

# SHEALTIEL GAZETTE

THE INTERNATIONAL JOURNAL OF THE FAMILY NETWORK



*Tombstone of Shmuel bar Shealtiel ha Nasi, Monzon de Campos, Spain, 1097*

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Incognito to Fort Laramie;  
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## *Oh no, it's time to subscribe!*



Yes, we're afraid it is.

**f**irst, we have come to the end of the programme by which family backers paid for the *Gazette* to go to everyone. From now on if you want it, you'll have to ask for it.

As last year, no-one will be excluded from the family network represented by a subscription merely because they lack the means to pay.

**S**econd, this issue is to mark the end of the first subscription year. To make the admin. easier, from now on all subscriptions will start from a single date—the beginning of the year, that is now.

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*Please subscribe. The Gazette won't survive without you.*



*Miles Saltiel*

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## ORGANISATION

**THE FAMILY**

The current family has three known lines: from the North Sea ports, the Levant, and the Danube valley, with links between them certain but as yet undocumented. All are the descendants of one or more Sephardic—that is Spanish Jewish—families, expelled from Iberia over the period 1492-7. We are variously known as Chaltiel, Chartiel, Saltiel, Sealtiel, Sealtiël, Shaltiel and Shealtiel, all derived from the Biblical **שאלתיאל**, generally translated as “asked of God”.

**SHEALTIEL GAZETTE**

The *Gazette* is an outgrowth of the *Magazine* published by Vibeke Sealtiël Olsen at the reunion in Amsterdam which first brought us together in August 1994. It is intended to be published and printed on an occasional basis—that is two or three times per year—in London, England. It is distributed to subscribing members of the family and *gratis* to libraries and scholars, as well as to others with a professional interest in our subject matter.

**EDITORIAL POLICY**

The *Gazette* is to act as an international medium of communication between members of the family; and to support the re-establishment of ties between us. For the time being, the *Gazette* is being edited by Miles Saltiel, who welcomes contributions of all kinds, including material enabling us better to understand our own history, that is personal reminiscences, as well as genealogical or historical material.

We are not, however, to be only backward looking. The *Gazette* is intended also to be the forum for the exchange of family news, advice of forthcoming events of interest to members of the family, and reports of newly discovered members or branches of the family; as well as for the organisation of co-operative endeavours.

**MATERIAL FOR PUBLICATION**

As the *Gazette* very much relies on contributions from members of the family, we look forward to continuing to hear from you. The *Gazette* welcomes text and illustrations that relate to any aspect of the family, its history or its members; as well as opinionated articles and personal reminiscences of any kind. The Editor will acknowledge—but does not undertake to return—material. It is particularly convenient to receive files by e-mail via the *Gazette's* mail-box on COMPUSERVE on 100605,2677. For those unconnected to the Internet, please help by sending material intended for publication on a 3.5 inch disc, either in ASCII text, or formatted for Word for Windows 2.0 or above to the address below.

**SUBSCRIPTIONS**

The annual fee is £30. Please remit *in UK funds* to the address below.

**CORRESPONDENCE**

The Editor welcomes letters from readers, whether or not members of the family. Please write to the address below. If intended for publication, please mark accordingly.

**OUR COVER**

We show the tombstone commemorating Shmuel bar Shealtiel ha Nasi (*the prince*), who died on 27TH AUGUST 1097, in Monzon de Campos Spain. Together with an accompanying tombstone also bearing the family name, it is on display at the *Museo Sefardi*, Toledo, Spain, whom we thank for permission to reproduce the photo. These tombstones are among the earliest tangible survivals of Hispanic Jewry and the first post-Biblical reference to the name so far found.

**PUBLICATION**

We gratefully acknowledge the help of Aviva Goldschmidt in preparing this edition of the *Gazette*.

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**The copy deadline for the next issue is 30th April 1996.**





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## Next issue—Late spring 1996

The next issue is planned for April/May 1996. As well as articles of family reminiscence and history, it is intended to include a special report on genealogy, a review of family matters and a diary of forthcoming events.

**Special feature—The Second World War & the Holocaust** Everyone of more than middle years was involved in this, the greatest calamity of modern times. Some of the family were in combat; others served at home; some were taken prisoner; a few were obliged to hide from murderous adversaries; one or two bore the burden of treating with that foe to save others. No part of the family is free from loss; by virtue of our survival to this day we have won the greater victory. The next issue of the *Gazette* will publish memoirs of the family's experiences.

THIS ISSUE INTRODUCES the Danube line, with complementary articles by Natalie Saltiel of Chicago and Hertha Siegel of Vienna; an account of how Jacob Saltiel's family went from Bosnia to San Diego; and contributions from the (possibly unrelated) Schattils of the Baltic ports.



IT IS ALEX SCHATTIL, now of Sydney, Australia whose article on the Biblical origins of the family name provides a context for the conjectures of our last issue about the family's descent from the line of King David. We are still discussing this with academics, but I like the words of Jehudith Shaltiel on this topic: she writes of "a verbal tradition in the family" and this it undoubtedly is.

Moshe Shaltiel's article on Western history evokes Labor Day 1970, when a travelling companion pointed out an article about a namesake in the local paper of the Colorado town where we had stopped for supper. We now learn that he turns out to be a pioneering figure well known to local historians. We have also been able to sketch his place in a genealogy: from a presumed cousin of the founder of the Anglo-Dutch line to contemporary Saltiels in Pennsylvania, Alberta, and California.

We also trace the history of the Thessalonika synagogue, *Figo Loco*, for centuries exclusively in use by the Saltiels, and lending its name—"crazy fig"—to a characterisation of the family well known to most of the city's residents.

Our other works of family history treat of the UK branch—a war-time view of the London family and a branch with its own royal connections in Malaysia.

Vibeke Sealtiel Olsen has done us an incalculable service in compiling a list of references to the family found in the OCLC world library catalogue. Some are familiar—the medieval commentaries on Maimonides by Zachariah ben Shealtiel Hen, the children's books of Henry Saltiel of England, the oral history of Illinois State Senator Robert Saltiel. More is new—the oboe performances on CD; the well-documented career of the Mexican businessman and diplomat, Alatrisme Sealtiel; the short-lived Cincinnati newspaper. Vibeke's work offers us a rich lode for us all to mine.

WE ARE ALSO RICH in family projects. Firstly *Salonika '97*, the second international reunion of the family which is to include meetings, exhibitions and concerts. At this point, we are asking members of the family to express preliminary interest so that we can get an idea of numbers.

We report on the resourceful and energetic French family and their publication, the *Trait-d'Union*; we are delighted to learn that the Dutch family may shortly publish a similar newsletter.

To our now well-established *Open Door* we add a second project: *New Start*, where experienced members of the family—started off by Maurice Saltiel—are to offer counsel to the young (and not so young) looking for new jobs. And for the first time, we include *Letters to the Editor*, who has attracted some no doubt well-merited stick.



WE RETURN TO THE world of work in the *View from Gloucester Square*, where your Editor celebrates how computing is changing work and play; and how it may help those making new careers, just as it has helped the family network itself

## HISTORY



## The Biblical Shealtiel

*To flesh out the background to Vibeke Olsen's article in our last issue speculating about the descent from David, Alex Schattil of Sydney, Australia sets out the Biblical account of the original bearer of the name and his descendants.*

A TELEPHONE CALL late one night was to set me on a search through the Bible and other historical books, to unravel the origin of my family name, Schattil. The call came from a niece in London who was terribly excited about our possible descent from the Biblical Shealtiel of the House of David. She was sending me an article from the *Chicago Tribune* of 4, September 1994, about a reception in Amsterdam of some people who all had names similar to Shealtiel, such as Saltiel, Sealtiel, Chaltiel and Scheatiel. They came from widely scattered countries in Europe, the Middle East and the Americas. They also spoke in many languages such as English, German, Dutch, French, Spanish, Greek, Hebrew, Arabic, Turkish, Flemish and Ladino, which is spoken by the Sephardic Jews of Southern Europe in much the same way as Yiddish is spoken by Ashkenazi communities in Eastern Europe.

It is thought that the family name came from the Shealtiel, son of the last king of the House of David, who was taken into captivity by the Babylonian invaders who conquered Jerusalem and later destroyed the Temple. However, in more modern times, the name Shealtiel was borne by Sephardic Jews who fled from Spain in 1492 at the time of the Spanish Inquisition, and was taken by them to Holland, Germany and the Ottoman Empire.

MY NIECE ASKED WHETHER I thought we could also be descended from Shealtiel of the House of David. I replied that I did not know, that I had never heard of any tradition in our family of any connection with the Biblical Shealtiel. My first reaction was: who was Shealtiel and when did he live? Apart from the newspaper article, I did not remember seeing his name anywhere, so I began to study the Bible in search of this character. As he was stated to be a descendent of King David, I be-

gan my search in I Samuel, 16, which relates the story of King David, but it soon became apparent that he lived at a much later time, and that I would have to search elsewhere. I approached Rabbi Cohen for assistance, and he referred me to the book of Ezra, where, in 3:2, I read that Zerubbabel was the son of Shealtiel.



THEREAFTER, I FOUND NUMEROUS references to Zerubbabel and his father, Shealtiel. It soon became obvious that he lived in turbulent times, and the Encyclopaedia Judaica reveals that he was the first or second son of King Jehoiachin who was exiled from Judah at the age of eighteen in 597 BCE. He came to the throne on the death of his father, Jehoiachin, who was a vassal of King Nebuchadnezzar of Babylon. He rebelled against the Babylonians after three years (II Kings, 24:1-6), and he appears to have met a violent death probably as a result of a palace revolt, since his body was thrown outside the gates of Jerusalem and left to die there like the carcass of an ass (Jeremiah 22: 18-19, 36:30).

AFTER A REIGN OF THREE MONTHS, Jehoiachin must have decided that there was no future in resisting the mighty army of King Nebuchadnezzar, and in company with his mother, Neaustha, his wives, nobles, officers and servants, he surrendered to the Babylonians who took him into captivity to Babylon. With him went all the treasures of the Temple and the King's house (II Kings, 24:8-15). He was succeeded as King of Judah by his uncle, Mattaniah, who changed his name to Zedekiah (II Kings, 24:17). He rebelled against Nebuchadnezzar, and after a long siege, he fled from Jerusalem and was captured on the plains of Jericho. The Babylonians executed his sons before his eyes, blinded him, bound him with fet-

ters of brass, and carried him into captivity to Babylon. As an act of retribution, they burnt the Temple and destroyed Jerusalem (586 BCE). These events are recorded in II Kings, 25. Thereafter, Judah became a province of the Babylonian Empire, and was ruled over by governors appointed from Babylon (II Kings, 25:22).



**J**EHOIACHIN SPENT THE REST OF his life in exile, and he was never to see his native land again. It appears that Shealtiel was born during the period of exile, and his name means "I asked of God", referring either to the request for a son (cf. I Samuel, 1:17, 20 and 27), or for some other personal favour (cf. Psalms 27:4).

After thirty seven years of imprisonment, Jehoiachin was released by King Evil-Merodach who succeeded Nebuchadnezzar on the throne of Babylon. He showed him great kindness. He set his throne above the thrones of the other captive kings housed in Babylon, changed his prison garments, and gave him bread and food to eat for the rest of his life (II Kings, 25:27-30). It is assumed that the seven sons of Jehoiachin (see I Chronicles, 3:17-18) were also treated in the same manner. There do not appear to be any references in the Bible to Shealtiel, other than as the father of Zerubbabel (Ezra 3:2, 8; 5:2, Nehemiah 12:1, Haggai 1:1, 12, 14; 2:2, 23). Despite all these references to Zerubbabel being the son of Shealtiel, it is stated in I Chronicles, 3:19 that Zerubbabel was the son of Pedaia. This is obviously a lacuna in the text.

**S**HEALTIEL IS REMEMBERED as the father of Zerubbabel who was born in Babylon and bears a Babylonian name. When Cyrus, King of Persia, who had conquered Babylon decreed in the first year of his reign (536 BCE) to build a new Temple in Jerusalem, he entrusted his task to Sheshbazzar, prince of Judah, who was appointed Governor of Judah and returned to Jerusalem with 5400 vessels of gold and silver which had been taken by Nebuchadnezzar from the first Temple (Ezra 1:7, 8 and 11). Apparently, Sheshbazzar did not complete his task; he laid the foundations of the new Tem-

ple, but did not proceed beyond this stage (Ezra 5:14, 15 and 16).

**I**T IS HERE THAT Zerubbabel makes his appearance on the stage of history. He was appointed Governor of Judah, apparently in place of Sheshbazzar. In company with Jeshua, Nehemiah and a host of other notables, he led a large caravan of 42,360 exiles to Jerusalem (Ezra 8). He built the altar of the new Temple, and offered burnt offerings thereon (Ezra 3:2), but the foundations of the Temple itself were not laid.

It was not until the second year of the return of the exiles that a start was made on laying the foundations of the Temple (Ezra 3:8). At

this stage, work on the construction of the Temple was held up because of the opposition of some of the local population who went to great lengths to prevent the work from proceeding (Ezra 4:1-24), and it

ceased until the second year of the reign of Darius, King of Persia (Ezra 4:24) who ordered that the building of the Temple proceed with all speed.

The elders of the people in Jerusalem completed the erection of the Temple on the third day of the month of Adar in the sixth year of the reign of King Darius (Ezra 6:13, 14). This appears to have been around 500 BCE, as a period of some thirty six years elapsed from the time King Cyrus gave permission for the Jews to return to Jerusalem to build a new Temple to the time it was completed in 500 BCE.

**N**EITHER ZERUBBABEL NOR JESHUA are mentioned by name in the dedication ceremonies of the new Temple (Ezra 6:14-17), nor does the name Zerubbabel appear in any official capacity thereafter. At this point, he appears to step out of the pages of history. However, the completion of the second Temple is generally attributed to him. He was succeeded as Governor of Judah by Nehemiah who rebuilt the walls of Jerusalem. It has been suggested that Zerubbabel may have attempted to establish Judah as an independent state, but there is no historical evidence to support this claim. It is probable that, when his task of building the

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***“The original Shealtiel  
was born during the  
exile; his name means  
‘I asked God’.”***

---

new Temple was completed, he retired into private life, possibly returning to Babylon.



NOW THAT I HAVE COMPLETED my study of the lives of Shealtiel and Zerubbabel, I am no nearer answering the question as to whether my family, with the name Schattil, is descended from the Biblical Shealtiel. There is some similarity in the name with that of the Biblical character, but that could be just a coincidence. It is probable that the name Schattil is derived from the Hebrew word meaning a sapling, a branch or a root לִשְׁחָל, such as a branch from the House of David, but this again is mere conjecture.

The writer acknowledges that much of the material in this article has been obtained from the Encyclopaedia Judaica, from “King Jehoiachin in Exile”, an article by W F Albright in *Biblical Archaeologist*, December 1942, published by The American Schools of Oriental Research, and from the booklet *S(he)altiel; A Summary History of the Name and Family*, published for the reunion of the members of the family with that name.

Also, my thanks to the reference section of the NSW State Library for their assistance, and to the Librarian of the Australian National University, Canberra, for providing me with a copy of the *Biblical Archaeologist* of December 1942.

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**The Editor writes:**

*I am most grateful to Alex Schattil for providing this account of the original Shealtiel, whose name we or our kinsmen bear. Whether or not the Schattils and Shealtiels are related, Alex has done our family a great service. And whether or not we are able to establish a link to the original bearer of the name, his work provides the raw material for a number of worth-while enquiries.*

*One of the aspects of our name that mystifies me is the way in which it seems to reappear out of the blue in medieval Iberia. To my mind, this raises a number of questions, among them:*

1. *Am I correct in my understanding that the name fell out of use between the Babylonian Exile and the medieval period in Europe?*
2. *Are there references unknown to me in the Talmud or the Midrash, the latter of which I have not checked?*
3. *Does the name arise in the Responsa literature?*
4. *Are there references to the name in the Genizah horde or in other survivals of Islamic Jewry?*
5. *Are there other surviving but non-canonical works of Jewish writing, in which the name appears?*
6. *What part—if any—does Shealtiel play in the medieval Christian forgery, “The Book of*

*Zerubbabel” to which I have seen references, but never inspected?*

7. *What part in Christian iconography is played by the “Archangel Shealtiel”, a picture of whom is referred to (see page 32) in 13 OCLC Art Index as follows: Artist: Priscilla E. Muller, 1930- Title: Francisco de Herrera the Younger (1622-1685), Bertolomeo Salvestrini (1599-1633) and the angel with a censer of the Archangel Sealtiel. Place and date: United States, 1990 (drawing, Spanish attribution). Source: Master Drawings, vol. 28 (Autumn '90), pp. 290-295?*

*This is presumably the angel identified as “Shealtiel” which I have been told survives in the (funerary?) statuary of a Provençal churchyard.*

8. *What effect—if any—would these Christian cultural phenomena have had on contemporary Jewish sensibility?*
9. *In short, what was the meaning of the name for the medieval Jews who seem to have reintroduced it? I could see how it might symbolise (to take the most obvious possibilities) resourcefulness, commitment to family and religious loyalty in exile, but there may be a body of writing which casts further light upon the name’s revival.*

**M.S.**

## Emanuel Saltiel—incognito to Fort Laramie

*This account of the dramatic military career of a kinsman who came to be a pioneering businessman in the Rocky Mountain States has been reconstructed by Moshe Shaltiel from military archives.*

“**I**MPARTIAL JUSTICE AND the strictest regard for private rights, especially the rights of the weak and defenceless, are the duty and the glory of the true, patriotic soldier. They are also the marks of true nobility and courage, while cruelty and injustice are the sure badges of baseness and cowardice.”<sup>1</sup>

The quote above was not written by George Washington nor Abraham Lincoln. It was written by Major General William S. Rosecrans, commander of the Department of the Missouri, who went on to write that “Military power is a sacred and honourable trust whose misuse to gratify selfish ambition or greed is dishonourable.” If these sentiments—suggestive of the ringing phrases the American constitution—sound bombastic, presumptuous and self-serving, they were. The General was of course merely promoting the line of the military administration, that its structure was “ideally designed to police its ranks without outside assistance.”<sup>2</sup> In reality there was no resemblance whatsoever between theory and practice.



**I**N MAY OF 1866, at Fort Laramie in the Dakota Territory, Sergeant Joseph Isaacs of Company H, Sixth United States Volunteer Infantry, was drummed out of the service. After troops of the garrison formed on the dusty parade, the prisoner was marched along the line and heard his sentence read. A sergeant and four members of the guard then took him outside the post, two sentinels marching in front with arms reversed and two in the rear at “charge bayonet”. The impact of this act on the expelled soldier can be well imagined. One soldier, Corporal Harvey Johnson, a member of the garrison wrote to his sister in Ohio that when he and some of his friends came back from fishing that same day they saw him “walking about like a crazy man”.<sup>3</sup>

<sup>1</sup> “Justice at Fort Laramie”, Article by Professor William E. Unrau, “Arizona and the West” 1973.

<sup>2</sup> Unrau, *ibid*

<sup>3</sup> Saltiel’s military file, Library of Congress.

But Joseph Isaacs was an alias; he never existed. The man calling himself Isaacs began his western military career on March 29, 1865 at Camp Douglas, Illinois. His record stated that he was a native of New Orleans, “conscripted into the Rebel Army against his will.” He was captured by Sherman’s army at Atlanta on September 2, 1864 while serving as a private in Company B of the Third Georgia Infantry. Temporarily incarcerated at the Louisville prison and then sent onto Camp Douglas, Illinois, Isaacs was able to obtain his release from prison by enlisting for service in the Indian country. Like the other so called “Galvanised Yankees” who secured their release from the Union prisons in a similar manner, Isaacs swore allegiance to the United States, and promised to: “obey the orders of the President and such officers who should be appointed over him.”

This new recruit, a former Rebel private soldier and apparent native of New Orleans, who was to become a Sergeant in the Union army, was in fact an Englishman. He still held a position as an English “Officer of Cadets” in the Tenth Tower Hamlets Riflemen and had served as a Lieutenant and *aide de camp* to the confederate command at Atlanta. His real name was Emanuel H. Saltiel.

The tale of an Englishman who served as an officer of the Confederate army, became a “native” of New Orleans, and then an enlisted man in the Georgian Infantry seems fantastic. It is well documented, however, in the military file of “Isaacs” and in a letter Emanuel wrote to his uncle in New York on July 27, 1865.



**H**IS CONFEDERATE UNIT captured by Sherman’s army, Emanuel knew his chances of surviving the “Retaliation Barracks” at Louisville were between nil and none. The days before his arrival at the notorious camp, four Confederate officers were shot in “retaliation” for the murder of a union mail carrier in a nearby town. It was known that the “Retaliation Barracks” was considered by the Union Army as little but an inventory of Confederate officers to be executed in retaliation for the

atrocities of their own side.

Determined not to become the fifth victim of a “retaliation”, Emanuel obtained an overcoat from the officers’ sleeping quarters, disguised himself with a “huge moustache” and walked out through the outer door of the prison. He went to a house of a “well-known banker” in the city and obtained the uniform and false documents of a confederate enlisted man from Georgia by the name of Joseph Isaacs. He then retraced his steps to the prison, still wearing the top coat of a union officer and simply returned the coat, burned the “huge moustache” and joined the group of Georgia prisoners awaiting transportation to Camp Douglas’ Illinois. Thus Joseph Isaacs came into being.



EMANUEL SALTIEL, NOW KNOWN AS the enlisted man Joseph Isaacs, was assigned to Company H under the command of

***“Emanuel was determined not to become a victim of Yankee retaliation.”***

Captain Charles W Ferrers, a sickly and incompetent officer. Isaacs was soon promoted to the rank of First Sergeant and it was clear that he was aiming for a career in the military. Company H arrived for duty at Camp Rankin, in the Colorado Territory. Also stationed there was Company I under the command of Captain John T Shanks who was to play an important role in Emanuel’s military career.

It is clear that even though the need for manpower in the Indian territory was great, the War Department failed to provide adequate leadership for the former confederates on the frontier. Long, monotonous hours, bad food and crude shelter combined with late payment and an inhospitable environment to debilitating effect on the western soldiery. Reports of military inspections show that discipline in the Colorado Territory was “non-existent”.

The desertion rate was up to thirty percent, and many commanding officers were corrupt. The only efforts by the Western High Command to maintain discipline was the use of the Court Martial. The issues at the root of problems were not treated and the Courts themselves provided no justice to the accused. Guilt was generally presumed over innocence.



NOT UNLIKE THE SCENES we used to see in the

Westerns, frontier military units were occasionally expected to provide escorts for civilian wagon trains, and it was customary for the wagon masters to pay nominal sums of money to the enlisted man for their services. The arrival of one such wagon train on June 1865 set the stage for the event that brought to light the corruption of the legal system in the military and changed the life of Joseph Isaac, our cousin Emanuel Saltiel.

LEANDER BLACK, THE WAGON MASTER, agreed to pay one dollar per day to each enlisted man of companies H and I who made the round trip with his train between Rankin and Fort Laramie. The commanders of the two companies seized the money Black was to pay to the enlisted men at gun point. The troopers threatened violence; Black vigorously objected to the action and Isaacs now acted in a manner gaining him two mortal enemies.

Capt. Ferrers, the commander of Company H, was “lying in a beastly state of intoxication, and the men were in a perfect state of mutiny”.<sup>4</sup> Isaacs temporary assumed the command of his company. He reprimanded the man for their “disrespect”, but nevertheless promised that he would recover their money. Isaac’s assertive behaviour further strained relations between Ferrers and Isaacs, which had been uneasy from the start. Isaacs had formerly complained that his superior officer falsified treasury and ordinance reports to which Ferrers retorted that “rank was of no advantage unless the person holding it could benefit by that”. It seems that Isaacs had sealed his fate with his success in preventing desertions on an earlier occasion when Ferrers was absent. His superior officer concluded, and rightfully so, that Isaacs’ mounting influence in the company was a threat to his own position and he decided that a “confrontation with his antagonist was mandatory”.<sup>5</sup>

FERRERS AND SHANKS, the commander of company I and his partner in corruption, had their opportunity to rid themselves of Isaacs during a sand storm the afternoon of August 12. The company was on a new mission to protect the telegraph line between Fort Casper and South Pass. Isaacs noticed that the ropes

<sup>4</sup> Saltiel’s military file.

<sup>5</sup> Saltiel’s testimony in his court marital

on Ferrers' tent were slack and asked if the officer would like him to send an orderly to tighten them. Shanks, who was seated nearby immediately arose and told Isaacs, "Those ropes are not slacker than your character," to which Isaacs responded that "his character would outrank his or any man like him in the regiment."

Ferrers took it that Isaacs' statement was aimed directly at him and placed his subaltern under arrest, but without preferring any charges. Isaacs was released within two hours, but during that period Ferrer searched his quarters and discovered private correspondence that he was to use to terminate Isaacs' military career once and for all. Ferrers found a letter sent to Emanuel's uncle with a comment that he (Emanuel), "preferred his own country" and noted in his report to his superior that "Emanuel's allegiance remained with the Lone Star of the Confederacy." The fact that Emanuel was referring to England was ignored. There was little doubt that Ferrers was concerned about a report in the making by General Ruling about the problems in Camp Rankin and tried to depict Isaacs as the only scoundrel in Company H. To prove Isaacs' guilt, without casting suspicion on others, it was essential to reveal nefarious aspects of his character.<sup>6</sup> As a "Galvanised Yankee", an Englishman and a Jew, Saltiel was a perfect fall-guy to divert attention from the "Black affair."

**F**OR ISAACS, MILITARY JUSTICE at Fort Laramie was slow, harsh and in defiance of the Army Regulations. Against all evidence to the contrary and in spite of the lack of any reasonable proof, Emanuel Saltiel was found guilty, not on the mutiny charge, but of the lesser charge of disloyalty. His sentence was "To be reduced to the ranks and to be publicly drummed out of the service of the US and forfeit all pay now due him and be marched outside the garrison to the tune of the Rogue's March."<sup>7</sup>

Several students of the affair have concluded

<sup>6</sup> Saltiel's military file.

<sup>7</sup> Finding of the court, November 22, 1865, *ibid.*

that Saltiel's loyalty was never seriously examined by the court. From the start he was considered guilty of something, and the need to "prove" the assumption became more pressing when it became apparent that an objective examination of the mutiny, sedition and desertion charges would open the Pandora's box of administrative bungling and corruption that was eventually discovered.

It was beside the point that Saltiel was ambitious, intelligent, practical and aggressive, with the outspoken qualities that most Americans at that time admired. The frontier military needed a "scapegoat"<sup>8</sup> and Emanuel Saltiel was the perfect target.



**T**HE IRONY OF THE strange case of cousin Emanuel was that while Ferrers settled down to become a paper hanger in Baldwin, Wisconsin, Saltiel pursued a variety of ventures which ultimately left a spectacular mark on the economy of the Colorado Territory. Among his many roles were publisher and editor<sup>9</sup>, associate editor and an owner of the "Denver Daily Times", founder of the Saltiel Mica and Porcelain Co. of Colorado, which by 1879 was recognised as one of Denver's most promising enterprises, principal owner and president of the Cotopaxi Placer Mining Co. and the Colorado Zinc Co., a real estate developer and an investment banker. E. H. Saltiel's relationship with the Jewish community was stormy, but in the twilight of his life he made his peace with his people and was recognised as a prominent citizen and benefactor of the Denver Jewish community.

<sup>8</sup> Unrau, *ibid.*

<sup>9</sup> "History and business directory of Cheyenne and Guide to the mining regions of the Rocky Mountains", compiled by E.H. Saltiel and George Barnett, February 1868.

In 1975, Yale University Library published a facsimile edition of this directory—an early Wyoming Territory "Yellow Pages"—of which I have a copy.

## ***Figo Loco: the Synagogue of the Shealtiels***

*For over four centuries the Shealtiels of Salonika were the exclusive worshippers at the synagogue known as “Figo Loco”. Moshe Shaltiel tells its story and how its name—Crazy Fig—came to characterise its fiery congregants*

Almost every Shealtiel of more than fifty years of age has heard the expression or idiom “*Figo Loco*”. My research on this score is far from complete, but I want to commit to print what I have gathered to date, rather than to rely upon memory for the details I have learned. My other purpose is to encourage members of the family to share with me information I have missed.



One theory of the origin of the phrase is that the roots of *Figo Loco* are in Barcelona, where it was a noble title or a coat of arms,—depicting a wild Fig tree— of the Shealtiel Family. Another is that the name *Figo Loco* was a simple reference to a wild fig that grew in the yard of the synagogue *Catalan Hadash* which was considered the Shealtiel’s synagogue. We have found no documentary evidence found to date to confirm or trace the *Figo Loco* to Barcelona. Gila and I are planning a trip to Barcelona to research that subject.

When the family settled in Salonica around 1492, (there is a possibility that the family arrived in Salonica earlier) its members, along with their fellows Barcelonans, built a synagogue, named *K.K Catalan*. In 1510 the Shealtiel family spun off and established their own *Kehila* but under the influence of Rabbi Elazar Shimoni rejoin their old congregation. In 1570 the family left for the final time and established their own synagogue *K.K. Catalan Hadash*, “The New Catalan” and kept their commitment to it for hundreds of years. The new synagogue was also known as *Le Kehila De Figo Loco*.

The first *Machzor* (prayer book) printed in Salonica was brought from Barcelona by the congregants of *K.K Catalan*. It was printed in 1528 by Don Yehudah Ben Gedaliah and Sons. The cover of the only known complete book, at Yad Ben Zvi institute in Jerusalem, has the name of Yoseph Shealtiel on. *Figo Loco* was destroyed in the 1917 fire and was never rebuilt. But in 1927, although *Figo Loco* no longer existed, a new edition of the *Machzor* was printed and was again credited to the

Shealtiel family<sup>1</sup>.

Typical of the bizarre sense of humour of Salonica's Jewish community, the Shealtiel’s most visible or more actually, audible, characteristic—hot temper and the tendency to express themselves loudly—became the new interpretation for *Figo Loco*. It was said that the Shealtiels have two branches the *Macaroni*, or those who came to Salonica via Italy; and the *Locos*, the crazy ones.



*Figo Loco* also became an expression to say something that happens long time ago, thus *Tiempo De Figo Loco*. When Albert Saltiel, a ninety-five year-old resident of Seattle wished to express his displeasure that we were late for our meeting with him, he said that we were supposed to be there at the *Tiempo de Figo Loco*

Some other anecdotes:

- Elvira Ben Asher-Shaltiel from Tel Aviv recalls her father’s stories about the noble title granted to the family in Barcelona, Spain. She also remembers that years ago, when she called Nico Malach *loco* in humour, he responded that she, as a Shealtiel, is *loco* since the Shealtiel family are *todos locos*—all mad. Of course Nico himself was a Shealtiel through his maternal Grandmother.
- My father, Daniel, told me that he remembers a cousin of his father, Leon Amaragi, calling his son *El Figo Loco*. Daniel says that it did not sound like a compliment!
- Aaron Shaltiel, in telephone conversation from Austria, told me that his grandmother, the wife of Aaron Shealtiel (a Grandson of Han Bechor Shealtiel) used to joke that the outbursts of her husband were his *Figo Loco* heritage. Aaron always thought it was a name of a place where the Shealtiels lived, like a quarter. He heard the name again in Salonica, he thinks from a David Saltiel, who also taught him some old Sephardi melodies. Aaron was referred to David Saltiel by Victoria Benuzilio, director of the

Jewish nursing home.

- Raoul Shaltiel of Tel Aviv who attended the reunion in my residence in Jerusalem brought a friend, Jack Handali, a scholar and a known researcher of the Salonica's destruction. He was kind to bring me a copy of his published memoirs. I was very much surprised to read in the book that the Handali family belonged to the *Figo Loco* synagogue. Jack could not explain how a non-Shealtiel family came to belong to an exclusive Shealtiel synagogue but he clearly recalled that as a small child in Salonica, his grandfather telling him about the *Figo Loco* Synagogue, adding, that their family had always belonged there.

I kept doing what I do best, asking questions. Jack told me that his surname was a combination of two words in Hebrew and Aramaic: Hen-De-Li—which means my Hen (Grace). Well, that was it: the solution was in the name. As I have already written, the Hen family was always associated with the Shealtiel family. We have records confirming it from the *Responsa* going back to the early fourteenth century; as well as in the *Shealtiel Haggadah* which is marked as owned by “Dr. Emanuel Hen of the house of Shealtiel.”

The last issue of the *Machzor* of the *K.K. Catalan Hadash*. (that is the fifth reprint of 1917) has a brief history of the Jewish community in Salonica. From this we learn that *K. K. Catalan* was the original congregation and that in a typical Shealtiel manner, arguments between its members caused a split and the crea-

tion of two congregations; the old Catalan (*Catalan Yashan*) and the New Catalan (*Catalan Hadash*). The Shealtiel family and some related families were the founders of New Catalan, which then became the exclusive synagogue of the Shealtiel family.

Dr. Samuel Shealtiel of the Weitzman Institute in Israel and his older first cousin, Sam Shealtiel from Salonica, have no hesitation in expressing their opinion that *Catalan Hadash* and *Figo Loco* are one and the same: They have some authority as the fifth edition of the *Machzor* is dedicated to their grandfather, “Tefilat Shmuel,” and was financed largely by their fathers. Of the twelve major donors who defrayed the costs of production, only four were not named Shealtiel, and even these are related to the family<sup>2</sup>.



In any event, the facts remain unchallenged: *Figo Loco* was the synagogue of the Shealtiels and some related families. And just about everyone from Salonica, or related to a Salonica Shealtiel will smile mischievously when asked about *Figo Loco*. Even if they do not know the details, they remember that it is something to do with the Shealtiels' special trait.

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#### Notes

- 1) A list of contributors is shown opposite
- 2) A copy of the memorial page of the donors is shown opposite

*List of original contributors to printing of prayer book of 1528 with Yosef Shealtiel marked. (facsimile of 1927)*

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*List of contributors to printing of fifth edition of prayer book of 1915*

## GENEALOGY



## The Danube line: I—the view from Vienna

*In this account, Hertha Siegel of Vienna, Austria, describes the history of the Viennese line of the Saltiels and how her researches into her family drew her to the Chicago Saltiels.*

MY QUEST FOR INFORMATION on my ancestors began at the archives of the Jewish community of Vienna. It was there that I found Rudolph Saltiel's birth registered in the so-called "Turkish Book": 15 May, 1851; place of birth: Vienna, Leopoldstadt 536. He was the elder brother of my grandfather, Joseph (born 1856). Nothing about the rest of the family, only the names of his father and mother. In another book, where they registered the persons who left the community, I found Rosa Saltiel, born 1853, the elder sister of my grandfather.

THIS IS STRANGE, because they all converted to Catholicism on the same day in May 1857, but only Rosa is mentioned. On that day, the whole family was baptised at Saint Charles' Church, Vienna. I often asked myself why they had decided to become Catholic, if they did it by conviction or for more profane reasons. My great-grandmother, Helene, widowed at the age of thirty two with three children, did not seem to be very enthusiastic about her new religious affiliation. Some time before her death, she returned to Judaism and was buried in the Jewish section of the Viennese Central Cemetery. Rumour ran that her mother had cursed her when she became Catholic. This and the fact that her husband died in 1862, only five years after his conversion, leaving her with three little children, without a decent income, may have convinced her that she was punished for having betrayed her real God.



Continuing my research, I went to the City Archives in the Town Hall of Vienna. In the death register, I found entries about Michael Saltiel and his wife Helene (née Fischer - also born in Pest, in 1830). Both of them died in Vienna, he in 1862, she in 1911. We knew that already. As place of birth, they had noted "Pest/Ungarn", (Budapest, Hungary); as denomination, "Catholic" for Michael, "Israelite" for Helene. He died in a lunatic asylum. Cause of death:

paralysis of the brain (Gehirnlähmung). She died of a heart attack in the Jewish hospital of Vienna.

We also found out that Michael Saltiel was registered in the *Katasterblätter* (land register) of the year 1850, in Vienna, Leopoldstadt 536 (same address as in the birth register for his son, Rudolf, who was born one year later). There he figures in the so-called *Fremdenliste* (list of foreigners) and there the year of his birth is 1816. My great-grandfather is a miracle, he has three different years of birth: 1816 (according to the *Katasterblätter*), 1817 (according to his passport from 1861), and 1820 (according to the baptismal register of the Catholic *Karlskirche*. Anyway, his place of birth in all those papers is Pest/Ungarn. In 1860, his address was Vienna, Hirschengasse 388. We found that in a register of tradesmen and companies. There he figures as a manufacturer of pipes.



In all those books, we found nothing to take us any further. At my wits' end, I discussed the problem with a well-connected friend who works for the Austrian Television Company. She arranged for me to meet Simon Wiesenthal, the director of the Jewish Documentation Centre. He is famous for his success in tracing Nazi criminals who hid after the war. The day before I met him, I received an answer from Budapest. They could not help us either because the records of their synagogue only reach back to 1840. They sent their regrets and said that they had passed on the dates to a family research group (whatever that may be).

Mr Wiesenthal is a very kind man of more than eighty years, very much interested in Sephardic history, although he himself is Ashkenazi. He wrote a book about Christopher Columbus, his expedition to America and about the part that the Jews played in this enterprise. He was so full of enthusiasm that I had difficulty draw-

ing his attention to my problems. He says that, in Thessalonika (from where it is rumoured my grandfather, Joseph Saltiel's family came), most of the documents were destroyed by the Nazis, that many Jews from the Ottoman Empire had passed through Temesvar (Timisoara) and Sarajevo on their way to Central Europe. Temesvar is now in Romania and hardly accessible; Sarajevo is in Bosnia and inaccessible in these times of war. At the end of our conversation, he noted down the various spellings of the name Saltiel, my name and address and promised to inform me if he found out a way to help me.



**N**OW SOME WORDS about our connection with the American Saltiels. As a child, I was told that one of my grandfather's cousins had emigrated to America in the late nineteenth century and that two members of this family, a lady and her daughter, had paid a visit to my grandparents in Vienna some time later. My mother remembered the visit. I do not. Anyway, she left her card which I found among my grandmother's papers. I wrote a letter, which she or her daughter passed on to Natalie Saltiel, thinking we were nearer in age and would have more common interests. That is how I got to know my dear cousin, Natalie. Since then, we have met several times and are convinced that there must be a link somewhere in Rubin Saltiel's generation. Unfortunately, there are no documents to prove it. Natalie will continue the story from her point of view.

Well, that is it. I have no idea why the family of Leopold Saltiel went from London to Vienna where Uncle Ed's father got his early education (Source: an interview by somebody with Edward Saltiel); how they met my grandparents; why Leopold's wife, Marie, and her daughter, Helen, went to see my grandparents years later; who that cousin was who went from Vienna to the US (so the story runs in my family); who it was that was sent to London on

pipe business; and *who* was that great-great-grandfather Ruben about whom I only know he was a merchant in Pest?



But I do know a little about my grandfather, Joseph. He grew up in an orphanage, but when he was an adult, he took his mother into his house, where she lived until her death in 1911. This was not always to the great delight of my grandmother, who suffered from the stern authority of her mother-in-law. My grandfather Joseph had three children: Joseph Junior, Otto and Franziska.

**I** AM THE DESCENDANT of Franziska. I spent the first eight years of my life in my grandfather's house, where I was born in 1923. Joseph died in 1937 at the age of eighty one years. One year later, the Nazis invaded our country. Had he been alive, he would have suffered deportation and a cruel death. According to Hitler's racial doctrine, he was a Jew, having four Jewish grandparents.

Since the time when Vibeke contacted me and aroused my interest in family matters, I often return in my thoughts to this early period of my life, trying to remember the atmosphere of the house, to find out more about the family's background. As a matter of fact, I did not notice any religious background, neither Christian nor Jewish. We never said communal prayers, we did not go to Church, and Christmas and Easter were family holidays. But I am sure that my grandfather, a very good, charitable and wise man, was not an atheist. What I do know is which God he believed in. Maybe he was a wanderer between two worlds



This, so far is the story of our Saltiel branch up to my grandfather. If anybody could help me find out more about my great-great-grandfather, Rubin (or Ruben), I would be grateful.

## II—The view from Lake Michigan

*This article by Natalie Saltiel of Chicago gives an account of the Chicago family and her perspective on the links between the Chicago and Viennese lines.*

**M**Y GENEALOGICAL QUEST began in 1954 when by an accident of fate I received a letter from Hertha Siegel of Vienna. Among her grandmother's papers when she died, she had found a calling card from "Mrs Leopold

Saltiel, of

935 Margate Terrace, Chicago." Hoping to learn more about this person whom her

mother remembered meeting when she visited Vienna in 1917, Hertha wrote her a letter.

Marie and Leopold Saltiel, my grandmother's brother and sister-in-law, had died several years earlier, but by coincidence I live three buildings away from where they had lived, so the mail carrier assumed they were my relatives, as Saltiel is a rare name, and delivered the letter to me. I phoned Helen Saltiel Erman (Liesl Erman's grandmother, and daughter of Leopold and Marie). She said "Open it and read it to me."

Thus, I received my first introduction to Hertha and my desire to learn how we were related. As Hertha and I were close in age, Helen suggested that I should correspond with her. We did that for three years, and then, in 1957, I went to Vienna to see Hertha, the first of several trips there. We tried to find joint roots, even making a trip together to Budapest in 1989, but to no avail. Now we think we may have found the elusive common ancestor.



FIRST LET ME tell you what I know of my family from first-hand evidence. My grandfather, Robert D. Saltiel, was born on 14 July, 1865. His actual place of birth was Barcelona, Spain, but his birth certificate was recorded in London, as his parents were living there, representing the family's Viennese tobacco business. They were in Spain for a Chess tournament when Robert prematurely arrived. I was told by my father and uncles that Robert's parents had a British flag hung outside the window of the room in which he was born, thus making it British soil, so he could have a British birth certificate. (Well, it's a family story!)

HIS PARENTS, DAVID AND SOPHIE, née Cohn, returned to Vienna from where they had come, and Leopold was born in Vienna in 1867. In 1884, Robert left Vienna for Hamburg, with a British letter of passage. He worked in Ham-

burg for three years and came to the US in 1887. He married in Chicago in 1889 and brought his parents over in 1890. I do not know when Leopold came to the US, but his eldest son, William, was born in Chicago in 1893, so it must have been around the same time, as he and Marie were married in Chicago. Robert's three sons, my uncles David and Edward, and my father, Henry, were all born in Chicago.



NOW WE RETURN TO my great-grandfather, David, the chess player. He died in Chicago on 26TH July, 1892 at the age of sixty eight. On his death certificate, his place of birth is listed as Budapest. As the records in Budapest only go back to 1840, we have no evidence of his birth in December 1823. Nor do we know if he and Hertha Siegel's great-grandfather, Michael from Budapest, were brothers. Michael's father was named Ruben, but we can only surmise that David's father was also named Ruben because of the tradition on the family of naming sons Robert-David-Robert in each successive generation. Robert could be the anglicised form of Ruben. If we can establish this, we will have at last found the missing link between the present Vienna and Chicago Saltiel families. We are working on this and hope for success soon.

A side-note: In the records obtained from Budapest, there are three sons listed as being born to a David and Sophie née Kohn in 1851, 1853 and 1855. If these are the same David and Sophie who were my great-grandparents, what happened to these boys? My grandfather never mentioned having any brothers; there are no death records in Budapest or Vienna; they did not come to the US. Could there have been two David Saltiels and two Sophie K/Cohns in Budapest around the 1880s? If so, where is that branch of the family? As I seek answers, I only raise more questions!

## ORAL HISTORY



## From Bosnia to California

*In this article Jacob Saltiel of San Diego traces the passage of his family from the Balkans of the nineteenth century via what was first the Palestinian mandate then the State of Israel, and so to the United States.*

MY GRANDFATHER, from my father's side, and whose name was Avraham Saltiel, lived in Pirot, Yugoslavia, which is a town near Bulgaria. According to my cousin, Judith, he came from Bosnia. He had a wife named Tamar, and she bore him two sons. One was my father, Meshulam Saltiel, the other was Joseph. My grandfather was taking care of a synagogue in Pirot. He was the *Gabai*. Tamar was ill for a while. She begged her husband to marry Mazal after she was gone. My grandfather and Mazal, long after the death of his first wife, married and they moved to Sofia, Bulgaria.

Mazal took care of the two sons from the previous wife, Tamar. Actually, she had been babysitting them when Tamar was alive. This was probably when she begged her husband (my grandfather) to marry Mazal upon her death. In this state of affairs it so happened that a *Shaliach* from the congregation in Jerusalem came to Sofia. *Shaliach* is a Hebrew word which means a representative. That *Shaliach* came to know my grandfather. All I know is that this man persuaded my grandfather to let him adopt one of his sons. [*Mazal and Avraham had a further two children—Tamar and Moshe.*]



MY FATHER WAS very young then, maybe ten years old, and was brought by the *Shaliach*, whose name was Meir Menashe, to Jerusalem. And that is where he (my father, Meshulam Saltiel) was brought up and educated. His adopted father called my father *Bechor*, meaning firstborn son in Hebrew, and for a while, my father was known among the community as *Bechor Menashe*. My father became a businessman and, with another two partners, owned a store in the Old City of Jerusalem. That was in the year 1880. The partners were Pinto and Cassuto. All three were tailors and merchants. Above the store's main entrance was a huge sign for everyone to see. It said

"Menashe, Pinto & Cassuto, Tailors and Merchants." They had about six workers, of whom I still remember two, Benvenisti and Sicron. There were sewing machines and all the equipment needed to make suits for customers. They were located right inside the store on a Mezzanine floor, which had stairs leading to it.

My father was also a *Chazan*. He read the *Torah* in public, in the synagogue. He had a beautiful voice. By this time, he was married to Sarah Ashkenazi, the daughter of a very prominent Rabbi of the Old City, Abraham Ashkenazi. My father and my mother, Meshulam a.k.a. Bechor and Sarah, had seven children. Their names were, in descending order of age, Tamar, Meir, Isaac, Ester, Abraham, Miriam and Jacob (myself). My father died from sickness when I was about six or seven years old. He was approximately fifty years old.

My eldest sister Tamar married Haim Cohen. My brother Meir married Ester Guini. Ester's father was a chief engineer in the municipality of Jerusalem. His name was Ben Zion Guini. He emigrated from Paris, France with his wife and three daughters, Renée, Ester and Marie. My brother Meir was also working at the Municipality of Jerusalem as a building inspector. It was probably through his chief engineer, Ben Zion Guini, that he married one of his daughters, Esther.

Meir and Esther had two children named Shoshana and Meshulam Menashe (after his father and adopted father). My other brother, Isaac took over and replaced my father in the tailor business and, together with one worker named Isaac Sicron (originally from Morocco), became partners. During circa 1928, the Mufti of Jerusalem, I still remember, incited the Arabs on a Friday in the mosque of Omar, who came in their thousands to pray. He preached hatred and ended by saying "Go slaughter the Jews." The multitude went into a rampage, killing and

knifing every Jew that they encountered. This happened in the Old City of Jerusalem. There were quite a few casualties.

So, my brother, Isaac, together with Isaac Sicron, decided to dissolve the partnership with Pinto and Casuto, and opened a shop with quite a few merchants in a place overlooking the Old City, called *Mercaz Mischari* in Hebrew, or *Centre of Commerce*, in English. The sign above the new shop entrance read "Shaltiel and Sicron Tailors and Merchants". The riots subsided for a while because of intervention from the British Police who were in charge of governing what was then called Palestine. But in 1936, the Arab multitude from the Old City rioted again after the infamous Mufti of Jerusalem preached to "kill the Jews". The mob even left the Old City boundary to attack and destroy Jewish shops in the *Mercaz Mischari*. Because of the riots, my brother, Isaac, and many other merchants moved to the city outside the Old. The riots lasted a few days and were repelled by the police and the Hagannah. My brother and his partners opened a shop on King George V Avenue, now probably called King David Avenue.



IN 1943, I joined the RAF. I wanted to be a bomber. I passed the test required and had to wait until my turn came on their list. I became a meteorologist for the time being and was transferred to Egypt, South of Saudi Arabia, Socotra and Aden. In 1945, the war against Germany was over. I was released from the Royal Air Force and came back to Jerusalem.

In 1948, as soon as the UN declared the establishment of a Jewish State, all Arab states around it—Lebanon, Syria, Jordan and Egypt—began to wage war against us. In Jerusalem, where I lived, the Jordanian Arab legion began to bombard to Old and New Cities, day and night. About seven of us were given rifles with five rounds each and were told to guard the City walls. The targets were Arab snipers shooting at us from Church steeples inside the Old City. Our headquarters were in the Russian Compound, not far from the Old City wall. One day during that time, my commander gave me a telephone machine to bring to one of the offices in the New City. In spite of the bombardment that the Jordanians were

pounding the New City, we all managed to go through those salvos with the hope that nobody would be injured. But, alas it happened to me, I was wounded by shrapnel from the bombs. It broke a bone in my arm and its sharp edge penetrated my intestinal area and tore my intestines. Another small splinter went into the lower part of my leg and cut the nerve leading to one of my left toes. Luckily, I was seen by my companions and, soon enough, I was brought to the Hadassa Hospital where I was operated upon. Shortly afterwards, I was to be sent, during one of the truces, with other wounded soldiers from Jerusalem to the Tel Aviv area. That long caravan of ambulances took almost the whole day. Jerusalem was surrounded at that time and we had barely any food or ammunition. We had a miracle and survived. All the Arab armies were defeated and the war ended.

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***"Seven of us were given rifles and told to guard the walls of Jerusalem."***

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***Editor's note:*** *Our readers will hardly need to be reminded that the leader of Jerusalem's defence was*

*General David Saltiel of the Hamburg line of the North Sea family.*



LIFE NORMALISED AND as a veteran I got a job at the government at the City Planning department. I married my wife Natalie and lived in Rechovot, Israel, where she worked as a chemist at the Weitzmann Institute of Science. We had a daughter, Leora.

In 1962, the Weitzmann Institute enabled my wife to be sent to the US to work at the University of Oregon to further her research in microbiology. Leora and I accompanied her. As time went by, we became American citizens. I worked at McDonnell Douglas as an electronic engineering designer until my retirement in 1990. My wife are enjoying ourselves taking up the activities offered by the government to senior citizens. My daughter continued her studies and has a PhD *Magna cum laude*. Today, she is a biochemist and married to a Jewish student, Franklin Zalman, who is now a cardiologist. Together they have a daughter called Sandra, who is now sixteen and excels in her high school studies.

A final note about Avraham, my grandfather and his wife, Mazal. Most of their offspring went to live in Israel after the Second World War. They themselves came to live with us in

Jerusalem, where they died. They were buried

on the Mount of Olives.

## From the outside looking in

*The Editor's mother, Della Saltiel neé Wesker writes of her discovery of the differences between her own family of Eastern European immigrants and the more phlegmatic family of Sephardim into which she married.*

IT IS JUST OVER A YEAR since we made the journey to Amsterdam for that momentous reunion of the Shealtiel family. During that year, general images have flooded my thoughts over and over again, reaffirming the taste, the flavour of those few days. Of course there is the memory of the great pleasure in meeting the family, especially those from New Zealand and Australia, who, but for this reunion we would probably never have met.

The sheer almost overwhelming emotional content of that weekend remains with me. The predominant images are of my cousins enjoying the Bank holiday weekend in the country, ushering us out four or five hours before the aeroplane was to leave Gatwick to ensure that we had plenty of time; Ralph on the motorway being unable to remove the wheel hub to repair the puncture in our almost new car, time ticking away inexorably so that we were sure we would miss the flight and, finally, the mad rush to the airport; my youngest granddaughter sitting on the Israel Ambassador's knee; Ralph's last remaining aunt, Sadie, giving the greetings from the UK family; the heartrending poignancy of the silent minute to the memory of the victims of the Holocaust and the warmth of Moshe's father, Daniel, joyfully dancing the Hora.



DURING THE THIRTIES, all the Jewish community were painfully aware of the persecution taking place in Germany. As the daughter of Communists, I took for granted a political as well as racial dimension. My school had adopted two of the *kindertransporten* girls, and my mother and aunts had been particularly active on behalf of the bazaar we girls had held to finance the refugees. German professional girls worked beside my father in clothing factories; during the war I worked with refugees and counted them among my friends. When Ralph and I returned to London after our first sojourn in Norfolk, it was to run a Jewish youth club which had been started for young orphans, survivors of the camps.

None of this prepared me for the amazing meeting, forty or forty five years later, of cousins the very existence of whom had been unknown, nor for the meeting of the family five hundred years after its dispersal. So why should I, not a Saltiel born, have been so completely moved by the occasion? I have come to realise that the event spoke to me of family, love, endurance, and of hope and survival. It has also, not surprisingly perhaps, made me think about and re-examine my own relationship, as an Ashkenazi, to this Sephardic family.



WHEN I WAS a girl, I had never heard the terms *Sephardic* nor *Ashkenazi*. My parents used to allude to the expulsion of the Jews from Spain as part of the ongoing persecution of our people. I lived in London's East End and assumed that all the Jewish people around me were, as I was, simply Jewish. At school, where we were roughly half Christian and half Jewish, we had separate prayers four days a week. We Jewish girls assembled in the school dining room where a Jewish member of staff took Jewish prayers. Our singing was led by a choir, most of whom were *Habonim*; we all sang together with, I assume, the same pronunciation, every Friday *Adainolom*, those beautiful words, "Come my love to meet the bride, let us welcome the presence of the Sabbath". Were we all Ashkenazi? I simply do not know. If we were not, no differences were apparent. In the other half of the school, the Catholic girls took no part in the Christian prayers and no alternative form of worship was provided for them.

Then suddenly, still a young girl, I meet a boy who lived but five minutes walk away. He was Sephardic. Sephardic? My parents say nothing. They are agnostic. We are non-observant Jews but my mother keeps a Kosher kitchen. My parents, who have been in England since they were children, speak English, to my ears, fluently and well, but also Yiddish. All my young life, my paternal grandparents have spoken to

me only in Yiddish, so I too am fairly conversant with the language. We have Yiddish books in the house; my parents speak of Shalom Aleichem and Itzick Pfeffer. What matters to them is that the boy I have met was left wing. For we have met in the Young Communist League. My boyfriend's parents, the Saltiels, let it be known quite openly that they are thankful that their rather wild and rebellious son has met a Jewish girl even if she is Ashkenazi!

They belong to the Synagogue but they eat leg of lamb, steak and kidneys, bagels and bacon. My mother is scandalised. And my *Bubba*, much later, when she hears who I want to marry, says to one of my aunts, "Why does she want to marry a *Goy*?" (in Yiddish of course!) The Saltiels know no Yiddish which they scorn, but neither do they know Ladino. They lump the latest wave of Eastern European Jewish immigration together as *Pollacks*. My mother does not like this one bit. She is Hungarian, remembers her own language, and is proud of her 'high Yiddish', almost German, she tells us—far superior to that of the *Pollacks* On Sunday mornings while I am at the *shul* in the Workers' Circle learning to read and write Yiddish, Ralph is at Bevis Marks learning Hebrew—neither of us very successfully!



THE SALTIELS ARE BRITISH and very jingoistic about it, as are their relatives. I do not know their friends. My parents and their friends are Hungarian, Russian, Polish. The Saltiels think my mother speaks with a foreign accent which I myself cannot hear; but not my father, it seems, who, having landed with his family in South Wales and spent his childhood and early youth there has never lost his Welsh accent. The Saltiels are also part of the British working class, (I find their cockney accent strange) but because of their age, of the Victorian working class having left school at twelve and with scant education.

My parents are rather in awe of this "British birth", but they are part of the Jewish working class. There is a difference. My future in-laws and their contemporaries are in the cigar trade and are market traders. My parents and their friends have 'learned a trade' and are in the

clothing industry. My mother's youngest brother has even gone to a grammar school for a few years and is a Company Secretary. Despite this, or perhaps because they do not yet know of this 'upwardly mobile' member of my mother's family, Ralph's parents, Manny (Emmanuel) and Dinah at first, but very discreetly, look askance at my family. And when they learn of my parents' political leanings, it is their turn to be scandalised.

NEVERTHELESS, DESPITE these cultural differences, our romance flourishes. When we announce that we want to marry, to remove some of the sting particularly felt by Ralph's parents because of our extreme youth, we agree to marry in the Sephardic Synagogue at Bevis Marks. At a later date, when the political fire of youth had subsided, we were of course

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***“At first, Ralph’s parents  
—very discreetly— look  
askance at my family.”***

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delighted that we had agreed to do so. I am told though, that as I am not Sephardic, I do not qualify for the Synagogue dowry. Until then, I am quite unaware of this

bounty but now I am rather miffed since we have almost non-existent savings and the flat we are to rent threatens to remain unfurnished for some time!



SO HERE WE ARE, married. We have left the narrow, treeless, bombed streets of the East End for a flat in a suburban house in a tree-lined street in Stamford Hill, within easy walking distance of Clissold Park. The river Lea runs at the bottom of the street appropriately named Riverside Road. Shortly the local authority move my family from their two roomed tenement to a larger Council flat just down the road in Upper Clapton. My grandmother has died, only my aunts remain in Rothschild Buildings. I love them and visit them; they are now my only links with the East End.

Not quite. For every week, my mother-in-law, the doughty Dinah, goes down the Lane (Petticoat Lane street market) to ferret out those goodies she cannot get locally from the shops where she buys her weekly rations. And she goes to have a 'mootle' with whoever she happens to meet. By this time, my young husband is an airman living on distant bases and I am living alone—except for weekends when the flat is full of our friends, all delighted to have somewhere to meet, to sit and talk, to listen to

music and eat the potato *latkes* and raw vegetables, the only unrationed food we girls can rustle up. Both sets of parents are fearful that I don't look after myself properly or eat enough.

EARLY IN THE WAR, the Saltiels were bombed out. They were re-housed into a nearby flat and one morning after a night in the air-raid shelter, Ralph, the first to go home, went up the stairs and opened the front door to find nothing there. The block had been gutted by a fire bomb although it had left the exterior structure deceptively standing. The family did not know where they are now going to live, but in the meantime had to eat.

Early that evening Ralph took me to see his mother, to commiserate with her and relay my mother's offer of help.

Despite a family row, Ruth Cohen has given her Aunt Dinah use of her kitchen. There she is, her smooth fair skin and rosy cheeks, which I always associate with Dutch looks, pale and blotched with anxiety, her clear blue eyes dazed, but she, indomitable, is frying mountains of fish on a primus stove.



SOMETIMES THERE ARE emergency calls. Uncle Maurice's airman son, Tony, has been shot down over Holland, missing, presumed dead. I go with my mother and father in-law to see Uncle Maurice, his wife Betty and their remaining sons, home on compassionate leave. The room is full of sorrowing Saltiels, not the young men who were away, but the girls and the older folk.

**Editor's note** *Tony Saltiel is interred in the RAF cemetery in Eindhoven.*

My mother-in-law's family too has its war losses. So has my own family; my mother is also worried about her brothers and their families in Romania. So have my friends: from among our small group of young communists, five at least are dead. It is only at the end of the war that we learn, with horror, that it is a narrow channel of water that has saved us from the fate of our unknown Saltiel cousins. For the time being I know little or nothing about this. I am young and filled with a ridiculous optimism that I and those whom I love will survive the bombs and that Ralph—in In-

dia for the last few years of the war— will return safely.

SOMETIMES MANNY phones me because I have not been in touch with them for a couple of days. They worry about me. I know they have become fond of me, even if at first they had their doubts about this Ashkenazi communist girl whose parents too harbour strange ideas, or any ideas at all! Manny calls me "darling"; I am "dolly" to Dinah. He calls me at the office one day, and I hear my older colleague archly say, "No it isn't darling, it's Lil". Handing me the telephone, she says unbelievably, "There's someone here who says he's your father-in-law". She listens very intently to my end of a perfectly normal family conversation. Presumably she is convinced by the finish of it.



***"My father in law  
-Manny— calls me  
'darling'; I am 'dolly' to  
my mother-in-law"***

EVERY THURSDAY NIGHT, I pop into my parents-in-law. It is their "night for the children": their daughter, Carol, also living alone while her

Sephardic husband is in the army; Betty, unmarried and still in the family nest; and me. We are regaled with stories about my in-laws' early married life or about Grandma and Granddad, long since dead.

As a young bride had to, Dinah had sought to make an impression on her own mother-in-law. There was a large Saltiel family for the old lady to feed and very little money with which to do it. According to my Dinah, they were fed herrings, boiled potatoes and a *shtick broet* (Dutch, not Yiddish I was told!) One day Dinah said to the older woman, "Mother they're all sick to death with herrings and potatoes, why don't you buy a piece of stewing beef and some vegetables and I'll show you how to make a nice stew with dumplings. It won't cost you any more."

We were never told what the old lady's response had been. It was not yet the time for easy relationships between women and their daughters-in-law and I suspect that her many children had taught Grandma how to deal with a sassy young woman even though, so the tales went, she was the mild-mannered one of the couple. Granddad was the mad Portuguese, made worse because he liked a glass or two. And the result? A baby the following year! Well that was the story.



AFTER THE MEAL comes the family news, the results of Dinah's 'mootling'. She has met Aunt Debbie: her boys, Ralph and Alf, both in the army, are well. Len, her daughter Bessie's husband, is still out in Italy after serving as a 'desert rat' with Montgomery. She has not seen him for years and he has never seen his son, Stanley. Then, one day, the dreadful news that Len has been killed in action. Quite soon after that, Bessie falls ill and dies. At the funeral, Aunt Debbie is distraught. Stanley goes to live with his grandmother, away from leafy Surrey where his mother and Aunt Sadie have been sharing a house, back to the East End. Or Ann Cohen, the daughter of my father-in-law's sister, Esther, comes to eat with us. There has been a falling out between the Cohens and this part of the Saltiel family for years. I have no idea what it is about. I never get to meet Aunt Esther, but Ann tells us that she is well, as is the husband of her sister, Ruth, who is away in the forces.

Or Dinah has met Ray Valencia, my father-in-law's maternal cousin, though I'm afraid she remains a name without any substance to me. Or she has gone to Bevis Marks to pay something or other and the *shammus* is a terrible man who does not give her the courtesy due to a late middle-aged lady who, after all, pays her dues like everybody else. At this, my father-in-law threatens to take the morning off from work and go to see the *shammus* himself. My mother-in-law placates him. She is afraid that his Portuguese temper may run away with him.



I HAVE BEEN TOLD many times that the Saltiels have a bad temper—"the mad Portuguese", she calls them. I can scarcely believe it since my father in law, Manny, is so mild mannered. However she backs this up during one of these Thursday evenings by relating how, during their early days of marriage, they had argued and he had been particularly incensed and blacked her eye. He had been beside himself with remorse. The next day she had referred to the family wedding they were to attend in a few days' time.

"But Dinah," he had said, "we can't go now."

"Why not?" she had asked, all innocence.

"Your eye," he had lamely replied

"Well, that won't stop me," had been her tart reply. He knew it was useless to argue with her.

"You'll have to say that you walked into a lamp-post or something," he had said.

"No I won't. I'll tell them the truth," she had told him vehemently.

He had pleaded with her. "But Dinah, you can't show me up in front of all my family!"

"You should have thought of that before you struck me. If anybody asks me what happened to my eye, I'll just say 'My husband blacked it.'" Then she had added gleefully, "We tame lions in my country!"

Remember this was before the first world war, when it was not uncommon for men, even Jew-

ish ones, to hit their wives.



THE FOOD, THE TALK AND THE SONG make those Thursday evenings different from those with my parents. Dinah serves steak and kidney pudding which I love and which to this day remains a firm favourite with my children—especially Miles. This was invariably followed by a piece of the left-over pastry steamed with jam or golden syrup as dessert—though not by me!

My own mother cooks goulash and *cholent* followed by strudel or stewed fruit. My mother-in-law fries fish with a soft skin. I find this slightly greasy after my mother's crispier fried fish which is also drier. My mother cooks borscht and *Hamishe* fish, my mother-in-law cannot. But she likes my borscht and later, whenever she comes to see us, it has to be part of the meal. She also cooks that delicious sweetish milk and fresh pea soup in which cakey dumplings cook. My mother has never heard of it and I have never found a recipe in any book—"Peas and *Kleis*". Another favourite with all my children, their partners and, I hope, in time, my grandchildren. At *Pesach* my mother bakes *Plava*, my mother-in-law fries *Gremsllich*, those fruity, nutty matzo thick pancakes fried in oil. Perhaps they were the

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***"I am told many times of  
the Saltiels' bad temper; my  
mother-in-law calls them  
'the mad Portuguese'."***

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*pesachdic* version of the Spanish *churros*. Again, no recipe anywhere and again a firm favourite with all my family.

**T**HEN THE TALK. By this time I am no longer a communist and am in constant and vocal opposition to my parents. But we do follow the progress of the war together, avidly, plotting the movement of the various armies on a huge wall map. We rejoice at the Allies' victories and demolish the Generals when the Axis powers push forward. The merits and demerits of the Second Front are endlessly debated. I am quite sure that my in-laws are equally concerned about all this, but I cannot recall a single evening when such deep interest as that shown, not only by my parents but by my aunts, uncles and friends, is expressed. My in-laws seem to think that what they cannot affect, they need have no opinions about.

**A**ND HOW WE SING!

Both my parents have good voices and sometimes they sing the songs of their youthful 'Socialist Bund' choir days. My father sings the song of the Volga Boatmen or Stenka Ruzin in Russian or they both sing in Yiddish "Arise all socialists and slay the tyrants!", my mother taking the descant and I and my friends joining in as and when we can. My mother also sings the songs of the musical plays she has seen in the Yiddish Theatre, including the haunting song about the "*kleine kindelere*" which became a theme song in *Schindler's List*. My parents-in-law also reminisce about the musical shows they have seen and occasionally break into the tunes of Flanagan and Allen and the songs of the first world war which, for some reason, I have never heard my parents sing.



**W**HAT DO I MAKE of all this? It is so unlike my own family. It is completely domestic, exclusively Saltiel. All the talk I hear on those Thursday evenings is of the family. Grievances are mulled over, minor and major squabbles revived and related. Commentaries on the clothes the wider family wear, speculation on whether legitimate clothes coupons are used. And the 'fish and the fowl', the never ending search for the friendliest poulterer or fishmonger, both foods being unrationed but in very short supply.

Concern about and affection towards the larger family is also expressed. But I am a young girl from a family of talkers about everything under the sun. From time to time this all depresses me. I wonder whether, finally, marriage with a Saltiel will turn out to be evenings spent discussing the price of the groceries. Then I remember Ralph's letters, lively, interesting and I tell myself that no, it need not be 'like parents like children' on either side, since I do not consider my parents to be the perfect role models either. I am very young!

**O**VER TIME, I COME to recognise what draws me towards those Thursday evenings: the tangible love between Manny and Dinah. He kisses her, he strokes her hair; she puts her arms around him. This is a revelation to me and I love them for it.

The relationship between my own parents is not happy, despite their shared political beliefs and naive idealism.

The difference lies in my in-laws' emotional open-

ness, demonstrativeness towards each other, whether in anger or in love. My mother is affectionate, devoted and tender towards my brother and myself. We embrace and kiss, but I never see my parents embrace. I do not think that it is simply because of the antagonism between them but also because they think marital affection should be private. It is strange because they are younger than my parents-in-law. Perhaps it is a hangover from my mother's very early Hassidic upbringing. But neither do I see my aunts and uncles embracing, not even in fun. They too look in disapproval at my parents' rather public rowing, believing that all disputes should be quietly discussed and in private. I never hear my in-laws seriously argue, but I am sure the idea never even enters their heads of not disputing openly with the wider family, if need arises!

**T**HIS OPENNESS HAS its disadvantages. In the family it is generally accepted that Uncle Manny couldn't harm a fly but said that "Aunt Dinah's bark is worse than her bite, what's on her lung is on her tongue." I am often asked how I get on with Dinah, to which I am able to reply truthfully, "Fine". I visit the family regularly; they are sweet to me; I am prompt in giving them news of Ralph if they have not heard for a while. I lead a regular life: go to work, save some money, furnish the bedroom so that

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***“Unlike my family, the Saltiels are emotionally open—demonstrative, in anger or in love.”***

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we no longer have to hang our clothes on the picture rails and, most important to them, I am not gadding about with any of the millions of servicemen from all over the world who seem to have taken over London.

The Saltiels are no less kind than my family but their immediate tight family circle is almost their only concern. Perhaps it is because of the war but it is not often that I see visitors there. By contrast, it seems to me that in my parent's home, more often than not, somebody from outside our immediate family is there, their friends and 'comrades', my and my brother's, friends, a variety of relatives.



**T**HE WAR EVENTUALLY ENDS, Ralph is home, my Manny dies and my Dinah continues on her own, working at the fancy goods stall in the Sunday Petticoat Lane market without her husband. When Carol takes it over, she helps by looking after her granddaughter, Elaine.

Dinah is no Saltiel born but she has been one by marriage since the Boer War—a very long time—and she is Sephardic in her own right. She is tough and she survives. She is not happy, however, when Ralph and I decide to live in Norfolk. Although she does not say so to me, but I think she does to my mother, I surmise she blames me for this move. Needless to say, my own mother thinks that Ralph is the instigator of this heinous adventure. Miles and

Adam are born in Norfolk and, she becomes more accepting of our life when she sees that her grandchildren are lovely, healthy and lively.

It is only when we decide to return to London and put our lives on a firmer economic footing, that Dinah accepts me unreservedly as a suitable wife for her son. When Jake is born, she insists that he bear the names of both deceased grandfathers, thus ensuring the continuation of Emmanuel Saltiel for another generation. As she becomes older it is to us she comes to stay for weekends. It is to me she says as she lays in bed one weekend at the end of her life, "I've had enough, dolly. I'm tired, I've had enough"



**I**S ALL THIS SALTIEL or Sephardic? I still do not know. What I do know is that I have a loving and devoted Saltiel husband; that we have tried to create for ourselves and our children a home in which we love and care about each other, which will also be open to our wider family and to our children's friends as well as our own; that we have welcomed into the family girls of a completely different culture from either Sephardic or Ashkenazi, that we hug and kiss each other, our six children and two grandchildren and that we all talk the hind legs off a donkey—not of the price of groceries, but sometimes the price of timber has been too dominant in the conversation!

*Wedding photo of Ralph & Della Salties, 2<sup>nd</sup> September, 1947*

## Memoirs of a *meshugeneh* Saltiel—in Malaysia & on the move

*Being the first episode of the life history of Martin Ivor Best (Moshe Yitzhak Ben Shmuel); son of Samuel Meir Best and Ruth Rebecca Cohen, grandson of Isaac Cohen—Freeman of the City of London—& Esther Saltiel; older brother of Stephen Laurence Best of Manchester & Paul Barrie Best of Kenton.*

WRITTEN IN MY OWN INIMITABLE style with a soupçon of humour and a modicum of persiflage. I make no apologies whatsoever for the use of Yiddish, Ivrit [*Hebrew*], Cantonese and Hokkien (the latter two are Chinese dialects and all will eventually be revealed). Because of the time constraints this valuable and historical treatise will be rendered in several parts.

My new-found *mispocha*, Miles, often grumbles about the amount to travel necessary for him to earn his daily crust. Let me assure you his nominal mileage pales into insignificance when compared to my own. Hence the origin of the title! In 1994, I spent one hundred and fifty-seven nights away from Malaysia in places as far apart as London and Tokyo, Tel Aviv and Taipei, Hanoi and Colombo, Newcastle in Tyneside and Newcastle in Australia, Bangkok and Boston, Jakarta and Jerusalem to name just a few of my strange destinations. As they say in Hokkien, *boh yow kin ah* (never mind), these things are not important.

By the way, I wonder if Miles realises he has a sister in Germany, Mercedes Kilometra Saltiel. A Jewish boy named Miles. Of three thousand names in biblical history, couldn't they think of anything else? Almost as bad as my middle name, Ivor... mine came from the non-existent Welsh connection in the family line! Perhaps I was named after a profit (prophet) which never materialised.

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**1941: A defiant conception** World War Two was in full swing. Some time in August or September of that year (I am not a gynaecologist), my parents decided enough was enough. War is war, but the twinkle in their eyes became the embodiment of my genetic being.

**20 March 1942 A birth signalled by heavenly events.** The *Luftwaffe* was in full flight and my mother had been evacuated to rural England.

On this auspicious day, an unknown German bomber on a mission to Coventry decided to cut and run. He dropped his load on a little village named Rushden, in the Parish of Hardingstone in the County of Northamptonshire, England. One of his noisy and lethal droppings landed a few hundred yards from the small terraced village house in which my mother stayed. Poor thing, she went into

shock that same evening and, at 11.45 PM, she delivered one of the world's greatest gifts to mankind... ME!!!

✧

LITTLE DID THE WORLD realise that my premature birth (somewhere between three and six weeks early) would lead to a Saltiel becoming a member of the Royal Household of Negri Sembllan (a Sultanate within the former Federated Malay States, as designated by Her Majesty's Government under the colonial administration) and, ultimately, the Malaysian Royal family. *Chutzpa* it may appear, but fact is fact, and in time you will learn how and when this momentous event took place.

From Jerusalem, King David's city (not yet established as fact), through Spain, through Holland, through the back streets of London's East End, through cold rural England, through the streets of Kenton and Wembley, to the hot, humid, green, beautiful and bountiful land of Malaysia, this is the boring story of a wandering Saltiel, which culminated in an incontestably Royal Saltiel daughter. She no longer bears the name of Saltiel, but her lineage is beyond dispute.

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**The early years.** In 1945 or thereabouts, I moved from Rushden to Kenton, Middlesex. I clearly recall this traumatic upheaval as it involved my first ever ride on a choo-choo train and an enormous lorry that arrived at the new house complete with my father, my grandfa-

ther and the furniture. The house was enormous—it had a small toilet upstairs, a bathroom and three bedrooms. Downstairs, a red tiled toilet off the hall, a lounge and (noch!) a separate dining room near the kitchen. I will never forget how cold that toilet was in the winter, with its tiled floor, cast iron seat, loose window frame and no heating!

The year 1946 arrived, and on 2 January, my mother gave birth to my brother, Stephen. Oy vey! Such a brother I needed like a *loch in kopf*. I remember looking at him and thinking, “Such a *shtinkener shmook*... All he does is pee, *shiess* and cry all day and all night. He turned out all right, eventually!

I remember my first day at school, and my mother saying, “So, *bubeleh*, you’ll be a good boy and obey the teacher? And you won’t make noise, *bubeleh*, an you’ll be very polite and play with the other children. And, when it’s time to come home, you’ll button up warm, so you won’t catch cold, *bubeleh*. And you’ll be careful crossing the park and come right home, *bubeleh*, etc. etc.” When I got back home, my mother hugged and kissed me and asked... “So, did you like school, *bubeleh*? You made new friends and you learned something, *bubeleh*?” “Yeah, Mum. I learned my name was Martin.” *Lifted* from Leo Rosten, “The Joys of Yiddish”.

I also remember with crystal clarity an incident during my second week in school and returning home to ask my father what a *yid* was. My first exposure to anti-Semitism. It was soon after that that I recall a visit with my grandfather to the local bakery when a rough *goy* jumped ahead of us in the queue and told the lady behind the counter not to serve these ‘kikes’. My grandfather just kept quiet until the man left and the lady gave me an extra iced bun as a conciliatory gesture for the experience my grandfather and I had been subjected to. Under today’s Race Relations Act, we can do something about this type of incident; but back in those days...?

**1949** Oy yoy yoy, another brother, Paul was born. The house again became a *shtinkener* place full of wet, smelly diapers, and this little *nebbish* was nicknamed “Shminky”. I thought to myself, “why does my mother keep doing these things to me? Again, he turned out all

right, and became an ally in the frequent fights with Stephen. Yes, we lived in total harmony! Us three boys always enjoyed getting drunk together on Seder nights, in between the fights, of course, over who should have the largest portion of bitter herbs, or who was to eat five *kneidlach* instead of six. My mother never could count properly! The same year, I believe it was, that Esther Saltiel, my grandmother, passed away.



I WAS *BAR MITZVAH* at Harrow United Synagogue in 1955. Shortly thereafter, my *Bubeh* died (my father’s mother). My father then became transformed from benign Orthodox Judaism to almost sublime fanaticism, and *schlepped* me off to *shul* almost daily. He even

went to the extent of suggesting I leave the local school and go to *Yeshiva* (Jewish learning academy) (*noch!*). Life, in some ways, became a nightmare until I started

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**“Us three boys always  
enjoyed getting drunk  
together on Seder nights.”**

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to rebel and I made it quite clear that I wanted to study chemistry and physics and that these subjects weren’t taught at the *Yeshiva*.

Shortly thereafter, my *Zeidah* (father’s father) died, and yet again, the fanatical orthodoxy changed back, not to what it was originally, but much further, to the point of almost total loss of interest. I then went through a period of what seemed like universal rejection. I sat entrance exams to three schools; if there were ten scholarship places available, I came eleventh. I was wait-listed at all three but eventually stayed where I was, did A-levels, qualified for university, and then a financial crisis struck the household and I needed to work and contribute to the family coffers. Shortly after Paul was *bar mitzvah*, I came to the conclusion that the English system of pyramid promotion and ‘old boy’ networks was not to my liking, and came to the conclusion that the world needed me more than England did.



I’M RAMBLING AND have missed some memories. I always remember when three quarters of the family went to Calster Holiday Camp, near Yarmouth, Norfolk. There was Aunt Debbie and Stanley Arundel, Auntie Eva, Hannah and Grandpa, my two brothers and parents plus, I believe, Sam and Sadie Berman. We stopped en route at a small wooded glade just outside

Newmarket. Ostensibly, we stopped for a family lunch.

There were enough salt beef sandwiches to feed the whole of Ethiopia for twelve months, plus a saucepan of prunes (called "pruins" in our family), half a mile of Vienna sausages from Norman Jacobs, the butcher, plus a cornucopia of fruit and nuts most of which were distributed to visiting squirrels and other local Newmarket fauna. Having reduced the weight of the vehicle by about twenty five kilos, we eventually arrived at Calster too late for dinner. In retrospect, the lunch was probably a good idea. I have very fond memories of Auntie Eva, but I was always jealous of her husband Jack. I was in early puberty and had a strong crush on her! You never knew that, did you, Sadie?



**R**ETURNING TO THE REAL world. My initial thoughts were of emigrating to Los Angeles. Life though is strange and somehow fated. I

went for an interview for a position in Pakistan. After several interviews, I was actually given the choice of Karachi or Kuala Lumpur. I chose KL and my reason was based solely on the following true story: From a young age, I always collected stamps and specialised from the age of about eleven in stamps from Malaya. What the attraction was I do not know, but that was the crux of my decision to leave London. I jumped at the opportunity and, although my parents were not overly pleased to hear the news, they did eventually come around. "You are just like your uncle Mick," they said, "but at least he took a wife with him. Don't you come back with a *shiksa* (non-Jewish woman) in tow!" They must have had a premonition of what was eventually in store. Both my brothers were over the moon... It meant they could each have their own bedrooms!

*Inshah Allah*, this boring story will be continued in the next edition of the *Gazette*.

# FAMILY MATTERS



## Local volunteers

**Social** Our local volunteers are our most immediate connection to our family network, helping to maintain local records and to promote local family spirit. Examples of such activities may include:

- Organising national or local social events.
- Receiving newly discovered members of the family.
- Recording births, *brisses*, Bar Mitzvahs, marriages, and deaths.
- Soliciting personal advertisements & announcements for the *Gazette*.

We will include reports from time to time in future issues.

**Outreach** Since the last edition we have learned of eleven new family households. We now embrace 293 family households in twenty-two countries, newly including Brazil, Colombia, Italy and Thailand.

**Subscriptions** The editor is writing to all members of the family personally to point out that this issue is the last that all family households receive freely. From now on only those joining our ninety-one current subscribers will receive it.

## Contact points

<b>Australasia</b>	
Lynette Grave	+64 3 454 4780
<b>Britain</b>	
Betty Saltiel	+ 44 1203 675 491
<b>France, Spain, Switzerland &amp; Austria</b>	
Maurice Saltiel	+ 33 1 49 30.0 22 34
<b>Greece &amp; Turkey</b>	
Telis Nahmias	+30 31 269 011
<b>Israel</b>	
Moni Shaltiel	+ 97 2 9 656 295
<b>Netherlands &amp; Belgium</b>	
Rob Sealtiel	+ 31 51 502 1121
<b>The Americas</b>	
Moshe Shaltiel	+1 847 498 8884
	<i>Please note new area code</i>

## Genealogy

**Ed Motola** +1 801 322 2544

**Moshe Shaltiel writes:** Ed Motola has scrutinised the material sent to us by family—for which

many thanks—leading to follow-up interviews in France, Greece, Israel, Mexico and the US. We have also copied the Salonica records from 1915 to 1942 now held in the LDS genealogical archives in Salt Lake City. These are now being translated. A month or so ago, Ed and I locked ourselves in my office for a week, when we were able to fix upon the origin of the following:

### Danube line.

This embraces the families of Hertha Siegel of Vienna and Natalie Saltiel *et al* in Chicago. It was founded by Reuben Saltiel of Pest (now Budapest), Hungary, born *circa* 1795.

### North Sea line.

This line originates with a conjectured Isaac Saltiel of London *circa* 1700. His two presumed sons, Yomtov and Emanuel, founded three branches. Two are American, one descended from the Emanuel H Saltiel described in this issue. The third is the extensive and well-documented London-Amsterdam-Hamburg line with modern offshoots in Australasia & the Far East, Israel, the Netherlands, the UK, and the US, among them Martin Best, Robyn Byron, Vibeke Olsen, Rob Sealtiel, Miles Saltiel, Irene Takamaz, and Paula Aaronson.

### Ottoman lines.

This includes several branches assumed to be linked, but in an as yet unproven manner, which we have given the following working names:

**“Hans Bechor”:** The founder of this branch was also known as Yosef Moshe Bechor Saltiel. He lived in Pest *circa* 1830 and his descendants include Aron Saltiel of Graz, Austria and American kinsmen.

**“House”:** This family has been in Israel from the early years of this century, lending its name to the eponymous house, a Tel Aviv landmark.

**“Istanbul”:** This includes Sadi Saltiel of Istanbul and his cousins in Mexico. There are believed to be

ties to the “House” branch, but these have not yet been proven.

**“Moise-Paris”:** This Parisian branch was founded by a brother of the founder of the “House” branch.

**“Salonica”:** The Carasso family of Argentina descends from Rabbi Sadi Saltiel of Salonica. They are also related to Colonel (ret.) Moshe Shaltiel of Reut, Israel; and the sub branch which includes Shmuel Shaltiel, Flora Mogdilian, Maurice Saltiel of Villiers sur Marne, Henry Saltiel of Vancouver and myself.

We hope to present a complete family tree at *Salonica '97*, the Second International Reunion. If you have more information to send in, Ed's address is:

246 South 600 East  
Salt Lake City, UT 84102  
USA

Telephone + 1 801 322 2544  
Fax + 1 801 359 4212

## Dutch Newsletter

**Rob Sealtiel + 31 51 502 1121**

Rob Sealtiel is to publish a Dutch newsletter containing translations of material published in the *Gazette* as well as original material relating to the Dutch family. Please contact him with contributions or other support.

## New Start—career help for the young and not so young

**Maurice Saltiel + 33 1 49 30 22 34**

This programme is launched by the article on page thirty-three in the current *Gazette*. Would all those who wish to contribute their advice, either privately or through the columns of the *Gazette*, please contact Maurice Saltiel or the Editor.

## Trait d'Union—French Newsletter

**Maurice Saltiel + 33 1 49 30 22 34**

The *Trait d'Union* has been in publication for eighteen months and acts as the monthly medium of communication for the French

family. The informal and enterprising flavour of the Maurice's work is illustrated in the report of the newsletter on page twenty-seven.

### Open Door—Exchange visits

**Thea Rønsby-Veltkamp** + 45 53 46 20 84

Thea Rønsby-Veltkamp wishes to thank those who have responded to her appeal for her "Open Door" scheme. For details, please see the panel at the bottom of page thirty-three and contact her using the form separately enclosed with this issue at:

Thea Rønsby-Veltkamp  
Tuse Naes Vej 14  
4300 Holbaek  
Denmark

### Family history

**Vibeke Sealtiel Olsen** + 45 36 45 66 30  
**Moshe Shaltiel** +1 847 498 8884

You will see from the articles in this issue that Vibeke and Moshe continue to show their customary energies in tracing historical links

Your contributions to these matters will be warmly welcomed by them or by your Editor.

### Gazette & Administration

**Miles Saltiel** +44 171 262 6498  
**E-MAIL** COMPUSERVE 100605,2677

This is simply to publish this paper as the principal medium through which the family communicates and conducts its continuing business. It is by no means carved in stone that the current incumbent should be the Editor for ever more.

In any event, he will welcome all comments, proposals, letters (for publication or otherwise), book reviews, articles and illustrations. All will be acknowledged. Please see *Organisation* on page (i) for details.

## “*Trait d’Union*”—the French family newsletter

For eighteen months, our French cousins, led by Maurice Saltiel of Villiers-sur-Marne, have compiled a monthly newsletter, the “*Trait d’union*”, for the benefit of the French-speaking members of the family

The *Trait d’Union* saw its first issue in early September 1994 in the form of a letter from Maurice to the French-speaking family members. It contained some personal reflections of the Amsterdam reunion which took place on 27 and 28 August 1994.



The issue of 30 September 1994 set out the aims of the proposed monthly bulletin: to create a link between the family and to organise reunions; to notify family of any news; and to include historical articles and anecdotes about Saltiels (of whatever spelling!). It also contained the personal reminiscences of the Amsterdam reunion of several other family members.

The effort made by Maurice and other contributors to extend and strengthen the family network, mentioned in the newsletter of 30

November 1994, bore fruit when several smaller reunions took place towards the end of the year. The bulletin of January 1995 talks about these reunions, the largest of which took place at Aviva Saltiel's home in Paris, where thirty S(he)altiels gathered. It was to be the stimulus for further reunions.

February's bulletin included an “English speakers' special”, a translation of the French issue. This was on the occasion of the six-month anniversary of the Amsterdam reunion and thanks all those involved in the reunion and in the various family publications which followed it. Jean Carasso, of Gourdes, commends the contributors on their work:

“My work editing the paper [*La Lettre Sépharade, a Sephardic family newsletter*] and yours, dear Maurice, as the link between the Saltiels (all spellings), preparing, grouping, writing our articles, and messages, only represents ten per cent of the tip of the iceberg. The other ninety per cent of our work is invisible. We are constantly striving to compose messages for our readers, correct them, test them, rewrite them, type them, revise the ad-

dress lists. We have to put them in envelopes, stamp them, re-check the lists and then have translated the voluminous and most interesting correspondence from our friends Miles, in London, and Vibeke, in Denmark (these can run to two, three or five pages).”

This issue ends with a request (still a relevant one) for “a charitable soul who would translate our French edition [*of the newsletter*] into English.”



For the March edition, Maurice decided that it would be called ‘La Flamme’, meaning ‘The Flame’, “so that the flame lit one day by a young Danish student (Vibeke Sealtiel Olsen) is not extinguished”. It was a call to keep up the communication between eighteen countries by that time.



From the April-May edition onwards, the newsletter contained summaries of and answers to many letters from French-speaking family from countries as diverse as France, Argentina, Wales, Israel, Austria and Turkey. One of these letters, dated 27 March 1995, was from Telis

Nahmias, of Thessalonika, who gave an answer to a question asked to him at the Amsterdam reunion in August 1994. The question was whether he thought it would be possible to obtain some type of birth certificate for any Saltiel family members who came from Thessalonika before the Second World War. His reply was that the archives of the Jewish community had been discovered in Moscow. The Germans had taken everything in 1943 and had moved them to Frankfurt.

Then, in order to avoid the allied bombing, they were moved again to a village where they were found by the Red Army and taken to Moscow under the authority of the KGB. They remained 'lost' until the fall of the Communist regime in Russia. The Jewish community of Thessalonika is trying to recover the originals but, in the meantime, the University of Tel Aviv, Israel has taken microfilms of them.



Maurice began to recount his childhood memories of Salonica (Thessalonika) in the June-July issue of the newsletter. He compares it to Almuñecar, a village in Andalucía, Spain, twenty years ago.

"I noticed many common traits between the inhabitants of Salonica (Greece), the land of the Sephardic exile, the cradle of our childhood, and those found in Spain, the country of our ancestors ("*Sepharad*" meaning Spain). It was a great shock for me to meet the same personalities, the same scenes, to hear almost the same expressions as those of my childhood in Salonica."

Among the letters received, Simon Saltiel writes from Istanbul, Turkey, about his genealogy. He mentions that, besides his three brothers and his sister and their offspring, there are no Saltiels living in Turkey today. Maurice identifies two Saltiels in

the family directory (Betty and Sadi). Could it be that these are people Simon has not heard about?



In the August issue, Michel Saltiel of Paris gave an account of a family reunion for almost forty people which took place in the historic town of Arles from 29 April to 1 May.

"Connections were made quickly. Some people had already met at previous reunions, in Amsterdam, at Maurice's or at Aviva's. Others made new discoveries and found points in common."

A letter from Vibeke Sealtiel Olsen mentions how she is negotiating with a Dutch magazine of Jewish genealogy to write an article about the family. She is also contemplating submitting a piece about her research to *Avoteynu*, the American Jewish genealogical magazine.



The September issue celebrated the first birthday of "the monthly French-speaking Saltiel news". The newsletter was given the name, *Le Trait-d'Union* (meaning "The Hyphen"). A call was made to all those unidentified S(he)-altiels to come forward. Besides several letters of thanks for the effort made by the newsletter's compilers, a letter from Serge Saltiel of Paris talks about the history of his family from Salonica. His great grandfather, Haim Behar Saltiel represented the Turkish authorities in Salonica. Leaving the town for France in the 1930s, Serge's father managed to escape Nazi deportation

Maurice continues with his childhood memories. He says that the Jewish community of Salonica felt neither Greek nor Turkish.

Turkish. Their main language was Ladino (a variant of Medieval Spanish, written with Hebrew lettering), they dressed and behaved differently from their gentile compatriots. He remembers the warmth and hospitality of his grandparents despite their poverty. Maurice has never been back to visit his birthplace, but has always been attracted by Spanish towns like Seville, Toledo, Cordoba and Barcelona.

In October 1995, a French translation of the international *S(he)altiel Gazette* was distributed. It was sent to more than 140 French-speaking family members, resident in France, Greece, Israel, Belgium, Spain, the United Kingdom and Switzerland. It has been the first of its kind and will continue, if volunteers come forward to contribute their efforts and resources.



The seventh reunion of French-speaking family took place on 24 June, 1995 in the beautiful village of Ury, near Fontainebleau in France, at the home of Jacques and Christiane. Thirty-three people attended.

The full list of reunions is:

27-28 August, 1994	Amsterdam reunion
11 September	Michel & Marianne, Paris
25 September	Maurice & Rosette, Villiers sur Marne
15 November	Maurice Tendier & Ruth, Clamart
4 December	Aviva & Georges, Paris
21 April, 1995	Philippe & Béatrice, Fourques
24 June	Jacques & Christiane, Ury

Hertha Siegel, of Vienna, writes about the Viennese members of the family. Being able to speak both French and English, Hertha receives the French newsletter as well as the international *Gazette* in English. She is working together with Natalie Saltiel of

Chicago to research the Danube-America line. Jean Carasso, of Gordes, writes about his own newsletter, *La Lettre Sépharade*, which is in its fifth year. It deals with Sephardic history and genealogy.

By now a popular feature of the newsletters, Maurice continues his childhood reminiscences. He paints a picture of the troubled times suffered by the Salonica community. Besides the First World War and the physical hardships, another great misfortune occurred in 1917. A great fire destroyed the entire town within a matter of several hours, making almost fifty thousand people homeless. Maurice's family never imagined that their house would be effected by a fire which was raging on the other side of town. However, this proved to be untrue and they had to flee their home. Maurice was six years old.



The most recent edition of *Le Trait-d'Union* at time of going to press was for November/December. It included many items of good news, including the birth of two children and one marriage. (See the announcement on page twenty-seven)

In the fourth episode of Maurice's childhood memories, he mentions that, at no time during the fire which destroyed Salonica were there sighted any firemen or policemen. It was rumoured that the fire had been planned in order to make way for an urbanisation plan to modernise the town. He continues to talk about the customs of the Salonican community.

Marriages, for example, were usually arranged by reputable matchmakers, who would guarantee a cornucopia of attractive qualities for a potential spouse.



It is intended that *Le Trait d'Union* should continue to be a

monthly forum for discussion within the French-speaking family. It is the fruit of efforts by the French family, in particular:

- Maurice & Rosette Saltiel of Villiers sur Marne
- Michel & Marianne Saltiel of Paris
- Maurice Tendier & Ruth Clamart of Paris
- Aviva & Georges Saltiel of Paris
- Philippe & Béatrice Saltiel of Fourques; and
- Jacques & Christiane Saltiel of Ury.

Many thanks to all of them. Anyone who would like to receive *Le Trait d'Union* or to contribute and article or a letter, should write to:

Maurice Saltiel  
25, avenue du Gros Chêne  
94350, Villiers-sur-Marne  
France  
Tel: 49 30 22 34  
Fax: 49 41 10 14

## SPECIAL NOTICE

### SALONICA '97

#### *Second International Reunion*

The Thessalonika reunion will take place in late June or early July 1997. Events currently planned include:

- Seminars on family history, workshops on genealogy, and lectures on related topics by distinguished guests from the academic community.
- A "tall ship" voyage from Barcelona to Thessalonika to commemorate the journeys made by our forbears at the time of the Expulsion.
- Concerts of Sephardic music from Istanbul, Thessalonika and elsewhere.
- Tours of the City.
- Participation in events to coincide with the city's festival as "European City of Culture", including a civic dinner.

We expect that the cost of the reunion itself will be approximately \$150 for three days, plus accommodation which will be available at prices to suit all pockets. We now need to get a preliminary idea of the numbers who might attend. Please indicate your interest, (which incurs no obligation) on the separate form provided.

If you wish to play a part in the organisation of the reunion please contact:

Telis Nahmias  
13 Alexander the Great Street  
4640 Thessalonika  
Greece; *or*

Moshe Shaltiel  
1901 Raymond Drive  
Northbrook, Illinois 60062  
USA

## Letters to the Editor

### The Davidic descent

DEAR SIR, I read the article by Vibeke Olsen, "May we claim descent from David?" in the *Shealtiel Gazette* (August 1995, pp 4-7) with interest but have yet to form an opinion on it. I had seen the same claim in the Abravanel family newsletter; the Nassy family too claim descent from the house of David. It may take some time to resolve this matter. I have a feeling that as we Spanish Jews are becoming fewer and fewer, and may become an endangered species in the next generation, we turn more and more to history.

*Professor Mordechai Arbell  
World Jewish Congress, Jerusalem*

DEAR SIR, I am not convinced by the principal arguments of the author, Vibeke Sealtiel Olsen in her article, "May we claim descent from David?" in the *Shealtiel Gazette* (August 1995, pp 4-7). There were indeed Spanish Jews in Toledo, Seville and other cities from the Abrabanel, Ibn Daud and other families who claimed Davidic descent. In itself, it is a fascinating historical phenomenon, but I am very sceptical about the possibility of demonstrating the veracity of this claim.

*Professor Yosef Kaplan  
Hebrew University of Jerusalem, Israel*

DEAR SIR, Surely the idea that the family is of Davidic descent is only a verbal tradition. My husband [Gen. David Shaltiel—Editor] used to say so, and I have heard it many times. I never gave it much thought. It was one of those things one used to smile about.

*Dr Jehudith Shaltiel  
Jerusalem, Israel*

**The Editor writes** Readers should not regard these remarks as the final word. Professors Arbell and Kaplan have agreed to serve on the editorial panel of the *Gazette*, which plans to publish a fuller response on this topic shortly. For the time being, we will do well to show Dr Shaltiel's calm affections.

### Too stuffy

DEAR SIR, I feel the *Gazette* could do with a bit of humour in it for the relief of the non-historian readers and the non-genealogists, and for all Saltiels who look for a lighter touch.

*Martin Best  
Malaysia*

DEAR SIR, Some have suggested to me that the *Gazette* is too difficult. I could imagine readers without a university education—or for whom English is not their mother tongue—giving up trying to understand it.

*Vibeke Sealtiel Olsen  
Denmark*

**The Editor writes** *The Gazette is intended to be something of which the family can be proud, but this should not make it pompous or hard to understand.*

*Naturally it is more of a challenge for those whose first language is not English. In this light I very much welcome the advent of a Dutch language newsletter. I would also welcome a newsletter in Hebrew to cater for our many kinsmen in Israel.*

*The Gazette is enlivened by pictures, maps and the like. We have made special efforts to include these in the current issue (although they do cost extra to print) and I encourage more such contributions.*

*I welcome articles in any style, by no means excluding humour. For the time being, however, I am passing up fictional or creative material, as at this point in the family's self discovery much of what interests us most is historical and genealogical. No doubt over time, unanswered questions will yield to enquiry and the balance of subject matter will change.*

*I welcome the views of other readers on this topic.*

### Schattil and Shealtiel

DEAR SIR, I believe my own family name Schattil and Shealtiel may be connected. An example of how easy it can be to lose a ⊕ (lamed) in the middle of the name can be found on page ten of the last issue of the *Shealtiel Gazette*.

Vibeke describes how Eliau spelled his surname incorrectly on his *Ketubah* (marriage contract), "Saltiel" instead of (word mistyped in the *Gazette's* Hebrew transliteration as) "Sheatiel"! Of course, this is only a typographical error in the *Gazette*, but it does illustrate my point.

Nevertheless, at this stage we do not have any proof—our whole distinct Schattil family may or may not be an offshoot of the "Royal" house of Shealtiel.

I have now learned that my grandfather, Joseph Shattiel, was probably born in Kovno, Poland. His family lived in Plumyan, Telse and Turagen—all villages clustered around the Baltic port of Memel (then Germany) and a coast-hugging boat trip from Amsterdam to Gdansk. Were there ever any Shealtiels in Poland?

A cousin on the distaff side, Ted Margulis in California, has just found us and I note in his letter that our mutual great-great-grandmother's name was *Henne Leah Cohn* and her father's name was Isaac Cohn, of Memel. This takes us back to the 1700s. I think we are getting closer.

*Judith Stern  
England*

**The Editor writes** *I have been intrigued by speculation of a Baltic line since Judith Stern first wrote to me in 1994. Shealtiels could get to Memel either by sea from the North Sea ports, or over land from the Danube basin, as discussed in the article by Hertha Siegel in this issue.*

*Does any member of the family have contributions on this score?*

## ***Book review: Willing to wound but afraid to strike***

**“The Sacred Chain” by Norman Cantor**

This deliberately combative re-examination of Jewish history cannot fail to rouse the reader—no matter his point of view—and is more likely than not to leave him infuriated. Cantor who is Professor of History at NYU, gives the impression of being willing to take on anyone, but for all of the book’s bellicosity, he seems to flinch at the last fence from the implications of his point of view.

The thrust of Cantor’s book is that the study of Jewish history has been clouded by the central character of religious faith in the definition of Jewry. Not until the nineteenth century was the apparatus of critical scholarship applied to Jewish history and its results have challenged much of what Jews have told themselves about their history over the two millennia of the Diaspora. For example, Cantor concludes that the evidence is wholly lacking for the Biblical account prior to David—the first character in Jewish history to be confirmed by independent evidence. This is particularly disappointing for those who had hoped that the archaeological record would support the Mosaic account.

Cantor proceeds to take on a wide range of adversaries: the slipshod practitioners of Jewish history, whom he sees as enfeebled by their reluctance to challenge rabbinical shibboleths; the State of Israel, whose Zionist claims he contrasts unfavourably with its economic dependency; the secular leaders of the Diaspora, whom he sees as indiscriminately sentimental, not to say artful to a point raising ethical questions—there is a particularly savage attack on Larry Tishman, the CEO of CBS; and such personal bugaboos as the Ukraine, the source of the anti-Semitic emigrants whose children hazed the adolescent

Cantor in the Winnipeg of the fifties.

Cantor is equally rebarbative about such cherished elements of Jewish identity as the Expulsion from Spain—greatly exaggerated by his account, most Jews having already converted and only a few tens of thousands obliged to leave; and rabbinical scholarship—sentimental and obscurantist, on Cantor’s view, not to say often irresponsible to the communities it was supposed to serve.

Not that Cantor is altogether a man of ice. In a particularly affecting passage, he laments the loss for all time of the Yiddish culture of *Mittleuropa*, after the depredations of the *Shoah* and the subsequent migrations of the last few survivors.

There is much to admire in Cantor’s approach. No doubt the highest standards of critical enquiry should be applied to Jewish history as to all else. And Cantor does not confine his censure to the Jewish community. He excoriates the Western powers for their irresponsibility and inhumanity in the face of the evidence of the Holocaust.

But Cantor fails to follow through his attack. To take the pivotal issue, he denounces what he characterises as the cult of victim-hood in Jewish culture. He argues that it is self-deluding to present Jewish history as a sequence of unprovoked disasters visited upon an innocent people. There are two possible strands to an argument to this effect. The first is that the some of celebrated catastrophes of Jewish history have been misrepresented or exaggerated. As we have seen, this is Cantor’s view of the Expulsion from Spain.

The second strand would be that the conduct of the Jews has played some part in arousing the intermittent assaults upon them. This would be a disturbing hypothesis, but one presumably worth pursuing by a historian with such a conspicuously self-proclaimed commitment to the search for truth no matter where it may lead. Naturally enough, the standard view within the Jewish community is that any such conjecture is wholly without foundation, if not outright defamatory. And Cantor knows that in the current era—that is in the aftermath of the Holocaust—it is likely to be an uphill battle to get such an argument taken seriously.

And yet this is what must lie behind his preoccupation with such celebrated recent Jewish miscreants as Ivan Boesky and Michael Millikin; and his anxious survey of the exploitative character of the output of Hollywood—a Jewish industry. Cantor signals a sense that the very success of the American Jewish community is contributing to a hubris out of which nemesis will surely come.

Cantor is not the first Jew to sense this, but he serves his own standards ill by failing to make his views explicit—by funkng the issue of whether he believes Jewish culture has a propensity to allow enterprise to shade into lack of scruple. If this is his view, it is perfectly understandable that he should be reluctant to speak out, but his silence speaks ill for the academic standards he proclaims. If it is not, his contentiousness turns out to be something of a tease, unhappily akin to the crowd-pleasing historians he so trenchantly despises.

***Miles Saltiel***



## Announcements

**Best.** Stephen Best of Lancashire, England announces with pleasure the forthcoming marriage of his son **Darren Best** to **Jenny Raymond** in March 1996.

**Saltiel.** Congratulations to **Jacques and Brigitte Saltiel** of Fruges, France, on the occasion of their marriage on 27<sup>th</sup> July, 1995.

**Saltiel.** Congratulations to Jean Claude and Laurence Saltiel on the birth of **Sarah** on 1<sup>st</sup> June 1995 in Paris, France.

**Daniel Shaltiel** thanks his well-wishers and will reply personally shortly. He is now in remission and hopes to see all the family at the Thessalonika Reunion in 1997.

**Jason Richard Saltiel** arrived on December 14, 1995 at 4:30AM. He was born weighing 4 pounds, 13 ounces to his proud parents Dan and Laurie Shaltiel and his grandparents Gila and Moshe Shaltiel.

**Abu Hamad-Olsen.** Vibeke Sealtiel Olsen and Hussam Abu Hamad are happy and proud to announce the birth of their son **Yusef Lennart** born 6<sup>th</sup> November 1995 in Copenhagen, Denmark.

**Davis.** We extend our condolences to the family and friends of Alf Davis who died on October 9<sup>th</sup> 1995, in London, mourned by his brother Ralph.

**Professor Shmuel Shaltiel:** we congratulate Professor Shmuel Shaltiel, head of the Chemical Immunology Department of the Weitzman Institute of Science, who won the 1994 Rothschild Prize for his pioneering work in regulatory enzymes.

### **Eddy Cohen: appeal for information.**

I am related to the Sealtiels via David Sealtiel who married Sara de Souza Pimentel (it is the Pimentels that are the blood relatives). I ask that any descendants of David and Sara contact me to help me to fill in my family tree.

I hope to print a book in a year or two and would like information other than just names and dates, such as stories and pictures.

I am also interested in Vibeke Sealtiel Olsen's article since she mentions Deborah de Silva Rosa, this surname being the name of my ancestors. I could actually be re-

lated to the Sealtiel family via two branches of the tree.

Please reply to

Eddy Cohen  
103 Lisa Crescent  
Thornhill Ontario L4J 2N2  
Canada  
Tel + 1 905 771 1675

### **Dr Iris Fishhof: Apology**

In the article on the Shealtiel Haggadah in the Reunion Supplement, we incorrectly stated the position of Dr Iris Fishhof at the Israel Museum, Jerusalem., where she is Chief Curator of Judaica and Jewish Ethnography.

We apologise for this and also acknowledge with regret typographic errors in the Hebrew passages and the author's name.

The Editor confirms that abridgements in the text of the lecture delivered at the Shealtiel reunion in Amsterdam are the *Gazette's*.

*Jason Richard Shaltiel, born 14<sup>th</sup> December 1995  
and his proud parents.*

*Yusef Lennart, born 6<sup>th</sup> November 1995  
and his brother Steven.*

## New Start

*This column, which will appear as a regular feature of the Gazette, is initiated by Maurice Saltiel of Paris. It is intended to help the younger member of the family in their search for a career.*

Our message in "La Flamme", the French-speaking newsletter, of March 1995 has had a certain echo, especially from the parents of children approaching the end of their formal education, soon looking for jobs.

To help the young (and not so young) to find a job in this period of recession and unemployment may seem a little ambitious, but it is very upsetting for us to see so many unemployed youngsters with so many qualifications.

During my professional life, because of the personnel training school that I ran for my company, many a time have I selected, employed and trained young people. I would thus like to share with them the benefits of my experience.

Let me pose a few questions:

- Are you really interested in successfully finding a position for yourself in a company?
- Are you ready to sacrifice some of your leisure time?
- To work towards one goal only?
- To perfect yourself within the field you have chosen, by reading, attending evening classes or following correspondence courses?
- Are you ready to accept any little jobs, without complaining, for at least three months?

*Getting that job, whether today or tomorrow, depends on you alone.*

What would you do if, for example, you suddenly found yourself cut off from your friends, from your parents, in a foreign land, with no resources, not speaking or understanding the local language? Think about it. It could happen. Look around you! These tests have already been passed by a great number of people over the years. What happened to them? Some of them have comfortable homes and good jobs, and

send money back to their families in their native country.

Was it because they were lucky? NO

Were they helped? NO

Were they important people? NO

So, what is it?

They worked hard. Some of them were inventive, careful with their money, serious, conscientious and friendly. Why then did some of them succeed whilst others failed?

I am certain that most of our cousins, whether they are working or retired, have known, as I did at the beginning, difficult times in finding their first jobs. I am sure, dear cousins, that your stories will interest our youth and will help them to get off their back sides and find a job. We would love to receive any written contributions from any family member with an interesting story. Thank you, in advance.

## Open door

*Once again, we are including these proposals by Thea Rønsby-Veltkamp for arrangements for exchange visits between youngsters (and the not so young) in the family from around the world.*

Many of our adolescent sons and daughters want to see the world, which can be of great value for their education and personal development. Would you like to help by making a permanent **Open Door** arrangement and give the young people in the family hospitality on their travels? The purpose is to give our youngsters overnight accommodation and hospitality, and show them those aspects of your domestic environment

that could be of interest to them. If you are willing to open your home for the young ones that might plan to visit your country, please use the form at the bottom of this page. Thank you.

Many older people have an active life, for all that they have stopped their professional activities. Whether you are retired yourself or not, are you willing to open your door and receive older members of the family in your home, give them overnight accommodation and hospitality, when they might visit your country? If so, please use the form at the bottom of this page. Thank you! So far we have

had very positive reactions towards the scheme, for example:

*"I am very delighted to hear of your "Open door" project and am writing to say that I am excited to participate. Please sign me up!"*

*"I find the idea of exchanging visits in the family very exciting and would like to support it by opening my home to members of the family..."*

The addresses of those who have kindly volunteered so far are below. A separate form is attached for those who wish to join the scheme. We will republish the list in the next issue of the *Gazette*.

### Places to stay for younger members

Elaine Marcus  
11 Kenwood Gardens  
Gants Hill  
Ilford, Essex  
England

Alice Saltiel-Marshall  
Box 2301  
Canmore, Alberta T0L 0M0  
Canada

Thea Rønsby  
Tuse Næsvej 14  
4300 Holbæk  
Denmark  
Phone: 53461084

Peter and Nel Oosterbaan  
Boomstede 38  
3608 AB Maarssen  
Holland

Aron Saltiel  
Heinrichstrasse 131  
A-8010 Graz  
Austria  
*(especially younger people, also for longer stays)*

Lynette Grave  
171 Doon Street  
Waverley, Dunedin, NZ

### Places to stay for older members:

Alice Saltiel-Marshall  
Box 2301  
Canmore, Alberta T0L 0M0  
Canada

Lynette Grave  
171 Doon Street  
Waverley, Dunedin, NZ

Thea Rønsby  
Tuse Næsvej 14  
4300 Holbæk  
Denmark  
Phone: + 45 53 46 10 84

Peter and Nel Oosterbaan  
Boomstede 38  
3608 AB Maarssen  
Holland

AND SO TO MATTERS electronic. If at first blush, these seem to have little to do with the family, please bear with me for a few moments.



MOST OF YOU will be aware that the *Gazette* itself is almost entirely an artefact of the computer. It is self-evidently typed up and laid out on my machine at home. Those who attended the Amsterdam reunion will recall the handsome print-outs from the genealogy programme on Ed Motola's lap-top. The reunion itself was administered by computer, which produced the hand-outs, as well as such internal documents as budgets, timetables, equipment schedules, table-plans and checklists. Avid readers of this column will recall that the reunion video was cut from a computer generated schedule of material.

This is an immediate instance of something we all know to be the phenomenon of our age. One third of American households now have computers. There are around two hundred and fifty million of them in the world—say one for every twenty persons. Around one hundred million will be sold this year—far more than one hundred million in 1997—and more still in 1998. I expect that every family household with a colour television now will have a personal computer in ten years time.

AND SO—inevitably—to the Internet. Although well over half the material I get comes from the computers of my kinsmen by way of floppy disk, an increasing proportion comes from around the world by e-mail. I originally signed up for this in order to bring down my fax bills on family administration, but I now use it also to keep in touch with my expanding network of kinsmen.

In the current *Gazette*, Vibeke Olsen Sealtiel demonstrates another use of the Internet—as a research tool. I am a particular

devotee of this sort of thing as it does away with what used to be the overwhelming toil of scholarship—months spent poring over dusty shelves.

But—as a friend's mother still responds when presented with confusing news—"Is it good for the Jews?", by which I take her to mean "What does all this matter to us?"

QUITE A BIT, I would say. First of all the negatives. At my place of work, I and my computer do a better job faster than the three persons (myself, secretary and typesetter), involved in the same endeavour when first I started publishing investment research.

This bears upon the remarks of Maurice Saltiel to job-seekers. In our lifetimes, whole classes of employment have ceased to exist. Not so long ago, workers needed a strong back; their jobs are no more. Until recently many found comfort in the thought that they had other, intellectual skills; in fact these were little more than commodities and they are now rapidly becoming obsolescent.

It is becoming clear that this increasingly includes everyone who is in the business of re-processing information; for example draftsmen, typists, or middle managers. Prosperity lies in adding something to this information, whether talent and emotion (the entertainment business), specialised knowledge (engineering, medicine); judgement (the law, my own game); or most of the above harnessed to strength of will (leadership).

Now the positives: the computer does seem to be turning out to be what the enthusiasts always said: a powerful lever for those who seize it. Many can, with age no barrier; my family correspondents include as many in their fifties or later as in their twenties or younger.

Friends have used the computer wholly to alter their professional lives. One has created a business promoting privatisations, with all his databases,

publicity material and administration on his home computer (admittedly a tad overloaded of late). Another has used his computer's CD-ROM encyclopaedia to research a film script he sold to Hollywood.

And perhaps this does mean something for us. Our family's characteristic economic circumstance over the past few hundred years has been turning up someplace with no capital. I am not suggesting we are the stuff of Rothschilds, but maybe it's the genes, maybe it's the Talmudic inheritance, maybe it's just that the penny keeps coming up heads. The point is that we do seem to sort these things out—generally in a generation or two, sometimes in a lifetime.

MY THINKING IS that computers play to our strengths. They add to brain-power, ingenuity and enterprise, as well as enabling those who are not natural team players—a characterisation which I fancy may have resonance with some readers—to get further on their own.

And this may mean something in particular to readers of Maurice Saltiel's exhortation to job-seekers. Embrace the computer. At the very least, type up your CVs and resumé—add graphics! Browse the job-seekers' libraries for opportunities and for hints about interview technique and networking. Set targets and monitor them; keep a record of your activities and diarise your plans.

Or you could start up a little business of your own. Get up the business plan and loan proposal; canvass the customers with sexy fliers and mail shots, draft the contracts; send out the bills. Play *Hover*; have fun.



MAYBE I'M A COCK-EYED Optimist, but I like all this stuff. It gives the ordinary person more power and the youngster more of a chance. I think it should be good for the Jews—for all of us.

*Miles Saltiel*



*The view from  
Gloucester Square*

# BIBLIOGRAPHIC SOURCES



*This source material for future studies is a partial list of comprising over 200 references to publications written by or about the variants of Shealtiel, as found by Vibeke Sealtiel Olsen in a search of the OCLC World Catalogue through the Internet. The OCLC contains 29 million records from libraries in America.*

## SUBJECT SEARCH.

Searching by subject I found no references to Saltiel or Shealtiel, but 2 references to Sealtiel and 4 to Shaltiel.

S1) Author: Departamento de comercio de Mexico. Title: Informe rendido por el. C. Sealtiel L. Alatríste acerca de sus trabajos como agente comercial de Mexico en St. Louis, Mo., Chicago y New York. Published Mexico, D. F., 1924.

S2) Author: Alatríste Sealtiel. Title: Al contador publico y la planeacion economica. Published Secretaria del Patrimonio Nacional, 1963.

S3) Author: Erich Luth. Title: David Shaltiel, Hamburger, Fremdenlegionar, Diplomat, Verteidiger von Jerusalem. Published Hamburg, 1970.

S4) Author: Ariezer Ravitzky. Title: Mishnato Shel Rabi Zerahya ben Yitshak ben Shaltiel Hen. Published Hebrew University, Jerusalem, 1977.

S5) Author: Willy Prins. Title: Die Himmelsleiter (Roman uber David Shaltiel) Published Hamburg, 1977.

S6) Author: Yemina Tchernovitz-Avidar. Title: David Shaltiel, soldado y diplomatico. Published Buenos Aires, 1974.

## AUTHOR SEARCH.

Saltiel 50, Sealtiel 23, Shealtiel 21, Shaltiel 19.

### Saltiel: 50 references.

A1) Author: Jose Lichi Saltiel. Title: The design of a wide-band vertical antenna array (thesis). Published by Kansas State College, 1947.

A2) Author: J. P. Saltiel. Title: Commerce extérieur et croissance économique en Russie et en U.R.S.S. (1861-1940)—thesis. Published by Institut national des langues et civilisations orientales, Paris, 1977.

A3) Author: Iris Michele Saltiel. Title: Support systems (a comparison of factors that influence adult doctoral and undergraduate students who are employed full time)—thesis. Published by Fordham University, 1995.

A4) Author: Laurence Saltiel. Title: "Reflections from Paris" (vo-

cals with jazz ensemble—recordings of: Parimsamba, Reflections, Too close for comfort, La Javanaise, Serenade for Sardi). Published by Little Orange Blue, Paris, 1988.

A5-10) Author: Henry Saltiel. Titles: The Ragged army; Railroads and Indians; Beef and Gold; Reb and Yankee; 3,2,1 zero; It's a round world. Published by Johnston & Bacon as part of "It really happened" series, 1964.

**Editor's note.** Henry Saltiel is the late husband of Betty Saltiel, the UK local volunteer.

A11) Author: Philippe Saltiel (1957). Title: Etude des influences proprioceptives sur le rythme de locomotion fictive du chat—thesis. Published by Bibliothèque Nationale du Canada, Ottawa, 1993.

A12) Author: Craig Saltiel (contribution). Title: Refuse-derived fuel. Presented at conference San Diego, California. Published New York, 1991, by Asme.

A13) Author: Elia R. Karmoni and Anri Saltiel ed. Title: El izo repentido (Ladino literature). Published Konstantinopoli 1923 by Emprimeria Nacional Gudia.

A14) Author: Saltiel, Anri ed. Title: La vida de Nasredin Joga (ladino literature). Published by Emprimeria M. Y. Alebropulos, Konstantinopla 1923.

A15) Author: Saltiel, Anri ed. Title: "Un kuriozo ladron" by George Valuz (ladino literature). Published by Alebropulos, Istanbul, 1922.

A16) Identical with A12.

A17) Author: Alberto Saltiel. Title: O trabalho em face da organizacao racional; evolucao historica. Published by Servico de Documentacao do M.T.I.C., Rio de Janeiro, 1960.

A18) Author: John Saltiel and James B. Johnson. Title: Attitudes of Montana farmers and ranchers towards CRP. Published by Montana State University, Bozeman, 1990.

A19) Author: John Saltiel and James B. Johnson. Title: Agricultural commodity policy preferences of Montana agricultural producers. Published by MSU Dept. of Agricultural Economics, Bozeman, Montana, 1990.

**Editor's note.** An incident in my past (see below A31) makes me in-

trigued by this Western Saltiel. Do we have any information on him?

A20) Author: Michele Saltiel et Michel Chaillou. Title: La Petite vertu: huit années de prose courante sous la Régence. (French prose 18th century). Published by Balland, Paris, 1980.

A21) Author: Jacques Saltiel (1921). Title: Guide de consultation en radiologie diagnostique et en médecine nucléaire. Published by Vigot, Edisem, Paris, 1989.

A22) Author: H. C. Saltiel. Title: Arithmetic: new rules, systems and modern business methods. Published by the author, Rawlins, Wyoming, 1929.

A23) Author: Edward P. Saltiel. Title: Edward P. Saltiel memoir (interview conducted by Horace Waggoner as part of Illinois General Assembly Oral History Program). Published University, Springfield, Illinois, 1985.

**Editor's note.** Edward Saltiel's nephew has sent me an extract of this interesting material.

A24) Identical with A14.

A25) Identical with A15.

A26) Identical with A13.

A27) Author: Michele Saltiel and Marc Coutty. Title: L'école plus. Published by Autrement, Paris, 1985.

A28) Author: David M. Saltiel ed. Title: Compendium of Privatization laws. Published by Privatization Council, New York, N.Y., 1988.

A29) Author: Shelly Saltiel. Title: Comparison of victims of parental incest receiving initial out-of-home placement vs. in-home services (thesis). Published San Diego State University, California, 1987.

A30) Author: Marie-Louise Saltiel. Title: Référence et bibliographie en sciences pures et appliquées. Published Librairie de l'Université de Montréal, Montréal, 1973.

A31) Author: Emanuel H. Saltiel and George Barnett. Title: History and business directory of Cheyenne and guide to the mining regions of the Rocky mountains. Part of series: Western American, Frontier History of the trans-Mississippi West, 1550-1900. Published by L. B. Joseph, Cheyenne, D. T., 1868. Facsimile edition Published by Yale University Library, New Haven,

Conn., 1975, in: "Western Historical Series" no. 6.

**Editor's Note.** This is evidently the Emanuel H Saltiel a reference to the misadventures of whose Cotopaxi Colorado settlement I came across by accident in September 1970, while driving across America.

A32) Author: Richard Saltiel Erman. Title: Elementary children's preferences for ethnicity and sex of teachers (PhD. thesis about teacher-student relationships). Published by University of Southern California, 1973.

A33) Author: Alan Robert Saltiel. Title: The mechanism of thyrotropin action in normal and neoplastic thyroid plasma membrane (PhD. thesis). Published University of North Carolina at Chapel Hill, 1980.

A34) J. C. Saltiel, J. Marsac and Jacques Chretien. Title: Sarcoidosis and other granulomatous disorders: ninth international conference, Paris, August 31-September 4, 1981. Published by Pergamon Press, Paris/New York, 1983.

A35) Author: Saltiel & Luze ed. Title: Cleveland Sunday Times "An independent newspaper devoted to politics, literature, art, science, etc.". Published Cleveland, Ohio, 1871 (published weekly; started September 17, 1871, ceased with issue of November 16, 1871).

**Editor's note.** Is this the same person as Emanuel H Saltiel? If not, are we able to find out anything else about him?

A36) Author: Jean Pierre Saltiel. Title: Le commerce extérieur de la France et de l'U.R.S.S.: problèmes de compétition. Published by I.S.E.A., Paris, 1962.

A37) Author: Jean Pierre Saltiel, Alexandre Nowicki and Henri Chambre. Title: Tiers monde et commerce des pays l'est. Published by I.S.E.A., Paris, 1962.

A38) Author: John Saltiel. Title: A comparison of the sources of interpersonal influence in the occupational and educational attainment process of rural youth (Bulletin no. 729). Published by Montana Agricultural Experiment Station, Montana State University, Bozeman, 1980.

A39) Identical with A30.

A40) Identical with A20.

A41) Author: M. Saltiel Title: Sand dune stabilization for the production of engineering structures (Technical report-Joint Experimental Coastal Ground Water Collection Project; no. 2). Published by TAHAL, Tel Aviv, 1963.

A42) Author: Robert Saltiel (Edward P. Saltiel ed.). Title: The hobo's paradise: a glimpse into the future (translation of "Des Landstreichers Paradies"). Published 1976.

**Editor's note.** *These names seem similar to those of the family of Illinois State Senator Saltiel (see A23). Is this a coincidence?*

A43) Author: Jack Saltiel. Title: Planning in unstable environments: directional planning as a practical alternative to strategic planning. Published 1977.

A44) Author: J. C. Saltiel and Jacques Chretien. Title: Memento immologique de la sarcoidose. Published by Masson, Paris, 1971.

A45) Author: Jean Pierre Saltiel, Marianne Rampelberg and Jean Paul Rocquet. Title: L'Economie selon Mao (serie: Les Cles de l'economie, Decouverte du monde moderne, 2). Published by Cercle du livre economique, Paris, 1968.

A46) Author: Moise Saltiel. Title: Les possibilites de reboisement d'Israel du point de vue hydrologie: etude economique et sylvicole (thesis). Published by Water Planning for Israel, Tel Aviv, 1964.

A47) Author: Jean Pierre Saltiel, M. Rampelberg and J. P. Rocquet. Title: La economica segun Mao. Published by Sagitario, Barcelona, 1972.

**Editor's note.** *A pleasing evidence of renewed association between the family and the city of its apparent origins.*

A48) Identical with A31.

A49) Author: Alba Saltiel Bianco. Title: Calungas de mamulengo contos. Published by Livraria Sao Jose, Rio de Janeiro, 1974.

**Editor's note:** *The only reference so far found to a Saltiel in Brazil (though I know that the family of Santiago Saltiel, now of Buenos Aires, passed through the country). Is the name a given name or part of a Hispanic compound surname? Any further information?*

A50) Author: Michele Saltiel and Evelyne Sullerot. Title: Les crèches et les équipements d'accueil pour la petite enfance (in series: Collections Les Grands rapports). Published by Hachette Littérature, Paris, 1974.

#### Sealtiel.

All 23 references were Spanish language titles by the author Sealtiel Alatraste.

**Editor's note.** *n.b. references apparently to this person, (identified as Alatraste Sealtiel at (S1), (S2); (W1), (W2), and (T0). Are our Mexican cousins able to add to our knowledge of him?*

#### Shealtiel

There are 21 references. In some cases the name Shealtiel appears as a given name and not as the family name, making it unlikely that the author has connection with our family.

**Editor's note.** *But where the name is used as a given name, I would like to know how it came to be selected.*

A51) Author: Zadoc Kahn (Grand-Rabbin de France) Edited by: Shealtiel Eisig Graeber and snd Solomon Isaac Fuchs. Title: ha-Abdud al pi ha-Tora we-ha-Talmud kolel mishpete ha-abadim ha-ibrim. The Slavery Law of Israel. (Translation of French original, the title of which reads: L'esclavage selon la Bible et la Talmud. (Paris, 1867) Published by Faust-Fischer, Kraka, 1892.

A52) Author: Tedeschi, Moses, Isaac (1821-1898). Edited by: Shealtiel Eisig Graeber. Title: Simchat ha-regel (Hebrew sermons). Published Przemysl, 1891.

A53) Author: Ninyo, Rahamin Shealtiel Yaakov. Title: Sefer Shemesh u-magen Yerushalmi: hidushe Torah. (Jewish sermons). Published by Ahim Goldenberg, Bruklin, 1992 (reprint). Originally Published by Y. D. Frumkin, Jerusalem, 1892 or 1893.

A54) Author: Shelomoh Shealtiel. Title: Yom iyum le-hokralim veshitah shel tenuat "ha-shomer-hatsair" ha-ertzisyreelit (conference held on 6.6.1989 by Shomer hatsair). Published by Merkaz tiud va-heker shel ha-Shomer hatsair, Givat Havivah, 1989.

A55) Identical with A53.

A56) Author: Commentaries by Isaiah di Trani, Joseph and Moses Kimhi and Zerachiah ben Isaac ben Shealtiel Gracian. Title: Tikvat enosh... zeh seger lyov.. im targum bi-metlisat leshon Germany. Published New York? 1868 and 1993 (includes text of the Book of Job in German and Hebrew).

A57) Author: Shelomoh Shealtiel and Jacob Hazan. Title: Yaldut u-neurim: perakim otobiografyim. Published: by Sifryat poalim, Yad Yaari, Givat Havivah, 1993.

A58) Author: Zerachiah ben Isaac ben Shealtiel Gracian (13th cent.) Title: Aristotle's "De Anima" (comments by Gerrit Bos). Published Leiden, New York 1994 by E. J. Brill.

A59) Performer: Ami Shealtiel, oboe, and Jae-Hee Hwang, cello. Title: Manhattan School of Music composers' concert: February 11, 1993: "Eui-Suk Kim". Recording: New York, N.Y. 1993, 1 Cassette.

A60) Author: Matthias Goeritz. Title: Pisul arkitektioni (catalogue of an exhibition held in conjunction with the inauguration of the Saltiel Community Center in East Talpiot, Jerusalem 1980. Published by Muzeon Yisrael, Yerushalayim, 1980.

A61) Author: Jacob Shealtiel Nino. Title: Zera Yaakov (Responsa-Jewish Sermons-Jewish Ethics by Bi-defus Shemuel ha-Levi Tsukerman. Published Bruklin 1991 by

1991 by Ahim Goldberg (reprint), org. published Jerusalem 1911 or 1912.

A62) Performer: Amiram Shealtiel, oboe and Sang Joon Park, flute. Title: Music of Venice: "Antonio Vivaldi", recorded May 8, 1992. Recording: Hubert Recital Hall, Manhattan School of Music, New York, NY., 1991, 1 sound cassette.

A63) Performer: Amiram Shealtiel, oboe and Hillary Feibel, flute. Title: Chamber Music Manhattan, April 27, 1992: "Heitor Villa-Lobos". Recording: New York, N. Y. 1992, 1 sound cassette.

**Editor's note.** *Information please on this musician.*

A64) Author: Shelomoh Shealtiel. Title: Al reshitha shel tenuat "ha-Shomer ha-tsair" ha-Eretzyreelit, part of serie: yom iyum la-hokrim, mis. 3. Published by Merkaz tiud va-heker shel ha-Shomer hatsair, Givat Havivah, 1989.

A65) Identical with A56.

A66) Author: Zerachiah b. Isaac b. Shealtiel (13th century). Edited by: Ignaz Schreiber (1891-1922). Title: Liber de causis (pseudo-Aristoteles). Published Budapest 1916, 1983 by Az Athanaeum irodalmi es nyomdai reszv.-tars. nyomas.

A67) Author: Moses Maimonides (1135-1207). Title: Bi-refuat ha-tehorim. On the increase of physical vigour. Translated in the 13th century by Zerachiah ben Isaac b. Shealtiel Gracian (Lexicology of drugs. Medical responses). Published Yerushalayim, 1987, by Mosad ha-rav Kuk.

A68) Author: Jacob Shealtiel Nino. Title: Sefer emet le-Yaakov.. sefer Ets hayim u-Mevo shearim ve-Shaar ha-hakdamot. al seder hotiyot (Cabala). Published Jerusalem 1968 (reprint) orig. publ. Livorno 1843.

**Editor's note:** *Does this imply the author's interest in or hostility towards the Cabala?*

A69) Identical with A61.

A70) Identical with A56.

A71) Author: Zerachyah be Yitshak ben Shealtiel, mi Bartselonah. Title: Perushim al sefer lyov: perushe rishonim al sifre ha-Mikra. Published by Makor, Yerushalayim, 1969. (reprint of A56).

#### Shaltiel.

There are 19 references.

A71) Author: David Shaltiel and Joseph Shapiro. Title: Yerushalayim 708. Published by Misrad habitahon, Tel-Aviv, 1981.

A72) Author: Yosef Shaltiel. Title: Yosef Avraham—remazim al ha-Torah. Published Salonika, 1842.

A73) Author: Elia R. Karmona and Anri Shaltiel ed. Title: La iza de la lavandera: Ochen romanso (Ladino literature) Published by Emprimeria "El Gueton", Konstantinople, 1922

**Editor's note.** *Information please about this unusual Turkish reference.*

A74) Author: E. Shaltiel et al Title: Ha-Meah ha-esrim: historyah metsulemet/ orekha-maharudah ha-Ivrit Eli Shealtiel (translation of: Pictorial history of the Twentieth Century) Published by Sheva: Am Oved, Tel Aviv, 1990.

A75) Author: E. Shaltiel Title: Pinhas Rutenberg: alyato u-nefilato shel "ish hazak" be-Erets-Yisrael, 1879-1942. Published by Am Oved, Tel Aviv, 1990.

A76) Identical with A73

A77) Author: Shemuel Shaltiel ed. Title: Zikhron Mosheh: diskorsos pronosiados en memoria del defunto ha-Rav Mosheh Aharon Mallah (Ladino literature). Published Saloniki, 1934.

A78) Author: Yosef ben Hayim Shaltiel Title: Girsu de-yankuta Published Istanbul, 1903.

**Editor's note.** *Information please about this unusual Turkish reference.*

A79) Author: Mosheh Keren Title: Beayot holfot u-veayot shel keva: leket reshumat (Politics and government of Israel) Published Yerushalayim, 1977.

**Editor's note.** *Where is the reference to Shealtiel?*

A80) Identical with A72.

A81) Author: Shmuel Shaltiel and Nathan Sharon. Title: Ofakim hadashim be-mada (about new horizons in science). Published by Shoken, Jerusalem, 1974.

A82) Author: Jehudith Shaltiel Title: La interpretacion cualitativa del test psicodiagnostico mio-kinetico (pm projective techniques) Published thesis, University de Mexico, Mexico, 1959.

A83) Author: Eva Shaltiel Title: Kaleidoscope. Published by Posner & Sons, Jerusalem, 1985.

A84) Author: Shmuel Shaltiel & P. Boon Chock Title: Modulation by covalent modification. Published by Academic Press, Orlando, Fla., 1985.

A85) Author: E. Shaltiel Title: Yehudim bi-tenuot makpekhanit: kovets maamarim (Jews in revolutionary moments). Published by Merkaz Zalman Snazar, Yerushalayim, 1982.

A86) Author: Sarah Shaltiel Title: The teaching of writing across the high school curriculum: assignment sequences in sociology, Civics and Science. Published Thesis, Georgetown University, 1983.

A87) Author: Avuyyah Malkin and E. Shaltiel ed. Title: Yoman medini (the diaries of Moshe Sharrette). Published by Am Oved, Tel Aviv, 1968.

A88) Author: E. Shaltiel (contribution by) Title: Jerusalem in the modern period: Yaacov Herzog memorial volume. Published by Yad Izhak Ben-Zvi: Ministry of Defence, Jerusalem, 1981.

A89) Author: Shmuel Shaltiel Title: Metabolic interconversion of enzymes (fourth international held in Arad, Israel, on April 27th - May 2nd 1975). Published by

Springer Verlag, Berlin, New York, 1976.

**WORD SEARCH.**

Searching for words (WRD), I found 2 references to Sealtiel, 4 to Shaltiel, 5 to Saltiel and 14 to Shealtiel:

**Sealtiel.**

- W1) Identical with S1.
- W2) Identical with S2.

**Shaltiel.**

- W3) Identical with S3
- W4) Identical with S4
- W5) Identical with S5
- W6) Identical with S6

**Saltiel.**

- W7) Title: Molecular mechanisms in cellular growth and differentiation
- W8) Identical with A27
- W9) Title: Survey of progress in chemistry, vol. 2
- W10) Author: Flora Jane Satt Title: The Cotopaxi Colony
- W11) Author: Mathias Goeritz (other information missing).

**Shealtiel.**

**W12-25) Title word search.**

2 references to Saltiel, 1 reference to Sealtiel, 9 references to Shealtiel, no reference to Shaltiel.

**Saltiel.**

See A20 and A56.

**Sealtiel.**

- T0) Identical with S1

**Shealtiel.**

- T1) Author: Moshe Klein and Nurit Tsorefati. Title: Shealtiel hasakran. Published Tel Aviv 1994 by Am Oved.
- T2-5) Author: Shafirah Zakai Title: Shealtiel Shalti Kevak:
  - 2: "Ha-malka ha-levanah"
  - 3: "Taalumat ha-yahalom ha-adom"
  - 4: "Nitsahona ha-muzar ba-alifut ha-meshushet"
  - 5: "He-hatul ha-nora lupu" (translated from English). Published Tel Aviv 1991 by Modan.
- T6) Author: Eli Shaltiel et al. Title: Ha-meah ha-csrin historyah metsulemet (translation of: Pictorial History of the twentieth Century). Published Tel Aviv 1990 by Sheva: Am Oved.
- T7) Title: Sefer hazon ot asar Shealtiel be Yekhonyah melekh yehuda (Bible, O. T., Apocrycha, Esdras III-XIV). Published Tel Aviv, 1936.
- T8) Author: Aviezer Ravitsky Title: Mishnato shel R. Zerayah ben Yitshak ben Shealtiel Hevvehagut

ha-Maimonit-Tibonit ba-meah ha-13. (The thought of R. Zerayah b. Isaac b. Shealtiel Hen & The Maimonidean-Tibonite Philosophy of the 13th Century, with abstract in English) Thesis. Published Jerusalem, 1977, by Hebrew University.

T9) Author: Moses Maimonides Title: Mishne Torah (Jewish law, incunabula) Text in Hebrew characters. Summary of introduction in English and supplement to Hebrew introduction. Published Jerusalem, 1975, by Makor Publishing. Limited facsimile edition (390 numbered copies). Facsimile edition of the copy in the Jewish Theological Seminary of America.

**OTHER REFERENCES**

- Various references to S(he)altiel, which I found myself or had been told about:
- Author: Hans Frick Title: Die Blaue Stunde (about the German artist Walter Sealtiel)
- CURIOSA: A comic book which gives a reference to our family name: Title: Les Amis de Saltiel: l'Homme qui deteste les arbres (?)

**NEWSPAPER REFERENCES**

- When looking in OCLC Worldcat, I searched no. 28: "Newspaper Abstracts", which refers to articles in 25 American and regional newspapers since 1989. In June 1995 I found references to Saltiel, Shaltiel and Chaltiel, among them:
  - Author: Thomas Vannah Title: Gamma International: Taking a Big Gamble on Bingo. Published by: Boston Globe, page 32 on Jun 23, 1993. Abstract: *Jack Saltiel's Gamma International markets "Mega-bingo" to native Americans on 52 reservations (photograph, graphic)*
  - Author: Carla Lazzareschi Title: In-home health care expected to blossom in 1994. Published by: Los Angeles Times, section D, page 3. on Dec 26, 1993. Abstract: *Total Pharmaceutical Care, a company which has taken advantage of the rise in home health care, is featured, and CEO Victor Chaltiel is briefly pictured (photograph, table).*
  - Author: Thom Shanker Title: 2 millennia of Jewish History emanate from a single family. Published by: Chicago Tribune, section 1, page 19, on Sep 4, 1994. Abstract: *The tribe of Shaltiel, which traces its roots in the biblical house of David, king of ancient Israel, has gathered in Amsterdam to celebrate 2000 years of survival. Several family members, who are not all Jewish in the religious sense, comment in the reunion (photograph).*
  - 18: OCLC Business period:
    - Author: Eric Schine Title: A spitting headache from a health-care merger. (Abbey Healthcare Group and Total Pharmaceutical Care). Published by: Business Week, page

54, on Aug 22, 1994. Subject: Timothy Aitken and Victor M. G. Chaltiel

27: Medline, PRS: (3500 magazines since 1985, abstracts). References:

Shaltiel	16
Saltiel	114
Sealtiel	0
Shealtiel	0
Chaltiel	1

13 OCLC Art Index (200 periodicals, since Sep 1984) Artist: Priscilla E. Muller, 1930- Title: Francisco de Herrera the Younger (1622-1685), Bertolomeo Salvestrini (1599-1633) and the angel with a cencer or the Archangel Sealtiel. Place and date: United States, 1990 (drawing, Spanish attribution). Source: Master Drawings, vol 28 (Autumn '90), p. 290-295.

Editor's note. Information please on the "Archangel Sealtiel", of whom I have never formerly heard.

16 OCLC Biosis/FS (about biology). References: Shaltiel: 1, Saltiel: 5 (?)

29 OCLC Periodical Abstract: (900 Mag./TV since medio 1991, del. by UMI, USA): References: 2 Shaltiel, 14 Saltiel. 2 Shaltiel (willekeurig woord)

Author: Avishai Margalit Title: The General's Main Chance

31 OCLC Readers Guide (current events and news, since Oct 1983). References: Saltiel: 1, Chaltiel: 1

32 OCLC Business Abstracts (340 periodicals, since Jan 1986). References: Chaltiel: 1

30 OCLC PAIS Decade

Source: New York Review of Books, vol 39 no 11, page 17-22 Date: Jun 11, 1992

Author: Avishai Margalit Title: the uses of the Holocaust -- The Seventh Million: The Israelis and the holocaust by Tom Segev

Source: New York Review of Books, vol 41 no 4, page 7-10, Date: Feb 17, 1994

Saltiel: 14 references (willekeurig woord)

No references in the following archives:

12 OCLC Science & Technology (350 periodicals, since Oct 1983)

14 OCLC Biography Index (2700 periodicals, since Jul 1984)

15 OCLC Biolog & Agricult (240 periodicals, since 1985)

17 OCLC Book Reviews (100 periodicals, since Jan 1983)

19 OCLC Consumers Index (110 periodicals, since 1986)

20 OCLC Education Index (400 periodicals)

21 OCLC Concise Engin. (250 periodicals, since 1989)

22 OCLC ERIC (about education and raising children, since 1966)

23 OCLC General Science (100 magazines, since may 1984)

24 OCLC GPO-Government Publ (since Jul 1976)

25 OCLC Humanities Index (300 periodicals, since Feb 1984)

26 OCLC Library Literature (periodicals about libraries)

30 OCLC PAIS (about public affairs)

33 OCLC Social Sciences (350 periodicals, since 1983)

**LIST OF ARTICLES WRITTEN BY S(HE)ALTIELS FOUND THROUGH PICA - UBL**

Selection 2: Online Contents - 2 Auteursnaam (AUT)

Number of references 26/5 1995:

Saltiel	64
Shaltiel	9
Sealtiel	0
Shealtiel	0
Chaltiel	3
Saltelli	2
Saltillo	0
Salti	17
Saltel	0

Selection 11: OCLC Worldcat Article First-2 Persoonnaam (PRS)

Number of references 26/5 1995:

Saltiel	87
Shaltiel	13
Sealtiel	0
Shealtiel	0
Chaltiel	0
Saltelli	4
Saltillo	0
Salti	17
Saltel	5

**Saltiel**

Name: A. R. Saltiel.

The Journal of Biological Chemistry, Volume 270, Number 7, 1995,

Proceedings of the National Academy of sciences of the United States of America, Volume 92, Number 3, 1995, p

Endocrinology, Volume 135, Number 5, 1994.

The Biochemical Journal, Volume 307, Number 2, 1995, p

The Journal of Membrane Biology, Volume 113, Number 2, 1990; Volume 117, Number 1, 1990, p 1-10.

Cold Spring Harbor symposia on Quantitative Biology, Volume 55 (proceedings), 1990, p

Diabetes Care, Volume 13, Number 3, 1990, p

Journal of Interventional Radiology, Vol 5, Nr 4, Dec 1990, p

Name: Alan R. Saltiel. Biochemical Pharmacology, Volume 42, Number 1, Jun 1991, Journal of Neurobiology,

Volume 22, Number 1, Jan 1991, Journal of Bioenergetics and

Biomembranes, Volume 23, Number 1, 1991,

Name: C. Saltiel. Aerospace America, Volume 33, Number 1, Year 1995

Journal of Propulsion and Power, Volume 11, Number 2, 1995

International Journal of Heat and Mass Transfer, Volume 39, Number 1, 1990.

Name: C. Saltiel (France). Journal of Hepatology: the Journal of the European Association for the Study of the Liver, Volume 15, Number 1-2, May 1992, p 202-206

Name: Emmanuel Saltiel. Hospital formulary, Volume 30, Number 4, 1995.

American Journal of Hospital Pharmacy, Volume 48, Number 12, Dec. 1991 Volume 49, Number 1, Jan. 1992,

Topics in Hospital Pharmacy Management, Volume 11, Number 2, Jul 1991

Clinical Pharmacy, Volume 10, Number 7, Jul 1991

Name: J. Saltiel. The Journal of Physical Chemistry, Vol 98, No 50, 1994.

Name: S.M. Saltiel. Optics Communications, Volume 77, Number 1, Jun. 1990; Volume 83, Number 1-2, May 1991; Volume 83, Number 3-4, Jun 1991; Volume 83, Number 3-4, Jul 1991; Volume, Number,

#### **Shaltiel**

Name: Shaltiel Cabili. American Journal of Reproductive Immunology: ARJI, Volume 28, Number 3-4, Oct 1992, p 243 ff.

**Editor's note.** Is this an instance of the given name?

Angiology, Volume 44, Number 10, Oct 1993, p 821 ff. Archives of Dermatology, Vol 129, Nr 10, Oct 1993, p 1332 ff.

Name: D. Shaltiel (Jerusalem, Israel) Journal of the Less-common Metals, Volume 172-174, Number IX-XII, 1991, p 293-300.

Physica. C, Superconductivity, Vol 202, Nr 2-4, Nov 1992, p 303 ff.

Physical Review. B, Condensed Matter, Vol 47, Number 14, Apr 1993, p 9010 ff.

Journal of Alloys and Compounds, Vol 204, Nr 1-2, Feb 1994, p 79 ff.

Hyperfine Interactions, Volume 85, Number 1/4, 1994, p 271 ff.

Journal of Physics. Condensed Matter: an Institute of Physics Journal, Volume 7, Number 14, 1995, p 2687 ff.

Name: S. Shaltiel. FEBS Letters, Volume 315, Number 3, Jan 1993, p 293 ff. Molecular and Cellular Biochemistry, Vol 127-128, Nov 1993, p 283 ff.

Name: Sh. Shaltiel. The Review of Economics and Statistics, Volume 68, Nr 5, May 1994, p 1061 ff.

**Moshe Shaltiel writes:** We are very much in the debt of Vibeke, who has done a remarkable job assembling this data base. I am able to identify the following:

#### **Z Emanuel Ben Isaac Shealtiel Gracian.**

Shaltiel Gracian or Shaltiel Hen (Gracian is derived from the word grace which translates to "hen" in Hebrew) is an important part of our family. They lived in Barcelona until 1391 then moved to Italy. As I have written before, Gracian was a physician, a Rabbi, a philosopher and a leader of the Jewish community of Barcelona. Among his works is the translation of some of Maimonides' medical works (from Arabic to Spanish and Hebrew), analysis of Aristotle, and his original work, a Toxicology of drugs.

#### **David Shaltiel,**

This is of course the General who commanded Jerusalem during the 1948 War of Independence and a member of the "North Sea" line. His widow, Dr. Jehudith Shaltiel is active in our family organisation.

#### **J P Saltiel**

I believe that this is Jean Pierre from Paris who is a part of the "House" branch. His sister Marianne took part in the Amsterdam and Paris reunions. When he was in the military, Bernard Saltiel was asked what kind of contacts he had in the Soviet Union. He discovered that a telegram—in fact a love letter—had been sent from Russia to Jean Pierre who was an officer in the same unit. I wonder whatever happened to the Russian girl.

#### **Emanuel H Saltiel**

A member of one of the two distinct American branches of the "North Sea line" and the subject of my article in this issue.

#### **Richard Saltiel Erman**

Richard was the father of Liesl and her sister, Dr. Julie of the "Danube line" of Chicago.

#### **Alan Robert & Craig Saltiel**

I believe the two are brothers. They are part of the American side

of the "Hans Bechor" branch. Their parents live in New Jersey.

**Cleveland Sunday Times** was published between September and November. 1871. Yes, it was another of Emanuel H Saltiel's enterprises.

#### **John Saltiel Ph.D.**

John is a cousin of Natalie and was born in Chicago. He is a professor at Montana State University.

#### **M Saltiel, Moï's Saltiel or Moï's Shaltiel Ph.D.**

These are all the same, that is Moï's from the "Moï's-Paris" branch". He was born in Salonica, grew up in Israel, graduated "mikve Israel" and retired in Paris. I met Moï's in Paris, at the reunion and later in Israel. He met Daniel, my father in 1936. I wrote about him in the last *Gazette*.

#### **Robert Saltiel**

Robert was the father of Senator Edward Saltiel, uncle of Natalie from Chicago.

#### **Jack Saltiel**

Jack is a professor in the University of Florida he is the brother of Leila Abravanel of Seattle and the son of Alberto Saltiel, the 94-year-old who corrected my work on the Salonica's Tombstones.

#### **Shelomoh Shealtiel**

Shelomoh is a historian, a member of a Kibbutz in Israel. He was born in Bulgaria. He is the archivist of the Hashomer Ha Tsair movement. We met at the Tel-Aviv University's world Conference on the Balkan Jewry

#### **Shmuel Shaltiel**

Shmuel is a Professor at the Weitzman Institute, Israel. Shmuel was born in Salonica, survived the concentration camps and is now a leading scientist in his field (see Miles' note about Shmuel in this issue)

#### **Eli Shaltiel**

Eli in a well-known historian, a writer and senior editor for one of Israel largest publishers. He is currently writing the Biography of Moshe S'ne, one of the most interesting people in Israeli history. Eli was born in Israel and his father

was born in Salonica. He is probably connected to the Han Bechor branch—he told me that part of his family was called Sion. He is married to Kermit Gat, an Israeli radio and T.V. personality and an accomplished writer whose last book about the Israeli actress, Hannah Robina, is a best seller in Israel.

#### **Jose Litchi Saltiel**

This one is going to be a little shocker to Ed Motola. Jose is a cousin of Corinna, Ed's mother and lives in Mexico and Florida

#### **Phillip Saltiel**

Phillip is a son of Jacques Saltiel of Canada.

#### **Dr. Jacques Saltiel**

Jacques was born in Salonica and received his medical training in France. He is the brother of the elusive Raoul Saltiel from Athens.

#### **Dr. David Shalviel**

David is a retired professor of physics at Hebrew University. He is the brother of Moï's Saltiel of Paris and the father of Amos who comes to my rescue on the frequent occasions that I get in trouble with my new computer.

#### **Emanuel Saltiel Ph.D.**

Emanuel is the son of Shlomo from L.A. He belongs to the "Shealtiel House" branch. His father is a cousin of Arlet Barnea of Jerusalem. They are also related to J. P. Saltiel from Paris.

#### **Victor Chaltiel**

Victor is a corporate executive in the Home Healthcare field. Born in Tunis he now lives in California. He took part in the Amsterdam reunion and hosted the California reunion of 1995. With the exception that he does not know how to spell his name he is one of my dearest relatives and a good friend.

#### **H. C. Saltiel**

The son of Emanuel Saltiel, he lived most of his life in Rawlins, Wyoming, & died in 1952.

#### **Marie Louise Saltiel**

I believe that Marie Louise is the wife of Phillip, son of Jacques Saltiel from Montreal.

**Yosef Shaltiel**

Yosef is the Grandfather of Rabbi David Sadi Shaltiel, and probably the founder of this unique Rabbinical sub-branch of the Salonica family. Their surviving direct descendants are Moshe Shaltiel from Reut, Israel and his family, and Alex Carasso Saltiel from Argentina and his family.

**Jehudith Shaltiel**

I am quite sure that this is Jehudith Shaltiel of Jerusalem, wife of the late General David.

**Laurence Saltiel**

When she was a little girl, she used to play the piano for us—her cousins from Israel. When she came for a visit in the U.S., she brought her guitar. These days she is a mother of two and a celebrated singer in France. She is, of course, the daughter of my dearest cousin, the 85-year young, Maurice Saltiel from France who, by himself, runs the French Newsletter of the family.

☞ ☞ ☞ ☞ ☞ ☞

The following names are unknown to me. It would be a great help if we could receive information about them from other members of the family.

- Sealtiel Alatrisme
- Saltiel Iris Michele
- Saltiel Anri  
(1922 Constantinople)

- Saltiel Alberto
- Saltiel Michele
- Shealtiel Amiram  
(This sounds Israeli)
- Saltiel Jack  
(Gamma International Markets)
- Saltiel J.C.
- Saltiel S.M.
- Saltiel Alba Bianco

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