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*The Bukharian
and
Mountain Jews
in the Whirlpool
of History*



New York

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OF HISTORY**

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Robert Pinkhasov, Svetlana Danilova

**THE BUKHARIAN AND MOUNTAIN
JEWS IN THE WHIRLPOOL OF
HISTORY**

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INTRODUCTION

The Jewish people from ancient times survived in Diaspora, because they had unity based on their Judaic religion and ancient Hebrew language, on which worship was conducted. By the will of fate, our ethnic groups, being scattered around the world, certainly, are different from each other. Communities' relations occurred at diverse conditions: territorial, economic, spiritual, cultural and domestic. According researchers of history, the roots of many tribes of Bukharian and Mountain Jews derivate from the captives of Nebuchadnezzar, as well as Mesopotamian, Iranian, Afghan and partly Spanish Jews. The roots of a number of the names of our ancestors are inherited from the Torah.

In 2004, existed at that time, the "UNITY" Coordinating Council for the Cooperation of Creative Intellectuals of the Bukharian, Mountain and Georgian Jewish Communities in New York planned project of a book. The aim was on reflecting the general and particular features in the history, culture and traditions of these Jewish communities on topic "Jews of the Caucasus and Central Asia - Common and Specific (history, traditions, culture, perspectives)". This idea was developed at our further conferences. We discussed about our legacy and culture to be not staying in a closed space, but to give the opportunity for the younger generation to be in touch with the sources of our heritage and spiritual values.

Our sub-ethnizes are part of the Jewish people. However, by origin we are neither Sephardim, nor Ashkenazim, although in religion we adhere to the Orthodox Judaism based on the Sephardic liturgy. Our Jews are considered as Eastern Jews (on Hebrew "Mizrahi" means East).

Both Bukharian and Mountain Jews have their own languages originated from different Iranian dialects. The ancestors of them, respectively, came to Central Asia and the Caucasus, more than 2500 years ago.

History, religion and traditions of our communities have common features. For a long time, they lived isolated from European Jews, while the Caucasian Mountain and Bukharian Jews retaining their faith in a Muslim environment.

The history of our communities has developed in such a way that they became part of the Russian Empire, later of the Soviet Union.

Over the past hundred years, Russian rule and culture has had a strong impact on the culture of our ethnic groups. Many of our traditions and customs have undergone significant changes, especially in the Soviet times. Linguistic and ethnic assimilation intensified. Along with the development of modern education, the continuity of our culture was violated. Meanwhile, it was the paradox of history when in this complex and contradictory period, overcoming the restrictions associated with the policy of state anti-

Semitism, our peoples achieved a significant increase in their intellectual elite.

A galaxy of prominent scientists, figures of arts, teachers, doctors, engineers, military personnel, sportsmen appeared from the Bukharian and Mountain Jews. During the period of Perestroika of late 1980s, ethnic cultural Jewish centers began to be established in the republics of Central Asia and the Caucasus.

However, beginning from the 1970s, the Bukharian and Mountain Jews began to repatriate to Israel, emigrate to the USA and other countries of the free world. The reasons for leaving the native places have common roots.

That was collapse of the USSR; the worsening of the criminal situation; civil wars and ethnic conflicts; the economic crisis; the reunion with the relatives who left earlier; the desire to provide their children with a better future. We did not leave the nationals among whom we lived, but escaped from the public system and lawless conditions. The new, modern stage of our common history is connected with the adaptation of our ethnic groups in new nations where we became citizens. At present, only a small number of our communities remain in the countries of the previous inhabitation.

In the conditions of immigration, our communities have found not only the possibility of the revival and preservation of religion and customs, but also the genuine freedom of creativity. Having lost the traditional centuries-old background, our peoples not only successfully make adaptation to the new circumstances of daily life and public activity, but also with enviable permanency store the entire best ethnic and spiritual heritage.

At the end of the twentieth century, it was destiny for the Bukharian and Mountain Jews to find themselves in this vast population of New York and some other cities of the USA. In the boroughs of Queens and Brooklyn, New York, our communities live almost nearby. Moreover, contacts between us have become more frequent. There is going a natural process of rapprochement and integration of representatives of our communities. Increasingly, there are appeared intercommunity families, and we must help our young generation to preserve our traditions and culture.

We have common problems-preserving the language, avoiding assimilation, protecting our traditions. It is necessary to make adjustment of the positive experience of each other.

We hold joint events. Bukharian and Mountain Jews became active participants in mutual scientific and practical conferences, seminars, presentations. In the development of communication, it was noted that many of the representatives of our communities, especially the young generation, do not or little know their history and culture. We concluded that only by combining common efforts we are able to solve these problems. In addition,

we decided to compose a book about our ethnic groups, accessible for reading, first of all, to our children and grandchildren.

We present this popular and scientific volume, designed for a wide range of readers.

The volume consists of two sections; each is dedicated to one of the communities. The author of the section on Bukharian Jews is Dr. Robert Pinkhasov, President of the Public Scientific Center of Bukharian Jews "Roshnoi"; and on Mountain Jews – Svetlana Danilova, Candidate of Historical Sciences, public figure of the Mountain Jewish community.

Both sections are a systematized work of basic information pertaining to the indigenous subethnos. There are given data on famous peoples of this community regarding merchants, industrial workers, religious activists, warriors, public officials, scientists, doctors, educators, teachers, managers, businesspersons, writers, poets, journalists, artists, engineers, sportsmen.

There are available appendix with a list of references, list of abbreviations and photo illustrations (maps, charts, tables and other materials supplementing the main text).

The English translation will serve for the benefit of our cultures and national identities and extend this knowledge for various communities and societies.

Robert Pinkhasov, Svetlana Danilova

BUKHARIAN JEWS

FROM THE AUTHOR

This edition is almost the first attempt to fill in the blanks of the history of Bukharian Jews, in particular describe the Bukharian Jewish communities in the cities of Central Asia and the array of places around the world that our fellowmen have ever populated. It also includes the history of synagogues and Bukharian Jewish cemeteries, as well as the information on prominent figures.

The book is intended for a wide audience. Its publication is dictated by the historical richness and intensity of life especially in the last decades. As a part of world Jewry with centuries old history, Bukharian Jewish community was always committed to its religion, culture and national traditions. Its population worldwide is currently estimated as 220,000 people. Community members live in different countries, the largest number resides in Israel (150,000 people) and USA (50,000).

The formation of Bukharian Jewish ethnos mainly took place in XVIII century with a community of Bukharian Jews from the emirate at its core. The beginning of a new history of Bukharian Jews is usually attributed to the second half of the XIX century, at the time when Central Asia was the colonial periphery of Russian Empire. Our ethnos together with others had gradually got involved with the world capitalist economy and a new cultural orbit. The social status of Bukharian Jews of Turkestan region had modified as well: in their new circumstances they showed an unprecedented activity in trade and entrepreneurship. They invested the accumulated capitals into the local industry. Within a short period of time (50 years) a Bukharian Jewish national bourgeoisie had formed in Turkestan that influenced the Russian society. At the same time there was a rise of spiritual and religious life inside the local Jewish community. The Bukharian Jewish culture went through a process of development and formation of a national literary language in Central Asia and in Jerusalem, where communities of immigrants from the Bukharian Emirate had formed.

The fate of the Bukharian Jews is closely intertwined with the fate of other nations that lived on the Central Asian territory. This small unique ethnical group had contributed to the development of this region in the prerevolutionary and Soviet periods. However, Russian culture had left a strong mark on the culture of Bukharian Jews over the last hundred years – many of their traditions and customs have undergone the significant changes. Many generations of intelligentsia, highly educated professionals, and skilled workers came from Bukharian Jews.

The October revolution in 1917 and the establishment of totalitarian regime – the dictatorship of the proletariat – became a new landmark in the history of Bukharian Jews. The Soviet period for Bukharian Jews, as well

as for all the other people in USSR, was contradictory and complicated period of history. In the 20-30's there was a certain cultural revival: the schools with instruction in native language were created, books, newspapers, and magazines were published. A whole group of great leaders in education, science, literature and art came from Bukharian Jews. Nevertheless, during the years of Soviet regime establishment, the upper-crust elite of Bukharian Jewish community was classified as "disenfranchised" (lishentsy), and was an object to repressions until it ceased to exist as a social stratum. A linguistic and ethnic assimilation increased among Jews.

The continuity in the development of national culture was disrupted with the Europeanization of Bukharian Jewry. The so-called "cultural revolution" was carried out from the standpoint of militant atheism, with the tendency to take people (including Bukharian Jews) away from their historical roots and traditions. But even in this truncated form the national culture of Bukharian Jews was not accepted by the totalitarian regime. Few years later their cultural development was literally strangled: national schools and theaters were closed, and publication of literature in the national language was ceased.

During the war years of 1941-1945, 15% of Bukharian Jewish men were drafted into the army and fought heroically against the enemy. Third part of them never came back. At the same time many European Jews were evacuated to Central Asia, including prominent figures in science, culture and art. They helped to raise the cultural level of the local people, including that of Bukharian Jews.

In the "dark years" of Soviet Jewry (1948-1953), Bukharian Jews (especially religious leaders) were subjected to brutal repressions and even after Stalin's death their economic and legal status hadn't changed significantly for the better. The religious persecution continued and it became increasingly difficult to maintain traditional way of living. With the increasing campaign against the so-called "plunderers of social property" in early 60's, the media propagated the idea that the vast number of economic criminals is constituted of Jews (including the Bukharian Jews). As a constant speculation on that topic many Jews were sentenced to death or long prison terms.

And once again there was a historical paradox: in this difficult period, skillfully overcoming the limitations associated with the policies of the State anti-Semitism, there was a sharp growth of Bukharian Jewish intellectual elite. A galaxy of eminent scientists, artists, teachers, and engineers came from Bukharian Jewish circles. They have made an enormous contribution

to the scientific, technical and general cultural development of the region in health and education, as well as in the education of qualified personnel.

The residents of Central Asia for many centuries, Bukharian Jews organically combined Hebrew and local traditions in their art, mainly the Tajik and Uzbek musical culture. Musicians, singers, dancers (mostly women) were popular not only in their own community, but also among the surrounding Muslim population. Many of them have reached a high professional level and earned fame and universal recognition. Fleeing from inhuman totalitarian regime, Bukharian Jews began to leave the place of residence in the years of stagnation, leaving to Israel, USA, Canada, and Western Europe. During the period of perestroika (since 1989) the cultural centers of Bukharian Jews were established in Uzbekistan and Tajikistan, but instability and then collapse of the USSR following this period caused their mass exodus from the Central Asian republics. Now, in the countries of their former residence there are only a small number of communities. The new, contemporary stage in the history of Bukharian Jews is associated with their adaptation in new countries.

In immigration Bukharian Jews have gained not only an opportunity to retain their religion and traditions, but also a true freedom to create. In addition to traditional music and dance, they are actively involved into the development of national theater, cinema, literature, painting and architecture.

What could be the consequences at large for Bukharian Jews who left their centuries-old homes? Will they lose their ethnic specificity as a result of exposure to a fundamentally different socio-economic, cultural and psychological climate? The analysis undertaken in this study, gives every reason to believe that Bukharian Jews, deprived of traditional centuries-old social soil, not only successfully adapt to the new conditions of life and work, but also with an enviable constancy preserve their best national and religious traditions.

Exploring the impact of historical events on the fate of Bukharian Jewish ethnos, the author adheres to the historical and geographical principle. The book opens with an introductory section that contains a brief historical essay, as well of the chronology of major events, and description of common to all Bukharian Jewish communities' main traditions, religion and culture.

The first part of the book contains the history of Bukharian Jewish communities in cities of Central Asia within the present boundaries of independent states - Uzbekistan, Tajikistan, Kazakhstan, Turkmenistan and Kyrgyzstan. Then, there is data on the communities in the cities of Azerbaijan and Russian Federation.

The second part presents the communities of Europe, Asia, Africa, North and South America. A general information is provided about the history of Bukharian Jewish communities, its development in the pre-Soviet, Soviet and post-Soviet periods, the cultural life, synagogues and cemeteries, eminent representatives of this community – merchants, industrialists, religious figures, scientists, doctors, teachers, educators, managers, writers and poets, journalists, artists, and athletes. There are names of many repressed individuals during the Soviet regime.

The annex contains brief biographical information about some of the most famous figures, especially those who have left their mark on the history of nation.

.There is a list of references, list of abbreviations and photo illustrations.

The author hopes that this book will serve for the preservation of our culture and national identity, and expresses his gratitude to his colleagues who helped in gathering of the materials.

Dr. Robert Pinkhasov, Ph.D

BUKHARIAN JEWS

A BRIEF HISTORICAL OUTLINE

Bukharian Jews are an ethno-linguistic group (or “*eda*”, which is community in Hebrew), a part of the Jewish people that formed in Central Asia. Their native language is Judeo-Tajik, which at times has been known as “local-Jewish”, Yahudi, Bukhori, and sometimes considered a dialect of Tajik or Judeo-Persian languages. Bukharian Jews are the descendants of ancient Israelites, a part of whom were exiled after the destruction of the northern Israelite (722 BCE) and Judean (586 BCE) kingdoms, and also after the Roman conquest of the Hasmonean Jewish kingdom in 70 CE. These exiled Jews settled in Central Asia, which was the eastern periphery of the Persian Empire.

Presence of Jews in Central Asia and pre-Islamic Communities

Most likely, Jews first appear in Central Asia during the era of the Persian Achaemenid (559-330 BCE) and Arsacid Empires (248 BCE-224 CE). Primary sources of the Jewish presence in Central Asia do not exist at this time. However, there are analogous letters of the Jewish community in Mtskheta in Georgia, dating back to the Achaemenids in the 4th century BCE, serving as a reminder of the Jewish presence “in all of the Persian provinces”, as written in the biblical Book of Esther.

Israeli historian M.Zand hypothesizes that Jews settled in the Central Asian provinces of the Persian Empire during this period. Jews speaking the Parthian language came from Jerusalem in the ranks of the exiled, the Christian work Acts of the Apostles writes. A similar testimony can also be found in the Talmud, in the tractate Sanhedrin 106b.

The first primary account of Jews in Central Asia dates to the beginning of the 4th century CE. It is recalled in the Talmud by Rabbi Shmuel bar Bisna, a member of the Talmudic academy in Pumbeditha, who traveled to Margiana (present-day Merv, near Bairam-Ali in Turkmenistan) fearing that wine and alcohol produced by local Jews was not kosher. The presence of Jewish communities in Merv is also proven by Jewish writings on ossuaries (coffins containing bones) from the 5th and 6th centuries, uncovered between 1954 and 1956.

The spreading of Jews throughout Central Asia is primarily the result of their participation in the silk trade along the great Silk Road. The presence of Jews in the pre-Islamic period in Khorezm (Kyahta) is evident from the literary piece called “*Shahristani-ha-i-Iran*” (Capitals of the Iranian Provinces) in which the founder of the city of Narsei is described as “son of a Jewess”. Additional evidence of Jews in Khorezm is contained in the writings of the Arab historian At-Tabari, who remembers the wise Jews of

this city. A Jewish community also existed in Balkh, a city to the east of Merv in present-day Afghanistan.

Islamic Period to the 16th Century

The Arab conquest of Central Asia lasted almost a hundred years, from the mid-600s to the 740s, and it was accompanied by the implantation of Islam as the dominant religion of the conquered territories. Despite Arab literature from this period that repeatedly mentioned Jews from this region who converted to Islam, the majority of the Jewish population remained faithful to the religion of their ancestors, becoming virtually the sole confessional group in the region that preserved its pre-Islamic faith.

Muslim law considered Jews as "People of the Book" and allowed them to hold on to their religion under Muslim rule, under condition of paying a higher tax and observing certain restrictive measures. Jews were required to wear distinctive clothing; synagogues could not be built higher than mosques, etc.

As a rule, Jews lived in separate neighborhoods, where they exercised communal autonomy. The secular head of the community was the kalontar or elder, who was entrusted with administrative and judicial matters, collection of taxes, and funds. Questions of religious nature were resolved by a Rabbi. The most common occupations of the Jews, in addition to trade, were crafts: dyeing, tanning business, and embossing work. The dyeing of fabric into indigo blue was considered a specifically Jewish occupation. Jews also worked in construction, tailoring, baking, etc.

The Central Asian region, comprised of the historical areas of Khorasan (which at the time was the entire territory south of the Amudarya or Oxiana River), and Mawara'unnakhr (also called Transoxiana, "across the river" territories north of the Amudarya), changed hands many times between various Muslim rulers: the Samanids (9th-10th centuries); Karakhanids (10th-12th centuries); Khorezm shahs (12th-13th centuries); and Ghaznavids (10th-12th centuries).

During the years of 1218 to 1220 there were devastating Mongol conquest by Genghis Khan, which resulted in formation of the Chingizid dynasty. Towards the end of the 14th century, Central Asia came under the control of Timur (Tamerlane), the founder of the Timurid dynasty. All of these upheavals, however, did not bring about the disappearance of the region's Jewish communities, whose situation under Muslim rule remained stable.

The current period under includes information about Jewish communities in many cities of Khorasan in the territory of modern Central Asia and Afghanistan, that constituted a single cultural space: Balkh, Merv, Gazni,

Kabul, Guristan, Jahudan (Maiman), and Bavard. There are Jewish communities in cities of a more remote Maverannahr north of the Amu Darya.

Besides Khorezm, Samarkand was home to a Jewish community long before the Mongol conquest of 1220, and it was described in the stories of Benjamin of Tudela, a 12th century traveler; and Muslim sources. The Jews of Bukhara, as well as Urgench, were mentioned in the year of 1240 in the writings of Ibn-Futi. There are also recollections of Jews in the 12th century in the cities of Jand, (on the borders of the Kyzylkum desert near the left bank of the Syrdarya); Yahudlyk (on the border of the Ferghana valley, near the Eilak river); and in Bakhi in the present-day region of Xinjiang.

Some researchers have linked this influence with the formation of religious and the political movement Hurzada in Khorezm at the end of VII, which eventually brought to power the so-called "neo-Judaists".

The activities a Jew named Khivi al-Balkhi (born in Balkh), with whom a famous Jewish philosopher Saadia Gaon had sharp polemical discussions on philosophical and theological questions, falls onto the middle of the IX century. Within this cultural-linguistic relationship, Central Asian Jews constituted a unified whole with the Jews of Persia and Afghanistan.

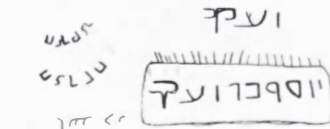
From the 16th century to the Russian conquest of Turkestan

The arrival of the Shiite Safavid dynasty in 1502 in Iran almost coincided with the rise of the Sunni Sheibanid dynasty in Transoxiana which led to a situation where Central Asian and Persian (Iranian) Jews ended up within the territories of two warring nations. It was namely this event that led to the separation of Bukharian Jews from Persian Jews as an independent and distinct ethnic sub-group and community. Later, in the 18th century, three independent nations centralized power in present-day Uzbekistan. They were: Bukhara, Khiva, and Kokand Khanates.

At the end of the 16th century, a Jewish Quarter (*mahalla*) emerged in Bukhara. Later, at the beginning of the 19th century, this neighborhood grew and a new Jewish quarter of Amirobad was built. Close to the Jewish quarter was a quarter for "*chala*" Jews, those who were forcefully converted to Islam, but often practiced Judaism in secret. At the time, the largest mass of Bukharian Jews lived in Bukhara, with smaller communities in Samarkand and Shakhrisabz. In 1843, the Jewish community of Samarkand concluded an agreement for the purchase of land for the eastern Makhallay Yahudiyon (also known as the *Shark* or Eastern quarter). On the eve of the Russian conquest, Jewish communities also existed in Karshi, Merv, Khatyrchi, Kattakurgan, Margilan, and Dushanbe. During Middle Ages period, there was an active literary scene among Central Asian Jews. Shlomo ben Shmuel (of Urgench, early 19th c.) was the author of one of the first.

HISTORICAL DOCUMENTS.

Ancient documents.



The names "Yaakov", "Yoseph bar Yaakov", "Asher bar..." inscribed in Hebrew on ossuaries found out during the archeological excavations of ancient Merv.

(Found out by the Turkmen archeological expedition in 1954-1956)

The cuneiform tablet with the description of the capture of Jerusalem by Nebuchadnezzar in 597 B.C.

(The British Museum, London).



At the left – the gravestone in the Jewish-Persian language (753-754, Herat, Afghanistan). At the right – fragments of the texts after restoration by B. Henning (London).



A fragment of the trading document in the Jewish-Persian language found on the route of the Great Silk Way. The middle of VIII century.

(The British Museum, London).

Jewish Quarters in Bukhara and Samarkand

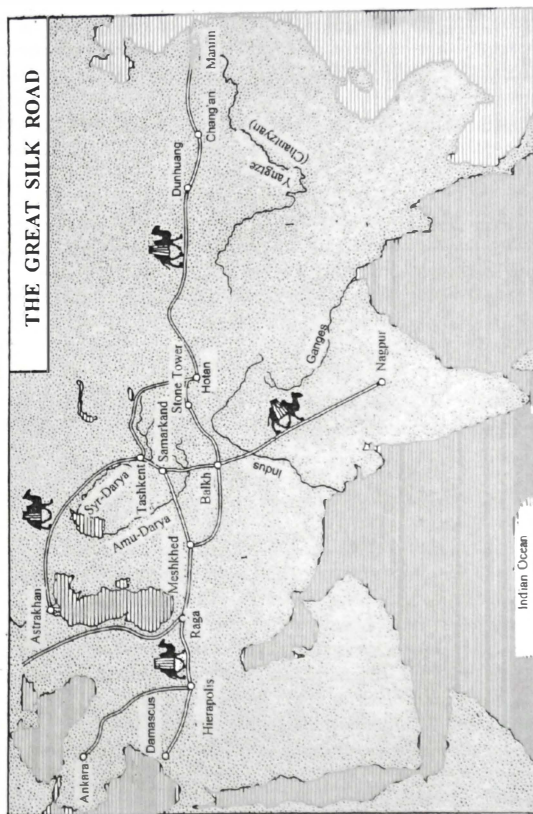


Mahallaji Kohna was part of jarib I - Shajkh Rangrez. :
Mahallaji Nav and Mahallaji Amirobod were part of jarib
II -Turki Djandi. (Djarib - micro-district of the city)



A schematic plan of the Kalan-darkhanian part of
Samarkand with Mahallaji yakhudiyon, the Jewish
Quarter.

GEOGRAPHICAL CARDS AND DIAGRAMS



The map from a book by G.Khidoyatov "My Native History" (1990)

Persian-Jewish dictionaries. Khodzhai Bukhori (of Bukhara, early 17th c.) was author of the poems "*Daniel-Namah*." Elisho ben Shmuel Roghib (either from Samarkand or Persia, early 19th c.) translated famous works of eastern literature, "*adaba*" and "*Shahzade va-Sufi*" ("The Prince and the Sufi") from ancient Hebrew to Judeo-Persian.

In the first half of the 18th century in Bukhara, Yusuf ben Iskhak and his students translated classic Jewish literature and mystical poetry into the local language. In the early 19th century, the poem "*Ba yodi Khudoidod*" by Ibrahim Abdul'khair, tells the story of a Jew from Bukhara, who preferred death over a forceful conversion to Islam. All of the above testifies to the high level of education among Bukharian Jews.

Bukharian Chief Rabbi Yosef Maimon Maaravi aided the rapprochement between Bukharian and the Sephardic Jews of the Middle East. Born in Morocco, he resided in Palestine, and arrived in Bukhara in 1793. He founded a yeshiva (religious academy) in Bukhara, and imported Jewish books from abroad. The primary education for literacy was in the *kheder* ("*khomlo*" or "*khonai mullo*," literally the "teacher's room"). Gradually, many Sephardic customs, including the order of prayer, took root among Bukharian Jews, and contacts with other Jewish communities of Persia, Palestine, Russia, and other countries, became a regular occurrence.

The Period of Russian Expansion 1865-1917

From 1864 to 1884 a gradual conquest of Central Asia by the Russian Empire takes place. As a result, the Bukharian Emirate remained nominally independent as a vassal of the Russian Empire, but with a reduced territory. The Khiva Khanate was abolished in 1873 and absorbed into the Russian Turkestan Region. The Central Asian Jews as a whole took a pro-Russian position, because they were attracted by the perspectives of abolition of the Emirate's restrictive laws, and economic possibilities within the empire. The "indigenous" Jews of Turkestan living in Samarkand and the Fergana valley received a series of legal privileges from the Russian authorities, allowing them freedom of movement throughout the empire and active engagement in trade. On contrary, Jews remaining within the emirate were subjected to additional oppression. For example, they were required to pay the lion's share of the contribution that the emir was required to pay to Russia. This led to a wave of illegal immigration of Jews from the emirate into Russian Turkestan.

After 1889, Jews who could not prove that they have resided in Turkestan at the time of its foundation were subject to deportation (prior to resettlement, they were able to live in bordering communities). Especially severe was the fate of the *chala* refugees who fled Bukhara and returned to Judaism. Under the Muslim *shariah* laws, they were considered apostate

Muslims, and subject to the death penalty. Fortunately, the orders of settlement were rescheduled several times, and were not implemented by the time Soviet rule replaced the empire. The only group to be deported was a small group of “*jadids*”, Iranian Jews who were converted to Islam.

During this period, a small but economically powerful stratum of merchants, entrepreneurs, and industrialists, some of whom had trading houses and branches in Moscow, Orenburg, and other cities emerged among Bukharian Jews. Centers of business activity for Bukharian Jews were in the Fergana valley: Kokand, Skobelev (Fergana), and others. Jews mastered new professions that were previously considered unusual and primitive for them. For example, the professions of hairdressing and shoemaking became almost exclusively Jewish.

On an equal footing with the *khomlo* emerged more modern schools, as well as Russian and native-language Jewish schools. After 1914, using the printing equipment obtained from western Russia and brought to Skobelev (Fergana) the first Bukharian-Jewish newspaper *Rahamim* (“Mercy”) was published. Books were also being published.

The level of literacy among Bukharian Jews was quite high. In fact, their literacy levels were among the highest among the native peoples of Central Asia. The majority of men were able to read and write in the Judeo-Persian (Hebrew alphabet), and a significant percentage could also read and write in ancient Hebrew. Among all the cultural achievements a musical creativity should especially be noted both in a form of synagogue and ritual music and that of a traditional Central Asian *shashmaqom*.

Bukharian Jews maintained contacts with their coreligionists in Palestine. Moreover, the contacts were two-way: emissaries of Jewish communities in Palestine (Jerusalem, Hebron, Tzfat) traveled to Central Asia for the collection of donations (at the time the religious Jews of Palestine were largely supported by the donations collected from Jewish communities around the world; and devout Central Asian Jews traveled to Jerusalem for pilgrimages, or to be buried in the Holy Land.

In the 1880s, the number of Bukharian Jews in Jerusalem was so large, that they decided to establish a separate Bukharian-Jewish quarter, which was completed in 1890. This planned neighborhood was one of the first in Jerusalem to be built outside the walls of the Old City, and it became a center of cultural life for local Bukharian Jews. It contained a synagogue and two schools.

Under the supervision of Rabbi and teacher Shimun Khakham, there was a large work done in translation of biblical, religious, and fictional works into the Bukharian-Jewish language. This included Persian-Jewish poetry. Approximately 150 published works were sent to the Jews of Central Asia.

Persian Jews also relied on these Jews. The donations of Central Asian Jews served as compensation to the Jerusalem community.

Regretfully, with the beginning of the First World War in 1914, the ruler of Palestine, Ottoman Turkey and the Russian Empire were enemies, and contact between Bukharian Jews in Jerusalem and Central Asia were interrupted, and the Jerusalem community went into decline. In 1914, Jerusalem was home to almost 1,500 Bukharian Jews; and Central Asia had almost 20,000 of them.

The Soviet Period

Central Asian Jews initially perceived the installation of soviet rule as yet another stage of the struggle between Russians and Muslims, and Bukharian Jews leaned towards a pro-Russian position, notwithstanding that a part of the Bukharian-Jewish bourgeoisie supported the Uzbek movement for independence. In 1917, R. Potelyahov became member of the short-lived Kokand Autonomy government. The installation of the new regime led to serious social changes. The traditional community structure was abolished (the last Bukharian kalontar, P. Rabin was arrested and executed in 1920, and the last Samarkand kalontar, David Kalontarov, died in 1921). The traditional form of leadership was replaced by Jewish committees.

The flourishing class of wealthy merchants and bourgeoisie was eliminated; its representatives were repressed or transformed into "lishentsy". This was a group of formerly privileged individuals who were reduced to second-class status. Artisans and handicraftsmen were either united into cooperatives or were required to work in factories, such as the silk weaving "Hudzhum" factory in Samarkand.

In the 1920s, there were attempts to launch Jewish (or partly Jewish) collective farms in different parts of Uzbekistan, but they failed to succeed.

The cultural life of Bukharian Jews also underwent significant changes. In the first decade of the new regime, Bukharian Jews were considered an independent national group with its own distinctive language. The party leadership moved forward with the strategy of constructing a "national in form, socialist in content" culture for Bukharian Jews. It created ethnic-base institutions of learning and culture, and a press, to raise an ethnic communist intelligentsia, which would struggle against "religious remnants", illiteracy; and for the interests of workers, the poor, and equality for women. In 1918, the local Jewish bureau committee was founded by the Narkompros (People's Commissariat of Education). In 1920, secular Jewish schools opened in Bukhara; a Bukharian-Jewish institute of education opened in Tashkent, and the Rost ("Truth") newspaper. At this time, the first textbooks were published and the first theatrical collectives performed.

In 1925, the Roshnoi ("Light") newspaper began publishing in Samarkand. In 1930, it transferred in Tashkent, under the name Bairoqi Mihnati ("Banner of Labor"); later, a magazine was also published.

Bukharian-Jewish authors, poets, and playwrights, wrote their works in their native language, often containing the ideology and proclaiming their new life under communism. They included Y. Akilov, M. Aminov, Y. Khaimov, M. Bachayev, Y. Kurayev, and others. Like many languages of the USSR, the language of Bukharian Jews (officially named "local Jewish") was transformed into a Latin alphabet in the late 1920s.

By 1940, almost 750 book titles and brochures were published, the majority being school textbooks and official materials. A literature standard developed for the native language, and Bukharian-Jewish cultural activists strived to emphasize its distinctiveness from Tajik, often orientating on Persian (or Judeo-Persian) grammatical forms.

The soviets condemned anti-Semitism as a bourgeois holdover. However, anti-Semitic acts continued to occur. In 1928, there were accusations of "blood libel" (false accusations of Jews using Muslim blood for ritual purposes) in Bukhara and Chardzhou. The soviets conducted a strict antireligious campaign, closing synagogues and arresting religious activists. In the early 1930s, the Great Synagogue in Samarkand was shut by the authorities. At this time, many Jews suffered from the liquidation of the NEP (New Economic Policy of the previous decade, which allowed elements of private enterprise). All of these elements prompted Bukharian Jews to illegally emigrate to Palestine.

In the second half of the 1930s, the national policies of the party changed. The party recognized expedient development of ethnic cultural institutions only within the frame of ethnic administrations (union and autonomous republics, regions, and districts). The cultural institutions of peoples who did not have their own republics were gradually phased out. As a result of this change in policy, the authorities no longer considered promoting the development of the local-Jewish language as an independent language separate from Tajik. Instead, they recommended counting Tajik as the language of Bukharian Jews. (The Tajiks were given their own union republic, Tajikistan) From the point of view of the party, Bukharian-Jewish cultural institutions were only a temporary manifestation, called upon to raise literacy among Jews, in order to promote their assimilation into the larger Soviet populace.

In 1938, the Central Committee of the Communist Party of Uzbekistan decreed the closing of the Bairoqi Mihnati, explaining that the newspaper had completed its function; that the cultural-political awareness of Bukharian Jews became quite high, and further ideological work could be

conducted in the Russian, Tajik, and Uzbek languages. The same fate befell the Uighur language newspaper in Uzbekistan. Like the Jews, the Uighurs did not have a state within USSR.

Many alphabets of the Soviet peoples were translated into the Cyrillic alphabet by the end of the 1930s, including Tajik and Uzbek. The Cyrillic alphabet was also developed for the local-Jewish language, but in 1941, publications in this language were discontinued.

Between 1937 and 1940, Bukharian-Jewish newspapers, schools, educational institutions, theaters, clubs, museums, and other sources of culture were discontinued. The publishing of "local-Jewish" books and the very name of this language disappeared from the official list of languages of the Soviet peoples. It should be noted that the same fate befell other dispersed ethnic groups within the USSR: Ashkenazi Jews, Koreans, Germans, and Finns, among others. These events coincided with the "Great Terror" period, in which many representatives of the Bukharian - Jewish intelligentsia suffered.

In the following decade, the cultural activities of Bukharian Jews basically followed within the framework of Soviet culture. Depriving Jews of the potential to develop their own separate culture and religious tradition, the Soviets gave them the opportunity to receive higher education, and active participation in the cultural and public lives of the Soviet society.

Many became respected scientists, musicians, activists of arts and culture, doctors, and educators; receiving recognition in Uzbekistan, Tajikistan, and other republics. Over a period of one to two generations, within the group which almost never before had any exposure to western education, there were a relatively great number of highly educated personalities, doctors, and scientists. Between 1940 and 1960, Russian became the primary language for a significant part of the younger Bukharian-Jewish population; however many, (especially those educated in Tajik schools) considered Tajik-Jewish as their primary language.

Notwithstanding the apparent cultural assimilation, an overwhelming majority of Bukharian Jews continued to follow traditions of the life cycle (circumcision, marriage, and burial) and observed Jewish holidays, often perceiving them as ethnic, rather than religious customs. Occurrences of intermarriage were rare, and were the exception to the rule.

The main places of Jewish settlement in Uzbekistan at the time were Samarkand, Bukhara, Tashkent, Shahrisabz, Karmana, Karshi, and the Ferghana valley cities (Andijan, Namangan, Margilan, Ferghana, and Kokand). In Tajikistan, Jews lived in Dushanbe and Leninabad (Khujand).

The Second World War (Great Patriotic War, as it is known in Russia) certainly left a mark on the lives of Bukharian Jews. Historically speaking, Title lists of the books and newspapers in the Bukharian Jewish language



Newspaper "Rahamim"



Newspaper "Roshnoyi", January, 1929.



Newspaper "Bajroqi Mihnati",
December, 1931.



Newspaper "Bajroqi Mihnati",
January 1937.

Bukharian Jews – Educational workers



In the foreground with the newspaper – Abram Pinkhasov.



Республиканская учительская конференция
Еврейских Туземных школ, 1929 год
The Republican Teacher's Conference Indigenous-Jewish schools,
Samarkand, June 1929.

The participants of the Conference of Bukharian Jews - Educational workers (1928).



The first row - Markiyel Kalontarov, Rakhmin Rubinov, Zalmon Ischakov, the second row - Yakov Khatimov, Abramov, Moshe Sadoy, Yakhoel Okloy, Khaim Kalontarov, (with newspaper), the third row - Michael Khakharov, Pinkhas Abramov, Ilyouman Pinkhasov, Avrom Akhrahmanov, Dami Mullakandov, Yusef Mayoyev, the fourth row - Rakhmin Kalontarov, Immanuel Fuzaylov, Rakhmin Badalov, Yakub Kalontarov, Aron Sadoy, Menashe Amir, Rakhmin Pinkhasov, Bakhor Mullakandov, the fifth row - Azariya Yusupov, Yunon Kurayev, Roshel Rakhmayev, Markiel Aminov, Israel Karshigayev, Nisaniel Kuldunov, Yakov Pinkhasov, Moshe Yagudayev, Frida Pinkhasova, Isaac Lurye, the sixth row - David Aminov, Rafod Ilyusov, Mikhoel Ochilidiev, Rafod Mullakandov

there have been extremely few career military officers among Bukharian Jews. At the same time, more than 2,700 were called up for military service, and more than 1,100 of them died during the war.

Central Asia was one of the places to which European Soviet citizens were evacuated during the war. As a result of the influx, the local Ashkenazi community increased in number. In the following years, many religious activists fleeing persecution settled in Central Asia, where there were more opportunities for the observance of religious customs and education. In Samarkand, there were underground yeshivas, organized by Lubavitcher (Chabad) hasidim and Lithuanian Jews; this is where secret conventions of Chabad rabbis were held.

The national anti-Semitic and Anti-Zionist campaigns of the late 1940s - early 1950s did not bypass the Bukharian community. In 1950, 13 activists of the Samarkand Jewish community were initially sentenced to death, later commuted to 25-year sentences in Norilsk. Trials also took place in Bukhara and Kattakurgan. Anti-Zionism and the struggle against Judaism, the appearance of anti-Semitic articles in newspapers, anti-Israel propaganda, fed into the existing anti-Semitism. In 1961, a new accusation of "blood libel" occurred in Margilan. Similar accusations also occurred at this time.

The Soviet period, for all its well-known ideological flaws and political limitations, bloody repressions, and maniacal persecutions, left an indelible mark on the history of the Bukharian-Jewish community. There were a good number of positive and unique, previously unattainable achievements for local Jews, that were unthinkable in any previous period in the region's. The last thirty years of Soviet rule were signified by unprecedented cultural and intellectual growth. Judging by the number of artists, doctors, and the highly educated within the community, it can be said that Bukharian Jews took the first place among the peoples of the USSR. The sizable intelligentsia reached a high level of professionalism and moral vision.

Many Bukharian Jews had a respected public status, some received positions of responsibility within the administrative ranks of the republic, its regions, and cities. From the 1970s, the massive wave of emigration of Soviet Jews began as a whole, and Bukharian Jews as its part, largely headed to Israel and the United States.

Bukharian Jewish Communities in the immigration and in the post-Soviet period in the countries of CIS

In Central Asia, beginning with the perestroika of the mid-1980s, Bukharian Jewish centers and societies began to appear. In 1987, the Bukharian Jewish literature section was established at the Union of Writers of Uzbekistan. In 1987, the Bukharian Jewish literature section was established at the Union of Writers of Uzbekistan. However, in the early 1990s, after the collapse of the USSR and the independence of the Central Asian states, the emigration of Bukharian Jews resumed, in

massive numbers. However, in the early 1990s, after the collapse of the USSR and the independence of the Central Asian states, the emigration of Bukharian Jews resumed, in massive numbers.

By the end of the 20th century, 74 communities of Bukharian Jews in 13 post-Soviet states, ceased to exist. At present, in Uzbekistan and Tajikistan, there are only 6 communities; and two in Russia, in Moscow and St. Petersburg.

The mass emigration of Bukharian Jews to Palestine began in the second half of the 19th century; in 1890, the Bukharian Quarter is established in Jerusalem. With the start of World War I, the Bukharian community there went into decline, a situation that, despite the influx of new wave of immigrants in early 1930s, persisted in subsequent decades - during the British Mandate and the establishment of the State of Israel (1948).

In 1936, in Tel Aviv and Jerusalem the Organization of Bukharian Jewish Repatriates was founded. From 1953 to 1972, the *Tvuna Aklu-Fahm* (Wisdom) newspaper was published in Hebrew. The cultural achievements of the Bukharian Jews of Israel in this period should include works of the poetess Shulamit Tillyaev, the Hebrew edition of the *History of Bukharian Jews* by Nisim Tadjer.

In the 1970s, a new wave of emigration of Bukharian Jews began. The vast majority (more than 15 of the 17 thousand who left before 1988) immigrated to Israel.

However, the majority of emigrants from the most recent wave (beginning from 1990.) Traveled to the United States, where a small Bukharian Jewish community existed since 1963, when its population, which stood in 1980 at about 2000 people, has increased over the next two decades, by tenfold. At present, the largest communities of Bukharian Jews live in Israel and the United States, with smaller numbers in Canada, Austria, Germany and Australia.

Israel and the U.S. have become the new centers of this ethnicity. In both cases, we are talking about typical immigrant ethnic communities, the ongoing process of adapting to a new country, and entering into complex relationships with existing immigrant communities, such as Russian Ashkenazi Jews, Iranian, Georgian, and Mountain Jews in the United States - the Muslims of Central Asia, as well as with the Jewish and non-Jewish (in the U.S.) population of the country of residence.

New life was breathed into the cultural activities of the Bukharian community in Israel in the 1970's by prominent Bukharian Jewish cultural

century. I.Mavashev, M.Bachayev, and others. In 1972, there is open support of public nongovernment organization (amuta) Brit Yotsei Bukhara," which co-sponsors Bukharian Jewish students in the universities, publishing books, and courses on the history of Bukharian Jews at Bar-Ilan University.

Bukharian Jewish newspapers began publishing in Hebrew, Russian and native languages (the latter, in the Russian script, which is more familiar to people from the USSR). In 1984 the public organization "Shaarei Zion", launched a network of educational institutions with subsidized tuition fees throughout Israel, as well as in the United States, Canada, Austria, and CIS.

Since 1988, the "Olami" social movement, in 1997 the "Or-Avner" association and "Or-Hana" (a network of private religious preschools and schools for boys and girls). Clubs of scientists with the same interests, "Dil-kusho" (1986) and "Akademaim" (1994) were founded, as well as "Warm House" (1992) - socio-religious centers for the Bukharian Jewish women.

Many Bukharian Jews found their success in Israel. Among them, one of the richest people in the country, businessman and philanthropist Lev Leviev. He is the President of the World Congress of Bukharian Jews, which was founded in 2000. For many years, Amnon Cohen represented the Shas party in the Knesset.

In the U.S., the vast majority of Bukharian Jews settled in Queens, New York, where are the Central Synagogue "Kanesoi Kalon", Queens High School, Center "Shaarei Zion", Cultural and religious center "Beit Gavriel", Center "Or Nathan," women's organizations "Esther Ha-Malka" (1999), and "The World of Women - immigrants" (1991), registered, compatriotic and charitable foundations, various theaters. In New York, there are more than 30 cultural and religious centers. In 1992 the Roshnoi club was created in New York, as a public research center of Bukharian Jews. In subsequent years, members of the club held historic, artistic, demographic, sociological, economic, and medical research on various aspects of the conditions and existence of Bukharian Jews. The club held 7 conferences on the history and culture of the Bukharian Jews (1995, 1996, 2000, 2003, 2012, 2014, 2016) and two - on medical biological topics (1996, 1998) published a fundamental work on the history of Bukharian Jews in 4 volumes, a manual and a book on the history and culture of Bukharian Jews in the English language, as well as encyclopedic reference "Bukharian Jews" in Russian and English languages. The club initiated the establishment of the Museum of Bukharian Jewish Heritage and "Rebirth" theater in New York. Members of the Club have released more than 300 books on various subjects.

In 1999, the Bukharian Jewish Congress of the United States and Canada was founded, comprised of religious, cultural and educational

centers. The main objectives BJC are: to consolidate disparate communities of Bukharian Jews of North America; representation in public and political organizations; implementation of humanitarian and cultural programs; the strengthening of cultural ties with Central Asia. In 2000 at the initiative of Lev Levaev, the Congress of Bukharian Jews of Israel was created, which became the nucleus of the World Congress of Bukharian Jews (WCBJ). Subsequently the WCBJ entered the Congress of Bukharian Jews of U.S. and Canada, CIS countries and Austria. The WCBJ provides material support of book publishing, forums, rabbis, public figures, gabbaim, the arts and culture, scholars, students, financially assisting those in need, creating a network of educational institutions in many countries, promotes the unity of all the Bukharian Jews. Over the years WCBJ held 17 conventions.

In the United States, the Association of Bukharian Jewish Youth Ahdut (Unity) was founded; and in Israel – the Forum of Youth and Students at WCBJ. In 2000 the Union of Bukharian Jewish Writers was organized in Israel, as well as a section of Bukharian Jews of the Union of Russian Writers of Israel, and in 2005 in the United States – the Union of Bukharian Jewish Writers, Poets, and Journalists. In the immigration, 20 newspapers and 20 magazines were published, some of which still exist. Since 1999, the global Bukharian Jewish Internet portal www.Bjews.com. In the United States and Israel established Bukharian Jewish theatrical collectives.

In New York, the Museum of Bukharian Jewish Heritage was founded. In Samarkand, in June 2008 and operates interactive museum “Jews of the region: past and present”.

In the countries of residence of Bukharian Jews on the basis of common ancestry, there are public charities and funds in memory of famous people in the community. Some streets in Uzbekistan and Israel were named after famous Bukharian Jews.

Summing up, it should be noted that the historical path of Bukharian Jews is typical for the Jewish communities of the East. . Consistently holding a number of historical periods: pre-Islamic, under Muslim rule, the colonial, the Soviet with his typical assimilation, and finally, the period of emigration to Israel and Western countries. This similarity of the fate of various Jewish groups, in our view, once again underlines the historical unity of the Jewish people.

The essay was written in collaboration with M. Nosonovskiy.

A Chronological Outline of Bukharian Jewish History

- 722 BCE** Exile of the ten Israelite tribes by the Assyrians, creating the first Diaspora in Jewish history.
- 586 BCE.** The Babylonian captivity of the Jews under Nebuchadnezzar. The beginning of Persian-Speaking Jewish communities.
- 1st Cent. CE.** Mention of Jews in Parthia, speaking a distinct language, In "Acts of the Apostles" and of Jews living "in Babylonia, Media and further to the East" in the Talmud.
- 2-3 Cent.** Jewish inscriptions on sarcophaguses in Merv.
- Ca. 300** Mention of Jews in Merv (Marguan) in the Talmud.
- 5-6th Cent.** Evidence of Jewish communities in Khwarezm and Balkh.
- End of 7th C.** Rise of the "Judaizing" ("neojudaic") movement under the leadership of Khurzad in Khwarezm. Rise of the "Judaizing" ("neojudaic") movement under the leadership of Khurzad in Khwarezm activities of Hivi Al-Balkhi.
- 1167** Benjamin of Tudela reports a numerous Jewish community in Samarkand.
- 1240** Arab chronicler Ibn-futi writes about the Jews of Bukhara
- 1326** "Musa Namah" is written by Shokhin Shirazi.
- 1339** The dictionary of Shlomo ben Shmuel Gurganji of Urgench is completed.
- 16th Cent.** The Jewish Quarter arises in Bukhara.
- 1606** "Daniel Namah" is written by Khodzha Bukhori.
- 1680** "The Prince and Dervish" is translated by Elisho ben Shmuel Raghbi of Samarkand.
- 1753** The Manghit dynasty comes to power in Bukhara, beginning a period of massive conversions to Islam.
- 1793** Rabbi Yosef Maimon Maaravi arrives in Bukhara, introducing many Sephardic customs.
- 1802** Exchange of letters between the Jews of Bukhara and Shklov
- 1809** "Bayodi Khudoidod" is written by Ibrahim ibn al-Khair.
- 1823** Following the death of Yosef Maimon Maaravi, the Community of Bukhara is headed by Mullo Pinkhas (1788-1858).
- 1827** First olim (repatriates to Israel) from Bukhara arrives in Jerusalem.
- 1836** Moshe Kalontar heads the Jewish community of Samarkand
- 1839** Massive influx of Iranian Jews into Central Asia.
- 1843** Land is purchased for the Jewish Quarter in Samarkand,
- 1866** Iskhok Haim (1848-1896) becomes the Chief Rabbi of Bukhara.
- 1867** The Turkestan region is annexed by the Russian Empire.

- 1868** Rabbi Yosef ben Baba begins direct emigration of Bukharian Jews to Palestine.
- 1874** The Vadyayev brothers establish a trading house (the largest Bukharian-Jewish trading house).
- 1879** Yeshiva founded in Samarkand.
- 1883** "Psalms with Bukharian-Jewish Translation" are published in Vienna by Benjamin Cohen Bukhori.
- 1887** Expansion of anti-Semitic legal measures against Bukharian Jews by the Russian government (the implementation of this law was delayed several times).
- 1890** Establishment of the Bukharian Quarter in Jerusalem, and the beginning of massive book publishing and translating by Shimon Hakham.
- 1890s** Bukharian-Jewish translation of the Torah by Shimon Hakham.
- 1896** Hizkiah haCohen Rabin becomes the Chief Rabbi of Bukhara.
- 1898** Establishment of the first modern Hebrew school in Samarkand (later "Russian-Indigenous School").
- 1902** Establishment of two schools in Tashkent under rabbi Shlomo Tajer
- 1905** Establishment of a Jewish school in Kokand by R. Potelyahov and the Vadyaev brothers.
- 1905** Shlomo Babajan publishes the "Dictionary of Six Languages" in Jerusalem.
- 1907** D. Kaylakov publishes the Hebrew-Russian-Bukharian dictionary in Jerusalem.
- 1908** The A. Mapu novel "*Ahavat Zion*" is translated into Bukhori by Shimon Hakham.
- 1909** Gramophone recordings of shashmaqom music are made in Riga, Latvia. This includes recordings of the distinguished Bukharian-Jewish singer Levi Babahanov
- 1910** The first Bukharian-Jewish newspaper "Rahamim" is published in Kokand.
- 1914** Establishment of Jewish gymnasia in Kokand.
- 1915** First publication in of "A Thousand and One Nights" (Kokand) that was translated to the Bukharian Jewish language by Azariyo Yusupov.
- 1916** Establishment of the first Bukharian-Jewish Theater in Kokand.
- 1916** Asaf Achildiev (1898-1975) is accepted to the medical school at Moscow University. He subsequently graduated

- from Sorbonne. He is the first Bukharian-Jewish medical professor.
- 1917** R. Potelyahov become in government in the “Kokand Autonomy”
- 1918** Establishment of the Turkestan Soviet Republic.
- 1918** Establishment of a local-Jewish Central Bureau under the People’s Committee on Education (Narkompros). Beginning of Soviet Bukharian-Jewish schools and educational institutions.
- 1920** The opening of the A. Mapu and H.N. Bialik Hebrew language schools in Bukhara.
- 1920** The “*Rost*” (Truth) newspaper is published in Samarkand.
- 1921** The Bukharian-Jewish Educational Institute opens in Tashkent. The first geography textbook in Hebrew is published by Z.L. Amitin-Shapiro.
- 1921** The first Bukharian-Jewish play “*Hukmi Padar dar Duktar*” (The Father’s Authority Over the Daughter) by B. Faradzhev and M. Borukhov. Establishment of theatrical collectives in Samarkand and Kokand.
- 1922** The use of Hebrew as the language of instruction is discontinued.
- 1924** The first textbook in the Bukharian-Jewish language, “*Maktabi Nav*” is published by R. Badalov in Tashkent.
- 1925** The “*Roshnoyi*” (Light) newspaper is published in Samarkand. Later, since 1930 published in Tashkent under the name “*Bajroqi Mihnai*” (Banner of Labor).
- 1927** Establishment of Bukharian-Jewish collective farms.
- 1927** First collection of Bukharian-Jewish poems “*Dadi O*” (Her Father) is published in Tashkent by Y. Akilov.
- 1928** The decision to Latinize the “local-Jewish” language is made.
- 1928** Blood libels in Bukhara and Chirchik
- 1930** Establishment of the Bukharian-Jewish Theater in Bukhara; in 1932 the Narkompros establishes the Bukharian-Jewish Theater in Samarkand.
- 1930-1933** Campaign of confiscation of valuable property and jewelry articles. Illegal immigration of many Jews to Palestine.
- 1931** Closing of the Great Samarkand Synagogue as part of the “struggle against religion”
- 1931** Official opening of the Native-Jewish Museum in Samarkand.

- 1931** The first Bukharian-Jewish literary journal "*Hayoti Mekhnat*" (Working Life), later named "*Adabiyoti Soveti*" ("Soviet Literature").
- 1934** Approximately 35 Bukharian-Jewish schools with 4000 pupils and 170 teachers, 15 clubs, and 28 "*red chahanas*" (communist tea parlors) active in Uzbekistan.
- 1935** First "Orthographic Dictionary of the local-Jewish Language" published in Tashkent. It is compiled by P. Abramov, R. Badalov, and Y. Kalontarov.
- 1936** Establishment of the "Organization of Bukharian-Jewish Repatriates" in Tel Aviv and Jerusalem.
- 1937-1941** Closing of Bukharian-Jewish schools, newspapers, theaters, clubs, museums, and cultural institutions. Discontinuation of book publishing activities in the "local-Jewish" language.
- 1941-1945** Soviet involvement in the Second World War.
- 1948** Creation of the State of Israel.
- 1953** The Bukharian-Jewish newspaper "*Tvuna-Aklu Fahm*" ("Wisdom") is published in Israel and lasts until 1972,
- 1961** Occurrence of blood libel accusations in Margilan.
- 1963** Establishment of the Bukharian Jewish Center in New York.
- 1970** The beginning of mass emigration of Jews from the USSR to Israel and USA.
- 1971** The Hebrew edition of "History of the Bukharian Jews" is published in Israel by N. Tajer.
- 1972** Establishment of the "*Brit Yotzei Bukhara*" (Union of those who came from Bukhara) in Israel.
- 1973** The "*Hatkiya*" (Rebirth) newspaper is published in Israel. Later newspapers included "*Mash'al*" (Flame), "Menorah" and others.
- 1987** Establishment of the Bukharian-Jewish literature section in the Union of Writers of Uzbekistan.
- 1991** Collapse of the USSR, beginning of the massive exodus of Jews from Central Asia, local communities begin to fade out, while those in Israel and the United States (Queens, New York) experience growth.
- 1991** The first Bukharian-Jewish magazine in USA *Friendship* in the Russian language. Further developments included the newspapers *Bridge*, *Bukharian-Jewish World*, and *The Bukharian Times*, etc.
- 1992** The monthly newspaper "*Shofar*" begins publishing in Samarkand.
- 1992** Establishment of the "Roshnoyi-Light" club. After 2000, it

- became the public-educational center of Bukharian Jews in New York.
- 1995** The first educational conference on the history and present state of Bukharian Jews is held by the "Roshnoyi" club.
- 1998** The first two-volume Anthology of the Bukh. Jewish Literature (from 14-th century to present time) is published in Tel Aviv. Compilers: Aron Shalamaev and Hana Tolmas
- 1999** Establishment of the Congress of Bukharian Jews of USA and Canada.
- 2000** Establishment of the World Congress of Bukharian Jews.
- 2002** Under the initiative and support of L. Leviev, the Queens Gymnasia opens in New York.
- 2005** Completion of the "Roshnoyi-Light" project - "History of the Bukharian Jews", a series of four books, including two volumes of the new and recent history of Bukharian Jews (1865-2000) - project director – R. Pinkhasov, editor – I. Kalontarov.
- 2005** Completion of the construction of the Bukharian Jewish Community Center in New York, with a grand opening.
- 2007** "History and Culture of the Bukharian Jews" by D. Ochil-diyev, R. Pinkhasov, I. Kalontarov is published in English
- 2008 -2010** "Bukharian Jews. An Encyclopedic Reference" (compiler R. Pinkhasov) is published in Russian and in English).
- 2010-2011** Publication of "Bukharian Jews (Essays)" by R. Pinkhasov in Russian, English and Hebrew languages.
- 2011** Publication of "Bukharian Jews. Who is Who" (compiler R. Pinkhasov) in Russian and English.
- 2012** V Interantional Conference "Bukharian Jews. 40 years of immigration and repatriation – achievements, problems and perspectives" in New York.
- 2014** VI International Conference "Bukharian Jews. Actual Questions of the History and Culture" in Israel.
- 2014-2015** Publication the book "Bukharian Jews in the countries of the World" in Russian and «Bukharian Jews Worldwide» in English, by R. Pinkhasov.
- 2016** For the first time published the book "Bukharan Jews of Uzbekistan" by R. Pinkhasov (in Russian and English).
- 2016** VII International Conference "Bukharan Jews in the XXI century. Bukharian-Jewish youth "(Vienna).

RELIGION AND NATIONAL CUSTOMS

RELIGION, (from Latin, “devotion”, “sanctity”, and “sacred object”). The worldview and ideology based on the belief in the existence of G-d, the Creator. The chief modern world religions are Christianity, Judaism, Islam, Hinduism, and Buddhism. The main branches of Christianity are Catholicism, Orthodoxy, and Protestantism. Islam has two branches, the Shiites and Sunnites. The religion of the Bukharian Jews is Orthodoxal Judaism. The Judaism of the Bukharian Jews is a complicated intertwining of many beliefs and customs that is related to the various stages in the history of the Jews and their origins. Jews are connected by their common religion and language (Hebrew), which is used in religious services. At the same time there are differences in the observance of religious rituals and customs.

Better known religious figures among Bukharian Jews: Shimun (Shimon), Pinkhas Koen Rabin, Yahudo Chulpayev, Hiskiyo Shimonov (Karmana); Shmuel Alishayev, Itzhak Aminov, Hilel Khaimov (all in Israel); Itzhak Yehoshua, Avrekha Kaziye, Yakub Nasirov, Shlomo Nisanov, Shlomohai Niyazov, Mordukhay Rakhminov, Abraham Tabibov, Igal Khaimov, Borukh Khodzhaev, Imonuel Shimonov (all in New York); Eliyau Abdurakhmanov (Dushanbe); Avraham Aminov (Avromi Talmudi) - Bukhara, Israel; Ilyav-Mani Aminov, Abram Kalontarov. Hiskiya Kaykov, Avner Leviyev, Zabulun Leviyev, Avraamhaim Lodaye, Haim Pilosov, Mikhail Fuzayov, Mullo Fuzayl. Josef Khodjainov Talmudi, Doniel Shakarov (all from Samarkand), Gavriel Ochildi Niyazov (Samarkand, Israel); Meir Bangiyev, Basael Sachakov (all from Tashkent), Mani Borukhov (Tashkent, Jerusalem), Abo Borokhov, Mamon Israilov, Yushi Yakutiellov (all from Shahrisabz); Hizkiya Rabin, Itzhak Haim (all from Bukhara); Efraim Mallayev (Kattakurgan), Nisim Suleimanov (Andijan), Haim Pilosov (Israel), Nison Rubinov (Andijan, California), Sholomo Tadjer (Samarkand, Tashkent, Beirut, Damascus); David-Haim Yagudayev (Kokand); Hiyo Mosheev (Margilan).

JEWISH RELIGIOUS HOLIDAYS

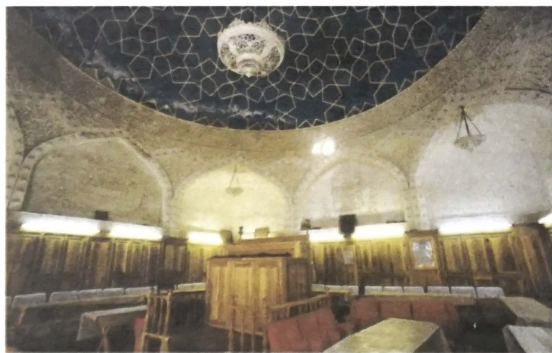
Sabbath (Shabbat), Yom Kippur, Pesah, Purim, Hanukah, Rosh Ha-Shanah, Shavuot, Simchat Torah, Sukkot, Tu Bishvat.

WEDDING CUSTOMS. In addition to following Jewish traditions, Bukharian Jews adopted some of the customs of the peoples among whom

THE INTERIORS OF SYNAGOGUES



Synagogue in Avrom Kalontarov's house, Samarkand



Grand Synagogue "Gumbaz", Samarkand



Larger prayer hall of the Main Synagogue, in New York, Queens (2005)



Murdehay and Sipora Fuzaylov's Synagogue in Hertzliya, Israel.

DWELLING



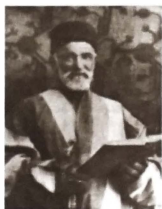
Common view of the Bukharian Jews houses (18th – 19th centuries).

Wall bay in the Bukharian Jews houses.



Interior in houses of the Bukharian Jews.

NATIONAL CLOTHING



Nison
Pinkhasov



Bakhmal
Pinkhasova



Abram Pinkhasov



Miryom
Shamuelova



Dora
Pinkhasova



Frida Pinkhasova
(at right)



The family of Iskhak Kalontarov



Lio
Khaimova

NATIONAL CLOTHING



Patterns of male outerwear.



Headwear



Headcloth ("Rumol")



Patterns of female outerwear.

NATIONAL JEWELRY ORNAMENTS



Patterns of open-works and molten bracelets ("dasiponahoi sofigi va loligi")



Pearly ear-rings (halkai marvarid).



Necklace



Ear-ring looked as mulberry tree petals ("halkai tuti").

they lived. In modern times the wedding customs have changed significantly. Many of the listed customs do not apply anymore.

CLOTHING (LIBOS)

Among the ethnographers, who studied traditions of the Bukharian Jews from 19 century, there was an opinion about identity of costumes of the Bukharian Jews and Muslims in the same regions (Tajiks and Uzbeks), more precisely: about complete borrowing by the Jews of a costume local sedentary population. T.G. Yemelyanenko, the doctor of historical sciences, one of the leading employees of the Russian ethnographic museum, in the monograph "Traditional costume of the Bukharian Jews. Ethno-cultural aspect" (St - Petersburg, publisher "Petersburg's Orientalistica", 2012, 262 pages) convincingly denied this error on the basis of the strict scientific analysis of museum collections, figures, photos, newsreel and other materials.

It means, that the Bukharian Jews did not simply borrow a costume of the local population, but "re-thought" and "have recoded" it according to their own aesthetic and ethical representations, cultural values, thus having made it "their". It was shown, that Bukharian Jews earlier than Muslims, in a traditional costume the factory fabrics and subjects of the European clothes have appeared.

Modern Dress: The traditional dress has been replaced by European styles. Sometimes one sees men and women combine pieces of traditional dress with their modern clothes.

JEWELRY

The art of jewelry of Bukharian Jews of Central Asia is an integral part of culture and art of the given region. The generations of Bukharian Jews were known in Central Asia as the glorified foremen of jeweller business.

For a long time working with gold was a specialization of the Bukharian Jews in Bukhara. Later, from the end 19-th century, this art became occupation of local inhabitants, which before were engaged in manufacturing of jewelry ornaments from silver with gilding.

The original jewelry ornaments were very popular among Bukharian Jews. They were traditionally received by a bride at the wedding and were worn by Bukharian Jewesses. The products made of gold and jewels prevailed.

HABITATION. The traditional homes of Bukharian Jews resembled the homes of their neighbors, the Uzbeks and the Tajiks, but there were

some characteristic differences. Today, Bukharian Jews live in modern homes or apartment buildings.

CUISINE. The culinary customs of the Bukharian Jews trace their roots to ancient times and are based on the *Kashrut*, the foundational Jewish dietary law. The cuisine is composed of approximately 200 named dishes.

FUNERALS AND MEMORIAL SERVICES. These traditions have kept elements of the ancient beliefs that come from Judaism and the customs of the surrounding nations. In Central Asia, the Bukharian Jewish custom was to conduct the preparation of the deceased for burial at home (ritual cleansing, dressing in shrouds, and that saying of chants and prayers).

The Jews of Central Asia have always had a separate cemetery.

DEMOGRAPHIA.

WORLDWIDE RESETTLEMENT OF BUKHARIAN JEWS

Bukharian Jews formed as a separate sub-ethnos as part of Eastern Jewry in XVIII-XIX centuries. In the middle of the XVIII century almost all of them lived in the Emirate, whose boundaries are constantly changing as a result of wars. In 1845, the Bukharian Emirate lost northern Afghanistan to the Afghan Emir. The Jewish population lived in the cities of Bukhara, Samarkand, Kattakurgan, Shahrisabz, Karshi, Kitab, Merv, Balkh, Karmana, Hatyrchi, Margilan, Kokand, Dushanbe. Small communities were in Tashkent and Ferghana Valley. The Jewish population of Central Asia increased both through natural growth, and because of the emigration of Jews from the Ottoman Empire, Iran, Afghanistan, fleeing the Muslim extremism. Originating in Central Asia, the Bukharian Jewish community and spread to other areas. At the end of the XIX century was formed community in Jerusalem. In the XX century as a result of the civil war in Central Asia Bukhara Jews were appeared in Afghanistan.

Fleeing from inhuman totalitarian regime, Bukharan Jews still in the years of stagnation began to leave the place of permanent living departing to Israel, the United States, Canada, Australia, the countries of Western Europe.

Now, in the countries of the former residence only a few communities left. So, in Tashkent approximately 60 families Bukharian Jews, in Samarkand, Kokand, Bukhara - more than 30 families in each, in Andijan, Ferghana, Dushanbe - 10 families.

During the study period of history Bukharan Jews lived in 30 countries around the world. They now reside in 12 countries: Austria, Australia, England, Germany, Canada, Italy, Israel, Russia, the USA, France, Uzbekistan, and Tajikistan. Ceased to exist 68 communities and settlement

of Bukharan Jews in many countries. In socio cultural characteristics the communities of Bukharian Jews can be divided into several main categories: 1) sovereign, existing only in Israel; 2) self-managed, existing in the countries of the free world; 3) community under state control; 4) quasi community, consisting of several families without an organized structure

The total number of cities where there were communities of Bukharian Jews – 77. The total number of settlements in which there was no community of Bukharian Jews – 136. The total number of cities with communities of Bukharian Jews and settlements – 213 of them as of 2013 there are 132, and 68 disappeared. Community of Bukharian Jews had wide and extensive network of contacts with their compatriots.

These relationships were carried out at different levels: territorial, economic, spiritual, family and cultural. Today is all about-ness of Bukharian Jews in the different countries of the World combines Congress of Bukharian Jews.

AFGHANISTAN, a country in Southeast Asia. Its population is 33,4 million (2016) and its capital is **Kabul**. The Bukharian Jewish community in Afghanistan was formed during the 19th century; it expanded during the 1920s due to refugees from Soviet Central Asia. In 1933, Jews were only allowed to live in the cities of Herat, Kabul, Balkh, and Mazar-e Sharif. The city of **Balkh** has a population of 1.87 million (2005), its Bukharian Jewish community (1880-1980) numbered 130-150 families. The Bukharian Jewish community of **Herat**, population of 436,000 (2006), was established at the beginning of 19th century by immigrants from Turkmenistan, and numbered 50 families. In **Kabul**, population of 3.9 million (2006), the Bukharian Jewish community (1890-1950) numbered 100-150 families, some of which moved to Samarkand and other cities of Central Asia. The Bukharian Jewish community (1902-1976) of **Mazar-e Sharif**, population of 368,100 (2006), has mainly immigrated to Israel.

ARGENTINA, a country in the southeast of South America. Its population is 43.2 million (2016), and the capital city is **Buenos Aires** (3,4 million people). During the 1930s, Bukharian Jews immigrated to Argentina from France and Germany, and formed a community in Buenos Aires. The community numbered 30 families. The majority of this community has been assimilated.

AUSTRALIA, continent and country in the southern hemisphere. Its population is 25.17 million (2016). The capital city is **Canberra**. Since 1972, about 100 Bukharian Jewish families reside there. The major cities and the number of Bukharian Jewish families in each is as follows: **Melbourne** has a population of 4.4 million (2016), and 120 Bukharian

Jewish families reside there; **Perth** has a population of 2.1 million (2016), 6 families; **Sydney**, population 4.8 million (2016), 10 families.

AUSTRIA (AUSTRIAN REPUBLIC), a central European country. Its population is 8.58 million (2006), and the capital city is **Vienna** with a population of 1.5 million (2007). The Bukharian Jewish community in Vienna came into existence in the 1970s and numbers 500 families. Austria was a kind of stop over point on the way to the USA and Israel. The community cultural-religious center was founded in 1992. In 2003, the Congress of Bukharian Jews of Austria was established, and it operates as part of the WCBJ.

AZERBAIJAN, a country in the western part of Transcaucasia. Its population is 9.73 million (2016), and the capital city is **Baku** with a population of 2.23 million (2003). The Bukharian Jewish community of **Baku** existed from 1940 to 1990 and numbered 15 families.

BRAZIL, a country in South America with a population of 210.2 million (2016). Its capital is **Brasilia** (2,9 million people). Ten families of Bukharian Jews lived in **Rio de Janeiro** (6,6 million people, 2016) between 1950 and 1991.

CANADA, a country in North America. Its population is 35.2 million (2016) and its capital is Ottawa. Since 1972, there are 200 families Bukharian Jewish communities in **Toronto** (5.9 million people, 2011), 25 in **Montreal**, **Calgary** - 10, and **Edmonton** - 8.

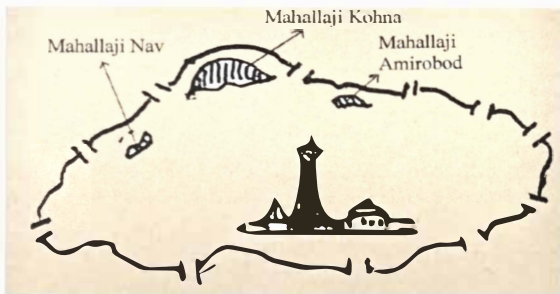
EGYPT (ARAB REPUBLIC OF EGYPT), a country in northeast Africa whose territory extends to the Sinai Peninsula in Asia. Its population is 92.2 million (2016) and the capital city is Cairo. In 1928, ten Bukharian Jewish families resided in **Alexandria**, and in 1949, they moved to Israel.

ENGLAND, an administrative and political division of Great Britain located in North West Europe. Its population is 65.4 million (3,4 million people), and its capital is **London**. The Bukharian Jewish community came into existence in the 1920s. 15 families reside in London and several more in **Manchester**.

FRANCE (FRENCH REPUBLIC), a country in Western Europe. Its population is 63.4 million people (2016) and its capital is **Paris**. Thirty refugees from the Turkestan Province formed the local Bukharian Jewish community during the 1920s. The community has been partially assimilated.

GERMANY, a country in Central Europe. Its population is 82.2 million (2016) and the capital city is Berlin. Starting in the late 1980s and continuing in the 1990s, Bukharian Jews began immigrating to the Federal Republic of Germany. There, more than 100 Bukharian Jewish families live in Germany. There are approximately 60 families in **Dusseldorf**

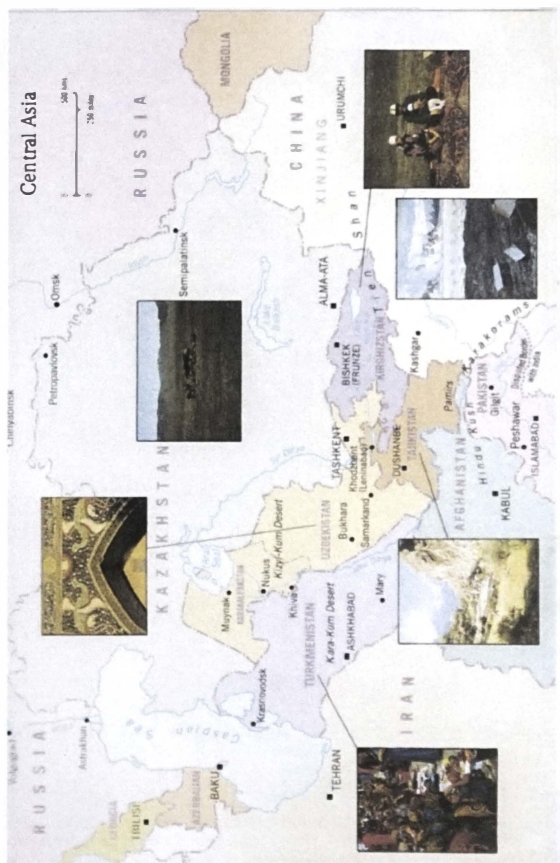
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The sketch map of Bukhara, showing 11 gates and districts (Makhala) densely populated by the Bukharian Jews at the beginning of the 20th century (from the book "The Bukharan Jews" by Yu. Datkhayev)



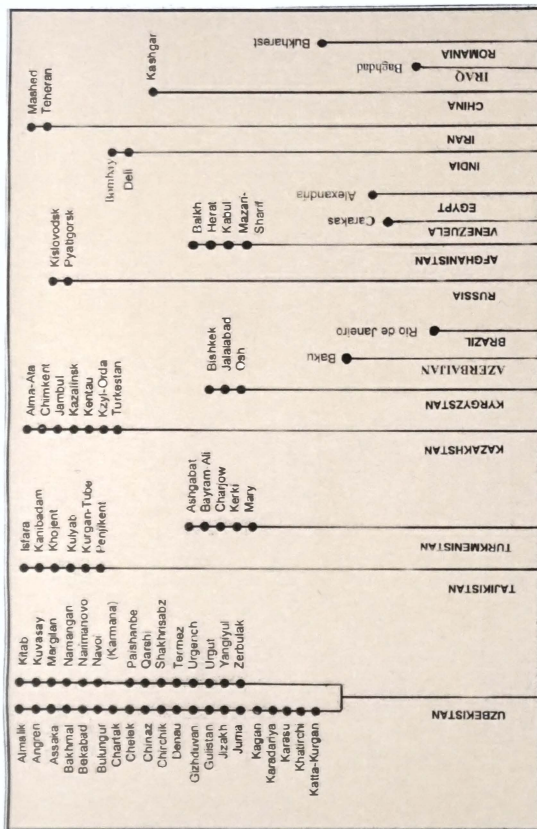
Jerusalem: The Holy City (from the book "The Jewish World", 1991)



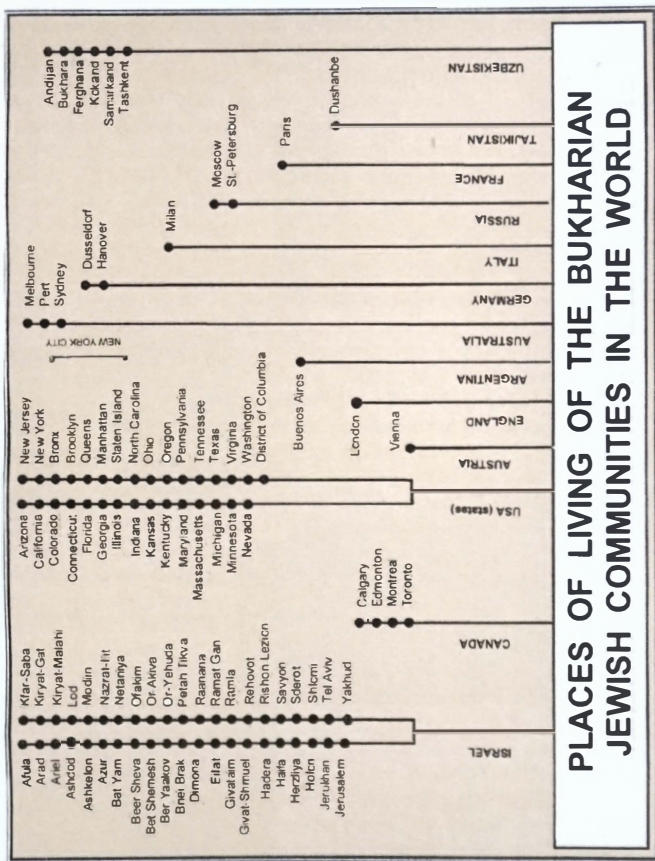
Central Asia (the end of 20-th century)



**PLACES WHERE THE BUKHARIAN JEWISH COMMUNITIES
NO LONGER EXISTED IN THE WORLD**



Compiled by Dr. R. Pinkhasov, 2010



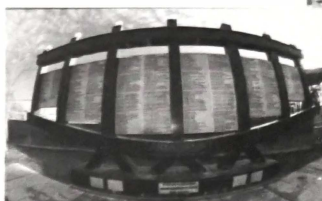
Compiled by Dr. R. Pinkhasov, 2010

VIII. THE MEMORIALS OF THE FALLEN SOLDIERS ON THE BUKHARIAN JEWISH CEMETERIES



Cemetery in Kokand

Cemetery in Karmana



Cemetery in Samarkand

Cemetery 'Chigatay', Tashkent.



(community since 1994), and 60 families in **Hannover**. The community became organized in 2003.

CHINA (PEOPLES REPUBLIC OF CHINA), a country in Central and East Asia. Its population is 1.381 billion (2016) and the capital is Beijing. In the early 20th century, Bukharian Jewish merchants made trading trips to **Kashgar**. Ten Bukharian Jewish families resided in China, but in 1949 they all immigrated to the US, Israel, and other countries.

INDIA (REPUBLIC OF INDIA), a country in Southern Asia. Its population is 1.3 billion (2006) and the capital is **Delhi** with a population of 15.33 million (2005). Between 1940 and 1950, 50 Bukharian Jewish families relocated from Afghanistan to the Indian cities of **Bombay** and **Delhi**. During the 1960s they repatriated to Israel.

IRAN (ISLAMIC REPUBLIC OF IRAN) (until 1935 known as Persia), a country in southwest Asia. Its population is 79 million (2016) and its capital is **Teheran** (40 families of Bukharian Jews). Until the 16th century the Jews of Iran, Central Asia, and Afghanistan were part of one community. They were brought together by the Farsi language and common customs. The city of **Meshkhed** has a population of 2.5 million (2011), during the 1850s about 250-300 families of Bukharian Jews resided there. Some of them moved to Central Asia and merged with the Jews of Samarkand and Mara. During the 1880s-1890s, a second wave of Jewish emigration to Central Asia occurred. After the October Revolution, between 1917 and 1920, Jews returned to Iran. In 1955, out of 5,000 Jews a large portion of them relocated to Israel. They mainly settled in the Bukharian Quarter in Jerusalem. The rest immigrated to the US and England.

IRAQ (REPUBLIC OF IRAQ), a country in southwest Asia. Its population is 37.6 million (2016) and its capital is **Baghdad**. It was one of the first stopover points for Bukharian Jews fleeing from the USSR to Eretz-Israel during the 1920s and 1930s.

ISRAEL, STATE OF (*Medinat Israel* in Hebrew). The State of Israel was declared on May 14, 1948. It is located on the eastern coast of the Mediterranean Sea and its population is more than 8.6 million (2016). Ethnically the population is composed of 5.4 million Jews (76%), 1.4 million Arabs (20%), and 0.3 million (4%) others. The official languages are Hebrew and Arabic. Bukharian Jews lived in Palestine in the second half of the XIX century. In 1890, it organized Shhunut Bukharim (Bukharian Jewish Quarter). At the time of the forming of the state, the Bukharian Jewish population of Israel totaled 6,000. Massive repatriation of Bukharian Jews began in 1970, during the next three years their population in Israel grew to 12,000. Currently, the total population of Bukharian Jews in Israel is 160,000. According to data collected by the Ministry of Absorption of

Israel, Bukharian Jews reside in 71 cities and settlements. More than 75% inhabit the cities of Jerusalem, Or-Yehuda, Ramleh, Tel Aviv, Kiryat Malakhi, Holon, Afula, Netanya, Dimona, Beer Sheba, Bat Yam, Ashdod, Ashkelon, Petah Tikva, Kiryat Gan, Haifa, Rehovot, Rishon Le-Zion, Lod, Karmiel, and Nazareth Illit (2007).

ITALY (ITALIAN REPUBLIC), a country in southern Europe. Its population is 66.7 million (2016). The capital city of Rome has a population of 2.87 million (2015). The Bukharian Jewish community was established in 1958 in **Milan** (50 families) and **Rome** (20 families).

KAZAKHSTAN (REPUBLIC OF KAZAKHSTAN), a country in the central part of Eurasia and a former republic of the USSR. Its population is 18.4 million people (2016) and the capital city of **Astana** has a population of 351,000 people (2016). Bukharian Jews lived in many cities in Kazakhstan since the middle of the 19th century. However, between 1970 and 1990 they have immigrated to Israel, US, and Western Europe. In 1947, Bukharian Jews began to live in **Alma-Ata** (1.216 million people, 2016), by 1970 the community numbered 70 families. Between 1914 and 1917, a Bukharian Jewish community existed in **Jambul** (330,000 people); it numbered 40 people. Between 1880 and 1995, 150 Bukharian Jewish families from Bukhara formed a community in **Kazalinsk** (39,000 people). Between 1956 and 1990, 10 Bukharian Jewish families resided in **Kentau** (57,200 people). Between 1920 and 1992, 30 Bukharian Jewish families lived in **Kzyl-Orda** (167,600 people, 2016). The Bukharian Jewish community in **Turkestan** (99,000 people, 2016) was founded in 1840. In 1900, it numbered more than 300 families. Since the end of the 19th century, 200 Bukharian Jewish families lived in **Chimkent** (417,400 people, 2016).

KIRGIZIA (KYRGYZSTAN), a country in the northeast of Central Asia. Its population is 6.1 million (2006), and the capital is **Bishkek** (between 1928 and 1991 it was known as Frunze; 935 thousand people, 2016). Between 1950 and 1995, there were Bukharian Jewish communities in **Bishkek** (150 families in 1970), **Osh** (30 families), and **Jalal-Abad** (20 families).

ROMANIA, a country in southern Europe with a population of 19.1 million (2016). Its capital city is **Bucharest**. A community of Bukharian Jews resided there between 1928 and 1941 (10 families).

RUSSIAN FEDERATION, a country in east Europe and north Asia. Its population is 146.8 million (2016) and its capital is Moscow with a population of 12.3 million (2016). A Bukharian Jewish community has existed in **Moscow** for more than 150 years (in 1998 it numbered approximately 120 families). In 2000, the Congress of the Bukharian Jews of Russia was founded as part of the World Congress of Bukharian Jews (in

2008, it became the CBJ of Russia and the Countries of the CIS). The Old Synagogue in the Mar'ina Grove was given over to the Bukharian Jews. **Saint Petersburg** (Petersburg, Petrograd [1914-1924], Leningrad [1924-1991]) has a population of 5.2 million (2016). Bukharian Jews resided there between 1940 and 1996. In 1970, this community numbered 10 families. **Kislovodsk**, with a population of 129,000 (2016), was home to a community of Bukharian Jews between 1930 and 1990, and it numbered 10 families. Eight Bukharian Jewish families lived in **Pyatigorsk**, which has a population of 145,500 (2016).

TAJIKISTAN, a country in southeast Central Asia. At the beginning of the 1900s, it was part of the Bukharian Emirate and the Turkestan General-Governorship, and later the Turkestan ASSR. In 1925, the Tajik ASSR was founded as a part of Uzbekistan. However in 1929, it was reorganized as the Tajik SSR. In 1991, Tajikistan gained its independence (see **Soviet Union**). Its population is 8.8 million (2016), and the capital is **Dushanbe** (during 1929-1961, it was named Stalinabad). In 1959, 12,400 Bukharian Jews resided in Tajikistan, in 1970 this number was 14,600, and in 1989 approximately 11,000. Bukharian Jews mainly lived in Dushanbe. Due to the civil war and economic breakdown that befell Tajikistan during the 1990s, most Bukharian Jews left the country and either repatriated to Israel or immigrated to the US. **Dushanbe** (1.2 million, 2016). Bukharian Jews from Bukhara came here in the second half of the 1800s. About 600 Bukharian Jews lived in Dushanbe in 1920. Currently, the majority of Bukharian Jews have left; only 5 families remain as of 2016. Between 1930 and 1994, 10-15 families of Bukharian Jews resided in **Isfara** (217,000, 2016). Between 1930 and 1994, 10-20 families of Bukharian Jews resided in **Kanibadam** (155,000). Between 1920 and 1994, 5-10 families of Bukharian Jews resided in **Kulyab** (209,000, 2016). Between 1930 and 1994, 10-15 families of Bukharian Jews resided in **Qurghan-Tube** (103,000, 2016). Between 1940 and 1994, 10-15 families of Bukharian Jews resided in **Penjikent** (240,000, 2016). Between 1803 and 1904, a Bukharian Jewish community existed in **Khujand** (258,000, 2016); it was known as **Leninabad**, 1936-1991. In Khujand Bukharian Jewish community was up to 1994. In 1871, the community numbered 320 people and in 1979 it numbered 465 families. Between 20 and 50 Bukharian Jewish families resided in **Gissar** (since 1939).

TURKMENISTAN (REPUBLIC OF TURKMENISTAN), a country in the southwest of Central Asia. Its population is 5.44 million (2006) and the capital is **Ashkhabad (Ashgabat)**. In 1991, Turkmenia gained its independence (see **Soviet Union**). Beginning in 1835, a small Bukharian Jewish community existed in the Merv Oasis. Between 1989 and 1998, the com-

munity has repatriated to Israel, or immigrated to the US and other countries. **Ashkhabad** (**Ashgabat**, **Askhabad** 1919-1927) has a population of 600,000 (2006). Between 1930 and 1991, 10-15 Bukharian Jewish families resided there. **Iolotan** and **Bairam-Ali** had Bukharian Jewish populations of 20-30 families between 1920 and 1995. Beginning in the 19th century, Bukharian Jews resided in **Kerki**. Between 1926 and 1995, their population there was 60-100 families. **Mary** (Merv until 1937) has a population of 123,000 (1999). Between 1923 and 1995, 600-750 Bukharian Jews resided there. In **Charjou** Bukharian Jewish community existed since 1905. Between 1921 and 1998, its population was 350-500 people.

UNITED STATES OF AMERICA, a country in the Western Hemisphere. Its population is 300 million (2016) and its capital city is Washington D.C, which has a population of 650,000 (however, including the suburbs raises this figure to 4 million, 2003). The US is a country of immigrants. The first Bukharian Jews arrived in the US during the late 1930s and early 1940s. There were 60-80 Bukharian Jewish families in the US by 1963. As of 2005, 8333 Bukharian Jewish families resided in the US. There were 6817 families living in **New York City** (population – 19,5 million people, 2011): 5426 in Queens, 1097 in Brooklyn, 62 in Manhattan, 47 in Staten Island, and 26 in the Bronx. In Queens, Bukharian Jewish families reside in the following neighborhoods: 1570 families in Rego Park, 1284 in Forest Hills, 335 in Jamaica Estates, 726 in Flushing, 400 in Corona, 383 in Kew Gardens, 260 in Fresh Meadows, 84 in Richmond Hill, and 215 in Briarwood.

1517 families reside in 24 US states and the District of Columbia, spread over 389 cities and towns (105 in New York State (without NYS), and 284 in other states). These families settled between 1960 and 2000. Bukharian Jews are mainly concentrated in 12 states:

Arizona – 6.39 million people (2016). Capital – Phoenix (1,462,000, 2005). 700 Bukharian Jewish families (2016).

California – 37.3 million people (2016). Capital – Sacramento (467,300, 2007). Los Angeles (3.9 million people, 2016) – 60 Bukharian Jewish families (2005). San Diego (1.4 million people, 2016) – 80 families (2005). San Francisco (837,200, 2016) – 20 families.

Colorado – 5.1 million people (2016). Capital – Denver (703,000, 2016). 170 Bukharian Jewish families reside in Denver and its suburb of Boulder (2005). The Bukharian Jewish Center of Colorado was organized in 2004.

Florida – 15.6 million people (2016). Capital - Tallahassee (159,000, 2016). 140 Bukharian Jewish families reside in North Miami and Miami

Beach (453,2 thousand people, 2016) and 30 families reside in Fort Lauderdale. The Miami community was organized in 1999.

Georgia - 9.68 million people (2016). Capital – Atlanta (472,000,2016). 120 Bukharian Jewish families (2016)). The community was organized in 1998, and opened a cultural center in 2003.

Illinois - 12.8 million people (2016). Capital – Springfield (114,900, 2004). 61 Bukharian Jewish families reside in Chicago (2.7million people, 2016).

Maryland - 5.8 million people (2016). Capital – Annapolis. 55 Bukharian Jewish families (2005) reside in Baltimore (621 thousand people, 2016).

Massachusetts - 6.6 million people (2016). Capital – Boston (590,800, 2016), 68 families of Bukharian Jews.

New Jersey - 8.8 million people (2016). Capital – Trenton (83,900, 2006). This state neighbors New York City. 115 Bukharian Jewish families reside in various town, and cities in New Jersey (2005).

Ohio - 11.4 million people (2016). Capital – Columbus (730,900,2004). 46 families reside in Cleveland (385,900, 2016).

Pennsylvania – 12.7 million people (2016). Capital – Harrisburg (49,000, 2016). 55 Bukharian Jewish families reside in Pennsylvania (2005) and the community was organized in 2001.

Washington - 6.7 million people (2016). Capital – Olympia. 92 Bukharian Jewish families reside in Seattle (700,000, 2016).

The other 12 states with a Bukharian Jewish population are: Connecticut, Michigan, Minnesota, Nevada, Oregon, North Carolina, Tennessee, Indiana, Virginia, Kansas, Kentucky, and District of Columbia. 5 to 23 families reside in each.

UZBEKISTAN (REPUBLIC OF UZBEKISTAN), a country in the center of Central Asia. Its population is 31.8 million (2016) and its capital is Tashkent (2.3 million, 2016). In 1991, Uzbekistan gained its independence. There is evidence of a Bukharian Jewish presence in the modern territory of Uzbekistan that dates back to the 6th century CE. Between the 16th and 19th century, Bukharian Jews resided in the Bukharian Emirate, and the Khanates of Khiva and Kokand. After the Russian conquest of Central Asia, the Turkestan General-Governorship was formed in 1867 (Turkestan Province in 1886). During 1888-1889, about 3,800 Bukharian Jews resided in Samarkand. By 1892, more than 1,300 and 1,000 Bukharian Jews resided in Tashkent and Kokand respectively. Bukharian Jews also lived in Bukhara, Karshi, Kattagurgan, Kitab, Margilan, Khiva, Shahrisabz, and Khatyrchi. Another 4,500 people resided in rural areas. In 1926, a census estimated the total population of Bukharian Jews in Uzbekistan as 18,172 people. This

number increased to 24,000 by 1934, 25,643 by 1979, and 28,369 by 1989. During the 1930s, the majority of Bukharian Jews resided in cities: Samarkand (5750), Tashkent (3340), Kokand (2000), Bukhara (1850), Khatyrchi (980), Shahrisabz (970), Andijan (900), and Margilan (860). As a result of the oppression by Soviet authorities (1924-1935), several thousand Bukharian Jews left the country. At the end of the 1980s, a massive emigration of the Bukharian Jews from Uzbekistan began. Some immigrated to the US, Canada, and Western Europe, and others repatriated to Israel. For many centuries Uzbekistan was home to the center of the Bukharian Jewish population.

Andijan Region (Viloyat) – 2.8 million people (2005). **Andijan** - 417,500 people (2006). A Bukharian Jewish community existed between 1900 and 1960 in the old city, in the Ozod Mahalliya. A Bukharian Jewish community appeared in the new city in 1905. In 1970, it numbered 3,000 people. Since beginning 90th 20 century Bukharian Jews either emigrated or repatriated to Israel. Only 10 families remained in Andijan.

Bukhara Region (Viloyat) - 1.7 million people (2016). **Bukhara** - 277,200 people (2016). The first mention of a Jewish community in Bukhara dates to the 10th century. Many Jews arrived in Bukhara from Merv, Balkh, Mazar-e Sharif, Great, and other cities of Persia and Afghanistan, and some from Khiva. They first settled in the Jewish quarter, Mahallayi Yahudiyon, which was later known as Mahallayi Kuhna (Old Jewish Quarter, 17th century). This neighborhood consisted of 250 Jewish households. In the first half of the 19th century, new Jewish quarters appeared: Mahallayi Nav (New Quarter) of 200 Jewish households and later Mahallayi Amirobod (named in honor of the Emir) of 70-80 households. During the 1930s, there were 1,850 Bukharian Jews in this region. In 1997, the Jewish population of Bukhara was only 2000 people, but before the start of the emigration, the population was 10,000. Aliyah from Bukhara to Israel occurred over several years: 4,226 people repatriated in 1989, 809 in 1990, 385 in 1991, 370 in 1992, 662 in 1993, and 190 in 1994. By 2016, only 30 Bukharian Jewish families remained in Bukhara. Between 1910 and 1995, 15-20 Bukharian Jewish families resided in **Gizhduvan**. Between 1910 and 1996, 12-20 Bukharian Jewish families resided in **Kagan** (known as New Bukhara until 1935).

Jizak Region (Viloyat) - 1,2 million people (2016). **Jizak** Between 1930 and 1990, 12-20 Bukharian Jewish families were residents here.

Kashkadariya Region (Viloyat) - 2.8 million people (2016). **Karshi** - Bukharian Jews resided here between 1930 and 1996, the community numbered 40 families in 1970. **Shahrisabz** – A Bukharian Jewish community existed here between 1820 and 1995. During the 1930s it numbered 970

people, by 1948 this number rose to 7,000, and in 1972 it decreased to 4,000. In 1957, archeologists from Leningrad discovered a Jewish gravestone that was dated to 1256. Between 1910 and 1990, Bukharian Jews resided in **Kitab**. In 1970, this community numbered 20 families.

Navoiy Region (Viloyat) - 886,000 people (2016). **Navoiy** (until 1958, known as **Karmana**) – Bukharian Jews have resided here between 1830 and 1990. In 1970, this community numbered 100 families.

Namangan Region (Viloyat) - 2.5 million people (2016). **Namangan** – Bukharian Jews have resided here between 1820 and 1995. During the 1980s, this community numbered 200 families.

Samarkand Region (Viloyat) - 2.5 million people (2016). **Samarkand** – 519,700 people (2016). It was once the capital of Uzbekistan (1924-1930). Jews have lived in Samarkand since the 1st century CE. It has been the site of one of the larger Bukharian Jewish communities. In 1888, the population of this community was about 4,000 Indigenous Jews, this number rose to 5,750 people by the 1930s. Starting in 1970, Jews began to leave Samarkand, and by 2016, only 30 families remain. The famous “Gumbaz” Synagogue (1891) is still active. **Kattakurgan** – Bukharian Jews have settled here 300 years ago. Until 1970, 80 Bukharian Jewish families lived here. Bukharian Jews began to settle in **Paishanbe** in the late 1700s. During 1900-1905, there were 200 Jewish households. After the October Revolution there were only 40-50 Jewish households. Until 1990, about 40 Bukharian Jewish families resided here. A Bukharian Jewish community existed in **Khatyrchi** since 1670. During the 1930s, it numbered 980 people. The city's synagogue kept 122 Sefar-Torahs. Between 1920 and 1990, Bukharian Jews also lived (in small numbers, 10-20 families) in the following cities of Samarkand Region: **Ak-Tash, Bakhmal, Bulungur, Juma, Zirabulak, Narimanovo, Urgut, and Chelek**.

Surkhandariya Region (Viloyat) - 2.5 million people (2016). **Termez**. Between 1920 and 1990, 20-45 Bukharian Jewish families lived here. **Denau** - Bukharian Jews lived here between 1910 and 1990; in 1970, this community was comprised of 10 families.

Tashkent Region (Viloyat) – 2.7 million people (2016). **Tashkent** has been the capital of Uzbekistan since 1930. Its population is 2.3 million people. The first evidence of a Jewish presence here dates back to the first half of the 19th century. In 1868, the total Jewish population in Tashkent (including both Bukharian and Ashkenazi Jews) was approximately 200 people. By 1882, this population rose to 1,300 people. According to the census of 1897, the Jewish population was 1,746 (with only 20% Ashkenazi Jews). By 1930, this number rose to 3,500. The year 1989, marked the start of emigration to the US, Canada, and Western Europe and repatriation to

Israel. Between 1989 and 1994, 27,844 Jews repatriated to Israel from Tashkent. Only 60 Bukharian Jewish families remain in Tashkent (2016). **Almalyk** – between 1950 and 1992, 10 to 20 Bukharian Jewish families resided here. **Angren** – between 1950 and 1992, 5 to 10 Bukharian Jewish families resided here. **Bekabad (Begovat)** – between 1950 and 1991, 10 to 15 Bukharian Jewish families resided here. Between 1930 and 1988, 10 to 20 Bukharian Jewish families resided in **Karasu**. Between 1946 and 1993, 20 to 30 Bukharian Jewish families resided in **Syrdariya**. Bukharian Jews first arrived at **Chinaz** from Samarkand in 1875. In 1910, 300 deportees from Tashkent arrived at Chinaz, because they could not prove their status as “Indigenous Jews”. They formed their own “Jugut Mahalla”. Until 1992, it consisted of 40 households. A Bukharian Jewish community has existed in **Chirchik** – since 1945. Between 1960 and 1992, it consisted of 40 to 60 families.

Ferghana Region (Viloyat) – 3.3 million people (2016). **Kokand** - Bukharian Jews have lived here since the 17th century. Wealthy Bukharian Jewish families owned factories and trading houses. In 1910, this community consisted of 250 families. During the 1930s, the community numbered 2,000 people. Between 1955 and 1960, the Bukharian Jewish population in Kokand was more than 1000 families. However, the remaining community numbers only 15 families (2016). **Margilan** – A Bukharian Jewish community has existed here since the 18th century. During the 1930s, it consisted of 860 people. Between 1955 and 1998, 500-800 Bukharian Jewish families resided here. Bukharian Jews have lived in **Ferghana** since 1890. In 1892, this community consisted of 1000 people. Between 1955 and 1960, 250-300 Bukharian Jewish families resided here. As of 2016, only 10 families remain.

Khorezm Region (Viloyat) - 1.6 million people (2016). A Jewish community existed in **Khorezm** during the 6th century. During the late 19th and early 20th centuries, 10 Bukharian Jewish families lived in **Urgench** (151,000 people, 2006). They later moved to Samarkand. A Jewish community existed in **Khiva** (56,400 people, 2006) until the 12th century.

VENEZUELA, a country in the north of South America. Its population is 33 million people (2016), and the capital city is **Caracas**. Between 1935 and 1967, six Bukharian Jewish families lived there.

SOVIET UNION (Union of Soviet Socialist Republics, the USSR). This government existed between 1922 and 1991. Its population reached 286 million people in 1990. The capital city was Moscow, which has a population of 10.5 million in 2007. The Soviet Union was made up of 15 republics: Azerbaijan, Armenia, Belorussia, Georgia, Kazakhstan, Kirgiziya, Latvia, Lithuania, Moldova, Russian Federation, Tajikistan, Turkmenistan,

Uzbekistan, and Estonia. After the formation of the USSR, there was an increase in the tendency toward a totalitarian and individual rule. Three generations of Bukharian Jews who lived in the country that stated it had reached socialism saw enough to be assured there was a great deal of difference between the declarations of the ideologues and leaders and actual reality. Among the many faults of this regime were government enforced anti-Semitism, repression of dissent, persecution of religious leaders of every confession, and the "Iron Curtain".

The Communist Party of the Soviet Union (KPSS) was officially (according to the Constitution of the USSR) decreed as the "leading and guiding force" of the country; the existence of other political parties was forbidden. The reserves of the KPSS were the youth and childrens associations: the All-Union Leninist Communist Youth League and the Pioneers. Various security agencies were created after the October Revolution in Russia and the USSR (Cheka, OGPU, NKVD, MGB, KGB) to undertake the task of persecuting dissenters (see **Repression**). Bukharian Jews mainly resided in republics of Central Asia (Uzbekistan, Tajikistan, Turkmenistan, Kazakhstan, and Kirgiziya) and some cities in the Russian Federation. According to official statistics the population of Bukharian Jews in the the USSR was: 25,000 in 1926; 30,000 in 1939; 39,000 in 1959; 46,000 in 1970; 40,000 in 1979; 43,000 in 1989. In December of 1991, as a result of the total economic crisis and national disputes, the USSR dissolved. (see **Worldwide Resettlement of Bukharian Jews**).

On pages 42-44 see tables about communities of Bukharian Jews and their settlements worldwide, in Uzbekistan and Tajikistan.

THE MOST WELL-KNOWN COMMUNITY AND CENTERS LEADERS, PUBLIC FIGURES AND PHILANTHROPISTS (1917 - 2017)

Uzbekistan

Bukhara – Pinkhasov Yakov-Khay Kalontar, Rabbi Abosholom Yakubov, Arikhay Khaimov, Mikhoel Abramov, David Kaylakov, A. Yakubov, B. Babayev.

Samarkand – David Kalontarov, Izrail Prieve, Yakov Leviev, Alexey Yakutilov, Markiel Fazylov, Iosif Badalov, Avner Fazylov, Rena Elizarova, Zalman Kimyagarov, Boris Boybachaev, Ilyusha Akilov.

Kattakurgan – Mierkhaïm Katayev, Nison Katayev, Borukhay Katayev, Mordukhay Fayzakov, Yosefhaim Malla, Mishoel Abayev, Yukhananov Ephraïm, Abram Matatov.

Tashkent – Avrom Khasid Benyaminov, Mani Yakubov, Yushvakh Yakubov, Mani Borokhov, Gavriel Ustayev, Simkho Ustayev, Basael Sachakov, Yahiel Yadgarov, Isaak Abramov, Iosif Alayev, Isaak Shimonov,

Boris Shimonov, Abram Yagudaev, Myeyer Bangiyev, Eduard Katanov, Pinkhas Niyazov, David Niyazov, Eduard Davydov, Margarita Akilova, Aron Shalomaev, Abram Pinkhasov, Levi Yakubov et al.

Payshanba – Shouli Kalontar, Ilyau Aksakal, Abo Khiyo Babekov, Isroel Mamon, Simho Aminov, Nison Khaimov.

Ferghana – Gavriel Khojandiyev, Levi Isakov, Ilyovu Buriev, Mikhail Zaurav, Khoshid Yakubov.

Kokand – Elezer (Mallaboy) Simkhaev, Abramcha Kalontarov, Manashe Kalontarov, Khananiya Ilyayev, Isak Rafaelov, Moshiyah Matatov, Rafael Alayev, Moshiyah Gilkarov, Yefim Shimonov, Yakov Suleymanov, Abram Ilyayev.

Margilan – Khaim-Khoja Yakubov, Manekhem Yadgarov, Shalomhaim Mosheyev, Ilyavu Isakov, David Abramov.

Andijan – Neryo Yushvaev, Hillel Abramov, Yosef Khorov Aken, Hayot Yusupov, Neryo Yusupov, Isok Yuabov, Pulat Rubinov, Boris Khaimov, Nerik Yushvaev.

Namangan – Ilya Matat, G. Zavulunov, Rahmin Davydov, B. Leviyev.

Shakhrisabz – Elhanon Yakutiel, Mani Borokhov, Abo Borochoy, Aron Borochoy, Ari Borokhov, Ekhel Pinkhasov, Elhanon Pinkhasov, Nison Bobojonov.

Karmana – Yakov Aksakal, Sholom Nosi, Matat Aminov, Nisim Borokhov, Yakov Davydov, Yono Hiskiyev, Jura Tokov.

Hatyrchi – Mikhael Nisonov, Maksum Shimunov, Mier Mirzayev.

Tajikistan

Dushanbe – David Davydov, Ilosof Davydov, Rafael Sabzanov, Simho Narkalaev, Efraim Osherov, Ribby Mullojanov, Ilyavu Abdurahmanov, Yushvakh Murodov, Neryo Abramov, Isroel Badalbaev, Boruch Khojaev, Yuno Datkhaev, Moshe Sezanaev, Mierkhay Gavriyelov.

Khujaand (Leninabad) – Isaak Khaimov, Jura Ilyayev, Abo Khaimov, David gaboy Yakubov.

Kazakhstan

Kyzyl-Orda – Yushvakhcha, Natan Aronov, Igor Aminov, Pinkhas Shamayev.

Shymkent – Hiyo Sachakov, Natan Sachakov, Benyamin Babayev, Mishael Uvaydov, Igor Mishpatov, Hiyo Suleymanov.

Kazalinsk – Yakov Davydov, Ilyavu-Khaim Yukhananov.

Turkestan – Mirzo Yagudo Mosheyev, I. Shimonov, Yu. Fayzakov.

Russia

Moscow – Moshe-Borukh Aronov, Efraim Khaimov, Boris Pinkhasov, Efraim Misihaev, Shmaryo Badalov, Shamil Gurgov, Ilya Khudoymatov, Yakub Leviev, Igor Mavlyanov.

**Communities of Bukharian Jews (CBJ) and settlements
without CBJ in the Worldwide**

Countries	CBJ and settlements in the cities			Total number of cities and settlements with CBJ	CBJ and settlements in 2013	
	Date of Establishment CBJ and settlements	Number of cities with CBJ	Number of settlements without CBJ		Existing	Non Existing
Uzbekistan	16 c.	12	29	41	6	35
Tajikistan	1832	2	6	8	1	7
Kazakhstan	Early 19 c.	4	3	7	1	6
Turkmenistan	Middle 19 c.	4	2	6	-	6
Kirgizstan	1920	1	2	3	-	3
Russia	1907	1	4	5	1	4
Azerbaijan	1927-1940	-	1	1	-	1
Total in CBJ		24	47	71	9	62
Israel	1890 years	30	45	75	75	-
U S A	1963	11	12	23	23	-
Canada	1998	2	2	4	4	-
Austria	1979	1	-	1	1	-
Germany	1994	2	11	13	13	-
Australia	2001	1	2	3	3	-
England	1920	-	2	2	2	-
Italy	1958	-	2	2	2	-
Iran	1860-1979	2	-	2	-	2
Afghanistan	1880-1976	4	-	4	-	4
India	1940-1950	-	1	1	-	-
China	1916-1949	-	1	1	-	-
Egypt	1917-1974	-	1	1	-	-
Venezuela	1935-1982	-	1	1	-	-
Brazil	1950-1991	-	1	1	-	-
Uruguay	1926-1932	-	1	1	-	-
Romania	1928-1941	-	1	1	-	-
France	1920-1990	-	1	1	-	-
Argentina	1930-1990	-	1	1	-	-
Iceland	1990	-	1	1	-	-
Holland	1996	-	1	1	-	-
Switzerland	2004	-	1	1	-	-
Latvia	1946	-	1	1	-	-
Total (CBJ + settlements)		77	136	213	132	68

Total number of CBJ – 77, settlements without CBJ – 136.

Total number of cities and settlements with CBJ – 213.

In 2013 it is 132.

Compiled by Dr. R.Pinkhasov

**Communities of Bukharian Jews (CBJ) and settlements without CBJ
in Uzbekistan**

	Date of Establishment Settlements in the cities	Date of Establishment of CBJ in the cities	BJ Settlements and Communities in 2014	
			Existing	Non Existing
Samarkand	18-th c.	Early 19-th c.	1	
Bukhara	16-th c.	16-th c.	1	
Tashkent	Late 18-th c.	Early 19-th c.	1	
Karmana	Early 19-th c.	1889	—	1
Shahrisabz	Early 18-th c.	1837	—	1
Katta-kurgan	18-th c.	1820	—	1
Khatyrchi	1650	1670	—	1
Gijduvan	Early 19-th c.	19 c.	—	1
Pavshanbe	Late 18-th c.	1860	—	1
Kokand	17-th c.	Second half 19-th c.	1	
Maryilan	18 c.	18 c.	—	1
Ferghana	Late 19-th c.	1892	1	
Andijan	19-th c.	Early 20-th c.	1	
Namangan	Early 19-th c.	20-th c.	—	1
Kagan	1910	—	—	1
Kitab	20-th c.	—	—	1
Urgench	19-20-th c.	—	—	1
Termez	1920	1920	—	1
Denau	1910	—	—	1
Chinaz	1875	1906	—	1
Almalyk	1950	—	—	1
Karshi	1930	1949	—	1
Chirakchi	1944	1957	—	1
Jizzak	1930	—	—	1
Zirabulak	1920	1955	—	1
Chirchik	1945	1945	—	1
Karasu	1930	—	—	1
Veliko-Alekseevskaya	1946	—	—	1
Gorchakovo	1920	—	—	1
Asaka	1920	—	—	1
Syrdarya	1946	—	—	1
Bulungur	1920	—	—	1
Juma	1920	—	—	1
Angren	1950	—	—	1
Bekabad	1950	—	—	1
Obiek	1920	—	—	1
Urgut	1930	—	—	1
Al-Tash	1920	—	—	1
Bahmal	1930	—	—	1
Yangiyul	1945	—	—	1
Narimanovo	1930	—	—	1
Total in Uzbekistan			6	35

Total number of CBJ – 20, settlements without CBJ – 21.

Total number of cities and settlements with CBJ – 41. In 2014 it is 6.

Compiled by Dr. R.Pinkhasov

**Communities of Bukharian Jews (CBJ) and settlements without CBJ
in Tajikistan**

	Date of Establishment settlements in the cities	Date of Establishment CBJ in the cities	BJ Settlements and CBJ in 2015	
			Existing	Non Existing
Dushanbe	Middle XIX c.	1910	1	-
Khujand	1830	1832	-	1
Gissar	1870	1880	-	1
Kurgan-tyube	1930	-	-	1
Kanibadam	1930	1932	-	1
Shurab	1941	-	-	1
Isfara	1930	-	-	1
Penjikent	1933	End 1930-th	-	1
Kulyab	1920	-	-	1
Kayrakkum	1950-th	-	-	1
Ura-tyube	1920-th	-	-	1
Chkalovsk	1950-th	-	-	1

Compiled by d-r Robert Pinkhasov

Total number of CBJ – 5, settlements without CBJ – 7, total number of cities
with CBJ and settlements without CBJ – 12. In 2015 it is – 1.

Australia

Melbourne - Gavriel Kalontarov, Yakov Pinkhasov, Robert Shamsiev,
Lev Yusupov, Yakov Aronov, Ilya Izrailov.

Perth - Boris Akbashev, Petya Niyazov, Slava Niyazov, Valera
Niyazov, Lev Abdurahmanov.

Austria

Vienna – Grigoriy Galibov, Rafael Alayev, Yuriy Gilkarov, Amner
Kalontarov, Yosif Sarikov, Shlomo Ustoniyazov, Mikhail Ustoniyazov,
David-Boris Kandov, Slava Yakubov, Boris Yusupov, David Yusupov.

Germany

Dusseldorf – Fatakhov David, Iosif Tahalov, Igor Israilov.

Hannover – Mikhail Davydov.

England

London – Rafael Poteliakhoff, Alexandr Poteliakhoff, Yakov Aminov,
Mikhoel Aminov, Robert Poteliakhoff, Shlomo Musayev, Yakub Vadyaev.

France

Paris – Asaf Achildiev, Sion Vadyaev, Natan Davydov, Khasid Abramov.

Canada

Toronto – Leonid Isakov, Gennady Abramov, Gregory Kakuriyev, Boris
Rubinov, Mikhail Akbashev, Anatoliy Siyanov, Arsen Abramov, Yura Efra-

PHOTOALBUM State, public, religious figures, philanthropists, athletes



Abdurakhmanov Abram
(1906-1980)



Alishayev Simkha



Arabov Jacob



Aronov Semyon
(1922-1987)



Badalov Iosif



Benjamin Hanan
(1916-1999)



Borukhov Mani
(1888-1977)



Vadyaev Yakub
(1868-1936)



Davydov Yosef
(1855-1914)



Ilyayev Abram
(1927-2010)



Issakharov Ilyahu
(1890-1978)



Kaykov Uriel



Kalontarov Abram
(1865-1951)



Kalontarov David
(1848-1921)



Kalontarov Moisey
(1815-1878)



Kalontarov Rafael
(1839-1891)

State, public,
religious figures, philanthropists, athletes



Kandov Boris



Koptiev Ilya



Levaev Lev



Lodayev Ilyahu



Mavashev David



Matatov Boris



Nektalov Rakhmin



Nektalov Lev



Pinkhasov Abram
(1911-1991)



Pinkhasov Boris
(1928-2016)



Poteliakhoff Rafael
(1868-1938)



Tajer Sholomo
(1866-1935)



Ustoniyazov Shlomo



Fazylov Markiel



Hakham Shimun
(1843-1910)



Shimonov Mikhail



Yusupov Michael



Yusupov Eduard

Scientists



Abramov Menashe
(1926-1998)



Aminov Eduard



Babayev Menashe
(1917-2014)



Benyaminov Meyer
(1913-1999)



Borukhov Gavriil



Davydov Ilya
(1908-1973)



Elizarova Rena



Zavulunov Arkadiy



Iskhakov Yuna
(1909-1977)



Kalontarov Iosif



Kalontarov Iskhak
(1911-1995)



Kalontarov Yakub
(1903-1987)



Kandinov Veliyam



Katanov Eduard



Kimyagarov Amnun



Mavashev Boris

Scientists



Mallayev Natan
(1922-1996)



Murdakhayev Yuzef



Niyazov Pinkhas
(1930-2012)



Ochildiev David



Pinkhasov Eduard
(Yuriy)



Pinkasov Yuriy



Pulatov Grigoriy



Tajikova Zoya



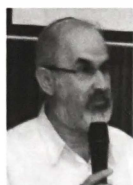
Takhlov Suleyman



Tolmas Hana



Fatakhov Yefim



Fuzaylov Giora



Yuabov Yuriy



Yusupova Soro
(1910-1966)



Yagudayev Moshe
(1902-1963)



Yagudayev Mushiyakh



Yakubov Ilya



Yakubov Iosif



Yakubov Levi
(1925-2011)



Yakubov Eduard

Doctors



Aronov David



Achildiev Asaf
(1898-1975)



Borukhov Semyon



Galibov Grigoriy



Datkhayev Yuno
(1919-2003)



Inoyatov Isaac
(1929-2016)



Iskhakova Svetlana



Kaylakov Aleksey



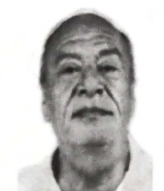
Kalontarov David
(1925-2017)



Maksumova Zoya



Pinkhasov Robert



Priyev Israel
(1926-2010)



Sofiyev Mikhail
(1899-1966)



Shalonov Pulat



Yadgarov Iosif



Yakutilov Aleksey

Personalities of art and culture



Akilov Isakhar
(1913-1988)



Alayev Alo



Aminov Neryo
(1916-1996)



Aulov Semyon
(1924-2012)



Babakhanov Levi
(1873-1926)



Baraev Avner
(1921-2005)



Benyaminov Soson



Borukhov Robert
(1927-1994)



Galibova Rena
(1915-1995)



Davydova Berta
(1920-2007)



Elizarov Yusuf
(1920-1974)



Isakov Ben



Iskhakova Barno
(1927-2001)



Kalontarov Eduard



Kalontarov Emonuel
(1932-1984)



Kalontarova Malika

Personalities of art and culture



Katayev Iskhak
(1926-2006)



Katayeva Tamara



Kimyagarov Bension
(1920-1979)



Leviev Menashe
(1912-1990)



Malakov Ezro



Malayev Ilyoumani
(1936-2008)



Mordukhayev Boris



Mullojanova Shoista
(1925-2010)



Mullokandov Gavriel
(1900-1972)



Namatiyev Boris
(1930-2016)



Sabzanov Yakhiel
(1929-2013)



Tolmasov Avrom



Tolmasov Mikhoel
(1887-1969)



Shalamayev Iosif



Shamayeva Muhabbat



Yudakov Solomon
(1916-1990)



Yakubova Maryam
(1909-1987)

Writers, poets, journalists, interpreters



Akilov Yahiel
(1900-1972)



Aronov Aron



Aulov Vladimir



Badalov Rakhmin
(1897-1991)



Bangiyev Robert



Bachaev Mordehay
(1911-2007)



Daniel Markiel



Elizarov Leonid



Kaylakov David
(1870-1942)



Kandinov Lev
(1932-2007)



Kuraev Yunatan
(1908-1985)



Mavashev Iskhak
(1905-1978)



Nektalov Rafael



Saidov Aron
(1902-1954)



Tillayeva Shulamit
(1907-2003)



Tokov Asher



Shalamayev Aron
(1917-2004)



Yakubov Arkadiy

imov, Yan Gadaev, Ester Gilkarov, Pyotr Khojibekov, Nina Gilkarova, Ada Abramova, Alexandr Abramov, Anton Yakubov, Boris Rubinov.

Montreal – Rafael Abramov, Yuriy Sachakov, Artur Benjaminov, Murat Sulayev, Sonya Abramova.

USA

New York and the states – Ilyou Issaharkhan, Yakov Babayev (Harel), Rahmin Borokhov, David Borochoy, Hanan Benjamini, Michael Aharonoff, Igal Khojinov, David Aminov, Simkho Alishayev, Boris Kandov, Yuriy Kandov, Kandov Mikhail, Ilya Koptiyev, Rafael Koptiyev, Yudo Fuzaylov, Devid Borochoy, Rahmin Nektalov, Nisim Nektalov, Eduard Nektalov, Lev Nektalov, Gavriel Davydov, Shumel Abraham, Aron Aronov, Robert Pinkhasov, Eduard (Yuriy) Pinkhasov, Mira Mushibayeva, Abulya Mushibayev, Yuriy Shamsiev, Gavriel Borokhov, Abo Ibragimov, Raya Abayeva, Isaak Katan, Rafael Nektalov, Igor Mavlyanov, Boris Matatov, Jacob Arabov, Eduard Yusupov, Michael Yusupov, Kandhorov Boris, Maksumova Zoya, Efraim Shamayev, Michael Zavulunov, Zalman Zvulunov, Boris Natanov, David Mavashyev, Katanov Vladimir, Moshe Yan, Yuriy Aronov, Nerik Yushvaev, Yuriy Sadykov, Robert Mavashyev, David Shimunov, Miriam Yakubova, Tavriz Aronova, Rena Elizanova, Svetlana Khanimova-Levitina, Boris Babaev, Eduard Katanov, Imanuel Rybakov, Boris Katayev, Boris Gilkarov, Nikolay Gilkarov, Oleg Ustayev, Slava Yakubov, Rahmin Yakubov, Iosif Khaimov, David Tamayev, Avram Aminov, Alex Borokhov, Anatoliy Iskhakov, Roshel Aminov, Yakov Avizov, Ruben Bachayev, Moshe Aminov, Sion Khaimov, Robert Aronov, Sion Akilov, Boris Aronov, Arkadiy Zirkiyev, Yakov Leviev, Moshekhay Sezanaev, Alexey Yakutilov, Boris Yakutilov, Rafael Sofiev, Ezro Malakov, Semyon Davidov, Lev Aminov, Yuriy Kaykov, Semyon Gerov, Stiven Kaziev, Markiel Danielov, Nelya Bek, Yakov Matatov, Roman Matatov, Slava Yagudayev, Grigoriy Kaykov, Roman Kaykov, Rafael Abramov, Mikhail Shimonov, Ben Isakov, Yakov Mosheev, Lazar Iskhakbayev, Uriel Aronov, Elkhannon Pinkhasov, Solomon Fatakhov, Gavriel Sholomov, Boris Yakubov.

Israel

Lev Leviev (Levayev), Avner Leviev, Hana Leviev, Olga Levieva, Bentsion Fuzaylov, Pinkhas Fuzaylov, Shulamit Tillyaeva, Aaron Pinchas Amnun straw, Iosif Bar-Natan, Shoshana Ron, Ilya Lodayev, Avraam Kaikov, Israel Prieve, Nisim Pinkhasov, Avraam Natanov, David Arabov, Zina Iskhakov, noisy Alishayev, Joseph Alishayev, Eli Aminov, Ovadia Fatahov, Moshiah Davydov, Misha Tutiev, Moshiah Benyaminov, Rahmin Matatov, Mordechai Kimyagarov, Aba Prieve, Hana Tolmas, Markiel Fazylov, Yuri Alaev, Boris Mavashyev, Grigoriy Galibov, David Kalontarov, Shlomo Borokhov, Shlomo-Hay Hezak, Avrom Pinhasov, Zhana Cohen, Roman Rubinov, Robert Bangiyev, Miriam Yusupova,

Robert Ilatov, Amnon Cohen, Yulia Shamalova-Berkovich, Iskhak Mavashev, Mordekhay Bachayev (Mukhib), Aron Shalomaev, Iosif Gulkarov, Zalmon Elizarov, Yuvdo Elizarov, Ruben Elizarov, Yakov Kalontarov, Rena Leviev, Lazar Mirakov, Rafael Pinchasi, Solomon Sofiev, Yitzhak Yagudaev, Aharon Aharoni, Gideon Saar, Giora Fuzaylov, Sholomo Musayev, Yakov Fuzaylov, Pinkhas Niyazov, Yitzhak Ben-Israel, Vaadiya Yoash, Herzl Aharoni, Gabi Sofiev.

BUKHARIAN-JEWISH MERCHANTRY (XIX century)

Bukharain Jewish merchants have traded along the Great Silk Road since ancient times and brought significant profits to the treasuries of Central Asian Khanates. After the conquest of Central Asia by the Russia Empire, Bukharian Jews received the opportunity to trade within the whole territory of the empire as well as outside of it. Major merchants organized trading operations that traveled to the Nizhegorod Fair, Moscow, other Russian cities, and even to other countries. By the end of the 19th century, the ranks of merchants considerably expanded.

Some of them joined the privileged class of Russian merchants of the First and Second Guilds. In 1906, a stock exchange committee was formed in Kokand. It dealt in the buying and selling of raw cotton and processing it at cotton and oil pressing factories. The exchange also traded with Kashgar and Afghanistan, gave credit to farmers, supplied the Turkestan Region with provision and fodder, and transported cotton to the central regions of Russia.

The committee members were Bukharian Jewish millionaires: Merchants of the First Guild Sion and Yakub Vadyayev, Rafael Potelyakhov, Yusuf Davydov, Rafael Issakharov, and Pinkhas and Rafael Rybakov. Many commercial interests were represented in Central Asia including the Moscow Discount Bank, Moscow Merchant Bank, Russian-Asian Bank, Russian Foreign Trade Bank, Siberian Trade Bank, Volga-Kamsk Commercial Bank, and more than 30 other well-known partnerships and firms. At the turn of the 20th century, Bukharian Jewish entrepreneurship received a new direction as industrial capital came to the forefront. Merchants were divided according to their amassed capital into three guilds. The following were able to become members of the First Guild: in Samarkand, Abram Kalontarov (Abram Kalam), Pinkhas Abramov, the brothers Simkho, Ari, and Moshe Fuzaylov, Hizkiya Issakharov, Natan Iskhakov, David Kalontarov (Kalontar David), Ribí and Pinkhas Alishayev, Paltiel Leviyev, and Yunatan Mullokandov; in Bukhara, the brothers Aron, Moshiah, Sion, and David Pinkhasov; in Tashkent, Benyamin Abramov, the brothers Khaim-Mirzo and Abo (Aboi Chulak) Aronov, Hasid Abramov, Moshiah Borukhov, Ari Borukhov, Yusuf Davydov, Yuno Davydov, Natan

Davydov, Abram Davydov, Mihael Kalendarov, Yukhanan Murdakhayev, Benyomincha Pinkhasov, Yushva Rubinov, Khiyo Rubinov, Rokhel-Bonu Rubinova; in Kokand, Israil Abramov, Isaak-Borukh Vadyayev, Neriyo Vadyayev, Sion Vadyayev, Yakub Vadyayev, Yusuf-Shalom Kalendarov, Abram Maksumov, Mushibayev, Rafael Potelyakhov, Yakub Pulatov, Elezer (Mallaboy) Simkhaev, Abo Simkhaev, Alisho Yagudayev, Moshiyah Yagudaev, Shalomo Yagu-daev; in Margilan, Gavriel and Rafael Hojandiye, Khaim Yakubov; in Namangan, Matat Ilyayev; in Andijan, Shlomo and Yukhanan Amuyev; in Kazalinsk, Kutiel Davydov; in Moscow, the brothers Avraam and Isaak Borukhov; and in Perovsk, Abo Aminov and Natanel Niyazov.

The main enterprise for these merchants was trade of manufactured goods and light manufacturing and food production in the region. During the period of the development of capitalism in the Turkestan Region at the turn of the 20th century, the merchants formed an embryonic Bukharian Jewish bourgeoisie class. They gave a great deal of assistance to the local Bukharian Jewish communities. After the establishment of Soviet rule, the merchants were liquidated as a class, and all of their enterprises were nationalized.

REPRESSIONS

Repression (from Late Latin *repressio*, "repression"), a form of punishment used by a government. A series of repressions occurred in Russia after the October Revolution in 1917 ("Red Terror") and continued on an ever-increasing scale up until the start of World War II. In 1930, the GULAG system was established. It was an unprecedented machine in history for the planned and organized annihilation of hundreds of thousands of people, turning them into "labor camp dust". These repressions targeted real, but more often than not fictitious, "enemies of the Soviet Union", "traitors of the nation" and members of their families, "saboteurs and wreckers", "agents of international imperialism", and just "class aliens" (this group included former nobles, affluent people of pre-Revolution Russia, the so-called "kulaks", the clergy, and others).

An investigation was usually not conducted. The accused was usually tortured with the intent of getting the necessary confession, which was considered "the queen of evidence". Due process of the law was suspended and "troikas" or "special councils", without the participation of witnesses or a defense, decided the fate of the accused. The arsenal of the repressions included the firing squad, "ten years without the right to correspondence" (which was in fact a death sentence), long terms in the GULAG, exile, and confiscation of property. After the somewhat lessening during the Great Patriotic War and the mid to late forties, repression began anew with great

force. In 1952, the “Doctors’ Plot” was fabricated, the main figures in which were Jews, some of the best specialists in world and Soviet medical science.

In Central Asia, during the period of Stalin’s Terror, 1937-1938, approximately 1000 Bukharian Jews were arrested. These were for the most part members of the intelligentsia, important workers, and religious leaders. About 700 people died in the jails and camps. The majority of Rabbis, Mohels, and Shokhets had to perform their duties in secrecy. With Stalin’s death the repressions took on a masked character and were conducted after a mock trial process that was completely without justice. Repression was widely used against those who wanted to repatriate to Israel, or fought for their right to be Jewish and study Hebrew and the Torah.

Among the repressed Bukharian Jews: Abram Pinkhasov, Aron Saidov, Abram Abdurakhmanov, Yakhriel Akilov, Mordehay Bachayev (Muhib), Pinkhas Abramov, Yakub Kalontarov, Yakub Ochildiyeu, Yuvdo Jurayev, Shalom Katayev, Koen Aulov, Haim (Mirzo) Aronov, Menashe Aminov, Rakhmin Badalov, Katya Balkhiyeva, Rakhmin Davydov, Rakhmin Kalandarov, Haim Kalontarov, Efraim Khaimov, Mikhail Leviyev, Yukhanan Murdakhayev, David Kaylakov, Pinkhas Rybakov, Rakhmin Davidbayev, Sion Vadyayev, Rafael Potelyakhov, Rafael Sabzanov. Rabbis Mani Borukhov, Solomon Borokhov, Moshe Pilosov, Yakov Rubinov, Zavulun Leviyev, Hiskiya Kaykov, Avraamhaim Lodaiyev, Rafael Lodayev, Mordukhay Babajanov, Gavriel Ochildi Niyazov, Mordukhay Pinkhasov, Basael Sachakov, Davidhaim Yagudayev, and others.

WARS OF THE 20TH CENTURY

During the time of the Bukharian Emirate and the Russian Empire, Bukharian Jews were not drafted into the army. However, they could be conscripted for labor. Wealthy families could have their children avoid labor service by hiring someone to take their place. Nevertheless, some Bukharian Jews participated in military actions and received awards from the Czar. During World War I, a unit of 208 Bukharian Jews from Samarkand fought as part of the Russian Army. After the establishment of Soviet rule in Central Asia, this unit fought to put down the Basmachi Revolt. Bukharian Jews began to be drafted into the army after the USSR passed the law for universal conscription. Bukharian Jews participated in military actions in Spain and the 1939 campaigns in western Ukraine, western Byelorussia, and the Baltic states. Bukharian Jews took part in the war with Finland, 1939-1940. They fought at the battles of Khalkhin Gol and Lake Khasan during the Soviet-Japanese Border War. Bukharian Jews contributed to victory in the Great Patriotic War, 1941-1945. World War II began in September of 1939, with Nazi Germany’s attack on Poland and ended in September of 1945 with the surrender of Japan. Sixty-one nations were pulled into the

conflict, with total populations of about 2 billion people. During the war, partisan units were organized in German occupied territory. Bukharian Jewish fighters also took part in this movement. The war brought 60 million casualties; out of this number six million Jews were killed in the Holocaust. The result of this war was the victory over the fascist and Nazi regimes. May 9 is annually commemorated as Victory Day, celebrating the defeat of Nazi Germany. The history of Bukharian Jewish participation in World War II is not extensively studied. Twenty percent of the Bukharian Jewish population fought in the war, 40% percent of this number perished. To this day only the names of more than 7,000 Bukharian Jewish soldiers have been verified; 1600 of them returned from the war, 1,100 perished. Some of them were captured, and sent to prison or concentration camps. These were men between 18 and 55 years of age. Bukharian Jews fought wearing a range of ranks, from private to colonel. Bukharian Jewish soldiers were awarded medals and orders, some earned the honor of becoming Full Cavaliers of the Order of Glory, which was equivalent to the title of Hero of the Soviet Union. Several were nominated to be awarded the title Hero of the Soviet Union, but did not receive it due to their ethnicity. A larger percentage of Bukharian Jews were part of the officer staff as compared to the other nations of Central Asia due to their better education, knowledge of Russian, and quick adaptation to the war.

In the beginning of the war, more than 200 Bukharian Jews, passing intensive course of preparation of junior commanders, commanded shooting, tank, and artillery divisions – platoon, company, battalion. Among them infantrymen Boris Iskhakov, Iosif Galibov, Boris Ilyayev, Uriel Ibragimov, Isak Abramov, Ribi Mullokandov, tankmen Pular Iskhakov, Haim Arnov, David Kalendarev, Nikolai Yusupov, Markiel Koinov. As a part of air squadron “Normandy – Neman,” served the future actor and producer Samyon Aulov.

A few of them became senior officers. For example, major Yuriy Bangiyev was the deputy commander of the 3rd Partisan Brigade (he was killed in Sudak, Crimea in 1944), major Malkiel Abdurakhmanov - commander of the auto transport battalion - supervised the movement of vehicles on the «Road of Life» during the blockade of Leningrad. (he died in combat in April 1945 in the battle for Berlin).

Out of 100 Bukharian Jewish doctors, who graduated from medical institutes before 1941, 81 participated in the war. Of these, 17 were killed, and 36 sustained fatal wounds on the front lines. The U.S. and Israel are home to 28 war veteran medics. Here are their names: Yuriy Aronov, Frida Aulova, Rafael Avezbadalov, Nikolai Aronbayev, Asaf Achildiyeve, Rodshel Aksakalov, Emanuel Aronov, Sipora Borokhova, Lev Babadzhonov,

Mikhail Borokhov, Mishoel Galibov, Rafael Davydov, Ilya Zakenov, Lev Kalendarev, Mikhail Kalontarov, David Kalontarov, Boris Mullokandov, Pyotr Munarov, David Mosheyev, Rafael Fuzailov, Zakhar Shimonov.

Bukharian Jews also participated in the Afghan War of 1979-1988.

In several Central Asian cities, there are monuments with eternal flames to those killed in combat, located in Bukharian Jewish cemeteries.

Bukharian Jews, together with all the people of Uzbekistan, Tajikistan, Kazakhstan, Kyrgyzstan, and Turkmenistan displayed sincere generosity, nobility, feeling of participation to a stranger's misfortune, to Jews, and the people of other nationalities evacuated to Central Asia during the war. Many Bukharian Jewish families hosted Jewish evacuees from the German-occupied parts of the Soviet Union.

WARS OF THE STATE OF ISRAEL, Israeli War of Independence (May-June, 1948); Sinai Campaign (October 29, 1956 - November 5, 1956); Six-Day War (June 5, 1967 - June 10, 1967); Yom Kippur War (October 6, 1973 - October 23, 1973); First Lebanon War (1982). All of these conflicts ended in Israeli victory. During the Second Lebanon War, Israel was not able to accomplish all of its military goals. All of these wars were either started or provoked by the belligerent states/organizations surrounding Israel. Bukharian Jews in Israel participated in all the Israeli-Arab wars and battles against Palestinian terrorists.

MEMORIAL DAY, the Israeli holiday honoring fallen soldiers and civilian victims of terrorism. It has been observed since 1952 (enacted by law in 1963) on the 4th day of Iyar, the day before Israeli Independence Day. The observances include public, military, and religious ceremonies occurring throughout the country. Memorial Day begins at sunset on the 3rd of Iyar, and lasts for 24 hours. After the Six Day War it has become customary to begin the observance with a ceremony at the Western Wall. This ceremony begins with the lighting of the memorial flame by the president. The ceremony continues with a speech by the chairman of the Joint Chiefs of Staff commemorating the fallen. Then the chief military rabbi reads a prayer in their memory. Finally, the military cantor sings "El Malah Rachamim" and the father of one of the fallen soldiers reads the Kaddish.

CULTURE

Culture, (from Latin *cultio*, "to cultivate") the general meaning of the word includes any result of rational human endeavor, as opposed to natural forces; it can be subdivided into material and spiritual culture. The culture of Bukharian Jews includes the literary, musical, and visual arts, as well as religious and ethnic traditions and customs, including traditional arts and crafts; cuisine, clothing styles, dwellings, etc. Bukharian Jews also made contributions to the cultures of the Uzbeks and Tajiks, among whom they lived for hundreds of years. A simultaneous enrichment of cultures occurred, through the fields of art, theater, and music. Many elements of the culture of Bukharian Jews are similar to the culture of the native peoples of Central Asia (cuisine, musical traditions, and others). On the other hand, various elements, especially those related to religious life, are specific to Jews and are shared with other Jewish communities (in particular the eastern ones): traditional writing scripts, the use of Ancient Hebrew, the interior decoration and ornaments of synagogues, and so on. During the course of the 20th century, under the influence of Russian, Uzbek, and Tajik cultures the process of partial acculturation (cultural assimilation) of Bukharian Jews occurred. It could be seen, for example, in some loss of the native language, the breakdown of the traditional way of life, a backing away from religion, the use of non-Jewish names, etc. During immigration and repatriation (late 20th to early 21st century), the process of adaptation to new places of residence also occurred.

ARTS OF THE BUKHARIAN JEWS

Visual Arts. With the establishment of Soviet rule in Central Asia during the 1920s, new genres of the visual arts penetrated the culture of the region. Bukharian Jews actively participated in this multifaceted field of work, and contributed a great deal of creative effort: in the monumental and decorative arts and water color painting, in cinema art, and in the genre of puppet-theater.

Artists: Yusuf Elizarov, Markel Kalontarov, Abram Pylosov, Boris Rubinov, Emonuel Kalontarov, Ilya Rahnaev, Israel Rubinov, Yakov Rubinov, Rafael Aronov, Ruben Borochoy (Bore), Victor Rubinov, Rafael Suleymanov, Yakov Begimov, Samson Rubinov, Yuri Rubinov, Avraham Abdurakhmanov, Ilya Abdurakhmanov, Mikhail Abdurakhmanov, Ilya Bachayev, Shlomo Ustoniyazov, Yakov Sabzanov (Savzhon), Moshe Gilkarov, David Ilyabaev, Yakov Pinkhasov, Nison Babayev, David Davydov, Israel Israel, Uriel Kuldakov, Ilya Normatov, Grigoriy Alayev, Eduard Aminov, Eduard Bangiyev, Joseph Gabriel, Moshe Gilkarov, Valera Iskhakov, Ilya Kandinov, Zhanna Kulangieva, Avner Levi (Pinhasov),

Reneta Mishaykova Joseph Nord, Boris Sachakov, Alexandr Fuzaylov, Yakov Hanansen (Iskhakov), Moshe Hiyaev, Nison Shimunov, Semyon Shimunov, Joseph-Cohen Yusupov, Malka Yakubov-Zamir.

Musical Arts. Traditional Music. The musical traditions of the Bukharian Jews are closely tied to the musical traditions of the Uzbeks and Tajiks. Traditional music can be divided into two kinds: folklore and professionally made music in the traditional style. The musical folklore of the Bukharian Jews is focused on ceremonial songs, which are connected to the various stages in a person's life from birth to death (brit-milah, gahvorabandon, nokhungiron, mouisargiron, bar mitzvah, wedding, and funeral). In addition, it is comprised of various lyrical songs and instrumental music. The melodies that are heard in folk and traditional style music are used in the traditional religious hymns and chants of the Bukharian Jews. For example, in the book *Shirei Shabbat* (Songs of the Sabbath) one encounters many songs whose melodic themes are based on the vocal works of the shashmaqom. Also, many of the religious songs heard during the holidays of Pesah, Shavuot, Sukkot, and Simchat Torah are based on folk melodies. The symbol of the professional musical tradition of the Tajiks, Uzbeks, and Bukharian Jews is the style of **shashmaqom**. From the time of the Emirs and continuing to present day, many Bukharian Jews became well known masters of this style. Among them we find Avner Aminov, Neriyo Aminov, Roshel Aminov, Ari Babakhanov, Levi Babakhanov (Levicha), Avner Barayev, Iosefi Gurg, Berta Davydova, Borukh Zirkiyev, Barno Iskhakova, Borukhi Kalkhok, Iskhak Katayev, Ezro Malakov, Ilyos Mallayev, Gavriel Mullokandov, Morduchay Tamburi, Suleyman Takhalov, Avrom Tolmasov, Mikhoel Tolmasov, and Uriel Tolmasov, Gavriel Benyaminov (Patak), Mikhoel Mullokandov, Avrohom Davydov, Siroj Aminov, Boris Musheev, Yair Elizarov, Michael Barayev, Moshe Babakhanov, Israil Tolmasov, Karim Muminov, (Naftali Shimunov), Yakutiel Babahanov, Ilya Abramov, Ochil Ibragimov, Saadi Khaimov, Rafael Badalbaev, Elyau Tajikov, Roshel Rubinov, Roma Tolmasov, Ilya Khavasov, Gavriel Tolmasov, Amnun Davydov, Avromhaim Aminov, Oshma Babakhanov, David Inoyatov, Mehri Iskhakbaeva Sofia Badalbaeva, Zainab Polvanova, Maryam Alishayevf, Kimat Borokhova, Bertahonim Davydova, Fatima Kuinova, Lola Barakayeva.

Many folk singers and musicians performed in the genre of *sozanda*. **Sozanda** (from the Persian "saz", a plucked stringed instrument) is a term that is applicable, firstly, to the unique melody and motif of the genre, secondly to the special tuning of the instrument, and lastly to the musicians themselves, whether they are playing solo or in ensemble with other folk instruments. In Bukhara and Samarkand, *sozanda* applies to female singers

and dancers who perform traditional songs and dances, while providing their own accompaniment using a musical instrument (such as a doira, kairok, or zang), during the celebrations of weddings, childbirth, circumcisions, and other family rituals. The songs of the sozanda are combined into the cycles of "Kairokbozi" and "Zang". Their bright and jovial melodies, alluring dance rhythms, in combination with folk and, sometimes, classical poetry create a sublime atmosphere of optimism. During the 1930s and 1940s, the lapar style was especially popular. The performances in this style consist of a male-female duet that performs a comical and satirical show, which has a romantic-lyrical component as well. The singing is also accompanied by a vivacious dance.

Sozanda: Tovo Karkigi (Tovoi Urus), Mihaly Karkigi (Khalilkhon), Bulori Oshma (Shishakhon), Kundalhon (Adino), Gabur (Kheysi Aronova), Noshpottikhon (Heysi Babayeve), Mindalkhon (Mavzol Yukhananova), Tamara Takhalova, Tuhfahon (Yafa Pinkhasova) and others.

Musicians and performers on various instruments:

Doyra - Avner Barayev, Matat Barayev, Yakov Barayev, Iskhak Barayev, Ilya Barayev, Yashar Barayev, Alo Alayev, Yakov Alayev, Yakov Rubin, Yuri Rubinov, Avner Aminov, Ribby Ibragimov, Artur Khodzhaev, Ilya Gulkarov; **gijak** - Iosif Davydov, Uriel Tolmasov, Yuhay Zavulunov; **tanbur** - Nison Mullokandov, Yakub Davydov, Avraham Nisimov; **rubob**, **tar** - Sadiq Mosheyev, Dodik Yakubov, Yokub Bobodustov, Amnon Bobodustov, Yosik Abramov; **Clarinet** - Albert Narkolaev, Slavik Aronbayev; **chang** - Joseph Kaikov; **nay** - Nison Shoulov; **koshnay** - Mikhail Fuzaylov.

Composed Music. Western style musical composition entered the culture of the Central Asian nations, including the Bukharian Jews, during the 1930s and 1940s. One of the effects of the Soviet Revolution was the penetration of the polyphonic European music into the traditional monophonic music of this region. These developments led to the organization of various musical ensembles such as philharmonics, operas, and orchestras, etc. It also led to the establishment of musical schools. As a result, the musical creations of these new musicians combined the monophonic Eastern and the polyphonic Western traditions. Gradually, two types of musicians developed. The first type is called the "composer-melodist" in Tajikistan and "bastakor" in Uzbekistan. Bukharian Jewish musicians of this type include Gavriel and Avner Mullokandov, Mikhoel and Uriel Tolmasov, Neriyo Aminov, Nison Shoulov, Yakub and Amnun Bobodustov, and Suleyman Takhalov. Their works consisted of those in the traditional maqom style, and also the various song genres such as ashula, tarona, surud, etc. Musicians of the second type are composers in the usual

European meaning of this word. They compose music for symphonic orchestras (symphonies, tonepoems, suites, concertos), musical theater (operas, ballets, musical dramas and comedies, musicals), and vocal performance (cantatas, oratorios). In addition, they compose chamber music, jazz, film soundtracks, songs, and much more. The performances of these compositions utilize every European musical instrument that can be applied to the local melodic material. Since the 1930s, there have been four generations of Bukharian Jewish composers. The first were Suleyman Yudakov and Manas Leviev. Members of the second generation include Yakhriel Sabzanov, Sonya Abramova, and Mikhail Mullojanov. The third generation of composers consists of Amnun Yadgarov, Ben Isakov, Gennady Aleksandrov (Ilyasov), Efraim Gavrielov, and Eduard Kalandarov. During the 1980s a fourth generation of composers developed: Ariel Davydov, Benyamin Yusupov, Marina Kalantarova, and Shushano Iskhakbayeva, David Zirkiyev, Ella Galibova, Inessa Malaeva, Suleyman Khajibekov, James (Musayev) Rafael.

Opera. The opera came to Central Asia in the 1930s as a result of the extensive penetration of Russian and Western European musical traditions into the region. This led to the establishment of National Operas in Tajikistan and Uzbekistan in the late 1930s. The first opera singers started out as actors in musical drama theaters, including Bukharian Jewish theaters where many popular musical dramas and comedies were staged: "Khalima" by G. Zafari; "Takhir and Zuhra" by T. Jalilov; "Gulsara" by R.M. Glier, T.Sadykov and T.Jalilov; "Arshin mal alan" by U.Gajibekov; "Najot" by Y.Khaimov; "Zulmi Amir" by R.Avezov. Tajik, Uzbek, and Bukharian Jewish opera singers first obtained their special vocal education at the Uzbek National Vocal Studio at the Moscow Conservatory, also at the Tashkent Conservatory (which was established in 1936), and later at opera studios in Tashkent and Dushanbe. Bukharian Jewish performers possess a rare vocal talent that lets them blend various singing styles; this allows them to perform traditional, classical, and popular music in addition to opera. With equal professionalism they play in operas composed by European, Uzbek, and Tajik composers. At various times, the following Bukharian Jewish singers worked at the Aini Tajik State Academic Opera and Ballet Theater: Mikhail Alayev, Rena and Yakov Galibov, Yuno Iskhakbayev, Kseniya Mavasheva, Roza Mullojanova, Shoista Mullojanova, Avner and Zalmon Mullokandov, Roshel Mullokandov, Arkadiy Namatiyev, Rafael Tolmasov, and Misha Khasanov. Over the same time period the following performers sang at the Navoiy Uzbek State Academic Great Opera and Ballet Theater: Soson Benyaminov, Robert Borukhov, Fatima Borukhova, Mikhail Davydov, Mordukhai Davydov, Yuriy Davydov, Kseniya

Davydova, Roshel Mordukhayev, Moshe Mosheyev, Mikhail Mullojanov, David Mullokandov, Lev Pinkhasov, Alfred Samandarov, Zaur Samandarov, Sara Samandarova, Fatima Borukhova, Yakov Khakhamov, and Iosif Shalamayev. Yuriy Davydov, Zina Ilyayeva, and Roshel Mullokandov sang at the Samarkand Opera Theater that was established in 1964. Even in immigration, Bukharian Jews continue to work in opera, and perform at opera theaters in Europe, Israel, and America. Bukharian Jews who have accomplished this are Assiya Davydova, Albert Israilov, Yuriy Mullayev-Viderman, Iosif Shalamayev, Miriam Yusupova, Gavriel Yakubov, Albert Izrailov, Bertakhonim Davydova, Mikhail Mullojanov.

Popular Stage Performance. The first jazz orchestras, pop bands, and vocal and instrumental ensembles of various types began to appear in Central Asia during the 1950s. Many Bukharian Jewish musicians devoted themselves to pop and jazz music and had great professional success. These were instrumentalists Eduard Kalandarov, Ilyos Mallayev, Pissar and Pulat Mordukhayev, Adiyur Yakubov, and others. Among singers notable Bukharian Jews were Sasson Akbashev, Yukhan Benyaminov, Aleksandr Davydov, Ben Isakov, Gennadiy Iskhakov, Eson Kandov, Tamara Katayeva, Georgiy Musheyev, Mukhabbat Shamayeva, Rano Sharipova, and others.

THEATER (from Greek *theatron*, "a place for spectacle"), an art form which uses dramatic scenes staged by actors as its media. The roots of theater lie in ancient games. During the Middle Ages, wandering actors carried on the theater tradition. In Central Asia, they were called *maskaraboze*s. During the 16th and 17th centuries, theaters as we know them began to appear, mainly in the large cities. The first Bukharian Jewish Theater was located in Kokand (1916-1920); there plays based on Biblical themes were staged. During 1920-1922, the Youth Council of Indigenous Jews organized the "Tarbut" Small Garrison Theater in Samarkand. In 1930, Kori Yakubov and Isroel Tolmasov created the Bukharian Jewish Childrens Theater at the same location. During the Soviet regime, there were Bukharian Jewish theaters in Samarkand (1921-1925 and 1932-1940). Between 1935 and 1939, the Samarkand theater troupe worked in Bukhara by agreement, and then it returned to Samarkand, only to be closed in 1940. The first director of the Samarkand Theater was M.R. Issakharov. The plays staged in the Samarkand theater were G. Zafari's "Khalima", Uzeir Gajibekov's "Arshin mal alan", R. Avezovs "Zulmi Amir", R.M. Gliers and T. Sadykovs "Gulsara" and "Leili and Mejnun", and V.A. Uspenski, S. Shoumarovs, and G.A. Mushels "Farkhad and Shirin", Y. Khaimovs "Najot" ("Deliverance"), "Ozodiyi Zanho" ("Emancipation of Women"), and "Khiyonatkor" ("Traitor"), and finally, "Ahavat Sion" based on the novel by Avraham Mapu, that was translated from Hebrew by Shimon Hakham,

"Amnun and Tomor". The plays staged in Bukhara were "Najot", "Zulmi Amir", "Farkhad and Shirin", and "Halima". Great actors and singers gained their fame working in these theaters: Mikhoel Tolmasov, Mikhoel Mullokandov, Gavriel Mullokandov, Yuno Iskhakbayev, Ksenya Borukhova, and others. During the Perestroika (1989-1991), the **Bukharian Jewish Theater-Studio "Nekqadam"** (the director was M. Fattakhov) was organized in Tashkent. The theaters program consisted of "Sivoyi Chorlava" ("Quarrelsome Sivyo", 1989) and "Ester" by D. Niyazov, "Arshin mal alan" by U. Gajibekov, and "Shabi Tui" by N. Sofiev. In the United States (New York), several theater troupes were created. One is **Semyon Aulov's "Vozrozhdenie" Theater** that was established in 1994, under the initiative of Club "Roshnoyi". The theater has staged L. Pilosova's "Khoustgory" (1995), N. Sofiev's "Tashkent – New York" (1996), L. Yakubovs "Injoro America meguyand" (1997), N. Sofiev's "Arijon, natars!" (1998), Sayid Akhmad's "Bunt nevestok" (1999), B. Suleymanov's "Mothers Day", R. Babekova's "Insurance" (2001), Tsagareli's "Khanuma" (2002), and N. Sofiev's "Zulayho" (2004) and "Shabi Tui" (2006), G. Slutsky's "Masterpiece on Canvas" (2008), "Arshin mal alan" (2010). Since 2012 the theater "Renaissance" headed by Lazar Iskhakbaev. He delivered performances "Moshe Kalontar" (2015), "Shalom, Marusya" (2016).

Bukharian Jewish Theater Studio of America under the direction of **Mierhay Mosheyev**, which has staged "Sivoyi Chorlava" ("Quarrelsome Sivyo") by D. Niyazov (1997), "Zimry" by M. Mosheyev and L. Yakubov (2000), "Parvona" ("Moth") by Otakuzi Uigun, "Serdechnye Tainy" (Heart Secrets) by B. Rakhmoni (2007), «Deceit and Love» (2014) by N. Sofiev and M. Mosheyev. **L. Pilosova's and B. Isakov's Comedy Theater "Bukhara on the Hudson"** has staged the revue "Bukhara on the Hudson" (1996), and plays "One Bedroom Apartment" (1999) and the "Home Attendant" (2006) by L. Pilosova. **B. Katayev's Theater Company** has staged a musical drama based on I. Malayev's play "Pevets ego Prevoskhoditelstva" ("The Singer of His Excellence", 1999), «The Fifth Commandment» (2013) based on a play by American writer Vin Delmar. Theater **"Inspiration"** under the direction of **A. Yakubov** (Aroni) – performance "Son-in-law in Love" (2010).

There are also several theaters based in Israel. For example the **M. Tolmasov and G. Mullokandov Musical Drama Theater** (1993-2002), led by **Boris Namatiev**, has staged "Yosef Ha-Sadiq" by A. Shalamaev (1996), "Arshin mal alan" (1994) by U. Gajibekov, "Ester Ha-Malka" by A. Shalamaev (1996), "The Sacrifice of Isaac" by B. Namatiev and N. Yuhananova (1998), A. Shalamaev's "Haft barodaron" ("Seven brothers") (1999), "Apa Kalmoki-Kaimok" ("Aunt Kalmok") and "Gardishi Davron" ("The

cycle of time"). The **Boris Namatiyev Theater** (2002-2016) has staged "Moshe Rabeinu", "Shimon-ha-Gibor", "Haft barodaron", "Rambam", and I. Malayev's play "The Singer of His Excellence" (2008). Also in Israel, the **Soson Benyaminov Musical Drama Theater** has staged "Ester Ha-Malka" ("Queen Ester, 1995), "Amnun and Tomor" (1996), "Quarrelsome Sivyo" (1997), and "The cycle of time" (1998).

FILM appeared as an independent art formed in Central Asia during the 1940s, when film studios from the western regions of the USSR were evacuated away from the front lines. These film studios later served as the foundations for the establishment of local studios. Bukharian Jews worked in these studios and applied their skills to the development of film.

The director Bension Arieovich (Boris Alekseyevich) Kimyagarov, a student of Sergei Eisenstein's works, was the founder of Tajik cinematography and worked at the "Tajikfilm" studio. Kimyagarov directed documentary films on Tajikistan, which received the State Prize of the USSR, and the Venice Film Festival diploma. He also produced 13 feature films: "Khasan Arbakesh", "Chelovek menyayet kozhu", "Dokhunda", "Fate of a Poet", an epic film based on "Shakhname" by A. Firdousi, "Banner of a Blacksmith", "Tale of Rustam", "Rustam and Sukhrob", and "Tale of Siyavush". The art director of many of Kimyagarov's films was David Ilyabayev, who worked on 26 films, all but one were made at "Tajikfilm". Film director, Elizaveta Kimyagarova, the daughter of Bension Kimyagarov, directed the following films: the documentaries "Abdullo Rakhimbayev", "Adagio", "Khashar", "Boris Kimyagarov: Chronicle of Memory", and feature films "Magic Flower", "Rubai of Khayyam", "Adventures of the Little Muk". Shmuel Mullojanov worked at "Tajikfilm" as the assistant director on Bension Kimyagarov's films, as well as the films: "First Morning of Youth", "Children of the Pamir", "Nisso", "Jura-Sarkor" and others. Roza Ustoyeva worked as the sound recording mixer at "Tajikfilm". The cinematographer and director Aleksandr Shabatayev filmed the following: as cinematographer "Woman from Afar", "Adonis 14", "Make A Wish For Your Past", "Time of the Wintry Fog", "She Likes Me", and others; as director "Simple Life of Bobo Amin" and "Field of Onions". The music for "Tajikfilm" movies was written by composers Yakhel Sabzanov, Gennady Aleksandrov (Ilyasov), and Amnun Yadgarov.

At the "Uzbekfilm" studio, the chief art director was Emonuel (Eduard) Kalontarov, his films include "The Whole Mahalla Speaks of It", "You Are Not An Orphan", "Vision", "Tashkent - City of Bread", "Abu Reikhan Biruni", "Adventures of Ali Baba and the 40 Thieves", and others. Rafael Suleymanov was the art director for ten films, including: "Tashkents

Winter", "Seller of Dreams", "Last Inspection", "Meaning of Life", and "Throw Me An Apple", "Monster" and others.

The director Yanik Faiziyev filmed the following: "Siz Kim Siz", "Stop on Request", and "Camilla". Anatoly Kabulov (Galibov) worked as a director, screenplay writer, and critic. He created the cartoon "Magical Samovar". Film director, Anatoly Yakubov, filmed popular science and documentary films: "There Will Be No Mercy", "20 Years Since", "Period, Period, Comma.", and others. Rafael Paltielov and Slavik Davydov filmed documentaries.

Music for the "Uzbekfilm" studio was composed by Suleyman Yudakov, Manas Leviev, and Eduard Kalandarov (who had 25 credits in films such as the musical "Nasreddin Again" in which he played one of the main parts and sang for three characters, "Autumn Novella", "Gulka", "Uzbekistan - Nation With A Great Future"). Ben Isakov was the composer of the music to the animated films: "Ognik", "Khudoyberdy and Dev", and the televised films-concerts: "Enter Into My Home", "Earthly Beginnings", and others.

Some film stars include Maryam Yakubova, Georgiy Musheyev, Semyon Aulov, Mikhail Aronbayev, the brothers Semyon (Chungak) and Boris (Tashkentsky) Mordukhayev, Tukhfa Pinkhasova, and others.

In the immigrant community of America, Boris Katayev and Ben Isakov produced and directed a series of documentary films.

Actors of theater and cinema:

Frida Mullokandova, Zoya Mirzokandova, Hanna Chulpaeva-Yadgarova, Semyon Aulov, Pinkhas Kuraev, Boris Tashkentskiy (Mordukhaev), Semyon Chungak (Mordukhaev), Maryam Yakubova, Boris Namatiyev, Mikhail Aronbaev, Misha Asherov, Lyubov Pilosova, Nisim Abayev (Nisimi Kayroknavev), Isak Yagudaev, Yisroel Tolmasov, Tuhfahon Pinkhasova, Mikhail Fattakhov, Tamara Mosheeva, Miryom Fattakhova, (Gulchehra Bakaeva), Naftali Yusupov, Davydov Amnun, Sofa Badalbayeva-Kaykova, Georgiy Musheev and others.

Ballet dancers:

Isahar Akilov, Margarita Akilova, Viloyat Akilova, Gavhar Akilova, Zuleykha Akilova, Malika (Mazol) Kalontarova, Benik Aminov, Ilya Yakubov, Yakov Masikhaev Margarita Mavasheva and others.

Directors of theater and cinema, sound engineers, operators:

Bension Kimyagarov, Isa Yakubov, Uriel Poltielov, Shmuel Mullojanov Mikhail Babadjanov, Amnun Yakubov, Boris Kataev, Semyon Aulov, Elizaveta Kimyagarova, Anatoliy Galibov (Kabulov), Alexandr Shabataev, Ilyos Malaev, Boris Namatiyev, Suleyman Tahalov, Soson Benyaminov, Mierkhay Mosheyev, Lyubov Pilosova and others.

MUSEUMS. Judaic departments appeared in history and art museums at the end of the 19th century (for example, the Jewish Room in the Louver, Paris). These departments mainly displayed archeological artifacts found in Eretz-Israel. The first and only Bukharian Jewish museum in the Soviet Union was opened in 1922 in the Jewish Quarter of Samarkand by the ethnographer Isaak Simkhovich Luriye (1875-1938). In May 1921 Luriye had set off to Turkestan and Bukhara under the task of Petrograd's geographical institute. Having found in Central Asia the richest material concerning completely unexplored group, the Bukharian Jews, also called «native» or «local» Jews, Luriye decided to continue the study of this group. So the ethnographer, historian, and one of the chiefs of the Jewish historic-ethnographic society in St. Petersburg, became the organizer and first chief of the Native Jewish ethnographic museum in Samarkand (1922-1932). The museum was in the Jewish quarters of Samarkand in the former house of a merchant of first guild Ari Fuzaylov (nowadays the building of a drugstore on Tolmasov street). The museum had more than 700 exhibits: archival documents concerning the various parts of life Bukharian Jews, assembly of everyday objects, national medicine, a library containing Bukharian Jewish manuscripts, books, etc. At the end of 1931 Luriye was dismissed and the museum was absorbed as the Native Jewish branch of the Samarkand Central State Museum which existed up to 1937, when in August it was liquidated and the museum was closed. The organizer of the museum Luriye was lost during the repression.

Many exhibits were handed to the Samarkand urban museum – reserve, where the part from them was kept until now. In 1992 53 folders with the documents, approximately 300 books and 16 manuscripts were found out. There were about 50 of subjects from textiles (parokhets, caporets, and clothes) and some ritual objects. The large documentary value is represented in a photo archive containing more than three hundred glass photo plates with negatives, on which the stages of life of the Samarkand Jews at the end of 1920 until the beginning of 1930, executed by the photographer V. Kovtovsky are embodied.

In May of 2008 in the Samarkand City Preservation Museum the exposition on a theme «The Jews of Region in the past and present» was open. In a Museum of a history of the peoples of Uzbekistan in Tashkent a section called “The Life of Native Jews” was opened.

In October of 2002, the Bukharian Jewish Heritage Museum was opened at the Queens Gymnasia, thanks to the efforts of Club “Roshnoyi” (Yuriy Sadykov is the museums president and Aron Aronov is the executive director). The museum's collection contains more than 2000 historical

artifacts, including archival materials, photographs, books, and religious objects.

In Israel Morduhay Kimyagarov has collected numerous exhibits for a planned Museum of heritage of the Bukharian Jews. The exhibits, assembled by him, reflect the history and ethnography of Bukharian Jews, jewelry and ornaments, clothes, footwear, subjects of everyday life, subjects of a cult, musical tools: specificity of the Bukharian-Jewish kitchen etc. More than 12 thousand exhibits are totaled. They are basically in boxes, cases and bags. They live an active life as mobile exhibitions and please the people with the uniqueness and originality, including in 2000 – in a building of Knesset.

LITERATURE, JOURNALISM

BUKHARIAN-JEWISH FOLKLORE, folk art traditions that are transferred from generation to generation and are found among the common people. The folklore of the Bukharian Jews can be divided into several categories based on the method by which it is made and passed on: oral folklore- **zarburmasal** (proverbs), **makolho** (sayings), **kissayobak** (riddles), **tezguiyak** (tongue twisters), and **hikoya** (anecdotes, legends, and fables); musical folklore - **kissagui** (music, theater), **surudhoi tuy** (wedding songs), **khachvi** (satirical songs), and **haqoni** (songs of mourning); dance folklore; and also behavioral and ceremonial folklore (beliefs and customs). All types of Bukharian Jewish folklore were influenced by the culture of the people among who they lived. In 1972 in Israel, Yakov Pinkhosi published a collection of ten Bukharian Jewish fairytales that was written in Hebrew.

In 1985, Iskhak Mavashev's anthology *Folklore Va Yoddoshtkho* ("Folklore and Memories") was published. Also, the following anthologies, on this topic have been published more recently: *Folklori Yahudiyoni Bukhori* (part I in 1994, and part II in 2000) by Zoya Uvaidova, and *Angura Khuru Bogasha Napurs and Zaboni Man - Dusti Man* (2000) by David Davydov.

WRITERS. Bukharian Jewish literature (literary works written using the Bukharian Jewish or Jewish Tajik language) first developed as part of Jewish-Persian literature, which existed since the 14th century (its founders were Shokhin Shirazi (13th-14th century), author of epics based on biblical themes, and Yusifi Imroni (15th-16th century). Between the 17th and 18th centuries, the first works written in the Bukharian Jewish (Jewish Tajik) language began to appear. The authors of these works were Hojai Bukhori (16th-17th centuries), Elisho ben Shmuel, Rogibi Samarkandi (17th century), Yusuf ben Yitzhak (Iskhak) Bukhori (1688-1755), and Ibrakhim ibn Abi-el-Khair (early 19th century). The great educator Shimon Khakham (born in

1843 in Bukhara, died in 1910 in Jerusalem) made the greatest contributions to the development of Bukharian Jewish literature written in the modern Bukharian Jewish language. More than 50 written works belong to his quill. These include the translation of almost all of the books of the Tanakh into the Bukharian-Jewish language, and of "Ahavat Sion" a novel by Avraham Mapu. His works also include elaborations on the poetry of Shokhin and a set of original works. After he moved to Jerusalem in 1890, he founded a Bukharian Jewish literature circle and started up the publication of books written in the Bukharian-Jewish language. He published his own books and those of other authors. Publication of translations from Hebrew to Bukharian Jewish (and vice versa) and other works of various authors' ensued: Avraham Aminov (Avraham Talmudi, 1857-1939), Shalamo ben Pinkhas Babajan (1843-1928), Nisim Tajer (1896-1971), Rafael Galibov (1885-1951), Azaryo Yusupov (Khabibi Bukhori, 1881-1962), Rabbi Meyer ben Khakam Yusuf Mizrakhi otherwise known as Khakimcha (1855-1920), Yadiyo Yuabov (early 1900s), and others. This period in the development of Bukharian Jewish literature lasted until the end of the 1910s and can be characterized by the predominance of poetry, translations (mainly from Hebrew), and works based on historical or religious themes. The 1920s and 1930s became a time of intense development. New genres appeared (narrative, essay, and dramaturgy). Overall the literature took on a secular character. This period was dominated by an interest in modernity, change, and society, and as a result most of the work from this period was concerned with contemporary themes. In 1934, an "Almanac" that included works by Bukharian Jewish authors was published. This period produced great poets and prose writers. Some of the distinguished poets were Pinkhas Abramov (1906-1963), Yakhiel Akilov (1900-1972), Korgar (Yunatan Kurayev, 1908-1985), and Muhib (Mordechai Bachayev, 1911-2007). Among prose writers the following deserve mention: Menashe Iskhakbayev (1907-1978), Bension Kalandarov (1908-1988), Aron Saidov (1902-1954), Gavriel Samandarov (1910-1987), Moshe Yagudayev, and prose and playwrights Menashe Aminov (1890-1974) and Yakub Khaimov (1908-1998). In the late 1930s, as a result of Stalin's ethnic policy, all Bukharian Jewish cultural establishments, periodicals, and publishing houses were closed. Many authors were repressed. The rapid emergence of Bukharian Jewish literature halted. Authors were prohibited from publishing their works in their native language. This forced some to begin writing in another language, such as Russian, Tajik, or Uzbek, and others to stop writing altogether. Publications in the Bukharian Jewish language would sometimes appear during the 1950s and 1960s in Israel (by Shulamit Tillayeva and others). It was not until 1993, when in Dushanbe, members of a division of the Writers Union of

Uzbekistan were able to publish an anthology of Bukharian Jewish narratives, plays, poems, and essays entitled *Guldasta* (meaning Bouquet of Flowers).

During various periods of repatriation of Soviet Jews to Israel, the creative activity of the following authors and poets was significantly sparked: Mukhib (Bachayev), Aron Shalamayev, Nisan Niyazov, Yakov Savzon, Gabriel Borokhov, Rahmin Avezov, Yakov Aronov, Gabriel Zurov, Hanan Shimonov, Iosif Khakhamov, Yair Saidov, Osher Gavrielov, Mikhail Daniyarov, Ze'ev Nektalov, Khevsigul Khushyarova, Natan Yukhananov and others. In 1998, A. Shalamayev and H. Tolmas compiled an anthology of works from Persian and Bukharian Jewish authors, covering the period between the 14th and 20th centuries, entitled "Pages of Bukharian Jewish Literature", and it was published in two volumes. In 2003, an "Almanac" that consisted of the works of Bukharian Jewish authors living in Israel was published.

In the US, since 1990, the following writers actively work and publish: poet and playwright Ilyos Malayev (1936-2008), poets Mikhoel Zavul and Roshel Rubinov, prose-writer and playwright Boris Iskhakov, Nison Sofiyev, Levi Yakubov, and Lyubov Pilosova. There are also Bukharian Jewish authors that publish in Russian: Rafael Aminov, Eduard Aminov, Robert Bangiev, Aleksandra Ilazarova, Arkadiy Inoyatov, Eduard Niyazov, Ilya Yakubov, Yuri Muradov-Moor, Asher Tokov, Hana Tolmas, Markiel Fazylov, Yair Aksakalov, literary critic Yuriy Babayev, literary translator Emmanuel Mullokandov, and others. In 2000, the Writers' Union of the Bukharian Jews of Israel was organized. In 2005, the Union of Bukharian Jewish Writers and Journalists of the US was founded.

MASS MEDIA

NEWSPAPERS:

ALANGA ("FLAME"), was published in Israel by the Worldwide Forum of Rabbis of the Bukharian Jewish Communities (2005-2007). During 1997-2004, a magazine of the same name was also published. Froza Pinkhasova was the editor.

BAIROQI MIKHNAT ("BANNER OF LABOR"), on April 8, 1930 it was renamed *Roshnoyi*. It was published in Tashkent and used the Bukharian Jewish language. It was first typeset in Hebrew, and later in Latin characters. This newspaper was printed until May 27, 1938. Aron Saidov and Menashe Aminov were the editors.

BETH AHARON, was published in New York during 2001. It was written in Russian. It was published by Roman Yusupov, and edited by Rafael Nektalov.

VOICE OF THE WORLD ("WORLD VOICE") - is published in 2014 in New York, on the Russian and English languages. "Kaykov Media" Publisher. Editor in Chief – Ben Isakov.

BUKHARSKAYA GAZETA ("BUKHARIAN NEWSPAPER"), is published in Israel since 1997 and is written using the Bukharian Jewish (Cyrillic) and Russian languages, and since 2004 also in Hebrew. The publisher is Ovadiya Fattakhov, and the editor is Yair Aksakalov.

BUKHARSKO-YEVREISKIY MIR ("BUKHARIAN-JEWISH WORLD"), was published between 1996 and 2001 in New York, US. It was written in Russian. Its publisher was Boris Kandov, and the chief editors were Arkadiy Mar (1996-1997), Rafael Nektalov (1997-1999), and Rena Elizarova (2000-2001).

DUSTI ("FRIENDSHIP"), a supplement to the *Friendship* magazine that was written in the Bukharian Jewish language (using Cyrillic). It was published in New York between 1995 and 2000, and was edited by Hana Paltiyelova.

GOLOS OLAMI ("THE VOICE OF THE OLAMI"), was published in Ramleh, Israel (2002-2003). Its editor was Arkadiy Inoyatov.

HATHIYA ("RENAISSANCE"), was published in Israel by "Brit-Yotsey Bukhara" between 1973 and 1986. It was written in Hebrew and the Bukharian Jewish language and edited by Iskhak Mavashev.

LECHAIM - a weekly independent newspaper Bukharian Jews of the world community in the Russian and English languages. Publisher and Editor - Gavriel Ilyabaev. Published in 2012-2016.

MENORAH, is published in Israel since 1999. It was originally published by the "Or-Avner" Fund, but in 2000 the World Congress of Bukharian Jews took over its publication. Since 2002, it is a weekly newspaper that is written in Russian, Hebrew, and the Bukharian Jewish (Cyrillic) languages. It is distributed in Israel, the US, Russia, Austria, and the CIS. The chief editors were Alexander Razgon (1999-2004), Shimon Yanovskiy (2004-2007). David Shekhter (2007-2013). Since 2013 Leonid Elizarov has served as editor.

MOST ("BRIDGE"), was published in New York between 1994 and 2000, on a bimonthly basis. It was written in Russian and published by Nisim Nektalov. Its chief editors were Rafael Nektalov (1994-1997), Igor Gugel (1997-1998), and Iosif Badalov (1998-2000).

OKTYABR ("OCTOBER"), was published in Samarkand, starting in 1933, by the City Committee of the Communist Party of Uzbekistan. It was written in the Bukharian Jewish language using the Latin graphics. Its editor was Moshe Katayev.

RAKHAMIM ("BENEVOLENCE"), was the first Bukharian Jewish newspaper and was published by Rakhmin Davidbayev. It was initially printed in Skobelev (Ferghana) 1910-1914, and then Kokand (Turkestan Region) 1914-1916. It was written in the Bukharian Jewish language using the Hebrew Rashi graphics. Its editors were Nisim Tajer, and Rafael Galibov.

ROSHNOYI ("LIGHT"), was published weekly in Samarkand, beginning on November 16, 1925. It was printed in the Bukharian Jewish language using the Hebrew Rashi graphics. Its editors were Menashe Aminov and Ilyokhumani Pinkhasov, and, starting in 1929, Aron Saidov.

ROST ("TRUTH"), was the news bulletin of the Turkestan Department of the Russian Telegraph Agency (ROST). Between 1920 and 1922, it was printed in the Bukharian Jewish language using the Hebrew Rashi graphics. It was published in Tashkent and its editor was Rakhmin Badalov.

SHOFAR, a monthly publication of the Bukharian Jewish Cultural Center of Samarkand. It was printed in 1992-2009 in Russian. Its editor was Markiel Fazylov.

"SIMHO" BULLETEIN, was published by the Bukharian Jewish Cultural Center of Tashkent between 2002 and 2003. Its editor was Yuriy Hajibekov.

THE BUKHARIAN TIMES, is a weekly periodical that is written in English and Russian. Its publishers are David Aminov, Abo Ibragimov, and the Bukharian Jewish Center, New York, US. Since 2002, its chief editor is Rafael Nektalov. Additionally, a monthly youth oriented supplement has been published since 2006. It is called *Achdut-Unity* and its written using Russian and English. The editors are David Abayev, Peter Pinkhasov, and Igor Rybakov.

TVUNA ("WISDOM"), was published in Israel between 1953 and 1971 and it was printed in the Bukharian Jewish language using the Hebrew Rashi graphics. Its editor was Nisim Tajer.

YEVREISKY OGONEK ("JEWISH FLAME"), was published in New York (2004-2006). It was published by Albert Katayev, and edited by Igor Gugel.

ZAMON, a supplement to the *Bridge* newspaper (1995-1997) and to the *Bukharian Jewish World* (1999-2000). During 1997-1998 and 2001-2002, it was an independent publication. Overall 107 volumes were printed; these were written using the Bukharian Jewish language (Cyrillic). Its editor was Levi Yakubov.

MAGAZINES:

ALANGA ("FLAME"), was published in Israel (1997-2004). Between 2004 and 2007, it was published by the newspaper of the same name. Its editor was Froza Pinkhasova.

BET GAVRIEL, a monthly religious and social-political magazine whose publication started in 2000. It is published by the "Bet Gavriel" Community Center, and its chief editor is William Kandinov.

DLYA VAS ("FOR YOU"), a monthly magazine that is published in New York since 2007. Steven Kaziye, Alexei Shimonov, Igor Rafailov, and Robert Aronov publish it. Its editor is Yuliya Sochilina.

DRUZHBA ("FRIENDSHIP"), a religious ly themed magazine that is published bimonthly in New York since 1991. Its publisher is the Natan Yakubov Education Fund. Its chief editor is Miriyam Yakubova.

GOLOS OBSCHINY ("VOICE OF THE COMMUNITY"), a publication of the Bukharian Jewish Center of New York, it was published between March 1999 and December 2001. Its chief editor was Arkadiy Mar.

HAFTKHOMA ("WEEK"), published by "El Ha-maayan" between 1992-2002. Its editor was Aron Shalamayev.

HA-TKHIYA-HAYOTI NAV, was published in Israel in 1993 by "Brit Yotsey Bukhara". Its chief editors were Iosif Gulkarov (when the magazine was written in Russian and Bukharian Jewish languages), Aron Aharoni, and later Yosef Bar-Natan (when the magazine began to be written in Hebrew).

HAYOTI MIKHNAT ("WORKING LIFE"), the publication of the Bukharian Jewish section of the Writer's Union of Uzbekistan. It was published in Tashkent between 1931-1932 and written in the Bukharian Jewish language. In 1938, it was renamed **ADABIYOTI SOVETI ("SOVIET LITERATURE")**. It was printed until July 1941. Its editors were Aron Saidov, Menashe Aminov, and Yunatan Kurayev.

MASHAL ("TORCH"), was an Israeli magazine published between 1991 and 1993. Since 1993, it is published under the title "Hatkhiya" (beginning with the 500th edition it is written in the Bukharian Jewish language). Its chief editor is Hilel Khaimov.

MIR ZHENSCHIN ("WORLD OF WOMEN"), a monthly, Russian language, magazine that was published between February 1995 and September 1996 in New York. Its chief editor was Lydia Musheyeva.

NADEZHDA ("HOPE"), a social, literary, and popular science magazine that has been published monthly in New York since 1996. It is written using the Russian and Bukharian Jewish languages. It is published by Eduard's Steel Corp and its chief editor is Eduard Katanov, executive editor – Iosif Kalontarov.

OINAYI JAHON ("WORLD'S MIRROR"), published in Tel-Aviv between January and August 1986. Its editor was Manashe Abramov.

RUZ BA RUZ ("DAY BY DAY"), the publication of the ShAS Party that was published in Israel between June and August 1999. It was written in the Bukharian Jewish language.

MY ISRAEL- Is a magazine of the community of Bukharian Jews of Israel. It published since December 2014. The editor-in-chief is Markel Fazylov. Assistant – Hana Tolmas.

SHALOM, international literary and social magazine published by the WCBJ. It is published since 2005 and written in Russia, Hebrew, and Bukharian Jewish languages. Its chief editor is Avraam Pinkhasov.

SHOFAR, international literary and social magazine published in Israel since 2002. It is written in the Russian, Hebrew, and Bukharian Jewish languages. Its editor is Arkadiy Inoyatov.

SHOLOM-ALEIKHEM, a magazine that was published bimonthly in New York between 1998 and 2007. It was published by Nisim Nektalov, and edited by Iosif Badalov (1998-2000) and Marina Rubinov (2000-2007).

UMED ("HOPE"), the bulletin of the Worldwide Association of Central Asian Jews (1985-1990) published in Tel-Aviv. Its editor was Iosif Gulkarov.

VENSKAYA OBSCHINA ("THE VIENNES COMMUNITY"), a periodical that highlights the social and religious life of Bukharian Jews in Austria. It is published since 2001 and written in Russian and German. Its chief editor is Shlomo Ustoniyazov.

VOSKHOD ("ASCENT"), the journal of the Council of Rabbis of the Bukharian Jewish Community of the US, it was published between 2000 and 2001 in New York. Its chief editor was Rafael Nektalov.

ZHENSKIY MIR ("WOMEN'S WORLD"), a monthly journal that is printed in Russian. It has been published in New York since 2000 by the women's organization "Ester ha-Malka". Its chief editor is Dr. Zoya Maksumova.

RADIO AND TELEVISION. Upon its creation in 1927, the Radio Committee of Uzbekistan had a musical ensemble that included the following Bukharian Jews – singers, musicians, and shashmaqomists: Ilovu Hofiz Matatov, Efraimcha Davydov, Sofa Yagudayeva, Maryam Alishayeva.

During the Great Patriotic War, the Tajik ensemble had soloists Berta Davydova, Soson Benyaminov, Iskhak Katayev, Karim Muminov; and musicians Yakub Davydov, Ribi Ibragimov, Mikhail Aulov, Roshel Shakhmurov, Kimat Borukhova, Nelya Babajanova, Fatima Borukhova.

The editor of folklore maqam songs was Borukhi Zerki. Prior to 1953, musical shows were edited by Soson Benyaminov, from 1953 to 1982 by Amnun Yagudayev.

In 1957, the orchestra of national instruments was (directed by Doni Zakirov) and the «Maqam» ensemble were founded. This ensemble had 35 members, most of whom were Bukharian Jews.

In the beginning of the televised broadcasts, the Radio Committee was reorganized to the State-Tele-Radio of Uzbekistan, where the shows were prepared by Amnun Yagudayev and Nina Ustayeva, its editors were Honored Workers of Culture: Korgar (Yunatan Kurayev) and Bension Kalandarov.

Bukharian Jews were also among the sound producers, operators, correspondents, and editors. In the musical ensembles, there were 12 People's and Honored Artists who were Bukharian Jews: Berta Davydova, Muhabbat Shamayeva, Viloyat Akilova, Iskhak Katayev, Karim Muminov, Ilyos Mallayev, Eson Kandov, Iosif Shalamayev, Siroj Aminov, Borukh Zirkiyev, Eduard Kalandarov, Ribi Ibragimov, and Ezro Malakov.

The orchestra of the State Philharmonic was directed by Doni Ilyasov. Its talented artists included Mikhail Aulov, Jamila Kalandarova, Matat Barayev, Ochil Ibragimov, Amnun Dovidov, Yakub Davydov, Zaynab Palvanova, stage performers, People's, Honored, and talented artists Mikoel and Zoya Mullokandov, Yakutiel Babakhanov, Ra'no Sharipova, Uriel Barayev, and others.

Samarkand Radio and Television had Rena Elizarova, Boris Nektalov, V. Pinkhasov, among the Bukharian Jews working there. In the 1930s, the Radio Committee of Tajikistan was founded, and its workers included Boris Iskhakov and Ze'ev Nektalov; and Yuriy, Igor, and Ira Paltielova.

People's Artists of Tajistan who participated in the musical ensembles were Barno Iskhakova, Shoista Mullojanova, and Nison Aulov. Honored Artists Yakov Bobodustov, Yakov Alayev, Avner Aminov, Mehri Iskhakbayeva, Lola Barakayeva, People's hafiz Neryo Aminov, and others.

In 1959, television broadcasting began in Stalinabad (Dushanbe). The chief editors of this unit were Ilya Ilyabayev, Mikhail Boboyev, Yakhriel Sabzanov; producers Mierhay (Yakov) Mosheyev, Boris Katayev, and Mikhail Aronbayev; lead sound engineer Isroel Uvaydov.

The "Svoboda" (Freedom) radio station's Tajik edition was directed by Malkiel Daniel (Danielov); and the Uzbek edition by Mikhail Aronbayev. At the present time, the «Svoboda» website in New York, publicizes the materials of Malkiel Daniel.

The "Kol Israel" radio station in Israel has daily shows in the language of Bukharian Jews (directed by Rosa bat Zion Uvaydova and Amnun

Dovydov). The Israeli Russian-language television station "Israel Plus" (channel 9) is managed by Yuliya Shamalova-Berkovich.

In 1992, in the U.S., brothers Gregory, Roman, and Rafael Kaykov organized the "Kaykov Production" photo and video studio.

The studio has produced more than 30 films, 15 of which appeared on ethnic television shows in the U.S. Russian-language radio stations and the "Shofar" show from 1994 to 2008, produced by Mariana Iskhakova, who holds a PhD in philosophy and art history. The show was on the life and culture of Bukharian Jews.

PUBLISHING ACTIVITY OF THE BUKHARIAN JEWS (until 2017)

Until the 20th century, Jewish books were not published in Central Asia. In 1883, Bukharian Jews ordered the publication of the Bukharian Jewish language translation of the Tehilim (Psalms) in Vienna.

After the establishment of the Bukharian Jewish Quarter, "Shekhunat Bukharim", in Jerusalem in 1890 and until the start of First World War in 1914, more than 150 Bukharian Jewish language books were published in Jerusalem under the leadership of Rabbi Shimon Khakham.

These included translations of the Tanakh and the Midrash, prayer books, calendars, works of classic Jewish-Persian poets, and translations of European and Jewish literature. These books were used by Bukharian Jews in Jerusalem and were sent to Central Asia.

However, at this time in Central Asia, Bukharian Jews are beginning to publish books, recruited by the Hebrew alphabet. In 1910, the merchant Rakhmin Davidbayev brought back from Warsaw to Skobelev (Ferghana) a typographical press set-up for Hebrew lettering and began printing the "Rakhamin" newspaper. This press was also used to publish several books including a Jewish-Tajik translation of One Thousand and One Nights.

Important books devoted to the history, ethnography, literature and folklore of Bukharian Jews, published in the former USSR, such as: "Native Jews in Uzbekistan" (Samarkand-Tashkent, 1929), by L.M. Kantor, "Essay on the legal" (Tashkent-Samarkand, 1931) by Z.L. Amitin-Shapiro, "Bukhara Jews in Samarkand, 1843-1917" (Samarkand, 1993) and "Tazkikiroti yahuoi bukhoro, 9-20 asr" (Samarkand, 1997) by M. Abrahamov, "The Wisdom of Three Nations" (Dushanbe, 1989) by Y. Kalontarov, "On Bukharian Jews" (Dushanbe, 1992) by Y. Datkhayev, "Central Asian Jews In the past and the present" (Bilim Society, Tashkent, 1992) by D.M. Niyazov, "The Traditional Suit of Bukharian Jews: Ethno-Cultural Aspect" (St. Petersburg, 2012) by T. Emelianenko, "Involuntarily friends. Russia and Bukharian Jews 1800-1917" (Moscow, 2016) by A. Kaganovich, three collections of essays "Years, People, Facts" (Samarkand,

1993, 1999, 2003) edited by M. Fazylov, two collections of scientific works "Europeans in Central Asia. Past and Present" (1995) by I. Dvorkin (comp.), and "EurAsia in Central Asia: Issues of History and Culture" (Tashkent, 2004).

After the revolution of 1917, the Soviet government interfered in the matter, striving to create a socialist culture of local Jews. The Bukharian-Hebrew script was translated into the Latin alphabet, textbooks, socio-political literature, and fictions were published on it.

According to the official Soviet "Book Chronicle", only up to 1939 in the USSR came out approximately 750 books were printed in the "local-Jewish" language: textbooks, fiction, and socio-political literature. At the end of the 1930s, printing of books for Bukharian Jews was stopped, and the language was designated as a dialect of Tajik.

In Israel and New York since 1990, the WCBJ, Community Science Center "Roshnoyi", and private persons have published hundreds of Bukharian Jewish books written in Russian, English, Hebrew, and the Bukharian Jewish language. *In the USSR, there was no such literature at all, single books were published in Israel, mostly memoirs and works by such authors as M. Bachaev, Sh. Tillayeva, I. Mavashev, M. Harel (Babaev).*

BOOKS ABOUT THE BUKHARIAN JEWS, PRINTED IN THE USA

PUBLISHING ACTIVITY OF THE MEMBERS OF COMMUNITY SCIENTIFIC CENTER "ROSHNOYI" (USA)

In November 1992, in New York, it was organized the Bukharian Jewish club "Roshnoi-Light" - Community Scientific Centre (CSC) by representatives of the creative national intelligentsia. During this short period, it was shown a great public interest to the history of their community. Club members developed research activities in the native heritage, ethnography, language and literature; and deeply represented their contribution to medicine, science, culture, and economics of the countries of residence.

As a result, members of the CSC had published more than 300 books and brochures on the following topics: 1. History of the Bukharian Jews; 2. Bukharian Jews in medicine; 3. Bukharian Jews in education; 4. Culture; 5. Genesis, customs, traditions, and cuisine of Bukharian Jews; 6. Poetry, prose; 7. Genealogies, memoirs; 8. Telephone directories 9. Dictionaries, textbooks.

Books dedicated to the history of the Bukharian Jews, can be divided into sub-sections: 1.1. A history of this people up to 1865, i.e. before the beginning of Russian conquest of Turkestan; 1.2. A history of the Bukharian Jews in the period 1865-2000; 1.3. Books encyclopedic; 1.4. Books,

exposing the myth that Bukharian Jews worked only in the service sector; 1.5. Participation of the Bukharian Jews in World War II; 1.6. The ethnography of Bukharian Jews; 1.7. A history of some cities in Central Asia, where the Bukharian Jews resided.

1.1. The history of the Bukharian Jews before the Russian conquest of Turkestan. There were printed five books: *The Captives of Nebuchadnezzar*, – 1998, by D. Ochildiev, and his monograph in two books, *History of the Bukharian Jews from ancient times to 1865*, - 2001; P. Iskhakov, *To the History of the Bukharan Jewish ethnicity*, -1996; *About the Bukharian Jews* by Yu. Datkhaev, -1995.

David Ochildiev in his books made a successful attempt to write an assembled systematic history of one of the ancient peoples of the East. He was able to prove that Jews of Bukhara formed, as well as any other ethnic group, within a certain historical, geographical, and ethno-cultural space, commonly referred in the scientific literature as "historical ethnic territory." He acknowledged about these first settlers (VI-IV centuries BC.). Author introduced with their livelihoods, culture, life, and relations with other nations, expanding the geography of resettlement prior to the Islamization of the region (since 7th cent. AD); and later, in Khanates of Bukhara, Kokand, and Khiva up to 1865, prior to the beginning of the Russian conquest of Turkestan.

Pulat Iskhakov in his book addressed to the issues of education of the Jewish diaspora in Central Asia. He paid attention to some assimilation of Bukharan Jews in the Muslim world (Jadid, Chala), considered the formation of the Jewish personality, and self-governing institutions in the Bukharian Jewish community. Author determined the role of these Jews in the development of Central Asian trade and economics, including neighboring regions until 1865. He contributed his version of the origin of the term "Bukharan Jews."

Yuno Datkhaev in his work analyzed materials on the history, culture and ethnic group of Central Asian Jews. He had focused mostly on the city of Bukhara, telling about the historical past of these Jews, their resettlement into the Bukharan Emirate, and described the specific rituals, customs, crafts, daily life, and culture.

1.2. The two-volume *A History of the Bukharian Jews. New and newest period (1865-2000)*, by Dr. Robert Pinkhasov, chief editor, and Prof. Iosif Kalontarov, an executive editor, printed in 2005. It is included more than 50 articles of leading experts, covering topics on historical, philological, and cultural issues. The first volume is devoted to the questions of history, community centers, inter-community relations, a role of the Bukharian Jews in the economics, education, science, medicine, sports, etc. The second

volume is devoted to the issues of culture, language, folklore, literature and art, religion, life style and traditions, etc.

The publication of these two volumes has an historic importance, because for many decades during the Soviet period it was distorted and falsified contribution of the Bukharian Jews to the social, cultural, and economic life to the country. The well-known proverb says, "The people who are not familiar with their past, has not worthy of their future".

To the history of the activity of the Community Scientific Center – Club "Rosnoyi" for the periods 1992-2012 and for 1992-2017 is devoted the books of Dr. R. Pinkhasov and prof. I. Kalontarov "*We are 20 years old*" (2012) and "*We are the fourth century*" (2017).

1.3. In the period of 2008-2014, there were 9 encyclopedic books published by Dr. Robert Pinkhasov, *The Bukharian Jews. Encyclopedic Handbook* – 2008; *Bukharian Jews/ Essays* – 2010; *Bukharian Jews: Who's Who* – 2011; *Scientists from Bukharian Jews* – 2011; *Art Figures from the Bukharian Jews* – 2012; *Traditions and daily life of the Bukharian Jews* – 2012; *Book of memory* – 2013; *Bukharian Jews in the countries of the world* – 2014, *Bukharian Jews Worldwide* – 2015; *Bukharian Jews in the sports*. All of these Russian books have been translated into English, one - into Hebrew.

In these works the author systematized collection of knowledge about the Bukharian Jewish ethnos, its history, resettlement, literature, art, the contribution of them in the countries of residence to the development of science and technology, economics, medicine, sports. There are available the brief biographical information about the prominent Bukharian Jews, who were state, public and religious figures, as well as writers, physicians, teachers, representatives of culture and arts, scientists, engineers, outstanding managers, businesspersons, sportsmen. He introduced with the Bukharian Jewish settlements and communities in the cities of Central Asia and around the areas of residence of our compatriots.

It is especially necessarily to note the book *Bukharian Jews in the countries of the world*, created by R. Pinkhasov. The volume consists of 712 pages, and it is a fundamental work, covering all aspects of the history and culture of Bukharian Jews during a long time, both in the past and present. It's given as well the geography of these communities in 30 countries, including India, Iran, Afghanistan, China and countries of South America; there are deployed the maps of Central Asia where the Bukharian Jews lived; in addition, there are described the architectural monuments.

Following by the recommendation of the Library of Congress, on its basis the book *The Bukharian Jews Worldwide* was published in English and received considerable attention in the United States and abroad. Requests for

the books made many universities' libraries from Harvard, Princeton, Columbia, New York University, and from the National Library of Israel. Groups of Queens College students are learning on many of these books.

1.4. In the 6 books by Dr. R. Pinhasov and 4 books by professor E.N. Fatakhov (one - in collaboration with DrS. Yu. Murdakhaev) the myth is dispelled that the Bukharian Jews have worked only in the sphere of trade and services. These are printed works, *Engineering and technical workers of the Bukharian Jews in the construction industry* - 2011, *Bukharian Jews in the three branches of government power of the Soviet Union* - 2012, *Engineers and technical workers of the Bukharian Jews in geology, industry, transport, and communications of the Soviet Union* - 2013, *Bukharian Jews in agriculture in Central Asia* - 2012. The same evidence also presented in another book, *Bukharian Jews: the memory of the past, faith in the future*, by prof. A. Zavulunov. Reader can learn that the Bukharian Jews functioned in the Supreme Council of Union Republics; they were the deputies at the Supreme Soviet of the USSR and Union Republics; served in the Council of Ministers and the State Planning Committee of the republics. They labored on the positions of ministers, deputies of ministers, heads of departments, as well leaders of the geological expeditions, mines, mills, factories, and other enterprises.

In the 50s, approximately 4,000 Bukharian Jews were working on the agrarian farms at Central Asia. According to the number of people employed in various sectors of the republican economics to every 10 thousand workers, the Bukharan Jews were not lesser to the average national rate.

1.5. The books of Boris Iskhakov, *Pride* (1995); *War (Jang)*, (1995), and *Book of Memory* in two volumes (2003, 2005); David Kalontarov, *The Bukharian Jews as the participants of the Great Patriotic War*" (2005), *Memory and Heroism. Names and fates of the 2227 soldiers and officers from Bukharian Jews* (2005), and *Memory and Heroism* (2009).

The authors have devoted their books to those Bukharian Jews who were participants of military operations in Spain, Manchuria, and the Second World War. The Bukharian Jews fought in the ranks from private to colonel; orders and medals awarded them. Among the winners were the Cavaliers of the three degrees Order of Glory. One Bukharian Jew was even the commander of the partisan unit in Polesie (Belarus).

1.6. The work *The ethnography of the Bukharian Jews* - 2007 by Amnun Davydov, the Bukharian Jewish ethnographer, Ph.D. in History, is revealed some of the rites and customs of the Bukharian Jews and their origin.

1.7. Some authors have dedicated their books to the history of the communities of the Bukharian Jews from certain cities in Central Asia, and

their actual contribution to the development of these areas. Among them are: *A Brief History of Khujand Jews* by Alizer Badalov (2001), *Essays on the history of Khujand city of the Jews* by Rahmin Mosheyev and Mishoel Matatov (2001), *History of Bukharian Jews of Kazalinsk* by Mikhail Zakinov (2005), *Karmana* by Asher Tokov (2014).

A series of R. Pinkhasov's seven books, printed in 2015-2016, dedicated to the communities of the Bukharian Jews in Bukhara, Samarkand, Tashkent, and Fergana valley of Uzbekistan. Some books are referred to the whole communities of Uzbekistan and Tajikistan. All of these books were issued in Russian and English languages.

More than 10 books published by the members of the "Roshnoi" Center, devoted to medicine. These are the books created by R. Pinkhasov, *To Men about Men* (1999), *The Bukharian Jews in Medicine* (2001), *The American Family Medical Encyclopedia*" (co-author, 2003), *Silver age and our health* (co-author, 2004); books by Prof. I.Yadgarov, *Parkinsonism, What We Are Sick From* (co-author, 2010), *Ischemic Stroke* (2013); *Foot Phlegmon* by M. Borokhov (1998); there are books by SDr. Yu. Murdakhayev, *Culture of Medicinal Plants* (1999), *Oriental Bazaar: Drugs and Spices* (2001), *Plants of the Torah* (2009).

Acquaintance with the books of R. Pinkhasov gives an opportunity to learn about 1487 medics, including 1110 physicians, and the others are dentists and pharmacists. 117 physicians from them were participants of the Great Patriotic War. In the period of 1931-2000, 274 Bukharian Jews held high positions in the healthcare system (head or deputy of head at the Ministry of Health Care, heads or their deputies in the region, city and district health departments, head physicians or their assistants); about 100 of them received PhD and 17 became Doctors Degree in Medical Sciences.

The books of Yu. Murdakhayev gives information about methods of cultivation of medicinal plants in Central Asia, refers to the groups of medicinal plants for the treatment of certain diseases, and recipes as well.

The contribution of the Bukharian Jews to public education is reflected in the books of Avner Fazylov, *The Bukharin Jews of the City of Samarkand in Public Education*, - 2004; Ilya Yakubov, *Bukharian Jews at the Public Education in Central Asia and Kazakhstan* – 2005; and Imanuel Rybakov, *Easy Bukharian* (Tutorial) - 2011.

Issues related to the wide participation of Bukharan Jews in the arts were not stayed aside. These following books were printed, Yahiel Sabzanov, *Life in Music* by (volumes 1 and 2, 1999 and 2006); Ezro Malakov, *Musical treasury of the Bukharian Jews* (2007) and *Chants of the Psalms of David* (2014); Mierkhay Mosheev, *My life is a theater* by (2000), *From the theatre's life*" (2002), *My Dream* (2010), *My life in emigration*; Semyon

Aulov, *Dream, embodied in the life* (2005), and his work issued after his death *The vocation - the theater!* (2013).

Three books were published mentioning Bukharian Jewish traditions, lifestyle, rites, wedding rituals, family customs and rituals, relationship between parents and children, marriages, divorces, clothing, housing, crafts, jewelry, funeral and mourning customs, cuisine. They are *Traditions and life of Bukharian Jews* (2012) by R. Pinkhasov, as well two books *Cuisine and life of Bukharian Jews* (1996) and *Classic Central Asian (Bukharian) Jewish Cuisine and Customs* (2010) created by Amnun Kimyagarov.

Books of Veliyam Kandinov *Russian immigration: Bukharan Jews in America* (1996) and *The Thorny Path to the American Dream* (2007) devoted to the problems of sociology. Iosif Kalontarov published the second part of the work of his father Yakub Kalontarov *Wisdom of Three Nations* (2002), and also co-authored with Yu. Murdakhayev in a book on Bukharian Jewish nicknames (2002), he is a co-author of booklet and book dedicated to the 200th anniversary of Moshe Kalontar (2015, 2016).

The authors of the genealogies and memoirs were Abram Ilyayev, Simon Yadgarov, Arkadiy Yakubov, Levi Yakubov, Arkadiy Niyazov, Yisroel Uvaydov Grigoriy Kuraev, Rena Elizarova, Iosif Kalontarov, Veliyam Kandinov, Abram Yakubov, Yozef Murdakhayev, David Kalontarov, Avrom Isakharov, Markiel Daniel, Asher Tokov, Khaika Malakov, Aleks Yakuttilov, Moshe Sezanayev, Robert Pinkhasov, Yuri Fuzaylov.

More than 150 books are devoted to fiction and biographical prose. Among them compositions of Eduard Aminov, Shamuël Aminov, Yozef Murdakhayev, Mark Balkhiev, Ilya Yakubov, Levi Yakubov, Arkadiy Zavulunov, Rafael Nektalov, Iosif Babayev, Iosif Badalov, Robert Pinkhasov, Eduard Katanov, Arkadiy Yakubov, Albert Yakubov (Aroni). Books of five authors Nison Sofiev, Ilyas Malayev, Mikhail Zavul, Roshel Aminov, Boris Iskhakov, Isokhor Gavriyelov were written on the Bukharian Jewish language. A number of creations published about prominent public figures, workers of culture, science and arts, writers and poets.

Robert Pinkhasov released four editions of the telephone directory "US Bukharan Jews" (1995, 1998, 2000, 2005). The publication of these guides was made possible to determine the approximate number of Bukharan Jews in the city of New York and the US states. In addition, these guides helped quickly find each other on the phone.

In 2014, a book was printed *They should be known* (in English) by R. Pinkhasov. It is a priceless gift for many generations.

It should be noted that in the past Bukharian Jews could not publish a book on their history and culture in such quantity and of such quality,

neither in the Bukhara Emirate, neither in Soviet times, nor in the post-Soviet period.

The Publisher of the Congress of Bukharian Jews of the USA and Canada (created in 1999 by President Boris Kandov, Chief Editor, and A. Yakubov, Executive Editor) during the all terms of printing were prepared and published the following books:

Proceedings of the First Convention of the Congress of Bukharian Jews of the USA and Canada; *They Withhold Peace*; *Congress United Us* (in documents and photographs); *Through the Pages of the Newspaper "The Bukharian-Jewish world"* (in two volumes). *It is time to live. It's time to build* (dedicated to the 10th anniversary of the Congress of Bukharian Jews and Canada); *A dream embodied in the life* (about the Renaissance Theater named after Semyon Aulov; *Years of life*, by Levi Yakubov, *Come in to my house* by Rena Elizarova; *Born to sing* by Raphael Nektalov; *Notes of Miqvah Lady* by Adina Moshe Yosef; *Conversation with Ilyas* by Otanazar Matyakubov.

There are annually printed the Jewish calendars and numerous pamphlets. In addition, the book *Life in Music* by Ya. Sabzanov, *Man is Strong by Hope* E.Katanov, the author, *Guli Nishoni* by N.Sofiyev, *Book of Remembrance* by Boris Iskhakov (two volumes) were issued under the sponsorship of the Congress Publisher.

BOOKS ABOUT THE BUKHARIAN JEWS, PRINTED IN ISRAEL

The most significant works on the history, ethnography and culture of the Bukharian Jews, printed from the mid-20th century to the present day in Israel is the main point of this review.

In Israel, in the late 1960s – early 1970s, historical information about the Bukharian Jews first appeared in Hebrew. Among them should be noted the book *The Exiled and the Redeemed* by Y. Ben Zvi (Ben-Šēḥī), *Nidhē Yis.rā ēl* (The exiled of Israel), 2nd ed., Jerusalem, 5727 Heb./1957 (Eng. tr.). One chapter of this work is dedicated to the Bukharian Jews. The material based on the legends which spoke about the arrival of the Jews to Central Asia, then their social and economic situation before and after the conquest of the region by Tsarist Russia, and about Jewish life in the period of the Soviet power, as well as the first aliyah of Bukharian Jews to Eretz Yisrael.

Information about the history and ethnography of Bukharian Jews is presented in the books, *A History of Bukharan Jews from 600 to 1970* by Tadzher, Nisim - 1967; *The Bukharian Jewry* by Kashani, R. - 1973; *From Samarkand to Petah Tiqva* by Asherov, Sh. - 1977; *The Memoirs* by Mahwashev, I. - 1985; *Dar Jhuvoli Sanghin* by Bachaev, M. (Muhib), in

two volumes, in Bukhari – 1988, in Russian, - 2012; *Bread of Exile* by Savzon, Yakov - 1997; *The Jews of Karmina* by Tokov, A. - 2003.

Facts and essays from the history and daily life of the Rehovot (Shkhunat a-Bukhari) quarter in Jerusalem can be found in the books, *Jacob's Creek* by Harel, M. (Babaev) -1983; *My quarter Rehovot of the Bukharian Jews* by Khazak, B., -1990; *The Bukharian Jews and their quarter in Jerusalem* by Warman, D. - 1991.

Materials about the Bukharian people in period of mass immigration and repatriation in the 1990s can be found in the books: *Ok Yul. White Way. Travel to Central Asia*, by B. Yeoshua -1996, and *A House of Yagudayev-Hefetz and Palace of Mashiah* by E. Ben-Yahud - 2014.

The following work *From Bukhara to Jerusalem. Repatriation and resettlement of the Bukharian Jews to Eretz Israel. 1868-1948*, by Fuzaylov, G. (1995) is devoted to the theme of the Exodus to the Land of Israel, in which the author describes a history of Aliyah, dividing it into several stages. It clarified a spiritual, economic, administrative and legal status of the Bukharian Jews in Central Asia, and in the cities of the Land of Israel before the establishment of the State of Israel.

For the first time information on the repatriation from the 1970s through 1990s is given in the book *The ties of the Bukharian Jews with Eretz Yisrael and their resettlement* - 2012. The work, *Into Our Jerusalem. Exodus of the Bukharian Jews from Central Asia and their repatriation to Eretz Israel*, - 2013, tells about the time of the illegal repatriation of this people. It is included stories of people who survived the difficulties of this aliyah, as well the related documents, testimonies and photos.

Both books *Absorption of the Bukharian Jews in Israel* – 2005, and *The Viennese page of the Bukharian Jews* by Galibov, G. - 1998, 2005, described the modern absorption of this ethnic group in Israel and a history of creation of the Viennese community.

In 1997, it was published a book *The Entrepreneurs from the Bukharian Jews* by B. Ben-David. The author specified in details the business activities of Nathan Davydov, and partially illuminates the role of the Bukharian Jewish elite of Vadyaevs and Poteliakhoffs for the economics of Central Asia in the late 19th and early 20th centuries.

M. Fazylov and A. Kimyagarov in 2014, cover questions of history of merchants from ancient times to the early 20th century in the book, *Famous Merchants from the Bukharian Jews*. It is also for the first-time presented evidences of the monuments of material culture of this ethnic group.

In 2005, E. Yakubov published a booklet *Bukhara's Light/Roshnoi Bukhoro* in Russian and Hebrew. The author briefly indicates the most

important events in a history of the Bukharian Jews from the mid-18th to mid-20th centuries in the chronological order.

In Tel Aviv, some pages of history and ethnography of the Bukharian Jews are reflected at the Diaspora Museum in the collections of books *The Bukharian Jews. History. Language. Literature. Culture.* - 2006, *Kekohavim Leolam Vayed* – 2010, and in the *Silk Threads* – 2013, dedicated to Bukharian Jewish history, at the Diaspora Museum of the Tel Aviv University. Little-known pages of history and ethnography of the Bukharian Jews are covered in the book, *Time to Collect Diamonds*, by Kh. Tolmas and M. Fazylov, compilers. It is a collection of proceedings of the 6th International Conference held in Israel in 2014.

Archival materials on the history of the Bukharian Jews reflected in the book by Semyon Gitlin, *Pages of Jewish history in the documents of 1860-1940 years*, -2011.

An outstanding role in our history played by Rabbis and public figures is the theme of the book *A Gallery of Portraits of the Managers and Spiritual Leaders of the Bukharian Jews*, by M. Eshel (Achil'di) - 1966. In 2014, the book has been republished in Russian in translation from Hebrew by A. and Z. Achildievs.

G. Fuzaylov in his book, *The Bukharian Jewry. Their great people, Traditions and Customs* -1993, mentioned some well-known rabbis, and also native customs and rituals.

Essays on the activities in science included in the two volumes of *Scientists of the Bukharian Jews*, - 1995, 1997, and artists, are mentioned in the book *Bukharian Jews in Musical Art of the 19th – 21th centuries*, by I. Mosheev. Brief biographical information about the other members of the Bukharian Jewish community are presented in the four volumes of *Who's Who* (1999, 2000, 2002, 2008) by the same author. Interesting essays about the bright representatives of the community can be found in the book "People and Time" (2006) by P. Niyazov.

Two issues of the book, *Wars in the fate of the Bukharian Jews*, (2005, 2010) created by I. Yakubov, paid tribute to the participation of the heroes in the wars of the 20th century. In the catalog, *Book of Remembrance*, – 2015, the author D. Kalontarov provided demographic information and list of names of 7,000 participants from Bukharian Jews in the Second World War; 5,000 of whom were killed in action or were missing.

Literature of the Bukharian Jews is reflected in the two-volume work titled *Gulchine az Adabiyoti Yahudiyoni Bukhari*, -1998, by A. Shalomaev and Kh. Tolmas. The book includes a brief biography and excerpts from the compositions of poets and writers from the 14th to 20th century. In 2003, it was published the "Almanac" by the Bukharian Jewish poets and writers -

the members of the Writers Union of Israel. Selected works of them also included in the book, which was published in 2010. In 2013, a collection of compositions *On the way to the truth* (Fazylov, M., chief editor) was printed by the members of the Russian Writers Union of Israel. It includes creations of 28 authors who made a bright imagination of the life of the Bukharian Jewish community, its history and ethnography, fiction, poetry, and topical interview.

In order to study the ethnic language, there were published dictionaries: "Bukharian-Russian-Hebrew" (1990) by Ya. Ashurov and H. Shimunov, "Bukharian-Russian-English-Hebrew" (1998) by I. Gulkarov, and phrasebook for Hebrew and English-speaking, "Judeo-Tajik for Hebrew and English speakers," (2010) by Kh. Tolmas.

Two small works in Hebrew are devoted to the Bukharian Jewish folklore: "Emir and a Jewish widow. 12 folk tales," with comments by Aminova, I. (1974), as well "10 folk tales from Bukhara" (1978) by Ya. Pinkhasi with a brief historical note.

The following books are:

- *Folklore va ʻeddoshkho* (1985) by I. Mahwashev. The book was published on the Jewish-Tajik language and Hebrew. It included tales, proverbs, riddles, lamentations, as well reminiscences of the author, and his article about the great folk singer Levi Babakhanov.

- *Anghura Huru, Bagasha Napurs* by D. Davidov, 1996. The proverbs from the native language in their poetic translation are in this book. There are presented proverbs, phrases, stories and translations into Russian, as well as the poetry of the author in his another book *Zaboni Man - Dusti Man. My tongue is my friend*, - 2000.

- *Folklori Yahudiyoni Bukhori* by Z. Uvaydova, - 2000. The author of two books presented stories, teachings, wedding and funeral songs, poems, proverbs and sayings, as set out in alphabetical order.

- *Az har Bog Yak Gule*, - 2000 by B. Mullodzhanov. The book is a collection of works by this author: gazaliyot, stories, instructions, plays and creations of folklore, such as proverbs, sayings, tales, riddles, humor.

- *From the Wise Teachings of the Ancestors* by Yosef and Tamara Gulkarovs -2002. The collection is distinguished by the thematic selection of proverbs. First, it is given the equivalent in Russian, followed by the text in original language of the Bukharian Jews, then is presented in translation, or in the English version.

- *Zarbulmasal Dar Gap Asal* by L. Khosidov - 2005. The book contains more than 700 proverbs, sayings, and winged words of the Bukharian Jews with their interpretation into the Russian language.

- *Legends and Tales of the Bukharian Jews*, prepared by Khana Tolmas and Mark Fazylov, 2015. This colorful volume edition is in the first time collected tales and legends of the native Jews from different sources, and literarily interpreted. The book also includes materials from the archives of Luriye and monuments of the material culture.

The following books are devoted to the cuisine of the Bukharian Jews: *The Bukharian Jewish Dishes* by Sofiyev, M., and Koldanov A., - 1997; *Cuisine of the Bukharian Jews: new technological methods* by Prieve, I., Sofiev, M., and Koldanov, A. - 2004; *From Generation to Generation. The Taste of Tradition*, by B. Ben-Baruch - 2004; *Cuisine of Bukharan Jews. Essays on Healthy Eating*, by Prieve, I. and Koldanov, A.

There are published books regarding anthroponimics of the Bukharian Jews:

- *First names, last names and pseudonyms of the Bukharian Jews*, by Kh. Tolmas - 2005; the author gives a detailed analysis and classification of the collected material.

- *Names and Nicknames of the Bukharian Jews, Native Proverbs, Sayings and Humor*, - 2005, by N. Yukhononov. In addition to names and nicknames, the book includes a large number of proverbs and sayings, blessings and curses of the Bukharian Jews. They are presented in alphabetical order. It is also available the playwright of comedy by this author.

Arts of the Bukharian Jews reflected in the following books:

- *The traditional songs of the Bukharian Jews*, by E. Reicher (Tyomin) - 2014. The book provides the text of songs translated into Hebrew and English, their musical notation; it is also attached disk.

- *The Artists from the Bukharian Jews*, - 2016. This project was created by a group of enthusiasts led by Fazylov, M. The album contains short biographies and reproductions of paintings by 48 native artists.

- *Shashmaqom and Bukharan Jews* by Fazylov M., compiler. It is a remarkable collection of materials of the conference devoted to Shashmaqom which was held in Israel in 2016.

In the last decade the following books has been published in Hebrew:

- *"The close relationship of Bukharan Jews with the Land of Israel and the beginning of their repatriation,"* written by G. Fuzaylov in 2012; it tells us about the economic and spiritual situation of the Bukharian Jews in the late 19th - early 20th centuries.

- The book *About the prosperity of the Golodnaya Steppe. Communist power and the Jews of Uzbekistan. 1917-1939*, by Z. Levin, - 2012 says about the distribution of the Jews to the development of the Mirzachul Steppe, which situated on the banks of the Syr Darya River in Uzbekistan.

- The book *Outlines of the Jews of Central Asia/ 1860-1940*, - 2013 written by Semyon Gitlin, is a brief translation of his previously published books in two volumes, *The National Minorities in Uzbekistan*, - 2004, and *The Historical Fates of the Jews of Central Asia*, - 2008. It is a general study of the history of Central Asian and European Jews in that region.

In Israel, the Bukharian Jews after the mass repatriation appear an increasing interest in their roots. As a result, a large number of family books were printed. Among them, *Hofizi Mashkhor Mikhoel Tolmasov* by A. Shalomaev, - 1994; *From Kokand to Petah Tiqva*, - 2007 and *In Spite of Everything*, - 2014, by L. Kalendarev; *Remembering the Past Few Years ...*, in two volumes by Ya Khafizov – 2008; books *Tear of Memory. Aminovs (Tartib)*, by N. Aminov (2015, 2016), and many others.

Since 2000, more than 300 books published by the Bukharian Jews, the members of the Writers Union of Israel. Special attention should be paid to the seven volumes of the M. Bachayev's heritage titled "*Mukhib*" (2013), and to another books with the works of R. Bangiev, Yu. Moor-Muradov, A. Inoyatov, Z. Nektalov, collections of poems by N. Niyazov, M. Daniyarov, Ya. Saidov, R. Aminov, and others.

Article about books printed in Israel was composed
by Dr. Khana Tolmas, Israel

SCIENCE AND HIGHER EDUCATION

Until the October Revolution of 1917, most Bukharian Jews did not have access to a secular education. Secular education did not even exist in the Bukharian Emirate, and in colonial Turkestan during the early 1900 the only education available to Jews came from *Heders*. Just the children of wealthy parents could be educated in the Russian gymnasias of Turkestan. Only with the coming of the Soviet rule, Central Asian Jews, along with the other nations of Central Asia, were granted general access to education, including access to institutions of higher education. Thousands of Bukharian Jews received college educations. Many of them completed their doctoral and post-doctoral degrees, and later became well-known scientists and made major contributions to the development of their various fields.

It is generally known that during the 1940s in the USSR, there were many unofficial barriers that were faced by Jews when trying to enroll in universities and doctoral programs, or defending their thesis. It was very hard to be hired by prestigious research institutions and to be promoted. However, it should be pointed out that Bukharian Jews, unlike European Jews, were, for a short period of time (1940-1950), granted the same status as the native Muslim nationals. This gave Bukharian Jews some advantages when enrolling at local universities.

**Quantity of candidate, doctor's protection and appropriated
Scientific Ranks in 1931-2002**

Years	PhD ¹	D.Sc.	Sen. Res.	Do- cents	Pro- fessors	PhD ²	Chairman of dept.
1931-	6	2	-	3	1	-	1
1941-	16	3	2	7	3	-	7
1951-	27	1	2	13	2	1	6
1961-	85	11	19	23	8	1	19
1971	103	16	40	28	15	1	14
1981-	72	19	16	31	19	2	20
1991-	13	8	4	5	8	7	5
TOTAL:	322	60	83	110	56	12	72

Compiled by Dr. R. Pinkhasov

Honored Scientists - **8**

Scientific degree PhD¹ (Candidate of Sciences) were received **322** persons in the USSR.

Scientific degree PhD² were received **12** persons in the immigration outside the USSR.

They were granted stipends and were relieved of paying school dues in high school and college. Between 1931 and 1940, nine Bukharian Jews received doctoral degrees, and two received their post-doctoral degrees. Overall, between 1931 and 2002, 370 Bukharian Jews received doctoral degrees and 56 of them were later awarded post-doctoral degrees.

During the 1970s, the largest number of doctoral degrees was earned (112), and during the 1980s the largest number of post-doctoral degrees was earned (19). During the 1990s, the number of graduate degrees awarded to Bukharian Jews sharply dropped (only 12 doctoral and 6 post-doctoral degrees) due to the mass emigration of Bukharian Jews. The graduate degrees held by Bukharian Jews into the various scientific fields is submitted in the following manner (doctoral/post-doctoral degrees).

Distribution of the possession of the scientific degrees and the scientific ranks on branches of sciences in 1931-2002

Branch of Sciences	PhD	DSc	Docents	Professors
Medicine	99	19	23	13
Techniques	39	8	7	6
Physics&Mathemat.	35	4	15	5
Biology	24	2	8	1
Economics	28	8	13	8
Philology	12	3	10	4
Philosophy	4	2	-	2
Pedagogy	24	1	16	2
Psychology	1	-	1	-
Chemistry	13	3	4	1
Agriculture	18	2	4	4
Veterinary	4	-	1	2
Geology	3	3	-	2
Justice	3	2	2	2
History	10	3	4	2
Art history	3	-	-	2
Geography	1	-	1	-
Architectural	1	-	1	-
TOTAL:	322	60	110	56

Compiled by Dr. R. Pinkhasov

Between 1931 and 2002, the following academic ranks were awarded to Bukharian Jews: senior researcher (83), docent (110), and professor (56). 72 Bukharian Jews were the heads of departments. The largest number of academic ranks was awarded between 1961 and 1990, when 79 Bukharian Jews became senior researchers, 87 docents, and 50 professors. Many scholars - Bukharian Jews combined activities in science with teaching work in higher education, held senior positions in scientific institutions and universities (heads of departments, sectors and laboratories, heads of scientific institutions and their departments, universities and faculties).

Distribution of the possession of the scientific degrees and the scientific ranks on branches of sciences in 1931-1970

Years	1931-1950				1951-1960				1961-1970			
Branches of Sciences	Ph.D.	D.Sc.	Docent	Professors	Ph.D.	D.Sc.	Docents	Professors	Ph.D.	D.Sc.	Docents	Professors
Medicine	6	2	3	1	9	-	2	-	28	5	5	3
Techniques	2	-	-	-	3	1	-	-	8	1	2	1
Physics&Mathemat.	4	-	4	-	2	-	2	-	12	-	2	-
Biology	1	-	-	-	2	-	1	-	8	-	2	1
Economics	-	1	-	1	1	-	-	-	4	-	3	-
Philology	1	-	-	-	4	-	3	-	2	1	2	-
Philosophy	-	-	-	-	-	-	-	-	-	1	-	-
Pedagogy	1	-	-	-	1	-	3	-	8	1	2	1
Psychology	-	-	-	-	-	-	-	-	-	-	-	-
Chemistry	2	-	1	-	2	-	-	1	4	-	1	-
Agriculture	2	-	-	-	2	-	2	1	6	1	1	-
Veterinary	-	1	-	1	-	-	-	-	-	-	-	-
Geology	-	1	-	1	-	-	-	-	1	-	-	-
Justice	-	-	-	-	-	-	-	-	-	1	-	-
History	3	-	2	-	-	-	-	-	2	-	1	-
Art history	-	-	-	-	1	-	-	-	-	-	-	-
Geography	-	-	-	-	-	-	-	-	1	-	1	-
Architectural	-	-	-	-	-	-	-	-	1	-	1	-
TOTAL:	22	5	10	4	27	1	13	2	85	11	23	6

Compiled by Dr. R. Pinkhasov

Soro Yusupova was appointed as a member of the Academy of Science of Tajikistan. Seven scientists became corresponding members of the academies of their scientific fields. Eight Bukharian Jews received the title of Honored Worker of Science: Yuno Datkhayev, Yuno Iskhakov, Iosif Kalontarov, Iskhak Kalontarov, Natan Mallayev, David Ochildiyev, Boris Pinkhasov, and Soro Yusupova.

Prominent scientists among Bukharian Jews: Menashe Abramov, Shamel Aminov, Eduard Aminov, David Aronov, Tavriz Aronova, Vladimir Aulov, Iosif Babayev, Yuriy Babayev, Mark Balkhiyev, Me'er Benyaminov,

Distribution of the possession of the scientific degrees and scientific ranks on branches of sciences in 1971-2002

Years	1971-1980				1981-1990				1991-2002			
Branches of Sciences	Ph.D.	D.Sc.	Docents	Professo	Ph.D.	D.Sc.	Docents	Professo	Ph.D.	D.Sc.	Docents	Professo
Medicine	26	3	5	3	25	6	4	4	5	3	4	2
Techniques	17	3	2	3	7	2	3	2	2	1	-	-
Physics & Math.	6	1	2	1	11	3	5	2	-	-	-	2
Biology	5	-	2	-	6	2	3	-	2	-	-	-
Economics	14	2	2	1	9	3	7	4	-	1	2	2
Philology	2	-	3	-	3	1	2	2	-	1	-	-
Philosophy	2	-	-	1	1	1	-	1	1	-	-	-
Pedagogy	11	-	7	-	2	-	4	-	1	-	-	1
Psychology	1	-	1	-	-	-	-	-	-	-	-	-
Chemistry	4	2	1	-	1	-	1	-	-	1	-	-
Agriculture	7	1	-	1	1	-	1	1	-	-	-	1
Veterinary	4	1	1	1	-	-	-	-	-	-	-	-
Geology	2	1	-	1	-	-	-	-	-	1	-	-
Justice	-	1	1	2	2	-	1	-	1	-	-	-
History	1	1	1	1	3	1	-	1	1	1	-	-
Art history	1	-	-	-	1	-	-	2	-	-	-	-
Geography	-	-	-	-	-	-	-	-	-	-	-	-
Architectural	-	-	-	-	-	-	-	-	-	-	-	-
TOTAL:	103	16	28	15	72	19	31	19	13	10	5	8

Compiled by Dr. R. Pinkhasov

Yakov Benyaminov, Gavriil Borukhov, Moisey Borukhov, Ilya Gulkarov, Iosif Gulkarov, Ilya Davydov, Rena Elizarova, Arkadiy Zavulunov, Yuriy Izrailov, Yuno Iskhakov, Mikhail Kaziyeve, Iosif Kalontarov, Iskhak Kalontarov, Yakub Kalontarov, Veliyam Kandinov, Eduard Katanov, Amnun Kimyagarov, Boris Mavashev, Yuriy Mavashev, Natan Mallayev, Azariy Mikhailov, Iosif Mosheyev, Rakhman Mosheyev, Ruben Mullokandov, Yuzef Murdakhayev, David Niyazov, Pinkhas Niyazov, David Ochilidiyev, Ezro Pilosov, Abram Pinkhasov, Boris Pinkhasov, Eduard Pinkhasov, Yuriy Pinkhasov, Froza Pinkhasova, Grigoriy Pulatov, Mikhail Tajikov, Zoya Tajikova, Suleyman Takhalov, Hana Tolmas, Yefim Fatakhov, Giora Fuzailov, David Fuzailov, Yuno Fuzailov, Menashe Harel, Yakub Hakhamov, Berakh Yuabov, Mikhail Yuabov, Yuriy Yuabov, Albert Yagudayev, Moshe Yagudayev, Mushiyakh Yagudayev, Yakov Yadgarov, Grigoriy Davydov, Amnun Davydov, David Davydov, David Zurov, Polat Iskhakov, Jeffrey Musayev, Boris Pinkus, Emanuel Rubinov, Ilya Yakubov, Iosif Yakubov, Levi Yakubov, Eduard Yakubov, Herzl Aharoni, Harel Babayev, Yitzhak ben Yisrael, Yoash Vaadiya, Artur Ysupov et al. In Israel and the United States a number of Bukharian Jews received degree PhD, among them Giora Fuzaylov, Hana Tolmas, and in the US - Michael Kalontarov and others.

M E D I C I N E

FOLK MEDICINE

In ancient times, long before the appearance of scientific medical knowledge, people used primitive healing methods that were usually accompanied by special rituals. In the past (and today), the medicinal arsenal of folk medicine consisted of natural medicines from the plant, animal, mineral sources, and natural factors such as mineral waters, therapeutic mud, and others. Additionally, some surgical techniques such as bloodletting were used in folk medicine.

Alongside with other peoples of Ancient East the Jews have brought in the invaluable contribution to development of all areas of medicine, to what the texts Torah and Talmud testify, which order complete system of hygienic requirements and restrictions. The names of the outstanding Jewish doctors are known: the students of the famous Iehuda ha-Näsi-Shmuel (300), Hasday ibn Shapru (755) of Cordoba, Iehuda ibn Gibbon (1120) of Provance, in the south of France.

The most outstanding Jewish doctor of the middle ages was Moshe Maymonid (known under an abbreviation RAMBAM), he was born in 1135 in Cordoba and died in 1204 in Cairo. Being the personal doctor of the

sultan Salah-ād-din (Saladin), Maymonid also read lectures and conducted practical occupations on medicine and had set of students.

The famous doctors were Raby Moshe ben Nahman (RĀMBAN), 12-th cent., and scientist – medic Itzhak Abarbanel (Portugal), which family at 15-17 centuries has given many Jewish doctors living in the different countries.

The people who practiced techniques of folk medicine were folk healers, faith healers, shamans, and in Central Asia, tabibs. Bukharian Jewish healers were often called to the palaces of the Muslim rulers. Historical sources contain the name of Ibrohim, a Jew. He was the “leibmedic” at the court of the Bukharian Emir Nasrullo-khan (1826-1860). In 1881, Rabbi Meyer ben Khakham Yusuf Mizrakhi (1855-1920) arrived in Bukhara. Mizrakhi was born in Khamadan and “Shoshan Khabiro” is written on his tombstone. He was very well respected as a healer, and was famous for his knowledge (he studied the medical works of Maimonides and Avicenna). In 1886, he was called to the palace of the Bukharian Emir Abd-al-Akhd. As it was the custom in Muslim countries, he was forced to convert to Islam and was given the name Khakimcha. In 1902, he was able to secretly relocate to Samarkand, where he became a citizen of the Russian Empire and changed his last name to Yusupov.

The folk medicine has gone through both prosperity and periods of recession and prosecutions. The names of many healers until now are alive in national memory. They frequently executed a role “of first aid”, accepted childbirth, removed stress and headaches, and gave salutary curatives. All inhabitants of quarter addressed mostly them, trusting in complete cure. Many of these heuristics could also be found among the “Cannons” of Avicenna.

The healers, masseuses, and bone-setters passed down their techniques and knowledge from father to son and from mother to daughter. When these hereditary healers were given their passports, they were registered under the surname of Tabibov. Many medical terms and names of diseases and medicines have survived in the Bukharian Jewish language.

Some famous tabibs were Mullo Koton (1817-1892), Iskhoki Zambor, and David Baisuni (Simantov, 1869-1968), Levi Isakharov, Hiskiya Shimmunov (1896-1980), Tzion Sofichayev (1895-1958), Yakhriel Yukhananov.

Prominent female healers include: Malko-doya (1836-1928); sisters Bitiyo (1878-1971) and Siviyo (1881-1975) Kimyagarov; Khesivo Koyenova (1879-1955); Balor Musikova (1876-1953); Dino Norova (1901-1973); Makhmur Rubinova (1870-1952); Leo Sitorayeva (1865-1940); Osnat and Ester Tamayev; Toviyo Takhalova (1905-1991); Sorakh Shalomova (1863-1956); Rokhel Bonu Sofichayeva (1866-1956); Sorah Khaimova (1866-1939; Miryam Gulyayeve-Babayeva (1910-1990); Mazol Khojandiyeve-

Babayeva (1898-1976); Ester Borukhova (1860-1943); Oynakijon Khaimova-Fatakhova (1864-1955); Bakhmal Bangiyeva-Kuyunova (1896-1968); Miryam Pakanayeva (1870-1952); Shirin Takhalova (1903-1985); Soro Benyaminova (1924-1985); Yashuo Musheeva (1904-1976) and many others.

MEDICS

Bukharian Jews, along with other nations of Central Asia, donated invaluable contribution to the development of all areas of medicine of this region.

Between the years 1920 and 2000, the Bukharian Jewish community produced about 1500 doctors (1100 of who were general practitioners), who graduated from 23 medical schools in the USSR-CIS. In addition, 99 Bukharian Jews received MD-PhD degrees, and 19 were awarded postdoctoral degrees in Medicine. From this number, 23 held the academic title of docent, 13 were professors, 13 were senior researchers, and 44 were associate researchers. 18 of these academic professionals held the post of department head at various medical institutions, and 80 were engaged in higher education.

The largest number of them, 30, worked in Tashkent. The breakdown in other cities of Central Asia is as follows: 24 in Samarkand, 24 in Dushanbe, 12 in Andijan, 5 in Moscow, and 4 in Ferghana. Most of those with graduate degrees obtained them between 1961-1990 (84 MD-PhD and 15 post-doctoral degrees). These researchers introduced many innovations in the field of medical science.

They published thousands of scientific papers and produced hundreds of monographs, textbooks, study guides, inventor's certificates, recommended practices, and rationalization proposals. They served as the research advisors for many PhD and post-doctoral candidates; they had their own students and protégés, which later became prominent scientists.

Out of the Bukharian Jews who became doctors before 1945, 117 participated in the Great Patriotic War. A great majority of the 1110 Bukharian Jewish general practitioners graduated from medical institutions in Samarkand, Tashkent, Dushanbe and Andijan. The number of Bukharian Jewish doctors graduating from medical schools in Kazakhstan, Kyrgyzstan, and Turkmenistan was 26, from schools in Moscow and Leningrad 28, and 29 from other medical schools. Between 1951 and 1991, 923 Bukharian Jewish doctors graduated from medical schools. This being said, the peak in the number of graduates occurred in the 1980s, when 258 Bukharian Jews became doctors.

**Bukharian Jews graduated from medical colleges (MI)
of the USSR - CIS in 1920-2002**

Years	Medfac CAGU	Tash MI	Sam MI	And MI	Taj MI	Mos MI	Tash Ped MI	Other MI	Total	%
1920- 1930	5								5	0.45
1931- 1940	8	17	15			4			44	4.0
1941- 1950		44	55		7	4		4	114	10.2
1951- 1960		73	61	40	4			4	182	16.4
1961- 1970		36	48	52	53	3		10	202	18.2
1971- 1980		40	55	33	44	8	17	197	17.8	
1981- 1990		38	80	68	37	4	13	18	258	23.2
1991- 2000		10	24	24	11	2	4	9	84	7.6
Years unknown		13	6	5					24	2.2
Total	13	271	34	182	192	21	25	62	1110	100.0
% of all	1.2	24.5	31	16.4	17.2	1.9	2.2	5.6	100	

Compiled by Dr. R. Pinkhasov

During these decades, an average of 21 Bukharian Jewish doctors graduated per year. This data was gathered by processing personal accounts that were collected as part of the effort for making this reference and for a book by R. Pinkhasov "Bukharian Jews in Medicine" (2001). During the years of repression in the Soviet Union, our doctors could not avoid the tragic outcomes of persecution.

Additionally, out of the 28 doctors that emigrated, at various times, to Canada, France, Portugal, Venezuela, Germany, Austria, Japan, India, and Romania, 14 validated their diploma. In the 1990s, the majority of Bukharian Jewish medical professionals found themselves in the US and Israel.

Quota of the doctors - managers - Bukharian Jews in a network of public health services USSR - countries of CIS in 1931-1990

Positions	The name of establishments									
	Dept. of Health Ministry	City Dept. of Health	District Dept. of Health	Hospital	Industrial hospitals	Health Inspections	Outpatient clinics general profile	Dental outpatient clinics	Emergency medical aid	Pharmacy
Director	3									
Chief		3	5	34	3	1	13	3	4	8
Dep. Chief	1	2								5
Medical director				15		7	7	1	1	
Dep. Medical director				110		4	24	15	1	
Chief of dept.	2									
Chief of laboratory				5				2		
TOTAL	6	5	5	164	3	7	44	21	6	13

Compiled by Dr. Pinkhasov

It should be noted that in the period between 1931 and 1990, approximately 300 Bukharian Jewish doctors held senior positions in the public health system. These include the positions of department heads at the Ministry of Health, heads and deputy heads of regional and municipal departments of health, chief and deputy chief physicians, and chiefs of hospital departments and clinics. Many of them received government awards, the Supreme Soviets Certificates of Merit, and the Titles of Honored Doctor and Honored Worker of Science of the Central Asian republics. Many of them validated their diplomas and received the necessary licenses to continue their profession.

Below are the names of some of licensed physicians in New York on various specialties: **therapists** – Lev Aminov, Bella Benji, Garik Avezbakiyev, Pobert Malakov, Stella Pinkhasov. Rosa Izrailova, Igor Izrailov, Mani Usharov, Gavriel Fuzaylov, etc.; **gastroenterologists** – Semyon Davydov, Ilya Badalov, Mikhail Badalov. Albert Sholomov; **gynecologists** – Maya Munarova, Yuri Argov, David Abayev, Zanna Ablaeva; **gerontologist** – Lev Yagudaev; **dermatologist** – Michael Paltielov; **neurologists** – Dora Pinkhasov, Boris Yakubov, Rafael

Yakutilov, Igor Cohen, Helen Yadgarova; **nephrologists** – Alexandr Bangiyev, Arkadiy Pinkhasov; **pulmanologists** – Dmitriy Yadgarov; **proctologist** – Boris Sachakov; **thoracic surgeon** – Joseph Gulkarov; **urologists** – Igor Pinkhasov, Alex Mishailov, Ruben Pinkhasov; **anesthesiologists** – Igor Kusayev, Pyotr Sabzanov, Alexandr Sabzanov; **neurosurgeon** – Igor Yusupov; **orthopedic trauma** – Alexandr Khaimov; **Ophthalmologists** – Davan Pinkhasov, Artur Benyaminov, Nerik Niyazov; **maxillofacial surgeon** – Jura Yusupov; **psychiatrists** – Margarita Fuzaylov, Aron Pinkhasov, Daniel Khaimov, Vitaliy Kholdarov, Isak Isakov; **fazaetrists** (doctor for pain) – Oleg Fuzaylov, Dmitry Fuzaylov; **pediatricians** – Yakov Yagudaev, Arkadiy Takhalov, Galina Ibragimova, Ester Pilosova, Rafik Khaimov, Tamara Yusupova, Ella Zavulunova, Angela Yakutilova; **psychotherapists** – Rafael Mastov, Boris Paltielov; **surgeon** – Rafael Fazylov; **cardiologist** – Robert Kandov; **endocrinologist** – Stella Iliyaeva; **podiatrists** – Inessa Borokhov, Isaac Badalov, Boris Yuabov, Evelina Yushvaeva; **radiologist** – Zoya Maksumova; **dentists (stomatologists)** – Miriam Kandinova, Yura Nektalov, Yuri Yakubov, Marina Pinkhasova, Lisa Yuabova, Artur Katanov, Albert Malakov, Yuri Fattahov, Alexandr Dianayev, Mark Pakan, Eduard Niyazov etc.; **pharmacists** – Yuzef Malakov, Faylaev Pyotr, Semyon Gerov, Margarita Mavasheva, Nion Alaev, Zhora Sadykov, Eduard Niyazov, Boris Niyazov, Liza Yusupova, Tatiana Shimonova and others.

E D U C A T I O N

BUKHARIAN-JEWISH ENLIGHTENERS

The spread of secular (non-religious) education among Bukharian Jews began in the late 19th century. One prominent educator was the founder of modern Bukharian Jewish literary language Shimon Hakham (1843-1910), who opened a yeshiva, and translated into his native language more than 50 religious and secular books.

The first Bukharian Jew to teach in the Russian language was David Kaylakov (1870-1942), who taught Russian to children in his Bukhara yeshiva, together with a Jewish award. In 1907, he published the first trilingual brief «Bukharian Jewish-Hebrew-Russian Dictionary».

Prominent Kokand rabbis Davidhaim Yagudayev and Shlomo-Levi Elizarov introduced their students not only to the interpretations of the Talmud, but also with samples of Bukharian Jewish literature. Many of their students later became teachers.

In 1907, in the Russian part of Samarkand, the funds of Hizkiya Issakharov were used to create the Russian-Native Jewish Technical College.

In 1914, the first Russian-Jewish school opened in Kokand. Between 1916 and 1918, Rakhmin Kalandarov and Mani Yakubov opened a secular school in Kokand.

In 1921, the Native-Jewish Inpros (Institute of Education) opened in Tashkent. In 1930, it was moved to Kokand, where it became an education technical college, operating until 1937.

In 1918, the Eastern Quarter of Samarkand received the School № 1, named after A. Lunacharsky. Its first director and instructor was Yakub Kalontarov. In 1924, he transformed the alphabet of his native language into Latin (Roman) script. He wrote and coauthored textbooks, language books and arithmetics, and dictionaries: the orthographical Bukharian Jewish language and bilingual - in Russian and Uzbek.

Many textbooks published in the Soviet period, were translated into Bukharian Jewish by graduates of Inpros Rakhmin Badalov, Ilya Davydov, Mierhaim Rubinov, Iskhak Mavashev, Meyer Benyaminov, and Moshe Yagudayev.

Prominent educators included Rakhmin Badalov, Rakhmin Kalandarov, Yuno Iskhakov, Koton Khashayev, Rafael Hakhamov, Inpros graduates Moshe Yagudayev, Avrom Yagudayev, Mani Yakubov, Mikhail Yuabov, Ilya Davydov, Mier-Haim Rubinov, Avrom Kalandarov, Zalmon Mavashev, Yakovhai Hakhamov, Aron Fuzailov, Yakhiel Akilov, Manashe Aminov, Yakub Khaimov, Mordehai Bachayev, Yunatan Kurayev, Natan Mallayev, Iskhak Kalontarov, Liza Pinkhasova, Zina Galibova, Rakhmin Galibov, Abram Pinkhasov, and others.

The leading role in the education of Bukharian Jews in the 1930s was by "Bajroki Mihnat", which was the only newspaper in their native language, and the literary magazine "Hayoti mihnat" ("Adabieti Soveti"), in which leading educators participated.

Work in the eradication of illiteracy (*Likbez* campaign) in the local population was supervised by Nisonhai Iskhakov in Tashkent. Within Bukharian-Jewish schools, he organized groups of people who sought to receive diplomas. Lessons were conducted in their homes and at chahanas (tea parlors).

The most famous teachers, educators, school principals

In **Bukhara**: Ari Avezov, Boris Babayev, Abrash Abayev, Aronov Ochil, Ilyavu Maynayev, Yadid Mingov, Osher Yakubov, Shifro Yakubova; in **Samarkand**: Yakub Kalontarov, Aron Baturov, Zalmon Kimyagarov, Avner Fazylov, Boris Fuzaylov, Nataniel Koldanov, David Fuzaylov, Tovo Shimunova, Mikhail Pinkhasov, Danielov Boris; in **Kattakurgan**: Nisim Abayev; in **Tashkent**: Boris Aksakalov, Avrekh Benyaminov, Nison Benyaminov, Yuriy Ilyajanov, Abo Mavashyev, David Mavashyev, Nison

Mavashyev, Abram Pinkhasov, Rahmin Pinkhasov, Yakov Fuzaylov, Aron Shalomaev; in **Ferghana**: Alexandr Isakov, Rahmin Kalandarov, Levi Kalendarov; in **Kokand**: Sholomokhaim Aronov (Kotoncha), Isroil Aminov, Menashe Yunaev; in **Margilan**: Natan Avezov, Nisim Mosheyev; in **Andijan**: Elizaveta Murduhaeva, Merkhay Yakubov, Efraim Yakubov; in **Namangan**: Moshiyakh Borukhov, Isaac Ilyayev, Ilya Iskhakov, Yakub Achildiev, Abram Khaimov; in **Termez**: Cohen Borohov; in **Shahrisabz**: Rahmin Babayev, Ruben Yakutilov, Boris Israilov, Mikhail Neryayev, Emanuel Natanov, Iosif Natanov, Ibragim Yakubov; in **Karmana**: Gavriel Zurov, Abrash Muradov, Bension Sholomov; in **Hatyrychi**: Berakhiel Nisanov, Isthm Nisanova; in **Dushanbe**: Lazar Abdurakhmanov, Boris Babaev, Frida Pinkhasova, Elezer Badalov; in **Khujand**: Boris Badalov, Tevyo Badalov, Mishoel Matatov, Yakov-Mier Khaimov, Shifro Shahrurova, Zaharyo Yakubov, Avraam Bazarov; in **Turkestan**: Yuhonon Fayzakov, Mariya Fayzakova.

All of them have invested a lot of work in the case prepare competent teachers for Bukharian Jewish schools functioned in almost all towns and some villages in Central Asia.

THE LANGUAGE AND ALPHABETIC WRITING

BUKHARIAN-JEWISH LANGUAGE, is the written and spoken language of the Bukharian Jews. It has been known by various nomenclature: the Jewish-Tajik language, the Persian dialect of the Turkestan Jews, the spoken language of the Samarkand Jews, the Samarkand-Jewish dialect, the Jewish dialect of the Tajik language, the Samarkand-Bukharian Tajik dialect, the Central Asian Jewish language, Yahudi, Bukhori, and others.

Professor M. Zand considers the language from two perspectives. From the perspective of dialectology, the language is a dialect that is part of the Central Asian group of Persian dialects, known as the Tajik dialects of the Persian language. From the perspective of ethno-linguistics (the science of the national language of peoples), the language of the Bukharian Jews is the language created by an ethnic group and this language has its own wellstocked literature. Currently, both in the USA and Israel, the Bukharian Jewish language is published and is used in plays. Like in other Jewish languages (Yiddish, Ladino, etc.) the Bukharian Jewish language has a significant Ancient Hebrew and Aramaic component.

Latinization, the historical period (1928-1930) during which the orthography of the Central Asian peoples (who used Arabic characters) and the Bukharian Jews (who used Hebrew characters) was changed to the Latin alphabet. The new Latinized "Bukharian Jewish Alphabet" was approved at a Convention of educators of the native Jews of Uzbekistan (1928) and

received the recommendation of the First Central Asian Educators Convention in Samarkand, in 1930. The version approved by the government of Uzbekistan was based on the project that was developed by Y. Kalontarov, which also included spelling rules. This alphabet was used to publish literature, textbooks, and periodicals (1930-1941).

Russification. Starting in the late 1930s, it was Soviet policy to liquidate all cultural centers of the small nations of the Soviet Union, so as to Russify them as soon as possible. All attempts to protect ones autonomy, the right to use ones native language, and national heritage and treasures, was treated as a show of "bourgeoisie nationalism" that went against the international character of Soviet ideology. In the case of the Bukharian Jews, one of the mechanisms of Russification was changing writing to Cyrillic. This caused a significant majority of the younger generation to lose touch with their historical roots and forget their native tongue. During the Perestroika (mid-1980s), the reserve trend appeared as Bukharian Jews began to return to their roots. The general table of Bukharian-Jewish writing in various alphabets is presented on next page.

This article was composed by Iosif Kalontarov.

HEBREW, is the language of the Jews, and it is more than 3,000 years old. The history of Hebrew can be delineated into several periods: the Biblical Period (7th - 2nd centuries BCE), the Post-Biblical Period (1st century BCE - 2nd century CE), the Talmudic Period (3rd - 7th centuries CE), the Medieval Period (8th - 18th centuries CE), the Haskalah Period (18th - 19th centuries CE), and the Modern Period (1880s - present). The turn of the 19th century witnessed an unprecedented event in the history of languages, the rebirth of ancient Hebrew, which had already been counted among the dead languages of the world.

It was revived to be a spoken language for everyday use by a whole nation. The pioneer of the Hebrew revival was Eliezer Ben-Yehuda. The Modern Hebrew language is part of the Semitic group of the Afro-Asiatic family of languages, which includes Aramaic, Arabic, Amharic, and Phoenician.

General table of Bukharian Jewish Writing

Compiler Prof. Iosif Kalontarov

Alphabet based on Cyrillic	Alphabet based on Latinic	Modified Uzbek Latinic	Hebrew Alphabet
Compiled by Yakub Kalontarov		Used by I. Rybakov	
А а	A a	A a	א אלף
Б б	B b	B b	ב бет
В в	V v	V v	ו вей
Г г	G g	G g	ג гимел
Д д	D d	D d	ד далет
Е е	E e	Ye ye	י' ек
Ё ё	Jo jo	Yo yo	י' ёо
Ж ж	Z z	Zh zh	ז же
З з	Z z	Z z	ז зайн
И и	I i	I i	ח и
Й й	J j	Y y	י йод
К к	K k	K k	כ каф
Л л	L l	L l	ל ламед
М м	M m	M m	מ мем
Н н	N n	N n	נ нун
О о	O o	O o	ס к
П п	P p	P p	פ пэ
Р р	R r	R r	ר рет
С с	S s	S s	ס самех
Т т	T t	T t	ט тет
У у	U u	U u	ק у
Ф ф	F f	F f	ף фей
Х х	X x	X x	ח хаф
Ц ц	Ts ts	Ts ts	צ цадик
Ч ч	C c	Ch ch	כ' чех
Ш ш	S s	Sh sh	ש шин
Ъ ъ	Ø ø		У' уайн
Э э	-	E e	י' э
Ю ю	Ju ju	Yu yu	י' ю
Я я	Ja ja	Ya ya	י' ях
Г г	O/ o	Gh	ג' ге
И и	Ji ji	Yi yi	י' йи
К к	Q q	Q q	ק' ке
У у	U' u'	U' u'	ק' ух
Х х	H h	H h	ח' хей
Ч ч	C c	J j	י' чей

Hebrew is now the official language of Israel. Ancient Hebrew was the spoken language in the Kingdoms of Israel and Judah. During the 5th century BCE, it stopped being used as the spoken language and remained solely as the language of religious worship, religious and secular literature, and official and business documents.

The most important works in the literary heritage of ancient Hebrew is the Tanakh (the Bible, written between the 13th - 3rd centuries BCE). Ancient Hebrew is also preserved in the epigraphy of the 1st millennium BCE. Hebrew was first revived in Western Europe as a literary language, but in the second half of the 19th century it started to be used as a spoken

language. Since the moment the State of Israel was established, Hebrew has been its official language.

Currently, the total number of Hebrew speakers is 4 million. Among Bukharian Jews, as in other Jewish communities, knowledge of Hebrew was one of the key elements of a Jewish religious education.

During 1910s and 1920s, several outlets for learning Hebrew existed in Central Asia. These included the Biyalik School, the "Tarbut" society of Hebrew enthusiasts, and others. During the first years of the Soviet regime (1920-1922),

Hebrew was used as the teaching language in schools for Bukharian Jews, because the teachers were from the European part of the country and Hebrew was the only language that both the students and teachers could understand. The Bukharian Jewish (Jewish-Tajik) language has borrowed several lexical units from Hebrew.

BUKHARIAN JEWS IN GOVERNMENTAL SERVICE WITHIN THE USSR

Beginning in the 1920s, Bukharian Jews received unprecedented opportunities to participate in the three branches of government in the Central Asian republics: the executive, legislative, and judiciary branches. The balance of power was purely nominal, decided by the leadership of the Communist Party.

Legislative Branch. Before 1936-1938, the Central Executive Committee of the USSR and its union republic selected members of the Congress of Soviets. After the new constitution of 1936, the Supreme Council (Supreme Soviet) began to be elected by the public. Members of the Central Executive Committee of the UzSSR were: Rakhmin Kalandarov, Benyamin Maksumov, Aron Saidov and others. Zinaida Kurayeva served as a Deputy to the Supreme Council of the USSR. Deputies to the Supreme Council of the UzSSR were: Mikhail Tolmasov, Larisa Tabibova, Istat Aronova, Boris Pinkhasov, Avrom Abdurakhmanov, and Anatoly Galibov (Kabulov). Deputies to the Supreme Council of TajSSR included: Zaharyo Yakubov, Soro Yusupova, and Abram Yunusov.

Forty Bukharian Jews worked at the administrations of the Central Executive Committees of the USSR and its Central Asian republics, and the Supreme Councils of the USSR and the Central Asian republics as translators, clerks, and at other positions in various departments.

Local Government Institutions. These include regional, city, and village councils. Members of the Regional Councils of the UzSSR were: Ilyovu Khanimov, Rushel Iskhakov, Iosif Badalov (Samarkand Region), and Isak Ilyayev (Namangan Region). Members of the Regional Councils of the

TajSSR included: Yakov Khaimov (Leninabad Region). 56 Bukharian Jews were elected to City Councils in several republics: the UzSSR - 47, TajSSR - 8, and KazSSR - 1. District Councils of the UzSSR had 20 Bukharian Jews. Boris Pinkhasov served as a deputy of the Tashkent City Council, a member of the Presidium of the City Council Executive Committee, and the chairman of the Committee of Law and Enforcement.

Executive Branch. Executive power was assigned to the Council of the Peoples Commissars (CPC) of the USSR and its union republics. After 1946, it was renamed the Council of Ministers (CM). The following Bukharian Jews worked as top officials in various departments of the CPC and CM of the UzSSR and TajSSR: the UzSSR - Solomon Musheyev and TajSSR - Lev Kandinov. In the State Planning Committees of the UzSSR, Semyon Aronov, Bension Inoyatov, and Daniel Kalontarov worked as department heads. The CPC/CM consisted of the heads of Peoples Commissariats (after 1946, these were called Ministries). In addition to Ministries, there were State Committees, which were equivalent to government institutions. At various times, a series of Bukharian Jews served as Peoples Commissars (Ministers), Chairmen of the State Committee, and as Deputy Commissars and Chairmen. In the UzSSR, the following served in these positions: Abram Abdurakhmanov, Peoples' Commissar of Justice of the UzSSR; Solomon Babayev, Deputy Peoples' Commissar of Health of Kara-Kalpak ASSR; the following were Deputy Ministers: Bension Arabov - Agricultural Construction, Yuriy Kaykov - Forestry and Wood Production, Ilya Aronov - Furniture Production, and Lazar Mavashev - Construction Materials. The following held positions in the TajSSR: Abram Yunusov - Minister of Communal Property, Boris Namatiyev - Wheat Production, and Boris Kalontarov - First Deputy Head of the Hydro-Meteorological Service.

Within the administrations of the Council of Ministers, State Committees, and other ministries, there were close to 200 Bukharian Jewish employees.

Local Executive Branch. Local executive authorities were represented by Regional, City, and District Executive Committees, and elected by the corresponding Councils. Bukharian Jews took on responsibilities on all levels of these institutions. The following served in the UzSSR: Ilyau Khanimov, Siyab District Executive Committee; Isif Badalov, Samarkand City Executive Committee; Ari Khaimov, Shahrizabz City Executive Committee. In the TajSSR: Akiva Abdurakhmanov - Deputy Chairman of the Stalinabad (Dushanbe) City Executive Committee. More than 155 Bukharian Jews worked at local executive institutions.

Judiciary Branch. A Supreme Court of the Republic and the Ministry of Justice, and public prosecution offices represented judiciary authority. Local (regional, city, and district) courts were part of the Ministry of Justice.

In the UzSSR, members of the Supreme Court were David Alimov, Abram Abdurakhmanov, Neryo Yakubov, and Boris Akilov. The following worked at local courts and prosecutor's offices: Rodshel Yakubov, First Peoples Judge of the "Vostok" Quarter of Samarkand; Solomon Khaimov, Member of the Board of the Ministry of Justice; Abram Ustayev, Deputy Chair of the Samarkand Regional Court; and Boris Katanov, Member of the Board of the Tashkent Regional Prosecutors Office, Lieutenant Colonel of Justice Ministry. In the TajSSR, Iosif Priyev served as the Head of the Investigation Department of the Prosecutors Office of the Republic, Lieutenant Colonel of the Justice Ministry. In all the courts and their institutions of justice, there were close to 90 Bukharian Jewish employees.

BUKHARIAN JEWS – NATIONAL ECONOMY SPECIALISTS

Prior to 1917, Central Asian industry was presented by small semi-artisan enterprises related to the processing of the cotton and rural production. Likewise, construction and transportation industries were also in poor shape. With the establishment of Soviet rule, existing enterprises started to be expanded. In the pre-war period of industrialization, large-scale fuel and energy, metallurgy, machine-building, chemical, agriculture, and building enterprises emerged. It was promoted as well by that circumstance that for years of Soviet rule in Uzbekistan, more than 40 high schools and 150 middle level-specialized educational institutions were opened.

Bukharian Jews provided a considerable contribution to the development of the Central Asian economy.

The most significant growth in the number of engineering-technical workers took place after 1950. It is due to, first, growth of the number of Bukharian Jews; and secondly, to the growth of youths receiving top and middle-specialized education.

Tentative calculations of national economy in Central Asia between 1927 and 1995, show more than 1200 Bukharian Jewish technical workers. There is a myth in Central Asia that Bukharian Jews work only in service professions, it is false.

The number of Bukharian Jews, working in industry and construction (in a population of 10 thousand), it is different from average republic parameters.

GEOLOGY

The active development of national economy of the region is connected with its rich deposits of minerals. Reserves of gold, natural gas, uranium, copper, lead, zinc, tungsten, mercury, and antimony, made Central Asia one of the leading regions in the USSR. Bukharian Jews actively participated in the expansion of geological research.

The discoverer's badge was awarded to Arkady Pilosov, Aleksandr Rubinov, Aleksandr Chlyakov, David Kalantarov, Boris Elizarov, Boris Shaakov, Pyotr Zakinov. The head of geological expedition Aleksandr Chulyakov and the chief of the party Ilyo Fattakhov received the honorary titles of Honored Geologists of the Republic. Academician of TajSSR Academy of Sciences, Doctor of Geology-Mineralogical Science. Prof. Soro Yusupova; the faculties, departments, expeditions, laboratories were managed by Doctors of Geology-Mineralogical Sciences Ilya Fuzaylov, Boris Mavashev; Boris Pinkhasov, Rakhmin Khaimov, David Kalantarov; Arkady Pilosov, Aleksandr Lazarev and Nison Malayev received PhDs in sciences.

INDUSTRY

HEAVY INDUSTRY

MINING INDUSTRY The development of coal and oil began to develop in Kyrgyzstan and Tajikistan from the 1930s, and in Uzbekistan from the 1940s. The production of ores of non-ferrous metals and gold began in the mid-1930s. Among Bukharian Jews, the most significant contribution to the development of this was introduced by the director of the largest mine Mikhail Mavashev, the deputy chairman of administration of the complete set and the equipment of TajSSR State Agricultural Committee Mordukhay Elnatanov, D.Sc. Tech. Sci. professor of the faculty of Moscow Mining Institute Boris Yagudayev, mining engineer, D.Sc. Tech. Sci., Head of the department at the Council on Studying of Productive Forces of the academy of Sciences of UzSSR Yefim Fatakhov.

OIL AND GAS INDUSTRY began in the Ferghana valley in the late 19th century. This intensified in the 1960s, with the opening of the largest gas field of Gazli. Between 1959 and 1990, more than two hundred fields of gas and oil were prospected in Central Asia. In this field, there were more than 40 Bukharian Jewish engineering-technical workers, including, Shamuil Akilov, PhD Tech-Sci. Eduard Pinkhasov, Boris Kalendarov, and Hanan Chulpayev.

More than Bukharian Jewish 20 engineering-technical workers - participated in the construction of oil fields of southwest Uzbekistan. Those working in managing positions included Yuriy Sadykov (awarded the order "Sign of Honor"), Isaak (Jora) Aronov, Yakov Niyazov, Iosif Akbashev,

Vladimir Aminov (awarded the order "Sign of Honor"), Leonid Nisimov, Iosif Karshigiyeu, Mikhail Shamalov, PhD Tech-Sci. Rafael Rubinov.

ENERGETICS began to greatly develop in the 1960s, based on the use of richest reserves of natural gas and hydro-resources. The large thermal electric power stations (Syrdarya, Novoangren, Navoyi, Tashkent, and others) and hydroelectric power stations (Vakhsh cascade, Toktogul, Farhad, and others) were set up. In this field, there were more than 50 Bukharian Jewish engineering-technical workers, including those in administrative positions: Brakh Yuabov, Sara Yuabova, Me'erhay Yakubov, Boris Aronbayev, Isaak Balkhiyev, Eduard Matatov, and Ilyich Abdurakhmanov.

NON-FERROUS METALLURGY based on big reserves of minerals-raw resources, beginning in the 1930s. A series of mining enterprises were founded by the late 1950s. Large integrated works on production of copper, lead, zinc, tungsten, mercury, antimony, gold, a series of rare metals, uranium, and others, were organized. Bukharian Jews began to participate in the development of non-ferrous metallurgy in Central Asia in the 1940s. Among them were mountain engineers, preparation engineers, metallurgists, chemists, electric engineers, builders, and economists. All in all, between 1991 and 1997 in this field there were more than 30 engineering-technical personnel. Those in managing positions: David Yagudayev, Haika Yushuvayev, PhD Tech-Sci. Grigoriy (Gavriel) Pulatov, Arkady Yakubov, Yuriy Ilyayev, Nison Mulokandov.

MECHANICAL ENGINEERING SECTOR

Prior to the installation of Soviet rule in Central Asia, engineering was represented by small-sized metal-processing enterprises and by repair shops. Under Soviet rule, mechanical engineering was elevated to one of the largest industrial complexes, and only in Uzbekistan presented by 16 sub-fields: aviation, agriculture and irrigation engineering, excavation, engineering for the food-processing industry, light and electrical, other and electronic. In this complex between 1930 and 1990, was the workplace of more than 250 Bukharian Jewish engineering-technical workers.

AVIATION ENGINEERING is presented by the plant based in 1942 in Tashkent which turned to modern major concern – the Chkalov Tashkent Air Production Enterprise. Between 1942 and 1995 more than 150 Bukharian Jews, including in main production about 100, more than 60 had an average and top-level specialized education. More than 25 Bukharian Jewish engineering-technical workers took up leading positions. The shops, departments, and divisions were supervised by: D.Sc. Tech-Sci. Iosif Yakubov, Honored Builder of UzSSR Mikhail Samandarov, Abram Yagudayev, Isaak Ibragimov, David Achildiyeu, Arkady Borukhov, Ilya

Iskhakov, Grigoriy Kurayev, David Efraimov, Grigoriy Babakhanov, Eduard Mullokandov.

ELECTRICAL INDUSTRY began to develop in the region in 1943. The first enterprise was Tashkent Radio-Lamp Plant (subsequently the Electronic Equipment Plant). In further related enterprises, they were united in the "Photon" enterprise, in which worked almost 40 Bukharian Jewish engineering-technical workers, - among them Doctors and PhDs in science Moisey Yagudayev, David Aronov, Yuriy Yuabov, Grigoriy Yagudayev, Boris Priyev, Isak Kalantarov, Anatoliy Dadydov, Boris Mastov, Hayat (Eduard) Aronov, Mark Balkhiyev. In other fields of engineering there were more than 70 Bukharian Jewish engineering-technical workers. Supervisory roles included: Rafael Niyazov, Iosif Aronov, Boris Priyev, Mikhail Yusupov, Ilya Asherov, Lev Abramov.

CHEMICAL INDUSTRY is presented by the plants on production of mineral fertilizers, derivatives furfural, chemical fiber nitron and others. More than 25 Bukharian Jews were engineering-technical workers, including the following in supervisory roles – Benyamin Pinkhasov, Mikhail Niyazov, Hakim Aminov, Mikhail Ibragimov.

LIGHT INDUSTRY in the region presented, mainly, cotton-refining, textile shoe and sewing enterprises. In 1920-1995 in the field, there were more than 200 Bukharian Jewish engineering-technical workers. On cotton-refining plants, there were more than 25 Bukharian Jewish engineering-technical workers. Nison Gadilov, between 1928 and 1936, supervised the Samarkand Cotton Plant. From 1932 to 1941, Gavriel Iskhakbayev worked in cotton inspection in the Tashkent region.

In the **TEXTILE INDUSTRY** (enterprise on processing of natural silk and cotton-fiber) worked more than 100 Bukharian Jewish engineering-technical workers, of which more than 30 had administrative duties: Mikhail Benyaminov, Menashe Yunayev, Ilyavu Yusupov, Nisim Zaurov, Siyonsivi Rakhminov, Iosif Fatakhov, Mikhail Shimonov, Gavriel Fuzaylov, David Maksumov, Ieguda Elizarov, Mikhail Zavulunov, Bension Allayev, Roman Babayev, Aleksandra Tolmasova (Mosheyeva), Zaharya Badalov, Iosif Badalov, Ilyavumani Kaykov, Ze'evhay Aronbayev, Bension Inoyatov, Boris Davydov, Avrekh Katayev, Yakub Abramchayev, Berakh Musheyev, Boruckh Musheyev, Moshe Mavashev. Doctor of Techn. Sci., prof. Honored Inventor and Honored Scientist of Tajikistan Iosif Kalontarov and Doctor of Techn. Sci., prof. Emanuel Rubinov, PhD Jura Kalandarov, Amnun Abramov, Boris Khaimov, Boris Pinkhasov, Isaak Kandov, and Boris Rubinov, they subsequently worked in scientific-research and higher educational universities, introducing important contributions to development of this field.

SEWING INDUSTRY. In these enterprises, there were 40 Bukharian Jewish technical workers, including Simkho Katayev, Ariel Khojandiyev, Benyamin Zavulunov, Isaak Ibragimov, Arkady Aronov, Yadidya Shakarov, Yael Balkhiyeva, Iosif Katanov, Rafael Shamsiyev, Abram Yakubov, Rafail Shamsiyev.

LEATHER-SHOE PRODUCTION. In this field, there were more than 20 Bukharian Jewish technical workers. Among the supervisors: Moshe Yushuvayev, Isaak Khaimov, Roshel Yusupov, George Namatiyev, Husni Aronova (Isakova).

FOOD-PROCESSING INDUSTRY is presented wine-alcohol (more than 30 Bukharian Jewish technical workers), meat-milk (more than 30), baking (more than 30), oil-fats (more than 20), confections, as well as enterprises on processing of fruit-and-vegetable production. The total number of Bukharian Jewish technical workers, working in this field from 1920 to 1995, accounted for more than 180 people, from which five had PhDs in this field. Among the supervisors - Ilyavu Kanimov, Meir Abramov, Iosif Aronov, Menashe Sezanayev, Gavrieli Elot, Slavik Allayev, Mikhail Aminov, Semyon Uvaidov, David (Boris) Shamayev, Isroelhay (Ilya) Inoyatov, Avner (Arkady) Fuzailov, Boris Allayev, Moshiyakh Priyev, Lev Hizkiyayev, Yuriy Matatov, Azarya Matatov, Ilya Aronov, Yakov Yakutilov, Rodsheld Uvaidov, Yadidya Abramov, Anatoliy Isakharov, Yael Balkhiyeva, Ilyovu Kanimov, Sion Khudaydatov, Mikhail Aminov, Yuvdoari Abayev, Yuriy Mullokandov, Grigoriy Bababekov, Gavriel Niyazov, Aleksandr Rybakov.

FORESTRY AND TIMBER PRODUCTION. More than 15 Bukharian Jewish technical workers worked in this field. Among the supervisors - David Fuzaylov, Uriel Kaykov, Roman Katayev, Me'er Davydov, Albert Akilov, Ilya Aronov and others.

AGRICULTURAL ENTERPRISES

In the Bukhara Emirate and Kokand Khanate, Bukharian Jews were prohibited from settling in the countryside. After the conquest of Central Asia by Russia in 1865, Bukharian Jews were given equal legal rights as the local Muslim population. However, in 1882 during the mass migration of landless Russian peasants to this region, the law was changed, prohibiting Jews from acquiring property in the countryside.

The main agricultural crops in Central Asia were cotton and rice. Winery, vegetable growing, and cultivation of melons were supplied mainly by the needs of families, and just a part of the production was for sale on the market.

In the 1920s, the country, including Central Asia, witnessed a drop in agricultural production. As a result, in 1925 the Society for Settling Toiling Jews on the Land (OZET) was founded. In November 1925, the Second convention of the Uzbekistan Communist Party resolved to accept land ownership reform which eliminated feudal estates, taking land away from large landowners (kulaks), distribution of water to state authorities. Implemented work on attracting Jews to agricultural work. This was approved by the Central Executive committee of USSR in 1926 as the Committee for the Settlement of Toiling Jews on the Land (KomZET). In the regions of Uzbekistan, the first Jewish rural artels subsequently became collective farms. Originally the artels united 414 families (nearly 2000 people), including 45 families of European Jews and 369 Bukharian Jewish families.

A unique feature of these artels and collective farms was the observance of Jewish religious holidays and Sabbaths. By 1929, there were 28 of these communities in Uzbekistan and one in Tajikistan. The active participation of Bukharian Jews in the creation of these collective farms included: Aron Saidov, Menashe Aminov, Bakhor Kandkhorov, Katan Hashayev, Moshiyakh Dabakarov, Ilyaumani Gavrielov, Nison Mosheyev, Doni Sezanayev, Uriel Shimunov, Hanan Leviev, Avrom Davydov, Roshel Iskhakov, Neryo Shamalov, Shalom (Shamuel) Isakharov, Boris Shimunov, Yosef Nisanov, Ilyavu Hanimov, Gavriel Iskhakov, Shamuel Davydov and others (Samarkand region); Iskiyo Yuabov, Avrom Gadayev, Ari Pinkhasov, Ilya Davydov, David Khojandiyev, Yakub Borukhov, Iosif Morbachayev, Ari Babakhanov, Moshe Simkhayev, Yakhriel Akilov, Gavriel Davydov, Mikhail Yakubov and others. (Tashkent region), Hiya Asherov, Ilya Asherov, Mikhail Kaziye, Masanel Babayev, Matat Daniyarov; Meir Bangiyev, Matatyo Fatakhov, Avrom Borukhov, Yakub Borukhov, Zakhar Kaziye, Meir Bangiyev, Ilyau Morchabayev (Syrdarya region); Ari Khaimov, Uriel Babakhanov (Kashkadarya region); Efraim Khaimov, Zalmon Mastov, Aron Davydov, Yahuda Jurayev, Moshiyakh Ariyev, Efraim Khaimov, (Bukhara region); Rakhmin Kalandarov, Bokhor Kurayev, Haim Basanelov, David Khojandiyev, Levi Isakov, Yakubshalom Yukhananov, Yakov Zavulunov (Fergana region); Moshehaim Abramov, Yakov Yakubov, Ilya Poltilov (Andijan region) and others.

From 1927 to 1932 in Uzbekistan, 28 Bukharian Jewish collective farms were organized, two in Tajikistan and one each in Turkmenistan, Kazakhstan, and Kyrgyzstan. The total number of Bukharian Jewish collective farmers accounted for about 4,000 people.

In Tajikistan Mikhail Israilov was a manager of OZET, the organizers of collective farms and managers of the agricultural enterprises were Daniel

Kalontarov, Boris (Bakhor) Koenov, Yuriy Sachakov, David Namatiyev, Pinkhas Iskhakov, Moshe Fatakhov, Boris Badalov, Isak-Haim Aminov, Abram Bakayev. In other republics managers of the agricultural enterprises were Yakub-Shalom Uvaidov (South Kazakhstan region), Ze'ev Namatiyev (Charjou region), Nison Yunusov – director of the state-owned farm (sovkhoz) «Romanovka» (Leningrad region).

By 1935, the collective farms were integrated, reducing their number to 15, and in 1936 to 11. By 1950, Bukharian Jewish collective farms were eliminated by combining them with existing collective farms of other local nationalities.

From 1927 to 1990, more than 180 Bukharian Jews occupied management positions on agricultural enterprises. Subsequently, many of them moved on to work in scientific research institutes and high schools.

Scientific workers with PhD degree: Ilya S. Davydov, Simkha Samandarov, Rafael Niyazov, Semyon Kaziye, Danil Babayev, Larisa Babajanova, Gavriel Kaziye, David Katanov, Lev Abdurakhmanov, Isosif Asherov, Ruben Alishayev, Yakov Hizkilov, Mikhail Mullokanov, Yuriy Allayev, Yuriy Pinkhasov (laureat Sam Gamburg Fund prize), Abram Bakayev, Mikhail Yakutilov, Nison Mallayev, Mikhail Abayev, Avrom Pinkhasov and others headed the subdivisions in Research Institutes.

They provided a determined contribution to the development of biology and agricultural sciences. Four received Doctorates of Science (Iskhak Kalontarov, Mikhail Kaziye, Yuzef Murdakhayev, Mushiyakh (Mikhail) Yagudayev) and 29 PhD candidacies. More than 25 Bukharian Jews worked as research associates without academic degrees in the sciences.

CONSTRUCTION TRADES

After the Russian conquest of Central Asia, the modern construction industry began to develop. Small brick and lime-plaster plants were constructed. With the arrival of Soviet rule in the early 1920s, small-sized enterprises were founded. During the First 5-Year Plan (1928-1934), a Building complex was organized, which was transformed into an integrated set of branches and factories, including a research and design institute, high schools, and technical schools, building organizations, building materials industry, and various auxiliary assignment plants. In this field, at various times, there were about 300 Bukharian Jewish technical workers, among whom 230 had a construction-related or architectural education.

In Uzbekistan out of more than 200 engineering-technical workers, 74 worked in ministries, departments, trusts, more than 100 – in various building administrations and plants, 10 – in regional and city authorities, and more than 55 – in Scientific Research Institutes and project institutes, high schools, technical schools, and colleges.

Four became winners of the all-Union and Republic prizes; five were ranked as Honored Construction Engineers of Uzbekistan. 16 people worked in ministries, beginning with deputy minister's positions (two), 7 – managers of construction trusts, 8 served as directors of plants. In managing positions: Bension (Boris) Arabov, Lazar Mavashev, Eduard Aminov, Abram Ilyayev, John Mavashev, Albert Pinkhasov, Yuriy Sadykov, Oleg Yakubov, Abram Yagudayev, David Fuzailov, Koen Kandinov, Manashe Shimonov, Solomon Ibragimov, Ilya Aronov, Rafael Issakharov, Yefim Shimonov, Boris Shimonov, Aleksandr Pilosov, Rakhmin Samandarov, Mikhael Uvaidov, Mikhail Khojayev, Abram Yusupov, Boris Munarov, Yakov Bangiyev, Yefim Khaimov, Mark Balkhiyev, David Pinkhasov, Nikolay Yusupov, Pinkhas Aronov, Ilya Abramov, David Jurayev, Katan Khaimov, David Davydov, Pinkhas Inoyatov, Boris Rubinov, Yuriy Iskhakov. In Scientific Research Institutes, high schools, and project organizations, there were: D.Sc. Eduard Aminov and Yefim Fatakhov, 4 PhDs in Science. Among the heads of large construction project institutes, there were Abram Yagudayev, Mikhail Mosheyev, Mikhail Abramov, Ilya Elnatanov, Rakhmin Samandarov, Yakov Kulangiyev, Robert Hart (Khaimov), Neryo Chulpayev, Mikhail Shamalov. Ilya Gavrielov and others.

In Tajikistan construction trades, there were more than 70 Bukharian Jewish engineering-technical workers. Of these, 15 worked in ministries, departments, and trusts. More than 17 – in various construction administrations and plant managers, more than 10 – managers of large construction projects, more than 20 – In Scientific Research Institutes and project institutes, high schools, and technical colleges. Two were Doctors of Science (Shamuel Aminov and Arkadiy Zavulunov), four have PhDs (Avner Priyev, Rafael Aronov, Boris Iskhakov, Boris Priyev).

Avraam Yunusov and Honored Builder Ilya Elnatanov worked as deputy ministers. Managing positions: Boris Kalontarov, David Ustayev, Yakov Kulangiyev, Avner Priyev, Rafael Aronov, Abram Yunusov, Yuriy Shimunov, Ilya Asherov, Mikhail Yunusov, Nison Kimyagarov. In project institutes: Ilya Yunusov, Boris Abdurakhmanov, Boris Priyev. Managing high school faculty: Soro Yusupova and Boris Iskhakov. Managing large construction projects: Boris Kalantarov, Pinkhas Hojibekov, Rakhmin Misikhayev, Ilya Aronov, Yuriy Aminov, Yuriy Shimunov, Yakov Mullokandov.

In Russian construction and project firms: Ilya Davydov, Rakhmin Rubinov, Mikhail Ibragimov, PhD Tech-Sci. Amnun Abayev.

In Kazakhstan, Kyrgyzstan, and Turkmenistan, there were nearly 20 Bukharian Jewish technical workers in construction firms.

TRANSPORTATION

AUTOMOBILE TRANSPORT. More than 60 Bukharian Jewish technical workers worked in motor transport enterprises, motor depots, garages, taxi parks, and bus depots. Among the managers of enterprises: Solomon Elnatanov, Daniil Ibragimov, Boris Ibragimov, Izold Kandinov, Mikhail Kakzanov, Oleg Davydov, Benyamin Benyaminov, Isokhor Khaimov, Roman Ilyasov, Mikhail Ustayev, David Leviyev, Gavriel Suleimanov, Abram Yakubov, David Aminov, Yakov Samandarov.

RAILROAD TRANSPORT. In this field, there were more than 20 Bukharian Jewish technical workers. Among them: Ilya Fuzailov (Honored Railroad worker of USSR), Boris Babayev, Aleksandr Akbashev, Iosif Yusupov, Eduard Matatov, Hanan Suleymanov.

IRRIGATION AND WATER MANAGEMENT. During the Soviet period in Central Asia, there were great irrigation projects constructed. In this field, there were more than 30 Bukharian Jewish technical workers, among them 8 in Scientific Research Institutes and in project organizations, two of these workers had PhDs. Management positions included: Honored Irrigator of UzSSR Markiel Kulangiyev, Izrail Kulangiyev, PhD Tech-Sci. Ezro Pilosov, PhD Tech-Sci. Boris Mallayev-Babayev, David Ibragimov, Ilya Gavrielov, Yakov Zavulunov.

SPORTS

A mass campaign of youth in a variety of sports in Uzbekistan and Tajikistan in the XX century has affected a lot of Bukharian Jewish youths. In the USSR, there were many sports organizations and clubs, as the All-Union, so the national and departmental. Total for the Soviet period the number of Bukharan Jews prepared over 120 masters and candidates for master of sports of the USSR, ten were awarded the title of International Master of Sports, Honored coach of Uzbekistan and Tajikistan. Turkmenistan, the RSFSR and the USSR, the judges of the international category.

Here are some of them: Boxing – **Ruben Davydov**, the first of the Bukharian Jews of the international class master of sports, repeated champion of Uzbekistan, the prize-winner of the championship of the USSR, honored coach of Uzbekistan; **Yacov Benyaminov**, Master of Sports, two-time champion of Uzbekistan, honored coach of Uzbekistan, the judge of the Republican category; **Boris Niyazov** – the master of sports, repeated champion of Uzbekistan, honored coach of Turkmenistan; Checkers – **Markiel Fazylov**, international grand master, twice world champion, three-time champion of the USSR, honored coach of Uzbekistan, international referee; **Shlomo Borochoy**, international master of sports, the judge-Union category; Handball - **Abokhay Akbashev**: Master of Sports,

Honored coach of the USSR and RSFSR, USSR champion, has prepared the youth team – world champion and the USSR national team - World Cup finalists, Iceland coach; Judo – **Arkadiy Aronov**, international class Master of Sports, repeated champion of Uzbekistan. Honored coach Uzbekistan; **Eduard Paltielov**, master of sports, repeated champion of Tajikistan has prepared more than 10 masters of sport, including the international class, honored coach of Tajikistan; master of sports of international class in pupovoy shooting - **Grigoriy Yakubov**, honored master of sports of the USSR, Honored Coach of the USSR, the coach of the USSR national team at the Olympic Games, have a conductive-many sports awards; **Eduard Ilyayev**, member of the team USSR prizes at world and European championships; Football – **Ben-Ner Khasanov**, the master of sports, the judge of the Republican category, honored coach of Uzbekistan; table Tennis - **Valery Elnatov**, master of sports. Honored coach of Tajikistan, the judge-Union and International category, the coach of the national team of Tajikistan has prepared a European champion, prize-winner of the world championship, and more than 20 masters of sport; Field Hockey – **Nisim Borukhov**, head coach of the national team of Uzbekistan - the champion of Sports of the USSR, honored coach of the Uzbek SSR; Volleyball – **Mullokanov Avner**, honored coach of Tajikistan, head of the Republican higher school sport's skills, etc.

Masters of Sports:

Auto Racing: Oleg Sachakov (Uzbekistan).

Basketball: Andrey Khaimov, Dmitriy Khaimov (Uzbekistan).

Boxing: Yakov Benyaminov, Matat Gavrielov, Ilya Davydov, Ruben Davydov, Yakov Kimyagarov (Shpringer), Efraim Kulangiev, Gregoriy Mullayev, Izold Mullayev, Boris Niyazov, Matat Niyazov, Iosif Shamayev, Mikhail Yagudaev (all - Uzbekistan), Shlomo Niyazov (Israel).

Wrestling, freestyle, karate, sambo, judo: Rahmin Ilyasov, Isaac Mordekhayev, Arkadiy Aronov, Grigoriy Polvanov, Stephen Babekov, Ariel Mastov (all – Uzbekistan); Meerzhon Tahalov, Eduard Paltielov, Avraam Pinkhasov (all – Tajikistan).

Wrestling Greco-Roman: Boris Yukhananov, Anatoliy Holkodarov (Uzbekistan).

Wrestling Classic: Abokhay Avulov, Abokhay Yusupov (both – Tajikistan), Mordekhay Kalendaryov (Uzbekistan).

Cycling: Gennadiy Mashkabov (Uzbekistan).

Waterpolo: Iosif Kuraev (Uzbekistan).

Volleyball: Tatiana Abramova, Khayatt Aronov (both – Uzbekistan).

Handball: Abokhay Akbashev (RSFSR).

Table Tennis: Isaac Abramov, Rafael Arabov, Lazar Aronov, Nison Aronov, Eduard Gavrilov, Grigoriy Gilkarov, Ilya Davydov, Roman Kandkhorov, Valery Elnatanov (all – Tajikistan), Solomon Khatamov (Uzbekistan).

Diving: Yuri Iskhakov (Uzbekistan).

Gymnastics: Yuri Aminov, Sergei Natanelov, Rafael Pinkhasov (all – Uzbekistan).

Archery: Oleg-Ariel Natanov (Uzbekistan).

Shooting bullet: Eduard Ilyaev (Tajikistan), Gregoriy Yakubov (Uzbekistan).

Weightlifting: Boris Barakaev (Tajikistan).

Fencing: David Zurov, Isak Kalantarov (both – Uzbekistan).

Football: Ezro Babayev (Tajikistan).

Hockey: Igor Davydov, Alexandr Siyanov (both – Uzbekistan).

Checkers: Shlomo Borokhov, Rafael Normatov (Tajikistan), David Borukhov, David Davidov, Esther Pilosova, Emanuel Shimunov, Ilya Fazylov, Yakov Faylyayev (all – Uzbekistan).

Chess: Simkho Katanov (Tajikistan).

Many of the masters of the sport later became known coaches trained a galaxy of athletes. Among them with the title of the honored coach of the republic **Tatiana Abramova** (volleyball), **Rahmin Ilyasov** (wrestling), **Ben Nisan** (soccer), Oleg Sachakov (motor sport), **Nisim Borukhov** (grass hockey). Trainer and judge-Union category was **Arkadi Yakubov**, Uzbekistan coach in weightlifting - **Michael Gadelov**.

In the XXI century sports life of Bukharian Jews continues in Israel, the USA, Austria and others Diaspora. In these countries the sport, as a rule, deprived of state support, sports leagues and clubs are financed by sponsors and spectators of sports competitions. The sports associations have been in Palestine more early the State of Israel, "Maccabi" - since 1912, "Ha po'el" - since 1926, "Betar" - 1924, "Elitzur" - since 1938, and in 1933 founded Palestine, now - National Olympic Committee of Israel. Student Societies based in 1953, Israel Sports Federation united in Immigrant sports federations. Separate federation are football, basketball, tennis and chess.

Since 1982, the Association created mass sports. Today, Israeli sport adopted in European sports associations. Its development was greatly influenced by Aliyah athletes, coaches and high international class judges from the former Soviet Union, including the Bukharian Jews, now participating in sports. Some of them have distinguished themselves in various competitions: **Angelina Adinaeva** - a member of the national team, women judokas Israel, nine Israeli champion, twice European championships medalist, winner of the black belt; **Ezra Babayev** - football

player in major league team masters "Apoel" became the champion of Israel and successfully performed in the tournament by UEFA. The permanent defender Olympic team of Israel; **Shlomo Borokhov** - founder (1974) and honorary president of the Federation of checkers Israel (since 2009); **Matat Gavriellov** - master of sports in boxing, International Judge, chairman of the board of the coaching in Israel, the coach of "Maccabi" in Holon; **Eduard Ilyayev**, international master of sports in shooting, participant of the Olympic Games in Barcelona (1992), winner of the World Cup in Guatemala; **Ariel Mastov**, owner of the highest given for "Kovusan Karate", a multiple champion of Israel and the world "Karate League" in Japan (2000-2005); **Sergey Natanilov**, master of sports in artistic gymnastics, the national team of the Israeli team performed at the championships and European championships, entered the top three winners, now - coach; **Shlomo Niyazov** - repeated champion on boxing Israel, a member of the Olympic Games in Seoul, President of the Association of Professional Boxing of Israel; **Eduard Paltielov** judo coach, among his pupils Chapman HN Israel; **Lev Pinkhasov** - Master of Sports of Russian drafts, 23-time champion of Israel's judo (11 of them - in the team competition); **Esther Rog-Shahmorova** - in the top five athletes of Israel, winner of gold medal in the hurdles and the pentathlon, the world record holder in the women's 60 meters hurdles, was awarded a bronze Olympic Order by IOC; **Gabi Safiyev** - candidate to checkers masters, participants of the championship of Israel, chairman of the Israeli Draughts Federation (1998-2000). An active participant and sponsor of international competition on checkers in Israel; **Markiel Fazylov** - international grandmaster checkers, Israeli champion (2010), coach of the Israeli national team for 64-cell drafts; **Evgeniy Khatamov** - winner of the World Games of the youth movement "Beitar" in Israel, medalist in table tennis among boys; **Yuriy Alayev** - coach in weightlifting, chairman of sports clubs at the Forum of culture at WKBJ.

Sport Youth XXI century: **Israel Bengayev**, **Yakov Suleymanov**, **Daniel Davydov** (wrestling); **Tomer Yadgarov**, **Ilya Yusupov** (boxing); **Rahmin Aminov** (fencing), **Abram Faziev** (judo); **Reuven Lahchakov** (football), and others.

Amateur sport in the United States is developing mainly in colleges. In professional sports league and played a huge role Association. It covers both the command game and individual sports. Bukharian Jews living in New York City and 25 states in the US, and is also involved in sports. Among our athletes and sports personalities distinguished **Russell Aminov** - winner of the Youth Boxing Championship «Junior Olympic», silver medalist of the competition "Golden Gloves" appears in the professional ring; **Yuriy**

Aminov - master of sports in gymnastic, an absolute champion of Uzbekistan, produced many high-quality gymnasts; coach in the United States, his student **Akash Modi** became US champion; **Arkadiy Aronov** - master of sports of international class in judo, the head of the sports club "Spartak", prepared by 12 US champions, champions and winners of the World Cup and Pan American Championships (including Bukharian Jews); Nison Aronov - master of sport of table tennis, US champion, member of the US national team in the World Maccabiah Games, the owner of the club of table tennis in New York; **Stephen Babekov** - the world champion in contact karate (2000-2002), the owner of the black belt; **Elina Kats** - US champion and shta-ta New York chess among girls (2006); **Roman Pinkhasov** - winner of 6th dan in jujitsu, 5th dan in karate, 4th dan in aikido and 1st dan in laido. Currently he coached at the school in New York. Four of his disciples - Bukharian Jews have a degree of martial arts.

PUBLIC ACKNOWLEDGMENT

TITLES OF HONOR. A form of award in the USSR and its republics.

It was given for outstanding accomplishments in the fields of science and echnology, healthcare, education, culture, art, and phenomenal achievement and mastery in professional occupations and sports. The titles were bestowed by the Presidium of the Supreme Council of the USSR or of the individual Republics.

The Laureates of various State Prizes	17
The Laureates (winners) of International, All-Union and Republican competitions	16
People's Khafizes (singers)	2
People's artists and actors	33
Honored artists and actors	45
Honored Inventors	6
Honored Economists	6
Honored Workers of Culture	10
Honored Workers of Science	8
Honored Workers of Art	13
Honored Doctors and Pharmacists	15
Honored Teachers	26
Honored Coaches	9
Honored Engineers	4
Honored Workers of Trade	4
Honored Workers of Consumer Union	1
Other Honored Workers	22
Masters of Sport	59
from them:	
World Class Masters of Sport	4
International Grandmaster	1
TOTAL	302

Compiled by Dr. R. Pinkhasov

The recipients of the titles were awarded with a decoration and a certificate. The total number of Bukharian Jewish recipients of titles of honor is 302, including the laureates of State Prizes and winners of All-

Union and International creative competitions (see table above). A significant number of Bukharian Jews were recipients of titles granted by ministries and departments of the governments of the USSR and the republics, for example Honored Railroader, Excellent worker of Healthcare, Master of Sports, International Grandmaster and others. The Honorary Badge of the USSR State Committee for Inventions "Inventor of the USSR" was awarded to 6 persons.

ORDERS AND MEDALS OF THE USSR, government awards and decorations given for special achievements or actions during war or peacetime. Each order and medal had their own statutes. Many Bukharian Jews were awarded with orders of the USSR, the highest of which was the Order of Lenin. Many were also awarded with medals that commemorated their achievements in the national economy, science, industry, construction, and for participation in the Great Patriotic War. Some also received medals commemorating various jubilees.

STREETS NAMED AFTER BUKHARIAN JEWS

A series of well-known Bukharian Jewish public figures have been honored by having streets named in tribute to them in Uzbekistan and Israel:

In Samarkand – Zakhariyo Badalov, Yusuf Elizarov, Ilyavu Khanimov, Gavriel Mullokandov, Mikhoel Tolmasov, and Benyamin Maksumov.

In Bukhara – David Kailakov and Levi Hafiz Babahanov.

In Shahrisabz – Ari Khaimov.

In Tashkent – Aron Saidov, Mariam Yakubov, and Isakhar Akilov.

In Karmana – Moshiah Arielev.

In Kattakurgan – Borukhay Katayev.

Israel:

In Jerusalem – Avraham Talmudi Aminov, Moshiah Borukhov, Shlomo Musaev, Shimon Khakham.

In Tel-Aviv – Hai Issakharov, Shmuel Koen Yukhananov, Uriel Yakubov.

In Petah-Tikva – Moshiah Asherov, Mordehay Bachayev, Avraamkhaim Lodayev, Moshiah Mizrayev, Aaron Yahabov, Borukh Iskhakov.

In Ohr Yehuda – Avner Leviev, Israel Priyev, Mikhoel Tolmasov.

In Ramle – Avraam Natanov, Gavriel Mullokandov.

INTERCOMMUNAL TIES

At all times of their life in Diaspora, Jewish people were united by common religion and ancient language in which all worshipping was conducted and a great literature created over thousands of years. However, thousands of years in lives of people, who by the will of fate were spread all over the world in different geographical and historical dimensions, created a number of differences between ethnic groups. The Jewish communities of the world as well as the Bukharian Jewish community had a wide and extensive network of relationships with their fellow countrymen. They were always ready to support each other, especially in difficult moments of their difficult history. This was one of the ways and the most important prerequisite of survival in an alien environment.

The intercommunal ties established among the Jews of Central Asia in the XVI-XVIII centuries, when the khanate was somewhat isolated from the neighboring countries Iran and Afghanistan present a particular historical phenomenon. This period was a turning point in the consolidation and historical emergence of a separate sub-ethnos of Central Asia Jews that was later called Bukharian.

Historically the trade has always played a crucial role in the establishment of community bonds. Jewish merchants are known as the skillful traders. Many of them had gradually settled in towns and villages along the famous sea and land trade routes. One of those routes was The Great Silk Road from China to Europe and Central Asia. The most important part of this road passes through the territory of Central Asia, where dozens of Jewish communities had been formed. Over the time, these communities have absorbed their tribesmen from other groups and communities, which at various times have been coming here from Iran, Afghanistan and the Arabian East.

Religious leaders played a considerable role in the organization of community bonds. In 1793 a Spanish Jew, native of Morocco Joseph Mamon Maarovi came to Bukhara from Eretz Israel. He opened a religious school in Bukhara and supplied his students and synagogues with sacred literature and religious objects. Joseph Mamon Maarovi played a huge role in the reformation and transition of worshipping services in Bukharian Jewish synagogues from Persian order of liturgy to Sephardic.

In the middle of the XIX century Rabbi Shimon Khakham founded a school for Jewish children not only from Bukhara, but also from other cities. He and his associates spread Bukharian Jewish literature printed in Jerusalem, in the Diaspora. After moving to Eretz Yisrael, Shimon Khakham, Rabbis Abraham Aminov, Shlomo Musayev, Iosif Hozhinov and

others began cooperating even more actively with the yeshivas and publishing centers, strengthening the ties of Jerusalem with Bukhara.

Historians call the pupils of Yoseph Mammon who emigrated from Bukhara to Jerusalem, the first settlers from Central Asia to revive the movement for the return to Zion. Similar processes between communities associated with migration lasted for centuries, until the establishment of Soviet power in these regions. They had actively contributed to ethnogeny of Central Asian Jews as a distinct ethnic group of the Jewish people.

Today, the history researchers point out that the roots of a plurality of sorts of Bukharian Jews originate from Iran, Afghanistan and partly Spanish Jews. An important factors in intercommunity relations were the relationships. This applies particularly to the marriage bond, which are often concluded on the basis of compatriot and kinship.

At present, among Bukharian Jews frequent names left over from the Mountain Jews, inherited by their descendants. Some contacts Bukharian Jews and the other branch of the Jews of the Caucasus – Georgian Jews preserved.

Intercommunity communication Bukharian Jews with the Jews of the Caucasus especially intensified after immigration to the United States and repatriation to Israel. Here, in their new places of residence, fully revealed the similarity of their life and total fidelity to Jewish tradition. In this regard, noteworthy creation in 2003, the Commonwealth of the intelligentsia Bukharian, Georgian and Mountain Jews, which is an important event in the life of these ethnic groups.

The most important factor of this period was the social and cultural rapprochement between Ashkenazi and Bukharian Jews. Russian Jews were very interested in their fellow tribesmen, who live on the outskirts of the empire. The Russian-Jewish press began to publish materials on the Central Asian Jews.

In the difficult years of war, the influx of evacuees Ashkenazi Jews contributed their close acquaintance with the life and culture of Bukharian Jews. In turn, the family of Bukharian Jews sheltered many families of Ashkenazi Jews. In close contact they overcome economic, housing and living problems. There were frequent and intercommunal marriages.

In conclusion, it must be added that the value of intercommunity relations should increase. Nowadays, in the age of globalization, assimilation processes can relate to many Jewish families and entire communities. The preservation of a full-blooded Jewish life in the diaspora is a huge role to play intercommunal relations, awakens in each of us a sense of belonging to our people and their stories.

CONFERENCES OF BUKHARIAN JEWS

The first conferences on the question of education and the native language of Bukharian Jews were organized between the 1920-1930s. At the Turkestan educators' conference in 1920, the main dispute arose over the language of instruction in Bukharian Jewish schools. As a result of the lively discussions, representatives of native (Bukharian) Jews received the right to educate their children in their native language.

In January 1928, the conference of educators of Uzbekistan in Samarkand, marked the Latinization of the written alphabet. In 1930, this same city held the First conference of Bukharian Jewish educators of Central Asia. Here, the decision was approved to recognize Bukharian Jewish as an independent language, and to shift to Latin script. This decision was approved by the government of Uzbekistan.

In the conditions of immigration in the US, the scientific, educational, publishing of the Bukharian Jewish community significantly grew. In New York, the public-scientific center «Roshnoyi» (president R. Pinkhasov), under the center's aegis, a series of scientific-practical conferences relating to history, education, and culture of Bukharian Jews, as well as on urgent problems of medicine were held.

The first of these conferences - «Bukharian Jews: history, culture, modernity» - was held in New York on January 15, 1995. The reports and theses of 38 authors were published. In this conference, scientists attended from New York, Baltimore, Denver, and Israel.

The main focus of the conference was allocated to the historical analysis of the appearance of the native language, the ways and means of preservation of culture, and the traditions of Bukharian Jews.

The second conference (New York, 1998) was devoted to problems in education. The conference recommended organizing the facultative teaching of Bukharian Jewish language in yeshivas, where children of Bukharian Jews attend.

At the third conference (New York, 2000), besides a plenary meeting (13 reports) three sections were allocated: history; Judaism – modernity and perspectives; culture and art. The reports carried an objective analysis of the history of Bukharian Jews, and circumstances and the conditions of their economical and political life, specific features of Bukharian Jewish ethnos, which preserved the originality of the language, national creativity and cultural heritage. The reasons and circumstances of intellectual and creative growth of Bukharian Jews were considered, managing to prove in various fields of culture, science, education, public health, etc.

Tendencies were designated and the ways of further progress determined for the Bukharian Jewish ethnos, in the conditions of

immigration (in first place, the U.S.). In the published 74 reports, among their authors, most had scientific degrees of the doctor and master of sciences.

In the conference, scientists and cultural personalities participated, religious and public figures from various cities of the U.S., as well as Israel, Greece, Austria, Tajikistan, and Uzbekistan. Among the participants were of the Georgian-Jewish and Ashkenazi communities. At the conference, there were also diplomats from the post-Soviet Central Asian states.

On June 15-16 2003 in Jerusalem, the international conference «Bukharian Jews: Judaism, traditions, history, culture of yesterday, today, and tomorrow», was organized by WCBJ, Brit Yotzey Bukhara (Union of Bukharian Repatriates) and the «Roshnoyi» club. In the work of the conference, there were participants from the Bukharian Jewish community of the U.S., and club «Roshnoyi» headed by president of the club, Dr. Robert Pinkhasov.

At the lavish opening of the conference, the speakers were WCBJ president Lev Leviev, the Kazakh ambassador to Israel Gayar Abdurakhmanov, Knesset Member Amnun Cohen, director of «Brit Yotzei Bukhara» Shoshana Ron, chairman of the Council of Bukharian Jewish Rabbis of Israel Itzhak Aminov, the Chief Sephardic Rabbi of Israel, and Robert Pinkhasov.

Of the 133 thesis presentations, 60 belonged to members of the «Roshnoyi» club. There were 2 plenary sessions and 5 sectionals: Judaism and traditions; history and ethnography; absorption and integration; literature, culture, art; science and economy.

The Fifth International Conference "Bukharan Jews: 40 years, repatriation and immigration – achievements, problems and prospects". Plenary and breakout sessions of the conference held on October 21, 2012 in New York, at the Center of Bukharian Jews under the auspices of the club «Roshnoyi». The collection includes 160 conference abstracts, divided into 3 sections: 1) the outcome of the Central Asia and its implications - 18 reports; 2) social problems of immigration and adaptation - 92 report; 3) religion, tradition, culture and art - 46 reports. Among the 60 authors have scientific degrees and academic titles of doctors and professors, associate professors and PhD.

They – the authors of the papers selected half. All reports are provided with brief summaries in English.

At the conference were 3 sections: 1) the social problems of immigration and repatriation; 2) features of the integration processes and prospects for their development; 3) religion, tradition, culture and art. The conference program included 18 plenary reports, and 60 sectional. By the opening of

the conference 160 registered participants and guests came from Israel, Austria, Canada, Germany, Russia, Uzbekistan, as well as from various US states – Arizona, California, Florida, Massachusetts, New Jersey, Connecticut and others.

In the Hall of Celebrations on the 3rd floor of the CBE has deployed a large exhibition on the stands which shows the front cover pages of some of 200 books published by members of the Club in 1994-2012. It attracted a lot of attention of the audience. All participants and guests got a folder with abstracts and conference program booklet.

Conference opened with greeting words by the Chairman of the Organizing Committee, president of the club "Roshnoyi" Robert Pinkhasov. In the afternoon conference worked fruitfully in sections, in which 60 papers were presented. In closing remarks, the Chairman of the Organizing Committee Dr. R. Pinhasov noted that the conference was productive, orderly and smoothly.

Based on the study declared proposals have been prepared and published printing guidelines. The Conference found a wide response in the American and Israeli press.

The Sixth International Conference "Bukharan Jews: Topical issues of history and culture" held in Israel on September 12-15, 2014. Reports of 56 authors from Israel, the USA, Russia, Canada, Austria, Tajikistan, Uzbekistan, Australia, were published in the book "Time to collect diamonds."

Among the authors are 18 doctors and professors and 11 PhDs, famous scholars, writers, journalists and public figures. Most of American authors – members of the Community Scientific Center "Roshnoyi".

September 14 at the the Holon Institute of Technology hosted the grand opening of the conference. Opening the event, M. Fazylov welcomed all the participants and guests. H. Tolmas read greetings from President WKBJ Lev Levayev, and prof. Mihoel Zand. Plenary session led by M. Fazylov and H. Tolmas, on the podium were Dr.R. Pinkhasov and prof.I. Kalontarov. There were almost all scheduled reports. All the presentations were interesting and significant. The meetings continued in two sections: history and culture. Chairman history section was M. Fazylov, co-chairman – I. Kalontarov. Chairman of the Culture section was H. Tolmas, co-chairman R. Pinkhasov.

The overall impression of the conference, meeting and communication with our colleagues in Israel and in other countries is very favorable. The conference found a wide response in the media in the US and Israel.

The Seventh International Conference "Bukharan Jews of the XXI century. Bukharian-Jewish Youth" opened September 4, 2016 in the heart of Vienna – in the building of the Rathouse (City Hall).

There were more than 400 delegates, including Austrian and foreign. 70 people came from Israel, more than 40 – from the US, 24 – from Germany, three from Uzbekistan.

The conference was opened by Shlomo Ustoniyazov, chairman of the Cultural Center "Kinor David" at the Vienna community and project manager for preparation and holding of the conference.

Congratulations to the organizers and participants of the conference, President of the Vienna community Amner Kalantarov, honorary president Grigoriy Galibov, Oscar Deutsch – President of uniting the Jewish community of Vienna, as well as leaders of the US delegation, Dr. R. Pinhasov, Israel and Germany M. Fazylov and M. Davydov. There were read greetings from L. Levaev – President WKBJ and B. Kandov – President KBJ of the United States and Canada.

Plenary session opened with a lecture by Dr. Robert Pinkhasov "Bukharian Jewish-American intellectuals in the XXI century", which caused a great interest among the participants. It was accompanied by slides with covers pages of 200 published books. The conference continued well into the afternoon. There were two discussion roundtables.

September 5 conference continued its work in the Jewish center, devoting to youth issues. Continued reports and the discussion took place involving all participants in the circle method in small groups of 10-12 people. In the afternoon, mostly speakers were from the US and Israel.

The conference was held at a high organizational level; the delegates expressed their deep gratitude to the Organizing Committee and its chairman Shlomo Ustoniyazov.

Club "Roshnoi" was one of the initiators of the United States in two scientific conferences of Russian-speaking doctors. On November 13, 1994 conference in Queens, New York, at the active participation of the members of the "Roshnoyi" club, where more than 200 doctors and scientific-physicians participated, the American-Russian medical society was created (ARMO). The club "Roshnoyi" was the initiator of conduction in New York of two scientific-practical conferences of Russian-American doctors.

The first all-American Conference where achievements and the proposals of Russian-speaking doctors and biologists was held on March 16 1997. The second international conference of Russian-speaking doctors and biologists was held on October 29, 1998, organized by ARMO and the magazine "Medicine and Health".

At this conference, there were 178 doctors, biologists, and specialists of overlapping specializations from USA, Israel, Russia, Ukraine, Belarus, Tajikistan, and other former Soviet states. 102 reports were issued on the

most urgent medical problems, in view of specific features of the immigrants' adaptation in a new country.

THE CULTURAL WORKERS OF DIFFERENT NATIONS ABOUT BUKHARIAN JEWS

Since the XIX century Bukharian Jews attracted the attention of orientalist researchers of Russia and the Soviet Union – Ashkenazi Jews and non-Jews, Russians, Tajiks, Uzbeks, Tatars, etc. The contribution of these scientists, explorers and ethnographers to the study of various aspects of life of Bukharian Jews is very important. Their names figure in the bibliography of works on history, language, culture and lifestyles of Bukharian Jews. In this brief essay that cannot be regarded to as a complete fulfillment on the subject, we would like to talk about the most prominent scholars and artists who have made significant contribution to our study of ethnicity.

One of the first travelers who left information on Bukharian Jews of Central Asia in the XIX century, a historian N.V. Khanykov published the description of the Bukhara Khanate in 1843. Hungarian Jew Arminius Vamberi (1832-1913) traveled to Muslim countries in disguise of a dervish, and in 1865 published evidence of oppression of Jews in Bukhara.

As evidenced by D. Logofet in his book “The country of no law,” published in 1909, this order of things was still true for Jews of the Bukharian Emirate in the period of conquest of Central Asia by Tsarist Russia.

In the summer of 1868 a famous Russian Orientalist, academician Radloff (1837-1918) visited Samarkand that was included in the Turkistan region, and had a conversation with Moshe Kalontar, later on publishing a report where he mentioning that “some of the Jews very wealthy people.”

Information about the life of Bukharian Jews is found in the works of Russian Orientalist academician V.V. Bartold (1869-1930) on the history of Central Asia, Iran and the Arab Caliphate, where he touches on the ancestral history of Bukharian Jews. In his book “A History of the cultural life in Turkestan” he notes that “Despite their inferior status under the rule of Muslims, Bukharian Jews achieved considerable statuses and were, perhaps, the top of the merchant class.”

The Orientalist, academician K.G. Zaleman (1849-1916) studied Judeo-Persian literature and translated a manuscript of Bukharian Jewish poem “Memory of Hudoydad” into Russian language. A Russian anthropologist and traveler, an Ashkenazi Jew S.A. Vaysenberg MD (1867-1928) provided valuable information about life of Bukharian Jews under the rule of tsarist Russia. He met with kalontar of Bukharian Jews of Samarkand, the son of Moshe Kalontar, David-Kalontarov and in 1912 published articles in the “Jewish Antiquity” journal about Bukharian Jews.

Historian A. Dobromyslov wrote about the life and customs of the Bukharian Jews of Syrdarya and Tashkent region. We should also mention historians P.P. Shubinskiy and L.O. Kostenok whose publications have appeared in the 70-90's of the XIX century. During the same years the essays of N. Maev's (1875) on Bukharian Khanate and A. Kirsner (1909) on Bukharian Jews of Central Asia were published.

In the second half of the XIX century a musicologist and folklorist August Eichhorn was the first one to write about the music of Bukharian Jews in his book about the music of Central Asian nations.

In the 40-50s of the XIX century the British also showed interest in Bukharian Jews. Joseph Wolf (1795-1862), a Bavarian Jew who converted to Catholicism in his youth, and then later on to Anglicanism visited Bukhara in 1843, where he spoke to Bukharian Jews in Hebrew. He tried to convert them to Christianity but his attempt was unsuccessful. Wolf published a story about his mission to Bukhara, in which mentioned how committed were Bukharian Jews to their religion.

In 1885, British clergyman G. Lansdell (1841-1913) published his travel essays about his stay in Tashkent, Samarkand and Bukhara in autumn of 1882. These notes were translated into German. In Samarkand, he participated in the celebration of Sukkot at the house this article's author's ancestor, a kalontar Raphael Kalontarov. G. Lansdell noticed aspects of national life that unite separate nations into humanity.

E. Adler (1909) also wrote about the Jews of Bukhara.

During the Soviet period the economist L.M. Kantor (1905-1990) published a book in 1929 about Bukharian Jews called "The native Jews in Uzbekistan." The book contained statistical and economic research with detailed illustrations demonstrating condition of life for Bukharian Jews in pre-revolutionary and Soviet Russia. The narrative pointed to their problems, which needed the attention of authorities. The ethnographer Z.L. Amitin-Shapiro (1899-1968), an author of books and articles on the ethnography and culture of Bukharian Jews wrote "The essay on the legal life of Jews in Central Asia" (1931) and "The essay on socialist construction of Jews in Central Asia" (1931).

A history of Jews of Central Asia was touched upon by D. Iofan and M.K. Levinsky. Prof. I.I. Zarubin (1887-1964) gave the first scientific description of Bukharian Jews language. Professor I.I. Zarubn was an Orientalist, ethnographer, and held a Ph.D. in philology (1933), A Professor (1938), Researcher at the Institute of Ethnography, Academy of Linguistics of USSR, Professor at the Leningrad State University, participant of ethnological expeditions to Central Asia (1914 - 1916, 1918-1919, 1926-1927.) ("An essay on the spoken language of the Jews of Samarkand:

experience, characteristics, and materials." Collection: "Iran". V.2, L., ed. Academy of Sciences of USSR, 1928, p. 95 - 181).

E.D. Polivanov (1891 - 1938), Orientalist, linguist, Professor Petrograd University (1915-1921), Samarkand Academic State University (1921-1926) and other higher educational institutions was a researcher of Bukharian Jewish language. He was a repressed and then posthumously rehabilitated. The course of his lectures "On the origin of Central Asian-Jewish language" was published in Samarkand in 1989.

A founder of modern Tajik literature Sadriddin Aini (1878-1954) actively participated at the conferences on Bukharian Jews language. He closely observed and positively responded to literary and translational activities of Bukharian Jews. In his "Memoirs" ("Eddoshtho") he spoke warmly about their history, unique culture and lifestyle.

R.L. Nemenova (1908-1988), a dialectologist and ethnographer, Candidate of Philological Sciences (1950), Associate Professor (1954), awarded with Sate Prize of Tajikistan in the name of Abu Ali Ibn Sina (1989), graduated from the Faculty of Oriental Studies at Samarkand Academic Sate University (1930). In the 1930's she was a Literary translator Bukharian Jewish newspaper "Bayroki mihnati." She was also an author of Bilingual Dictionaries of native Jewish language (with Ya. Kalontarov).

However, after the centers of Bukharian Jewish culture were closed and the concept of "a Bukharian Jew" disappeared from the official domain, an unspoken taboo was imposed upon this subject. In the postwar period the ethnographer and historian, Associate Professor of the Historical Sciences, O.A. Sukhareva (1903-1983) wrote about the history of Bukharian Jews during XVIII-XIX centuries. In her main work "Late feudal Bukhara of late XIX and early XX centuries" she provides information on Jewish quarters of Bukhara.

In the 1940s the works of A. Fishel (1940, 1945) and L. Rabinovich (1945) about the leaders of Jews of Bukhara and Jews of Central Asia were published in English, and in the 1960s articles of G. Lazar (1968) on the dialects of Jewish-Persian language and an article by R. Leventhal (1961) about the Jews of Bukhara were published in French.

In the 60-70s of the twentieth century there were articles and even monographs on individual art of Bukharian Jews. Thus, a number of works covers an art of a remarkable composer Solomon (Suleiman) Yudakov – these are the works of T. Gafurbekov, A. Dzhumayev, and E. Matsokina about an opera by S. Yudakov "Tricks of Maysara." Doctor of Arts T. Vyzgo (1969) paid much attention to the works of composers Solomon Yudakov and Manas Leviev. She also wrote a pamphlet called "A comic

opera of S. Yudakov "Tricks of Maysara." Professor of Tashkent Conservatory V. Plungyan defended his thesis "S. Yudakov a creator of the first Uzbek comic opera", and in 1979 published a monograph: "Suleiman Yudakov."

A. Korsakova, PhD gives a deep insight on arts of Singers – Bukharian Jews of Uzbekistan – in her book "The Uzbek Opera" (Tashkent, 1961). Film critic Sadullo Rakhimov, PhD, studied the work of a creative filmmaker B. Kimyagarov. It was him who said: "Bension Arieovich Kimyagarov is one of those, who had awakened our national consciousness in us, Tajiks." Art critic L.N. Vinokurova dedicated a pamphlet to the film artist David Ilyabaev. A literary critic Yusuf Akbarov is the author of the article about a literary criticism and a translator Emmanuel Mullokandov.

Professor of Jerusalem University M. Zand (b.1927), one of the world's famous Orientalists, dedicated many of his works as well as the articles in the "Concise Jewish Encyclopedia" to the language and culture of Bukharian Jews. In 1957-1976 an Israeli historian Ben Zvi, later a President of Israel, published a book about the history of Bukharian Jews.

Only in the period of perestroika and after the collapse of the Soviet Union due to the overall revival of Jewish life and culture, there was a significant growth in research on Bukharian Jews both on part of scientists who were the European Jews, and those scientists and researchers who lived in the newly independent states of Uzbekistan and Tajikistan, where most of Bukharian Jews resided at the time. Professor of History S.I. Gitlin (b.1928), an Honored Worker of Science of Uzbekistan (1990) is the author of articles on the role of Bukharian and Ashkenazi Jews in the history of Uzbekistan. The research associate from Cummings Center at the Tel-Aviv University (1996-2001) published monographs: on ethnic relations in Uzbekistan (1998), two volumes of "National minorities in Uzbekistan: Past and Present. Jews in Uzbekistan" (2004), "A historical fate of Central Asian Jews. Origination in the region. History. Exodus" (2008), compiler of the collection of essays "Pages of Jewish history in documents 1860-1940" (2011). Ethnographer, D.Sc. M.A. Chlenov (b. 1940) is an author of scholarly works on ethnography, history and sociology of Jews in former USSR, including Bukharian and Mountain Jews.

In 1990s The Research Institute of St. Petersburg Jewish Diaspora of Jewish University, organized several historical and ethnical expeditions to Uzbekistan, and in 1995 published the collection of works on the history and culture of Bukharian Jews called "Jews of Central Asia in the past and present: expeditions, researches, publications." A person who put this collection of works together was a philosopher I. Dvorkin (b. 1955) a Rector of the St. Petersburg Jewish University from 1989 to 1998, who built a

methodological foundations of the study of history Bukhara Jews in a context of the history of Jewish Diaspora. Collection Editor, a Historian T. Vyshenskaya summarized the results of historical and ethnographic expeditions to Central Asia. Collection contained the articles of L. Gurevich on Makhallay yaxudien of Samarkand, R. Rabich on entrepreneurship and social standing of the Jews in Turkestan, M. Chlenov on the statistics of Jews of Samarkand region in 1979, S. Gubaeva about the Central Asian Jews of Ferghana Valley, A. Kaganovich about Chala – Bukharian Jews who converted to Islam; M. Nosonovsky, L. Gertsenberg, S. Bruk and M. Heifez describe the materials in the archives of native-Jewish museum in Samarkand, as well as its photographic archive. In general, the collection is a major contribution to the source study and research of history and culture of Bukharian Jews.

M.I. Nosonovsky, PhD (b. 1969) is known for his works on the history of Bukharian Jews, Jewish epigraphy and other areas of Jewish Studies. Since 1997 he lives in United States. He is an author of the book “Bukhara, Samarkand, and beyond” (Essays on the history of Bukharian Jews and other Jewish communities of the East, 2005).

Ethnographer, Professor of History Tatyana Emelyanenko (Leningrad, 1960) is a leading researcher of the Russian Ethnographic Museum (St. Petersburg) and an expert on Central Asian textiles. She is an author of articles and a first monograph “The traditional costume of Bukharian Jews” (2012) and exhibitions dedicated to traditional and domestic culture of Bukharian Jewish ethnography.

Uzbek musicologist O. Matyakubov (b. 1946) is an author of works on the history of traditional music and the book “Conversations with Ilyas (about the musical traditions of old Bukhara)” (2009). In the monograph “maqomat” (2004), he explores the art of Bukharian Jewish Shashmaqom performers.

In 1999 in Tashkent there was a scientific conference “Jews in Central Asia” and after that edited by the Academicians of Uzbekistan E.V. Rtveladze, G.N. Nikitenko, M.M. Iskhakov and A.B. Dzhumayev a collection of scientific works was published in 2000. A detailed review of this collection is presented in the article by D. Ochiliev “Regarding the study of history and culture of Bukharian Jews in Uzbekistan”. Therefore, we will only describe the main topics included in the collection of these works. They cover a large historical layer: the pre-Islamic period (E.V. Rtveladze, E.V. Abdullaev, G.Ya. Dresvyanskaya), periods of Islamic rule (V.L. Genshtke, T.E. Vaganova), Turkestan province (V.A. Ivanov, S.M. Gorshenina, B.A. Golender, K. Puzhol, I.D. Fok, A.I. Shevyakov) as well as the Soviet and post-Soviet periods (A.B. Jumaev) to present day. Especially interesting are:

the works of R.V. Almeev, a Historian (b. 1947) on ethnology, folklore and history of Bukharian Jews; a piece by V.A. Germanov B.V. Lunin in which using the material from Uzbekistan NKVD archives they describe the work of a historian and ethnographer of Bukharian Jews, Z.L. Amitin-Shapiro in 1920-30s. A number of reports is dedicated to the archives of Uzbekistan as the sources of the history of Bukharian Jews (N. Nikitenko, R.N. Shigabdinov) and general methodological inquiries on the role and function of ethnic and religious minorities (Jews in Central Asia) in a social life of the East (B.Sidikov). Two studies on the history of architecture in Uzbekistan that are associated with the Jewish Diaspora are presented by M.A. Yusupova.

In Tajikistan, Professor, academician of the Academy of Sciences of Tajikistan, A. Muhtarov (1924 – 2007) presented his research on the history of Bukharian Jews of Gissar Valley. A special issue of the scientific magazine "The Gift" (ed. S. Safarova) was dedicated to the culture of Bukharian Jews. Corresponding Member of the Academy of Sciences of Tajikistan, former director of the Institute of Oriental Studies and Written Heritage, philosopher Akbar Tursunov (b.1939) is the author of many essays on the profound interaction of cultures of Tajiks and Bukharian Jews. A. Abdurashidov, I. Vyzgo-Ivanova, T. Popandopulo, E. Geyzer, F. Karomatov, L. Nazarova dedicated their research to Musical culture of Bukharian Jews. Tajik Art historian N. Nurdzhanov (b.1923) wrote essays about Bukharian Jewish drama and opera performers.

Researchers from the CIS countries, U.S. and other countries participate in conferences on the history and culture of Bukharian Jews organized by Club "Roshnoi." A.Tursunov, A.Abdurashidov (Tajikistan), T. Popandopulo (Greece), E. Sullivan (USA), S. Kurbanov (Uzbekistan), S. Gitlin (Israel), I. Libus (Uzbekistan) and others made their presentations during these events.

Among the works of Professor S.G. Kurbanov (b.1950) who is the author of articles on the history of Islamization of Bukharian Jews (Chala) there is a monograph called "Rulers of Bukhara (VII-XX centuries)."

A particularly noteworthy, are the American researchers. Theodore (Ted) Levin (b. 1951), Professor at the Music Department of Dartmouth College, who is studying the vocal culture of Bukharian Jews, is the author of many works on Bukharian Jewish music. He is also an author of the book «The hundred thousand fools of God».

Amazing is a destiny of an American anthropologist, Dr. Perry Bialore (b. 1931), who met with the New York community of Bukharian Jews in 1992 and became its true friend. Not knowing the language of Bukharian Jews, with a help of a translator A. Aronov he was able to interview many

Bukharian Jews. He also published objective information about the people of our community in U.S. press, and even made a trip to Central Asia, Israel and Vienna, visiting and writing about their Bukharian Jewish communities.

Gloria Blumenthal, director of a department NYANA was constantly in contact with Bukharian Jews and participated in the activities of their community. Dr. of Sociology Sam Kliger, Ph.D. (b.1946) is a director of the Russian department of the American Jewish Committee. A founder and a head of the Research Institute of the New Americans, he manages the development and implementation of programs aimed at Russian Jewish integration into American society. Together with the club "Roshnoi" he conducted a sociological research in the Bukharian Jewish community of New York and also led the seminars organized by "Roshnoi."

A journalist Mikhail Nemirovsky published his articles in the leading immigrant newspapers of New York about the life of Bukharian Jews and the work of Club "Roshnoi". As a member of the Council of Jewish Organizations of New York (JCRC), he is actively involved in the "bridge building" between different ethnic Jewish communities in the city.

We must express gratitude to the members of our fraternal Jewish ethnic groups, Georgian and Mountain Jews. Professor of Georgian Academy M. Roketlishvili (b. 1928) wrote many essays on Bukharian Jews, as well as an article on mutual contacts with Georgian Jews. O. Janashvili was a speaker at the conferences on the history and culture of Bukharian Jews. Historian S. Danilova is involved in work of "Roshnoi-Light". In her articles, she touches upon topic of relationship of Bukharian Jews and the Mountain Jewish communities in the world, identifying common to both and special to each features in the history and culture of these peoples.

It should be said that this brief essay does not cover the names of all the researchers and scientists from different nations, who have contributed to the study of history, ethnography, language and culture of Bukharian Jews. This essay is rather a statement of the topic to be studied. We believe that this topic is still waiting for its further exploration.

This article was composed by Iosif Kalontarov.

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List of Important Acronyms

AS - Academy of Sciences

ACS - Automatic Control System

ASSR - Autonomous Soviet Socialist Republic

BJCC - Bukharian-Jewish Cultural Center (Eng.)

CA - Central Asian

CAII - Central Asian Industrial Institute

CASU - Central Asian State University

CBJ (WCBJ) - Congress of Bukharian Jews, (World CBJ)

FEI - Finance-Economical Institute

INE - Institute of the National Economy

Med.School - Medical Institute

MEI - Moscow Energy Institute

NKVD - People's Commissariat of Internal Affairs (pre-KGB secret police)

PI - Polytechnic Institute

PTI - Physical-Technical Institute

SPI - State Pedagogical Institute

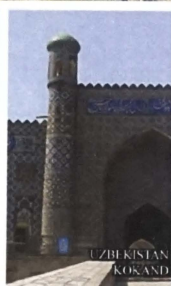
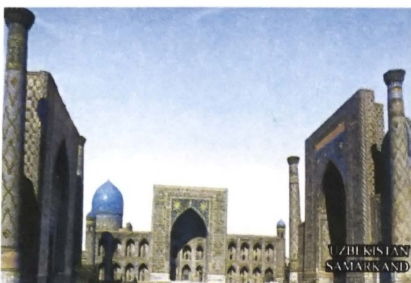
SSR - Soviet Socialist Republic

SU - State University

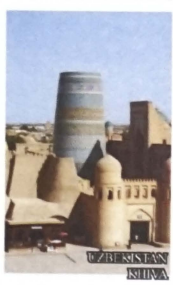
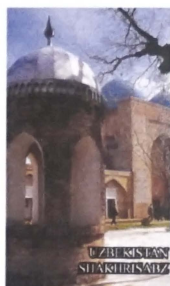
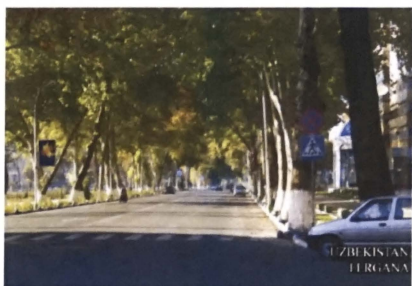
WW II - Second World War (also known as the Great Patriotic War 1941-1945)

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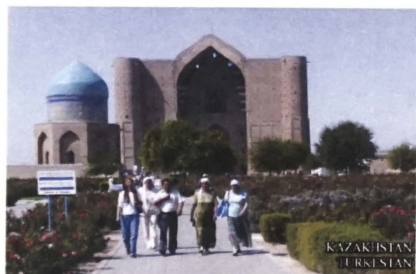
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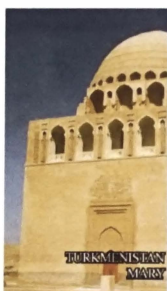
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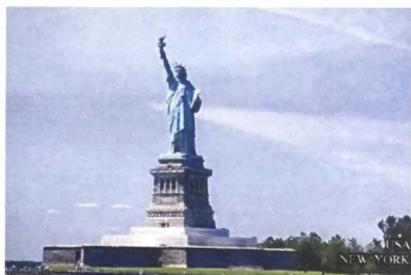
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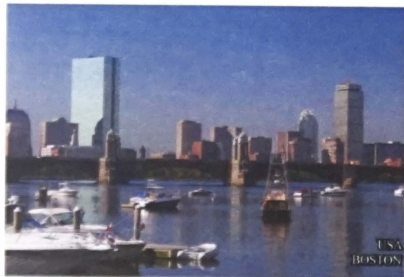
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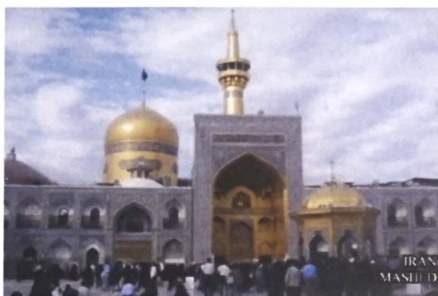
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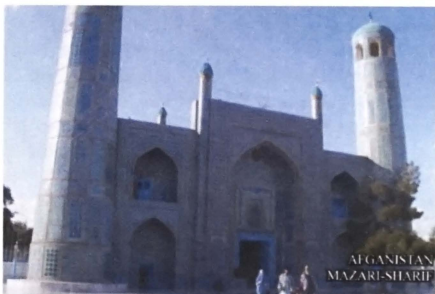
CITIES OF RESIDENCE OF THE BUKHARIAN JEWS IN THE WORLD



USA
DENVER



IRAN
MASHEHAD



AFGANISTAN
MAZARI-SHARIF



AFGANISTAN
HERAT



AUSTRIA
VIENNA



CANADA
TORONTO

MOUNTAIN JEWS

AUTHOR'S PREFACE

WE CAN SOLVE OUR PROBLEMS ONLY BY JOINT EFFORTS

When I lived in the North Caucasus, I was little acquainted with the history of the Bukharian Jewish community. Bukharian Jews from Bukhara and Samarkand sometimes visited our community in Nalchik City, the capital of the Kabardino Balkarian Republic. They asked our Rabbi, Mardakhai Gilyadov, to help them find brides among girls of the Mountain Jews. And they successfully brought them to the homeland. Nevertheless, such communications were limited. Later, working on my candidate dissertation on Gorsky Jewish Studies, I explored historical materials about our ancient sub-ethnizes of the Jewish people.

At the end of the twentieth century, it was destined that a large number of Jews found themselves in New York by known reasons.

After my arriving to New York in 2001, I received an invitation from my Bukharian Jewish friends to the event "Our Traditions." Speaking there, I said that we did not leave those peoples among whom we lived, but escaped from that social system and arbitrariness. Since then, I became an active participant in various conferences, sessions, and presentations led by the Bukharian Jewish community. In turn, the Bukharian Jewish intellectuals take part in conferences, in the Days of the Mountain Jewish community.

Life in New York has provided me a gift. I met with representatives of my community from different cities, as well with representatives of the Ashkenazim, Bukharian and Georgian Jewish communities. I am grateful to Mikhail Nemirovsky, Rashbil Shamayev, Viktor Abayev, Yakov Abramov, Rafael Nektalov, Robert Pinkhasov, Iosif Kalontarov, Semyon Krikheli, and many others for the creative cooperation.

In the course of communication, we concluded that many do not know about our sub-ethnizes, history and culture. For this point, an idea was born to write a book in which you can read about who we are. Our communities share common problems: how to preserve the language, how to avoid assimilation, how to develop our traditions and culture. It is necessary to learn from each other's positive experiences. We are obliged to help our youth.

Mikhail Nemirovsky, the JCRC's Director of Russian-Speaking Community Outreach, repeatedly raised these problems at conferences and meetings. He noted, "It happened that at the end of the 20th and the beginning of the 21st century, we, Jews from the former USSR, had to experience such whirlpools of destiny that we found ourselves in 50

countries worldwide, and each Jewish community had its own dramatic pages of survival.”

A roundtable of the Council of Jewish Organizations (JCRC) was held in New York. There we discussed the issues of immigrants. Forty-Seven New Yorkers attended this meeting. Among them were representatives of four ethnic groups (Ashkenazim, Caucasian Mountain, Georgian, and Bukharian Jewish communities), scholars and public leaders, journalists and political figures, social workers and cultural activists. Everyone, without exception, said how it is significant that our traditions and culture do not remain in a closed space, but are constantly developed. Thanks to them, we have the opportunity to touch to the origins of our history and values.

Now, this is completed chapter “History and Culture of Mountain Jews”, which is a part of the book “The Bukharian and Mountain Jews in the Whirlpool of History.” This is not a novel, but rather concise survey about my people, my roots, and the period of life of my ancestors from the ancient ages to the present time. Based on a lot of information, names, dates and judgments, I tried to choose those milestones of a great way that helped my people not to disappear, like many small nations, but to pass through the history with honor and pride.

As a part of my people, I always felt even not the desire, but the necessity to study its history and tell about. Each story or episode in the book deserves presentation that is more detailed. Moreover, for me, a historian, in the process of choosing the facts, it was essential to take into attention the most significant aspect—to whom are my words addressed, are they desirable?

Recently, in a conversation with me, a young girl from our community, student of Harvard University, asked me, “Who are we, Mountain Jews? Where are we from? What is our history?”

My research is designed for persons like her – intelligent, inquisitive, who are not indifferent to the history, culture, traditions of their people. Meanwhile, I tried to give my answers to these questions in a popular way to those who are interested in, exploring this topic deeper, learning more about the past, and contributing to the future. I address this section to those who would like to recognize who we are, the Mountain Jews of the Caucasus.

Now when this work is completed, my special thanks go to Vladimir Aulov for his translation from Russian to English. My gratitude to my grandson Albert Murzakhanov, who made useful and valuable comments about English text. I have received important sponsorship from our Gorsky Jewish leaders Mr. German Zakharyayev and Mr. Oleg Movsumov, and I greatly appreciate their support of our native heritage and culture.

Svetlana Danilova, Ph.D

WHO WE ARE, THE CAUCASIAN MOUNTAIN JEWS?

Gorsky Jews or Mountain Jews of the Caucasus are mainly known as Jugurgo. We identify ourselves as Jugurgyo. They are a subethnic group of the Jews of the Northern and Eastern Caucasus. The history of Mountain Jews is interesting to us, Gorsky Jews, and other representatives of Jewish people as well. Moreover, not only Jews. Mountain Jews of the Caucasus are the least studied of the peoples in this region. In recent years, however, there has been an increase of researchers' attention to the problems of the history and culture of Gorsky Jews.

Citing global statistics of 'bloodless destruction' of numerous small ethnicities in history, many prominent sociologists, political scientists and ethnographers maintain the opinion that the destiny of the national minorities is an assimilation and gradual disappearance. In such context, a sub-ethnos of Mountain Jews looks unique for scientists worldwide, because having an original culture, extraordinary history and centuries-old traditions, it is known as one of the joint peoples in the world with a very developed sense of mutual assistance and support. Meanwhile, there are approximately more than 250,000 of us worldwide.

There are defended dissertations and issued collections of archival documents and monographs on this topic. The scholars of Israel are successfully developing the actual problems of the Mountain Jewish ethnography. There are different theories about the origin of these Jews. Modern scholars have studied the Semitic origin of Mountain Jews. The starting point is the version of the expulsion of Jews from their historical homeland due to the conquest made by the Assyrian King Nebuchadnezzar II in 586 BC.

In more than two millennia of living in a foreign environment, the Mountain Jews have retained their original roots, preserved Orthodox Judaism and the peculiarities of their mentality and specific culture. They have passed a long way, ascending to the Ancient Jewish kingdom of Israel, often found themselves in the grip of political events and brutal wars.

In Iran, they lived among Persians, Lurs, and Bakhtiars; in Azerbaijan, among Myuks, Utis, Caspians, Caucasian Albanians, Medes; in Dagestan, among Huns, Bulgars, Khazars and other tribes and peoples. They were subject to the invasions of the Empires of Babylon, Assyria, Ancient Rome, Achaemenid and Sassanid Iran. They were captivated or fled to the Pyrenees, Apennines, and Media.

During the prosperity of the kings of the Achaemenid dynasty (550–330 BC), the Jewish settlements could be found in Asia Minor, Syria, Phoenicia, Thrace, Armenia and Azerbaijan. In the first centuries AD, Jews lived in the

settlements of Caucasian Albania, Ganj, Shaki, Nakhichevan, Shemakhi, Derbent, Tartu, Okhly; in the rural areas along the rivers Rubas, Aksai, Sunzha, and Terek. There have been preserved records made by Armenian, Arab, and other authors of that time. The first reliable evidence of the presence of Jews on the territory of Northern Azerbaijan has been appeared in the work known as *The History of Albania* by Movses Kaghankatvatci, the Caucasus Albanian historian of the 7th century. In the ninth and tenth centuries, Arab historians and geographers (al-Istakhri and al-Masoodi) reported about a large Jewish population settled in the Northeast Azerbaijan and Dagestan.

A famous German Jewish historian Heinrich Graetz stated that in the conditions of Iran, the Mountain Jews tried to preserve their distinctive features and their national character; they married exclusively within their ethnoses; they had to live in alien environment, far from their homeland; nevertheless, they did everything for to be and to remain Jews.

WHAT LANGUAGE DO THE MOUNTAIN JEWS SPEAK?

The answer is the Judeo-Tat or Juhuri language of modern Persian/Farsi. These Caucasian Jews speak in Tat language, which closely related to the Iranian group of languages, and by origin, it belongs to the Southwest Iranian languages.

The Gorsky Jewish language has several speakings and dialects. There are two divisions of dialects. The first includes dialects of the North Caucasus, and the second--of the Guba Jews, where the dialects of Derbent and Vartashen Jews are adjoined. According to another classification, dialects of the language of Mountain Jews are divided into Makhachkala-Nalchik, Derbent-Guba and Vartashen types. Some modern scholars named the language as Mountain-Jewish and considered these Jews as an ethnolinguistic community.

During more than a millennium of the settlement in Iran (1000-1200 years), local Jews learned Persian tongue. Before the accession to the throne of Khosrow I Anushirwan, the King of Kings of the Sasanian Empire (531 to 579), the Jews almost everywhere switched to Iranian speech (Middle Persian language). A large layer of the Aramaic derivation presented in the language of the Jews. However, ancient Hebrew made a significant impact. As long the Jews got used to the linguistic environment of the Caucasus, the elements of the local languages, like Azeri – in the south and Kumyk – in the north, entered to this language. The Jewish settlers in the portions of the South Azerbaijan and Iran partially preserved their language – Hebrew, but many these inhabitants used to speak Farsi.

JEWS AND KHAZARS

A connection between the Mountain Jews and the Khazars is impressive. The earliest presence of Jews in the Caucasus is associated with the Khazar Kaganate, but only few know that the significant (if not the main) portion of these Jews were exiled by the Romans of Byzantium and came here from the Black Sea zone of the Caucasus. The Jews of Iran might also move to Khazaria.

Soviet textbooks claimed that Khazaria was a small state of nomads. Historical documents indicated that the Khazars could hardly be called 'unreasonable.' In the historical arena, Khazars appeared in the middle of the first millennium AD. By uniting various Iranic and Turkic tribes, they created the first state formation on the lands of Eastern Europe – the Khazar Kaganate. Since the mid-7th century to the mid-10th century (650-965), they managed to preserve their empire, independence and religion. For three centuries, Khazars governed a vast area from the Black Sea to Ural Mountains, from the lower reaches of the Volga and Don rivers to the eastern Crimea and the Ciscaucasia.

The Khazars were the Turkic people who inhabited the shores of the Black Sea among other territories. "*The Khazars are a great people,*" wrote the Byzantine Theophanes the Confessor. "*They possessed all the land up to the Pontic (Black) Sea.*" The Chronicles reported about the five most important Khazar cities, and the capital of Itil on the Itil (Volga) River.

The Khazars led successful wars against neighboring peoples – Ghuz, Bulgar, Burtes and Savir. In the seventh century, the Khazars pushed the Bulgars westward, and captured the Azov steppes, the northern Black Sea coast and portion of the steppe Crimea. In such way, there was established a federation of different tribes, which was headed by a Khazar (Turkic) clan. All the tribes and peoples that came into it enjoyed sufficient freedom, up to the fact that they could go in their raids, make their contracts and accept the religion they desired.

The military and political achievements of the Khazar rulers contributed to the growth of the country's wealth. The Khazars equipped caravans, which went by the Great Silk Road to China for silk trade. Then, resold them at the Western European bazaars with a great profit. Since the second half of the 7th century up to the second half of the 10th century, Jewish merchants played an important role in the trade between China and Western Europe.

It is needed to mark that the Jews lived there even before the formation of the Khazar Kaganate. The Khazars faced the Jews in the area of future

Khaganate – in the Crimea, North Caucasus and Taman Peninsula, where they lived for a long time prior. The persecution of Jews in the eighth century in Byzantium led to increasing of the Jewish settlements within the Kingdom.

Among the Khazar military commanders, the most distinguished warlords in their history were King Bulan, who established Judaism in this country and fought against Arabs; and Pesakh, the winner in battles against the Slavonic Ruses and Byzantium.

A notable fact is that there was freedom of religion in Khazaria. The Khazar court consisted of seven judges: two Karaims (Jews), two Muslims, two Christians, and one Pagan. (Gazis, "The Tatar History", p. 22).

However, Judaism became the dominant ideology. The Jews who lived in this territory before the arrival of the Khazars were more skillful and began to dominate in the trade. They exercised a cultural impact on them, enabled conversion of the aristocratic Khazar clans to Judaism. It is interesting that among the Khazars could be met the Jewish names Khanukah, Pesah, Sinai.

A scientist, historian, Mountain Jew, M.M. Ikhlilov, pointed out that the first acquaintance with the Judaic religion, the Khazars received by communicating with the East Caucasian Jews.

The Khazars adopted the Judaic religion, according to one of the sources, in the first quarter of the 8th century, and to the other one – in the beginning of the 9th century. There are also several evidences about circumstances of an adoption of the Judaism by the Khazars. Two of them are presented in the answers to questions of the Spanish dignitary – in the letters of Joseph and unknown Khazar Jew. Both these documents are independent from each other and represent two legendary versions – official Khazarian and Jewish.

The third story about the Khazars adoption of this faith belongs to an Arab author Al-Bakri (1014-1094), who lived in Spain, and is a Muslim remake of one of the motives of the Khazar legend, namely, debate on faith. Finally, the fourth report on the same event, which is presented in the 'Khazarian Book' by Yehuda Halevi, the Spanish Jew, also shares the official Khazar version. Yehuda Halevi for the source of his information refers to the 'Chronicle Books,' 'Khazar Chronicle,' although he does not specify exactly.

It is very significant that King Joseph (ruled in 930s – 960s) who converted from Christianity to Judaism, in his letter also spoke about the historical records of the Khazars. "*This is preserved in our books, and is known to all elder people of our country,*" he notes in one place of his letter. "*I found in the genealogy books of my ancestors,*" he says in another

passage. *"I have written it down,"* he said in the third one. From all of these opinions, it follows that the Khazars did not only use a writing system, but also led historical writings in the form of genealogies and chronicles.

In 1206, the Persian historian Fakhr-ad-Din reported: *"The Khazars also have a script that originated from the Russian... They write from left to right, the letters are separate from each other. There are total 21 of them. Most of these Khazars who use this script are Jews."*

According to Joseph, the first Khazar prince, who accepted Judaism had name Bulan. He deported from his country fortunetellers and idolaters (priests) and persuaded other Khazar princes and the Supreme Prince (Kagan) to accept a new faith. Probably, even then there was a sufficient number of Jews in Khazaria, a certain 'crucial mass,' close to the court of the ruler, who influenced such decision. Earlier, under the rule of Bulan, many Jews moved to the Eastern Ciscaucasia fleeing persecution from Muslims.

The Arab historian Masudi noted that up to the beginning of the 9th century, during the rule of the Khazar Kagan Ovadiah, *"many Jews moved to the Khazars from all Muslim cities and from Rum (Byzantium) because the King of Rum pursued the Jews in his empire in order to convert them into Christianity."* Jews inhabited entire blocks of Khazar cities, especially in the Crimea. Many of them settled in the capital of Khazaria – Itil. The Kagan Josef wrote about those times, *"Ovadiah improved the kingdom and strengthened faith according to the law and order. He built the houses of congregations and houses of teachings, and gathered many wise men of Israel, gave them silver and gold, and they explained to him twenty-four books of Holy Scripture, the Mishna, Talmud and the whole order of prayers."*

The news about the Khazars' conversion to Judaism alarmed Muslims and Christians. They sent their envoys to this country with rich gifts and tried to convince them to accept their faith. In the subsequent debate on the advantages of the various beliefs, Khazarian King posed the question in such point that forced Christians to recognize Judaism better than Islam, and that the Judaic faith is better for Muslims than Christianity; and thus exalted the Jewish religion as the best, so Muslims and Christians recognized that. Then, he passed the ritual of circumcision.

"The people Khazarian were an unusual phenomenon in the Middle Ages, surrounded by wild and nomadic tribes, they had all the advantages of the educated countries: the established government, extensive flourishing trade and regular army. When the greatest mismanagement, fanaticism and profound ignorance challenged each other over sovereignty on Western Europe, the power of Khazaria was famous for its justice and tolerance, and

persecuted for the faith flocked to it from everywhere. As a bright meteor, she shone brightly on the gloomy horizon of Europe..." (Grigoryev, V., Russian scientist on Turkic Studies, XIX century).

In the mid-960s, led by Kievan Prince Svyatoslav troops together with nomad Pecheneg and Oghuz tribes defeated Khazaria. Thus, he took revenge on the Khazars for their invasion to Kiev commanded by Pesakh. However, in 972, Svyatoslav was killed by Pechenegs on his way to homeland.

The defeat of Khazars inflicted a powerful blow to the Jews of the Caucasus. Despite all these tests, the Jews continued to live in the Caucasus in a relative safety. In many ways, they adopted the culture and traditions of the local peoples; in particular, dressed in similar clothes, so that it was sometimes difficult to distinguish them from the Caucasian non-Jewish population. However, in the local villages the presence of synagogues, but not mosques, allowed travelers to understand that Jews are living here. This topic is matter of concern for researchers nowadays.

The conclusion is to be made that time of inhabitation of Jews in Khazar Kaganate was favorable for them. They opened synagogues, participated in the development of the economy and governing the country.

The tiny country of **Khazaria** for 200 years opposed the **Arab Caliphate**. Since the beginning of the mid-7th century, the people have constantly fought for influence in Transcaucasia.

During this period, finally, the positions of the Caliphate in Derbent region were strengthened. The significance of the Caspian trade was growing. This was primarily due to the conquest of Iraq and Iran by the Arabs, and the termination of the trade relations between the Caliphate and Byzantium, as well with the monetary reform of Abdal Malik (685-705) - the introduction of unified Arab coin instead of Byzantine gold and Iranian silver mint.

The beginning of the 8th century is characterized by the intensification of Arab expansion on the western coast of the Caspian Sea. This stage marked by bloody conflicts lasted almost 100 years. The struggle for the Eastern Caucasus takes a fierce character--the Arab-Khazar war achieved the most intense phase. Almost every year, the Arab forces invaded in both the expanses of North Caucasus and the inland areas of Dagestan.

As the result of strong battles, the Arabs won. The invaders strengthened their presence and solidify power in the TransCaucasus. The war for the Causasus acquired a protracted and increasingly fierce character.

The successful victories of the Arabs are explained by the fact that their enemies were not united: even Yitskhak Kundishkan has been fought

against the Khazar commander Samsam. *"Many times, Samsam approached with a strong army to Akhty and kept this settlement under siege, but Dervish-ai /Yitskhak Kundishkan/, having bribed the ruler of Tars and inviting his other neighbors to help, forced Samsam to flee. Since then, the rulers of Akhty and Mikrag have been the irreconcilable enemies. ("Akhty-nama")*.

When Muslims conquered the village of Akhty located in the south of Dagestan, the ruler of that village was Yitskhak Kundishkan, a Jew. Having defeated the Khazars led by their chieftain Samsam, the Arab warlord Abu Muslim married his sister named Yumul Maminad to this Jew, Yitskhak Kundishkan.

In 721, the Arab governor of Armenia, Abu Ubaid Jarrah, made two raids on Khazaria, and captured Semender. After that, the capital of the Khazar Kaganate was moved away from the dangerous region. Instead of the defeated Semender, this town became Itil, founded on the lower reaches of the Volga. Many Khazar families moved in there and along with them the Jewish.

The Khazar expansion reached its peak in 730-731 when the Arab army was completely defeated in battle near Ardebil, but soon Arabs fight back Khazars.

Together with the Khazars, the Mountain Jews had to fight shoulder to shoulder against the Muslim troops, led by warlord Maslam bin Abdul-Malik (Abu-Muslim) to conquer Dagestan in 735 (737). In 737, another Arab warlord Mervan, the future caliph, reached Derbent, defeated the Khazars, displaced them to the Volga, and with fire and sword introduced Islam among the conquered peoples, including 'those who observed the law of Musa.' Then, they scattered within Dagestan of that time; many of them preferred to be converted to Islam fearing the Arabian sword. As a result, the expansion of the Khazars was stopped for a long time. Consequently, the Jewish communities disappeared in the areas of greatest penetration of Islam in Dagestan for a long time in the early middle Ages—in Akhty, in Kazi-Kumukh, in the region of Derbent.

Arab historians have preserved many evidences about the Jews of the Caucasus.

The governor-deputies of the Caliph were appointed to administer the province. Derbent passed from hands to hands. The Arabs were at the height of their power and spread Islam. Christians and Jews were subject to an additional tax. Meanwhile, synagogues began to be destroyed. In the Arab chronicles of the tenth century, it is recorded that in 922, the Arabs destroyed the synagogues in Dar-El-Babung (this is probably the current Derbent); therefore, in response, the Khazars destroyed the mosques in their

first capital, Semender. It can be concluded that the Khazars acted as a supporter of the Jews in the Caucasus under the Arabs' rule.

Since 1223, the first Mongols led by warlord Batu, a grandson of Chinghis Khan, then much later, in 1395-96, the Turkic warlord Amir Timur from Samarkand of Central Asia completely destroyed the Jewish principalities in Dagestan and Chechnya, and the latter converted their residents to Islam.

Mountain Jews fought side by side with their neighbors against the troops of Tamerlane from Central Asia, and later, the Nadir Shah of Iran (1736-1747, assassinated during a rebellion).

Earlier, the Exodus of Jews from Iran to Shirvan and Dagestan fell on the reign of Shah Abbas II (1642-1666). The infidels who lived in Muslim countries had to recognize their power. They had to pay special tax, in return for receiving the protection of the authorities. The Shah imposed a ban on the dispensation of the Jewish rites. There began persecutions on them, encroachments of their property, closure of synagogues. Because of this Shah's policy, Jews relocated from the internal possessions of the Safavid Empire to the outskirts and the nearest countries including the refuge to Shirvan and Dagestan.

Similar events occurred under the governing of Nadir Shah, but in that time, within Shirvan, the Jews of Kusary were Islamized. The Jews settled in the Shirvan, Kuba, Sheki khanates, the Derbent Sultanate, Akhty, and in the Kuri valley.

Nadir Shah had exceptional hatred for the Jews and sought to eliminate them. It should be noted that the Iranian Emperor had no special adoration for the Caucasian peoples either. Moreover, the desperately brave resistance of the Kumukh Laks and the Hunzakh Avars once threw the Persian army out of Dagestan.

The Jews had a curious episode with Nadir Shah. In the Transcaucasian city of Gusary, Nadir Shah appeared in person at the synagogue where he demanded from the local Rabbi a conversion to Islam and enforcing the entire community to do the same. The Rabbi refused, preferring death to conversion. Nadir Shah tried to hit him with a sword, but the Rabbi defended himself by the Torah scroll in a silver case, in which the sword of the Persian ruler stuck. "You cut the sacred scroll and angered G-d," said the Rabbi, "now G-d will not forgive you for this." Nadir Shah said the words of apology to G-d and left the synagogue.

Legend says that he no longer touched the Jews. Rumors among the people, from mouth to mouth, stated that after this accident Nadir Shah treated the Jews favorably. Another legend says that after this accident, Nadir Shah was accompanied by failure in all his campaigns. Luck in his

military affairs no more did smile to him. Allegedly, he reproached himself for the rest of his life with what occurred at the synagogue, and, being a deeply religious man, explained all his failures by raising his hand to the sacred Torah.

In the new homeland, local rulers respected the rights of the Jews, who settled either in the separate villages or blocks. They lived in Vartashen, Akhty, also near Kuba, Ismayilly, Aga-Yarag.

"At that time, the Jews became an integral part of the Eastern Caucasus. They either settled near the most important cities or had quarters at the same cities. If you pay attention to geography, the Mountain Jews settled along the main trade routes of Southern Dagestan and Shirvan, residing near the capitals, and counting their "inborn talent" to trade that was quite normal. This point, perhaps, explains the absence of anti-Semitism (in its classical sense) among the highlanders. The Dagestanis having no skillful experience in the entrepreneurial grasp did not make serious competition for the Jews; and even vice versa, the presence of a Mountain-Jewish community gave certain advantages to local rulers, positively supporting the trade development of their capitals, moreover, and their tax revenues were increasing." (Malik Butayrin).

That was a period of persecutions. Communities disintegrated. The Jews fled from the cities to the mountainous areas. By the end of the 18th century, more significant Jewish communities were formed – the community of the Jewish Sloboda and the community within Derbent.

Life of the Jews becomes dependent on the feudal lords, on the attitude of this or that prince.

"... Jews did not have the right to participate in the meetings on the affairs of aul (village) society. They could not build or buy houses, but lived in the courtyards of kunakbeys (masters or protectors); in all their cases for murders and wounds, for recovery debts, thefts, etc., they sought material satisfaction not in person, but through support of their kunak-beys and patrons.

...Jews were forbidden to ride, to wear good clothes, especially silk, and in general, they suffered a lot from local residents; their synagogues were several times destroyed and robbed. After they buried the deceased, the Muslims unearthed the grave at night and robbed what was on the late.

If a thief rolled under the Jew's house, robbed him, and forgot his ax therein, then the thief's father came in the morning and demanded from the Jew to return the ax left by his son at night; the Jew had to fulfill this demand without question. Therefore, he did not dare to mention at the same time about the return of his stolen property to him, due to fear of incurring even greater trouble from thief's relatives and friends, and moreover to

damage his trade for the future, and eventually out of fear of an attempt on his and the whole family life.” (Yuda Chyorny. The Collection of brief historical records on the Gorsky Jews of the Tersk Oblast. 1869, Tiflis, 1878. Pp. 309-310).

WHAT HAVE BEEN THE MOUNTAIN JEWS PRODUCED IN THE MIDDLE AGES?

There were flourishing villages from Baku to Derbent. In the rural areas, the people cultivated wheat, grapes, fruits, vegetables, and tobacco. In towns, they tailored clothes, tanned sheepskin and fur, iron, silver, and wood. The villages consisted of prominent tanners, tailors, furriers, shoemakers. They knew the secrets of producing vegetable paints from mulberry, bark of walnut and oak. Gorsky Jewish women made beautiful Persian rugs of very high quality.

THE TSARIST RUSSIA AND THE MOUNTAIN JEWS

In 1722, Russian army led by Tzar Peter I invaded to the Caucasus

In 1722, the Russian troops under the command of the Emperor Peter the Great, advanced deep into the East Caucasus and reached the Samur River area. The Russian conquest began.

One of the officers, participant of this expedition, scientist and historian, the Prince Dmitry Kantemir, having inspected the mountain's wall of the Derbent defensive system, reached the village of Kamakh, compiled its plan and map. In this document, along with settlements that survived until now, the village of Pirdamishi also appeared. However, much later by the end of the 19th century, with the new invasion of the Russians, this village was no longer existed. The fact that the village was Jewish leaves no doubt because of the remaining graves. About the time of its disappearance, one can only assume that the village was destroyed much earlier by the detachments of Nadir Shah.

THE IMPACT OF IMAM SHAMIL ON THE JEWISH COMMUNITIES

It is not possible to avoid the era of Imam Shamil, without asking question, how the past related to Imam Shamil did influence the fate of the Jews of the Caucasus?

About a hundred years passed after Nadir Shah, but another misfortune hung over the Jews of the Caucasus. The Russian-Caucasian War (1810-1859), which main point was the struggle against Shamil (1834-1859), became a terrible page in the history of the Mountain Jews.

Imam Shamil, who raised the uprising against the Russian Empire, created a state of Sharia in Dagestan and Chechnya, in which there should be no Jews, just like other non-fidelis. It is interestingly that at the same time Shamil kept two Jews at his service – a personal healer Sultan Gorichiyev and a treasurer Ismikhonov. Both of them faithfully served their master.

It is known that by the order of Shamil, all Jews of the Andy Gorge were forcibly converted to Islam, but many rushed headlong down the stormy river Andy Koisu, preferring death to Islam. The Jews tried to fight against Shamil, many of them were beautiful riders and lucky soldiers, but the forces were unequal.

Let us give a word to the historians of that time.

In 1847, Shamil attacked Grozny twice: *"We just had rebuilt settlement, as Shamil attacked again, in winter now. He has not only burned our houses, but also killed 35 people, including women and children; five people were taken as hostages."* (The ethnographer V. Berger).

"On January 22, 1848 (11th Shevat)," recalled Rabbi Shimon ben Efraim, "in the late night, Shamil burst into the village (aul) with his gangs. Many Jews were cruelly murdered right in the bed, others were beaten with whips and sticks to death. The invaders took everything away, stole clothes and meals from the houses. The children then died of hunger and cold. Young men and girls, including me and my sister, were taken into captivity. They put shackles on us and forcibly ran out to the mountains. Three days and three nights, we were kept in a deep pit and then sold to a Muslim for whom we served as slaves for a bowl of soup a day." (The chronicles of Y. Chyorny).

"There was a Jewish settlement near the village. Although Mountain Jews, having weapons with them, are braver than their co-believers in civilized countries, but still it is a peaceful commercial people, never used to resorting to arms with no reason and did not attack anyone. By this reason, Naib Abakar Debir (assistant to the Imam) could easily defeat them. He took from them everything they possessed, burned out houses and took away in captivity about 80 women and children." (From the memoirs of a Russian officer, as of January 25, 1884)

It is not surprisingly that many Caucasian Jews have become very sympathetic to the Russian conquerors of the Caucasus, believing that they will bring them liberation from Islamization.

At the same time, contact began between Caucasian Jews and their Ashkenazim brethren. It should be noted that in the nineteenth century these relations were often far from friendly.

Well-educated Rabbis headed the Jewish communities. Jews were engaged in the craft, trade, and healing. They perfectly mastered the languages and customs of the local population.

During wartime and peacetime also, local Jews were often insulted, looted and humiliated, but highlanders could not do many things without help of the Jewish neighbors.

"Chief Rabbi of the Caucasus, Eliyahu ben Mishael Mizrahi, in the special message called upon the Jews to support with all forces to the Russian army; and the commander of the Russian troops, Count M.S. Vorontsov, awarded a medal for his faithful service for Russia.

The Jews served as guides and interpreters. One of such guides was a Jew by name Aron from the city of Grozny, whom the Muslim Chechens stole and tortured for a long time, gradually cutting off his arms and legs.

At that period, there were no synagogues or prayer houses left. On Saturdays, the Jews gathered in some big barn where they prayed in half-voices, without loud chants, because if the Muslims found out that the Jews had gathered for prayer, they broke in, insulted and beat the prayers, and then burned out this house." (From the records of Yuda Chyorny).

Imam Shamil pursued his own economic policy. He had his own mint. The Mountain Jew, Ismikhhanov, supervised the mint and coordinated the economic development under Shamil. Following the influence of scammers, Shamil ordered, "At least to chop off his hand and put out his eyes," but, by coincidence, that man was saved.

On August 21, 1859, after the bloody battles, Ismikhhanov was set out as the envoy to the Russian command center. He negotiated, and the agreement was made that Shamil be invited to the headquarters of the Commander in chief, and that Imam himself must lay down his arms. On August 26, 1859, near the village of Vedenov, Shamil appeared in front of Prince A.I. Baryatinsky.

Ismikhhanov was an interpreter prior to the first meeting between Shamil and the Russian Emperor Alexander II. He also testifies that the Tsar embraced and kissed the Imam. Shamil was gifted with money; a fur coat made from a black bear and other valuable presents to his wives, daughters and daughters-in-law. The Emperor sent Shamil to the exile at Kaluga. Together with him, 21 persons of his relatives went there.

Another Mountain Jew, Sultan Gorichiyev, served as a healer for Shamil. His mother was a midwife in the female half of Shamil's house. There is information that when Shamil died, 19 crushed and 3 gunshot wounds were found on his body. Gorichiyev remained with Shamil until his death. In addition, he was summoned as a witness of his piety to the

Muftiate, and in Medina watched when Shamil was buried nearby from the grave of the Prophet Magomed.

Throughout his life, Shamil had eight wives. The longest was a marriage with Anna Ulukhanova, daughter of a Mountain Jew, merchant from Mozdok. Astonished by her beauty, Shamil took her as captive and settled in his house. Father and relatives of Anna repeatedly tried to buy her back, but Shamil remained reluctant. A few months later, the beautiful Anna obeyed the Imam of Chechnya and became his most beloved wife. After the capture of Shamil, Anna's brother tried to return her to father's house, but she refused. After accepting Islam, she changed her name to Shuanath.

Alexandre Dumas wrote about Shuanath as follows: *"Her love, in fact, stems from passion and comes to boundless selflessness: when Shamil is passing by her, her eyes ignite; when he speaks, she eagerly hears his words; when she pronounces his name, her face shines."*

After Shamil's death, his widow moved to Turkey, where she resided until the rest of her life, receiving a pension from the Turkish Sultan. Anna Ulukhanova gave birth to two sons and five daughters for Shamil. Of them, only a girl named Sapiyat survived.

Being in his settlement of Madzhalis, the Imam drew attention to a beautiful and brave girl named Zeynab. It was simply nothing for her to raise a whole regiment in a saber! This girl attracted sympathy of Shamil and he married her without hesitation to his son Rahman. (Based on Bulach Hajiyeve, famous Dagestani historian' story).

In 1851, Prince A.I. Baryatinsky was appointed as the commander of the left flank of the Caucasian front line; he was a descendant of the Russified Polish Jews, whose ancestors under Peter the Great made a head-dizzying career. From the first day of his stay in Dagestan, Baryatinsky began to implement his plan. He met with the community leaders – rabbis, organized an agent network, led an intelligence and operational activities among the Mountain Jews, putting them on army content and swearing in without infringing on their faith. The results of this policy were goodwill senses towards Gorsky Jews from Russian command.

At the end of 1851, an agent network was created on the left flank. Dzhighits of Mountain Jews penetrated into the very heart of the mountains, learned the location of the villages, and watched the actions and movements of the enemy's troops, successfully replacing the corrupt and deceitful Dagestani scouts. Fearlessness, composure and some special innate ability suddenly to catch the enemy by surprise, cunningness and caution—these are the main features of the young fighters from Mountain Jews.

At the beginning of 1853, the official order demanded to have 60 mountaineer Jewish men in cavalry regiments, and 90 people in infantry. In addition, Jews who were called up to the military service and their family members received the Russian citizenship and considerable financial allowance.

In the early 1855, Imam Shamil began to incur significant losses on the left flank of the Caucasian front. The Caucasian war was gradually over. The Russian troops lost about 100,000 people in 49 years of armed operations. By His Highness decree, all Mountain Jews for valor and courage were exempted from paying taxes for 20 years and were given the right to freely move through the territory of the Russian Empire.

The life of the Mountain Jews has never been easy. It depended on the attitude of the princes, tsars, and authorities towards them. It was always like this in our long history.

At the heart of the relationship between peoples were family ties, social structures, and geographical proximity of their settlement in the Caucasus. Living in the North Caucasus, Mountain Jews were closely associated with the Derbent's community. In the nineteenth century, the religious center of Mountain Jews was located exactly within this city. The conduct of their spiritual affairs depended on the rabbis subordinated to the Chief Rabbi of Derbent. Communities of Mountain Jews have absorbed a centuries-old experience of survival. In the 60's of the 19th century, the Tersk land and estate committee laid down claims that were aimed at depriving Jews of land allotments; they had to relocate to cities. While reading the newspapers *Kavkaz*, *Vestnik Kavkaza*, *Kaspiy*, *Terskiye Vedomosti*, one can clearly see the authors' negative attitude towards the Mountain Jews.

In the document of the year 1869, we are reading, "...Due to the issued new petition of the local authorities, His Highness, having taken into account the extreme poverty of the Mountain Jews, allowed them to remain in the Kumyk District, at the former conditions until the altering of the management of the existing villages in the Tersk region, and then these Jews can be counted." (Gavrilov, P.A. *The organization of the rural daily life of the mountain tribes of the Northern Caucasus*, Tiflis. 1869, pp. 43, 45).

"...In the Caucasus, the Mountain Jews gained the favor of our authorities... for their services and diligence many of the Mountain Jews were awarded with gold and silver medals and valuable gifts by the generals Ermolov, Velyaminov, Count Paskevich, field marshals -- the princes Vorontsov and Baryatinsky. Despite the alarming life, they had trading in peaceful and hostile villages, sowing madder, making vodka and alcohol from the grapes, growing mulberry, and the first of the mountaineers of the Tersk region, began visiting remote Russian cities and fairs, and by their

activities and personal example contributed to the development of different crafts in the circle of the mountaineers ..." (Miller, B.F. *The Caucasus* newspaper, 1885, March 22, No. 77.)

Mountain Jews were engaged in the manufacture of horse harness, bridles, saddles, gaiters, belts, papakhas. This is typical for the Mountain Jews of all communities of the Caucasus. In 1888, when the Emperor Alexander III visited the Caucasus, a delegation of Mountain Jews met him with bread and salt and expressed their gratitude to Russia for providing equal rights with other peoples of the Caucasus.

Researchers rightly emphasize one of the main values of their customs of hospitality and *kunakship*. Their role is enormous in the establishment of good-neighbor relationships and the preservation of peaceful communications between peoples and communities. Thus, I.Sh. Anisimov wrote about the Dagestani Mountain Jews living in the surrounding of Muslims, "... Every Highlander Jew has in other villages his *kunaks*, Jews or Muslims, where whom he stays; also, every Muslim acts the same..."

By the beginning of the 19th century, the Mountain Jews inhabited a long strip along the Caspian Coast. By this time, the main centers of Jewish life were Derbent and the city of Kuba in Northern Azerbaijan. During the Caucasian War, many Jews hid under the walls of Russian fortresses: Temir-Khan-Shura (Buinaksk), Petrovsk-Port (Makhachkala), Khasavyurt, Grozny, Mozdok, Nalchik, and others.

THE TITLE, LAST NAMES, AND STATUS OF THE MOUNTAIN JEWS

The title "**Gorsky Jews**" was given to the Jews of Dagestan and Northern Azerbaijan by the Russian military administration, which viewed them as one of the many mountain peoples of the Caucasus.

Local Muslim populace called them "Dzhugut" or "Dzhugudlar" (plural).

Last names. Before the invasion of the Russians to the Caucasus, the Mountain Jews had no surnames. They introduced persons, as 'he is such and such', 'the son of such and such', for example, Shomoyil ben Ovsholum.

In 1813, when Dagestan became a part of the Russian Empire, all local merchants were required to obtain a certificate of belonging to the merchant guild. Then it became necessary to obtain surnames.

Mountain Jews' surnames began to be given by the Russian officials in the second half and the end of the 19th century after the accession of the Caucasus to the Russian Empire. As a rule, with rare exceptions, it was the name of their father or mother with the addition of the Russian terminus *-ov*,

for example, Ashurov (son of Asher), Sadykov (by name of Tsadok), Shaulov (son of Shaul), Nissimov (son of Nissim), Danilov (son of Daniel), the Daydovs (the sons of David). In addition, the names were given in honor of Jewish holidays. In honor of the Hanukkah holiday, they called Khanuko, hence the name Khanukayev. There is known the last name like Pesakhov,

Public Status. Russian warlords willingly used Mountain Jews as guides, mediators at negotiations with the local population, and suppliers of army stocks. Separating the local Jews as 'indigenous' from the Ashkenazim Jews, the Russian government did not extend to them those restrictive laws that were issued against the Jews in the "Pale of Settlement." In 1872, the Mountain Jews were equalized with other Caucasian peoples within the framework of Russian legislation. However, the tightening of laws in the period of Alexander III also affected them.

Until 1917, the real status of Mountain Jews was never defined. Most of the Mountain Jews were involved in agrarian activities. Thus, the Jews of Vartashen (Azerbaijan) produced tobacco; in the territory of Dagestan around Derbent the Jews were engaged in viticulture and wine production; and in Madzhalis they were tillers. The thriving of the Jewish community in Kuba was associated with the production of dyes from the madder.

"With the establishment of the Russian government in the Caucasus, the issues relating to daily life, civil rights, residence, relocation, and entrepreneurial activity are under the jurisdiction of the tsarist administration and fall under various circulars, regulations, provisions of urban and rural societies. And although in the documents and administrative materials of the headquarters of the Caucasian district and the materials of the administrative issues of the Tersk, Kuba and Stavropol provinces concerning Mountain Jews, at first glance, a patronizing tone was felt, the attitude of the authorities was in fact biased, cautious and, if so possible to speak, prohibitive." (A.I. Musukayev, Doctor of Sciences).

It is interesting fact that until the mid-1880s, the mountain peoples of the Caucasus did not bear military duties. Jews served on a voluntary basis. After 1886, everyone had to serv. In the "Regulations" of 1881, decrees were given on the management of the settlements formed at fortresses, fortifications and headquarters of the Russian army.

On January 29, 1866, the Jewish communities of the villages (auls) of Tarki, Buinak, Dyurgely and Karabudakhkent composed a petition to the Russian governor in Dagestan:

"We are stated in an unequal condition when our cases are sorted out according to the laws of the Sharia and Adat. Sometimes a Muslim kills a Jew and receives no punishment, but when a Jew kills a Muslim, even in

case of defending himself – under immediate trial he is to be exiled to Siberia. We are truly loyal to the Russian Empire, and deserve a worthy attitude, and we ask Your Excellency to take us out of the jurisdiction of the Muslim court and subordinate to the courts of Russia.”

Travels abroad. This is another fascinating topic from the public life of Mountain Jews. While working on the archival documents in the State Archives of Kabardino-Balkaria, the author of this work discovered unique documents that dated by the beginning of the 20th century. This is one of them:

Year of 1906.

The case of permission to travel abroad

The Petition of I.M. Pinkhasov

To His Excellency the Chief of the Nalchik District

From the Resident of the Nalchik Jewish settlement

Ilya Mordakhayevich Pinkhasov

The Petition

Enclosed is the decision made by the community of the Nalchik Jewish settlement residents and certified by the Nalchik Sloboda Board as of March 13 of year 1906 under No. 653. We humbly request Your Excellency's approval for the issue of abroad passports for us to the period of six months with purpose of free departure of us to the City of Jerusalem for the worship to holy places, and we report that the arrears for them are not listed.

To this Ilya Mordakhayevich Pinkhasov, his wife Flavan, his son of Kadusheil, his wife Narush, his sons Uhiya, Borukh, and due to their illiteracy and by their confidence Khazkiya Amirov signed.

What did officials answer them? Surprisingly, it was positive: an approval obtained.

This is the Certificate issued to the Pinkhasov family of the Nalchik district administration.

March 14 of 1906 year.

This is given from the administration of the Nalchik District to Pinkhasov, the resident of the Mountain Jewish settlement, according to his request for making a trip to Jerusalem and issue for him ... the passport abroad effective for a period of six months. There are no obstacles for the certificate to be issued to Pinkhasov, based on Art. 214 t. XIV of the Charter on Passports.

And such applicants for visiting Jerusalem were quite a lot.

The ties between the Caucasus and Israel were strong and tight.

Rabbi Yaanquil, whose archive documents we referred to, the first time visited Eretz Israel in 1876. He visited Jaffa and Jerusalem. In Jerusalem, Rabbi Yechiel Michallines, Rabbi Shmuel Salant and other great Rabbis

made reception of him with honors. The second time, Rav Yaanquil visited Eretz Israel after eleven years, in 1887. During this trip, he received an approval of the Rabbis of Hebron to publish his compositions "The Tabernacle of Jacob." It is curious that he applied for approval to the Rabbis of Hebron rather than Jerusalem; apparently, their authority in religious life was higher than that of the Jerusalemites. ("Prisoners of Salmansar" by B.B. Monoakh).

Let us recall briefly a few more episodes that are related to visiting for the Promised Land by Caucasian Jews in those years. One of the references is available in the *Khavatsilet* newspaper by August 19, 1893 (the archive of the Hebrew University in Jerusalem, Givat Ram, vol. 24, No. 44). In particular, it reports that Rav Sherebat Anisimov, once again being visited Eretz-Israel had a reception by Rabbi in Rishon Lezion. Then, the newspaper reports, he went to Hebron, Safed, Jerusalem, and Tiberias; he and his three companions from Dagestan were dressed in Caucasian (Cherkeska) style and armed with daggers.

Among other things, the most remarkable is the message of the Rav Sherebat Anisimov himself. In particular, he writes that there are more than 100 graves of Caucasian Jews (men, women, and children) at the cemetery of the Mount of Olives in Jerusalem. In addition, he reports that the situation of the Dagestani Jews in Jerusalem is so severe that it forced more than 200 people to return to Dagestan. Further, quoting Anisimov, the newspaper informs that after the majority of people from Dagestan came back, only 60 representatives of this community remained in Jerusalem.

Analyzing what has been presented, a conclusion can be made that if more than 100 graves found in the Jerusalem cemetery of a small community of Caucasian Jews 90 years ago, it means that the Aliyah of the Caucasian Jews really began many decades before the period when Anisimov discovered these graves. The reason is that such number of deceased people from a small community might be possible only after 1-2 generations. The second point to pay attention is that Rav Sherebat Anisimov visited the mentioned communities in Hebron, Safed, Tiberias. Regarding that, he was interested in meetings with Caucasian Jews, like Rav Yaanquil, we assume that these Jews also lived in those towns. Moreover, meetings with the inhabitants of Safed and Tiberias confirmed our assumptions. Most of those with whom we had meetings on this issue confirmed that many Jews from the Caucasus have lived in these towns since time immemorial, many descendants of those live in these places up to now.

Statements of Rav Sherebat Anisimov in the above-mentioned newspaper and the letters cited above indicate that the Kuban and Dagestani

communities, although both were considered 'Caucasian', but in Jerusalem they were presented as the separate communities. We came to this conclusion based on the fact that Rav Sherebat Anisimov in his trips dealt exclusively with the issues of Dagestani Jews, and in a letter received by Manashir from Kuba (on Adar 25), it is said that 20 manats were sent from Dagestani people to be divided among Dagestanis. During that period, there were about 300 "Kuban" and 60 "Dagestani" Jews. We repeat: in addition, Caucasian Jews lived in other cities of Eretz-Israel.

THE SOVIET PERIOD IN THE HISTORY OF THE MOUNTAIN JEWS

The October Revolution of 1917 and followed after the Civil War of 1918-1921 raised the hope for better future to the Soviet populace.

The analysis of the past of the Mountain Jews makes clear why they actively responded to the ideas of revolution about the development a new fair society where all nations would have a place under the sun. However, during the Civil War, power passed from hand to hand, and the population was swept by a wave of violence.

The people's history shows that at the crucial stages, the Jewish population suffers most of all. The situation of the Jews remained difficult in the twentieth century as well.

Meanwhile, the existence of the Gorsky Jews under the Soviet rule did not become better. The private property of wealthy nationals was confiscated, the merchants were dispossessed, the religious leaders were persecuted, synagogues closed, and those who were engaged in agriculture later were forcibly sent to the collective farms.

In August 1917, a conference of Mountain-Jewish teachers was held in Grozny, in which took part teachers who worked both in "Nubokhund" (religious school) and secular schools. Considering a question about teaching at school in one and only native language, it was recognized inappropriate to use the Mountain Hebrew language for this purpose because of the existing different dialects of Derbent, Kuba, and North Caucasus. The adopted resolution stressed that the language of education "should be the Jewish native language – Hebrew."

After the establishment of the Soviet power, the Bolshevik leadership had no interest in neither Hebrew nor in the Mountain Jewish language; gradually the Mountain Jews were Russified. A new alphabet based on the Latin script was developed for the Gorsky-Hebrew language in order to take further the Mountain Jews away from their origins. Besides, in the late 1930's, it was decided to switch the writing system to the Russian alphabet.

In the postwar period, in the mid-50s, the state policy of "Tatification" of Mountain Jews begins. In the nationality's graph of their passports, instead of "Jew" it was indicated "Tat" (ethnicity of Iranian origin in Azerbaijan and southern Dagestan).

Since the late 30's and especially after the 40's, Mountain Jews could no longer follow illusions about the disappearance of anti-Semitism in Russia. Theory of the national question in Russia developed by I.V. Stalin also affected the Jewish people. "What kind of common destiny," Stalin wrote, "can be spoken, for example, among Georgian, Dagestani, Russian and American Jews, completely separated from one another, living in different territories and speaking different languages? Therefore, it is religion, a common origin and some remnants of a national character. All this is beyond doubt." For sure, that Stalin made a mistake in this point. Actually, it all saved the Mountain Jews from assimilation.

Yet, one more fact is that the process of assimilation did not overwhelm the Mountain Jews because they lived among national minorities who also stubbornly resisted this. The Soviet power discriminated against Jews on a social basis. Mountain Jews were deprived of their land plots. In urban areas, the population suffered from unemployment, from the lack of trade. During the NEP, some Mountain Jews returned to their traditional craftwork. However, they needed raw materials, and people wandered from village to village in search of this necessary stuff. Knowing the languages of the local peoples, moneychangers carried threads, needles, and buttons to the villages and changed these "goods" for eggs and flour. Those families became lucky.

The authorities decided to improve the life style of the communities. In the 1920's, following the official order, the Mountain Jews were forced to relocate to the Crimea. Such migration from Azerbaijan, Dagestan and the North Caucasus continued in 1929-30. The collective farms named after Shaumyan and "Zakhmetkesh" were created. In the collective farms at the Caucasus, the peasants were forced to breed pigs, although the local leadership knew perfectly well that Mountain Jews observed Orthodox Judaism according which this animal is prohibited for edible meals. Some of the workers began leaving the collective farms. Looking ahead, during occupation in 1942, the Nazis shot all Jews at these collective farms.

In Kuba, Azerbaijan, in 1925, the authorities allocated for the Mountain Jews usage the same lands that they owned before the confiscation, moreover, now they had to pay rent. At the same time, the lots given to the non-Jewish local peasants were free of charge. Three small collective farms were created in Krasnaya Sloboda, which were later merged in one. For the

development of industrialization campaign, the Mountain Jews moved from the collective farms into the city.

In Dagestan, the situation was no better either. The accusations on Jews were that their religion hampered labor on the ground because they did not attend job place on Saturdays and Jewish holidays.

Meanwhile, the Mountain Jew, Davydova, Gulboor Shaulovna, glorified the collective farm named after Lazar Kaganovich. She was born in 1892, in the village of Hoshmemzil, Derbent district. After death of her husband, she remained with two little kids on her arms. In 1928, she wanted to go to work at the collective farm "New Life". Nevertheless, the men did not allow her to have a job here. Then, Gulboor collected a women's brigade and created the "Red Hatcher" artel, and the women singing songs came into vineyards where the grapes grew up. When those 14 women achieved great success, men were obliged to join them to their collective farm. Gulboor and her children then moved to reside in Derbent. Since childhood, she loved to work, because she grew up in a peasant family. Being even 12-year-old girl, she liked to run into the field, helped her parents to collect spikelets, and brought cold water from a spring to mowers. In the village where she grew up, majority of the employed inhabitants were Tat-Mountain Jews. The village of Khoshmamzil of the Derbent region was famous for labor exploits--grain, vegetable, fruit and rice crops were cultivated here. One of the leading crops here was viticulture. (The story based on the Aleksandr Rafailov's book *Alive Spring of My People*).

MOUNTAIN JEWS DURING THE SECOND WORLD WAR

The World War II (1939-1945) was unprecedented in its scale and fierce, for it was the most bloodiest in the history of humankind. It has split a century, has warped and destroyed for many millions of people the most precious – human life. Who will calculate how much blood and tears were shed, how many fates were warped, how many weddings were not played? 18 million European citizens were thrown into Nazis dungeons and concentration camps, over 11 million of which were annihilated, including 6 million Jews.

We know that everything that happened in that period is not just a terrible dream, but unfortunate reality. The wartime was the most difficult and at the same time heroic period in the history of our former homeland. No nation has suffered such grievous ordeals as fell on the share of Soviet people in these years, but they showed endurance and fortitude, unprecedented courage and collectivism, and emerged victorious from incredibly harsh trials. The Soviet people brought the most sacrificial lot to

the altar of Victory over Nazism. The just liberation aims of the war made it truly the Great, Patriotic, People's. Long and difficult was the way to Victory. There were millions of victims and losses.

Along with all peoples of the Soviet Union, the Caucasus mountaineers courageously fought on the fronts of the Great Patriotic War (1941-1945), among them were many Mountain Jews. Hundreds and hundreds of their nationals were awarded by high military and government honors.

Isay Illazarov (posthumously) and Shatiyel Abramov were awarded by the highest title of Hero of the Soviet Union.

Since the beginning of the Great Patriotic War, a young native of Nalchik, Guards senior sergeant Isay Illazarov fought in action. He distinguished himself in offensive battles in the Vitebsk region. On June 22, 1944, replacing the injured commander of the company, he carried the fighters into the attack; leading a hand-to-hand fight, he destroyed a significant number of Hitlerites and liberated the village of Kortashi. He died as a hero on September 6, 1944 in the battles for the liberation of Latvia in the Soviet Baltic. The grandson of this Hero, named in honor of his grandfather – Isay Lazarevich Illazarov, is currently in Moscow as the head of the National Cultures Center named after Hero of the Soviet Union Isay Illazarov.

A graduate of the Makhachkala public school and Grozny Infantry School, Komsomol member, Shatiyel Abramov voluntarily drafted to the frontline. He fought from Stalingrad directly to Berlin. He received numerous awards, and the highest title of Hero of the Soviet Union.

Aleksandr Semenduyev, a son of ashug Shaul Shimandu, passed his military path from Moscow to Prague. Five military orders and many medals marked the feat of this Soviet officer.

There are marble banners at the Mamayev burial mound, in the hall of the Military Glory, where the names of fighters who fallen heroically in the Stalingrad battle are inscribed. There is listed on the 18th banner the name of the Guardsman Mark Shamayev, a native of Kuba. Six Guardsmen under his command defended Mamayev Kurgan, until the 13th Guards Division arrived under command of Colonel-General Rodimtsev. Brothers of his regiment thought him killed. Nevertheless, he survived and remained alive—his name by mistake was reported as fallen in battle. Many orders and medals for military merits awarded Mark Isayevich Shamayev.

Semyon Khanukayev, a resident of Nalchik, fought from Stalingrad to Berlin.

There were many such fighters. On the frontlines of the Great Patriotic War, figures of culture took part in the battles – playwright Yuno

Semyonov, writers Mikhail Bakshiyev and Hizghil Avshalumov, poets Boris Gavrilov, Manuvakh Dadashev, Daniyil Atnilov, and many others.

Vera Khanukayeva was one of the first girls of Dagestan in 1936 to become a parachutist. She participated in the liberation of Ukraine, Moldova, Romania and Hungary. For military merits, she was awarded by the Order of the Patriotic War and many military medals, and by the title "Veteran of the troops of communication and radio maintenance."

Boris Rakhimov, a native of Kuba, Azerbaijan, a pupil of the orphanage in Baku. After escaping from the orphanage, he becomes a regiment' son of the Fourth Battalion of the 62th (8th Guards) Army. At the age of 14, he took part in the battles for capture of Rostov. With his division, B. Rakhimov reached Berlin, and on May 10, he turned 15 years old.

Workers of the rear contributed significantly to the victory over the fascist hordes. For example, it is the contribution of representatives of the Mountain Jewish people – and in particular, Ya. M. Agarunov, one of the veterans – to the heroic struggle of the Baku oilmen for the creation of the "Second Baku."

FROM THE HISTORY OF HOLOCAUST IN THE NORTH CAUCASUS

It is difficult to talk, think, or write about the Holocaust. If this nightmare of the twentieth century were left in the past, perhaps, it would be possible to investigate the historical context. Alas, history does not teach anything, and many things repeats. The Holocaust is a humankind catastrophe, but mostly Jewish national tragedy. Each generation has to answer the question why this catastrophe became possible.

Surprisingly, there is no immunity from such an absolute homicide. The horror of the Holocaust cannot be fully realized, but we must understand how it all began and be on alert. Now when the world is more culturally diversified than ever, when a new wave of anti-Semitism has risen, the Holocaust subject deserves significant attention. The lessons of the Holocaust and the events preceding it should compel the civilized world to protect itself. Precisely skillful barbarians, organized in a state machine, become an instrument of mass terror and murders. It is necessary to pay attention to the responsibility of those people who are not concerned about.

Many non-fiction and fiction books have been issued on the theme of the European Holocaust, but this topic relating to the South Russia and North Caucasus still requires special scientific research.

Before the invasion to the USSR, the problem of the origins of Mountain Jews was in serious attention at the Nazis Germany. In wartime occupied France, they investigated the roots of the Jews from Georgia,

Central Asia, Iran and Afghanistan and these ethnic groups convinced them that they are non-Jews, and thanks to that they were not sent to the extermination camps.

However, by the end of 1941, in the pamphlet of the German institute under the stamp "For official use" titled "List of nations, peoples and nationalities living in the USSR," the Mountain Jews were mentioned simply 'Jews'. Professor G. Kittel, to whom the Nazis applied, said that the question is complex and only can be answered by conducting research on the spot.

The German occupiers of the Crimea that began in 1941, at first did not care of that Shaumian named collective farm of the 30's, located in 4 km from the village of Porfiryevka in the area of Evpatoria. Moved in 1930's the Gorsky Jews lived and worked here. The settlement was not even signed on the road maps, and the SS and SD special group had long been avoided this area. However, in March 1943, a "corresponding signal" came from the 'careful' neighbors, and the 'omission' was quickly corrected – these 114 Mountain Jews were shot.

On July 23, 1942, German troops started offensive to the portion of the North Caucasus. In spite of a number of setbacks, overall, Soviet troops succeeded in stopping the advance of German troops and preventing them from breaking into the Transcaucasus. Nazis failed to capture Grozny, Buinaksk, Kizlyar, Derbent with their significant number of the Jewish habitants.

Nonetheless, on September 19, 1942, in Stavropol Region, the Jewish collective farm in Bogdanovka near Mozdok and another – in Menzhinsk became such settlements in the occupied territory.

Mostly women, children and old men inhabited Bogdanovka. With the assistance of local traitors, the Nazis gathered the entire community - 472 people of the town together on Yom Kippur of that year, ostensibly to commemorate the holiday. On 15 trucks, a platoon of German soldiers took the unfortunates to the outskirts of the village. Men and guys were handed shovels, and forced to dig a grove, then the fascists began them to shoot. When everyone of the elderly men and women were shot, many infants and children were thrown alive into this abandoned well by the Nazis and their collaborators. It is unclear, dozens or only two young children and one woman survived. Within a few days, villagers heard groans.

On October 19, 1942, Jews were executed in the village of Menzhinsk. About 40 Mountain-Jewish families lived here. Nazis told them that they will be sent first to the district center in the village of Kurskaya, and then to the city of Kislovodsk. It was allowed to take with themselves 40 kg of belongings and foods per family. On the same day, they were actually

delivered on carts to the regional center (some managed to escape on the way). In Kurskaya by this time, about 250 Jews from the district center and adjacent villages were already gathered. Belongings were taken out, and victims were loaded into trucks and driven to a brick factory at the Politotdelskaya Vehicles and Tractors Station, in one and half km from the village. There Germans shot the entire village.

Before the occupation, 57 Jews from the Crimea were evacuated into the Kyzburun village of the North Caucasus. However, a terrible death overtook them. Nazis gathered them at a barn and burned all. After the war, the remnants of these unfortunate people were buried at the schoolyard, but there is not any sign on the monument that these are the Jews – victims of the Holocaust.

The largest community of Mountain Jews, caught in the hands of the Nazis, was the community of Nalchik. On October 27, 1942, invading through the weak defense of the Red Army, German forces occupied this city. From November 1942 until the beginning of January 1943, there was an “open” ghetto, wherein several thousand people concentrated. Mountain Jews settled compactly in a special area, where after the occupation local Jews relocated from other regions of the city. By that moment, residents of those European Jews who fled from Poland and evacuated before and during 1941 to Nalchik – mostly intellectuals - engineers, physicians, college teachers, and others found haven at the houses of the Mountain Jews. All of them were kindly accepted and treated well until they got jobs. Unfortunately, in the first days of the occupation, local traitors informed about all the Ashkenazim; then, in early November 1942, the Nazis shot several dozen European Jews together with ten Gorsky Jews at the stadium and at the racetrack.

As for the Mountain Jews who lived compactly in the separate area, the Nazis were thinking what to do with them. In those spots where the local informants reported to the German command that the families of Jews resided, they shot them. The Mountain Jewish community every day expected to be murdered. However, they miraculously survived. The reason for this miracle is still under exploration.

On December 6, 1942, in the Kabardino-Balkarian Republic, a national council was set up, headed by a lawyer, ethnic Kabardian, Semyon Shadov. The group of Mountain Jews led by Markiyel Shabayev asked him for help. Semyon Shadov, in turn, applied to Field Marshal von Kleist (his headquarters was located in the city of Kislovodsk) and to his representatives in Nalchik. This Kabardian claimed to them, “Mountain Jews are a mountain people.” A set up commission on this case visited the houses and made sure that customs of the Mountain Jews do not differ

from the daily life of the Kabardian's. For the enemies they specially performed the national dances, the dishes of the Mountain-Jewish cuisine were cooked, and the local Jews handed over money and jewels to them. Everything possible was made to save the community from the Nazis' harsh punishment. However, even in these conditions, when their life was in danger, the community lived observing Jewish traditions. In these places for centuries, a man was born a Jew and died a Jew. The late now Rabbi Amirov and his associates, putting their lives in risk, decided to hide religious relics until better times. They believed that a miracle would happen. This stuff was laid on a stretcher; it was looking like a corpse. Nearby the Gestapo house, the sacred values were carried to a cemetery. What nerves it cost! After the liberation of the city, the relics restored their place at the synagogue.

At that dangerous time, Jews who perfectly spoke in Kabardian language, moved to the local villages. There they found haven, were fed and rescued by native residents.

There is a monument erected in six kilometers from the city of Nalchik. In this place 600 people were shot – Kabardian, Russian, Jewish. Woe was common. The documents and memories of eyewitnesses have preserved reflecting what the Jews experienced during the occupation. They were robbed, everything taken from them, and at the same time, Nazis repeatedly reminded that soon all Jews would be shot. The Jews underwent to hard labor, forced to dig trenches and pits, where victims to be shooting. The commission was engaged in extortion, people repaid as best they could, but by such way, they were dragging out time.

An order came from von Kleist with definition that the Mountain Jews are a Caucasian tribe.

In March 1963, at the trial over war criminals, a man named Wolfgang Reinholds testified, "I was mainly engaged in case of Mountain Jews. Based on the related materials, I prepared a certificate where I wrote that the Mountain Jews are Tats; they are the same Caucasian people as other highlanders."

An expert on Iranian languages has arrived to occupied Nalchik. He called up Shabayev and talked to him. The German specialist was interested in the history and daily life of the Mountain Jews who claimed to Nazis as Tats. My grandfather K. Gilyadov, a teacher of the Tat language, who knew the Kabardian language and the Koran very well, was introduced to this professional. Meanwhile, my grandpa was excellent in Hebrew and spoke in Yiddish. A German specialist came to Nalchik several times; he made conclusion that these Tats are Jews. Occupiers began hastily to compile lists of all Jews for complete annihilation. The Russian neighbors helped them to

find out where the Jews lived. They were shooting by whole families. Finally, the day of total mass execution was already scheduled.

Fortunately, a miracle occurred. On January 3, 1943, the Red Army liberated city ahead of schedule. The intelligence reported about of the impending tragedy to the regiment commander, Major, Khiskil Pinkhasov, the Mountain Jew. The regiment at this time fought in the nearby village of Kyzburun. Without permission and without waiting for orders, Pinkhasov threw his units to Nalchik and it helped to make the city free in a few hours before the scheduled execution of the Jews. This native from Bogdanovka became one of the first horse riders, galloped across a small river to the Jewish settlement - Evreyskaya Kolonka, where the Nazis had shot his family and almost all his relatives. His first question was, "Are any Jews alive?" Learning that the armed forces came on time, he, who had seen the torments of hell during the war, wept...

In the park of Bogdanovka near the canal, there is a memorial stone, a symbol of remembrance for the victims of that Holocaust. Here, annually, on May 9, Mountain Jews gather to honor memory, light candles and read prayers.

Time passed, but memory remained. Moreover, we must preserve this remembrance.

PLACES OF SETTLEMENTS OF THE MOUNTAIN JEWS

In the 1970s, the Mountain Jews resided mainly in the Republic of Azerbaijan (50%) and in the North Caucasus (50%) in four Russian regions at the North Caucasus:

Dagestan, Chechnya, Kabardino-Balkaria, Stavropol Region.

Dagestan – Makhachkala, Derbent, Khasavyurt, Kizlyar, Buinaksk, Nyugdy (Myushkur);

Chechnya – Grozny;

Kabardino-Balkaria – Nalchik;

Stavropol Region – Mozdok, Pyatigorsk (by the end of the 20th century).

THE RED SLOBODA

It is necessary to mention the Red Sloboda, a unique place of the residence of the Mountain Jews. A small village of Kuba, located on the left bank of the Kudilay River in the northeastern portion of the Greater Caucasus Range, is a well-known community of Mountain Jews throughout the CIS. Prosperity of Sloboda was made possible thanks to the convenient location of the village on a large trading road, patronage of the Kuban khans, fertile land, which allowed agricultural works.

Close trade and cultural ties were established between the Muslim population of Kuba and the Jewish Sloboda. In 1851, the first wooden bridge was built across Kudilay, connecting a city and a village. In addition to farming, local residents engaged in gardening and carpet weaving. The skills of the Sloboda weavers was even allocated to special Kuban school of carpet weaving.

The Red Sloboda is recognized as the center of development and preservation of material and spiritual culture of Mountain Jews in Azerbaijan and beyond. It is no coincidence that this village is called the 'Jerusalem of the Caucasus.' Red Sloboda is a Jewish village where Jews lived for more than 2000 years, including many centuries within a Muslim area. They live without any conflict with the local population, although over the years, the political, religious and economic situation has changed here countless times. The village is small.

In Kuba, there were born Russia's richest businessmen Zarakh Iliyev and Nisanov. Here, from childhood grew up the orthopedic physician Gavriyil Ilizarov, who designed the famous Ilizarov apparatus for the treatment of injuries and congenital defects of the musculoskeletal system. From here is originated a great musical dynasty of Ilizarov family, and a writer, poet and journalist Rashbil Shamayev, a writer Vladimir Agababayev, a poet Yakov Mashiakhov, two-time champion of the Azerbaijan SSR, Master of Sports of the USSR in fencing Zinaida Mishiyeva, and many others.

In 2009, in Brooklyn, USA, Rashbil Shamayev, a native of Kuba, participated at the international scientific and practical conference "Mountain Jews of Kuba in Azerbaijan", organized by the Cultural Center of Caucasian Jews. He reported, *"From the archival documents it becomes known that in the territory where Mountain Jews live compactly now, they were settled by the Kuban Guseynali Khan in the second half of the 18th century. Moreover, his son, Fatali Khan, a strong and skillful politician, laid a solid foundation for stable friendship between the peoples. There were 12 synagogues in this small settlement with 8 thousand inhabitants. There have always been friendly relations between the Kuban mullahs and the Rabbi of Red Sloboda. There are evidences when the Rabbi made ritual of circumcision for the Azerbaijani boys."*

R. Shamayev noted that the President of the Republic of Azerbaijan Ilham Aliyev, during a meeting with the inhabitants of the Red Sloboda said:

"Dear sisters and brothers, dear friends, I cordially greet all of you, I kiss and embrace you. The Mountain Jews living in Azerbaijan are our

brothers. Our common goal, the main idea is to develop our country, to improve each of its region, district, village, settlement. I am very glad that there are made efforts on the improvement and construction in Krasnaya Sloboda also."

Every Jewish New Year (Rosh ha Shana) the President of Azerbaijan Ilham Aliyev sends his greeting address to the Jewish communities of the Republic. Today we can see Evda Abramov, a Mountain Jew from the Red Sloboda, in the parliament (Milli Mejles) of the Azerbaijan Republic.

After three hundred years, Krasnaya Sloboda not only survived, but also acquired the value of a monument of national importance with rich history and heritage; many tourists from all over the world travel to be acquainted with it. Krasnaya Sloboda is known not only as an oasis of the unique national culture, but also for its famous natives. With a population of more than 4 thousand people, hundreds of people from the Red Sloboda are well-known politicians, businessmen, scientists, cultural figures who live and work in different parts of the world: in Russia and Israel, the USA and Germany, Azerbaijan and Great Britain.

In Krasnaya Sloboda, there is a "college" - a yeshiva and beth amidrash called "Shmirat Ashem" located at the building of the synagogue of Rabbi Abaye. Rabbi Adam Davidov, who came to the Red Sloboda from Erez Israel, developed the ancient traditions of the Mountain-Jewish education.

The American Jews and the humanitarian foundation "Vaad le-azala" ("Rescue Committee") helped to buy out the dilapidated building. "Part of the funds was allocated by the community, part by "Vaad le-Azala," says Rabbi Adam. "With the participation of children, we repaired the building and equipped classrooms. In general, we restored the Holy House."

Remarkably, that the opening of "Shmirat Asham" took place on August 6, 2000 – exactly 63 years after the closing of the synagogue of Rabbi Abaye in the sad 1937...

Rabbi Adam Davidov is not only a wise teacher, but also a writer. In an accessible form, he expounds both Talmudic teaching, and Jewish history, and biographies of outstanding Rabbis. He also tells about spiritual teachers of Mountain Jews, "historical figures who loved their people and lived in accordance with the laws of the Torah." His books *The Wise Men of the Caucasus*, *The Way of Return: The Hebrew Handbook*, *The Necklace of Amazing Stories and Aloha Diamonds*, and others became tabletop in many houses of Mountain Jews.

Rabbi Adam in the field of the Mountain-Jewish education worked along with his wife Miriön also. In Krasnaya Sloboda, she headed a college

for girls. Under her supervision, the young female students learned the customs, commandments of the Sabbath and holidays, the laws and rules necessary for future wives. Adam Davidov is sure that "the time will come when the names of our modern students will glorify the community with great wisdom and great deeds."

Khana Rafael, a journalist from Israel, in the newspaper STMEGI noted, "Each of the righteous Rabbis of the Mountain Jewish community of the Caucasus left an indelible memory in the hearts of their descendants. Glory to the Almighty, now their grandchildren and great-grandchildren may not be afraid to learn the holy language of the Torah - Hebrew, and they can freely attend the synagogue - the Beit Kneset and be happy to celebrate Jewish holidays and traditions without fear. Moreover, this is undoubtedly the merit of the bright memory of our Rabbis, the heroes of our time. Blessings to the memory of them!"

Famous and wealthy compatriots do not forget their historical homeland: they build mansions on the places of old rural houses, donate to synagogues, support kindergartens and schools, and improve roads. Despite this, the Red Sloboda is threatened by economic futility: the village mainly populated by women, old people and children, but men need to leave to succeed in big cities. Moreover, they are achieved their goals! Let the Almighty help them in everything!

THE JEWISH COMMUNITY IN BAKU

At the beginning of the 20th century, Mountain Jews began settling in Baku and entire blocks of their houses were constructed. In 1919, a synagogue of local Mountain Jews was opened in Shirvan. During this period, there were few wealthy Jews. In the center of Baku, the brothers Khaim-Misha Yov Meyir and Danil Yov Meir opened stores as the owners.

Today, the wealthy Gorsky Jews from Baku, Moscow and the USA are mainly financing the community of the Mountain Jews in Baku and Kuba. For several years, thanks to assistance from rich persons, the Baku synagogue of Mountain Jews was restored. After 1996, the state government returned to the community two buildings where synagogues previously located. Thanks to the financial support of the sponsors both of them were restored. A miqwah was built. On October 11, 1996, a festivity was held on the occasion of restoration of the two-story synagogue with six domes. Guests from worldwide came to celebrate.

Currently, there are publishing three monthly Jewish newspapers in Baku. They are *Tower* newspaper of the *Hillel* youth club, *Or-Sheliyanu* newspaper of EOKTS, and *Amishav* of the Jewish agency *Sokhnut*. There are articles about Jews very often appeared on the pages of the Azerbaijani newspapers.

On September 18, 2001, all leading newspapers of the Republic published an appeal of Azerbaijan President Heydar Aliyev to the Jewish community with congratulations on Rosh HaShanah: "Jews who have lived in our country for centuries have never been persecuted or discriminated; they have preserved their ethnic spiritual traditions and habits. At present, Jewish citizens take an active part in the scientific, cultural, social and political life of the Republic; they honorably serve as citizens of the society in the course of creating our independent state."

There are several women's charitable organizations in Baku that offer a number of services. These are such organizations as "Havva" and "Charitable Association of Jewish Women," The Jewish Agency, the American Jewish Joint Distribution Committee (AJJDC) and the Vaad HaTsaola organization have developed a number of programs aimed at preserving Jewish traditions in the Azerbaijani-Jewish community, learning the basics of Judaism for those who are interesting in, and also assisting to synagogues.

Jews make essential contribution to the development of science, culture and arts of Azerbaijan. It is worth mentioning the names of the first activists of those years from the Mountain Jews of Baku. They are the figures of arts – Yakov Agarunov, Simandu Ashirov, Boris Zarbailov, Yakov Ilyaguyev, journalists, poets and writers Rakhmim Ruvinov, Lazar Lazarev, Avadya Avadyaev, Iskhak Khanukov, scientists Ilkhanon Shaulov, Mardakhay Abramov, Shabatay Shabatayev, Shirin Ruvinov, and many others.

In Baku, guests from different countries are visiting the community of Mountain Jews. Therefore, in 2015, a delegation of the Jewish community of Los Angeles, California, visited this country within the framework of the project "Journey to the Multiculturalism in Azerbaijan." The community of Mountain Jews of Azerbaijan was gifted by the Torah scroll from one of the most influential religious centers of the Jews of America – the Los Angeles-based Sinai synagogue.

In addition, in 2016, the delegation of the World Jewish Congress visited the Baku Mountain-Jewish synagogue. The members of the delegation were Robert Zinger, CEO of the World Jewish Congress (WJC), God Nisanov, Vice President of the WJC, Julius Meinel, President of the Eurasian Jewish Congress, Yuri Kanner, president of the Russian Jewish Congress, German Zakharyaev, Vice President of the Russian Jewish Congress, and Maram Shtern, Deputy CEO for Diplomacy of the WJC. During the visit to the Baku Mountain Jewish Synagogue, the delegation was accompanied by Mekhseti Aliyeva, the Chief Adviser of the Public and Political Department of the Administration of the President of the Azerbaijan Republic, Stav Dan,

the Israeli Ambassador to Azerbaijan, and Aryeh Gut, the Head of the Office at the Baku International Center for Multiculturalism in Israel.

The head of the Baku Mountain-Jewish Community Milikh Evdayev and Israeli Ambassador to Azerbaijan Stav Dan greeted the delegation. Opening the meeting, Milikh Evdayev emphasized that Azerbaijan has a favorable atmosphere for all peoples who have lived on this land for many years in conditions of peace, mutual respect and friendship. He said, "The history of the settlement of Jews in Azerbaijan dates back more than 2600 years, and since then we have become not only good neighbors and friends, we have become brothers. The centuries-old ties of goodwill are connected the Mountain Jews and Azerbaijanis. We have always been close to Azerbaijanis in their joyful and difficult days of culture, history, traditions, customs of different nations, communities, religions..."

The leaders of the Jewish community believe that Ilham Aliyev, the President of Azerbaijan, and First Lady Mehriban Aliyeva, the Head of the Heydar Aliyev Foundation, have special merits in this matter. Thanks to the support of the President of Azerbaijan Ilham Aliyev, in a short time in Baku, a beautiful synagogue was built for the community of Mountain Jews. Today, multiculturalism and the atmosphere of tolerance are a continuation of the tradition inherited from the historical past of the Azerbaijani people. Azerbaijan has a great experience in multiculturalism and tolerance. "We are proud that we live in the most multicultural and tolerant country of the world," added the leader of the community, Milikh Evdayev.

WJC President Ronald Lauder expressed gratitude for the warm relations between the Azerbaijani and Jewish peoples and the conditions created for the Jews in Azerbaijan, "Ilham Aliyev is a friend of the Jewish people who pays a lot of time and approaches with all his heart to all problems of the Jewish community in Azerbaijan. I truly appreciate the sincere and warm attitude to the Jewish community here; Azerbaijan is really a model of tolerance and an example for the entire world community."

Remarkably, the State of Israel is a strategic ally of Azerbaijan Republic.

In the center of Baku, a house is located where Jews go with pleasure. This is "Hesed Gershon", and people call it "A Jewish House", since March 2002, the leader is Shaul Mikhailovich Davydov.

JEWS OF DERBENT

In the 13th century, by order of the King Louis IX of France his companion William of Rubruck (b. 1220 – d.1293) travelled to Mongols; he reported that many Jews lived near Derbent. Indeed, local Jews, apparently,

inhabited one of the valleys, and in neighborhood, it called *Juhud-Kata* (*Jewish Valley*).

"There is no clear evidence in the legends of the Mountain Jews about the time of settlement of their ancestors in the Eastern Caucasus, and about the place where from they were moved to the Caucasus." (Natalya Kashovskaya, *Jews in the historical region of Derbent and its areas*. The STMEGI newspaper).

In the 17th century, scholars Adam Olearius and Jan Streys noted that by the opinion of the Mountain Jews themselves, they originated from the "Judah and Benjamin tribes." Even the first researchers of Dagestan (Dorn, Yudah Chyorny, Anisimov) underlined the shortage of written sources. They most sharply discussed the issue of the origin and ethnic identity of Mountain Jews. For solving this problem, they recognized as important any evidence of the life and historical past of the Jewish communities.

Ilya Anisimov stressed, "The folk tradition was preserved in the spoken language," which since the end of the 19th century has been referred by the special sources to the Hebrew-Tat and Turkic languages. This point quite fits into a situational and regional norm of the inter-ethnic relations of the Diaspora. It is exactly that language by which is possible to determine the Mountain Jews as a specific subethnic Jewish group formed in the Eastern Caucasus, on the territory of the modern Republic of Dagestan (within the Russian Federation) and the Republic of Azerbaijan. Their spoken language relates to the so-called Jewish-Tat language. This language also contains a rather significant layer of lexical borrowings from Aramaic and Ancient Hebrew, in addition, from Azeri, Kumyk, and other languages.

Mountain Jews in their ethnic culture are a part of the Iranian Jewry world with whom they maintained close ties at the beginning of the 19th century, before Russian Empire conquered the Eastern Caucasus. As indication of this point could be, for example, their acquaintance with the language named *zehoni Imrani*, through which Iranian Jews, who spoke different dialects, communicated among themselves. In addition, in the 18th and 19th centuries a fairly large number of Iranian Jews, mainly from Ghilyan, moved to the Eastern Caucasus and integrated into various Mountain Jewish ethnographic groups.

The Jewish communities at the eastern and northern Caucasus were constantly replenished during the Middle Ages by migrants from Transcaucasia, Georgia, and Iran. Turkish conquests of the Iranian portions of the Caucasus in the 16th and 17th centuries once again mixed the configuration of Jewish communities. Although the Jews of the Eastern and

Northern Caucasus belonged to the different cultural and historical area, but mostly they were of Iranian origin.

The words of Derbent's Rabbi Yitzhak ben Yaakov Mizrahi (1795-1877) that the Jews of this town are used 'the Jewish script, but sometimes those who do not have a good knowledge of the Hebrew, use accepted among us the Tat writing,' are confirmed this point. Probably, some Mountain Jews preserved medieval Hebrew as a language of learning and religious practices.

Unfortunately, neither Muslim nor even Judaic sources, regarding the area where Jews lived during the Khazar period at the Caucasus mountains in Dagestan, nor legends about the migration of their ancestors from Sassanid Iran to Dagestan, as construction soldiers for protection against the raids of the same nomads, could not fully restore the consistent historical picture of settlements.

According to M. Kupovetsky, in the *Jews of the Caucasus Studies*, a "white spot" remains in the history of the Jewish communities within the region about the 14th and 17th centuries, or related to the late Middle Ages and the early New Times. In addition, researchers confine themselves to the most general discourse on the position and status of Jews. Referred by them Persian, West European, and parallel in time Jewish-Persian and Russian sources from neighboring regions, do not create a general picture yet. Possible historical links between the Mountain and Georgian Jews of the Caucasus, mentioned by K. Lerner, D. Shapira, M. Kupovetsky, are studied at the level of posing the problem. To reconstruct the picture of the past in such historiographical space is possible only in common terms. Precisely, the discussion of questions about the direction of the further migration of Jews between the 17th and 19th centuries to the mountainous regions of Dagestan are forced to seek new sources and introduce them into scientific circulation.

The persisting ancient Jewish cemeteries of Dagestan that lost in the ravines or shady valleys and even rising to the spurs of the mountains, allow us to draw a very broad picture of the "geography of the settlements of the Jewish Diaspora throughout the territory" of Dagestan. Epigraphic study of the cemeteries of the Southern Dagestan villages, where this region is considered as the most possible road to movement of communities from Karabakh and Shemakhi, could promise real results. The main objects of our research were the tombstones of the necropolises of Derbent and the villages in this district: Madzhalis, Nyugdi, Karchag, Dzherakh, Maraghi, Kheli-Penjik, Yanghikent.

These are the conclusion of the epigraphic observation made by the author at the cemeteries of Derbent, and the settlements of Abasava and

Madzhalis. The settlement of the Jews in this town took place at the end of the 18th century. It was being built a Jewish quarter—Jewish settlement, a synagogue (constructed by wealthy merchants, the Khanukaev brothers) and a Jewish cemetery. In the 19th century, Derbent becomes the cultural and religious center of the Jews of Dagestan. In the 1860s, three synagogues operated in the city; by the end of the century, their number had increased to five. Rabbi of Derbent became the Chief Rabbi of the Mountain Jews of Dagestan and Azerbaijan.

One of the Rabbis Yaakov Yitzhaki was the first to conduct a census of the Dagestani Jews and published a dictionary of the Juhuri language. The Jewish population of the city also increased. By 1904, the number of Jews had increased from a few hundred to 4,000 people. At that moment, Jews made up a third of the city's population. It is referred basically to the so-called Mountain Jews whose spoken language is Juhuri; however, in the second half of the 19th century, the European Jews with Yiddish language began to settle there also.

At that time, in Derbent, Jewish schools functioned; in 1904, the Gorsky Jewish vocational school was opened; in 1904-1919, a Jewish theater performed its plays. The role of Derbent as the center of the Jews of the Caucasus was emphasized by the fact that in 1917 the All-Caucasian Congress of Mountain Jews was held there.

The growth of the Jewish population of Derbent continued after the seizure of power by the Bolsheviks. In 1926, more than 6,000 Jews lived in the city; 11 synagogues were active. In general, the growth in numbers was due to the influx of Mountain Jews inhabited in the surrounding villages, who fled from the horrors of the Civil War. However, Derbent did not escape these horrors either. In 1918, the Turkish troops seized the city, robbed and killed Jews.

In the 1920s and 1930s, secondary schools, the Jewish branch of the pedagogical technical school, the Jewish branch of the carpet technical school, Jewish clubs, educational centers, and the 'red corners' operated in the framework of the localization policy. In 1928-1941, the newspaper "Zakhmetkesh" ("Working People") was published in the language of the Mountain Jews. In 1934, in Derbent, a Mountain Jewish literary circle was created, later, in 1936, a section of the Union of the Soviet Writers of Dagestan. In 1935, the existing up to nowadays the Jewish theater appeared in the city.

Nearly two dozen Jewish collective farms were created in the vicinities of Derbent. On the other hand, the authorities carried out systematic suppression of religion – by the end of the 1930s, only one out of 11

synagogues survived. In 1948, it was eliminated the Mountain-Jewish language learning at schools. In 1959, there were already 12,700 Jews resided in Derbent. By 1970, this figure had risen to 14,000, and then it began to decline. In some point, this was facilitated by the large-scale departure of Derbent Jews to Israel. Nevertheless, even now there are several thousand Jews remained in the city.

Since the early 1990s, the Jewish life has been restored in the city: a Jewish kindergarten and Sunday school were established. It was reconstructed the built in 1914 Kele-Numaz synagogue. Now, within it also operates the Museum of Derbent's Mountain Jews. The local inhabitants of the city recognized the Jews of Derbent as not some outsiders but as integral part of this multinational city. When in 2004, a grenade was thrown to the synagogue, besides this in 2013, an assassination was made to local Rabbi, and the representatives of the Muslim clergy sharply condemned these crimes.

On Jewish holidays, the authorities regularly congratulate the community. Thus, in 2015, the Head of the urban district "City of Derbent", Mayor, Imam Yaraliyev greeted the Derbent Jews in his congratulation:

"Dear fellow countrymen!

I cordially congratulate all Derbent Jews on the Pesach holiday. This especially revered feast in Judaism is celebrated in memory of the events of ancient times - the liberation of the Jewish people from slavery and the acquisition of the Ten Commandments, which became the worth of all humankind and formed the basis for universally recognized moral norms and values.

Today, the successful development of our city is directly related to the protection of the rights and freedoms of citizens, the preservation of the cultural and religious diversity of all peoples living here. The Jewish community of Derbent actively cooperates with the city administration in solving these problems, contributes to the expansion of interfaith dialogue and the strengthening of public accord. On these bright days, I wish everyone a festive mood. Let this holiday bring peace, harmony, love and happiness to every home and every family!" (Cited from S. Chamy)

On September 18, 2015, on the eve of the celebration of the 2000th anniversary of the ancient city, at the Derbent Central Library, an International roundtable was held on the theme: "The role of Mountain Jews in the social, economic and cultural development of Derbent." The event was organized by the International Charity Fund of Mountain Jews (STMEGI) in cooperation with the republican *Vatan* newspaper, *Tovushi* magazine, the Mountain-Jewish *Ochag* women's club, the Derbent Museum of World Cultures and Religions with the support of the Derbent administration. In this venue, the well-known figures of science, culture and arts, public

representatives of the city, guests and participants at the celebration of the city's Jubilee took part. A large delegation from Israel led by Tsvika Gendelman, the Mayor of Hadera, the twinned sister of Derbent, took part in the round table.

Opening the event, Danil Danilov, Deputy Head of the STMEGI International Charitable Fund of Mountain Jews, said:

- On the eve of the Jubilee, it is customary to sum up the results of the passed path. The most important achievement of Derbent is, undoubtedly, the recognition by UNESCO as the most tolerant city in the world. Here, the people of different nationalities and faiths live in peace and harmony as a united family of nations. Derbent always attracted people for permanent residence from different parts of Dagestan, Azerbaijan, and other regions. Another important point is that Derbent has preserved the oldest monuments of history, culture and architecture, which UNESCO has listed as a World Cultural Heritage site.

On the question, "What role did the Mountain Jews play in these and other achievements of the Republic?" the answers were made by the representatives of that community – Binyamin Shalumov, Doctor of Technical Sciences, Professor, People's Artist of the Republic of Dagestan, the author of several remarkable books about Dagestan and Derbent; Mikhail Dadashev, member of the Writers' Union of the USSR and Russian Federation, Doctor of Technical Sciences, Professor, author, dozen creations on Derbent; Irina Mikhaylova, the Merited Physician of the Republic of Dagestan, head of the *Ochag* Women's Club; Diana Aliyeva, Director of the Centralized Library System; Maya Matatova, Honored Worker of Culture of Republic of Dagestan; Semyon Ashurov, a composer; Lyubov Isakova, leading researcher of the Museum of World Cultures and Religion History.

All of them noted the indisputable role of Mountain Jews in the successful achievements of the city of Derbent in various fields of science and technology, culture and arts. For many centuries, Mountain Jews lived and worked here, contributed to the creation of material and spiritual values, and continue to do so now. Meanwhile, it is necessarily to be noted that despite this entire heritage and accomplishments Jewish young people are leaving the City of Derbent.

THE JEWISH COMMUNITY OF GROZNY UNTIL 1994

Mountain Jews began settling in Chechnya even before the arrival of the Russians. Most recently in Grozny lived 12,000 Jews. Today there is no Jewish community in Chechnya; there are no Jews at all.

According to a legend, the Russian fortress Groznaya appeared next to the Jewish settlement Dzhukhur-Yurt. It was time when on the place where

the main mosque is stated now, there was a bazaar square only for Chechens at market day. The territory behind the Sunzha was considered Chechen only, and no one would settle there from the townspeople. The Jews were able to make an agreement with the Chechens, and became the first inhabitants who settled on the Chechen side, in front of the bazaar – and there was a “Jewish settlement” which existed until the well-known military events on the territory of the Republic (1994).

Mountain Jews lived at the fortress from the very foundation. During the Caucasian War, the Jewish population fled to Grozny from persecution of the mountain tribes of the Caucasus. Being loyal to the authorities of the Russian Empire, the Mountain Jews found a haven at this land and thanks to them, a number of local inhabitants grew up. Living in the area named Slobodka, they were engaged in farming, gardening, cattle breeding, and crafts. In 1866, they owned 155 sakles (houses), 4 gardens and vineyards, 27 shops.

In the second half of the 19th century, there were two synagogues in Grozny (for Ashkenazim, built in 1863, and for Mountain Jews in 1865), two Rabbis, and two schools. In 1847, the Rabbi of the city was Moshe Tsarnis. In 1900, thirteen children studied in the Talmud Torah. In the same year, Matitiyanu Bogatyryov from Grozny participated in the work of the Fourth World Zionist Congress. In the early 1900s, the organization Poalei Zion worked in Grozny.

In 1906, in Grozny, a Mountain Jewish school was founded with teaching in Russian. The first director of the school was the participant of the Zionist movement Akim Ishayatovich Isakovich. In 1909, 64 families from Grozny moved to Erez Israel. In Jerusalem, namely they founded a community of Mountain Jews.

In 1925, the director of the Jewish school, writer Z. Khudainatov came up with the initiative of Latinization of the Hebrew-Tat language. In the second half of the 1920s, a club for Mountain Jews functioned in the building of the former synagogue. Meanwhile, within 1940s and 1950s, the Jews of Grozny made a significant contribution to the cultural life of the city. However, in 1963, the Grozny synagogue was closed.

Well-known Rabbis of Grozny: Moshe Tsarnis, Shaul Biniamini, Israel ben Asher, Matvey (Matitiyagu).

The famous Jews:

Ilya Sherebetovich Anisimov, the first ethnographer and historian of Gorsky Jews;

Arseniy Grigoryevich Ridal (1883, Petersburg - 1975, Grozny) – a director, actor, chief director of the Grozny Theater in 1952-1962.

They were born in Grozny:

Aron Benyamini (b.1886 - d.1943, Tel-Aviv), doctor, public figure, active participant in the Zionist revisionist movement, the founder of the National Union of Physicians of Israel. The Cardiac Center of the *Gadassah* Hospital in Tel Aviv named after Benyamini;

Naami Rabovna Ifraimova (b.1941), Honored Figure of Culture of the Kabardian-Balkarian Republic, choreographer, organizer and director of the *Tovushi* Choreographic Ensemble;

Lev Nikolayevich Raaben, musicologist, Doctor of Arts Criticism, professor, author, the works on the history of chamber-instrumental music.

Vladimir Shimduyevich Bogatyrev, an artist, hero of the Great Patriotic War.

Viktor Agavovich Rabayev, a poet, a follower of CRI independence, a critic of Kadyrovs.

Iosif Vardan, a sculptor, moved to the United States, took part in the development and design of presidential limousines for George W. Bush and Barack Obama.

Viktor Abramovich Kan-Kalik (1941-1992), the Jewish President of the Chechen-Ingush State University, Doctor of Pedagogical Sciences, Professor, lived and worked in Grozny. In November of 1991, in the capital city of Grozny, Kan-Kalik was kidnapped, tortured and murdered for unknown reasons.

Since 1991, Jews have started to leave Chechnya. This is a dramatic page of the local Jews.

D. M. Khazan, the head of the Jewish community in Grozny, in his book "From the Cultural Past of Caucasian Jews" writes:

"With the Chechens, Jews have always lived in peace and harmony. We almost all knew the Chechen language, sang Chechen songs, danced the Chechen lezhinka no worse than the Chechens. We have always felt the attitude of the Chechens towards us as equal. We well remember how the Chechens and Ingushes were evicted in 1944. We remember how the order of our Rabbi was transferred from the house to house so that no one could dare touch the property left from the Vainakhs and no one would enter the emptyhouses. It was like this."

These are the responses of the Chechens themselves to the outcome of the Jews from Chechnya. This is a letter from the Chechen:

"Dear and close to my people representatives of the Jewish people!

I will describe to you why the representatives of your people who lived in Chechnya deserve respect for themselves. In 1921, my grandfather Khazhbikar moved from Galanchozhsky district to Grozny, to the Moskovskay Ulitsa, at the Jewish neighborhood. He was a neighbor of a man named Lev Isakovich. Since the very first days, they had the closest

and most fraternal relations. In 1937, NKVD (Police) of the Chechen-Ingush Autonomous Soviet Socialist Republic (CHI ASSR) began to pursue Lev Isakovich (by unknown to me reasons), and my grandfather took him to the mountains.

During the years of 1937-38, Lev Isakovich lived with my grandfather's brothers. Representatives of your people in those years lived with the Chechens and were in grief and joy together. When my grandmother died, Lev Isakovich's wife took care of her young children, but her eldest daughter, my aunt, was trained to manage the household.

On February 23, 1944, during the deportation of the Vainakhs, all representatives of your people from young to deep old men, wept. Lev Isakovich gave my grandfather two gold coins for the road, and said, "Take, in a difficult time it will save you and your children." Then, in Grozny, my grandfather had a house, household things, and cattle. After 13 years of forced deportation, we returned to Chechnya. Lev Isakovich was looking for my grandfather, then children of my grandfather. When he found my father and his brothers and realized, that my grandfather and elder uncle had died of typhus, Lev Isakovich wept. He took my father, his brothers and sisters to his house at night, and when the visited neighbors left, he brought a written receipt following which my grandfather had allegedly sold the house and household belongings to Lev Isakovich. He said to my father, "My son, this is a little trick; I knew that the Chechens would return and in purpose to keep your house and household things, I signed this receipt."

He tried to tear off this receipt, but my father asked to give it to him, as a symbol of brotherly friendship between Jews and Chechens. We kept this receipt carefully, but in 2000, my house was under bombardment by Russian troops, and our relic burned down with the house. Lev Isakovich helped my father to transport from Kazakhstan his grandfather and uncle to their homeland. This great man helped my father and uncle with advices, and gave them some money.

In 1957, Chechens were prohibited to come back into Grozny, but thanks to Lev Isakovich, our family could have dwelling on Moskovskaya Ulitsa. When, after returning from Kazakhstan, the Chechens had to buy their own homes for a lot of money, Lev Isakovich gave back the house and the belongings of my grandfather with no charge. In 1958, when the Russian chauvinists staged a riot in Grozny, demanding the eviction of our people again, many Chechens who found themselves in Grozny were hiding within the house of your ethnic fellows. In 1959, Lev Isakovich bought two bulls on his own money and organized a funeral party in memory of my grandfather and uncle. At all funeral or wedding parties, Lev Isakovich

stayed instead of my grandfather. Therefore, my father always said, "I used many of his advices for my own life."

In 1968, the elderly Lev Isakovich died, and it was a funeral event rather than a Jewish one, but a Chechen one, because it turns out that he had a friendship with so many Chechens. After that, my father called Yasha, the son of Lev Isakovich, like his own brother. Around 1983, Yasha went to Israel. In 1998, my father died, and our connection was interrupted.

At that time, Mr. Kan-Kalik, the President of the Chechen State University was kidnapped.

Pro-rector Besliyev interceded for Kan-Kalik but he was killed on the spot. I am, as a deputy head of the Troops Commandment of the Chechnya Republic, investigated this abduction and murder. Kan-Kalik was the most intelligent professor; he was not going to refuge from Chechnya. He sincerely tried to help the Chechen people. Later, Kan-Kalik was found murdered.

I do not write on behalf of the whole Chechen people, but I express what is in my soul. Thousands and thousands of Chechen destinies are connected with the Jewish people, like my destiny. This is unforgettable; such relationships are passed over from generation to generation.

Bek Akkinsky,

With brotherly respect."

MOUNTAIN JEWS IN CHECHNYA:

"I WISH PEOPLE WOULD KNOW TRUTH ABOUT YOU!"

"As you know, Mountain Jews, strongly religious people; and I have a good friend, a Mountain Jew, Larisa Khanukayeva. She lives in Israel now, and I often correspond with her, even I make phone calls. I have a great respect for the Jews who lived in Grozny, and they us. My husband's classmates often came to us from Israel, now they just send letters. Our friend's grandfather was a Rabbi of the city of Grozny. In 1944, the Chechens were deported to Central Asia; then the Rabbi gathered all Jews and said, "I would curse everyone who touches the property of our Chechen brothers." It was told in case of possible marauding, which was widely spread among Russians, Cossacks, etc.

I knew many Jews who took Chechen belongings for protection; then, after 13 years they returned to them or their relatives, because many owners of things could not survive the deportation. My father-in-law gave to a Jewish neighbor for keeping an old picture painted by a French artist and two very valuable silver candelabras. After 15 years, when my father-in-law attended the local market, accidentally, a man around called him and, giving his new home address, asked to pick up his saved belongings. Father-in-law

did not recognize him at first, because this Jew (engineer) was newcomer in that house in 1944, in opposite, my father-in-law was a very famous man in Chechnya.

Many Jews spoken in Chechen, especially, the elders. My Chemistry teacher, a Mountain Jewess, always took pride in the fact that her grandmother spoke excellent Chechen and since her birth, she lived with these neighbors.” (Lyuba Raskin).

Mikhail Elizarov currently lives in Israel. He wrote the book “The Chechnya Community of Mountain Jews” which issued in 2014. On July 24, 2014, in Or-Akiva, Israel, the book presentation took place. Many people from Grozny shared out about their relatives and family dynasties. “The people who know and preserve their history are worthy of respect.” With these words, the author Mikhail Elizarov starts his book. This is a story of the whole nation.

Before the War of 1994, about 12,000 Mountain and European Jews lived in Chechnya. They felt danger and began to leave everywhere: to the central Russia, Israel, the US, Germany, but there remained about 600 of these nationals during this war. The Jewish Cultural Center *Tovushi* (KBR), an entrepreneur Roman Gavrilov, the Embassy of the State of Israel, the Jewish agency Sokhnut, the American public organization JOINT have made efforts to issue the documents and help people to leave the country.

However, in Israel the Chechens live in Abu-Gosh town. According to the stories of local residents, their ancestors were Chechens; although in many sources Circassians and Arabs mentioned, known as Mamluks, who served for the Turkish Sultan of the Ottoman Empire. The population of the city of Abu Ghosh, consisting of 99% of the descendants of the Chechens, is divided into 4 branches (teip); they do not allow marriages with other ethnic groups, keeping the purity of their tribe. The Mayor of Abu Ghosh, Selim Jaber, claims that his ancestors are ethnic Chechen *muhajirs* settled in the suburbs of Jerusalem since 1517.

THE JEWISH COMMUNITY OF NALCHIK

Nalchik, the capital of Kabardino-Balkaria, is located in 120 km west of Grozny. The largest Mountain-Jewish community of the North Caucasus resided in the city. In 1818, the Russian troops built a fortress on the bank of the Nalchik River. During the Caucasian War, the civilian population began to settle around the fortress. The Mountain Jews from Enderi and the Fortress Vnezapnaya also moved here. In 1867, near the Nalchik fortress, there were 74 families of Mountain Jews. The Jewish village in Nalchik, the Jewish Kolonka (that is, the “Little Colony”), is located in one kilometer from the central part of the city.

Here is how, according to an eyewitness, the Kolonka looked in 1871.

"Around every house is a wattle fence, the entire village is fenced in such style, and the streets are covered with dust for most of the year, which easily rises up at the slightest blow of the wind. In rainy days, the roads turn into a marsh, unlike the Cossack villages, here on an honorable place. There is not a church on a raised platform, but a synagogue; the houses are built in a row, very close to each other, the streets are narrow - as is customary in the whole of Asia. There is a forecourt in front of each house; in the each yard a small extension - a pantry. The houses are whitewashed from the outside. Along the streets, in the yards are many trees." (*The History of Mountain Jews of the North Caucasus in documents* (1829-1917))

Famous ethnographers V. Miller (1848-1913) and M. Kovalevsky (1851-1916) in their work, *In the Mountain communities of Kabarda*, noted:

"A mile away from Nalchik, a fairly large Jewish colony stretched, and we were interested in Mountain Jews, who had kept their ethnic type in incomparably greater purity than European ones. At the bazaar in Nalchik only male populace were, but swarthy biblical faces of women and children curiously watched us from the windows and doors. We seldom happened to see for some half an hour so many correct and charming children's faces with sultry eyes and curly hair... Jews near Nalchik are not engaged in agriculture, but in petty trade and some crafts. The local people does not feel to them any antipathy..."

In the second half of the 19th century, Jews mostly engaged in trade and crafts, tanning sheepskin. There were two synagogues in the city; now there is one new synagogue.

In 1918, Khanon Ibraimov was the deputy chief of the militia created by the local populace. During the Civil War, he was deputy chief of the detachment of city's self-defense squads. The elder son of Khanon – Benjamin Khanonovich Ibraimov, a candidate of economic sciences, for many years headed the Department of Professional Technical Education of the KBR. In 1925, the Jewish quarter of Nalchik was allocated to a separate administrative region within the city. In the same 1925, a school for Mountain Jews was opened, and the director of that one was Kamuyil Isaakovich Gilyadov; earlier, in 1923, in Nalchik, K.I Gilyadov prepared and published a grammar in the language of the Mountain Jews, using the Hebrew alphabet. In 1946, he was awarded by the Order of Lenin...

In 1947, the teaching of the language of Mountain Jews at school was discontinued.

In 1924-1931, the newspaper "Krasnaya Kabarda" was issued in four languages, with a column in the language of the Mountain Jews.

In the 1940s and 1950s, most of the city's urban Jews were employed in the garment and shoe industry. Many were engaged in crafts, currying in particular. In 1959, it was created a vocal and instrumental "Mountain-Jewish ensemble" at the shoe factory.

The Honored Artist of the RSFSR, People's Artist of the KBASSR, Tanakhum Ashurov, made a great contribution to the development of the musical art of Kabardino-Balkaria as well Khatseron Alkhasov, author of the collection "Tats Songs", printed in 1940 in Nalchik.

During the WWII, Isay Illazarovich Ilazarov, the resident of Nalchik, became the Hero of the Soviet Union; there is the street after his name, where he was born and lived.

Many well-known figures of the Republic and the Soviet country were born and worked in this city. Among them Ilya Davydov (b. 1932), a painter, since 1957, a participant of the exhibitions; Yuriy Mushayilov, Honored Artist of the Russian Federation, Vladimir Moiseyevich Shabayev (b. 1959), a physicist, Doctor of Sciences in Physics and Mathematics, Professor of the St. Petersburg State University, specialist in the field of Quantum Mechanics; B.Kh. Ifraimov, Ph.D. in Economics, and others.

In 1988, Svetlana Aronovna Danilova (born in 1940 in Nalchik) founded the *Tovushi* public and political cultural center. There is the *Shulamit* musical school, the director is Inessa Tashayeva. In 1990, it was built here a new synagogue. The *Jews of the North Caucasus* newspaper is publishing since 1993; the chief editor is M. Iofin.

There were 10,000 Mountain Jews and 2,000 European Jews living in the city by the end of the 1980s. In the 90s of the last century, Mountain Jews left Nalchik, but a community of about 400 people continues to exist in the Kabardino-Balkarian Republic. Today, the Jewish Kolonka is already a page of history turned down by the Perestroika in the late 1980s and early 1990s.

DAILY LIFE OF THE MOUNTAIN JEWS IN PYATIGORSK

The City of Pyatigorsk today is not only the capital of the North Caucasian Federal District (NCFD); since June 2016, it has been recognized as the capital of the Mountain Jews of Russia. Moreover, now, Pyatigorsk is their largest community in RF.

This large resort justly is considered as one of the most multinational cities in the Stavropol District. In addition to the Stavropol residents, there are inhabitants from almost all republics of the North Caucasus and other regions. In addition to the national diversity, representatives of various faiths, including Jews, populate the resort city.

A great role of the organization of Jewish activity in the Caucasian Minvody belonged to Roman Gavrirov, president of the North Caucasus Business Union. He was endowed by G-d with remarkable executive and entrepreneurial abilities, and was engaged in charity. He organized a charter flight Minvody–Tel Aviv. Unfortunately, he was murdered. Roman Gavrirov was only 50 years old. In 1990, regular flights to Israel were opened from the international airport of Mineralny Vody.

In the late 1980s and 1990s, Mountain Jews from Dagestan, Chechnya, Kabardino-Balkaria, Ossetia, and Azerbaijan began to relocate to KavMinvody. From this moment, the Jewish daily life in Pyatigorsk began to revive. It was organized the *Geula* Jewish community.

In 1990, the synagogue located on Shosseinaya Street opened doors. It became the first spiritual center of the Mountain Jews. In the same year, in Pyatigorsk, the Jewish cemetery was organized for the first time. Today, the development of Jewish life on the territory of the district's capital continues. In 2014, it was decided to build a new large Pyatigorsk Jewish community center. There is functioning a synagogue in the city, but its size was not enough for believers, because a large number of Jews come up to the holidays.

On June 8, 2016, in Pyatigorsk, a solemn ceremony was held for introducing into the synagogue a new scroll of Torah gifted by a Mountain Jew, Zakhariya Nakhimov. It is planned to open not only the community center, but also a new synagogue, the main one in the North Caucasus Federal District. Both objects to receive believers as early as September 2017. This is a very significant event for the Jews of the Stavropol Region and the entire North Caucasus. According to the project, the three-story building of the Center with a total area of two thousand square meters is designed for a prayer hall, miqwah, and the Holocaust museum. Parking lot, kosher café and market store will be offered for the convenience of visitors.

In addition, activities of groups on the learning Hebrew, Jewish dances, and much more will be held at the Center. Moreover, various events for young people are going to be there. In the synagogue, there would be possible to order Kosher meat for holidays and weekdays. For each Shabbat, the community members not only of Pyatigorsk are gathering in the old building of this synagogue, but also of neighboring cities of the Caucasian Mineral Waters. The synagogues closest to Pyatigorsk are located in Stavropol, Nalchik, Makhachkala, and Derbent.

The construction of the new center is completed. So far, in the old building along Tolyatti Street, Shabbats, Torah lessons for women and

children are being held, as well other events, including the separation of the chala bread, children's festivities, and the *Mazal* women's club.

Nowadays, there are several official Jewish organizations in Pyatigorsk – the Stavropol Region Jewish Community of Orthodox Judaism "Geula"; *The Regional Jewish Congress of the Stavropol Kray* Charity Foundation for the social development; the *Hesed Osher* Jewish Charity Fund; and the Sokhnut autonomous non-profit agency.

The construction of new buildings for Jewish organizations testifies the positive dynamics of the development of Jewish traditions in the North Caucasus. In addition to the construction of new religious and community centers, Mountain Jews are engaged in important projects to perpetuate the memory of the Jews who were murdered during the Nazi occupation in 1942-1943.

TRADITIONS OF THE MOUNTAIN JEWS

The word "tradition" comes from the Latin word "transmission", i.e. norms and rules of people's life which are passed on from generation to generation. Traditions take shape over a thousand years. They unite and help us to be a united people and ethnic minority. Traditions give an answer to the question, why it is necessary to preserve customs and values; by them is possible to explain an idea of good and evil and talk about the attitude towards the mother, father, and family. What do traditions mean to us, why is the interest in them growing in the modern world? How to explain that they may disappear, and then under the new conditions be reborn and make an impact on us? What and how to inherit? Should we blindly worship the traditions?

The questions are not simple, but clearly is matter of interest. The history of the Jewish people, one of the oldest peoples of the world, has thousands of years. Our sub-ethnos lost its statehood, its language. We lived outside the historical homeland, were scattered all over the world, but thanks to our Jewish traditions, we are preserved as a people.

TRADITION OF HOSPITALITY IS IMPORTANT FOR THE MOUNTAIN JEWS

Hospitality is one of the fundamental concepts of the human civilization.

Many travelers, ethnographers noted that Mountain Jews were distinguished by the typical hospitality of the Caucasus.

"The obligation of the owner of house is to meet the guest, take a weapon from him, take a horse, feed the horse, treat the kunak, and when he is leaving, to accompany him out the door and wish of happy journey. Every Muslim has his kunaks in Jewish villages; and every Jew has the same friends in Muslim villages." (I.Ya. Chyorny)

It was not occasional that in the Mountain-Jewish house (in the mountain villages it was the house *saklya*, and in the cities - the house in the European style) an important place was occupied by the room *kunatsky*. It was best cleaned. The walls were decorated with mirrors, weapons, large round copper trays. On the shelves, depending on the consistency of the owners stood faience, copper and glassware dishes. The women's portion of house often served both kitchen and kinder functions, as well a place for drying clothes and meat.

"Every good and accurate housewife must have on spot always a piece of sour dough and smoldering coals in the fireplace, rather than walking around and asking to neighbors. Therefore, in the summer after cooking, and in winter in the absence of all household - she closes the bunt in the ash, and thereby gets the opportunity to have a constant fire, then makes it every night. In this room, meat and sausages have been drying for the winter stuck. They are hung out on two long sticks, supported by ropes attached to the ceiling and left untouched until they turn black. Then the meat and sausages are ready and edible. Often closely, there hangs a huge smoked *kurdyuk*, which serves as a reserve for the whole family. When the head of the house have no job and foreseeing money for the purchase of meat, the careful and prudent housewife cuts off small pieces from this *kurdyuk*, melt and pour over the surface *khinkal* or flour thin gruel." (I. Sh. Anisimov)

"From the customs of Mountain Jews it pays the custom of hospitality. The traveler, who entered into the *Saklya* of a Jew, is considered unattainable. The first duty of the owner of family to take care of the guest's calm and treat him if he is hungry. *Saklyas* of Mountain Jews are small, one-story, roof slats with ramp for rainwater drainage, and only a few have houses with tiled or iron roofs. All have sheds over *saklya*. If you enter the house of a Jew, you will see an amazing mixture of luxury and poverty. The internal arrangement of the *saklya* is as follows: they are divided into two or three rooms. One of the rooms, which is cleaned better and much carefully than others, is called a *kunatsky*. In the *kunatsky* always twilight, because the shutters open only during the stay of guests. The owner takes care of this room, he rarely enters in it, but takes strong care of its cleanliness because in *kunatsky* is concentrated all his pride, all his wealth." (Cited from an article by A.T. Vasilyev in the newspaper *Novoye Obozrenie*, 1889. No. 1752, January 19 (it has been printed in Tiflis from 1884-1905).

Representatives of the senior generation of the Kabardians and Balkars remembered that often the Mountain Jews came or drove into their villages for barter trade and changed small industrial goods for food. They always had fine reception. Before the Revolution and in the first years of the 20th century the bazaar in Nalchik operated on Sundays. Kabardians and Balkars

came to Nalchik, knocked at the houses of completely unfamiliar Mountain Jews, and stayed in for the night. They knew that Jews did not eat pork and were happy with this custom; moreover, every visitor was treated gladly. These were customs of hospitality in reality.

Anisimov, I., wrote, "Respect and attention to the guest--a feature common to all mountain tribes--is considered a sacred duty for the Gorsky Jews. Each host welcomes every traveler with sincere cordiality, renders him all kinds of services, gives money if he badly needs them, and is responsible for him by own head while he is considered his visitor and remains with him under the same roof. Poor people reside mostly in two rooms; by this reason we are surprised at his self-sacrifice, which sometimes goes to the extreme: the owner treat the guest at the kunatsky room; if a guest, particularly, insistently does not demand to stay with him, then he goes to spend the night time in the 'dirty' female half of residence.

During a whole month, he might not have a piece of beef or lamb for feeding children, however as a guest comes, he takes every meals possible and treats him. Sometimes the guest stays many months, and the owner, without changing his cordiality, often goes out of finance sufficiency. Thus, after the guest leaving, for recover his funds and earn means he starts hardly be working. Meanwhile, in other villages each Highland Jew hold ties with his kunaks, Jews or Muslims, where he stops; the same way acts every Muslim..."

In order to understand traditions and customs, it is necessary to learn a history of the people and realize their character and soul. Of course, we are well aware that there are Jews who broke away from the Jewish traditions of their ancestors. Observance of traditions is important for any people, but without fanaticism. There are many interesting things in the traditions and customs of the past. We must inherit everything kind and good, everything that unites us, which will help our youth to integrate into national and world culture.

In case of the close association with the local Muslim population, it should be emphasized that Mountain Jews in their daily life manifestations in many ways looked like typical Caucasian mountaineers. Similar to any Caucasian, a Mountain Jew wore a dagger on his belt, which had, a symbolic meaning above all, pointing to the inclusion of his possessor in the complex context of intertribal, intergenerational and interpersonal relationships, such as twinning, blood feud, etc. All that regulated by the *adat*, or ordinary law. Ethnographers have repeatedly noted the good relationships between the Mountain Jews and Muslim mountaineers, recognizing the twinning between them.

Chyorny, I. Ya, wrote, "Muslims have kunaks in Jewish villages (auls), Jews have kunaks in Muslims. When a Jew came to a Muslim friend in the village, host treated him very solemnly, gave him place in the best guest room. The master tried to reckon with the religious feelings of his guest and did not cook for him the meals forbidden by the Jewish religion. Jews sometimes exchanged weapons with kunaks – this meant a blood union."

TRADITIONS ASSOCIATED WITH THE MARRYING

Author B.B. Monoakh exclusively interestingly presents this topic in his book *"The Prisoners of Salmansar"*. (From the history of the Jews of the Eastern Caucasus. Jerusalem, 1984.)

"Up until the 1940s and even before the end of the 1950s, parents were looking for a bride for their son. If it happened that young people fell in love, it was kept secret from their parents for a long time. Then with consent (or without consent) of the son, the matchmakers were sent to the bride's family. This was preceded by a preliminary – through 'scouts' – an arrangement with the girl's parents. After all, the return of authorized matchmakers with empty hands was considered as a disgrace! Then, for preparation of wedding parties, the parents agreed on the amount of the ransom and the amount of the dowry. They also made agreement on the time for the Kiddushin (kyudush ben du), or ceremony of the acceptance of the final solemn marriage contract, at which the first blessing Kiddush is pronounced.

Kiddushin ceremony is taken place at the bride's house; many guests are invited to the celebration, mostly, women. On this day, a bride is expecting for gifts from the groom. During this festivity, parties were making agreement for the wedding appointed day. For this, as a rule, they chose autumn season, after the completion of harvesting.

After the Kiddushin ceremony, the bride was allowed to go out for a walk with the groom, go to a cinema, a theater, concerts, weddings and other events. However, someone must have accompanied a groom and bride from her close relatives (siblings) or her young female friend. On the eve of the wedding, especially the last week before, a fiancée was not allowed to have dates with the fiancé.

The Jews of the Eastern Caucasus hold two parts of wedding ceremonies: the first, at the bride's house, where the whole family and the numerous relatives of the groom are also invited. The next day, a wedding ceremony is held in the groom's house.

On this day (usually at noon), the groom's representatives and Rabbi attend the bride to write down the dowry. After assessing the dowry, Rabbi

writes down a ktuba (ketubo). After drawing up this marriage contract and intensive eating, the guests leave. Then the bride's preparation begins. Being finished the ritual bathing procedure (miqwah), the bride is dressed in clothes received from the groom. In the evening, a farewell with the bride begins – there is a lot of laughter, but even more tears on her farewell... finally, the wedding procession moves with music, dancing, and torches (bargulu).

At the head of the march are walking the groom with accompanying brothers and friends. Behind them, covered with veil, the bride is coming, surrounded by relatives, brothers, and her numerous young female friends. They are carrying lighting candles. Accompanying group bears a part of the dowry - one set of bed linen, a mattress, pillows, a mirror and a burning lamp. If a rag is included in the dowry, they are carrying it.

At the gates of the house, the groom's parents met the wedding procession. After a short "bargain", the bride is "redeemed" (for a symbolic sum) from her brothers (jilo-vgirgo). The bride's mother, who was waiting with impatience, holding a cup of honey in her hand, approaches to the bride, dips her fingers in honey and puts them in the mouth. Then she dips her fingers into honey and puts in mouth of herself, and takes the bride to her house. However, at the gate again she dips the fingers of the bride's right hand into honey, and smears the jambs or the crossbeams of the gate, so that this house would be sweet to the bride and that she too be sweet for this house.

The dance of bride is mandatory at the wedding ceremony. The closest person to the groom (father or brother) invites her to dance. Dancers give the bride money or a gift (ring, gold watch, bracelet, chain, etc.). The dance of the bride completes the first fragment of the celebration. After that, guests are treated by meals and drinks. The wedding lasts until the morning.

When there is still going a feast, the bride is taken to her bedroom, where the bed is prepared which was brought in advance from the parental home. Two female witnesses are taken care of this bed: one who came with the bride, the other is from the groom side.

Then two witnesses (one from the bride's side, the other from the groom's side) "are preparing" the groom, after which he enters to the bride. After some time, the groom comes out with a handkerchief that confirms the bride's innocence, and gives it to witnesses, and the witnesses hurry to the bride. Afterward a young husband for a whole week should not approach his wife. All week long, girlfriends and numerous relatives from both sides 'secure' her.

The handkerchief of innocence is the pride of the mother – the bridegroom's friends are borne to the bride's parents the same night and

they receive a reward for this – wine, chickens, and money. After the wedding, the feast in the groom's house continues until the evening of the Sabbath. On this eve (Shev Eliyahu Anavi), many guests are gathering here. Three Saturdays after the wedding, from the house of the bride envoys come with gifts, sweets and other food for her and the whole groom's household. The point of this that the bride in the "not of her" house would be not shy.

It should be noted that the Jews of the Eastern Caucasus have a prohibition to get married on the niece both along the lines of brother or sister, as well as on his father's sister or mother's sister. It is considered noble to marry a widowed wife of brother if she does not have children.

In addition, for last decades the choice of the bride and groom is made with the full consent of the young persons. Parents almost do not interfere with this. For a long time there is no bride 'price', the dowry issue is also not the main thing at the engagement."

Nowadays, the wedding traditions have been changed in many cases.

MUSICAL INSTRUMENTS

Common wide spread folk musical instruments in the Caucasus are a tar, kamancha (komoncha), harmonica (argan), bayan, accordion, clarinet, drums (govol), tambourine (tep), duduk and zurna. In the Caucasus, the art of wedding musicians has long been known and highly appreciated. The trio of the instrumental ensemble could consist of musicians who are skillful in the following instruments: tar, kemancha, govol, or clarinet, accordion, nagara.

FUNERAL RITUALS

"...The funeral ceremonies of the Mountain Jews are consisted of the Judeo tradition and local customs of the peoples among whom they lived. There are traced in them the funeral rites of the pagan rituals and peculiarities of the Azerbaijan, Dargin, Kumyk, Lezzin, and other peoples of Dagestan. As soon as rumor of a death of someone in the village or city reached them, they threw all their household work, closed the shops, artisans stopped their activities; all of them rushed to give last obligation to the deceased. Literally, folks filled within a few hours the house of a late person. It is necessary to enter to the house of the deceased not alone, but in groups.

Immediately after a death, the full prayer of Shma Yisrael (without blessings) is prayed. Candles were lit. In the room where the deceased was lying, mostly women commenced mourning ("yass"). In the room and in the courtyard a terrible crying ("yass") is rising about the deceased. Mountain Jews have professional mourners ("giryasokh"), who being sited in a circle,

mourn the deceased.” (Cited from the article of M. Kurbanov “On the issue of funeral rites of Mountain Jews”).

According to A.T. Vasilyev, “If a young woman or man passed away, the crying person expresses regret that the deceased did not have time to enjoy the marital life. If the old man died, she regrets that the deceased left the house or family. At first, she cries alone, but soon her sobbing is picked up by all present and merges into one general mournful crying.” “Close relatives tear a piece of clothing from their necks down; they make a rupture on their right-hand side in memory for close relatives and on the left side for their parents.” All that week’s mourning, except for Saturday, was got on worn or chopped off clothes; this rite symbolizes a broken heart.”

By the opinion of L.Ya. Sternberg, loud shouts “have the purpose to cause the deceased’s pity for the living and encourage him to return to his relatives.”

According to the evidences of the prominent Russian orientalist Vasily Bartold, the custom of tearing hairs, uncovering a head, and scratching a face was specific for the Tatar-Mongol tribes as well.

Similar traditions have taken place among other Caucasian peoples also. “The public support of the burial,” notes M.M. Ikhlilov, “was assigned to the local synagogue. The synagogue had funeral implements (boilers for washing, hearse). The deceased is usually washed by two persons. Each of them puts on hands gloves of coarse calico (now medical gloves), so that the bare hand does not touch the body of the deceased because any disease can pass to them. A man is washed by men; a woman by elderly women who know Jewish rites and reading prayers.

In the room where a dead lied, candles are lit, and one of the relatives is always present. People believed that since the soul of the deceased visited this place several times in a row, it was necessary that she feel bright and be satisfied that the relatives of the deceased do not forget about her.

Mountain Jews try to make a burial ceremony, like all peoples professing Judaism and Islam – right in the day of death; if a person dies in the evening, a funeral postponed to the next day. Like other Jews, Mountain Jews are believed that a dead body craves burial, which explains the haste of this ceremony. The exception is on Saturday.

Members of the “Hevra Kaddisha” take the dead out of the room. All those who gathered at this time stand in silence and wait until the members of the family will pass by them. At last farewell, the coffin with his feet forward is placed in front of speaker (Gobay and members of Hevra Kaddisha). At this time, when the deceased is prepared for burial, men and women begin to cry, along with blows to their forehead, face, chest, by scratching their cheeks and other expressions of sadness and grief. Whole

community takes part in a burial ceremony but in different way. Women is prohibited to come inside and they stop at the edge of the cemetery; or do not go beyond the gates of the house. The Rabbi recites a prayer – "Kaddish". Used on the prepared ropes, but more often on the hands of the deceased's body lowered his head to the East in the grave so that his face was directed towards Jerusalem. The first to fall down the grave are the sons, as well other relatives of the deceased, and then the rabbis, afterward the rest present. Everyone tried to throw at least one handful of earth.

When the tomb was filled to half, a nameplate was temporarily placed at the head of the bed. When the grave is filled by ground, it is customary not to transfer the shovels from hand to hand, but the next one must raise it from the ground and, having finished the work, throw the shovel on.

Leaving the cemetery after the funeral, the gathered people are arranged in two rows; the relatives of the deceased are passing between them, receiving condolences. Everyone begins to comfort the relatives of the deceased; before they enter the house of the late, they are washing their hands with water three times each. All participants of the funeral participate in the meals called "Seudat Avraa". Neighbors and friends, who took care of the relatives in mourning, bring meals from their homes. A week after the funeral, the house of the deceased is full of people. From this day on, the status of the relatives of the deceased - "Onyen" (mourner) changes to "Abel" (in traure) and for them begins the period of mourning, which is called "Ovil", and in Hebrew "Shiva" (seven), because lasts 7 days.

The Highland Jews believe that the soul of a person when left the body now flies to heaven, where is told her that she will wake up only after seven days. During this time, a person who is in mourning, does not leave the house during all days of mourning, except for the Sabbath;

In his house people gathered for a Minyan to read prayers;

It is forbidden to wash and iron during "Shiva";

Person must not wash the entire body completely, even in cool water, but he can rinse hands, feet and face;

The mourner does not shave and does not cut his hairs, does not cut off his nails;

Marital relations are prohibited;

You must not engage in craft and other work, but it is allowed to keep your house in order and prepare food.

In the house of the mourner, mirrors and paintings are covered with cloaks.

According to the faith of the Mountain Jews, for a whole week the soul cannot get used with the idea that she lost her dwelling, and all this time she

visits the house in which she lived during her lifetime. Therefore, in the corner of this room, where the dead lays, relatives put a lighted candle for one week, which is covered in front with a copper tray.

Some Mountain Jews believe that the soul for a whole year is at the same place where it left the body, and therefore they burn constantly a lamp in that place in honor of the soul.

During this week, the community does not leave the house of a late.

The women, who stayed for this week in the house of the deceased because of respect to his parents, at the end of seven days, are organized the first commemoration of the "Hufti". Mourners now with the participation of women attend the cemetery. Rabbi reads the funeral prayer for all the deceased in the family and the happy one for all of the living. Upon return, men and women are served with meals. On this official ceremony, the Rabbi removes the mourning, but it still remains in force. After the end of thirty days ("Shloshim" or "Seiy"), the heir of the deceased or widow prepares lunch and dinner for the whole village; if they are needy, then community helps them in this grief.

Then again, Rabbis are praying for the sake of calming the soul of the deceased and her soon coming into paradise. If for this period one of the main Jewish holidays falls, mourning is interrupted, and does not resume after its termination. The next funeral party scheduled after eleven months ("Yazda Megi"), on the same day that the deceased died; then once again a general dinner and supper for all relatives. This period of mourning is called "Day of Remembrance" ("Yom a-zikron", "Yorzait" - the anniversary of the death or "Avelut"), is observed only in memory of parents.

Sons daily, three times a day, should read "Kaddish" for eleven months. If this is impossible, "Kaddish" should be prayed, at least by Saturdays. Mountain Jews, annually, kept funerals on the day of death, and women gathered to cry.

Informant Pashayev, A.B., b. 1934, the city of Buynaksk, gave valuable evidence for those who are interested in the ceremony of the funerals. He noticed that on the day of the anniversary candles were lite on and made readings of the chapters from the Mishnah for the exaltation of the soul of the late, and went to pray at the graves of the father and mother. They read chapters 39, 16, 57, 72, 91, 104, and the 130 of *Theilim*.

After that, those verses from chapter 119 are recited, which begin with the letters that make up the name of the deceased and then the verses, the initial letters of which form the word - the *soul*. On the grave were erected monuments made of specially cut stone. The custom to establish a tombstone at the head of the grave originates in ancient times. A portrait of

the deceased should not be hung on the monument. The inscriptions were always made in Hebrew and the dates according to the Jewish calendar. Now these figures are knocked out in Russian as well, moreover, the richest of them can afford even set with portraits on them.

In some communities, it was customary to place a tombstone only after one year from the date of burial. Our informants argued that the law does not contain any instructions on this matter, but it would be more correct to establish a tombstone as soon as possible. In Israel, it is customary to put a gravestone to the thirtieth day of mourning.

In recent years, Rabbis prohibit to set alcoholic drinks on the memorial table (there was no such ban before).

Modern Mountain-Jewish cemeteries are amazing with their splendor. Massive, marble stele often decorate, in violation of tradition, a portrait of the deceased.

At the same time, it should be said that Mountain Jews of Dagestan, like other Jews, have many positive customs associated with the funerals. In our opinion, the custom should be encouraged that all Mountain Jews (both men and women) go to the relatives of the deceased to express condolences and farewells to the passed away. Friends, relatives, close people provide labor assistance and moral support to the family who lost their member.

Per the culture of the Mountain Jews, like many of the peoples of the North Caucasus, relatives have provided and continue to provide assistance with food and money to the family of the deceased.

Thus, the information given on the funeral rites of the Mountain Jews allows us to conclude that the role of the Jewish religion was extremely important.

CLOTHING

“Men’s national clothing throughout the North Caucasus until recent time was Cherkeska (Circassian style coat) worn by Jews as well. Cherkeskas were sewed from thin broadcloth of various colors. Old men and religious people wore traditional Jewish clothing: long and short caftans, usually of a protective color (in form, this clothing resembles the garb of the Hasidim in Jerusalem). The Caucasian Jews girded by a narrow leather strap with a silver set. The footwear was, as a rule, leather light boots on rawhide soles. The peasants wore a tiroch (chariki) – the bast shoes made from unskilled cattle skin.

Men’s hats of several kinds were sewed either from an astrakhan sheepskin (a necessary addition to the Circassian coat) or from lambskins (the preference was given to a girdle). Women’s clothing was diverse - both in style, and in materials and colors.

Traditional clothes were a long-necked caftan, under which they wore the same long white shirt and pants to the very heels. Traditionally, women had to hide their hairs from the others eye. Therefore, the traditional female hat (chutgu) was tubular, and its length corresponded to the length of hairs. In addition, the head was covered with all kinds of kerchiefs, scarves, shawls, etc.

With the penetration of Russian culture into the Caucasus, traditional and ethnic clothing began to disappear, giving way to ordinary European clothing. Moreover, from the middle of the 1930s, when the wearing of a dagger began to be regarded as wearing a cold weapon and punished with the sentence for up to five years of imprisonment, the Circassians finally became obsolete. Traditions of women's dress also succumbed to the onslaught of modern fashion."

CUISINE

In view of the historically formed settling of Mountain Jews, a strong imprint of Turkish, Iranian, Dagestan, and Circassian cuisine was imposed on their kitchen.

"The cuisine of the Jews of the Eastern Caucasus resembles the cooking of the peoples around them, and even the titles of some dishes are the same. Nevertheless, Jewish dishes differ from all others in their taste qualities. This is due primarily to the fact that Jews adhere to the rules of kashrut and special technology of cooking.

For example, in most of the peoples of the Eastern Caucasus, before cooking, the meat is poured with cold water and put on fire. Therefore, during cooking, a foam is formed that mixes with the broth and significantly reduces the taste of the products. Jews put the meat immediately in a hot boiling water. All foam at the same time appears almost simultaneously, and the person who is cooking immediately removes it. In addition, only kosher meat is cooked, purified from blood vessels and blood itself.

The basis for cooking is the agrarian crops: wheat and polba, from which made all kinds of cereals, millet, lentils, peas, various beans, flour, and rice. As livestock products are widely used beef, lamb, milk, butter and other dairy products. Fish is consumed in large quantities (it can be eaten simultaneously with meat and with dairy products). The menu includes fruits, vegetables, as well as watermelons and melons."

"The Jews of the Caucasus use wheat and grains, as well as rice to prepare soups, various cereals and pilafs. It should be noted that Jews prefer liquid food to dry dishes. The famous Caucasian khinkal with beef, lamb or chicken, dressed with crushed garlic and wine vinegar, is a frequent family meal.

Among the different types of meat, lamb is the most popular, followed by beef. When there are nothing of them to be used only the sweat-smelling goat meat cooked. The Jews almost never use hard buffalo meat. A proper place in cooking is poultry, especially chickens and turkeys.

Common dishes are included *pelmeni* (*dushbere*). This dish is consumed with crushed garlic and vinegar or thorn acid. *Dulma* is dry cabbage rolls (stuffed meat with rice and other ingredients) seasoned with thorn or alycha acid; *epiragi* is a stuffed cabbage in broth, stuffed with minced meat and rice). This dish by taste and in looking is very different from *dulma*. Before being removed from the fire, *epiragi* are filled with a broth of dried *alycha* (*eliu*), they can also be stuffed with Bulgarian pepper and eggplant. Weekly dishes include all kinds of pilaf, prepared with cereals and rice. There different type of pilafs based on adding different ingredients: chicken breast, prunes, dates, raisins, almonds, etc.

In the cuisine of the Eastern Caucasus Jews an important place is occupied by *shish kebab* from lamb, *tava kebab* cooked in a frying pan, and *lulia kebab* prepared from stuffed meat and necessarily roasted on skewers. All kinds of dishes are prepared from poultry as well. At solemn parties, poultry is usually served in whole-grilled and whole-boiled styles.

As we have already noted, an important product is fish... In every Jewish family, fish were greased, so that it would be enough until the next season. In addition, there were available in large quantities dried *kutum* and pikeperch, including all kinds of *balyks* – both from salmon, and from other fishes. The most popular Jewish dishes are stuffed fish in the form of cabbage rolls with various spices and fresh fish fried on skewers. Extraordinary dish is *buglame*, which means 'steamed'. Fish with all ingredients are placed in a pottery pot, which is then placed in a large pot filled with water. The pan is tightly closed with a lid and set on the fire. The process of cooking is long, but the taste of this dish is beautiful.

The festive dish is *hoegushd*. Finely chopped, pre-cooked meat, filled with egg whites with different seasonings, set in a deep-frying pan and put on fire. According to the classic recipe, before the meat is completely baked, the contents are poured over with egg yolk, and then the pan is covered with a tray and hot coals are poured onto the tray. This is done to ensure that the dish is baked on top. It is clear that in modern apartments, these manipulations with coals are not easy, and therefore the dish is put in the oven and uniformly baked on low heat. From other dishes, it would be called a *chudu* (*chehureks*). They are cooked from chopped tufts or, less commonly, from natural meat.

Previously, preference among alcoholic drinks was given to dry grape wine. Nevertheless, after the private production of this wine has ceased, the

quality of wine has significantly decreased. Therefore, now the majority prefers cognac and vodka. From non-alcoholic beverages, tea is preferred. There are served for this all kinds of spices, cakes, cookies, jams, etc.

This is not a complete list of dishes of Jewish cuisine of the Eastern Caucasus”.

Ilya Sherebetovich Anisimov, the first Gorsky Jewish ethnographer of the 19th century and author of the first monograph about local Jews, traveled all over the Caucasus, having done as ‘pedestrian and horse rider’ way around seven thousand versts (miles), collected unique ethnographic, historical, statistical information and thoroughly studied their life, customs and traditions. Here is how he described the kitchen of the Mountain Jews:

“Among the dishes served in honor of the guest or on holidays, the best and most beloved are – shish kebab, hinkal seasoned with vinegar and garlic; “kurze” (dumplings from dough, containing minced meat, and eggs with lamb fat); “tara” (herb porridge with pieces of meat ...); “durma” (chopped meat wrapped in cabbage or beta leaves); “chudu” (meat pies), yagini (soup with beef or lamb with sour berries), “nermov” (wheat porridge with pieces of meat or chicken); and so on.” (Caucasian Highland Jews, 1888).

The dish “*Tara*” is a matter of interest. This plant is unpretentious in cultivation, but useful for meals and has a scientific title: a mallard, in Latin - *Malva neglecta*, or mallow. Mountain Jews consume its leaves. The leaves have a wonderful taste in winter and early spring.

Tara is prepared in several ways. Each homemaker has own recipe for cooking. One way to prepare *tara* is without meat. The leaves of *tara* are boiled, then beat off with a copper skimmer to a homogeneous mass. Finely chopped onions and little bit rice are added, then it is boiled and served for eating. There are ways of preparing *tara* with meat.

Tara in Kaitag-style.

Beef stuffing is fried in sunflower oil with plenty of onions. Then it is added the specially prepared *tara*. Leaves of *tara* (can be also used root - guntgyo) cook for a long time, then grind. And after the boiling, the liquid is not thrown away. It can be added in combining all the ingredients. Raw rice is added, about two tablespoons. It all depends on the amount of herbs, meat. It is also needed to boil the pitted sour cherry (*elyu*), and add it to *tara*. It is added fresh greens – dill and coriander. There are fans who add finely chopped garlic. Altogether, it has to be cooked for about half an hour.

Tara in Derbent-style.

The herb is prepared in the same way, but large meatballs made of meat. There is saying, there are no comrades for taste and color.

It is recommended to serve all kinds of *tara* with cooked rice. Sometimes such a dinner can be prepared from the leaves of beet (especially in summer, when *tara* blooms).

Among the dishes, *dyushpere* (a sort of *pelmeni* with a large onion content in minced meat) is especially popular, *chudu* - minced meat or green onions, *ingar* (Caucasian *hinkal*), *bugleme* (fish jelly), *epragi* (cabbage rolls). Snacks are herbs (coriander, celery, parsley), as well as cucumbers and tomatoes, radish and dried fish. Dairy products, rice, heavy tea, wine, *yaghiny* (meat soup), *suvlu-gurme* (soup with meatballs), *shilovo* (soup lean), *kugenboli*, and other dishes are noticeably present in the diet of Mountain Jews.

EXODUS OF THE MOUNTAIN JEWS

In the mid-twentieth century, the Mountain Jewish communities experienced many shocks associated with the Second World War, the state anti-Semitism, urbanization.

The events of the early 1990's that led to the disintegration of the USSR, created conditions not only to the emergence of new independent countries, but the prosperity of crime and the rise of national self-identification, but also to serious migration processes throughout the post-Soviet space. These changes also affected Mountain Jews. All this led to the exodus of Jews from the Caucasus. There are cities where nowadays no Mountain Jews – in Buinaksk, Grozny, Kizlyar, Mozdok, and others.

'Unfortunately, the consequences of ill-conceived state reforms and the socio-political situation in the Caucasus are developing in such a way that this distinctive people continue to leave the land that is for him a homeland.' (Cited from A.I. Musukayev, Doctor of Historical sciences, professor. *The History of Mountain Jews of the North Caucasus in Documents (1829-1917)*, p.3)

In the 1990's, the departure of Mountain Jews took on an unprecedented scale. The city of Derbent, where for almost 50% of the population were of them, decreased in these years by almost one and half times. The main reasons for the departure of the Mountain Jews were the instability of the Caucasus region and the openness to exodus to Israel.

A scholar and ethnographer, M.A. Chlenov, writes on the situation with Gorsky Jews,

"In recent years, they have become a part of urban life, where previously only a few have blurred in the many-voiced chorus of street noise in Moscow, Beijing, Tel Aviv and the United States. Moreover, often in these entire places one can hear the question, who these highlander Jews are, where they were born, where did they come from, and why did leave? Ashkenazi Jews left, who were clearly an alien element in the Caucasus. In

addition, the Mountain Jews with families were leaving, selling houses and property, moreover, sometimes throwing everything on spot. With a sorrow in heart the Caucasian neighbors, with whom the Mountain Jews always maintained good relations, saw off. They wished good luck in new homeland, helped with the departure. There were almost no cases of robbery of apartments or beating of this ethnos. Nevertheless, the Jews said farewell to the Caucasus.

In the 90s, emissaries from Saudi Arabia came to this area. A slaughter broke out in Chechnya. In 1999, Islamic militants attacked Dagestan, where from invaders were thrown back to Chechnya. Those difficult years were in the Caucasus. Everyone who has emigrated wants peace and creativity for the local peoples. Only, the Mountain Jews in that area and in such numbers, will no longer be, probably, never."

On the beginning of the 21th century, Mountain Jews reside in communities of Baku, Derbent, Makhachkala, Pyatigorsk, Nalchik, Moscow, Beijing, State of Israel, the USA, Canada, Germany, Austria, Australia.

The number of Mountain Jews in Israel is about 120,000; 80 - 100 thousands in the countries of the world.

According to unofficial data, about 30 (?) thousands live in Moscow; at the Caucasian Mineral Waters inhabitants are about 15 thousands. About 10 thousands people live in Azerbaijan now.

Rabbi Shmuel Simantov (Simanduyev), one of the leaders of the community of Mountain Jews in Israel, curator of a number of Jewish national projects in Azerbaijan and Russia, answered the questions of the journalist of the *Caucasian Regional Studies* magazine:

- What do you see for the future of the community?

Rabbi Shmuel Simantov (Simanduyev) replied:

- Therefore, you asked questions about assimilation, about moving away from your roots. However, it seems to me that right now the reverse processes are going on within our community - the return to religion, to our roots. Moreover, we, the Mountain Jews, are the people which if we do something-we do it from the whole heart, not on half. I repeat: we are certainly Israelis, an integral part of the Jewish people. Nevertheless, at the same time, I am deeply convinced that, as being a sub-ethnos, we must preserve our identity – just as other communities try to preserve the same.

We have a lot in common, but we differ from others, I am sure, should not divide us, but replenish the common treasury of our national culture. Today, Mountain Jews scattered and could be met almost worldwide. The question arises as to how, in such a dispersion, the Caucasian Jews manage

to maintain their national consciousness and differ from the other tribesmen. In the opinion of the experts of the community of traders of Israel at the Masterforex-V Academy, our language, which is the dialect of the Tat (Farsi) - allows one to feel as one whole.

On Juhuri not only the older generation of 40- to 60-years-old speak, but also ... children. There are families of Mountain Jews, who until now, after the birth of a child, specially speak to him on Juhuri and he grows up knowing this language, as well as the language of the country where he lives. Sometimes such children no longer speak Russian. Young people speak Hebrew, Azerbaijani, English, and Russian. Analysts believe that the traditional culture of Mountain Jews is close to all Caucasian peoples – they same dressed, obeyed Adat, which is laws based on customs. Mountain Jews practiced kunachestvo, recognized blood feud.

There were traditions of hospitality, bigamy, payment of kalym, engagement in childhood. The only thing that distinguished the life of a Jew from the life of his Muslim neighbor was the laws of Judaism that were present in his daily life (observance of the Sabbath, holidays, kosher food, and Jewish circumcision rite). However, the Mountain Jews were fully included in the context of complex intergenerational and interpersonal relations, which are the visiting card of the Caucasus. That is why the community is so sacred to them.

Eventually, Mountain Jews always keep in touch with each other. Their communities necessarily have their own 'Gorsky' synagogue. These Jews even celebrate Jewish holidays in their own way: Easter they named Nison, Purim - Gomun, Sukkot - Aravo, etc.

What can you say about the Jews from the Caucasus in the Russian and Israeli business world?

- This is a special issue, which is considered by analysts and sociologists. There are many people among the Mountain Jews, who have achieved significant heights in various spheres. You can mention the names of famous scientists, military, writers, artists, politicians and, of course, businesspersons.

Among the known representatives of this small ethnic group, the majority are businesspersons. Many Mountain Jews quickly succeeded in business in different countries. Large Moscow business persons Zarakh Iliyev, God Nisanov. In Israel, Mountain Jews formed one of the most influential communities. There are two Army Generals Aluf Ehud Adam and Adam Yekutieli. Among them are mayor of the city and famous businesspersons. On the Promised Land, the "Caucasians" have made significant progress. From European Jews (Ashkenazi), they are distinguished by their assertiveness and Caucasian sociability, from those

who born in Israel (sabers) by vigor, and innovativeness from the “Moroccans” and “Yemenis”. All these features certainly speak in favor of the mountaineers. Businesspersons from the “mountaineers” are united by a desire for charity. So, in 2000, the brothers Zaur and Akif Gilalov built a synagogue for Mountain Jews in the courtyard of the Moscow Choral Synagogue, and one temple for their expenses was built in Israel. It was held the World Congress of Mountain Jews by them. There were published books sponsored by their fund, and the *Minyan* magazine was issued. The cultural centers of Mountain Jews in all countries of residence of this community are also built thanks to the funds of the native numerous sponsors.

Unfortunately, the young leader of all Mountain Jews Zaur Gilalov was killed in Moscow. Who did this? This question remained unanswered.

I would especially like to talk about German Zakharyaev. His personality is the pride of Mountain Jews worldwide. He is the creator of the STMEGI Foundation. What kind of organization is it and what does it do?

German Zakharyaev himself answered this question:

“STMEGI Foundation was established in 2001. The goals and objectives of the fund are remaining unchanged – the preservation of the culture and traditions of the Mountain Jews.”

In these two words – culture and traditions – is a sense of many subjects: history, religion, customs, language, art, literature, music, and much more. We have expanded the external activities. Today, apart from Russia, we have our offices in three other countries - Israel, Azerbaijan and the United States. These organizations already conduct independent activity; they have their own projects in priority areas, their own budget.

Ideally, it would make sense for the Mountain Jewish community to create a single body with a board of trustees from our successful businesspersons. There are many assignments, for example, the construction of synagogues and community centers. Now, every Mountain Jew helps individually, so there is an incorrect distribution of finances. For example, someone appeals for help to three people at once, because he knows them all, but he does not need such extensive support, and yet someone does not know anyone, but at the same time, he follows serious activities, and he needs desperately any support. Therefore, instead of someone addressing me today, tomorrow – to another Mountain Jew, then – to the third one, it will be better if we send it to our created common fund, so that it can get exactly according to his requirements. In addition, with the help of such an organization, it will be possible to start building community centers and synagogues for Mountain Jews in different cities and countries. One of these centers has already begun to be built in the city of Akko with the support of our STMEGI Foundation.

We are doing a great job to improve the image of the Mountain Jews in Israel. One of our last achievements in this field is the beginning of the broadcasting about the Mountain Jews by the REKA radio company. Three programs have already taken place. They sound in Russian and designed for the public. In autumn we hope to enter the World Jewish Congress with the issue of Mountain Jews--now it is our strategic task. I decided to become vice-president of the RJC on Mountain Jewish problems to cover audience in not only Moscow, but also all of Russia. Since this year, I am also the Vice President of the Eurasian Congress--this organization operates in 24 states. I do not need fame – the point is important to deal with real problems.

Last year, with the assistance of the STMEGI Foundation, the RJC and Ministry of Immigrant Absorption of Israel, the first research center was established at the University of Ariel for the Jewish communities in the Caucasus and Central Asia studies. It is good that there are many communities. Let the people work! All Jews in their soul are leaders, and when one Jew says something, he will say, "Am I more stupid than you?" But how many organizations have opened in the last five years?! When Jewish businessmen tried to do something for the Jewry...?"

The Foundation presented Torah scrolls to the several Israeli synagogues, both in Jerusalem and in small towns; the newspapers of the Mountain Jewish communities in Azerbaijan, Israel and the US are at its expense to this day. Books are issued; conferences and international congresses are held, etc.

In early July 2012, the world's first Internet site for Mountain Jews Isroil.info was launched, which may be interested to investors, entrepreneurs, big businessmen, history lovers, ethnographers, where everyone can get all the necessary information about this tribe of Israel, which lost in the high Caucasian mountains, skyscrapers of New York, Hong Kong, Shanghai.

What is the phenomenon of Mountain Jews, is it the regularity or chance, and how a small national minority, thanks to a rigid clan and mutual help, might achieve success? This idea tried to find out the analysts of *The News of Russia*, *The Exchange leader*, and *Masterforex-V Academy* section, and for this asked Abraham Davydov, the chief editor of the web site of Mountain Jews.

- How representatives of small nationality can achieve success in business?

- Small nations, unlike big ones, are followed great mutual assistance and clannish, so by this way they preserve their ethnos and achieve success. Today, Mountain Jews or Zhugury, as we call ourselves, have a reputation

of a powerful and very modern business society, distinguished by its corporate character, dynamism and enviable potential (both economic and political). Representatives of this small nation have long been well known in the business circles of Russia, Transcaucasia, Israel, the United States, Canada, China, making up a small but very influential diaspora. Of course, the Mountain Jews try to preserve the traditions of their ancestors, preserving their national identity, but without the essential information, and, most importantly, without well-established communication, it is not so easy to make.

Now, with the appearance of the website Isroil.Info, all those who rank themselves among the Mountain Jews have such opportunities.

- Which tasks does the website of Isroil.Info Mountain Jews set for themselves?

- We attempt to cover:

1. The numerous "blank spots" in the history of the Caucasian Gorsky Jews.

2. The original culture and experience of the survival of small nations in the modern world. As you know, a few sons of Israel surrounded by other peoples managed not only to survive, but also to preserve their religion and values.

3. The current news from the life of the community of Mountain Jews in various parts worldwide. All connected with the Mountain Jews events, phenomena, facts in one way or another are necessarily covered on the new media portal: the experience of success, the analysis of trends, familiarity with life in different countries of the world through the eyes of the Mountain Jews. Initially, the largest communities of Caucasian Jews existed in Temir Khan Shura (Buinaksk), Derbent, Khasavyurt, Petrovsk-Port (Makhachkala), Grozny, Mozdok and Nalchik, and in Azerbaijan, in Baku, on the outskirts of the city of Kuba (Jewish Sloboda), and in the city of Oguz (formerly Vartashen), where Mountain Jews live to this day. However, gradually the geography of the settlement of this small people has significantly expanded.

4. A participation of the representatives of Mountain Jews in political, cultural and economic life of different states and regions. From materials posted on the site *Isroil.Info*, it would be possible to learn about historical figures, outstanding scientists, political leaders, people of arts and entrepreneurs who have glorified this small mountain people.

The editor-in-chief of the STMEGI newspaper David Mordekhayev noted:

- We live in Moscow for about 25 years. We massively began to come to Moscow somewhere 25 years ago; mainly we relocated from the North

Caucasus, Azerbaijan and resettled throughout the capital of the Russian Federation. Moreover, of course, Mountain Jews are making a big contribution to the life of this city and Russia in general. However, we still put as the priority of our foundation the preservation of our traditions and faith. In Moscow, the *Beit Sfaradi* synagogue of Mountain Jews was opened on the territory of *Sadovod* TC. “

In honor of the National Unity Day the website *Pravda. Ru* prepared a series of programs on the life of national Diasporas in Russia. Indeed, in fact, very recently little was known about Mountain Jews.

THE MOUNTAIN JEWS IN ISRAEL

Mountain Jews actively join the cultural, economic and political activity in Israel, but at the same time preserve their customs and culture.

In the ancient Talmud Jerusalemi, the Derbent Rabbi is mentioned, which is one important proof of the Jewishness of natives from the Caucasus. At the beginning of the 20th century, Rabbi Yaakov Yitzkhaki organized the first departure of Mountain Jews to the first outside place of settlement in Jerusalem. Later, the Mountain Jews moved to the lands bought by Yaakov Yitzkhaki, and the town was called *Beyer Yaakov* (Yakov's Well).

In Israel, Mountain Jews are residing in the different cities. There are held festivals, forums, 'roundtables', seminars.

Thus, in Israel, the Forum of Mountain Jews was held, dedicated to the 35th anniversary of Aliyah from the Caucasus and the 20th anniversary of Great Aliyah. The role of politicians, religious leaders, and people of creative professions is high in the country. Representatives of the community are available in the structures of power, creative unions, and sports. Recently it was celebrated the 10th anniversary of the *Caucasian newspaper* (Editor-in-chief is Jonathan Mishiyevev).

Having achieved a support at the Israel State level, the community of Jews began to seek solutions of the problems of their inhabitants. It is necessary to name the chairmen of the communities in the cities of Israel: Abra Kiryat-Gat – Viktor Iffaimov, Mitzpe-Ramon – Mikhail Alkhazov, Yerukham – Aleksandr Khaimov, Natrat-Elit – Amir Khanukh, – Khanokh Yakubov, Sderot – Khava Nakhshunova, Or-Akiva – Sasha Matatov, Tel Aviv - Elkhanan Raziye, Netanya – Oleg Alkhazov, Haifa – Emil Benyaminov.

In Israel, the *Oriental martial arts* sports school successfully operates under the leadership of Valery Ilyayev. Only in 2010, our 24 athletes became champions of Israel; many of them became prizewinners in various international tournaments.

At the courtyard of the Tel Aviv synagogue of the Mountain Jews, there is erected a monument dedicated to the fallen sons of our people in wars and acts of terrorism in different years. On top of the list is one of the founders of the *A-Shomer* group (1910), Yehezkel Nisanov (Assa), and General of Israel Defense Army (Tzakhal), Yekutiyl Adamov, at the end of the list are those killed young soldiers who came to Israel with Aliyah in the 70's and 90's.

Yaushva Asher, the head of the synagogue, said:

- My ancestors, descendants from the ruined village of Aba-Savo, which was located near Derbent, at the Naryn-Qala fortress. Mainly, the Mountain Jews came to the Caucasus from Azerbaijan, but our genealogy comes from those Jews who came to Dagestan from Georgia. Here is a small list of families who settled in Tel Aviv in those years. These are their last names of Adamov, Naftaliyev, Shamayilov, Manashirov, Avshalumov, Shaulov, Izrailov, Ibraimov, Nisanov, Tsinkilov, Khanukayev, Dadashev, Abramov, etc. The Asherov family has been waiting for two years in Turkey until they were given the opportunity to repatriate to Eretz Yisrael. In 1924, together with their fellow compatriots, they finally arrived to the Holy Land. The group of Mountain Jews was allocated to the different cities of the country: to Tveria, Mahanaim, Rosh Pina. Some of them went to the City of David. Nevertheless, 10-15 years later, it became difficult for many of them to live far from each other, and, unfortunately, it was not easy to feed themselves in Jerusalem. The Asherov family settled first in Rosh Pina, but after a while, they moved to the central portion of Israel.

THE MOUNTAIN JEWISH COMMUNITY IN THE NEW YORK CITY

Religious Observance in New York.

One of the managers of the construction of the synagogue here, Franklin Avshalumov, said, "We realized that we needed our own synagogue. The community collected money and bought a house. Our compatriots from Moscow's residents helped us. The synagogue unites the Mountain Jews of Brooklyn and entire New York into one big joint family. During the Yom Kippur and Rosh Hashanah holidays, space was not enough for gatherings, and the Jewish community has acquired another room. The first leaders of the synagogue were Shalmi Binyaminov and Ariel Ilizarov. Currently, a young man and excellent manager, Vitaly Ruvinov, leads it. The executive director, Ilana-Khaya Krasinskaya, is doing a great job. In recent years, the synagogue has been presented with many Scrolls of the Holy Torah. A great festivity at the community accompanies each Scroll. The synagogue's Rabbi, Yosef Elishevit, is

Ashkenazi, has been helping the community from the first day. He knows the Mountain-Jewish language and traditions. Representatives of the Brooklyn local government noticed the work of the synagogue. Senator, Simkha Fielder, at one of the synagogue events said, "Your synagogue is like a trickle in the middle of the desert. You are moved by love to your neighbor, and this is one of the commandments." David Greenfield also wished growth and prosperity to the community.

RASHBIL SHAMAYEV IS VALUABLE TALENT OF OUR PEOPLE

Head of the Mountain Jews Council of Elders in the New York City, Rashbil Bin Shamaï Shamayev, is a people's poet, an expert on the history and language of Mountain Jews. He believes that in North America reside approximately 25,000 Mountain Jews. Most of them live in New York. However, there are communities in Baltimore, Detroit, Chicago, and in Toronto, Canada.

I wish to tell the readers about R.Sh. Shamayev.

Rashbil Shamayev is an intelligent person, with kind eyes and wise sight. He is a public man with respect in the community. Rashbil Shamayevich perfectly knows the native Mountain-Jewish and Azeri languages. He writes poetry in these languages and his reading sounds like music. Shamayev, R.Sh., taught English at the remote village of Krasnaya Sloboda.

In the New York City, there was a presentation of the book *Zindekuni-Nagyli* by Rashbil Shamayev at the synagogue of the Mountain Jews. The book contains poems, stories, folklore works, written by the author in his native language. This is especially valuable. The book is illustrated with beautiful pictures of the Azerbaijani artists, Ismail Mammadov and Emil Guliyev.

At conferences, Rashbil Shamayevich reads his poems in his native Mountain-Jewish language. Moreover, I must say that he reads them perfectly. It is necessary to see the eyes and faces of people who are listening to him. Young people who are already forgetting the Russian language are listening to the people's poet with great interest also. By his verses, he appeals to the heart of every listener or reader, to everyone who enjoys songs on his poetry. The poems of Rashbil Shamaev are outstanding in originality and unique color. They are full of love for the native land, where he was born, grew up, where the years of life had passed; verses contain his love to people and folk traditions.

Moreover, it is great that his granddaughters read the grandfather's poems. At the presentation, the reading of verses was sounded in their

performance. All speakers thanked the author, wished for many years of creative life, and recited the poems dedicated to him. Many of his poems are devoted to mothers and women. The poet's muse is his wife Brilliant. Surprisingly beautiful woman – a companion of life, the keeper of the hearth, the mother of his five children.

In Brooklyn, the leaders of the New York City's Mountain-Jewish community believe that

CHILDREN ARE THE MAIN CAPITAL OF OUR COMMUNITY

One of the leaders of the community, Yakov Abramov, believes that our youth and other representatives of the New York communities should know our culture and history. He established close ties with Bukharian, Georgian, Ashkenazi communities, and with the Azerbaijani diaspora. Yakov Abramov holds the Day of the community and roundtables.

In Brooklyn, in December 2012, the *Tovushi* (Light) Children's Center was established. The Center's creator and president is Viktor Abayev. The activities of the Center were not unnoticed, and he was awarded. Viktor Abayev is the sponsor of many cultural and educational projects of the Mountain Jews of New York. He publishes the *Tovushi* magazine, which is distributed among Jews from the Caucasus living in the US, Israel, and the EU countries. The *Tovushi* youth magazine has issued in 10 thousand copies, of which 6 thousand are sent to the different countries of residence of Mountain Jews. The pages of the magazine tell about the figures of science, culture and arts. It is important that the magazine regularly conduct a rubric for the study of the native language led by the famous poet, Rashbil Shamayev (USA), and Asaf Mushayilov (Canada).

V. Abayev acts as the initiator and sponsor of cultural and educational events in places of the compact residence of Mountain Jews – in Afula, Sderot and other Israeli cities. In 2011, Viktor Abayev was the originator of the *Revive Mt. Carmel* charitable action, dedicated to the memory of the victims of the local fire. He helped two 13-year-old athletes from the North Caucasus, residents of Kiryat Gat, to participate in an international tournament. The American Forum of the World Congress of Russian-speaking Jews nominated Viktor Abayev for the "Philanthropist of the Year" nomination.

There is the ensemble of Caucasian dance working at the Center which the ballet-master and teacher is the veteran of the *Kabardinka* ensemble, the Honored artist of Kabardino-Balkaria and Ingushetia Askerbi Batzev. There is a studio, Caucasian drums. It is noteworthy that children and their parents of different nationalities are involved to the studios. There is a football club at the center. Head coach Georgy Kikvadze and Vitaly Ifraimov lead it.

The summer camp directed by Angelica Pisakhova is operating at the *Tovushi* Center.

There is another center for children in Brooklyn. The president of the *My Way* Center is Alyona Badalova. The sponsor of the center and the *New Frontier* newspaper is Oleg Movsumov, the editor is Nobert Evdayev.

In September 2013, the *My Way* Center of the children's creativity was organized and has about 150 children and teenagers registered. The Center has 25 different creative clubs and sports sections. Among them, the Caucasian dance studio "Rhythms of the Caucasus" (the choreographers Dato Goderidze, Teymur Alisultanov, Rashida Mammedova, Medina Alisultanova); *My Way* Football Club (led by Senior coach, Master of Sports of the USSR, team player of FC *Neftchi* of Baku, Azerbaijan, Aron Arif Zarbayilov; and the Art studio of painting and sculpture (art director, famous in Azerbaijan sculptor and artist Emin Guliyev).

Every person has his own path in this life.

THE FAMOUS FIGURES OF THE MOUNTAIN JEWS

This is a short list of them compiled by Danilov, D.I., executive director of STMEGI Fund (Moscow). This is done a great and very important work, but it is in progress. Each of our figures deserves to be described more and separately.

Spiritual leaders

Adam Davidov, Israel.

Eliyahu Anokhi, Rabbi.

Eliyahu ben Mishel Mizrahi (1781-1848), Chief Rabbi of the Caucasus.

Gavriel Davidov, Israel.

Mardakhay Gilyadov, Israel.

Shimon ben Efraim, Rabbi, was captured by the Shamil mountaineers in 1848.

Military servicemen

Abramov, Shetiyel Semyonovich (1918-2004), Hero of the Soviet Union.

Ilazarov, Isay Ilazarovich (1920-1944), Hero of the Soviet Union.

Agababayev, Vladimir, Colonel of the Special Department of the Soviet Army.

Agarunov, Albert Agarunovich, National Hero of Azerbaijan.

Adam Adamovich Yekutiyl (1927-1982), Israeli General, Deputy Chief of the General Staff of the Israel Defense Forces (IDF).

Adam Ehud (Udi), Major General of the IDF, son of Adam Yekutiyl (born in 1958).

Isakov, Arthur, the US Army serviceman, fought in Iraq, a Mountain Jew from Derbent.

Aron from Chechnya - during the Caucasian War, served as a guide for Russian troops. The Chechens abducted him and tortured for a long time, gradually chopping off his arms and legs.

Askerov, Alesker, a Russian military man.

Scientists

Abramov, Aron, Candidate of Physical and Mathematical Sciences.

Abramov, Ruslan Agarunovich, Doctor of Economics, Professor .

Abramov, Shalum Aronovich, Doctor of Biological Sciences, Professor (born on 08.10.1928, Derbent).

Abramov, Yuriy Salamatovich, Doctor of Technical Sciences .

Adinyayev, Emanuil Danayevich, Doctor of Agricultural Sciences, Professor (born in Derbent).

Agarunov, Mikhail Yakovlevich, Doctor of Chemical Sciences, Professor, Historian (born on 04.12.1936, Baku).

Amirov, Anatoly, Candidate of Physical and Mathematical Sciences.

Avshalumov, Khananya Gavrilovich, Candidate of Technical Sciences.

Avshalumova, Lyudmila Khizgilovna, Doctor of Philological Sciences, Professor (born in Makhachkala).

Babayev, Yuriy (Yunkur) Agivovich, Sciences Doctor in Economics, Professor, (born in 1931, Buinaksk).

Danilova, Svetlana Aronovna, Candidate of Historical Sciences, Historian, Journalist, Deputy of the Supreme Soviet of Kabardino-Balkarian ASSR, Director of the Nalchik Jewish Center (1988-2001), Editor-in-Chief of the *Jews of the North Caucasus* newspaper and *Tovushi* magazine (New York).

Davydov, Aleksandr Ilyizirovich, Doctor of Medical Sciences, Professor (born in Derbent).

Divilov, Semyon Ikhilovich, Scientist in Economics, a member of Board of the GOSPLAN of Azerbaijan (1952-1982).

Evdayev, Boris Natanovich, Doctor of Technical Sciences, Honored Inventor of Azerbaijan.

Ifraimov, Benjamin Khanonovich, Candidate of Economical Sciences, Deputy, Minister of the Vocational Education of the KBR.

Ifraimov, Anatoly Khanonovich, Candidate of Economical Sciences.

Ifrayimova, Lidiya Khanonovna, Candidate of Philological Sciences.

Ikhilov, Mikhail Matatovich, Doctor of Historical Sciences.

Ilizarov, Boris Semyonovich, Doctor of Historical Sciences.

Ilizarov, Gavriil Abramovich, Doctor of Medical Sciences, Full member of the Russian Academy of Sciences (1991). Hero of Socialist Labor (1981, Soviet Union). Order of Lenin (3 times). Honored Medical Doctor of RSFSR (1965). Order of the Red Banner (1966). Lenin Prize (1978). Honored Inventor of the USSR (1985). Born on June 15, 1921, in Białowieża, Poland - Died in 1992, in Kurgan, Russia. His father, Abram Ilizarov, was a Mountain Jew from Qusar, his mother, Golda Abramovna Rozenblum (Ilizarova), was of Ashkenazi ancestry. Parents with Gavriil, a 7-years-old child, came to Kuba, where he grew up and studied at school.

Isakov, Yaushva Isakovich, Doctor of Agricultural Sciences, Professor (born on 02.07.1929 in Makhachkala).

Isayev, Avraam Isayevich, Doctor of Chemical Sciences.

Israilov, Solomon Ruvinovich, Doctor of Medical Sciences.

Izilov, Akhi-Izil Mishievich, Doctor of Medical Sciences.

Izilov, Yuno Romanovich, Candidate of Technical Sciences.

Izmaylov, Semyon Leontiyevich, Doctor of Technical Sciences.

Kanauev, Aleksey, Doctor of Medical Sciences.

Kardashev, Viktor, Doctor of Physical and Mathematical Sciences, Professor.

Khanukaev, Sergey Borisovich, Doctor of Economical Sciences.

Khanukayev, Aleksandr Nisanovich, Doctor of Technical Sciences, Professor.

Khanukayev, Islam Nisanovich, Doctor of Sciences, Professor.

Lazarev, Leonid Lazarevich, Doctor of Technical Sciences.

Mardakhayev, Aleksandr Abayevich, Doctor of Technical Sciences.

Mardukhaev, Tigran Semyonovich, Doctor of Economical Sciences.

Masandilov, Erzol Safanyayevich, Doctor of Agricultural Sciences, Professor.

Mikdashiyeva, Liya Agarunovna, Doctor of Historical Sciences.

Mirzoyev, Gasan Borisovich, Academician of the Russian Academy of Natural Sciences, Doctor of Juridical Sciences, Deputy Chairman of the Committee on State Construction of the State Duma of the Federal Assembly of the Russian Federation, President of the Guild of Russian Lawyers.

Mishiyev, Danil Evdayevich, Doctor of Chemical Sciences.

Mishiyev, Pavel Yagutilovich, Doctor of Technical Sciences.

Mishiyev, Robert Danilovich, Doctor of Chemical Sciences.

Nisanov, Khanuka Yakovlevich, Doctor of Science.

Nuvakhov, Boris Shamilyevich, Head of the Research Center, Rector of the Academy of Medicine and Law, Academician of the Russian Academy of Medical and Technical Sciences, Honored Citizen of the City of Derbent, Advisor to the President of the Russian Federation.

Osipov, Gennady Semyonovich, Doctor of Physical and Mathematical Sciences, Professor (born in Makhachkala).

Peysakhov, Boris Ilyich, Doctor of Medical Sciences.

Rafailova, Khaya Khizgilovna, Doctor of Geographical Sciences, Professor.

Semyonov, Igor Godovich, Doctor of Historical Sciences (born on 27.07.1961, in Derbent).

Shabayeva, Elizavetta, Candidate of Geological and Mineralogical Sciences.

Shalumov, Aleksandr Slavovich, Doctor of Physical and Mathematical Sciences.

Shalumov, Arnold Ziroyevich, Doctor of Medical Sciences.

Shalumov, Binyamin Zavalunovich, Doctor of Chemical Sciences, Professor (born on 28.05.1935 in Derbent).

Shalumov, Mikhail Slavovich, Doctor of Juridical Sciences.

Sharbatov, Grigory Shamilyevich, Doctor of Science, Professor.

Shaurov, Elkhanan Khaimovich, Doctor of Chemical Sciences, Professor (born on 17.05. 1913 in Krasnaya Sloboda).

Urilov, Ilyagu Khanukayevich, Doctor of Historical Sciences, Academician of the Russian Academy of Sciences (2008), Soviet and Russian Historian, born in Derbent (Wikipedia).

Yakubov, Bakhtiyar Mikailovich, Professor of Physics.

Yakubov, Yakub Sasunovich, Professor, Doctor of Physical and Mathematical Sciences.

Yunayev, Asaf Avshalumovich, Doctor of Technical Sciences.

Yunayev, Binyamin Avshalumovich, Doctor of Technical Sciences

Figures of Arts

Abramov, Efim, Director, Screenwriter.

Abramov, Khananil Izroyevich, Head of the Kuba House of Arts.

Abramova, Shushana, a member of the Writers' Union for natives of the Caucasus.

Alkhasov, Khatzeron, a poet, composer.

Amiramov, Efrem Grigoryevich, a poet, composer, singer (born in April 11, 1956).

Amirov, Lazar Venyaminovich (1936-2007), a poet, writer, playwright, translator.

Ashurov, Simho (1941-2014), an artist, graduated from the Moscow Art Industrial School named after M.I. Kalinin by specialty in carpet weaving (1963), the academic department of book graphics of the Moscow Polygraph Institute (1969). Since 1969, he worked as a senior art editor at the publishing house "Fine Arts", the main artist at ROSTORGREKLAMA (1980). Since 1984 an artist for the Moscow Art Fund of the RSFSR, member of the USSR Union of Artists (since 1973), member of the Israel Union of Artists (since 1993), chairman of the Union of Artists from the Caucasus in Israel (2000-2014). His works are exposed at the museums of

the Arts Fund of the USSR (Moscow), in the Dagestan Museum of Arts, as well as in private collections.

Ashurov, Tanakhum, Honored Artist of RSFSR, People's Artist of KBR, a zurna player. In Nalchik, a street named after him.

Avshalomov, David, a musician.

Avshalomov, Jacob, a musician.

Avshalumov, Aron (1894-1965), a Chinese-American composer.

Avshalumov, Khizgil Davydovich, People's writer of Dagestan.

Bakshiyev, Mishi Yusupovich (1910-1972), Mountain Jewish writer and poet.

Beniaminov, Aleksandr Davidovich, People's Artist of Russia.

Edigarova, Vaina Iosifovna, Honored Worker of Culture of the Dagestan ASSR and the Russian Federation.

Efremov, Anatoliy Nikolayevich, President of the International Jewish Association of Businessmen of St. Petersburg, Russia, founder of the State Jewish Theater "Simkha" in 1994 in St. Petersburg (in cooperation with Veniamin Basner and Yu. Vasiliyev).

Gavrilov, Boris Gavrilovich (1908-1990), poet, writer, playwright, author of the first azbuka and bukvar in the Mountain Jewish language (1938, the Derbent dialect).

Gavrilov, Mikhail Borisovich (1926-2014), Honored Worker of Culture of Dagestan, writer, poet, editor-in-chief of the *Vatan* newspaper (Dagestan), first editor-in-chief of the "Caucasian newspaper" (Israel).

Gavrilov, Semyon Mikhailovich (1952), a poet and writer.

Gazarov, Sergey Ishkhanovich, an actor, film director, screenwriter, producer.

Ifraimov, Ilya Ifraimovich, a figure of Tat culture, songwriter.

Ifraimova, Naami Raboyevna, Honored Worker of Culture of the KBR.

Illazarov, Isay Lazarevich (1963), General Director of the Dance Ensemble of the Peoples of the Caucasus "Vatan". In Moscow, in 2011, the Autonomous Non-Profit Organization "Center for National Cultures" named after Hero of the Soviet Union Isay Illazarov was registered, which task is to preserve and maintain a favorable interethnic climate in Moscow and

Russia. Izrail, a grandson of the Hero of the Soviet Union Isay Illazarov at birth was named in honor of his grandfather.

Ilyaguyev, Yakov, a poet, was a partisan during the Second World War.

Isakova, Galina Lvovna, the founder of the *Kabardinka* ensemble, the organizer of the Mountain Jewish Amateur Performances in Nalchik.

Ismakov, Georgiy Shakhmanovich, a composer, poet, Honored Artist of Dagestan.

Izgiyayev, Sergey Davidovich, a Mountain Jewish Soviet poet, playwright and translator.

Izrailov, Tankho Selimovich, People's Artist of the USSR, a choreographer.

Izrailova, Mozol Aleksandrovna, Honored Worker of Culture of Dagestan, an actress, the Municipal Tat Theater.

Izyaev, Roman, the Chief Director of the Mountain Jewish Theater in Israel.

Mamriyev, Albert, a pianist virtuoso.

Manakhimova (Shor), Sara Lvovna (Jasmin), Honored Artist of the Russian Federation (2014), Honored Artist of the Republic of Dagestan (2009), a singer, TV anchor, designer (b. on October 12, 1977, Derbent).

Matayev, Iosif Samoylovich, People's Artist of the Russian Federation, Art Director and Chief Choreographer of the Ensemble "Lezginka".

Mighirov, Iosif, a writer.

Mishiyeu, Yonatan, since 2000, a publisher and since 2004, Chief Editor of the "Caucasian newspaper" (Israel)), creator and director of the "Revival Foundation" in Derbent (1991-1992), chairman of the Association of Caucasians in Israel (1999-2003), director of *Mirvori* Publishing House, publisher and Chief Editor of the *Mirvori* almanac (since 2006), the head of the *Mirvori* Center (since 2011).

Mushailov, Mushail Khanukhovich, an artist-painter, member of the Union of Artists of the USSR and Israel.

Mushailov, Yuri Semyonovich, a member of the Union of Artists of the USSR and Israel.

Musakhanova, Tamara Nahamievna, Honored Worker of Culture of the RSFSR, Honored Artist of Dagestan, a sculptor, ceramist. Member of Artists Union of the Soviet Union.

Omer Adam, an Israeli singer.

Prigozhin, Iosif Igorevich, a producer in Russia (born on April 2, 1969, Makhachkala).

Rabayev, Viktor Agavovich, a poet from Chechnya.

Rabayev, Yuri Romanovich (Yuno Ruvimovich Rabayev), an architect, sculptor, author of the monument to an Unknown Soldier at the Kremlin Wall, Izmailovo hotel complex, ensemble of construction at the Oktyabr Square.

Rafailov, Rafoy, Honored Artist of Chechnya.

Rafailovich, Ilisha Isakovich, a restorer for the renovation of the Kremlin and the cupolas of Moscow churches.

Rakhmanova, Irina, a singer.

Semenduyeva, Zoya Yunoevna, a Mountain Jewish Soviet poetess.

Shalumov, Shalum Avshalumovich, a scientist, artist.

Simantov, Gennadiy, a poet.

Yakubov, Manashir, a musicologist.

Sportspersons

Atnilov, Boris, Candidate for the Master of Sports of the USSR in chess, prizewinner of the USSR championships in boxing and wrestling, engineer, head of the family and the father of 4 children. All four are Israeli champions in chess.

Atnilova, Bella, an Israeli chess player, winner of the second place at the Israeli Chess Championship.

Nuvakhov, Arkadiy, a super sportsman, the founder of the Jewish style of hand-to-hand fighting "Aikido", the owner of the black belt of the 7th Dan and the multiple champion of Israel.

Zarbailov, Aron Rashbilovich, the Master of Sports of the USSR in football.

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PHOTOALBUM



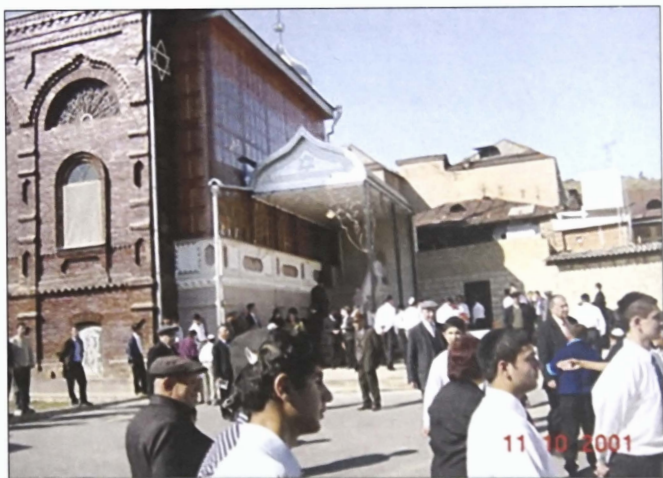
A Map of Khazaria



Naryn-Qala Fortress in Derbent, Dagestan



**Mikhail Elizarov (on the right), a native of Grozny, Chechnya
His book presentation on July 24, 2014 in Or Akiva, Israel**



Red Sloboda (Gorsky Jewish Settlement) - Qırmızı Qasaba, Azerbaijan



Gorsky Jews



Gorsky Jews



Jewish children in traditional Caucasian dress. Baku, Azerbaijan. 1910



Class held at a primary Mountain Jewish school in Quba. Early 1920s



**Isay Ilazarov -
Hero of the Soviet Union**



**Shatiel Abramov -
Hero of the Soviet Union**



A Monument to Soldier in Quba, Azerbaijan



Mountain Jewish Veterans of the World War II together with community members on May 9 in Brooklyn



On the celebration of the Victory Day on May 9 in Brooklyn



Monument to the victims of the Holocaust in the village of Bogdanovka, Stavropol region



The Memorial Park in Brooklyn. A memorial stone dedicated to the victims of the Holocaust in Bogdanovka was established thanks to the titanic efforts of Aleksandr Kisheyev. New York, 2007



**German Rashbilovich Zakharyaev, Candidate of Philosophical Sciences,
Vice President of the Russian Jewish Congress (RJC),
President of the STMEGI International Foundation**



German Zakharyaev on the left side



German Zakharyayev and Chief Rabbi of Russia Berel Lazar



STMEGI stand



Danilov is an executive director of STMEGI



On the presentation of the book of Mikhail Izrailov (from the right). New York



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а так же стихотворения на джуури
(языке горских евреев)



Rashbil Shamayev for his historical poems and plays, as well poems in the Juhuri language was named to the Audio Anthology of the Mountain Jewish Literature



The Gorsky Jewish Synagogue in Brooklyn



**Leaders of the Mountain Jewish Community:
Yakov Abramov, Yefim Agarunov, Rashbil Shamayev. Brooklyn, New York**



Brooklyn Borough President Eric Adams and Oleg Movsumov



**A ceremony of the New Sefer Torah given by Mountain Jews
to Brooklyn Kavkazi Synagogue**



Alyona Badalova, President of the My Way Kids Center



Soccer Club "My Way". Aron (Arif) Zarbailov (on the left), senior coach, Master of sports of the USSR, player of the Neftchi team of Azerbaijan



Tovushi Kids Center in Brooklyn, New York



**K. I. Gilyadov, an educator, painted by
artist Ilya Davydov, Honored Worker
of Arts of KBR**



**A portrait of Mountain Jewish girl by
artist M. Alyokhin. National Museum of
Kabardino Balkaria**



**Mardakhai Ovshalumov, a poet.
Derbent, Dagestan**



**Illustrations to the verses of M.
Ovshalumov**



**Ethnic ensemble and a zurna player,
Tanakhum Ashurov, People's Artist of
the USSR**



**Poet and composer Efrem Amiramov
sings**



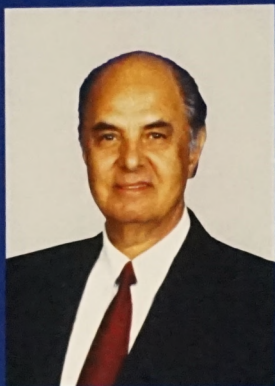
**Khatzeron Alkhasov,
a poet and composer**



Sh. Alkhasov, a zurna player



Dr. Gavril Hizarov



PINKHASOV, ROBERT ABRAMOVICH
born in Tashkent in 1937. Medical doctor, Ph.D. of medical science (1970). Prominent public figure. Graduated from the medical department of the Tashkent Medical Institute (1960). Associate professor of the department of urology and surgical nephrology at Tashkent Medical Institute. Author and co-author of 112 scientific articles. Author of two education manuals for medical students. In the United States since 1992. Since 1992 the founder and president of community Scientific Center (CSC) "Roshnoyi". Author and co-author of 40 books, and 6 references, over 200 published articles for a wide ranging knowledge.



DANILOVA, SVETLANA ARONOVNA,
b.1940, Nalchik City, Kabardino-Balkarian Republic, Russia. PhD Candidate in History, professor. The Russia's Union of Journalists member. Author. Nine books. In 1993, she organized the newspaper Jews of the North Caucasus. In the 1990s, a deputy of the KBR Supreme Council. A member of the Human Rights Council under the President of the KBR. She worked on the protection of the rights and national dignity of the Jews at the KBR and Chechnya. In 1988-2001, head of the Tovushi Jewish Social and Political Cultural Center, KBR. Since 2001, lives in the USA. An activist of the Gorsky Jewish community and Children of War organization.