

Targum), but the popular native designation of the dialect is *lishan didan / noshan* (our [own] tongue), and its speakers call themselves *nash didan* (our people). In contrast to the dialect of the Jews of → Zakho, it was quite different from the one spoken by their Christian neighbors. In addition to many loanwords from Persian, Āzerī-Turkish, Kurdish, and Russian (but not from Arabic, as in Iraq), it also includes traditional Hebrew words, such as *mishpaḥa* (family) and *goymanī* (Āzerī-Turk. *goy* [non-Jew]). Most of the Jews were multilingual, conversant in Kurdish, Āzerī-Turkish, and Persian.

Although the Judaism of the Urmiya community was very basic, it quite uniquely had a woman rabbi, Ribbi Hawa (Eve), who taught Judaism to about twenty female students; she died in 1958 in Tel Aviv. Urmiya had four synagogues, the largest named for Mollah Moshe, who was a healer, as was his son, Shaykh ‘Abdallah. It also had a Jewish elementary school (*midrash*) and a yeshiva. Urmiya was considered the spiritual and cultural center of Jewish life in Azerbaijan.

Most of the Jews of Urmiya were merchants, some peddled in the town’s rural hinterland, a few owned factories; in more recent times, there were Jewish engineers, doctors, and other professionals, but hardly any manual laborers or workmen. Interestingly, the Jews did not live in a neighborhood of their own but were scattered throughout the town. All the males possessed firearms and knew how to use them in personal defense. The basic social unit was the patriarchal extended family. Communal organization was little developed, but social intercourse among kinsmen and friends was lively, and the degree of hospitality and formulas of politeness were numerous and varied, similar to the Persian ethical code of *ta’āruḥ*.

Bibliography

- Ben-Jacob (Yaacob), Abraham. *The Jewish Communities of Kurdistan*, 2nd ed. (Jerusalem: Kiryat Sepher, 1981) [Hebrew].
- Ben-Rahamim, Yosef. *One Language and One Speech: Texts in Jewish Neo-Aramaic Dialect of Azerbaijan* (Jerusalem: Ben-Zevi Institute, 2006) [Hebrew].
- Brauer, Erich. *The Jews of Kurdistan*, completed and ed. Raphael Patai (Detroit: Wayne State University Press, 1993.)

Garbell, Irene. *The Jewish Neo-Aramaic Dialect of Persian Azerbaijan: Linguistic Analysis and Folkloristic Texts* (London: Mouton, 1965).

Hopkins, Simon. “Kurdish Jews in the Land of Israel and Their Language,” *Pe’amim* 56 (1993): 50–74 [Hebrew].

———. “The Neo-Aramaic Dialects of Iran,” *Irano-Judaica*, ed. Sh. Shaked and A. Netzer, vol. 4 (Jerusalem: Ben-Zevi Institute, 1999), pp. 311–327.

Sabar, Yona. *The Folk Literature of Kurdistan Jews* (New Haven: Yale University Press, 1982).

YONA SABAR

Uruguay

There were crypto-Jews in Uruguay in the sixteenth and seventeenth centuries, but the first openly Jewish immigrants, predominantly Sephardim and Mizraḥim, arrived toward the end of the nineteenth century. In the period from 1905 to 1913, many settled in the Ciudad Vieja neighborhood of Montevideo, living in run-down *conventillos* (tenements). By 1918, three-quarters of the country’s Jewish population were from Islamic lands, mostly from the → Ottoman Empire, but also including → Egypt and in a few isolated cases, → Morocco. The majority were unskilled workers. Many worked as peddlers in isolated rural areas where goods were scarce.

The Jewish newcomers founded Temple Shalom, and a Talmud Torah, in the home of “Italian” Acher Soriano (from → Rhodes). The Ozer Dalim and Bikur Jolim societies, organized in 1915 to help the sick and the poor, later became the Sociedad Israelita de Beneficiencia del Uruguay. In 1916 the Jesed Shel Emet was founded to buy land for a cemetery. A Zionist organization, the Sociedad Sionista Teodoro Herzl, was founded in 1918. In the 1920s, facilitated by government policies, a new wave of immigrants arrived from Turkey and the Levant. Businesses based on family networks enabled the newcomers to start small factories. A middle class emerged and the community spread into different neighborhoods.

Regardless of their country of origin or religious affiliation, immigrants from Islamic lands were called *turcos* in Uruguay. Jewish *turcos* identified themselves either as speakers of

Ladino (→ Judeo-Spanish) or → Judeo-Arabic. Until the 1940s, many Syro-Lebanese Sephardim celebrated Rosh Hashana and Yom Kippur in the Club libanés, whose membership included Muslims, Christians, and Jews. The Arabic-speaking Jews had their own place to pray, known as the Templo de los árabes, in a private home in the upscale neighborhood of Pocitos, and a place where couples met and belly dancing was performed. In 1932 the Sephardim founded La Comunidad Sefaradí del Uruguay, which adopted the congregational (*kehillot*) system. The 1935 census registered 3,547 Sephardim.

Later immigration from Islamic lands was made up of escapees from Nazism in the Balkans in the 1940s and from Arab anti-Zionism in Egypt and Lebanon in the 1950s. Templo Sefaradí de Pocitos was founded in 1966, and in the 1970s Syrian Salomón Tarrab renamed it after Rabbi Meir Baal ha-Nes. Sephardi/Mizrahi culture continues to find expression in magazines such as *Crisol* (1970) and *Nuevo Amanecer-Shajar* (1990). In 1990, Regina Acher was invited to join the Ladino theater group, and she became its most prolific playwright.

Sephardi/Mizrahi immigrants have been a key element in the growth of a Uruguayan middle class, and their children have contributed to the intellectual, political, and artistic vitality of the country. Among the most outstanding are the economists Alberto Couriel (also Senator) and Luis Macadar, the sociologist Isaac Ganón, the historian Benjamín Nahum, the anthropologist and writer Teresa Porzecanski Cohen, and the musician Leo Masliah.

The arrival of new immigrants from European countries, the aging of the first immigrants from Islamic lands, and education in nondenominational Jewish schools have diluted the *turcos* identity somewhat. Nonetheless, some elements of the Middle Eastern heritage have been reappropriated by Uruguayan Jews generally. The collective memory of the *turcos* persists in food, folk stories, leisure-time activities, and the artwork of the third generation.

Bibliography

Aljanati, Daniel (ed.). *Revista 50 Aniversario de la Comunidad Israelita Sefaradí del Uruguay 1932–1982* (Montevideo: Comunidad Israelita Sefaradí, 1982).

Ganón, Isaac. “Los judíos en la integración social del Uruguay,” *Comentario* (Buenos Aires) 54 (1967): 52–56.

Macadar, Marquesa. “Sephardic Diaspora: A Case Study in Latin America” (Ph.D. diss., Indiana University, 2009).

Porzecanski, Teresa (ed.). *La vida empezó acá. Inmigrantes judíos al Uruguay* (Montevideo: Linardi y Risso, 2005).

———. “Migraciones sefardí-orientales al Uruguay durante los siglos XIX y XX, y sus repercusiones en la formación de la sociedad uruguaya,” in *Asia en América Latina*, ed. Omar Martínez Lagorreta (Mexico City: Colegio de México, unpubl.).

MARQUESA MACADAR

Usque, Samuel

Samuel Usque, in the mid-sixteenth century, was a noted marrano poet and the author of a classic work of Portuguese literature. He emigrated to the Ottoman Empire and lived in Safed and Istanbul. Few details of his life are known; he belonged to the distinguished Usque family, from the Spanish city of Huesca, and was born in Lisbon around the beginning of the sixteenth century. However, the persecution of marranos and Jews compelled him to settle in Ferrara by mid-life (perhaps the 1540s). He lived there at the same time as → Amatus Lusitanus (1511–1568) and Doña Gracia Mendes (1510–1569), as well as his relative Abraham ben Solomon → Usque, who operated a printing press in Ferrara before moving to Venice and then Istanbul.

Growing pressure upon marranos in Ferrara forced all of these individuals to make their way to the Ottoman Empire. Samuel Usque settled in Safed, the city of mystics, where he soon came to be known as a trouble-maker and one of the “buffoons of the generation” (*leysane ha-dor*) for his apocalyptic views and sensationalist tales about the Lost Tribes. Some sources suggest that he may have gone from Safed to Istanbul and there acted as a business agent of some sort for Doña Gracia and the House of Nasi-Mendes, traveling on their behalf to Naxos in order to resolve a financial matter.

Like Rabbi Isaac → Şarfati in the fifteenth century, Usque wrote glowingly about Jewish