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History[edit] Most scholars agree that a Jewish community has existed in Kaifeng since the Northern Song Dynasty , though some date their arrival to the Tang Dynasty or earlier. It is surmised that a small community of Sephardic Jews , most likely from Persia or India , or perhaps fleeing the Crusades , arrived either overland or by a sea route, and settled in the city, building a synagogue in . By the beginning of the 20th century one of these Kaifeng clans, the Zhang, had largely converted to Islam. It is recorded that when he saw a Christian image of Mary with Jesus , he believed it to be a picture of Rebecca with Esau or Jacob. Nonetheless, apparently concerned with the lack of a trained successor, the old rabbi offered Ricci his position, if the Jesuit would join their faith and abstain from eating pork. They told Ricci that the old rabbi had died, and since Ricci had not taken up on his earlier offer , his position was inherited by his son, "quite unlearned in matters pertaining to his faith". The Taiping Rebellion of the s led to the dispersal of the community, but it later returned to Kaifeng. Three stelae with inscriptions were found at Kaifeng. It cites the names of 70 Jews with Chinese surnames , describes their audience with an unnamed Song Dynasty emperor, and lists the transmission of their religion from Abraham down to Ezra the scribe. The second tablet, dating from found in the synagogue Xuanzhang Daojing Si details their Jewish religious practices. The third, dated , commemorates the rebuilding of the Qingzhen si synagogue and repeats information that appears in the other two stelae. The tattoo, which reads "Boundless loyalty to the country" simplified Chinese: It was also stated in the manuscripts that there was a greater number of Jews in Hangzhou. In fact, the stele mentions how the Jews "abandoned Bianliang" Kaifeng after the Jingkang Incident. Despite their isolation from the rest of the Jewish diaspora , the Jews of Kaifeng preserved Jewish traditions and customs for many centuries. In the 17th century, assimilation began to erode these traditions. The rate of intermarriage between Jews and other ethnic groups, such as the Han Chinese , and the Hui and Manchu minorities in China, increased. In it was reported that their liturgy consisted only of pieces from the Bible. The synagogue lay beyond the row of stores on the right In China, due to the political situation, research on the Kaifeng Jews and Judaism in China came to a standstill until the beginning of the s, when political and economic reforms were implemented. In the s, the Sino-Judaic Institute was founded by an international group of scholars to further research the history of the Jewish communities in China, promote educational projects related to the history of the Jews in China and assist the extant Jews of Kaifeng. Numbers may change simply because of a change in official attitudes. The last census revealed about official Jews in Kaifeng, now estimated at some families totalling approximately people. As a result, in Israel they are required to undergo conversion in order to receive Israeli citizenship under the Law of Return. After contact with Jewish tourists, some of the Jews of Kaifeng have reconnected to mainstream Jewry. A significant portion, however, are kept in the library of the Hebrew Union College in Cincinnati, Ohio. The codex is notable in that, while it ostensibly contains vowels, it was clearly copied by someone who did not understand them. While the symbols are accurate portrayals of Hebrew vowels, they appear to be placed randomly, thereby rendering the voweled text as gibberish. Since Modern Hebrew is generally written without vowels, a literate Hebrew speaker can disregard these markings, as the consonants are written correctly, with few scribal errors. The Legacy of the Jewish Community in Ancient China, Tiberiu Weisz, a teacher of Hebrew history and Chinese religion, presents his own translations of the , , and stone stelae left by the Kaifeng Jews. Based on the new information gleaned from this translation, Weisz theorizes after the Babylonian exile of the 6th century BCE, disenchanting Levites and Kohanim parted with the Prophet Ezra and settled in Northwestern India. Centuries later, the Jews were expelled from China proper during the Great Anti-Buddhist Persecution , where they lived in the region of Ningxia. Weisz believes they later returned to China during the Song Dynasty when its second emperor, Taizong , sent out a decree seeking the wisdom of foreign scholars. Berg, a lawyer and friend of the Kaifeng Jewish community, claims Weisz never figured the many religious documentsâ€™ Torah , Haggadah , prayer books, etc. Such documents can be

roughly dated from their physical and scribal characteristics. Even though he refers to Persian words utilized in the stela, Weisz did not include a study on when the Judeo-Persian language of the liturgical documents first came into use in his thesis. Judeo-Persian first developed in Central Asia during the 8th century, [29] well after the author supposes the Jews first entered China. Berg questions the historical reliability of the three stone inscriptions themselves. He gives one anachronistic example where the Jews claim it was an emperor of the Ming Dynasty who bequeathed the land used to build their first synagogue in during the Song Dynasty. They take it as given that Ni-wei-ni was not a Buddhist monk but a Jewish rabbi. That said, monk Ni-wei-ni did not bring Western cloth with him, and that he was not a Jewish rabbi. According to the genealogical sequence of the Kaifeng Jewish Li clan in a book, *Diary of the Defence of Pien*, he ascertains that the earliest reliable date for Jewish arrival in Kaifeng is the Hung Wu Period 198 of the Ming Dynasty. The Jews pushed their phase of immigration from Mongol Yuan to Song Dynasty, Han Dynasty or even Zhou Dynasty to make it seem that the Jews had been settled in China for almost as long as the Han Chinese and to avoid being discriminated against or persecuted as foreigners. Buck, raised in China and fluent in Chinese, set one of her historical novels *Peony* in a Chinese Jewish community. The novel deals with the cultural forces gradually eroding the separate identity of the Jews, including intermarriage. He eventually marries a high-class Chinese woman, to some consternation of his mother, who is proud of her unmixed heritage. Descriptions of remnant names, such as a "Street of the Plucked Sinew", and of customs such as refraining from the eating of pork, are prevalent throughout the novel. In the show, a group of European actors join a troupe of Chinese performers to present the story of Chu Chem. He is a scholar who, with his wife Rose and daughter Lotte, journeys to Kaifeng to learn about his ancestors and find a husband for the girl. Documentary films[edit] In his documentary series *Legacy*, historian Michael Wood walked down a small lane in Kaifeng that he said is known as the "alley of the sect who teach the Scriptures", that is, of the Jews. He mentioned that there are still Jews in Kaifeng today, but that they are reluctant to reveal themselves "in the current political climate. A recent documentary, *Minyan in Kaifeng*, documents and covers the present-day Kaifeng Jewish community in China during a trip to Kaifeng that was taken by some Jewish tourists.

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The Kaifeng Jews are members of a small Jewish community in Kaifeng, in the Henan province of China who have assimilated into Chinese society while preserving some Jewish traditions and customs. Their origin and time of arrival in Kaifeng are a matter of debate among experts.

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