

David Efimovich Mereminskiĭ was born on 4/28/1935 in Crimea.

His generation experienced very unpleasant treatment of Jews.

He personally had very bad experience in 1957, but this situation was in the Soviet Union for a long time.

He thinks he is a "typical Soviet person".

He was an officer in a high security radio electronic station in the army. The policy was that people after the army service could be accepted into college without entrance exams. After demobilization he went to the Institute of Technology in Kharkiv. He applied and he even took and passed the exam, but was not accepted despite all the privileges as a military person.

One day while he was waiting in the hallway a local young man approached him and told him that during the past 6 years the institute didn't accept any Jews.

He went home and waited for the official results, but he received nothing. When he tried to enquire about his documents, he was first told that "he never applied", then they send the reply.

At work he experienced name calling, but it depended on the individuals he worked with.

When Tatar came back the attitude towards Jews got a bit better.

He thinks that every nation has bad and good people.

Russians were "the older brother" of all nationalities, so other nationalities felt that they were "less".

David was born in Saki in Crimea.

His father was born in Crimea, mother came from Ukraine city Novomirgorod. His ancestor finished the 25 year military service in the Tzar's Russia and received a piece of land in Crimea, near the place he lives now; it happened at the end of the 19th century.

Father was born near Novogolsk, now village Ivanovich.

His grandfather changed his Jewish name to a similar Russian name (which was not unusual at that time).

His father came to Kumamoto- Kimalchi, what is now Krasnogvardeysk in 1936, he worked in mechanical station affiliated with collective farm. It was then collective farm called "Sunrise".

His mother came from Ukraine to study at the Jewish agricultural school near village Chebotarka near Saki. David didn't know whether they studied Yiddish at school, but all subjects were in Russian. She married his father around 1934 and stayed home, except during the war period.

His mother's family wasn't very religious. His uncle Shay Yakovlevich was more religious.

His father Efim Samoylovich; his mother Frida Yakovlevna.

Last name Meriminskiy is rare.

His mother's family in Ukrain lived in a shtetl, they had a Jewish school, but she spoke Ukrainian.

His mother used to speak Yiddish, but his father spoke Tatar language and hardly understood Yiddish.

His mother knew songs in Yiddish and in Ukrainian.

Jews did not wear any traditional clothes, his father didn't follow any religious traditions.

At the beginning of the war his father joined the army and in 1941 the family was evacuated to Kizliyar, near Caucasus and then they went all the way to Altayskiy region. Then they moved to Middle Asia, and then came back to Krasnogvardeysk

In Crimea there were much less Jews and therefore, much less Jewish settlements and greater assimilation of Jews.

Tatar people had some specifics in their facial features.

In 1954 the family moved to Bacesaray as his father had a job there, they lived there for 3 years.

Now this collective farm is called "Sunrise".

David received technical education, department of Mechanics, but his profession payed very little, then he started evening classes.

He worked as a driver.

After the evacuation he and the family returned to their collective farm, they lived in a one story building with many neighbors. There were people of different nationalities: Karaim family - Bahshi, Jewish family - Kabkov, and two Russian miles. Everybody spoke Russian. Karaim family eventually left for Simferopol.

All families celebrated only Soviet holidays.

Nobody dressed in "traditional" clothes.

In Krasnogvardeysk there were no "Jewish cultural centers".

He observed a Jewish prayer for the first time in 1952 in Bacesaray when they met with his father's older sister and her much older religious husband.

His mother cooked one dish that he thought was "Jewish" -sweet and sour meet stew. She also made what is called now gefilte fish.

His father came from a large family. His mother had 3 sisters and two brothers, but one brother was thrown into concrete by White Army pogrom.

His father was probably circumcised, but he nor his brother had that done. His middle brother died.

Jewish people did not have Separate cemeteries in his village.

Jewish women were not allowed to go to cemetery only men.

When Tatar returned to Crimea they planned a part of existing cemetery for only Tatar people.

David dint know any special burial Jewish rituals.

He thinks that during Muslim burials dead people buried on planks and then made side space inside graves. Muslims didn't bring women to cemetery either.

In 90s more Jewish related programs were developed in Simferopol. Historically there was a synagog. Mr. Mechanic initiated Jewish programs, he started distribution of parcels to Jewish people in the rigion of Krasnogvardeiyks. Jewish organization Hesed was opened in Simferopol. When

Mr. Mechanic immigrated to Israel David maintained contact with him. He worked in Hesed. Hesed tried to educate people about Jewish traditions. There were about 40 Jewish people 'registered' at that time, as many were killed during the war.

Hesed organized so called " warm house", where people were gathering and sharing meals and learning about Jewish traditions.

They taught people about Jewish holidays:Passover, Rosh a Shona.

David daughters consider themselves Jewish, but they are really not and they are married to non Jewish men.

David considered emigration to Israel, some of his friends immigrated to Israel and they adjusted well. However, David doesn't think that immigration is for him. He would like to visit. He thinks that Israel is a good country, because it has good economy better then Ukraine and they have great intellectual power. For David the mother land is Crimea, not Ukraine, he is not used to Ukraine yet.

David's neighbors left for Israel and came back. David remembered that their father was a well known well respected person with a long history of working. His name was Iliya Abramovich Egudin. He moved to the area in 30s and he became a leader of a regional communist party decision, he worked at the high level in their region and he worked with a very high level party official Soloviev. In 1952 they both were excluded from the communist party and demoted. Egudin came to the collective farm that was falling apart at that time- "Friendship of People". He made several collective farms prosperous, he merged several collective farms and they produced everything from grains to meat and milk, and other goods. In 70s he had a stroke. After he recovered, he worked as a consultant. These collective farms were so good that Americans used to visit and even invited him to share his experience. Egudin never tried to hide that he was Jewish and he was very good about hiring very qualified people, the majorities of his managers were Jewish.

He had three children , two of them, live next door to David, one lives in Simferopol.