



From the History of Jewish Schools in Samarkand

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Abstract

This article describes the activities of Jewish schools in Samarkand region during the reign of the Russian Empire on the basis of archival documents. In Turkestan, the views and policies of the Russian government on Jewish education have been objectively assessed on the basis of sources. The author cited the number of Jewish schools in the province and the number of students in them on the basis of documents. The Jewish school in Samarkand, their educational system, their features are covered. Shortcomings and achievements in the education system of the Jewish diaspora were revealed.

Keywords: *Jews; Hebrew; Bukhara Jews; Ashkenazi; Uezd; Melamda; Heder; Ieshivi; Homloi-Khohom; Shoxet; Rishut; Talmud-Tora; Room*

Introduction

In the late 19th and early 20th centuries, Samarkand was home to members of the Jewish diaspora, who also had their own education systems and schools. History has shown that the majority of Jews speak the language of the country in which they live. Some Jews speak Hebrew, the Yiddish language, and somewhat modified dialects of neighboring peoples (Spanish, Arabic, Persian, etc.). For example, Jews living in Turkestan at that time spoke Tajik.

The English missionary Wolf pointed out that 10,000 Jews lived in Bukhara during the reign of Amir Nasrullah (1826-1960). According to the census, 18,172 people lived in Uzbekistan in 1926, and 28,369 in 1989, including 4,200 Jews in Bukhara. Unlike the Kokand Khan and the Khiva Khan, the Emir of Bukhara allowed Jews to live in the emirate, so the Jews of Central Asia were collectively referred to as the "Jews of Bukhara." Jews lived mainly in Bukhara, Samarkand, Kokand, Khatirchi, Shakhrisabz, Andijan, Margilan, Tashkent [1 p.52].

In the XVII century and the first half of the XIX century Samarkand was part of the Bukhara Khanate. There were restrictions against the Jewish diaspora during this period, which went down in history as 21 restrictions. Until the first half of the 19th century, the Jews of Samarkand were divided and lived in several neighborhoods. The most important event in the history of this nation in the region took place on March 5, 1843. A group of Samarkand Jews buys a plot of land near the eastern wall of the city. In this area, a Jewish mahalla, the "Jewish mahalla," was established. A number of Jews who had fled

Mashhad in 1840-1850 came to Samarkand. After the occupation of Samarkand by the Russian Empire in 1868, the legal inequality of Jews in Central Asia softened somewhat [2 p.91]. This was especially noticeable in Samarkand. Abramov, the first head of the Zarafshan district, was of Jewish descent and offered a number of privileges to Jews in Samarkand.

After the construction of the Turkestan Railway, the influx of Ashkenazi (Yiddish-speaking Jews from Central Europe, as it has been called since the 14th century, belonged to the Germanic group of the Indo-European language family) increased. In 1885-1890, a large synagogue was built in the center of the Samarkand Jewish mahalla. Studies show that in the early twentieth century there were more than 30 synagogues in the city [3 p.62]. At the end of the 19th century, the term "Bukhara Jews" appeared in Russian documents. This is the common name given to Jews living in the territory of the Bukhara Emirate. In Samarkand, a Jewish cultural center and a primary school were established in the Irvitic language [4 p.63].

Before analyzing the data on the problem, it is necessary to pay attention to the arrival of Jews in Samarkand. No special research has been conducted on Jewish schools in Samarkand and their characteristics. Basic information about the problem became known through archival documents.

The mass arrival of Jews in Samarkand was due to the sale of property to them in 1843 by the Emir of Bukhara Amir Nasrullah Khan (1826-1860). bought 11 tanobs of land around the eastern wall of the city) [5 p.9]. From that time on, they lived in the newly formed Juhuton mahalla in Samarkand. Soon Samarkand became the center of Central Asian Jews, with 35-40% of the region's population living in Samarkand. According to 1916 data, there were 12 guzars in the Jewish neighborhood [6 p.28].

On September 5, 1893, the Government of the Russian Empire approved a law and regulation on Jewish teachers by the Minister of Public Education. These rules consist of several clauses, the main of which are as follows: 1. In Melam (Melamed or Melamd-Jewish heder (in schools) was considered a teacher. In ancient times was a teacher who taught children Judaism. Elected with the consent of the Jewish community. Jews acted on legal grounds) had to apply from 1 July to 1 September and from 1 December to 1 September to obtain the certificate. 2. The applicant is exempted from the fee. 3. The applicant was required to provide complete information about himself and his place of residence. 4. In order to obtain a certificate in Melam, first-time applicants had to attach the following documents: a passport and two card drawings with the relevant certificate. One of the photos was saved and the other was for a certificate. These pictures had to be replaced every five years. 5. In the case of a second application for a certificate, the previous certificate had to be presented. 6. On the other side of the certificate in the melam are the documents required to obtain it and the rules of keeping the melam [7 p.2].

On March 31, 1911, the Samarkand Regional Inspector of Public Education was asked by the Ministry of Education to provide information on the number of Jewish and Muslim schools in which students and teachers were taught [8 p.35], indicating the interest of Russian officials in Jewish schools. But the lack of a clear source of income is explained by the fact that Russian officials do not pay much attention to these schools.

As of January 1911 in the Samarkand region, there were 8 male teachers in 8 Jewish schools in Samarkand [9 p.55], but no female teachers. 205 boys and 52 girls studied in these schools. There was 1 Jewish male teacher in 1 Jewish school in Khojand. It is known that 15 boys and 10 girls studied at this school. The archives do not contain information about Jewish schools in Jizzakh district of Samarkand region. There was one Jewish school in Kattakurgan, taught by one Jewish man and taught by 27 boys and 7 girls. In Kattakurgan district, there is no information that there is a single Jewish school with 24 boys and girls [10 p. 38]. In total, there are 11 Jewish schools in Samarkand region, where 271 boys and 69 girls study. According to the 1913 census, there were 13,907 Jews living in the Samarkand region [11

p.76], and the analysis of the data shows that among the Jewish population, 10% of the students were enrolled in school.

It should be noted that by 1916 the number of Jewish schools in Samarkand region had increased. In April 1916, the number of Heders in the 3rd part of Samarkand reached 20. There are 40 people in the school where Yakub Niyazovich Gadoev teaches, 35 people in the school of Yuxonan Aronovich Mashkobov, 40 people in the school of Ifraim Shalomo Sinkhonjanov, 35 people in the school of Ifraim Ishaq Barukh Avezov, 35 people in the school of Marbukhon Yusupovich Karshishev, 40 people in the school of Elyazar Aboevich Kaykov. 25 people, Benyamin Aboevich Banjev school 25 people, Ilyaov Khaim Davudovich Alminov school 40 people, Khayum Yusupov school 40 people, Yakub Shalomovich Kaykov school 35 people, Shalom Davidovich Salokov school 30 people, Nasim Shiminovich Ubaydov school 30 people, Shalom Davidovcih Kattaev school 36 35 in Naftali Mashikhaevich Boboev's school, 30 in Abo Mashikhaovich Ahunov's school, 35 in Katon Borhuuovich Babaev's school, 35 in Abo Meer Yashaevich Alaev's school, 35 in Abo Bobokhonovich Dalnaev's school, 35 in Yakub Benyaminovich Isyakov's school, a total of 20 Jews in the city. 681 students study at the school approved by the bailiff [12 p 40] are given in the data. It turns out that from 1913 to 1916, the number of Jewish schools in the city more than doubled. This was the result of the government's positive policy towards the Jewish nation.

Also, the proliferation of many enterprising Jews among them, who were in favor of an increase in the number of scholars, and the fact that they were trying to open schools, are the main reasons for this. An example is Ifraim Ishak Barukh Avezov, who applied to the Samarkand regional inspector in 1915 for the appointment of a teacher for Jews in the school, and a document confirming that he was worthy of being a Jewish teacher by a Jewish elder [13 p.190]. Also, Xeroim Shalomevich Salikhajon Avulov (1913), Yuxhakon Aronovich Mashkabaev (1913), Murdokhon Yusupovich Karchigev (1913), Penkhail Juraboy Shimoanov (1914), Naftali Nashievich Bobomashev (1914), Yakub Shalomovich (1914), Yakub Niyazovich Gadoev (December 1914), Umizoru Abo Kaykava (December 1914), Nasima Shimmunovich Ubaydov (1914), Rafael Ishak Barukh Avezov (1915), Abomashevich Akhunov (1915), Shalim Davidovich Kattaev (1914) It is stated that they paid 3 rubles to the state treasury to open a school (melam) and received a permit [14 p. 3].

Jewish schools, like Muslim schools, were established in the homes of teachers and wealthy, prestigious Jews. For example, the archival documents contain a copy of the application submitted to the inspector of educational institutions of Samarkand region from a Russian Jewish educational institution to open a school. It also includes the weekly lesson schedule of this Jewish school [15 p.58].

№	Days of the week	Fans
1	Monday	Russian
		Arithmetic
		Russian
		Husni hat
2	Tuesday	Arithmetic
		Russian
		Theology
		Music
3	Wednesday	Russian
		Arithmetic
		Russian
		Labor
4	Thursday	Russian
		Arithmetic

		Theology
		Husni hat
5	Friday	Russian
		Arithmetic
		Russian
		Labor
6	Saturday	Arithmetic
		Russian
		Theology
		Music

According to this lesson schedule, we can determine what subjects Jewish children studied in schools during the week [16 p.59]. The course schedule analysis shows that 4 hours of lessons were taught each day. Of the 24-hour course, 9 were devoted to Russian language, 6 to arithmetic, 3 to religion, 2 to calligraphy, 2 to music, and 2 to labor education. It turns out that more attention was paid to teaching Russian in Jewish schools. It is clear that rapprochement with the Russian government is the main goal. Unfortunately, there is no information about the characteristics of the subjects studied, such as their teaching.

In 1915, according to the first inspector of Jewish educational institutions in the Samarkand region, Jewish educational institutions operated on the basis of the law of November 15, 1884. Seventeen of them are also hedges (Primary Jewish religious school. Derived from Hebrew, meaning room). There were 675 students in these schools (39 students per school). Sanitary conditions in these schools were not good either. The main part of the students was more than 650 boys [17 p.14]. Sometimes the sanitary condition in schools and protests against it have led to complaints from parents. For example, in 1915-1918 there were complaints from parents about the sanitary condition of Jewish educational institutions in Samarkand [18 p.15].

The inspector of public schools of Samarkand region sent a letter to the military governor of Samarkand region with the following content. According to him, the Heder, who study at Jewish children in Samarkand, are very dirty and in a miserable condition. Even though the hedges are very small, children are very receptive to them. Schools do not have school equipment, and children are forced to sit on dirty and dirty floors. Many children are sick. Many of Heder's teachers work without obtaining a Melamda certificate from the inspector. To get a Melamda Certificate you have to pay 3 rubles per year. You ask the police to control the sanitary and hygienic condition of the Jewish elders in the hedges, not to accept more children than the capacity of the building, to order the police to close the hedges without a certificate, to expel blind children from the hedges, we ask you to make an appointment to work [19 p.41].

In the late 19th and early 20th centuries, Jews living in Samarkand spoke Tajik, which caused problems with textbooks in schools. As a result, there was a need to translate school textbooks into Hebrew-Tajik. The enlighteners of his time, such as Ribbi Shimon Haham ben Ilex Bukhari (1843-1910), Rafael Moshi Galibov, Shalamo Pinkhas Babajan, Rakhmin David-Baev, Azare Iosif Yusupov, Avram Aminov, Isaac Baruch, Shalamo Qori, Rahamin Ilexu, Yadidi, performed this difficult task. , Chaim Pilosov, Shalamo Moshi Tajir, Iosif Yahudo, Koton Ilexu, Aharon Moshiax, Nathaniel Moshi undertook and performed [20 p.31].

The Jewish schools in Samarkand are essentially religious educational institutions, and the primary school is called "heder", where boys aged 5-6 studied for 4 years. The second phase of the school was called ieshivi (or homloi khoxom) and was attended by students aged 10-11. At this stage, Hebrew

language, translation from Hebrew into Hebrew Tajik, and mathematics were taught. They were taught by Jewish theologians. Upon graduation, students received a rishut-permit to work in synagogues in the position of "shokhet" (a person authorized to slaughter a sacred animal sacrificed for a religious ceremony) [21].

There are special schools for children from low-income families - "talmud tora". The girls were educated in a "room" way, ie at home. There are also Jewish Russian-language schools, which teach Russian reading and writing, mathematics, geography, and history. The duration of study in these schools was 3 years.

In all Jewish schools, special attention is paid to teaching the native language as well as their mother tongue, Hebrew. According to the 1920 census, the literacy rate of Jews throughout Turkestan was 28.9% among men (see comparison: the literacy rate among the Muslim population at that time was 10%), and 5.3% among women. The expenses of the Jewish Heders and Jesuits were covered by the students' parents and wealthy sponsors. At the beginning of the XX century in Samarkand there were more than 30 hedgers (5 of them were talmud-tora) and two ieszivo. All of them were taught Hebrew.

After the opening of Russian-language schools and educational institutions in Samarkand, the Jews of Bukhara also studied in these educational institutions. In general, the Jews of Samarkand paid special attention to education and the development of cultural life. This work was done at the expense of sponsorship and donations. According to Jewish teaching, they donated one-tenth of their income (dahyak) to the poor, the needs of synagogues, cemeteries, and the education of children.

Based on the above, the following conclusions can be made:

No special research has been conducted on the history of Jewish schools and the education system in Samarkand in the late 19th and early 20th centuries. Researchers such as M.Abramov, R.Nazaryan, B.Tursunov, R.Almeev, who are engaged in the history of the Jews, have conducted research on the history of the location of this diaspora in the Central Asian region, and they have no work on the problem. This, in turn, shows that the issues related to the study of the problem in this period are important and topical

Jews, who had their own national characteristics, also tried to maintain these characteristics in the educational process. In this case, the main focus is on teaching the religion and language of the nation. This is evident in the example of the teaching of the Jewish religion and the Hebrew language in Jewish schools, and in the activities of the patrons who took charge of the field;

During the period under study, Samarkand became the center of the Jews of the region, and there were more Jewish schools in the region than in other regions (Syrdarya, Fergana regions). An example of this is the increase in the number of Jewish schools in Samarkand from 1843 to 1917;

Jewish schools in Samarkand have 3-year and 4-year courses, in which, in addition to religious education, secular subjects such as geography, history, music, labor, mathematics, and Russian are taught;

It is known that the sanitary condition of Jewish educational institutions, such as Muslim schools in Samarkand, was not satisfactory. This is evident in the archival documents from the parents' summer protests to the school administration and the Russian administration.

Thus, in the late 19th and early 20th centuries, Jewish schools in Samarkand were much smaller in number than Muslim schools, but their literacy rates were high. The teaching of the mother tongue and the history of Judaism, along with the knowledge necessary for life in these schools, is a testament to the nation's efforts to preserve its age-old national characteristics. In short, during this period, Jewish schools

in Samarkand had a place in the education system of the region as a place of both religious and secular education.

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