta-clan or its panotypical vector. **Panotypical vector** represents the dominant, unconscious (in the majority of cases) orientation of the meta-clan members consisting of the aspiration to realize one’s panotype. As it follows from the research, the main target of the panotypical vector is probably to realize the meta-clan traits over a longer period of time.

It is remarkable that considering the meta-clan panotype in its inter-relation with the personality, we find the following picture: most often the panotype itself appears as a subconscious factor, while the refusal by the personality to realize one's own panotype, as paradoxical as it may seem, belongs to the domain of the conscious. The seeming paradox is that at first sight, such an assertion looks alogical: it contains a

straightforward contradiction – one cannot refuse what one does not know. That is from the view-point of formal logic – the refusal is not properly a refusal, if the person refusing has no notion what exactly he/she refuses, that is, the refusal is not a refusal if it is not realized by the conscious. Not arguing about this literally, we would like to emphasize that personality and the meta-clan whose representative the personality is both exist at the intersection of the two closely related components – the conceptual or transcendental (often not realized) and the physical [see Introduction]. From this view-point the panotype, largely subconscious, can be unrealized just because of the limitedness of the consciousness (that is at the conscious refusal to realize the panotype). This paradox is easily resolved within the frame of the theory of the functional asymmetry of the brain hemispheres. Due to its inherently fragmentary perception and its orientation for the linear cause-effect logics relations, the left hemisphere (traditionally associated with the consciousness) does not perceive and instead even rejects the multi-dimensional and the multi-valued nature of all the unknown, thus rejecting the transcendental component of being. It should be noted that the left hemisphere is inherently much more oriented to the construction of speculative logical schemes, while the right one is oriented to the perception of the realities of the outside world<sup>9</sup>. We can conclude from the above that the very nature of the consciousness (or rather of what is usually meant by it) is a limitation on the realization of the transcendental component of the meta-clan existence. Let us recall the assertion in the Introduction, that Abraham and his descendents had to perform a certain kind of, figuratively speaking, "explosion of the consciousness" in order to conclude the Covenant with an object that is not registered by the five senses and which lies beyond the bounds of the everyday notions (which is unthinkable for the left hemisphere consciousness with its reliance on logic and cause-effect relations in perceiving the reality).

#### ***Function or mission of the meta-clan***

The research has also revealed that each meta-clan (and thus also all its members, to some degree) carries quite well-defined meta-clan "load", or in other words it consciously or not strictly fulfills its main function or mission.

**By the function or the mission of the meta-clan** one understands here the constant, purposeful (though most often subconscious) panotypical vector transferred on the genetic or energetic level from generation to generation and providing spiritual and physical survival of the meta-clan and the specific type of its interaction with the environment.

As an example we can bring the functions or the missions of several meta-clans studied in the course of the research:

1. In the meta-clan of D-sky, over the course of 400 years of recorded history, we observe people preoccupied almost without exception with the improvement of their existence. The main objective of these people was, first and foremost, the creation of a comfortable and stable environment for themselves and theirs. They consistently acted to achieve a stable (but not maximal) expansion of the field of their life activity. Of main importance to them always were quality of life, comfort, stability, and safety.
2. In the meta-clan S-k, during the course of 300 years of existence, we observe people who are extremely active, constantly moving, energetic, resisting all signs of stability and orderliness. Wherever they happened to be, a commotion would appear around them as though they were some turbulence affecting the environment.

3. The meta-clan K-n in the course of 500 years of its existence produced a number of brilliant thinkers. The members of the meta-clan were distinct not by their being philosophers and wise men, but rather by the originality which allowed them to find original new solutions to long-known problems every time. The originality of approach with which meta-clan members were gifted helped them elucidate the problems from a new and unexpected angle, creating a new opportunity for resolution.

Summarizing the above examples one can say that the function of the first meta-clan was and is the introduction of maximal stability and permanence into the environment, a decrease of entropy; the function of the second meta-clan, directing and focusing the potential energy of the environment; and the third, providing development in the area of new concepts and ideas.

As we can see from the several examples brought above, the meta-clans' missions do not intersect and do not overlap. Studying the history of sixty-three Jewish meta-clans we came to the conclusion that the meta-clan mission shows some correlation with the environment, up until the probabilistic formation of the environment (taking into account that man himself is a part of this environment).

Another fact observed in the course of the research attracted our attention: it turned out, as we pointed out above, that the function or the mission of the meta-clan depends directly upon its panotypical vector. It is remarkable that upon losing or refusing the panotypical vector, the existence of the meta-clan, as a rule, ends (the meta-clan either dies out or its traits exist in a deeply latent state, that is the meta-clan dissolves, assimilates and disappears). This is actually confirmed by analogous observations of personality – from Abraham Y. Kook with his attitude toward the spiritual life of a man, to A. Maslow with his clinical investigations supporting the assertion that a personality that stopped fulfilling its meta-purpose destroys itself, up until the literal acceleration of one's own physical death. Thus, we may surmise that in fulfilling its mission, the meta-clan provides its own existence or in evolutionary terms – meta-clan is found in the process of struggling for its survival. Obviously the struggle takes place indirectly, occurring in the existential categories rather than in the categories of a simplistic evolutionism. Naturally, this “struggle” is not directed against any external factor; on the contrary, the struggle has an exceptionally intra-meta-clan orientation and can be described in terms of creativity. This is a powerful stabilizing factor invoked to strengthen the meta-clan specific impulse or message, its mission. In addition, the existence of the metaphysical purpose itself connects parts of the meta-clan chain throughout the generations.

On the other hand, considering this situation hypothetically one can suggest that the meta-clan that rejects its mission and thus ends its existence brings irreparable damage not only to itself but also to the whole human race, by violating the general ecological (in the broadest sense of the word) balance of the environment. Self-consciousness with which human beings are endowed, in contrast to other representatives of the living world, suggests the possibility of the intentional self-preservation of the meta-clan and correspondingly (in this case most often subconsciously) fulfillment of its mission.

Accounting for the above and relying upon an analysis of the facts known to us we can put forward the assumption that the meta-clan mission not only exerts a powerful influence on the members of the meta-clan but, in essence, it shapes the meta-clan. If to take into account that the meta-clan mission is determined by the conceptual component that is really the one that gives existential meaning to the very idea of the continuation of the meta-clan, then it agrees also with the earlier put forward assumption of the close connection between the conceptual and the physical

aspects, that played an important, if not the principal, part in the survival and the preservation of the people.

In other words, the missions of the meta-clans that can be clearly traced when analyzing the meta-clan structure – is certain transcription of the conceptual aspect of the existence of the people (in all the diversity of its meta-clans) to the physical level of its historical vitality. Considering the phenomenon of the mission from the physical aspect angle, that is from the view-point of historical vitality, we should recognize that the mission essentially forms the global strategy of the meta-clan survival. Thus it is the mission of the meta-clan that connects the conceptual and historical existence of the people.

### ***Meta-clan mission and individual choice***

Returning to the issue of the role of personality in the described concept of the existence of the people, one should note the following results obtained by the research. As mentioned, it is extremely rare case when any of the meta-clan members not only feels but also realizes the function or the mission of the meta-clan. The absence of the conscious realization of this mission in no way influences the fulfillment of this mission. As we pointed out earlier, this is explainable from the view-point of the relation between the subconscious panotypical vector and individual consciousness. A certain fact draws one's attention: in the course of the research we discovered not a single external factor that would influence the choice of the meta-clan members in the fulfillment of the mission (which they all do). Accounting for these factors we may allow for the following conclusion about the relation between the meta-clan mission and the individual choice of a meta-clan member.

Experimental data shows that the individual choice by the metaclan members to fulfill the clan's mission most often happens subconsciously, on the one hand, and freely on the other hand – in the absence of any external factors influencing the choice. As the results of the research show, the paradox of this situation is that determinism of the meta-clan mission expresses itself specifically in freely chosen fulfillment of this mission by the meta-clan members. In other words, the “freedom of choice” of a personality consists solely of accepting upon oneself the commitment to fulfill the metaclan mission.

Thus, the seeming contradiction between “determinism” and “freedom of choice” is not a contradiction in the real life of the meta-clans that we studied. Thus, the famous binary dilemma: “to accept one's mission or to reject it” (to say “yes or no”) as regards freedom of choice is not relevant in this case. Moreover, based on the results that we obtained, we would suggest that the meta-clan member, by choosing the way of the meta-clan subconsciously (most often) and freely (without any external influence upon the decision made) is genuinely realizing his freedom of choice

### **Summary**

According to modern views, the personality is a result of the interaction between the genetic information and the environment. Most possible practical applications of this assertion (of course, if not to count some single attempts vulgarizing this principle) are currently beyond the capabilities of science, in view of almost complete ignorance of the exact and deep meaning of most genetic information. This situation will apparently continue for some time.

In light of the above, the research into the meta-clans' history provides a unique yet underestimated possibility to observe the results of “migration” of the genetic information and its interaction with the environment. The results of the meta-clans

investigation point out the strong dominant character of the genetic or hereditary information in comparison with environmental influence. Instead it is claimed that the genetic factor is able to influence and to change the environment, optimizing it for one's existence. (In this sense, the meta-clans' history resembles the experiments that investigate physical dynamic systems in the absence of a theoretical knowledge of its micro-laws.)

The result of multi-disciplinary research into one meta-clan is systematized information on the destinies, nature, way of life, areas of activity, social behavior and other characteristics of hundreds of its members. It may have been predicted that the general features of the members of one meta-clan (patterns) start to recede quickly with the increase of kinship, geographical and temporal distances. Indeed, the growth of the kinship distance would have to correspond to the growth of the difference in individuals' genetic information, while the growth of the geographical and temporal separations introduces with it significant changes in the environment in which the individuals found and formed. The above assertions should be considered as taking place on the average, that is after the statistical processing of the data.

This makes even more amazing the results of the research of the Institute in which, on the basis of the data on almost six thousand people belonging to 63 different Jewish meta-clans, it was discovered that the statistical correlations of the dominant characteristics of the members of one meta-clan, essentially do not decay. One talks about the anomalously long correlations in the professions, characters, interests, destinies etc., of members of the same meta-clan.

Regarding the necessity to explain the data, the Institute has proposed a phenomenological theory based upon the assumption of the existence of a certain dominating part of the hereditary information (conditionally referred as the "charge") that, being present in the meta-clan members, is conserved an anomalously long distance along the genealogical tree. This theory makes possible the revelation of certain laws in the genealogical tree of a family in the course of many years, repeating in a number of generations. Such a theory makes it possible to determine the conditional, dominant, "meta-clan personality", the features of which are transmitted stably to the descendents as the energetic potential that is expressed in a number of inclinations or talents, that eventually lead the person to achievements and successes in one area or another, while conversely, the refusal to accept one's own mission leads to frustrations and sometimes a personal crisis.

Despite the fact that the amount of data at the Institute's disposal is yet insufficient to reach rigorous conclusions, the new data obtained since the formulation of the theory until the present fit the predictions of the theory with high accuracy. Already today on the basis of the model developed within the framework of the theory, practical applications become possible, such as the preliminary probabilistic modeling of the reunion of existing genealogical trees of different families, on the basis of the similarity in the parameters of the family patterns and the prediction of the capability and the degree of success of the members of the meta-clan in different domains of life activity.

As an example of the scientific fields where such information could serve as a basis for various directions of the activity, one could mention medicine, history, ethnology, social psychology etc. At the moment it is impossible to evaluate accurately all the implications of this kind of information, due to its novelty and the as-yet insufficient amount of data to perform rigorous statistical analysis. Basing itself upon the results of the research, the Institute has started the construction of a physical-mathematical model of the conservation of the informational charge over long periods of time on the basis of the reconstruction of the coherent behavior of the meta-clan members. But already now, one can assume, that the approach suggested by the research will make it possible to collect information that may prove invaluable from

the view-point of several scientific disciplines aimed at increasing knowledge of the mankind. Once collected and organized, this information, objective by its very nature, can serve as a basis for the development of many scientific theories.

Thus we may conclude that this research heralds a topic of the highest importance, one that concerns the issue of the survival and, consequently, of the longevity of an organism or a system such as a people. At the moment we have only stated the first conclusions and the possible ways of developing this topic. We think it indisputable that a further, deeper exploration of this field will make possible to get closer to the very essence of this process and to reveal the as-yet undiscovered deeper reasons and mechanisms of the vitality of complex, multi-dimensional living systems.



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## NOTES:

- <sup>1</sup> Jeremias, Alfred - *The Old Testament in the Light of the Ancient East : Manual of Biblical Archaeology*. New York: Putnam, 1911.  
Jeremias, Alfred - *Der Kosmos von Sumer*. Leipzig, J. C. Hinrichs, 1932.  
Sitchin, Zecharia - *The Wars of Gods and Men*. Harper, 1999.
- <sup>2</sup> As pointed out by Joseph Campbell in his classic work "The Masks of God" "...with a stunning abruptness, suddenly in Sumer appeared the highest world civilization". Such sciences as metallurgy, mathematics and astronomy; moreover in a developed and complete form "absolutely unexpectedly appeared in Sumer". Thus, 6 thousand years ago, the hunters and the tillers, employing primitive tools, suddenly, unexpectedly, become town inhabitants, and within some couple of hundreds of years they have the two-chamber parliament and they issue regularly *Farmer's Almanac*. And this still does not mention that, as Professor Samuel Cramer asserts, Sumerians within an incredibly short period of time "have turned the flat, dry, wind-devastated land, into a blooming, fertile state". The same Samuel Cramer, one of the most renown experts on Sumer, provides amazing examples in his books "The Sumerians: Their History, Culture and Character" and "History begins at Sumer: Thirty-Nine "Firsts" in the recorded History", of this ancient civilization appearing out of nowhere. In Sumer there existed writing, schools, multi-purpose use of the wheel, professional historians, and also collections of proverbs and sayings, book catalogs, money, medicine, legislation, there were literary disputes, and such sciences, as cosmogony and cosmology, were studied. Different disciplines were taught in schools, while the system of judges and jury operated in the legal proceedings. Amazing things were found in the Sumerian libraries – for example, a whole medical section, consisting of thousands of clay tablets, in which practices of therapy and surgery were described, in particular, the operation of cataract removal, recommendations on the use of alcohol for disinfection, hygienic rules etc. In the Sumerian dictionaries, there were 105 designations for various types of sea and river ships, and about 30 words for different kinds of copper of different quality.
- <sup>3</sup> Stern, Menachem - *Greek and Latin Authors on Jews and Judaism*, 2 volumes. Israel, 1974.  
Rabich, Roman – *Vydajuschiesya ludi – o evrejskom narode*. Lira, Israel, 2006.
- <sup>4</sup> If to follow the chosen principle of these two dominant components necessary for the survival (and, correspondingly, the longevity) of a people then, clearly, it is justified to regard the people considered by us as a definite phenomenon. Performing a comparative analysis with several groups of other peoples of the Eastern and Western civilizations, we inevitably come to a conclusion on the absence of any component among these people, that is, in our opinion, necessary for historical longevity. One group of peoples is too young, the period of their historical existence of as a united ethnos does not exceed 1000-1500 years. Among the second, older group of peoples, we may observe, as a rule, either the change of the conceptual component (abandon of the faith of the fathers and, as a result, voluntary or forced acceptance of a new religion and correspondingly of a different perception of the world and of the people's existence in it), or a change in the genetic component (assimilation under the influence of multiple invasions and mingling with other peoples).
- <sup>5</sup> *Rod i rodovoy byt, Evreiskaya Enciklopedia, Brokgauz & Ephron - Volume XIII, Saint Petersburg, 1907-1912 yy.*
- <sup>6</sup> *Semya, Evreiskaya Enciklopedia, Brokgauz & Ephron - Volume XIV, Saint Petersburg, 1907-1912 yy.*

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<sup>7</sup> Hawkins NG, Davies R, Holmes TH.- Evidence of psychosocial factors in the development of pulmonary tuberculosis. *American Review of Tuberculosis and Pulmonary Diseases*, 1957.

<sup>8</sup> Brautigam ,W.; Christian .P.; von Rad, M. - *Psychosomatische Medizin*. Stuttgart, 1992.

<sup>9</sup> Rotenberg, Vadim – *Snovideniya, gipnoz i deyatel'nost' mozga*. Tzentr gumanitarnoy literatury "RON", 2001.

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