ROBERT PINKHASOV

BUKHARIAN JEWS ON FIVE CONTINENTS

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Robert Pinkhasov

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Dedicated to the memory
of my dear parents
Abram Nisanovich
and Frida Yuryevna Pinkhasov

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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 pre-revolutionary 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 pleiad 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 Prov-

inces) 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 up

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, Gazn, Kabul, Guristan, Dzhahudan (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

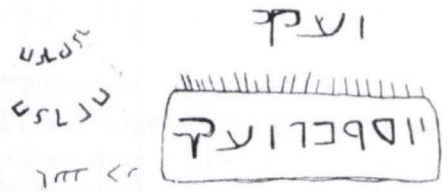
The arrival of the Shiite Safavid dynasty in 1502 in Iran almost coincided with the rise of the Sunni Sheibanid dynasty in Transoxiana which led to a situation where Central Asian and Persian (Iranian) Jews ended up within the territories of two warring nations. It was namely this event that led to the 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 (*mahallya*) 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.

HISTORICAL DOCUMENTS.

Ancient documents.

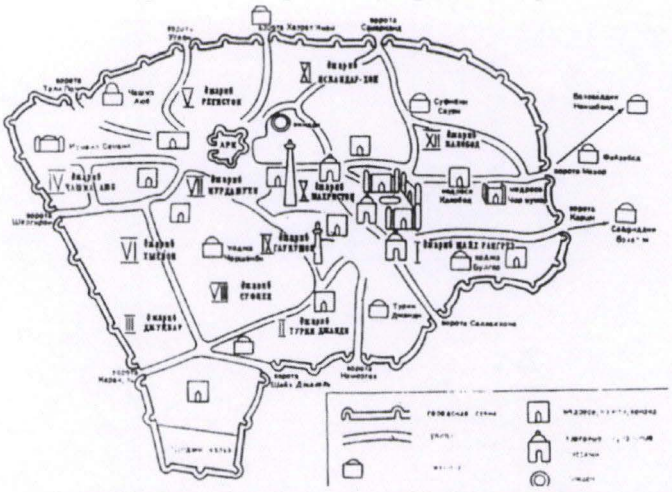
The cuneiform table with the description of the capture of Jerusalem by Nebuchadnezzar in 597 B.C.
(The British Museum, London).



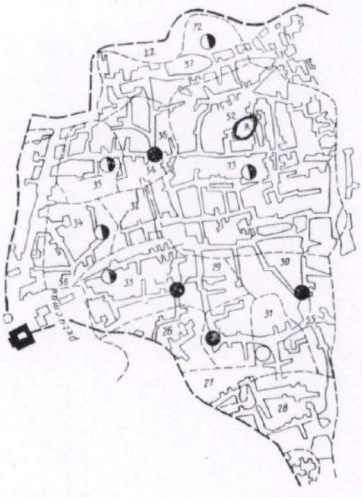
The names "Yaakov", "Yoseph bar Yaakov", "Asher bar..." inscribed in Hebrew on ossuaries found out during the archeological excavations of ancient Merv.
(Found out by the Turkmen archeological expedition in 1954-1956)

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).

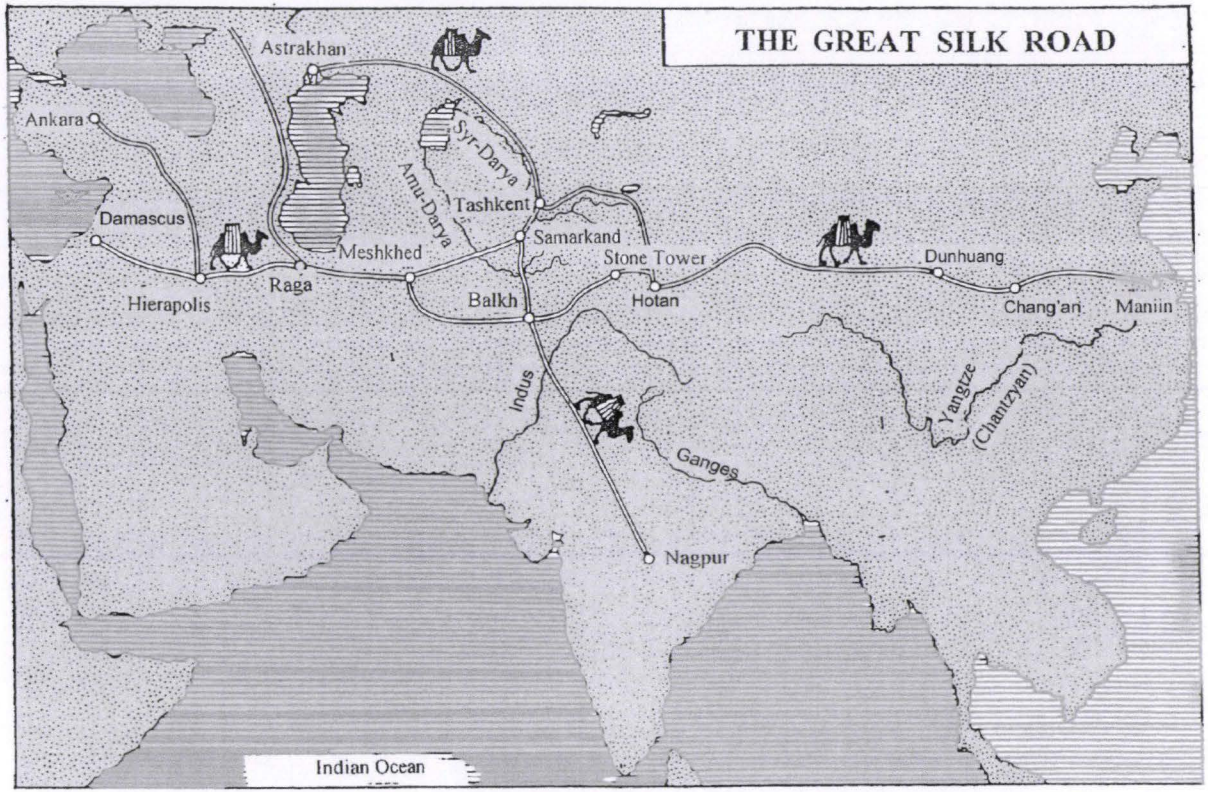
A fragment of the trading document in the Jewish-Persian language found on the route of the Great Silk Way. The middle of VIII century.
(The British Museum, London).



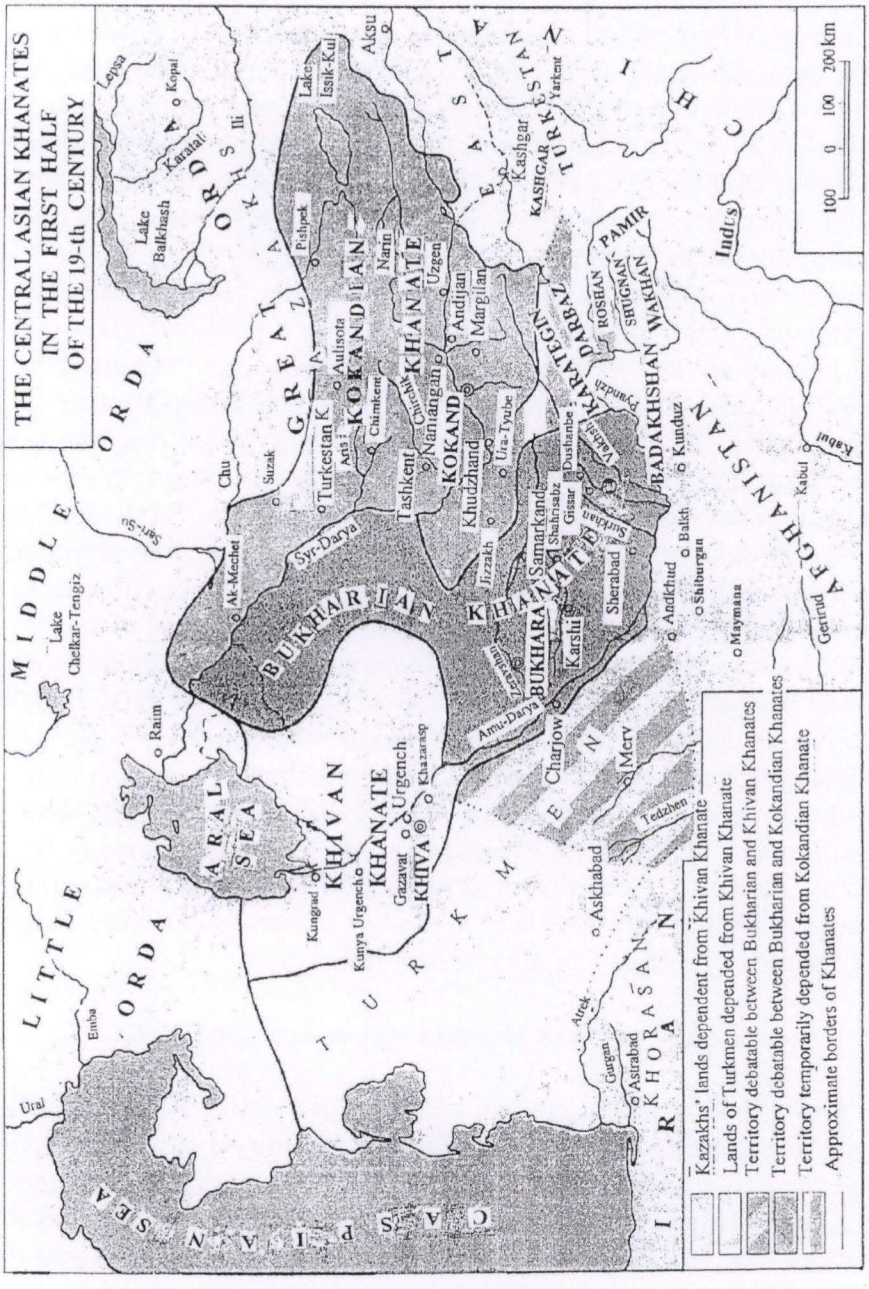
Mahallaji Kohna was part of jarib I - Shajkh Rangrez. : Mahallaji Nav and Mahallaji Amirobod were part of jarib II -Turki Djandi. (Djarib - micro-district of the city)



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



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



heavals, however, did not bring about the disappearance of the region's Jewish communities, whose situation under Muslim rule remained stable.

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 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 struc-ture 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.

Title lists of the books and newspapers in the Bukharian Jewish language

Newspaper "Rahamim"

Newspaper "Roshnoyi", January, 1929.

Newspaper "Bajroqi Mihnat", December, 1931.

Newspaper "Bajroqi Mihnat", January 1937.

Bukharian Jews – Educational workers

Graduating classes from Inpros (Institute of Education), 1924-1929

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

The first row - Markiyel Kalontarov , Rakhmin Rubinov , Zalmon Iskhokov ; the second row -Yakov Khaimov , Abromova, Moshe Saidov , Yakhiyel Okilov , Khaim Kalontarov (with newspaper); the third row - Mikhoel Khakhamov , Pinkhos Abromov , Ilyoumani Pinkhasov , Avrom Abdurakhmanov , Doni Mullokandov , Yusef Mayoyev ; the fourth row - Rakhmin Kalontarov , Emonuyel Fuzaylov , Rakhmin Badalov , Yakub Kalontarov , Aron Saidov , Menashe Aminov , Rakhmin Pinkhasov , Bakhor Mullokandov ; the fifth row - Azariya Yusupov , Yunoton Kurayev , Roshel Rakhnayev , Markiel Aminov , Israel Karshigiyev , Nataniel Kuldonov , Yakov Pinkhasov, Moshe Yagudayev , Frida Pinkhasova , Isaak Lurye ; the sixth row - Dovid Aminov , Rafoel Ilyasov , Mikhoel Ochildiyev , Rafoel Mullokandov .

Bukharian Jews – Educational workers

In the foreground with the newspaper –Abram Pinkhasov.

The Republican Teacher's Conference Indigenous-Jewish schools, Samarkand, June 1929.

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 emerged in Tashkent, under the name Bairoqi Mihnat ("Banner of Labor"); 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 other 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 1937, the Central Committee of the Communist Party of Uzbekistan decreed the closing of the Bairoqi Mihnat, 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 he 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. Occurences 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, 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 Jewsih centers and societies began to appear. In Central Asia, beginning with the perestroika of the mid-1980s, Bukharian Jewsih centers and societies began to appear. In 1987, the Bukharian Jewsih 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. 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. At present, in Uzbekistan and Tajikistan, there are only 6 communities; and two in Russia, in Moscow and St. Petersburg. Petersburg.

The mass emigration of Bukharian Jews to Palestine began in the second half of the 19thestablished in Jerusalem. With the start of World War I, the Bukharian commu-nity there went into decline, a situation that, despite the influx of new waves of immigrants 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 Repatriants was founded. From 1953 to 1972, the Tvuna Aklu-Fahm (Wisdom) newspaper wasp ublsihed 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 in 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. In 1890 the Bukharian Jewish quarter was figures 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, "Dilkusho" (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 medicalbiological topics (1996, 1998) published a fundamental work on the history of Bukharian Jews in 4 volumes, a manual and a book on the history of 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 Jewish Heritage Bukharian 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 Bukhara 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. Names of famous Bukharian Jews are on many streets in Uzbekistan and Israel.

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.

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 theTalmud.
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 Khodzhai Bukhori.

1680	"The Prince and Dervish" is translated by Elisho ben Shmuel Raghib 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 under 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 and edited by Haim Kalontarov. It is published in Tashkent under the name "*Bairoqi Mikhnat*" (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 Charjou
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 "*Adabieti Soveti*" ("Soviet Literature").
1934	Approximately 35 Bukharian-Jewish schools with 4000 pupils and 170 teachers, 15 clubs, and 28 "*red chaihanas*" (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, and 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.Ochildiyev, 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 ofthe History and Culture" in Israel.
2014-2015.	Publication the book "Bukharan 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, Avrekh Kaziyev, Yakub Nasirov, Shlomo Nisanov, Shlomohai Niyazov, Mordukhay Rakhminov, Abraham Tabibov, Igal Khaimov, Borukh Khodzhayev, Imonuel Shimonov (all in New York); Eliyau Abdurakhmanov (Dushanbe); Avraham Aminov (Avromi Talmudi) - Bukhara, Israel; Ilyavu-Mani Aminov, Abram Kalontarov. Hiskiya Kaykov, Avner Leviyev, Zabulun Leviyev, Avraamhaim Lodayev, Haim Pilosov, Mikhail Fuzayov, Mullo Fuzayl. Iosef 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 Yakutielov (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 Mosheyev (Margilan).

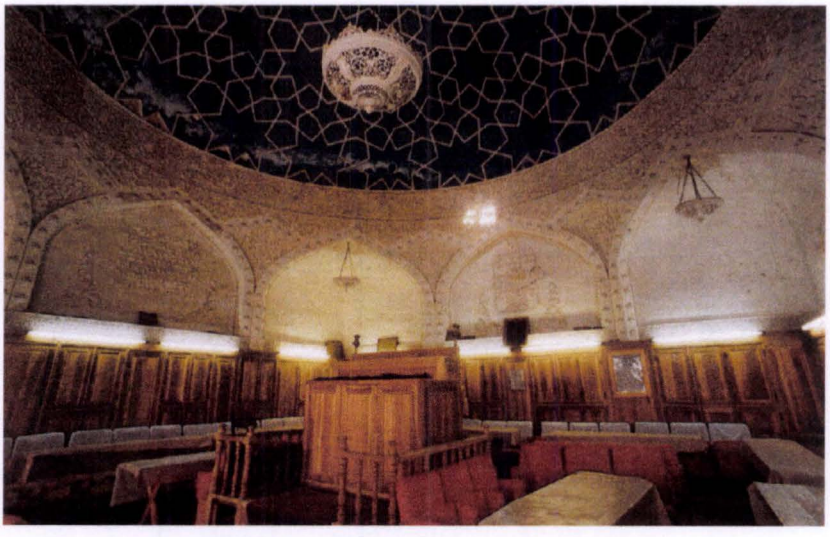
HOLIDAYS, JEWISH RELIGIOUS

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

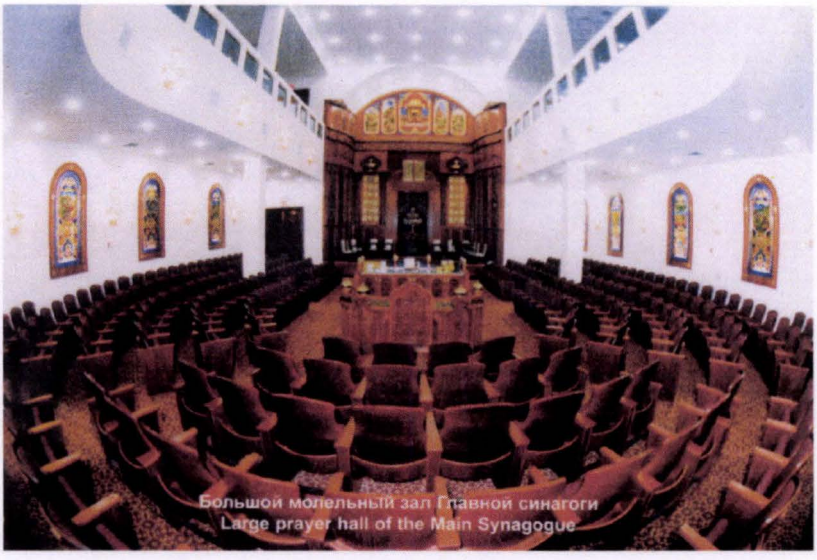
WEDDING CUSTOMS. In addition to following Jewish traditions, Bukharian Jews adopted some of the customs of the peoples among whom

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.

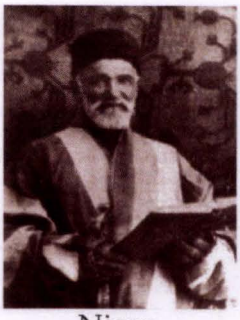
DWELLING

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)*

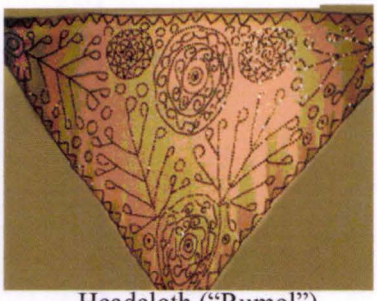
The family of Iskhak Kalontarov

Lio Khaimova

NATIONAL CLOTHING

Patterns of male outerwear.

Headwear



Headcloth ("Rumol")

Patterns of female outerwear.

Patterns of open-works and molten bracelets ("dastponahoi 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
BUKHARIAN JEWISH COMMUNITIES IN VARIOUS CITIES WORLDWIDE. RESETTLEMENT AND POPULATION

A History of the Bukharian Jewish communities in various cities worldwide up to nowadays remains badly studied. We made the first attempt to explore them around their entire residential areas.

These communities can be divided into several major categories according their public and cultural specifics:

- Sovereign, existing only in Israel;
- Self-managed, existing in the countries of the Free world;
- Communities under the government control;
- Quasi-community, consisting of the several families without an organized structure.

In the historical range, the Bukharian Jewish communities appeared in nine cities of the Emirate of Bukhara: Bukhara, Balkh, Samarkand, Karmina, Shakhrisabz, Kattakurgan, Hatyrchi, Ghijduvan, Payshanbe.

BJC had place in Kokand Khanate: Kokand, Margilan, Khujand, Namangan, Andijan, Tashkent, Kazalinsk, Kyzyl-Orda, Shymkent, and Turkestan.

In the Khiva Khanate they existed in Merv, Kerki, Khiva, Urgench.

Communal daily life has always been concentrated around the synagogues. In the end of the 16th century, the local Judaic quarter (mahalla) appeared in Bukhara. Later, in the early 1800s, the Jews residential area has been expanded with the construction of a new quarter or mahalla *Amirobod.* By this time, the majority of the Jews lived in Bukhara, as well small communities existed in Samarkand and Shakhrisabz.

In 1843, the grown Jewish community of Samarkand made a contract on the purchase of land for the construction of the quarter *Mahallai Yahudion.* On the eve of Russian conquest, the Jewish settlements also existed in

Karshi and Dushanbe. Bukharian Jews were resettled by the cities of Turkestan region, so the area of their settlement expanded.

The Jews of Bukhara Emirate kept moving to vast expanses of Kazakhstan also. At the beginning of the 19th century, Jews established in Hazrat Sultan (Turkestan), then in Ak Mosque (Kyzyl-Orda), Kazalinsk (Kyzyli), and later, in Shymkent, Auliye Ata (Dzhambyl), and Verniy (Alma-Ata). In Turkestan region, BJC appeared in Chinaz, Ferghana, Bairam-Ali, Iolotan, Chardzhou. The total number of BJCs in the pre-Soviet period was 24. The Russian authorities appointed state-owned rabbis and approved the elected kalontars.

Jews maintained contacts with their coreligionists in Palestine. In the 1880s, the number of Bukharian Jews was so great in Jerusalem that they decided to create their own quarter. It was the first their community in Eretz Yisrael. However, the First World War and the Bolshevik coup in October 1917 interrupted the connection of the Jews of Central Asia with the Eretz Israel.

In the Soviet period, the Bukharian Jewish communities existed in 12 cities of Uzbekistan: Tashkent, Samarkand, Bukhara, Kattakurgan, Shakhrisabz, Karmina (Navoi), Khatyrchi, Kokand, Ferghana, Margilan, Andijan, and Namangan. There were settlements of Bukharian Jews with 10 to 50 resided families also in 29 cities: Chirchik, Syrdarya, Veliko Alekseevskaya, Karasu, Almalyk, Angren, Bekabad, Yangiyul, Chinaz, Bulungur, Dzhuma, Urgut, Narimanov, Chelek, Aktash, Kagan, Gijduvan, Gorchakov, Asaka, Dzhizakh, Bakhmal, Karshi, Kitab, Chirakchi, Termez, Baysun, Denau, Khiva, Urgench.

In Tajikistan, the Bukharian Jewish communities were located in two cities: Dushanbe (Stalinabad) and Khujand (Leninabad). Therefore, in other cities where the Bukharian Jews lived, there were no communities. Such settlements were in Kulyab, Qurghonteppa, Kanibadam, Isfara, Hissar, Penjikent.

In Kazakhstan, the Bukharian Jewish communities stayed in the four cities: Turkestan, Kyzyl-Orda, Kazalinsk, and Shymkent; therefore, in the cities of Almaty, Dzhambyl, Kentau, Jews lived without communities.

In Turkmenistan, the Bukharian Jewish community placed in four cities: Mary, Kerki, Bairam-Ali and Chardzhou; nevertheless, in the cities of Ashgabat, Yolotan where Jews lived, there was no Bukharian community.

In Kyrgyzstan, the only Bukharian community was in the city of Frunze (Pishpek, Bishkek), therefore, in the cities of Jalalabad and Osh, where Bukharian Jews lived, there were no communities.

In the Russian Federation, the community of Bukharian Jews is funcitoned only in the city of Moscow. However, in the cities of St. Petersburg,

Kislovodsk, Pyatigorsk, Sverdlovsk, Ulyanovsk, there were no these communities. In Azerbaijan, they lived only in Baku without community.

Fleeing from inhuman totalitarian regime, Bukharian Jews since the years of stagnation began to leave their homes, and made refuge to Israel, the United States, Canada, Australia, and the Western European countries.

Now, in the countries of the former residence only a few communities left. Therefore, in Tashkent, approximately 60 families of the Bukharian Jews reside; in Samarkand, Kokand, Bukhara there are available more than 30 families in each, and in Andijan, Ferghana, Dushanbe by 5 - 10 families.

During the explored period, our native representatives lived in 30 countries around the world. Currently, they reside mainly in 12 countries: Austria, Australia, Canada, England, France, Germany, Israel, Italy, Russia, Tajikistan, USA, and Uzbekistan. 68 communities and settlements terminated their presence and residence in many countries.

The greatest number of the Bukharian Jewish communities is available in Israel. Mass repatriation began in 1972 and peaked in the 90s of the last century. According to the Ministry of Immigration Absorption (2007), the Bukharian people live in 30 towns and 45 villages. 75% of them live in the cities of Tel Aviv, Jerusalem, Or Yehuda, Ramle, Kiryat Malakhi, Holon, Afula, Netania, Dimona, Be'er Sheva, Bat Yam, Ashdod, Ashkelon, Petakh Tiqva, Kiryat Gat, Haifa, Rehovot, Rishon Lezion, Lod, Karmiel, and others. The number of them is variously estimated approximately 160,000 people.

In Europe, the Bukharian Jewish community emerged in England and France in 1920. Nowadays, there are 15 families residing in London, in Manchester – 5, in Paris – 10 families. In 1972, there is established a community of 500 Bukharian Jewish families in Vienna, Austria. Today it is the largest one in Europe. In 1958, another community emerged in Italy (in Milan – 50 families, in Rome – 20). In Germany, the Bukharian Jewish community is available in Düsseldorf – 200 people (1994) and in Hanover – 212 people (2002), and by 1-3 families of the live there in the remaining 11 cities of the country. Only several families live in four countries: Iceland, the Netherlands, Switzerland and Latvia. In the European part of Russia and in the CIS, there is the largest community of the Bukharian Jews in Moscow, which is already 150 years old, and now it unites 160 families.

In the US, there is the biggest after Israel's community of Bukharian Jews, which appeared in New York City, in the 1930s. Today it employs approximately 12,000 families (approximately 50-60 thousand people). 10 thousand of them are in Queens; in Brooklyn - more than 2 thousand; in Manhattan, the Bronx, Staten Island and Long Island - a few dozen families.

Bukharian Jews live in the 23 US states. The communities were formed in the period from 1960 to 2000. The largest after New York community is located in the capital of the Arizona State – Phoenix - 700 families; then following cities of Miami, Florida - 170 families; Denver-Boulder, Colorado – 170; Atlanta, Georgia – 120; in San Diego, – 80 and in Los Angeles, California – 60; in Philadelphia, Pennsylvania – 70; in Baltimore, Maryland – 55; Boston, Massachusetts – 70; Cleveland, Ohio – 55. There are synagogues and religious communities of Bukharian Jews in all of these cities. In 13 states, as Illinois, Connecticut, Michigan, Minnesota, Nevada, New Jersey, Oregon, Tennessee, Indiana, Virginia, Kansas, Kentucky, DC, from 5 to 25 families live.

In Canada, the community of Bukharian Jews is in Toronto – 200 families - in 1998, and in Montreal - 25 families in 2009; in Calgary and Edmonton are lived by 8-10 families.

Since 2001, the communities exist in Australia: in Melbourne – 80 people, in Perth and Sydney only by 7-10 families.

Bukharian Jews lived in other 13 countries, in which 9 of them the quantity was up to 30 families. All these residences have ceased to exist. There were in India (1940-1950), China (1916-1949), Egypt (1917-1974), Venezuela (1935-1982), Brazil (1950-1991), Uruguay (1926-1932), Romania (1928-1941), France (1920 -1990), and Argentina (1930 -1990).

In Iran, there were two communities of Bukharian Jews (in Mashhad and Tehran), in Afghanistan – four – in Kabul, Herat, Mazar-i-Sharif, Balkh. All of them have ceased to exist, basically, after the formation of the State of Israel.

The total number of the cities, where the Bukharian Jewish communities were functioned, is 77. The total quantity of settlements, in which there were no community, is 136. The complete amount of cities with such communities and settlements are 213. According the information for 2013, there are available out of them – 132, however, 68 disappeared. These communities had a wide and extensive network of contacts with their compatriots. They supported each other, especially in the difficult moments of their not easy history.

This was one of the ways and the most important requirement for their existence and preservation in an alien environment. Such contacts were carried out in different levels: territorial, economic, spiritual, domestic, and cultural. Today, these communities from different countries are united by the World Congress of the Bukharian Jews with its center in Israel.

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

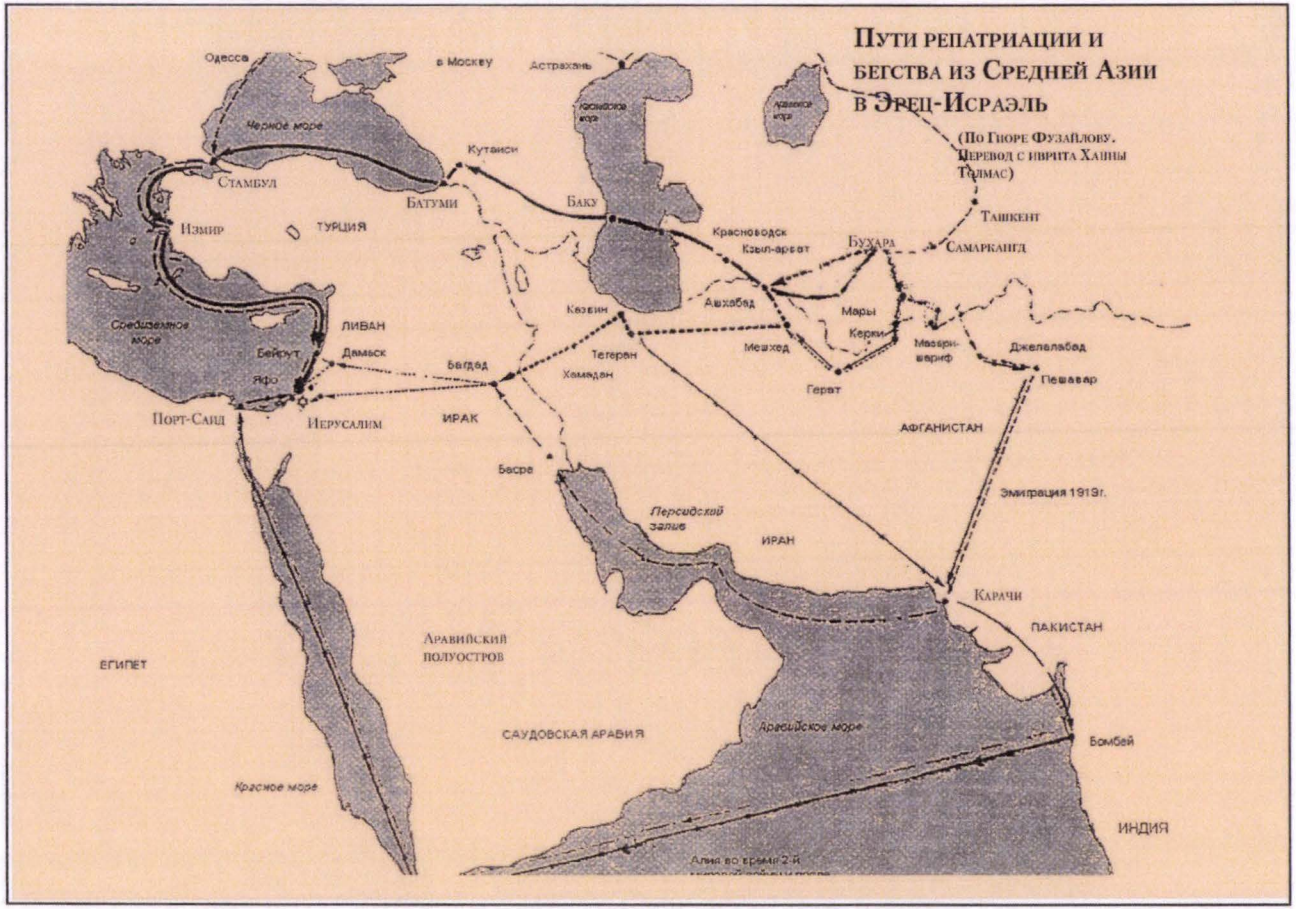
Countries	CBJ and settlements in the cities			Total number of cities and settlements with CBJ	CBJ and settlements in 2013	
	Date of Establishment CBJ and settlements	Number of cities with CBJ	Number of settlements without CBJ		Existing	Non Existing
Uzbekistan	16 c.	12	29	41	6	35
Tajikistan	1832	2	6	8	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	-	-
Egipt	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

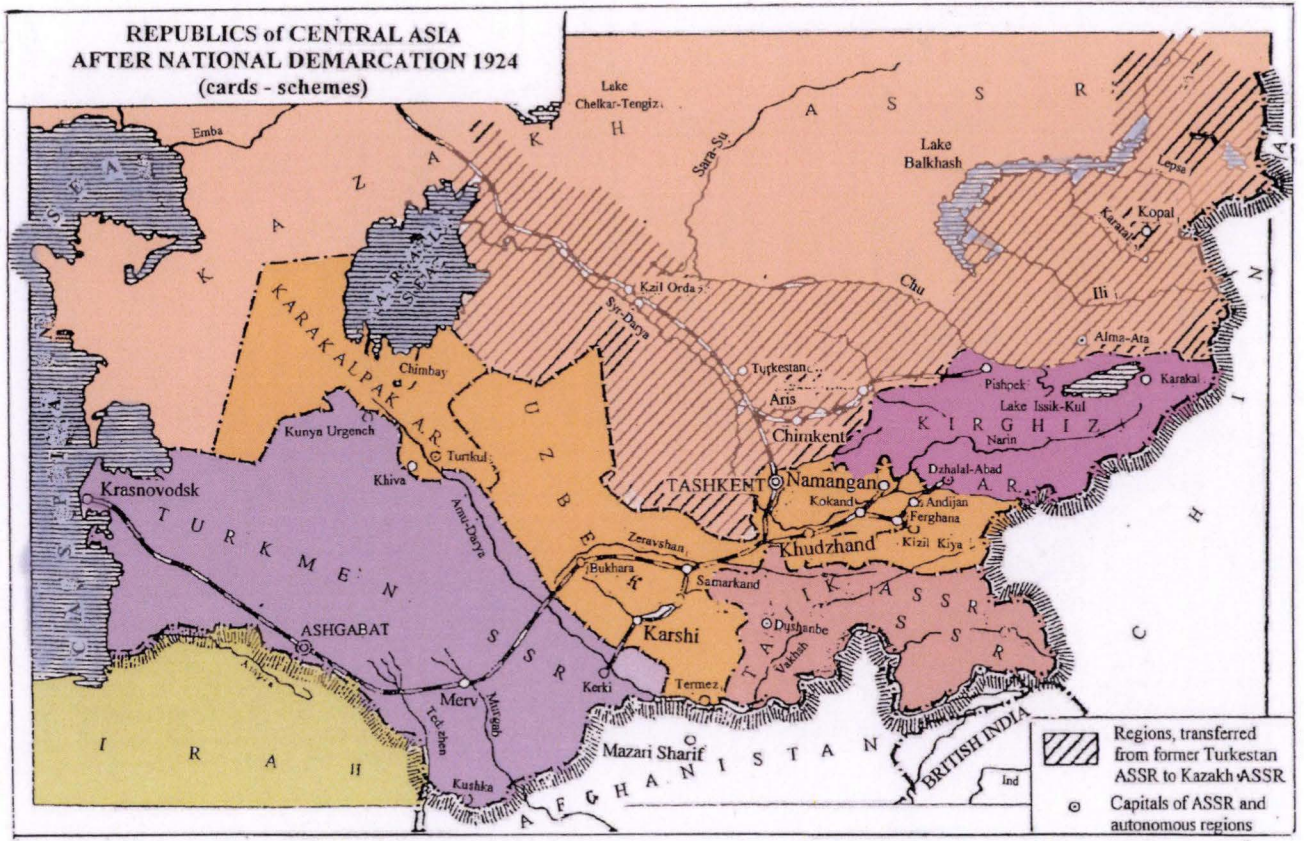
Total number of CBJ – 77, settlements without CBJ – 136.
Total number of cities and settlements with CBJ – 213.
In 2013 it is 132.

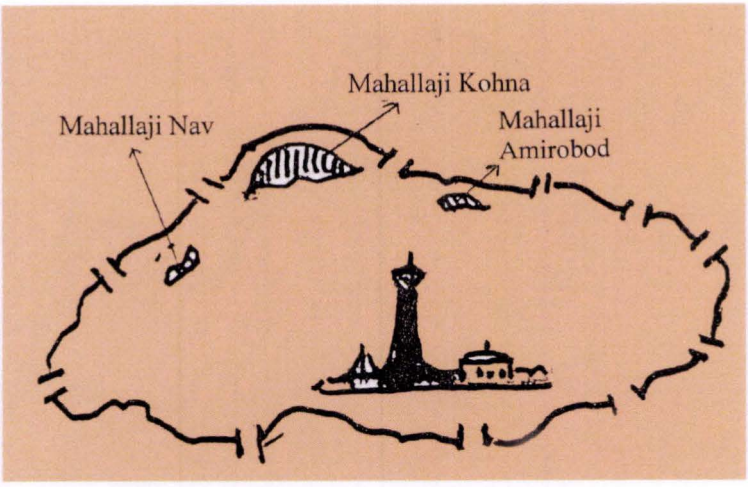
Complied by Dr. R.Pinkhasov

Over the years of the immigration and repatriation, the Bukharian Jews adequately integrated into the countries of residence, while maintaining their own identity and spirituality.

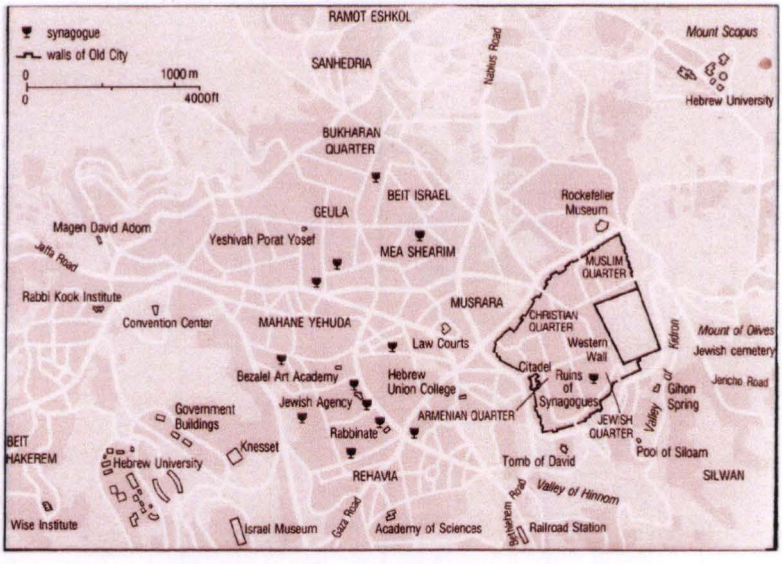
The Paths of escaping from the Central Asia and repatriation to Eretz Israel




REPUBLICS of CENTRAL ASIA
AFTER NATIONAL DEMARCATION 1924
(cards - schemes)
Lake Chelkar-Tengiz
Emba
Sara-Su
Lake Balkhash
Lepsa
Kopal
Kzil Orda
Chu
Ili
Syr-Darya
Alma-Ata
Turkestan
Pishpek
Karakal
Aris
Lake Issik-Kul
Chimbay
Chimkent
Narin
Kunya Urgench
Turtkul
Khiva
TASHKENT
Namangan
Dzhalal-Abad
Kokand
Andijan
Ferghana
Krasnovodsk
Amu-Darya
Zeravshan
Khudzhand
Kizil Kiya
Bukhara
Samarkand
ASHGABAT
Karshi
Dushanbe
Merv
Kerki
Termez
Vakhsh
Mazari Sharif
Kushka
BRITISH INDIA
Regions, transferred from former Turkestan ASSR to Kazakh ASSR
Capitals of ASSR and autonomous regions

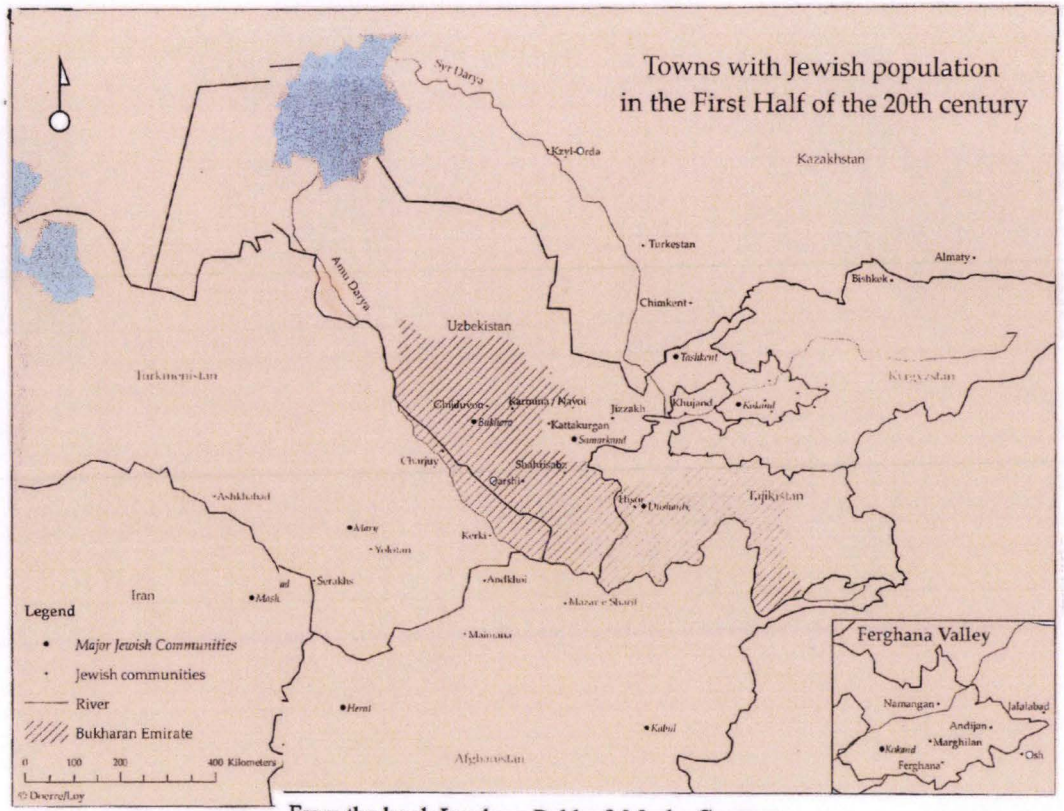


The sketch map of Bukhara, showing 11 gates and districts (Makhala) densely populated by the Bukharian Jews at the beginning of the 20th century (from the book "The Bukharan Jews" by Yu. Datkhayev)



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

Central Asia (the end of 20-th century)



From the book Ingeborg Baldauf, Moshe Gammer,
Thomas Loy (Eds.) Bukharian Jews in the 20-th Century

The Resettlement of the Bukharian Jews in Israel in the present time.
From the book "The Cultural Atlas Jewish World" Oxford, 1990-1991

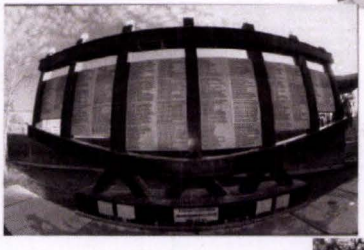
Compiled by Dr. R. Pinkhasov. 2010

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.

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 Priev, Yakov Leviev, Alexey Yakutilov, Markiel Fazylov, Iosif Badalov, Avner Fazylov, Rena Elizarova, Zalman Kimyagarov, Boris Boybachaev, Ilyusha Akilov.

Kattakurgan – Mierkhaim Katayev, Nison Katayev, Borukhay Katayev, Mordukhay Fayzakov, Yosefhaim Malla, Mishoel Abayev, Yukhananov Ephraim, 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 Zaurov, 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 Ilyaev.

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

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

Namangan – Ilya Matat, Godul Zavulunov, Rahmin Davydov, Benchik Leviyev.

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

Karmana – Yakov Aksakal, Sholom Nosi, Matat Aminov, Nisim Borokhov, Yakov Davydov, Yono Hiskiyaev, 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 Gavrielov.

Khujand (Leninabad) – Isaak Khaimov, Jura Ilyaev, 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, Ilya Shimonov, Yunatan Fayz-akov.

Russia

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

Australia

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

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

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

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

USA

New York and the states – Ilyou Issaharkhan, Yakov Babayev (Harel), Rahmin Borokhov, David Borochov, Hanan Benjamini, Michael Aharonoff, Igal Khojinov, David Aminov, Simkho Alishayev, Boris Kandov, Yuriy Kandov, Kandov Mikhail, Ilya Koptiyev, Rafael Koptiyev, Yudo Fuzaylov, Devid Borochov, 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 Elizarova, 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, Elkhanon 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 Priev, Nisim Pinkhasov, Avraam Natanov, David Arabov, Zina Iskhakov, noisy Alishayev, Joseph Alishayev, Eli Aminov, Ovadia Fatahov, Moshiyah Davydov, Misha Tutiev, Moshiyah Benyaminov, Rahmin Matatov, Mordechay Kimyagarov, Aba Priev, 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 Eliza-

rov, 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 Rus sia.

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), Ribi and Pinkhas Alishayev, Paltiel Leviyev, and Yunatan Mullokandov; in Bukhara, the brothers Aron, Moshiyah, Sion, and David Pinkhasov; in Tashkent, Benyamin Abramov, the brothers Khaim-Mirzo and Abo (Aboi Chulak) Aronov, Hasid Abramov, Moshiyah Borukhov, Ari Boru khov, Yusuf Davydov, Yuno Davydov, Natan Davydov, Abram Davydov, Mihael Kalendaryov, Yukhanan Murdakhayev, Benyomincha Pinkhasov, Yushva Rubinov, Khiyo Rubinov, Rokhel-Bonu Rubinova; in Kokand, Israil Abramov, Isaak-Borukh Vadyayev, Neriyo Vadyayev, Sion Vadyayev, Ya-

kub Vadyayev, Yusuf-Shalom Kalendaryov, Abram Maksumov, Mushibayev, Rafael Potelyakhov, Yakub Pulatov, Elezer (Mallaboy) Simkhaev, Abo Simkhaev, Alisho Yagudayev, Moshiyah Yagudaev, Shalomo Yagu-daev; in Margilan, Gavriel and Rafael Hojandiyev, 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, Yakhiel Akilov, Mordehay Bachayev (Muhib), Pinkhas Abramov, Yakub Kalontarov, Yakub Ochildiyev, 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 Germanys 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 Achildiyev, Rodshel Aksakalov, Emanuel Aronov, Sipora Borokhova, Lev Babadzhanov, 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 Jewsih 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; in 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 Borochov (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 Kuldanov, 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 (Khevsi Aronova), Noshpottikhon (Hevsi Babayeva), 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, oratories). It 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 Yakhiel 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 Zukhra" 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 Bukharin 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, Pisar 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 *maskarabozes*. 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.Uspenskis, 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 "Sivyoi Chorlava" ("Quarrelsome Sivyo", 1989) and "Es-

ter" 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 "Renaisssance" 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 Akhmads "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 "Sivyoi 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 Exellence", 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.Shalomaev'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 Exellence" (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 Arievich (Boris Alekseyevich) Kimyagarov, a student of Sergei Eisensteins 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 Kimyagarovs 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". Shamuel Mullojanov worked at "Tajikfilm" as the assistant director on Bension Kimyagarovs 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 Yakhiel 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, Georgy 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 Isa-kov 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 Kayroknavoz), 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, Shamuel 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 «lo-

cal» 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.Kotovskiy 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 Zaurov, 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. "Kaikov 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 Bukha-rian 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 Kaziyev, 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, execusive 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.

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 ensem-

bles 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, Yakhiel 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 ad 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 Thous and 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" (Sámarkand, 1993) and "Tazkikiroti yahuhoi bukhoroi, 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. Ba- chaev, 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: I. 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.Murdakhaev, *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.Murdahaev 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 emigtation*; 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.Murdahaev 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 Ilyaev, 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 Yakutilov, Moshe Sezanayev, Robert Pinkhasov, Yuri Fuzaylov.

More than 150 books are devoted to fiction and biographical prose. Among them compositions of Eduard Aminov, Shamuel Aminov, Yozef Murdakhaev, 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* byY. Ben Zvi (Ben-Šě□ ī),*Nid□ ē 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, de-

scribed 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 ëddoshtkho* (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 Priev, 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 Priev, 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 Mashkhur 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 gymnasia 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.
1931-1940	6	2	-	3	1	-	1
1941-1950	16	3	2	7	3	-	7
1951-1960	27	1	2	13	2	1	6
1961-1970	85	11	19	23	8	1	19
1971-1980	103	16	40	28	15	1	14
1981-1990	72	19	16	31	19	2	20
1991-2002	13	8	4	5	8	7	5
TOTAL:	**322**	**60**	**83**	**110**	**56**	**12**	**72**

Compiled by Dr.
R.Pinkhasov Honored Scientists - **8**

[1] Scientific degree PhD (Candidate of Sciences) were received **322** persons in the USSR.

Scientific degree PhD[2] 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**

Complied 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

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	Professors	Ph.D.	D.Sc.	Docents	Professors	Ph.D.	D.Sc.	Docents	Professors
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

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, Shamuel Aminov, Eduard Aminov, David Aronov, Tavriz Aronova, Vladimir Aulov, Iosif Babayev, Yuriy Babayev, Mark Balkhiyev, Me'er Benyaminov, Yakov Benyaminov, Gavriil Borukhov, Moisey Borukhov, Ilya Gulkarov, Iosif Gulkarov, Ilya Davydov, Rena Elizarova, Arkadiy Zavulunov, Yuriy Izrailov, Yuno Iskhakov, Mikhail Kaziyev, 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 Ochildiyev, 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 Zaurov, Polat Iskhakov, Jeffrey Musayev, Boris Pinkus, Emanuil 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.

MEDICINE

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 hà-Nàsi-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-àd-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 (RÀMBAN), 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-Akhad. 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 Shimunov (1896-1980), Tzion Sofichayev (1895-1958), Yakhiel 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); Makhsur 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 Khojandiyeva-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.

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

Years	Medfac CASU	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**	**344**	**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

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 be-

came doctors. 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. Mi-	City Dept. of Health	District Dept. of He-	Hospitals	Industrial hospita ls	Health Inspections	Outpatient clinics gene-	Dental outpatient clinic	Emergency medical	Farmacy
Director	3									
Chief		3	5	34	3	1	13	3	4	8
Dep. Chief	1	2								5
Medical director										
Dep. Medical director				15		7	7	1	1	
Chief of dept.	2			110		4	24	15	1	
Chief of laboratory				5				2		
TOTAL (274)	**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.

EDUCATION

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 Jewsih-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 chaihanas (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, ShifroYakubova; in **Sa-markand**: 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 Ben-yaminov, Yuriy Ilyajanov, Abo Mavashyev, David Mavashyev, Nison Ma-vashyev, Abram Pinkhasov, Rahmin Pinkhasov, Yakov Fuzaylov, Aron Shalomaev; in **Ferghana**: Alexandr Isakov, Rahmin Kalandarov, Levi Kal-endaryov; in **Kokand**: Sholomokhaim Aronov (Kotoncha), Isroil Aminov, Menashe Yunaev; in **Margilan**: Natan Avezov, Nisim Mosheyev; in **Andi-jan**: Elizaveta Murduhaeva, Merkhay Yakubov, Efraim Yakubov; in **Na-mangan**: 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 Zaurov, Abrash Muradov, Bension Sholomov; in **Hatyrchi**: Berakhiel Ni-sanov, Istham Nisanova; in **Dushanbe**: Lazar Abdurakhmanov, Boris Ba-baev, Frida Pinkhasova, Elezer Badalov; in **Khujand**: Boris Badalov, Tevyo Badalov, Mishoel Matatov, Yakov-Mier Khaimov, Shifro Shahmurova, 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 well-stocked 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 1930-th, 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 egan 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 oldThe 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

General table of Bukharian Jewish Writing

Compilier Prof. Iosif Kalontarov

Alphabet based on Cyrillic	Alphabet based on Latinic	Modified Uzbek Latinic	Hebrew Alphabe
Compiled by Yakub Kalontarov		Used by I. Rybakov	
А а	A a	A a	א алеф
Б б	B b	B b	ב бет
В в	V v	V v	ב вей
Г г	G g	G g	ג гимел
Д д	D d	D d	ד далет
Е е	E e	Ye ye	ה' ех
Ё ё	Jo jo	Yo yo	יו ёо
Ж ж	Z z	Zh zh	ג' же
З з	Z z	Z z	ץ зайн
И и	I i	I i	"א 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	אז, אָ
П п	P p	P p	פ пэ
Р р	R r	R r	ר реш
С с	S s	S s	ס самех
Т т	T t	T t	ת тет
У у	U u	U u	אז у
Ф ф	F f	F f	ף фей
Х х	X x	X x	כ хаф
Ц ц	Ts ts	Ts ts	צ цадик
Ч ч	C c	Ch ch	צ' чех
Ш ш	Ş ş	Sh sh	ש шин
Ъ ъ	Ə ə	'	ע ъайн
Э э	-	E e	אה э
Ю ю	Ju ju	Yu yu	ן' ю
Я я	Ja ja	Ya ya	ה' ях
Ғ ғ	O/ o/	Gh	גה ге
Й й	Ji ji	Yi yi	אי" йи
Қ қ	Q q	Q q	ק ке
Ӯ ӯ	Ů Ū	U' u'	אה ӯх
Ҳ ҳ	H h	H h	ה хей
Ҷ ҷ	Ç ç	J j	ג' ҷей

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 He-

brew 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.

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 help 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; Iosif Badalov, Samarkand City Executive Committee; Ari Khaimov, Shahrisabz 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 prosecutors 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 ECONONOMY SPECIALISTS

Prior to 1917, Central Asian industry was presented by small semi-artisan enterprises related to the processing of the cotton and rural produc-

tion. 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, Shamuel Akilov, PhD Tech-Sci. Eduard Pinkhasov, Boris Kalendaryov, 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 Karshigiyev, 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 divsions were supervised by: D.Sc. Tech-Sci. Iosif Yakubov, Honored Builder of UzSSR Mikhail Samandarov, Abram Yagudayev, Isaak Ibragimov, David Achildiyev, 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 furfurol, 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.,rof. Honored Inventor and Honored Scientist of Tajikistan Iosif Kalontarov and Doctor of Techn. Sci., prof. Emanuil 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 Khanimov, 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 Khanimov, Sion Khudaydatov, Mikhail Aminov, Yuvdoari Abayev, Yuriy Mullokandov, Grigoriy Bababekov, Gavriel Niyazov, Aleksandr Rybakov.

FORESTRY AND TIMBER PRODUCTION. More than 15 Bukhaian 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, Yakhiel Akilov, Gavriel Davydov, Mikhail Yakubov and others. (Tashkent region), Hiya Asherov, Ilya Asherov, Mikhail Kaziyev, Masanel Babayev, Matat Daniyarov; Meir Bangiyev, Matatyo Fatakhov, Avrom Borukhov, Yakub Borukhov, Zakhar Kaziyev, 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 (Ferghana 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, Ka-

zakhstan, 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 pepublics managers of 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 exisitng collective famrs 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 Kaziyev, Danil Babayev, Larisa Babajanova, Gavriel Kaziyev, David Katanov, Lev Abdurakhmanov, Iosif Asherov, Ruben Alishayev, Yakov Hizkilov, Mikhail Mullokandov, 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 Resarch Institutes.

They provided a determined contribution to the development of biology and agricultural sciences. Four received Doctorates of Science (Iskhak Kalontarov, Mikhail Kaziyev, 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 tihs 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 Borochov**, 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 pupevoy 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 Ilyaev**, 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 Elnatanov**, 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 chempionship, and more than 20 mas-

ters 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 – **Mullokandov 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 Zaurov, 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 Faylyaev (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 Gavrielov** - master of sports in boxing, International Judge, chairman of the board of the coaching in Israel, the coach of "Maccabi" in Holon; **Eduard Ilyaev**, 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 Niazov** - 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 Iaido. 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 Laureates of various State Prizes	17
The Laureates (winners) of International, All-Union and Re-publican 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 titles were bestowed by the Presidiums of the Supreme Council of the USSR or of the individual Republics. 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 below). 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 commemoratedtheir 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 – Moshiyah Ariev.

In Kattakurgan – Borukhay Katayev.

Israel:

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

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

In Petah-Tikva – Moshiyakh Asherov, Mordehay Bachayev, Avraamkhaim Lodayev, Moshiyakh 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 worshiping 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 worshiping 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 be-

gan 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, representaives 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, educaton, 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, Tajiksitan, 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 United States 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.

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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.

COMMUNITIES IN CENTRAL ASIA AND COMMONWEALTH OF INDEPENDENT STATES

UZBEKISTAN

UZBEKISTAN (REPUBLIC OF UZBEKISTAN) – country in Central Asia. 31,8 million people (2016). Capital – Tashkent (2,3 million people, 2016). Uzbekistan was a part of Russia since 1867 (later, a part of Soviet Union as one of the union republics). Uzbekistan became independent in 1991. First evidence of Jews who lived on the modern day Uzbek territory is dated VI century. In XVI – mid of XIX centuries, Jews lived in Khanate of Bukhara, Kokand and Khiva. After Central Asia was conquered by Russia in 1867, the Turkestan Governorate General was established (it turned into Turkestan Region in 1886). Around 3800 Bukharian Jews lived in Samarkand in 1888-1889, more than 1300 of them in Tashkent by 1892, and over 1000 in Kokand. Bukharian Jews also lived in Bukhara, Karshi, Kattakurgan, Kitab, Margilan, Khiva, Shakhrisabz, and Khatyrchi. There were 4500 people registered in the countryside.

The census of 1926 showed a total of 18,172 Bukharian Jews in Uzbekistan, 24,000 in 1934, 25,643 in 1979, 28,369 in 1989. During the thirties of twentieths century most of the Bukharian Jews lived in the following cities: Samarkand (5750), Tashkent (3340), Kokand (2000), Bukhara (1850), Khatyrchi (980), Shakhrisabz (970), Andijan (900), and Margilan (860). As a result of persecutions of Soviet regime in 1924-1935 few thousands of Bukharian Jews left Uzbekistan. Their mass immigration to USA, Canada, countries of Western Europe and repatriation to Israel began on the border of1980-1990. Uzbekistan was a basic site for Bukharian Jews for many centuries.

BUKHARA AND BUKHARAN REGION

Bukharan Region (viloyat)

Formed in 1938. Population of 700,0 thousand people (2016).

Bukharian khanate – state in Central Asia in XVI-XVIII cc. The name was established after the capital of Sheibanids was relocated to Bukhara. Most of territorial expansion and political influence is dated to1557-1598

during the rule of Abdulla-khan II, who had established diplomatic relations with Russian government. During the rule of Ashtarkhan (Djanids) in 1740 the Bukharan khanate lost its influence and was conquered by Nadirshah. From 1747 to 1920 it was called Bukharian Emirate. The history of Bukharian Jews is closely bounded to Bukharian Emirate. Because of the name of that Emirate, Jews who lived there were called – Bukharian. The legal state of Jews in Bukharian Emirate was determined by Islamic shariah law. That was the rule of medieval Islamic obscurantism that kept Jews in darkness, fear and humiliation. Special taxation dues were imposed upon Jews that all men ages thirteen and up, excluding almsmen and mentally ill, were obligated to pay. They paid for the alimentation of mosques, for the debt that emir made to Russia. There were other dues as well.

Such tensed attitude of Muslim authorities toward those who practiced Judaism was expressed through the establishment of the set of laws called "21 restrictions", or "21 bans" that regulated the lives of Jews, depriving them of their human dignity.

Here are some of them:

1. Jews had to live only within certain quarters and at times they were limited in construction of new housing within their own ghettos. They had no right to purchase a house of Muslim even in their own quarters.

2. They could not go outside and walk on the street without a rope around their waists; no robe was allowed to be worn on top to cover the rope.

3. The entrance to the city was prohibited after the sunset.

4. A Jew could not ride a horse and sometimes even a donkey. The question whether they could ride a donkey had to be resolved through the governor. However, if a Muslim sat in front of the Jew on a horse or a donkey (it is not rare in the East that two people rode one animal), the Jew was allowed to ride this animal.

5. It was prohibited for a Jew to wear a turban; they had to wear a hat of a special shape, color and material.

6. On the gates of their houses they had to place a rug as a sign of their distinction from Muslims. There was one other purpose, besides the fact of humiliation: poor Muslim beggars who knocked on their doors knew not to ask for God's blessings for the Jews.

7. The house of a Jew had to be upon lower in height comparing to that of a Muslim's.

8. There were times that Jews were not allowed to wear black clothing.

9. The place behind counter at the market had to be made low enough for the shopper to see only a head of the sales person and not all of his body. The counter itself had to be one step lower than that of a neighboring counter of a Muslim.

10. There was a toll that all Jews of full age had to pay (it was called dzhizye).

11. The evidence against Muslims was not considered valid in court. (This law in its logical consequence had reached its total absurdity: eventually, the evidence given by a Jew was not accepted even if it was in favor of a Muslim).

12. Jews were not allowed to build new synagogues, they were only allowed to fix the old ones. (Perhaps, according to the old tales of Bukharian Jews, this explains the fact that the first synagogue of Bukharian Jews is only few centuries old, in spite of the length of existence of the Jewish community.)

In 1753, the Mangyt dynasty came to rule in Bukhara. This started a mass forcible conversion of Jews to Islam. The community that was called "chala" (in Tajik: neither "flesh nor fowl") emerged. Chala were those who either assimilated within local population or those who formally practiced Muslim customs but in secret continued following Judaism. During the first half of XIX century the second wave of mass forcible conversions into Islam significantly increased the number of members of that community. There is a poem by Bukharian Jewish poet Ibrahim ibn Abul-Khair written in the midst of these violent conversions about a Jew called Khudaidad, who chose death over conversion into Islam. Chala lived in small groups in Muslim quarters that were close to Jewish quarters. The marriages were usually conducted between the members on one's own community. Most of Chala lived in Bukhara. During the first half of XIX century small groups lived in Samarqand, Khiva, Kokand, Margilan, Shakhrisabz etc. The total number of Jews-Chala in this region at the time of attachment of the Turkestan region to Russia in 1867 equaled to approximately 2,500 thousand people. Those, who were suspected in practicing Judaism were called "murtadon" (abjurer) and punished by death penalty. Some chala, who moved to Turkestan back

at end of XIX century, and received Russian citizenship converted back into Judaism. Presently, most of the chala live in Bukhara. In their legal papers they are marked as Uzbeks or Tajiks. After 1989 few dozens of chala moved for permanent residence to Israel.

From the beginning of XIX century Bukharan Emirate becomes an arena for the competition between Russia and United Kingdom. Starting from 1860s there was an expansion of a Russian Empire into the Central Asia – Turkestan Governorate General is being formed and Bukharian Emirate turns into Protectorate of Russia. The lowlands of Zeravshan (territories of Bukharian region) and Eastern Bukhara (Kashkadarya and Surkhandarya regions of Uzbekistan and Southern regions of Tajikistan) remained under the governance of Bukharian Emirate. Fearing foreign invaders, emir in the beginning of XIX century prohibited the entrance of outsiders, which led to even greater isolation of Jewish community.

Bukhara

Population – 277, 2 thousand of people (2016). A first mention of Jewish community is dated in X century. In 1240 Arab chronographer Ibn-Futi writes about Jews in Bukhara. Jews came to Bukhara from Merv, Balkh, Mazari-Sharif, Gerat, and other cities of Persia and Afghanistan, some of them from Khiva. At first they moved into Jewish settlement called Makhallay yahudiyon, later known as Makhallay Kukhna (Old Jewish Settlement, XVI c.).

Bukharian Jews in Bukhara were given three places for settlements (they were called "makhallya" or "makhalli" for plural): Old, New and Amirobod. Old (Makhallay Kukhna) in the XV – beginning of XVI cc. laid down along the city wall and with the time moved closer to commercial district. In the first half of the XIX c., there were 250 houses and 2 synagogues. Soon enough this quarter became overpopulated and Jews were granted the city outskirts, where the New Makhallya (Makhallay Nav) was formed. There were 200 houses and 5 synagogues. In the middle of XIX century they received unclaimed and unused land outside the city limits – Makhallay Amirobod («Well-appointed by emir»); this was the place for poor people that had 70 houses and one synagogue. The synagogues were the center of all community life.

Makhallya consisted of many guzars – passages, quarters around the dead-locked alley, the boundaries of which is drawn at the back walls of private houses. The researches of O.A. Sukharev and L.L. Gurevich showed that Samarkand and Bukhara makhallya had a structure that consisted of twelve parts, which symbolically indicated 12 parts of Temple of Jerusalem and 12 descents of Israel. The Jewish and Muslim makhallya were separated by the gate (Hebrew – «erub»).

Chala Jews lived in the 7 quarters of the old city of Bukhara: Eshon (Ishan – Guide) – 100 houses; Khodzha Khalim – 40-50 houses; Chor karavonsaray (For caravan-serai) – 20 houses; Mekhtar-Shafe – 50 houses; Arabon (Arabs) – 12 houses; Mir M'asud – 30 houses; Amonboy, or Khodzha Amonboy – 37 houses.

A missionary by the name of Wolf came to Bukhara in 1832, and then again in 1844. He wrote down his observations: «There are 10 thousand Jews in Bukhara; for the most part they are silk painters or silk traders. They wear small hats and put a sash around their chest, so they could be told from Muslims. Their synagogue is a very old but beautifully preserved building. He writes that during the time of his stay, emir Nasrulla-khan, who reigned over from 1826 to 1860, «allowed them to repair the building without expanding it». That same emir often visited the house of a head Rabbi Simkha and stayed during the Sukkoth prayer in the hut, taking part in the holiday. In 1606 Khodzhai Bukhori wrote a poem called «Danielnameh». In the first half of the XVIII c., a poet Yosef ben Itzhak created a poem «The Book of An Antiochus», dedicated to Maccabees and a poem called «Seven brothers» based on one of the Agada legends.

Internal structure of Jewish community in the city of Bukhara in the midst of XIX c.

(From the publications of professor Mikhael Zand)

In the middle of XIX century Jewish Community had a well-developed, dualistic internal structure. It was headed by kalontar, head administrator and mulloy kalon, a head Rabbi. Sometimes both positions were held by the same person. The administrative and religious substructures were interdependent but acted autonomously.

1. The administrative substructure.

Head of the community – kalontar – was formally elected by all adult men of the Bukharian Jewish community. However, the elections were controlled by the ruling upper circles. They had to be confirmed by kushbegi (prime minister of Bukharian Emirate) and sealed by the stamp of emir (Rescriptum). Kalontar held his post until he died, but he could be removed by the authorities or, technically (such occurrences were never registered), at the demand of a majority of voters.

Kalontar represented the community before the authorities and was responsible for the payment of the special tax (jiziya) that was imposed upon all non-Muslim citizens of Islamic countries. He played as a middleman between the authorities and the community. His main function inside the community was the arbitration of disputes only when the judgment concerned the common law «custom of the land» and there was no necessity to apply the Jewish law (Galahad). In cases when both the common law and the Jewish law were necessary, the judgment was carried out by kalontar and mulloy kalon together. Kalontar did not get an official salary, but he received certain amount of money from both sides.

Kalontar was assisted by two aksakals (in Uzbek: gray-bearded wise men), one of them headed the ancient Jewish quarter of Bukhara – Makhallai Kukhna, the other – quarters of Makhallay Nav and Amirobod. Each aksakal was elected by the adult residents of that quarter and approved by the authorities. Aksakals were responsible for their quarters and an observation of normative rules. They functioned as arbiters in simple matters where kalontar's interference was not necessary.

Women of each quarter were headed by the elected kaivonu that settled the quarrels between women, organized the women's part of weddings, instructed the newlyweds, and watched that the mourning for the dead is observed in accordance with the acceptable etiquette.

In the middle of XIX c., a Jewish community of Bukhara had to estimatethe property cost of its members in order to pay proper portion of jiziya.

For this purpose, the twelve kalontaroni jiziya, who reported directly to kalontar were appointed. In order to pay jiziya, the Jewish population was divided into three categories that paid annually: aylo (highest) – 48, avsat (middle) – 24, and adno (lowest) – 12 tanga. The collection of jiziya was an exclusive province of Muslim authority. The jiziya collector was always

their representative. As he received a tax from a Jew he hit him once on each cheek – usually it was a symbolical gesture.

2. Religious structure.

Mulloy kalon was a highest religious authority. He was authorized to judge by Galahad law. He was also a Judge (dayan) in all matters when the sentence was executed by the laws of religion. Some cases he handled completely by himself. He was also a chairman (av) of the religious court (bet-din). As mulloy kalon he was the main controller of kashrus observance and managed the work of shokhets (special butchers).

3. Religious education.

Mulloy kalon was the head of Jewish religious seminary (yeshiva) in Bukhara, who was at the same time the head teacher that initiated some of the graduates into shokhets (lowest level) and mullo (highest level). Mulloy kalon also controlled the teaching process at the khomlo – religious elementary schools for boys till thirteen years of age.

4. Rituals.

Mulloy kalon served as a Rabbi at the central Bukharian synagogue (kanesoi kalon) in Makhallay Kukhna and managed over the Rabbis (mullo) of other synagogues (five in Makhallay Nav and one in Amirobod). The teachers of khomlo (elementary schools) in their majority were not mullo; they were called khalfa (Arabic for a substitute). Every synagogue had one elected administrator (gabay), whose duties included providing the seats to the respected guests of the synagogue, calling people to the reading of Torah, collection of contributions for the needy members of the synagogue twice a year (for Passover and the beginning of cold season), and etc.

We know less of the structure of Jewish communities in other cities and settlements of Central Asia but this knowledge allows us to conclude that these structures were similar.

Kalontar and mulloy kalon of Bukhara were considered the heads of all Jews in Bukharian Emirate.

There is a certain structural similarity in the lifestyle of a Jewish community of Bukhara and Jewish communities of other Muslim countries of

the same historical period. This also includes European Jewish communities before the emancipation.

Historical data allows us to trace early examples of such structure in the Central Asia of VIII (Merv, Al-Tabary) - XII (Samarqand, Binyamin from Tudela) – XIII cc. (cistvaens at Jewish cemetery near Dzham village close to the place once known as a legendary city of Firuzkukh).

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Closer to the end of XVIII century the alienation from the main centers of Jewish culture resulted in sharp decline of education among Bukharian Jews. The gradual disappearance of religious scholars and forceful conversion into Islam carried a threat of full assimilation. In 1793 Rabbi Yosef Mamon Maarovi (1741-1822) the native of Morocco came to Bukhara. His intention was to collect contributions to support the Jewish community of Safed where he moved to short before this visit. Seeing how close to extinction the Jewish community of Bukhara was he decided to stay here. Because of his efforts the religious and cultural life was revived. His most substantial reform was the induction of Sephardic ritual instead of Persian that Bukharian Jews used up until that time. Rabbi Maarovi had requested the siddurs and other religious literature from Istambul, Livorno and Vilno. He opened several schools and later, the yeshivas. He revived the contacts between Bukharian Jews and centers of Jewish culture in the outside world. In 1802 Jews from Bukhara and Shklov were able to exchange letters.

In 1809 Ibragim ibn al-Haira wrote his "Ba yodi Hudoidod".

A head Rabbi of the Jewish community in Bukhara was Pinkhos ha Gadol (1788-1858), the son of Itzhak from Baghdad, who came to Bukhara in eighties of the XVIII, and the pupil of Yosef Mamon Maaravi. He was allowed to come before the emir and thus was able to save many Jews. After his death all the Rabbis of this city came from his line and they served until they died.

In 1866 Iskhok Haim becomes a head Rabbi of Bukhara and then in 1868 Rabbi Iosif ben Baba leads off a large immigration of Bukharian Jews to Palestine. According to his calculations the total number of Bukharian Jews during that time was 7000 people. Most of them lived in Bukhara.

From the end of XVIII century to 1920 Yosef Hasid, Rabbi Simho Mullo Niyoz, Pinkhas Katan Mullo Niyoz, Aron Pinkhasov Mullo Niyoz,

Sion Pinkhasov Mullo Niyoz, Pinkhas Rabin, Yakov-Hay Kalontar Pinkhasov (1917-1920) were the kalontars of the Jewish community.

In the beginning of XIX century in Bukhara the religious reformer Yosef Mamon founded a society of Hibbat Zion (A Return to Zion) that became a precursor of Zionist movement organized by T.Gertzl in 1897.

The synagogue named after Yosef Mamon and Itzkhak Zambur was built in 1800. The Jewish Cemetery that local Jewish population considered to be very old has the tombstones dated not earlier than the middle of XIX century. The synagogue next to Lyabi House was founded in the beginning of XVII century.

After a Russian revolution the local population headed by the djadids (new Bukharans) started calling for emir to begin reforms. Djadids were supported by some radically set Bukharian Jews, one of whom was put to death by the Bukharian Emir in 1918. Emir brutally punished members of his opposition and started preparing for war with Bolsheviks. At the same time the Jews of Emirate were blamed for being the "Bolsheviks agents" in Bukhara and that led to a threat of pogroms. The pogroms did not take place, but many of Jews had to seek the refuge.

Among the Bukharian Jews there were people closely connected with Hasidism (a wide spread religious-mystical people's movement founded as early as at the end of XVIII century by Baal Shem Tov). For instance, one of these Jews was a citizen of Bukhara Benyamin Avezov (1802-1872), who later on was nick-named as Hasid. He got introduced to this teaching when he was already a renowned merchant and had traveled to many European cities. He raised both of his sons Matat Hasid (1870-1941) and Avrom (no dates of his life are given by the source) in the spirit of Hasidism and decided to dedicate all of his life to spread Chasidism among his fellow natives.

Later on, in Central Asia with the functioning of Zionist workshops many Bukharian Jews started attending them along with Ashkenazi Jews. With time the Zionist leaders and those who represented "Tarboot" (Jewish educational and cultural organization) started establishing non-religious, secular schools where they taught in Hebrew. Many Bukharian Jews from the educated and well-off families in Turkestan region and vassal Bukhara spoke openly on the side of Jadids-modernists (local nationalisticeducational movement).

All of this aided the political awakening of the national self-awareness of Bukharian Jews, a relatively deeper understanding of various ideas of Jewish cultural and political movement in Europe, more specifically the ideas of emancipation, Hasidism, Zionism etc.

End of XIX century – beginning of XX was a time of active development of Bukharian-Jewish language and literature and was closely connected to the name of Shimon Haham (Shimun Hohom) – the educator, important religious leader and interpreter. He was born in Bukhara in 1843 (died in Jerusalem in 1910) and was a grand grandchild of the mentioned Yosef Mamon, grandchild of Avraam Cohen and a son of Iliyagu Bavli, all of whom were brilliant Torah experts and masters of Jewish-Persian poetry. Being raised by such an amazing circle, Shimon had earlier on in life shown his interest to the native culture and spiritual endowment of his predecessors. Rabbi Shimon is known in the history of our culture foremost as a founder of Bukharian Jewish literary language. In 1890s he translated Torah into the language of Bukharian Jews and in 1908 he translated a novel of A.Mapu "Love in Zion".

The Hebrew-Russian-Bukharian-Jewish dictionary put together by D.Kaylakov (native of Bukhara) was published in 1907 in Jerusalem. The audio tracks of shashmakom first became available in Riga in 1909. They included music by a renowned Bukharian Jewish singer Levi Babakhanov (native of Bukhara).

5. Education.

Before the Soviets came to power Bukharian Jews had no secular school education. There were religious schools for boys: elementary, called kheder-khomlo and middle school, called yeshiva, khomloi khokhom. In these schools children were taught Hebrew written language and Torah. The education continued for four years.

During the Soviet regime, the kalontar institution was liquidated as is. The religious life was under repression. However, there were new forms of social life – teahouses, clubs, workshops etc. In accordance with the Soviet decree about the formation of national schools, in 1920 in Bukhara they opened the schools for the children of Bukharian Jews (named after A.Mapu and Kh.N.Byalik) where children were taught, first in Hebrew and from 1922, in the native language with Hebrew graphics.

The main subjects of the elementary school were: the native language and mathematics. In high schools, those subjects that correlated with Russian academic curriculum were taught in Bukharian Jewish language. These schools existed before 1929. From 1929 to 1940 the teaching was done in a native language but with Latin graphics. From 1940 schools went to Cyrillic and Tajik became a language for teaching.

From 1920 to 1939 in Bukhara there were four functioning schools that taught in Bukharian Jewish language. However, around 1939 only one remained opened. In this school there were also Tajik children studying alongside with the children of Bukharian Jews. We should mention some names among the pioneers of national education: Ari Avezov, Ilyavu Maynaev, Mani Takhalov and others. Some of the brightest educators were Ochil Aronov and Mushekhay Borukhov, who were awarded with Lenin's medal of honor and named as "Honored Public Educator of the Republic".

In Bukhara there was a widespread movement for the liquidation of illiteracy. There were evening schools for adults and new cultural "hearths" such as libraries, clubs, Red teahouses etc. In 1928, in Bukhara a Bukharian Red Teahouse was opened. There were libraries, workshops and lecture halls affiliated with Jewish clubs, where lectures and group conversations were held. We must especially focus on a women's club of Bukharian Jewesses that consisted of 132 members. The family events were held at these clubs. A first Bukharian Jewish Theater was founded in 1930.

A Center of Bukharian Jews called "Shalom" was established in Bukhara in 1990. A first chairman of this center was A. Yakubov and his assistants – B.Babayev, G.Mosheyev, and A.Aronbayev. Its main goals were the studies and popularization of history and culture of Bukharian Jews, the renaissance of national art and traditions, and a development of amateur arts. The center enormously helped the youth during their exposure to Jewish history, Hebrew language and traditions. A second synagogue that was closed in Bukhara in 1938 was reopened with the help of the Center. A Jewish High School of the Department of people's education at the local Bukharan district was established for 200 pupils. Iskhak Abramov was its first principal and later in 1994 to 2001 it was Roman Tamaev. Besides general academic curriculum, such subjects as history of religion, Torah, history of Israel, history of Jews, Hebrew and English languages were taught at that school. The

graduates of this school continued their education in Israel and United States.

There were meetings held at the Center with the representatives of USA and Israel (such as M. Albright, Amnun Cohen, N. Shcharansky, Hillary Clinton, ambassadors, and religious leaders).

In 1997, around 2000 Bukharian Jews lived in Bukhara, but before the mass immigration began there were 10,000 of them.

The repatriation from Bukhara to Israel in 1989 consisted of 126 people, in 1990 of 809, in 1991 of 385, in 1992 of 370, in 1993 of 662, and in 1994 of 190. At the end of 2007 there were only 80 Jewish families remaining in Bukhara.

The community and the Cultural Center in Bukhara are being actively supported by its former countrymen, who live in different parts of the world.

In 1998 in New York the philanthropic foundation "Bukhoro" was established. Its first president was Abo Ibragimov, then Grigoriy Yusupov and now – Rakhmin Yakubov.

The first chairman of the cultural center in Bukhara A. Yakubov moved to Israel and established a foundation there in 2010 also called "Bukhara" becoming its Vice President. The main tasks of these centers are to provide aid to synagogues and for cemetery maintenance.

There are 2 synagogues in the city, one of which is located on the Central Street, House No. 20 and it is named after Mullo Khiskiyo Rabin. It is over 300 years old.

The kalontars of this synagogue were: Rabbi Abosholom Yakubov from 1943 to 1963, Arikhay Khaimov from 1963, Mikhoel Abramov (during his governance the building used for municipal purposes was returned to the synagogue to which it originally belonged. A Hebrew school was opened in that building. Also, thanks to Mikhoel Abramov, ten Sefer Torahs were returned from the museum.)

A second synagogue that was closed by the authorities in 1938, reopened in 1993 on the Kosmicheskaya Street, House No. 38. It is known as a synagogue of Mullo Isoki Zargar. It is closely affiliated with a religious community of Bukhara (chairman – Rabbi Iskhak Abramov.) The Sefer Torahs from the museum are stored in that synagogue. The active Rabbi of Bukhara is Mullo Aron Sionov.

The cemetery in Bukhara is ancient. However, the oldest burial record is dated to 1850.

The local authorities made attempts to liquidate it but the community activists aided by the activists from the overseas foundations were not only able to stand up for it but managed to considerably renovate it. Around 300 nameless graves were taken care of as well as a number of memorials that were restored.

A new room for prayer was built; the water pipe and electrical grid were fixed. The entire cemetery is protected by the fence. Not far away from it is the building of Hevro Kadisho.

From 1940 to 2000 the natives of Bukhara received 7 doctoral and 29 PhDs.

Now there are approximately 30 Jewish families left in Bukhara.

One of the streets of Bukhara is named after Levi Babakhanov, another after David Kaylakov.

KAGAN
(before 1935 – New Bukhara)

In 1910-1996, 20 families of Bukharian Jews lived here, among them families of Yakubov, Yagudayev, Khaimov. There were no synagogues. Prayed at private apartments.

Chulyakova, Dora – chief physician of city hospital.

Yagudayev, Aleksey – chief physician of regional hospital

GIJDUVAN

Bukharian Jews resided here from the beginning of 19th century, there were 2 mahallyas (quarters), which consisted of about one hundred families. Yakov Yusupov's family resided there in the beginning of 20th century.

There were no synagogues. Believers prayed at home. Leader of community was Yakov Yusupov. Families of Kaylakov, Niyazov, Dabakarov, Yagudayev, Inoyatov resided here as well. In 1970, there were 20 families in Gijduvan who gradually left to Bukhara, Dushanbe, Samarkand. Niyazov, Malki Abayevich – teacher, director of secondary school in Gijduvan, Highly skilled person of public education of the UzSSR.

Since 2005, there are no Bukharian Jews present.

SAMARKAND AND SAMARKAND REGION

Samarkand region (viloyat)

Established in 1938. Population – 2,5 million of people (2016).

Samarkand

A regional center is the second large by population in Uzbek SSR - 519 thousand people (2016). A former capital of Uzbekistan (in 1925 – 1930).

The Jewish community has an ancient history. After destruction of the Jerusalem temple (586 BC) Jews were expelled to Babylon. Later Babylon was made a part of the Persian Empire and became the center of the Jewish religious learning. When they sent their representatives, including the times when they sent them to the outskirts of the empire, the Jewish lawmakers of Babylonia (such were the academies in the cities of Sura and Pumpedita) kept a spiritual bound with their brothers in faith. Therefore the scientists believe that the origins of Jews in Central Asia are closely connected with the origins of Persian Empire.

However, there is another opinion. In the Middle Ages, Jews of Bukhara considered themselves to be the descendents of the Ten Tribes of Israel expelled by the Assyrians in 722 BC. In the Book of Esther it says that during the rule of the Persian emperor Ahasuerus, which was about 2,450 years ago, Jews inhabited most of the regions of that empire from India to Ethiopia. Most likely, back in times, Jews also lived on the modern day territory of Central Asia. Some historians believe that during the times of the conqueror Aleksander the Great, approximately some 2,300 years ago, Jews had already lived in Samarkand. A city of Marakanda that is located in the Sogdian Kingdom is mentioned in the Greek sources. It is interesting to note a common root in the name of the Jewish city Samaria (Shomron), possibly coming from the Jewish word "shmor" - "security", and other cities – Samara, Samarkand etc.

After the conquest of Mawarannahr (this is how Arabs called a territory at the interstream area of Amu-Darya and Syr-Darya), in VI C.E., Arabs spread the Islam there. Despite the limitations of the rights under the rule of Islam, "People of the Book" - Jews and Christians - were protected by Arabian caliphs. At the time of the archeological excavations of Afrasiyab (ancient Samarkand), a small piece of the synagogue wall with a carving of a

large hexagon - "Star of David" was found. Although this symbol has an ancient history and had been used by different nations, archaeologists attribute fragment findings to the synagogue in the IX. It confirms the fact of the tolerant attitude of Muslims towards the Jews in the Middle Ages.

In the second half of the twelfth century (around 1170), the great traveler, Rabbi of Tudela (Spain) Benjamin visited cities mentioned in the Tanakh and the Talmud. Among the many cities in Iran, Egypt, Iraq and other countries, he points to Samarkand, where there was a Jewish community of 50,000 people headed by "nosi" (Leader) Rabbi Avadia.

However, 50 years later, after the destructive conquests of Genghis Khan (1220), the Jewish communities in most cities disappeared.

The Jewish life reappeared in the XIV century under the rule of Amir Temur's empire, when Samarkand was established as the capital. Timurid Empire collapsed by the end of the fifteenth century because of the civil wars. Jews lived under different dynasties of kings (khans, emirs). By the beginning of the XVI century there were three khanates the Khanate of Khiva, Bukhara and Kokand that were at wars with each other for influence and territory. By the middle of the XVI century Samarkand became a part of Bukhara Khanate. Central Asian Uzbek Khanates (Sunni) became autonomous states and isolated themselves from Iran (Shia). Therefore, once united Jews of the Persian Empire were divided into Iranian and Central Asian Jews. Later on, with the separation of Afghanistan from Mawarannahr some Jews became known as Afghan Jews.

The Jewish community started thriving and was released from the vassalage of Bukhara Khanate after the collapse of the Persian Nadir Shah Empire (in 1740-es.) It should be noted here that in Samarkand and in some other cities (principalities) harsh Islamic laws against Jews and other non-Muslims got weaker. The Iranian leader brought an army of mixed tribes to Samarkand. Along with other people, the Persian Jews also moved to these lands.

Because of the anti-Semitic outbreaks and pogroms in Mashhad, Tehran, and Hamadan by the end of XVIII - early XIX centuries there was a mass relocation of Jews to Bukhara and Samarkand. Jews also came from Yemen, Iraq, India, and later on from Afghanistan. Some nicknames of Samarkand Jews, such as kobuli, balkhi, eroni, sharsavzi, arav (a native of Arab coun-

try), etc., survived to this day. Today their descendants live in Israel, the U.S. and other countries.

In Samarkand, as in other cities of Central Asia, the life of local Jews was unenviable. There were 21 limitations of rights that related to all of life's aspects, which included housing, lifestyle, clothing, etc. Jews were mainly engaged in craftsmanship and small trade. Back in those days, a person was known not only by his first name or their father's name, but also by their nicknames (lakab). Later on, the nickname was often adopted as a surname.

Up until the middle of XIX c., Jews from Samarkand lived in Shohkash, Charraga, Novadon and Koshhauz alongside with Tajiks, Iranians, Arabs and other nations. There is a synagogue that was preserved in the Koshhauz that was active before 1880.

In 1836, a young artisan Moshe ben Abulkhair (1815-1878), was appointed as a tax collector for the Jews in the city, and later as the first kalontar (leader) of Samarkand. A Shakhrisabz native arrived in Samarkand after the death of his father, who refused to accept Islam. His mentor was Mullo Fuzaylov – a Rabbi, who was greatly honored by the local Jews and authorities.

The Jewish population of the city increased by the end of the 1830s, and there was a need for their own mahalla. To achieve that, a petition on behalf of the Jewish community of Samarkand was sent to the Bukharan Emir. This petition was backed up by the solicitation that came directly from the governor of Samarkand.

In March of 1843 a bill of sale was drawn up for the land of 11 tanaps (about 3.2 hectares). The contract was countersigned by four State seals and 35 members of the Jewish community. The land where a Jewish quarter, Mahalla Yahudiyon «was later build, was bought for 10,000 silver tanga (coins) (each wealthy member of the community contributed to that). This was the first official sale of Emir's own land to Jews. At the time of purchase of the Jewish quarter there was already 300 Jews living there and a functioned bathhouse, which was built in 1827 by Inoyat Chala. (Chala - the Jews on the territory of the Emirate, who were forcefully converted to Islam).

Moshe Kalontar did many great things for the improvement of Mahalla: he created a community center, built the «Great Synagogue" (Kanesoi Ka-

lon), and at the time of Tsarist Russia he managed to legalize a cemetery (near the monument of Shahi Zinda). In 1878 the cemetery was expanded and then fenced. Bukharan Jews - stonecutters were known for their skillfulness. Some of the most famous of them were Aboi Zulfin, Mikhoel Ohunov, Rafoel-Elkhai Kalontarov. Among Moshe Kalontar's outstanding accomplishments, some particularly noteworthy were the provision of urban amenities for «Mahallai Yahudiyon» quarter, beautification of Jewish cemetery, foundation of heders - schools for children, renovation of a bathhouse, which was made free for the poor people, construction of workshops for consumer services, the construction of two large reservoirs (houses), and provision of security for the village.

After the conquest of Samarkand (1868) Tsarist Russia and Russian authorities had recognized Moshe Kalontar's influence. Twice he was awarded the gold medals: once for the recognition of the labor merit, the second time for bravery in defending the Russian fortress from the gang of Jurabek. During the community leadership of Moshe Kalontar (which lasted for almost 40 years) no Jew was forcibly converted to Islam. After his death, his son Rafoel (1842-1891) became the head of the community and led the congregation for 13 years. At the same time he was an official rabbi, which allowed him to do many good deeds having the religious and secular authority in his hands. In 1897 Rafoel founded a yeshiva in Samarkand. His main work was the construction of the synagogue "Gumbaz" which began in 1886 and ended in 1891. Rafoel did not have a chance to pray in this synagogue: he got sick with cholera and died.

This synagogue is one of the most beautiful synagogues in Central Asia. David, the son of Avrom Hammomi designed this synagogue. The synagogue building is crowned by a dome-gumbaz 12 meters high, resting on an octagonal drum. Interior of the synagogue is very rich, a large prayer hall is covered with a domed concave, which is decorated with geometric patterns and the walls are covered by stucco. The main niche where Torah is stored is in the west wall. It's a one-floor building that is built facing Jerusalem. A two-storey room 4 x 4 m was built especially for women (ezrat anashim). The room was lit through the 12 window openings 80 x 80 cm at the top of the dome. Both Bukharian and Ashkenazi Jews were the congregants of that synagogue. The third son of Moshe became the community leader; his name was David Moiseyevich (1848-1921).

The Governor-General of Turkestan region officially appointed David Moiseyevich Kalontarov as a head of the Jewish community in Samarkand. The post office building and the Jewish-Russian gymnasium were built with his sponsorship. In 1898, a first modern Jewish school with Hebrew as a language for the subjects to be taught in, was founded (later the teaching was done in both Russian and native languages). As a leader, he built a shelter for orphans, materially supported heders where Rabbis and Shokhets received their education, provided help to single mothers and those who were in need, and addressed all emerging conflicts and issues. The population of "Mahallai Yahudi" lived in peace - at night the quarter's territory was guarded by the young Jewish men. David Moiseevich provided jobs for the Jews. As a member of the credit department of the Imperial Bank, on many occasions he became a guarantor for loans to Jewish merchants.

David Moiseyevich was awarded for his impeccable service by the bank management. Five times he received gold medals for his service, as well as the Russian Red Cross Gold Medal for active charity. David Moiseyevich participated in the coronation of the Tsar Nicholas II, and the Russian government honored him with the title of the "Honorary citizen of the city of Samarkand" and by special request of His Majesty – the medal for "Hereditary Honorary Citizen". The leader was revered by the Mohammedan clergy and rewarded repeatedly with an honorary robe made from gold-cloth and embroidered with golden and silver threads. It was done in recognition of David Moiseyevich's role in establishing of the peace between Jews and Muslims which lasted for nearly a third of the century. He had done a lot of good for education, religion, and culture of local Jews.

During the Russian conquest of Central Asia, Samarkand Jews favorably accepted and helped Russian garrison besieged in the fort during the attack of Muslim rebels of Katta-Tur. Samarkand, as well as a number of territories of Samarkand region of Turkistan became a part of Russia. Seeking to obtain Russian citizenship, many Jews moved from the Bukharian Emirate to Samarkand.

Jews gradually began to settle in central "Russian" part of the towns. Originally only Christians who were in the Russian service were allowed to settle here. But at the end of the XIX century 22 % of housing in the new town were owned by local residents: 14% of Jews, 8% of Muslims, who bought houses from the officers and officials that left Samarkand. Initially,

these houses were bought to be rented out, but later an active construction of buildings began in this part of Samarkand. The largest mansion that later became the Museum of Regional Studies was built by Avrom Isaakovich Kalontarov (Avromi Kalam). The homes in a new town belonged to Mosheyevs, Mullokandovs, Fuzaylovs, Abramovs, Kandinovs , Kalontarovs and many others. Local (native) Jewish population in 1888-1889 consisted of 3,792 people. Only in the 80-ies of the XIX century big synagogues of similar style that included mikvahs were beginning to be built.

By 1916, almost 35-40% of the Bukharian Jews of Central Asia were concentrated in Samarkand, where there were 32 active synagogues. In 1916, Governor-General of Turkestan A.Kuropatkin announced the Tsar's order for the recruitment of the local population, including Jews, into the troops to serve on the defendance job in World War I. There was an outburst of national riots. Jews were forced to serve in Russia mainly on the home front. The Austro Hungarians including Jews were taken as prisoners of war to Samarkand. Bukharian Jews helped their brothers-in-faith as much as they could freeing them of hard labor by bribing the guards. In 1918, the prisoners were returned back home, but 20 of them were buried in the Ashkenazi cemetery (1915-1917).

Having conquered Central Asia, the imperial administration opened a gymnasium and several different schools (elementary, native, Sunday schools), and also Russian-and-native schools and colleges in Tashkent, Samarkand, Kokand, where the children of wealthy Bukharian Jews studied along with others. The first Russian-and-native school was opened in 1870 in Samarkand. The local administration ordered the natives to enroll their children into that school. Bukharian Jews were aware of the benefit of the Russian school, and in 1872 there were already several dozens of Jewish students. In 1878, 14 out of 34 students were Muslims and 20 Bukharian Jews; in 1882 30 out of 77 students were Bukharian Jews, and the rest were Muslims and Christians. In 1916, Asaf Achildiev (1898-1975) was enrolled into the Department of Medicine at Moscow University. Later he graduated from Sorbonne. This is the first Bukharian Jewish physician and professor.

There were religious schools: elementary (heder - homlo) and middle schools (yeshiva, homloi chochom). Hebrew literature and Torah were taught in homlo (religious elementary school, similar to heder for boys) at the synagogues. The schooling lasted for 4 years. All synagogues of the

Turkestan Region were supplied with literature on Judaism. Books were brought from the centers of Ashkenazi Jews of Warsaw, Livorno, Vilna, Vinnitsa, Berdichev, etc. Parallel to this, there was a strengthening of religion and religious education of Jewish youth. In Shakhrisabz, Bukhara and Samarkand big Jewish Talmudists established Yeshivas in the beginning of the twentieth century, which prepared pupils to become Rabbis, Shokhets, Melameds and other specialists. In 1908, a Talmudist Shalamo Lev Elezerov (an Ashkenazi Jew) from Jerusalem came to Samarkand and founded a religious school there. The school was active until October 1917. To the end of 1919, a religious school founded by Mullah Yosef Hodzhinovym Talmudi Khodzhinov remained active.

A well-known in the early XX century ethnographer professor S.Vaysenberg wrote: "According to the evidence left by David Kalontar (head of the Jewish community of Samarkand), only 10% of Bukharian Jews know Hebrew, and 50% read and write ancient Hebrew letters in Persian (that is in Jewish-Tajik language). If the late figure is correct, the local Jews occupy the first place in literacy among people of Central Asia." At the same time there was a need for knowledge of Russian language and the languages of the peoples in the countries with which the economic and trade ties were being established.

In Samarkand in 1891-1899 Shlomo Babajan (1843-1928) put together "Milim - Shisha" – a unique Six-Language Dictionary that made him famous. It consisted of Hebrew, Farsi, Russian, Turkish, Arabic, and French. In the second edition of the dictionary, French has been replaced by a Jewish Spanish language - Ladino. Both publications were published in Jerusalem in 1905-1911. In 1907, sponsored by Khizkiya Issacharov, another Russian-and-native Jewish College was founded in the Russian part of Samarkand. In the early twentieth century there were active 1st Samarkand Russian-and-native Jewish School (Headed by Pinkhasov in 1913), Heders, and Samarkand Jewish College (Head by M.Fuzaylov in 1914).

In 1888, the Russian Governing Senate began a massive passportization and ordering of the last names assignment to the citizens of Turkestan Region. In the same year the railroad finally reached Samarkand.

Throughout the colonial period, especially in the pre-revolutionary years, although they had fewer rights than the Russian immigrants and those of the Christian faith, Jewish industrialists played a very important role in

the economy of the Turkestan Region. In 40 years from 1876 to 1916, many wealthy bankers, manufacturers and merchants, including those of 1st and 2nd guilds, came from Jews. Jews received right to landownership. Among them there were several relatively big landowners. In Samarkand region Jews owned land area of 582 acres (hectares), most of which, 400 arpents were in Kattakurgan county. By 1910, there were 54 Jewish landowners in Samarkand; they owned 1266 tanaps of land (approximately 400 arpents) in Samarkand and several orchards: in the districts of Sochak, Bogi shamol, the quarter of Chokar diza, at the railroad land, and other places.

In 1909 in Samarkand there were 568 registered Bukharian Jews, who received the trade and commercial certification that gave them a right to reside in Turkestan region. Of these, 386 certificates were issued in Samarkand, 120 in Kattakurgan, 32 in Hojent, and 30 in Jizzak.

"Millionaires are not uncommon among them, - wrote some witnesses of those years, - they opened their agencies not only in Bukhara and Samarkand, but also in Tashkent, Moscow, and St. Petersburg." Among the people that represented the Bukharian Jewish national bourgeoisie in Samarkand there were: Abramovs (Kobuli), Benjamin (Amin) Nasi ben Avraham, Pinchas Isakov, Fuzaylov brothers, and many others. There were well-known merchants and industrialists, such as Abram Kalontarov (Avromi Kalam), Pinchas Abramov, Khizkiya Issachar, Nathan Iskhakov David Kalontarov, Yunatan Mullokandov, Abo Kimyagarov, Mulloboy Musheyev (coal trader). They owned the property rights to dozens of creameries, soap factories, cotton ginning factories, liquor and other factories, located Samarkand and in the neighboring or nearby settlements. One of the wealthiest Jewish entrepreneurs D.Kalantarov maintained ties with Russian-Chinese Bank (there is a Certificate issued in his name that is dated 01.10.1906). M.R.Fuzaylov made the deposits to the insurance company "Russia" (St. Petersburg, Morskaya, 37). In 1907, the first guild merchant Abram Kalontarov was even elected as a member of the State Duma.

A famous Mullokandov's line, whose members have successfully engaged in textiles trade, owned a significant number of buildings. Leviev's line owned houses and was known for yarn and sugar trade. Merchant Shlomo Sofiev, a known manufacturer owned mansions. Rubinov's family and line of Iskhakov also traded textiles. Brothers Ribi and Pinkhas Alisha-

yev specialized in astrakhan trade and precious stones. They imported furs and high quality flour from Russia to Turkestan.

With the accession of Turkestan Region to Russia in the late XIX – early XX century, wealthy Bukharian Jews began to build special buildings that later on were recognized as masterpieces of the national architecture. These include Palace of Abram Kalam in Samarkand. The Reception hall of this palace is 9 x 4.5 m and it is 6 m in height of magnificently decorated interior. From 1925 to 1930 it accommodated the party leaders of Uzbekistan headed by Akmal Ikramov, and in 1930 it was turned into Museum of local History.

In 1909 in Riga, an outstanding Bukharian Jewish singer Levi Babakhanov recorded his Shashmaqoms.

Private synagogues existed in a form of a large room (usually the living room) in a private residence, or a place in the courtyard or a separate building. At different times there were different active synagogues that carried the family names such as: Kalontarov, Sofiev, Abramov, Akilov, Leviev, Mullokandov, kanesoi Talmud Torah, kanesoi Nisimi Nagor, Aboi Folchi, Yosef Alishayev, Ari Fuzaylov, and others. The most famous religious figures among Bukharan Jews were: Iliyavu-Mani Aminov, Khiskiya Kaikov, Avner Leviev, Zavulun Leviev, Abram Kalontarov, Avraamhaim Lodayev, Chaim Pylosov, Mikhail Fuzailov, Mullo Fuzail, Yosef Hodzhainov Talmudi, Doniel Shakarov (all from Samarkand), Gabriel Ochildi Niyazov (Samarkand, Israel); Sholomo Tadzher (Samarkand, Tashkent, Beirut, and Damascus) .

The Zionist workshops were established in Samarkand after the February Revolution in 1917. Both Bukharan and Ashkenazi Jews were attending them. A Jewish cultural center and a school where they taught Hebrew language were opened. After the Soviets came to power, in 1919. Zionist activity was prohibited. Bolshevik government aimed to destroy the age-old traditions of Bukharian Jewish community.

In 1920-1930s the Government began the robbing of its own nation. Under the slogan of "leveling" the secret police took away gold and other savings.

From 1919 by the decree of Turkestan Autonomous Soviet Republic all community activities were stopped, its funds and property were confiscated and transferred to the local commissariat department.

The house of Ari Fuzaylov became a Jewish Museum, the Mullokandov's synagogue was turned into a secondary school, the mansion of D.Kalontarov was used a factorial branch named after the 8th of March – International Women's Day, the soap factory of brothers Fuzaylovs was reorganized into a silk factory "Hudzhum".

In 1924 the immigration of Bukharan Jews was banned. Many synagogues were closed and religious customs and learning of the Torah took place in secret. New centers of secular culture were created: clubs, literacy workshops (for the purpose of illiteracy elimination), and theater. At the beginning of 1919 a National Central Bureau of local Jews was formed at the People's Commissariate for Education. One of the main tasks of organization was the formation of a network of Soviet schools where the education was focused on the study of modern sciences and introduction to European culture. In the same year, a first Soviet school for children of Bukharian Jews was established in Samarkand.

A movement for the eradication of illiteracy began in Samarkand region, as well as all across the country. Four literacy schools were organized for native Jews (three in Samarkand and one in Kattakurgan). New cultural centers emerged (libraries, clubs, red teahouses, etc.).

The cultural and educational activities in these years are best judged by the club "Red Teahouse", that was created in the Jewish quarter called East in Samarkand, in the big stone house owned by merchant Faker Leviev. It was a first time in the history of Mahaelai Shark that they had a library. The first person who was ahead of that library was Gavriel Ilyasov. Film screenings were organized. Although they had no sound, there were always plenty of people attending. Mikhail Isaharov, the son of Rafael Isaharov, a merchant of the first guild, was a first film technician. A program advisory board was established at the Central Executive Committee of the Turkestan Communist Party that enrolled professors and teachers of Turkestan State University to work with them. Dozens of "Down with illiteracy!" social units were formed there. Its members, the teachers and university students closely monitored the number of illiterate people, and organized the literacy schools. Particular attention was paid to the rural population and women.

In the quarter "East" two schools that taught in native language were opened for the children of Bukharan Jews. Basic subjects of the elementary school were native language and arithmetic. In high school, the academic

curriculum corresponded to that of the Russian school and subjects were taught in Bukharian Jewish language. The national schools were established where teaching was in Hebrew, and in native language starting from 1922. According to the memoirs of the famous educator Yakub Kalontarov, a seven-year Jewish school № 1 named after A.V. Lunacharskiy was opened in 1918. It functioned inside a former synagogue Talmud Turo (in the house of the merchant of first guild Yakov Kalam), and then in the building of Russian-and-native school. Its first principal was Yakub Kalontarov (until 1930), and first teachers Imonuel Fuzailov, Yakub Gadaev, Avner Rubinov, Nissim Bangiev, Nathaniel Koldonov, Zalmon and Rochelle Rakhnaev, Ilevumani and Mikhoel Pinkhasov, Abo Bobokhanov, Nathan Pilosov, Chamuel Alaev, Rafoel Mullokandov, Khananiyo Fuzailov. Later on, the graduates became the teachers: Rena Davydova, Hemlo Bangieva, and Frida Pinkhasova. In the early 1930's, the graduates of Kokand School of Education joined the staff. They were: Tamara Yusupova, Frida Koldanova, Billo Pulatova,Tamara Yadgarova, Siporo Fayzakova, Tamara Yagudaeva-Rubinova, Rena Nozginova-Normatova, Khano Davydova and Shifro Samandarova.

According to L.Kantor, a boarding school for 140 Jewish children operated in Samarkand in 1924. The school located in the house confiscated from Rahmin and Ephraim Mullokandov. Such renowned educators as Yakub Kalontarov, Boruhay Yusupov and others wrote a number of text books for Jewish schools. Later on, a school named after Lunacharsky became school №26. The foundation for its reconstruction was established in March of 1930. A ceremony was attended by the representatives of a new national intelligentsia. School number №26 played a major role in the cultural life of the East quarter. After Yakub Kalontarov moved to continue on with his scientific carrier in 1930, its new principals at different times the following Bukharian Jews: Simcho Kandhorov, Yisroel Karshigiev, Zalmon Kimyagarov, and Avner Fazylov. During the wartime they organized an orphanage on the school's premises. Boris (Baruch) Nisimovich Fuzailov was a director of this orphanage.

A first Bukharian Jewish play by B. Faradzhev and M.Borukhov called "Khukmi nadir dar dukhtar" (Father's power over his daughter) was set on one of the stages of Samarkand in 1921.

Only one museum in the USSR dedicated to lives of Bukharian Jews was opened in 1922 in the Jewish quarter of Samarkand, at the former residence of the first guild merchant Ari Fuzaylov. This museum was founded by an ethnographer Isaak Simkhovich Lurie. In 1935 the museum was closed; many of the exhibits are stored in the Samarkand State Museum-Reserve to this day (formerly the house of Abram Kalontarov). In May of 2008, an exhibition called "Jews of the Region in the past and present" opened in that museum. The museum that is being supported by the organization called "Joint" is still functioning thanks to the efforts of the museum employee S.Zhukova and the President of the Jewish community in Samarkand M.Fazylov.

By the decision of the 1st Central Asian Conference of Educators of Bukharian (native) Jews (May 10-15, 1930, Samarkand) a Latinized alphabet consisting of 31 letters was adopted for Bukharian Jewish language. Prior to 1940, books as well as instructions in schools were published in Latin alphabet. From 1940 to present Cyrillic alphabet consisting of 35 letters with addition of some special characters is used. Yakub Kalontarov, a Bukharian Jewish linguist was the one who put together the Latin and Cyrillic alphabets. From 1938 the number of Bukharian Jewish schools gradually started declining, and in 1940 the teaching in this language had stopped completely. Students and teachers had to switch to schools that taught in Tajik, Russian and Uzbek.

A weekly periodical "Roshnoyi" ("Light") in Bukharian Jewish language by the Rashi graphics started coming out from November 16, 1925. Its editors were Manashe Aminov and Ilevumani Pinkhasov, and then from 1929 Aaron Saidov. In 1930 it was published in Tashkent under the name "Bairogi mihnat" ("Labor Banner"). "October" periodical was published from 1933 by Samarkand City Committee of the Uzbekistan Communist Party. It was published in Bukharian Jewish language (in Latin letters) and its head editor was Moshe Kataev.

An important achievement was the establishment of Jewish people's courts in Samarkand and Kokand in 1928, where the hearings were conducted in the native language.

Native-Jewish women dropped the Islamic veil (paranja) - a symbol of the enslavement of Muslim and, automatically, Bukharian woman.

A collective farm named after N.Bauman was created in 1928-1929 with an active involvement of D. Sezanaev.

In Uzbekistan, 34 cooperatives were created within 4-5 years, and 796 Jewish families were brought together. Few years later, in 1933, there were already three thousand of Bukharian Jews-cooperators. At the turn of 20-30-ies in the East quarter of Samarkand there were handicraft and trade workmen's cooperative associations "Seamstress' Labor" (tailoring shop) and "Chemical labor" (soap making). At the same time in 1920-1930, significant part of Jewish youth managed to receive a secondary and higher education, which eventually had allowed many of them to become party, government and economic leaders. Although the immigration was banned in 1924, several hundreds of Jews managed to flee from Samarkand illegally until 1930. Most of them settled in Eretz Israel, some settled in Persia. In 1930, in Agalyk, a village near Samarkand, Jews were persecuted because of a blood libel. A small garrison theater "Tarbut" was founded by the local Jews of the Youth Council in Samarkand in 1922. In 1930, at the same theater Kori Yakubov and Yisroel Tolmasov created a Bukharian Jewish Theater

For Young Attendants (Theatre for Young Viewer). During the Soviet times, there were theaters in Samarkand (1921-1925 and 1932-1940). M.R.Issaharov was the first director of the theater in Samarkand. There were the following plays set on the stage: "Halima" by G. Zafari, "Arshin Mal Alan" U. Hajibeyov, "Zulmi Amir" ("Oppression by emir"), "Gulsara" by R.Avezov, "Leyli and Mejnun" by R.M.Glier and T.Sadykov, "Farhad and Shirin" by V.A.Uspenskiy, Sh.Shoumarov and G.A.Mushel, " Najot" ("The release"), "Ozodii zankho" ("The emancipation of women"), and "Hienatkor" ("Traitor") by Ya.Haimov", Ahavat Zion based on the novel by Abraham Mapu adapted from Hebrew by Shimon Hakhom and titled "Amnun and Tomor." In Bukhara the following plays were staged: "Najot", "Zulmi Amir", "Farhad and Shirin", and "Halima". Great singers and dramatic actors such as Mikhoel Tolmasov, Mikhail Mullokandov, Gavriel Mullokandov, Yuno Iskhakbaev, Ksenia Borukhova and others became widely known.

In the years of Stalinist repression many religious leaders and members of cultural Jewish organizations were accused of Zionism and of undermining the Soviet system and sent to prison camps of Siberia and Kazakhstan.

Repressed during the Soviet era:

Abdurakhmanov Abram Muradovich, Alayev Abomyer, Alishaev Rafael, Aminov Esyf (Tartyn), Aminov Isaac, Menashe Nisimovich Aminov, Aronov Ribi, Balkhiev Soson, Aronov Efraim (Mullah), Rabbi Babadzhanov Murdukhay, Bachaev Mordukhay (Muhib) Davydov, Nisim Danyelov, Bhur Dzhuraev, Yahudo Yliyosov, Gavriel Ilyasof, Abram Symhaevych, Mikhail Isaharov, Israilov Avner, Rabbi Iskiyo Kaikov, Yshakov David Haim, Kimyagarov Markiel, Kaikov Iliyomany, Kaikov Mikhail Yunaevich, Kandkhorov, Boruhhay Kataev, Sholomo Kulangyev, Gavriel Kuldanov, Natanel Abaevich, Rabbi Lodaev Avrom Haim, Leviev Davydhaim, Levyev Yono, Leviev Moshe, Leviev Hanan Mosheev Yuno, Mulodzhanov Rochel, Mullokandov Markiel, Mullokandov Rafaelhay, Musheev Mushehaim, Niyazov Gavriel Ochildi, Rabbi Okylov Neryo-Gavriel, Rabbi Leviev Zavalun Pinkhasov, Iliyominu Pinkhasov, Ilyau Pinkhasov, Simho Rubinov M., Tamerov Azaryo, Yusupov David (Hakimcha), Hudaydatov Rafael Niyazovich, Chakchakov Pinkhas.

In 1945-1946, there were two operating yeshivas in Samarkand. One was organized by Chabad Chassidim and headed by Rabbi N.Neymanov, and the second that was their religious opponent and came from a movement called Mitnagdim was under the leadership of Rabbi I.Kapelman. During the war years of 1941-1945 Samarkand's congregation helped Ashkenazi Jews, who were evacuated from the western regions of the Soviet Union and where they were exposed to Nazi occupation. Bukharian Jews of East quarter took in about 20,000 of Ashkenazi Jews. Among them there were Chabadniks. They secretly kept yeshivas, where children of Bukharian Jews came to study. Many of them became famous Rabbis. Chief Rabbi Izkie Kaikov actively helped Jews who evacuated from the western part of Russia.

Religious Jews formed especially close ties between one another. Rafael Hudaydatov sheltered Jews that were evacuated, provided help to refugees from Poland and European part of the USSR. In 1950, the city community leaders were arrested and sentenced to 25 years in prison. They were released after Stalin's death. According to the census conducted in Samarkand in 1956 there were about 15,000 Jews. However, there was only one official active synagogue. And only in the second half of the eightieths, the Jewish life began to revive.

In 1970, the Jewish population of Samarkand was 12,920 people and 15,964 people in Samarkand region. At the end of 1960 the immigration from Samarkand resumed. Most Bukharan Jews who left Samarkand until the end of the 1970s resettled in Israel; some went to United States and some to other countries. In 1979 12,345 Jews lived in Samarkand, 14,329 in Samarkand region; in 1989, there were 11,742 in Samarkand and 13,864 in Samarkand region.

A mass departure of Jews from Samarkand resumed at the end of 1980s: only in 1989-1991 alone 4,300 people immigrated to Israel.

At the beginning of the 1990 there were 7-8 thousand of Jews in Samarkand. The community-based organizations were operated legally, synagogues were open. Hebrew courses were taught by the teachers from Israel.

The following people worked for the Samarkand's television: journalist V.Pinkhasov, videographers B.Bangiev, E.Yusupov, A.Gavrielov, Leva (Iliau) Aronbaev, and brothers B. and Yu. Aronbaev. For more than 20 years Boris Nektalov was working for Samarkand's radio - first as a reporter, then as an editor at the Tajik editing department of Tajik regional radio. In 1956-1961 Rena Elizarova worked as the Head of the Department of Russian programs on air for Samarkand regional radio. Aron Saidov, Mordechai Bachaev (Muhib), Yunatan Kuraev (Korgar), and Yahiel Akilov, were the most famous writers and poets of Samarkand of the Soviet era. Among Samarkand's educators there many outstanding personalities: Rahmin Badalov, Yitzhak Mavashev, Jakub Kalantarov, Zalmon Kimyagarov, Uriel Nektalov and many others.

In 1979 Badalov Iosif Zakharievich was elected as a chairman of the Siabskiy Executive Committee located at the East quarter. The lives of Bukharian Jews had drastically changed during the 17 years of his leadership over Siabskiy district. To immortalize the names of the prominent sons of our nation it was decided to establish a monument in honor of those, who were killed during the war. In May of 1984, the building complex "The Grieving Mother" was built at the Jewish cemetery. There are streets named after Honored Artists of Uzbekistan Gavriel Mullokandov and MikhoelTolmasov, the Honored Artist of the Republic Yusuf Elizarov, first secretary of the Siabskiy District Party Committee Iliavu Hanimov, veteran of war and labor Zakharyo Badalov. A Square with a bronze bust of a prominent law enforcement officer, Chevalier of the Order of Lenin Binyamin Mahsumov

was constructed. A House of Culture №7, located at the heart of East quarter was named after the first national Commissioner of Justice of Uzbekistan, a prominent public figure Abram Abdurakhmanov. There are memorial plates for the poet Yu.Korgar, Honored Artist of Uzbekistan Isakhar Akilov, M.Tolmasov, G.Mullokandov, and a principal of the secondary school №26, a public figure repeatedly elected as a deputy of the city and district councils, Zalman Abayevich Kimyagarov.

In 1992, under the management of Avner Fazylov a collection of the names of those who died at war or were gone missing was completed. There were more than 400 people. The whole community participated in collecting the names. Activists went to people's homes to identify the names of those killed in WWII. A great deal of work was done by the school teams of schools № 25, № 26, and № 23, as well as the neighborhood committees, rabbis and synagogues Gumbaz and Ohr Avner, Boris Kuenov and Imonuel Shimonov, and the newspaper "Shofar." The editor Markiel Fazylov collected the information from the archives of three city military registration and enlistment offices.

Alternative to Jewish organizations were Jewish cooperatives, foundations, community and cultural centers that started emerging with the beginning of Gorbachev's perestroika during the years of independence. Not only musical culture was allowed to be practiced there, but also the history, native language, traditions, and Jewish art. Both religious Bukharian Jews who attended the synagogue and the "secular" Jews were actively involved in the work of the Cultural Center.

Among the pioneers there were professors Manashe Abramov and Israil Priev, factory directors Boris Priev and Isak Kalontarov, chairmen of district committees Boris Boybachaev, Avner Fazilov, Nissim Mosheev, Avrom Fuzailov; academics and scientists Rena Elizarova, Amnun Kimyagarov, Isaac Abramov, Rena Mullokandova, Yosef Badalov and others.

There were many intellectuals and young people: Rafael Normatov, Rafael Nektalov, Markiel Fazylov, Marik Rubinov, Leva Aronbaev, Ben Binyaminov, and others. Imonuel Shimonov, Boris Kuinov, Dovid Iskhakov, Yakov Leviev, and the Chief physician of the child dental clinic Alex (Ari) Yakutilov stood out significantly among the leaders of the Samarkand community. Later they were joined by Gavrush Plishtiev, Yuri Danielov, Moisey Chulpaev, Shamuel Isakharov, Nison Aronbaev, Amnun Ilyasov, Yosef

Kusaev, Oleg Alaev, David Arabov, and others. There were many women activists.

For the first time in Uzbekistan the groups to study Hebrew were opened in Samarkand (Abraham Kimyagarov was the first teacher there). Then there were first Jewish school, first newspaper, and first Jewish cooperative called "Shalom Aleichem" (Director Eduard Badalbaev). The Welfare Center "Rakhamim" was organized and supported by Israel's Shifa ("Joint"). Professor M.Abramov published his first book about Bukharian Jew; the book of M.Fazylov "Years, people, facts ..." was published as well. Then the movies and exhibitions from the former Jewish museum followed. Under the management of Yu.Suleymanov, E.Iskhakov, A.Sofiev, B.Boybachaev, N.Aronbaev, V.Alaev , Sh.Isaharov and others the Jewish cemetery began to be restored.

In March of 1989, at the initiative of the Pedagogical Institute Associate Professor Rena Abramovna Elizarova, a Jewish Cultural council was established at the Samarkand's branch of the Soviet Cultural Foundation, and in May of 1990 it was reorganized after the Cultural Center of Bukharan Jews was officially registered with the City. At the same time a company called "Ben-Ami" was registered. Its chairman, Ben Binyaminov was the first to invite Hebrew teachers and to publish a book "Hebrew haya". The Cultural Center or more specifically – its executives Boris Sezanaev and Isaac Rubin (Chukuri) handled the issues connected with repatriation to Israel. Back then in 1989, the first members of the Vaad USSR in Moscow emerged. They were natives of Samarkand: R.Nektalov and B.Binyaminov.

The first chairman of the Cultural Center of Bukharian Jews of Samarkand was Professor Israel Priev. He was able to gather young people and the senior citizens around him. He helped Rabbi I.Shimonov to create a school, and to M.Fazylov to publish the newspaper called "Shofar".

Soon, a large completely renovated building with a courtyard (a former dermatological and venereal clinic) was donated to the Center. A celebration of the 150th anniversary of the East quarter in 1993 was a significant event for the cultural life. The history of this quarter was studied by the staff of the Uzbek history department at the Samarkand University, led by Professor Manashe Abramov. Scientists of the department estimated the founding date of the quarter.

A large delegation from Israel led by Amnon Salomi, president of "Brit Yotsei Bukhara" and director Aaron Aroni participated in this celebration.

The famous synagogue Gumbaz was renovated for its anniversary (the renovation process was managed by David Isakharov, Benik Abdurakhmanov, Suleiman Mullokandov, Boris Kuenov, and Manashe Elizarov). All the buildings and point-to-point communications of the Bukharian Jewish cemetery were completely renovated. Uriel Ulamaev, Boris Baybachaev, Yakov Leviev, Alexei Yakutilov, Markiel Fazylov, Yuri Danielov, Ilya Akilov, Amnon Sofiev and many others took this upon themselves. The first Central Asian Jewish school (M.Fazylov was a head of the Jewish program) was opened in 1995 on the premises of the secondary school number №26. It was initiated by A.Yakutilov and I.Shimonov, with the practical assistance of M.Fazylov, and opened at the decision of the Uzbekistan Ministry of Education.

The "Shofar" periodical began coming out in 1992 aided by "Joint" (Editor Markiel Fazylov). It was the first Jewish newspaper in Central Asia. It told the history of the Jewish people and the State of Israel, stories of national heroes, spoke about the content of religious and secular holidays, and, of course, about the life of Bukharian Jews in Uzbekistan, and Samarkand in particular. Most publications were about the Soviet era, specifically about the involvement of Bukharian Jews in all the sectors of social life, including sciences, arts, industry, agriculture, education, health, etc. Newspaper had been coming out for 18 years (until 2009). The Cultural center created its own library that was daily appended by the books of those, who left for Israel or America. Jewish holidays and commemorative events were also celebrated there.

After I.Priev left to Israel in 1993, Yakov Leviev was elected a chairman of the Center. He did a great job of holding the 150th anniversary of the Jewish Mahalla. In 1994, Doctor Alex (Ari) Yakutilov was elected as the chairman of the Cultural Center. He worked actively, and strongly supported all useful new beginnings. He was a principled and consistent leader. Transparency and honesty in work style have become the norms of operation at the Cultural Center. After A.Yakutilov left, Markiel Fazylov, who at the time was the editor of the "Shofar" was elected as a new chairman of the Cultural Center in 1996. He spent a lot of time and effort on the improvement of Samarkand Jewish cemetery, created a database of all burials, gath-

ered a load of archival material on the history of Bukharian Jews in Samarkand, and implemented many projects in the community.

In 1996, M.Fazylov held a World Championship in checkers for men in Samarkand, where he was a chief referee. The Head of Siabskiy district Farukh Khashimov was a chairman of the organizing committee. This was the first world championship in checkers in the history of sports in Uzbekistan.

The following projects took place at the Center under the direct leadership of M.Fazylov: services for senior citizens, the construction of a cafeteria, renovation of a synagogue, creation of Bukharian Jewish Museum, book publishing, organization of cultural (clubs, camps, holidays), religious and educational workshops in the community. Because there were not many Jewish people remaining in the City by 2005, at the initiative of M.Fazylov the two Jewish centers (Bukharian and Ashkenazi) united together under one roof. M.Fazylov was elected as a chairman of the religious community of Samarkand, which before him was headed by M.Malaev, Yuriy Mullokandov and Amnun (Tolik) Ilyasov.

The community was greatly assisted by brothers Mulodzhanovs. They helped conducting events and festivals, and for many years the eldest Daniel Mulodzhanov was the chairman of the synagogue Gumbaz – a beautiful and ancient building, known worldwide for its architectural uniqueness and rich history.

Supported by "Ohr Avner" since 1984, Rabbi Imonuel Shimonov spent a lot of effort to create the Sunday schools, ulpan for children and adults, as well as summer camps. After his departure to the U.S. in 1997, religious life began to decline, and visiting young Chabadniks could not hold it up to the same level.

In 1997, a fund "Samarkand" (President I.Shimonov) was created in New York to take care of Bukharian Jewish cemetery. Currently Samarkand is a home to 30 families of Bukharian Jews. There are two synagogues: Gumbaz on Elizarov Street, passage 5, P/H 1 and one on Republican Street, P/H 45 (founded in 1927).

From 1920 to 2000, 344 Bukharian Jews received their medical degree at Samarkand Medical Institute. During the same period 12 Bukharian Jews, natives of Samarkand, received their doctorates and defended their master's theses.

The materials on the Jewish community of Samarkand were also used the articles provided by M. Fazylov. and I.Badalov. For them the author expresses his deepest gratitude.

Kattakurgan

Kattakurgan is a Regional Center of Uzbekistan and a part of Samarkand region. Population - 59.1 thousand of people (2007).

City is known under this name from the late XVII century.

Since 1868 Kattakurgan is a part of the Russian Empire, and since 1887 it is a district town of the Samarkand region. In 1918-1924 it was a part of the Turkestan ASSR and from 1924 to 1991 a part of Uzbek SSR.

Bukharian Jews settled in Kattakurgan long ago, it's believed that it was more than 300 years ago, although a more detailed data exists from the beginning of the XIX century.

According to the population census, there were 645 Bukharian Jews in Kattakurgan in 1893. From 1900, "Jews from overseas" (they were at large Bukharian Jews, who at some point in the past moved here from the Bukharian Emirate) were allowed to settle in Kattakurgan.

The community was founded in 1820. Its founders and first community leaders were: Mullo Aron Kabbalist, Bovoi Fayzak, Yoeri Fayzak, Haimi Okbosh, Levi Aksakol Fayzakov, Rafoeli Fayzak, who brought Sefar Torah at the end of XIX century from Eretz Israel. Active members of the community were the following people: Rakhmini Fayzak, Yosefchaim Ifraimov, Yukhonon Sadykov, Murdakhay Shomuradov, Iskiboy Sholomov and others. Iskiboy Sholomov was a chief gabai of the synagogue and a head of Chevra Kiddusho.

In 1908, 1100 Bukharian Jews lived in Kattakurgan.

There is a still preserved Jewish quarter (mahallya) and a Jewish cemetery. In the Jewish quarter there were 6-7 streets, but there were Jews who lived outside of the quarter. In 1960 there were more than 200 houses in which it was not rare that 2-3 families lived at the same time. There wereapproximately 1,000 Bukharian Jews in the city.

The city retains some of the buildings, formerly owned by Jews and confiscated during the Soviet regime, for example, the current military registration and enlistment office buildings, health clinics and others. There was a large synagogue and mikvah, which was confiscated in 1942 and first turned

into a kindergarten, and eventually into dorms. In 1960 the synagogue was located at the house of Yoeri Fayzak and his son. After their death, the house was sold to a private party. Then the synagogue relocated to a house of Simhoi Inna Ariyev, which was bought out by the community. In 1920-1930 there were an elementary Jewish school, educational programs for native Jews, and the new centers of culture (libraries, clubs, red teahouses, etc.).

In the beginning of 1900, the office of «Potelyahov's industrial trade association» opened in Kattakurgan. Its directors were Rafoel Potelyahov and his sister Esther Davidbaeva. Shalom Davydov, a merchant of 1st guild was responsible for the trade with Moscow. In 1910, the city had two synagogues, a heder, and a Jewish cemetery.

In 1918 there was a pogrom in Kattakurgan. In the 1950's synagogues were closed, leaders of the Jewish community were convicted. Synagogue reopened in 1972. In 1990 a synagogue was on fire and several Sefar Torahs were destroyed by fire.

During different times the following leaders and clerics, rabbis and kalontars emerged and acted in Kattakurgan: Meirchaim Kataev, Mullo Murdakhay Fayzakov, Shlomoborukh Fayzakov, Mullo Yosephchaim Malla, Mullo Mishoel Abaev, Koton Fayzakov, Mullo Avrohaim Koen, Ephraim Yukhananov, Nison Katayev and others.

Before the start of the mass emigration, only about 20-30 years ago, there was a great Jewish community in Kattakurgan of about of 1.5-2.0 thousand of people. They had a public synagogue, mokhel, shochet, and Rabbis that were well known in Central Asia. Rabbi Simcho Havasov, Murdahay Fayzakov, Mishoel Mallaev, Mullo Ephraim, Mullo Nissim, Mullo Kalon and others lived in that city. Yisroel Rkhos and Usto Yusufhay were famous folk singers of Kattakurgan. Iskhak Kataev and Ilyas Mallaev had spent their youth here. Brukho Aminova was one of the first women who served in the System of justice and the Prosecutor's Office.

Today, only a Jewish cemetery reminds of the presence of Jews on this land. There are about 1000 burials: the oldest inscriptions on tombstones are dated by the beginning of XX century. Many great people, who contributed to the development of the city, had found their eternal peace on Kattakurgan cemetery, for example, a family of a big businessman Akbash with his sons Hye and Haiyam.

People invested tremendous effort in the maintenance of the cemetery. Some of them were: Abrashka Matatov, Esef Khiyaev, Iskiboy Shalomov, Johan Sadykov, Mordukhai Shakhmurov and others. A great job was done by some Kattakurgan natives, who live or lived in Israel at the time. Big help today comes from a well known businessman Boris Matatov.

Currently in Israel and in the United States there are about 150 families from Kattakurgan.

There is a World War II Committee in Israel, with offices in different cities. In Ramla it is headed by the retired Commander of Guards Rahmin Matatov. He also comes from Kattakurgan and for many years worked in the field of public education.

A charity fund "Kattakurgan" was established in New York In 1994 at the suggestion of Nisim Abaev. Gabriel Sholomov was elected as the president of the fund. Over the years the fund «Kattakurgan» carried out a large amount of work improving the cemetery and restoring the old graves. Honako premises were renovated and a monument to those who were killed during the World War II was built. Gates were installed and empty areas and paths to get to the graves were covered with concrete.

Over the past 3-4 years the view of the cemetery had fully altered. It has become exemplary among Jewish cemeteries of the small towns in Central Asia.

Payshanbe

Bukharian Jews began settling here from the end of the XVIII century. In 1860, 93 families of Bukharian Jews lived here. There was a Jewish house of prayer. In the early twentieth century (1900-1905) there were 250 Jewish courtyards and three Jewish synagogues. The Jews of Payshanbe engaged in trade and lived prosperously. Murduhaybay and Dilozor were especially successful merchants there. Synagogue's kalontars in different years were Shouli Kalontar, Ilya Aksakal, Ilyau - Mani Yukhananov, Abo Hye Babekov (son of Ilya Aksakal), Berakhiei Daroz Murdakhaev, Mamon Yisroel, and Simcho Aminov. After the October Revolution no more than 40-50 of Jewish courtyards remained intact. Native Jewish schools established in the city in 1920 were already closed in the middle of the next decade. The synagogue was closed by the authorities in early 1950's. Their premises were handed over to the collective farming, which was initially

used as warehouses, and then destroyed. Nisan Haimov established a House of worship in the house of Yakov Haimov in 1952 and operated it until 1970. In 1970, Mamon Israilov, Gavriel Aminov, Ilyau - Mani Murdakhaev, Ilya Israilov and Simcho Aminov bought a house for 26,000 rubles on the Frunze street, and made it into a synagogue. There were 3 Sefar Torahs. Currently there are no Bukharian Jews left in Payshanbe. A Bukharian Jewish cemetery was founded in Payshanbe 207 years ago (the date is taken from a preserved to this day inscription on the gravestone). Natives of Payshanbe, who are now residing in United States and Israel, take turns to go to their hometown and take care of the cemetery.

Bulungur

Bukharian Jews (20 families) had settled here since the 1920's. There was no Synagogue. People prayed at the apartments. Khananiyo Priev, nashe Iskhakov, Ari Abramov, Emanuel Kimyagarov, Gabriel Iskhakbaev, Ilya Honimov were local activists and public figures. No Bukharian Jews live in Bulungur today.

Djuma

Bukharian Jews (15 families) settled here since the 1920s. There was no community. Moshe Danielov, Markiel Mullokandov, Mikhail Ilyasov, Hannan Danielov were local public figures. Currently, Bukharian Jews do not live in this city.

Urgut

Bukharian Jews (16 families) settled here since the 1930's. They worked in the collective farming. Activists: Zilpa Nektalova, Rafik Beniyaminov (dentist), Menashe Alaev (Prosecutor), Bakhor Nektalov, Bertha Fuzaylova, Boris Baybachaev, Yuri Mullokandov, Gavriel Iskhakbaev (Head of the District Department of Internal Affairs in Urgut). Currently there are no Bukharian Jews in Urgut.

Narimanovo

Bukharian Jews have lived here since the 1930s. There was a small community, where the following people were known as activists: Abram and Rafoelhay Ilyabaev, Osher Shimunov, Cohen Saidov, Isaac Baturov,

Yacov Havasov, Markiel Saidov, Amnun Mirzokandov. Currently, Bukharian Jews do not live in Narimanovo.

Zirabulak

Located 110 km from Samarkand. Formed in 1889. From 1920 10 families of Bukharian Jews lived there. By 1930, this number increased to 20 (including the family of Yuri Kalontarov, Abram Mosheev, etc.). People prayed at private homes. In 1941, Ukranian military factory was evacuated to Zirabulak. In 1942, 46 Bukharian Jewish families moved to Zirabulak, including the immediate family of Yakov Munarov and his relatives, who worked in the service sector. In 1955, Yakov Munarov, who was the kalontar (head) of the community, opened a synagogue in his home. Avrom Munarov was a Rabbi. Families of Suyunov, Katanov, Mirzaev, and Davydov were local activists. Synagogue existed up until 1983. In 1990, the community ceases its existence because of the immigration to other countries.

Chelek

15 Bukharian Jewish families lived in Chelek from 1920s, including Ilyabaev, Havasov, Mirzokandov, and Fuzaylov family. People prayed in private homes. Currently, there are no Bukharian Jews living in Chelek.

Ak-tash

15 Bukharian Jewish families lived there from 1920s, including the family of Yair Avromkhaimov. Currently, there are no Bukharian Jews living in Ak-tash.

JIZAK AND JIZAK REGION

Jizak (viloyat) – 2,0 million of people (2016). **Jizak** – 156 thousand (in 2006). From the 1930's, 20 Bukharian Jewish families lived here. From the beginning of the twentieth century Bukharian Jews came here only during the days of fairs to engage in trade. Their number in 1950 was reduced to 15. M.Avezov, N.Aronov, S.Iskhakov, Yu.Normatov lived in Jizak. There was no community. Currently, no Bukharian Jews live there.

Bakhmal

From the 1930s, 10 Bukharian Jewish families lived there. Nathan Aronbaev was the Chairman of the collective "Dawn" in 1990. Presently there are no Bukharian Jews in Bakhmal.

TASHKENT AND TASHKENT REGION

Tashkent Region (viloyat). Founded in 1938. Population – 2,7 million of people (2016). **Tashkent** is the capital of Uzbek SSR 1930-1991. The population - 2,3 million of people (2016). The first data about the Jews falls onto the first half of XIX century. By 1868, the total number of Bukharian and Ashkenazi Jews in Tashkent was approximately 200 people; in 1882 it was about 1300 people. The immigration to the USA, Canada, Western Europe, as well as the repatriation to Israel began in 1989. In 1989-1994, 27,844 Jews repatriated from Tashkent to Israel. There are about 60 Bukharian Jewish families left in Tashkent (in 2012). 121 thousand population of **Almalyk** (in 2006). 127 thousand in **Angren** (in 2005). In 1950-1992 there were 5-10 Bukharian Jews families. **Bekabad (Begovat)** - 86.5 thousand of people (in 2006). In 1950-1991 there were 10-15 families of Bukharian Jews. **Karasu.** In 1930-1988– there were 10-20 families of Bukharian Jews. **Syr-Darya.** In 1946-1993 there were 20-30 families of Bukharian Jews. **Chinaz**. First Bukharian Jews arrived here from Samarkand in 1875. In 1910, 300 people who were evicted from Tashkent because they could not prove their "native " origin came here. They had their own "Djugut Mahalla" (Jewish mahalla). Until 1992 there were 40 Jewish courtyards. **Chirchik** - 168 thousand of people (in 2006). A Bukharian Jewish community existed since 1945. In 1960-1992 there were 40-60 families resided.

Tashkent

Before the Russian conquest of Turkestan, Tashkent was a part of the Kokand Khanate. After a long and fierce battle Tashkent city was captured by the Russian troops on June 17, 1865.

On July 14, 1867, czar Alexander II issued a royal decree and established the Turkestan governor-generalship and the Turkestan Military District. "There is no precise written data on the time the Jews arrived in Tashkent, they themselves say that they settled here 400 years ago", A.Dobrosmyslov wrote in 1912. "They consider themselves to be the natives

of Bukhara". At the conquest of Tashkent in 1865 there were 27 Jewish families and about 200 people by 1868. They did not have a Rabbi, only the butcher. The only property that they had was their Jewish cemetery. At the time of Turkestan governor-generalship with a capital in Tashkent the Central Asian Jews who lived in Turkestan were divided by the authorities into the "natives" and "Bukharian" (1886). Jews that lived in the territory of the region before the arrival of Russian troops were called "natives". They had Russian citizenship with the right to family names from the line of paternal grandfather. Native Jews had the same rights as the local Muslim population. At that time the official term "Bukharian Jew" came into use for the first time. The Jews, who were the subjects of the Emirate, were called Bukharian. Their situation has practically remained unchanged except for the right to travel outside of Russia for trading purposes. After the collapse of the Emirate in 1920, the terms "native" and "Bukharian Jews" became synonymous.

The Jewish population grew steadily in Tashkent. According to the census of 1890, there were 1719 people in Tashkent who practiced Judaism, 618 native Jews lived in New Town. Ashkenazi Jews also settled in New Town and among them there were the so-called cantonists, or Nicholas' soldiers.

According to the census of, 1746 Jews (of which only 20 % were Ashkenazi) lived in the county site of Tashkent. In 1910 there were about 3,600 of them living right in the center of the city. The descendants of the Mashhad Jews, who formally accepted Islam in 1839 and those who were called "Chala" were special groups among them. By the decree of the new Governor-General von Kaufman, people who were previously forcibly converted into Islam were allowed to return to their original faith.

Administration of the Governor-General strongly encourages trading activity of Bukharian Jews. The "golden age" began for the Bukharian Jews for the first time in two thousand years of their residence in the territory of Central Asia. Unfortunately, it only lasted for almost 50 years (1870-1917). Many of the merchants grew rich quickly. Wholesale textile trade, as well as the significant portion of retail sales of Russian manufactured products, was in their hands.

Bukharian Jewish merchants and traders of large manufactories, who purchased it in Moscow and Yaroslavl, always fulfilled the contractual obli-

gations and paid their bills on time. They won their credibility in the eyes of the Russian manufacturers and merchants.

In early decades, the administration of Turkestan general-governorship treated the resettlement of individual families of Bukharian Jews from the Emirate of Bukhara to Turkestan with tolerance. For example, the family of the wealthy David Zaur moved from the emirate to Tashkent in 1878.

Soon after, David Zaur received a Russian citizenship and was assigned a family name of Zaurov. He acquired a large plot of land in Tashkent, adjacent to the territory of the military department at the corner of Dachnaya and Ryadovskaya Streets (now Shota Rustaveli and Baranov Streets). There he built two houses. Currently, a big mall "Intercontinental" and most of the hotel "Russia" is located in this place. Shortly after, David Zaurov became a successful merchant.

Along with textile trade Bukharian Jewish merchants and entrepreneurs engaged in processing and supplying of cotton and building materials. After the construction of Trans-Caspian railway and the railroad "Orenburg – Tashkent", a unique metal bridge was built across the Amu Darya (Chardjou) river. This bridge is simple in design – it's square, without arches – but it had survived several severe ice drifts and still stands there after more than 100 years.

Jewish industrialists played a very important role in the economy of the Turkestan Region throughout the colonial period, especially in the prerevolutionary years. They created factories of primary processing of raw cotton and its mechanized packaging into rectangular bales; creamery factories to produce cottonseed oil, various soaps, and oilcake; factories that curried the lambskin, flour mills with steam engines, liquor-spirits factory, wineries and brewery. The mines were built and a coal mining had been established, a narrow-gauge railway from the village Assake to the station Vannovskaya was built. In addition, merchants acquired large plots of land and organized the production of raw cotton.

For 40 years, from 1876 to 1916, many rich bankers, factory owners and merchants, including those of 1st and 2nd guilds emerged from the Bukharian Jewish population. The names of the renowned merchants and industrialists in Tashkent are as follows: Benyamin, Nathan, and Rafael Abramov; brothers Haim-Mirzo and Abo (Aboi Chulak) Aronovs; Yakubovs (Lahchak), Hasid Abramov, Moshiyah Borukhov, Pinkhas Abdurakhmanov,

Ari Borukhov; Ilyau, Yahudo, Isakhar, Yusuf, Yuno, Nathan, Abram Davydov; Michael Kalendarev, Yukhanan Murdakhaev, Benjamin Pinhasov, Yushva Rubinov, Hiyo Rubinov, David Moshiyah, Zeev and Ilya Zaurov, Pinkhos Kaziev, Isaac Abramov, Israel Akilov, Abram, Yusup, Shalom Borokhov, Simkho Ilyadzhanov, Yuno Iskhakbaev, Suleiman Kaziev, Khaim, Yakub Kalendarev; Moshe, Rahmin, Iskhak, Yusuf, Sion, Zvulun, Rahmin, Eliozar Shalomaev, etc.

When Jews were granted the right to own land, some relatively large landowners emerged among them. Yusuf Davydov, a merchant of the first guild was a largest landowner in Tashkent. He had 1095 arpents (a very large area by the local standards) in Chinazskiy, Zengiatinskiy, Bulatovskiy and Niyazbekskiy townships. He founded the famous trading house "Yusuf Davydov." His father Yahud Daud was Turkestan's representative of a wellknown Russian company "Puryshev".

In Tashkent district five Kaziev brothers owned 120 arpents of land, Yusuf Davydov owned 66; Aini Kaziev owned 14; Israil Abdurakhmanov owned 8.5; Nathaniel Mihaylov owned 10; Israil Aminov, David Zaurov, Ilya Zaurov, Yoska Abdurakhmanov, A.Pinhasov and others were also the Landowners in the Tashkent region.

Over time, the success of Bukharian Jews in the region began to cause a backlash from the business circles of local people. Their representatives have contacted the office of the Governor-General with complaints. Chancery officials were disposed unfavorably towards the Jews. Russian legislation largely limited the rights of Jews in their economic activities, creating various barriers for Bukharian Jewish merchants and entrepreneurs.

Officials motivated their actions by the fact that in January of 1906 the law that was established in 1900 and that protected the rights of Jews in Central Asia had already expired.

A group of Bukharian Jewish merchants from different cities, headed by the merchants of the 1st guild, brothers David and Alisho Yagudaev, Rafael Sholomovich, Potelyahov and Rabbi Shlomo Tadzher prepared a petition for the renewal of this law. In the cities of Moscow and Yaroslavl, 41 petitions from large Russian industrialists were collected. Among them were Savva Morozov (Association Nikols manufactory) and I.A.Sokolov (Manufactory Association for Central Asia), etc.

A petition with the solicitation requests was delivered to the Turkestan Governor-General N.N.Tevyashev in March of 1905. About a year later, on February 4, 1906 they received the permission from St. Petersburg to extend the law for another 3 years. In the late 1890's - early 1900's the illegal immigrants from the Bukharan Emirate, those who did not pass or were rejected the Russian citizenship, started being departed back to the Bukharan Emirate. The evicted people reassigned the rights to their real estate and commercial enterprises onto the names of their relatives or trustees.

Their arbitration courts had a great authority and influence in the trade and business circles of Bukharian Jews. Typically, Bukharian Jew did not challenge the overdue bill of another Bukharian Jews. Arbitration courts usually came to an agreement between the creditor and the debtor. The maturity of the debt was extended, sometimes with a decrease in the amount of the debt to 10% of the amount.

Ginning and cotton manufacturing industry developed in Turkestan largely because of major investments coming from Bukharian Jewish merchants of Tashkent.

In 1866, the first Russian school opened in Tashkent, and in 1876 a school management was established in Turkestan general-governorship.

By the end of the 1880s Russian authorities began to create mixed Russian-and-native schools (trade schools) separately for Muslim children and children of Bukharian Jews. The first school for children of Bukharian Jews was opened in July of 1900 in Tashkent, and a month later in the Jewish quarter of Samarkand. In 1907 the school opened in Kokand, in 1909 in Merv (now Mary), in 1911 in Skobelev (now Ferghana). Hebrew, Russian, mathematics and other disciplines were taught there. Usually Russian teacher taught before lunch and after lunch there was a melamed, who taught Judaic subjects and Hebrew. There were daytime and evening classes. Academic program lasted for 4 years. Some girls studied together with boys.

Teachers, or melameds, who were invited from Eretz-Israel (Avraham Zeven Mizrahi, Shlomo Tadzher, and Yoseph Chaim Vislyagarov etc.), kept the Sephardic tradition.

These were the Bukharian Jewish schools where the native language (Bukharian Jewish) was taught. Basic disciplines of elementary school included native language and arithmetic. In high school there was the same

academic curriculum as that in the Russian schools, but it was taught in Bukharian Jewish language.

A public library started working in Tashkent in 1870. Then in 1896 a vocational school was founded. In 1902, Rabbi Shlomo Tadzher founded two schools in Tashkent. In 1903 mixed Russian-and-native school was opened.

In 1907 in Tashkent commercial Russian-Jewish schools were opened and in these schools children had received a general education for seven years and a special commercial education in the eighth grade.

Governor Generals of Turkestan Region

1867-1881 Konstantin Petrovich von Kaufman
1881-1882 Gerasim Alexeevich Kolpakovskiy
1882-1884 Mikhail Chernyayev
1884-1889 Nikolai Rozenbakh
1889-1898 Aleksander Borisovich Vrevskiy
1898-1901 Sergey Mikhailovich Dukhovskiy
1901-1904 Nikolay Alexandrovich Ivanov
1904-1905 Nikolay Nikolayevich Tevyashev
1905-1906 Vsevolod Victorovich Zaharov
1906 Demyan Ivanovich Subbotin
1906 Evgeniy Osipovich Matsievskiy
1906-1908 Nikolay Ivanovich Grodekov
1908-1909 Pavel Ivanovich Mischenko
1909-1910 Aleksander Vasilyevich Samsonov
1910-1911 Vasiliy Ivanovich Pokotilo
1911-1914 Aleksander Vasilyevich Samsonov (restored)
1914-1916 Fedor Vladimirovich Martson
1916 Mikhail Romanovich Erofeev
1916-1917 Aleksey Kuropatkin

Synagogues

Only one synagogue operated in 1865 in Tashkent on the Sagban Street. At the end of the XIX century another synagogue was built. It had two rooms, a mikvah, and a guest room.

Avrom Hasid Benyaminov was a Kalontar of the community. After his death, the old city community was led by Rabbi Mani Borokhov, who in 1950 was sentenced to 25 years imprisonment for his religious activities. Mani Yakubov became an informal community leader. Ari Babakhanov was heading the Chevro Kadisho at the Chigatay cemetery.

In 1960, the community was led by Pulat Pinkhasov and Mikhoeli Kand, later on it was Yadid Pinkhasov. Menachem Malakov was the cantor at the synagogue. In the mid 1990s, the community ceased its existence.

After the annexation of Tashkent to Russia and the establishment of governor-generalship with Tashkent being the center, a part of the city called New City was built and developed rapidly. Russian population of the city grew quickly. Bukharian Jews from the Old City moved to the New City, where they bought or built houses. Bukharian Jews from Turkestan Region and the Emirate of Bukhara moved to live in Tashkent.

In 1896, a merchant David Zaurov organized the construction of the synagogue. The synagogue was built in the New City of Tashkent on the Chymkent street, at the center of Bukharian Jewish District (mahalla), close to the main market at the Russian part of the city. Yosef Chaim Pinkhasov and Basael Sachakov were the Rabbis at this synagogue.

In early 1890, merchant Yusuf Davydov built a large synagogue with a beautiful interior decoration in oriental style in the quarter of Ukchi, on the Arpapaya Street. The panels with sophisticated carvings on the special colored clay decorated the walls of a large prayer hall. In the center, there were four beautiful columns with unique carvings of Capitol painted with different colors. The ceiling between the pillars was also beautifully decorated with eastern-style ornaments.

A beautiful Ashkenazi synagogue was built in 1888-1891 in New Tashkent on 12 Topoley Street.

On October 8, 1909, Russian Ministry of Internal Affairs in Tashkent allowed Bukharian Jews to form a separate prayer society from the European Society of Jews, and granted them the right to elect their own Rabbi. This is how Rabbi Shlomo Tadzher was elected and he actually took on these responsibilities in 1903. By the early twentieth century 3 Bukharian Jewish communities (Old Town, the synagogue on the Sagban Street, Novogorodskaya, the synagogue on the Chymkent street, and Davydov's synagogue

in Ukchi quarter) developed in Tashkent. Synagogue on the Sagban Street (dead-end streets 3, P/H 7) had operated for over 100 years.

After the synagogue in Ukchi quarter was shut down by the authorities in 1930 no other synagogues was ever opened there. This building was occupied by a newspaper "Bairogi mihnat" in Bukharian Jewish language. Synagogue attendants prayed in private residences, and in the synagogue on the Sagban Street or in the synagogue on the Chymkent Street during the holidays.

Ashkenazi synagogue was closed in 1939. The artisan guild had occupied this place (the building was demolished in 1966 after an earthquake).

Ashkenazi Jews had to pray on the terrace of Bukharian Jewish synagogue on the Chymkent street, it was fenced by plywood sheets and with the once the cold weather hit they prayed indoors in Kashgarka quarter. In 1947, Ashkenazi Jews bought the house number 15 on the Sapernaya Street and opened a synagogue that is still there to this day.

In early 1941, Bukharian Jewish synagogue on the Chymkent Street was closed as well. The place was abandoned. At the beginning of World War II the radios that were confiscated from the population where stored in this building. Later on, the synagogue was used as an office for the company called "Aviasnab" (the building was demolished in 1966 after the earthquake).

After the synagogue on the Chymkent Street was closed, the believers prayed in private homes. For example, on Yom Kippur in 1943 they prayed in the courtyard of a private house of Benyamin Akilov on Dubitskiy Street.

In 1944, the attendants of this synagogue bought a small house on the corner of Dubitskiy alley and Chkalov Street and organized a synagogue. It turned out that the purchased house was run by the cooperative "Red Dorms". Cooperative members objected to having a synagogue on the property. The house was confiscated by the board of the cooperative (in fact it was confiscated by the borough administration).

In 1948, the Bukharian Jewish community bought a house No. 9 on the Chkalov Street (the house was bought onto the name of Benyamin Akilov. The contract of sale and the inventory deed was transferred by Yagudayev A.N. to a newly elected chairman of the community Shimonov B.I.).

Rabbi Basael Sachakov was actively collecting the money to buy a house and open the synagogue.

In 1988, the synagogue board bought a neighboring residence No.11 on Chkalov street, (contract to buy a house was signed by the board of the synagogue.

Purchase and Sale Agreement was also transferred by Yagudayev A.N. to Shimonov, B.I. as in the previous case).

The Chairmen were:

1948-1962 - Rabbi Sachakov Basael; 1962-1965 - Yahiel (Droz) Yadgarov; 1965-1984 - Yakubov Eshvakh; 1984-1986 - Isak Abramov; 1986-1987 - Ustayev Simcho; 1987-1989 - Shimonov Isaac; 1989-1990 - Alaev Yosef; 1990-1998 - Shalomov Dzhura; 1998-2012 - Boris Shimonov, and his assistant was Rybakov Yosef (1929 - 2011, Tashkent). Since 2013 president synagogue on Chkalov street – Pyotr Babayev, and president synagogue "Textil" – Arkadiy Isakharov.

A very active and friendly team of leaders, who had an outstanding influence on the other communities of Tashkent, had formed and was running in 1965-1984 in the community synagogue at the House 9 of Chkalov street. Eshvakh Yakubov was the chairman of the community, Avezbakiev Hai was a Rabbi, Yagudayev Nathaniel was a Vice Chairman and the Treasurer, Davidov David-Soson, was a chairman of the audit committee. The members of top ten leaders were: Pinkhasov Iliyavu-Mani, Shalamayev Berah, Mulokandov Matat, Alaev David and others.

This community actively and effectively resolved most of the issues related to lives of Bukharian Jews and their relationship with the local authorities. On its own, a community bought a plot of land adjacent to the right of the central alley of the cemetery.

In 1998 Yagudaev A.N. addressed Mr. Karimov, the President of Uzbekistan, to allow the construction of the Bukharian Jewish Religious Center in Tashkent. The Committee of the Religious Affairs had allowed it.

In 1951, a second New City synagogue was opened at 62 Gorbunov Street. Ilyau Borukhov was the Rabbi, and since 1977 – it was Rabbi Meir Bangiyev, who was also the chief Rabbi of Bukharian Jews of Central Asia during the years of 1980-1993.

The synagogue's activists were: Yosef Avezov and Avrom Galibov, its kalontars were Aron Yunatanov, Yura Yakubov and Zakhar Mikhaiylov. This synagogue is presently active.

Cemeteries

By the time of Tashkent accession to Russia (in 1865) and the beginning of construction of a new Russian Tashkent, the city had only one cemetery on the banks of the canal Burdzhar near Besh-Agach area.

Chigatai cemetery

Bukharian Jewish cemetery of Tashkent (Farobiy street, Allon tor kuchasi) was established in 1822 and still functions. The territory of the cemetery located outside the city was bought by the Bukharian Jewish community in Tashkent from a local owner.

In the 80-s of XIX century rich Bukharian Jewish merchants at the initiative of Yusuf Davydov, the 1st guild merchant built a wall around the cemetery and a beautiful entrance arch. They also beautified the territory. By the thirties of XX century the cemetery expanded into the boarders of the city. The area around it has been built up by the houses and was surrounded by the Muslim housing estates.

Currently, the cemetery is officially served by the Civil Service Department of khokimiyat (City Council) of Tashkent.

After the war of 1941-1945, Bukharian Jewish population of Tashkent had increased due to both natural growth and migration from other cities in Central Asia. Chigatai cemetery required an additional space. A nearby plot of land, right of the main avenue of the cemetery was purchased in 1957. The leading Rabbis of Tashkent Mullah Basael Sachakov and Mani Yakubov actively participated in fundraising for the land purchase.

History did not preserve the names of all community organizers of the cemetery in the early stages of its existence.

Since the second half of the 50s of the twentieth century and until 1967 the head of the public cemetery was Ari Babakhanov.

From 1967 to 1986 in the public cemetery management the following people had participated: Eshvah Yakubov (named as "Kalontar"), Edit Pinkhasov, Ilyau-Mani Pinkhasov, Nison Akilov, Bension Uvaydov, Abohiyo Bababekov, Hiyei Badal, Yuriy Mullayev, Khaim Abramov, Sion Gadayev, Avrom-Haim Yagudaev, Yosef Pinkhasov, Shimun Yusupov, Ehel Ibragimov, and Yakov Baratov.

By 1978, almost the entire territory of the cemetery was used up for burials. A question on its further expansion arose.

In 1983, the chairman of the community synagogue on the Chkalov Street Eshvah Yakubov bought a plot of land next to the cemetery using the community funds.

In 1986, in accordance with the decree of the Uzbek SSR "On the establishment of the Public Councils for cemeteries," a Public Council of the Bukharian Jewish cemetery in the city of Tashkent was established. Atabaev G.Z., the Assistant Chief of Health Department of Sabir Rakhimov Borough Executive Committee was appointed as its chairman; and Bangiyev M.Ya. was appointed as its Assistant. The Board consisted of 9 people, including 4 non-Jews. Atabaev was sympathetic to the needs of the cemetery.

A Memorial Monument to Bukharian Jews soldiers, who died in 1941-1945 during the WWII, was built in 1987 right at the cemetery. Thanks to the efforts of Bangiyev M.Ya., Monument's project was coordinated with the Art Council for Architecture at Construction Ministry of UzSSR.

In 1987 Yagudaev A.N. made it possible to include the cemetery into a master plan of the Tashkent for 1990-2010. Thus, the cemetery was preserved as a landmark. Together with the Chief of District Architect Department and khokimiyat representative the boundaries of the cemetery were defined and expanded to three hectares. Yagudayev and all 10 of involved agencies of Tashkent went over the sample from the general plan of the city showing the boundaries of the cemetery and the expansion of the sanitary protection zone.

In 1988, thanks to the efforts Yagudayev A.N. and assistance from Pinkhassov B.I. area of the cemetery was expanded to 1100 sq. m. by the demolition of the neighboring houses.

In 1989, the new Board was re-elected headed by a Chairman Bangiyev Moshiyah Yahielovich.

In 1989, at the initiative and projected by Yagudayev A.N., the hall room of 100 square meters and height of 4.25 m was built at the cemetery. Building was supervised by Akbashev S.G.

In 1990, the entry arch to the cemetery was built based on the project of the chief engineer of "Uzorgtekhselstroy" Uvaydov.

In 1991, Davydov I.E. created a large flower garden with a wide fence next to the hall room.

In 1993 the Public khokimiyat had elected and approved a new Community Council at the cemetery. It consisted of: Yagudayev, A.N. – the Chairman; Ibragimov, Ya.E – the Assistant Chairman; Malaev, M.E. – the Chairman of the Audit Committee; Niyazov, M.P. – the Accountant and the Treasurer; Shalomov, D.P. – the Board Member.

In 1998, the area of the cemetery was extended to 1200 sq.m., and landscaped: more than 1,000 cubic meters of clean bottom soil was brought here. From the street and cemetery side a retaining concrete wall was built and a fence covered with galvanized iron was erected along the street.

Public Council was able to incorporate these works in to the Plan of Main Directorate of Public Works at the City Municipal Office, which meant that this Office paid for the construction.

In 2001, Yagudaev, A.N. left to United States and a new Cemetery Members Board was elected. It consisted of the following people: Shimonov, B.I. – the Chairman; Shakarov, Z.H. – the Assistant Chairman; Rybakov, I.H. (1929 – 2011, Tashkent) – the Assistant Chairman; Serebnitsky, E.A. - Assistamt Chairman; Shimunov, A. – Member of the Board Council. Shalomov D.P. was elected as the Chairman of Khevro Kadisho.

Cemetery at the Besh-Agach borough

Bukharian Jewish cemetery near Besh-Agach is on the right high steep banks of the canal Burdzhar near the Khadra – Besh-Agach –Tezikov cottage Road. A hydroelectric station was built upstream of Burdzhar so the excess water came down the seven concrete steps. Later this place became known as "Seven Falls".

Downstream of Burdzhar, over the canal bridge on the other side of the road mentioned above, there was a cemetery of Ashkenazi Jews - slightly larger in size than that of Bukharian Jewish cemetery.

Opposite to the Bukharian Jewish cemetery on the outskirts of the city, on the left bank of Burdzhar, alongside of the road Khadra – Besh-Agach – Tezikov cottage, there was a very large Muslim cemetery.

On the Bukharian Jewish cemetery there was a mass grave for Austrian prisoners of war of 1914-1918. Over the grave there was a monument, which looked like a large concrete cube (higher than a height of a man). To the right of the monument there was the obelisk of circular cross section and on the left of the cube – the figure of a coming out lion. On the front side of

the cube, framed by the nodding out cornice, there was a metal plate with the names of the buried. The monument was destroyed during the war of 1941-1945.

Then in 1955, Muslim, Ashkenazi and Bukharian Jewish cemeteries were closed. The remains of the deceased were transferred by relatives and activists Bukharian Jewish community to Chigatai cemetery and re-buried.

A large park and a road were created on the site of what used to be a Muslim cemetery.

The grounds of the Ashkenazi Jews cemetery became part of a large Square after the construction of the big concrete bridge across the canal Burdzhar in 1996.

The territory of Bukharian Jewish cemetery was not used for anything even back in 2001 and was kept idle.

In 1950, activists of the Bukharian Jewish community Nisoncha Pinhasov, Zalmon Babaev, and Zvi Shkhemov received a permission from the Tashkent's City Council for the allocation of land to create a second Bukharian Jewish cemetery in Sotsgorodok of the textile factory in Tashkent. Cemetery is all set and currently functions.

Chevra Kaddisha of the cemetery was headed by Nison Mavashev in 1950-1960, in 1960-1980 it was headed by Dzhura Babayev, in 1990-1993 by Isaac Lakhchakov. Tashkent residents living in U.S., assist with the restoration of monuments, protection and improvement of the cemeteries.

Many Jews came to Tashkent fleeing from the pogroms and famine in Ukraine and Belarus in 1919-1922. Jewish population of the city increased for more than twice. To provide the relief for the emigrants, the Jewish community established a special committee. However, the department of national minorities at People's Commissariat NKVD dissolved the committee and instead formed the Jewish public assistance committee.

In the 1920-1930 the influx of Jews to Tashken continued. Among those who entered there were many scientists, doctors, engineers, teachers, skilled workers that helped to promote the development of industry, science, education and healthcare.

At the initiative of the Native-Jewish Central Bureau, on January 1, 1921, there was a meeting of regional organizers of cultural activities – the native Jews. It was attended by the representatives of Central Asian and European Jews including Semenovskiy, I. Kusaev, U. Mikhaylov, Ya.

Pinkhasov, B. Grinberg, A. Achildiev, I. Shalomaev, Ya. Samandarov, Ya. Ilyasov, R. Badalov, Ya. Khaimov, Sh. Mordukhaev, Z. Mastov, S. Lahchakov, Abramov, and S. Aronova etc. On August 15, 1921 a 2nd Congress of cultural activities organizers, native Jews, came together to discuss the practical issues.

The movement for the eradication of illiteracy and the establishment of new cultural centers (libraries, clubs, red teahouses, etc.) helped to shift people's moods. It increased their commitment to literacy in Uzbekistan. The schools ligber for adult education were established for the native Jews in Tashkent, but the creation of a secular school was fraught with many difficulties. In 1922 the society "Tarbut" ("Culture") was formed. In 1930, however, it was prohibited.

The Native Jewish Institute of Education (Inpros) was organized in 1921 in Tashkent to provide the teacher training and the training for workers of culture among Bukharian Jews. The first director of Inpros in 1921-1924 was I.S.Shalamaev (according to M.Zand - I.S.Shalamaev, who was born in Jerusalem and had a name: Iskhak ben Shimon). In 1924-1928 a director was a Bukharian Jew named Rahmin Badalov. In 1928-1930 it was Menashe Aminov, a playwright who came from Samarkand. Native-Jewish Inpros also prepared workers for cultural, educational and government organizations (culture centers, libraries, etc.). Talented qualified teachers, first Ashkenazi Jews and then Bukharian Jews taught in Inpros. Among them was the Assistant Head of Departmental Studies and Department of Mathematics Aleksandr Livovich Pereldik and S. Kovalyov, a physicist Haskil Berovich Medinskiy, chemists B.Shafershteyn and Zinoviy Mendelevich Manulkin, biologist and geographer B.M.Grinberg, a teacher of Russian language and literature Maria Solomonovna Zinkovetskaya, teacher of pedagogical studies N.Sologub, gym teacher (later chairman of the Committee of Physical Culture and Sports of Uzbekistan) Peter Taranov, teacher of Bukharian Jewish language Rakhmin Badalov, Uzbek language teachers Kassimov, Nazimov, Meer Rubinov. Yahiel (Haika) Pinkhasov was a bookkeeper and accountant for Inpros. The first graduates of Inpros were Moshe and Avrom Yagudaev, Ilyusha Davydov, Mierhaim Rubinov, Avrom Kalandarov, Zalmon Mavashev, Yakovkhay Khakhamov. The graduates of Inpros translated many textbooks published in Russia to Bukharian Jewish language. They were the pioneers of the "Elimination of illiteracy" movement. Let's name some of

them: Berah Yurgayev, Solomon Yusupov (Bukhara), Nathaniel Koldanov, Rafoel Mullokandov, Yakovi Mulloniez (Samarkand), Meer Benyaminov, Mani Yakubov, Mazol Iskhakbaeva, Abohay Suleymanov, Mazol Aronova (Tashkent), Nisim Abaev (Kattakurgan), Rahmin and Levi Kalandarov (Ferghana), brothers Aronov (Karmana) .

The education system included two prerequisite courses and four major courses related to major and ended with an internship. The students had a passive internship at the Native-Jewish School of A.Mapu, founded in the early 1920s. It was located next to Inpros. Abram Galibov was its first director. At the end of the 1920s Abram Nisimovich Pinkhasov was appointed as the new Director. Basically the same teachers as those in Inpros taught at the School named after Mapu. Often times, the studentsgraduates of Inpros stayed and worked in that school, for example, Yuna Izrailevich Iskhakov, Frida Pinkhasova, Isak Mavashev, Mazol Davydova, music teacher Zoya Mordukhaeva (Chungak), teacher of botany Matat Mullokandov, physics teacher Meer Benyaminov, history teacher Nissim Abaev, a physical education teacher Ruben Davydov and others. Until 1929 it was an elementary school, and then it became a seven-year institution. The first graduation from seven-year academic period took place in 1934.

In the early 30-s 250-300 children of Bukharian Jews were enrolled into this school. The studies were conducted in the native language using the original textbooks: "Zaboni Modari" by Borukhay Yusupov and Rafael Khakhamov; and "Rafiki kodakon" ("Kid's friend") by Rakhmin Badalov. The first textbook on geography in Hebrew was published by Z.L.Amitin-Shapiro in 1921. In 1924 in Tashkent, the first textbook of Bukharian Jewish language called "Maktabi Nav" ("New School") by R.Badalov was published.

The works of Bukharian Jewish writers published in the "Almanac" (1934) were used to teach native literature. The Educational Department published translated textbooks for some subjects, such as: physics (translator Moshe Yagudaev), biology and zoology (Mierhay Rubinov), geometry (Abram Yagudaev), arithmetic (Aron Shalamayev).

In 1930 Inpros was converted into a native-Jewish Pedagogical College and transferred to Kokand.

In 1938, the school number № 81 named after A.Mapu was closed, and converted into a Russian school number №29. From 1940/1941 academic

year, a group was opened there, where the training was conducted in Russian. It existed side by side with "national" groups, as they called the classes with the instruction in Bukharian Jewish language. Only in this school before the 1948/1949 school year there were elementary classes in Bukharian Jewish language. But the order of learning in these classes was inconvenient. After graduating from the 4th class of "national" group, the students had to stay and study for another year in the 4th grade, this time in Russian.

From 1938 the number of Bukharian Jewish schools had gradually reduced, and in 1940 the teaching in Bukharian Jewish language stopped completely (except for school number №29 named after Karl Marx). Students and teachers of Bukharian Jewish schools had to transfer to Tajik, Russian and Uzbek schools. In 1921 L.A.Samandarov was a head of the Native-Jewish section at the People's Commissariat of National Affairs; Khaimov was a Chairman of the Central Bureau of Native Jews of Community Unit at the Central Committee of Communist Party of Turkestan; R.Badalov was its secretary. The most active leaders of cultural, educational and political organizations of Native Jews attended the general meeting. They were: N.Davydov and M.I.Galibov from Central Committee of the Communist Party, Ya.Akilov from the Central Executive Committee and its subdivision for Native Jews, Minority Division of Narkompros, I.Mirzakandov and Shamuelov from the district committee of Turkestan's Komsomol, M.Aminov, Ya.Kalantarov and A.Abdurakhmanov from the District Komsomol Department of Turkmenistan at the courses and seminars section, Abramova and M.Davydova from the Department of Youth, M.Aronova from Women's Department, Plyasov the regional instructor, M.Davydov from the Workers House, Abramova from "Herut", the weaving guild of Native Jewish women. As of October 20, 1922, Rakhmin Badalov was the Assistant Head of the Central Bureau for National Jewish at the Department of minorities at the Division of Internal Affairs of the People's Commissariat of Turkestan.

In January of 1930 all the remaining property of "privateers" was confiscated, and in autumn of 1932 a campaign of massive confiscation of assets (gold and jewels) unwrapped in Uzbekistan. All this led to the resumption of Bukharian Jews Aliyah (that was interrupted during the World War I), they usually would get to Israel through Iran or Afghanistan (illegally, with the help of smugglers, by intersecting the Soviet border), and only

some went to Western Europe having foreign passports (part of such immigrants settled in European countries, mainly in France). Total of 4 thousand Bukharian Jews fled from Central Asia from 1924 to 1935, before the authorities managed to block all channels of Aliyah. The natives of Uzbekistan were most common among them.

In 1928 in Uzbekistan a campaign against Judaism was in full ripe; by the end of the 1930s there were only four synagogues remaining in Tashkent (three of them were Bukharian Jewish). Although on a much smaller scale, religious life continued underground, in private houses were worshiping and meetings with reading and studying of the sacred books were held. In the 2nd half of 1930, the authorities abolished all Jewish cooperatives and almost all collective farms (only two of them continued their existence until the 1950s). By 1938 the number of Jewish schools dropped to 15 (total of 2420 students), and in 1940 the teaching, as well as the publication of books and newspapers in Jewish-Tajik language completely stopped. In 1930 a Native-Jewish Teaching Institute in Kokand converted from Tashkent Inpros and became the Uzbek Women's Pedagogical College in 1937. All Jewish clubs, theaters and museums were closed in Samarkand (last one in April of 1938). Several thousand of Uzbekistan's Jews became the victims of Stalinist repressions: almost all religious and secular leaders of Bukharian Jewish communities of the pre-Soviet period were arrested and killed or thrown into labor camps, as well as many of the new representatives of a new state-and-party and cultural elite of Bukharian Jews.

Natives of Tashkent repressed during the Soviet era:

Abdurakhmanov Hodzhi, Avezbakiev Gavriel Benyaminovich, Avezbakiev Rahmin Mikhailovich, Avezbakiev Hai Yukhonanovich, Akilov Yahiel, Aminov Mani, Aminov Menashe, Aronov Yoseph Haimovich, Aronov Haim (Marzo), Aulov Ioseph, Achildiev Yusuf, Aulov Cohen, Badalov Rahmin, Balhieva (Kogan) Katya, Balkhiyev Yisroel Alishaevich, Mishoel Balkhiyev, Balkhiyev Nouriel Israilovich, Balkhieva Rena, Murdahay Bachaev, Borokhov Berah, Borokhov Mani, Nissim Borochov, Rabbi Shlomo Chaim Borokhov, Borokhov Yudo, Davidcha, Davydov Issakhar, Hillel Davydov, Mikhail Davydov, Davydov Rahmin, Davydov Sion, Ilyaev Uriel, Iskhakov Abram Ilich, Kalendarev Rahamin, Kalendarev Eshor Abramovich, Kalontarov Chaim, Kalontarov Yakub, Niyazov Mordecai, Murduhaev

Yuhanon, Rabbi Pylosov Moshe, Pinkhasov Abram Nisanovich, Pinkhasov Benyamin, Pinkhasova Dora, Pinkhasov Mikhail, Pinkhasov Nison and family, Suleiman Pinkhasov, Rubinov Abram, Rubinov Moshe, Rabbi Rubinov Nison, Rubinov Yushvah, Rybakov Hai, Saidov Aron, Rabbi Sachakov Basael, Simkhaev David, Havasov Bension, Shalomov Boris, Shamuelov Zalman, Shamuelov Roshel, Yuabov Isaac Moiseievich, Aronov Koton, Mordecaiyev Yoseph and others.

Several thousands of Bukharian Jews of Tashkent fought during World War II in the Red Army; many of them were killed in fighting.

In 1941-1942 thousands of Jews arrived at Tashkent from the western regions of the Soviet Union that were occupied by German troops. The Jewish population of the city in those years reached 200 thousand people. Bukharian Jews supported them morally and financially and provided accommodation.

With the end of the war, many Ashkenazi Jews left Tashkent.

Literature

A first collection of poems in Bukharian Jewish language by Ya.Akilov called "Dadi u" ("Her father") was published in 1927 in Tashkent.

The workshops for native-Jewish writers were created at the administration Bureau of the Soviet Writers Union in 1932, in Tashkent. A production of original plays on local topics took place on stage. Of course, all of this was within the constraints of Soviet censorship.

In 1934, the State Publishing House of UzSSR released the first collection in history published in Bukharian Jewish language. It was called "Fiction almanac of native Jews" and it included the works of 15 authors.

In 1935, the first in history of Bukhara Jews "Spelling dictionary of native Hebrew language" put together by Pinkhas Abramov, Rakhmin Badalov and Yakub Kalontarov, was published in Tashkent.

In accordance with the line of "The Party Central Committee and Comrade Stalin personally," the three main themes took prominent place in the literature of Bukharian Jews. The first was the theme of women's rights (in general and for the Muslim environment). For example, the play "Ozodi Zankho" ("Freedom for women," 1931) by an author Ya.Haimov, as well as his "Najot" ("Freedom"); "Zafar Dino" (" Dino 's Victory") by an author

M.Aminov. The second theme was the class struggle, especially in the field of culture, "Dushmanhoi fronti madani" ("The enemies of the cultural front") by P.Abramov and I. Mordukhayev; "Zulmi Amir" ("The aegis of emir") by R.Avezov etc. The third theme was the attraction of Jews to the agricultural work: "Hayoti Haqiqi" ("The real life") by M.Aminov.

The most famous writers in those years were Ya.Haimov, N.Fuzaylov, M.Iskhakbaev, B.Kalandarov, and G.Samandarov. Playwriting, whose main task was to create the repertoire for the amateur troupes, was largely melodramatic and was influenced by the Uzbek drama of those years. The major playwrights of this period were Ya.Haimov and A.Aminov. Poetry was undoubtedly influenced by a nearly identical language Tajik poetry. Some of the outstanding samples of poetry in a sense of artistic and rhythmical structure were those of Muhib (M.Bachayev), Yu. Kuraev and Yahiel Akilov.

A famous playwright, writer Aaron Shalamayev said: "If during the XIV-XIX centuries there were very few Jewish writers and poets who wrote in Persian (Tajik), in the XX century there were dozens of writers in Bukharian Jewish language". Tashkent hosted a special conference to discuss problems of spelling in the native language that arose in connection with the transition to the Latin alphabet (the project was led by B.Aronov and Ya.Kalontarov). However, as noted by experts, the disputes were not so much about spelling, but more about morphology. The Project "fixed a position of Bukharian Jewish language as an independent language... based on a linguistic normative".

A special workshop on Bukharian Jewish literature was established at the Union of Writers of Uzbekistan in 1987.

An exhibition of works by Bukharian Jewish authors was opened at the State Literary Museum of Uzbekistan named after Alisher Navoi in Tashkent on June 8, 1989.

Jewish organizations

Up until the end of 1980 in Uzbekistan, there were no Jewish organizations except for religious communities that were under the control of the security organs. In 1990, the unknown intruders vandalized a Jewish cemetery in Tashkent.

Economic political instability and in the late 1980s - early 1990s, have led to a mass immigration of Jews.

In 1970-1980 in Uzbekistan there were the underground circles of Hebrew, the Jewish samizdat (privately published) where publications were distributed. At the same time thousands of Bukharian Jews and Ashkenazi Jews immigrated to Israel or United States, Canada, and Western Europe.

For nearly 50 years Bukharian Jewish culture, religion and even the ethnic term "Bukharian Jew" were banned by authorities. Only in the years of perestroika Bukharian Jews were able to open their Cultural Center in Tashkent. Bukharian Jewish cultural center "Simcho" was opened on February 10, 1990. Its founders were Aron Shalomaev, writer, professor and literary critic Nathan Mallaev, Professor Physicist Levi Yakubov, associate professor and economist Eduard Katanov, Honored economist of Uzbekistan Abram Nisanovich Pinkhasov, engineer Abram Yagudaev, poet Ilyos Mallaev, associate professor and historian David Niyazov, and others. They developed special regulations for this organization and registered the Center with the city authorities. The first elected chairman was Eduard Katanov, David Niyazov was elected as an executive secretary, and a little later as an Assistant Chairman. Because "Simcho" had not had its own place for work and events, a First Founding Congress was held in the auditorium of the Institute of Art. A member of the center A.N.Pinkhasov, addressed the kalontar of Bukharian Jewish synagogue "Tero" Simcho Ustaev with a request for the accommodation with space. After this address the cultural center was granted a facility, a private house № 11 on the Chkalov street, next door to the synagogue, which is located in the house № 9. First members of the Vaad were: D. Niyazov, Mallaev Ilyas, Yakubov Lev, Kalontarov I., Shalamayev Aron, Akilova Margarita, Akilova Viloyat, Benyaminov Soson, Pinkhasov Abram, and Abram Yagudaev.

Professor Pinchas Niyazov was elected as the chairman of the Cultural Center In 1992. In 1994, "Simcho" was headed by a businessman Eduard Davydov. The center held concerts and performance events, as well as evenings in commemoration of famous figures in Bukharian Jewish culture. Among them were: an educator Shimun Chachamov, a composer Solomon (Suleiman) Yudakov, and a choreographer Isakhar Akilov. It is difficult to describe the joy of the people who for the first time could openly celebrate Passover, Purim, Shavuot etc. The center organized performances on radio and television with stories about Bukharian Jewish people. Together with other national centers "Simcho" participated in festivals at the Peoples'

riendship Square in Tashkent. There were regularly held lectures, discussions and "round tables" on the revival of culture, ceremonies and traditions of Bukharian Jews. There was cooperation between the center and synagogues. The center participated in organizing a branch for the "Jewish Agency" in Tashkent and began working with the Center of Culture and Education of Tashkent and the Israeli Embassy in Uzbekistan. "Simcho" organized a two-week trip to Israel for a group of scientists and cultural figures among Bukharian Jews. A current active Chairman of the Center is Marina Akilova. In 2002-2003 two functioning synagogues on the Gorbunov and Chkalov streets were rebuilt.

In 1989, the young Rabbi Avrekh Kaziyev opened first Hebrew courses and during the same period opened the elementary school and children's camps in Angren with the help of sponsors (Shlomo Goldschmidt, Behor Baruch, Rafael Yakubov and others).

Shortly after, a Republican cultural center was established in order to coordinate the activities of all ethnic cultural centers of Uzbekistan. Bukharian Jewish cultural center of Uzbekistan was transferred from Uzbek Branch of Soviet Culture Fund to the National Cultural Centre.

In the spring of 1990 at the Tashkent Bukharian Jewish cultural center there were Hebrew and English classes. In 1989 an experimental theater studio "Nekkadam" (chief director M.Fattahov, Honored Artist of Uzbekistan) was opened. The first play on the stage was a play by D.Niyazov "Siviyoi Chorvala" (1992). The theater staged plays by national playwrights in their native language, as well as fragments of the musical comedy "Arshin Mal Alan" by U.Hajibeyov. Performances were held at the local auditoriums of cultural centers for shoemakers and textile workers of Tashkent.

In the Museum of National History of Uzbekistan in Tashkent a department of "Life styles of native Jews" was founded and a monument in honor of soldiers who were killed during the war was built. Memorials with the eternal fire were established at the Bukharian Jewish cemeteries in Tashkent and other cities in Central Asia.

From 1989 Jews had started the repatriation and immigration from Tashkent to Israel, USA, Canada, Germany, Australia, and Russia.

Since 1991, there are active representatives of the Jewish organization "Jewish Agency" and "Joint" in Tashkent; in August of 1992 an Israeli Em-

bassy opened in Uzbekistan; Israeli Cultural and Information Center is currently active in Uzbekistan.

From January of 1992, Tashkent is connected by an air line to the airport of David Ben Gurion in Lod.

A diplomatic relationship between Israel and Uzbekistan was established in February of 1992. In July of 1994, Israeli Foreign Minister Shimon Peres visited Uzbekistan; during this visit the agreements were signed on mutual encouragement and protection of investments, on air traffic, on cooperation in tourism, health, consumer goods manufacturing, on the exchange of experts, a protocol on mutual consultations on international issues etc. Israeli companies in Uzbekistan carry out cotton development projects (using the drip irrigation systems), cattle production, and construction of enterprises for processing of the agricultural products. Uzbek doctors, meteorologists, experts in international tourism attend training courses in Israel.

A scientific-practical conference on "History of the Jewish community in Uzbekistan" was conducted by the Academy of Sciences of the Republic of Uzbekistan in 1999 in Tashkent. A collection of scientific articles was published.

Currently there are 150 Bukharian Jews living in Tashkent.

Isaharov Arkady and Kalendarev Yuriy are the two Acting Chairmen of the community.

Akilova Marina is a Head of the Cultural Center of Bukharian Jews.

Mass media

Newspapers:

Rost (Truth) – newspaper bulletin of Turkestani branch of Russian Telegraph News Agency ROSTA. In 1920-1922, in Tashkent it was issued twice a week on one page on Bukharian Jewish and Russian languages. Rakhmin Badalov was the editor.

Roshnoi newspaper in Samarkand renamed on April 8, 1930, to *Bairoqi Mihnat* (Labor Banner). Since the end of 1930, it was published in Tashkent on Bukharian Jewish language by RASHI script. Then, for a while in combination with Latin script, and then it became only in Latin alphabet with some modification. It was published till its liquidation in the beginnimg

of June 1938. The chief editors were Aron Saidov, Menashe Aminov, and for closing period, Yunatan Kuraev.

Simho bulletin – was published by Tashkent Cultural Jewish Center in 2002-2003, on the Bukharian Jewish language in Russian script. The editor was Yuriy Khadjibekov.

Magazines

Khayoti mihnat (Labor life) was the edition of the Bukharian Jewish section of the Uzbekistan Union of Writers, and published under Republican People's comissariat of People's education, since 1931, in Tashkent on Bukharian Jewish language, in 1936, renamed to *Adabiyoti Soveti* (Soviet Literature). Last number was published in July 1941. The chief editors were Aron Saidov, Menashe Aminov, and Yunatan Kuraev.

Radio and TV broadcasting

Uzbek SSR Radio committee was established in 1927. Since then many singers, musicians, shashmaqomists from Bukharian Jews participated in the affiliated musical ensemble: Ilovu Khofiz Matatov, Efraimcha Davydov, Sofa Yagudayeva, and Maryam Alishaeva. In time of the Great Patriotic War, the Tajik ensemble was organized. The cast was consisted of such soloists, as singers Berta Davydova, Soson Benyaminov, Iskhak Katayev, Karim Muminov; musicians Yakub Davydov, Ribi Ibragimov, Mikhail Aulov, Roshel Shakhmurov, Kimat Borukhova, Nellya Babajanova, Fatima Borukhova. The editor of maqom song folklore was Borukh Zirkiyev.

Till 1953, the editor of musical programs was Soson Benyaminov, in 1953-1982, was Amnun Yagudayev. In 1957, Folk Instruments Orchestra and Maqom ensemble was organized. Doni Zakirov was Orchestra's director. Majority from 35 performers of the Maqom ensemble were Bukharian Jews.

Since beginning of TV broadcasting (from November, 1956) Radio Committee was transformed to the State Tele-Radio of Uzbek SSR. Amnun Yagudayev and Nina Ustayeva prepared programs; their editors were Honored Workers of Culture, Korgar (Yunatan Kuraev), and Bension Kalandarov.

On Uzbek TV worked sound director, Uriel Avezov, camera operator, Rafael Paltiyelov, correspondent, Boris Babaev, and editor, Natalya Bangiyeva.

12 Bukharian Jews who were titled by "People's Artist" and "Honored Artist" worked in musical ensembles of TV broadcasting. They are People's Artists: Berta Davydova, Muhabbat Shamayeva, Viloyat Akilova; Honored Artists: Iskhak Katayev, Karim Muminov, Ilyas Malayev, Eson Kandov, Iosif Shalamayev, Siroj Aminov, Borukh Zirkiev, Eduard Kalandarov, Ribi Ibragimov. Also there were performed talanted artists Ezro Malakov, Mikhail Aulov, Jamila Kalandarova, Dora Akilova, Roshel Shakhmurov, Sharofat Akilova, Shurik Koenov, Sodik Mosheyev, Avner Barayev, Matat Baraev, Imanuel Baraev, Ochil Ibragimov, Osher Davydov, Amnun Dovydov, David Davydov, Yakub Davydov, Zainab Palvanova, as well the concert performers – among them People's Artists and Honored Artists: Michoel and Zoya Mullokandovs, Yakutiel Babakhanov, Dora Akilova, Rano Sharipova, Sarra Kandkhorova, Uriel Baraev, Isroelkhay Chulpayev, and others. Director of the Folk Musical Instruments Orchestra at the State Philarmonic was Doni Ilyasov.

Cinema

Film was appeared as an independent type of art in Central Asia in 1940s, when film studios from the western areas of the USSR were evacuated away from the front lines. On their foundation local film studios subsequently were organized. There were many Bukharian Jews participated in case of the contribution to the development and advancement of cinematograph.

At the "Uzbekfilm" studio, the chief art director was Emonuel (Eduard) Kalontarov. He participated in creation of films "The whole mahallah speaks of it," "You are not an orphan," "Vision," "Tashkent is a Bread City," "Abu Reikhan Biruni," "Adventures of Ali Baba and 40 robbers," and others. Rafael Suleymanov was the art director of 10 movies, including tapes "Tashkent's Winter," "Seller of Dreams," "Last Inspection," "Meaning of Life." The director Janik Faiziev shooted movies: «Siz Kim Siz? ("Who are you," in Uzbek), "The Stop on Demand," and "Camila." The director, playwright, and critic, Anatoly Kabulov (Galibov), set cartoons "Magic Samovar," "And My Song," etc.

Film director, Anatoly Yakubov made popular fiction and documentary films: "There Will Be No Mercy," "20 Years Later," "Period, Period, Comma," and others. Rafael Paltiyelov and Slavik Davydov filmed documentaries. Composers Suleyman Yudakov, Manas Leviev, and Eduard Kalandarov wrote music for the "Uzbekfilm" (25 partitas to films, including a musical "And Nasreddin Again", where he was also the starring actor, and performed songs for three vocal characters), "Autumnous Novella," and "Uzbekiston Kelajagi Buyuk Davlat!" ("Uzbekistan is the Nation with a Great Future!").

Chirchik

A population of 168 thousand of people (in 2006). Bukharian Jewish community in Chirchik existed from 1945 and a first person that came here was Pinckhas Elizarov. In 1960, there were about 60 families. Kalontars were: Malkiel Dzhavarov and Sasha Niyazov; Rabbis were: Isaac Leviev, Moshiyah Beniyaminov. Bukharian Jews prayed in the house of Pinkhas Elizarov where there was a Sefar Toro.

Syr-Darya

Since 1946, 30 families of Bukharian Jews lived here. The prayers and services took place at homes of the community members.

Veliko-Alekseevskaya

Since 1946, 30 families of Bukharian Jews lived there: the family of sakhaim Yusupov, Babaev Basanel, who was a state farm director, Dostov Israil, Dostov Raphael, Dostov Sarah, and Babaev Rahmin.

Karasu

From the 1930's, 17 Bukharian Jewish families settled here and worked on the farm. They prayed at homes of Bangievs, Avezovs, Yakubovs, and Yunusovs.There are no Bukharian Jews there at the present time.

Almalyk

In the 1950s 15 Bukharian Jewish families arrived here. They prayed at private homes. Community leaders were as follows: Jura Haimov, Ilyausaid Borokhov, Ilya Davydov, David Yagudaev, who was a Head of chemical

laboratory at the mining factory, Emanuel Iskhakov, Neriyo and Menachem Nektalov. There are no Bukharian Jews there at the present time.

Angren

Since 1950, eight families of Bukharian Jews lived here, including Moshiyah Borukhov and Mikhail Ishakov. They prayed at private homes. There are no Bukharian Jews there at the present time.

Begovat (Bekabad)

From the 1950's 12 families of Bukharian Jews lived here. They prayed at the private homes. Iskhakov and Masturov's family were the Community activists.There are no Bukharian Jews there at the present time.

Yangiul

In 1945, 10 families of Bukharian Jews arrived here from Tashkent and Chinaz (the family of Mikhail Pinkhasov and Yakov Mulodzhanov), in 1952 the family of Peter Munarov, who was an Assistant Chief physician of the City Hospital came to Yangiul. His wife Frida Abdurahmanova was a Lawyer, Chief at the legal advisory. There was no synagogue. There are no Bukharian Jews there at the present time.

Chinaz

According to Hayka Isakov, 5 Haimov brothers came to Chinaz from Samarkand in 1875: Shaul, Hudaydat, Murad, Aaron and Simcho, nicknamed "Beshbola." They traded cotton and bought the land for a cemetery.

Mishchenko, the Turkestan Governor-General wanted to evict Bukharian Jews from Tashkent, those who had couldn't prove that they lived in the region for a certain period of time. Chief Rabbi Shalom Tadzher of Turkestan Region, who was a human rights activist, went to St. Petersburg, where he met with the Minister and made sure that the deadlines of eviction were pushed back. In January of 1910, the Governor-General of Turkestan Region A.V.Samsonov evicted 50 families of Bukharian Jews (approximately 400 people) from Tashkent to Chinaz.

There were about 40 Jewish courtyards in Chinaz. They had their "Djugut makhalla" with the synagogue and made slightly less than a third of the total population of Chinaz. They engaged in trade and craftsmanship.

First kalontar of the community in 1906-1929 was Shauli Beshbola, its Rabbis – Mullo Khiyo and Mullo Khizkiyo. Since 1972, the village was transformed into Chinaz city. There is a cotton factory and a factory for the production of building materials. Chinaz is included into the Tashkent region. In 1930, the synagogue was closed. The cemetery was established in 1906 and it still exists. Community activists - Isakov Haika, principals of schools Yusupov Haika, Abramov Isaak, teacher Yusupov Hassan.

FERGHANA AND FERGHANA REGION (VILOYAT)

Ferghana region (viloyat). Established in 1938. Population of 3.3 million of people (2016)

Ferghana

Population of 359 thousand of people (2016).This is a young city. First Bukharian Jews began to settle here in the late nineteenth century. In 1892, the city had 1,000 people living there. Among the first settlers were: Gavriel Khozhayev, brothers David and Mushiyah Khodzhi, Abramovs, brothers Kalantarovs - Rahmin, Ilievu, Ari, Masael, and Levi; Iliev Buriev, Il'evu Manihozhi, Mikhoel Zaurov, Haim Il'yaev, families of Haimov and other. In 1911, a school for children of Bukharian Jews opened in Skobelev (now Ferghana). There they learned Hebrew, Russian language, mathematics and other academic disciplines. In 1940, teaching in Bukharian Jewish language stopped.

The first synagogue was organized at home by Gavriel Hodzhandiev. After Gavriel's death in 1930 a new synagogue was opened. A few years later it was closed and the building was used to store the regional archives. However, in the mid 40's the group of activists consisting of Mikhail Zaurov, David and Mushiyah Abramov, Iosefsholom Davydov, Hosid Yakubov, Chaim Iliyaeva, Ilievu Buriev, Yisroel Iliyaev bought a private house where they organized a synagogue, which operates to this day.

In 1955-1960 the city had 250 families of Bukharian Jews.

Throughout the years, the Jewish community in the city was led by Levi Isakov, Buriev Ilievu, Michael Zaurov, Hosid Yakubov, etc. According to the Soviet census, in 1989 there were 207 thousand of people in Ferghana.

Ilevumani Khodzhi Isakov a famous Talmudist, Mullo Ehel Isakov, Zion Sufichaev, Rafael Borukhov, Yisroel Il'yaev engaged in Religious activities.

Currently, at the city's synagogue there are three Sefar Torahs. In the 1980's Sion Alishaev was a Rabbi at this synagogue.

The cemetery there is more than 100 years old.

There is a functioning synagogue on the Shadalov Street, house 169 in Ferghana but it doesn't have a Rabbi.

Former residents conduct a lot of work on improvement of three existing cemeteries in the area. All three are kept in good condition.

Jewish industrialists played a very important role in the economy of Turkestan Region throughout the colonial period, especially in the prerevolutionary years. This role did not match the legal status of the Jews because they had fewer rights than Russian immigrants and those of the Christian faith. For 40 years, from 1876 to 1916, there were many Jews among the factory owners and merchants, including those of the 1st and 2nd guilds. Jews were granted the right to own land as well. Among them there were several relatively large landowners. In the Ferghana Valley there were 164 Jews who were landowners. The wealthiest of them were Pinchas Il'yaev, Moshe Yushvaev, Aron Borokhov, Rafael Khodzhandiyev, and Yunatan Ibragimov.

According to the records from 1889, Jews owned a large number of trade and industrial establishments in the Ferghana Region, and in 1896 there were 223 registered big merchants, who were Jews. Very high figures are given in the reports for 1908.

Following the new trends, Rahamin Davidbaev managed to bring an expensive equipment from Poland to Skobelev (Ferghana) for the first ever edition of Bukharian Jewish newspaper. The Publishing Agency "Rakhamim" ("Mercy") received the name after its founder. New publishing came out in the Bukharian Jewish language using in Hebrew alphabet rashi, which back then was used for all private and official correspondences, as well as religious and fictional writing within the community. The newspaper was published from 1910 to 1914 in Skobelev (Ferghana), and from 1914 to 1916 in Kokand. Rahamin Davidbaev was its chief editor. The newspaper's publishing agency immediately became one of the major centers of political thought for Bukharian Jews. The editorial board consisted of many talented young people, the editors and correspondents were fluent in Hebrew, Arabic and Farsi. The examples are Nisim Tadzher (1896-1971), the son of Shlomo Tadzher, the spiritual leader of Bukharian Jews of Turkistan, Rafael Gali-

bov, Rabbi Shalomo ben Pinchas Babadzhan, Azarye Yusupov (1881-1961), etc. Newspaper "Rakhamim" wrote about the life of the community and published literary works, as well as some translations from works in Hebrew of Eastern Jewish publicists of Haskalah (Jewish Enlightenment movement of the 2nd half of XVIII century).

During the time of Soviet regime, the Bukharian Jewish scientists, who were natives of Ferghana, defended 8 candidate and one doctoral dissertation.

Currently, there are 10 Bukharian Jewish families in Ferghana.

Kokand

A population of 187 thousand of people (2016). Bukharian Jews have lived here since XVII century. Kokand community of Bukharian Jews began to emerge in the second half of XIX century.

According to the traveler Joseph Wolff (1795-1862) about 100 Jews, traders and merchants from Bukhara lived in Kokand in 1832. In 1888, there were about 200 families of Bukharian Jews. In 1910, it was 250 families.

According to historian Nisim Tazher, for about 50 years up until 1920 merchant of the 1st guild Elezer (Mallaboy) Simkhaev (1840-1936) was the president of the Jewish community of Kokand. The community board included such prominent merchants as: Yakub Vadiayev, Rafael Potelyakhov, Abo Simkhaev, Abram (Avromcha) Kalontarov, Haim (Nemat) Simkhaev, Alisho Yagudaev, Shalomo Yagudaev, Rafael Isakharov, Pinkhas Rybakov, Aron Samandarov, Israel Arabov, Yusuf-Shalom Kalendarev, Abram Maksumov, and others. In the 1930's Manashe Kalontarov was the leader of the community.

By the early twentieth century in Kokand there were seven houses of worship, including two Old Town Synagogues of Avromchi Kalontarov and E.Kalontar, located in the quarter of Kofirobod; Synagogue of brothers Vadyaev on the Shota Rustaveli Street (later OZET club was opened there and then the gym for the teacher's college); Synagogue of Chaim Simkhaev; Synagogue of Nathan Davydov; Synagogue named after Abram Maksumov on Marshal Govorov Street, house 43, that is still active. It was built on the land purchased by Abram Maksumov, Rahmin Yagudaev and Sion Mordukhaev specifically for this purpose.

Chaim David Yagudaev was a Rabbi there (1872-1943). In the years of 1960 to1965, the kalontar of the synagogue was Hananiah Il'yaev, from 1970 to 1980 Rabbi Isak Raphaelov, in the 1980-1988 Moshiyah Matatov, in 1988-1995 Rafael Alaev, and then Moshiyah Gilkarov, Gavriel (Grisha) Kagzanov, Nissan Simkhaev, Yefim Shimonov, David Raphael, and Yakov Suleymanov.

According to the legend, Kokand Achikkul Bukharian Jewish cemetery was founded in 1836, by Chaim David Elikboshi from the family of Mushebaevs. He was close with Kokand's Khan and asked him to grant him the land for the burial of Jews. Since the beginning of the twentieth century Chevra Kadisha was headed by Moshe-Hodzhi Yakubov (1856-1953), Yisroel Kuyuk (Murdashoy), Imonuel Gurkov, Haika Kobilov, Bakhor Mosheev, David Rubinov, Yoseph Kimyagarov, Gavriel Kakzanov, Yefim Shimonov, and David Rafailov. During World War II the cemetery was maintained by the City Committee Establishment, which paid salary to the head of Khodzha cemetery Moshe Yakubov. At that time, many Jewish refugees from Belarus, Ukraine and Russia who were evacuated to Kokand died of hunger. Moshe-Hodzha Yakubov buried them in a special part of Bukharian Jewish cemetery.

Kokand was an industrial and financial center of Ferghana region. Merchants, entrepreneurs, financiers came here, making an economically prosperous region out of this corner of the Ferghana Valley. There was even a time when Kokand was called "Asian Switzerland." Among the local upper crust there were wealthy industrialists Vadyaevs, Potelyahovs, Simhaevs and others.

In 1874, the brothers Vadyaev established their Trading House of Vadyaev (Bukharian Jewish largest trading house). The "Fellowship of brothers Vadyaevs" equally owned 30(!) ginneries; the cash account of the partnership held about 50 million rubles, the cash account of franchised offices of this partnership held more than 60 million rubles in total.

A millionaire Rafael Potelyakhov owned 10 factories. The annual net profit of "Partnership Potelyakhov" was about 1 million 200 thousand rubles.

Israel Abramov, Isaac-Boruch Vadiyaev, Nerye Vadiyaev, Sion Vadiyaev, Yakub Vadiyaev, Yusuf-Shalom Kalendarev, Abram Maksumov, Yakub Mushibaev, Rafael Potelyakhov, Yakub Pulatov, Elezer (Mallaboy)

Simkhaev, Abo Simkhaev, Alisho Yagudaev, Moshiyah Yagudaev, Shalom Yagudaev, David Yagudaev, Pinchas Rybakov, Chaim Yakubov were the prominent merchants and industrialists of Kokand.

The subjects of Bukhara Alisho brothers, David Yagudayev and David's son Moshiyah arrived in Kokand in 1877 and in 1890. Each year they purchased goods from Moscow's fabricants that were worth up to half a million rubles and sold the Central Asian cotton and raw silk for millions of rubles in Moscow. Moscow companies highly rated their work, noting that they respected and trusted them. They received the same feedback from Kokand Exchange Committee.

The Exchange Committee had existed in Kokand from 1906. It engaged in sale of raw cotton, cotton processing in cotton factories and oil mills, trading with Kashgar and Afghanistan, giving credit to farmers, supplying Turkestan Region with food and fodder, and exporting cotton to the central regions of Russia. A wealthy Bukharian Jews members of the Exchange Committee were: the merchants of the 1st guild Sion and Yakub Vadiyaev, Rafael Potelyakhov, Yusuf Davydov, Rafael Isakharov Alisho Yagudaev; Trading House "Rafael and Pinkhas Rybakov", the companies of Ribbi Abramov, Yu.Amuev and brothers Pinkhasov; banks: Moscow Accounting, Moscow Merchant, Russian-Asian, Russian for the foreign trade, Siberian Trade, Volga-Kama Commercial.

11 merchants of guilds registered in Kokand in 1899. Nine of them (81%) were Bukharian Jews. In 1914, there were 61 registered merchants of guilds, out of which 48 (or 78%) were Bukharian Jews.

After the revolution, all wealthy Jews shared tragic fate of a large Russian bourgeoisie, bankers and landlords: confiscation of all property, arrests, executions, and at best – being enrolled in the category of so-called "disenfranchised" (restriction in civil rights).

One of the Vadyaev's family members – Rafael was killed and another major businessman Rafael Potelyakhov was arrested and imprisoned by organs of the All-Russian Extraordinary Commission "for concealing wealth and profiteering".

There is a very peculiar resolution in "The case of cotton king R.Potelyahov" (№ 181 of November 25, 1918), signed off on by the chief of All-Russian Extraordinary Commission Felix Dzerzhinsky, dated November 26 of the same year, put together by one of the senior officials of the All-

Russian Extraordinary Commission: "To Comrade Avanesov. Here's a note on the case of cotton king Potelyakhov. We offered to return him back home if his relatives give us a few million pounds of cotton." Released from the prison of Lubyanka, Rafael Potelyakhov went back from Moscow to Bukharian Emirate, where he continued his business activities. However, personal and real estate property, just like all kinds of property of Vadyaevs, Kalendarevs, Fuzaylovs, Simhaevs, Abramov and other magnates were confiscated, and they themselves fell as mentioned above, in to the category of "disenfranchised".

The mansion of Rafael Potelyakhov in Kokand (1907) was designed in pseudo-Russian style (now there is a communication center in this building). The house of Yakub Vadyaev and his brothers, was designed by an architect G.M.Svarichevskiy (1905) is currently occupied by the Khokimiyat (City Council). The house of Abo Simkhaev (1910), built in a palace-style by the architect I.A.Tarkevich is occupied by the Petroleum College.

Kokand autonomy emerged in Dec. 1917- Feb. 1918 in Turkestan. Government of Kokand autonomy aimed at restoring the Kokand khanate and uniting the Muslims in this area. Ministers of this government were Bukharian Jewish entrepreneurs Rafael Potelyakhov. Kokand autonomy was eliminated by the Red Army.

By the end of the 1880's imperial administration opened a gymnasium and several other schools (elementary, native, Sunday), as well as the native-Russian schools and colleges in Tashkent, Samarkand, and Kokand, where the children of wealthy Bukharian Jews studied as well.

In 1905, the brothers Vadyaev and Potelyakhov founded a Jewish school, and in 1906 a commercial Russian-Jewish school was opened in Kokand. The Hebrew, Russian, mathematics and other disciplines were taught there. Usually before lunch a Russian teacher conducted the classes, and after lunch it was a melamed who conducted the classes (religious subjects and Hebrew). There were daytime and evening classes. Academic course lasted for 4 years. A number of girls studied together with the boys.

The first Russian-Jewish school was founded in 1914 in Kokand. The first teachers who came from Eretz Israel were Yehuda Castel, Isak ben Shimon (Shalamayev), Zvi Heifetz, Itzhak Semyonovskiy (Normann), Amitin-Shapiro, Idelman, Abraham Pinto, Greenberg, etc. Graduates of this

school continued their education at the gymnasium of Kokand, which closed in 1918.

There were Bukharian Jewish schools teaching in mother tongue (Bukharian Jewish) in Samarkand, Tashkent, Bukhara, Kokand, Namangan, Ferghana, Margilan, Kattakurgan, Chymkent, Kyzyl-Orda, Kazalinsk, and Dushanbe. Native language and arithmetic were main disciplines at the elementary school. In high school the subjects that corresponded to those in the Russian academic curriculum were taught at the Bukharian Jewish language.

Bukharian Jews did not have a secular education before the rule of the Soviet regime. There were religious schools: elementary (heder-homlo) and middle school (yeshiva, homloi chochom).

In 1910, the Kokand aristocrat, educator Rakhmin Davidbaev (1873, Kokand - 1930, killed by the Bolsheviks) founded the first Jewish press printing in Central Asia and published a Jewish newspaper "Rakhamim" ("Mercy"). From 1910 to 1914 it was published in Ferghana, from 1914 to 1916 in Kokand. In 1915 for the first time in Central Asia in Kokand there was a book called "One Thousand and One Nights" published in Bukharian Jewish language, translated by Azaria Yusupov. In 1916 the first Bukharian Jewish theater opened in Kokand.

Kokand's renowned Rabbis Davidhaim Yagudaev and Shlomo Lev Elezerov (who was invited from Israel by the wealthy Kokandians) introduced students in their in their classrooms not only the interpretation of the Talmud, but also the pieces of Bukharian Jewish literature. Many of their students became teachers before the revolution and during the Soviet era. In particular, in 1916 Rakhmin Kalandarov and Mani Yakubov opened the first school of a secular type in Kokand, where the students sat at the tables, and a blackboard hung on the wall. Although the school was an elementary school that followed the header's curriculum, these two young teachers (one was 17 and the other 16 years old) excluded the punishment by beating and taught children the elements of literature, history and geography. However, these were isolated islands of education in the desert of ignorance among the people of Central Asia.

The system of teaching children in secondary schools had markedly changed in 1918 after the formation of the Turkestan Autonomous Republic. According to the memoirs of Rakhmin Badalov, the National Institutes of Education (Inproses), designed to raise the national human resources of

school teachers in the Republic, were formed. This way the Native-Jewish Inpros began operating in Tashkent at the house formerly occupied by the industrialist Yusuf Davydov near Ukchi (it also included the home of Khaim Mirza Aharonov, the school named after A.Mapu, the House of Aboi-Chulyak Aronov, and a dormitory), Uzbek Inpros operated in center, Tajik near what's now known as a lamp factory, and Kazakh, Kyrgyz, and Turkmen Inpros.

In 1930 Inpros was renamed to Native-Jewish Pedagogical College, which was transferred to Kokand, and put into the house of a millionaire Abo Mallaevich Simkhaev. Rahmin Kalandarov was appointed as its director. Later, when he became the chief Dept of people's Education of Kokand City Council, Rakhmin Kalontarov was appointed as the new director of this College. Nathan Avezov was an Assistant principal and the teachers were: Professor Baranov, Yakovhay Chachamov (Ragib), brothers Avrom and Misha Iskhakov, mathematician and physicist Boris Simkhaev, Yuhoy Mullokandov, Neryo Iskhakov, Yosef Kalendarev, Lev Hnygin etc.

In 1920, as a result of vigorous activity of L.H.Feygin an orphanage number №3 was organized in Kokand. At this orphanage there was a seven-year school №14 (Principal - L.H.Feygin) with a prevailing number of Bukharian Jewish kids. Many famous scientists and cultural figures graduated from this orphanage. The evening schools for native Jewish adults were also established in Kokand.

The movement for the eradication of illiteracy that was encouraged in the province and thus the establishment of new cultural centers (libraries, clubs, red teahouses, etc.) helped considerably in shifting of people's moods. In 1921 a first Bukharian Jewish play was set on the stage, it was called "Hukmi Padar dar duhtar" ("The power of the father over his daughter") by B.Faradzhev and M.Boruhov. The theatrical casts were being created in Samarkand and Kokand.

Since 1938, the number of Bukharian Jewish schools was gradually reducing, and in 1940 the teaching in Bukharian Jewish language stopped completely.

Simultaneously all Bukharian Jewish cooperative companies and collective farms were liquidated as well (only two lasted until the beginning of the 50's). The mentioned Native-Jewish Pedagogical College in Kokand was made into the Uzbek Women's Pedagogical College in 1937.

Nine of Kokand's natives defended their PhD theses.

The former natives of Kokand who are now residing in the United States and Israel, aid the community of Kokand. The city was a home to more than 1,000 families in 1955-1960. Currently 37 Bukharian Jews live in Kokand.

The following were well known merchants and manufacturers in Kokand: Izrail Abramov, Isaak-Borukh Vadyaev, Neryo Vadyaev, Sion Vadyaev, Yakub Vadyaev, Yusuf-Shalom Kalendaryev, Abram Maksumov, Yakub Mushibaev, Rafael Poteliakhoff, Yakub Pulatov, Elezer (Mallaboy) Simkhayev, Abo Simkhayev, Alisho Yagudayev, Moshiyakh Yagudayev, Shalomo Yagudayev, David Yagudayev, Pinkhas Rybakov, Khaim Yakubov.

Margilan

Population of 133.3 thousand people (in 2006). Community of Bukharian Jews of Margilan was founded about 300 years ago. From 1880 to 1912 it was headed by the community leader Chaim Hodzhi Yakubov (in 1912 he moved to Kokand), a wealthy merchant who owned two houses. By 1900, the philanthropists bought a place for a synagogue. Ten merchants of guilds were registered in Margilan in 1917. Six (60%) of them were Bukharian Jews. Gabriel and Rafael Hodzhandiev were prominent merchants. A Bukharian Jewish school with teaching in the Bukharian Jewish language was opened in 1920.

The leadership of the community at various times included: Chaim Hodzha Yakubov, Mullo Khiyo Mosheev, who was a Rabbi for many years, Manahem Yadgarov, who was a kalontar from 1941 to 1947, Shalomohaim Mosheev, who was a kalontar from 1955 to 1970, Yisroel Yakubov, Ilyavumani Pinchasov, Nerye - Khodzhi Yakubov, Mullo Israel Sionov, Mullo Yoska, Simcho Yakubov, Simontov Yakubov, brothers Misha and Yusufsholom Pinkhasov, David-Haim Davydov, Yoska Muradov, Rafael Yakubov, Ilyavu Isakov, who was a kalontar in 1975-1985; grandchildren of Mullo Hye Mosheev – Bukhor (Boris), Shamayo, Pisar and Roshel Mosheev; Nathan Yakubov, Moshe (kovok), Simontobov, Abo Yusupov, Rahmin (Meros) Davydov, Moshe Bobodzhanov, Iliyavu Yusupov, and Rafael and Yair Zavulunov. Abram Yakubov and Sion Yadgarov played essential role in strengthening and uniting of the community. In the thirties of the twentieth century there were 860 people living in Margilan, in 1955-1998

there were 500-600 families of Bukharan Jews. Throughout the years, there were three Bukharian Jewish synagogues in the city and their kalontars were: ManahemYadgarov, Mullo Yisroel Hashuv, Mullo Khizkiyo, David Abramov, Ilyokhaim Kashgari, Neryo Hodzhi, Ilievu-Haim Isakov (1979-1993). Since 1953, there was an operating synagogue on the Shakirdzhanov Street, P/H 95. The cemetery is in good condition, old monuments were restored. There are no Bukharian Jews in the city now.

In 1961, a clearly anti-Semitic campaign began in the Soviet Union against the so-called "plunderers of socialist property". As a result of big court trials on "economic crimes" (a terminology of those years) more than 160 Jews were executed in 1960-1964, while the number of non-Jews who had been sentenced to death under similar charges was very insignificant. Dozens of people were arrested, especially those who were involved in fabric production and trade. Out of eight sentenced to death, six were Jews. Another four Bukharian Jews fleeing from the secret police, died underground, unable to handle the severe conditions of "illegal" life.

Margilan is home for the development of artistic and decorative fabrics of pure silk - khan-atlas Shokhi (literally "Tsar's material") and grosgrain fabric called adras, also known as "podshokhi" ("Khan's"). Margilan was famous for its silk production. Until the end of the nineteenth century, silk clothing was a privilege of a court aristocracy.

Other special fabrics were produced as well: bekasab had a silk base and the filling thread was of a cotton yarn. There was a bekasab of a natural silk. Bukharian Jews, who have migrated mainly from Bukhara in the late XVII - early XVIII centuries made a special contribution to the production and development of this industry.

The basis for the ornament is a palette. One of the settlers in Margilan from Bukhara, who organized the production of silk thread and cotton yarn dyeing, were brothers Chaim-Hodzhi and Simcho-Bukhori Yakubov (later on they became the merchants of 2nd guild) and Manahem Yadgarov. Only natural dyes were used for the production of fabrics: indigo that gave blue and cyan tones, tuhmaka that gave yellow, and cochineal that gave a highly valued in Central Asia crimson tone. The demand for khan-atlas bekasab, adras and other fabrics was very high. A development of "Avrov" artistic hand-made fabrics by Marghilan masters contributed to the widespread dissemination of the silk processing art.

In Margilan, khan-atlas and bekasab had a peculiar patterning that made the fabric especially beautiful. Each piece of fabric (5 m) was presoaked in he egg white and then beaten by a polishing hammer. In the dialect of the artisans this process was called "kudung" and masters of this process: "kudungchi."

When Soviets came to power the following workmen's cooperative associations were created in Margilan: named after Kirov in 1928, after Stalin in 1932, «Baynal Minal» in 1934, later on there was «Zarbdor», and others. Yakubsholom (Polvon) Yukhananov was the chairman of the workmen's cooperative association "Baynal Minal" for about 20 years, Mani Shalomov was an engineer-in-charge at the same place. The other engineers-in-charge at the workmen's cooperative associations were: Abramhaim Basalilov at Stalin's cooperative; Rafael Yakubov and Ilya Yusupov at Kirov's cooperative; David Yakubov at «Zarbdor». Isakhaim Isakov, Rahmin Aronov, Iosif Muradov, brothers Yusuf-Sholom and Mikhail Pinkhassov, Yosefsholom Mosheyev, Natan Yakubov, Isak Muradov (Allacha), etc., were skillful professionals in base-making (a silk thread), dyeing and finishing, as well as the heads of major textile departments.

Gavriel and Rafael Hodzhandiev, Haim Yakubov a merchant of 2nd guild, who came from Bukhara to Margilan and in 1872 built a synagogue, were well-known merchants and industrialists.

Gorchakovo

Since 1920, 15 families of Bukharan Jews lived here, including Kaykov, Mavashev, Lezginov . Now there are no Bukharan Jews there.

ANDIJAN AND ANDIJAN REGION

Andijan Region (viloyat) – founded in 1941. Population – 2,8 million of people (2016).

Andijan

A population of 417.5 thousand people (2016). Bukharian Jewish community was located in Mahalla Ozod. In the early twentieth century in the old town, there was a house of worship for Bukharian Jews that was kept by Neryo Yushvaev (Kavaler). Ephraim Pulotov was a treasurer there for more than 30 years. Since 1924 and for over 65 years Rabbi Nisim Suleymanov

served in this synagogue. According to an Andijanian Hanan Moshiyahov, Neryo Yushvaev and Hillel Abramov were the community leaders. Abo Khaimov, Sholom Fuzailov, and Ilyau Haimov were the Rabbis. Isokcha Akoenov and Shlomo Isakov were community activists. This synagogue functioned until 1941 and then the authorities confiscated it.

A Russian gymnasium that was owned by Yakov Arabov was opened in the early twentieth century in Andijan. There were 11 merchants of guilds registered in Andijan in 1915; 6 of them were Bukharian Jews.

The community and synagogue of Bukharian Jews originated in 1905-1910 in the new town. The big synagogue was located at Sovetskaya Street, P/H 22. It consisted of two parts, Ashkenazis prayed in a smaller one, Bukharian Jews in a larger, and there was also a separate place for women. For many years, the synagogue was headed by Mullo Yosef Chorov Hacohen. At different times, there were amazing cantors such as Jura (Nissim) Zavulunov, Nathan Dovidov, Rahmincha Yagudaev, and Azariyo and Rahmin Isakov. In the courtyard of the synagogue there was a special room for slaughtering and also place for mikvah. Since the beginning of war in 1941, the synagogue was closed and premises were confiscated by the authorities. People met in private homes of the members of the community in order to pray. In 1946, on the Soviet street (now A.Haydarov street), P/H7, Jews bought a house for the synagogue and attached additional premises to it. This synagogue is still active. Khayot Yusupov was a Head of the community before 1957. After his death, the community was headed by his son Neryo Yusupov, then Isok Yuabov, Uri Paltielov, Rafael Isakov (Popish), Abo Musheyev (Bukhori), and Pulat Rubinov (Petya) in 1989-1993, Arkady Faiziev in 1993 -1994, Boris Yakubov in 1995-1996, Yasha Yakubov in 1996-1997, Boris Khaimov in 1998-2002, at the present time it is Slavik Bruk. 2000 Bukharian Jews lived in Andijan in 1970.

Iosif Moshiyahov and Aka Ephraim Pulotov were the community activists. Chevra Kadisho took care of Bukharian Jewish cemetery Oromgoh that was located 3 km away from the synagogue on the Narimanov Street. The remains from the two old cemeteries, one on the October Street, and another on the corner of Marks and Hamza Hakimzade streets that was demolished in 1940, were transferred to this cemetery. Cemetery Oromgoh 3.5 hectares in area where the famous Rabbi Nisim Suleymanov (1905-1989) was buried, is in fair condition. Gavriel and Rafael Ilatov, and Abram Il'yaev put a lot of

effort into the maintenance of this cemetery. With the help of Andijanians, a monument with an eternal fire for those who died in the Patriotic War of 1941-1945 was built. Borukh Aronov, Yahiel Polvanov, Jura David Marik Aronov, Anatoliy Palvanov and others played a big role in building of the honako.

In the second half of the twentieth century 182 Bukharian Jews graduated from Andijan Medical Institute. Natives of Andijan defended 5 doctorate and 10 Ph.D. theses.

Assaka

From the 1920's 15 Bukharian Jewish families lived here, including Shurik and Mikhail Abramov. Currently, there are no Bukharian Jews there.

NAMANGAN AND NAMANGAN REGION

Namangan Region (viloyat) founded in 1967. Population – 2.5 million of people (2016).

Namangan

Population - 449 thousands of people (2011).

Bukharian Jews came here in the early XIX century having moved from Bukhara and other Central Asian cities. Community base consisted of Ilyaev, Lahchakov, Boruhov, Musheev, Yunatanov, Haimov families and others. Matat Iliyaev was a well-known merchant.

In the early 80's of the twentieth century Bukharian Jewish community of Namangan consisted of more than 200 families, and in 1989 according to the Soviet census only 42 families lived there.

In the late XIX - early XX centuries most influential people in the city were merchant of 1st guild Matat Iliyaev, merchant of the 2nd guild Rafael Pinkhasov, and merchant Mullo Noton Musheyev.

In 1910, hundreds of Bukharian Jews had applied for the Russian citizenship. Usually their claims were denied with a stereotypical response that the applicant "has no special merits", regardless of the type of employment and the size of his personal state. The situation hadn't changed in the following years. For example, in September of 1914, Uriel Nisim Iliyaev, the son of a very wealthy man Matat Iliyaev, who was engaged in the cotton trade with an annual revenues of 1 million rubles, applied for a Russian citizen-

ship. His father was a long-time citizen of Turkestan and was granted the Russian citizenship in 1898, but this did not help his son to get the same status. The same resolution came at the request of the latter: "Denied".

A big role in the development of community was played by Matat Iliyaev, who invited Rabbis from Palestine to teach Torah and provide the training for the local Rabbis. He also ordered hundreds of books from Jerusalem for the needs of the community. A synagogue was located on Chekhov Street, passage 1, P/H14. Godul Zavulunov, Rahmina Davydov, Benchik Leviev were the kalontars of this synagogue at different times.

A Bukharian Jewish school teaching the mother tongue and arithmetic for the elementary grades, in accordance with the program of the Russian school opened in 1929.

A 200 year-old cemetery in Namangan is well preserved. A lot of it was done by the efforts of Isaak Il'yaev, Daniel Yunatanov, and Rahmin Davydov. 300 graves were restored. 1000 of Ashkenazi Jews, who were evacuated during the Second World War to Namangan are buried in this cemetery.

Isaac Abdurakhmanov and Nisim Yushvaev were philanthropists and community activists.

SURKHANDARYA REGION

Surkhandarya Region (viloyat) founded in 1941. Population - 2.5 million of people (2016).

Termez

Population – 143.8 thousand of people (in 2006). 20 families of Bukharian Jews lived here from 1920.

They prayed at homes. Iskiei Muscovy was a kalontar of the community in 1920-1955. In 1957 there were 45 families of Bukharian Jews, and according to the Soviet census in 1989 there were 84 people. They had a synagogue. Abrash Ilyaevich was a Kalontar in 1957-1984. Aroncha was a Rabbi (1965-1974). From 1962 to 1996 Boruhay Djuraev was a Rabbi and kalontar.

Community activists: Boruhay Babaev, Misha Borukhov, Shumel Isaharov. Ongoingly and at his own expense Gavriel Fazylov provides the maintenance of the graves of Bukharian Jews in the cemetery. Now there is no community.

Denau

Population - 72 thousand of people (in 2006). Bukharian Jews lived there from 1910 to 1990. In 1970 there were 10 families. A physician, an Honored Doctor of Uzbekistan (1957), Shimon Davydov (1909, Tashkent - 1986, Tashkent) worked in Denau from 1950 to 1980.

KASHKADARYA REGION

Kashkadarya Region (viloyat). Founded in 1943. Population – 2.8 million of people (2016).

Karshi – center of the region. Population - 226 thousands of people (in 2006).

Bukharian Jews lived in Karshi since 1930. In 1949, there were 30 families, and in 1989 according to the Soviet census, there were 113 people.

Bukharian Jewish synagogue was located in a private home. Ephraim Kitobi and Rafael Meerov (1949-1975) were the kalontars. Mushecha Davidov was a Rabbi (1952-1960).

Kutiel Davidov and Abram Davidov were community activists. There was a Bukharian Jewish cemetery. Currently, Bukharian Jews immigrated mainly to Israel, and the community ceased to exist.

Kitab. In 1910, 20 families of Bukharian Jews lived here. In 1920, there was a pogrom, which took away many lives of Bukharian Jews, and the rest of them fled to the city of Shakhrisabz. Meir Haimov who was the community leader, was killed by the local gang members (basmachi). Currently there is no Bukharian Jewish community.

Chirakchi. In 1944, there were 25 Bukharian Jewish families. Ari Mosheev (1920-1992) was a Rabbi and kalontar in 1957-1964. There are no Bukharian Jews left there.

Shakhrisabz. Population - 58 thousands of people (in 2006). This is one of the oldest cities of Central Asia. There was a synagogue from 1850 to 1995 at the Baynal-Minal Street (now Umarov st.), P/H 19, built by Yishay kori and his son Yakutiel.

Cemetery was removed from the residential area by 2 km; there is a separate lot with burials for Cohens and Rabbis. In 1957 Leningrad archeologists found a Jewish tombstone dated 1256.

In the 30-ies of the twentieth century there were 970 of Bukharian Jews in Shakhrisabz, in 1948 it was about 1,500, and in 1972 around 1,200 people.

Pinkhos Mullo Kalta (born around 1750 in Shakhrisabz) was the Founder of the Kalontarov dynasty. In 1770 he had a son Elhanon, and in 1775 a son Ilyau, who in 1795 became the Rabbi of the community (1818-1825) and received a nickname "Abulkhair" ("generous, giving"). He had a lawsuit with Muslims, and the Shariah judge issued an unfair judgment: either compensate for loss, or change your faith to Islam. Abulkhair refused to do both. For his denial to convert to Islam, the Judge decided to expose master to the toughest punishment: they put a turban made of dough on his head and poured a boiling oil in it.

In 1825 at the age of thirty he was executed. He was a father of Moshe Kalontar, the future leader of the community of Samarkand. After this tragedy, the family moved to Samarkand. A few years later Yishai kori ben Blore (1762-1851), a Rabbi and philanthropist, who later became the head of Jewish community (1837-1855) came traveling through Bukhara, from Herat to Shakhrisabz. The son of Yishai kori, Rabbi and philanthropist Yakutiel Ben Yishai (1812-1907) was a head of the community from 1851 to 1895. After he left to Jerusalem his eldest son Elhanon Yakutielov (1855-1909), a Talmudist and Rabbi took on as a head of the community. He has raised many students specialists in traditional medicine and Kabbalah, such as Moshe (hirri) Beniaminov, Avrom Karshigi, Eheli Melamed and younger brother of Elhonon, Nahoray Yakutilov etc. At different periods in Bukharian Jewish community of Shakhrisabz there were the following Rabbis and kalontars: Mullo Avliyo halfa (1840-1914), a Rabbi (1865-1914); Mullo Iskhak Sofer Bagdodi (1850-1938), a Rabbi (1915-1936), Mullo Mani Borochov (1888, Shakhrisabz – 1977, Israel), a Rabbi and kalontar (1915-1924), Mullo Elhanon Oksokol (1890-1941), a Rabbi and kalontar (1920-1926), Mullo Abo Borukhov (1844, Shakhrisabz - 1936, Israel), a Rabbi and kalontar (1920-1932), Mullo Yisroel (1877-1940), a Rabbi and melamed (1927-1931), Mullo Ari Borukhov (1894-1938), a Rabbi and kalontar (1935-1938), Mullo Ehel Pinhasov (1884-1969, Shakhrisabz), a kalontar and Rabbi (1930-1967), Mullo Hananiel Kholdorov (1909-1976), a Rabbi (1960-1968), Mullo Aron Borochov (1913-1995), a Rabbi (1969-1972), Mullo Nison

Bobojonov (1917-1977), a Rabbi (1972-1987), Mullo Elhanon Pinhasov born 1945, a Rabbi, (1987-1995).

Other Shakhrisabz's Talmudists were Elizer khodji, Yakutielov Yushi, Yakutielov Evo, Noton-Hodji, Aron-Hodji, Gavriel-Hodji, and Pinkhoshalfa.

A nationalization and confiscation of private property started with the Soviet regime. Since a large amount of business was in the hands of Bukharian Jews, they were among the first ones who suffered. Their houses, factories, shops, synagogues and gold were confiscated. Many wealthy Bukharian Jews left the country. Hundreds of Bukharian Jews became the victims of Basmachi (gang members). In Shakhrisabz and other cities with a significant population of Bukharian Jewish, people organized self-defense groups to protect the population from gangs. Bobodzhon Abdurakhmanov, who was a veteran of the World War I, where he commanded over a detachment of Bukharian Jews in the Russian army, now fought with basmachi in Shakhrisabz. Many Bukharian Jews served in the Red Army, participating in the battles to establish the Soviet power.

NAVOIY REGION

Founded in 1982. Population – 886 thousand of people (2016).

Karmana (Navoiy – from 1958)

Population – 130,8 thousand of people (in 2005).

City of Karmana has been known since the days of ancient Bukhara and Samarkand, between which two it was located. This is evident from the preserved architectural monuments of X-XI centuries. Karmana was one of the major cities of Bukhara Khanate and had the status of an administrative center of the viloyat (region).

A convenient location at the busy intersection of the Silk Road, between the two centers of Jewish life, most likely, was the main cause of this city's hereditary merchants, who were Jews. Not much is known about the exact time Jews started living in Karmana. Unfortunately, the buildings and the old graves on the high and steep left bank of the river Zarafshan (Miyankal) on the site of the former location of the fortress city, 2 km above the current Karmana where the city of Navoi is currently located had vanished. Accord-

ing to the stories of indigenous families of Karmana, Mullo Amin, Edgorboy, Kazok and others, their ancestors lived here in the early twentieth century in the fourth and fifth generations. For example, Moshe Mullo Amin (1854-1903), who is buried at the Jewish cemetery, was the fourth generation of this family.

Most likely, a big role in the formation of the Jewish community of Karmana, besides its commercial importance played a patronage of the Mangi family – the local people, who ruled Bukhara Khanate since the mid XVIII century. The heirs and numerous relatives of Mangyt dynasty lived here and owned the most fertile lands in the valley of the Zarafshan River.

By the time of the establishment of Soviet regime in 1920, more than 200 Jewish families lived in Karmana. They were mostly engaged in trade and dyeing of fabrics. Under Soviet rule, many became artisans: barbers, shoemakers, tailors. Among the rich and prosperous shopkeepers there were a well-known families of Rafoel and his sons Yosefchaim and Abochaim Yadgarov from the Yodgorboy family; Beniyamin and his sons Moshe, Dovid and Matat Aminov from the Mullo Amin family. Nisim Borukhov (Kafani), Iskhoki Tok, Dzhoriboy Sovchi Ali, brothers Jura and Simcho Abayev (Choi), Nathaniel Haimov (Haim Mayram) – the owner of a large allotment of fertile land – all of them were big traders and property owners.

Artists. Among the natives of Karmana there were many singers and musicians known outside of the town: Murdakhay Tamburi Baraev, khofiz Sulaymoncha Yadgarov, Il'evu khofiz Matatov, Dzhuracha khofiz Gilyaev, Nisimi Avez, Simhoi Kazok and others. Sozanda Blor Kazakova - Shishahon, a singer and dancer from Karmana, was the first of the Bukharian Jewish women, who performed at the palace of Bukhara's emirs. Many famous artist started their careers in Karmana, some of them were: Maryam Yakubova, an Honored Artist of Uzbekistan; Gulchekhra Bakaeva, an Honored Artist of Tajikistan, beautiful makom singer Iskhokdzhon Katayev, an Honored Artist of Uzbekistan, and a famous Sozanda Blor Aronova – Maydahon.

The Jewish population. Jews lived in their quarter, in the north-western part of the fortress. Their houses were directly adjacent to the castle walls. Over time, a growing Jewish Quarter stretched east and occupied the entire northern part, forming the second guzar with its own leaders, kalontars and elders. In the Soviet period, the growing Jewish population lived in other

areas of the city outside its quarter. From the middle of 1960-s many Jewish families lived in the city of Navoi built near Karmana, which became the old part of this new city.

Synagogues. According to many evidences, there were several family synagogues in Karmana, mainly in wealthier homes. Two of them are mostly famous: the synagogues of Moshe Mullo Amin and of Rafoeli Yodgorboy. After the revolution, one of the synagogues, the one that belonged to Moshe Mullo Amin, and was built in 1889, became public. There were the guest rooms, which many passing through the town Jews really needed, and which served as shelter for homeless from other places. Near the synagogue, on the same row there was a public mikvah.

In 1949, at the peak of the State anti-Semitism in the Soviet Union, the synagogue was closed and turned into a dormitory for students from other citiesof educational institutions of the district. The synagogue was reopened only in 1970. It was located on the Narimanov Street, P/H 22. The synagogue was neglected and almost ruined. A Jewish community gathered its means for synagogue's renovation. In recent years, before the big Aliyah of 90's a center and Hebrew classes, taught by Asher Tokov to help those who were leaving to Israel, was organized in the synagogue.

Rabbis and spiritual leaders. The famous Rabbis and Torah scholars lived in the Jewish community of Karmana: Avrohomi Makhsum, Moshe Mullo Amin, Chaim Domlo and his son Menachem Chaimov, Rafoel Borukhov, Avromhaim Koenov (Garuk), Meirhay Kataev, Aron Iskhakov (Kafki deg), brothers Mullo Dzhora and Isokhaim Boruhov (Boruhcha), Mullo Hiskiyo Shimunov (Suficha), Moshe Ephraimov, Yosefchaim Zaurov, Aboi Elot, Ilozor Rafailov (Mulloi Bonu) and others. Incidentally, two out of this list, Meirhay Katayev and Rafoel Borukhov became Jerusalem yeshiva graduates. After the restoration of the synagogue, Avroom and Sholom Tokov, became the Rabbis of the community since 1970, after receiving a written permission from the famous Rabbis Mullo Doniel Shakarov and Ben-Sion Iglanov. Community was also served by such Torah scholars as Shlomo Ilyazarov (Suficha), Mullo Mishoel Davidov, Yuno Abaev (Namati), Avrash Ishakov (Karakosh), and others. Son of Rabbi Sholom Tokov, Sionchai Tokov was the last Rabbi of the Jewish community in Karmana after his father's death and until the Great Aliyah of 1990-s.

Kalontars of Karmana, according to the signatures in the list of donations before the revolution, were Sholom Nosi, Yakov Aksakol, Elnoton Javar, and Matat Aminov. After the Soviets came to power these duties served by Nisim Borukhov, Dzhora Rubinov, Yacov Davidov, Yono Hiskiyaev and Dzhora Tokov. In later years, Rafoel Suyunov and Moshiyah Yadgarov officially served as the leaders of the quarter's board.

Karmana's Jewish cemetery is located in the southern part of the city, near the tomb of Kasim Sheikh (16th c.) and Muslim burials. A little later the cemetery was surrounded by a clay wall.

According to writings on the tombstone, the first burial was made in 1855. It was a grave of merchant Pinhos ben Avrohom from Samarkand, who was killed by robbers outside of Karmana. The grounds of the cemetery were repeatedly landscaped and reconstructed. At the early stages, alongside with the "Chevra Kadisho" many members of the Jewish community have been actively involved in this work: Matat Aminov (Aksakol), brothers Yosefchaim and Abochaim Yadgarov, Yodgor Tokov, Nisimi Roshel, Ilozori Soficha, and others. A little later, this was done by Avromchaim Aminov, Hiskiya Shimonov, Dzhora Tokov, Shlomo Ilyazarov, Nathan Iskhokov, Nisim Zavurov, and others. In 1959 they built a honako for religious ceremonies at the funerals. The electricity and water supplies were connected; a house for the guards was built at the cemetery. In 1980-s the clay walls were replaced with concrete panels and a plot of land with the burials of Jewish refugees from Poland and western regions of the USSR was landscaped. Tremendous help came from Samuel Lvovsky, Amner Ilyazarov (Alik), Aron Aronov (Pisar), and others. At the end of the 1990's many monuments were restored and the paths to graves were covered with cement. One of the most authoritative figures of the Jewish community, Uriel Aronov engaged in this work. In 2004, the obelisk was built with the names of fellow countrymen who were fallen in World War II.

Soviet period. After the establishment of Soviet power in these places, many Jews began to leave their homes. The first stage came onto 1918 when, after a terrible pogrom, part of the refugees did not return back to their burned homes. The second stage was in 1920-1930's, when many families went to live in safer places – Tashkent, Samarkand, Bukhara and other cities because of a hardship and repression. With the time some of

them were able to reach Eretz Israel. The exodus continued until the late 1950s.

During this period, Jews were forced to engage in illegal trade, and various crafts in Karmana. Many went to work to labor cooperatives, and during collectivization enrolled in Jewish collective farming. The youth went (in some cases on their own will, in others because they were sent to those places) to study in special Jewish educational centers such as Tashkent and Kokand education institutions that prepared pedagogical personnel for the new Soviet Jewish secondary schools. Within a short period of time of these institutions' existence, before they were closed at the end of the 1930s, more than 100 Jewish boys and girls came out of their walls as school teachers. But not all of them have found work in their small town. Many went to other cities and regions. Most of them became very famous teachers. These were the honored teachers: Borukhov Moshehay, four brothers Aronov - Ochil, Shmuel, Malkiel, and Gavriel in Bukhara; brothers Bension and Uriel Sholomov, who headed schools and Departments of Education in Samarkand; Gavriel Aronov, Yushuvah Rubinov, Uriel Babaev, Zalmon Alimov, Shmuelhay Koenov in Tashkent; Istam Rubinov in Dushanbe. From the same wave of first Soviet teachers in Karmana and its rural areas worked Alisho Kavudov, Shmuel Yakubov, Rafoel Suyunov, Dora Levieva, Iskhok Leviev, Moshe Rubinov, Rakhmin Khodzhiyev, Moshiyah Zavurov, and many others. The first principal of a Jewish school in Karmana Boruch Baraev, teacher Meirhay Abaev, and many students of this school never returned from war.

In those years, the following natives of Karmana became famous: Esther Mosheeva, one of the first women – People's Judge of Uzbekistan, David Alimov – a member of the Supreme Court of Uzbekistan, who later held other important positions in Tashkent, and Simcho Rafailov, revolution and civil war veteran, who later became a director of the Publishing House «Lenin's Path" and was a newspaper editor in Kattakurgan and Samarkand. Abo Sivi Sezanaev, who miraculously escaped the emir's prison, was an active participant in the revolutionary events in Bukhara. Yuvdo Djuraev and Moshiyah Ariyev were the chairmen of the collective farms. There is street in the Jewish quarter of Karmana that were named in honorof M. Ariyev.

Iskhok Suyunov was a Head of the Ideological Department of the District Committee Party and until retiring he served as an editor of the local

news paper. Leaders of women's movement were Hano Benyaminova and Miriam Yagudaeva, who during the different years were female council chairpersons and members of the District Committee of the Party. Later on, Miriam Yagudaeva worked in other leading positions in the area. The trade and financial institutions included Meirhay Katanov, who was previously the head of the Social Welfare Department and an Assistant Chairman of local Executive Committee; Ariel Ilyazarov was a Chief Accountant of Navoi District Consumer Union; Boris Mishailov was a Director of the State Bank in Navoi. George Katanov headed one of the major enterprises of all-union importance for chemical protection in Navoi. Hanan Shimonov, a chief ambulance doctor and Amner Katanov, a head of trauma department of the city hospital; Mira Aronova, who worked as a doctor in Kattakurgan all of them were the professionals of Navoi's medical field.

For more than a quarter of the century Ruben Borukhov headed the domestic services of the city, and then the whole region; a teacher Gavriel Zavurov worked as a principal of the House of Pioneers. He is now a leader of the Center of World Bukharian Jewish Congress in Or Yehuda, Israel. Rahmin Haim, a graduate of the Uzbek Institute of Physical Education, who led the sport committee in Navoi, and Avraam (Avrash) Kuyunov, a Director of the «Chemist» Stadium were well-known sports employees.

A Jewish Center at the synagogue was established in Karmana in 1989, and led by Asher Tokov, a coordinator and consultant to the repatriation committee at the Confederation of Jewish Organizations of the USSR and CIS. The Center opened the Hebrew courses and assisted the repatriates who were leaving to Israel.

Currently the Bukharian Jewish communities of Navoi and Karmana no longer exist. Most of the immigrants, about 2000 of them, live in Israeli cities of: Or Yehuda, Ramle, and some areas of Tel-Aviv. A bit more than 1,000 people live in the United States, mostly in New York.

The natives of the Jewish community in Karmana created charitable funds, which are ran by Rabbi Sion Tokov in Israel and Uriel Aronov in the United States. To date, the natives of Karmana and Navoi created several synagogues in Ohr Yehuda, Tel Aviv and New York.

In Israel, immigrants from Karmana published several books dedicated to the Jewish community of this city. Gavriel Zaurov released three books of prose and poems dedicated to the memory of his fellow countrymen. The

books titled «Jews of Karmana» and «Word about the mother» came from the pen of Asher Tokov. Amner Katanov issued a heartfelt half documentary, half fiction called «Requiem». Dr. Hanan Shimonov published a collection of memoirs titled «The disturbed memory» and co-authored with historian Khiyo Ashurov the «Dictionary» in three languages, and with the candidate of medical sciences Ilya Sufichaev M.D. the book called «Bukharian Jews in traditional and modern medicine».

Khatyrchi

Bukharian Jews lived in Khatyrchi since 1650. The community had existed since 1670. They lovingly called their small town "a little Jerusalem" because they had a synagogue and very well-known religious figures such as Mullo Iskhokboev, Mier Mirzayev, Hai Nisonov, Mullo Nison Kataev, and David Nisanov. Rabbi David Nisanov came from Bukhara in 1878, when there were 25 Bukharian Jewish families living in Khatyrchi. He was a Rabbi in 1880-1903. From 1903 to 1926 Michael Nisonov was a Rabbi. In 1924 the city had 100 families of Bukharian Jews. From 1926 to 1957 Iskhakbay Yakubov was a Rabbi. Maksum Shimunov was a kalontar until 1947, and then from 1957 it was a Torah scholar Mier Mirzaev.

Yakov Munarov, Berahiel Nisanov, Jura Maksumov, Ari Mirzayev, Avrom Nisanov, Merhay Fuzailov, Yoseph and Zaken Nisanov, and Mier Mirzaev were community activists. In the city's synagogue, there were 122 Sefar Torahs (Torah scrolls), whereas in Samarkand it was 87, and in Bukhara it was 92. Cemetery was founded in 1790. The restoration of the cemetery took place in 1980-1995.

For decades Khatyrchi was a part of Samarkand region. It is currently a part of Navoi region that was formed in 1982.

In 1990, a fund "Khatyrchi" was founded that restores monuments and beautifies the cemetery. President of the Foundation is Merhay Yusupov.

KHOREZM REGION

Khorezm region (viloyat) was founded in 1938. Population – 1.6 million of people (2016).The first reliable information about the Jewish settlements in Balkh, Khoresm refer to VIII-IX centuries B.C., although some indirect reference indicates that Jews could be found there already in the VI century B.C.

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
Payshanbe	Late 18-th c.	1860	--	1
Kokand	17-th c.	Second half 19-th c.	1	
Margilan	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
Assaka	1920	--	--	1
Syrdarya	1946	--	--	1
Bulungur	1920	--	--	1
Juma	1920	--	--	1
Angren	1950	--	--	1
Bekabad	1950	--	--	1
Chelek	1920	--	--	1
Urgut	1930	--	--	1
Ak-Tash	1920	--	--	1
Bahmal	1930	--	--	1
Yangiyul	1945	--	--	1
Narimanovo	1930	--	--	1
Total in Uzbekistan			6	35

Complied by R. Pinkhasov

Total number of CBJ – 20, settlements without CBJ – 21, total number of cities with CBJ and settlements without CBJ – 41. In 2014 it is 6.

Khorezm

At the end of the VII century, the "Judaizing" ("neojudoists") leaded by Hurzad came to power in Khoresm.

Gurganji Shloma Ben Shmuel (end of XIII - I-half of the XIV century, City Gurganji – the old Urgench). He created a unique dictionary "Sefer ha-Mishnah" ("Book of eloquence") in 1339 that is the first written literary monument of the Jewish-Persian language. 18,000 comments explain words and phrases from the Torah, the Talmud and other Jewish religious books. He undertook the translation of the Torah into Judeo-Persian.

Shalom ben Samuel - (first half of XIV c., Khoresm) - Jewish scholar, philologist, Talmudist and poet. He put together a dictionary of "Milon Hebrew-Farsi" in 1338 in Urgench. He played a major role in educating Jews who lived in Central Asia among Tajik and Persian people.

Khiva – 56.4 thousand of people (2006). Prior to the XII century there was a Jewish community, which later moved to Samarkand. Currently there are no Bukharian Jews in Khiva.

Urgench – 151 thousand of people (2006). Prior to the XII century there was a Jewish community, which later moved to Samarkand.

TAJIKISTAN

State in the south-eastern part of Central Asia. In the early twentieth century Tajikistan was part of the Emirate of Bukhara, later became a part of Turkestan general-governorship, and then the part of Turkestan ASSR.

Tajik Autonomous Soviet Socialist Republic formed in 1924 and was a part of Uzbekistan. In 1929 it was transformed into Tajik SSR. In 1991, Tajikistan became independent. Population – 8.8 million of people (2016).

Capital - Dushanbe (1929-1961 – Stalinabad) – 1.1 million of people (2016).

Dushanbe

Jews from Bukhara began to settle in the village of Dushanbe in the 2nd half of XIX century. On the eve of the Sovietization of Tajikistan there was already a Jewish community that had about 600 people and one synagogue. Tailoring and trading were basic occupations for Jews.

In 1918, Soviet power was established in the northwestern part of the Tajikistan. Dushanbe, on the contrary, remained under the control of the Emir of Bukhara, even after the Red Army entered Bukhara (September 1920); after emir sent his people there, all the Jews were deported to the nearby city of Hissar (where for several months they were actually held in custody) and their property was looted. With the arrival of the Red Army (February 1921), Jews returned to Dushanbe, but army's retreat in February of 1922 forced them to leave the village again. The village was almost completely destroyed, and most of the Jews who lived there before the war had to settle in other places.

In 1925 Dushanbe, was declared the capital of Tajikistan (first autonomous, and since 1929 as one of the republics of Soviet Union). Many workers of culture, science, and teachers who were Bukharian Jews migrated in 30-40's from Samarkand, Shakhrisabz, Termez, Bukhara, Tashkent and other cities of Uzbekistan to Dushanbe. This migration was aided by the similarity of languages of the two nations (Bukharian Jews and Tajiks). In the late 20's - early 30's a new Jewish quarter emerged (near neighborhood Dekhkan Street) in Dushanbe. According to the archives of 1923, there were 72 families in Dushanbe. According to the Census of 1970, there were about 6000 people. In 1924 a small synagogue was opened here. A Bukharian Jewish cemetery was located on a hill next to the brick factory.

Before the Soviet authorities came, Bukharian Jews did not have a secular education. There were religious schools: elementary (heder-homlo) and middle (yeshiva, homloi chochom).

In 1922, a Bukharian Jewish school with an academic curriculum taught first in Hebrew, and then in their native language (Bukharian Jewish) was opened.

After 1945, the brick factory began to expand its territory, and the remains of the deceased were transferred to the new cemetery on the hills near Samarkand route (now the prospect of Friendship of Peoples). Mullo Yuhonon was a first Rabbi, later it was a Talmudic Rabbi Abo Matatov (1878-1969). Iskhak Murodov and Rafael Sabzanov organized a new Bukharian Jewish synagogue in 1943, which moved to the building on the Nazim Hikmet street (this is how Dehkan Street was renamed) in 1950. David Davidov (Dovidi Kalontar) was the first kalontar and during different years there were other kalontars: Yisroel Akilov, Rafael Sabzanov, Iosif Da-

vydov, Simkho Narkolaev, Ephraim Osherov, Ribbi Mulojanov, Rav Ilya Abdurakhmanov, Yushvah Murodov Nereyo Abramov, Yisroel Badalbaev, Boruch Khojaev and others.

Repressed during the Soviet era:

Yagudo Abaev, Pinchas Abramov, Isahar Aboevich Aminov, Rav Zaharyo Abaevich Aminov, Rabbi Yuno Aronov, Mordukhay Israilov, Yakub Iskhakovich Kalontarov, Gabriel Kuptiev, Elizar Kuptiev, Yakov Mavashev, Rabbi Nisim Rubinov, Yakov Rubinov, Rafael Sabzanov, Yakubkhay Khakhamov, Sarah Haimchaeva, Natanel Shimunov.

Ashkenazi Jews began to move to Dushanbe; the number of them has dramatically increased in the last years of the World War II (with the arrival of Jewish refugees from the western regions of the Soviet Union, occupied by German troops) and during the period of anti-Semitic campaigns of the late 1940s - early 1950s., when in Tajikistan (mainly in Stalinabad) many Jews, those who were expelled from the scientific and medical institutions, higher education institutions in Moscow, Leningrad and other institutions of the European part of the country were able to find work in Dushanbe. In the postwar period, many Jews of Tajikistan had a higher or specialized secondary education, a relatively high social status, held senior positions in science and engineering and research institutions, in education, health care, and the service sector. Their presence and use in the party and government structures was higher than in the European part of the Soviet Union.

In1959 there were 11,4 thousand of Jews living in the city.

Jewish religious communities and a synagogue existed in the postwar period in Stalinabad (Dushanbe). There were no other kind of Jewish organizations or institutions in the country.

In 1962, authorities prohibited the making of matzah. Until the end of the 1980's a violation of this prohibition was considered a criminal offense. In the 1970s several thousand Jews (including 2,740 people in Dushanbe, a 24% of the Jewish population of the city) repatriated to Israel, and some immigrated to the United States.

In 1972, there was a territory allocated for the new, so-called Upper cemetery. Ilya Abdurakhmanov, Yushvah Murodov, Neryo Abramov played a big role in the improvement of the Upper cemetery. In 1982, after the synagogue was burned, in a short term I.Abdurakhmanov rebuilt a new synagogue. It had a separate small room for Ashkenazi prayers. In 1991 he

opened a yeshiva and a library at the synagogue. In the years of 1992-2000 Amnun Fuzaylov was the kalontar of the synagogue and the head of the cemetery, who did a lot for the restoration of the monuments. With help of the fellow countrymen living in Israel and United States both cemeteries are kept in good condition. Boris Borukhov was a kalontar of the synagogue and cemetery supervisor from 2000 until his death in 2003, then the synagogue services were led by the Torah Scholar Mikhail Abdurakhmanov.

During the perestroika, in November of 1989, in a building of Drama Theatre named after Mayakovsky, a Cultural Center of Bukharian Jews of Tajikistan called «Hoverim» (Society of Friends of the Jewish culture) was created at the gathering of a large crowd of Jews. Professor Yuno Datkhaev was elected as its first Chairman of the Board. The Board consisted of scholar-ethnographer Amnun Davydov, journalist Mierhay Gavrielov, veterans of WWII Isaac Danielov and Boris Iskhakov, Professor Iosif Kalontarov, Boris Mallaev, Boris Kandhorov, Moshe Sezanaev, Boris Namatiev, Mikhail Aminov, Yisroel Uvaydov, Gavriel Pulatov, Khana Paltielova, Misha Kimyagarov, David Namatiev, and others. According to the 1989 census, 16,000 Jews lived in the capital, 12,000 of them were Bukharian. For the first time, thanks to the leadership of «Hoverim», the Jewish community had openly celebrated Jewish holidays Hanukkah and Purim in a beautiful hall of the House of Writers of Tajikistan in February of 1990. On the eve of the tragic events of February 1990, the youth incited by the extremists came out on the streets of the city, causing riots and outrages. For a few days the city was overwhelmed by fear; the self-defense units were created. The violence and pogroms stopped at the entrance of national troops.

The Center continued to work, organizing lectures, celebrating and hosting the cultural activities. In the 1990-1992 there were Hebrew courses in Dushanbe; in 1991, a yeshiva and a synagogue were opened at the library. In October of 1991, the first page for the Jews called «Ha-Shahar» was published in the national newspaper «Komsomolets of Tajikistan.» In 1993 a collection of «Guldasta» was published. But the joy was short-lived... The evil forces hid and after the collapse of the Soviet Union unleashed a bloody civil war, which lasted for 5 years. After Yuno Datkhaev left to U.S., Moshe Sezanaev was elected as a Chairman of the Center «Hoverim». «First of all I registered the Center with the Ministry of Justice of Tajikistan», - he recalls. I had to deal not so much with the culture but with politics. Dushanbe was

blocked on all sides, and it was very difficult to keep in touch with the outside world. With the help of the Consulate of Israel (Ariel Kaplan and Micakh Levin), and Rashid Alimov, Minister of Foreign Affairs, later the Ambassador of Tajikistan in the UN, and currently the Ambassador of Tajikistan to China Rashid Alimov, 16 planes with passengers and cargo were sent from Dushanbe to Israel. People awaited official permission to immigrate to the United States. Abram Gilkarov and Boris Kandhorov delivered the lists of these 600 families to a famous American human rights activist Helen Schwartz in Samarkand. All these refugees were able to leave to the United States." Ariel Levin, the Israeli ambassador to Russia at that time met with the leadership of «Hoverim». Moshe Sezanaev did everything possible to have people leave Tajikistan which was the hot spot at a time, and he himself arrived in the U.S. in 1993. From 1994, Center «Hoverim» was headed by Mierhay Gavrielov until he tragically died in 1998.

Jewish immigration from Dushanbe fraught with great difficulties and dangers: until 1991 to get out of here to Israel or the U.S. Jews had to travel through Moscow. In 1991-1992 it was through Moscow or Tashkent. In some cases, families, who wanted to leave the country, were attacked; some under the threat of violence were forced to sell the houses and other property for pennies.

In 1992, the office of the Jewish Agency began operating in Dushanbe; since September of the same year to the end of 1993, it regularly organized direct flights from the capital of Tajikistan to Israel to transport the repatriates. There were articles in local press in which the authors claimed that Israeli agents are taking away the best specialists, as well as valuable property out of the country.

By the mid of 1990's about 2.2 thousand of Jews remained in Tajikistan, most of whom were Ashkenazi; many of them were elderly people with no relatives. In 1995, the Jewish Agency created a program «Aliya-2000», that had encouraged the repatriation of 15-16-year-old teens.

Economic relations between Israel and Tajikistan had developed since the beginning of the 1990's. Tajikistan uses Israeli experience (a drip irrigation system, etc.) in cotton growing, which is the main branch of agriculture here. In February of 1995, the diplomatic relations were established between the two countries: Israel's and Tajikistan's interests are represented by the ambassador in Uzbekistan.

Tajik filmmakers made two documentaries about contemporary life of Bukharian Jews: «From Dushanbe to Tel Aviv» and «Tajikistan in our hearts».

Currently, there are about 30 single people in Dushanbe and few families of Bukharian Jews. They are being helped by their former countrymen, who now live in Israel, United States and Austria, as well as by the fund «Tajikistan» in New York.

A Bukharian Jewish community was led by Rav Eliyahu Abdurakhmanov (1940, Dushanbe - 2000, Israel). Nerye Rafailovich Abramov was a kalontar for 20 years.

In 2008, the old synagogue building was demolished. In 2009, a wellknown banker and philanthropist Hasan Asadullozoda gave his mansion located in the city center to be used for the synagogue.

First and only Bukharian Jewish school in Dushanbe was organized by Hanan Abdurakhmanov: he was its first principal, and Mikhail Rubinov an assistant principal and an elementary school teacher. Bension Kimyagarov, who was a tireless master of inventions and later became a known film director, organized after-school activities (workshops, trips and hiking). Ilya Moshiyakhov (in 1938-1946, a Chief of Stalinabad District Department and in 1946-1952 a Head of the City Council People's Education Department, an honored teacher of Tajikistan) was also a founder of this school. David Masturov was one of the first teachers.

Despite the fact that after 1940 all of Bukharian Jewish schools were closed, the vast majority of teachers have not changed their profession, instead many have switched to teaching in Russian, Tajik and Uzbek languages. Many outstanding teachers emerged and grew as professionals among them.

From 1940 to 1990, 32 Ph.D. dissertations were defended by the natives of Dushanbe. From 1920 to 2000, 192 Bukharian Jews graduated from medical school in Dushanbe. Currently (2013) Dushanbe is home to 10 families of Bukharian Jews.

Filmmakers

The film studio "Tajikfilm," employed the founder of Tajik cinematography, film-director Kimyagarov, Bension Arievich (Boris Alekseevich), and a student of classic cinematography Sergei Eisenstein.

B.Kimyagarov shot documentary tapes on Tajikistan, which were awarded by the State Prize of the USSR, and the Venice Film Festival diploma. He also produced 13 feature films: "Khasan Arbakesh," "Man changes a skin," Dokhunda," "Destiny of a Poet", an epic film on motives of "Shakhname" by A.Firdousi, "Banner of a Blacksmith," "Tale of Rustam," "Rustam and Sukhrob," "Tale of Siyavush." The Art director of B.Kimyagarov's many films was David Ilyabayev. He produced 26 films (from them 25 – on «Tajikfilm»). Film-director Elizaveta Kimyagarova directed documentary films: "Abdullo Rakhimbayev," "Adagio," "Khashar," "Boris Kimyagarov: Chronicle of memory," as well as non-fiction films: "Magic Flower," "Rubai of Khayyam," "The Adventures of Little Muk." Mullojanov, Shamuel worked at "Tajikfilm" as the second director to all films of B.Kimyagarov, as well as the films "Youth's the First Morning," "Children of the Pamir," "Nisso," "Jura Sarkor," etc. Ustoeva, Roza worked as the sound technician for dubbing films. The cameraman and film-director Aleksandr Shabataev filmed "Woman from Afar," "Adonis 14," "Make a Wish for Your Past," "Time of the Winter Fog," "I Like It," and others. He was the director of movies "Ordinary Life of Bobo Amin," "Field of Onions." The music to the «Tajikfilm» movies was written by composers Yakhiel Sabzanov, Gennady Aleksandrov (Ilyasov), and Amnun Yadgarov.

Workers of Radio and TV:

In 1930s, in Tajikistan, a Radio committee was established, where Yuriy, Igor and Ira Paltiyelovs worked as sound technicians. Boris Iskhakov and Zeev Nektalov worked in the position of special radio correspondent.

Soloists of ensembles and People's Artists of Tajikistan Republic were: Barno Iskhakova, Shoista Mullojanova, and Nison Shoulov, as well as Honored Artists: Yakov Bobodustov, Yakov Alayev, Avner Aminov, Mehri Iskhakbayeva, Lola Barakayeva, People's Khafiz Neryo Aminov, and others. The soloist of the "Gulshan" ensemble was singer Tamara Kataeva.

In 1959, in Stalinabad (Dushanbe), the broadcasting of TV began.

The sound technician and the director of literary-drama edition was Boris Mullokandov.

TV Directors were: Mosheyev, Mierhay (Yakov); Katayev, Boris; and Aronbayev, Mikhail. Executive Editors of TV departments were: culture –

Ilyabayev, Ilya; information – Boboyev, Mikhail; musical – Sabzanov, Yakhiel. Uvaydov, Isroel was executive TV sound director.

Khujand (Khojent, Leninabad)

Population – 258 thousand of people (2016). According to oral tradition of historical narration, Bukharian Jews began to settling in Khujand in XVII-XVIII centuries. The idea that Jews appeared there only in 1868-1869, after it was anexed to Russia originated in the middle of the twentieth century.

But historian A.Yusupov found a "List of Jews living in Khujand, indicating their marital status and time of their arrival" in the Central State Archive of the Turkmen SSR, which indicated that the first Bukharian Jews arrived in Khujand in 1803.

An expert in Jewish history Alizer Badalov explained in detail the causes and course of this process.

At the beginning of the XIX century sericulture and weaving were highly developed in Khujand, but there was a lack of dyeing specialists. In Bukhara, Jews were the ones who specialized in it. In fact they were monopolists on the import of dyes (mainly from India) and sales to local artisans. Khujand's ruler asked Emir of Bukhara to send several masters to him. Jewish dyers soon arrived in the city. In Razzakskaya and Kalainauskaya parts of Khujand they opened their shops to color yarn into blue color by a cold process called "kabudgari." In the winter dyers returned to Bukhara, and in the spring came again. A few years later the governor of Khujand demanded that they settled here permanently. Masters agreed, on the condition that they will be allowed to open their synagogue. The synagogue was built in 1932 on the site of the shed that they purchased from Mirsidiq Mirsaidbaev. In 1937 the building was transformed into the methodical office of people's education. In 1951, it was converted into an electric mill, and only later, in 1958, a present building of "Kudfond" (Foundation of Arts) was built in its place.

The first, who came to Khujand from Bukhara were the families of Makhsum Pinkhasov (1803), Aron Salem, Simhodzhan Simhayev (1818), Moshe Babaev, Avluhay Shahmurov (1828). From Sabiz (Shakhrisabz) came the fathers of Batur Aminov, Yakub Yushaev, Sipora and Sholom Baturov (1843), David and Rafael Yakubov, and Mushe Nisanov (1848); from

Samarkand came the fathers of Rafael Elishaev and David Yakubov (1844). They settled mainly in Razzakskaya and Kalinauskaya parts of the city. There was never a separate Jewish quarter in Khujand.

In 1866, Khujand became a part of Turkestan as the county town. According to the reports of Russian administration of Khojent district, 317 Jews of both sexes lived here in 1871, and 450 in 1885.

A group of wealthy Bukharian Jews, headed by Iskhakbay and his sonin-law David Gaboy bought land in the center of the old town and built a synagogue with many adjacent buildings. Synagogue's terrace could fit 100 people. In 1882, the synagogue was beatified under the leadership of Maksum Shakhmur Pinkhasov. Yousef Kalontar and Mosheboy Zavulunov were the community's leaders.

Jewish industrialists played a very important role throughout the colonial period in the economy of the Turkestan Region, especially in the years before the Revolution. For 40 years, from 1876 to 1916 many rich bankers, factory owners, and merchants, including those of 1st and 2nd guild came from Jews.

Khojent, due to its geographical position turned out to be a "transit point" between Bukhara, Tashkent and other cities of the Ferghana Valley. This explains the constant fluctuation of the total population, and in particular, a number of Jewish families moving from one city to another. In 1916, Jews constituted about 1% out of the population of 41.3 thousand of people, but after the October Revolution, some of them, according to A.Badalov moved to Samarkand and Tashkent for permanent residence.

The new authorities have equated the rights of Jews to Muslims, in particular, they gave the opportunity to Jews to acquire land: in Khujand County in 1908, the total area of the plots owned by Jews was 21 arpents. Mordechai Pinkhasov, Ilya Babekov, and David Simkhaev were big landowners. Land for the most part was rented out as the Jews themselves mainly engaged in trade and crafts in the late XIX - early XX centuries: in the county Khujand, 32 Jews had craft and trade certificates (1% of the total number of holders of such certificates). In the 2nd half of the 1880's Jews who could not prove that they are "natives" (ie, the original inhabitants of Turkestan Region or their descendants), were forbidden to own land and ordered to leave the Region until 1905; these orders concerned most of the Jews who lived in Khujand at that time. More than 160 Jews petitioned to be acknowl-

edged as "natives" of Khujand county in 1898-1908, but only a small part of such petitions was granted (at the same time, the eviction of "alien" Jews was repeatedly postponed).

Particularly wealthy entrepreneurs were: H.Iskhakbaev, Abo Pinkhasov, R.Potelyahov, Shihnaev, B.Pinkhasov, brothers T. and H. Simkhaev owned ginneries and textiles stores. To most, their common occupation, after trading, was the craft of dyeing. Masters Dovud and Bobo were engaged in repair and maintenance of sewing machines by the company called "Zinger". Jews also produced wine (musallas) for their own celebrations and customs, as well as vodka (arak, or shehor in Hebrew). Mullobay Musheyev, David Gaboy, and Aboi Hezak were also successful entrepreneurs before the Soviet regime was in power.

Synagogue's activists were: Magzumi Shahmur, R.Pinkhasov Yakov Simkhaev, Mullo Dovid Haimboy, Moshe Sion, Mullo Shalomo, Yahudo Boturov, Binemin Aminov, Shahmurov Yisroel and Binemin; Isohor Shohmurov, Mullo Gavriel, Mull Ephraim, Rahmin Khaimov, and Yisroel Nisonov.

In the late 20's of XX century Mullo Naughtoni Namangoni and Mullo Nisim Uvaydov were famous cantors of the synagogue. Isaac Haim (1961-1986) and Jura Ilyaev (1946-1961) were the kalontars.

Group of Samarkandians – Mullo Yuska, Mullo Osher Chulok, and at the end, Mullo Abo Namangoni as well – provided great assistance to the community.

An outstanding scholar of Torah and Talmud, Mullo Abo Haimov had made a special contribution. Many good deeds in Khujand were done by David Gaboy Yakubov. Mullo David, Mullo Isoki Bukhari, Shalom Shakhmurov, Magzumi Shakhmurov, zaddik Chorov Mullo Moshe Koziev, Mullo Ribbi Badalov, and Mikhoel Bobodzhanov – all of them were community activists.

Local cemetery has been used since 1842. But 100 years later it became too crowded. After much effort and hassle, a part of the farm land of the collective farm «Bolshevik» with an area of 3600 square meters was allocated for the burials. An additional land for the cemetery (1 ha) was given by another collective farm named after Urunkhojayev. Moshe Fattakhov worked on this farm. The cemetery is fenced by a stone wall with large iron gates. Graves are well maintained and all of them have monuments.

Heder or a Jewish school functioned in pre-revolutionary Khujand. According to the archives, 20 male pupils studied there in 1892, 35 in 1914, and 40 in 1916.

«Native-Jewish schools» that were established in Khujand in the 1920's closed in the middle of the next decade.

In 1928, teachers Abram Nisanovich Pinkhasov and Aaron Yusuf arrived from Tashkent. Clubs were organized, where there were lectures on various topics. A school for the children of Bukharian Jews was organized inside a Bukharian Jewish synagogue in 1921 by the founder and director - Avraam Badalov.

The first school graduation was in 1925-1926 school year (4 grades). In 1935, a special building was constructed for the Bukharian Jewish school. Zachariyo Yakubov was the principal of that school.

Mullobay and Matat Musheev as well as fifty other Bukharian Jews enrolled into the collective farm «Bairogi mihnat» («Banner of Labor») in the suburb of Khujand. They elected Moshe Shakhmurov as a chairman.

In 1937, the NKVD arrested 8 Bukharian Jews: Shalomo Khaimov, Mullobay and Matat Musheyev, Nisim Amuyev, Nissim Dovidov, Boruch Pinkhasov, Dovid Shakhmurov, and Manashe Shakhmurov. They all were executed, and in 1958 were rehabilitated.

During different years Rabbi's duties were performed by Mullo Abo (1925-1926), Avraam Nisanovich Badalov (1927-1930), and at a later time by Mullo Moshe Kaziev (1950-1967), Mullo Yushuvah (1968-1971), Markiel Badalov (1972 -1980), etc. The latter was also a shochet (butcher).

During the NEP (New Economic Policy) there was a Jewish club in the courtyard of the synagogue, and Uvadiyo Mosheyev was in charge of that club (he was the eldest son of Mullobay Mosheyev). In 1938, the synagogue was closed and the facility was given away to the ownership of the City Dept of Public Education. In 1955 the building was destroyed.

In 1946, the Bukharian Jewish community of Leninabad bought a small house onto the name of Hiskiyo Pinkhasov near the «Panchshambe» food market and then made it possible to open a synagogue there. There was a place for no more than 50 people. The new synagogue intensified community life.

According to the USSR Census of 1979, 726 Jews lived in the Leninabad region. According to the census of 1989 it was 614 people.

Hebrew, Torah and Jewish tradition were taught in Khujand, in the early 1990's. Since 70's and especially in the 90's Bukharian Jews began to move to Israel and the United States. Now the Jewish community no longer exists in Khujand.

Israeli companies opened and organized a plant for the production of denim cloth (at the Kairakum carpet factory) and also built a large poultry processing plant in Khujand Region. In Israel, there is a monument to Jewish soldiers of Khujand, who were killed in World War II.

Kulyab

Population of 209 thousand of people (2016). In 1920-1994 there were 5-10 families of Bukharian Jews. Families of Khafizov, Boris Mallaev, who was Chief physician in the city hospital, Chulpayev Simcho, Abayev Pinchas (native of Bukhara, a surgeon), Hanan Alaev, Mikhail Chulpayev, Boris Mullokandov, Mishoel Kulangiyev, who was a City Attorney (1950-1955), Il'yasov Yisroel, who was a Chief traffic inspector of District Office and leutinant colonel, Shamuel Haimov, who was a chief physician at the children's infectious diseases hospital – lived and worked in Kulyab.

Kurgan-Tube

Population – 103.0 thousand of people (2016). In 1930-1994 there were 10-15 families of Bukharian Jews, including Kuraev, Iskhakbaev, Pisar Uvaydov, Alaev, Chulpaev, Hafizov Iskie, Abdurakhmanov Ilyau, who was the school principal, Iosif Kaikov, the school prinipal, and Abdurakhmanov Lazar - Director of Energy College.

People prayed in private homes. Currently, there are no Bukharian Jews there.

Kanibadam

Population - 155 thousand of people (2016). In 1930-1994 there were 10-20 families of Bukharian Jews. Community existed since 1932.

Fatakhov Moshe - Chief Accountant at the collective farm in Kanibadam district. Abaev Zalman – investigator, Shamuilov Yosef - lawyer. Sachakov Yuri, Shamuilova Mira, Shamuilov Matvei, Sachakova Rosa, Yusupov David, Borokhov Leva, and Yusupov Isaac were also the members of the community.

There was no synagogue. People prayed at homes.

Isfara

Population - 217 thousand of people (2016). B 1930-1994 there were 10-15 families of Bukharian Jews, including Babayev Bakhor, Danielova Bakhmal, and Aminov Malkiel.

Gissar

Population – 23 thousand of people (2010).

Bukharian Jews appeared in the Gissar Valley in 1870 and among the first ones there were Davidi Kalontar, Rafael Savzon with their families, Abo Matatov, a Rabbi, Ari Yasur, Aaron, Sienboy, Pinkhas Savzon, Yagudo Alishaev, Menashe Alishay, Isaac Muradov, and Shimun Pinkhos.

Hodzhi Yusuf was the richest man who owned thousands of sheep and large lands in Gissar Valley and other areas.

The synagogue existed from 1880 to 1920. Abo Matatov and Yahiel Niton were the Rabbis. Activists: Gavriel and Israel Kaik, Moshei Murod, and Yisroeli Yadgar.

Since 1920, Davidi Kalontar and Khodzhi Yusuf were the community leaders. There were 50 families. The rest moved to Dushanbe.

Since 1999, there are no Bukharian Jews in Gissar Valley.

Penjikent

Population – 240 thousand of people (2016).

Since the beginning, Penjikent was a district center,\ and in the second half of 30's became a town. It is located between Zerafshan and Turkestan ranges, 35 km away from Samarkand. This is mainly an agricultural town. Rice, tobacco, grapes, and apples are grown here. There are only two canning factories.

Jewish life began here in 1933, when the first family of Bukharian Jews arrived. Abramhaim Elizarov, his wife and two children, his father Abonisimand two sisters Hano and Suri were sent here by the Workmen's Union.

Abramhaim started managing the economic life of the town, and then became the mayor of Penjikent and a founder of a Bukharian Jewish community. Having a close relationship with the mahalla of Samarkand, he began attracting Bukharian Jewish families to Penjikent.

The economic conditions there were much better than those in Samarkand: a guaranteed job and a relatively cheap market. In the late 30's up to 50 families (about 150-160 people) of Bukharian Jews were living here. Among them, especially invited by Abramhaim Elizarov there was Rabbi Iskia Sezanaev with his wife Burho and son Pulot was in 1972 immigrated to Israel.

Penjikent became particularly famous during the World War II when the refugees poured in from European cities. Abramhaim Elizarov was to provide population of the city with bread, otherwise he was threatened to be killed by the Soviet authorities.

A man of boundless energy, integrity and honesty, he earned the love and respect of local residents and young Bukharian community.

He was a deeply religious man and knew the Torah.In order for Jews to have a kosher meat, he made a special trip to Samarkand to learn how to become a shochet (butcher).

He also had a great voice, which allowed him to be a sholiyah (cantor) during the Jewish holidays, which took place in his own house. In 1946 Abramhaim's family moved to Samarkand because of the problems with his health.

Gradually, the number of inhabitants increased: brother of Abramhaim, Yakov Elizarov was the second secretary of Party Committee, and his second brother, Mikhail a teacher of literature and language in middle school. Their sisters were also teachers. Everyone started their own families.

Old residents of the city were HagayAronov, his wife Osnat, son Alik; Rahmin Yakubov and his wife Adiza, their children and parents; Eduard Tolmasov and his wife Riva, and their three sons who were born here; Natanel Tolmasov and his wife, Tamara; Grisha Agayev, a doctor and a forensic scientist; Ilya Fatakhov, a lawyer.

Yakov Elizarov died in 1972, and his wife Mira and her four children: Boris, Shura, Angela, and Bella immigrated to the United States (Ohio, Cleveland) in 1993, where they also became the backbone of the Bukharian Jewish community.

Today Bukharian community of Penjikent no longer exist.

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

	Date of Establishment settlements In the cities	Date of Estab-lishment 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 og CBJ – 5, settlemets without CBJ – 7, yotal number of cities with CBJ and settlemets without CBJ – 12. In 2015 it is – 1.

KAZAKHSTAN

This is a government in the central part of Eurasia, a former republic of the USSR. Population – 18.4 millions (2016). Capital – Astana (1 million of people in 2016).

The first settlements of Bukharian Jews in Kazakhstan are dated to the 2nd half of the XVIII century during the reign of Khan Ablay, the last Khan of all Kazakhstan area. Jews living in the emirate of Bukhara and Kokand khanate had no rights and were constantly humiliated. This was the reason for their migration to the endless spaces of Kazakhstan. Kazakhs hospitably took in the settlers. Initially, Jews settled in Azret-Sultan (Turkestan), then in Ak-Mechet (Kyzyl-Orda), Kazalinsk (Kazaly) and only after the full accession of Kazakhstan to Russia in the 60-70's of the XIX century in Chimkent, Aulie-Ata (Jambul) and Vernyi (Alma-Ata).

Kyzylorda

Population - 270 thousand of people (2016). After the establishment of Soviet regime from 1925 and until 1929, Kyzyl-Orda was the capital of the

Kazakh ASSR of the RSFSR (1936 - Kazakh SSR). By 1920 the city had 30 families of Bukharian Jews. Elementary religious education existed before the October Revolution.

The creator of the community was an energetic Yushvahcha. In 1926 he organized the synagogue on the Atbasar str., which lasted up until 1999, and then the authorities have given for a synagogue a building, which formerly belonged to Aaron Niyazov. Descendants of Yushvahchi began taking the name Yushvayev. Synagogue's kalontars during different years were Nathan Aronov, Igor Aminov, and Pinkhas Shamaev. In 1921, the Bukharian Jews of Kyzyl-Orda addressed the central government of Soviet Russia to give them the land for the cemetery and received a permission signed by Lenin. This cemetery still exists close by the Kazakh cemetery. Large contribution to its construction was made by Pinkhos Rafailov on whose initiative the unknown burials were restored and taken care of.

A Bukharian Jewish school was opened in 1929. Basic disciplines of an elementary school included native Bukharian Jewish language and arithmetic. In high school, the subjects were consistent with the program of the Russian school but were taught in Bukharian Jewish language.

Chimkent (Shymkent from 1992).

Population – 858.1 thousand people (2016). A settlement existed here at the turn of XI-XII centuries. In the XVI century Chimkent became a part of the Kazakh Khanate. Bukharian Jews lived in Chimkent from the middle of the XIX century

First Bukharian Jewish synagogue was in the Old Town, on Bazaar Street. It existed until 1935. In 1935, the synagogue moved to Uzbek str., where it existed up until 1970. There was also a prayer room for Ashkenazi Jews. The kalontar of this synagogue in 1910-1950 was Khiyo Sachakov, Rabbi - Ari Mosheyev (1893-1955); Rahmin Aronov was an active religious figure. Later, the kalontars of the community were Benjamin Babayev (in 1971-1973), Mishoel Uvaydov, Igor Mishpatov, Khiyo Suleymanov, and Nathan Sachakov (in 1975-1987). In 1970, the house was purchased to be used for the synagogue in the new town on the Sverdlov Street, where it is located to this day. 121 Bukharian Jews lived in Chimkent in 1910.

In 1947 there were 100 families of Bukharian Jews in Chimkent, in 1975 it was 120, in 1985 - 140, in 1990 - 350 families. Currently there are 6-8 families of Bukharian Jews living in the city.

Members of Twenty (members of Vaad):

From 1955 to 1970: Khiyo Daynov, Khiyo Sachakov, Ilyazor Uvaydov, Basanel Abaev, Iso Boruch, and Benjamin Babaev.

In 1973-1994: Nathan Sachakov, Ilya Kandinov, Mikhail Dayanov, Igor Mishpatov, and Mishoel Uvaydov.

Over the last 2 years, 2 cemeteries were beatified and restored: the old one on Dolores Street, which has existed since 1920, and the new one at Kaynar. There is a new fence, the land is covered with cement, and trees and flowers were planted. The memorial, a monument to the soldiers of WWII was set up at the old cemetery.

Many monuments were repaired. Work on the restoration of monuments continues. In 2008, a fund "Chimkent" (with President Roman Gadaev) was created in New York.

Taraz (from 1997), Jambul (1938-1997), Aulie-Ata (1856-1938)

Population - 330 thousand of people (2007). A community of Bukharian Jews was known here since 1914, it consisted of only 40 people. There was a Bukharian Jewish synagogue. Community activists were Mullo Musheyee hurd, Mullo Aharon Bangiyev, Mullo Boruch Echki, and Badalov Rahmin. In 1917, due to spread of typhus, Bukharian Jews moved to other places and the community ceased to exist.

Alma-Ata (Almaty)

Population – 1.7 million of people (2016). Bukharian Jews lived scattered around this place since 1947. Doni Shakhmurov was the first kalontar (up to 1961). By 1971 about 30 families of Bukharian Jews lived in Alma-Ata, including the family of Moshe Yagudaev, Shlomo and Yakov Gadayev, Yura Fatakhov and others. Believers prayed at the Ashkenazi synagogue.

Kentau

Population – 57,2 thousand of people (2016). Since 1960, 10 Bukharian Jewish families lived in Kentau. Fayzakov Yuri Solomonovich (native of Turkestan), head of Urban Department of Public Education for 10 years,

Honored Worker of Education of Kazakhstan, Fayzakov Yunatan, lawyer; Rafailov Iosif, engineer; Iskhakov Gregory, lawyer – all of them worked in Kentau.

Kazalinsk

Population – 7.69 thousand of people (2009). Bukharian Jewish community originally comprised of 150 families descendants of Bukhara, which David Hosho had brought to Turgai Valley in the XVII century. Since 1880 Eshon Shimonov's family began living in Kazalinsk, and at the end 1890 it was the family of Yakov Kalendarev from Shakhrisabz. In 1903-1905 Bukharian Jews began moving in from Turgay to Kazalinsk. Among the first families there were: Zakinov Michael, Davydov Kalmok, Kalendarev Raphael (Nurka, Yahiel, Kutiel), and Hushaev David.

According to the military governor of Ferghana region, 108 Bukharian Jews lived in Kazalinsk in 1910. After the decree of Russian tsar on the expulsion of Jews from Turgay Valley in 1911, wealthy merchants, brothers Davydovs: Pinkhos, Mushiyah, Kutiel Ruben, and Koton moved to Kazalinsk.

Merchant of the 2nd guild Kutiel Davydov engaged in construction and trade. He traveled to Moscow fair to buy goods. Merchant of the 1st guild Yakov Kalendarev received a gold medal from Emperor Nicholas II for his contribution in supplying goods to Central Asian market and Kazakhstan.

In 1929, their property was confiscated. To save their lives, merchants began moving out to other cities of Central Asia.

Primary religious education existed in Kazalinsk before the October Revolution. In Soviet times, the movement for the eradication of illiteracy started, new centers of culture (libraries, clubs, red teahouses, etc.) were established, but the creation of a secular school was fraught with many difficulties. In 1921 there was one native-Jewish three-year secular school in Kazalinsk, in which there were only 46 pupils.

Despite bans on religious services in 1928 in Kazalinsk, people prayed at homes of Pinkhas Davydov and Imanuel Kalendarev. Benjamin Davydov was a cantor. Mullo Imanuel Kalendarev was a Rabbi, he performed rituals at home, taught children, did circumcisions, signed the acts of Jewish marriage (Ktubo), etc. Bobodzhon Aronov, was also a Rabbi, a scholar of Jew-

ish doctrines. Early in the century he moved to Turgay. In 1934 he was arrested.

In 1939, Yakov Davydov became the head of the community. He made a place in his house to be used as a synagogue.

Iliyavu-Haim Yukhananov, was one of oldest residents of the city who played a major role in the organization of the synagogue.

In the mid 30's, a Bukharian Jewish theater was founded in Kazalinsk. Davydov Benjamin was an Artistic director, Davydov Isokboy was a music director. The theater staged one-act plays, concerts, and recitals. It existed until 1937.

The benefactors were a family of Yisroel Davydov and Mushiyah and Sion Davydov. In 1930 Mushiyah Aronov was a chairman of the society "OZET." Under his leadership, the Jewish collective farms "OZET" and "Kurgancha", as well as a Jewish theater were created.

Turkestan

Population – 157 thousand of people (2016). The first Jewish settlers were Moshe Muscovi and his son Mosheyev Simcho and their relatives, the merchants and caravan guides from Bukhara. The first community of Bukharian Jews was founded in 1840. 21 families lived in Turkestan until 1864. Simcho Kalontar (Mosheyev) a successful trader with an annual income of 500,000 gold rubles became a Kalontar of the community. In the 90's he continued his lawsuit with the local authorities, who did not grant him the status of "native Jew" and insisted on his expulsion to Bukhara. Only by the decision of the Russian Empire Senate Simcho was acknowledged as a native with a right to reside in Turkestan. In 1905 he went to Palestine, leaving the business to his son, a lawyer Yehuda Mosheev (Mirzo-ata). By 1910, according to the Turkestan Military Governor of Ferghana, there were about 305 families of Bukharian Jews and 5-6 synagogues. After synagogues were closed in 1918, Rabbi Elijah Shimunov gave his house to be used as a synagogue. In 1920-58 Sholomo Boruch Fayzakov was a Rabbi. Rafael Mikhailovich Shimonov was the spiritual leadrer from 1989.

Active members of the community: Fayzakov Yunatan Solomonovich – lawyer, Borokhov Khayot – Director of cooperative trade company.

The biggest family clans to actively participate in community life were: the family of Abdurahmanov Moshe (head of the family), Miriam Razieva, Yuno and Bulor, family of Pinkhasov, Ruben and Ushuo Davydov, families of Haimovs, Borokhovs, Avezovs, Yakubovs, Benyaminovs, Fuzaylovs, Shimunovs etc.

Bukharian Jewish merchants of first and second guilds of the Golden Age (1870-1917): Yisroel Aronov, Abo Sholem Aronov, Simcho Mosheyev, Moshe Muscovy, and Khaitov Aron Pinkhasovich, merchant of 2nd guild. He was born in the city of Turkestan, had Trading House in Moscow, his own printing shop in Poland. His deeds were continued by his sons Abohay, Yakov and Gavriel. Jacob and Abohay were killed and Gavriel's property was expropriated.

TURKMENISTAN

Government in the south-west of Central Asia. Population - 5,44 million (2016). Capital - Ashgabat (Ashkhabad). In 1991, Turkmenistan received its independence.

Ashkhabat (Ashgabad, in 1919-1927 - Askhabad)

The capital of Turkmenistan. Population - 727.7 thousand of people (2006). Zionists were exiled to Ashgabat from the European part of Russia in late 1920. 15 families lived here since 1930, including David Yakutilov, R.Haimov.

At the end of the 1980's the Hebrew courses opened in Ashgabat. However, no other Jewish organizations had emerged in Turkmenistan (unlike other Central Asian states).

296 Persian, Ashkenazi and Bukharian Jews repatriated from Turkmenistan to Israel in 1989-1994; in 1995 (when the airline Ashgabat - Istanbul - Tel Aviv was opened) it was about 300. According to approximate data, at the beginning of 1996 there were about 300 families of Ashkenazi and several families of Bukharian and Persian Jews in Ashkhabad. In Krasnovodsk and Nebit Dag about 25-30 of Ashkenazi families, few families of Ashkenazi in Tashauz, 25 - 30 families of Bukharian Jews in Chardzhoy; there were almost no Jews in Kerki (in December of 1995, 15 families immigrated to Israel from there).

There were active offices of Jewish Agency (that created a project "Aliyah-2000" in Turkmenistan and its goal was to encourage the repatriation of 15-16-year-old teens). There was also a Central Committee for Repatriation (Head - Frida Babaeva). The diplomatic relations between Turkmenistan (that became an independent state in late 1991) and Israel were established in December of 1993.

Mary (before 1937 – **Merv**).

Population - 114 thousand of people (2009). In 1923-1995 there were 600 Bukharian Jews.

The earliest Jewish settlements recorded were known as Parthia and Merv oasis, which were located at the site of modern Turkmenistan and partly at the north-eastern regions of Iran. These Jews had their own language, which is different from the language of the Jews in other provinces. Jewish settlers from Merv are mentioned in the Babylonian Talmud. Jewish inscriptions on the sarcophaguses from Merv are dated back to II-III centuries.

In the Middle Ages, Jewish merchants visited Merv (near modern Bairam-Ali), because it was their way on the Silk Road. During the archaeological excavations at Merv, Jewish ossuaries of V-VII centuries were found; data on Jews who lived in this city in the VIII and XIV centuries and of those who lived in Abivard in the VIII is available.

In 1835, Christian missionary of Jewish descent I.Wolf (1795-1862), who traveled to Eastern countries, found a small community of Bukharian Jews on Merv oasis. In the 1840's some Jews from the Iranian city of Mashhad who were forcibly converted to Islam fled to Turkmenia; they settled mostly in the Merv oasis and converted back to Judaism. Merv became a major center for Bukharian Jews. In 1895 there were 486 people.

By the end of 1880's, Russian authorities began to create Russiannative schools (trade schools) separately for Muslim children and children of Bukharian Jews. In 1909 the Russian-native school opened in Merv (now Mary). The Hebrew, Russian, mathematics and other disciplines were taught there. Usually before lunch it was a Russian teacher who was giving classes, and after lunch it was a melamed (religious subjects and Hebrew). There were day and evening classes. Academic course lasted for 4 years. A number of girls studied with boys.

In July of 1909, a secret list of Merv Jews who were scheduled to be evicted after January 1, 1910 was put together; it included 45 families. In 1911, Dzh.Iglanov was expelled from Merv; general-governor A.V. Samsonov of Turkestan Region proposed to hold Iglanov liable "for cheating and living under the wrong passport".

In the 1900's, Jews from Iran came to Mary oasis (now Mary region) in search of work. Emigrants from Iran, Afghanistan, the Caucasus, and the Bukharian Jews of Samarkand and Bukhara lived there. There were 20 synagogues. 750 Bukharian Jews lived in Mary in 1921. Among them there were Shakarov Masan, Frekho, Misha, Grisha, Arkadiy; Shamaev family, Gavrielov Avsholom and Markiel; Mavashev family - Abram and his wife Frieda and children, Shumelhay and Baruch.

In 1920, Iranian and Afghan Jews returned to Iran and Afghanistan. 1920's became a period of revitalization of Jewish community and cultural life in Turkmenia. In August of 1923 a Bukharian Jewish community committee began its activity. Communities were also involved in charity work (despite the fact that after the establishment of Soviet regime a significant portion of their property, including the synagogues and pray houses was confiscated). In the 1930's, all Jewish organizations and educational institutions were closed.

Since 1943, the synagogue for Bukharian Jews was located in a courtyard of a private home of Rahmin Haimov.

In the postwar period, there were synagogues and Jewish burial areas or cemeteries in some cities.

Mikhail Yagudaev, Marik Mavashev and others were well-known businessmen and philanthropists in 1950.

Community activists:

Aminov Mani and Gavri with families, Aminov David (of Mary), Aminov David (1930), Aminova Raya, Dora, Roza, Aminov Boris, Aminov David (1929), Dabakarov Mikhail, Bulor, Rochel, Lyliyev Markiel.

Repressed during the years of Soviet regime:

Basal Kerim, Basal Mariyam Donel.

Kerki

Population - 96.7 thousand of people (2011). Bukharian Jews lived in Kerki from the end of XIX century. Prior to 1926 there were 400 families and 2 Bukharian Jewish synagogues. A mass exodus of Bukharian Jews to Afghanistan, India and Eretz Yisrael began in the 1932-1933. Until 1937, Abo Babadustov was a kalontar at the synagogue (the second one was closed), and Israil and Sion Elizarov were the Rabbis. All of them were repressed in 1937, the Community was closed in 1938, and people prayed in their homes. Frida, Soson, Zoe, Sonia, Yasha, Jora Shamaev and family of Boris Namatiev were the activists.

In 1921, a Jewish school started its work. It was at times entirely or partially supported by the community. However, this fact did not prevent the People's Commissariat of Education to monitor the curriculum and appoint teachers at their discretion.

Community activists:

Mosheyev Aron – school principal; Mosheyev Elazar - Instructor of the District Party Committee; Bahramov family – Hodzhi, Mazol, Misha, Iosif; Tovoi Urus, Mihaly Karkigi; Mosheev Aron, Nereyo, Semyon Ilyaich; Pinkhasov family, Simkhaev, Abdurakhmanov, Kusaev, and Yurgaev.

Repressed during the years of Soviet Regime:

Mosheyev Khananyo.

There are no Bukharian Jews in Kerki at this time.

Charjou

Population - 140 thousand of people (2005).

A Bukharian Jewish community was established in 1905 by a businessman Yudo Jurabaev. Synagogue existed until 1924. In 1921 there were 500 Bukharian Jews. In 1928 the blood libel was put upon the Jews of Charjou. During the Soviet times, there was no synagogue, praying took place at the apartments. Bukharian Jews cemetery was founded in 1910 by the families of Ochil Babajanov and Simcho Iglanov.

In 1958-1968, Mullo Moshe Aboi was the Shochet; Yusef Ishakov was a kalontar in 1968-1975; Amnun Iskhakov was a kalontar in 1975-1994. In 1990 Hebrew courses were opened in Charjou. During the perestroika, no

Jewish organizations and centers were opened. By the beginning of 1996, only 25-30 families of Bukharian Jews remained living in Charjou.

Bairam-Ali

Population - 75.8 thousand of people (in 2006). From 1954-1956 archaeologists conducting excavations in Bairam-Ali found ossuaries with a name in ancient Hebrew letters inscribed on it: «Iosif ben Yakov» («Joseph, son of Jacob»). According to experts, these inscriptions can be dated to 5th century of AC. This suggests that Jewish settlements in Central Asia emerged in the era of Persian rule.

Since 1916, a family of Bahramov lived in Bairam-Ali: Hodzhi, Mazol, Misha, and Iosif. Since 1920, 120 families lived there: 90 of them were Jewish refugees from Iran and 30 families of Bukharian Jews. Izgel and Moshe Puchak were the Rabbis. A shochet Amnun Iskhakov used to come to Charjou. In 1932, after the border was closed, many have returned to Iran, and the rest died in the prisons and camps. The last Rabbi was Mordekhai. Part of Bukharian Jews moved to Bukhara, Samarkand, and Tashkent.

Repressed during the years of Soviet regime:

Mollo Moshe Agayev, Agajanч ч Agayev, Aminov Rakhmet, Zavlanov Agadzhan, Rahminov Agadzhan, Suleimanov Yagutel, Hudabaksheev Agadzhan, Hudabaksheev Moshe, and Chaim Shamailov.

Ioltan

Population - 32.7 thousand of people (in 2006). Was founded in 1882, 80 km from the Takhta-Bazaar, home to Afghan and Iranian Jews - 10 families, and in 1920 - 30 families. There was a synagogue. Mulli Ogodzhan Iliyasov (1930-1940) was a Rabbi. In 1920-1995, 20-30 Bukharian Jews families lived there. Most of the Afghan and Iranian Jews returned to Iran and Afghanistan in 1920. In 60-70 Afghan and Iranian Jews often got married to Bukharian Jews. Some families of Bukharian Jews moved to Bukhara, Tashkent, and Samarkand.

Repressed during Soviet regime:

Babaev Haim Hadzhi, Myati Moshe Boor, Davydov Izgel, Davidov Yuda Cohen, Dil Moshe, Ramin Dzhemshit Ibragimov, Ibragimov Manashe Dzhemshit, Rahminov Mullah Yaqub, Muradov Aaron Cohen.

KYRGYZSTAN

Government located on the north-east of Central Asia. Population - 6,3 million of people (2016). Capital - Bishkek (1926-1991 – Frunze).

On the eve of the World War I, local entrepreneurs, among whom there were Jews, became serious competitors to Russian companies. Out of the 256 factories and plants in Turkestan, natives owned 150. For example, Moisey Rafailov, the merchant from the district of Kashgar repeatedly took on the orders of the Russian authorities in Kyrgyzstan and adjacent territories (Kyrgyzstan was a part of Kashgaria at that time). It is known that M.Rafailov first visited Russia in 1802 with his Georgian partner S.Madatov, and had offices in St. Petersburg, Kashmir, Kashgar, Kazakhstan and Siberia. M.Rafailov met with Minister of Commerce of the Russian Empire, Count N.P. Rumyantsev, from whom he received recommendation letters and verbal orders. In 1811 he was awarded a gold medal "For services to society"

In 1814, M.Rafailov received the title of Court Council (this was a rarest exception for Jews in Russia) and "by His Majesty's Highest Commanded" he was sent from St. Petersburg through Kyrgyzstan to Tibet, where he died on the way.

Bishkek (from 1991) – Frunze (1926 – 1991) – Pishpek (1878-1926)

Population – 935 thousand of people (2016). The families of Aaron Tamarov and Zavulun Bangiev settled in Frunze in 1939. Until 1947 there were 5 families of Bukharian Jews. In 1947 there were 15.

In 50's of the twentieth century Bukharian Jewish community consisted of 25 families. Initially, they used the synagogue of the European Jews, but it was demolished, and Bukharian Jews bought the house and rebuilt it as a synagogue.

The organizers of the synagogue in 1950 were community activists Sh.Iskhakov, M.Rubinov, Rabbi Imonuel Kandinov, Ari Shimunov, brothers Dovidhaim, Ruben and Shalom Mataev, Amnun and Michael Bangiev, Neryе Leviev, and others. During different years Imonuel Kandinov (1982-1987), Avrom Gilkarov, and Michael Bangiev were the kalontars of the community. Ari Shimunov was a Rabbi from 1947 to 1982. In 1970, there were 150 families, and in 1990 - about 250.

Osh

Since 1920, 20 Bukharian Jewish families lived here; by 1930 the number had risen to 30. Widely known are: R.Nisimov, M.Avezov, and Gavriel Elatov. A native of Osh, Boris Yagudaev - Professor of the Moscow Mining Institute. Worked in Moscow and then in New Jersey from 1993. Engineer at the corporation «Emerson-Electric».

Jalalabad

Since 1920, 20 families of Bukharian Jews lived here, including Avezov, Pinkhasov, and Yagudaev. Currently, there are no Bukharian Jews there.

AZERBAIJAN

State in the eastern part of the Caucasus. Population – 9.73 million people (2016). Capital – Baku.

Baku

The capital of Azerbaijan. Population - 2.3 million people (2016). From 1940 to 1990, 15 families of Bukharian Jews lived there, including a family of Ari Suleimanov, Yushvah Kalontarov, Vadyaev, Michael Aminov, Nison Yagudaev, Israil Matatov and others.

RUSSIAN FEDERATION

Government in Eastern Europe and Northern Asia. Population – 146 millions people (2015). Since 1725 it was called the Russian Empire, from 1918 it was called RSFSR, from 1992 - Russian Federation.

Moscow – capital of the Russian Federation. Population – 13.7 millions of people (2016). Bukharian Jewish community exists in Moscow for more than 150 years. Bukharian Jews that first came to Moscow on business were merchants. Before the revolution, Benyamin Abramov, Avrom and Nathan Davydov, Yakov Vadyaev, and Nathaniel Potelyakhov lived in Moscow. Abo Elnatanov's family received permission to settle in Moscow because he was known as karaim. Khiya Mavashev, Rafael Avezov, and Sioni Chungak Murdukhaev, lived in Moscow from 1890. Cohen and Elkonon Sofievs, Bo-

ruch and Yakub Fuzaylovs, Kusaev's clan, Rafael Potelyahov, the family of Michael Zaurov, manufacturer Matat Iliyaev, Ribi Alishayev, and other representatives of the famous families moved here little later. Many were artisans and barbers. Moshe Borukh Aronov was a head of the Moscow Bukharian Jewish community for a long time, for more than 25 years Efraim Haimov (1905-1982) was a kalontar of the community at the synagogue. Sion Hudaydatov (who was called the Ambassador of Bukharian Jews in Moscow), Ephraim Koenov, Hanan Aulov, Murdakhay Inoyatov, Mark Simkhaev, and Michael Mavashev were the community activists. Bukharian Jews had a special place for prayer in the Choral Synagogue at 11 Arkhipov Street, and used Vostryakovsky Jewish cemetery. Bukharian Jews who were believers, prayed at homes before the war, visiting the synagogue only on major holidays.

20 years ago practically a new community of Bukharian Jews of Moscow was created at the initiative of Boris Pinkhasov and Yisroel Murdahaev. People began to visit the synagogue not only on holidays, but on Saturdays, which contributed to the unity of the community that increased in the 90's because of co-religionists, who arrived from Central Asia to stay, as well as from Austria, USA and Israel on business affairs.

There were more than 120 families of Bukharian Jews in 1998 in Moscow. Different people headed the community taking turns: Ephraim Misihaev from Dushanbe, Shmareyo Badalov, Shamil Gurgov from Samarkand, and Boris Pinkhasov from Tashkent. Biggest drawback was the lack of a Bukharian Jewish Rabbi in the community. A young Rabbi Shlomo Ladayev was sent in from Israel. Community had a lot of help from the Chief Rabbi of Russia, Berl Lazar and fund "Ohr Avner".

The backbone of the community was made of Michael Leviev, Zalman Akbashev, families of Hahamov, Mavashev, and Fuzaylov. The Old Synagogue in Maryina Rosha was given to Bukharian Jews. The services are held there on the third floor, there is a room for Saturday feasts and other celebrations.

The Board of Trustees of the community:

A Chairman – Igor Mavlyanov. Board Members: Albert M. Tolmasov, Rochel Hananovich Allayev, Eduard Borisovich Fatakhov, Nison Merisovich Aronov, Solomon Hananovich Kaikov, Yuri Borisovich Yusupov, and Mark Natanovich Begimov. Mikhail Borisovich Alaev, Yakub Petrovich

Leviev, Vyacheslav Nisanovich Shaulov. Yasha Mikhailovich Ibragimov, Shmuel Yusupov, Mikhail Isakovitch Aminov, Peter Mikhailovich Faiziev, Alexander Yurievich Kalantarov, Soson Grigorievich Yusupov, and Sergei Yadgarov.

Community members: David Aronov, Nemat Benyaev, David Elizarov, Yakov Yadgarov, Eduard Alaev, Ilya Kaikov, Yuri Allaev, Badri Ayzavashvili, Mark Isaharov, Boris Ibragimov, Yakov Yakubov, Mikhail Simhaev, Yusi Safanov, Tevye Ustaniyazov, Rubinovs, Malaevs, Ilyasovs, Dabakarovs, Hatamovs, Khudaydatovs, Yagudaevs, Davydovs and many others.

In 2000, Levi Leviev created a World Congress of Bukharian Jews and within its framework formed a Congress of Bukharian Jews of Russia. Lev Leviev appointed I.S.Khudaydatov as a president of the Congress. When Hudaydatov had permanently relocated to United States he resigned as a president. In 2001, Yakub Leviev was appointed as the new president. In 2008 he immigrated to Israel, and until 2010, Benya Binyaminov was the president. From 2010 and to present, Yakub Leviev took on a role of a president of the Congress of Bukharian Jews of Russia and CIS. He reactivated the community work and has won the respect of people in the community. The Rabbis are: Alexander Lakshin and Nisan Leviev.

Now Moscow is a home to about 350-400 Bukharian Jews.

Subjected to repression under Soviet authority:

Davydbayev, Efraim; Leviev, Mikhail; Poteliakhoff, Grisha; Poteliakhoff, Natanel; Poteliakhoff, Mikhail; Poteliakhoff, Yasha; Poteliakhoff, Vera; Potelyakhova, Malka; Potelyakhova, Tamara; Potelyakhova, Ema; Khaimov, Efraim Davidovich.

Saint Petersburg

(Saint Petersburg [1712-1914], Petrograd [1914-1924], Leningrad [1924-1991])

Population - 5.2 million of people (2016). Bukharian Jews lived here from 1940 to 1996, in 1970 - 10 families, including Pleshtievs, Mavashevs, and Chulpaevs.

Kislovodsk

Population - 129 thousand of people (2016). From 1930 to 1990 – 9 families of Bukharian Jews, including Meer Abramov, Amnun Yuabov, Ksio Badalov, and Ibragimovs.

Pyatigorsk

Population - 145.0 thousand of people (2016). Since 1962, there were 8 families of Bukharian Jews: Aminovs, Borokhovs, Uvaydovs, and Iliyaevs.

Sverdlovsk (from 1991 – Ekaterinburg)

From 1960, 5 Bukharian Jewish families lived here: Avezovs, Ibragimovs, Pinkhasovs, and Matatovs.

SOVIET UNION

(Union of Soviet Socialist Republics - USSR)

Existed from 1922 to 1991. Population - 286 million (1990). Capital - Moscow (population - 10.5 million people, 2007). USSR included 15 Union republics: Armenia, Azerbaijan, Belarus, Georgia, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Moldova, the Russian Federation, Tajikistan, Turkmenistan, Ukraine, Uzbekistan, and Estonia. After the formation of the USSR there was an increase of totalitarian tendencies and the regime of power that had concentrated in one hand. Three generations of Bukharian Jews, who lived in the country of proclaimed socialism had fully witnessed the discrepancies between what was declared by its ideologists and leaders and the reality. There was a state anti-Semitism, all original thinking was suppressed, religious leaders of various faiths were persecuted, and there was an "Iron Curtain." The Communist Party of the Soviet Union (CPSU) was officially proclaimed (according to the Constitution of the USSR): "a leading and guiding force" of the country and the existence of other political parties were not allowed. Youth and children's communist organization - All-Union Leninist Young Communist League (YCL) and Pioneer Organization were the reserves of the CPSU. The state security organs (Cheka, OGPU, NKVD, MGB, KGB) that were established after the October Revolution in Russia and the USSR had carried out punitive actions against dissidents. Bukharian Jews lived mainly in Central Asia (Uzbekistan, Tajikistan, Turkmenistan, Kyrgyzstan, and Kazakhstan) and in some cities of the RSFSR. In the Soviet

Union, according to official statistics, there were 25 thousand of Bukharian Jews in 1926, and in 1939 there were 30 thousand, in 1959 - 39 thousand, in 1970 - 46 thousand, in 1979 - 40 thousand, in 1989 - 43 thousand. In December of 1991 as a result of a total economic crisis and ethnical conflicts the USSR had collapsed.

Bukharian Jews during the years of Soviet regime:

In the first years of Soviet regime the elite Bukharian Jews has been eliminated as a social stratum. A deprivation of movable and immovable property from the upper stratum of Bukharian Jewish communities took place as part of government regulations of the Council of People's Commissars of the Centre and the Turkestan ASSR on "nationalization (expropriation) of large industrial enterprises, transport, private banks, foreign trade ownership and landlordism." Nationalization of large private property from Bukharian Jewish elite was, as all around Russia, of a coercive character, and did not assume any compensation. But there were some exceptions. A well-known businessman of international class Abram Kalontarov ("Avrom Kalam" of Samarkand), whose ownership was estimated at several million rubles in 1915, voluntarily gave all of his possessions to the state and until his death (he died in 1950) was not subjected to any repressions. At the same time one of the family members of Vadyaev family was shot and another major trader of Kokand, Rafael Potelyahov was arrested and imprisoned by the organs of All-Russian Extraordinary Commission "for concealing of wealth and profiteering".

During the period of cruel outrage of Soviet rule all other social strata of the Central Asian Jews had suffered to varying degrees. It was noted above that the majority of native Jews (approximately 60%) up to October of 1917 were engaged in commerce (large and small) and only 40% were artisans and workers of service industry etc. If the first ones were declared to be "disenfranchised", the second ones: the artisans, barbers, shoemakers, tailors, etc., the "private traders" and had to pay such high taxes, that it inevitably led to bankruptcy.

However, before and during the consolidation of Soviet power in Turkestan there was an increase in the activity of Zionist circles, where Bukharian Jews participated alongside with the European Jews (Ashkenazi),

and local organizations of the Bund (Jewish socialist political party), and the society "Tarbut" (Jewish cultural educational organization).

The bulk of the Bukharian Jews, under the new law in the early Soviet years was given equal rights as those of working Muslims.

At the same time, in some cities of Turkestan, the local native-Jewish organizations were created with the assistance of the Bolsheviks. In Tashkent, for example, an organization called the "Labor Union of native Jews" (1919), "Jewish-native labor union" in Samarkand (1921).

In respect to Bukharian Jews, who still continued to be in the position of "zimmi" or "second class citizens", a special government decree was adopted, in which inter alia it stated that "in order to meet national and cultural needs of native-Jewish population in the People's Vazirate of Interior Affairs of Bukhara People's Soviet Republic, a Jewish Committee was established, composed of seven people". Analogous subcommittees had been established in several other cities: Karshi, Kerki, Charjou, and Karmana, etc.

In the years of the NEP (New Economic Policy, 1922-1928), when the Bolsheviks were forced to re-enable private enterprises, a financial position of "disenfranchised" began noticeably improving. But in the late 1920's - early 1930's repression and persecution had started against them anew. Many of them were arrested. The most successful businessmen were imprisoned without investigation and trial. Few of them were taken to Moscow and imprisoned in the well known for their cruelty prisons of Butyrka and Lubyanka. By January of 1930, all remaining privateers' property was confiscated. Sometime later, a campaign for massive withdrawal of valuables had begun: gold coins and bullions, diamonds and jewelry, as well as foreign currency were taken away ostensibly to "maintain the country's economy". "At midnight on December 1, 1931, the birthday of my son, - remembers that terrible time Yaffa of Vadyaev family, - there was a knock at the door. Several security officers of the OGPU (United State Political Administration, created after the reorganization of the Cheka), entered into the house and said: "Citizen, you must help us. We need to purchase machinery in the West, and this requires a foreign currency". Bukharian Jews called this period "davri tillogiri" or "the period of gold withdrawal".

Many of those who managed to avoid Bolshevik repressions fled from Central Asia to the Land of Israel, England, France, etc., illegally crossing

the Soviet border with the help of smugglers, risking of being detained by border guards or killed and robbed by those smugglers. Typically, fugitives would reach the neighboring Afghanistan and Iran first, before they were able to get to the ultimate goal of their selfless and painful trip that ended only few years later after it began. For example, Chiya ben Zavulun Borukhov, a grandfather of the famous writer and playwright Aaron Shalamaev, reached Jerusalem only five years after leaving the Bukhara. During the period of 1924 to 1935, when the borders of the USSR were "tightly closed and locked" as put by the Bolsheviks themselves, about 4 thousands of Bukharian Jews from the wealthier sectors managed to leave the Central Asia. Some individuals were able to legally move abroad having a foreign passport (eg, Mikhail from a family of Vadyaev had the Afghan passport).

In the second half of the 1930's the policy of the National Party started changing. It encouraged the development of national cultural institutions, but only within the framework of the national administrative units (union and autonomous republics, districts, and regions).

Native-Jewish language was not considered an independent language but a dialect of the Tajik language. From the point of view of the party and government, Bukharian Jewish cultural institutions were of temporary nature, designed to improve literacy only in order to promote Jewish assimilation with the Soviet people. Thus, by the decision of the Central Committee of the Communist Party of Uzbekistan in 1938, the newspaper "Bayroki mihnat" was closed with a statement that it has fully fulfilled on its function and a cultural-political level of Bukharian Jews became very high, so further ideological work in their environment can be led in Russian, Tajik and Uzbek languages. At the end of the 1930's writing of many languages of the USSR, including the Tajik and Uzbek, was transformed into Cyrillic. Cyrillic was also developed for a native-Jewish language, but in 1941 publications in that language ceased completely.

In 1937-1940, Bukharian Jewish newspapers, schools, educational institutions, theaters, clubs, and museum were gradually closed down. The publishing in Hebrew language stopped, and this very name was withdrawn from the official nomenclature of languages of the USSR. These events coincided with the period of the "great terror", which affected many of the nascent Soviet Bukharian Jewish intelligentsia.

Depriving Jews of the opportunity to develop its own separate culture and religious tradition, the Soviet government, however, gave them the opportunity to receive higher education and to participate in cultural and social life of Soviet society that Bukharian Jews surely took advantage of.

Throughout the lifetime of one or two generations of the ethnical group that earlier did not have an idea about Western education, it produced a huge (relative to its population) number of eminent scientists, cultural workers and artists, doctors and educators who received recognition in Uzbekistan, Tajikistan and other republics. In 1940-1960, although many continued to consider their native language to be the Tajik-Jewish language, Russian language became almost native to a large part of the younger generation of

Bukharian Jews.

Despite some cultural assimilation, the vast majority of Bukharian Jews

continued to observe the traditional customs pertaining to their lifestyle (circumcision, weddings, and funerals) and celebrate Jewish holidays, often

perceiving them as national.

The main settlement places of Bukharian Jews in Uzbekistan were at that time in Samarkand, Bukhara, Tashkent, Shakhrisabz, Karmana, Karshi,

the cities of Ferghana Valley (Andijan, Namangan, Margilan, Ferghana, and

Kokand); in Tajikistan it was in Dushanbe and Leninabad (Khujand).

The Great Patriotic War left its mark on the lives of Bukharian Jews. Among them, there were almost no military personnel at the beginning of the war. Several thousands were drafted into the army and more than 2,700

died.

Central Asia was one of the places where Soviet citizens were evacuated

to, from the European part of the USSR. Ashkenazi community had increased significantly.

Many Ashkenazi religious activists from the European part of the USSR moved to Central Asia for permanent residence. There were more opportunities for compliance with the norms of Judaism. They maintained the tradition of spreading the Jewish schooling in the region. In Samarkand,

in the postwar years, there were two underground yeshivas organized by the

Lubavitch Hasids (Chabad) and the Lithuanian Jews – a secret congress of Chabad Rabbis was also held there.

The anti-Semitic and anti-Zionist state campaign of the late 1940s - early 1950s affected Bukharian Jews. In 1950, 13 activists of the Jewish community in Samarkand were arrested and sentenced to death (later changed to a 25-year sentence in Norilsk). Similar processes were also held in Bukhara and Kattakurgan. Anti-Zionist campaign, as well as the fight against Judaism, the appearance of anti-Jewish satirical articles in newspapers, and anti-Israeli propaganda fueled the anti-Semitism in common citizens. Just like in 1961 in Margilan, there were cases of «blood libel» and other similar manifestations.

The Soviet period, with all its flaws ideological and political constraints,

bloody repression and persecution, had left an indelible mark in the history

of Bukharian Jewish community. There was a lot of positive and unique in it, inaccessible to native Jews in any preceding periods of the history of this

region. 1960-1990 were marked by the unprecedented cultural takeoff and intellectual blossoming. Bukharian Jews in the Soviet Union occupied one of the first places by the number of persons with higher education per capita.

Many of them had a high social status, some held important positions in the government on national, regional, and municipal levels.

During the existence of the Soviet regime, 1100 Bukharian Jews graduated from medical institutions and become doctors. 382 defended their dissertations, 60 their PhDs.

382 Bukharian Jews defended their dissertations, and 60 of them defended their doctoral.

The honorary titles were special awards for the outstanding achievements in science, art, and professional skills. They were given by the Presidium of the Supreme Soviet of the USSR and the Union republics, along with an honorary badge and credentials certificate. 300 Bukharian Jews were awarded with honorary titles.

More than 60 received a master of sports medal, 5 of them had the international masters of sports class medals and 1 International Grandmaster

of 64-cell checkers.

Since the 70's a mass immigration of Jews began, including those of Bukharian Jews who went to Israel, U.S.A and other countries. Immigration especially increased in 1991 after the collapse of Soviet Union.

EUROPE

AUSTRIA (AUSTRIAN REPUBLIC)

Country in Central Europe. Population - 8.58 million of people (2016).

Vienna

The capital of Austria. Population - 1,714 million of people (2011).

Bukharian Jewish community of Austria is concentrated in Vienna. It originated in the 70's of the twentieth century and now consists of 400 families. How was this community formed in the heart of Europe? The immigration of Jews from USSR by Israeli visas started in the 70's but since at that time there were no diplomatic relations between Israel and Soviet Union and no direct communication between the two. Vienna, the capital of neutral Austria became a kind of a gateway for immigrants. Most of them were sent to Eretz Israel from here, and some to U.S.A and other countries. The very first families in 1973 were the families of Asherovs and Rubinovs - 11 people. Some immigrants, confronted by the difficulties in adaption, wanted to return from Israel to Central Asia, where many of them had families left back. With this is mind they made their way to Vienna, and sometimes it took them some very diverse ways to get there. Soviet embassy was in no hurry to return these people to their homeland, and willingly or not, they had to settle in Vienna, look for employment and housing, and then legalize their residence. A Viennese community originally formed as a result of "yerida" – a number of families who went from Israel back to their homeland. The causes of "yerida" were sometimes unbearable social conditions that have prevented many families to realize themselves in the Promised Land. Austria with its genuine democracy and a high level of economic development enabled people in manifestation of their abilities. Austrian Jewish community organizations provided tremendous help to their brothers-in-faith, who arrived in the country.

The second wave of Viennese community replenishment took place in the 80's, when the families that were declined in their permanent residence in the United States decided to settle in Vienna. The third wave of immigration came onto 90's and coincided with the restructuring, and later, a collapse of the Soviet Union. People were purposefully coming directly to an existing Viennese community of Bukharian Jews to settle in Austria.

In 1979, the community of Bukharian Jews of Vienna had premises for common use called the «Russian Club» at Unter Augartenshtrasse, which was used as a synagogue and a community center. In 1980, the community rented a building on Tempelgasse 7. A cultural and religious center of the community occupied the entire first floor of the building. It was a synagogue, a hall for cultural activities and a Talmud Torah for children. A kindergarten was opened. In 1985, the «Chabad» organized an elementary school.

The pioneers (families of Baraev, Kandov, Nektalov, Leviev, Bangiev, Alaev, Zaurov, Natanov, Gilkarov, Pinkhasov and others) had to overcome great difficulties. But in a short time (less than one generation), despite the fundamental differences in the mentality of Bukharian Jews and Europeans, the first were able to achieve an equally high levels in social life. Now Viennese community of Bukharian Jews has businessmen, doctors, and artists. This community jointly with an all-Jewish urban community managed to build a new and unique cultural and religious center in 1992. The gabay of the synagogue from 1982 and until his death was Mordukhai Gilkarov; Moshe Israilov and from 1995, Iskhak ben Ari Niyazov, were its Rabbis.

Community published a «Cultural Enlightment Newsletter,» and from 2001 a periodical «Vienna community» in Russian and German. Editorin-chief of both publishings is Shlomo Ustoniyazov. The first president of the community was Dr. Grigoriy Galibov (from 1974 to 1993), who is now an honorary president, the author of the book «Vienna's page in history of Bukharian Jews,» and the initiator of many good deeds. From 1993 to 2006, Rafael Alaev was a president. From 2006 to 2012 the community was headed by Yuriy Gilkarov. Since 2012, the community is under a new leadership of Amner (Eduard) Kalantarov.

A Congress of Bukharian Jews of Austria that is acting within the framework of the World Congress of Bukharian Jews was created in March of 2003, which was a landmark in the life of Bukharian Jews of Austria.

GERMANY

Country in Central Europe. Population – 82.2 million of people (2016). Capital - Berlin. In the late 80-90's of the twentieth century Bukharian Jews began to immigrate to Germany. At present, the country is a home to about 600 Bukharian Jews.

Düsseldorf

Population - 586 thousand people (2011). Known since the XII century. In 1992, families of Yusupov Iosif and Esther with their children, Mavashev Hanan and Shura, Bachayev Ilya and Esther and their families, Israelov Igor and his wife Nina (Alishayev) and children came from Tashkent and settled here; during the same year a family of Kandhorov Raphael with his wife Sveta and three children came from Samarkand.

Community was established in 1994. Its first president from 1994 to 2008 was David Fattakhov. Iosif Takhalov was temporarily appointed as a president from 2008 to 2010.

The community consists of 200 people. It is registered as a non-profit organization since 2011 and from the same year, the president of the community is Igor Israelov, the owner of the medical office. Members of the community: doctor Mavasheva Polina, dentist Yakubov Alexander, chief engineer Fatakhov David, businessmen-philanthropists Kandhorov Boris and Gavriel, Holmatov Igor etc.

Monthly meetings and lectures are held with community members. There are classes for Bukharian Jewish language, people celebrate religious holidays, and attend a synagogue with Ashkenazi Jews.

Hanover

Population – 523 thousand people (2011). Founded in 1235. First family of Bukharian Jews arrived in Hanover from the former Soviet Union in the 90's of the last century. The community was officially registered by the authorities in May of 2002. Mainly comers from Frunze (Bishkek) live here, two families from Tashkent and one from Alma-Ata. Board members of the community - Yura and Ruben Mataev, and Vladimir Baybachayev. Mikhail Davydov was elected as a chairman of the Community Board. Museum of Bukharian Jews ethnography was founded in 2009.

Community has a Sunday school with drawing and Russian language lessons, choir, children's theater, youth center, and women's club "Orly". It was headed by head Kalontarova Raya in 2003-2011; and from 2011 by Boruhova Raya. The club holds courses in German, English, Hebrew, ballroom dancing, chess and checkers classes.

Various cultural events are taking place here. In 2011, the congregation purchased a property in the new spacious building, with prayer halls, library, etc.

Presently there are 200 Bukharian Jews in Hanover.

Many children are taught in universities. Davydov Dima and Borokhov Aron are dentists, Davydova Diana - pharmacist. Kalantarov Alexandr - doctor. Businessmen - Mataev Yuriy and Mikhail, and Gavrilov Mirgan.

In Friedrichshafen, from 2002 lives a family of Asaf Mullokandov and sons.

In Essen - Yuriy Abramov.

In Mulheim - Havasov Ariel.

In Hamburg, since 1981 Ilya Zaurov lives with family. Their son Mark is studying at the university.

In Leipzig - 3 families of Zaurov from 2002

In Augsburg, two families from 1999: Rubinov Esya (in the past an Associate Professor of German), Leonid Rubinov – a musician.

In Nuremberg, since 1999 lives Rubinova Evgeniya, the pianist.

In Nostrum lived a family of psychiatrist Isaac Damatov.

In Philipsburg there are 2 families: Pilosov George (working as a pharmasist in the company) and Pilosov Evgeniya (works as a head nurse).

In Bernburg live Zhana with Vladimir.

In Wuppertal – Yadgarov Moshe, Nektalov Marat, and Ibragimov Mierhay.

FRANCE (FRENCH REPUBLIC)

Country in Western Europe. Population – 64.5 million people (2016).

Paris

The capital of France. Population – 10.4 million of people (2012). Bukharian Jews of France lived mostly in Paris. Community began forming in the early 1920's, when Bukharian Jewish refugees arrived in Paris through

Germany. These were mainly the families of former industrialists, factory owners, and merchants of 1st and 2nd guilds. The reasons for leaving from Turkestan region were: defarming, seizure of personal property and prosecution.

Refugees from Turkestan got on the boat that took them across the Caspian Sea to Baku, then switched to the train to Batumi, and then to the ship to Istanbul. It should be noted that in every city a refugee family stayed for one or more months. In the first half of the 1920's Abo Malaevich Simhaev, who was a merchant of 1st guild lived in Istanbul. Most likely he had met his countrymen from the Turkestan region in Istanbul. From Istanbul, the immigrants mainly channeled through Hungary to Vienna (Austria), then to Berlin (Germany), and then to Paris (France). In Germany, the Bukharian Jews lived for several months, and sometimes years.

For example, Bakhmal Vadyaeva, Sion Poteliakhoff, and Uriel Simhaev. In the 1930's many families of Bukharian Jews lived in Romania and Germany. At the beginning of the 1920's families of Sion and Bakhmal Vadyaev, Gavriel Vadyaev, Poteliakhoff Sion, Alishaev Pinkhas, Suleiman Shakarov lived in Berlin. Sion Potelyakhov was even one of the partners of Zhurgens Bank until 1926.

The main reason for the Bukharian Jewish relocation to France was an increased anti-Jewish Nazi regime in these countries.

One of the first comers through the European countries to France were the former merchants and factory owners: Isakharov, Sion Vadyaev, later Nathan Davydov, Asaf Achil'diev, Hasid Abramov, Pinkhasovs with their families, and others.

In France, the Bukharian Jews spoke mainly in Russian, since it was the primary language of many immigrants. Magazines and newspapers were published in Russian in Paris.

Bukharian Jews mainly engaged in trade. Many of them had fruit or grocery stores. Chairman of the Bukharian Jewish community in Paris was a native of Samarkand Dr. Asaf Achil'diev (1898-1975). One of the community activists was Nathaniel Abramov. When Nazi Germany invaded France, all the Jews living there, started registering as French, putting them the same stamps in their passports. There were about 40 families of Bukharian Jews in Paris at that time.

Russian immigrant Daniel Osipovich Kachurin, whose wife was Jewish, advised Asaph Achildiev how to save the Bukharian Jews. On his advice, A.Achildiev and Iranian and Afghanistan consuls in France wrote a letter to the City Council stating that Bukharian Jews are not Semites (therefore, they are non-Jews) by nationality, they are a Central Asian and Northern-Afghani cult called Djugut that is practicing Judaism. Then this letter was sent to Berlin, to the Institute of Racial Studies. In Berlin, some scientists said, "These are the real Jews, and they are trying to fool us", while others claimed that there is in fact a Djugut cult in Central Asia and Afghanistan. Eventually Bukharian Jews were recognized as a cult and escaped concentration camps.

According to the list of Bukharian Jews, approved by German authorities on March 4, 1943, Djugut were considered those Bukharian Jews who were born between 1892-1926 and were natives of Balkh, Kokand, Bukhara, Tashkent, and Samarkand, such as: Aron, Adina, Dora, David, Peer, Abram, Nekrat, Isaac, Sarah, Natael, Hasid, Deborah, Zoluha, Tamara and Abigail Abramov; Esther Balhieva; Nathan Meir and Panino Davidoff; Hevsi and Ibrahim Ilyaev; Klara Hokimi; Brucha and Tamara Mamon; Chaim and Shalom Maniev; Suleiman and Daniel Shakarov; Sion, Mira, Samuel, Michel, Riva, Maria, Ronnie, and Alexander Vadyaev.

Some Bukharian Jews were not included in this list, but have gotten the papers that they are new Muslims - «Jadid al-Islam.» For example, Uriel Simhaev got himself such document.

The family of Asaph Achil'diev is not included in this list. He has not been recorded either as Djugut, or as a Jew.

Nevertheless, several Bukharian Jews living in Germany were arrested and deported to a concentration camp of Drancy. From 1941 to 1944 Pinkhas Mamon with his two sons, as well as Yahuda Mamon were held as prisoners.

To date, the community of Bukharian Jews almost completely assimilated or left to other places. Only Rene (Helen) Vadyaeva from the old residents still lives here.

ENGLAND

Administrative and political part of the UK, located in the North-West Europe. Population – 65.4 million of people (2016).

London

Capital of England. Population – 8,6 million of people (2016).

According to Elkan Adlers, Bukharian Jews came to London on trading business as early as the middle of the XIX century. England's community of Bukharian Jews began to take shape in the mid of 20th century and was the largest one in Europe. Wealthy Jews, who moved here mainly from France, Germany and later from Afghanistan, became the first immigrants. First people and families that moved to London were: Yakub Vadyaev, Raphael and Sion Poteliakhoff, brothers Shalamaev, Nisim Issakharov, and later - the family of Menachem-Sivi Davidov, Abram-Chaim Yadgarov, Ilyusha Simhaev, Boris Pinkhasov, Sivi Aminov, Khay-kalontar Pinkhasov, Raphael Mamon, Michael Abramov, Mirzaev, Davidov, Kulangiev etc. Having a certain capital on hand, they were able to open shops to sell furs (Ribi Shalamayev, Abram-Haim Yadgarov, Yuna and Matatiya Mirzaevs), and jewelry (Michael Abramov, Issakhar Mirzaev). Yakub Vadyaev and Sion Poteliakhoff opened larger companies. In 1922 in London, Yakub Vadyaev, the head of the Company "Vadyaev Brothers" and his partner opened a bank to give out credits, as well as the company "British-Romanian" with a branch office in Bucharest that imported and exported textiles. However, Vadyaev's bank could not fully control its loans and went bankrupt in 1928. According to the memoirs of Dr. Alexander Poteliakhoff, the community settled in the boroughs of Golders Green and Stamford Hill. Having no synagogue of their own, Bukharian Jews were praying in the synagogue of the Persian Jews. However, after some time, sponsored by their businessmen Bukharian Jews bought a house in Stamford Hill area. It was decided that the upper floor of this house will be rented out, and on the bottom floor there was a synagogue for Bukharian Jews. On the ground floor there were two rooms. A large one, where all the men prayed, and the small one that was for women. At that time Sivi Aminov presented a Sefar Torah to the synagogue. A synagogue did not have a special dedicated Rabbi because the congregants were educated in religion. In the middle of the twentieth century Bukharian Jewish community consisted of 100 families and moved from Golders Green to Hampstead and Hendon area.

The first generation of Bukharian Jews of England was more united and they were consistent in respect to keeping their religious traditions. There-

fore, the assimilation here was much rarer than in communities of other European countries. The community leaders at different times were: Rafael Potelyakhov, Sivi Aminov, Sion Potelyakhov, and Ilevuhaim Yadgarov. While the first generation of Bukharian Jews in England mostly engaged in trade, the second received a higher education. A. Potelyakhov, Yakov and Michael Aminov became doctors; Robert Potelyakhov became a lawyer. Presently 15 Bukharian Jewish families live in London and few in Manchester. The elderly people live in different parts of the country.

ITALY (ITALIAN REPUBLIC)

Country in southern Europe. Population - 66.7 million people (2016). Capital – Rome - 2.8 million (2016). Bukharian Jewish community began forming in 1958 in Milan - the population - 4.3 million people (2012) - (30 families) and Rome (20 families).

The bulk of Bukharian Jews came to Italy from Israel in search of economic stability, but some settled in Italy in the second half of the 1980's when they left the USSR. Among the first to move there were Zilpa and Zakai Mordehaev, Abram and Tamara Lazarov, Bension Harel, and Shmuel Abraham. They settled in a prestigious area of Milan, near the community of Iranian and Afghan Jews, with Jewish schools and synagogues. Being fluent in the languages of fellow Afghan and Iranian Jews, Bukharian Jews opened businesses in diamonds and pearls processing. Realizing that you can freely have a thriving business in Italy, the Jews began inviting their relatives there.

ROMANIA

Country in the south of Europe. Population - 19,8 million of people (2012). Capital – **Bukharest** – 1.8 million of peoples.

Bucharest

A small community of Bukharian Jews of Romania began to form in 1928. First to Bucharest came the merchant Gabriel Vadyayev. He opened a branch of the company "British-Romanian" selling manufactory. Yakov Vadyayev was a President of the company with its head office in London. The company existed until 1933. Bukharian Jewish community, which consisted of five families of merchants Gavriel Vadyayev, Shalomo Simkhaev,

Ari, Abram, and Sivi Rubinov, Osher Yakubov (Lahchak) that mainly lived in Bucharest and Galati. Most of the Bukharian Jewish families owned the small shops. The reason for the collapse of the community was World War II. Those who were able to leave, fled to other countries, and those who remained were forced to change their names and nationality. For example, Rubinovs became Persian subjects with surname Rubenzade.

Community existed until the mid of 1940's, when G.Vadyaev moved to America, Rubenzade to Argentina and Simhaevs to Israel.

ICELAND

Musaeva Dorrit (native of Jerusalem) – b usinesswoman. Lived and worked in London since she was 12 years old. In 2003, she married Olafur Ragnar Grimsson, who was later elected as the President of Iceland, so she became the First Lady of this country.

SWITZERLAND

Mullokandova Oksana lives with her family in the city of **Constant.** Since 1990, works as a nurse at the cardiology center.

HOLLAND

Takhalova Sofia – a naturopath. Lives with her family in the city of **Venlo.**

LATVIA

Rubinova Galina – dentist. Since 1946, lives with her family in Riga.

A S I A

THE STATE OF ISRAEL (In Hebrew - *Medīnat Yisrāel*)

Declared on May 14, 1948. Located on the eastern coast of the Mediterranean Sea. Capital - Jerusalem. Population of more than 8.6 million people (2016), of which 6.0 million are Jews. Official languages Hebrew, Arabic.

At the time of founding of the State of Israel, there were around 6000 of Bukharian Jews there. Their mass repatriation began in 1972, and during the first three years, about 12 thousand of Bukharian Jews arrived in Israel. Currently, their total number is 120 thousand people. According to the Ministry

of Immigrant Absorption (2005) Bukharian Jews live in 30 cities. More than 75% settled in the cities of Jerusalem, Ohr-Yehuda, Ramle, Tel-Aviv, Kiryat-Malachi, Holon, Afula, Netanya, Dimona, Be'er Sheva, Bat Yam, Ashdod, Ashkelon, Petah-Tikva, Kiryat Gat, Haifa, Rehovot, Ramat Gan, Rishon-Lezion, Lod, Karmiel, Nazareth-Illit (2007).

By the second half of XIX – beginning of XX century the Jews of Bukharian Emirate moved to the cities of Turkestan region that were under the Tsarist Russia. It was at this time that the first wave of immigration to Eretz Israel started. The first immigrants were few in number; they were mostly pilgrims coming to pray at the tombs of saints. Most of these immigrants did not settle down in Eretz Israel, and returned to the countries of Galut – these were the leaders of the Jewish communities in Central Asia, who could afford the high costs associated with the long and difficult journey to Eretz Israel. The traveling at that time was very dangerous, and not everyone who left Bukhara reached their target without loss.

Wave of immigration began in 1882, and in the late 1890's, hundreds of Bukharian Jews arrived in Eretz Israel for permanent residence. First immigrants from Bukhara settled in the old city of Jerusalem. Conditions of life in the Jewish Quarter were quiet difficult, and immigrants sought to expand their living space. During this aliyah, which lasted until 1914, about 1500 people settled in Jerusalem. A small community was formed in Jaffa.

In 1889, immigrants have decided to form their own association «Hovevei Zion. Society of the Jewish community in Bukhara and its surroundings.»

In 1890 from Bukhara to Jerusalem arrived Rabbi Shimon Chacham, Rabbi Avraam Aminov, Rabbi Sholomo Musayev, Rabbi Iosif Hodzhainov, Iskhak Isakharov, Haim Moshiyah, Faizi Mosheyev, Israel Hefetz, Yakov Meir, etc.

In Central Asia (Bukhara, Samarkand, Ferghana, Kokand, etc.) and in Jerusalem there was a process parallel to the development of Bukharian Jewish culture and adaptation. That was the development of Bukharian Jewish literary language based on the writings in Hebrew.

In Jerusalem, a particular kind of literary school headed by Rabbi Shimon Hakham (1843-1910) was formed, the main merit of which was the creation of the literary language of the community-based Jewish-Tajik dialect and a translation of a number of works of Eastern European «Haskalah»

from Hebrew to the Jewish-Tajik dialect. At the same time a mass book-publishing and translation activities began. Before the outbreak of World War I more than 120 books in Bukharian Jewish language were published using the Hebrew alphabet.

A dictionary in six languages «Milim Shisha» by Shlomo Bobojon was published in 1911 in Jerusalem and in 1907 it was the Hebrew-Russian-Bukharian Jewish dictionary by David Kaylakov.

In 1890, members of the Association «Hovevei Zion» appointed a building committee for «construction of buildings in the holy city of Jerusalem, and for the construction of synagogues, schools and other publicly used facilities needed in the community.» In 1891 the construction of Rehovot, a new residential quarter of Jerusalem outside the city walls, began. On the eve of its formation, the Bukharian Jewish community in Jerusalem consisted of approximately 500 people. This district was later called «Shkhunat Bukharim» («Quarter of Bukharians»).

In 1897, a quarter of Rehovot included 179 houses, three synagogues, one Talmud Torah (religious primary school for boys) and a yeshiva (religious seminary). The second stage of its development began in 1914, when they built luxury homes that made this area extremely elegant comparing to other residential neighborhoods of Jerusalem at that time. Rehovot served as a true model for the development of an ethnically homogeneous region. It thrived and expanded for 25 years.

Next to new houses Bukharian Jews built religious and philanthropic institutions. The most famous of these was Talmud Torah. At an early stage of immigration, young people (minors) from Bukhara were sent to study to Jerusalem and their parents waited for them to return home.

A Bukharian Jewish program of Talmud Torah in Jerusalem, unlike any other school programs included Hebrew classes. The District Committee held a leading position in the community, and had a great influence on the residents of that community. The Committee worked with the Council of Sephardic communities, which was closely connected with the Bukharian Jewish communities abroad. The responsibility of Council included collection of money from the Bukharian Jews abroad for their own institutions and for other communities in Eretz Israel.

Bukharian Jews of Central Asia supported community in Jerusalem, Hebron and Tiberias; the hospital of «Lingav Ladakh» in Jerusalem.

Among the contributors there were prominent businessmen: David Kalontarov, Pinkhas Abramov, brothers Mullokandov and Fuzaylov, and A.Simkhaev.

Since 1911, the situation of Bukharian Jews in Eretz Israel began to deteriorate. New immigration from Bukhara was mainly consisting of elderly, children or poor people. Having no support, they became a burden to the whole community.

The World War I led to the destruction and devastation of Bukharian Jewish settlements in Eretz Israel. The condition of life was getting worse and on top of it people's property was partly confiscated by Turks. Some traders were evicted from their homes. Cotton fields and wineries became empty. There were poverty, hunger and diseases. The Russian Revolution and the impoverishment of Bukharian Jews have deprived them of an opportunity to support their compatriots in Eretz Israel.

After the revolution, economic issues and issues with practicing their faith and traditions caused by the rule of the Bolsheviks led many Jews to leave from Central Asia. The Zionist movement activists urged Bukharian Jews to choose immigration to Eretz Israel. In 1920-1921, several groups left Bukhara. About 500 people got to Jerusalem. Immigrants came to Shkhunat a-Bukharim in Jerusalem, which then was not in its best condition. Once gracefully looking houses were now almost completely destroyed by the war. Young people did not have the opportunity to learn. Only with the help of institutions such as «Joint: distribution committee of American funds for the Jews - victims of war» and «the Zionist Commission for Palestine», the affected areas were restored and some institutions were reestablished.

It was during the 20's that Bukharian quarter had undergone the great changes: from the homogeneous it turned into one where the population consisted of various social groups and strata. Spacious buildings attracted many immigrants from other ethnic communities. Several active organizations such as agricultural associations and central Sanatorium of Kupat Holim Hospital had settled in the neighborhood.

In 1930, there were approximately 3,000 residents in Shhunat a-Bukharim, and only some of them were of Bukharian Jewish origin. Besides the residents, there were approximately 1,500 people, who were registered as students at different kinds of schools. In 1938, the number of residents

reached 4,500 (including those students). This quarter was one of the most densely populated in Jerusalem.

There were open Jewish schools, working under the auspices of the Department of Education, including Spitzer school for girls, yeshiva Hamishtalmim and Jewish Gymnasium. In Shkhunat a- Bukharim there were three of the five high schools and three out of ten elementary schools, working in Jerusalem at that time. Before the war, Bukharian Jews strongly supported the Sephardic yeshiva in Jerusalem. Yeshiva was founded in Rehovot Hanayar. It, as well as the adjacent synagogue attracted a large number of Kabbalah Students in Jerusalem. Another yeshiva that was founded at that time Ohel Moed, formed the core of education, along with Porat Yosef yeshiva in the old town, founded later. Yeshiva Shoshanim Le David and the School Bnai Zion were located right in the neighborhood. These educational institutions made the quarter unique.

In the Bukharian Jewish community in Eretz Israel children were taught in heders, yeshivas and at the Talmud Torah. Hebrew was the language in which subjects were taught. The subjects included: spelling and grammar, Hebrew prayer book, the story of the people of Israel, and Tanach. In high school children studied the Mishnah, Talmud, and Shulchan Aruch with commentaries.

Bukharian Jews began to settle not only in Jerusalem but also in other cities. For example, in 1920 in Petah Tikva lived families of Fuzaylov and Mirzokandov, only about 15-20 families. In Jerusalem, 7 Bukharian Jews had large houses with courtyard territory where ceremonies and festivities were held. There were Bukharian Jews who had returned from Egypt, Syria, Iran, and Afghanistan. The following people were most actively involved in public affairs: Moshe Isaev, Kandinov, Arihay Borukhov, Kalontar (Pinkhasi) Yakubov, Boboev, Shlomo Sofiev etc.

The country has 270 kibbutzim; about 130 thousand of people live there, including many Bukharian Jews. Kibbutzim are grouped into several federations.

The abolition of the NEP and abrupt restrictions that were imposed onto Jewish life in 1928, as well as the worsening of the economic situation of the Jewish communities in USSR caused the flight of thousands of Jews from Central Asia to Iran and Afghanistan with an ultimate goal to reach Eretz Israel. Since 1933, the number of Jews leaving Central Asia has grown

every year until it reached its peak of 4,000 in 1935. Refugees concentrated in cities near the border with Afghanistan and Iran, where they received assistance from both, the local Jewish communities and Bukharian Jews of Eretz Israel and London, until they were granted visa to enter Eretz Israel. Some of the refugees died on the way, but that did not stop others. As a result of the efforts made by the committees of Bukharian Jews in London and Jerusalem, the Jewish Agency issued visas to refugees who had no relatives in Eretz Israel. It usually required almost a year to reach Eretz Israel through Damascus and Beirut. In 1935, the Iraqi government closed the border with Iran, effectively blocking the passage of Jewish refugees. Bukharian Jews, who were waiting at the border between Iran and Iraq, were forced to go to the distant India, hoping that from there they will be allowed to go to Eretz Israel by the sea. Some of them reached the port of Haifa in 1937. Until 1939, about 2200 refugees from Central Asia arrived in Eretz Israel.

With the onset of World War II, the maritime transport was also closed. Refugees were forced to remain in Iran, Afghanistan and India. In this difficult economic and legal situation, not one organization has done anything to save them. Thousands of Jews from the southern regions of the USSR accumulated in Iran in 1942. Only in late 1944 - early 1945 they were allowed to enter the Land of Israel. However, several hundred of Bukharian Jews remained in the Indian and Afghan cities and came to Israel only after the declaration of the state in 1948.

A high point in the relocation of Bukharian Jews to Eretz Israel was reached in 1934. Only a small portion of repatriates chose old Bukharian quarter in Jerusalem as their residence. Most of Bukharian Jews localized in Tel-Aviv, in its southern regions. Among them were the following: Aron and Yafa Yakubov (Yakubowicz), Aaron Zaurov, Khiya Zaurov, Aronov, Isaac, Mazol Ogul with children, Ari Rybakov's family, etc. They built many synagogues and made them into the centers of the settlements. In 1936, the organizations for Bukharian Jewish immigrants were established in Jerusalem and Tel Aviv. Youth was organized into movements: mainly Bnei Akiva and Hanoar Haoved, in which a foundation for further study in yeshivas was established. Hundreds of immigrants had moved into Petah Tikva, Afula and Haifa.

Beginners, who were controlled by political parties, founded various charitable organizations for new immigrants, undermining the primacy of

the Main Committee in Jerusalem. The Main Committee that at the time controlled most of the property owned by Bukharian Jewish community, firmly opposed to any attempts to weaken it. However, the death of some of the leaders of the committee in mid 1940 has created a vacuum that was felt on the spiritual and organizational level, particularly in Jerusalem. Bukharian Jews became a minority on their own territory and the lack of funds has led to stagnation in the committee's actions. Many of the quarter residents left to go to Tel-Aviv, where there were much more opportunities to get an employment. One of the clearest examples of the implementation of new economic initiatives at that time was the founding of the Enterprise «Yahalomey Bukhara» in Netanya, in 1942

In 1953, a Bukharian Jewish newspaper «Tvuna Aklu-Fahm» («Wisdom») with Jewish graphics was published in Israel. The newspaper was coming out up until 1972.

In 1965, Israel's Chief Rabbi Mani Borokhov went to Tashkent. He was invited to the Knesset by the head of the state, David Ben-Gurion. He stated that most of Bukharian Jewish population of Central Asia is ready to immigrate to Israel and there is a need to create appropriate conditions for this move. In the early 70-s of the twentieth century the first immigrants were the following: Avner Leviev, Emanuel Sionov, Yoska Alishaev, Zhora Moshiyakhov, brothers Elizarov, Ibragimov, Kaykov, Dabakarov, Yakov and Lida Haimov, Olga and Adik Aminov, Haimchaeva Raya with her family, and others

About 15,000 people repatriated until the end of 1982. 94% of Bukharian Jews with their larger families went to Israel. There were 45% of children and youth; about 37% of people with higher and secondary vocational education. The main driving force behind the repatriation was religious motives. After each wave of immigration the relatives of immigrants remained in Central Asia and in the 1990's many began joining their relatives in Israel. An increasing political instability, violence, and civil war in Tajikistan led to the following dynamics in the mass immigration of Jews (including Bukharian Jews). For example, in 1989, 1,544 people went from Uzbekistan to Israel, in 1990 – 20,969, in 1991 – 14,277, in 1992 – 5,665, in 1993 – 8,724, in 1994 – 6,408, in 1989-94 – 57,587 people; of which 27,844 were form Tashkent, 6,444 from Samarkand, 2,542 from Bukhara, 2,367 from Ferghana, 1,795 from Andijan, 1,371 from Kokand, 383 from Shakhrisabz, 369

from Namangan, 130 from Termez (data from «Concise Jewish Encyclopedia», 1996, Volume 8). Now, according to Ilya Lodayev, Israel is a home to about 200,000 Bukharian Jews. Other authors cite a figure of 150 thousand of people. Supported by the State of Israel and with the assistance of charitable organizations, the Jewish Agency, sponsors, and Brit Yotsei Bukhara, almost 90% of Bukharian Jews had purchased homes, cars, got a job, in other words – successfully passed the absorption into a new society. In modern Israel, the children are taught in yeshivas and public schools and receiving a twelve-grade education, after which they take the tests, entitling them to enrolment into places for higher education. 1,500 Bukharian Jewish students attend universities and institutes in Israel. Amnon Cohen, the member of the Knesset created a Center for the Study of the history, traditions and customs of Bukharian Jews at the Institute of Ben-Zvi.

Bukharian Jews in Israel and other countries tend to live compactly. These are the places of Tel-Aviv where they live: Tel -Kabir, Kiryat Shalom, Shapiro; city of Ramle, Or-Yehuda, and Kiryat-Malachi. They have a large number of Bukharian Jewish synagogues. The dynamics of their growth and development is very interesting. 7-10 years ago Bukharian Jewish synagogues were opened in shelters or other non-adapted for these purposes places, but 3-5 years ago, the construction of new comfortable synagogues began. Over the past two years, 12 of them were built. They are all built at the expense of the community, which once again points to its material well-being. This way, Ilya Lodayev built a three-story synagogue in Petah Tikva using his family savings and named it after his father.

Bukharian Jews also achieved considerable success in the secular life.

BUKHARIAN JEWISH CENTERS IN ISRAEL

The World Congress of Bukharian Jewish (WCBJ)

WCBJ was formed in 2000. Its founder and president throughout the years is businessman and philanthropist Levi Leviyev. Currently, the chairman of the Congress is David Arabov, and the chairman of the public council of the Congress Zalman Elizarov.

WCBJ unites: Congress of Bukharian Jews of the USA and Canada, Congress of Bukharian Jews of Russia, communities of Israel, Austria, Germany, Uzbekistan. **WCBJ** realizes an important and urgent task - the

unification of all Bukharian Jews. The main task of **WCBJ** is to preserve Jewishness, its spiritual origins, religion, to develop the vivid and original national culture created by centuries.

Congressional activity covers almost all aspects of the life of Bukharian Jews. It provides material support to low-income families, finances the activities of many synagogues, organizes summer children's camps, bar and bat mitzvahs, grants scholarships to students, and conducts various events.

The women's forum, headed by Olga Leviyeva, is organizing the women's movement, marriage and family called "Connecting the Hearts".

BJWC was the organizer and sponsor of the IV and VI International scientific conferences called "Bukharian Jews: Judaism, tradition, history, culture - yesterday, today and tomorrow" held in 2003 and 2014 in Israel. **BJWC** provides material support for book publishing, organizes forums for Rabbis and gabays, scientists, public figures, the workers of arts and culture.

Over the past years World Congress held 17 conventions with participation of community representatives of many countries: USA, Russia, Austria, Germany, Uzbekistan, etc.

The subjects of these conventions highlight the importance of Bukharian Jews in the world history. The 11th Congress that took place in 2011, showed the role of our nation in saving the lives of the people who were evacuated from the cities of the European part of the USSR – primarily the Ashkenazi Jews. Bukharian Jews did not only fight on the fronts of World War II, but sheltered families of their Ashkenazi brothers in their homes.

The 12th convention was devoted to the 120th anniversary of the quarter "Shkhunat Bukharim" in Jerusalem, built by Bukharian Jewish philanthropists, who arrived from Samarkand, Bukhara and other Central Asian cities. The participation the president and the prime minister, members of Goverment as well as the presence other Honorable guests it raises the authority of Bukharian Jews.

The World Congress of Bukharian Jews annually graduates scholarships for young people who study in higher educational institutions of Israel. Currently, about 10 thousand young Bukharian Jews are studying in colleges and universities of the country.

A new office of Congress is in Tel-Aviv (since 2011, which is named after the associate of Lev Leviev, late Yuvdo Elizarov who was a leader of gabay's Forum. The newspaper "Menorah" and all services of the World

Congress are located in this new building. Here, at the great hall all the meetings of Bukharian Jewish writers, poets and journalists, as well as prayers and many other community events take place.

In February of 2017 the 17th convention of **BJWC** took place.

"A Man of the Year" is a contest in various categories that has been held for several years. In 2010 this title was given to the President of Colorado community Yakov Bachayev, in 2011 – to Jacob Abraham, in 2012 – to Zalman Zvulunov, the executive director of the Queens gymnasium "The Jewish Institute of Queens", and Simcha Alishaev – president of the Center of Bukharian Jews in New York; in 2014 – to Aron Aronov – director of the Museum of the heritage of Bukharian Jews and Ezro Malakov – the national hafiz; in 2015 – to Robert Pinkhasov – president of the community scientific Center *Roshoyi* and Boris Kandov – president of the Congress of Bukharian Jews of the USA and Canada; in 2016 - to Amnun Tsadikov – rabby of the synagogue and Rena Elizarova – the correspondent of the *Menorah* in the United States, in 2017 – to Rafael Nektalov, the editor-in-chief of The Bukharian Times..

The newspaper "Menorah"- printing organ of a World Congress was founded in 1999. It is published weekly and it highlights religious, cultural, and social life of Bukharian Jewish communities in the world: Israel, U.S.A, Russia, Austria, Germany, Uzbekistan and Tajikistan. It is being delivered everywhere where there are Bukharian Jews.

Forum "The Heritage of Bukharian Jews"

In December 2012, on the initiative of Markel Fazylov at the World Congress of Bukharian Jews a forum of researchers of history was created. Hana Tolmas, Ph.D., was elected Chairman. One of the tasks of the forum is the publication of books on the history of Jewish communities in the cities of Central Asia. Since 2015, M. Fazylov has been elected chairman. In 2013, the forum held a series of lectures "Bukhara in Israel", organized a seminar for young leaders "My Community". In 2014 the forum prepared the 6th international conference in Israel, became one of the founders of the magazine "My Israel". The Forum carried out several projects, published books, including a collection of theses of the participants of the 7th International Conference in Vienna.

Forum "Heritage of Bukharian Jews" on September 12-15, 2014, held the 6th international scientific conference on the topic "Bukhara Jews: Cur-

rent Issues in History and Culture". The chairman of the organizing committee is M. Fazylov. The conference was held at the Holon Technological Institute. As a result of the conference, a collection of articles by well-known scientists from Israel, the United States, Russia, Tajikistan and Uzbekistan was published under the title "Time to collect diamonds". The conference adopted a number of important decisions, including – to prepare for publication the book "The popular history of Bukharian Jews" in large circulation for general use.

August 15, 2016 at the initiative of Markel Fazylov in the restaurant "Bukhara ha-Yafa" was a competition for cooking dishes Bukharian-Jewish cuisine, which was attended by 10 young women and girls. Sponsor of the event Mordekhay Kimyagarov – chairman of the international cultural center "Friendship" natives of Russia and Central Asia. The chairman of the jury, the popular TV presenter in Israel, Israel Aaroni, identified three winners of the contest. The contest showed the rich national cuisine of Bukharian Jews.

Forum "Cultural figures of Bukharan Jews"

The forum was organized at the World Congress of Bukharian Jews in October 2014 on the initiative of Markel Fazylov. The forum brings together musicians and singers, actors and directors, artists and writers. The well-known poet Nisan Niyazov was elected as chairman, as deputy – director of documentary films about Bukharian Jews Yury Borokhov, as secretary – writer and translator, Doctor of Science Viktor Bokhman. Since 2017 the chairman is Yu.Borokhov.

In 2014, the forum held an exhibition of paintings of artists in the city of Or-Yehuda, where, with the support of deputy the mayor of the city Zhanna Cohen organized the concert of the outstanding singer Avram Tolmasov. Repetitions of Niyazov's play about Ilyas Malaev began with the participation of Sophia Baldalbayeva, Amnun Davidov and other actors. The director of the performance is the People's Actor of Uzbekistan Professor Sason Benyaminov.

In December 2016, for the first time in Israel, an International Shashmakom Festival was held, dedicated to the 110th anniversary of the outstanding connoisseur of Shashmakom Barukh Zirkiyev. The organizing committee led by Markel Fazylov held a concert with the participation of famous singers of folk classical music, a conference on Shashmakom in Jerusalim. Scientists and musicians from Uzbekistan, Tajikistan, the USA, and Israel took part in the festival. The book "Shashmakom and Bukharian

Jews" (compiled by M. Fazylov) was published – a collection of articles of the participants of the conference, a disc with songs of shashmakom performed by great singers who died (composers N.Niyazov, D.Borukhov, M.Khen), a film was prepared (director Yu.Borokhov). General sponsors: Hanan Benyaminov, Mordekhay Kimyagarov and Yakov Katayev (USA).

Forum "Public opinion of Bukharian Jews"

In December 2014, on the initiative of Markel Fazylov, a forum "Public Opinion" was created. It included the heads of general organizations, famous figures of culture, science, medicine, etc. Forum members meet once a quarter to discuss current issues. In 2015, the forum was headed by the Doctor of Sciences Abba Priev (Hebrew University, Jerusalem), the deputy was elected master of the draft checker David Borukhov. The forum is engaged in a sociological survey of members of the community on various aspects of life in Israel. The forum determines the "Person of the Year" in various nom.inations through a questionnaire and awards it with a special diploma.

Association of people from Samarkand

The association "Sogdiana" was registered in 2010 on the initiative of Markel Fazylov (chairman), Avraham Kimyagarova (deputy), Gaby Safiyev (treasurer) and Jeanne Cohen (general director). The main task of the association is to preserve ties with the former homeland and study the objects of material culture of the Jews of Samarkand. Members of the association created a database with photographs of the graves of the Jewish cemetery on the Internet **www.samarkandfund.org**, the museum "The Jews of the region in the past and the present", help the Jews of Samarkand, participate in other programs. Together with the Academy for the Development of Technology (USA), the Association published two books. In 2015, G. Safiyev was elected chairman. Active members – I. Ladayev, A. Priev, V. Kimyagarov, B. Alishayeva, I. Kimyagarov, B. Abdurakhmanov.

Association "Sogdiana" organized international tournaments in checkers. In May 2013, the World Cup among Bukharian Jews was held in the Jerusalem center "ABA" (Shlomo Khezak) with the participation of Grandmaster M. Fazylov (1), masters of sports Sh. Borokhov (2), E. Shimunov (3), Ya. Faylaeva, D. Borukhov, R. Normatov and others. The championship was held at the initiative of Gaby Safiyev and the president of the Federation of Checkers of Israel, Yuri Goldstein. In April 2014 the competi-

tions were held in Holon with the support of the President of the Technological Institute Eduard Yakubov. The first place was taken by Yu Kirillov (Russia), the second by V. Gabrielyan (Belarus), the third by G. Dorfman (Israel). In November 2016 the match between Israel and Uzbekistan took place.

Associations of "Ohr Avner" and "Ohr-Khana"

Established in 1997 in Israel by Levi Leviyev in honor of his parents, Avner and Khana Leviyev. This is a network of private religious preschools, primary and secondary schools for boys ("Or-Avner") and girls ("Or-Khana"). Both, immigrants and natives of Israel study at these schools. These institutions are under the control of the Ministry of Education, Culture and Sports.

Schools "Or-Avner" and "Or-Khan" are located in the cities of Or-Yehuda, Dimona, Elat, Tel Aviv, Ramle, Ashdod, Kiryat Yam, Lod. Qualified teachers work here, summer youth clubs and summer camps operate.

«Brit Yotzei Bukhara»

Public non-partisan organization (amuta), was opened in 1972 in Israel, of the representatives of Bukharian Jewish community (Yasha Kalontarov, Aaron Pinkhasi, Mashiah Mirzayeva, Shulamit Tillaev etc.). A lawyer Amnun Solomi was amuta's first president from 1972 to 1997. From 1997 it was Yoseph Bar-Natan. The leaders are the brothers Bencion and Pinchas Fusailovs. The first general director was Mashiah Mirzaev, the second - Rafael Eliadshin, the third - Aron Aroni, the fourth - Shoshana Ron (2001-2016), since 2016 - Ronit Elnatan.

In 1974 amuta organized a fund "Avuka" that has a goal to provide scholarships to Bukharian Jewish youth in universities where they receive higher education. The Fund is being replenished by the contributions of Bukharian Jews, mainly brothers Pinkhas and Bension Fuzaylov. Amuta cover gifts for the needy during the holidays of Rosh Hashanah and Passover, since 1990 it organizes free meals for the elderly and disabled, provides funds for the publication of books by Bukharian Jewish authors, and subsidizes Bukharian Jewry history courses at Bar-Ilan University (Ramat Gan). Together with **BJWC** and club "Roshnoi" (USA) "Brit Yotsei Bukhara" organized the 4th scientific conference on the history and culture of Bukharian Jews.

With the support of this organization, a series of concerts were held and a musical and drama theater named after M.Tolmasov and G.Mullokandov was created. Currently the presidium of amuta consists of 150 members. First new immigrants that constituted the presidium were Iosif Gulkarov, Ilyau Lodayev, Avraam Kaikov, and Iosif Haimov.

"Brit Yotzei Bukhara" entered into an agreement with the Israeli Ministry of Education for additional subsidies for Bukharian Jewish youth studying in universities and colleges. A project was designed to preserve the historical heritage of Bukharian Jews so it could to be handed in to the next generation.

Constant concerns of the organization are those of housing, employment, schooling and kindergartens for children, education in general and material assistance to needy families. Children are at the focus of "Brit Yotsei Bukhara": their training in schools, creation of study groups to study Bukharian Jewish dances and music, training and educational tours to get acquainted with the geography and history of Israel. Clubs are organized for the rational use of the leisure time for women, youth and the elderly. Events dedicated to national holidays are being held. For 15 years a monthly periodical "Bukharskaya Gazeta" that is published in three languages – Russian, Hebrew and Bukhara – serves as a voice of the community.

Professor I.G.Priev had made an enormous contribution to the process of adaptation of Bukharian Jews in 1990's.

The printed organ of "Brit Yotse Bukhara" is the monthly "Bukhara newspaper" in three languages - Russian, Bukhara and Hebrew.

Thanks to the efforts and financial support of amuta Brit Yotsei Bukhara, there are lectures on the history and traditions of Bukharian Jews held at Bar-Ilan University. In 1999, the Ministry of Immigrant Absorption awarded the organization with a special Certificate of Excellence. Not one amuta received such an official recognition.

Olami Social Movement

Created in 1988. The initiators and organizers of this movement were Amnun Cohen – deputy mayor of Ramle (1993-1995), deputy of 15th, 16th, and 17th convocations to Knesset of Israel, vice-speaker of Knesset; and Isaak Yagudayev – deputy mayor of Ramle (1995-2002). Movement resolved important problems: opening of an office of absorption at municipali-

ty, creation of women's and men's clubs of interests, publishing of Olami Golos (Voice) local newspaper, and building of communal residences.

A student forum is created; several folklore ensembles, musical-dramatic theater, and the betterment of socio-domestic conditions were implemented. These events raised the political status of Bukharian Jews.

On the 2nd of August of 2003, Avraam Natanov was elected as chairman of the Olami movement and leader of Bukharian Jewish community in Ramle, from 2006 Nisim Pinkhasov was a deputy mayor of Ramle, and from 2012 – Olami party president and deputy mayor of Ramle is Zina Isakova.

LEV-olim leh-maan Israel Party

(Heart of Repatriates for Israel)

It was organized from the movement of the same name by the publisher of Bukharskaya Gazeta (Bukharian Paper), Mr. Ovadya Fatakhov, some months prior to elections held at the Knesset in 1999.

Party participates in elections, defends the interests of the community, contributes to the fact that the old people lived with dignity in the declining years, and our community has become equal among equals.

During the elections, which included the participation of 32 parties, LEV did not receive enough votes to enter Knesset.

Shaarei Zion (Heb – "Gates of Zion")

One of the largest community organizations in Israel that works with repatriates Bukharian Jews.

Created in 1984.

Founder – Rabbi Iosif Alishayev. Developed a wide network of teaching and educational establishments with subsidized payments for teaching. 1500 students study in 70 educational institutes (colleges, yeshivas) of the "Shaarei Zion" system.

Organization also resolves questions of repatriates absorption and active charity work. Shaarei Zion network works throughout the entire Israel, and also USA, Canada, Austria, and cities within CIS.

Shaarei Zion took active part in creation of the World forum of heads of yeshivas and Rabbis of Bukharian Jewish communities.

In 2001, a branch of the Shaarei Zion organization was established in USA.

Moreshet Yahdut Bukhara be Israel

Amuta was officially registered in November of 1986. Avner Leviev, a well-known benefactor was a founder of Amuta and Eli Aminov, its Director. Organization constantly deals with absorption issues, including a religious absorption. At the center of attention are frequent questions on the fathersand-sons relationships, returning of olim hadashim to Jewish roots. Amuta takes care of people who find themselves below poverty line, and supports the needy by providing various items for domestic purposes. It deals with questions of employment, problems faced by single mothers and the youth.Towards the end of 1980s and beginning of 1990s (1988-1993), Eli Aminov was elected as a deputy of Tel Aviv City Council, and in his second term fulfilled the duties of the deputy mayor dealing with Aliyah and absorption, heading the Council on their work with repatriates.

In October of 2003, Eli Aminov run for Tel Aviv Council once again and was re-elected as a deputy of Tel Aviv City Council.

Bukharim le mean Or Yehuda

In 1989, this city movement was formed, intended for joint participation of members of the Bukharian Jewish community in municipal elections. Presently, Moshiyakh Davydov serves as the director of Bukharim le mean Or Yehuda, and his administration insludes Rafoel Borukhov and Mikhoel Abramchayev, as well as an administrative assistant Gavriel Zaurov.

Primary task of the organization was to help with integration of new repatriates to Israeli community, employment, improvement of educational level of students, organization of tours around the country, entertainment events, thematic evenings of folklore, and organization of religious holidays. A lot was done for the religious development of young people.

During the municipal elections in 1983, Misha Tutiyev was elected and acted as member of the Municipality of Or Yehuda up until 1998.

During the period of 1989-1993, a social organization Bukharim le mean Or Yehuda made its own list of candidates. As a result, Misha Tutiyev and Rabbi Boris Itzkhakov were elected to the City Council. Misha Tutiyev was

named a Mayor's Deputy and a responsible person for education, and Boris Itzkhakov a member of municipality.

During 1993-1998, a number of Bukharian Jews were elected to the Or Yehuda municipality: Rabbi Boris Itzkhakov, Misha Tutiyev (from the list of Bukharim le mean Or Yehuda), Meirkhay Abramov (from Emet party), Meirkhay Benyaminov (from Shas party). Rabbi Boris Itzkhakov was elected as Mayor's Deputy but after some time, he was promoted as a Director of Religious Department and Misha Tutiyev was named as a Deputy Mayor (voluntarily). The rest were elected members of municipality.

During 2003-2008, some of representatives of Bukharian Jewish society in Or Yehuda created a new community organization called Or Yehuda Beitenu. The new organization almost immediately succeeded in electing of three of their own representatives to City municipality. They were: Moshiyakh Benyaminov (elected deputy mayor), Khanan Benyaminov and A. Borukhov. Currently, Zhanna Cohen serves as an assistant to the Mayor in culture and employment.

Union of World War Two Veterans – Bukharian Jews

"Union of World War II veterans – fighters against Nazism" was created by former war veterans - Jews in 1977. The main attention was paid to helping the war participants in their settlement on the land of their ancestors, caring for the wounded, sick and elderly veterans - Jews.

Bukharian Jewish organization of World War II veterans in Israel is mainly represented by Ramle committee of war veterans. A large number of Bukharian Jews including the war veterans reside in Ramle. In 1981, the *《Union of World War II veterans - Bukharian Jews》* was formed.

A veteran of Soviet Finnish and World War II, Iosif Abramov was elected as a first chairman of the Union of veterans. The main goal of «Union of World War II veterans – Bukharian Jews» was to unite former frontline soldiers in one organization and provide them with full assistance, especially those who were disabled or ill, so they could adapt to new living conditions. A disabled veteran of Finnish and World War II, Boris Sufichayev was a director of this organization from 1985 to 1988, and then it was Aron Aronkhayev. For many years, a talented journalist and author and a disabled veteran Zeyev Nektalov was a leader of «Union of veterans – Bukharian Jews». From 2003 to present, organization is led by another disabled veter-

an, retired captain of guard Rakhmin Matatov. He was recognized as «Person of year - 2011» by World Congress of Bukharian Jews.

The Committee actively promotes the importance of Victory Day in society – May 9, the participation of the Soviet Army in the final victory over fascism and the huge contribution of Jewish soldiers, including Bukharian ones, on the fields of war.

World Cultural Center immigrants from Russia and Central Asia

Center was formed in 1993 in Tel-Aviv by a historian, a businessman, and a public figure Murdekhay Kimyagarov. This Center has the status of a foundation. The aim of the Center is to preserve, study and promote the history, ethnography and cultural heritage (folklore, literature and art) of the peoples of Central Asia in Israel and throughout the world.

The center closely cooperates with the embassies of many countries in Israel, conducts joint cultural and educational activities with them: creative meetings and evenings of writers and artists, people from Central Asia and Russia, as well as cultural and art workers of these countries who come to Israel.

The Center conducts Jewish and international holidays: the Victory Day over Nazism, Navruz and others, supports the activities of the Museum of Cultural Heritage of the Peoples of Central Asia and CIS countries, libraries, loudspeakers and video libraries; Helps creative collectives and cultural figures, veterans of the Second World War, labor veterans, orphans, seriously ill patients, who need surgical operations. The aim of the Center is to preserve, study and promote the history, ethnography and cultural heritage (folklore, literature and art) of the peoples of Central Asia in Israel and throughout the world.

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ures, veterans of the Second World War, labor veterans, orphans, seriously ill patients, who need surgical operations. M.Kimyagarov collected over 17 thousand of items for the exhibitions at the Museum of Bukharian Jews and systematically organizes exhibitions in Israel and abroad.

Amuta Bukharian Jews in the city of Petah Tikvah

The Union founded in 1990 under the leadership of Dr. Ilyau Lodayev. A goal of building a Bet Knesset for Bukharian Jews olim-hadashim in this city was accomplished in 1999. This synagogue operates to this day and along with daily prayers it holds various events such as the celebration of Jewish holidays, bar and bat mitzvahs, brittmilahs, and askarot. Various events happen there, for example an evening dedicated to the 100th anniversary of Rabbi Avraam-Khaim Lodayev. Members of the Knesset took part in this celebration, including prominent public figures and leading Rabbis of many cities.

The Union of Tajik-speaking Writers of Israel (UTSW)

Established in 2000 at the initiative of head of Union of writers of the State of Israel Efraim Baukh, secretary of Israel Union of Russian language writers Leonid Finkel, and Bukharian Jewish writers Iosif Gulkarov (he was a first president of the Union), Aron Shalamayev and Zeyev Nektalov. The Union functions independently based at amuta «Kalami tilloi» («Golden pen»). Between 2003 and 2016 Yair Saidov was the Head of the Union. At present time Nison Niyazov is a Cairman of UTSW. The late writers and poets Bachaev M.H. (Muhib), Shalamayev A. (Fidoi), Davydov D., Ilyabaev I., Sufichayev I., and Mallayev I. et al., were the members of this Union since the first day it was found.In 2000, Union published an anniversary book «Union of Bukharian Jews», which includes poems, prose and intellectual essays by all Union members and other authors. The following are the members of Bukharian Jewish Union of writers of Israel as of February 1, 2017: Rafael Abramov, Asher Gavrielov, Amnon Davydov, Amnon Davydov, Mikhail Daniyarov, Gavriel Zaurov, Isak Iskhakov (Havlokhur), Nison Niyazov, Zoya Uvaydova, Khevsigul Usharova–Shmuelova, Khanan Shimonov, Natan Yukhananov, Gavriel Yakubov et al.

Union of Russian-speaking writers of Israel – URWI (Bukharian-Jewish section)

Bukharian-Jewish section (BS URWI) was founded in October 2012 on the initiative of Markel Fazylov. It united 25 writers, including from the United States, Austria and Germany. Robert Banguiev was elected chairman. For the first time a literary contest was held. The jury chairman and editor of the newspaper Menora, L. Elizarov, identified the winners: the poet R. Bangiyev (1), the writer A. Inoyatov (2), the editor of the Bukhara newspaper Ya.Aksakalov (3). BS held creative evenings of jubilees. R.Bangiyev and S.Borohov were declared laureates of the Shokhin Sherozi Prize. In 2014 M. Fazylov was elected chairman. On his initiative, the magazine of the community of Bukharian Jews "My Israel" was established. In February 2016, the section was reorganized into the "International Association of Creative Intellectuals" (IAC I). In 2017 Khana Tolmas and Markiel Fazylov were awarded with the Mukhib Prize for their great contribution to the literature of Bukharian Jews.

Association of Bukharian Jews
«Center of science and education of repatriates»

Created in December of 2004, after recommendation of Forum of Scientists of World Congress of Bukharian Jews and at the initiative of Dr. Boris Mavashev, who headed the amuta. Board members are Dr. Grigoriy Galibov, research associate of Jerusalem University, Dr. Aba Priyev, professor Yuriy Alayev, bank worker, mathematician Gavriel Sofiyev.

Commission's members are poetess Roza Achildiyeva-Rabinovich, head of the education department of the Natural Museum in Israel Dr. Evgeniy Razintsky, journalist Amnon Aminov, biochemist Eduard Gavrielov, research associate at Ben Zvi University David Kalantarov, and artist Viktor Rubinov.

Amuta works in three thematic directions:

1. Advancement of important scientific projects;
2. Rendering of educational help to children of repatriates;
3. Creation of Museum Academaim for Bukharian Jews.

The main research subject of the Center is a study of climate changes, weather anomalies and activation of seismic activity, as well as earthquake forecasts. This research is lead by Dr. Boris Mavashev, well known for his scientific discoveries and publications, an honoree of many international diplomas and awards. B.Mavashev was honored with Golden medal by American Autobiographic University and as a Person of 2011 at that University.

With close partnership of Natural Museum of Israel in Jerusalem amuta assists in education of children of repatriates. Experienced teachers who work as volunteers give methodological classes in ecology, Russian and English languages, music, physics, mathematics, astronomy, and other subjects.

One of the main goals of the Center is to immortalize the memory of glorious scientists and educators among Bukharian Jews. Presently, there are about 60 exhibition items collected for the Academic Museum. They include materials (brief autobiographies, photographs, books, awards, etc), on lives of famous scientists, teachers, and public figures, who made huge contribution to science and modern civilization.

"ABA" – Center for Research and Study of Jews Iran, Central Asia, and Afghanistan

Center was formed in the spring of 2005 by a number of public figures and scientists with one goal to promote mass absorption of repatriates that had immigrated from Central Asia for the past 20 years. President –

Dr. Shlomo-Khay Hezak.

The name ABA – is an acronym consisting of the letters «alef» + «bet» + «alef» – which are the initial letters (in Hebrew) of the geographical names of Iran, Bukhara and Afghanistan.

Center aims to:

1. Increase the self-assessment of community members.

2. Create young intellectual elite, who in the future will influence the entire community.

3. Unite older residents with repatriates in their public point of view.

4. Care for cultural values of these communities, their preservation and study.

Center's actions:

- Annual course study on the history of Bukharian Jews and their customs (head lecturer – Dr. Giora Fuzaylov, course is taught in Bar-Ilan and Tel-Aviv Universities with financial assistance from Brit Yotzei Bukhara).

- Seminars on three communities. Separate lectures.

- Concerts of Shorashim song ensemble.

- Organization of Jewish holidays with an emphasis on tradition of three communities.

- Publication of ABA magazine (first publication was issued in Winter of 2007, the second in spring of 2008, third and fourth – in 2009-2010 with academic support from Misgav Yerushalaim at Jerusalem University).

9 issues of this magazine were published.

ABA Center works in cooperation with Brit Yotzei Bukhara. ABA Center assists with publication of works of researchers, for example, in 2010 with Center's help, a first of its kind phrase book in the Jewish-Tajik language with English and Hebrew translations (author – Dr. Phil. Khana Tolmas) was published. Education conferences and meetings are being held (for example, in January of 2010, a conference was held, which was dedicated to the memory of Rabbi Shimon Hakham, for 100th anniversary of his death).

Clubs

Clubs play an important role in the lives of the people, especially those of age, who no longer have to work. They become their home and save them from loneliness. In Israel there are many women's clubs and "Warm Houses" in different cities.

Muza Club –
A Center of the culture of Bukharian Jewish intellectuals

The founders and leaders are the spouses poet and writer Robert Banguiyev and opera singer Miriam Yusupova-Bangiyeva. Members of the club met in the auditorium of M.Yagudayev's synagogue and in the Yaglom culture palace. Members of «Muza» - are prominent society figures: poets, prose writers, musicians, artists, masters of the word. Range of «Muza's» work is very wide: meetings with remarkable creative individuals, including those from different countries; presentations of new books, CDs, films; performances and lectures on history, politics, language, music, literature, and theater. There are lectures on health, healthy eating habits, education, science and religion, reviews of the newspapers and community magazines; memorial evenings for prominent figures that passed away; anniversary and creative evenings.

Women's Clubs

Since 1992 Women's clubs «Tyoplye Doma» (Warm homes) are functioning in Israel as socio-religious centers for women, created by Rena Leviev in memory of her parents Zalman and Liza and supported by WCBJ. Under the assistance and active of the Congress, they play a role of

medrashiya – the places where with programs for various types of education. In these clubs they study Judaism, learning the laws of Torah, in order to understand the essence and importance of Jewish lifestyle. Well-known religious figures, experienced educators, and Rabbis give lecturers in these topics. It is also a place to learn various professions and skills, which help young women finding employment. Events and meetings take place in the beginning of each new Jewish month, as well as ongoing religious and national holidays. Women of different ages attend these clubs with great pleasure, and become members of one unique big family.

Bukharian Jewish synagogues

Bukharian Jews in Israel have their own synagogues, where prayers were conducted in their familiar ethnic fashion.

In Israel, there are more 100 Bukharian Jewish synagogues – from Shlomi in the north, to Dimona in the south. Among them, there are no two that are the same. Some synagogues are built in the gardens, others in bomb shelters, and some in beautiful formal structures. Bukharian Bet-Knessets in Israel receives help from patrons and sponsores sponsores of many synagogues supported by the Leviev family, Congress of Bukharian Jews. Not only religious services and ceremonies take place in the synagogues, but also casual community meetings. People here to exchange their points of view, discuss their essential problems. These meetings are attended by olims, vatikim and sabres, which care about the problems of aliyah.

Charitable funds

There are many funds acting in Israel. Financial contribution was made by Mordekhay and Tsipora Fuzaylov family and their sons – Manashe and Efraim to the fund «Avuka». World federation of Sephardic Jews is constantly participating in their work. In Israel, there are several branches from the Foundations established in the USA for the improvement of Jewish cemeteries in the cities of Central Asia. For example, the "Ferghana" Foundation (Chairman Igor Yakubov), the "Namangan" Foundation (Chairman Uri Borokhov), the "Khatyrchi" Foundation, the "Shimkent" Foundation, and others.

The "Marvorit" Culture Foundation was established on the initiative of the public figure Avram Pinhasov, who is the director of the organization.

The president of the fund is Dr. Shlomo Khezak. The Foundation holds various cultural events and concerts.

Sources of mass-media

Newspapers

Alanga (Flame) – was published by World forum of Rabbis of BJ communities (2004-2007). From 1997-2004, magazine with the same title was published by editor Froza Pinkhasova.

Bukharskaya Gazeta – this was the first large independent publication of BJ community of Israel. Published since September of 1997. Now it is published with the support of the organization "Brit Yochi Bukhara" (the Hebrew part). Founders of the *Bukharskaya Gazeta* are Ovadya Fatakhov and Enriko Fatakhov. Its director is Ovadya Fatakhov, editor-in-chief – Yair Aksakalov. Active assistance in newspaper release was rendered by former vice-president of Brit Yotzei Bukhara, Avraam Kaykov.

The newspaper is published monthly on 40 pages. It is published Hebrew, Judeo-Tajik and Russian languages. The topics of published materials always vary, it could be politics, religion, medicine, literature, portraits of honorable individuals of society, speeches by deputies of parliament, and many others. Authors of published papers, essays, stories are scientists, specialists in different areas of politics, religion, medicine, science, technology; composers, musicians,writers, teachers and others.

Voice of Olami – published in Ramle in 2002-2003. Editor – Arkadiy Inoyatov.

"*MENORAH*" - published since 2000 by the World Congress of Bukharian Jews. Since 2002 – a weekly newspaper in Russian, Judeo-Tajik and Hebrew. Being an international newspaper, it reflects the whole spectrum of social and economic transformations taking place in Israel and in the communities of other countries. Editor Leonid Elizarov (since 2012). For 13 years, Rena Elizarova is the correspondent of "Menorah" in the United States. Since 2009, it has published very interesting articles and studies on the historical topics of the literary employee of the newspaper, Markel Fazylov. Rafael Rubinov was one of the first editors. Afterwards, he was replaced by Aleksandr Razgon (1999-2004), Shimon Yanovskiy (2004-2007), David Schekhter (since 2007), Mark Zaychik, Ester Segal, Yuriy Moor-Muradov, and since 2012, by Leonid Elizarov.

Tvuna («Wisdom») – published from 1953 to 1971 in Hebrew and Bukharian Jewish languages with Rashi graphics. Editor – Nisim Tajer.

Khatkhiya («Revival») – published by Brit Yotzei Bukhara from 1973 till 1986 in Bukharian-Jewish and Russian languages. Editor – Itzkhak Mavashev.

Magazines

Mash' al («Torch») – published from 1991-1993, since 1993, published under the name «*Khatkhiya*» (from № 500 – in Bukharian Jewish language). Editor-in-chief – Khilel Khaimov.

Oinai Jahon («World Mirror») – published in Tel Aviv - (January – August 1986). Editor – Manashe Abramov.

Ruz ba Ruz («Day after Day») – magazine of party SHAS. Published in Israel from June-August 1999 in Bukharian-Jewish language.

Umed («Hope») - (1985-1990) – bulletin of the World association of Central Asian Jews. Published in Tel Aviv. Editor – Iosif Gulkarov.

Khatkhiya - Khayoti Nav («New Life») – published in 1993. Publisher - «Brit Yotzei Bukhara». Editors-in-chief – Iosif Gulkarov (in Russian and Bukharian Jewish languages), Aron Aaroni, afterwards Yosef Bar Nathan (in Hebrew).

Khaftnoma («Week») - (1992-2002). Publisher «El Khama'ayan». Editor – Aron Shalamayev.

Shalom – international magazine of WCBJ, published since 2005 in Russian, Bukharian Jewish, and Hebrew languages. Editor-in-chief – Avraam Pinkhasov.

Shofar – International magazine, published since 2002 in Russian and Bukharian-Jewish languages. Editor – Arkadiy Inoyatov.

"*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.

The joint publication of the Forums: "The Heritage of Bukharian Jews", "Workers of Culture" and "Public Opinion". It is published with the financial support of Dr. Shlomo Khezak, the presenter of the ABA center for the study of the Jewish communities of Iran, Afganistan and Central Asia.

Radio and Television

The "Kol Israel" Radio Station hosted daily shows in the language of Bukharian Jews. Dictors were – Iosif Gulkarov, Rosa bat Tsion Uvaidova, Amnun Dovidov, Hiyo Maksumov, currently - Yosef Mirzoyev. The broadcasting time is limited: only 15 minutes.

Yulia Shamalova-Berkovich worked as a manager on the Russian-language 9th TV channel Israel Plus. "Bukhara" Radio BBC East works around the clock. The founder and director is singer and musician Meni Khen.

Theaters

Musical Dramatic Theater named after M. Tolmasov and G. Mullokandov under the leadership of Boris Namatiyev (1993-2002) staged the following plays Yosef ha Sadyk by A. Shalamayev, Arshin Mal Alan by U. Hadjibeyov (1994), Ester ha Malka by A. Shalamayev (1996), Binding of Isaac by B.Namatiyev and N.Yukhananov (1998), Khaft barodaron (Seven brothers, 1999), "Apa Qalmoki Qaimok" (Aunt Kalmok Creamy), and Gardishi Davron (Roundabout of the times) from plays by A. Shalamayev.

Play productions at Boris Namatiyev's Theater (2002): Moshe Rabeinu, Shimshon ha Gibor, Khaft barodaron, Rambam, A Singer of His Excellency from piece by I. Mallayev (2008). Play productions at Soson Benyaminov Musical and Dramatic Theater: Ester ha Malka («Princess Ester», 1995), Amnun and Tamar (1996), Shroud Sivyo (1997), Gardishi Davron (1998).

Theater of satire and humor "Khanda-Khanda" by Khai Davydov (2005). For ten years the theater staff showed to their fans interesting scenarios of "Khanda-Khanda No. 1, 2, 3, 4", performances: "In Bukhara I was a rich man". "Joni Onesh" ("Maternal Soul"), "Kashok" ("Miserable"), "Suicide" and "Shara-bara", an artistic and documentary composition dedicated to the 15th anniversary of the death of the remarkable actor-humorist Isaak Yagudayev.Over the years the repertoire of the theater is replenished with new performances and concert numbers.

Fallen Soldiers Remembrance Day

Commemorated since 1952 (recognized by law in 1963). Observed between April 14 & May 14, on the eve of Independence Day, by civil, ilitary and religious ceremony celebrations throughout the entire country. It begins after sunset of the 3rd Iyar and finishes 24 hours later. Following the Six

Day War, a new custom began to start the commemoration by the Western Wall, during which President of Israel lights a memorial fire, head of General Staff says a few words about the fallen during the war, head military Rabbi reads a prayer in their memory, military cantor says El male Rakhamim and a father of one of the fallen during the war reads Kadish. (Wikipedia). Among the soldiers there were Bukharian Jews, who sacrificed their lives for Israel.

PROMINENT REPRESENTATIVES OF THE BUKHARIAN JEWISH CULTURE AND PUBLIC FIGURES IN WHOSE HONOR SOME STREETS IN ISRAEL WERE NAMED:

Aminov, Avraham Talmudi (Avromi Talmudi) (1857, Bukhara – 1939, Jerusalem) - Rabbi. One of founders of Quarter Shekhunat Bukharim and the spiritual leader of Bukharian Jews; translated the book of religious laws Likutei Dinim from Hebrew to Tajik Jewish language.

Asherov, Misha (Moshiakh) (1924-2003) - actor of the theater "Habima", he played the main roles in the performances. In 1965 he was awarded the Prize Menakhem Gnesin, and received the main prize of the award "Kinor David". For his success in theatrical creation in 1977 and 2000, he was awarded with the awards of the State of Israel. Street in Petah-Tikva.

Bachaev, Mordekhay - Muhib. (1911-2007) – patriarch and classic of Jewish-Tajik literature, poet, writer, publicist and translator. He translated the Bible for the first time in the Tajik language. Repressed (1937-1952). In Israel since 1972. Wrote a monumental work "In a stone bag" and many other poetic works. Street in the city of Petah-Tikva.

Borukhov, Moshiyakh (1888 - 1954, Namangan) – translator. Public figure. Translated more than 20 books, laws, morals, including Baal Shem Tova to Tajik Jewish language (Hebrew letters). Manuscripts were published by the Israeli college in 1976.

Issakharov, ben Khizkiya (1903, Samarkand – 1949, Israel) - Statesman. In 1948-1949, Assistant Defense Minister of Israel during Ben-Gurion's presidency. Made huge contribution to development of the Israeli Air Forces.

Iskhakov, Borukh - Khavlohor (1911, Bukhara – 1979, Israel). Ac-tively engaged in charity. Street in the city of Petah Tikva.

Leviev, Avner ben Zavulun (1928, Samarkand -1991, Israel) - businessman, philanthropist, religious figure. Conducted religious radio broadcasting on Kol Israel. Funds Khazon Avner and Ohr Avner; became a symbol of the Jewish formation and contribution.

Lodaev, Abrahamkhaim (1905, Samarkand – 1987, Israel) – Rabbi, leader of the Jewish community of Samarkand. He was repressed (1950-1953). In 1972 he repatriated to Israel, where he devoted himself to teaching children in yeshivas. Street in the city of Petah Tikva.

Mirzayev, Mashiyah (1915, Bukhara – 1995, Israel) – public activist. One of the creators of the organization Brit Yotzei Bukhara. Veteran of all wars of Israel.

Mullokandov, Gavriel (1990 – 1972, Samarkand) – singer, composer, Shashmaqom performer. Public figure. People's Artist of UzSSR. One of the founders of the Bukharian Jewish Musical Drama Theatre in Samarkand.

Moussaieff, Sholomo Rekhavievich – businessman, philanthropist. Owner of a large Judaic collection (approximately 60,000 artifacts). One of the largest diamonds on the planet carries his name: Moussaieff's Red Diamond.

Natanov, Abraham (1952, Samarkand – 2004, Israel) is a businessman, public figure, chairman of the Olami movement, deputy mayor of the city. A street in the city of Ramle.

Priev, Israel (1926, Samarkand – 2010, Israel) is a professor of biochemistry, a major scientist, lecturer. He is the author of several monographs. The Chairman of the cultural center of Bukhara Jews in Samarkand. Member of the presidium "Brit Yozey Bukhara". Street in the town of Or-Yehuda.

Tolmasov, Michoel (1887, Bukhara – 1969, Samarkand) – singer, the Shashmaqom performer. People's Artist of the UzSSR. Public figure, served twice as an Assistant Supreme Council of the UzSSR. Director of Bukharian Jewish theatre.

Hakham, Shimon ben Ilyovu (1843, Bukhara – 1910, Jerusalem) – Rabbi, writer, poet, translator, ancestor of modern language literature of Bukharian Jews. One of the founders of Shekhunat Bukharim religious school in Jerusalem. Created more than 50 original works, and translated almost all books of the Tanakh from Hebrew to Bukharian Jewish language.

IRAN (ISLAMIC REPUBLIC OF IRAN , until 1935 – Persia)

Nation located in South-Western Asia. Population – 79.0 million of people (2016). Capital – Tehran. Population – 8.3 mil people (2014).

Iran played a huge role in the development of the Bukharian Jewish people. Until the beginning of XVI century, Jews of Iran, Afghanistan and Central Asia were considered as one community. They were connected not only

by the same language – Farsi, but also by their customs, – they observed a Persian liturgy.

Mashhad

City located in the north-east of the country (Khorasan Province) close to the borders of Afghanistan and Turkmenistan. Population – 2.77 mililon of people (2016).

During the middle of XIX century, there were 250-300 thousands of Bukharian Jewish families. They had their own synagogue and kalontar. In this city a Jewish community was often a subject of pogroms, as it was the center of pilgrimage of fanatic Shiites who broke in rages against the defenseless Jews. For several years, a large number of Jews abandoned the city.

Among them there were the ancestors of modern society family lines of Yuabov, Ismailov, Mosheev and others, who in 1848 settled in Bukhara, Samarkand, Tashkent and Andijan.

The majority of Jews of Mashhad moved to Turkmenistan (Mary, Bayram Ali) and preserved their own language and traditions. After the accession of Central Asia to Russian Empire, many Jews, who settled in the region, had Iranian passports and were allowed to live on the territory of Turkestan. Yet after the October revolution, a part of them took advantage of their Iranian citizenship and fled across the border.

The main route laid through Iran. Many families, who crossed the border and reached Tehran, were forced to wait sometimes for years for a visa to enter to Palestine. In 1955, from five thousands of Jews, a large part moved to Israel where they settled mainly in a Jewish quarter in Jerusalem, the rest went to USA and England.

A majority of Jews of Turkmenistan considered themselves Iranian Jews. There were instances, when wealthy Iranian Jews married Bukharian Jewish women, coming for them to Central Asia.

For example, Rafael Akilov, native of Tashkent, in the beginning of 1930's gave away his daughters Burkho and Miryom to marry Iranian Jews and later himself moved to Iran. From 1941 untill 1979 in Tehran lived I. Samandarov and Uriel Simkhaev. The later arrived there from Belgium and worked initially as an engineer at a textile factory, and then as director of a fragrance factory.

AFGHANISTAN *(Since 1973 Republic of Afghanistan; since 1994 Islamic Republic of Afghanistan)*

Country located partly in the south of Central Asia and in the north of South Asia. It has a population of 33.4 million people (2016). Kabul agglomeracia population of around 3,289,000 according to a 2012 census.

The first national formation emerged in XVI century. Society of Bukharian Jews of Afghanistan began to form at the end of XIX century, and since 1920 after the revolution in Bukhara, increased because of Bukharian Jewish refugees from Central Asia. The main reason for the move of Bukharian Jews to Afghanistan was the repression In 1933, Jews were allowed to live only in Herat, Kabul, Balkh and Mazar-e Sharif. For many Bukharian Jews, Afghanistan served as the place of temporary residence until they obtained their visa for transfer to Palestine. («A tale of a family», Israel, 1988; B. Iskhakov «Pride», New York, 1995; Memoirs of Shamuel Abraham). Transition through the Afghan border was very difficult and was done through special conductors. In case the refugees were captured by the Soviet frontier guards they were threatened by imprisonment with property confiscation.

Balkh – 1.87 million of people (2005). First official evidence of Jewish settlers in Balkh date back to VIII-IX century, though a number of indirect data indicate that Jews could have appeared here in the VI century BC. Data of the beginning of XI century indicate a large Jewish community in Balkh.

Khivi ha Balkhi was born in Balkh around 850 AD and worked there as well; he was a first of Central Asian Jews, whose works received international recognition. They were preserved in fragments and represent a polemic on theological questions. The well-known Jewish theologian Saadiya Gaon (X century AD) argued against his views during discussions.

Community of Bukharian Jews – 130-150 families, natives of Samarkand, Bukhara, Shakhrisabz (1800-1980). Two synagogues existed in southern and northern parts of the city. There was a Bukharian Jewish cemetery. The latest families entered in 1980. Part of them went to Bombay through Kabul and from there to Israel.

Kabul

Population -3.9 mil people (2012). From 1890, 100-150 families of Bukharian Jews natives of Samarkand and Shakhrisabz resided in Kabul.

Two synagogues existed, as well as a kalontar. Many Bukharian Jews were able to open businesses for the export of karakul to England, and the

sale of fabric. Some were engaged in small trade at furs. They opened small synagogues in one of the rooms at private homes.

Among the Rabbis there were Mullo Shumiel Gardzhi and Mullo Khaim. One of the community activists was Nissim Issakharov (1892-1961). In 1919, he served as a consul of Bukharan Emirate to Samarkand, and then fled to Afghanistan. In 1929-1932 he transferred 900 Bukharian Jews from the Turkestan region to Palestine through Afghanistan and India, where there was a British consulate. Through the Indian Ocean, refugees reached Basra (Iraq) by ship and from there went to Baghdad by train, and then on the carriages to Damascus and Beirut. Afterwards, they arrived in Eretz Israel. The community existed in the middle of the XX century. The community in Kabul no longer exist.

Heart

Population – 349 thousand of people (2006).

In the beginning of the 19th century, there was a community of approximately 50 Bukharian Jews, natives of Turkmenistan. In 1854, the Iranian army expelled a number of Jews to Emirate of Bukhara. Around 1922-1923, there was a synagogue in Herat. The origins of Issakharov, Agajanov and other families come from Herat. Currently, a community no longer exist.

Mazari Sharif

Population – 368.1 thousand of people (2016). Community of Bukharian Jews (1902-1976) mainly settled in Israel.

INDIA (REPUBLIC OF INDIA)

Republic is located in southern Asia. Population – 1.3 billion people (2016). Capital – New Delhi (metropolitan population 22 million of people (2011)).

Several Bukharian Jews in search of economical stability moved from Afghanistan to Indian city of Bombay (now Mumbai). In 1940-1950s, 40-50 Bukharian Jewish families temporarily settled there. They generally worked in sales and export of fabric to England, and also jewelry business. Khaim-Ogodzhan Abraham who was a jewelry shop company, later became the owner of jewelry companies in USA, Switzerland, Italy, India, China, Japan, Korea and Thailand. The families of Khaim Borukhov, Yadgarov, Aminov,

and Babaev resided in Bombay. There was no synagogue. Khay Pinkhasov (Khay-Kalontar) and his family lived in the city of Calcutta where he had a restaurant. These people lived in India for less than 10 years, and by 1960 all went to Israel.

IRAQ (REPUBLIC OF IRAQ SINCE 1958)

Republic located in the south-western Asia. Population – 37.6 million of people (2016). Capital – Baghdad (population – 7.2 million people, 2011). One of the initial points on the route of Bukharian Jews, refugees from the USSR to Eretz-Israel at the end of the 20s and in 30s of the XX century.

CHINA (PEOPLE'S REPUBLIC OF CHINA)

Republic in the Central and Eastern Asia. Population – 1.38 billion of people (2016). Capital – Beijing.

City of **Kashgar** is administrative center of Kashgar prefecture of Xinjiang Uyghur Autonomous Region (in past, Chinese or Eastern Turkestan). In XX century, Bukharian Jewish merchants went to Kashgar on trading business. Among them, there were Abram Maksumov (b. Kokand), Nataniel Domatov, merchant of the 2nd guild, Benyamin Shushakov, Avezbakiev, Malaboy Simkhaev. In 1916-1917, Rafael Mahsud (Munar) brought to Kashgar 10 Bukharian Jewish families, founded a synagogue and organized a mikvah there. After the revolution in Russia, this community stayed in China. In 1949 they all left from Communist China to Israel, USA, and other countries.

AFRICA

EGYPT (ARAB REPUBLIC OF EGYPT)

Republic located in the northeastern region of Africa and on the Sinai Peninsula in Asia. Population – 92.2 million of people (2016). Capital – Cairo.

Alexandria

The largest port city of Egypt. Population – 3.1 million of people (2016). Founded in 332 BC by Alexander the Great.

Bukharian Jewish merchants at the end of XIX - beginning of XX centu-ry, came here on merchant business. After the October revolution, several of

them stayed here. Many left even after 1917. Since 1928, in Alexandria resided the families of Khiskiyo and his son Ilyau (Eli) Ribakoff, Sion Kalantarov, Menashe Babekoff, Nissim Davidoff, Moshe Aronoff, Nataniel Kimyagar, Ilya Babayoff, and Shalom Babajan. They chose Egypt as their place of residence, because England, under whose protectorate was Palestine, did not allow entries there. Besides, at that time Egypt was a more developed country than Eretz Israel, and gave more opportunities for business development. These families represented a small but close-tied community. They quickly mastered the Arabic language, but hoped to return to Bukhara, and their cuisine remained Bukharian (pilaf, oshi-sabot, etc). They came together for prayer and in days of Jewish holidays. Eli Ribakoff became the leader of this community; he established good relationship with local authority and the Jewish community. Bukharian Jews did not have any social or racial problems. Rybakoff (Khiskiyo died in 1944 at 78 years of age and his son Eli died in 1954 at the age of 66 years old) were engaged in large business and was a part of aristocratic circles, amongst ministers and even at the royal court. Sion Kalantarov had a publishing business. In 1946, him and two of his sons left to Palestine. Menashe Babekoff (died in 1970) owned a store for textiles, and in 1940 with numerous family members, left to Palestine. One of his sons – successful businessman in Geneva (Switzerland), the rest of the offsprings reside in Israel. Efraim Babekoff moved to Palestine together with his brother Menashe. Nissim Davidoff with his two sons owned a toy store. After his death, the family went onto their separate ways: part left to Palestine, one of the sons stayed in Alexandria and died there in 1974. Moshe Aronoff owned an antique shop. Moshe died in Israel in 1999.

His wife and daughter reside in Geneva, and their son Ronny – in London. Nataniel Kimyagar who was a successful merchant, died in Israel. Businessmen Khaim Babayeff and his son Eli left to Israel.

NORTH AMERICA

THE UNITED STATES OF AMERICA

The state in the Western Hemisphere. The population is 324.8 million people (2016). The capital – Washington - 650 thousand people. (With the suburbs – 4.6 million people, 2012). Country of immigrants.

BUKHARIAN-JEWISH IMMIGRATION THE CITY OF NEW YORK

Population – 8.5 miliion of people in NYC (in NY metropolitan area – 19.79 miliions, 2016).

Bukharian Jews began immigrating to this state during different times, in small numbers and in massive waves. History holds the names of those first Bukharian Jewish immigrants who stepped foot on American soil in 1919 – Khaim Aminov, in 1938 – Zina, daughter of Rafoel Vadyaev, in 1939 – Bahmal Vadyaeva.

Following their arrival, came Namati and Ilyau Issakharov family. After that, came the families of Mirzoev (Katan, Gavriel), Aminov, Yadgarov, Yusef Shalamoev, Khaim Fakirov, Pinkhasov. They came from different countries, mostly from England, and initially settled in Manhattan. Without their own synagogue just yet, they began observing Jewish holidays in the community, and collecting donations to be sent to Palestine.

In the year 1940, a small synagogue was founded and in March of 1946 – legal offices were set up that officially named Bukharian Jews Aid Society, Inc. During the 1950s, approximately 20 to 30 people attended the religious services.

During this period and in the very first years following the foundation of the State of Israel, the American Bukharian Jewish community rose in numbers rather slowly, 2-3 people per year.

Naaman Aliboyev, Zalman Babayev, David Mamon, and Ariel Isroelov moved from Israel to Brooklyn. However, immigration of Bukharian Jews was stimulated during the 1960s, when Khanan Benjamini, Yakov Babaev (Khar El), Benyamin Khaimov, Igal Khojinov, Ilya Dayanov, Shalom Khakhamov, Piney Pinkhasov came here from Israel.

Religious services were performed in a "kaneso", at an Aravekht synagogue in Queens, on 67th Avenue. The first ethnic Bukharian Jewish synagogue was opened in Queens in 1963 thanks to donations from Khanan Benjamini, Yagudo (Yudo) Fuzaylov, David Borukhov, Mark Rybakov, Yosef Iskhakov, Rakhmin Borokhov, David Davydov, Emmanuel Khaimov and other community members. During this time the synagogue was attended by over 70 families, approximately 200 people were Iranian, Afghan and Bukharian Jews.

The Israeli Jewish Society was originally created in 1963, and united families who lived in Queens at the time. Later on, when the community rose in numbers, this organization was renamed to the Bukharian Jewish Center.

The first President of the Bukharian Jewish community in 1963 became a Bukharian native Ilyou Issakharkhan. He was the one who had an idea to build a Bukharian Jewish Center (BJC) in New York. At the time, he was 85 years old. During his youth, he studied in Moscow along with the future king of Afghanistan, who later nominated Ilyou Issakhar ben Hiskiya during the 1920s with the honorable title of "Khan" (Issakharkhan).

During the 1970s, the first immigrants began arriving from the Soviet Union – Avner Alishayev, Khaika Mushebayev, Grigoriy Davydov, Boris Ibragimov, Rakhmin Nektalov, David Aminov – and by 1978 a total of 200 Bukharian Jewish families have gathered in Queens. The rate of immigration continued growing.

At first, the synagogue was established inside the house of Gavriel Eshshel and then it relocated to a house on the corner of 112th Street and 72nd Avenue, in Forest Hills, Queens. The synagogue remained there until 1983. In 1978, the synagogue printed its first bulletin for the Center of Bukharian Jews, which was called "Center News."

In 1983, the community obtained a spacious location on 70th Avenue to be used for the synagogue.

Thanks to donations, the community organized classes on learning of Torah, Hebrew, and English. Those who were interested in participating were given an interest free credit (in the amount of $2,000) for the term of 6 month to a year. The community gave financial assistance to the needy and the chronically ill and provided resources for the burials of those who had no money. Every year for Pesach, the Bukharian Jewish community prepared more than 1,500 bags filled with groceries and gave it out to the public.

In August of 1992, elections were held to choose the Board of Directors. A total of 17 members of the community were elected after receiving the majority of votes: Michael Aharonoff, Rakhmin Nektalov, Abram Mierov, David Borukhov, Aron Aronov, Rakhmin Borukhov, Shimon Cohen, Shmuel Abraham, Mier Abraham, David Aminov, Rafael Abraham, Simkha Alishaev, Nisim Nektalov, Hanan Benjamini, Joseph Ambalu, Ilyusha Naza-

rov, Misha Aminov, Boris Kandov, Mierkhay Shamayev, Mati Shlomo, Gavriel Davydov, Boris Ibragimov, Misha Davydov, Amnun Abayev, and Gavriel Murdukhayev.

Afterwards, when two Directors: Shimon Cohen and Joseph Ambalu were dismissed for various reasons Mierkhay Shamayev and Gavriel Davidov took their vacancies. In November of 1992, Robert Pinkhasov was elected into Vaad ("Commission" in Hebrew; literally "an independent elected official for a self-governing community").

The following people became community activists – David Ribacoff, Amnun Alayev, Roman Yusupov, Abo Ibragimov, Ilyusha Koptiev, Mira and Abulya Mushebayevs, Grisha Borokhov, Gavriel Pulatov, Raya Abayeva.

The women of the community had their own VA'AD under the leadership of Khanan Benjamini' spouse Rohel. The women activists require an honorable mention for having completed a tremendous amount of work: Yuhaved Borukhova, Barbara Khusainova, Roza Dagim, Yael Khaimova, Tomor Eshel (Ochildi). Ms. Clair Shulman, Queens Borough President at the time, was always of a great assistance.

With the financial assistance, collected by the community, the Bukharian Jewish organization was able to buy 285 burial plots in 1989-1990 and organize Khevra Kadisha. Khanan Benjamini, Natan Yakubov, and Meir Benyaminov were part of the Khevra Kadisha services. The Rabbies of Khevra Kadisha were Yuval Babajanov and Haim Lasseri.

At the start of the 90s, Khevra Kadisha acquired grounds for the burial organization to serve the Bukharian Jews in the area of Cooper Avenue and Long Island – 49th exit. Vice President of the Center, Rakhmin Nektalov, who became the President of Khevra Kadisha, signed a contract with the funeral home «Schwartz Brothers» and Bukharian Jews obtained the opportunity to hold funeral services according their traditions inside an elegant and prestigious hall.

During the period of 1963-2004, Center presidents were Ilyusha Issakharkhan (1963-1967), Yakov Harel (Babayev) (1967-1977), Rakhmin Borokhov (1987-1992), Khanan Benjamini (1977-1987 and 1992-1999).

Head Rabbi of the Center from 1988-2011 was Itskhak Yehoshuva, and from January 2012 it was Rabbi Barukh Babayev, who received smikh in the main Rabbinate of Israel.

Massive immigration from USSR began at the end of 1980s. Within a short period of time tens of thousands of Bukharian Jews settled in New York.

Toward the end of 20th century, old premises for the community of the Center in Queens became too crowded. As a result, a construction committee was established (headed by Rakhmin Nektalov, then Boris Kandov). Sponsors and members of the public provided essential resources, and in May 2003, the construction began. At the beginning, there were serious difficulties of organizational and financial character. Only thanks to the active intervention by the President of the World Congress of Bukharian Jews, Levi Leviyev and his energetic and selfless assistance this project had moved on from the dead point.

At the end of October of 2004, Head of Vaad that was elected in 1992, retired and delegated its power to the Board of Trustees, led by Levi Levayev. The Board was called during elections preparations for the new structure of Vaad (for approximately 3 months), to assist the Center in resolving their current issues and most importantly, to pay off their debt to the bank for the credit received for the construction of a new Center building. For this purpose, Levi Levayev appointed his own representatives (B.Kandov, A.Ibragimov, rav. Z.Zvulunov) for the duration of 3 months period prior to elections. Former Presidents and Vice Presidents of Vaad, went into the category of Honorary Presidents and Vice Presidents.

The building was constructed in one year and seven months (in 2003-2005) under the leadership of Boris Kandov (construction engineer Iliya Aronov, supervisor Robert Hart, designed according to the blueprint of architect Eduard Iskhakbaev). In fall of 2005, the Center hospitably opened its doors.

In May of 2006, President of the Word Congress Levi Leviyev opened Cultural and Religious Center, located in the same building.

According to the latest data, in New York there are approximately 12 thousands of families of Bukharian Jews; Queens alone holds over 10 thousands.

By regions: Rego Park and Forest Hills – approximately 4 thous.; Flushing – approx. 800; Corona and Kew Gardens, Fresh Meadows and Briarwood – 400 families in each. In Brooklyn (Borough Park) – over 1500. In Manhattan, Bronx, Staten Island – several hundred families.

Areas where Bukharian Jews reside in New York are very well equipped, with a well developed infrastructure. Approximately a third of Bukharian Jews who settled here have their own homes, cooperatives and condominiums. The city has a large number of social and religious organizations. Among them: in Queens – Jewish Institute of Queens, Jewish school Shaarei Zion, Beth Gavriel and Ohr Natan religious centers, centers of Bukharian Jews in Lefrak, Fresh Meadows, Briarwood and others. There are also Bukharian Jewish Council of America, Council of Veterans of War, women's organization, youth association Ahdut – Unity, Union of Bukharian Jewish writers, poets and journalists, Jewish Child Care Association. The office of CBJ of USA and Canada, and academic center of Bukharian Jews – Roshnoi-Light are located in Queens. This is not a complete list of Bukharian Jewish organizations of New York.

Community is represented by a variety of published sources of social media. There are several popular websites on the Internet. The Kaykov Media studio works in NY. There are several national theaters, musical ensembles, museums of Bukharian Jewish Heritage. There are several tour agencies, charity foundations. In Brooklyn, there is a number of functioning religious and community organizations. Significant attention is given to the problems of Jewish education, especially for the younger generation. Center offers computer classes, classes of English, Bukharian Jewish and Hebrew languages. The younger generation is eager to achieve higher education. Over 2000 people finished colleges, universities, medical and law schools in New York and other cities. A new layer of our intelligence is created – doctors, pharmacists, teachers, computer programmers, architects, financiers, economists, lawyers, and businessmen, are the future pride of the BJ community. There are also workers in the field of high technology who have the potential for inventions. Being a scientist is prestigious.

From the very beginning, Bukharian Jews actively participated in economic, cultural, and community life not only in the City of New York, but also all around North America.

Among them there are quite a few businessmen, who opened many restaurants, cafes, and stores; there is variety of business types from jewelry shops to brokerage firms.

Among our immigrants, 60% have their own business. Only in New York, there are currently 300 doctors, 50 lawyers. Over 80% of community

members obtained American citizenship. The number of citizens who participate in elections has increased.

In the past, the face of our immigration has considerably changed. Communities, for the most part, preserve their ethnic traditions and customs.

Especially problematic for our community, is the issue of assimilation. Assimilation is not lava or flood that is impossible to prevent, this process takes place differently in all communities of Diaspora. Assimilation has its own features in the Bukharian Jewish environment. It is not necessary that Jews – immigrants of the last wave, natives of Central Asia who came here from Russia or Europe within 100 or more years – adopt to easily to the condition of their new fatherland and assimilate within the local population.

Over twenty years ago, community was completely different. Only about 3000 of Bukharian Jews lived in USA and Canada back then. They were separated from one another, poorly connected and were not considered a, community. There was no information on them in both Russian-speaking and English media. Fortunately, over 40 years ago, Bukharian Jews realized the importance of creating their own organization, the Center of Bukharian Jews in Queens, promoted our recognition as a nation in America.

Assimilation in modern life has two obstacles: first, Jewish education and its derivative – the institute of Bukharian Jewish family. They are interconnected. It is well known that over 90% of Jewish school graduates go on to have a Jewish family. Those, who are educated in public schools, constitute 50% of a divorce group risk.

A strong community is distinguished by positive demographics – it increases not only by immigration, but also by the natural increases in population – families have two and more children. This gives some hope. From 150 newly married Bukharian Jewish couples, 140 were recognized as 100% Jewish under halakha, that means a Jew by birth is someone who was born to a Jewish mother. Ten couples, which is approximately 7% had problems marrying each other because one of their parent was a non-Jew. However, they solve their problem by getting Shtar Giur ("Certificate of Conversion") which means that the person is now a Jew and takes upon him or herself an obligation to observe Jewish laws.

New York is a city of multiple ethnicities. Jews, like the rest of civilized people, have the right to marry outside of their race, as well as to divorce. Divorce is not approved or encouraged within our community; nevertheless,

it exists. Percentage of divorce in religious families is significantly lower than in those who are not strict in observation of a Jewish law.

Communities have many charitable funds, and countryman's organizations for Bukharian Jews repatriates. They deal with serious programs even across the American border. Memorials and cemeteries in Uzbekistan and Tajikistan are supported with their assistance.

The difference between Bukharian Jews in Israel and in America is based in historical facts. If in Israel, Bukharian Jews – are the part of Sephardim, in USA majority of them identify themselves exclusively as Bukharian Jews or Jews of Central Asia. There is also a many differences in customary and traditional observance of weddings, burials, and funerals. Nevertheless, we are Jews: Bukharian by nationality and by our ethnolinguistic and cultural past as comers from Central Asia.

Therefore, close relationships are established on all levels religious, cultural and scientific, among Jewish communities throughout a whole world.

About the action group - the founders of Bukharian Jewish Community Center (BJCC)

The foundation of this unique organization in fall of 2010 was preceded by very uneasy circumstances that developed around the construction of the Community Center building. For a long while, the Center management had not been satisfying its financial obligations to the bank, and as a result, a total amount of the debt exceeded 7 million dollars. Bank creditors took this matter to State law enforcement agency that ordered a liquidation and sale of this property from an auction. The auction was scheduled in November of 2010 and the property was to be sold and used by other religious organizations. By this time, there were already many interested parties who openly expressed their intentions and were ready to buy the building for their own purposes.

Understanding a full danger of this situation, BJCC activists speedily formed an action group to rescue the Center building. The group consisted of Simkha Alishayev, Igor Mavlyanov, Michael Aharonoff, Jacob Arabov, Sasha Davydov, Boris Kandkhorov, Boris Matatov, Lyova Nektalov, Efraim Shamayev, Efraim Yusupov, Mikhail Yusupov, and Ruben Yusupov.

There were not only financial, but also other types of issues that had to be resolved. For this reason, they elected a head of the group, a Vice President of Beth Gavriel Center, Simkha Alishaev, who held an immense exper-

tise in organizational work and had a large authority over community. He personally gave permission to the President of WCBJ to handle the process of rescuing the building from pending bankruptcy. Thanks to the efforts of this action group, essential resources for the preservation of our community center were collected. In 2013, a Board of Directors for the Center of Bukharian Jews was formed from the members of this action group.

The Board of Directors elected Simkha Alishayev as a President of the Center of Bukharian Jews for two following years.

Community religious centers

In all Bukharian Jewish synagogues there are morning and evening prayers, learning of Hebrew and Torah, various sermons, shabbatons, lectures, events for families, huppahs, britt, etc.

Jewish Institute of Queens - Queens Gymnasia

This is the first Bukharian Jewish school in the USA. The school was open on September 5, 2002. It is located on five floors of a beautiful sixfloor building made from a dark brown brick, bought by Levi Leviev on the eve of the first school year. Quickly, within a tight timeframe, a full renovation and class structure was completed and on September 5, school buses brought a first group of students here. There were only 80 of them in the whole school. Later, the quantity of students reached 700-800.

For 7 years School was tuition free: Levi Leviev took care of all expenditures. The school's 10 year anniversary was celebrated In March of 2012. During the anniversary celebration a video film «Welcome» was shown, which illustrated the main stages of formation and development of the school for that past years.

Many things have changed over these years. Presently, the school is called a Jewish Institute of Queens. It has elementary and middle school grades for boys, as well high school named Ohr Khanna for girls. The programs have changed and discipline improved. Based on the city test results, New York City Department of Education named this school one of the best educational institutions. More important is that practically all the graduates of this school were admitted to good colleges.

Rabbi Zalman Zvulunov is current Principal of the school,and Rabbi Izkhak Volovik is an Assistant Principal. At the jubilee, a video film "Wel-

come" was shown, capturing the main stages of the formation and development of the school over the past years.

Beth Gavriel Community Cultural and Religious Center

20 years ago in Augustof 1997, two young businessman – Simkha Alishaev and Ilya Koptiyev - laid the foundation of the Centre «Beth Gavriel», imprinting the names of their dearly departed fathers, on the pediment of the synagogue.

Throughout the years, this humble building, originally rented only for Shabbath ceremonies, turned into a powerful structure with various educational programs for child development, which attracts hundreds of people all seven days a week.

From the very first days of its existence, the Centre has identified two closely related problems as the main purpose of their daily activities. First, the creation of a strong Jewish family, overcoming of difficulties of immigration, primarily negative phenomena that provokes the divorce and growth of mixed marriages; and second, stable education of the younger generation in Jewish traditions.

With this goal, 16 years ago, the Center created a yeshiva at "Beth Gavriel" that carries the same name. Israeli educational organization "Shaarei Zion Ohel Bracha" aided the Center with active financial and methodological support. Over the years this yeshiva had evolved into a modern institution, equipped with not only the most advanced base but also highly qualified teaching staff. Today more than three hundred children study in this school, which is located in a magnificent building and has all the necessary training facilities, including a computer lab.

Center "Beth Gavriel" and its synagogue that has five minyans and tens of programs actually became a hospitable home to everyone who crosses its threshold.

President – Ilya Koptiev, Vice-President – Simkha Alishaev, Rabbi – Imonuel Shimonov.

Ohr Natan Center

Created in August of 1986. Its main goal is religious education of Bukharian Jews. There are regular lectures on Judaism in Russian (Rabbi

Zaltzman and Rabbi Katzin) and Hebrew classes for adults and children (approximately 1000 people got their education there up to date).

Within the Center the only Judaic library in Russian language in Queens was created.

The center mainly focuses on Children's programs, such as classes in Hebrew, Jewish traditions and the history of the people, preparation for Bar and Bat Mitzvahs, guided New York City tours and sports activities.

In the framework of programs for you're the summer camps for children ages 9-14, where they study Hebrew and Jewish history are being organized. Saturday classes for women where ladies share their experience of creating and maintaining a family take place at the center.

About a thousand people took English language courses there to prepare for the citizenship exam.

"Or Nathan" maintains business ties with Jewish community organizations of America, Israel and Austria.

President – Dr. Miryam Yakubova, Vice-President and Rabbi – Nahum Kaziev, Board of Directors – Avrakham Zarihpur, David Alishaev.

Center in Lefrak City

The Center was created in 1997 and successfully organized and developed religious, cultural, youth and social programs. Every day, Center holds morning and evening prayers, on Fridays and Saturdays the services are held in two synagogues: for youth and for adults. Lectures on religious topics are read on Saturdays by Rabbis that are invited from Brooklyn. Lecturers are given separately for men and women. All religious holidays are celebrated in organized manner.

During the past 10 years adults study the English language in classes offered at the Center and prepare to take the citizenship exam.

Each year Council of War and Front Line Veterans (chairman – I.Murdakhayev) celebrates Victory Day anniversary and during these celebrations make valuable gifts to war veterans. Youth Council (chairman – B.Abramov) also holds interesting events.

A social worker offers consultations to members of community on problems connected with housing, receiving SSI and welfare.

A psychiatrist works with problematic families. Every month, on Tuesday, those residents within the community, who experience financial hard-

ship, can receive groceries from the Center. A leadership of the Center keeps friendly relationship with a management of Lefrak City.

Presidents – Mikhail Polvanov, David Leviev, Rudik Bangiev (in 1997-1998), 1998-2012, Robert Mavashev. Rabbi – Mikhail Borukhov (1997-2007), Imonuel Elizarov (2007-2012), Rakhmin Dadabaev (from 2012), Roman Kaykov (from 2012 to present).

Beit Eliyahu Bukharian Center in Fresh Meadows

Center was created in April of 2006 by a group of businessmen under the leadership of Ilya Aronov. Boris Munarov, Amnun Kariev and Boris Abramov using collected funds purchased a one-story building at the corner of 73rd Avenue and 125th Street and turned it into a Center and synagogue. However, this building was unable to fit all the congregants and because of that the Board came up with an idea to demolish the existing structure and build a two-story building instead. Funds were raised but in November of 2007, Ilya Aronov passed away. The duties of the Center President were temporarily granted to Boris Munarov. In December of 2008, Robert Aronov was elected as President.

In 2011, a new two-story building with a basement was built. It carries the name of Ilya Aronov. Center holds religious holidays, daily morning and evening prayer and many other events and services.

Vice-Presidents in 2011-2014 – Boris Munarov, since 2014 – Matat Matatov. Rabbi – Yosef Khiyaev (2009-2011), Abo Kohen, Efraim Rubinov (from 2012 to 2014), from 2014 – Abraham Tabibov.

Bukharian Jewish Center in Briarwood

Center was created in 1993. There are Hebrew and English classes, variety of sermons and daily morning and evening prayer are held.

Center activists: Moshe Badalov, Nison Mataev, Amnun Iskhakov, Ari Agajanov, Abram Aronov, Mikhail Shamanov, Efraim Gavrielov, Mishael Shakhmurov, Lyova Khaitov.

President – Boris Matatov. Rabbi – Avrekh Kaziev.

Ahavat Achim Congregation (Flushing)

Created in 1990.Registered as a Non-Profit Organization.A kolel for boys of 13 years and older worked in the center.All religious holidays are

celebrated at the center; there are lectures on various topics and consultations with social worker. There are five minyans taking place at the synagogue on daily basis.

Honorable President – Gavriel Nisanov. President from 2012 – Pinkhas Avezov. Rabbi – Shlomo Nisanov. Vice-President – Ariel Fuzaylov. Gabby – Simkho Alayev, Simkho Pinkhasov, Iskhak Yukhananov. Leadership members: Isaac Katan – secretary, Shalon Fuzaylov.

Synagogue "Lmaan Ahai Bukharim" ("Lmaan Ahai Bukharim Congregation") Borough Park, Brooklyn

One of the first Bukharian Jewish synagogues of immigration in New York. Opened in 1979, registered in 1985. Center has a kolel, Hebrew classes, Rosh-hodesh for women. Twice a month, famous Rabbis give lectures on religious topics. Center maintains a relationship with Ashkenazi religious organizations of New York. During the workdays, synagogue is visited by 100-150 congregants, during the holidays the number is up to 300 people. In February of 2009, a prayer hall was opened in the building purchased next to a synagogue where mostly the youth gets together.

Rabbi – Shlomkhay Niyazov. Vaad members: Yosef Yakubov, Yakov Dayanov, Boris Aminov, Rakhmin Khafizov.

Congregation Bet-El Sephardic Center of Jamaica Estates

Functions since 2007. Founder and President – Avi Dishi. Rabbi – Yakov Nasyrov. Gabbi – Israel Akhunov.

Community activists – Yonatan Ovadya, Erez Levi, David Zar, Avraham Nakhmiyaz, Yakov Aharon, Erez Izkhakov.

Lecturers, classes, kolel, prayer.

Congregation Tomer Devora (Brooklyn)

Open since 2002. President – Albert Zaurov. Rabbi – Benyamin Tamaev (2002-2008), Markiel Itzkhakov (2008-2011), Daniel Itakhov (2011-2012), since 2012 - again Markiel Itzkhakov. Gabay – Itzkhak Shalomov.

Community activists – Murdekhay Khojiev, Roman Davrayev, Aleksandr Shalomov, Grigoriy Matatov, Nisan Sadykov.

Prayers and lecturers take place at the Center.

Congregation Shem Tov Khal Bukharoan

Opened in 2007. President – Avraham Khanimov. Rabbi – Gavriel Shimonov (since 2007). Gabbi – Nisim Siyonov.

Community activists (Vaad): Mishoel Khanimov, Pisar Leviev, Ariel Shimonov, Zalman Gavrielov, Yosef Shimonov.

Prayer, lecturers, children's programs.

Shaarei Eliyahu Congregation

Founders – Akilov family. President and Rabbi – Yosef Akilov. Gabbi – Ilan Davydov.

Community activists – Bekhor Yakubov; Nataniel, Daniel and Ariel Kandkhorovs; Reuven, Benyamin and Rabbi David Akilovs; Nataniel Ilyabayev, Avrakham Khaimov, Mordekhay Khanimov. Prayers, lecturers, teilim and children's programs.

Bet Boruch-Kai Ohavei Torah (Rego Park)

Functioning since 2005. Founder and President – Yehuda Suleymanov. Rabbi – Bekhor Kohenov (since 2006). Gabbi - Siyon Yakutilov.

Community activists – Meirkhay Katayev, Benyamin Izkhakov and others. Prayer, lecturers, mikvah for men.

Ohel Joseph and Burkho Toxsur (Rego Park)

Open since 2011. President – Yanik Mosheyev. Vice-president – Rabbi Mordukhay Rakhminov. Gabbim Pinkhas Levi, Moshe Meyerov, Aron Meyerov. Prayer, lecturers.

Bukharian Congregation of Briarwood

President – Reuven Kikirov. Rabbies – Avraham Babakhanov (2002-2004), Abraham Tabibov (2004-2013), Efraim Rubinov and Abo Cohen (2014-2016), Siman Tov (since 2014). Read lecturers, carries out prayer, bar-mitzvahs and other events.

Gabbai – Menakhem Itzkhakov.

Shaarei Tefilah Synagogue

President – Simkha Davydov. Vice-president – Yakov Davydov.

Rabbi – Itskhak Abramov (since 2008).

Prayer, lectures and various programs are carried out.

Ohel Sara-Torat Haim Congregation (Flushing)

Active since 1997. From 2004, established in a new building.

Founder and President – Nison Yakubov.

First rav – Mikhael Ben Itzkhak (3 months). From 1997 to 2003 – Rabbi Avraham Tabibov, from 2003 – Eliyahu Gadayev, Itzkhak Abramov (2003-2004), Abo Suyunov, Rafael Lakhchakov. From 2011 – Rabbi David Plishtiev. Gabay – Elyazar Ibragimov (from 1997).

Vaad activists and members: Yura Pirov, Ben Ziyon Rakhminov, Mordekhay Rafailov, Ehuda Katanov, Rakhamim Suyunov, Ilyusha Matatov, Yosef Faylyayev.

Prayer, lecturers, various programs take place.

Synagogue of Khoji-Koton (Rego Park)

Founder and president – Barukh Khojayev (from 1999). President – Roman Kushmakov. Vice-president – Moshe Sezanayev. Gabbai - Mordekhay Mosheyev.

Vaad activists and members: Yosef Shalom Mosheyev, Simkha Mordekhayev, Ilya Kushmakov, and others.

Prayer, lectures, and various programs are held.

Ohel-Simkha Synagogue

Founder, President, and Rabbi – Igal Khaimov (1991).

Activists – Michael Kohen, Avraham Kulangiyev. Gabbi –Menakhem Kluyev (2000-2010), Yekuyiel Davydov (since 2010).

Functioning school for children and kolel for adults.

Bnei Tzion Congregation (Borough Park, Brooklyn)

Functioning since 1992. Founder – Ben Siyon Siyonov. President – Aharon Siyonov. Rabbi – Moshe Abramov (from 1992).

Congregation offers prayer, Sunday programs for children and women, lecturers, and others.

There are also synagogues in the **Flushing** ***districts,where the rabbi Eliyahu Gadaev community is running,the Beth Israel of Tama syna-***

gogue, where the Tamaev family (Rabbi David Akilov) is leading, the BJ Congregation of Hillcrest synagogue. There are also synagogues in the Flushing districts, where the rabbi Eliyahu Gadaev community is running, the Beth Israel of Tama synagogue, where the Tamaev family (Rabbi David Akilov) is leading, the BJ Congregation of Hillcrest synagogue.

Mikva in Queens

Opened in 1958. It is visited by approximately 300 women every month.

COMMUNITY SCIENTIFIC CENTER OF BUKHARIAN JEWS IN THE CITY OF NEW YORK "ROSHNOYI – LIGHT"

This is a Community Scientific Center of Bukharian Jews, officially registered as a non-profit organization in the State of New York. Created in 1992, under the initiative of R. Pinkhasov by representatives of creative intelligence of Bukharian Jewish immigration in New York. Unites over 500 members, including 100 D.Sc and Ph.Ds, who make up the membership of the Club. Their activity is carried out on a voluntary basis. President of the Club since 1992 – Dr. Robert Pinkhasov, executive secretary since 1997 – prof. Iosif Kalontarov.

The Club has 14 divisions, including the Center for historic and sociological research (manager – prof. Arkadiy Zavulunov) and lecturer (manager – Gavriel Pulatov, Ph.D. in Tech. Sci.).

Activists of the club were the following (all passed away): docent Albert Yagudayev, prof. Iskhak Kalontarov, prof. Meyer Benyaminov, prof. Levi Yakubov, Abram Ilyayev, Lev Kandinov, Ilyos Mallayev, Avner Fazylov, Zoya Fattakhova, Semyon Aulov, prof. Yakhiel Sabzanov, Mark Balkhiyev, prof.-associat David Kalontarov, prof. Boris Pinkhasov.

Currently, the club has a following active personnel: Mikhail Abayev, Shamuel Aminov, Eduard Aminov, Vladimir Aulov, Iosif Badalov, Grisha Borukhov, Malkiel Daniel, Arkadiy Zavulunov, Ben Isakov, Boris Iskhakov; Grigoriy, Rafael, Roman, and Yuriy Kaykovs; Eduard Kalandarov, Tamara Kalantarova, David Kalontarov, Iosif Kalontarov, Veliyam Kandinov, Eduard Katanov, Amnun Kimyagarov, Yuriy Mavashev, Ezro Malakov, Yakov Mosheyev, Yuzef Murdakhayev, Rafael Nektalov, Mikhail Niyazov, Rena Elizarova, David Ochildiev, Rafael Nektalov, Rena Elizarova, Aron Aronov, Grigoriy Pulatov, Imanuel Rybakov, Moshe Sezanayev, Efim

Fatakhov, Svetlana Khanimova, Iosif Shalomayev, Irina Shakhmurova, David Shimunov, Mikhail Shimonov, AlbertYakubov, IlyaYakubov, Yakov Yakubov, Aleksey Yakutilov, Asher Tokov, Boris Yakutilov, Ilya Yadgarov, Iosif Yadgarov, Ilya Davydov, Arkady Yagudaev, Yakov Leviyev, and others.

Intellectuals that came together under the Roshnoi-Light Club were able to overcome difficult first years of immigration and evaluate diplomas that were obtained in their native country, continuing to work in the same professional fields as they used to. Currently they are doctors, engineers, patrons of literature and the arts, teachers, professors in colleges and universities. Some changed their professions and mastered the new ones as well as their previous. The talents have been developing: there are famous theatrical performers, singers, musicians, composers, poets, writers, and memoirists in USA. Older generations care for grandchildren and great grandchildren.

Main objective of the Club is the activation of intellectual potential of the Bukharian Jewish community, the preservation of its ethnic integrity under the successful integration into the American society. The work of the Club is carried out in two directions – education and research. During the first years of immigration, the Club assisted those in need, organized seminars for citizenship preparation, English courses, held lecturers, tours, wrote articles, took part in marches and demonstrations in protection of Israel. Roshnoi came out of narrow frames of solely club work and became a community educational center for Bukharian Jews of New York.

There are many researches that take place here: educational, historical, social, demographic, artistic, economical, and medical, which results are published as monographs and creative works in social media, including the Internet, and presented during various seminars and conferences.

A telephone-information directory book (creator – Dr. R.Pinkhasov) was published in four (1995, 1998, 2000, 2005) publications with a total of 38 thousand of issues, which were sent to almost every Bukharian Jewish family in US and Canada free of charge.

The Club both hosted and participated in hosting of seven conferences on the history and culture of Bukharian Jews (in 1995, 1996, 2000, 2003, 2012, 2014, 2016) and published the works that were presented during these conferences. There were also two conferences for medics and biologists (1996, 1998). Sociological portrait of Bukharian Jewish immigration was

developed, a general tendencies of Bukharian Jewish adaptation process in the United States were discovered. Demographic studies have revealed the trend of Bukharian Jewish communal development and different stages of their communication with other communities in U.S.

The Club became backed up the creation of Bukharian Jewish theater "Vozrozhdeniye" directed by an honored artist of Uzbekistan Semyon Aulov and a historical-ethnographic museum of Bukharian Jewish heritage led by Aron Aronov in New York. It also participated in the organization of a number of exhibitions and festivals.

Club members published over 300 books, including those under the Club's auspice: Yu. Murdukhaev, I. Kalontarov "Nicknames of Bukharian Jews" (2002), "Wisdom of Three Nations" by Ya. Kalontarov (Part II, 2002), "Bukhara, Samarkand and further" by M. Nosonovsky (2005), "Bukharian Jews – participants of World War II" by D. Kalontarov (2005). In more than 24 years, hundreds of conferences, lectures, talk-shows, seminars and other meetings were held. Club members published thousands of articles on various scientific topics in press; they also spoke on radio and TV.

The history itself has set the most important task in before us: to hand in the history, traditions and culture of the Bukharian Jews to future generations. There is a fundamental research work on the history of Bukharian Jews in 4 volumes: two – from ancient times to 1865 and two – from 1865 to 2000 (2005), as well as one-volume English.

There is a textbook on the history, culture and traditions of Bukharian Jews in English for teachers and students of educational institutions, including yeshivas.

Supported by all these works, the club released languages reference encyclopedias on Bukharian Jews in English and Russian: "Encyclopedic Handbook" - a body of knowledge on Bukharian Jewry; "Essays about Bukharian Jews" (in Hebrew as well); "Bukharian Jews - who is who," "Scientists - Bukharian Jews," "Bukharian Jews in medicine", "Artists - Bukharian Jews", "Russian immigration: Bukharian Jews in America", "Bukharian Jews: the memory of the past, faith on the future", "Bukharian Jews in agriculture in Central Asia", "Dictionary of Jewish tradition", "Engineering and technical specialists – Bukharian Jews in construction sectors of Soviet Union," "Bukharian Jews in three branches of the state power of the Soviet Union", " Bukharian Jews in Sport", " Bukharian Jews in the World". Separate

books are dedicated to Bukharian Jews of Bukhara, Samarkand, Tashkent, the Ferghana Valley of Uzbekistan, Tajikistan, etc.

On the 20th anniversary of the Club, the following two books were released: "We are twenty - a chronology of the Club's activities" and "Tradition and Life of Bukharian Jews." On the 25th anniversary of the Center "Roshnoyi" book "We are a quarter of a century" was released.

Note that we are talking about the work that was accomplished by enthusiasts who had almost no funding, people put their hearts into their work! And they are often able to do what in other circumstances would taken years in scientific departments and institutions.

The interaction of Bukharian Jews with other ethnic communities of Jews – Ashkenazi, Georgian and Mountain was thoroughly analyzed. There was a work done on communication of Bukharian Jews with other communities during different stages of history. Club invited representatives of these communities to all of its events. It established contacts with Bukharian Jewish intellectuals in Israel, Austria and CIS countries. A pattern of coexistence of Bukharian Jews with Uzbeks, Tajiks, Russian and other peoples living in Central Asia was described.

Club comes from the fact that Bukharian Jews are a part of world Jewry, and not in one iota wish to be separate from it, committed to achieve closeness with Jewish communities and organizations. Club includes 12 Jewish organizations, where community's intellectuals are presented. The club participates in work of UJA Federation and affiliated organizations. It was cofounder of the new structure of COJECO (Council of Jewish communal organizations of immigrants), the World Congress of Russianspeaking Jews and its American Forum (AF), KBE of United States and Canada.

The club has never depended and does not depend on the financial support of the community leaders, there are practically no membership fees.

The only time WCBJ and its leadership (President Lev Leviyev) had provided a partial support to the Club was at the time of publishing of a twovolume "History of Bukharian Jews. New and newest period." Sometimes help came in form of modest grants from COJECO and AF (American Forum). Nevertheless the lion's share of support for the publication of books, directories and the organization of conferences came from Eduard (Yuriy) Pinkhasov.

The backbone of the Club has never lost its faith in our ideology, the sanctity of comradeship and mutual respect. Most of the members of the Club are very talented and creative people the patriots of Jewish nation.

Most important is that the club does a unique work that no one else handles at this time. Much of it is being done for the first time ever such as:

* The work of researchers of a non-Bukharian Jewish origin was discovered and their very important role in providing of valuable information on various aspects of Bukharian Jewish life, their language, culture and traditions was acknowledged.

* The history of Bukharian Jewish communities and their centers was traced back and it was demonstrated how in the XX century part of the Bukharian Jewish communities on the territories of the former Soviet Union and a number of world countries (Egypt, Iraq, Afghanistan, India) ceased to exist, but new communities emerged in Israel, United States, Canada and other countries.

* The contribution of Bukharian Jews to science, culture, economics, medicine, education, sports in their countries of residence was described.

* Music of Bukharian Jews was placed in following categories: a) traditional; b) new modern genres (opera, pop music, symphonic music, etc.). The religious songs (Nigunim) of Bukharian Jews were recorded and made into collection.

* New goal of the Club is to create a series of tutorials for teachers and students of educational institutions, including yeshivas.

* Club, as much as it is possible, supports culture, theater, music ensembles, sport schools and associations. It works with potential voters to make sure that the community voice is heard in the government.

* Doctors, who are the Club members are actively involved in the work of US-Russian Medical Society and its club "Maimonides."

Never in the past have Bukharian Jews, neither under Bukharian Emirate or Soviet regime, nor in the post-Soviet period, have published books on their history and culture in such quantity and of such quality as it was done by the Club's efforts.

What are the usual consequences of immigration of Bukharian Jewish intelligentsia from the places they have occupied for many centuries? Have they lost their ethnic specificity as a result of exposure to a fundamentally different socio-economic, cultural and psychological climate? Study of this

problem presents grounds to assert that Bukharian Jews, deprived of traditional centuries-old social environment, finding themselves in completely different public coordinates, not only learn new factors of life and work with positive attitude, but also with enviable persistence preserve all the best national and religious traditions that have always helped them to achieve success and public acknowledgment in new regions.

Congress of Bukharian Jews in USA and Canada

Congress of Bukharian Jews of the United States and Canada (CBJ) was established May 2-3, 1999 in New York at the Constituent Assembly, which was attended by 300 plenipotentiaries from 54 community centers, cultural, educational, public and religious organizations. At the congress the Charter and the CBJ Program were unanimously adopted.

Boris Kandov was elected President of CBJ of the USA and Canada, Rakhmin Nektalov, Michael Aharonoff, Robert Pinkhasov, Simha Alishaev, Gennady Abramov were vice-presidents.

With the formation of the Congress of Bukharian Jews in the US and Canada, an all-American structure emerged that united the Bukharian Jews of New York, Philadelphia, Boston, Atlanta, Los Angeles, San Diego, Phoenix, Cleveland, Denver, Seattle, Toronto, and Montreal. This event summed up the path traveled by immigrants, opened new prospects for the community.

The main objectives of the CBJ are:

- consolidation of the disparate communities of Bukharian Jews of North America;
- Representation in public and political organizations;
- implementation of humanitarian, cultural and religious programs;
- Assistance to the State of Israel;
- Strengthening of cultural ties with the countries of Central Asia.

In the matter of rallying the first waves of immigrants and creating CBJ, the "Bukharian-Jewish World" newspaper (publisher Boris Kandov), which came out for five years (1996-2001), played a large role. In 2000, the CBJ of the United States and Canada became part of the World Congress of Bukharian Jews (President Lev Leviev).

At the Constituent Assembly of the CBJ, delegates representing all the communities of North America stated that the most important task of the

new organization should be the construction of the Main House of Bukharian Jews in place of the old synagogue (116-06 70 Ave, Forest Hills).

It was a difficult task associated with solving many legal, financial and technical problems. Finally, in 2005, a unique five-storey building of the Center and the Congress was ready for use.

Nowadays there are an active main synagogue, the women's organization "Esther ha Malka" (Dr. Zoya Maksumova, she's also the chief editor of the Russian-language magazine "Women's World"), one veteran and two youth organizations, publishing house (released more than 20 books, manuals, calendars, and brochures), the Union of Bukharian Jewish writers, poets and journalists, newspaper "The Bukharian Times", dating agency "One heart", and a program called FEGS that provides community services in the educational, professional and social areas.

Building of Center and Congress became an object of excursions to New York City residents and foreign visitors, a place where you can with grace and dignity celebrate community events, anniversaries, book presentations, auctions, meetings with prominent public and religious figures, poetry and music events, shows of children's talents, weddings, funerals, bar and bat mitzvahs.

Now this building serves as a place to say farewell to our fellow countrymen who passed away.

Because we have this magnificent building in our community we now have an opportunity to significant expansion of CBJ's activities.

In different years CBJ and the Center were repeatedly visited by city council of New York, City Hall representatives, senators and congressmen. The meetings with mayor of New York, Governor of New York, the Attorney General of Queens, editor and publisher of American and Russian-language newspapers become traditional. (The same is true for the communalities of Atlanta, Phoenix and Denver).

At the initiative of the CBJ there are annual "breakfasts with legislators of New York", as well as celebrations of the victory over Nazi Germany with war veterans and members of the public at the Center.

Women's organization "Esther ha-Malka" held four international competitions "The Jewish Woman of the Year" in 2002-2009, as well as a holiday in honor of mothers who have raised four or more children.

On October 18, 2007, the U.S. Senate celebrated a Day of Bukharian Jews in the White House. For the first time prominent political leaders of the country honored 70 community activists. Senators and congressmen noted that Bukharian Jews occupied their rightful place in U.S. and have every reason to be proud of the successes they achieved. The importance of CBJ of United States and Canada and its essential role in the unification of people was especially pointed out.

On December 3, 2008, CBJ delegation was invited to the U.S. State and to the White House. The delegation was received by well-known politicians, the U.S. President's colleagues in National Security and R.Norland, the Ambassador Extraordinary and Plenipotentiary of the United States to Uzbekistan, who was in Washington at that time.

CBJ is in contact with Jewish community organizations of America, such as UJA Federation, JCRC, World Jewish Congress, American Jewish Congress, NYANA, HIAS, American Jewish Committee, the World Congress of Russian-speaking Jews, Euro-Asian Congress, COJECO, Russian-American Art Foundation, World Congress of Mountain Jews and Georgian Jews.

The CBJ representatives participated in the International Conference "World without Nazism - a global problem of all mankind", organized by the Federation Council of the Russian Federation in Moscow and Kiev.

CBJ watches over the creative teams, community centers in other cities in the U.S. and Canada and provide methodological, financial and informational assistance.

Under the auspices of CBJ the activity of charitable fraternities that maintain a good condition of Jewish cemeteries in the cities of Central Asia has sufficiently increased.

The contacts with Central Asian republics activated immediately after the creation of the CBJ. In August of 1999, CBJ's management was invited to the Independence Day celebrations in Uzbekistan and Tajikistan. CBJ Delegation was received at the highest government level as it was the Delegation of an official registered organization in United States. As a result of this visit with the permission of the authorities six Sefar Torahs (Torah scrolls) were taken out of these republics and brought to America.

In the next several years, there were repeated visits of CBJ's representatives to the cities of Uzbekistan and Tajikistan, to participate in the election

of presidents of these countries as international observers and to participate in the celebrations of the independence days, as well as taking part in various conferences.

CBJ representatives took part in celebrations in Samarkand, Dushanbe, Tashkent and Bukhara. Also in New York, the international conferences devoted to the 2200th anniversary of Tashkent, the 2750th anniversary of Samarkand and the 2000th anniversary of Margilan as well as the 20th anniversary of independence of the Republic of Uzbekistan were held by the common effort of scientists and creative teams. CBJ also organized the photo exhibition by Roman Iskhakov "Our home – Uzbekistan."

In January of 2012, CBJ with help of other organizations held an international musicological conference dedicated to the 90th anniversary of T.Alimatov and a festival in Carnegie Hall.

CBJ is involved in interreligious dialogue with representatives of the Muslim clergy in Uzbekistan, Tajikistan and the United States.

CBJ's cooperation with Tajikistan is multifaceted. At the invitation of President Rahmon CBJ delegation has repeatedly participated in the anniversary celebrations, particularly dedicated to the 80th anniversary of Dushanbe and the Days of the country's independence.

State of Israel occupies a special place in the CBJ's work. Thousands of Bukharian Jews participated in Manhattan parade on June 1, 2008, on the 60th anniversary of the creation of this country. A colorful CBJ's colonnade walking in national costumes and holding the banners and posters, created a real excitement among the thousands of New York's spectators.

A charitable Foundation of E.Nektalov transferred $100,000 during the Lebanon war to the fund of the Israeli army. It purchased a specially equipped ambulance cart, fire truck and planted hundreds of trees in the parks of Israel.

CBJ delegation participates in the annual conventions of World Congress of Bukharian Jews in Israel, and in various UN symposia organized by Uzbekistan and Tajikistan diplomats accredited by the United States.

Activities conducted by CBJ are widely covered in the media, in newspapers "The Bukharian Times", "Forum", "Women's World", "Hope", and "Beth Gavriel" magazines.

A newspaper "The Bukharian Times" is a reputable broadcasting source of CBJ's daily life in U.S. and abroad. CBJ's cooperation with the newspa-

per of the World Congress of Bukharian Jews "Menorah" occupies a special place.

A Heritage Museum created by A.Aronov and Yu.Sadykov, socioscientific center "Roshnoyi" (President – Dr. R.Pinhasov) became a hallmark of the Bukharian Jewish community. This Club consists of 500 members including 100 doctors and candidates of sciences, whose members have issued more than 300 books and held 9 international conferences.

During its existence, CBJ conducted three Assemblies and two Conventions. The work of the Congress is acknowledged by the higher institutions of America, Israel and the countries of Central Asia as an organization that is a conductor of public diplomacy, a promoter of culture and art of the Central Asian people in Americas, as well as an umbrella organization uniting all Bukharian Jews in North America.

Work of CBJ is morally and financially supported by many members and businesses of the community as well as Levi Levayev.

Bukharian Jewish Council of America

Created in 1996 to assist children of new immigrants receiving a religious education. Over the years the Council has done a lot for the active work of "Binat Chaim" yeshiva, it have been taking part in fund raisers to pay for children's education. The Council created programs for children and elderly members of the community, after-school programs, English language classes for elderly immigrants, Sunday schools, and more.

Since 1996 the President of the Council is Michael Aharonoff.

Council of War Veterans

The Bukharian Jewish Council of war veterans was founded in 1993 at the initiative of writer and journalist Boris Iskhakov (current honorary president of this organization). Council is a member of the Association of veterans and disabled veterans of World War II from the former Soviet Union, located in Brooklyn.

The 60th anniversary of the Victory was celebrated with a special event. The celebration was attended by representatives of the diplomatic corps of Russia, Uzbekistan, Tajikistan, Israel, Turkmenistan, Kyrgyzstan, representatives of city authorities that are accredited in the United States, as well as the activists and members of the community totaling in more than 1,000

people. New York City Mayor M.Blumberg awarded Veterans Council by a Certificate of Merit (Proclamation).

The building of the Center of Bukharian Jews in Forest Hills has given premises for veterans' office, in which board members of the Council work twice a week.

Members of the organization took an active part in the parade during the 60th anniversary of the State of Israel (June 1, 2008), as well as in subsequent years. The Board currently covers 36 war veterans and 23 veterans of the labor front. Of these, 14 people have reached 90 years of age, and 45 are of 85 years old. Council assists in socio-legal issues, visits the sick veterans at home, attends to every member of the veterans' organization.

President – Yuriy Aronov. Vice President – Gabriel Kalontarov. Executive Secretary – Avrom Yusupov (1993-2002), Yakov Benyaminov (2002-2007), Markiel Kulangiev (2007-2015).

Women's and youth organizations

Women's «Ester ha Malka» Association

Formed in May 1999, immediately after Congress of Bukharian Jews of the USA and Canada, as one of their divisions. From the first day of its formation the women's organization is headed by Dr. Zoya Maksumova.

Organization has been actively functioning for the past 18 years and has reached almost all Bukharian Jewish women in communities of USA and particularly in New York.

Their mission is to strengthen the social life of the Bukharian women, raise their prestige and popularity not only in the family, but also in community life.

The program of the women's organization and "Women's World" magazine (since 2000) there are many interesting projects: joint seminars with JCRC to train young community leaders; lectures on medical topics; numerous meetings in the «guest room» of Women's World with writers, poets, doctors, psychologists, artists, scientists, spiritual leaders, specialists on marriage and family, etc.; annual celebrations of Purim, Mother's Day, and Hanukkah. It had organized and successfully conducted "guest room" of Women's World" on wheels" – guided tours for members of the community to get to know the country in which we live. Lately the organization has been holding successful tours for its members to the American Theatre (in

Pennsylvania). The theater hosts performances on biblical topics: «Joseph», «Noah», «Jonah», etc. There were broadcasts on radio and TV of programs about women in our community.

With the active participation of women's organization an exhibition "Memories of old Bukhara" has taken place at the Museum of Jewish History in Manhattan.

This turned out to be a real holiday. An issue of "Women's World" magazine was especially designated to this event (2007).

The women's organization created a number of events that have received international attention. Since 2002, there is an international contest "Woman of the Year" in many categories: 'Women of the World," "Women in Arts", "Best Journalist of the Year", "Woman - best teacher", etc.

A new nomination was introduced: "The Righteous Woman of The World", which allows to pay tribute to women of other nationalities who have shown themselves as the true friends of Jews.

There were five such competitions. The representatives of Jewish communities in Israel, Austria, Russia, Uzbekistan, and Germany take part in these competitions.

Among the winners are Olga Levayeva ("Woman of the World" in 2002), Rena Leviev (Israel, "Woman – benefactor"), Rosa Gulkarova ("Woman of the World"), Shoista Mullodzhanova ("Women in Arts"), Khana Tolmas (Israel, "Women in Science"), Rena Elizarova ("Best Journalist of the Year" in 2005), et al. Those international competitions became the highlight of the cultural and social life of Russian Jewish immigration. They are supported by the Congress of Bukharian Jews of USA and Canada and American Forum of the World Congress of Russian Jewry.

Not less important in the work of the organization is the celebration of "Salute to Outstanding Mothers!" event. Several such celebrations had already taken place where Bukharian Jewish mothers, who raised four or more children, were acknowledged. Among them were the following: Tamara Kataeva, Rena Pinkhasova, Bertha Levieva and others. Since 2016, the women's organization has started with a new campaign – the "Man of the Year" competition.

The club "Let's get married" is very popular within the community. It is led by Svetlana Kaykova and Mira Kagzanova.

Organization World of Women-Immigrants

Established in 1991, registered as a non-profit organization. President – Svetlana Khanimova-Levitina.

Main objectives are to providing medical and legal assistance to immi-grant women, fundraising to cover the needs of sick and disabled.

Works closely with the American Jewish organizations - JCRC, CO-JECO, JCCA. Together with the Jewish Community Council delivers food to needy families. It is a partner of the American association of volunteers to help cancer patients.

Once a month the organization conducts workshops: "Medicine and Your Health", "The fight against drug addiction", and "What's the use of alternative medicine?" There are Yoga meditations and stress-relieve classes for women.

S.Hanimova-Levitin has developed and implemented a program for Bukharian Jewish to familiarize them with American history, which is regularly held at the Center.

It has consistently sponsored foreign road tours of music ensemble of Ilyas Mallaev "Makom".

Center for Singles «One Heart»

Established in 2005 at the initiative of Liliya Katan, supported by CBJ of the USA and Canada. Managers of the Center – Bakulya Borukhova (2005-2007), Svetlana Pinkhas (2007-2008), Berta Aranbayeva (from 2008 till present).

Over the years the Center held meetings, talk shows, tours, Hanukkah evening, and shabatons involving the youth.

The Dating Center «One Heart» interacts with Jewish organizations in New York and with Rabbis in Brooklyn, Flushing and Staret City.

Single men and women of Jewish origin older than 21 years of age come from 2 to 4 pm every Sunday to a specially designated place – a hall of the Center. New families are created here.

Association of Bukharian Jewish Youth «Ahdut» («Unity»)

Started working in 2002 as a group of young people from the forum of Bukharian Jewish website www.BJews.com and youth section at the club "Roshnoi", and in 2005 received an official status of a non-for-profit organi-

zation. President – Imanuel Rybakov. Vice president – Pyotr Pinkhasov, David Abayev, Michael Yakubov. Board members – Lyudmila Alishaeva, Zina Babayeva, Ilya Borukhov, Bekhor Mosheev, Yosef Munarov, Daniel Pinkhasov, Arthur Yusupov.

Objectives of the association: cultural and educational programs aimed at the unification of youth and promotion of Bukharian Jewish cultural values, history, traditions, and language, as well as joint programs with other Jewish organizations. There were talk show (with support of Queens Jewish Community Council and NYANA); Conference (together with the Union of Bukharian Jewish Writers of U.S. named after Levi Yakubov and "Kaikov Media"); Forums, lectures, tours, and picnics; courses in Bukharian Jewish and Hebrew languages (with the support COJECO, the foundations of Itzhak Mavashev, and the Foundation of Roshel Yusupov); seminars of "Kalontar" to train young community leaders (together with JCCA, supported by UJA Federation). The Association publishes youth newspaper "Ahdut" (Unity), created a musical youth ensemble «Ahdut» and prepares children for ritual of bar mitzvah. There are credit courses in Queens College on the history nd culture of Bukharian Jews and an elective for the Study of Bukharian Jewish language at Queens Gymnasia. The organization ceased to exist from 2013.

Bukharian Jewish Organization of Youth «BJOY»

The group AYBJ became the base for creating of BJOY that was informally established in 2004. It was headed by a radio host Vera Aronova. The group consisted of young businessmen and students Roman Nisimov, Imanuel Rybakov, Bella Roberts, Olga and Peter Pinkhasov, Roman Kaikov, Roman Mavashev, Oksana Nektalov and Irina Bangieva.

For the first time in the history of Bukharian Jewish immigration in America Lilya Katan, Roman Nissim and Vera Aronova became the members of the World Jewish Organization UJA Federation committee. They got the UJA acquainted with the life, culture and objectives of Bukharian Jewish community.

UJA Federation has allocated grants to youth organization, which gave them an opportunity to conduct interesting meetings, trips, lectures, etc. By that time the organization received the formal status of a non-profit and changed its name to BJOY (Bukharian Jewish Organization of Youth).

Businessman Roman Nissim and lawyer Roman Mavashev were Presidents of BJOY after Vera Aronova. Since December of 2008, Alex Yadgarov is a new President, and David Abaev is a Vice President.

In November of 2007 BJOY organized a visit to the National Museum of the Holocaust. The organization ceased to exist from 2009.

Union of the Bukharian Jewish writers, poets, and journalists named after Levi Yakubov

Established in 2005 in New York at the Congress of Bukharian Jews of USA and Canada based on the existing creative association "Poets' Teahouse" (1995-2005).

Union acts based on the adopted Charter. Professor, social activist, and writer Levi Yakubov (1925-2011) was elected in 2005 as a Chairman of the Union.

Thanks to the efforts of the Union of writers, poets and journalists there is an active interest in native language, literature and culture in the community. Since the time of its creation, there were dozens of conferences and meetings with well-known scientists and experts in the field of culture and literature of Bukharian Jews, as well as celebrations dedicated to their art. Particularly widely celebrated were 100th anniversary of Itzhak Mavashev, Yunatan Kuraev, Mordechai Bachayev (Muhib), the 90th anniversary of Boris Yakubov, and 85th anniversary of Shoista Mullodzhanova. The book presentations of Union members Eduard Aminov, Rafael Nektalov, Rena Elizarova, Yakov Mosheyev, Ilya M. Yakubov, Albert Aronov, and guests from the community of Mountain Jews (Nobert Evdayev) and Israel (Roza Rabinovich, Ilya Yakubov) were organized.

The organization is actively working with the Foundation of Isaac Mavashev called "The Institute for the Study of the Heritage of Bukharian Jews in Diaspora", with the Union of Writers of Israel and a youth organization "Ahdut."

Union's activities are frequently and widely covered in such newspapers as "The Bukharian Times" (USA), "Menora" (Israel), the magazines "Hope", "Women's World", "Beth Gavriel", attracting the attention of art representatives from our community as well as other organizations and associations.

Members of the Union of Bukharian Jewish writers, poets and journalists of USA: Rafael Nektalov – chairman, Eduard Aminov – deputy chairman, Eduard Katanov – deputy chairman, Asher Tokov – executive secretary, members Issokhor Gavrielov, Mark Balkhiev (until 2014) Malkiel Danielov, Rena Elizarova, Boris Iskhakov, Veliyam Kandinov, Mierkhay Mosheyev, Yozef Murdakhayev, Vladimir Aulov, Amnun Kimyagarov, David Niyazov, Mikhoel Zavul, Boris I. Pinkhasov (until 2016), Imanuel Rybakov, Nison Sofiev, Arkadiy Yakubov, Ilya Yakubov, Albert Yakubov (Aroni).

Social Media of BJ Community in New York, USA

Newspapers:

Bukharsko-evreiskiy mir (Bukharian Jewish World) – published from 1996 to 2001 in Russian language. Publisher – Boris Kandov. Editorin - Chief – Arkadiy Mar (1996-1997), Rafael Nektalov (1997-1999), Rena Elizarova (2000-2001).

Beth Aharon – published in 2001 in Russian. Publisher – Roman Yusupov, editor – Rafael Nektalov.

Yevreiskiy Ogonyok (Jewish Flicker) – published in 2004-2006. Publisher – Albert Kataev, editor – Igor Gughel.

Most (Bridge) – published in Russian language 1994-2000 twice a month. Publisher – Nisim Nektalov, Editors-in-Chief – Rafael Nektalov (1994-1997), Igor Gughel (1997-1998), Iosif Badalov (1998-2000). Executive Editor – Iosif Kalontarov (1998-1999).

Zamon (Time) – attachment to magazine *MOST* (1995-1997) and to newspaper *Bukharian Jewish World* (1999-2000). In 1997-1998, 2001-2002 – independent publication. Only 107 volumes were issued in Bukharian Jewish language (Cyrillic). Editor – Levi Yakubov.

The Bukharian Times – first weekly publication in the history of Bukharian Jewish community of the world. Founded in January 2002 by David Aminov, Aba Ibragimov, Rabbi Itzkhak Ieshuva, and Rafael Nektalov based on the existing community magazines "Golos obshchini" (Voice of the Community) and "Voskhod" (Sunrise). Serves as a printed media of the

Center of Bukharian Jews and Congress of Bukharian Jews of the USA and Canada. Since 2007, the newspaper publishes appendixes in English language – articles by the members of youth organization "Ahdut" (editor I. Rybakov, David Abayev, Pyotr Pinkhasov, Zina Babayeva, Lyudmila Alishaeva), and since 2011, a "Bukharian Teen Lounge" under JCCA.

The Bukharian Times Newspaper is distributed for free in the regions of Bukharian Jewish residences in New York, as through various community centers in USA and Canada.

From January of 2012, there is an independent website: www. bukharian-times.org, which is actively visited by readers from 20 countries throughout the world.

Rafael Nektalov has been an Editor-in-Chief of the newspaper from the day of its creation.The Editorial staff includes well known journalists, scientists, writers and public figures of Bukharian Jewish community in New York: Boris I. Pinkhasov (executive editor until 2016, now deceased), editors Yuriy Tsyrin and Asher Tokov, Tavriz Aronova, Vladimir A. Aulov, Malkiel Danielov, Arkadiy Yakubov, Eduard Pariyants (now deceased), Svetlana Iskhakova, Rena Arabova, Boris Katayev, Maria Yakubova, Imanuel Rybakov, Merik Rubinov, Mikhail Shimonov, Aron Aronov, Grigoriy Kaykov, Zoya Yakubova, Bella Zelkin, Boris Babayev. Designers Regina Kuznetzova (now deceased), Aleksandr Melik Barkhudarov.

Le Chaim – weekly independent newspaper of the Bukharian Jewish communities of the world, published in Russian and English languages since 2012 until 2016. Publisher and Editor-in-Chief is Gavriel Ilyabayev.

Voice of the World is newly opened weekly newspaper. Editor – Ben Isakov. Publisher – Gavriel Ilyabayev.

Magazines:

Beth Gavriel – weekly community religious-political magazine, a newsletter of the Council of Beth Gavriel Center Directors. Issued since 2000. Publisher – Community Center «Beth Gavriel». Editor-in-Chief – Veliyam Kandinov.

The magazine reflects not only everyday problems of modern Jewish education, development of ideology of Orthodox Judaism in relation to dif-

ferent age groups of readers, but also hot social and political issues specific to different regions, especially Israel and United States.

Among the authors of this magazine are well-known Rabbis, scientists, public figures, people who have a great authority over many thousandths of readers.

Voskhod (Sunrise) – magazine of Bukharian Rabbinical Council of the Jewish community in USA that began coming out in New York in 2000-2001. Editor-in-Chief – Rafael Nektalov.

Golos Obshchyni (Voice Of the Community) – newsletter of the Bukharian Jewish Center in New York, published from March 1999 until December 2001. Editor-in-Chief – Arkadiy Mar.

Dlya Vas (For You) – published monthly from 2007 until 2010. Publishers – Steven Kaziev, Aleksey Shimonov, Igor Rafailov, Robert Aronov. Editor – Yuliya Sochilina.

Druzhba (Friendship) – being published since 1991 in New York by the organization «Ohr-Natan». Educational fund «Ohr-Natan» named after Natan Yakubov created in September of 1986 in New York by the leaders and members of main Bukharian synagogue.

The journal actively provides the readers with information about our heritage, which accommodates the spiritual needs of Jews.

It also contains fictional and historical materials, political news, etc. Magazine is distributed in all regions of New York and states: New Jersey, California, Ohio, Indiana, Arizona, Georgia, Washington, Colorado, Florida, as well as Austria, Israel, Uzbekistan, Australia, Canada and Germany.

A newspaper "Dusti" in Bukharian-Jewish language was an annex to the magazine "Druzhba", presently, from 2000 a magazine «Shalom» is being published in English.

Zhenskiy Mir (Women's World) – monthly magazine, published in New York in Russian language since 2000. Serves as a newsletter of the Woman's organization «Esther ha-Malka», the voice of its ideas and projects. A magazine of such type – is not only for the American continent, but also for many other countries – Israel, Austria, and Germany. It celebrated its 12 year anniversary and on the poll of readers, proved itself to be highly

demanded and readable magazine. All these years, Zoya Maksumova has been its Editor-in-Chief. She has her own column «From the Editor», in which she discusses the main aspects of the current issue, as well as her own views on general human values and social phenomena in our community. Well-known journalists such as Rena Elizarova, Oksana Mikhailova, Rafael Nektalov, Rimma Kharlamov, Milana Rosenberg [Zina Nemirovskaya], Mikhail Nemirovsky and others, as well as scientists, doctors, poets, writers - and not just of our community -, publish their articles in this magazine.

Mir Zhenshchin (Ladies' s World) - monthly magazine, published from February 1995 to September 1996 in New York in Russian language. Editorin - Chief – Lydia Musheeva.

Nadezhda (Hope) - International literary-journalistic and popular science magazine. Published monthly from January 1996 in New York in Russian, Bukharian Jewish and English languages. Publisher – Eduard's Steel Corporation. Founder and Editor-in-Chief – Eduard Katanov. Managerial and executive editor (from 2000) – Iosif Kalontarov. Editors of the magazine at different times were the following: Arkadiy Yakubov, Tavriz Aronova, Lev Kandinov, Mark Balkhiev. Sponsors Moshe Sezanayev, Mira Mushebayeva, Svetlana Khanimova, Boris Munarov and others. Editorial staff of the magazine includes well known community scientists, medics, businessmen, poe ts and prose writers, public figures.

Nadezhda (Hope) – independent magazine. It does not have permanent sponsors. But it is actively supported by the members of an editorial staff and advertisers. This is a writer's magazine. Almost all published materials belongs to writers and readers. The published material is could be best described as a popular science material. There are articles on the history of Bukharian Jews, chronology of Jewish community history, and stories about interesting people of the past and present – scientists, artists, patrons of the arts and others. Serious articles on religious and traditional subjects are published in a simple accessible manner (rabby Abraham Tabibov).

This is also a literary magazine. There are stories, poems, humoresques, and aphorisms by both: well-known and new authors. The magazine is always looking for new authors. There are new columns and interesting articles. The editorial staff maintains close communication with its readers. There are calls and letters, and a column called "Resonance", where readers

share their views on the problems discussed in the articles. There are also gatherings, held by the magazine and called: "Nadezhda's evenings" .

Sholom Aleikhem – published in New York from 1998 till 2007 twice a month in Russian language. Publisher – Nisim Nektalov. Chief Editor – Iosif Badalov (1998-2000), Marina Rubinova (2000-2007). Executive Editor – Iosif Kalontarov (1998-1999).

Nash Ogonyok (Our Little Fire) – issued monthly from 2009 until 2012. Publisher and Editor – Yasha Mirzakandov (Yashar).

THEATERS, STUDIOS, MUSEUMS

Semyon Aulov Bukharian Jewish Theater «Vozrozhdenie»

Semyon Aulov was a creative art director and executive producer since 1994 until 2012. After he passed away, Lazar Iskhakbaev became the art director. Musical manager – Efraim Gavrielov. Artists – David Iskhakbaev, Iosif Jinjihashvili (1937, Tbilisi – 2013, New York). Producer – Svetlana Khanimova. Established in July of 1994, at the suggestion of the club «Roshnoyi» and its president R. Pinkhasov. The group started with amateur actors, who became highly trained professionals in the course of theatrical work. There are 30 actors at this time. There is a studio-workshop for actor preparation that works with actors of all ages.

The roots of the theater creation are: its director Semyon Aulov and actors and playwrights: Ilya Yakubov, Lyuba Pilosova, Rafael Nektalov, Mira Aronbaeva, Alla Aulova, and Rafael Kaykov, Rena Yelizarova.

During the years of its existence, the theater staged the following plays and performances in Bukharian Jewish and Russian languages: «Hostgori» (Matchmaking) by L. Pilosova (1995), «Tashkent - New York» by N. Sofiev (1996), «Inchoro, America meguyand» (This is your, America) by L.Yakubov (1997), «Arijon, natars!» (Arijon, don't be afraid!) by N. Sofiev (1998), «Bunt Nevestok» (Rebellion of the daughters-in-law) by Said Ahmad (1999), «Mother's Day» by B. Suleymanov (2001), «Insurance» by R. Babekova (2001), «Hanuma» by A. Tsagareli (2002), «Zulaikho» by N. Sofiev (2004), «Shabi tui» (After the wedding) by N. Sofiev (2006), «Masterpiece on canvas» by G.Slutski (2008), «Borukhi kamson» (Scrooge) by

E. Gavrielov (2009), «Arshin Malalan» by U. Gajibeyov (2012), "Moshe Kalontar" by N. Sofiev (2015), "Shalom, Marusya" by E. Gavrielov (2016).

In November of 2004, the theater toured abroad to Austria and Israel. There were anniversary concerts dedicated to the 80th anniversary of birth of theater's director S. Aulov and 85th anniversary of birth of playwright N.Sofiev. There were also big celebrations of the 10th, 15th, and 20th anniversaries of the theater.

The theater consistently provides charitable assistance to various funds and organizations of USA and Israel.

Theater «Bukhara on the Hudson»

Founder and artistic director – Lyuba Pilosova.

Director – People's artist of Turkmenistan, Ben Isakov.

Graphic designer – Emil Pilosov.

Theater was officially formed in 1996. Its history begins from the play by L. Pilosov «Hostgori» (director G. Aleksandrov). The play involved M.Aronbaeva, E. Bangiyeva, R. Kaykov, E. Malakov, E. Suleymanova, A. Suleymanov, R. Kandkhorova. This play was showed in New York, Phoenix, Israel and Vienna.

In 1999, the theater staged a play by L. Pilosova «One bedroom apartment» (director Ben Isakov) and showed it in New York, Phoenix and Atlanta.

In 2005, theater staged a play «Homeattendant» based on a script by L.Pilosova, directed by Ben Isakov.

At this time, the theater rehearses the play by L.Pilosova "I want to get married." Furthermore, L.Pilosova regularly performs in concerts as a comedian with her thumbnail performances "Pesach", "Diamond Tours", "Monologue of a matchmaker" and "Presidents".

Theater-studio of Meirkhay (Yakov) Mosheev

Established in December 1997 as a studio for actors. Has a status of a non-profit organization (501) c (3) as of 19th of June 2005.

Executive Director – Meirkhay Mosheyev, author of five books: «In search of the truth», «Theater – my life», «With theater for life», «My dream», «My life in immigration», where he shared his long work experience.

Actors – Meirkhay Mosheyev, Mafrat Mosheyeva, Rita Iskhakova, Viktoria Borukhova, Shura Azarova, Esya Suleymanova, Gavriel Ilyayev, Yakov Yusupov, Vera Iskhakova, Yuriy Yusupov. Theaterical team had staged the following plays: «Quarrelsome Sivyo» by David Niyazov, starring Tamara Isakharova (1925-2017); «Zimri» by M. Mosheev and L.Yakubov based on the story with the same name by A. Shalamayev, «Motylyok» by O.Uygun, «Mystery of the heart» by B. Rakhmonov (the last two translated by L. Yakubov into Bukharian Jewish language); "Treachery and love" by N.Sofiyev and M. Mosheev (2015). All performances are focused on such topics as moral and ethical standards of human behavior in family and society.

School of ballet and Eastern dance «Malika»

Established in 1994 in Queens, officially registered in Albany in 1996.

Founder and creative director – people's actress of USSR, Malika Ka-lontarova.

In 1993 M.Kalontarova started creating a dance school for children and adults. A few years later in Queens she hosted a first performance of young dancers (60 girls ages 5 to 16).

In 2000, the school "Malika" went on a tour to Vienna, and in 2002 took part in the annual in Atlanta.

Their performances are regularly held at the festivals of "Our Heritage" by NAYANA in New York City.

The School participates in all the events of the Center of Bukharian Jews: in 2008 - in the celebration of the 80th anniversary of Dushanbe, the 60th anniversary of the State of Israel, and at the gala concert "Salute, Levi!" etc.

School pupils often perform in Washington, Brooklyn and Queens. Over the years of the school's existence 3,000 children and adolescents went through the training there.

The School receives great reviews in Russian-speaking media of America.

Theater "Inspiration"

Artistic director Albert Yakubov (Aroni)

On the stage of this theater was staged the performance "In Love Son-in-law" based on the play of Albert Yakubov (Aroni)

Theater group directed by B. Kataev

Produced a musical drama based on the script by I. Malaev «Singer of his Excellency» (1999) and a performance «Fifth Amendment» based on the play "And then there was silence" (2014).

Museum of Bukharian Jewish heritage

Established at the initiative of club "Roshnoi". Functions since October of 2002 in the building of Queens Gymnasia (New York). President of the Museum – Yuriy Sadykov, executive director – Aron Aronov.

The museum has more than two thousand exhibits, including archived materials, photographs, books, items of religious cults. During the years of its existence, Museum was visited by government and community leaders of many countries of the world, diplomats, politicians, businessmen, war veterans and the youth.

The Museum constantly replenishes with new exhibit items. During the convention of the World Congress of Bukharian Jews (Israel), Aron Aronov and Yuri Sadykov handed the Museum to a new supervision by Congress.

A Museum of Bukharian in Jewish Heritage New York is also an ethnographic research center of the Central Asian nations.

Studio Kaykov Media

Established in 1991 by the Kaykov family – Grigoriy, Rafael, Roman. Grigoriy worked as a cinematographer assistant in Uzbekfilm, and in America works as a cinematographer at Queens Public Television. Rafael is an artist-photographer at QPTV. Roman is a cinematographer, director, and producer, a graduate of NYU and St. John's University, was a cameraman in three American feature films.

Together with the stage director, People's Artist of Turkmenistan, Ben Isakov Kaykov Media, created films about Shoista Mullodzhanova and Ilyas Malaev; with director Boris Kataev they made movies "Tajikistan in my heart" and "Congress has united us." In addition, Roman Kaykov made more than 80 documentaries about Bukharian Jews. Kaykov Boris and Abram also work in the studio as Assistant cameramen.

Studio "Kaykov Media" mainly creates video films.

Twice a week Studio "Kaykov TV" broadcasts on Channel 57 on Time Warner Cable, showing their documentaries on Bukharian Jews, using their large archive of movies, photos, and audio record materials. Thanks to these broadcasts American audience is getting to know the history, culture and art of Bukharian Jews.

Radio Program Shofar

Broadcasted from 1994 until 2008 on the Russian speaking radio stations of New York. Discussed the life and culture of Bukharian Jews.

Marina Iskhakova, PhD, hosted this program.

Rena Elizarova with the program "News" based on the materials of the Bukharian-Jewish press "Bukharian-Jewish world", and then "Menorah" (from 1999 to 2005).

CHARITABLE ORGANIZATIONS AND

in the Bukharian Jewish community

Coordinator – Bella Zelkin. JCCA is the oldest Jewish organization, established in 1822. It helped children and families of these children to begin their new lives and feel comfortable.

Family Day Care was one of the first programs in the community. Under this program the employment of over 100 people who have opened their own homes kindergartens childcare from two months to five years became possible.

About 800 families brought their children to these day cares where kids receive education and upbringing from licensed teachers. Children are being taken care of in small groups of 6 to 12 people, in an atmosphere of comfort and warmth. They receive the necessary development for their age, as well as hot kosher meals. Social worker from JCCA visits kindergartens checking ow well is the education in classes, conditions of care and quality of food. Each year, teachers receive special training. JCCA psychologist draws attention to the children who are behind in development, helping parents of such a child to get necessary assistance.

Forest Hills Child Care Center (FHCCC) operated under JCCA providing stationary kindergarten, which is visited by 48 children, mostly members of the Bukharian Jewish community. There was a kindergarten program UPK, preparing children for school. The children were engaged in music and computer classes; there were various celebrations of Jewish traditional events. Children are fed with hot kosher meals.

Teenagers at *Bukharian Teen Lounge* have a chance to get acquainted with the cultural heritage and traditions of their people and to visit museums. In December of 2008, a group of teenagers traveled to Israel where they visited historical and cultural monuments, met with the Bukharian Jewish community leaders at the Knesset.

Since 2007, JCCA together with the youth organization "Ahdut" established a new program for potential leaders – "Kalontar." Its mission is to help the community in young people's education, to acquaint them with the American system of leadership and structure of Jewish organizations that in the future will help them become active members of the Jewish community.

The "Two Together" is a mentoring program for children who are behind in their studies. Children met with volunteers who worked with them individually for 1.5 hours on weekly basis. JCCA staff prepared volunteers, helped them planning their work with children, and maintained the contact with parents.

Charitable Fund Named After Eduard Nektalov

Established in 2004 in honor of Vice-president of Congress of Bukharian Jews of the USA and Canada, Eduard Romanovich Nektalov (1957-2004).

First president – Leon Nektalov.

Members of Board of Directors: Iosif Chaimov – president, Boris Matatov – vice-president, Tavriz Aronova – chairman, Aron Bangiev, Arkadiy Israilov, Leon Nektalov, Rafael Nektalov, Rafael Sofiev, Iosif Yunatanov.

Fund sponsors: Isaac Zavulunov, Slava Zavulunov. Nisim Alaev, Marik Yagudaev, David Mierov, Boris Kaykov, Boris Aronbaev, Yuriy Gavrielov.

Fund's mission is to assist members of the Bukharian Jewish community that are in need, single mothers, orphans, and provide the support to Israel.

From the moment of the Fund's creation, several thousand people received material support during the days of Jewish holidays.

Fund provided essential help to the State of Israel, by raising over 100,000 dollars for the victims of Lebanon aggression and giving the gift of an Ambulance vehicle and a fire truck. With an effort of Fund members, 25 immigrants were able to get a job. Bukharian Jewish synagogue on Chkalov Street, in Tashkent is named after E.Nektalov and it is being supported by the Fund.

Itzhak Mavashev Charitable Fund

Founder and President – David Mavashev.

Vice-President – Avner Mavashev.

Executive Director – Rafael Nektalov.

The Fund named after I.Mavasheva is an Institute for the Studies of Bukharian Jewish Heritage in the Diaspora. It was established in 2005 in New York and registered as a nonprofit organization: Itzhak Mavashev Foundation.

The purpose of the fund is a research and promotion of the rich heritage of Bukharian Jews, as well as rewarding the eminent writers and artists with Yitzhak Mavashev's prize.

The Fund held conferences dedicated to the 100th anniversary of the outstanding thinker, scholar and translator, the founder of the Bukharian Jewish literature and cultural studies Itzhak Mavashev. Conferences were held in Dushanbe (May of 2005), New York (in 2005) and Israel (in 2006).

They were attended by eminent scholars and researchers of Bukharian Jewish culture.

I.Mavashev's awards were received by: a poet and playwright Ilyas Mallaev (USA), writers and playwright Levi Yakubov (USA), founder of the Museum of Bukharian Jewish heritage Aron Aronov (USA), singer and cantor, researcher of religious music of Bukharian Jews Ezro Malakov (USA); actor and playwright Khay Davydov (Israel), poets Nisan Niyazov and Hagay Iskhakov (Israel), composer Benyamin Yusupov (Israel); jour-

nalist Mark Fazylov (Uzbekistan), researcher of Bukharian Jewish history Emanuel Rybakov (Uzbekistan).

In 2005, the Fund published the book "Itzhak Mavashev. Memoirs of contemporaries" (publisher «Liberty», New York).

Fund assisted in the publishing of the book by Ezro Malakov «Treasure of religious prayer-singing of Bukharian Jews», as well as partially financing the youth organization «Ahdut-Unity».

I. Mavashev Fund provides grants to writers, journalists, poets, playwrights, singers and musicians, residents of USA, Israel, Uzbekistan and Tajikistan.

Charitable Funds for the Central Asian Cities

The main objective of these Funds is organized restoration, maintenance, improvement and protection of burial sites in the cities of origins and previous residence of Bukharian Jews, as well as fund raising for financial support of these works. This corresponds to the noble cause of the traditions and spirituality of Bukharian Jews; it is a manifestation of reverence and respect to the memory of parents and ancestors. Caring for the deceased strengthens the bond between generations, instilling high moral values and respect for elders among young people.

Thanks to the help of the Fund members who live in America, the face and the state of cemeteries in many cities had changed considerably: the nameless graves were restored, driveways and paths between the graves were paved, accumulated garbage was removed, trees, flower beds and bushes were planted, drainage works to provide the water outflow were installed, and finally – the numbering and recording of all burials took place.

Funds are sought to find responsible people to perform the chores and constantly maintain the cemeteries. They maintain ties with their fellow countrymen in the world, especially in Israel.

If necessary, they provide material assistance to those Bukharian Jews that still live in these cities, as well as to the newcomers to United States; they help families of the dead countrymen to organize press coverage and obituaries, as well as the anniversary releases.

Fund managers elect respected and honored individuals – many members of the community are involved in their work. Board members meet regularly to discuss current problems and ways of solving them. The upcoming meetings of Funds as well as their results are reported in the community press. Several foundations had set up their websites on the Internet so the results of their work can be seen anywhere in the world.

Charitable fund «Tashkent» named after David Aminov

Established on the 15th of January of 1999. David Aminov was elected as the President, Boris Pinkhasov and Abram Ilyaev as vice presidents. Board members of the fund are as follows: Boris Kandov, Eduard Nektalov, Robert Pinkhasov, Aron Aronov, Tavriz Aronova, Yuzef Murdakhaev, Yura Mullayev, Khayot Aronov, Pisar Mordekhayev, Abram Yagudayev, Yura Sadykov and others.

On the 5th of May of 2006, president of the fund «Tashkent» David Aminov requested to be relieved of his duties. Under his recommendation Board members unanimously elected R. Mavashev as a new president.

For the past years, the shape of two Tashkent cemeteries significantly changed. Over the past four years, the appearance of both cemeteries in Tashkent had noticeably changed. At the "Textiles" cemetery an old building was demolished and flowers were planted instead. New premises were built for the last farewell ceremonies, as well as new rest rooms and a place for the cemetery security person. Lighting, plumbing, and iron gate with a wicket were installed. A brick-lined fence (60 m) was built as well. More than 100 monuments were restored.

At the "Chagatai" cemetery more than 500 unmarked graves were taken care of, electricity and water supply provided, a fence (180 m) and the driveways repaired, curbs installed, many flowers planted, more than 180 monuments restored.

Website on the Internet: **Tashkent-chf.uz.**

Board members, elected in 2012 are:

President – Robert Mavashev (from 2006-2013). Vice-presidents: Grigoriy Kaykov, Mark Musheyev, Roman Mosheyev. Management members: Aron Aronov, Robert Pinkhasov, Pisar Mordekhayev, Yozef Murdakhayev, Yuriy Shamsiyev, Lidiya Borukhova, Vlad Zavulunov, Boris Babekov.

In 2013, Roman Kaykov was elected president of the fund; vice-presidents are Mark Mosheyev and Alik Babakhanov.

Charitable fund «Samarkand»

Established in 1997. President – Rabbi Emonuel Shimonov (since 1997). Vice-president – David Shimunov, Rafael Yusupov.

Board of Directors: Emonuel Shimonov, David Shimunov, Rafael Yusupov, Boris Kandov, Aleksei Yakutilov, Zalman Khanimov, Yuriy Danielov, Mikhail Normatov, Rafael Nektalov, Yakov Leviev, Isaak Kalontarov, Amnun Allaev, Rena Elizarova, Yuriy Mullokandov, Ilyusha Aminov. Chairman of the audit commission – David Shimunov.

Cemetery in Samarkand is one of the oldest in Central Asia. It has existed for over 160 years and it is protected by UNESCO and the government of Uzbekistan as an ancient monument. Many well-known Bukharian Jewish Rabbis, public leaders, poets, patrons of the arts, and educators are buried here.

During the years of the Fund's existence, 4000 tombstones have been restored, all pathways to graves have been repaved, trees and flowers have been planted, water drainages for proper water supply were built, and all the graves were counted (9 thousand graves).

At the Valeriy Alayev's personal expense, the burial room *khonako* is reconstructed. In 2000, at the initiative of the Congress of Bukharian Jews of the USA and Canada, as well as the Fund, a granite factory was removed from the territory of the cemetery on Tashkent Street. With the help of the former City Mayor, S. Rafikov, a cement wall of 57 meters in width and 12 meters in length was built and the gate to the cemetery was installed. Trees were planted and many of unmarked graves restored.

In December of 2007 in New York a fundraising was held dedicated to the 10th anniversary of the Fund.

Website – **Samarkandfund.org.**

Charitable Fund «Bukhoro»

Honorary president – Abo Ibragimov (1998-2007).

President – Grigoriy Yusupov (2007 – February 2012), Rakhmin Yakubov (February 2012- 2016), since 2016 – Pyotr Natanov. Vice-president – Boris Babayev.

Members of the Board of Directors: Yakub Abramov, Mikhail Abdurakhmanov, Iosif Akbashev, Pinkhas Bobokhanov, Shumel Borukhov, Ilya Davydov, Rafael Davydov, Pyotr Fakhleev, Gavriel Iskhakov, Moshiyakh Iskhakov, Moshiyakh Kandov, Alik Khaimov, Borukh Hojaev, Abram Mierov, Aron Mierov, Moshe Mierov, Rafael Nektalov, Yakub Rafailov, Yuriy Sadykov.

Fund was established on the 16th of December of 1998 and officially registered in Albany on the 23rd of March of 1999. During the years of its existence, on the territory of the cemetery, over 300 unmarked graves were restored, the cemetery's fence and pathways repaired, water pipes were changed, a new building of *khonako* was built, 100 fruit trees and flowers were planted, new monuments were built in the memory of Talmudists Iskhak Zambori and Pinkhas A. Cohen.

However, there are still over 5000 unmarked graves that need to be restored, territories that need to be beautified and planted with greens, and pathways that need to be repaired.

Website on the Internet **www.bjews-memory.com.**

Charitable Fund «Kokand»

Honorable President – Manashe Shimonov (2006-2016).

President – Roman Matatov, Vice-president – Yakov Kabilov. Board members: Mikhail Davidov, Boris Yakutielov, Sergey Fatakhov, Koen Aminov, Gavriel Polvanov, Khaika Avulov, Mikhail Shimonov (executive secretary).

Fund «Kokand» was established in New York on the 4th of November of 2006 during a Conventional conference and then registered with IRS as a non-profit organization Kokand Foundation of New York.

In 1836, resident of Kokand Fund, David Khaim (Elik-boshi) came to the current ruler with a request to provide the grounds for the burial of Yahudi people that passed away. Three places were offered to him: in Khaimancha, Shish-kishlak and Achiqkul.

The first burial that same year took place in Achiqkul. Khevra Kidusho was headed by Isroeli Kyuk, and in the years ahead: Moshiyakh-Khoji Musheyev, Emonuel Gurkov, Khayka Kabilov, Bakhor Mosheev, David

Rubinov, Iosif Kalontarov, Iosif Kimyagarov, Gavriel Kagzanov, Efim Shimonov and David Rafael.

After the immigration of Bukharian Jews in the beginning of 1990s, the family of Yakov Matatov residing in America, organized the fund raising for the restoration works at the Kokand cemetery. Yakov Matatov, having arrived in Kokand in 1996, organized the laying of figured concrete tiles on pathways, the cleaning of the territory, and the restoration of several tombstones. He also solved the issue of material incentives for the workers of the cemetery.

Presently, over 200 families natives of Kokand reside in United States. A businessman Yakov Suleymanov was appointed as the head of Bukharian Jewish community in Kokand and a responsible person for the implementation of repair works at the cemetery.

Website **www.fundkokand.org, www.Kokand.chp.uz.**

Association of Jews - natives of Central Asia, city of Andijan

President – Boris Yakubov. Vice-president – Georgiy Zulunov. Board members: B. Yakubov, G. Zulunov, H. Mushyakhov, N. Yushvayev, M. Aronov, E. Isakov, G. Khanimov, R. Yakubov, Z. Suleymanova, M. Yusupov, N. Gadilova, R. Yagudayev, B. Isakov.

Audit commission: B. Israilov (1936, Andijan – 2011, New York) – chairman of the commission since 1997 till 2011; G. Khaimov (since 2011) – chairman; deputy chairman – E. Isakov, members Kh. Mushyakhov, A.Polvanov, N. Zavulunov.The New York community of Andijan natives was formed in 1997 by Khanan Mushyakhov. Later, it entered into the Association of Bukharian Jews – natives of Central Asia, city of Andijan (president N. Yushvaev, then A. Manakhimov).

Cemetery «Oromgoh» exists for over 100 years. Over 3000 people are buried there. First and foremost, over 200 tombstones and *khonako* were repaired. On the 2nd of June of 2002, Boris Yakubov was elected as the President of the Association. Inside the cemetery, the premises for the watchman was built, as well as 400 meters of the border wall of quarry rock and red brick, 200 meters of pathways were asphalted (2-5 meters in width), eroded tombstones were restored, electric light poles were replaced. Significant assistance in these repair work was provided by a

foreman G. Dubinskiy and the head of the local Jewish community, B. Bruk.

Representative of the Association in Israel was S.Yakubova (from 1992 to 2008), and from 2009 to present - Eduard Yusupov, and in Los Angeles - Rabbi N. Roubini. Activists Isaak Zulunov and Mikhail Aronov.

With the assistance of R.Davydov and B.Aronov the shipping of five Torah Scrolls from Andijan to America was arranged.

Charitable Fund «Ferghana»

Organized in 1994, registered in 2010. President – Vyacheslav Yakubov. Vice-president – Arkadiy Davydov. Board members – Eduard Ilyaev, Stasik Ochildiev, Rafael Abaev, Boris Abramov, Robert Babajanov, Robert Tajiyev, Volodya Yadgarov.

The first burials inside the cemetery date back to 1918. During different times, Khevra Kiddusha was headed by Moshiyakh Hoji, David Hoji Abramov, Mikhail Zavurov, Khosid Yakubov, Rafael Borukhov, David Hojandiyev, Mikhail Abdurakhmanov, Mani Mirzakandov. In 1994, Arkadiy Davidov and Merik Zavulunov, having arrived in Ferghana, transferred the resources, collected in New York to M. Mirzakandov for the repairs inside the cemetery. Later, Fund members sent money to Israel to the president of World Jewish Community, native of Ferghana, I. S. Sufichaev (1933-2008).

As a result of fundraising the cemetery borders were repaired, Western wall was rebuilt, in the middle of which, the Star of David is installed. By the main entrance, a beautiful golden arch is erected. All unmarked graves are restored. Three quarters of the pathway areas between graves were cemented. A water supply system is installed inside the cemetery, hundreds of trees are planted. In 2011, premises for the watchman, public restroom, and utility rooms were built. A monument for Bukharian Jews, natives of Ferghana, fallen in World War II is installed and contains their last names. Annually, on May 9th, meetings of War Veterans take place here.

Charitable Fund «Karmana»

Established in 2007. President – Uriel Aronov. Vice-president – Nison Yakubov. Board members: Uriel Aronov, Pyotr Aronov, Suleyman Aronov, Nison Yakubov, Boris Yakubov, Murdakhay Rafaelov, Yura Pirov, Elazar Ibragimov, David Tokov, Yudo Katanov, David Katanov, Alik Pinkhasov, Abram Iskhakov, Albert Zaurov, Isak Sholomov, Rakhmin Khaimov.

Bukharian Jewish cemetery in Karmana has been in existence for 130 years, with hundreds of people buried here. The entire perimeter of the cemetery is cemented and asphalted (using personal financial resources of Uriel Aronov). Under the leadership of Boris Ariev, 200 old tombstones were restored. Gavriel Rakhminov, using the Fund's money built a memorial complex in honor of those who fallen during World War II.

Charitable Fund «Shakhrisabz»

Established in 1995. Registered in 2001 as a non-profit organization.

President – Elkhanan Pinkhasov. Board of Directors: E. Pinkhasov, Sh. Haldarov. R. Malakov, Ef. Khaimov, A. Elazarov, M. Yakutielov, R. Natanov, A. Pinkhasov, A. Haldarov, Ed. Khaimov (Israel).

Repair and restoration work on-site during the period of 2001-2007 done under the supervision and financial support of Kakhramon Sultanov, presently it is Zhovli Pulatov and Ziyod Ochilov (Bukharian Jews no longer reside in this city). A new fence is installed around the entire perimeter of the cemetery (2000m), frontal territory has been rebuilt, over 100 old tombstones were repaired, walkways were asphalted (500m), pathways between graves are cemented, small pavilions for the visitors were built, large size Mogen David and menorah are built, as well as a new memorial dedicated to Bukharian Jewish soldiers fallen in World War II. Automatic water and electric systems are installed. In addition, two rooms are built for the watchman and a public bathroom.

Currently a restoration of additional 100 tombstones is being planned. The internet website is pending.

Charitable Fund «Kattakurgan»

Established in 1994. President – Gavriel Shalomov. Board of Directors: Boris Matatov, Simkho Maniev, Soson Badalov, Levi Badalov, Ab-

ner Akbashev, Aron Kataev, Boris Sholomov, Ilya Sholomov, Merik Kataev and Nison Kataev. At present time 150 Bukharian Jewish families, natives of Kattakurgan reside in America.

The Cemetery in Kattakurgan has been in existence since 1880.

A huge role in the cemetery's improvement during different years, played Khaim Akbashev (1844-1930), Benyamin Kataev (1884-1974), Rakhmin Faizakov (1914-1968), Hiskiyo Sholomov (1911-1985), Iosif Khiayaev (1938-1991), Yukhanan Sadykov (1907-1975), and Murdakhay Shomuradov (1916-1996).

From 1994 to 2007, *khonako* room is repaired; memorials dedicated to the fallen soldiers of World War II are restored. Near the main entrance, new gates are installed and the entire cemetery territory is cemented.

In planning stages:

- New count of all tombstones;
- Establishment of a special board with the names of all people who participated in the improvement of the cemetery;
- Create a website on the internet.

Charitable Fund «Khujand»

Fund was established and officially registered on the 15th of May of 2007. President – Solomon Fatakhov. Fund activists: David Fatakhov, Benyamin Borukhov, Safaniyo Nasymov, Gennadiy Shimunov, Eduard Borukhov, Elazar Borukhov, Lyova Zavulunov.

Cemetery of Bukharian Jews in Khujand is not very large in terms of territory and quantity of the buried (450). Within a short timeframe, a 40-meter temporary fence was demolished and a new one is built on its foundation. *Khonako* room is repaired, pathways were cemented (200m), new gates are erected with brick columns, and over 150 tombstones were restored. Sufficient assistance onsite is provided by Azimdzhan Gafurov, Bakhodir Khakimov, Ibragim Mullobayev and others. It is being planned to pave nearly 1000m of walkway, to coat the base of the fence and *khonako* room, finish building the premises for a watchman and restore nearly 50 new tombstones.

Charitable Fund «Margilan»

Established in 1999. From 1999 until 2010, Mikhail Yusupov served as president of the Fund. Since 2010, he is the honorary president of the Fund. In 2010, Vladimir Katanov was elected to be the president. Vice-president – Mordukhay Mosheyev. Board members: Mikhail Yusupov, Matvey Babaisakov, David Mosheev, Oleg Mainov (treasurer), Tamara Yakubova.

At the present time, a legal registration of the cemetery where 900 individuals were buried is still pending. Monuments are counted, all data on the deceased is completed. Three gates are replaced, *khonako* room, territory dedicated to the museum of Bukharian Jews, and the rest of the gates are repaired, all pathways are cemented and all walkways are asphalted.

A website is created: **www.fund-Margelan.com.**

Charitable Fund «Chimkent»

Created in 2008. President – Galina Babayeva (since 2007) Board of Directors – Roman Gadaev, Azariy Matatov, Lev Dayanaev (1945-2012), Mikhail Pinkhasov, Valeriy Shalomov, Zhora Babayev, Iosif Kalendaryov, Lev Matatov, Galina Babayeva, Lidiya Zakinova, Zoya Gadaeva, Roman Babayev, Semyon Babayev, Zhora Abayev, Zina Gadaeva.

Chimkent has two Bukharian Jewish cemeteries: an old (1930) and a new one, established in 1974. Currently, the photographing and registration of all graves is taking place.

Completely carried out restoration work: the territory of the cemetery has been concreted, a fence has been installed in the old cemetery, the territory has been planted in both cemeteries, and a water pipeline has been installed.

Association «Turkmenistan»

Created in 2007, by the natives from Turkmenistan, who elected the Board and President of the Center. Community is in communication with a similar organization in Israel (President Rafael Haimov). The primary goal is the improvement of the Jewish cemetery in Ioltan.

Considerable personal funds to the improvement of the cemetery invested busnessman David Yakutilov and Mikhail Ibragimov.

Presidents – Ben Isakov (2007-2010), Alik Zavlanov (since 2010). Vice-president – Agajan Izgelov. Center Council – Ben Isakov, Yuriy Zavlanov, Sergey Davydov, Agajan Izgelov, Alik Zavlanov, Moshe Babaev.

Charitable Fund «Tajikistan» named after Abram Gilkarov

Fund established in 1995 at the initiative of the late Abram Gilkarov. In 1996, officially registered as a nonprofit organization. First president – Abram Gilkarov (1995-2001), second – Gavriel Davydov (2001-2007), current president – Rafael Kuptiev (since 2007). Vice-president – Moshe Aminov. Board members: Rafael Koptiev, Gavriel Davidov (honorary president), Moshe Aminov, Boris Kandkhorov, Moshe Sezanayev, Mierkhay Shamayev, Isroel Uvaydov (1934-2010), Moshiyakh Iskhakov, Iskhak Khasidov, Yuriy Suyunov, Yakov Katanov.

This is the first charitable fund, organized by Bukharian Jews, natives of Central Asian countries in America. Its main goal is the improvement of cemeteries in Dushanbe. At present time, inside the cemetery, the repair of all unmarked old graves that were destroyed by time and weather is completed and 180 monuments are restored. An additional 80 tombstones still need to be restored. Businessman Iskhak Khasidov (New York) periodically visits Dushanbe and curates the improvement works of the cemetery.

Daily hot meals are served for the congregnts of old Dushanbe synagogues.

MEDICINE

There are 142 higher medical educational institutions in United States (126 medical schools, 16 schools of osteopathic medicine) and 60 dental universities (Dental Medical Schools). First of all, it should be noted that *New York University (NYU),* founded in 1831 has its own medical center, which trains specialists in all branches of medicine and pharmacology. NYU is famous in United States for its Dental Medical School.

One of the oldest universities in the United States, Columbia University, traces its history to 1754. College of Physicians and Surgeons is a part of this university.

The Mount Sinai Medical Center is a big medical association that includes the Medicine Department (Medical School) and 23 hospitals. Its history goes back 145 years. The program training includes the most up to date medical disciplines such as immunobiology, neuroscience, and geriatrics.

In the Hebrew University of New York - the Yeshiva University – there is College of Medicine of Albert Einstein that became the center of medical genetics and molecular biophysics

In Queens, where two-thirds of the Bukharian Jewish community of New York lives, there is St. John's University, founded in 1870. A college of pharmacology operates at this university as well.

Many immigrants use the services of Long Island University in Brooklyn.

The first Bukharian Jewish doctors that have evaluated their diplomas in United States American certification were the following: Doctor Ilya Rubinov (1931, Tashkent - 2011, USA), Yuhan Beniaminov, Vladimir Yakubov, Yuri Kurtz, Roza Shimonova, Bela Aronova, Tamara Mikhailova, and Irina Uvaydova. The first ones who evaluated their dentist diploma or received degree in America were: Leo Haimova, Ilya Bababekov, Leo Bababekov, Marina Isakov, Lisa Yuabova, Marina Pinkhasov, Bela Normatov and Miriam Kandinova.

First pharmacists that evaluated their diplomas in United States or obtained American certification were: Eduard Niyazov, Boris Niyazov, Rika Niyazova, Bela Ushiyarova, Boris Ibragimov, Ira Ibragimova, Yousef Malakov, Rita Aminova, Zhora Sadykov, Petya Fakhlayev, and Lisa Yusupova.

Over the past 17 years, 300 Bukharian Jews became therapists, dentists, and pharmacists.

ARIZONA

Arizona is the youngest of American states located, in the southwestern region. Population was 6,626,624 as on July 1st, 2013?. The climate is

identical to the climate of Central Asia. Capital – Phoenix (in 2010 – 1.46 mil people).

The first of Bukharian Jews, who settled in this state in 1983, were Rakhminov Solomon and his brother. In 1990, the following people moved here: Allayev Volodya, Mullokandov Grisha, Ustayev Isaak, Shalomayeva Sonya, Mastova Tamara, Yakubova Frida, Babajanov Yuzik, Babajanov Yosik, Khudaydatov Boris and their families.

Mass arrival of Bukharian Jews occurred in 1995. Arriving from New York: Pinkhasov Yukhay, Matatov Yakov, Uvaydov Pulat, Uvaydov Yura with their families and many others. Presently, Jews who previously resided in Chimkent, Tashkent, Kokand, Dushanbe, and Samarkand are thriving here. There are also representatives from Turkmenistan and Kyrgyzstan.

Center of Bukharian Jews in Phoenix

In September of 1996, Yukhay Pinkhasov was elected as a President of the community as well as the initiative group of 20 people: Volodya Allayev, Yuzik Babajanov, Isaak Ustoyev, Sonya Shalomayeva, Tamara Babekova, Lyova Yurgayev, Boris Khudaydatov, Grisha Shamsiyev, Slavik Zvulunov, Misha Nektalov, Pulat Uvaydov, and others. Yakov Matatov became Chairman of the elders.

A great help in the improvement of Bukharian Jewish community was provided by Lubavitches synagogue, headed by Zalman Levertov. He invited Russian speaking Rabbi Dan Khaymon, who prepares children for bar and bat mitzvahs. He provides religious customary services at homes (mezuzah and others).

Towards the end of 1996, the community obtained an area for a cemetery for 280 places. First monetary contribution were made by Nina Isakova, Yukhay Pinkhasov, and Yakov Matatov.

At the end of December of 1999, Yukhay Pinkhasov resigned from his post. Pulat Uvaydov was elected as the new president of the community. It purchased a large lot for the construction of synagogue in this neighborhood with concentrated Bukharian Jewish popolation.

The first synagogue for was organized by Borukhay Davraev and Yasha Abramov. Over hundreds of children study in yeshivas. Financial

aid is provided by Boris Kandov, Yakov Ilyaev, Misha Aronov, and Ya-kov Matatov.

Bukharian Jewish Center, under the leadership of Rabbi Mikhail Aminov performs brit milahs, bar mitzvahs, memorial services and other ceremonies for the entire community. The learning of Judaic basics is organized.

Currently, there are 700 Bukharian Jewish families residing in Arizona. Community offers assistance to the ill and seniors; has lectures for the youth, evenings of questions and answers, dance classes for children.

A Samarkand restaurant is opened in Phoenix, as well as several Russian stores. There is a car dealership, auto body shops and kosher supermarkets owned by Bukharian Jews.

Bukharian Jewish youth actively seeks education – studies in colleges, and universities.

Community has its own businessmen, programmers, doctors, nurses, and dental technicians.

During the years of the community's existence, there were many changes in presidency: Yukhay Pinkhasov (1996-1999), Pulat Uvaydov (2001-2005), Aleksandr Rubinov (2005-2010), Yakov Meyerov (2010-2011), Igor Gulyaev (2011-2012), Yura Suleymanov (since 2012).

In 2005, a second synagogue was opened, which was obtained by families of Aleksandr Rubinov, Grisha Mullokandov, Boris Rubinov, and Yura Baturov.

That same year, a third synagogue was established, which was organized by Rabbi Cohen Borukh. In 2010 – a fourth, established by Rabbi Amnun Sadykov.

GEORGIA

A state that is located in the southeastern region of United States. As of ? 2013, the population estimates at approximately 9,992,167 people. Capital is Atlanta, with an estimated population of 443,775 as of 2012.

Community Center in Atlanta

Bukharian Jews reside in Atlanta since 1991. The first Bukharian Jews who came to Atlanta were Isaak Borokhov, Ribi Borokhov, Boris Akbashev, Misha Ilyabayev, and Nisim Khaimov with their families.

The community was organized in 1998.

In 1992, at the initiative of Yuriy Mordukhayev, Oleg Iskhakov and Nisim Khaimov, the first convention of Bukharian Jews of Atlanta took place with the goal of forming a community and raising funds.

In 1993, in Tempo Parkway Apartments, where at the time resided 22 Bukharian Jewish families, a club was opened in which evenings, birthdays, and commemorations were organized.

In January of 1998, Anatoliy Iskhakov was elected the first president of the Center.In the beginning of 2001, Alex Yagudayev and Mira Tolmasova offered their home for a synagogue. Simkho Zavulunov was invited to perform Saturday services. Shumel Sofiev gave the synagogue a family Sefar Torah.

In the Crest Lawn Memorial Park, the community bought out a plot for a cemetery for 100 burials.

From 2000-2002, activists of the community held two international festivals for young talents, with children participating from all over the world.

In 2002, a president of the World Congress of Bukharian Jews, Levi Levayev, handed over $100,000 to the community, which were used to obtain a building for the synagogue and the Center. In 2004, L. Levayev visited the community. Currently, a kindergarten for 60 kids and a club for senior citizens function in the community. Gwinnett County provided two buses for their transportation. At the Center is available a Sunday school, as well as music and dance classes. Community representatives entered the team of the initial Congress of Bukharian Jews of the USA and Canada in 1999 and participated in work of conventions of World Congress of Bukharian Jews in Israel.

In March of 2009, the community festively celebrated the 10th anniversary of the Center and the opening of their own synagogue, in which the representatives of Jewish community organizations of Georgia state, politicians and invited from New York community leaders have taken their part.

During different times, the Rabbis of the synagogue served the following individuals: M. Aminov, M. Mallayev, A. Gavrielov, and N. Mosheyev.

Community activists: Eduard Kusayev, Oleg Iskhakov, Imanuel Iskhakov, Yakov Yusupov, Arkadiy Yusupov, Anatoliy Matatov, Natan Matatov, Valeriy Mullokandov, Gavriel Gavrielov, Aleksandr Sofiev, Robert Iskhakov, and Yakov Zavulunov.

Center of Bukharian Jews in Atlanta

In 2005, a new Center was opened on La Vista Road, located in the center of the City. Mikhail Borokhov (2006-2009) was elected as President. A building was rented inside the Torah Day School to start the synagogue. In 2009, with collective resources and material assistance provided by the World Congress of Bukharian Jews, a separate home was obtained for the synagogue of Bukharian Jews, not far from the Torah Day School. From 2009-2011, the president of the community became an Israeli Moshe Bengizh, and a Rabbi – Amnun Gavrielov, who was replaced by Bruson (Iranian Jew).

Community activists: Rafael Gadelov, Boris Yadgarov, Gurgov Solomon, Matatov Shurik. Alik Borokhov was elected as President in 2011.

Community hosts various cultural and religious events and celebrates holidays together.

Community also has their doctors ophthalmologist Garik Suleymanov, dentist Zina Aronbayeva, pharmacist Ella Badalbayeva, businessmen

FLORIDA

Florida is a state in the southeastern region of the United States with subtropical climate.

Population – 19 mil 553 thousands people (estimated in 2013). Capital – Tallahassee. In 2010, population recorded by the US Census Bureau was estimated at 181,376. The most popular tourist and vacation center of the state – Miami (with a population of 419,777 as of 2011). Over 100 Bukharian Jewish families resided in Miami North and Miami Beach in 2012. In the suburbs of Fort Lauderdale – city on the Atlantic coast, located 23 miles (37 km) north of Miami – 20 families.

A community was organized in 1999.

"Ner Avraham" Bukharian-Sephardic Jewish Center of Miami

President Slava Yagudayev, vice-president – Yura Danielov, treasurer Solomon Aronov, secretary Rakhel Arabova, Vaad members – Vlad Daniel and Eli Merran, Rabbi Daniel Kalendaryov.

First Bukharian Jewish families arrived in Miami in 1979-1980, it was the families of Yura Daniel (Yushuvayev) and Solomon Aronov, both from Tashkent. But the majority of families moved to Southern Florida from New York and Israel. Currently, throughout the entire Miami territory there are approximately 180 Bukharian Jewish families.

Community activists are: Israel Aminov, Boris Nektalov, Arkadiy Abdurakmanov, Ilya Yagudayev, Zalmon Yagudayev, Ilya and Maya Meran, David Babajanov, Yuriy and Larisa Benjamin.

At the end of 1998, Israel Aminov and Boris Nektalov created the first Center for Bukharian Jews in Southern Florida, in the city of Miami. In 6 months, on the 23rd of May 1999, the elections took place to enter the community Vaad membership. Alik Khaimov was elected as a first president.

For the duration of 2 years (1998-2000) events and celebrations took place in hotels of Miami. During the summer of 2000, a building for a synagogue was obtained, and during 2001 the adjacent building was purchased. In 2003, because of the long distance between Northern and Southern Miami, the community split into two parts: the first stayed in Northern Miami under the leadership of President Slavik Yagudayev and Rabbi Daniel Kalendaryov, and the other in Southern Miami under the leadership of President Alik Khaimov and Rabbi Nerya Kohen.

Community «Ner Avraham» contains approximately 95-100 Bukharian families. Community also populated by young professionals in various fields, mainly businessmen and people with higher education: programmers, engineers, doctors. Ones of the first doctors were Ilya Rubinov (who passed away), Yura Benyaminov, and pharmacist Yael Kalendaryova.

In April of 2011, Yeshiva «Doresh» was opened in the synagogue «Ner Avraham» under the leadership of Rabbis Daniel Kalendaryov and Mordekhay Salfer, where 16 students from various states of the USA and Canada currently study.

Center of Bukharian Jews in Miami Beach

President – Avraam Aminov, Rabbi – Neryo Kohen Khavasov, gabbay Reuven Khafizov. Community activists: Alik Khaimov, Avraam Aminov, Boris, Roma and Alik Pinkhasovs, David Daniyarov, Eduard Israilov, Artyom Igal, Yakov Alishayev and Khanan Rubinov.

In 2003, a building was obtained for the Center and a synagogue, and in 2004, the grand opening of the building took place.

Eduard Israilov was elected a President, and in May 2007 it was Avraam Aminov.

CALIFORNIA

California is a state located on the West Coast of the United States, along the coastline of the Pacific Ocean. Population – 38 mil people (2012). Capital – Sacramento.

One of the most popular city of the state and one of the most beautiful corners of America is San Diego, which is a major city in California and is located on the border of Mexico. It is known for its mild year-round climate. Population is estimated to be 1,322,553 as of 2012.

Center of Bukharian Jews in San Diego

Bukharian Jewish community in San Diego began forming in 1990 with the arrival of the first immigrant families: Marik Segal, Lyova Borukhov, Tamara Mavasheva, and Nikolay Gulkarov.

Among the immigrants there are representatives from the cities of Tashkent, Samarkand, Kokand, Khojent (Leninabad), Dushanbe, Moscow, and others.

From year to year the population has increasing and a community formed as such in 1996. The first meetings were held thanks to enthusiasts Ariel Mavashev, Rafael Badalov, and Alik Davydov. Yakov Kandinov was elected as the first President of the community in 2000 as well as his Assistant Iosif Babayev. In 2010, Nikolay Gulkarov was elected as President, and in that same year, a bank account was opened as well as a non-profit organization «San Diego Yehudim» and website sdyehudim.org. In 2010, the first musical concert was performed by young artists, which now

traditionally takes place every year. The entire community celebrates Purim, Simhat Torah, Hanukkah, and organizes many other events.

Community activists: Zina Aminova, Iosif and Arkadiy Babayev, Jora and Larisa Borukhov, Albert, Iosif and Yafa Beniaminov, Bella, Faina, Petya and Abo Gulkarov, Gena and Rita Zakinov, Roza Kalendaryova, Janna Kandi, Marina Kaykova, Nison, Tamara, Ariel and Abo Mavashev, Boris and Avi Matatov, Nerik Rubinov, Misha Fatakhov, Roma Shalomov, Dora Shamuelova and many others.

There are 72 families in the community, which consists of 228 people. From them, 48 people (21.5%) are under 18 years old, from 19 to 30 years old – 31 people (13.5%), from 31 to 45 years old – 49 people (21.5%), from 46 to 65 years old – 66 people (29%), from 66 to 93 years old – 33 people (14.5%).

When they arrived here the immigrants began learning and raising their qualifications or obtaining new professions, finding employment. Presently over 90% of settlers have their own homes or apartments, they are employed and financially secure.

A special attention is given by the community to children and the youth. In the past few years, a hardworking and educated generation has been raised, who benefit the community and the government at large. Let's mention some names: Leonid Kandinov – an attorney, Vladimir Gulkarov – an electrical engineer, Maria Mavasheva – an accountant, Karina Mavasheva – worker of the personnel department, Vladik Davydov, Diana Mikhaylova, Aksana Beniaminova - pharmacists, Yana Beniaminova - doctor, Ilina Kazieva – computer engineer, Misha Kaziev – business manager, Inna Shalomova - programmer, Albert Shalomov - doctor, Ira and Roma Shamuelov – doctors, Inna Gulkarova - doctor, Lena Davydova - ophthalmologist, Leonid Kalendaryov – trainer, Violetta Suleymanova – biological chemist, Arkadiy Badalov– financier, Aleksandr Badalov – construction engineer, Ira Kandinova – pharmacist, Bella Mavasheva – logopedist, Nelya Matatova and Ira Gulkarova – nutritionists, Avi Matatov – physiotherapist, Lyudmila Gulkarova – worker of the personnel department, Angela Davydova – RN, Angela Dadobayeva – an accountant, Nadya Fatakhova and Sveta Borukhova - doctors, Marina Gulkarova – doctor's assistant, Dmitriy Niyazov and Dora Shamuelova – engineer-

programmers, Bella Gulkarova – RN, Rita Zakinova – pharmacist, Albert Beniaminov – physicist, Iosif Benyaminov– an electronic engineer. Many Bukharian Jews in San Diego own small business.

Los Angeles

City at the port; industrial and cultural center of California. The city's town Hollywood is the world's center of film making business. Population of Los Angeles – 3.8 mil. people (2012).

Center of Bukharian Jews in Los Angeles

The first settlers among Bukharian Jews in the beginning of 1980s were the families of Isak and Lena Ibragimov, Yakov and Vera Abramov, Eduard and Dora Matatov, Boris and Olga Gulkarov.

Since 1998, a massive immigration of Bukharian Jews into Los Angeles began. In 1994, a community of Bukharian Jews was organized here; in 1995, it was registered into a nonprofit organization. Boris Rubenovich Gulkarov was elected President of the community, and he still occupies this post to this day. Semyon Gerov was elected a Vice president, who prior to moving to New York in 2001 played the most active role in the community life. Nison Rubinov is a Rabbi of the community.

Nina Semyonovna Gulkarova became the Vice President in 2011.

Thanks to Rabbi Naftula the community was provided with a separate place at the Habbad Center that is used as a synagogue.

Community religious leaders Rabbis Nison Rubinov, Manashe Yukhananov, Abram Nektalov, Radik Iskhakov, Abokhay Chulpayev, Simkho Nisimov.

Currently, the community has approximately 50 families.

Community activists: Boris Kandkhorov (until he moved to New York), Tamara Khaimova, Yulya Ibragimova, Liza Rubinova, Lida Sabzanova, and Radik Iskhakov.

Many community members successfully assimilated into American life. Many young people are studying in prestigious universities.

There are doctors with American licenses: Lilya Chulpayeva, Robert Rubin, Ilyasov – therapists; Dmitriy Niyazov – pediatrician, graduated from Rochester Medical School. There are also pharmacists: Zina and

Janna Rubinovs, Arkadiy Khaimov, - as well as programmers, engineers, registered nurses, dieticians.

Successful Jewish businesses are also increasing in Los Angeles.

PENNSYLVANIA

Pennsylvania is a state that is located in the northeastern and mid Atlantic regions of the United States. Population is 12,773,801 (estimated in 2013). Capital is Harrisburg with a population of 49,673 people.

Community of BJ was organized in 1998.

Philadelphia

Philadelphia is the largest city in this state, with a population of 1,553,165 in 2013. In 2012, 55 Bukharian Jewish families resided here.

President of the community since 1998 – Oleg Ustayev, vice president – Yuriy Zavulunov. Vaad members: Valeriy Galibov, Yuriy Kandov.

They pray at a synagogue together with Ashkenazi Jews.

Community activists: Dr. Mikhail Shamayev, attorney Nelya Shamayeva. Prominent businessmen – Diana and Artyom Ustayev.

Albert Mosheyev – podiatrist, Yuriy Galibov, Boris and Efim Kandov – programmers, Arsen Ustayev – businessman, Valera Iskhakov – wellknown artist.

This is largely a community of young people (from 20 to 40 years old).

MASSACHUSETTS

Massachusetts is a state in the northeast portion of United States. The first English settlers in Massachusetts, the Pilgrims, established their settlement at Plymouth in 1620. This was the second successful permanent English colony in North America. Population is 6,692,824 (estimated in 2013). Capital – Boston (population 636,000 in 2012).

There are 50 families (180 people) of Bukharian Jewish origin.

The community was established in 1980. The first president was Zakhar Shimunov (1980-1990). From 1990-2000, Arkadiy Ustayev was the president. Since 2000 till present, the post of president is occupied by Rafik Musaev. They pray in the synagogue of Ashkenazi Jews.

The first Bukharian Jews, who arrived in Boston in 1976, was Misha Bababekov with his family. In 1979, the following people arrived: Arkadiy and Tamara Abramov, Ilya, Zina and Sveta Isakov and family, Zakhar and Roza Shimunov, Boris Isakov and family, David Borokhov and family, Sveta Abramova and family, Yura and Lida Borokhov.

Community activists: Isaak Babakhanov, Marik Rubinov, Slava Samandarov, Sveta Abramova, Edik, Rafik, and Erik Matayev.

Edik Samandarov works in universities in Boston; Lilia Musayeva-Gavrielova – dentist; Artur Babekov – optometrist. Businessmenphilanthropists – Boris Iskhakov, Rafik Musayev, Marik Rubinov, Olga Abramova, and Arsen Gavrielov.

COLORADO

Colorado is a state located in the southwestern part of United States. Population – 5,268,367 as estimated on July 1st, 2013 by the US Census Bureau. Capital – Denver (estimated population as of 2013 – 2,697,476). In Denver and its suburb – Boulder area, there are 170 families of Bukharian Jews (2005).

The first families to arrive in 1991: Yuno Datkhayev, Yakov Bachayev, A. Kaykov, A. Aminov and others.

The community formed and registered on the 18th of May 1998. In 2004, the Center for Bukharian Jews of Colorado was organized.

First president – Yuno Datkhayev (1998-2000), second – Yakov Bachayev (2001-2008). In 2008 in an election for presidency, Ruben Bachayev was elected by the quantity of the submitted votes, but he offered the post to Yakov Katanov, who served from 2008 to 2009.

The first Rabbi was Iskhak Abramov, then Yakov Abayev.

In January of 2004, President of the World Congress of Bukharian Jews, Levi Levayev, obtained two large buildings and transferred them for a permanent ownership of the Colorado community.

Currently, the leaders of the community are Rabbi Yakov Abayev, Yakov Bachayev, and Yakov Katanov.

Community activists are as follows: Grigoriy Abramov, Ilya, Daniel and Semyon Aminov, Iosif Babakhanov, Iosif Yagudayev, Ruben Datkhayev and Daniel Kalendaryov.

Community has their own pharmacists – Stella Bachayeva, Dmitriy Koen, Raisa Katanova, and Ester Borokhova.

MARYLAND

Maryland is a state the located in the Mid-Atlantic region of the United States.

Population is almost 6 mil people. State's capital is Annapolis. Baltimore is its largest city. There are in Baltimore Metropolitan Area approximately 2.7 mil residents in 2010. Among them 35 families of Bukharian Jews.

The first who settled in Baltimore in the 50s and 60s of the past century (1958) are the families of Frida Benyaminova and Daniel Horn (former Polish citizen), Sarra Benyaminova. In 1980-1990, the families of Fuzaylov,Yakubov, Bakayev, Abramov, Gavrielov, Mavashev, Aronbayev, and others settled in the community of Baltimore. They all attend an Ashkenazi synagogue.

Community seniors: Yuriy Fuzaylov, Moshe Abramov, Alik Bakayev. A significant portion of the community is made up of young people.

In the family of Yuriy Fuzaylov, four sons obtained American licenses of medicine and work in hospitals of the USA; in the family of Moshe Abramov, son and his wife evaluated their diplomas and work as doctors.

Thirty young individuals obtained higher education in this country and became computer programmers, physicians, engineers, businessmen, etc. They work in various organizations of Baltimore. They reside tightly in Pikesville community. Community retains its national traditions and customs. Community leader – Yuriy Fuzaylov.

WASHINGTON

Washington is a state located in the northwestern territory of the USA. Capital and largest city – Seattle. Seattle-Tacoma-Bellevue metropolitan area has around 3.5 million people.

Bukharian Jewish Center (BJC) of Seattle

In 1985, in Seattle arrived the Ibragimov family, and later immigrants started arriving from Central Asia and Israel. In 2007, the Center was registered as a nonprofit organization – BJC of Washington.

At present day, the City of Bellevue houses 180 Bukharian Jews. They used to pray in a Sephardic synagogue; however, once they obtained a home in the eastern region of Seattle, they started coming to the BJC East Side Torah Center.

For many years, the kalontar of the community was Pinkhas Abramov, native of Samarkand. Currently, he heads the Council of Elders. Rabbi – Murdekhay Farkash. President of the Center was Efim Babajanov, and currently it's Alik Abramov.

Community activists: Gavriel Mirakov, Rafael Rubinov, Yakov Davydov, Mikhoel Yusupov, Rafael Isakharov, Yakov Babakhanov, Yuriy Yagudayev, and Solomon Davydov.

OHIO

Ohio is a state in the Midwestern part, to the north-east of the USA. Population – 11,570,808 (est. 2013). Columbus is the capital and the largest city with a population of 822,553 (est. 2013).

Cleveland

As of the 2010 Census, the city has a total population of 396,815. Bukharian Jews – 46 families. President – Sion Khaimov. Rabby – Iosif Fridman Khazan – Valera Elnatanov. Board members: Sion Khaimov, Valera Elnatanov, Boris Malakhimov, Mikhail Gulyaev, Ilyau Mallayev, Alik Malakhimov, Avner Khaimov, and Zakhar Ibragimov.

First immigrants arrived in the beginning of 1991, they were families of Haimov, Malahimov, Abramov, and others. Bukharian Jews attended an Ashkenazi synagogue. In 1997, there were 52 families. The community was organized on the 17th of June 1997. Since 2003, there is a Bukharian Jewish synagogue.

The first permanent Rabbi was Itzkhak Volovik. Today, he is the Assistant Director of the Bukharian Jewish Gymnasia in Queens, New York and the manager of the Bukharian Jewish Center of New York. After him, came Rabbi Yossi Morozov, and now it's rabbi Yossi Friedman. During holiday celebrations, the community is joined by Mountain Jews.

ILLINOIS

Population of the state is 12,882,135 (2013 est). Capital – Springfield, with a population of 116,250 (2010). Largest financial, commercial, industrial, technological city – Chicago (population – 2.7 mil people, 2009).

In Chicago, there are 20 Bukharian Jewish families (2005).

NEW JERSEY

New Jersey is a state bordered on the north and east with New York State. The state is not just closely similar to New York in space but also in employment locations and workers residency. Population – 8,899,339 people (as of 2013). Capital – *Trenton* (population – 83.9 thousand people, 2006). In different cities of the State – 115 Bukharian Jewish families (as of 2005).

In the rest of the 12 states of the USA, where Bukharian Jews are located – Connecticut, Michigan, Minnesota, Nevada, Oregon, Texas, North Carolina, Tennessee, Indiana, Virginia, Kansas, Kentucky and the District of Columbia. There are about 5 to 23 families in each state.

From the very beginning, immigrants of Bukharian Jewish origins actively participate in economic, cultural, and community lives in New York and throughout the entire North America. Among them, there are many businessmen who opened tens of restaurants, cafes, and stores; various businesses from jewelry stores to brokerages. Among Bukharian Jews, there are programmers, economists, dealers, brokers, doctors, pharmacists, teachers, service workers.

There are tens of functioning religious centers, yeshivas, and Jewish day care centers. Also the Council of Rabbis, Beit Din, Congress of Bukharian Jews of the USA and Canada, various Vaad centers in Queens, Brooklyn, and in 25 states of the country. There are glatt-kosher catering. Bukharian Jewish newspapers and magazines are being published – about ten publications, different in their directions, representing the interests of various strata of Bukharian Jewish society. There is a radio program "Shofar" and many communal web pages. Scientists and intellectuals united by the club "Roshnoi", folk music ensembles, theater groups, and a wonderful museum. Today Bukharian Jews live in active and multifaceted communities of North America and they are engaged in public life.

CANADA

Country in Northern America. Population – 35.2 million people (2016). Capital – Ottawa.

Toronto

Toronto is the largest city – 5.9. mil residents (2011).

170 Bukharian Jewish families reside here.

In the 1950s, three Mamonov families arrived here (of David and Iosif). In 1970s came Eduard Simkhayev and Albert Simkhayev with families, Raya Ibragimova, Boris and Maya Rubinov, Pilosov family, Khayka Kalontarov. Community was organized in 1998. Initially Bukharian Jews prayed with Ashkenazi Jews. Rabbi – Iosif Zaltsman.

In July 29, 2003, a Bukharian Jewish synagogue was opened. Community was registered as a nonprofit organization. Rabbi Yakov Mallayev came from the Jewish organization of Shaarei Zion in Israel, and works in the community till the present day. The first president of the community was Gennadiy Abramov (1998-2000), then Grigoriy Kakuriev (2000-2002), Boris Rubinov (2008-2010) and from 2010 till the present, Leonid Isakov took over this post. Vaad members of 2010 and community activists: Mikhail Akbashev, Anatoliy Siyanov, Arsen Abramov, Ada Abramova, Yura Efraimov, Ishkevich Basya, Roshel Yakobi, Yan Gadayev, and Ester Gilkarova.

A lot of necessary and beneficial work for the community was performed by an activist Pyotr Khojibekov. Women's Council was headed by Nina Gilkarova (2002-2004), since 2004 till the present it's Ada Abramova.

The community hosts many cultural-religious events.

Community is greatly assisted by an attorney Arsen Niyazov, businessmen and philanthropists Aleksandr Abramov – manager of financial company, Igor Yunatanov, Anton Yakubov, Boris Rubinov, pharmacists Lena Siyanova, Marina Matatova, and others.

The first American certified dentist was Eduard Simkhayev (1979).

Calgary

Population – 1.1 mil people (2011). Since the end of XX century, 10 Bukharian Jewish families reside here. Among them: families of Yakov

Babajanov, Rita Babajanov, Arkadiy Kaziev, Jora Kataev, Ilya Khaimov, Dima Shimonov, Semyon Shimonov.

Edmonton

Population – 862 thous. people (2010). Since the end of 80s, XX century, 8 families of Bukharian Jews live here: Shlomo Muradov, Iosif Muradov; Susana and Edik Yadgarov; and others.

Montreal

Population – 3.4 mil people (2012). 25 families reside in Montreal. The first comers in 1998 was the Priev family. The community was formed in 2009. They pray together with Ashkenazi Jews in a synagogue of West Montreal Chabad. President of the community – Rafael Abramov (since 2009), vice-president – Yuriy Sachakov.

Board directors: Artur Beniaminov, Murat Sulayev, Sonya Abramova.

SOUTH AMERICA

ARGENTINA

Country located in southeastern South America. Population – 43.2 million people (2016). Bukharian Jews arrived to Argentina from Germany and France.

Buenos Aires

Capital of Argentina, population – 3.4 million people (2016), in Metropolitan area – 12,801,364 people (2010). The community of Bukharian Jews began to form here in the 30s, of XX century. In 1950, there already resided approximately 30 people: Gavriel, Yakov, Boris and Mikhael Issakharov; Daniel and Nuriel Rubenzade; Abram Isak-zade;Yosef Simkhayev; Ilyasoff, Kandinoff, Hakhamoff, Katan Pinkhasoff, Samarkandoff, Samandaroff, Yagudayeff, and others. Bukharian Jews of Argentina reached a high level in the textile business: factory of Isak-zade, stores of Daniel Ruben-zade. They were also known for production of the shoe cream: factory of Hakhamoff. Ruth Benzakar (Issakharova) who headed the main gallery of Argentian artists was very popular here.

Community members resided in the center of Buenos Aires and executed religious practices in the Sephardic synagogues. They all freely communicated on Bukharian Jewish and Russian languages. Today, in Buenos Aires there are only 16 Bukharian Jewish families. Practically the

entire community had assimilated. From seniors, only the following are left: Daniel and Nava Ruben-zade. Nava Ruben-zade (Issakharova) serves as president of the international Jewish women's organization «Keren Aisot».

VENEZUELA

Country located on the northern cost of South America. Population is 33.3 million people (2016). Capital – Caracas (since 1830), population – 3.3 million people (2016). Since 1935 until 1967 here resided 6 Bukharian Jewish families.

Our fellow countryman Yudo Arievich Samandaroff (1907-1982) emigrated to Germany during the 20s, graduated from a medical school in Portugal in 1935 receiving a doctoral degree as an ophthalmic specialist. Then he came to Venezuela where he opened his own clinic in Caracas. He is the national hero of Venezuela.

BRAZIL

Country is located in South America. Population – 210.2 million people (2016). Capital – Brazilia. In the City of Rio de Janeiro (population 6.3 mil people) during the mid XX resided 10 families of Bukharian Jews, among them businessmen Marcel Issakharoff, Rafael Gaon.

URUGUAY

Population – 3.316 million people (2016). Capital – Montevideo (population – 1.3 million people, 2006).

Several businessmen from the Bukharian Jewish community lived in Montevideo while doing business there. For example, brothers Markos and Pedro Koen, who were engaged in import and export of textiles, Aron Issakharoff.

AUSTRALIA

Country located in the Southern hemisphere. Population – 25.7 million people (2016). Capital – Canberra (population – 358 thousand people, 2012).

Melbourne

Population – 4.4 million people (2016).

110 families of Bukharian Jews live here. The first to arrive in 1974 was Gavriel Kalondarov and his family. In 1978, arrived Yasha Pinkhasov and Robert Shamsiyev. In 1979, arrived Lev Yusupov, Yasha Aronov with families. In 1990, arrived Ilya Izrailov and his family. They pray in a Sephardic and Ashkenazi synagogues. Community kalontar is Gabi (since 2001).

Valeriy Borokhov, Ph.D., teaches in a university. Jenya Yusupova (Bennet) is a biologist. Aleksandr Yusupov works as an orthodontist. Meer Ochildiev is a writer, composer.

Perth

Population – 1.7 mil people (2011).

Only six Bukharian Jewish families reside here since 1980, Boris Akbashev and family (previously lived in Sydney); Petya (now deceased) and Maria Niyazov with family since 1990; Valera Niyazov, composer, with family;

Slava Niyazov podiatrist; Lev Abramovich Abdurakmanov, Ph.D.

Sydney

Population – 4.6 mil people (2009). Founded in 1788. 10 families of Bukharian Jews live here.

Among them – families of Gadayev, Alik Katanov and his sister with family.

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 mihnat." 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 Bu-

kharian 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.Dzhumaev, 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.Yudako "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 Arievich 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 ya□ udien 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 T.G.Emelyanenko (Leningrad, 1960) is a leading researcher of the Russian Ethnographic Museum (St. Petersburg) and an expert on Central Asian textiles. He 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.Dzhumaev a collection of scientific works was published in 2000. A detailed review of this collection is presented in the article by D.Ochildiev "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.Shiga bdinov) 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 Orientalism 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.Vy zgo-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.Sallivan (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.

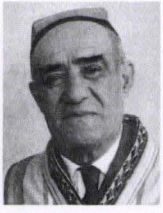
It should be said that this brief essay does not cover the names of all the researchers and scientists from different nations, who have contributed to the study of history, ethnography, language and culture of Bukharian Jews. This essay is rather a statement of the topic to be studied. We believe that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

This article was composed by Iosif Kalontarov.

BRIEF BIOGRAPHICAL OF FAMOUS BUKHARIAN JEWS.

ABAYEV NISIM MULLAEVICH (1911, Kattakurgan - 1996, New York). Educator. Graduated in history from Tash-SPI (1930). Managed the staff meetings of the People's Com missariat of Education of Uzbekistan (1935-1941), Managed the history and public leadership departments at the Tash. Regional Inst. of Refined Teachers (from 1957). Immigrated to the US in 1988.

ABAYEV NISIM (NISIMI KAIROKNAVOZ) (1882, Bukhara - 1941, Bukhara). Comic actor, tightrope-walker, fire walker (otashnavoz), (kairoknavoz), and stilt-walker. Longtime participant of the literary and arts scenes in Moscow and Leningrad.



ABDURAKHMANOV, ABRAM MURADOVICH (1906, Samarkand – 1980, Samarkand). Administrator, public activist. Graduated from law school in Moscow. Deputy Chairman of the Sam. Regional Executive Committee, Minister of Justice of the UzSSR (1932-1935). In 1937 he was repressed, and later rehabilitated. Manager of the Galdigulyan Hydroelectric Station; manager of the reservoir in Kattakurgan. Leader of the Bukh. Jewish community in Samarkand (1940-1980). The House of Culture in the Eastern Quarter is named after him.

ABDURAKHMANOV, ELIYAHU ben EFRAIM (1940, Dushanbe – 2000, Israel). Rabbi and organizer of the Bukharian-Jewish community in Dushanbe. Organized a school-yeshiva and the temporary mission of the Jewish Agency of Israel in Tajikistan in his home. He promoted the emigration of several thousand Jews from the war-torn Dushanbe. Repatriated to Israel in 1992.

ABDURAKHMANOV, ILYA ABRAMOVICH (1923, Dushanbe – 2003, Israel). Artist, Honored Artist of Tajikistan (1983). Graduated in monumental-decorative painting from the Mukhin Highest Industrial Art School (1950). Creator of a watercolor series "Monuments of Architecture of the Ancient East" and "Nurek Hydroelectic Station," among others. Author of the monumental decorative panel "Fortune" and "My Tajikistan" His sketches were used for the decorative designs of theaters, cultural palaces, and libraries, including the S.Ayni Theater of Opera and Ballet. Member of the commission on watercolor painting at the Artists Union of the USSR.

Member of the Board of the Tajikistan Artists Union. Participant in WW II. Received state awards for his work. Repatriated to Israel in 1992. In 1995, had a personal exhibition in Ramleh.

ABDURAKHMANOV, MIKHAIL ABRAMOVICH (1934, Dushanbe). Artist. Graduated from Len. Inst. of Painting, Sculpture, and Architecture at the Academy of Arts of the USSR (1959). Honored Worker of Arts of Tajikistan (1988). In 1972 participated in the national and international artistic exhibits. His paintings "First Sowing" and "Declaration of Soviet Rule in Tajikistan" are located in the Museum of History of Moscow. His first personal exhibit was in 1984 in Romania. Reproductions of his pictures decorated the covers of mass-produced Soviet magazines and newspapers (Ogonyok, Yunos't, and others). Works exhibited in many cities worldwide. In 1985, created the stage picture "Destruction of the Evil Empire." His Biblical-themed paintings include "Moses After the Giving of the Torah," and "Exodus." His name appears in the International Encyclopedia of Art. Immigrated to the US in 1994.

ABRAMOV, MENASHE MISHOELOVICH (1926 – 1998, Samarkand). Historian, D.Sc.in History (1988). Graduated in history from Sam. State Univ (1946). From 1989 – In this Univ. Professor at the department of History of the Peoples of Uzbekistan. Between 1982-1997 – Chairman of this dept. Author of 60 scientific works including monographs and student's textbooks. One of the founders of the study of the history of Bukharian Jews. His works included "Bukharian Jews in Samarkand" (1993), "Anthology of Bukharian Jewish Literature of the 19-20th Centuries" (1997), "The Culture of Cetral Asia peoples of 13-15 Centures"(1988), "Guzars of Samarkand"(1989) . Received numerous state awards.

ABRAMOV, MIKHAIL SAMUILOVICH (1940, Tashkent). Doctor, D.Sc Med (1982). Graduated from Tash.Med. School (1964). Worked as a docent at the department of physical culture and sport at the Tash. State Univ. Director of the Rep. Med.-Diagnostic Clinic. From 1983 – professor at TashPI. Author of more than 100 scientific works including the monographs "Surrounding Environment and Physical Compositions of the Population" (1984), "Practical Iridology with the Assistance of Computers" (1991), "Men and Women" (1992). Immigrated to the US in 1997.

ABRAMOV, PINKAS YAIROVICH (1906, Bukhara – 1963, Dushanbe). Journalist, translator. Graduated from Mos. Inst. of Eastern Affairs (1928). Responsible for editing a newspaper "Roshnoyi" (Light). From 1931, served as the literature associate of the "Bairoqi Mihnat." One of the editors of the "Al-Manakh" (Al-manac) a collection of Bukharian-Jewish literary works (1934). In 1935 was repressed from office, deported to the north, but was rehabilitated in 1940. From 1941 to 1943, worked at the military plant. From 1943, served as a sen. researcher at the Ministry of Education of Tajikistan.

ABRAMOV, PINKHAS ISAAKOVICH (1860, Samarkand – 1916, Samarkand). Merchant of the 1st guild, philanthropist, head of the trading house "Abramov Brothers," which was founded in 1880. Owner of cotton-cleaning and winemaking plants in Samarkand.

ABRAMOVA, TATIANA MIKHAYLOVNA (1942, Tashkent). Athlete, Honored Coach of Uzbekistan in volleyball (1998). Graduated from Uzb. Inst. of Phys. Culture (1964). Trainer of the Uzbek national team in volleyball. Immigrated to Germany in 1999. Works as a trainer in volleyball.

ABROHAM, SHUMEL HAIMOVICH (1936, Kabul). Businessman, public activist. Graduated in mathematics (1959) and economics (1961) from New York Univ (NYU). Served in the Israeli army (1961-1963). Returned to the US in 1987. Owns a jewelry business. Secretary of the Vaad at the Bukharian Jewish Center in New York (1992-1998).

ACHILDIYEV, ASAF BEN AVRAAM (1898, Samarkand – 1975, Vichy, France). Doctor, MD, D.Sc. (1939). In 1916, was accepted to the Therapeutic Department at Mos. State Univ., later transferred to CASU. In 1924 was exiled to Siberia as a punishment for Zionist activities. After this exile, he emigrated to Germany, and subsequently to France. In 1931, graduated from the Therapeutic Dept. at Sorbonne, becoming the first among Bukh. Jews to receive a Master's degree. His primary specializations – gerontology and geriatrics. His scientific research concerned problems of the aging of the human organism and methods of warning and treating advanced illnesses. In Vichy, he opened a specialization clinic which he headed to the

end of his life. DuringWW II, he actively participated in the activities of the Jewish community in Paris, and saved the Bukh. Jewish community in France from the Nazis. In the Yad Vashem museum journal, his story can be found under "Jugut," a group name used by Achildiyev in order to save the community.

AHARONI, AHARON (1928, Jerusalem – 2000, Jerusalem). Public activist. Received a religious education. Between 1993 and 2000 served as the director of "Brit Yotzei Bukhara" (Union of Bukh. Jews of Israel). Emissary of the Jewish Agency "Sokhnut" in Central Asia. During the tragic civil war in Tajikistan in 1992-1993, he organized 16 airlifts from Dushanbe to Tel Aviv, providing help to thousands of Jews during an emergency repatriation to Israel.

AHARONOFF MICHAEL ABRAMOVICH (1946, Kabul). Businessman, philanthropist, public activist. Received a religious education. From 1967 – in Germany, from 1968 – in the US. Owner of a number jewelry companies. From 1992, - vice-president of the Center of Bukharian Jews in New York. President of the Bukharian Jewish Council of America (since1990). From 2010, acting president of the Center of Bukharian Jews in New York.

AKBASHEV, ABOHAI (BORIS) ZALMANOVICH (1933, Moscow). Athlete. Honored traimer of the RSFSR (1966). Honored trainer of the USSR (1976), master of handball, champion of the USSR. Graduated from Mos. Inst. of Phys. Culture (19550. prepared the youth competitions of the Ussr - world champions fmong studens, and world champion finalists the USSR national team members. has been training the Irish team sinse 1980.

AKBASHEV, SASSON BORISOVICH (1952, Moscow). Concert singer. Graduated from Mos. State Inst. of Culture (1973) and simultaneously the Gnesin State Music. Ed. Inst (1973). Soloist of the Mosconcert (1975-1990). Performed in the USSR, Europe, Asia, Middle East, and Far East. Sang the works of Soviet and Tajik composers. Laureate of the 1st Mos. Competition of Artists of the Stage (1979), diplomat of the all-Soviet

competition of young song performers (1981). Repatriated to Israel in 1990, and in 2000 moved to the US. Graduated from Yeshiva Univ. in New York (2006). Works as a cantor at the Jewish Center of Kings Highway in Brooklyn.

AKILOV ILYA RUBINOVICH (1941, Samarkand – 2008, New York). Commodity expert. Graduate from Sam. Coop. Inst. Worked in various positions in trade's system (1969-1996). He had an excellent memory, knowing of the origins of many generations of Bukharian Jews. Immigrated to the US in 1996. Helped in collection of materials at the compiling of a book "Bukharian Jews. An Encyclopedic Reference" (on Russian and English editions). He also helped in the finding of heroes perished in WWII for the memorial complex on Bukharian-Jewish cemetery in the city of Samarkand. His name has nominated to synagogue in Rego Park.

AKILOV, ISAKHAR HAIMOVICH (1913, Samarkand – 1988, Tashkent). Ballet master, choreographer, dancer-virtuoso. People's Artist of the UzSSR (1939). Participant in the Five Decades of Arts and Literature of Uzbekistan event in Moscow, and in international festivals. Laureate of the Hamza State Prize (1975). Established the Akilov dynasty of dancers. Established the Isakhar Akilov Dance Theater in Tashkent. In the early 1930s worked in the Sam. Bukh. Jewish Musical Theater. From 1936 – chief choreographer of the Uz. State Philharmonic. The viewers successfully adopted the dances "Charhi du zonu," "Djuvoni," the Bukh. dance "Mavrigi." Stood by the source of the ensembles "Bahor," "Shodlik," "Lyazgi," "and "Guzal." His works are contained within two monographs.

AKILOV (KALANTAROV), SION MINOSEEVICH (1951, Tashkent). Economist. Businessman, philanthrop. Graduated from TashINE (1973). Chief of the Planning div. at TPO "Elbor" in Tashkent (1981-1992). Immigrated to the US in 1992. Graduated from a two-year course at "Taylor Business Institute» (1993-1995). From 1994 – president of the Briarwood Consulting Service Inc. Sponsor of the publication of the book «Bukharian Jews. Who is who» (in Russian and English lang., 2011). Buharian jews of Tahkent 2015.

AKILOV, YAHIEL SIMKHAEVICH (1900, Chinaz – 1972, Tashkent).

People's Poet of Uzbekistan, playwright, prosaic. Literary pseudonym Yesha. Graduet from teacher training courses (1919) Member of the Union of Writers of the USSR (1949), chairman of the Bukharian Jewish section in the Writers Union of Uzbekistan. One of the first poets of the Soviet period, writing in the language of Bukharian Jews. In 1920, created the first school with education in the language of Bukh. Jews in Tashkent. Author of study letters for pupils on language, literature and arithmetics. Active participant of the creation of the Indigenous-Jewish Institute of Education (Inpros) Delegate of the 1st Congress of Writers of the USSR (1934). In 1937, was represssed, subsequently was rehabilitated. Wrote the poems "Kumri" (1934), "Sergey Kirov" (1935), "Dadi O" (Her Father) (1927) and many poems.

AKILOVA, MARGARITA BAKHLULOVNA (1920, Samarkand - 2015, Israel). Educator, choreographer, ballet master. People's Artist of the UzSSR (1970). Participant in the Decades of Arts and Literature of Uzbekistan in Moscow and in the Soviet republics at numerous international festivals. Winner of the "Golden Shoes" the highest awards of the International Festival of Folk Dance in Hungary. Artistic director of the Isakhar Akilov Dance Theater. Repatriated to Israel in 1995.

AKILOVA VILOYAT ISAKHAROVNA (1938, Tashkent). Dancer. Honored Actress of the UzSSR (1967), People's Actress of Uzbekistan (1980). Graduated from Tash. Choreographic college (1961), State Inst. of Theatric. Art (Moscow, 1966), performer of eastern ethnic dances. Worked at the Isakhar Akilov Dance Theater. Lives in Tashkent.

AKILOVA, ZULEIHA ISAKHAROVNA (1945, Tashkent – 1998, Tel Aviv). Ballet master, Honored Actress of Uzbekistan (1980). Graduated from the ballet studio of State Inst. of Theatric Art (1968). Worked as a soloist in the ensemble "Shodlik." Chief ballet master Uz. State Philharmonic (1968-1970). From 1970, worked as a ballet master and dancer in the Mos. variety theater. Prize winner of the All-Union State Competition (1986, Moscow). Repatriated to Israel. Member of the Akilov ensemble.

AKSAKALOV, YAIR BEN-YUVUDO (1935, Tashkent). Economist,

Journalist. Graduated from TashFEI (1958). Worked as the assistant general director of the "Uzbekautotourist" organization. Collaborated in the magazine "Auto Transport of Uzbekistan" Repatriated to Israel in 1995. Editor of the "Bukharskaya Gazeta" ("Bukharian Newspaper") in Israel since 1997.

ALAYEV, ALO NISANOVICH (1933, Samarkand). Musician, Doirist, People's Artist of Tajikistan (1972). Soloist in the Taj. State Philharmonic (1946-1950). Between 1956 and 1992 – soloist of the Taj. State Opera and Ballet Theater. Awarded of gold medal in Contest of Variety Artists in Moscow (1957). Performed in many cities of the USSR and abroad. Repatriated to Israel in 1992. Founded the family folklore concert ensemble "Mishpakhat Alayev" (Alayev Family) Author of the book "With the Doira Around the World" (2006). Note: the Doira is a musical instrument native to Central Asia and the Caucasus.

ALAYEV, BORIS AZAROVICH (1943, Samarkand). Med. Doctor, D. Sci. (1986). Graduated from Sam. Med. School (1966). From 1990 – professor at the department of nervous illnesses at Sam. Med.School. Author of monographs: "Scattered Sclerosis" (1990), "Etudes of a Neuropathologist" (1994), "Demyelization as a Manifestation of Distress" (1996). Immigrated to the US in 2000.

ALAYEV, MIKHAIL ABOKHAEVICH (1918, Samarkand – 1990, Dushanbe). Lyrical-dramatic tenor. Honored Actor of Tajikistan (1966). Graduated from the Uzbek studio within the Mos. Conservatory in 1939. Soloist at the Red Banner Ensemble of songs and dances within Turk. Milit. Dist. (1939-1946), the S.Ayni Taj State Acad. Theater of Opera & Ballet (1947-1982). Performed ("May Night" by N.Rimsky-Korsakov, Pinkerton ("Chio-Chio-San" by G.Puccini, Zohir ("The Return" by Y.Sabzanov), Mirkalon ("Pulat and Gulru" by Sh.Saifitdinov) Bakhtiyor ("Bakhtiyor and Nisso" by S.Balasanyan).

ALAYEV, RAFOEL MALKIELOVICH (1930, Samarkand). Businessman, public activist, philanthropist. Repatriated to Israel in 1972,

moved to Vienna in 1974. Practices business. Between 1993 and 2006, served as the president of the Bukh. Jewish community in Vienna. From 2006, the honorary president of the community.

ALAYEV, YAKOV NISANOVICH (1930, Samarkand). Musician-doirist, Honored Artist of Tajikistan (1972). Worked in the ensemble of maqomists at the Tajik radio and television; in Israel – at the ensemble "Navo" and the Bukh. Jewish musical-drama theater. Immigrated to the US in 2001.

ALEXANDROV (ILYASOV), GENNADY SERGEYEVICH (1937, Dushanbe). Composer, Honored Worker of the Arts of Tajikistan (1988), member of the Unions of Composers and Filmmakers of the USSR. Graduated from Tash. Conservatory(1967). Composer of ballets, musicals, and symphonies. His ballets included "Golden Lance" ("Gavazni Tilloi", 1969) and "Ali Baba and the 40 Thieves", 1983), operetta-musical "Water of Life" ("Obi Hayot", 1974) Author of the film "Little Avenger" (1991). Also wrote a symphony. Immigrated to the US in 1996. Lives in the state of Arizona.

ALISHAEV, IOSIF (YOSKA) SIONOVICH (1918, Kerki – 2007, Israel). Businessman, philanthropist, public activist. Director of the Tash. factory of artistic articles (1946-1965). From 1972, has been living in Israel. Founder of the organization "Shaarei Zion" ("Gates of Zion"), whose main purpose is working with repatriates, chiefly Bukh. Jews. Under his leadership, the new synagogues were opened, the Shaarei Zion religious school kollels, kindergartens, and nurseries. Was the proprietor of several jewelry factories.

ALISHAEV, SIMKHA GAVRIELOVICH (1968, Samarkand). Businessman, philanthropist, public activist . Founder and vice-president of the New York Bukharian community center, "Beth Gavriel" and its yeshiva. Moved to Israel in 1978. Moved to the US in 1984. Member of the Vaad at the Bukh. Jewish Center in New York (1992-1998). President of New York Bukharian Jewish Center (since 2012). Person of the Year 2013 according to the BJWC.

AMINOV, AVNER AVROHAIMOVICH (1928, Samarkand – 2006, New York). Musician-doirist, shash-maqom expert. Honored Artist of Tajikistan (1986). Worked in an ensemble of maqomists at Taj. Radio and TV. Immigrated to the US in 1991.

AMINOV AVRAHAM (AVROMI TALMUDI) (1857, Bukhara - 1939, Jerusalem). Rabbi. Received the highest religious education. Moved to Jerusalem in 1890, becoming one of the founders of the Bukharian Quarter Shekhunat Bukharim, and recognized as the spiritual leader of Bukh. Jews. As a result of his deep knowledge of the Torah and Talmud, he was given the honorific Talmudi. Compiled the religious book of laws "Likutei Dinim" and translated it from Hebrew to Judeo-Tajik.

AMINOV, DAVID SOLOMONOVICH (1924, Kerki – 2006, New York). Public activist, businessman. From 1973, has been living in the US. Was a member of the Vaad of the Bukh. Jewish Center in New York (1992-2004), and president of the David Aminov Memorial "Tashkent" fund. Cofounder of the magazine "Voice of the Community" and the newspaper "The Bukharian Times".

AMINOV, EDUARD HAKIMOVICH (1939, Tashkent). D.Sc.Tech. Sci (1990), PhD in Geogr. (1979). Graduated in construction from TashPI (1970). Worked at Tash. Highway Inst. Engaged in building climatology of materials and designs. From 1967, Deputy Chairman of the State Committee on hydrometeorology of the UzSSR, in 1973-1976 – first assistant and simultaneously assistant director of the CA Sci. Res. Inst. of hydrome-teorology. Author of a series of the inventions. Member-correspondent of the International Academy of Computerization, member of the International economic center ECOSCAN, member of the International academy of implementation of new technologies (2005). Immigrated to the US in 1992. Artist and author of 32 poetic collections, books, among them "Penetration" (2003), "In New Time" (2003), "My Bukhar-rest" (2004), "Our Bukhar-rest" (2006), "A World of My Own" (2007), "Fairy Illusions"(2008), "A Travel of the Past in the Future" (2010) and other works. Member of the Unions of Writers-Bukh. Jews of the US and Israel.

AMINOV, ELIYAHU (1948, Israel). Public activist. He was educated in religious schools, the yeshivas "Rambam" and "Beit Yosef", based in the Bukh. Jewish community. In 1989, together with Avner Leviev and Itzhak Aminov, organized the "Moreshet Ya'adut Bukhara" ("Bukharian-Jewish Heritage"), to assist new repatriates with absorption in Israel. In 1988 and 2003 he was elected to the local council of the Tel Aviv-Yafo municipality. Continues to work in the position of Assistant Administrator on combating narcotics and alcohol.

AMINOV ILYAVUMANI (1887, Shahrisabz - 1967, Samarkand) Received a religious education. Rabbi in Samarkand from 1916 to 1951. Suffered represssion in 1951, in prison until 1955. He subsequently returned to his spiritual leadership role until 1966.

AMINOV, ISAKHAR ABAYEVICH (1908, Kazalinsk – 1970, Tashkent). Dentist. Philanthropist, patron of arts. Graduated in dental surgery from Dushanbe Medical College (1937). In 1937-1959 – dentist in military hospital of Samarkand. Excellent Health of Uzbekistan. Received the state awards. Engaged in charitable activities.

AMINOV, ITZHAK MANIEVICH(1944-2016,Israel). Rabbi. Graduated from the "Trembam" yeshiva. Rabbi of the city of Tel Aviv (1968-2003); rabbi and spiritual leader of a girls yeshiva from 2003. Chief Rabbi for Bukh. Jews of Israel (1994-2004).

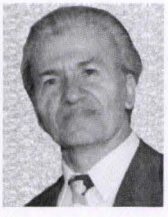
AMINOV, LEV ROBERTOVICH (1961, Tashkent) Doctor-therapist, philanthropist. Graduated from Tash.Med. School(1984).Doctor - ginecologist in 6-th maternity clinic of Tashkent. Since 1988 in the USA, New York. Received the Certificate of the American doctor, MD. Owns a medical office. Sponsor of the edition of the books:"The Bukharian Jews. An Encyclopedic Reference" (Russian Ed. 2008, English Ed. 2010), "The Bukharian Jews" (2010). Bukharian jews worldwide 2015.

AMINOV, MOSHE ZALMANOVICH (1937, Samarkand). Engineer catering. Public figure. He graduated from the Samarkand Institute of Soviet Trade (1960) and the evening department of the Faculty of National Economy of the Tajik State University (1965). Until 1962 he worked in the catering Dushanbe.

Head of Production and Finance Dept. in the city of Dushanbe Department of Food Trade (1963-1979), Dushanbe city Industrial Trade (1979-1989), Vice-President Tajik Dept. of foreign Trade for Economic Affairs (1989-1994). Since 1994 in the United States. One of the organizers of the Foundation "Tajikistan". He engaged in charitable activities.

AMINOV, NERYO ABRAMHAIMOVICH (1916, Samarkand – 1996, Israel). Singer and shashmaqom expert, Honored Actor of Tajikistan (1946), People's Hafiz of Tajikistan (1946), Teacher. He worked as a soloist in the Radio Committee from 1938, then in the State TV-Radio of Tajikistan, and later – in the ensemble of shashmaqom performers. Since 1950-th – chief of ensemble of of maqomists in the Radio and TV. The teacher of the Eastern Music Dept. of M.Tursunzade Arts Inst (1978-1990). Repatriated to Israel in 1990. His creativity dedicated monograph of Sh.Aminov "National Hafiz Neryo Aminov" (1997).

AMINOV, ROSHEL NERYAEVICH (1951, Dushanbe). Shashmaqom expert, Educator, singer, actor. Performer of the songs in many languages. Resides in the US. Soloist in the ensemble "Shashmaqom". Founded a school of traditional music for children in New York. The founder and president of the Fund Neryo Aminov. The sponsor of the edition of the book "Bukharian Jews. Who is who " (in Russian and English, 2011).



AMINOV, SHAMUEL ABRAMHAIMOVICH (1935, Samarkand). Economist, D.Sc.Econ (1982). Graduated in economics from the Taj. State Univ (1959). From 1990 – professor of the Taj. State Univ. Headed the division of the construction complex of Sci. Res. Inst. of Economics at the State Planning Committee of Tajikistan. Author of the 100 scientific works, including monographs "Complex Development of Industrial Construction Materials in Central Asia" (1973), "Problems of Arranging Production of Construction Materials in Central Asia" (1973). The head of 2 PhD and 1 D.Sc. theses. Author of the books "National Hafiz Neryo Aminov" (1997); "Life in Science and Labor", (2004), "Seven Generations of the Aminov family" (2009), "Neryo Aminov – the King of Shashmaqom" (2012), " The World in Scholar's eyes". Received the state awards. Immigrated to the US in 1992.

AMINOV, SIMKHO (SIROJ) MANIEVICH (1935, Samarkand – 1976, Tashkent). Singer, performer of shashmaqom. Honored Artist of Uzbekistan (1974). Worked as a soloist in the ensemble of maqomists at the State TV-Radio of Uzbekistan.

AMINOV, MENASHE NISIMOVICH (1890, Samarkand – 1974, Samarkand). Journalist. Graduated from the religious school – heder, studied at the Communist Institute of Journalism in Moscow (1928-1929) For many years, worked as the assistant to the chief editor of the newspaper "Bairoqi Mihnat" ("Banner of Labor") Author of sketches, stories, and plays.

AMINOVA MARGARITA JONOVNA (1963, Tashkent). Pharmacist, philanthropist. She graduated from the Tashkent Pharmacy School (1985). Pharmacist of Central Pharmacy in the city of Jizzak (1987-1988). Pharmacist-informant pharmacy #113 in the city of Tashkent (1989). In the United States since 1989. The certificate of the American pharmacist (1992). Pharmacist at the pharmacy of Elmhurst Hospital in New York City since 1992.

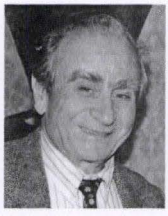
AMINOVA-SHAMUELOVA, MIRA ZALMANOVNA (1917 – 1988, Tashkent). Dentist. Philanthropist. Graduated in dental surgery from Dushanbe Medical College (1937). She worked as dentist in the polyclinics of Samarkand and Tashkent. The highest category. Excellent Health of Uzbekistan. Engaged in charitable activities.

ARABOV, JACOB NISANOVICH (1965, Tashkent). Businessman designer, philanthropist and patron of arts. Since 1979 in the United States. Founder and president of «Jacob & Co» (1986). Occupies a special place in the world of jewelry and watch design. Jacob opened the branded showrooms Jacob & Co in London, Paris, Moscow, Dubai. Has a license to mine precious stones in Africa. Jacob & Co presents the exhibition Baselword. Financially supports many synagogues Bukharian Jews, assists needy. Sponsor book "Bukharian Jews worldwide" in Russian (2014).

ARIYEV, MOSHIAKH ARIYEVICH (1907, Karmana – 1989, Karmana). Administrator. Chairman of the crew "Transport" (1929-1932), headed a collective-farm (1932). In 1946, was elected the chairman of the collec-

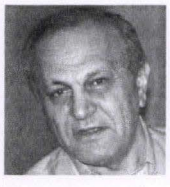
tive farm "Fruits of October", and later the collective farm "Pravda," which was united with "Fruits of October." In 1960, created a crew for the blind and was its chairman up to 1987. The street on which he lived, bears his name. Received state awards.

ARONBAYEV, MIKHAIL ROMANOVICH (1924, Samarkand - 1993, New York). Actor of theater and film, director of television plays. Graduated from Sam. Theatrical College (1939). Participant of WW II. In the theater founded examples for the character Benvolio of "Romeo and Juliet"; and Rodrigo of "Othello." Acted in the film "I met a Girl," "Fate of a Poet," "A Person Changes his Skin," and "Twelve Graves of Hoji Nasreddin". Performed in one person acts, the works of classic Tajik poets. Repatriated to Israel in 1974. Worked at the "Freedom" radio station as a leading announcer and editor (1978-1981). Moved to the US in 1989.



ARONOV, ARON MIKHAYLOVICH (1938, Tashkent). Educator, translator, public activist. Graduated from Tash. State Educational Inst. of Foreign Languages (1960). Worked as a translator in the Sci. Res Inst. at the Ministry of Higher Education and the Ministry of Foreign Affairs of Uzbekistan. Senior instructor at the Tash. State Educational Inst. of Foreign Languages. Immigrated to the US in 1989. Member of the VAAD of the Bukharian Jewish Center in New York (1992-2004). Employee of NYANA (New York Association of New Americans). Executive Director of the Bukharian Jewish Museum in New York. Person of the Year 2014 according to the BJWC.

ARONOV, BORIS MIKHAYLOVICH (1953, Andijan) Businessman, philanthropist. Immigrated to the US in 1979. President of "BA Gold Corp" since 1987. Provides material support to many Bukh. Jewish synagogues and needy members of the community. Sponsor of several books of the history of Bukharian jews.



ARONOV, DAVID MEIEROVICH (1932, Bukhara). Med. Doctor, D.Sc. (1973). Graduated from the Therapeut. Depart. at Tash. Med. School (1955). Professor (1974). Honored Scientist of Russian Federation (2010). State Prize Laureate of Russia.

Graduated from TashMI (1955). In Moscow since 1958. Since 1974, Professor. Leading researcher, later head of the clinical department of Cardiology RAMS, head of Branch of the Russian Institute of the Occupational Diseases (Moscow). Member of the Coordinating Council of Cardiology, one of the leading Russian cardiologists . Author and co-author of 16 books - "Coronary insufficiency in young" (1975), "Rehabilitation of patients with coronary artery disease" (co-authored with Shhvartsbaya, 1978), "Treatment and prevention of atherosclerosis" (2000), "Functional tests in Cardiology" (2002) , etc. The author of 4 scientific films: "Heart under protection", "How to be healthy after a myocardial infarction. "Supervisor 6 doctoral and 37 master's theses. President of the Russian Society of cardiac rehabilitation. Chief Editor of "Cardiosomatika". Awarded to Mikhail Lomonosov Prize. Received Government awards.

ARONOV, HAIM (MIRZO) ARONOVICH (1870, Paishanbe – 1943, Tashkent). Merchant of the 1st guild, public activist, philanthropist. Received a religious education. President of the community of Bukh. Jews in the mahalla of Ukchi in Tashkent. One of the founders of the Chigatay cemetery.

ARONOV, ILYA RAKHMINOVICH (1944, Tashkent – 2007, New York). Engineer, businessman, philanthropist. Graduated from Tash. Institute of Transport Engineering (1968). Worked in the Design Inst., Chief. Engineer of the Main Tashkent Construction Trust and the Construction authority of the Ministry of Water Management of Uzbekistan. From 1989, lived in the US. Was in charge of construction of the Bukh. Jewish Center in New York. Vice-President CBJ of the USA and Canada. President of Fresh Meadows Synagogue of Bukh. Jews.

ARONOV MIKHAIL BORUKHOVICH (1926 Andijan – 2016 New York) Businessman, philanthropist. Maecenas. He graduated from Samarkand Trade College (1947). He worked in the trading system and actively participated in the construction of na synagogue in Tashkent. Since 1987, in New York City, Owner of the construction materials store. Together with M.Mushebaeva raised more than $500 thousand for construction of the Center of Bukharian Jews in Queens.

ARONOV, SEMYON RIBIEVICH (1922, Kokand – 1987, Tashkent).

Economist, Honored Economist of the UzSSR (1982). Graduated from SamINE (1950). For more than 20 years, worked at the planning organizations of Uzbekistan. Headed the Department of Material Resources and was a member of the State Planning Committee of the UzSSR. Received state awards.

ARONOV, YURI SEMYONOVICH (1919, Kazalinsk). Doctor. Veteran of WW II. Graduated from Therapeutic Dept. at Taj.Med. School (1952). Military doctor in the navy, instructor at the military department. Tash. Medical Inst. Lieutenant-colonel of medical services. Doctor-methodologist at the Hematology Sci. Res. Inst. in Tashkent. Received state awards. Immigrated to the US in 1992. Chairman of the Council of War Veterans - Bukh. Jews in New York.

ARONOVA, ELIZAVETA RIBIEVNA (1912 – 1983, Tashkent). Med. Doctor, D.Sc. (1966). Graduated from the Therapeutic Dept. at CASU (1935). From 1966, worked as a professor. Chief of the immune-hematological laboratory at the Uzb. Sci. Res. Inst. of hematology and blood transfusion. Produced scientific research on hematology and immunology. Author of 70 scientific works

ARONOVA, TAVRIZ IGNATIEVNA (1950, Tashkent). Philologist, PhD in Philol (1985). Graduated from Tash. Rep. Inst. of Russian Language and Literature (1978). From 1987, docent of the dept. of the Russian Soviet literature at Inst. of Russian Language and Literature (1975-1994). Author of some scientific papaers. Has been living in the US since 1995. Public activist, publicist. Expert on human rights in Central Asia and Caucasus.

ASHEROV, YURIY MOISEEVICH (1925, Samarkand). Neurologist, administrator, and philanthropist. He graduated from the Samarkand Medical Schcool (1948). Head of the epidemiological malaria station (Karshi). Assistant in dept. of general hygiene of the Samarkand Medical Schcool (1951-1955). Since 1956 in Dushanbe – the expert, chief expert of medical labor examination of the Ministry of Social Security of Tajiki-

stan (1956-1958); neurologist (1958-1959), Deputy the medical director of the city hospital # 2 (1960-1990). Highest qualification category doctor. Excellent Health of the USSR. Governmental and departmental awards. Since 1900 in Israel, Petah Tikva. The doctor-intern in the nerve ward at "Ichilov" hospital. In 1991 he received his doctor of Israel diploma, and opened a private office

ASHEROV, ALEXANDR YURYEVICH (1951, Stalinabad [Dushanbe]). Neurologist, an acupuncturist, and philanthropist. In 1974 graduated from the Tajik Medical School, in 1975 – Internship in neurology. Neurologist reanimation-stroke team of Dushanbe ambulance station (1975-1985), a neurologist and an acupuncturist in clinic #1, opened the first private clinic of acupuncture in Dushanbe (1985-1990). The first qualification category doctor (1986). Since 1900 in Israel, Petah Tikva. Doctor in clinic of nervous diseases. He was author and co-author of 10 scientific articles in medical genetics. He was preparing for the degree of PhD in Medicine. In 1996, he survived clinical death, but recovered and continued to work as acupuncturist.

AULOV, ALBERT HIZKIYAEVICH (1924, Tashkent - 1996, Tashkent). Journalist, member of the Union of Journalists of the USSR, Correspondent for UzTAG. In 1955-1985 - literary collaborator of the newspaper "Pravda Vostoka" ("The Truth of the East") - the issue of the Central Committee of Communist Party Uzb. Pseudonyms were A.Korablyov and A.Saidi. Participant of WW II. Received state awards for wartime service.

AULOV, SEMYON BORISOVICH (1924, Tashkent – 2012, New York). Actor, director, Honored Actor of Uzbekistan (1983). Graduated from the acting school at Tash. State Theatric-artistic Inst (1950). Was the leading actor at the Gorky Academic Theater in Tashkent, played over 200 roles. Participant in WW II, served in the regiment "Normandy-Neman". From 1994 – the founder and artistic director of the Bukh. Jewish theater "Vozrozhdeniye" (Renaissance) in New York. Delivered plays "Courtship" (L.Pilosova, 1995), "Revolt of the Brides" (Said Ahmad, 1999), "Mother's day" (B.Suleymanov, 2001), "That's America for you" (L.Yakubov, 1997), "Insurance" (R.Babekova), "Khanuma" (A.Tsagareli 2002), "Arijon, be not afraid!" (N.Sofie , 1998), "Tashkent – New York" (N.Sofie , 1967). "Zulaykho" (N.Sofie , 2004), "Shabi Tuyi" (N.Sofie , 2006), "The Masterpiece on Canvas" (G.Slutski, 2008) "Borukhi kamson"

(E.Gavrielov, 2009), "Arshin mal alan"(2012). Received state awards, and the Ellis Island Medal (1998). Organizer of the three concert programs in the US dedicated to Israel (2002, 2003). Has been living in the US since 1993. Author of books: "The Dream brought to life" (2005), "Vocation – Theater" (2013).

AULOV, VLADIMIR ALBERTOVICH (1949, Tashkent). Eastern researcher, philosopher, PhD in Phil. (1986). Graduated from the Eastern Studies Dept. at Tash. State Univ (1971). Sen. researcher, chief of the section of philosophy and rights at the Inst. of the Academy of Sciences of the UzSSR. Author of 20 research works on cultural Bukh. Jews. Between 1992 and 1993, served as the deputy chairman of the Center of Bukh. Jews in Tashkent. Immigrated to America in 1993. Works at the Bramson Ort college.

AULOVA, FRIDA IOSIFOVNA (1919, Kokand – 1997, New York) doctor, veteran of WW II. Graduated from the Therapeutic Dept. at Tash. Med.School (1943). Served as a military doctor and surgeon on the front lines. Between 1946 and 1989, worked as a surgeon-oncologist. Chief of the Tash. City Dispensary. Author of research works. Immigrated to the US in 1991.

AULOVA, RENA ARONOVNA (1927, Samarkand - 1997, Tashkent). Eastern cultures expert, PhD in Ed (1973). Graduated from the Eastern Dept, at CASU in Tashkent (1949). Docent (1975) at the dept, of Indian philology in Tash. State Univer. Author of the language textbook "Hindi for Students."

BABADZHAN, SHLOMO ben PINKHAS SAMARKANDI (1841, Samarkand – 1927, Jerusalem) Scientist-talmudist, political analyst, linguist, Hebraist. His works include "Brit Avraham" (1892), "Keter Malhut" (1895), "Birkat Hamazon" (1900), "Shiv'o Kakofot" (1905), "Mi Kamoho" (1915), "Milim Shisha" (1891-1899), translated Yakov Shovul Alisher's "Ayub - Job" (1895), and a series of books from Hebrew to Jewish-Tajik. His dictionary "Milim Shisha" was translated into 6 languages (Hebrew, Farsi, Russian, Turkish, Arabic, and French) and published two editions (1905 and 1911) in Jerusalem. In its second edition, the French was replaced with Ladino (Jewish-Spanish language). He repatriated to the Land of Israel in 1902.

BABAKHANOV, LEVI (LEVICHA-HOFIZ) (1873, Bukhara – 1926, Samarkand). Performer of shashmaqom, court singer to the emir of Bukhara Said Alim-Khan. Founder to a dynasty of singers and musicians in the Babakhanov family 91898). From 1920 to 1923, taught in the musical school in Bukhara. In 1923, moved to Samarkand. Sang in clubs and chaihanas (tea parlors), and trained young singers in the art of shashmaqom. In 1909, the based in Riga "Writing Cupid" gramophone company recorded fragments of his shashmaqom compositions. There was released 30 gramophone records with records of thirty-one works Shashmaqom in its execution SRI. Street named after him in Bukhara. His work – is a source of study maqoms.

BABAKHANOV, MOSHE LEVIEVICH (1909, Bukhara – 1983, Bukhara). Singer, performer of shashmaqom. People's Hafiz of Uzbekistan (1944). Artist of the Bukh. Jewish theater (1929-1936). In 1936 – the Variety theater soloist in Tashkent, then organized and supervised the ensemble "Shashmaqom".

BABAYEV, BARUKH SHLOMOVICH (1977, Samarkand). Since 1995 in Israel. He graduated from the Rabbinical College in Jerusalem (2000). Director of the Rabbinical College in Jerusalem (2000-2011). Rabbi of the Bukharian Jewish community of Holon (1998-2004). Publisher and chief editor of "BNI Behor" (2008-2011). Released 10 lectures on Jewish topics in the record (total circulation - 30,000). From January 2012 – the chief rabbi of Central Synagogue of CBJ "Kanesoi kalon" Bukharian Jewish of NYC.

BABAYEV, BORIS AMNUNOVICH (1947, Bukhara). Mathematician, economist. He graduated from Bukhara Pedagogical Institute (1969), Samarkand Cooperative Institute (1976), Bukhara Technological Institute of Food Industry (1986). Deputy Director and Acting Director Bukhara Cooperative College (1970-1993). Organizer and first director of the Jewish school in the city of Bukhara. Deputy Chairman of the Cultural Center of Bukharian Jews of Bukhara (1989-1996). In the U.S. since 1997. Vice-President of the Foundation "Bukhara" in America (1998-2012). Since March 2012 the administrator and head of the information center at the main synagogue CBJ - Kanesoyi kalon.

BABAYEV, BORIS RAKHMINOVICH (1946, Syrdarya). Radio and TV journalist. Graduated in philology from Tash. State Univ (1967). Editor of the newspaper "Novosti Uzbekistana", chief editor of the newspaper "Bir-zhevye Vedomosti" (Stock Exchange Sheets). Recipient of the order "Dust-lik". Lives in Tashkent. The autor of several films

BABAYEV, (HAREL) MENASHE (1917, Samarkand - 2014, Israel) Historian, geographer. PhD (1962). Repatriated to the Land of Israel in 1921. Graduated from Hebrew University in Jerusalem (1957). Professor of geography at Tel Aviv Univ. since 1982. Member of the highest archeological council of Israel. Recipient of the D. Yamin Prize in 1982. Author of 17 books and monographs on Judaism, history, and geography of Israel, archeology and philosophy. His Hebrew language publications include: "Walking the Country" (1960), "Geography of Israel" (1960), "Walking the Sinai" (1963), "This is Jerusalem" (1969), "History of Bukharian Jews in the Diaspora and Israel" (1984). His works have been translated into English, Japanese, and Russian. He participated in the Arab-Israeli wars.

BABAYEV, (HAREL) YAKOV (1915, Samarkand – 1981, Jerusalem). A businessman. Public figure. Since 1921 in Jerusalem. Has ended yeshiva "Talmud Torah Mizrakhi", in 1925-1929 studied at school Alliance, in 1929-1931 – in Hebrew Gymnasia in Jerusalem. During WW II served in the Jewish brigade of the British army in Egypt. The officer of transport armies. In 1959 with his family he immigrated to New York. Had a jeweler company. In 1967-1977 – president of the Bukharian-Jewish center in Queens, then the honorable president. In 1979 has returned to Israel.

BABAYEV, IOSIF ROMANOVICH (1938, Kzyl-Orda - 2015, USA). Economist. Graduated from the TashFEI (1961). PhD. Econ (1973), instructor in the div. of industrial economy, docent in the div. of the political economy (1981), chief of the div (1988-1990) at TashPI. Co-author of the monographs "U.Yusupov Agrarian and Industrial Integrated Work" (1971), "Food-processing Industry of Uzbekistan" (1988). Immigrated to the US, San Diego in 1993. Publicist. Author of the novel "The River of Time Flows" (2007).

BABAYEV, SOLOMON RAKHMINOVICH (1918, Samarkand – 1974, Samarkand). Doctor-psychiatrist. Graduated from the Sam. Med. School (1941). Participant in WW II. Worked as a deputy People's Commissar (minister) on Health at Karakalpak ASSR, from 1947 – medical director Sam. Regional Psychiatric Hospital. Received state awards.

BABAYEV, YURI IZRAILOVICH (1917, Samarkand – 2010, USA). Journalist, translator, PhD in Philology (1953). Honored teacher of Tajikistan (1970). He graduated from the Dept. of History and Philology at UzGU (1945). Since 1956 – Associate professor of dept.Tajik language and literature at Dush. State Ped. Inst. Since 1956 – a member of the Writers' Union, since 1985 – Member of the All-Union Association of Orientalists. Scientific secretary of the Inst. of language and literature at Tajik Academy of Sciences, assistant of the president of the Academy of Tajikistan S.Ayni . Author of 90 scientific articles textbooks, and monographs: "Mirzo Tursunzade. Life and Work" (1962), "The Commander of Poetry" (1971), "Singer sun peaks (1972), "Theory of Literature. Introduction to Literature" (1987), etc. Since 1992 in the United States.

BACHAEV, ILYA (KOEN) MARKELOVICH (1932, Dushanbe – 2002, Israel). Artist-painter and layout editor, member of the Artists Union of the USSR. Graduated from the Tash. State Theatrical-Artistic Inst (1955). Worked at the Art Fund in Dushanbe – developed city formation sketches, painted landscapes, portraits, subject themes. In the begin-ning of the 1970s, wrote the cycle "Nurek Hydro Electric Station", part of which was acquired by the Bekhzod Rep. Museum. Participated in all-Union and int'l exhibitions. From 1973 lived in Israel, where in 1978, his personal exhibition was displayed. Created the series of Mediterranean landscapes, paintings on biblical and religious topics. His works are in museums and private meetings in many countries.

BACHAEV, MORDEHAY HIYAEVICH (MUHIB) (1911, Merv, Turkmenistan – 2007, Petah-Tikva, Israel). Poet, writer, journalist. Literary pseudonym MUHIB. Graduated from CASU (1933). One of the founders of Soviet Bukh. Jewish literature. Worked as the secretary of literary heading in newspapers "Roshnoyi" and "Bairoqi Mihnat" (1929-1938). Wrote series of books and poems, including "The poem about Motherland"

(1931) "Gazaliyot" (1978), "Guldasta" (1983), "Saga about Rut" (1984), "Saga about hero Samson" (1985), "Stories about far past" (1985), "The Last Sounds" (1991), "Panj Doston" (1992), "Cohelet" (2000), "The Run of time" (2001). During Stalin's reign of terror, was subjected to repression (1938-1948), then rehabilitated (1957). In 1955-1972, worked in Dushanbe at the Inst. of Marxism-Leninism as a translator of editing artistic and political literature. From 1973, lived in Israel, member of the Israel Writers Union, instructor of young writers – Bukh. Jews of Israel. Published 19 books. In 1988, issued two-volume book of reminiscences "In a Stone Bag", "Explanatory Dictionary to Phraseology of the Bukh. Jewish Language" (2002, Jerusalem), in Israel 7 volumes of the Complete works of Muhib were published (2008).

BADALBAYEVA-KAYKOVA, SOFA ISRAILOVNA (1947, Dushanbe). Singer. Graduated in chemistry from Taj. State Univ (1970). Performer of Taj., Uz., and traditional music, songs of the eastern peoples and songs of Taj. composers. Actress of the Bukh. Jewish Musical-Dramatical Theater named for Mikhoel Tolmasov and Gavriel Mullokandov. Repatriated to Israel in 1989.

BADALBAYEV RAFAEL IZRAILOVICH (1962, Dushanbe). Singer and dramatic actor. Lyric-dramatic tenor. He graduated from the Taj. Art Institute with a degree in "people's traditional singing" (1984). Professionally performs folk and maqom's songs, songs of different genres of the East. Since 1992, in Israel, in 2009 - in the US, New York. He played a number of significant roles in the Bukharian Jewish theaters in Israel

BADALOV, BORIS PUTIELOVICH (1948, Khujand). Teacher, Honored Teacher of Taj. (1986). Graduated in physics-math. and physics-techn. from the LeninabadSPI (1972). Worked as a teacher of physics, mathematics and basics of industry in the Leninabad Technical School. Author sci. works about the methods of education on physics, basics of industry and some inventions. Immigrated to the US in 1993.

BADALOV, IOSIF ZAKHAROVICH (1940, Samarkand). State and public figure, journalist, Honored Worker of Culture of Uzbekistan (1990). In 1963 graduated in mechanics from Sam. State Univ. Was Director of the

silk weaving factory "Khujum". In 1979-1996 – was chairman of the Siab district executive committee in Samarkand, councilman of regional and town councils of Samarkand at a few convocations. Honorary citizen of Cuzco, Peru. Immigrated to the US in 1998. Worked as an editor-in-chief of the newspaper "Most" (Bridge) and the magazine "Sholom-Aleikhem". Author of the books "Years Pass, Reminiscences Remain" (2003), "Their Stars Will Never go Out" (2004).

BADALOV, PUTIEL ISAKOVICH (1924, Khojent – 1972, Leninabad). Beekeeper. Graduated from Mos. Inst. of Beekeeping (1949). Director of the Khojent School of Beekeping (1953-1958). The Chief Beekeeper of the Nord Tajikistan in Agr. Administration of Leninabad Region (1959-1972). Participant and disabled veteran of WWII. Received state awards. Author of sci. works on beekeeping development in Central Asia.

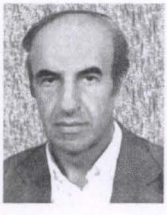
BADALOV, RAKHMIN SOLOMONOVICH (1897, Samarkand – 1991, Tashkent). Translator, educator, journalist. Graduated from the Jewish Spiritual Seminary (1914). In 1922 he was appointed as chairman of the Indigenous Jewish Central Bureau within the Council of National Minorities of People's Commissariat of Education of the Turkestan ASSR. Founder and chairman of the Indigenous Jewish Department within the Educational Publishing House of Uzbekistan. First editor of the Bukh.-Jewish newspaper "Rost" (Truth) (1920-1922). In 1924-1928 – director of the Inst. of Education (Inpros). Author of the first textbooks for Bukh. Jewish schools: "New School" (1924), reading-book for 5-6 grades (1933), literature for 5-6th grades of middle school (1934), coauthor (with Y. Kalontarov) "Orthographic Dictionary of the Local-Jewish Language." (1935, 1937), "Uzbek – Local-Jewish Dictionary" (1936), and others. Translated into Bukh. Jewish lang. the creations of Russian writers (N. Gogol, A. Pushkin, A.Serafimovich) and Sholom Aleichem (1934). In 1938 he was subjected to unreasonable repression, and in 1940, he was rehabilitated, nominated as the head of the division of Eastern Dictionaries of the Publishing House at the AS of Uzbekistan. Participant of WW II. Awarded orders and medals for war-time service.

BALKHIYEV, MARK MOISEEVICH (1927, Kokand - 2014, New York). Engineer, PhD in Econ (1974). Graduated in mechanics from Cen-

tral Asian Ind. Inst (1948). Director of the Electromechanical Technical School (1952-1959). Up to 1963 – assistant of director of the "Tashkentcable" plant, from 1963 to 1965 – director of reinforced concrete design plant № 2. From 1984 – docent, dean of the Dept. of Improvement of Professional Skills at TashPI. In 1989-1994 – acting professor of the Economic. Complex Management at the Inst. of Improvements of Professional Skills at the State Construction Committee of Uzbekistan. Immigrated to the US in 1995. Author of story collections in Russ. (2001, 2004, 2009 New York).

BANGIYEV, ARON (1961, Frunze). Businessman. In 1973 he repatriated to Israel; in 1974, he moved to Vienna, where he graduated from orthopedic College. In New York since 1987. In 1980 he started doing business. In New York, continued employment jewelry business, which expands and thrives. Philanthropist. Engaged in large charities to support community education centers and creative teams. Well respected in the community.

BANGIYEV, MEIR YUSUFOVICH (1900, Tashkent – 1993, Tashkent). Rabbi. Public and religious figure. Graduated from the top religious school "Talmud Torah". In 1925 – one of the organizers of the Bukh. Jewish collective farm "Khuriyat". Chairman of the collective farm "Bedori". Participant in WW II. From 1943 – chairman of the Chkalov collective farm. For more than 30 years, was the Chief Rabbi of Central Asia and the synagogue of Tashkent.



BANGIYEV, ROBERT MIKHAYLOVICH (1948, Dushanbe). Musicologist, writer. Graduated from the Taj. State Inst. of Arts (1970) specializing in "musicologist, teacher". Taught theoretical disciplines and fortepiano music educational institutions. Repatriated to Israel in 1991. A member of the Israel Writers Union (2003). Deputy chairman of the Writers-Bukh. Jews Union of Israel. Author of collections of the poetry and prose: "A few Words. Out of Time", "Seeds and fruits. A Message" (2003), "Road of Sanctity. Of a Brief Past" (2004), "Immortality Ship. Read by a son of One's" (2005), "Step Leading to Heaven. Springs of Kindness "(2006), "Ten Jewish Poems" (2008).

BANGIYEVA, NATALIA SOLOMONOVNA (1938, Tashkent). Journalist. Graduated in Russian language and literature from TashSPI (1960). Between 1960 and 1962 – editor of the Uzbek studio of popular scientific and documentary films "Uzkinokhronika", in 1962-1995 – senior editor Inform. Uz. State Television program "Akhborot", in 1986 headed the issue department of the main programs, was the author of a series of leading shows about interesting cultural and social events in the life of Uzbekistan. Immigrated to the US in 1995.

BARAEV, AVNER MORDUKHAEVICH (1921, Samarkand – 2005, New York). Musician-doirist, Honored Actor of the UzSSR (1957), laureate of a series of global festivals, Laureate of the State Prize of Uzbekistan (1971). Worked at the Sam. Region Theater (1937-1939), in the State Ensemble of Ethnic Dance of the USSR of Igor Moiseyev. In 1942, became a soloist at the Navoi Uz. State Acad. Theater Opera and Ballet. Performed in many cities of the USSR and abroad. Received state awards. Repatriated to Israel (1990), later moved to the US.

BARAKAYEVA, LOLA (DORA) MENAHEMOVNA (1940, Tashkent). Singer, Honored Actress of Tajikistan (1992), Teacher. Worked as the soloist in the ensemble of maqomists at the Taj. State Committee of the Radio and TV and instructor at the Taj. State Inst. of Arts. Immigrated to the US in 1992.

BATUROV, ARON PINHASOVICH (1917, Samarkand – 1986, Samarkand). Educator, public figure. Graduated in phys-math from SamSPI (1940). For 40 years, was the director of the schools № 25 and № 26 in the East Quarter of Samarkand. Was the president of the council culture of the Eastern Quarter.

BECK, NELLIE (1964, Samarkand). Since 1974 in Israel, where he learned accounting. Since 1990 moved to New York, the US. Established travel agency «Diamond Tours», whose president is present. Agency gained authority and is very popular. Engaged in charitable activities.

BEGIMOV, YAKOV SIMHAEVICH (1941, Ferghana – 2007, Israel). Artist-sculptor of monuments, Honored Worker of the Arts of Tajikistan (1985), Member of the Artists Union of the USSR (1972). Graduated from the Mukhin Highest Artistic-Industrial College in Leningrad (1968). In 1961-1991 worked at the Art Fund of Taj. in genres of easel painting, mosaics, and stained-glass. His works include "My Tajikistan", "Summer", "Family" etc. Had works exhibited in Moscow, in the Museum of inventive arts in Tajikistan. Many of them are in private galleries of various countries. His theme panels adorn interiors in different cities of the former the USSR. Received state awards, Laureate of the state's Bekhzod Prize (1990). In 1987-1991 was secretary of the Board of the Union of Artists of Taj. Repatriated to Israel in 1991, continued in creative activities.

BEN DAVID BENYAMIN (1933, Paris). Public figure. Zionist. At age 18, departed to Israel to study. On returning to Paris, became secretary of the movement "Habonim". In 1955, repatriated to Israel, settling in the kibbutz Hanita, where he lives to this day, engaging in agriculture. Also worked as teacher and school deputy director. In 1988, was the first emissary from Israel to Moscow, Tashkent, Samarkand, and Bukhara. Subsequently engaged in the absorption of repatriates and the research of Bukh. Jews. Published in a Hebrew book "Reminiscences of Grandfather Natan Davydov" (1997, translated into French, 2002). From 2004 – the first editor of the Hebrew part of the "Bukharian Newspaper". Initiator of the creation of the Res. Centre of Jews of Iran, Afghanistan, and Bukhara.

BEN ISRAEL, ITZHAK (1949, Tel Aviv), his mother is a Bukh. Jew. Scientist, military veteran. Graduated in phys-math from Tel Aviv Univ. Doctor of Sciences (1982), professor, reserve general. Head of the Res. Dept. of the General Staff (1992), later headed the Administration of development of the means of fighting action prosecution at the Min. of Defense of Israel. The chief of Israeli Space Agency (2005). From 2007 – Member of Knesset from the Kadima party. Twice awarded by Min. of Defence (1972, 2001).

BENJAMINI, HANAN ben ELHANAN (1916, Shahrisabz – 1999, New York). Public figure, businessman, philanthropist. Received a middle-level technical education (Israel, engineer-mechanic). In 1922 arrived with his family in the Land of Israel. From 1958, lived in the US. In 1963, with members

of the community organized the Bukh. Jewish Center of New York, in 1977-1987 and in 1992-1999 was its president and contributed to organization of construction of the new Center building.

BENYAMINOV, GAVRIEL (PATAK) (1878, Bukhara – 1963, Bukhara). Singer, performer of traditional music. Founder of the dynasty of Benyaminov singers.

BENYAMINOV, LEV RAKHMINOVICH (1926, Tashkent – 2005, New York). Educator, PhD in Ed. (1967). Graduated in the English language from Tash. State Pedagogical Inst. of Foreign Langs. (1951). From 1980 – docent, from 1985 – Chairman of the dept. at Tash. State Pedagogical Inst. of Foreign Langs. Author of the 47 scientific works. Immigrated to the US in 1992.

BENYAMINOV, MEYER RAKHMINOVICH (1913, Tashkent – 1999, Jerusalem). Educator, PhD in Ed., professor (1969). Graduated in phys-math. from TashSPI (1935). Taught and managed the dept. of higher mathematics in the high schools of Dushanbe and Tashkent. Author about of 100 scientific papers including teaching aids for teachers. From 1976 lived in the US, taught in Columbia Univ. In 1983, published the monographs "Bukharian Jews" in Russian, which was translated to English in 1992 and "The most events, history and famous people of the Jewish people (1998)". Since 1993 lived in Israel.

BENYAMINOV, SOSON GAVRIELOVICH (1929, Bukhara). Baritone, People's Actor of Uzbekistan (1973). Professor (1994). Graduated from the Tash. Conservatory (1954). Soloist at the A.Navoi Uz. State Academic Theater of Opera and Ballet (1954-1983). Career highlights: Figaro ("Barber of Seville" by G.Rossini), Onegin ("Yevgeny Onegin" by P.Tchaikovsky), Buran ("Buran" M.Ashrafi and S.Vasilenko), Kuchkar ("Immortality" by U.Musayev), Shah Bakhrom ("Dilorom" by M.Ashrafi) etc. Between 1960-1975 at M.Ashrafi Tash. Conservatory – Educator on vocals (1956), docent (1975), Chairman of dept. of solo and traditional singing at M.Uygur Tash. Inst.of Arts (1979-1989). Has created a museum of Dramatic theater. Author of several articles on the major issues of musical performance.Repatriated to Israel in 1994. As a director, delivered the

performances: "Esther-ha Malka", "Amnun ve Tomor" by A. Shalomayev, "Gardeshi Davron", "Quarrelsome Siv'yo" by D.Niyazov (1997), comic opera "Maysara's Tricks" by S. Yudakov.

BENYAMINOV, YAKUB RAKHMINOVICH (1917, Tashkent – 2007, New York). Educator, PhD in Philol (1955). Graduated in German lang. from TashSPI (1947), from 1958 – docent, from 1983 – professor. Chairman of the department, dean of the German lang. faculty, vice-president at Tash. State Pedagogical Inst. of Foreign Langs. Chairman of the division of foreign lang. at the Min. of Education of Uzbekistan. Author of monographs, bilingual dictionaries (German-Uzbek and Uzbek-German). Participant of WW II, awarded numerous orders and medals. Immigrated to the US in 1991.

BENYAMINOV, YUHAN YURIEVICH (1963, Tashkent). Concert singer, guitarist, songwriter and musician. Participant of the rock groups "Asia" (1978), "Favorit" (1979-1981), variety show "Zhemchuzhina" (Pearl, 1984-1985), Tash. State Chamber jazz band of Grig Pushen (1986-1987). Acts with own variety orchestra (from 11978). Performs modem and self-made songs, and international songs. He has been living in the US since 1991. Has contact with American audiorecord firm (2005)

BENYAMINOV, YUKHANAN MEYEROVICH (1937, Tashkent). Med.Doctor, PhD (1972). Philanthropist. Graduated from the Tash.Med.School (1966). Researcher at the Center for Heart Surgery at the Blood Transfusion Inst, in Tashkent, i Immigrated to the US in 1994. Holds an American MD certificate. Attending physician Jackson Memorial Hospital. Diplomat American Academy of Pain Management. American Academy of Anti Aging Medicine. New York Academy of Sciences

BENYAYEV, EFREM KHARITONOVICH (1910, Kokand – 1999, New York). Public figure. Lived in Georgia, Moscow, Dushanbe. Participant of WW II, receiving orders and wartime medals. In 1930s - chief of the division at the People's Commissariat of Heavy Industry of the USSR, then manager of the Main Administration of Metal Commerce. Participated in the development of urban economics and culture. Immigrat-

ed to the US in 1990.

BOBODUSTOV, YAKOV ABAYEVICH (1926, Samarkand). Musician-rubabist, composer-melodist, Honored Artist of Tajikistan (1962). From 1944, worked as a soloist at the Taj. State Philharmonic and the Ensemble of maqomists Taj. State TV and Radio. Repatriated to Israel in 1990. Works in the "Shashmaqom" ensemble and the orchestra of the Bukharian Jewish Musical-Dramatic Theater.

BOROKHOV, ABO (DAROZ) BORUKHOVICH (1844, Shahrisabz – 1936, Israel). Rabbi. From 1915 to 1934, was the chief rabbi of Shahrisabz. Immigrated to the Land of Israel in 1936.

BOROKHOV, RAKHMIN HAIMOVICH (1925, Bukhara – 2010, New York). Public figure, businessman, philanthropist. In 1931, moved from Bukhara to Kabul, later Bombay, and Jerusalem. Received a middle-level education. Participant in the Israeli War of Independence. In 1960, arrived in New York, where there were only 20 Bukh. Jewish families at this time. He became one of the organizers of the local Bukh. Jewish community. Between 1987 and 1992 – served as the president of the Bukh. Jewish Center of New York. Subsequently became its honorary president.

BOROKHOV, SHLOMO ABRAMOVICH (1937, Samarkand). Businessman. International master of checkers, champion of Uzbekistan, bronze prize winner of the European championship. Founder of a checkers school in Samarkand. Prepared a team and won the All-Union Checkers Tournament "Chudo-Shashki" (Wonder of Checkers). His team comprised of: M.Fazylov, L.Mosheev, A.Leviev, E.Pilosova, and others. Subsequently served as chairman of the Council of Dipresidents of the Bank of Industrial Development. Repatriated to Israel in 1972. Was the executive director of the Zionist Forum in Israel (1991-1993). Author of the book "The way to it self in an era of change 2015, Israel".

BORUKHOV, GAVRIIL ARIEVICH (1940, Tashkent). Engineer, PhD in Tech. Sci (1973). Graduated from the Tash. Inst, of Text, and Light Industry (1966). Director of the Tash.

branch of the All-Union Sci. Res. Inst, of knitwear production, sen. researcher (1976). Produced scientific works and inventions. Immigrated to the US in 1991. Businessman. Philanthropist.

BORUKHOV GAVRIEL RUBINOVICH (1940, Leninabad) Engineer, transportation manager, writer, publicist. Graduated from the Tajik Polytechnic Institute (1964) and Marxism-Leninism Univ. (1967). Worked in Leninabad (Khujand) as the chief engineer of the Auto base No 4 subordinated to the Ministry of Construction of Tajikistan, then as the headmaster of the Passengers 'Buses' enterprise. Was elected as a deputy of the Leninabad City Council (1981-1984), appeared as a lecturer of the "Znanie" ("Knowledge") society, wrote articles as free-lance correspondent of the district newspaper "Leninabadskaya Pravda" (1989-1992). Had the Government awards. Repatriated to Israel in 1992. Member of the Israeli Union of writers, author of five books. Correspondent of the "Bukharskaya Gazeta"("Bukharian Newspaper") where have published over 150 articles on different topics.

BORUKHOV, MANI BORUKHOVICH (1888, Shahrisabz - 1977, Jerusalem). Rabbi, public figure. From 1925, lived in Tashkent. Rabbi of the Bukh. Jewish synagogue in the old city and in the Ukchi Quarter. Taught Hebrew, and Torah to children. In 1947, was condemned to 25 years imprisonment for "Zionist activities", in 1953, was rehabilitated. Repatriated to Israel in 1965. Rabbi of a local synagogue in the Bukh. Quarter of Jerusalem.

BORUKHOV, MOISEY YURYEVICH (1924, Tashkent – 1985, Tashkent). Physicist, D.Sc. in Tech. Sci (1969). Graduated from the Mos. Instrument-Making Institute (1948). Worked in the area of nuclear physics, physics of high temperatures, and conducted complex research on the development of the Moon and its resources. Author more than 100 scientific works and inventions. He served as an vice-director of Sci. Res. Inst. of Nuclear Physics and the Sci. Res. Inst. of Electronics at the Academy of Sciences of the UzSSR.

BORUKHOV, NISIM BORISOVICH (1948, Andijan). Coach in field hockey. Honored Coach of the UzSSR (1980). Graduated in physical educa-

tion from AndSPI in 1970. Coach of the Mehnat competitive team (1978-1980), which owns the USSR championships; coached the women's team Andijanka (1980-1981), which owns the USSR championship in field hockey in 1980; coach ofthe Andijanets team between 1981 and 1986, which own the bronze prize at theUSSR Championships in 1981 and 1982. Served as coach of the Uzbekistan team, champions of the Spatakiad Games of the USSR in 1986. Immigrated to the USin 1998.

BORUKHOV, ROBERT YURYEVICH (1927, Tashkent – 1994, Tashkent). Baritone, Honored Actor of Uzbekistan (1983). Graduated from the Tash. Conservatory(1955). Soloist at the A. Navoi Uzb. State Academic Theater Opera and Ballet (1955-1993). Career highlights: Rigoletto ("Rigoletto" by G. Verdi), Robert ("Iolanta" by P.Tchaikovsky), Figaro ("Barber of Seville" by G. Rossini), Bakhrom ("Dilorom" by M. Ashrafi), Onegin ("Yevgeny Onegin" by P. Tchaikovsky) etc.

BORUKHOV, RUBEN ISAKOVICH (BORE) (1949, Tashkent). Artist. Graduated from the Tash. State Theatrical-Artistic Inst, in the specialization, "artist of theater and cinema" (1976). Two student sketches are displayed in the Tretyakov Gallery. Worked at the Art Fund of Uzbekistan, was director of the artistic shop. Immigrated to the US in 1989. Member of the Amer. Union of Professional Artists. The pictures of his recent years are devoted to the culture and traditions of Bukh. Jews, religious topics - cycle "Old Torah", picture "Ten Commandments", portraits of Bukh. Jewish women. Participated in Int'l competitions-exhibitions. Owns the R.Bore art gallery in Fong Island.

BORUKHOV, SEMYON ABRAMOVICH (1930, Andijan). Med. Doctor, educator, PhD (1970). Graduated from the Sam. Med. School (1955). From 1973 – professor, chairman of the depts. anesthesiology and the emergency room, dean of the pediatrics Dept. at Sam. Med. School (1988-1996), Chief resuscitator at the Sam. Dept. of Health (1964-1996). Member of the All-Union Society of anesthesiologists (emerg. room doctors) (1970-1996). Participant of 4 int'l congresses. Author of 170 scientific works, and the monographs "Feature of Anesthesia of Surgical Interferences at Sharp Radiation Illness", "Active Therapy of Asthmatic Conditions", "Hyperbaric Oxygen-

ation of Sharp Heart Insufficiency in Geriatrics". Organized separation of hyperbaric oxygenation of round-the-clock action (first in Uzbekistan). Under his scientific management defended two D.Sc and 11 PhD theses. Immigrated to the US in 1996.

BORUKHOVA, FATIMA (PANINO) JURAYEVNA (1916, Andijan – 2009, Israel). Mezzo-soprano, People's Actress of Uzbekistan (1950). Soloist of the A.Navoi Uz. State Academic Theater Opera & Ballet (1939-1957) and Uz. State Philharmonic (from 1957). Career highlyghts: Zebiniso ("Buran" M.Ashrafi and S.Vasilenko), Gulsara and Oysara ("Gulsara" by R.Glier and T.Sadykov), Leili ("Leili and Mejnun" by R.Glier and T.Sadykov), fortuneteller ("Almast" by A. Spendiarov), Polina ("Queen of Spades" by P.Tchaikovsky), nurse ("Yevgeny Onegin" by P.Tchaikovsky), Gulchekhra ("Arshin Mal Alan" by U.Gajibekov) etc. Repatriated to Israel in 1990.

BUKHORI, YUSUF ben ISKHAK (HAYAHUDI) (1688, Bukhara – 1755, Bukhara). Poet, writer, translator. Wrote in the Judeo-Taj. language, translated from Hebrew and Arabic. Author of many poems, including "Antiokhusnama" (1749), devoted to the revolt of the Maccabees, "Kisayi Haft Barodaron" ("Seven Brothers") and "Mukhammas" in honor of Moses. His translations in Judeo-Tajik are used to the present day.

BURIYEV, ILYA MIKHAYLOVICH (1954, Moscow). Med. Doctor, educator, D.Sc. (1991). Graduated from the 2nd Mos.Med.School (1977). Worked as a surgeon at the A.V.Vishnevsky Inst. of Surgery. Leading researcher at the div. of abdominal surgery. Professor of surgery at the Russian Med. Acad. From 2004 – chief of the div of surgery at the Branch of Med. center at the Main Administration of Diplomatic Corps of the Russian Ministry of Foreign Affairs. Author of 4 monographs. Laureate of the Lenin Komsomol Prize in the area of science and technique (1977). Active member of the Acad. of Safety Problems, defense and law and order in the Russian Federation. Lives in Moscow.

CHAKCHAKOV, MIKHAIL PINKHASOVICH (1930, Samarkand). Med. Doctor, PhD (1966). Graduated in pediatrics from Sam. Med. School (1952). Chief of div. of Children's clinic at Sam. Med. School, and Sen.pediatrician of the Sam. Region. Health Agency. Docent (1969), chief of the

dept. of special pediatrics at Sam. Med. School (1970). Author of 60 scientific papers, and two monographs: "Colibacillosis Among Children of Early Age" (1969), "Combination Lambliosis and Dysentery Among Children of Early Age" (1970). Repatriated to Israel in 1972. Pediatrician at the "Maccabi" and "Leumi" health systems within the state clinics.

COHEN, AMNON NURIELOVICH (1960, Samarkand). Statesman, Member of the 15th-18th cadences of Knesset, Vice-speaker of the Knesset. Repatriated to Israel in 1973. Worked in a defense industry plant, served as a paratrooper. Participated in the 1982 operation "Peace for Galilee" in Lebanon. Graduated from the social sciences program at the Bar-Ilan University (1975). An organizer of the Bukh.-Jewish movement "Olami" in Ramleh. Between 1993 and 1998, served as the deputy mayor of Ramleh.

DANIEL (DANIELOV), MALKIEL NISIMOVICH (1931, Samarkand). Journalist. Member of the Journalists (1959) and Cinematogr. Unions of the USSR. Graduated in philology from the Taj. State Univ (1953). Worked at different periodical editions "Pioneer of Tajikistan", "Comsomol of Tajikistan", headed the dept of culture and art of the city newspaper "Evening Dushanbe", executive secretary of the rep. newspaper "Tojikistoni Soveti" (organ of the Central Committee Communist Party of Tajikistan). Translated texts (dubbing) of artistic films from Russian to Tajik. Owner of a few journalism prizes. Was a refusenik from 1972. Repatriated to Israel in 1973. Worked at the radio "Kol-Israel" and in the Hebrew Univ. Author of the monograph of "Communications Sources in Tajikistan". From 1975 – worked in Munich, Germany on the "Freedom" radio station, chief editor and director of the Tajik service. Immigrated to the US in 1995. Author of the book "Through thorns to Freedom" (New York, 2012). Assisted in the preparation of the publication "Bukharian Jews. Encyclopedic Reference".

DANIELOV, MIKHAIL (1939, Samarkand). Psychiatrist, psychotherapist. He graduated from Sam.Med.School (1963). PhD in Med. (1973), D.Sc. in Med (1987). Chief Psychiatrist of Sam. region. Author more than 80 articles in Psychiatry and Genetics. Since 1993 in the USA, graduated from NYU and used to work as psychot. in a few NYC Mental Health Clinic more than 20 years. Presently he is working at the Advanced Center for Psychotherapy.

DATKHAYEV, YUNO IZRAILOVICH (1919, Bukhara – 2003, Colorado, USA). Med. Doctor, D. Sc. (1966). Honored Scientist of Tajikistan (1977). Graduated from Taj. Med.School (1945). Professor (1967), Chairman of the dept. of surgery (1967), dean of the pediatric Dept. at Taj.Med. School. Chief surgeon of the City Health Agency of Dushanbe. President of the Board of Cultural Center of Bukh. Jews "Khoverim" in Dushanbe. Author of 200 scientific works, textbooks and allowances for higher schools, monographs "Narcosis in Conditions of the High Altitude" (1967), "Surgical complications of abdominal tuberculosis" (1977), "Selected lectures on surgery" (1977), "Atypical acute appendicitis" (1984). Received state awards. Immigrated to the US in 1992. He was the President of the Bukh. Jewish community in the state of Colorado Author of the book "About Bukharian Jews" in the Russian and English languages (1994).

DAVIDBAYEV, RAKHMIN DAVYDOVICH (1880, Skobelev (Ferghana) – 1937, executed by the Bolsheviks). Merchant-industrialist, philanthropist, Teacher. Received a religious and secular education. He for the first time organized the Jewish printing house in Central Asia, where in 1910-1916 the "Rahamim" newspaper was published in the Bukharian-Jewish lang. in the Hebrew Rashi font. Later left Skobelev (Ferghana) for Kokand. A set of his newspaper is stored in a museum in Jerusalem.

DAVYDOV, AMNUN ABRAMOVICH (1938, Shahrisabz). Singer and musician, performer of traditional music, director. He graduated from the School of Music in Termez (1967). Since 1978 in Israel. The director, a former art director of Israel He graduated from the School of Music in Termez (1967). Since 1978 in Israel. The director, a former director of artistic leaders of Israel-Tel Music and Drama Theatre. Radio announcer "Kol Yisrael" in the language of the Bukharian Jews.

DAVYDOV, AMNUN SOLOMONOVICH (1935, Shahrisabz – 1993, Tel Aviv). Ethnographer, PhD in Hist. (1970). Graduated in history from the Taj. State Univ (1957). Specialized in the topic of the ethnography of Tajiks and Bukh. Jews. Worked as a Sen. Researcher (1972) in the Institute of History, Archeology and Ethnography at the AS of Tajikistan. Participated in the series of archeological and ethnographical expeditions. Taught at the Taj.

State Univ. Author of 52 scientific works and the books "Material Culture of Tajiks in the Highlands of Zeravshan" (1973), "Ethnography of Bukharian Jews" (2007). Repatriated to Israel in 1992.

DAVYDOV, ANATOLY MEEROVICH (1951, Tashkent). Economist, PhD Econ (1985). Graduated from the TashINE (1973). In 1974-1991, served as a manager of the Set-economic department at the State Committee on Labor and Social Questions of Uzbekistan. Between 1991 and 2000, – deputy director of the research and development association "Sredazkabel'" (Central Asia Cable). Immigated to the US in 2000.

DAVYDOV, ARIEL BORISOVICH (1960, Chimkent) Composer, musicologist, Teacher. Graduated from the Tajik State Inst. of Arts (1984) and St. Petersburg Conservatory(1992), postgraduate study (1994). Member of the Russian Union of Composers (1994), member of Israeli Union of Composers (1997), Israel Prime Minister's Prize (2003). The main compositions: symphony "Concerto Grosso" (2003), concert for contrabass with orchestra; trio for flute, saxophone and piano "Refugees" (1997); "Ragavi 1" for stringed, shock and cymbals (1989); "Ragavi 2" for flute, harp, contrabass (1991); and other orchestral and chamber-instrument compositions. Author of musicological articles. Repatriated to Israel in 1996, and moved to the US in 2005.

DAVYDOV, DAVID BORISOVICH (1920, Samarkand – 2007, Israel). Writer, educator, artist, musician. Veteran of WW II. Received state awards. Graduated in phys-math from SamSPI (1941). Wrote stories, fables and verses in the Bukharian Jewish and Russian languages. Assembled and processed literature and musical folklore of Bukh. Jews. Repatriated to Israel in 1990. Member of the Israeli Union of Writers. Compiler of the collection of the Bukh. Jewish proverbs and sayings "Angura huru, bogasha napurs ("Eat your grapes and do not ask about the garden", 1996)"; also wrote a book of folklore "Zaboni Man – Dusti Man" ("My Language is my Friend", 2000),and "The Stories about a War" (2006).

DAVYDOV, DAVID ILYICH (Tashkent). Economist, PhD in Econ (1984). International master of the sport of checkers (1962). Graduated in phys-math from the Nizami TashkentSPI (1967). Chief of the division of the Inst.

of Econ. Researches at the State Planning Committee of the UzSSR. From 1988 – docent, Chairman of the dept. of economics at the Inst. of Advanced Qualification of Top Officials at the Council of Ministers of the UzSSR. Coauthor of a textbook for high and technical schools of the food-processing industry (1982). Immigrated to the US in 1994.

DAVYDOV, EDUARD MEEROVICH (1948, Tashkent). Athlete. Teacher. Public figure. Graduated from Uz. Inst. Physical culture (1970). He worked as a in a teacher of boarding school. Goalkeeper second team to commands "Pakhtakor". Played for the youth team of Uzbekistan, which won the cup paradise "Youth". Deputy. Chairman of Tash. City Sport Committee (1979-1982). Beetween 1983-1984 – Head of the Football Dept. at the Sports Committee. Chairman of the Bukharian Jewish cultural center "Simcho" (1992-1995). From 1996-2001 – Chairman of the Jewish cultural center of the Republic of Uzbekistan. Awarded Order "Doustlik". Since 2001 in the United States.

DAVYDOV, ILYA YAKUTIELOVICH (1937, Bukhara). Engineer. Graduated from Mos. Engineering-Construction Inst (1965). Between 1965 and 1991, – designer, chief engineer of the project of design organizations in Moscow. Laureate of the prize of the State Committee of Construction of Russian Federation (1990), laureate of the All-Union Exhibition of the Achievements Nat. Econ (1990). Immigrated to the US in 1991. Works as an engineer on technical security in an American company.

DAVYDOV, GAVRIEL YAKUBOVICH (1934, Dushanbe). Public figure, businessman, philanthropist. Graduated from law school at CASU (1958). Deputy manager of Tajiktorg (Tajik Trade) trust at the Council of Ministers of Tajikistan. Repatriated to Israel in 1973, living from 1974 in Germany and Austria, from 1976 in the US. Member of the Vaad of the Bukh. Jewish Center in New York (1993-2004). Awarded the "Friendship" order by Tajikistan (1999).

DAVYDOV, ILYA RAFAELOVICH (1926, Tashkent – 1991, Tashkent). Graduated from Tash. Med. School (1947). Doctor, master of the sport (boxing), repeated champion of

Uzbekistan and Central Asia. First in Central Asia to win the medal at the championships of the USSR (1944). Twice was a bronze prize-winner in national championships. He worked as the medical director in Almalyk (Tashkent region).

DAVYDOV, ILYA SIONOVICH (1908 – 1973, Tashkent). Economist, PhD in Econ (1960), Honored Economist of the UzSSR (1968). Graduated from the Inpros (1925), Tash. Agr. Inst (1929). From 1961 – docent, specialist on the economy of agriculture. Chief of the division of the Tash. Branch of All-Union Res. Inst. of cotton-growing. Received state awards. Author of 110 scientific works, and the monograph "Cotton-Growing of Uzbekistan. Increasing of its efficiency on the basis of complex mechanization" (1962).

DAVYDOV, MIKHAIL DAVYDOVICH (1913, Andijan - 1981, Tash-kent). Lyrical tenor. People's Actor of Uzbekistan (1978). Graduated from the Tash. Conservatory (1951). Actor of the Y.Sverdlov Uzb. Theater of Music and Drama (1933-1939), soloist of the A. Navoi Uz. State Academic Theater of Opera and Ballet (1939-1981). Career highlights: Foolish and Shuysky ("Boris Godunov" by M.Mussorgsky), Faust ("Faust" by C.Guneau), Khidoyatkhon ("Tricks of Maisara" by S.Yudakov).

DAVYDOV, MORDUHAI DAVYDOVICH (1914, Margilan – 1994, Tashkent). Lyrico-dramatic tenor. Graduated from the Tashk. Conservatory(1945). Honored Actor of Uzbekistan (1970). Soloist of the A. Navoi Uz. State Academic Theater of Opera and Ballet (1939-1964). Career highlights: Buran ("Buran" M. Ashrafi and S.Vasilenko), Dervish ("Farkhad and Shirin" of V. Uspensky, Sh. Shoumarov and G. Mushel), Jose ("Carmen" by G. Bizet), Radames ("Aida" by G. Verdi) etc. Educator on vocals, docent (1969-1994).

DAVYDOV, NATAN ISSAHAROVICH (1880, Tashkent – 1977, Israel) merchant of the 1st guild. One of the partners of the trading house "Yusuf Davydov" in Tashkent. In 1906, founded a stone-coal processing foundry, and plants in the refining of cotton, production of soap, oil, and textile. Sponsor of a Jewish school. In 1913, organized a large cotton trade in Moscow. In 1921, appealed to V.I. Lenin, who approved the importation of millions of poods (1 pood - 16 Kg) of grains and rice from Central Asia to Soviet Russia.

However, this program was never implemented. Immigrated to Romania in 1921, and subsequently to France. He settled in Paris, practicing business. Repatriated to Israel in 1973.

DAVYDOV, DARIY MIKHAYLOVICH (1937, Tashkent - 2017, New York). Engineer. Philanthropist. Public figure Graduated from the Tashkent Building Technical School (1958). Between 1961 and 1989, - deputy gen. director of the Rep. unity of Uzvtor-chermet (Uz. Scrap Metal Company), dir. Tash. interrepublican unity of Uzvtorchermet, deputy director of the Branch of All-Union Res. Inst, of Hard Alloys. Received state awards. Immigrated to the US in 1995. Sponsor of several books of the history of Bukharian jews.

DAVYDOV, RUBEN RAFAELOVICH (1916 – 1963, Tashkent). Coach. The first master of the sport of international class of boxing among Bukh. Jews of Central Asia, several times champion of Uzbekistan, Honored Coach of the Republic (1955), bronze prize winner of the USSR Championship (1945). Graduated from the TashINE (1947) and Mos. Inst. Phys. Cult (1953). Taught in Uzb. Inst. Physical Culture.

DAVYDOV, SAMUEL (1973,Tashkent) Graduate from Queens College in Biology major (1997), State Univ. at Stony Brook (2001). Doctor-gastroenterologist. Philanthropist. Worked at Long Island Jewish Hospital (2001-2007). Private Practice Gastroenterology in Forest Hills, Queens (since 2007). Books sponsor: "Bukharian Jews. Memory Book" (2013), "Bukharian Jews in the countries of the World" (2014). Bukharian Jews of Tashkent, 2015. Bukharian Jews of Uzbikiztan, 2016. Buhkarian Jews of Fergana Valley, 2015.

DAVYDOV, YOSEF (YUSUF) DAVYDOVICH (1855, Tashkent – 1914, Jerusalem). Merchant of the 1st guild, businessman, philanthropist, public figure. Opened with partners the trading house "Yusuf Davydov". Exported cotton, wool etc in Moscow. He had in Tashkent his villa and street named Davydovskaya, later renamed Uzbekistanskaya. He was the founder of the synagogue in Quarter Ukchi in Tashkent. In 1908, he was elected the head of the Bukh. Jewish community in Tashkent. In 1913, moved to the Land

of Israel.

DAVYDOV, YURIY ILYICH (1932, Tashkent – 2011, New York). Doctor. Neurologist. Graduated from the Tash. Med. School (1956). Chief of the division of the psycho-neuro-clinic (Tashkent). Author of scientific works and research. Immigrated to the US in 1992.

DAVYDOVA, ASSIA (OSNAT) AMNUNOVNA (1959, Shahrisabz). Lyrical soprano. Repatriated to Israel in 1978. Graduated from the Rubin Music Academy in Tel Aviv (1984). Career highlights: Dona Anna ("Don Juan" by W.Mozart), Lucia ("Lucia de Lammermour" by G. Donicetti), Leonora ("Masquerade" by K. Nielsen), young woman ("Moses and Aaron" by A. Schonberg), Gilda ("Rigoletto" by G.Verdi) etc. Since 1998, works in the Opera Theater in Vienna (Austria).

DAVYDOVA, BERTA (BALUR) DAVYDOVNA (1920, Margilan - 2007, Tashkent). Singer (lyrical, soprano), performer of shashmaqom, People's Actress of Uzbekistan (1962). In 1943, began performing with the chorusof the State Radio Committee of the UzSSR. In 1948, became a soloist in the ethnic instrumental orchestra. In 1958, became the leading performer in the Makom ensemble at the State Radio-TV Committee of Uz. Famous for her performances of classic shashmaqom, as well as traditional Uz. And Taj. Songs ("Munajot", "Figon", "Sarahbori Oromijon", "Samarkand Ushogi", "Dugoh", "Bayot-1", and others) In the later 1980s, taught composition mastery classes at the State Conservatory of Uz. and the Tash. Theater Inst. Received state awards.

DAVYDOVA, BERTAKHONIM (BILLUR) ISAKOVNA (1910, Tashkent - 1990, Tashkent) Mezzo-soprano. Graduated from the Mos. Dramatic Studio of Soloists (1927-1928). Soloist in the ensemble "Ber-takhonimi Haji Umar" (1928-1930), Uzbek State Musical theater and the Y.Sverdlov Tash. State Theater (1929-1939), the A.Navoi Uz. State Academic Theater of Opera and Ballet (1939-1965). Career highlights: Khodichahola ("Gulsara" by R.Glier and T.Sadykov), mother Tana ("Yor-Targyn" E.Brusilovsky), Yasuman ("Farkhad and Shirin" by V.Uspensky, Sh.Shoumarov and G.Mushel) etc. Performer of traditional Uzbek and Tajik music, including shashmaqom;

performed traditional dances.

DAVYDOVA KSENIYA BENYAMINOVNA (1918, Tashkent - 1992, Tashkent). Mezzo-soprano, Honored Actress of Uzbekistan (1970). Graduated from the Uzbek Studio at Mos. Conservatory (1938). Soloist of the A.Navoi Uz. State Academic Theater of Opera and Ballet (1939-1973). Career highlights: Azucena ("Troubadour" by G.Verdi), Lyubasha ("Imperial Bride" by N.Rimsky-Korsakoff), Khodicha-khola ("Returning" by Y.Sabzanov), countess and Polyna ("Pique Dame" by P.Tchaikovsky), Jura's mother ("Buran" by M.Ashrafi and S.Vasilenko) etc. Educator on vocals (1974-1975).

ELISHO ben SHMUEL ROGIB (pseudonym ALISHOYI SAMARKANDI) (1680, Samarkand - date of death unknown). Writer and translator. Wrote in the Persian-Jewish language. Translated from the Hebrew book "The Prince and the Hermit", naming it "Shakhzoda va Sufi" ("The Prince and the Sufi"), in which prose and poetry are combined

ELIZAROV, LEONID (1959, Tashkent). He graduated from the Jizzak Pedagogical institute majoring Russian language and literature (1980). Reporter and head of department of the newspaper "Jizzak truth" (1980 – 1987), Correspondent of Agency UzTAG-TASS on Jizzak region (1988-1990). Since 1990 in Israel. Since 1993 - work in their own consulting agency in which: - The press-secretary of the party "Tzomet," Assistant Secretary of Agriculture and Environment of Israel (1995 - 1998); press-secretary of deputy mayor and mayor of the city of Ashdod (1998-2008); press-secretary of the party "Kadima" and Adviser to the Minister of absorption (2008); press-secretary of the city of Ashdod on Culture (2009 - 2010); Administrative Director of the theater "Panov Ballet Ashdod" (2010 - 2011); Assistant Head of the Department of Municipal Economy (2012 - 2013). Since 2013 – Editor of the World Congress of Bukharian Jews newspaper "Menorah", both from 2014 – publisher and editor of magazine "Our Galileo". He created a center to promote cultural projects, the producer of three contests songs, classical music, two championships Israeli breakdance, Director of the composer Shainsky Fund in Israel.

ELIZAROV, YUSUF (YOSEFHAI) EFRAIMOVICH (1920, Samarkand – 1974, Tashkent). Artist-portrait painter, Honored Arts Worker of Uzbekistan (1955), PhD in art history (1952). Member of the Union of Art-

ists the USSR. Graduated from the Surikov Mos. Art Academy (1940). Produced over 200 works – genre-pieces, portraits, landscapes, and still life paintings. Became famous for portraits of leading cultural figures – Aybek, S.Ayni, and the intelligentsia of the Bukh. Jewish community. Docent, professor, headed dept. of drawing at TashSPI (1956), participant of national and int'l exhibits. Double-organized an exhibition of his works in Tashkent and Samarkand. His pictures are displayed at the Tretyakov Gallery, and the museums of Tashkent and Samarkand. A street in Samarkand bears his name.

ELIZAROV, YUVDO SHMAYEVICH (1932, Samarkand – 2010, Israel). Public figure, businessman. Graduated from Tash.Text. Inst (1956). Repatriated to Israel in 1972. Founder and supervisor of the synagogue "Mishkan Israel" in Bat Yam. Does business at a jewelry stock exchange. Vice-president of the World CBJ.

ELIZAROVA, NADEZHDA ABRAMOVNA (1940, Samarkand). Med. Doctor, PhD (1974). Graduated from the 1st Mos. Med.School (1966). Sen. researcher at the All-Russian Cardiological Center of the Academy of Med. Sciences of the USSR. Author of 100 scientific articles, 6 inventions, 12 rationalization proposals. Supervised 6 Nominations PhD dissertations Immigrated to the US in 1991. Taught echocardiography at the Institute of Appl. Medical Technology.

ELIZAROVA, RENA ABRAMOVNA (1933, Samarkand). Philologist- indologist. Full-time graduate studies in Moscow (1964-1967). PhD in filology (1967). She graduated from the Oriental Faculty of SAGU (1956). Between 1967-1972 – Associate Professor of the dep't of Eastern Languages and Literatures at Sam. State Univ., Head of dep't of Russian and foreign literature at S.Ayni SamGPI (1972-1982). Author monographs and journalistic works. Member of the Coordinating Council for the defense of candidate and doctoral dissertations in the foreign Eastern literatures. Immigrated to the US in 1994. From 1996 worked in the newsp. "Bukharian Jewish World", Chief editor (2000-2001). Correspondent of the "Menorah" newspaper (from 2001). Author of 200 scientific works and the books: "Novellas of Rashid Jahan" (1982, Moscow), "The Progressive Writers of Pakistan" (1987) "Voidi v moy Dom" ("Come into my Home") (2005, New York). Member

of the Unions of BJ writers of the USA and Israel. Person of the Year 2015, according to the BJWC.

ELNATANOV, VALERY ILYICH (1944, Dushanbe). Athlete. Honored Coach of Tajikistan (1976), master of the sport in table tennis (1972), judge of the int'l category (1992), Graduated in phys. culture (athletics) from DushSPI (1968). Coach of the competitive team of Tajikistan in table tennis (1964-1993). Trained the champions of Europe, bronze prize winner of the world championship, more than 20 masters of the sport in table tennis. Immigrated to the US in 1993. Lives in the city of Cleveland, Ohio.

ESHEL MENAHEM (OCHILDI) (1890, Samarkand – 1972, Israel). Public figure. Studied at the Talmud Torah school. Was accepted to CASU in 1923. Prior to 1933 – deputy director of the cooperative bank. In the Land of Israel since 1933. With the founding State of Israel he worked in state institutions. Changed his last name from Mavashev to Eshel. One of the founders of the "Irgun Olei Bukhara". Published the book "Gallery-Dmuyot Shel Raashei Yaadut Bukhara", where he collected the biographies of leading representatives of the community for the past 200 years.

FARAJEV, BORIS SOLOMONOVICH (HOKHOM PERES) (1877, Derbent, Russia – 1961, Tashkent). Teacher. Rabbi. Graduated from the theological seminary in Kaunas, Lithuania. In Kzyl-Orda, organized a religious teaching and Hebrew study course. He was authorized to decide family conflicts and to grant the certificate of divorce (get). To Jewish women in Central Asia the "izmiget" - permission for the woman to marry, if her former husband did not give the get for a long time. In Namangan, headed the Jewish section in the city's education department. Author of the first plays on Bukh.-Jewish. language "The Husband's Authority", "The Parents' Authority" (1921), "The Police Authority".

FATAKHOV, OVADIA DANIELOVICH (1969, Leninabad (Khudjand). Businessman, public figure. Chairman of the Bukh.-Jewish. Youth newspaper "Lev le-Maan Israel". Repatriated to Israel in 1990. Served in the Israeli Defense Forces. Initiator and founder of the first Bukh.-Jewish. newspaper in Israel (1996). Member of the presidium of "Brit Yotzei Bukhara".

FATAKHOV, YEFIM NISANOVICH (1931, Samarkand). Engineer,

D.Sc.in Econ (1989), Professor (1990). Graduated in mountain studies from the Mos. Inst. of Non-Ferrous Metals (1954). Sen. Researcher (1960). Taught in TashPI. and TashINE, supervised the Dept. of natural resources at the Council on the Study of Productive Powers at the AS of Uzb. Author and coauthor of 200 scientific papers and 10 monographs: "Problems of the Formation and Developments of the Regional Mining Complex" (1986, Tashkent), "Economical Potential of the Economic Development of the Mountains, Foothills, Deserts and Semideserts of Uzbekistan" (1982, Tashkent), "Problem of Development of Ferrous Metallurgy of Central Asia" (1971), "Regional Features and Capital Construction Perspectives in Uzbekistan" (1987). Immigrated to the US in 1994. Author and coauthor of three chapters in the two-volume book "The History of the Bukharian Jews. 1865-2000" under commom edition by R. Pinkhasov (2005, New York), and book "Bukharian Jews (essay)" (2011); books: "Engineering and technical workers - Bukharian Jews in the construction industry in the Soviet Union" (2012), "Engineering and technical workers - Bukharian Jews in geology, industry, transport and communications in the Soviet Union" (2013), "Bukharian Jews in three branches of state power of the Soviet Union" (2013), Bukharian Jews in agriculture in Central Asia" (co-authored with Yu. Murdahaev, 2012).

FATTAKHOV, MIKHAIL NERYAYEVICH (1920, Kokand – 2004, Holon). Actor. Honored Actor of Uzbekistan (1988). Graduated from Tash. State Inst. of Theatrical Arts (1940). Worked at the Mukimi Tash. theater, Yangiyul dramatic theater. From 1952 – at the Tash. State Theatrical and Artistic Inst., where he worked more than 30 years. Stage director of the performances: "Wedding in Malinovka" by B.Aleksandrov, "Five-Rouble Bride" M.S.Ordubayev, "Gulsara" by K.Yashen, "Fuente Ovejuna" by Lope de Vega, "Girl Without Dowry" by A.Ostrovsky, "Mukkana" by H.Alimjan, "Happiness Flower" by S.Mukhtarov, etc. In 1989, together with D.Niyazov, organized the experimental Bukh.-Jewish theater-studio "Nekkadam" which was opened by the musical comedy of D.Niyazov "Quarrelsome Sivyo", then put fragments of the drama of D.Niyazov's "Esther" and the musical comedy of U.Gajibekov "Arshin mal alan." Repatriated to Israel in 1999.

FATTAKHOVA, MIRYOM SIONOVNA (BAKAYEVA, GULCHEKHRA) (1908, Kokand – 1975, Dushanbe). Actress at the Lakhuti State Academic Drama Theater (1929-1975). People's Actress of Tajikistan (1941). Participant of the Decade of Literature and Art of Tajikistan in Moscow

(1941). Had the main roles in many performances, among them: "Romeo and Juliet", "Othello", "Examination", "Dokhunda". Awarded by two orders of the Red Banner of Labor, and the order "The Badge of Honor" and medals.

FAYZAKOV, YUKHONON SOLOMONOVICH (1919, Turkestan – 1993, Turkestan). Teacher. Honored Worker of Public Education of Kazakhstan (1979). Graduated in history from Chimkent SPI (1939). Organizer and director of the work-training boarding school, director of a number of schools, headed the Kentau city board of education in the Chimkent region. Received state awards.

FAZYLOV, AVNER NISIMOVICH (1927, Samarkand – 2008, New York). Teacher, teacher-methodologist, historian, public figure. Graduated from the Historical Dept at SamSPI (1949). Leader of the Bukh.-Jewish community of Samarkand (1978-1992). In 1978-1992, served as the principal of the School № 26 in Samarkand, achieved Hebrew faculty training of Bukh. Jewish pupils. Author of the book "Bukh. Jews of Samarkand in Public Education" (2004). Received state awards. Immigrated to the US in 1992.

FAZYLOV, MARKIEL ARONOVICH (1954, Samarkand). Technologist. Public figure. International grand master in 64-cell checkers (1997). Graduated from the Samark. Coop. Inst (1976). Grandmaster of the USSR checkers (1982), International GM (1997). Two-time world champion (1992, 2000), three-time champion of the USSR (1980, 1981, 1990), silver medalist of the World Championship (1997), Member of the World Olympiad in London (1997, fifth place) and Beijing (2008, ninth place). Manager of the Samarkand Children and Youth School of chess and checkers (1993-2003). Honor coach of Uzbekistan (2000). A team of the world champions among juniors (1996). Chairman of Uzbekistan Checkers Federation, member of National Olympic Committee (NOC) of Uzbekistan (1992-2002). Honorary academic of the International Academy of Chess and Checkers Art (2004). A Judge of International category (1997). In 1987, he held the USSR championship in Samarkand, in 1990 – the championship 1996, he held the World championship in Samarkand. The Author of the book "My Selected Games" (1992 and 2000). Published three books "Years, People, Facts" (1993, 1999, 2003) - a collection of essays on the history of Bukharan Jews. Chairman

of the Jewish community of Samarkand (1996-2009), editor of the monthly newspaper "Shofar" (1992-2009), a member of the General Council of the Euro-Asian Jewish Congress. In 1994 he founded and was the head of the first in the Central Asian republics State Jewish School in Samarkand. In 2008, founded a museum in the former mansion Abram Kalontarov in Samarkand. Since 2009 he lives in Israel. Literary employee of the newspaper "Menorah" of the World Congress of Bukharian Jews. Champion of Israel (2010), a coach of Israel team for 64-cell drafts (since 2009). In 2013, he held the first in Israel world championship in checkers among Bukharan Jews, and in 2014 – an international tournament. Chairman of the International creative intelligence Association "Sogdiana". In 2012, created a section of Bukharan Jews in the Union of Russian Writers of Israel, has created several forums at the World Congress of Bukharian Jews, organized several conferences, festivals, competitions, held a series of large-scale events. Founder and editor of journal "My Israel" (2014) of the Bukharian Jewish community in Israel. In Israel, he has written and published several books: "Famous Merchants – Bukharan Jews" (2014, co-authored), "Legends and Tales of Bukharan Jews" (2015, co-authored), the album "Artists of Bukharan Jews" (2016). The chief editor and publisher of the collection: "On the way to the truth" (2013) - selected works of the members of the Union of Israeli writers. The compiler and publisher of books: "Time to collect diamonds" (2014). "Shashmaqom and Bukharan Jews" (2016).

FUZAYLOV, ARI MAKSUMOVICH (1872, Samarkand – 1932, Samarkand). Merchant of the 1st guild, owner of a Sam. soap-producing factory (presently the "Hujum" factory), in Kattakurgan – a creamery and cotton processing plant.

FUZAYLOV, BENZION (1926, Jerusalem). Businessman, public figure, philantropist. In 1946, organized the company "Yaalumei Paz", opening the road for the development of jewelry stock exchanges in Israel. In 1970, together with other Bukh. Jews, organized the "Brit Yotzei Bukhara". It engages in charitable activities, assists new repatriates, and gives stipends to thousands of students.

FUZAYLOV, DAVID MOISEYEVICH (1933, Shahrisabz). Engineer, PhD in Tech. Sci (1975). Administrator. Graduated from the Forestry Dept. (1957) at Tash. Agr. Inst. Factory manager of trade equipment,Chief in 1962-1985 – manager of

the "Stroymontazh" trust. Received state awards. Author of the monograph "Wood of Uzbekistan" (1983). Immigrated to the US in 1991. Works as a businessman.

FUZAYLOV, GIORA RAHMINOVICH (1957, Jerusalem). Historian, Teacher. Doctor of Sciences (2002), author of many articles on the history and ethnography of Bukh. Jews, the books "Yahdut Bukhara. Gdolia u-Manhelia" (1993), "Great Rabbis of Syria and Lebanon", "Mi-Bukhara le-Yerushalayim" ("From Bukhara to Jerusalem") (1995) in Hebrew. Instructs the above-named course in the Bar Ilan Univ. Member of the presidium of "Brit Yotzei Bukhara" and forum "Akademaim" at the World CBJ.

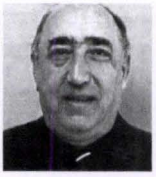
FUZAYLOV, MOSHIAKH MAKSUMOVICH (1867, Samarkand – 1945, Jerusalem). Merchant of the 1st guild, philantropist. Had cotton-refining plants in Samarkand and Kattakurgan. Organized the trade office "YUMA". Member of the Municipal council of Samarkand (1915-1921).

FUZAYLOV, OLEG RAFAILOVICH (1955, Samarkand). Med.Doctor, PhD (1985). Graduated from the Sam. Med.School (1978). Chief of the heart-attack division at the Samark. Regional cardio-dispensary. Immigrated to the US in 1993. Holds an American M.D. certificate. Works as a doctor in a hospital and medical office in New York. The sponsor of the edition of the book " Bukharian Jews. Who is who " (2011, in Russian and English).

FUZAYLOV, PINKHAS (1928, Jerusalem). Public figure, businessman. In 1946 organized the firm "Yaalumei Paz", involved in the development of the diamond stock exchange in Israel. One of the founders of the organ. "Brit Yotzei Bukhara".

FUZAYLOV, RAFAEL MIKHAYLOVICH (1923, Samarkand). Doctor. Participant of WW II. Graduated from Sam/ Medical School (1952). Medical director of the city hospital of Shahrisbz, and outpatient clinic №2 of Samarkand. Received state awards. Author of research works. Immigrated to the USA in 1993.

FUZAYLOV, YAKOV SOLOMONOVICH (1937, Tashkent - 2015, New York). Teacher. Public figure. Graduated in phys-math from TashSPI (1960).



From 1970 – principal of a school in Tashkent, between 1980-1991 - vice-president and chief of dept. of the education and psychology at the Tash. Inst. of Improvement Vocational Qualification of the Public Education Workers. Author of research works. Repatriated to Israel in 1991. Works at the mayor's office in Ramleh. With 2008 live in New York.

FUZAYLOV, YUNO ARONOVICH (1932, Tashkent - 2016, USA). Geologist, D.Sc. in Geol.-mineralogy (1975) Graduated in geology from CASU (1955). Professor, chairman of the dept. of geophysics (1977-1993) at TashPI. Author of monographs. Under his name, the opening of the series of fields of rare metals and iron in Uzbekistan is connected. Chief map editor of magnetic anomalies of Central Asia (1990). Immigrated to the US in 1993.

FUZAYLOV, YURIY MIKHAYLOVICH (1929, Samarkand). Biochemist, PhD Med (1957). Graduated from Sam. Med.School (1952). Docent (1960). Headed the dept. of biochemistry (1964-1983) at And. Med.School, headed the clinical div. at the Sam. Sci. Res. Inst. of Tropical Illnesses (1983-1993). Author of 240 scientific papers, and the monograph "Antimony of Biogeo-chemical Provinces" (1986). Immigrated to the US in 1993. Professor at the Hebrew Univ (Baltimore) in the course "History of the Jewish People". Author of the book "Non Fading Menors of Samarkandian Jews" (2012).

GALIBOV (KABULOV), ANATOLY ZUHUROVICH (1934, Tashkent – 2003, Moscow). Director of a Theater, screenwriter, cinema critic, actor, and playwright. People's Artist of Uzbekistan (1978). Graduated from the Ostrovsky Tash. State Theatrical and Artistic Inst (1959). Carried out more than 40 theatrical productions, 5 fictional productions, 10 televised shows, and documentary films. Author of 5 plays, plenty of children's books, screenwriter of 8 cartoon films. One of the founders of the Ensemble "Yalla". Artistic director and chief editor of the newsreels "Nashtar" and "Zumrasha". The first secretary of the Board of Uzbekistan Cinematographers Union (1986-1988). Headed the dept. of musical-dramatic theater and the div. of arts at Tash. State Theatrical and Artistic Inst. Docent (1985), professor (1988). From 1968, member of the Cinematographers Union of the

USSR, from 2001 – Russia; member of Uzbekistan and the USSR Writers Unions (1980), member of Uzbekistan and the USSR Union of Theatrical Workers (1956). Republic State prize winner. Was selected as a deputy of the Supreme Council of Karakalpakistan. From 2002 lived in Moscow.

GALIBOV, BORIS IZRAILOVICH (1907, Tashkent – 1992, Tashkent). Economist, Honored Economist of the UzSSR (1968). Graduated from TashFEI (1951). In 1941 – acting manager of the Uz. offices of the State Bank of the USSR, manager of the State Bank Management in Tashkent. In 1948-1985 – manager of the subdisrict Branch of the State Bank in Tashkent. Received state awards.

GALIBOV, GRIGORY SOLOMONOVICH (1930, Tashkent). Med. Doctor, PhD (1970), public figure. Graduated from Tash. Med. School (1954). Chief of the Urology Clinics in Tashkent. Author of 70 scientific works. Repatriated to Israel in 1973, then lived in Vienna, where in 1974-1988 he worked at a Hospital, in the urological office. Received a doctor's diploma in Vienna in 1985. Was the first president of the Bukh. Jew. community in Vienna (1974-1993). Honorary president of the Vienna community. Author of the books "Vienna Community – History of Bukh. Jews." (1998, in 2001 – it was translated in German, in 2005 – in Russian. and Hebrew}; "Absorption of Bukh. Jews in Israel" (2005, in Russian and Hebrew).

GALIBOV, MISHAEL DAVIDOVICH (1912, Tashkent – 1944, Romania: killed in combat). Doctor. Graduated from Tash.Med.School (1935). Worked at the dept. of surgery in Tash.Med.School. From the beginning of WW II served as the head of the Tash. Evacuation Hospital, leading surgery of Divisionary Hospital. Captain of medical services. Received awards for combat.

GALIBOV, RAKHMIN ABAYEVICH (1909, Tashkent – 1978, Dushanbe). Educator, PhD in Ed (1971), Honored Teacher of Tajikistan (1970). Graduated from Inpros (1929), subsequently in chem.-bio. from CASU (1938). Between 1960 and 1978 instructor, docent (1972) at the dept. of education and psychology at Taj. State Univ.

GALIBOV, YAKOV ABRAMOVICH (1930, Tashkent – 1976, Dushan-

be). Baritone. Honored Artist of Tajikistan (1968). Graduated from Mos. Conservatory(1958). Soloist at the S. Ayni Tajik State Academic Theater of Opera and Ballet (1956-1976). Carreer highlights: Mazepa ("Mazepa" by P. Tchaikovsky), Yago ("Othello" G.Verdi), Boris Godunov ("Boris Godunov" by M. Mussorgsky), Pulat ("Pulat and Gul'ru" by Sh.Saifitdinov), chairman ("Returning" by Y.Sazanov) etc.

GALIBOVA, RENA ABRAMOVNA (1915, Kokand – 1995, Boston, US). Mezzo-soprano. People's Actress of Tajikistan (1939). Soloist at the Taj. State Philharmonic (1937-1938) and the S.Ayni Tajik State Academic Theater of Opera and Ballet (1939-1980). Actress of the A. Lahuti Tajik Musical Theater (1938-1939). One of the first Tajik opera singers. Career highlights: Konchakovna ("Prince Igor" by A.Borodin), Gulizor ("Revolt of Vose" by S.Balasanyan), Nushofarin ("Kova the Smith" by S.Balasanian and Sh.Bobokalonov), Zukhra ("Takhir and Zukhra" by A.Lensky), Carmen ("Carmen" by G.Bizet), Tatiana ("Yevgeny Onegin" by P.Tchaikovsky) Participant in the Decades of Tajik Literature and Art in Moscow (1941, 1949, 1957). Went on tour in many countries. Awarded the Orders of Lenin (1941), "Sign of Honor", among other government awards. Variety performer of songs by Tajik and Uzbek composers; Taj. ethnic songs and songs of Eastern peoples. Immigrated to the US in 1991.

GAVRIELOV EDUARD (EFRAIM BEN MASHIYAH) (1958, Dushanbe). Biochemist. He graduated from the Biology Depart. of Tajik State Univ. (1981). Organizer of the first cooperative in Dushanbe under the auspices of the Communist Party of Tajikistan, then a joint venture for the supply of photo-video equipment with the Italo-German firm OVESKON. In Israel since 1991. Head of photo-video center Documentary Film Studio. Producer and organizer of concerts and festivals. Winner of the rich cultural heritage of electronic photo-video archive of the Bukharian Jews. Director and initiator of electronic video encyclopedia of the Bukharian Jews online information portal Asia-Israel. (www.asia-israel.com)

GAVRIELOV, EFRAIM (SHAVKAT) RAKHMINOVICH (1944, Samarkand). Composer (bastakor), gijak performer (a string instrument native to Central Asia), competitions winner among gijakists. Member of the Union of Theatrical Work-

ers the USSR (1981). Graduated from Tash. Conservatory, class of gijak (1967). Author of a collection of plays and songs for children (1978). Immigrated to the US in 1995. Musical chief and actor of the theater "Vozrozhdenie" ("Renaissance"). His main compositions: song, music to performances "Injoro America Meguyand" ("That's America for you", 1997) and "Arijon, natars!" ("Arijon, be not Afraid!" 1998), comedies "Zulaikho" (2002), "Shabi Toy" ("The Wedding Evening", 2006). Author of play and music to performance "Borukhi kamson" ("Borukh miser", 2009). Author of the book "I pointed out the way the music", 2015.

GAVRIELOV, MATAT (MOTIK) NISIMOVICH (1946, Samarkand). Engineer, the USSR Master of the Sport in boxing. Graduated from mechanics-techn. Dept.of the Sam. State Univ (1972), and Tash. Inst. of Physical Culture (1980). Nine-time champion of Uzbekistan (1966-1975), Winner of the USSR Cup (1968), champion of the All-Union Council of Trade-Unions (1972), numerous champion of the Central Counsil club "Spartak", all-Union tournaments. From 1992 – judge of Int'l categories in boxing. Repatriated to Israel in 1990. The chairman of the Trainer's Council of Israel, coach of the "Maccabi" in Holon.

GEROV, SEMYON VALTEROVICH (1958, Tashkent) pharmacist, businessman, philanthropist. Graduated from Tash.Pharm. Inst. in 1981. Deputy manager of the Dist. Milit. Hosp.-340 pharmacy between 1983 and 1989. Immigrated to the US in 1991. Works as a pharmacist. The sponsor of the edition of the books "Bukharian Jews. Encyclopedic Reference" (Russian edition – 2008, English edition – 2010), "Bukharian Jews. Essay" (in Russian and English, 2010), "Bukharian Jews. Who is who" (2011, in Russian and English). "Bukharian Jews of Uzbekistan, 2016".

GIDEON SA'AR (1966, Tel Aviv). His mother Bruriya Sofiyeva, is a Bukharian Jew. Israeli politician, a member of the Knesset. Graduated from Tel Aviv University with a BA in political science and LLB in laws. He worked as an aide to the Attorney General between 1995 and 1997, and then – to the State Attorney until 1998. He worked as a secretary to the Cabinet of Ministries in 1999 and again from 2001-2002. From 2003 he became a member of the Knesset on Likud's list, and was appointed Likud Parliamentary Group Chairman. From 2006 he was reappointed Coalition Chairman and

also became a deputy Knesset speaker. In December 2008 Sa'ar won the Likud primaries giving him second place on the Likud list. From 2009, he was appointed Minister of Education. He is participant on many Conventions of WCBJ.

GILKAROV, YURIY MORDUHAYEVICH (1952, Dushanbe). Businessman, philanthropist, public figure. From 1973, lived in Israel, from 1974 in Austria, where he is the president of the export-import companies "Uritron" and "Vector". President of the Israeli fund "Tajikistan". Sponsor of the series of books on the culture of Bukh. Jews. Between 2006–2012 president of the Bukh. Jewish community in Vienna.

GULKAROV, ILYA MIKHAYLOVICH (1947, Bukhara). Doirist. Honored Artist of Tajikistan (1985). Took production courses at the Taj. State inst. of Arts (1988-1990). Soloist in the Dushanbe-based ensemble "Lola" from 1965 to 1979, and the Taj. State Philharmonic from 1979 to 1990. Immigrated to the US in 1993.

GULKAROV, ILYA SEMYONOVICH (1939, Bukhara). Educator, D.Sc. in Phys-Math (1990), Graduated in physics from Mos. State Univ (1963). Taught in TashPI and Tash. State Univ. From 1991 – professor. Author of 60 scientific papers, textbooks in the area of nuclear physics and the monograph "Nuclear Research with Electrons" (1977). Immigrated to the US in 1992. Taught in college, Univ. of Arizona. led scientific research. Currently works as a professor at the Univ. of Chicago.

GULKAROV, IOSIF MOSHEEVICH (1934, Bukhara - 2015, Israel). Educator, writer, translator, PhD in Ed (1965). Graduated in English from Tash. State Educational Inst. of Foreign Languages (1956). From 1969 – docent. Worked between 1956 and 1972 at the BukhSPI as the head of the English dept., dean of the foreign lang. Dept. Repatriated to Israel in 1975. The chairman of the World Jewish Federation – Central Asian division (1983-1990). Supervised the radio department "Kol-Israel", chief editor of the journals "Umed" ("Hope") and "Hatkhiya" ("Rebirth") in the Bukh.-Jewish language. Supervises the Writer's Union of Bukh. Jews of Israel. Published a "Siddur" for Bukh. Jews. "Etymological Dictionary" in 4 lan-

guages: Jewish-Tajik, Russian, English and Hebrew (1998), proverbs collection in 3 languages. Author of 8 books, among them, "Book of Prophets" (1982), "Book of King Solomon "Mishley "(1983), "Day of the creation of the State of Israel" (1986), "Book of Memoirs and Reminisces"(2004) and others. Awarded by the Certificates of Ministry of Absorption of Israel and the Sokhnut (Jewish Agency).

GURGOV, YOSEF (YUSUF) (1854 – 1947, Bukhara). Singer, performer of shashmaqom, cantor. Educated a large band of singers-maqomists in Bukhara. In 1880-1890 the English company "Gramophone" recorded fragments of shashmaqom from his performance. The records with his voice are stored in the London Ethnographical Museum.

HAKHAM SHIMUN ben ILYOVU (1843, Bukhara – 1910, Jerusalem). Rabbi, Writer, poet, translator, founder of the literature in the modern Bukh. Jewish language. Organized the "Talmid Hokhom" ("Students of the Wise") school of Torah and Talmud in Bukhara in 1870. Moved to Jerusalem in 1890. One of the organizers of the Shekhunat Bukharim (Bukharian Quarter), and religious schools in Jerusalem. Wrote more than 50 original works, and translations from Hebrew to Bukh.-Jewish of the Tanakh, incl. "Hikoyati Yosef" -"Tale of Joseph" (1902) "Purim Nameh" ("On Queen Esther", 1905), "Musa-Nameh" by Shokhin, "Likutei Dinim" (brief compilation of laws), and from fictional literature Avraham Mapu's novel "Ahavat Zion", which is known to Bukh. Jews as "Amnun va Tomor" "Amnun and Tamar" (1905). Many of his poems were his original creations, for example, the letter of Amnun.

HAKHAM, YITZHAK (1924, Moscow). Diplomat. Since 1936 in Israel. Volunteered for the British Army. Served in Egypt, Iraq, Iran and Italy. In 1948 – In the Israel Defense Forces. 40 years (since 1951) worked in the Ministry of Foreign Affairs as the first secretary of the embassy in Italy (Rome, 1954-1958 , 1972-1978), in Nigeria (1962-1968), the consul in the U.S. (Los Angeles, 1984-1986) , the head Mission of Israel in Ghana (1987-1989).

HIVI al-BALKHI (ca. 850, Balkh). The first among Central Asian Jews whose works became internationally known. They are preserved in fragments and present polemics on spiritual questions. His polemics inspired

the works of famed 10th century sage Saadiah Gaon.

HIZAK SHLOMO (1941, Jerusalem). Philanthropist, businessman. Active member of the youth movement at the kibbutz Yad Mordechai. Served in the Israeli army. Continued his studies in Sweden, Finland, and the US. Received his PhD in world religions from the Texas University in Dallas. In 2001, with Shlomit Blank, founded a center for disadvantaged kids "Bnei Arazim" in Israel. Founder and president of the Aba Center, created in 204 to study the heritage of Afghan, Central Asian, and Iranian Jews. Vice-President of "Brit Yotzei Bukhara".

IBRAGIMOV, OCHIL URIELOVICH (1955, Bukhara). Singer, composer of traditional music. Teacher. Graduated from the Tash. Conservatory(1979). Chief and soloist of an ensemble (1979-1984) at the Bukharian Philharmonic. Immigrated to the US in 1990. Soloist of the Maqom" ensemble. Performs in the US and Europe.

IBRAGIMOV, RIBI ABRAMOVICH (1930, Tashkent - 1991, Israel). Musician, actor, doirist. Honored Artist of Uzbekistan (1971). Worked in the variety theater (Tashkent) and in the orchestra of ethnic instruments at the State TV-Radio of Uzbekistan. Repatriated to Israel in 1990.

IBROHIM (AVROHOM) ben ABULKHAYIR (late 18th century – early 19th century, Bukhara). Writer, poet. Wrote in the Jewish-Tajik language. Author of the poetic tale «Hudoydod» («Bayti Hudoydodcha», 1809), comprised of 558 lines (279 bayts), to the fate of a handicrafts-man – a Bukharian Jew from Bukhara, Hudoydod ben Sayid (Kohen), who was executed for refusing to convert to Islam.

ILATOV, ROBERT VIKTOROVICH (1971, Andijan). Engineer. Statesman. Repatriated to Israel in 1984. Graduated from an engineering school. Town councilman in Netania (1998). Elected to the Knesset for the Israel Beiteinu party (2006, 2009).

ILYABAYEV, DAVID YADIDIYAYEVICH (1924, Samarkand – 2008, Israel). Artist of the cinema and a painter. Honored Worker of the Arts of

Tajikistan (1967), member of the Boards of the Unions of Artists and Cinematographers of Tajikistan. Graduated from the Artistic Dept. of the All-Union State Institute of Cinematography (1951). 33 years he dedicated to movie-studio "Tajikfilm" (1955-1988). The main artist of the film studio "Tajikfilm". Issued more than 30 artistic films, including "Children of Pamir"(1963), "Death of a Usurer" (1966) etc. Water colors "Spring in the Mountains"(1971), "Kishlak Zimchurud,"(1972) etc. Engaged in the book of graphics ("Dokhunda" and "Bukhara" by S.Ayni, 1974), painted portraits of prominent contemporaries. Received state awards. Repatriated to Israel in 1993. In M.Tolmasov and G.Mullokandov Bukharian Jewish Music and Drama Theater he created scenery for three performances: "Yosef Hatzadik", "Esther and Malka" and "Arshin mal alan".

ILYABAYEV, ILYA BENYAMINOVICH (1924, Samarkand - 2012, Israel). Journalist, writer. Member of the Union of Journalists of the USSR. Disabled veteran of WW II. Graduated from the Highest Mos. School of Journalism (1948) and from Philol. Dept. of TajSPI (1952). Executive secretary of the state children's newspaper "Pioneer of Tajikistan", and main editorship of information of the Tajik TV. Received state awards. Repatriated to Israel in 1992. Member of the Union of Writers of Israel. Author of the collection of stories in the Bukh-Jewish language "Khanda – rohati jon" ("Laugh – is luxury for the soul", 1998), "Sahifahoi hayot" ("Pages of life", 2006).

ILYAYEV ABRAM HANANYEVICH (1927, Kokand – 2010, New York). Economist, public figure. Graduated from SamINE (1949). In 1950-1955 – deputy chairman of Kokand City Executive Committee, in 1955-1961 – headed the industrial-transport division of the Kokand City Party Committee, 1961-1966 – director of the plant "Kokandtextilmash". From 1966 – deputy chairman of the Main Management of Cement Ind. of Uzbekistan, managed the Manage-ment of Consumer Goods at the Ministry of Industry of Construction Materials. Received state awards. Immigrated to the US in 1998. Author of the book "Perezhitoye" ("Gone Through", 2005).

ILYABAEV, BENYAMIN (1886, Samarkand - 1960, Samarkand). A public figure. In the early years of Soviet power was actively helping the community. In 1921 he saved 20 Jews quarter "East" captured as basmach's hostage. In 1925, the ex-

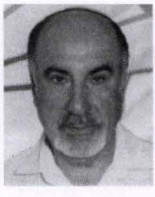
pansion achieved in the Jewish cemetery in Samarkand.

ILYAYEV, ISAK MATVEYEVICH (1922, Namangan – 1996, Israel). Teacher. Honored Teacher of Uzbekistan (1980). Graduated from AndSPI (1944). Director of Children's Home № 1 of Namangan (1947-1984). Received the Order of Lenin (1971) and other state awards. Repatriated to Israel in 1990.

ILYAYEVA, STELLA DANILOVNA (1965, Kzyl-Orda, Kazakhstan). Doctor, MD (1995). Philanthropist. Graduated from Alma-Ata Med.School (1990). Immigrated to the US, New York in 1991. Practicing physician since 1995. Chief of Endocrinology at Mary Immaculate Hospital since 2000. Sponsor of publishing the books: "Bukharian Jews. (Russian edition – 2008, English edition – 2010), "Bukharian Jews." (on Russian and English, 2010).

ILYAYEVA, ZINAIDA (RIVA) YAKOVLEVNA (1939, Samarkand). Lyrical-dramatic soprano, laureate of the Lenin Komsomol Prize (1977). Graduated from the Tash. Conservatory(1964). Soloist at the Sam. Theater of Opera and Ballet (1964-1991). Career highlights: Aida ("Aida" by G.Verdi), Michaela ("Carmen" by G.Bizet), Nedda ("Paliacci" by R.Leoncavallo), Dilorom ("Dilorom" by M.Ashrafi), Oikhon ("Tricks of Maisara" by S.Yudakov). Educator in vocals (1964-1975). Immigrated to the US in 1993.

IMRONI, YOSEF (circa 1454, Isfahan – 1530, Kashon). Poet, wrote in the Jewish-Persian language. He used Torah stories as the source for his poetry. In 1474, wrote the "Fatkh-Noma" ("Book of Conquest") on the entry of the Israelite tribes into the Promised Land, and "Ganzh-Noma" ("Book treasures"). Subsequently wrote 10 additional poems. Continued the tradition of Shokhin Sherozi.



INOYATOV, ARKADY (ABRAM) MURDUKHAYEVICH (1940, Bukhara). Journalist and writer. From 1961 to 1991, lived in Moscow. Repatriated to Israel in 1991. Editor of the Russian-language journal "Shofar" and the city newspaper "Voice of Olamit" in Ramleh, highlighting the life of local Bukh. Jews. Wrote verses and prose in the Russian language. Author of the books "Alex" (2003), "The Shadow of Past Years" (2004), "Tripych" (2004), collectoion of the verses "Life-Mocker" (2004).

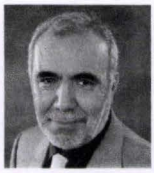
INOYATOV, DAVID (DAVIDCHA) (1863, Bukhara – 1917, Bukhara). Singer, performer of shashmaqom, cantor. His performances were recorded by the English company "Gramophone," fragments of shashmaqom are stored in the Ethnographical Museum in London.

INOYATOV, ISAAC MURDAKHAYEVICH (1929, Samarkand - 2016, New York). Med. Doctor, D.Sc. (1973), professor (1975). Graduated from Sam. Med.School (1952). Chief of the proctology div. of the Clinical Hospital № 29 in Moscow. Chief of the dept. of the Inst. of Proctology at the Ministry of Health of Russia, chief proctologist of Moscow. Author of 120 scientific works, and the monographs: "Polyp and Polyposis of Thick Intestines" (1969), "Cancer of Direct Intestine" (1979). Immigrated to the US in 1994.

ISAKHAROV, ABRAM SHALOMOVICH (1929, Shahrisabz).Manager. Graduated from the Samark. Inst. of Soviet Trade (1965). Headed the interregional warehouse of the Kashkadarya region (1953-1970), director of the warehouse in Tajikbakaleya (1971-1976), headed the warehouse of the Dushanbe City Trade of Industrial Goods (1976-1990). Immigrated to the US in 1990. I've unfolded my life like a seroll, 2010.

ISAKHAROV, GENNADY MIKHAYLOVICH (1948, Tashkent). Engineer. Businessman. Administrator. Graduated Tash. Autoroad Inst. (1972). Since 1973 worked deputy Building Trust Manager, then first deputy, Director-General of Trust "Uzstroytrans". Since 1994, in Moscow. Director of the Russian company to build oil and gas pipelines. Since 2007, he has headed a major construction company "KSTG" which was involved in the construction of oil pipeline "Eastern Siberia – Pacific ocean" (ESPO) oil pipeline stretching 4,500 km and a capacity of 80 million tons of oil per year. Awarded the Order "For merits before Fatherland" III degree (2008). This holding completed mainline Purpe – Samotlor length 429 km and a capacity of 25 million tons per year. Currently under construction pipeline Zapolyarnoe – Purpe length of 450 km .

ISAKOV, BEN (BENYAMIN) RAKHMETOVICH (1944, Bairam-Ali, Turkmenistan). Composer, producer, Teacher. People's Artist of Turkmeni-



stan (1994). Honored Worker of the Arts of Turkmenistan (1991), prize winner of Lenin Komsomol of Turkmenistan (1987), member of the Unions of Theatrical Workers (1974) and Cinematographers of the USSR (1991). Graduated from the Gnesin Mosk. Mus. Edu. Inst (1973), classes of choral conducting, composition and arrangement and highest level directing courses at State Inst. of Theatrical Arts (1986). His main compositions: ballet "Three Palm Trees" (by M.Lermontov), author's performance "Random Sadness" (produced by the Russian Dramatic Theater of Ashkhabad), musical drama "Rudolfio" (on V.Rasputin's story), music to theatrical performances, choral suites; TV-movies-concerts, piano compositions, music to the cartoon films, song, ballad, romances, author solo concert programs: "A Person – Is a road", "I Bow, I Sing, and I Love". Documentary films "Shoista Mullojanova" and "Ilyas' Bowl" (about Ilyas Malaev). Immigrated to the US in 1997. Author of the book "A Monologue in the Road" (2009), "Peace. Steps. Consonance" (2011), "Melody of Nature" (2013). Immigrated to the US in 1997.

ISAKOV, YAKOV ILYICH (1937, Andijan). Chemist, D.Sc. Chemistry (1980), Laureate of the State Prize of the USSR (1988). Graduated in chemistry from Leningrad State Univ (1959). Worked at the Inst. of Organic Chemistry at AS of the USSR. Author of inventions and patents. Laureate of the Prizes from AS the USSR and AS of East Germany (GDR). In 1971, he published monographs on organic chemistry in the US. Lives in Moscow.

ISHAI-KORI BEN BLOR (1762 – 1852, Herat) Rabbi, one of the influential wealthy residents of Herat. During a period of forced conversion attempts by Muslim authorities, he moved to Bukhara, funding several yeshivas there. In 1837, he moved to Shahrisabz, where he opened a few religious schools, where he taught future rabbis and Talmudists, including mullo Avliyo (Avrohom)-khalfa, mullo Sion-khalfa, mullo Ikhel, and others. He also trained shohets and mohels. In 1851, he returned to Herat, but his son Yakutiel remained as the Jewish community leader in Shahrisabz.

ISKHAKBAYEV, AVNER GAVRIELOVICH (1921, Samarkand – 2002, Israel). Journalist, member of the Journalists Union of Uzbekistan. Honored Worker of Culture of Uzbekistan (1970). Participant of WW II. Graduated in Journalism from CASU (1961). At the end of the 1930s published in the

newspaper "Uzbekistoni Surkh" ("Red Uzbekistan"), in 1950s renamed "Hakikati Uzbekiston" ("True Uzbekistan"). Translated from Russian language to Tajik, wrote sketches, stories, in time of perestroika about Bukharian Jews. Received state awards. One of the organizers and secretary of the Bukh.-Jewish section of the Writers Union of Uzb. Repatriated to Israel in 1993. Worked at the journal "Khatkhiya", Radio "REKA".

ISKHAKBAYEV, YUNO YAKUBOVICH (1909, Samarkand – 1992, Dushanbe). Dramatic tenor. Honored Actor of Tajikistan (1946). Actor, producer, art director of the Sam. Bukh.-Jewish. musical-dramatic theater (1932-1940). Soloist and producer of the S.Ayni Tajik State Acad. Theater of Opera and Ballet (1940-1976). Learned opera singing in the studio of this theater. Career highlights: Canio ("Pagliacci" by R.Leoncavallo), Khoze ("Carmen" by G.Bizet), Khidoyatkhon ("Tricks of Maisara" by S.Yudakov), father Komde ("Komde and Madan" by Z.Shahidi), Bobo ("Revolt of Vose" by S.Balasanyan) etc. Performer of Taj. national songs and classical traditional music, including fragments from shashmaqom.

ISKHAKBAYEVA, MEHRI ABRAMOVNA (1941, Samarkand). Singer, performer of shashmaqom. Honored Actress of Tajikistan (1989). Soloist in the Tajik State Philharmonic and the State Tele-Radio of Tajikistan. Repatriated to Israel in 1993.

ISKHAKOV, BORIS RAFAELOVICH (1923, Samarkand). Writer and journalist. Participant of WW II. Graduated from the Taj. Ed. School (1940). From 1945 – member of the Writers Union and Lit. Fund of the USSR. Author of 17 books and historical dramas, including in the Bukh.-Jewish and Tajik languages: "Daleron" ("The Brave", 1991), "Zafarmandon" ("The Winners", 1993), "Moshe Kalontar" (1999), "Mullo Koton" (2000), "Book of the Memory" in two tomes (2003, 2005) and many others. For 40 years, he was the special correspondent in the State TV-Radio Committee of Tajikistan. Honorary president of the Council of Veterans - Bukh. Jews of the US and Canada. Received state awards and wartime medals. Immigrated to the US in 1993.

ISKHAKOV, GENNADIY GRIGORYEVICH (1941, Turkestan, Kazakhstan). Concert singer, Teacher. People's Actor of Lithuania (1989).

Graduated from the Tashkent Conservatory(1966). Soloist of the Kroll's jazz bands (Moscow, 1974-1976), "Neman Lights" and "Trimitas" (1967-1982) and his own ensemble "Fox-tango" (from 1993). Repatriated to Israel in 1990. Since 2005, lives and works in Warsaw, Poland as the main soloist of the Jewish theater.

ISKHAKOV, PULAT ISAKOVICH (1925, Shahrisabz – 2005, New York). Historian, PhD in History (1972). Graduated in Uzb. language studies from TashSPI and in absentia – the History Dept. at CASU (1958). Docent at the history dept. of the Tash. Automotive-Road Inst (1979). Participant of WW II, received military and state awards. Author of 40 scientific works, and sociopolitical papers. Wrote in Russian, Bukh.-Jewish, and Uzbek languages. Immigrated to the US in 1993. In 1996, published the monograph "About a History of the Bukharian-Jewish ethnos" (1996).

ISKHAKOV, SHUMEL IZRAILOVICH (1920, Kokand – 1974, Moscow). Engineer, laureate of the State Prize of the USSR (1970). Graduated in mechanics from the Central Asian Industrial Inst (1941) and Dzerzhinsky Artillery Academy (1942) and in the same place postgraduate studies. Manager of the group in Design Engineering Bureau at the Academy. Instructor in Tambov. Artillery College. Colonel. Engaged in designing and improvement of artillery weapons. Received state awards.

ISKHAKOV, YAKOV HANANOVICH (1947, Andijan). Artist-ceramist, designer, sculptor of monuments. Graduated in applied art from Mos. Textile Institute (1973). Member of the Artists Union of the USSR (1976-1978), member of the Board of Artists Union of Uzbekistan (1979-1984), chairman of the Art Fund of Andijan (1983-1986). Lenin Komsomol Prize (1982). Participant of the all-Union and foreign exhibitions. Immigrated to the US in 1991. Winner in the competitions for New Jersey Transit (2002, 2007) and Sacramento River (California, 2004).

ISKHAKOV, YUNA IZRAILOVICH (1909, Tashkent – 1977, Tashkent). Economist, Public figure, First D.Sc. in Econ. in Central Asia (1949). Honored Scientist of Uzbekistan (1970). Graduated in economics from CASU (1930). In 1930 created the dept. of social sciences in CASU. Professor

(1950), chairman of the dept. of political economics at Central Asian Industrial Inst (1944-1977). One of the founders of the scientific school of social scientists. Dealt with economic problems of cotton-growing. Author of 112 scientic works, and 10 monographs: "The Problem of Increased Productivity in Irrigated Cotton-Growing of Uzbekistan" (1952, Tashkent), "Some Questions of the Economic History of Uzbekistan" (1971, Tashkent), "Cotton-Growing of Uzbekistan for 40 Years" (1960, Tashkent), "The economic development of Uzbekistan for 40 years", etc. Received State awards. He was research supervisor of 6 D.Sc. and 26 PhDs.

ISKHAKOV, YURIY ALBERTOVICH (1930, Tashkent) Athlete, coach, PhD in Bio (1965), docent (1959). Honored Worker of the Physical Culture of Uzbekistan (1978). Graduated from the Lesgaft Leningrad Inst. Physical Culture (1954). Between 1954-2003, in TashGU, docent (1969), for 25 years chairman of the dept. of physical culture and sport. Between 1947 and 1950, champion of Uzb. on diving, Spartak Games champion of Central Asia and Kazakhstan. Coach of the competitive Uzb. team in sports gymnastics. From 1991 to 2003 – President of the Federation of the Gymnastics of Uzb. Has been living in Tallinn, Estonia since 2004.

ISKHAKOVA, BARNO (BAHMAL) BERAKHOVNA (1927, Tashkent – 2001, Israel). Singer, lyrical soprano, Teacher. People's Actress of Tajikistan (1966), Laureate of the Rudaki State Prize of Tajikistan (1988). Outstanding performer of shashmaqom (performed more than 100 songs this cycle: "Nasrullohi", "Talkini Uzzol", "Husseini", "Nasri Bayot", "Ushshoki Kalon", "Chorgokh", "Ushshok" etc.) and songs of Tajik composers. Soloist in the Ensemble of maqomists for Uzb. Radio, and then ensemble maqomists of the State TV-Radio Committee of TajSSR (from 1964). Went on tour in the cities of the USSR and abroad. Worked in the Taj. State Institute of Arts as the professor. Participant of International performers' symposiums of classical and national songs (Samarkand, 1978, 1983). Received state awards: the Order "Labor Red Banner", etc. Since 1992, lived in Israel. Her creative work dedicated monograph "Our Barno" by Aron Shalamaev (2001).

ISKHAKOVA, MARINA ILYINICHNA (1955, Tashkent – 2012, New York). Educator, journalist, PhD (1994) Graduated from the piano and choral conducting programs at the Tashk.

Conservatory(1981), postgraduate study in Moscow. Taught in TashkSPI and other institutes in Uzbekistan. Immigrated to the US in 1991. Teaches at Lincoln Center. Engages in public-political, educational, and concert-performing activity, as well as Journalism. Founder of the first Radio program "Shofar" in New York on the life of Bukh. Jews on Russian-American radio.

ISKHAKOVA, SVETLANA YUNOVNA (1937,Tashkent). Med. Doctor. Physical therapist, PhD (1968). Graduated from Tash. Med. School (1960). Senior Researcher (1970) at the Inst. of Physical Therapy and Balneology. Author of 54 scientific works, including textbook for students of 4th year "Physiotherapy and Health Resort" (1991). She awarded 5 Diplomas of All-Union Exhibition of National Ecomomics Achievements. Between 1972 and 1996 – worked in dep't of Physical Therapy at TashMI as assistant, since 1994 – Associate Professor. Since1996, in the United States. Member of the editorial board of «The Bukharian Times» (since 2000). Leading category "Medicine".

ISSAKHAROV, HAI ben HIZKIYA (1903, Samarkand – 1949, Israel). Statesman. Received a Zionist education, sent to the Land of Israel in 1919, in Tel Aviv, studied in the boarding high school "Herzelia". Participated in the young movement "Hatzofim". From 1921 studied engineering in Berlin. Participated in the organization and construction of power plants in Tel Aviv. Between 1941-1945, headed a group of 400 working-Jews, who were sent by Britain abroad for the construction of government buildings. Actively Participated in Jewish movements. On the eve of Israel's independence, he was responsible for acquisition of arms and planes. In 1948-1949 – deputy minister of defense of Israel in the government of David Ben-Gurion. Introduced a huge contribution to the development of the Israeli Air Force.

ISSAKHAROV, HIZKIYA ben ISAAC (1861, Herat – 1912, Israel). Businessman, owner of a trading firm in Samarkand. In the Jewish part of the city, organized a grammar school for trayning of the children of Bukh. Jews, where besides nature, humanities, and foreign languages, also studied Torah and Mishnah. Subsidized and actively participated in the assembly for the construction of the Tel Aviv Herzlia High School.

ISSAKHAROV, ILYAHU ben HIZKIYA (ISSAKHAR-KHAN) (1890, Jerusalem – 1978, New York). Businessman, public figure. Headed a trad-

ing house and had business relations with Samarkand, Kokand, Berlin, Paris, London, and Buenos Aires. The organizer of two Zionist conferences in Bukhara (1914) and Kokand (1916), where he was elected as the chairman of the Executive Committee of the Zionist movement. Promoted the emigration of more than 1000 Jews from Afghanistan to the Land of Israel. The king of Afghanistan awarded him the honorary title Khan, and he became Issakhar-Khan. The first president of the Bukh. Jewish community of New York, financing acquisition of land and construction of the first center in Forest Hills.

ISSAKHAROV, NISIM ben RAFOEL (1892, Samarkand – 1961, London). Diplomat. In 1919 – consul of the Bukharian Emirate to Samarkand. Had close business relations with authorities of India and Afghanistan, which helped him move to Land of Israel in 1925, and in 1929, to repatriate more than 900 persons from the USSR to Land of Israel through Afghanistan. He was the first Bukh. Jew, who served as a diplomat in a Muslim country. In 1925, he was awarded the Gold Certificate in recognition of his merits by the British India administration.

ISSAKHAROV, RAFAEL ben ISAAC (1864, Herat – 1924, Israel). Merchant of the 1st guild, manufacturer, and businessman, the owner of a trading house in Moscow with a subsidiary in Kokand, as well as the trading house of "Rafael Isakharov, Borukhov, and Vadyaev" in Kokand on the sale of cotton. Turn-over was about 3 million Russian gold rubles. Annually sent 10% of his income to Jerusalem for the construction of the synagogue of Beit-Knesset and an orphanage. After the October Revolution, his villa and property were confiscated and plundered. In 1924, he immigrated to the Land of Israel.

ISSAKHAROV, SION ben ISAAC (1871, Samarkand – 1942, Land of Israel). Businessman. In Samarkand, had a silk-weaving factory. With special permission, which was only given to very rich Jews, moved to Moscow. In 1907, was a member of a delegation of Bukh. Jews in St. Petersburg, successfully lobbying to rescind the Decree about deporting Jews, subjects of the Bukharian Emirate, from the Russian ruled Turkestan Region. Financed and built a synagogue in the Bukh. Jewish Quarter of Jerusalem.

ITSHAK HAIM (1848 – 1896, Bukhara). Rabbi. Received a

religious education. In 1866 became a rabbi and headed the community of Bukh. Jews in Bukhara for some 30 years.

ISRAILOV, DAVID HOJAYEVICH (1951, Payshanbe, Uzbekistan). Educator-philologist. Philanthropist. He graduated from the Philology Dept. of Samarkand State University. Worked as senior inspector of the district board of public education city of Payshanbe. Since 1991 in Israel, in 2004 moved to the US. Owner of line of the restaurants in NYC. Sponsor of book "Bukharian Jews worldwide, 2015" in English.

IZRAILOV, YURIY IZRAILOVICH (1928, Samarkand – 2013, New York). Economist, PhD in Econ. (1963), docent (1964). Honored Worker of Higher Education of TajSSR (1988). Graduated in econ. from SamINE (1948). Between 1953 and 1992, worked in Taj.Med.School – dept. of the political economy (1953-1992), chairman of this dept. (1982-1992). Immigrated to the US in 1992.

JURAYEV, YUVDO (1901 – 1987, Karmana). Administrator. Chairman of the collective farm "Seeds of October" from 1933 to 1946. Awarded by the Central Executive Committee of the UzSSR in 1935.

KALANDAROV, EDUARD NERYAYEVICH (1941, Stalinabad). Composer, pianist, conductor, keyboard player, Teacher. Honored Artist of Uzbekistan (1988), winner of the all-Union jazz festivals (1968, 1975-1978, 1987). Member of the Composers Union of the USSR (1973). Graduated from Tash. Conservatory(1967). His main compositions: concert for the piano with an orchestra (1967), single-cycle opera "Kolobok" (setting at the Uzb. Theater of Opera and Ballet, 1988), music to the performance "Ferrous Woman"(1989), musical "And Again Nasreddin" (composer, performer of chief roles and three voice parts, 1991); music to the 24 films, songs, processing and arrangement songs and nations of the world melodies. Immigrated to the US in 1994. Member of the Amer. association of composers (ASCAP, 1995), member of the Amer. League of Singers (1996), composed music to the plays: "Khostgori" ("Courtship", 1995), "Tashkent – New York" (1996) "Don Juan in Hell" (1998), "One Bedroom Apartment" (1999).

KALANDAROV, RAKHMIN MATATOVICH (1899, Margilan – 1959, Ferghana). Educator, public figure. Received a religious education prior to the communist revolution. In 1921, graduated from likbez (literacy) courses. Actively promoted the establishment of Soviet rule in Turkestan. In 1930-1935, – director of the Kokand Polytechnic College. In 1935- 1937, - headed the city board of education. He was selected of a member of the Central Executive Committee of Uzbekistan. Headed the department of national minorities affairs. In 1937, was subjected to repression, then released and exonerated. Under his administration, the newspaper "Ozodi Yahudi", "Fargonai Surkh" and radio broadcasting in Ferghana were created.

KALANTAROV, MIKHAIL ISRAILEVICH (1929, Samarkand - 1991, Tashkent) Doctor. Graduated from SamMI in 1949. Surgeon, military doctor, Lieut. Colonel of the medical service. Manager of the medical service in the construction of Tashkent (1966-1968), manager of the garrison clinic, chairman of the military-medical commission of Ashkhabad (1969-1976). Instructor at the military div. at SamMI (1974-1976). Chief doctor of the sports complex at the Tash. Textile Integrated Plant (1982-1991). Received state awards.

KALENDAREV, BENSION MIKHAYLOVICH (1908, Kazalinsk – 1998, Los Angeles). Journalist, writer, member of the Journalists Union of the USSR. Honored Worker of culture of Uzbekistan (1968). Graduated from Inpros (1926). From 1934, worked in the newspaper "Bairoqi Mihnat". Editor of the music div. of Taj. radio broadcasting at the State Committee of Television and Radio. Wrote stories and sketches in the language of the Bukh. Jews. Author the book "Javonii Usto Sholom" ("Young Years of Master Sholom", 1940,). Immigrated to the US in 1995.

KALENDAREV, LEV YAKOVLEVICH (1921, Kokand - 2014, Israel). Doctor. Graduated from Tash.Med.School (1951). Chief of the infection div. at the hospital in Begovat (1951-1959), assistant of professor of the infectious illnesses dept. at Sam. Med. School (1959-1978), chief of the infections dept. at the Tashk. City Hospital №1 (1978-1987). Disabled veteran of WW II. Received awards for wartime service. Author of 50 scientific works and books: "Vadyaev Family Descendants" (2000), "Unique" (2003), "From

Kokand to Petah Tikva" (2007). Repatriated to Israel in 1994.

KALHOK (KALHOT), BORUKH (1845, Bukhara – 1891, Samarkand). Singer and expert of shashmaqom. Court singer (hafiz) for the Emir of Bukhara Muzzafar Khan. Unable to withstand ethnic hostility, he was forcefully converted to Islam, and escaped to Samarkand, where he returned to his faith. For his rare voice and singing virtuosity, the people named him Kalhok (Eagle). Gramophone records and fragmanets of his shashmaqom performace are carefully stored in the London Ethnographic Museum.

KALONTAROV, ABRAM ISAKOVICH (AVROMI KALAM) (1865, Samarkand – 1951, Samarkand), merchant of the 1st guild, cotton merchant, patron of the arts, founder of a family synagogue. Constructed a home that was later transformed into an ethnographical museum. The house had the largest and most decorative reception hall - Mehmonkhona, which was planned and constructed as the type of synagogue with all the necessary attributes.

KALONTAROV, ABRAM RAFAELOVICH (AVROM ben RAFOEL KALONTAR) (1854–1919, Samarkand). Public figure, rabbi. Graduated from the highest yeshiva. Official rabbi of the Bukh. Jewish community of Samarkand, between 1902 and 1913, nominated by the Russian government, and authorized to grant certific tes of birth, marriage, divorce, living in Samarkand before 1865, etc. One of the initiators in lobbying the Russian government about opening Russian-Jewish schools.

KALONTAROV ARON URIELOVICH (1950, Tashkent). Teacher. Public figure. He graduated from the Physics and Mathematics Dept. of Tash-GPI (1976). Deputy Headmaster of school number 147, Head of Public Education dep't at State inspection (1988). Chief methodical Inspector of the Ministry of people education. Head dep't of monitoring (2001). Since 1993 – member of the Board of the Ministry. Head of the Center for Development of multimedia educational programs. Director multimedia studio.

KALONTAROV DAVID ABRAMOVICH (1973, Kokand). Graduated Electromechanical College in Tashkent (1990). Since 1990 in Israel. Graduated from technical college in Jerusalem (1992) and received his higher

spiritual education in the "Midrash Sephardi ". In 2011 he received a bachelor's degree from Teachers College. Since 2012 – a doctoral student at Bar-Ilan Univ. on the topic: " The Central Asian Jews". In 1997-1999 he worked at the Center for the Study of Judaism in Bukharian quarter of Jerusalem, 1999-2013 – Sacred Calligraphy firm Jerusalem Scribe (15 rewrote the Torah scrolls) . In 2009 initiated the project for collection and processing of materials on the history of Bukharian Jews, 2009-2013 – researcher in Ben-Zvi Inst. He worked in the archives of St. Petersburg and expeditions in Bukhara, Samarkand, Kokand. Deputy Chairman of the Forum "Heritage Bukharian Jews" at WCBJ. Editor of the translation into Hebrew book R. Pinkhasov "Bukharian Jews (essays)". (2011).

KALONTAROV, DAVID MOISEYEVICH; DAVID ben MOSHE KALONTAR) (1848, Samarkand – 1921, Samarkand). Merchant of the 1st guild, member of the Board of the Russian State Bank in Samarkand. Attended the crowning of Tsar Nicholas II. Constructed an orphanage and synagogue in the Jewish Quarter. Patron of the arts and philanthropist for the Russian Society of the Red Cross. Awarded 4 imperial medals, "Honorary Citizen of Samarkand" an award of rank, giving the right to carry an honorary uniform (1912). After his death, the authorities closed the institute of kalontars, which was replaced by Jewish Committees.

KALONTAROV, DAVID YEFIMOVICH (1925, Samarkand - 2017, New York). Doctor, dentist PhD (1956). Graduated from Mos. Stomat. Inst (1949). Participant of WW II, captain of the medical service. Organizer and dean of the stomatotlogy dept. at Tash. Med. School (1955-1961). From 1961 – in Moscow, chief of the stomat. clinic, docent (1961) of the of orthopedic stomatology div. at Mos. Stomat. Inst. Author of 40 scientific works, 5 monographs, 2 instruction manuals, and books: "Our Dynasty", (1962, 1992), "Story of Moshe Kalontar and Aroni Kandin" (2004), "Memory and Feat" (1st ed. – 2005, 2nd ed. – 2010), "The Decades among the centures and milleniums" (2008), "Central Asian Jews. Community elders and their descendants" (2012) et al. Received state awards. Repatriated to Israel in 1993, moved to the US in 1999, between 2006 and 2012– lived in Israel, since 2012, in the US.

KALONTAROV, EMONUEL MARKELOVICH (1932, Samarkand –

1984, Tashkent). People's Artist (1979) and Honored Worker of culture (1969) of Uzbekistan, member of the Board of the Artists Union of the USSR, chairman of the section dealing with theater and film at the Artists Union of Uzbekistan, member of the Cinamatographers Union of the USSR. Graduated from art school at the All-Union State Inst. of Cinematography (1959). Artist-Producer, chief artist at the film studio "Uzbekfilm" (1982). In 1968, received the All-Union Film Festival prize for the film "Tashkent – Bread City", in 1981 – grand prize at the Int'l festival in Belgrade for the film "Adventures of Ali Baba and the 40 Thieves." Docent, headed the dept. of theatrical and film directing arts at the Ostrovsky Tash. State Theatrical-Artistic Inst (1980). Received the Hamza State Prize (1971). Practiced the design of theatrical plays, wrote a series of landscapes, including "Road to Samarkand" (1965), and "Silvery Poplars" (1975).

KALONTAROV, HAIM EFRAIMOVICH (1900, Samarkand – 1985, Samarkand). Writer, manager, printer. One of the organizers of the Bukh.-Jewish section of the Uzb. Comm. Party, and the first Bukh.-Jewish. newspaper "Roshnoyi" ("Lighter") in 1925 (from 1930 - "Bairoqi Mihnat"). Suffered in the repression in 1938, and released after 3 years, with the loss of citizenship rights for a few years. Participant in the introduction of latinization in the alphabet of the Bukh.-Jewish language (1930). Coauthor of the books "Latinization Among Bukh. Jews on the Reform of Writing" (1932). Author of the poem "Genealogy of Moshe Kalontar" (1962) and other literary creations.

KALONTAROV, IOSIF YAKUBOVICH (1933, Tashkent). Engineer-chemist-technologist, publicist, PhD in Tech. Sci (1962), D.Sc. in Tech. Sci. (1972), professor (1978). Honored Inventor (1983) and Honored Scientist (1994) of Tajikistan, Corresponding Member of the Int'l Engineering Academy (1992). Graduated from the chem.-technol. Dept. at Leningr. Textile Inst (1956). Chief of the dept. of fiberforming polymers at the Inst. of Chemistry at the AS of Tajikistan, professor of the organic chemistry dept. at the Taj. State Univer. Author of the 6 monographs and more than 100 author's certificates and invention patents. Researches are in the field of fiberfor - ing polymers modificatio , organic dyes and textile chemistry. The main monograph: "Stability of Colors in Textile Materials" (1985, Moscow), "Addition to Textile Materials of Biocidal Properties and Resistance to Mi-

croorganisms" (1981, Dushanbe), "Property and Methods of Application of Reactive Dyes" (1970, Dushanbe). Member of the Council of the Cultural Center of Bukh. Jews of Dushanbe "Khoverim". Received state awards, badge of honor "Inventor of the USSR". Yt was scientific supervisor and advisor of 3 D.Sc. and 23 PhD. Immigrated to the US in 1995. Executive Secretary of the Club "Roshnoyi-Light" (since 1997), Executive Editor of the newspaper "Bridge" and magazine "Solom Aleyhem" (1998-1999). Executive Editor of the magazine "Nadezhda" (Hope) since 2000. Co-author of the books "Surnames of the Bukharian Jews" (2002), "A History and Culture of the Bukharian Jews" (2007). Editor and co-author of "History of Bukharian Jews. 1865-2000", in 2 volumes (2005), editor of the books "Wisdom of Three Nations" (2002), "Bukharian Jews. The Encyclopedic Reference" (2008 – in Russian, 2010 – in English), "Bukharian Jews (essay)" (in Russian, and English, 2010), "Bukharian Jews. Who is who" (in Russian, and English, 2011), "We have twenty years" (2012) etc. Editor and co-author of the "History of Bukharian Jews. 1865-2000" in two volumes (2005), editor of the book " The Wisdom of the three nations "(2002), editor, author and co-author of several articles in the Encyclopedic Reference of Bukharian Jews, published in Russian and English in 2008-2012, etc. Member of the Editorial Board and editor abstracts III conference on the history and culture of the Bukharian Jews (2000, New York), a member of the Organizing Committee and Chairman of the Editorial Board and the editor abstracts V conference dedicated to the 40th anniversary of Bukharian - Jewish immigration (2012, New York).

KALONTAROV, ISKHAK ARIYEVICH (1911, Samarkand – 1995, New York). Botanist, selector, D.Sc. in Agr (1961). Honored Scientist of Uzbekistan (1971). Graduated from the CA Institute of Cotton-Growing (1933). Postgraduated student of academician, N.I.Vavilov. In 1941-1945 – Chief Agronomist of Uzbekistan. From 1947 – chairman of the dept. of botany at TashSPI, professor (1962), chairman of the dept. of basic agriculture at TashSPI. Author of theoretical foundation to the creation of short-duration crop forms of the cotton (1968), monographs and textbooks on cotton-growing. Deduced 9 new cotton grades. Author of 200 scientific works, 20 textbooks and training aids for students. He was scientific supervisor of 25 PhD and 5 D.Sc. Received the state awards. Immigrated to the US in 1990.

KALONTAROV, LEV IOSIFOVICH (1960, Dushanbe). Physicist, PhD in Phys-Math (1988), PhD in Phys. (1996). Graduated in Phys. from the

Leningrad State. Univ (1983), specialized in molecular physics. Sen. researcher (1990) in the Physics-Technical Inst. at the AS of Tajikistan. Repatriated to Israel in 1993. Chief of a laboratory in the Industrial association (from 1996). Works on laser physics and physics of polymers.

KALONTAROV, MARKEL IZRAILOVICH (1908, Samarkand – 1994, Samarkand). The first artist among Bukh. Jews. Graduated from the art college and the Russian language and literature dept. at SamSPI (1936). In the 1930s, created landscapes and genre scenes. During WW II, graduated from Tashk. Artistic Studio of advanced type. Two works are exhibited at the Tretyakov Gallery, many – in museums of Central Asian cities, in private collections in the United States, Japan, and Mexico.

KALONTAROV, MOISEY (MOSHE KALONTAR, MOSHE ben ILYOVU ABULKHAYIR) (1815, Shahrisabz – 1878, Samarkand). Public figure. Graduated from the religious school of Mullo Yosef in Bukhara, seller, clothes dyer. In 1836, nominated the kalontar (elder) of the Bukh. Jewish community of Samarkand. In 1843, promoted the purchase from the Bukharian emir, state-owned land in the Eastern part of Samarkand, where the Jewish Quarter is based, supervised the construction of the houses, synagogues, classes, and bath. Had the title "Khoja" after his pilgrimage to Jerusalem. Assisted the Russian garrison, besieged in the fortress. Awarded 2 gold medals. In the period of Russian sovereignty, held the position of an aksakal (representative of the local population) at the administration of Samarkand. In 1878, constructed the fence of the Jewish cemetery. Near main entrance to this cemetery a bust of Moshe Kalontar was erected.

KALONTAROV, PINKHAS (1876 – 1940, Samarkand), son of Yakub Kalam, nephew of Moshe Kalontar, a merchant of the 1-st guild, and a philanthropist. Was engaged in trade of dry-goods and cotton, did business in cities of Turkestan region and in territory of Russia.

KALONTAROV, RAFAEL MOISEYEVICH (RAFOELI KALONTAR, RAFOEL ben MOSHE KALONTAR) (1839, Samarkand – 1891, Samarkand). Public figure, rabbi. Graduated from a yeshiva. In 1878, elected as the kalontar of the Jewish community of Samarkand. In 1891, supervised the

completion of the Gumbaz synagogue, an architectural marvel of the 19th century. Taught Torah laws in a rabbinic school.

KALONTAROV (KANDIN), YAKOV (YASHA) (1907, Samarkand – 1981, Israel). Public figure. In 1933 arrived in the Land of Israel. One of the initiators of the creation of "Brit Yotzei Bukhara", allocation of the stipends to the students of the Bukh-Jewish community in Israel. Due to this idea, "Brit Yotzei Bukhara", organized the "Avuka" fund. Author of books in the Bukh. Jewish language, "Khakul Taluy Bamazal" (1974), as well as a collection of the stories and articles, (1991, Jerusalem), where he narrated the great exodusof Jews from the USSR, difficulties of absorption, the Bukharian quarter in Jerusalem etc.

KALONTAROV, YAKOV ISAAKOBICH (KALAM) (1868 – 1914, Samarkand), merchant of the 1-st guild, the member of settlement committee of Imperial bank,conducted jqint business with his brother Avrom, from 1910 – was independent in the Jewish quarter of Samarkand. Owned a caravan-shed with warehouse premises and several tens houses.

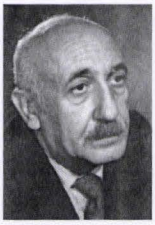
KALONTAROV, YAKUB ISKHAKOVICH (1903, Samarkand – 1987, Dushanbe). Linguist, historian, ethnographer, Teacher. In the 1920s, served as the director of the first Bukh.-Jewish school in Samarkand. In 1937, completed the post-graduate program at the Inst. of Language and Literature of the Uzbek branch at the AS of the USSR. An unrelated arrest interrupted his dissertation presentation. Between 1939-1940 – chief of local-Jewish section in Uzbek Res. Inst.of Language and Literature. From August 1940, worked as a sen. researcher in the Tajik Sci. Res. Inst. of Schools, later the Institute of Language and Literature at Taj. Branch of AS of the USSR – chief of Dictionary section, than Academic secretary of the Committee on Terminology at the Presidium of the AS of Taj. Between 1942-1944, served in the ranks of the Red Army. Author of school textbooks, including the first textbook in the Bukh.-Jewish language; several two-language and terminology dictionaries, and research works on lexicography, history and ethnography of Bukh. Jews.: "Orthographic Dictionary of the Local-Jewish Language" (Tashkent, 1939), "Central Asian Jews" (Moscow, 1963), posthumously "A Brief Tajik-Russian Dictionary" (Dushanbe, 1988), "Wisdom of Three Nations" (part 1 - Dushanbe, 1989, part 2 - New York, 2002). "New Tajik-Russian Dictionary", and "New Russian-Tajik Dictionary" (2007, 2008, Dushanbe). Received state awards.

KALONTAROVA, MALIKA (MAZOL) YUSHUVAYEVNA (1950, Samarkand). Dancer. People's Actress of Tajikistan (1976) and of the USSR (1984), laureate of the A. Rudaki Prize (1974). Graduated from Choreographical School of Igor Moiseyev (Moscow), and the dept't of choreography at the Taj. State Inst. of Arts. On the stage since 1964. Worked in the Tajik ensemble "Lola". She set dances "Women mountains of Tajikistan" and the wedding. She won the creativity many countries. Filmed in the movies. Starring in the film "Bride and Groom", "Hurricane in the valley", etc. Supervisor of the ethnic dance ensemble of the USSR Igor Moiseyev called her an "Eastern wonder". Made a revolution in the field of eastern ethnic dancing. Immigrated to the US in 1993. In New York founded the dance school "School of Malika". Successfully performed in cities around the US.

KANDIN ARON ben MOSHE (1822, Bukhara – 1909, Jerusalem). Public figure. He invented fading-resistant paint for silk. Elected head of the Bukh. Jewish community of Bukhara, and engaged in charity. Falsely accused in embezzlement of public funds and sentenced to death, which was replaced by the compulsory acceptance of Islam. He was nominated treasurer of the emirate. At the age of 64, visited the land of Israel. On returning, he was accepted by the Russian emperor, Alexander III, and received Russian citizenship. In 1888, he returned to Eretz Israel and returned to Judaism. He settled in old Yaffa, where he constructed a synagogue, and houses for the aged and orphans. He headed of the Bukh.-Jewish community and held this position till the end of his life.

KANDHOROV, BORIS IOSIFOVICH (1945, Samarkand). Financier. Public figure. Graduated from Sam.Inst. National Economy (1966). In 1980-1993 – Sen. merchandise in the Republican office "Tadzhtekstiltorg". Since 1993 in the United States (Los Angeles), since 2003 in New York. Vice president of the BJCC in New York (since 2011). Vice President WCBJ (since 2011).

KANDINOV, LEV PINKHASOVICH (1932, Ferghana – 2007, New York). Journalist. Graduated in philology from the Taj. State University(1955). Between 1954-1963 – headed the department of newspapers "Komsomolets of Tajikistan" and "Communist Tajikistan", as well as the



journal "Tajikistan". Between 1963-1974 and 1982-1993 – aide, headed the apparatus of secretariat at the Chairman of the Council of Ministers of TajSSR. Between 1974-1982 – chief editor at the film studio "Tajikfilm". Author of a collection of tales and stories "Memory" and "Given Eternally". Translated to Russian 36 creative works of known writers of Tajikistan. Member of creative Unions of the USSR: journalists (1959), writers (1965), cinematographers (1976). Received state awards, Certificates of Merit. Immigrated to the US in 1993. Editor of the magazine "Nadezhda" ("Hope").

KANDINOV, VELIYAM MOISEYEVICH (1938, Tashkent). Sociologist, D.Sc. in Philosophy (1983). Graduated from TashFEI (1960). Chairnan of the philosophy div. at the Tash. State Economic University (1983-1994). From 1984 – professor. Immigrated to the US in 1994. Author of more than 100 scientific works, and series of books and publications in CIS and the US: "Person in the Administrative System of the Quality of Labor" (1982), "Russian Immigration: Bukharian Jews in America", in the Russian and English langs. (1996), "Yaffa" (2001), "Ari Suleymanov: Life of heritage" (2002), "Thorny Road to the American Dream (Psychological etude)" (2007) in the English and Russian languages. Editor of the magazine "Beth Gavriel" (from 2001).

KANDOV, BORIS EFRAIMOVICH (1948, Dushanbe). Public figure. Graduated from the Artistic Jewelry College in Yerevan in the specialization "Artist of Metals." Immigrated to the US in 1987. A partner in the limousine company "Prime Time Transportation" and the investment firm APIC. Member of the Vaad of the Bukh. Jewish Center of New York (1992-2004), founder of the newspaper "Bukh.-Jewish World" (1996-2001). Between 1999 and 2002 – president of the Congress of the Bukh. Jews (CBJ) of the USA and Canada. Appointed in 2003 as the acting president of the BJC of the US, and up to 2005 – chairman of the Construction Committee on construction of new building of the BJC in New York, which was completed in 2005. In 2005 – was appointed as the president of the Bukh. Jewish Center of New York and the CBJ of the USA and Canada. In 2nd Convent of CBJ was elected as its presidet (2010), then retired from the position of the President of the BJC in New York. With A.Yakubov, compiled the books "Defended the Peace" (2005), "From the pages of "Bukh.-Jewish World" newspaper" in two volumes (2008), "Time to live and time

to create" (2009). Person of the Year 2014 according to the BJWC.

KANDOV, DAVID-BORIS HANANIELOVICH (1946, Samarkand). Businessman, philanthropist, public figure. Graduated from Sam. State Univ (1969). Repatriated to Israel in 1972, in 1973 moved to Vienna, Austria. In 1979, created the company "Agrotec", occupying export-import operations with CIS countries. Awarded the Uzbek "Dustlik" order of the 1st degree. President of the Association of Jewish Communities of Uzbekistan, Chairman of the World Congress of Bukh. Jews, member of Arthur Schneier's fund (US). The fund is used for religious activities, and cultural reconciliation.

KANDOV, ESON (ISAAC) ILYICH (1941, Tashkent). Variety singer, Teacher. Honored Artist of Uzbekistan (1974), winner of the International festival in Sopot, (Poland, 1973). Graduated from the Tash. Conservatory(1964). Soloist of the state variety orchestra of Uzbekistan, music hall and ensembles "Yalla" and "Navo". In the repertoir – songs of Uzbek and Soviet composers, and songs of nations of the world. Went on tour throughout the USSR and Europe. Recorded a few disks. Repatriated to Israel in 1991.

KATANOV, BORIS ISAKOVICH (1928, Khatyrchinsky area, Sam. Region – 2008, New York). Attorney, legal adviser. Graduated from Tash. Law School (1949). Chairman of the Regional Court of Leninabad (1951-1962). From 1962 – deputy manager of the investigation part at the office of the public Prosecutor of the UzSSR, then for 27 years – Public Prosecutor in the Investigative Administration of the Tashk. Regional Prosecution, manager of the department on supervision for the consideration of criminal cases in courts. Member of the board of the regional prosecution. Received state awards. Immigrated to the US in 1994.

KATANOV, EDUARD MIKHAYLOVICH (1940, Bukhara). Economist, PhD in Economic (1971), docent (1975), journalist. Graduated in geography from Tash. State University (1962). Taught in TashPI, Tash. Automobile Road Inst., Tash. Electronic Communications Inst. Auther of 40 scientific works. The first president of the Cultural Center of Bukh. Jews of Uzbekistan (1990-1992). Immigrated to the USA in 1993. From 1996 – chief editor of the magazine "Nadezhda" ("Hope"). Author of the books "A Hopeful

Person is Strong" (1999), and "Do not Leave Me, Hope" (2006).

KATANOV, VLADIMIR RAKHMINOVICH (1965, Margilan). A businessman, social activist and philanthropist. He graduated from the Commercial College (1986). He was engaged in business. Since 1993 in the US. The owner of several jewelry stores in New York. President of the Foundation "Margilan" since 2010. He helps the poor, synagogue and community organizations. The sponsor of the book " Bukharian Jews of Fergana Valley " (2015).

KATAYEV, ALBERT YAKUBOVICH (1946, Dushanbe). Public fi gure. Graduated from the Sam. Coop. Inst (1971). Supervisor of the series of enterprises in Dushanbe. Immigrated to the USA in 1988, president of the Coalition of Bukh. Jews in New York. Publisher of the newspaper "Jewish Light" (2005-2006).

KATAYEV, BORIS ABRAMOVICH (1944, Kattakurgan). Producer. Graduated from the film production program at Taj. State Inst. of Arts (1972). In 1972-1980 – producer of Tajik television, deputy director of the State Philharmonic in Dushanbe. Immigrated to the US in 1990. Producer of the series of television films and performances. He carried out the production of the performance "Singer of His Excellency" (1999), and the film "Tajikistan in our Hearts" (2001). Honorary title of Excellent Culture to 2004 of Tajikistan and Excellent Radio and Television of Tajikistan 2016.

KATAYEV, BORUKHAY BENYAMINOVICH (1911, Kattakurgan – 1965, Kattakurgan). Teacher. Graduated from Inpros (1930) and in geography from SamSPI, for more than 20 years, served as a school director, taught geography. Participant of WW II. He was awarded the Order of Lenin and medals. His name appears on the street where he lived, and the home where he lived has a memorial plaque with a portrait in his honor.

KATAYEV, ISKHAK MEYEROVICH (1926, Karmana – 2006, New York). Singer, performer and expert of shashmaqom. Honored Actor of Uzbekistan (1979). Graduated in history from SamSPI (1945) and the law school at CASU (1950). Soloist in an ensemble of maqomists for the State TV-Radio of Uzbekistan. There are his phonograph records. Went on tour in

Europe, Asia, and the US. Immigrated to the US in 1993.

KATAYEV, SIMKHO ISKIYAYEVICH (1949, Leninabad). Musician, Master chess. Graduated from the Taj. State Inst. of Arts (1974). Contrabassist at the symphonic orchestra. Participant of many tournaments in Tajikistan and other republics of the USSR . Repeated champion of Tajikistan. Repatriated to Israel in 1993. Participates in international tournaments.

KATAYEVA, TAMARA PINKHASOVNA (1947, Samarkand) Concert singer, prize winner of Lenin Komsomol (1974). Soloist in the "Gul'shan" ensemble of the Taj. Radio and Television (1969-1978) and "Maqom" (New York). Performed songs of composers of Tajikistan and Uzbekistan, peoples of the East and Bukh.-Jewish national songs. Participated in the performances "Singer of His Excellency", "Khostgori" and "One Bedroom Apartment". Recorded a few CDs. Immigrated to the US in 1990. Honorary title of Excellent Culture to 2004 of Tajikistan and Excellent Radio and Television of Tajikistan 2016.

KAYKOV, ABRAM YUNAYEVICH (1937, Samarkand - 2002, Israel). Power Engineer, public figure. Graduated in energetics from the Central Asian Polytech. Inst (1960). Engineer-electrician on various enterprises in Tashkent. Repatriated to Israel in 1972. Worked as an engineer in the "Hevrat Hashmal" electric company. From 1976, member of the "Avoda" (Labor) party, was elected as a member of the Central Committee. Vice-president "Brit Yotzei Bukhara" ("Union of Jews from Bukhara in Israel", 1972-2002). One of the founders of the Bukh.-Jewish Musical-Dramatic Theater in Israel. Stood by the sources of the creation of the newspaper "Bukharskaya Gazeta", was the first chairman of the social council and a member of the editorial council of this newspaper.

KAYKOV, GRIGORIY MIKHAYLOVICH (1955, Tashkent). Artist -designer, portrait studio photographer. Graduated from an Art Technical College. Operated a photo laboratory in a facility. In 1977 assistant camera operator at "Uzbekfilm". Immigrated to the USA in 1991. In 1991 founded and created a Studio "Kaykov Media". In 1994 became a director and a camera operator on Queens Public TV for Bukharian Jewish community. Author of many films and videos. Promotes arts and culture of the Bukharian Jews of

America on TV.

KAYKOV, HISKIYAH ABAYEVICH (1903, Samarkand – 1966, Samarkand). Religious figure. Studied with the emissary of Rebbe Yosef-Itzhak Schneerson of Jerusalem - rabbi Shlomo-Levy Eliezerov. Spiritual instructor and chief rabbi of the Samarkand community, Gumbaz synagogue. Trained and educated a whole generation of rabbis. For his active religious activity, he was put on trial three times: in 1933, 1938, 1951. Was equally close to all Jewish groups: Mountain Jews, Iranian, Polish, and Russian Jews, who lived in Samarkand.

KAYKOV, ROMAN GRIGORYEVICH (1978 , Tashkent). Since 1991 in the United States. He graduated from NYU and St. Johns Univ. Director of photography. Public figure. As a student, participated as a cameraman in American feature films "Funny Valentine", "Teddy bear – blue eyes", "School of law." Together with director-producer – screenwriter and author, People's Artist of Turkmenistan Ben Isakov were created films "Ilyas Bowl", "Shoista – scene, song, applause, life." Co-created more than 40 documentaries. With director Boris Kataev released movies "Tajikistan in our hearts" and "Congress unites us". Since 2013, President of the Foundation "Tashkent".

KAYKOV, URIEL (PULAT) NERIYAYEVICH (1939, Tashkent). Engineer, businessman. Graduated from Tash. Agr. Inst (1962), in absentia – Leningr. Wood-Tech. Academy (1965). In 1963-1973 – chief engineer, director of the series of large furniture production association in Uzbekistan. In 1976-1987 – manager of the State Forest Inspection of Central Asia and Transcaucasia of the State Logistics Committee of the USSR, in 1987-1992 – deputy minister of timber and Wood-related industries of the UzSSR, in 1993-1998 – director of Russian-American businesses and a series of the companies in Moscow. Received state awards. Immigrated to the US in 1998. The sponsor of edition of books: "Bukharian Jews (essay)" (in Russian and English, 2010) , "Bukharian Jews. Who is who" (in Russian and English, 2011). His life and work is devoted the book "Trials contrary" by A.Yakubov (2012).

KAYLAKOV, ALEKSEY MALKIELOVICH (1939, Bukhara). Med. Doctor, PhD (1984). Honored Doctor of Uzbekistan (1998). Graduated from Sam.Med.School (1962). Chief of the depart. of the Bukh. regional endo-

crinology clinic, associate professor (docent), Chairman of the hospital therapy depart. at Bukhara Med. School. (1993-1997). Author of 68 scientific works, and the monograph "Non-sugar Diabetes" (1995). Author of aphorisms and sci.-popular papers on medicine. Immigrated to the US in 2001. Member of Editorial Council of the magazine "Hope". Assisted in the preparation of the publication "Bukharian Jews. Encyclopedic Reference" (2008).

KAYLAKOV, DAVID YAKOVLEVICH (1870, Bukhara – 1942, Siberia). Educator, translator, first teacher of the Russian language among Bukh. Jews. Studied at courses taken in St. Petersburg. Organized a school in Bukhara, where he taught Bukh. Jewish children along with Jewish grammar and the Russian language. Author of the first brief trilingual dictionary: Bukh.-Jewish. - Hebrew-Russian published in 1907 in Jerusalem. Translator of the "Comedy of Errors" and "Romeo and Juliet" by W. Shakespeare (1903). In 1937, was accused of zionist activities, subjected to repression, and died in 1942 in the GULAG camps. In 1959, his reputation was exonerated. One of the streets in Bukhara carries his name.

KAZIYEV, MIKHAIL ZAVULUNOVICH (1907, Chinaz – 1974, Tashkent). Agrochemist. D.Sc. in Agr (1972), professor (1973). Graduated from Tash. Agricultural Inst (1933). Between 1933 and 1972: instructor, docent, professor, chairman of the agrochemistry dept. at Tash. Agr. Inst. Supervised 4 D.Sc. and 40 PhD. The author of 100 scientific papers, and 4 monographs: "Nitrogen in Life of The Cotton Plants Crop Rotation" (1960), "Potassium and Life of the Plants" (1969), "Dose and Correlation of Nitrogen, Phosphoric, Potash Fertilisers, and Microelements Under Cotton Plant – of Crop Rotation" (1971). Developed an outline of the introduction of nitrogen-phosphorus fertilizers under cotton.

KAZIYEV, SEMYON MOSHAKHOVICH (1935, Tashkent - 2014, New York). Soil scientist, PhD Agr (1970). Graduated from Tash. Agr. Inst (1959). From 1960, in the Inst. of the Microbiology at the AS of the UzSSR (from 1970 – Sen. researcher, from 1975 – headed the laboratory). Immigrated to the US in 1992.

KAZIYEV, STEVEN (VYACHESLAV) DAVYDOVICH (1969, Tashkent). Financier, businessman, philanthropist, patron of the arts. Immigrated

to the US in 1978. Graduated from Ezra Academy yeshiva, graduated in economics and history from Queens College. Worked at the Cosmopolitan Mortgage Co., in the "Empire Bank of America" and "Country Wide Home Bank". In 1996, created the "Centex Capital Corp," and heads it. Sponsor of the books "A History and Culture of the Bukharian Jews" (2007), "Bukharian Jews. Encyclopedic Reference"(2008).

KHAIMCHAYEV, YAKOV SAMUILOVICH (1930, Samarkand – 1986, Moscow). Doctor. Urologist, PhD (1968). Graduated from the 1st Mos. Med.School (1952). Chief the urology div. of the Moscow city hospital # 1 (1961-1986).

KHAIMOV, ARI KHAIMOVICH (1904, Shahrisabz – 1984, Shahrisabz). Public figure. Graduated from the Central Asian Communist Univ (1922). Chairman of a collective farm; chairman of the city executive committee; chairman of the Regional Consumers Union. Was expelled from the Communist Party, subjected to repression, subsequently exonerated of wrongdoing. President of the Bukh.-Jewish community of Shahrisabz (1964-1984). Received the Order of Lenin and Order of the October Revolution. One of the streets in the city of Shahrisabz is named after him.

KHAIMOV, EFRAIM DAVIDOVICH (1905, Samarkand – 1982, Moscow). Administrator. Employee of the Revolutionary Committee of Bukhara, conducted a land-water reform program. Member of the board of the collective farm "Mihnat". In 1937, was subjected to repression, in 1940 was released. Participant of WW II, Received state awards. Between 1945-1950 – the representative of Ministry of tank industry in Central Asia. Between 1950-1955 – in the system of producers' cooperation "Uzpromsovet". Moved to Moscow in 1955. Representative of Uzbekistan at the All-Union Exhibition of National Economy Achivements. From 1970 headed the Bukh. Jewish community of Moscow.

KHAIMOV, HILLEL MENAHEMOVICH (pseudonym HILELI BUKHORI) (1967, Bukhara). Rabbi. Public fi - ure, writer. Repatriated to Israel in 1977. Graduated from the "Shaarei Zion" yeshiva (1992). Serves as a rabbi in Ramleh. In 1993 organized the "Olami" party with Amnon Cohen. In 1992-2002 published a series of books: "Ateret Menahem",

"Kevod Shabbat", "Sidur", "Siduri Mukammal", "Khagodo Shel Pesah", "Tehilim". Wrote verses under the alias of Hileli Bukhori. Between 1992-1994, served as the chief editor of the magazine "Mash'al". From 1997 – editor of the Bukh.-Jewish section of the magazine "Alanga" ("Flame"). In 1993-2001 – chief editor and the director of the newspaper "Haftanoma" ("Weekly Magazine"). In 1996-2000 – the director of one of the "Shaarei Zion" yeshivas. Between 1999-2001 – the chief of the organization "Bekhorei Israel" in Tel Aviv. Serves as the chief secretary to the rabbinate of the Bukh.-Jewish communities.

KHAIMOV, SAADI YAKUBOVICH (1957, Leninabad). Singer, performer of traditional music and songs of eastern peoples. Teacher. Graduated from Taj. State Inst. of Arts (1979). Repatriated to Israel in 1993. Teaches at the Bar Ilan Univ.

KHAIMOV, YAKUB HAIMOVICH (1909, Kokand – 1998, Tashkent). Writer, journalist. Honored Worker of the Culture of the UzSSR (1972). Member of the Writers Union of the USSR. Graduated from Inpros (1925). Wrote in the Russian, Uzbek, and Bukh.-Jewish languages. His play "Najot" ("Deliverance") was performed in Uzbekistan in the 1930s. Published more than 20 books – plays, novels, stories, including "Hayot va Mamot" ("Life and Death", 1965), "Levicha – Hofizi Buzurg" ("Levicha – The Great Singer", 1975), "Badarga" ("Exile"), "Durdona" ("Pearls", 1976), "Sadokat" ("Fidelity", 1982) etc. For many years worked in the newspaper "Bairoqi Mihnat".

KHAIMOVA MIKHAL (MIKHALI KARKIGI) (1888, Kerki - 1987, Tashkent) Sozanda (court singer). Singer, performed in ethnic music. Court singler for Eshon Oyim Khalilhon, the mother of the emir of Bukhara, Alim Khan.

KHAKHAMOV, YAKOV HAYEVICH (1941, Tashkent). Bass, winner vocalists' competition. Graduated from Tash. Conservatory(1968). Soloist at the A. Navoi Uz. State Academic Theater of Opera and Ballet (1968-1991). Career highlights: Miller ("Mermaid" by A. Dargomyzhsky), Great Inquisitor ("Don Carlos" by G.Verdi), Don Bartolo and Don Basilio ("Barber of Seville" by G.Rossini), Mingboshi ("Buran" by M.Ashrafi and

S.Vasilenko), Khaidarota ("Oy-Jamol" by R. Khamrayev), etc. Immigrated to the US in 1991.

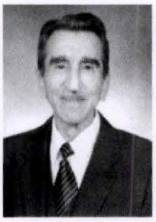
KHAKHAMOV, YAKUB RAFAELOVICH (pseudonym RAHIB) (1905, Bukhara – 1982, Tashkent). Educator, linguist, PhD Ed (1953). Graduated in history from Kokand SPI (1938). Senior instructor, docent (1955) of the Taj. language dept. at TajSPI (1940-1979). Author of 45 scientific works, and series of textbooks and teaching manuals, including on the grammar of the Taj. and Bukh.-Jewish languages. Wrote poems in the Bukh. Jewish language.

KHANIMOV, ILYAVU ILAZAROVICH (1906 - 1969, Samarkand). Administrator, public figure. Graduated from the Highest Party School (1938). The first secretary in the regional committee of the party of Jambai, Samarkand (1939-1941), Narpai (1941-1944) and Bulungur (1948-1952) areas of the Samarkand Region, Siab area of Samarkand (1944-1948). Director of the Sam. City Food Trade, macaroni factory, chairman of the collective farm of Gallya-Aral area of the Samarkand region (up to 1939). Deputy of the Siab Local Council in the city of Samarkand. Promoted expansion and improvement of the area of the Bukh.-Jewish cemetery of Samarkand. Initiator and organizer of the Bukh.-Jewish club in the Eastern Quarter. A street in Samarkand carries his name.

KHANIMOVA-LEVITINA, SVETLANA BORISOVNA (1950, Samarkand). Public figure, business-woman. Repatriated to Israel in 1972, moved to the US in 1974. Graduated from the Tel Aviv Univ (1973), Touro College in New York (1977), C.W. Post University in Long Island (1985). President of "World Women Immigrants. Inc." and "Arlann Enterprise", manager of the "Maqom" ensemble, director of the Bukh.-Jewish theater "Renaissance"(from 2010). Deputy Chief Editor of the magazine "Hope" (2013). Engages in philanthropic activities.

KHODJAEV (COHEN), IGOR MIKHAYLOVICH (1965, Turkestan). Medical neuropathologist and philanthropist. He graduated from the Andijan Medical School (1988). Neuropathologist of the clinic at Andijan Medical School, assistant of the dept. nervous diseases (1988 – 1993). Author of scientific articles.

In the United States since 1993. He has a license and certificate of the American doctor MD, doctor of the highest category, working in his own medical offic (2003). The sponsor of the book "Bukharian Jews of Fergana Valley" (2015).



KHODJAEV, MIKHAIL SOLOMONOVICH (1936, Turkestan – 2014, New York). Engineer-constructor, administrator, public figure and philanthropist. He graduated from the Central Asian Polytechnic Institute. Since 1960 in Andijan: the chief engineer of the construction Trust "Mirgalimsaysvinetsstroy" (1960-1973), the chief engineer of the construction Trust # 162 of the Ministry of Construction of the UzSSR (1973-1991), Vice President of Design Association, the main developer of the project (1991-1993). Honored Innovator of the UzSSR (1980). Honored Engineer of the UzSSR (1984). State's awards. Order of "Labor Red Banner" (1981). In the United States since 1993. He worked as a real estate agent.

KHOJAINOV, IOSEF TALMUDI ha-COHEN (1848, Bukhara – 1924, Jerusalem). Rabbi. Received a religious education in Bukhara. Moved to Samarkand in 1882, became the chief spiritual by the instructor of "native Jews" of Samarkand, opened the yeshiva "Ben Kurat Yosef"in his house. The yeshiva graduates received the "rishut" diploma. Many of them became well-known rabbis. Provided material assistance in the creation of the Bukh.-Jewish Quarter in Jerusalem. Moved to Jerusalem in 1922.

KHOJAYI BUKHORI (exact name, date of birth and death remain unknown). Lived and worked in CA during the 16th-17th centuries. Author of the poems "Daniel-Nama" ("Book of Daniel", 1606) which was popular. The work consisted of 2175 couplets. A defective copy made in the beginning 19th century reached the modern generations. The poem is considered to be the most successful of all the Jewish-Persian poetry products devoted to the prophet Daniel.

KHUDAYDATOV, ILYA SIONOVICH (1936, Samarkand). Doctor, PhD Med (1967), academician Russian Academy of Medical-Technical Sciences. (1996) Graduated from the 1st Mos. Medical School (1961). Sen. researcher (1970), at the Inst. of Traumatology and Orthopedics (Moscow, 1964-1991). Author about 200 scientifi works. Expert at the State Duma of Russia (1996-1999). Immigrated to the US in 2001.

KHUDAYDATOV, RAFAEL NIYAZOVICH (1898, Bukhara – 1988, Jerusalem) Public figure. Has received religious formation(education). Since 1930 years was connected to movement of the Lyubavich's Chassid. The chairman of the Jewish collective farm in the Samarkand region (1932-1935). In 1937 was exposed to repressive action. The director of a wine-vodka factory (1939-1943). In 1942-1945 helped a plenty of the evacuated Jews. Has organized in Samarkand underground religious school. With 1991 in Israel. Co-organizer the yeshiva in Israel.

KHUDAYDATOV, SION NIYAZOVICH (1911, Kokand - 1984, Moscow). Teacher. Received an education in architecture. Veteran of WW II. Received state awards. Moved to Moscow in 1929. Director of a series of enterprises and pavilions of Uzbekistan at the All-Union Exhib. Achievements of the National Econ.

KIMYAGAROV, AMNUN MOSHEYEVICH (1943, Samarkand). Engineer-technologist. PhD in Tech. Sci (1973). Graduated in engineering-technology from the Sam. Coop. Inst (1966). Docent (1981) chairman of the dept. (1982) of equipment of public catering enterprises at this Inst. Author of 125 scientifi articles, teaching development, inventions and the monograph "Technical Thermodynamics of Active Installation on Production" (1990). Inventor of the USSR (1987). Published the book "Kitchen and the Way of Life of Bukh. Jews." (2001), "Classical and cooking traditions of Bukharian Jews" (2010, in English), "Anglo-Russian-Bukharian Jewish Dictionary" (2010). Co-author of "Banner Tide merchants - Bukharian Jews" (2013) and "Journey to the Past and Present" (2011). One of the organizers and members of the editorial board of Bukharian Jewish newspaper "Shofar" in Samarkand. Since 1993 in the United States. President of the American branch of the International Academy for Technology Development (2006).

KIMYAGAROV, BENSION ARIYEVICH (BORIS ALEXEYEVICH) (1920, Samarkand – 1979, Dushanbe). Film director, screenwriter. Honored Worker of the Arts (1957) and People's Artist (1960) of TajSSR. Graduated from the Kokand Pedagog. Technical School (1937) and Director's Dept. at the All-Union State Inst. of Cinematography (1939-1944). Created

13 artistic films. Among them: "Fate of a Poet" (1959), Masterpieces on the basis of "Shah-nama" by A. Firdousi: "Legend of Rustam" (1970), "Rustam and Sukhrob" (1971), "Legend of Siyavush" (1976). Member of the Cinematographers Union of the USSR (1957-1979). The first secretary of the Board of the Cinematographers Union of Tajikistan (1962-1979). Owner of the bronze medal and Certificate of Honor of the Intern. Film Festival (Venice, 1946), "Gold Eagle" of The Second International Film Festival of Asia and Africa. Laureate of the Rudaki State Prize of TajSSR (1972) and the State Prize of the USSR (1952). Received the order of "The Red Banner of Labour", three orders "Sign of Honor" et al. State awards. The House of Cinema in Dushanbe bears his name.

KIMYAGAROV, MORDEKHAY MEYEROVICH (1954, Dushanbe). Historian, educator, public figure, actor. Graduated in history from DushSPI (1990). Repatriated to Israel in 1993. Organizer and director of the Bukh. Jewish History Museum in Israel. Founded the folk music group "May" (karnaists, surnaists, and doirists, etc).

KIMYAGAROV, ZALMON ABAYEVICH (1922, Samarkand – 1978, Samarkand). Teacher. Graduated in mathematics from TajSPI (1942). Participant of WW II, recei ved awards for wartime service. From 1951, during 27 years was director of school № 26 in Samarkand. Leader of the local Bukh.-Jewish community. On the school building, there is a memorial panel with his portrait.

KOLDANOV, NATANIEL ABAYEVICH (1898, Samarkand – 1979, Samarkand). Mathematician. Teacher-methodologist. Graduated in phys.-math from SamSPI (1939). Taught in the schools of Samarkand. Director of the evening school for young workers. Author of research works on teaching mathematics in schools.

KOPTIEV, ILYA GAVRIELOVICH (1955, Dushanbe). Businessman, philanthropist, patron of the arts. Repatriated to Israel in 1973; moved to Vienna, Austria in 1974; and from 1981 – in the US. Graduated from the Austrian Jewelry Academy. President of "Gabriel Refining" Co. (from 1979). From 1997 – presid. of the Bukh.-Jewish synag. "Beth Gavriel" in New York.

KUINOVA (KOENOVA) FATIMA NISANOVNA (1926, Samarkand). Singer, performer of folk music. Honored Actress of Tajikistan (1948), winner of a competition in the US (1992). Graduated from Taj. Musical College (1958). From 1943 – in the ensemble of the Taj. Radio Committee, and then – soloist in the ensemble of rubabists. Immigrated to the US in 1981. From 1982 acted with the "Shashmaqom" ensemble in various US states.

KULANGIYEV, MARKIEL GAVRILOVICH (1917, Samarkand - 2015, New York). Engineer-Irrigator. Honored Engineer of the UzSSR (1983). Graduated from Sam. Irrigational Technical School (1933) and Tash. Inst. of Mechanization and Irrigation of Agr. (1941). Participated and supervised the construction of many channels and reservoirs in Uzbekistan, Kirghizstan, and Karakalpakistan. Chief specialist of the Engineering Design Inst. "Uzgiprovodkhoz", member of the Scientific Council of the State Planning Commitee of the USSR. Participated in a series of international conferences. His labor is included in the 4-volume "History of the Development of Irrigation of Uzbekistan", and his name appears in the Uzbek Soviet Encyclopedia. Received state awards. Immigrated to the US in 1992.

KURAEV, YUNATAN IOSIFKHAIMOVICH (KORGAR) (1908, Tashkent – 1985, Tashkent). Journalist, poet, member of the Writers Union of the USSR. Honored Worker of Culture of the UzSSR (1973). Studied at the "Pravda" All-Union Inst. of Journalism. From 1932 – headed a mass sector newspaper, in 1934-1936 – deputy manager of the printing-houses of the newspaper "Bairoqi Mihnat", Executive secretary and headed the production department, deputy editor. From 1938 – editor of the magazine "Adabiyoti Soveti". Participant of WW II. From 1946 – executive editor of Tajik. music broadcasting, cooperated with editing the military newspaper "Frunzevets". From 1949 to 1958 – in the political department of the Turkestan Military District, in the newspaper "Uzbekistoni Surkh". Author of 20 verses books in the Bukh.-Jewish language: "Fruits of October" (1931), "Banner of Victory" (1937), "Happy Life" (1938), poems "10 Years" (1934), "Khujum" (1937), "Repentance" (1937), "Voice from the Tomb" (1937), "Attack" (1937), "Deputy" (1937). In 1978, published in the Uzbeк language, the collection of the verses "Ozod Vatanim Bor" ("I Sing Glory to the Homeland") et al. From 1977 – in Iranian editing of the broadcasting to foreign countries of the State Committee on the TV and Radio of

Uzbekistan. Received state awards. About him dedicated the book "Shot down on takeoff" by G.Kuraev (2008).

KURAEVA, ZINAIDA MIKHAYLOVNA (1910, Kokand – 1947, Kokand). Graduated from Teacher's Inst. in Bukhara (1939). Worked in sewing at the Knitting Factory in the city of Bukhara. The first Bukh. Jew elected as a member of the Supreme Council of the USSR at the 1st convocation (1936-1946). Secretary of the district party committee of one of the areas of the Bukhara region.

KUSAYEV, IOSIF GAVRIELOVICH (1953, Kerki). Economist. D.Sc. in Econ (1989). Graduated in mathematics from the Sam. State Univ (1975). Sen. researcher at the Inst. of Economics of the USSR (1989-1990). Immigrated to the US in 1999.

LEVAEV (LEVIEV), LEV AVNEROVICH (1956, Tashkent). Prominent businessman, philanthropist, patron of the arts. Was repatriated to Israel in 1972. After his service in Army of a Defense of Israel (1973-77) has opened diamond grinding workshop. To middle 1980 – one of the largest businessmen of Israel in sphere of processing of industrial diamonds, diamond cut and trade in brilliants. Then became the owner and Chairman of the Council of directors holding "Africa-Israel". Holding «Leviev Group» belongs to the largest deposits of diamonds in Angola, Namibia, South Africa. L. Leviev is also involved in real estate, construction, telecommunication subscriptions, tourism, energy and hotels in Israel and other countries. Structures owned by Leviev cutting and polishing company "Kama - Crystal" in Perm , "Ruiz-Diamond" and jewelry factory in Moscow and several other enterprises and companies in Kazakhstan – 60 % of the shares Vasilkov's Mining and Processing Plant; in Armenia – Yerevan factory cut diamond "Crystal." Owner of several construction companies in Israel and abroad, as well as co-owner of the fuel "Alon " (USA) . Leviev group belongs to a Russian 9th Channel TV Israel. Founder and successful leader «LLD Co», having world fame. President of the World Congress of Bukh. Jews and Federation of Jewish Organizations of Russia and CIS. Greatly helps in the consolidation of Jewish communities all over the world. From personal means, finances charity funds "Or-Avner" and "Or-Hana", Chabad movement programs, funds yeshivas, builds synagogues, publishes Jewish books, journals and newspapers, assists the needy. Founder of the

Queens Gymnasia grammar school in New York, where he entirely finances tuition for more than 800 students. Chairman of the Guardian's Council of the Bukh. Jewish Center in the US. For the construction of this Center, he contributed $1 million. Since 1972, is in Israel.

LEVAEVA (ELIZAROVA), OLGA YURYEVNA (1959, Tashkent). Visible public figure – the chief of the religious women's movement. Heads Women's Forum in the World Congress of Bukh. Jews. Intellectual chief of the wide network of schools "Or Hana" in Israel and other countries. Holds meetings and conversations of moral-educational and religious nature of applicability to Jewish women in the life of the family and company. Together with spouse Lev Leviev, displays a great concern for the organization and execution of Jewish holidays in Israel and abroad. In 2004, awarded the title "Woman of the world". Has been living in Israel from 1972.

LEVIEV, AVNER ben ZAVULUN (1928, Samarkand – 1991, Israel). Businessman, philanthropist, religious activist. Adherent of the Chabad movement, promoted its implementation and development in Central Asia. Repatriated to Israel in 1972. Constructed a synagogue and kolel in Bnei Brak, where young rabbis were trained. Led religious shows on the "Kol Israel" radio. In many cities of Israel and other countries, synagogues are named in his honor. Funds "Hazon Avner" and "Or Avner", which became symbols of Jewish education, development, and charity.

LEVIEV, MANASHE (MANAS) BENYAMINOVICH (1912, Namangan – 1990, Tashkent). Composer. People's Artist of Uzbekistan (1972). Honored Worker of Arts of Uzbekistan (1962), winner of the Hamza State Prize. Member of the Composers Unions of Uzbekistan and the USSR. Participant of WW II. Graduated from the Composer Dept. of Len. Conservatory during its wartime stay in Tashkent (1943). His main compositions: ballet "Sukhail va Mehri" (based on the A. Navoi poem "Seven Planets", 1948), musical comedy "Oltin Kul" ("Gold Lake", 1948), "To whom is wedding, to whom is grief" (1962). "A liar wanted" (1970), "Immortality" (1982), 3 cantatas, symphonic suite to "20 Years of Uzbekistan", vocal-symphonic suites "Poem on Cotton" and "Bukhara During a Holiday", "Blossom My Uzbekistan" (1977) and suite "The Melodies of Uz-

bekistan" (1981) – composition for soloist, choir and orchestra of ethnic instruments, music for theatrical performances "Sherzod"and Gulshod" (1946), "Simurg" (1949), "Khamza" (1949), "Mirzo Ulugbeck" (1961) etc., films "I'm charmed by you" (1959) , "The Revitalizated Miniatures" (1971) etc., songs, and romances. Received the state awards.

LEVIEV, PYOTR YAKOVLEVICH (1915, Samarkand – 1989, Moscow). Epidemiologist, PhD Bio (1947). Graduated in biology from CASU (1936). Participant and disabled veteran of WW II. From 1948, Sen. researcher in the Taj. Sci. The chief of scientific expeditions in various regions of Taj. on prophylactics and treatment of infectious illnesses. Moved to Moscow in 1982.

LEVIEV, SHALOMO PINKHASOVICH (1938, Samarkand). Med. Doctor, PhD (1980). Graduated from Sam.Med. School (1962). In 1970-1981, chief of the div. of urgent surgery in the Tajik first aid station. In 1981-1989 – assistant of professor of the dept. of surgery at the dept. of advanced doctors at Taj.Med. School. Repatriated to Israel in 1989. Surgeon at the div. of the E.Wolfson hospital and the "Klalit" medical department.

LEVIEV, YAKOV MARKOVICH (1934, Samarkand) Engineer-technologist. Public figure. Graduated in engineering-technology from Sam. Coop. Inst (1959). Supervised trade enterprises in Samarkand. Co-author of the book "Tajik Cuisine" (1953). Author of the book "Popular Dishes and Drinks" (1966). Chairman of the Bukh.-Jewish Center of Samarkand (1992-1994). Immigrated to the US in 1994. Businessman, philanthropist.

LEVIEV, YAKOV PETROVICH (1947, Dushanbe). Engineer on electronic technique, public figure, businessman, philanthropist. Graduated from Mos. Inst. of Steel and Alloys (1971). Technical officer on Moscow enterprises. In 1990, created a publishing business in Moscow, engaged in the sale of provisions, petroleum derivatives, etc. necessary goods in Tajikistan. In 2001-2007 and with 2009 was the president of the CBJ of Russia at WCBJ. Lives in Moscow.

LEVIEV, ZAVULUN ISAKOVICH (1901, Samarkand – 1981, Israel). Scholar of Torah and Talmud. Accused of Zion-

ism, was internally exiled in 1950. Repat. to Israel in 1971.

LEVIEVA (MALLAYEVA), RENA ZALMANOVNA (1960, Samarkand). Public figure, businesswoman, philanthropist, first woman – member of the honorary presidium of the World Congress of Bukh. Jews, organizer of "Warm houses" ("Bayit Ham") for women of the Bukh.-Jewish communities in Israel. Repatriated to Israel in 1974. From 1981 to 2001, lived in Austria. In 1998, in Vienna published the book "Reports of a Daughter" in the Russian language with a translation in Hebrew. In 2001, retuned to live in Israel.

LODAYEV, AVRAAMKHAIM RAFAELOVICH (1905, Samarkand – 1987, Israel). Rabbi. Received a religious education. In Samarkand helped as a rabbi, mohel and shohet. In 1950, was arrested "for anti-soviet activities", released in 1953. Honorary kalontar of the Bukh.-Jewish community of the city. Repatriated to Israel in 1972. Engaged in trayning of the children in yeshivas, was the elected rabbi of the city of Netania. In 1999, his name was given to a new synagogue in Petah Tikva.

LODAYEV, ILYAHU AVRAAMKHAIMOVICH (1938, Samarkand). Doctor, philanthropist, public figure. Graduated in stomatology from Alma-Ata Med.School (1967). Chief of the stomat. div. at the city clinic in Samarkand. Repatriated to Israel in 1972. Chief of the stomat. div. at the Bat Yam clinic. Vice-president of "Brit Yotzei Bukhara" (from 1985). Built a synagogue in Petah Tikva (1999).

MAKSUMOV, ABRAM ISKHAKOVICH (1870, Kokand – 1921, Kokand). Businessman, merchant of the 2nd guild, public figure. Received a religious education. Founder of the Kokand synagogue.

MAKSUMOV, BENYAMIN SHAULOVICH (1885, Tashkent – 1978, Tashkent). Public figure. Participant of the First World War. From 1918, served for 40 years in the Internal Affairs Agency. In 1918-1924 accepted an active participation in the liquidation of the basmachi bands in Turkestan. Between 1930 and 1933, served as a member of the Central Executive Committee of Uzbekistan. Received the order of Lenin, and two orders of the Red Banner of Labor. His name appears in a mini-park on Mikhoel Tolmasov St. in Samarkand. In 1980, his bronze bust was installed in this park.

MAKSUMOVA, ZOYA IOSIFOVNA (1947, Dushanbe). Doctor, PhD Med (1980). Graduated from Taj.Med.School (1971). Assistant of professor at the div. of radiology at Taj. Med.School, Senior Researcher (from 1984 to 1989) at the Sci. Res. Inst. of gastroenterology at the AS of Tajikistan. Author of 40 scientific works. Immigrated to the US in 1989. Doctor, M.D. in New York. Publisher and chief editor of the Russian-language magazine "Women's World" (since 2000). President of the women's organization "Esther-ha-Malka".

MALAKOV, EZRO (IZRO) ASHEROVICH (1938, Shahrisabz). Singer-maqomist, educator, cantor, carrier of the religious musical tradition. Between 1976-1992, soloist in the "Shashmaqom" ensemble at the State TV-Radio of Uzbekistan. Performed more than 200 songs, published three great records. Immigrated to the US in 1992. Performed in many states and countries. For the first time in the world issued CDs with records of "Musical Folklore of Bukharian Jews", religious chants, disks (together with Ari Babakhanov) with musical records of 165 melody samples of religious chants and musical folklore of Bukh. Jews. Author of the book "Musical Treasury of Bukharian Jews" (2007). Teaches in the cantorial school of Bukh.-Jews at the "Bet Gavriel" synagogue. Sharpened and unified the regular nature of the Bukh. Jewish folklore music and chants. First time played music Tehillim, the Psalms of David. Person of the Year 2014 according to the BJWC.

MALAKOV, ROBERT IZRAYEVICH (1965, Shahrisabz) Graduated from Tashkent Medical School (1988). The doctor, philanthropist. The surgeon in Tashkent's hospitals. Since 1991 in the USA, New York, received Certific te of the American doctor, MD (1998). Doctor in own medical office. The sponsor of the edition of the books: «The Bukharian Jews. An encyclopedic reference» (Russian Ed. 2008, English Ed. 2010), «The Bukharian Jews» (on Russian and English, 2010). Man of Arts Bukharian Jews (2012).

MALAKOV, ROSHEL MIEROVICH (1965, Shahrisabz). Jeweler designer, businessman, philanthropist, patron of the arts. Graduated from a musical College in Shahrisabz (1978). Repatriated to Israel in 1979. Since 1989, has been living in

the US, New York. A jeweler designer, owner of a network of jewelry shops. A sponsor of the books: «Bukharian Jews. An Encyclopedic Reference» (Russian Ed. 2008, English Ed. 2010), «The Bukharian Jews» (in Russian and English, 2010), «Bukharian Jews. Who is who» (in Russian and English, 2011).

MALAYEV, ILYOVUMANI EFRAIMOVICH (ILYOS) (1936, Samarkand – 2008, New York). Musician, singer, poet, and playwright. Honored Artist (1980) of Uzbekistan, soloist at the orchestra of the Uzb. State TV-Radio. At the end of the 1980s, wrote muhamas to the poems of A. Navoi. Plenty of songs are set to his verses. Immigrated to the US in 1992. He issued three collections of the verses "Pleasure" (1994), "Devon" (1999), "Gazelle" (2003), "Ashor" (2006). Author of the drama in verses "Singer of his Excellency" (1998) on Levi Babakhanov. Performed in concerts in many countries. Member of the Bukh. Jewish Literature section within the Writers Union of Uzbekistan (since 1987), between 1991-1992, chairman of the section. Received the I. Mavashev Prize in 2005. Awarded by the World BJC in 2006.

MALLAYEV ALEX NERYAEVICH (1972, Samarkand). Military. Colonel. Since 1973 in Israel. He graduated from the school of Chabad in Tel Aviv, then technological school "Ort Sinhalese". Passed curses commanders and instructors. He graduated from the Univ. Ben-Gurion in "Engineering industry and government". Worked as the head of the plant combat armored vehicles. Currently – Head of the factory "Merkava ve Rakam". The plant is responsible for producing the most advanced battle tanks of the Israel Defense Forces. Participated in operation "Defensive Shield " and " Cast Lead" in Gaza.

MALLAYEV, NATAN MURADOVICH (1922, Tashkent – 1996, Tashkent). Philologist, D. Sc. Philol. (1967). Honored scientist of Uzbekistan (1970). Graduated in philology from TashSPI (1939). Professor (1968), for more than 30 years, managed the div. of Uzbek literature at TashSPI. He was scientific supervisor of more than 50 D.Sc. and PhD. Member of the Writers Union of Uzbekistan. Author of 300 scientific works, 30 books, including textbooks for schools and high schools. Repeatedly published the "History of Uzbek Literature up to the 17th Century" (1965). He was one of authors this textbook for students – philologists. Received state awards.

MAMON YOSEF MAAROVI ben MOSHE (YOSEF MAMON al MAGRIBI) (1741, Tetouan, Morocco – 1822, Bukhara). Rabbi. Lived among the Jews of Tzfat in Palestine. In 1793, arrived in Bukhara to collect donations for the community of Tzfat. At this time, there was nobody who was literate in religious literature. Jews were in the condition of religious ignorance. The rabbi remained in Bukhara. Replaced the Persian form of the liturgy to the Sephardic. Sent letters to Istanbul, Livorno, Vilna with request to send religious literature. Opened several "homlo" – initial religious schools of the heder type, later opened a yeshiva, in which they prepared rabbis, cantors, shohets, and mohels. Resumed contacts of Bukh. Jews with some world centers and Jewish Culture. In response, merchants from Bukhara began actively trading with Russia. Pilgrimages to Jerusalem also began. Currently, in the world there are more than 3000 of his descendants among Bukh. Jews.

MASIKHAYEV YAKOV YUNOVICH (1927, Ferghana). Ballet-master. Honored artist of Uzbekistan (1984). Graduated from Tash. choreographic college (1950). Was the chief ballet-master of the Ferghana Musical-Drama Theater. Producer of more than 100 performances and dances. Dancing collectives under his administration became competition winners. Prepared about 70 pupils to become masters of ballet and national dance. Repatriated to Israel in 1990. Artistic manager of an ethnic dance ensemble.

MATATOV, ABRAM AZARYAYEVICH (1932, Kattakurgan – 1977, Kattakurgan). Businessman, philantropist. Honored Worker of Trade of Uzbekistan (1973). Graduated from (1965) Sam. Coop. College . Between 1966 and 1991 – director of warehouse. Received state awards.

MATATOV, BORIS ABRAMOVICH (1952, Kattakurgan). Businessman, philantropist, patron of the arts, public figure. Manager, administrator. Graduated from Sam. Coop. Inst. (1975). Between 1975 and 1983, – deputy manager of the Kattakurgan Food Service Authority. Between 1983 and 1987, – director of the Mineral Waters Plant. Between 1987 and 1991, - chief of the Public Service Admistration. Repatriated to Israel in 1991, engaged in business. Since 1993 moved to the US. President of the Jewelry Company "Odelia".

MAVASHEV, ALBERT ROBERTOVICH (1975, Tashkent). Businessman, philantropist, and public figure. He has been in the US since 1991, and lives in New York. Owner of a network of jewelry shops in New York. Engaged in the charity work. He is a sponsor of the two editions of "Bukharian Jews. Encyclopedic Reference" (issued in Russian, 2008; issued in English, 2010), "Bukharian Jews. Who is who" (in Russian and English, 2011).

MAVASHEV, BORIS ZALMANOVICH (1939, Tashkent). Physicist-seismologist, PhD(1973). Graduated in physics from TashSPI (1962). Opened geochemical radon earthquake detectors. Author 70 scientific works. Sen. researcher (1979), headed the dept. at the Inst. of Balneology Health Resorts at the Health Ministry of Uzbekistan. Worked in ecology at the Tash. Autoroad Inst., Tash. State district power station. Repatriated to Israel in 1990. Works at a Sci. Res. Inst. Author of the monograph "Interrelation between meteorological seismotectonic processes and prediction of earthquakes" (1996). In 1998-1999, named "Person of the Year" in the dipresidenty "Who is Who". Entered in a list of prominent scientists of the 20th century. Awarded gold medals and honorary diplomas in the US and Cambridge Univ (England).

MAVASHEV, DAVID ABRAMOVICH (1912, Bukhara – 1997, New York). Educator, PhD in Ed (1972). Honored Teacher of Uzbekistan (1979). Graduated from (1933) TashSPI. Founder of the technique of out-of-class work on mathematics in Uzbekistan. Headed the div. of techniques of teaching mathematics at the Rep. Inst. of advanced teaching (from 1979). Author of 5 books. Immigrated to the US in 1990.

MAVASHEV, DAVID ISAKOVICH (1952, Dushanbe). Programmer, Businessman. Graduated in mechan.-math from Taj. State Univ (1973). Repatriated (1973) to Israel; moved to the US in 1980. Founded the company "MVP Dynamics", then "Nastel Techonologies". Author of many program systems, including "Autopilot" - a kind of construction above many softwares for the control of corporate systems. President of the Iskhak Mavashev Fund.

MAVASHEV, ISKHAK NISIMOVICH (1905, Samarkand – 1978, Jerusalem). Journalist, publicist, translator, literary critic, member of the Jour-

nalists Union of the USSR. Graduated from Inpros (1925) and in biology from TashSPI (1937). From 1929, worked as an employee of the journal "Adabiyoti Soveti" ("Soviet Literature"), editor and translator in the "Irfon" publishing house, editor of the Tajik dept. of the Radio Committee of Uzbekistan. Editor of the newspaper "Hatkhiya" ("Rebirth"). Author of the first studies on the literature and culture of Bukharian Jews: "Esther va Ardasher", "Shokhin Shirazi". Translated the novel M.Gorky "Mother." Author of the book "Folklore va Yoddoshtkho" ("Folklore and Reminiscences", 1985) and scientific articles relating to language and folklore. Introduced important contributions to the enrichment of scientific terminology in the Taj. language. Repatriated to Israel in 1972.

MAVASHEV, MARK MIKHAYLOVICH (1944, Angren). Economist-financie . Graduated in econ.-industrial studies from Tash. INE in 1966. Between 1984-1987, - assistant chairman of the staff at the Ministry of Finance of the UzSSR. Between 1987-1990 – first assistant chairman of the Savings Bank of the UzSSR. Received state awards. Immigrated to the US in 1993.

MAVASHEV, ROBERT MIKHAYLOVICH (1950, Tashkent). Economist, public figure. Honored Worker of Trade (1986) of the UzSSR. Graduated from TashINE (1976). Director of the trade-procurement base at the Ministry of Trade of the UzSSR (1972-1990). Immigrated to the US in 1991. Businessman. President of the community Lefrak City Jewish Center "Shalom" (from 1999). President of the benevolent fund "Tashkent" (from 2006).

MAVASHEV, YURIY ZALMANOVICH (1935, Tashkent). Heliotechnician, thermal physicist, PhD in Tech. Sci (1971). Graduated in phys-math from TashSPI (1957). Specialist in the area of high-temperature heliotechnics, and the meteorology of heat flo . Author of 105 scientific papers and 15 inventions. Sen. researcher (1976). Headed the department of radiation equipment at the Inst. of Electronic at the AS UzSSR and the Scientific and Production Association "Sun" at the AS UzSSR. Member of the editorial board of the journal "Heliotechnics" and member of the Optical Society of Russia. Received the badge of honor "Inventor of the USSR" (1984). Immigrated to

the US in 1994.

MAVLYANOV IGOR RAHMINOVICH (1969, Dushanbe). Businessman. Philanthropist. Public figure. Since 1971 family lived in Moscow. He graduated from design school in Moscow. Member of the Board of Russian Jewelers Guild. Trading and manufacturing company "Jasper" in Moscow. Vice president of the BJCC in New York . Vice President WCBJ.

MAYNAYEV, ILYAVU ARONOVICH (1890, Bukhara – 1971, Bukhara). Teacher. One of the first organizers of national education in Bukhara. Graduated from Inpros (1927). In 1925-1941 – permanent director of the boarding school for Bukh. Jews, director of Bukh.-Jewish schools. From 1941 - director of the October School.

MIKHAYLOV, AZARIY NATANIELOVICH (1926, Tashkent – 1994, Tashkent). Jurist, D.Sc.in Law (1973). Honored Jurist of Uzbekistan (1976). Graduated from Tash. Law School (1949). From 1975 – professor, chairman of the dept. at the Tash. Highest Party School and the Inst. of Highly Qualified Top Officials at the Council of Ministers of Uzbekistan, prof. at the Univer. of World Economics and Diplomacy in Tashkent. Member of the Jurists Unions of the UzSSR and the USSR, member of the Association of int'l rights. Participated in the development of the Constitution of Uzbekistan. Received state awards. Author of 140 scientific papers, 14 monographs and textbooks: "Bases of the Soviet State Development and Rights" (1966, Tashkent), "Historical Experience in the Development of Socialism in the Republics of Central Asia" (1968, Moscow), "State Development of the Uzbek SSR on the Present Stage" (1973, Tashkent), "Councils of Deputies of Workers of the UzSSR in Modern Conditions" (1971, Tashkent), "The Councils of Uzbekistan in the Period of Advanced Socialism" (1984, Tashkent). His works are translated into foreign languages.

MIKHAYLOV, MIKHAIL NATANOVICH (1924, Tashkent – 1989, Viena). Architect. Graduated from architectural Dept. at Tash. Polytech. Inst (1950). Between 1952 and 1989 chief architect of projects in Design Inst. "Uzgiprosel'stroy". Author of the series designs on construction and redevelopment of the large state farms in Uzbekistan. In 1985, organized and directed the first architectural cooperative. Member of the Board of Ar-

chitects Union of Uzb. Author of scientific works and inventions. Received state awards.

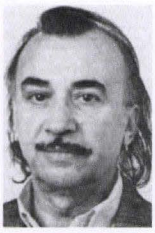
MIRZAYEV, MASHIYAKH (MISHA) (1915, Bukhara – 1995, Israel). Public figure. Repatriated to the Land of Israel in 1924. One of the initiators in the founding of the Brit Yotzei Bukhara. Was a non-credit student of the Dept. of humanities at Bar Ilan Univ. Served in the Israeli Defense Forces (from 1948). Participant of three Arab-Israeli wars. Gabbai (sexton) at the Bukharian Jewish synagogue in Petah Tikva. In 1995, one of the streets of Petah Tikva was renamed in his honor.

MIRZOYEV, EDWARD (1936, Hendon, England). British television producer and director. He studied at the Hasmonean Royal College, Oxford. From 1969-1971 released 13 - part documentary "A View from the bird's eye view", filmed from a helicopter. Notable documentaries "Queen Elizabeth", "Torvill and Dean: face to the music", "Pandora's Box", "50 years of Israel's war with the Arabs". In 1999-2000 – executive producer of movies about the adventures of Hemingway. Director and producer of films on BBC 1 and BBC 2. In 1991-1997 President and Chairman of BAFTA (British Academy of Film and TV). Currently a board member of BAFTA and Memorial Fund Grierson.

MISHAIL, ALEK (MISHAILOV ALEKSEY BORISOVICH) (1978, Navoyi, Uzbekistan). Urologist. M.D. Graduate from Medical School Mount Sinai School of Medicine New York (2004). He worked in own medical office since 2005. Philanthropist. Sponsor of the book "Bukharian Jews in the countries of the World" (In English, 2014).

MISHAILOV BORIS GAVRILOVICH (1940, Karmana, Uzbekistan – 2014, New York). Finance Administrator. He graduated from the Tashkent Institute of Finance and Economics (1961). Managing Kagan and Navoi branches of the State Bank of the USSR (1971- 1987), head of the Navoi Regional Office of the Housing and Social bank (1988-1990), Deputy Chairman of the National Commercial Bank "Uzbekistan" (1991-1992). Since 1993 in the US.

MORDUKHAYEV (TASHKENTSKY), BORIS ROSHELYEVICH



(1937, Tashkent). Actor, Teacher. People's Actor of Russia (1992). Graduated from Tash. State Theatrical-Artistic Inst (1960) and from that year worked in the Theater "Romen". Repeated winner and student of the festivals "Theatrical Spring". Produced the following performances: "Big Wave of the Ganges", "Law of the Ancestors", "Cherry Color", "Hello, Pushkin" (played the role of A.S.Pushkin). "Chardash Monti", "My Blue Island", "Bear Steps", "Black Pearls", "Gipsy Island", etc. Organized a children's gipsy theater studio "Kkhelybnarya". Received the Order of Friendship (2001). Lives in Moscow.

MORDUKHAYEV, ROSHEL SIONOVICH (1908, Tashkent – 1979, Tashkent). Baritone. Honored Actor of Uzbekistan (1954). Actor in the Sam. Bukh.-Jewish Musical-Drama Theater (1932-1937). Soloist at the Uzb. Musical Theater (1937-1939) and the A. Navoi Uz. State Academic Theater of Opera and Ballet (1939-1973). Roles: Akshan ("Yor-Tyrgan" by E.Brusilovsky), Allama ("Gul'sara" by R. Glier and T. Sadykov), Domulla ("Leili and Mejnun" by R. Glier and T. Sadykov), Karabatyr ("Takhir and Zukhra" by T. Jalilov and B. Brovtsyn), Cuniga ("Carmen" by G. Bizet) etc. From 1957, acted as a compeer (host).

MORDUKHAYEV, SEMYON ROSHELYEVICH (CHUNGAK) (1949, Tashkent). Actor. Honored Actor of Russia (1994). Graduated from M.S.Schepkin Theatrical School (1972). From 1972 at the "Romen" theater. Film actor (Films "The Star and Death of Joachin Muriet", "Mystery of the Villa", "Greta", etc.), educator of the children's studio at the "Romen" theater. Lives in Moscow.

MOSHEYEV, KHIYO MOSHEYEVICH (1857, Margilan – 1962, Margilan). Rabbi. For almost 50 years, served as the chief rabbi of the Bukh.-Jewish community of Margilan. One of the organizers of the city cemetery. Housed ten refugee families during WW II.

MOSHEYEV, IOSIF BORISOVICH (1936, Bukhara). Philologist, D.Sc. in Philol. (1984). Graduated from BukhSPI (1957). Professor (1986), headed the dept. of methodology of teaching the Russian language and literature at DushSPI

(1973-1993). Author of 20 mnographs, 80 scientific papers, broshures/ trining materials for studens. Scientific works: "Comparative Typology of the Russian and Tajik Languages" (1991), "Grammatical Verb Categories in Russian and Taj. Languages" (1983, Dushanbe). Repatriated to Israel in 1993. Author of the books "Scientists – Bukh. Jews" (1995, 1997) and the encyclopedic directory in 4 volumes - "Bukharian Jews – Who Are We?" (1999, 2000, 2001, 2008), "I Want to say a Word about Myself" (2005), "Bukharian Jews in Musical Art of 19th-21st centuries" (2009), "To know and remember" (I Volume – 2004, II Volume – 2006), "Famous Bukharian Jews" (2012).

MOSHEYEV, MIERHAY (YAKOV) ARONOVICH (1930, Shahrisabz). Producer. Graduated from Tash. State Theatrical-Artistic Inst (1955), the Schukin Theatrical college in Moscow (1967). Between 1955 and 1956, worked as inspector of Dept. of Arts at the Ministry of culture of Tajikistan. In 1969-1973 – Instructor at the Institute of the arts, in 1973-1976, – chief producer at the State Musical-Dramatical Theater. In 1976-1980 Chief producer of Tajik TV. Immigrated to the US in 1980. Created in New York a theater-studio. Delivered the following performances: "Quarrelsome Sivyo" (by D.Niyazov, 1997), "Zimri" (by M.Mosheyev, L.Yakubов, 2000), "Moth" (by Uygun, 2003), "Secrets of the Heart" (by Bahrom Rakhmonov, 2007) etc. Published the following books: "On the Search for Truth" (1990), "My Life is – Theater (2000), "With Theater on Life" (2002), "My Dream" (2010).

MOSHEYEV, MOSHE BORUKHAYEVICH (1926, Kerki – 1998, New York). Tenor, Teacher. Honored Actor (1983) of Uzbekistan, winner of the All-Union Competition of opera art (1971). Graduated from Tashk. Conservatoryin 1955. Soloist at the A.Navoi Uz. State Academic Theater of Opera and Ballet (1955-1990). Career highlights: Yeroshka ("Prince Igor", by A.Borodin), old Faust ("Faust" by Sh. Guno), Trike ("Yevgeny Onegin" by P.Tchaikovsky), Misail ("Boris Godunov" by M.Mussorgsky), Khidoyatkhon ("Tricks of Maisara" by S.Yudakov), Zakhir ("Returning" by Y.Sabzanov) etc. Immigrated to the US in 1993.

MOSHEYEV, RAKHMAN MULLOBAYEVICH (1915, Khudjand – 2003, Israel). Economist, PhD in Econ (1965). Graduated from SamINE (1937). Professor (1972). For 30

years, chairman of the accounting dept. at Tash. Agr. Inst. Author of a textbook for high schools. Repatriated to Israel in 1994. Author of the books "Wise Advice for Fathers and Children" (1997, in Russian) and as coauthor of "Sketches of the History of the Jews of Khojent" (2001).

MOSHEYEV, SIMKHO MOSHEYEVICH (1847, Bukhara – 1910, Jerusalem). Merchant of the 2nd guild, chief of the Bukh. Jewish community in Turkestan. Philanthropist. Served as an arbitration judge. In 1879, was awarded a small silver medal "For the Conquest of Turkestan". Traded manufactored products with Russia, participated in Turkestani Yoima Fair.

MOUSAIEFF, JEFFREY MASSON (1941, US). Scientist, psychoanalyst. Graduated from Harvard Univ (1964), Ph. D (1970). Educated at the Ecole Normale (Paris), Calcutta Univ. in India and the Univ. of Toronto (Canada). Professor at Brown University of California (1969-1980), Research Associate in the Department of South and Southeast Asian Studies. Honorary fellow at the Department of philosophy at the Univ. of Auckland (New Zealand). Researches in the area of psychoanalysis.

MULLAYEV-VIDERMAN YURIY (1961, Margilan). Tenor. Graduated from Saratov Conservatory(1993). Soloist at the Saratov Opera Theater. Career highlights: Almaviva ("Barber of Seville" by G.Rossini), Levko ("May Night" by N.Rimsky-Korsakov), Manrike ("Troubadour" by G.Verdi), Lensky ("Yevgeny Onegin", by P.Tchaikovsky) etc. Repat. to Israel in 1999.

MULLOJANOVA, ROZA ISAKHAROVNA (1944, Stalinabad [Dushanbe]). Colorature soprano. Honored Actress (1987) of Tajikistan . Competitions winner: inter-republic (1972, Frunze), Glinka Mem. Prize (Chisinau, 1974) and Jewish Song Prize (Philadelphia, 1995). Graduated from Mosc. Conservatory(1971). In the S.Ayni Taj. Academic Theater of Opera and Ballet (1971-1990). Career highlights: Rozina ("Barber of Seville" by G.Rossini), Gilda ("Rigolleto" by G.Verdi), Violetta ("Traviata" by G.Verdi), Sanovbar ("Returning" by Y.Sabzanov). Img. to the US in 1992.

MULLOJANOVA (also spelled as MULLODZHANOVA), SHOISTA RUBINOVNA (1925, Dushanbe – 2010, New York). Lyrical soprano. People's Actress of Tajikistan (1957), winner of the Global Festival of Youth and

Students (Moscow, 1957). Graduated from (1952) Mos. Conservatory. Soloist in an ensemble of rubabists (1941-1943), the S. Ayni Taj. Academic Theater of Opera and Ballet (1943-1947 and 1952-1958) and Tajik State Philharmonic (1958-1991). Career highlights: Marfa ("Imperial Bride" by N.Rimsky-Korsakoff), Antonida ("Ivan Susanin" by M.Glinka), Tatiana ("Yevgeny Onegin" by P.Tchaikovsky), Makhni ("Takhir and Zukhra" by A.Lensky), Gulizor ("Revolt of Vose" by S.Balasaniyan) etc. is known also as a concert performer of songs by composers of Tajikistan, Taj. national songs and int'l songs, traditional classical music, including fragments from shashmaqom. Between 1975-1990, - worked as a docent at the M.Tursunzade Taj. State Inst. of Arts Research. Educated many gifted singers. Author of two books: "Songs and ballads from the repertoire of composers Tajikistan Shoista Mullodzhanova." Receved Orders of Lenin, Red Banner of Labor, Badge of Honour and other government awards. Since 1991, lived in the United States. Her creativity dedicated monograph "Born to Sing" by R.Nektalov (2006). Immigrated to the US in 1991.

MULLOKANDOV, AVNER KUINOVICH (1911, Samarkand – 1996, New York). Baritone. People's Actor of Tajikistan (1941). Graduated from the Musical college in Leninabad (1930), Moscow State P.I.Tchaikovsky Conservatory (1948). Actor at the Sam. Bukharian-Jewish Musical-Dramatic Theater (1933-1934), at the A.Lakhuti Tajik. Musical Theater (1935-1940). Soloist at the S.Ayni Taj. Academic Theater of Opera and Ballet (1940-1960). Career highlights: Hakim ("Revolt of Vose" by S.Balasaniyan), Takhir ("Takhir and Zukhra" by A.Lensky), Islambek and Akram ("Pulat and Gulru" by Sh.Saifutdinov), Escamilio ("Carmen" by G.Bizet), Mazepa ("Mazepa" by P.Tchaikovsky) etc. Performer of songs of Tajik composers, Taj. national songs and traditional classical music, including fragments of shashmaqom. Participant of concert front teams during WW II. Received state awards. Immigrated to the US in 1993. His creativity dedicated monograph "Avner Mullokandov" by R.Nektalov (2006).

MULLOKANDOV, BORIS NISIMOVICH (1908, Samarkand –1986, Tashkent). Doctor, PhD Med (1940). Honored Doctor of Uzbekistan (1967). Graduated from Tash. Med. School (1935). Participant of WW II, lieutenant colonel of the medical service. Docent (1940) at the div. of children's illnesses at Tash.Med.School. Received state awards.

MULLOKANDOV, DAVID ISKIYAYEVICH (1909, Samarkand – 1962, Tashkent). Tenor. People's Actor of Uzbekistan (1959). Art-criticism candidate (1954). Graduated from the Uzb. studio at the Mos. Conservatoryand postgraduate study at the Leningr. Conservatory. Actor of the Sam. Bukh.-Jewish Music-Dramatic Theater (1925-1934), Soloist at the A.Navoi Uz. State Academic Theater of Opera and Ballet (1939- 1951) and Uzb. Radio Committee. Career highlights: Foolish ("Boris Godunov" by M.Mussorgsky), Medzhnun ("Leili and Mejnun" by R.Glier and T.Sadykov), Lensky ("Yevgeny Onegin" by P.Tchaikovsky), Khidoyat ("Tricks of Maysara" by S.Yudakov) and others. Educator on vocals, professor. During the war, traveled with a performance team to military parts and hospitals. Performer of songs and romances of Uzbek composers, traditional classical music, including fragments of shashmaqom.

MULLOKANDOV, GAVRIEL ARONOVICH (1900, Samarkand – 1972, Samarkand). Singer, composer, and melodist of shashmaqom. People's Artist (1937) of Uzbekistan. Public figure. One of the organizers of the Bukh.-Jewish Theater in Samarkand. Participant of many decades and the Olympiad of musical art of Uzbekistan and Tajikistan. Received state awards. Streets in Samarkand and Israel carry his name. His creativity dedicated monograph "Gavriel Mullokandov" by R.Nektalov (1993).

MULLOKANDOV, MIKHOEL ARONOVICH (1896, Samarkand – 1956, Samarkand). Singer and musician. People's Artist of Uzbekistan (1936). Performer of shashmaqom, one of the organizers of the Bukh.-Jewish Musical-Dramatic Theater in Samarkand. Worked at the Uz. State Philharmonic.

MULLOKANDOV, RUBEN NISIMOVICH (1910, Samarkand – 1963, Tashkent). Educator, physicist, PhD Phys-math (1939). Graduated in phys-math from Uz. State Univ (1934). Docent (1940) at the dept. of common physics at TashSPI. Author of 65 scientific papers

MULLOKANDOV, SEMYON ABRAMOVICH (1930, Samarkand – 1993, Samarkand). Med. Doctor, D.Sc. (1978). Graduated from Sam. Med. School (1957). Taught at dept. of civil defense at the Sam. Coop. Inst. Chief of the burn injury div. at the Sam. City Hospital. Author of 72 scientific

papers, and the monograph "Burns" (1982).

MULLOKANDOV, YUKHANAN ben MOSHE (1868, Samarkand – 1947, Jerusalem). Merchant of the 1st guild. Founder of the "Trade House of Textiles of Yukhanan Mullokandov and brothers". Cooperated with the Russian bank. Was awarded by a few medals. In 1933 fled to Jerusalem through Iran and Iraq.

MULLOKANDOV, ZALMON KOENOVICH (1902, Samarkand – 1967, Dushanbe). Dramatic tenor. Honored Actor of Tajikistan (1946). Actor of the Musical-Dramatic Theater of Orjonikidzeabad (now Vakhdat) and Penjikent (1936-1939). Soloist at the S.Ayni Taj. Academic Theater of Opera and Ballet (1939-1959). Studied opera singing in the studio of this theater. Career highlights: Hermann ("Queen of Spades" by P.Tchaikovsky), Kanio ("Clowns" by R.Leoncavallo), Radames ("Aida" by G.Verdi), Bahrom ("Kova the Smith" by S.Balasaniyan) etc. Performer of traditional classical music, including fragments of shashmaqom. Received state awards.

MUNAROV, BORIS JURAYEVICH (1950, Sam. region). Engineer-builder. Manager. Philanthropist. Graduated from TashPI (1972). In 1980-1985 – headed the building administration, in 1985-1989 – chief of the engineering trust "Uzagropromstroy". In 1972, received the prize of the Lenin Komsomol. Received state awards. Immigrated to the US in 1991. From 2000 – president of the "Real Estate" Investment Company.

MUNAROV, PYOTR MIKHAYLOVICH (1920, Bukhara – 1997, New York). Med. Doctor. Participant and a disabled veteran of WW II. Graduated from Tash.Med. School (1951). Worked as assistant of Senior doctor of the Yangiyul hospital and in the same position at the clinic of the 4th Main Dept. of Ministry of Health of Uzb. Chief internist of the Tash. region. Received state awards. Immigrated to the US in 1995.

MURADOV, YURI MOOR (1949, Khatyrchi). Writer, playwright, journalist, translator, writes in Russian and in Hebrew. Graduate from the Sam. State Univ. (1971), Moscow Literary Inst. (1985). Member og the Unions

Wrriters of the USSR (1984), and Israel (1993). First publication date from the early 1970s. In the 1980s. in a number of theaters of Uzbekistan were delivered his play "Pamper children", "Nasreddin in Samarkand", "White Crow", "Tashkent still fog", "Report from the office of the investigator," etc. At the same time were published story "In a closed circle", "Invitation to the robbery," a series of detective stories. Worked as the chief of the Department of Arts in the Sam. regional Management of Culture, the director of the state theater of dolls. In Israel since 1992, lives in Yaffo. Was the employee of the newspaper of «Vesti», the editor-in-chief of a weekly journal «Panorama», and "Uspekhinfo". In the middle of 2000s he began to write in Hebrew. He has written numerous plays, books about a Hebrew – "The Entertayning Hebrew" (2006), "Nuances of a Hebrew" (2008), "The Invitation to a robbery" (2009), the scenario to a film "True miracle" (film is made in 2006). In recent years, it came into light 4 book of the series "A fun Hebrew". Author of hundreds papers in Russian and Hebrew and literary criticism journalistic articles, as well as articles about the language of Bukharian Jews. Speaking on radio and TV.

MURDAKHAYEV, YUKHANAN MURDAKHAYEVICH (1874, Tashkent – 1967, Tashkent). Merchant of the 1st guild, patron of the arts. Was a member of the Russian Joint-Stock Bank, as well as the Tash. Old City branch of the bank in the times of the New Economic Policy.

MURDAKHAYEV, YUZEF MURDAKHAYEVICH (1935, Baku). Botanist, phytotherapist, D.Sc.in Bio (1983). Graduated from Tash. Agr. Inst. (1960). Instructor in Tashkent Pharm. Inst., Univ. of Political Science. Chief of the laboratory of medical botany at the Botanical Garden of the AS of Uzbekistan. Author of three monographs. Immigrated to the US in 1997. Continues studying medicinal herbs. Published books: "Herb Culture in Uzbekistan" (Tashkent, 1999), "Eastern Bazaar. Medicines and Spices" (2001, New York), "Nicknames of Bukh. Jews" (coauthored with I.Kalontarov, 2002, New York), "Time of Knowledge" (2005, New York). "The Plants of the Torah" (2009), "Link of Times, the connection between generations" (2011), "Bukharian Jews in agriculture in Central Asia" (coauthored with E.Fatahov, 2012). Swirls 3 system, 2015.

MUSAYEV, SHLOMO REHAVIEVICH (1925, Israel). From the 1960s.

in London. Businessman, philanthropist. Specialist of diamonds. He collected antiquities and Jewish artifacts. During World War II he served in the British Army. Jewelry business. Winner of a large collection of Judaica. Currently, his collection on-reads about 60 000 items. His name is called one of the large diamond planet – red diamond of Musayev. Sponsor of Inst. studying Kabbalah at Bar-Ilan University in Tel Aviv, which is named after him.

MUSAYEV, SHLOMO YAKUBOVICH (1852, Bukhara – 1922, Jerusa-lem) Merchant. Patron of arts. The philanthropist. The public figure. He was engaged in trade in the real estate. One of the founders of Bukharian quarter in Jerusalem. He has constructed the house for older men. The collector of the ancient manuscripts.

MUSAYEVA (GRIMSSON), DORRIT (1950, Jerusalem). Designer of high-end jewelry. Born in Bukhara quarter of Jerusalem. At age 12, moved with her parents to London. She worked in the business of jewelry of her family, has become prominent business and social woman. Owns a construction company in the UK, tourist industry in Cyprus. He is fluent in six languages. In 2003, she married Olauf Ragnar Grimsson, subsequently elected the President of Iceland, and became the First Lady of this country. In 2006, Iceland was declared her " Woman of the Year".

MUSHIBAEV ALBERT HAYKOVICH (1961, Dushanbe). The businessman, public figure, and philanthropist. Since 1973,in Israel; in 1974 -in Brussels (Belgium); since 1975, in New York, USA. The owner of several jewelry companies since 1980. He financed the construction of the new building of the Center of Bukharian Jews and synagogue "Jamaica Estates" in New York. Sponsor of several religious books, including "The paths of light" (800 pages); "Bukharian Jews. Who's Who "(2011) and "Bukharian Jews of Tajikistan "(2015). He helps to the needy.

MUSHEBAYEVA MIRA ARIYEVNA (1937, Dushanbe). Businesswoman, and philanthropist. In 1967, Repatriated to Israel, then moved to Belgium. Has been living in the US since 1975. Owns a jewelry business. Allocated significant amounts for the construction of the Bukharian Jewish Center in New York. In 1998, financed per-

formances of Israeli Theater, was a sponsor of the magazine "Nadezhda" ("Hope").

MUSHEYEV, GEORGIY RAKHMINOVICH (1957, Andijan). Concert singer, actor. Honored Artist of Russia (2005), winner of an international competition, soloist at the State Musical Theater of National Art. Graduated from A.N.Ostrovsky Tash. State Theatrical-Artistic Inst (1986). Works in Moscow. Participant of a series of international projects, annual super show in Kremlin, and other prestigious events. Issued 4 CDs. Leading role in the theater - Menahem-Mendl in the musical from 2nd parts "Fiddler on the Roof " (2002) and the serial film "Gromovy" (2007)

MUSHEYEV, SOLOMON RAFAILOVICH (1929, Namangan). Economist. Honored Worker of Agriculture of the UzSSR (1981). Graduated from TashFEI (1953). Various positions in the ministries and in the apparatus of the Ministerial Council of Uzbekistan – sen. reviewer, headed the dept. of agriculture. Received state awards. Immigrated to the US in 1995.

NAMATIYEV, BORIS-ABO DAVIDOVICH (1930, Kerki, Turkmenistan - 2016, Israel). Actor, singer, and producer. Honored Artist (1970) and People's Artist of Tajikistan (1989). Graduated from the Artistic-Musical College (1954). Since 1948 - soloist of the orchestra of folk instruments. Actor of A.Lakhuti Tajik State Dramatic Theater. Played more than 100 various roles. Soloist at the children's Ensemble "Pamir". Participant of the decade in Moscow in 1957. Engaged in concert production, performing fragments of shashmakom. Repatriated to Israel in 1992. Created the M.Tolmasov and G.Mullokandov Bukharian-Jewish Theater (1993-2002), where he plays in scene and produces performances: "Yosef-Ha-Tzadik" (by A.Shalamayev), "Arshin Mal Alan" (1994), "Esther-ha-Malka" ("Queen Esther" by A.Shalamayev, 1996), "Sacrifice of Isaac" (by B.Namatiyev and N.Yukhananov, 1998), "Haft Barodaron" ("Seven Brothers", 1999); "Apa Kalmoki Kaimok" ("Aunt Kalmok") and "Gardishi Davron" ("Whirlpool of the Times") – on the plays of A.Shalamayev. From 2002, the theater is renamed as "Theater of Boris Namatiyev". His creativity is described in P.Niyazov's book "Theater of Boris Namatiyev" (2000).

NAMATIYEVA, TOVO (TOVOI KARKIGI, TOVOI URUS) (1857, Kokand – 1959, Israel). Sozanda. Served as a

court singer for the mother of the emir of Bukhara Alim Khan.

NEKTALOV, BORIS ZAVULUNOVICH (1934, Samarkand – 2003, New York). Journalist, member of the Journalists Union of the USSR. Graduated in philology from the Taj. State Univ. (1959). Correspondent, editor for the Tajik department of the Samark. regional radio (1970-1992). Immigrated to the US in 1995.

NEKTALOV EDUARD RAKHMINOVICH (1957, Tashkent - 2004, New-York). Businessman, public figure, philanthropist. Immigrated to the US in 1975. Vice-president of the Bukh. Jewish Congress of the US and Canada (2002-2004). Tragically murdered.

NEKTALOV, LEV ROMANOVICH (RAKHMINOVICH) (1959, Alma-Ata). Businessman, philanthropist, public figure. Immigrated to the US in 1975. Founder of the Eduard Nektalov's Fund (2004). Sponsor of the Central Synagogue of the Bukharian Jews in the city of Tashkent on Chkalov Street. President "Chevro Kidusho" at the CBJ in New York (2006).

NEKTALOV, NISIM MORDUKHAYEVICH (1948, Samarkand – 2008, New York). Businessman, public figure personality. Immigrated to the US in 1975. Member of the VAAD in the Center of Bukh. Jews of New York (1992-2004). Publisher of the newspaper "Most" (1994-2000) and the journal "Sholom Alekheim" (1998-2007).

NEKTALOV, RAFAEL BORISOVICH (1956, Samarkand). Musicologist, publicist, public figure. Graduated from the Tash. Conservatory (1980). Instructor at the dept. of music history and theory at SamSPI (1980-1992). Immigrated to the US in 1993. Works as editor-in-chief in community periodicals in New York: "The Bridge" (1994-1997), "The Bukharian-Jewish world" (1997-1999), "The Rise" (2000-2001), "Beth-Ahoron" (2001). From January, 2002, editor-in-chief of the weekly newspaper "The Bukharian Times". Author of the books "Gavriel Mullokandov" (1993), "Avner Mullokandov" (2004), "Born to Sing" (2006). Chairman of the L.Yakubov Union of Bukharian Jewish writers, poets and journalists U.S. (since 2011).

Coordinator of the CBJ of the United States and Canada (since 1999). Director General of I.Mavashev fund. President of the International Festival «Shashmaqam Forever» (since 2011). Person of the Year 2016, according to the BJWC.

NEKTALOV, RAKHMIN (ROMAN) MORDUKHAYEVICH (1930, Samarkand). Businessman, public figure, philanthropist. Immigrated to the US in 1975. Vice-president of the Bukh. Jewish Center in New York (1992-2004). Supervises the Hevro Kidusho (from 1978). Vice-president of the World CBJ (2000-2004).

NEKTALOV, ZEEV ZAVULUNOVICH (YURIY NEKRUZ) (1920, Samarkand - 2015, Israel). Journalist, writer. Member of the Journalists Union of the USSR and the Writers Union Israel. Participant of and disabled veteran of WW II. Graduated from SamSPI (1940). Worked in the newspaper "Bairoqi Mihnat", the newspapers of Tajikistan, and between 1960-1970s – sports eidtor of Taj. Radio and television. Editor of the journals "Hatkhiya" and "Mash'al." He writes the stories and sketches in the Bukh.-Jewish language. Repatriated to Israel in 1989. Published 10 books. A part is translated to Hebrew and Russian. Author of the books "Hello, Land of Israel" (1994), "On the Search for the Holy Land" (1995), "Face to Face with Death" (1996), "Under the Black Sky of Kabul" (1996), "Person from the Next World" (2000), "To the Fond Dream" (2002), "Souvenir" (2005).

NIYAZOV, BORIS HOJIYEVICH (1945, Bukhara). Athlete. Honored Coach of Turkmenistan (1975), master of the sport in boxing. Graduated from Uzb. Inst. Phys. Cult. (1966). Several times champion of Uzbekistan, Armed forces of the USSR and CSO "Spartak". Finalist of the championships of the USSR (1967, 1968), bronze prize-winner of the int'l tournament in Moscow (1968), numerous champion of the All-Union Tournaments. In 1975 trained the competi-tive team of Turkmenistan to the Games of the Peoples of the USSR, when the team won the gold and bronze medals. Immigrated to the US in 1989.

NIYAZOV, DAVID MORDUKHAYEVICH (1935, Chinaz, Tash. region.). Educator, playwright, public figure, PhD Phil (1969). Graduated in German language from Tash. State Pedagogical Inst. of Foreign Lan-

guages (1957). Deputy dean of the German philology dept. of this inst.(1974-1976). Author 200 scientific papers. Docent (1973), Sen. researcher (1975) at the Inst. of Philosophy and Right at the AS of Uzb. Chairman of the Bukh. Jewish writers' section at the Writers Union of Uzbekistan, member of the Theatrical Workers Union of Uzbekistan. Author of the brochure "Central Asian Jews in the Past and Present" (1992, Tashkent). Plays: "Esther" (1993), "A Rabbi's Fate" (1994), "Unfair death" (2009) , "Thankless daughter-in-law" (2010) etc. His musical comedy "Quarrelsome Sivyo" was performed in Tashkent (1991), in Ramle (Israel), and in New York (1997, 2009). Deputy Chairman of the Cultural Center of Tashkent Bukharian Jews "Simcho" (1991-1998). Immigrated to the US in 1998. Writes plays, stories, and articles in Russian and Bukh.-Jewish.

NIYAZOV, EDUARD ALEXANDEROVICH (1939, Andijan). Pharmacist, PhD in Bio (1972). Graduated from Tash. Pharm. Inst (1963). Managed a pharmacy in Ferghana, and the Tash. Inst. of Pediatrics. Author of 40 scientific papers.Immigrated to the US in 1979. First pharmacist with an American diploma among Bukh. Jewish immigrants. The sponsor of the edition of the book "Bukharian Jews. Who is who " (in Russian and English, 2011).

NIYAZOV, GAVRIEL OCHILDI (1906, Samarkand – 1999, Israel) Rabbi, chief yeshiva-kollel, spiritual leader of Central Asian Jews. Tried for attempting to cross the border into Afghanistan, repressed for religious activities, subsequently exonerated. Repatriated to Israel in 1971. As a rabbi, organized a synagogue in Netania (1971-1999).

NIYAZOV, MIKHAIL SHIMAYAYEVICH (1940, Tashkent). Engineer. Graduated from (1964) TashPI. Deputy director, subsequently director, and then acting director of the Tash. enamel-paint plant of the Ministry of Chemical Industry of the USSR. Author of inventions. Received state awards. Immigrated to the US in 1992.

NIYAZOV, NISAN IOSIFOVICH (pseudonym – NISON NIYOZIY BUKHORI) (1946, Bukhara). Teacher. Poet. Graduated in phys-math from BukhSPI (1968). Repatriated to Israel in 1974. In 1977, Graduated in the Haifa Technion.

Author of the poetry collections "Call of my Heart" (2001) and "Secrets of the Heart" (part I - 2001, part II - 2004). Writes poems, gazels, mukhamases, and rubai. Member of the Writers union of Bukh. Jews of Israel. Chief of the "Dilorom" club within the WCBJ. Person of the Year 2016 according to the BJWC.

NIYAZOV, PINKHAS MELIYEVICH (1930, Tashkent – 2012, Isarael). Philosopher, sociologist, public figure, writer, publicist, D.Sc. in Philosophy (1978). Graduated in history from CASU (1954). Professor (1980), taught at the Tash. State Theatric-artistic Inst. Chairman of the aesthetics (1980-1986) and philosophy dept.s. (1986-1991) at the Tash. Inst. of Culture. President of Non-government Inst. of Artistic Culture and Business (1991-1994). Issued three monographs (one as an author and another as a contributing writer). Chairman of the Cultural Center of Bukh. Jews in Tashkent (1991-1994). Author of researches on problems of inequality and social attitudes in contemporary sociology. Repatriated to Israel in 1994. Chief of the "Akademaim" Club (from 1994) in Ramle, author of 4 books on representatives of Bukh.-Jewish people and many publications in Israel and US. Books: "The Boris Namatiyev Theater" (2000, Tel Aviv), "Life in the Name of Life. The Shining Memory of Ariel Ilyazarov" (2001, New York – Tel Aviv), "The Second Rebirth of a Master" (2005, Tel Aviv), "People and Time" (2006, Tel Aviv).

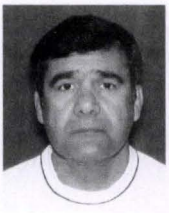
NIYAZOV, SHLOMOHAY DAVYDOVICH (1953, Samarkand). Rabbi, Teacher. Received a religious education. Supervised an underground yeshiva in Samarkand (from 1973). Immigrated to the US in 1978. Rabbi of the Bukh.-Jewish synagogue in the neighborhood of Borough Park (Brooklyn, New York), which he organized in 1980. Author of books in Hebrew: "Selflessness of Bukh. Jews" (1998), "Kitchen and the Way of Life of Bukh. Jews" (2001, as a co-author).

NIYAZOVA-MAVASHEVA FRIDA (1938, Tashkent). Pharmacist, philanthropist. She graduated from the Tashkent Pharmacy School with honor (1962). Deputy Governor of the Central Pharmacy in the city of Tashkent with subordinate 22 pharmacies (1966-1991). Pharmacist-organized – the first qualification category (1980) and the highest category (1985). Excellent Health (1982). In the United States since 1991, New York City.

Pharmacist in Arcola pharmacy and a medical office

NOSIROV, YAKUB SHAULOVICH (1945, Kabul). Rabbi, economist. Since 1950 in Israel. Participant of the Six Day War (1967). Graduated from the Economics Faculty of Tel Aviv Univ. He worked at the State Bank. He studied at the Yeshiva Rambam. Rabban synagogues in Israel, Germany, New York. Since 1980 in the United States.

OCHILDIEV, DAVID YAKUBOVICH (1932, Ferghana). Historian, D.Sc.in Hist (1975), professor (1978). Honored Scientist of Uzbekistan (1980). Graduated in Eastern Studies from CASU (1958). Chairman of the general history dept. (1965-1991), vice-president on science of the FergSPI (1971-1985). Author of 70 scientific works, and articles in the Great Soviet Encyclopedia and the Soviet Historical Encyclopedia, including the history of Bukh. Jews. He was scientific supervisor of 12 PhD. Published 10 books: "Afghanistan's Struggle for National Independence" (1967), "Socio-Political Mind of Afghanistan" (1973), "The USSR and the Developing Countries" (1984), "Young Afghan Movement" (1985), "Captives of Nebuchadnezzar" (1998), "A History of Bukharian. Jews" (2001), "A History of Bukh. Jews" (manual in English, 2005). Coauthor of the books "The History of the Bukharian Jews" (vols. I and II, 2001), "A History and Culture of the Bukharian Jews" (2007). Immigrated to the US in 1991.



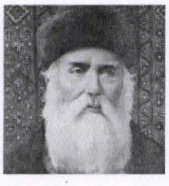
PALTIELOV, EDUARD MIKHAYLOVICH (1955, Dushanbe). Athlete. Honored coach of Tajikistan (1989). Graduated from the Taj. Inst. Phys. Cult. (1977). Master of the sport on sambo-wrestling and judo, numerous champion of Tajikistan, prize-winner of All-Union Competitions. From 1980 – the coach, trained more than 10 masters of the sport, which includes masters int'l class. Repatriated to Israel in 1990. Coach on judo. Among his pupils, there are champions and an Israeli prize-winner.

PALVANOVA, ADINO (ZAINAB) EFRAIMOVNA (1918, Kokand – 1996, Israel). Singer. Received a middle musical education. Actress at the theaters of Kokand and Andijan. Performed in the founding main roles. Soloist at the Uz. State Philharmonic and the ensemble of the Uzbek State TV-Radio (1948-1966). Participant of the decade of art of Uzbek. in Moscow (1953). Received the state awards. Repatriated to Israel in 1994.

PILOSOF, AVRAHAM EMMANUELI (1895, Samarkand – 1944, Israel). Public figure. In his young years in St. Petersburg, joined the Zionist youth movement. In Samarkand, was the initiator in the creation of the local Zionist organization. Immigrated to the Land of Israel in 1927. Attended the Zionist Congress in Zurich, where he reported on the desperate conditions in the Bukh.-Jewish community in the USSR. Stood as a source of creation of the Sokhnut, was elected as a member of the Zionist Congress.

PILOSOV, AHIYA MOISEYEVICH (1920, Tashkent – 1980, Dushanbe). Phiscian-microbiologist, PhD in Med. (1955). Graduated from Tash. Med. School (1942). Chairman of the Regional Health Agency of the Mountain-Badakhshan Autonomous Region, chairman of the City Health Agency of Dushanbe. Author of 45 scientific papers. Docent (1958), chairman of the dept. of microbiology at Taj. Med. School (1969-1980), vice-president of Taj. Med. School on educational work (1961-1969).

PILOSOV, EZRO MOISEYEVICH (1913, Tashkent – 1995, Tashkent). Engineer, Hydraulic Specialist, PhD in Techn. Sci (1959). Graduated in K.Timiryazev All-Union Agr. Academy (1937). Manager of the dept. of Central Asian Sci. Research Inst. of irrigation (Tashkent), Sen. researcher (1962). Received state awards.



PILOSOV, HAIM PINKHASOVICH (1835, Samarkand - 1902, Jerusalem). Rabbi. Received a religious education in Jerusalem. For a long time was the rabbi of the "Gumbaz" synagogue in Samarkand. Moved to the Land of Israel at the end of the 19th century.

PILOSOV, MIKHAIL EZROVICH (1942, Tashkent). Engineer. Graduated in energetic from TashPI (1965). Chief engineer of the projects of computer aided management of large water supply complexes of Uzbekistan (the Great and South Ferghana Canals), manager of the Computer Center of the Design Inst. "Uzgiprovodkhoz" (1965-1977, 1979-1996), chief contracts power engineer in Afghanistan (1977-1979). Immigrated to the US in 1996.

PILOSOV, MOSHE HAIMOVICH (1866, Samarkand – 1959, Jerusa-

lem). Rabbi. At a young age, be-came the rabbi of the Samarkand synagogue "Gumbaz", subsequently in Tashkent – rabbi of the Davydov synagogue after the departure of Shlomo Tajer. Moved to the Land of Israel in 1933. Rabbi of a synagogue in Holon.

PILOSOV, RAFAEL MIKHAYLOVICH (1929, Samarkand - 2012, New York). Doctor. Graduated from Sam. Med. School (1950). Senior internist of the Ferghana region and the city of Tashkent. Assistant of professor at the dept. of specialized therapy at Tash. Med. School. Published 30 research works on gastroenterology. Immigrated to the US in 1989.

PILOSOVA, LYUBOV ABRAMOVNA (1956, Samarkand). Economist, playwright. Graduated from Samark. Musical-Pedagogical College (1975) and Tash. Finance-Economics Technical School (1980). Worked at the banks of Tashkent and Samarkand. Since 1986, writes humorous stories in the Bukh.-Jewish language. Immigrated to the US in 1990. Organizer and head of the comedy theater "Bukhara on the Hudson" (1996). Author and play-wright, comedy "Khostgori" (1995), produced by the "Vozrozhdeniye" (Renaissance) theater. Author and producer of the plays and comedy shows "One Bedroom Apartment" (1999), "Bukhara on the Hudson", "Home Attendant" (2005). Theater performances held in many US states, Austria, and Israel.

PINKHASOV, AVRAHAM (ARKADY), RIBIHAYEVICH (1950, Dushanbe). Genetician and selector, PhD in Agr (1975). Public figure. Graduated from Mos. Veterin. Acad. (1971). In 1975-1978 – deputy director of the Taj. Branch of the Central Sci. Res. Inst. of Scientific Management of Labor at the Union of Consumer Cooperation (Centrosoyuz), up to 1990 – sen. researcher and director of the Taj. Branch of All-Union Sci. Res. Inst. of Karakul industry, Between 1990-1993 – director general of the state company "Syryo" ("Raw materials") at the Council of Ministers of Tajikistan. Supervised the program of genetic research and selections, which for the first time in Tajikistan, created a unique herd of karakul sheep of "sur" (goldenred) coloring. Taught in Taj. Agr. Inst. Received state awards. Repatriated to Israel in 1993. Coordinator of Forums at the WCBJ (2002-2010). Editor-in-Chief of the journal "Shalom" (from 2005).

PINKHASOV, ABRAM NISANOVICH (1911, Tashkent – 1991, Tashkent). Educator, public figure, activist for the elimination of illiteracy (likbez campaign). Honored Economist of the UzSSR (1977), "Honorable Statistician of Accounting of the USSR" (1975). Graduated from Inpros (1929) and from the Chemical Dept. at TashSPI (1937). Manager of the administration of personnel trayning and member of the board of the Central Statistical Administration of Uzbekistan. State pensioner. Author of many publications. Received state awards.

PINKHASOV, ALBERT ABRAMOVICH (1945, Tashkent). Engineer, manager, philanthropist. Graduated from Tash. Inst. of Transport Engineers (1967). Between 1971-1991, manager of the Central Asian administration of Soyuzliftmontazh trust, manager of the montage Administration at the Uz. Steel Construction Trust. Author of inventions. Received state awards. Immigrated to the US in 1991. Businessman.

PINKHASOV, BINYAMIN (1876 – 1920, Tashkent). Merchant of the 2nd guild with annual turnover in 1906-1908 – 700 thousand roubles. Deputy head of the Jewish community of Tashkent.

PINKHASOV, BORIS ILYICH (1928, Kokand - 2016, New York). Jurist, Statesman, publicist. D.Sc. in Law (1970). Honored Scientist of the UzSSR (1982), Graduated from (1949) Tash. Law School. For 33 years, was the director of the Sci. Res. Inst. of judicial examination, simultaneously led a criminalistics course. Docent, professor (1971) at the Law School. For 36 years, was deputy of the Councils of various levels, including Supreme Council of the UzSSR (1980-1985). Chairman of the Lawmaking Recommendation Commission. Member of the Constitutional Court of Uzbekistan, deputy chairman of the State Commission on Pardons at the President of Uzbekistan, member of the Republican Commission on Citizenship. Author of 45 scientific papers and 14 monographs: "Criminal Examination of Handwriting" (Tashkent, 1964), "Problem of Struggle with Documents Forgery" (Tashkent, 1982), "Document Use in Evidence" (Tashkent, 1977), "Investigation and Prevention of Embezzlements in the Collective Farms" (Tashkent, 1972), "Protection of the Documents on Soviet Rights" (Tashkent, 1976) et al. He was a scientific supervisor of 15 PhD in Justice. He

created criminologists school in Uzbekistan. Received state awards. Immigrated to the US in 1997. Editor of the "Bukharian Times" newspaper.

PINKHASOV (PINKUS), BORIS YAKOVLEVICH (1947, Andijan). Engineer-technologist, PhD in Tech. Sci (1980). Public figure. Graduated in mechanics-technology from the Tash. Inst. of Textile and Light Industry (1971). Sen. researcher (1973) at the Central Sci. Res. Inst. on the Processing of Staple Fibers (Moscow). Author of 20 scientific papers. Immigrated to the US in 1991. From 1992 – leading specialist in the research of qualities of liquid medium in the chemical corporation NCH (Dallas, Texas). Living in New York since 2002. Officer of the New York City Board of Elections (since 2006). n 2005 he was elected Chairman of the Republican Party Assembly District 45, New York. Since 2005 – member of the committee of the Republican Party of the state of New York. President of the American Association (non profit) aid to Asia and the Caucasus (2002). President of the organization, "Religion and Dialogue» (non profit) since 2004.

PINKHASOV, EDUARD (YURIY) ABRAMOVICH (1938, Tashkent). Physics-electrician, PhD in Techn. Science (1969), philanthropist. Graduated from Tash. Electrotechnical Communications Inst. (1962). Sen. researcher (1970) in the Physical-Technical Inst. and in the Inst. of Electronics at the AS of Uzb., manager of the Laboratory of Computer Technology at the Gas Industry Ministry of Uzb. Scientific direction is the development of the pure materials technology. Immigrated to the US in 1978. Vice-president of the company Vapor Technologies Inc. – up to 1990, from 1990 – president of the company of scientific development Advanced Technology International. Owner of 30 American and more than 70 foreign patents. Active publisher of theses and a sponsor of 3 scientific-practice conferences. "Bukharian Jews, History, Culture and Present State" (1995, 2000, 2012), 4 telephone and informational direcrtories in English and Russian (1995, 1998, 2000, 2005), books: "History of Bukharian. Jews" in 2 volumes (2005), "Bukharian Jews in Medicine" (2000), "To Men about Men" (1999), "A History and Culture of the Bukharian Jews" (2007), "Bukharian Jews. Encyclopedic Reference" in Russian (2008), and in English editions (2010); "Bukharian Jews (essay)" (in Russian and English, 2010), "Bukharian Jews. Who is who" (in Russian and English, 2011), "Scientists Bukharian Jews (in Russian and Eng., 2011), "Men of Arts – Bukharian Jews" (in Russian and English, 2012), "On the wave of memory"

(in Russian and English, 2011), "Traditions and Life Buharian Jews" (in Russian and English, 2012), "Bukharian Jews. Memory book" (in Russian and English, 2013), "Bukharian Jews in the countries of World"(2014). "We are twenty" (2012), "Bukharian Jews. Memory book" (in Russian and English, 2013), "Bukharian Jews in the countries of World" (2014) et al.

PINKHASOV, EKHEL PINKHASOVICH (1884, Shahrisabz – 1969, Shahrisabz). Rabbi. From 1940 to 1969, was the chief rabbi of synagogues in Shahrisabz. Between 1951-1953, suffered repression.

PINKHASOV, IOSIF MOSHEYEVICH (1939, Tashkent). Architect, Laureate of the State Prize of Uzbekistan for architecture and art. Graduated from TashPI (1966). Employee of the Resp. Project Inst. of Restoration in Tashkent (1966-1987). Repatriated to Israel in 1987. Expert on construction projects at the engineering administration of Tel Aviv. From 1995 – consultant on the design and inspection of construction.

PINKHASOV, LEV ABRAMOVICH (1933, Kokand – 1993, Tashkent). Lyrical-dramatic tenor. Honored Actor of Uzbekistan (1983). Graduated from Tash. Conservatory(1961). Soloist at the A. Navoi Uz. State Academic Theater of Opera and Ballet (1951-1993). Career highlights: Othello ("Othello" by G. Verdi), Rudolf ("La Boheme" by G. Puccini), Hermann ("Queen of Spades" by P. Tchaikovsky), Jose ("Carmen" by G. Bizet), Cavaradossi ("Toska" by G. Puccini) and others.

PINKHASOV, RAKHMAN ISKHAKOVICH (1899, Tashkent – 1944, Tashkent). Statesman. Participant of the civil war (1919). Graduated from Communistic Univ. of East Workers in Moscow (1925). In 1925 – secretary of the Old City Local Committee of the Uz. Communist Party in Tashkent. Instructor at the Central Executive Committee of Uzbekistan. In 1933 – deputy People's Commissar of the Trade of the UzSSR. Between 1938-1941, – People's Commissar of Food Industry of the UzSSR.

PINKHASOV, RAKHMIN NISANOVICH (1914, Tashkent – 1982, New York). Teacher. Graduated in phys-math from TashSPI (1936). Teacher of mathematics, vice-principal in the schools of Tashkent, acting director of the school for working youth № 24. Author of research works on the methods of teaching mathematics. Immigrated to the US in 1980.

PINKHASOV, ROBERT ABRAMOVICH was born in Tashkent in 1937. Medical doctor, Ph.D. in medical science (1970). Prominent public figure. Graduated from the medical department of the Tashkent Medical School (1960). Chief of the department of urology of Hospital #1 at the Ministry of Health of Uzbekistan, associate professor of the department of urology and surgical nephrology at Tashkent Medical School. Author and co-author of 112 scientific articles. He has patent rights to numerous inventions. 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». Member of the VAAD of Bukharian Jews Center of New York (1993-2004). The vice-president of the ARMS – American-Russian Medical Society (since 1993). Vice-President of the Congress of Bukharian Jews of USA and Canada (1999-2002). One of the founders and member of COJECO (Council of Jewish Emigre Organizations) since 2001. One of the founders of World Congress of Russian Jewry (WCRJ) and member of Coordinating Board of WCRJ (2002-2006). Initiator of creation of Bukharian Jewish theater "Renaissance" and the historical and ethnographic museum Bukharian Jewish Heritage in New York. Author and co-author of 34 books, and 6 references, over 200 published articles for a wide ranging knowledge. The director of project, editor and co-author of the two-volume book «The History of the Bukharian Jews. The new and newest period» (2005), published under the auspices of the World Congress of the Bukharian Jews. Author books "Men about men" (in Russian, 1999), «Bukharian Jews in Medicine, (in Russian and English, 2001)»; encyclopedic series «Bukharian Jews: the Encyclopedic Reference» (Russian Ed., 2008, English Ed., 2010), «Bukharian Jews (essay)» (Russian and English Ed., 2010; Hebrew Ed.,2011), «Bukharian Jews. Who is who)» (Russian and English Ed., 2011), «Scientists Bukharian Jews» (in Russian and English, 2011), "On the wave of memory" (Russian and English, 2011), "Life and traditions of the Bukharian Jews" (Russian and English, 2012), «Men of Arts Bukharian Jews» (in Russian and English, 2012), «Bukharian Jews. Memory Book» (Russian and English (2013), "From the depths of memory" (English, 2014), «Bukharian Jews Worldwide» (Russian Ed., 2014, English Ed (2015) – translated and published on the recommendation of the Library of the US Congress), "They should be known" (English, 2015) Bukharian Jews of Bukhara (Russian/English) (2015), Bukharian Jews of Tajikistan (Russian/English) (2015), Bukharian Jews of Tashkent (Russian/English) (2015), Bukharian Jews of Samarkand (Russian/English) (2015), Bukharian Jews of Ferghana Valley (Russian/English) (2015),Bukharian Jews of Uz-

bekistan (Russian/English) (2016), "Bukharian Jews in Sports"(in English and Russian) (2016). Coauthor of books: «American Family Encyclopedia (2003)», «Silver Age and Our Health» (2004), «A History and Culture of the Bukharian Jews» (in English, 1-st ed., 2007, 2-nd. enlarged ed., 2012), «We were twenty years» (2012), etc. These books are in public and university libraries in many countries. For many years, they have been used as educational materials for classes on the history and culture of the Bukharian Jews at Queens College (New York). He has also compiled four editions of the telephone and information directory «The Bukharian Jews of America and Canada» (1996, 1998, 2000, 2005). Chairman of the Organizing Committee I, III, V scientific conferences on the history and culture of the Bukharian Jews (1995, 2000, 2012) in New York with the publication of abstracts. Member of the Organizing Committee of the IV Conference on the history and culture of Bukharian Jews (2003, Jerusalem). Member of the Editorial Board of the VI Confer. on topical issues of history and culture of Bukh. Jews (Israel, 2014), and VII confer. Bukh. Jews in the 21st (Vienna, 2016). Co-organizer of 2 intern. confer. Russian-speaking doctors and biologists in New York (1996, 1998). Person of the Year 2014 according to the BJWC.

PINKHASOV, YAKOVHAI (HAI-KALONTAR) ben SION MULLO NIYOZ (1890, Bukhara – 1968, Tel Aviv). Public figure. Last head of the Jewish community of Bukhara (1917-1920). Through immigration, lived in Calcutta (India), Israel, London. Re-turned to Israel in 1968. His portraits hang in the historical museum of the Ark fortress and in the Bukh.-Jewish Museum of Bukhara.

PINKHASOV, YURIY ISKHAKOVICH (1938, Samarkand). Genetician, and selector, PhD in Bio (1969). Graduated in biology from Taj. State Univ (1962). Sen. Researcher (1970), headed the laboratory at the Cotton Genetics Department of the AS of Tajik. Engaged in the selection and bred a cotton variety. Received honor badge "Inventor of the USSR" (1988), winner of several prizes of the AS of Tajikistan, silver medal and diplomas of the Exhibit. Achievements of Nat. Econ. of the USSR. Repatriated to Israel in 1992. From 1993 – chief of the Laboratory of the Cotton Selection in the company "Zeraim Gedera". Created the variety (Gedera-236) which built up a reputation for itself on plantations in many countries. Winner of the Prize Fund of Sam Hamburg (2005) – top awards for farmers in the area of cotton-growing.

PINKHASOVA-AMINOVA, BELLA ISAKHAROVNA (1940, Samarkand). Doctor-dentist. Graduated in dentistry from Pyatigorsk Medical College. (1959). Dentist of high category in 5th dental clinic of Tashkent. Immigrated to New York in 1992. Assisted the author in the book: «The Bukharian Jews of the USA and Canada. Russian-English telephone dipresidenty» (4 editions 1996, 1998, 2000, 2005); «Bukharian Jews. An encyclopedic reference» (Russian Ed. 2008, English Ed. 2010), «The Bukharian Jews (essay)» (2010), "Bukharian Jews. Who is who" (in Russian and English, 2011), "Bukharian Jews. Memory book" (in Russian and English, 2013), "Bukharian Jews in the countries of World" (2014) et al.

PINKHASOVA, FRIDA (FREKHO) MATVEYEVNA (1908, Tashkent – 2002, Israel). Teacher. Honored Teacher of TajSSR (1975). Graduated from Inpros (1926). From 1928 – instructor, director of studies of initial classes at school # 81 in Tashkent. Worked as a methodologist at the Inst. of Advanced Teachers in Tashkent. One of the first teachers in the Bukh.-Jewish schools. Participant of the likbez among Bukh. Jews. Received state awards. Repatriated to Israel in 1990.

PINKHASOVA, FROZA ABRAMOVNA (1940, Tashkent). Educator, journalist, PhD in Ed (1979). Graduated in German from the Tash. State Educational Inst. of Foreign Languages (1962). Docent (1987) at the dept. of education and psychology at the TashSPI. Winner (1983) of the Ushinsky Prize at the Academy of Pedagogical Sciences of the USSR. Repatriated to Israel in 1991. Editor of the Russian department of the journal "Flame" (1994-2004). Author of 3 public-educational monographs: "Jewish Woman" (1995), "We Follow Their Way" (1997), "Parents and Children" (2000).

PINKHASOVA YAFA MANIYEVNA (1928, Bukhara – 2010, Denver). Sozanda, actress, teacher, representative of modern Bukharian women's musical art. One of the innovators of women's folklore and sozanda genre. Awarded by the UNESCO Prize, received state awards. Books have been written about her, she is the author of the monograph about the history of the genre sozanda, of some representatives of women's musical arts: "San'at va San'atkoroni Musikai An'anavii Bukhori" (" The Art and Art Workers in Traditional Bukharian Music" Tel Aviv, 2000). She was filmed in eight

films. Three feature films describe her art.Immigrated to the US in 1995

PINKHASOVA, MARINA ROBERTOVNA (1965, Tashkent) Doctor, philanthropist. Graduated from Tash. Med. School (1988). Otolaryngologist in ENT-div. of Tash. Med. School clinic. Since 1991 in the USA, New York. Graduated from NYU, Dental School, DDC. New York (1997). Stomatologist-dentist in own office in Queens. The sponsor of the edition of the books: «The Bukharian Jews. An encyclopedic reference» (Russian Ed. 2008, English Ed. 2010), «Bukharian Jews (essay)» (2010, in RUs. And English, 2010), «Bukharian Jews. Who is who» (in Rus. and English, 2011), "Bukharian Jews. Memory book" (in Russ. and Eng., 2013).

POTELIAKHOFF, RAFAEL ben SHLOMO (1868, Bukhara – 1936, London). Moved to Kokand in 1889. Merchant of the 1st guild, manufacturer, hereditary honorary citizen of Kokand (1908), headed the local branch of the Poteliakhoff Trade House. Began entrepreneurial activity in 1889. One of the richest people in Turkestan and the Bukharian Emirate. Philanthropist and patron of the arts. In 1905, constructed the Bukh.- Jewish School in Kokand, in 1907, erected a villa (subsequently became a post office), in 1913, constructed narrow-gauge track railway from Assaki to Vannovskaya station. Russian tsar gave him the title of duke. Was awarded gold medals on Stanislav's and Anna's tapes. Immigrated to London after the October Revolution. Organized an educational fund for Bukh.-Jewish students in Israel, supervised by Sh. Tillayoff.

POTELYAHOV, SION ben RAFAEL (1891, Kokand – 1970, London). Businessman. Graduated from a Univ. in Berlin. With partners opened a bank in Berlin. Between 1919 and 1925, lived in Germany and then London. In 1945, became president of the Bukh. Jewish community of London. In 1952, became a partner in a company in England on the sale and purchase of real estate, stocks, and security papers. Fluently spoke Hebrew, Bukh.-Jewish, Russian, English, German, Turkish, and French languages.

PRIYEV, ISAK MIKHAYLOVICH (1929, Samarkand – 2005, Bukhara). Doctor. Honored Doctor of Uzbekistan (1979). Graduated from Sam. Med. School (1950). Chief of the urological division at Bukharan Regional Hospital. Received state awards. Author of research articles.

PRIYEV, ISRAEL GAVRIELOVICH (1926, Bukhara – 2010, Israel). Med. Doctor. Biochemist, D. Sc. (1967). Public figure. Graduated from Sam.Med.School (1949). Professor (1968). Assistant of dean of the Internal medicine Dept. at Sam. Med. School (1951-1956), chairman of the dept. of biochemistry (1961-1987), and the Sci. Res. lab. of technology of phyto-preparations (1981-1985), dean of the Dept. of Advanced Doctors at Sam.Med.School (1980-1988). Author of 120 scientific works, and the monographs: "Biological Role of Copper. Biochemical and Clinical Aspects" (Tashkent, 1969), "Copper and Blood Treatment" (Tashkent, 1974), "Situation Tasks and Exercises on Biochemistry" (Tashkent, 1978). He was a scientific supervisor of 31 PhD and 2 D.Sc. Chairman of the Cultural Center of Bukh. Jews in Samarkand (1990-1991). Repatriated to Israel in 1992. Participates in activities of the Bukh.-Jewish community. Author of the books "Learn to Think in the Jewish Way " (2005), "Balsam for Soul and Soma" (2008), coauthor of the book "Kitchen of Bukh. Jews" (2004) and wrote a series of plays performed in the Bukh.-Jewish theater of B.Namatiyev.

PULATOV, AVRAMKHAY SAVIYEVICH (1930, Andijan). Med. Doctor, D.Sc. (1978). Graduated from And.Med. School (1964). Between 1971-1981 – chief of the Central Sci. Research Lab. at And. Med. School, from 1982 – professor, chairman of the dept. of pharmacology, dean of the pediatr. Dept. at And.Med.School. Author of patents, inventions, monographs: "Methodical Recommendations to Laboratory Lessons on Pharmacology for Students" (1985), "The main physiological constants and ratings of children's age for students" (1986). Repatriated to Israel in 1990.

PULATOV, GRIGORIY (GAVRIEL) YUSHUVAYEVICH (1940, Samarkand). Engineer, PhD in Tech. Sci (1975). Graduated in the technology of colorful and rare metals at Mos. Inst. of Steel and Alloys (1967). Sen. researcher (1976), then the scientific secretary of the Inst. of Chemistry at the AS of Tajikistan. Studied chemical properties of non-ferrous metals. Author of 40 scientific papers, and inventions. Co-author of the monograph "Flotation Reactants" (1980). Received a honor badge "Inventor of the USSR". Was a member of the Council of the Bukh.-Jewish Culture Center "Khoverim" in Dushanbe. Immigrated to the US in 1993. Coordinator of the Queens branch of the Internat. Academy of Kabbalah. Since 1995, employee pro-

tecting of the environment company in NYC.

PULATOV YAKOV YUSHUVAYEVICH (1938, Samarkand - 2016, Israel). He graduated from the Samarkand Inst. of Coop. Trading as a Public Catering Technologist (1960), then taught at Dushanbe Trade College. In 1978 he founded the School of Culinary Excellence and Service, and later the first Central Technology Lab. of the Trade Ministry of Tajik SSR. Since 1982 became the lead technologist of the Public Catering Management of the Trade Ministry. He published the first compilation of Tajik ethnic cuisine recipes and developed many state standard specifications for the products produced by the catering and the food industry in Tajikistan. In 1986-1991 – the Deputy Director of the public catering in the Frunze district of Dushanbe. In 1991 he repatriated to Israel. He seriously studies Kabbalah and Kabbalistic explanations to Torah, natural phenomena, public life, and historical events. Author the articles in Russian-language newspapers in Israel and the USA and book "Thoughts about the Spiritual"(2011). Since 2012, he has been active in the public life of the BJ community. He is also a curator of the "Religion and Tradition" section of the Electronic Video Encyclopedia of BJ, project in portal "Asia-Israel".

RABIN, HIZKIYA ha-COHEN (1872, Bukhara – 1945, Jerusalem). Religious figure. From 1896, supervised the community in Bukhara, was famous for the collection of donations for the Sephardic communities in Jerusalem. In 1925, was arrested for his religious activities. In 1930, fled to Afghanistan, helped Bukh.-Jewish refugees.

RABIN, ITSKHAK ben HAIM (1848 – 1896, Bukhara). Rabbi. Received a religious education. In 1866 became a rabbi and headed the community of Bukh. Jews in Bukhara for some 30 years.

RAKHNAYEV, ILYA ROTHSHILDOVICH (1934, Samarkand – 2003, Vienna). Artist. Graduated in live painting from Tash. State Theatrical-Artistic Inst (1958). From 1966 – chief artist of Dushanbe, chairman of the Artistic Council. Painted pictures of the builders of the Baikal-Amur railway, Nurek Hydroelectric Station, portraits ("Dancer", "Professor Yuno Datkhayev"), landscapes. Exhibitions abroad, two works are in the Tretyakov Gallery. From the beginning of the 1990s, lived in Vienna, received a professor's

rank. Painted Jewish topics ("Torah Lesson" (1901), "War" (1992) etc.)

RASHID ad-DIN FAZLALLAH ibn ABUL-KHAYR (RASHID al-DIN TABIB) (1247 – 1318), doctor, historian, political figure in Iran. Born Jewish, after conversion to Islam, served as a court doctor, the chief vizier. Wrote "World History", highlighting known states and nations of the world and becoming one of the most significant compositions of Moslem civilization. In this composition, there is a section "History of the Sons of Israel". Subsequently, he was accused in poisoning the governor and was executed.

RIBACOFF, DAVID ILYICH (1925, Bukhara). Businessman, known leader of Bukh. Jews in New York. In 1928, his family moved to Egypt, from 1956 in Brazil, and from 1963 in the US . Member of the Executive Council of the American Sephardic Federation and the Global Council of Sephardic Education in Jerusalem. Assisted new immigrants in finding work, housing accommodation and receiving education. Played a big role in the construction of the Bukh. Jewish Center in Queens, NY. Awarded by the New York City Council for merits in social activism (2002).

RON, SHOSHANA (1933, Tashkent). Public figure, teacher. Living in Israel since 1934. She graduated from Hebrew Univ. in Jerusalem. (1967). General director of organization of Bukharian Jews "Brit Yotzey Bukhara". For 30 years worked in sphere of education.

RUBINOV, BORIS GAVRIELOVICH (1951, Samarkand – 1987, Samarkand). Artist of the puppet theater and painter, member of the Artists Union of the USSR (1983). Graduated from the Tash. State Theatrical-Artistic Inst. (1977). From 1978 – chief artist of the Samark. puppet theater. Directed 60 performances, among them festival winners - "Alimjan the Magician", "Miracle - Cotton Seed". On int'l exhibitions, were presented the sketches to the performances, pictures "Violinist", "Mazar", etc.

RUBINOV, ILYA MOISEYEVICH (1931, Tashkent - 2011, USA). Med. Doctor. Graduated from Tajik Medical School (1954). Chief of the ear-throat-nose div. at the Clinical Hospital of the Ministry of Health of Uzbekistan. Immigrated to the US in 1980. First among Bukh. Jews received an American

medical doctor's (MD) certificate. Worked as a Internist in a medical office (the state of Florida).

RUBINOV, MIKHAIL ISAKOVICH (1944, Andijan). Biologist, D.Sc. in Bio (1990). Graduated in biology from Sam. State University (1966). Docent (1979), Chairman of the department (1985) of the theory and technique of physical education at SamSPI (1985-1986). Dean of the physical education Dept. at JizakSPI from 1986. Author of a monograph "Genesis Elements of Scientific Mental Ontology" (1985). Immigrated to the US in 1993. Sci. researcher at the Department of molecular biology in Los Angeles (from 1995).

RUBINOV, MIKHAIL YAKUBOVICH (1909, Samarkand – 1966, Tashkent). Med. Doctor. Honored Doctor of the UzSSR (1957). Graduated from Tash. Medical School (1935). In 1940, began working as a surgeon in the Clinical Hospital of Tashkent. Participant of WW II. After the war – assistant head of the Personnel Department at the Ministry of Health of the UzSSR. Received state awards.

RUBINOV, ROMAN SIONOVICH (1930, Dushanbe). Med. Doctor, PhD (1963). Graduated from Taj. Med. School (1952). Assistant of professor of the radiology dept. at Taj. Med. School. Author of the monograph on the X-ray diagnostic of thick intestinal illnesses. Repatriated to Israel in 1980. Radiologist in Tel-Aviv at a Health Center. Chairman of the club of Bukh.-Jewish intellectuals "Dilkusho" in Petah Tikvah.

RUBINOV, ROSHEL DAVYDOVICH (1966, Shahrisabz). Singer, performer of traditional music, poet. Graduated from the Taj. State Inst. of Arts (1986). Immigrated to the US in 1995. Author of the book of the verses "Ilkhomi Dil" (2000).

RUBINOV, YAKOV IMANUELOVICH (1942, Bukhara). Educator, philologist, D.Sc. in Philol (1991). Graduated in history-philology from BukhSPI (1967). Consultant of the history-philology dept. at BukhSPI (1985-1990). Repatriated to Israel in 1993.

RYBAKOV, IMANUEL (IGOR) ALEXANDROVICH (1982, Tashkent).

Immigrated to the US in 1999. Financial analyst. Graduated with a BA in Business Administration in Corporate Finance from the Queens College (2008). Deputy Director of the Heritage Museum of Bukh. Jews (2003), president of the Association of Bukh. Jewish youth "Akhdut" - "Unity" (2005), organized by the initiative of the club "Roshnoyi". Publishing Editor of the "Achdut-Unity" – Youth edition to "The Bukharian Times" (2006). Adjunct Lecturer of the Jewish Studies Department at Queens College (2010). Author of the sketch "Participation in the Development of Industry of the Turkestan Region", co-author of the section "Bibliography" in the 2 volume book "History of Bukharian Jews. (1865-2000)" by common edition R. Pinkhasov (2005). Author of the textbook "Easy Bukharian" (2011). Rendered assistance in preparing the book "Bukharian Jews. Encyclopedic Reference" (2008). "Merchant class of Bukharian Jews 2015".

RYBAKOV, PINKHAS (1840, Bukhara – 1922, Jerusalem). Merchant of the 1st guild. Public figure. Co-owner of the "Pinkhas and R. Rybakov Trading house" in Kokand (1913).

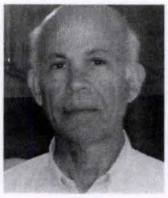
SABZANOV (SABZON), YAKHIEL RAFAILOVICH (1929, Dushanbe – 2013, New York). Composer, gijak performer, conductor, public figure, Teacher. Honored Worker of the arts (1974) and People's Artist of Tajikistan (1989). Member (1956) of the Composers Union of the USSR, American Association of Composers (ASCAP, 1998). Graduated from Tash. Conservatory(1955). Professor at the div. of the composition, instrumentals and reading of the partitas (1988), Chairman of the dept. of composition and instrumentation reading scores at the M.Tursun-zade Taj. State Inst. of Arts (1977-1992). His main compositions: operas "Returning" (produced in the Taj. and Uzb. Theater of Opera and Ballet - 1967, 1968), "Examination" by F.Ansori plays "Imtihon" ("Examination") and "Ba'di Imtihon" ("After the Examination"); 5 musical comedies, oratorio "Lights of the Nurek" (1970), more than 10 cantatas, 4 poems for symphonic orchestra, concert for piano with orchestra, for chamber orchestra, creations for orchestra of ethnic instruments, chamber-instrumental ensembles, music for theatrical performances and films, songs and romances. Compiler of collections of songs and romance compositions of personal works and composers of Tajikistan. More than 100 works of the composer have been released by publishers in Moscow, Leningrad, Kiev, Tashkent, Dushanbe. Author of manuals. Books "Chrestomathy on reading of symphonic partitas composers to in 3 parts"

(1976), "Life in the Music" (1999, New York), "Life in the Music: Reminiscences", 2nd edition (2006, New York, in Russian and partly in English). Received state awards. Immigrated to the US in 1992. About him it is written the book "Yahiel Sabzanov" (author - Popandopulo TA).

SABZANOV (SAVZON), YAKOV ARONOVICH (1930, Dushanbe). Artist, educator, writer, PhD Ed (1974). Graduated from Artistic College (1951) and in phys-math from TajSPI (1957). Docent (1979) div. of architectural graphics at TajPI, where he taught drawing, painting, and sculpture. Organized 3 personal exhibitions (1967, 1985, 2002). Some of his pictures are bought by Tajik museums. Repatriated to Israel in 1990. Member of the Artists Union of Israel. Personal exhibition of his 58 art works in Arad (2002). Author of the series of articles relating to arts education and novellas " The Bread of Exile" (1997), "Revelation" (2003).

SADYKOV, YURIY OSHEROVICH (1946, Bukhara). Businessman, public figure. Graduated from TashPI (1971). Worked in the system of the Ministry of Oil and Gas Construction in Uzbekistan. Immigrated to the US in 1991. Presented the American company "Dialogue International" on the construction of oil and gas structures in Uzbekistan. President of the Bukh.-Jewish Heritage Museum in New York.

SAIDOV, ARON RIBIYEVICH (1902, Samarkand – 1954, Tashkent). Public figure. Organized the Bukh.-Jewish newspaper "Roshnoyi" in 1926 in Samarkand, using the Hebrew script. From 1929 – chief editor of the newspaper in Tashkent, subsequently renamed "Bairoqi Mihnat". Graduated from the Comm. Univ. of Eastern in Moscow (1929), and Higher School of Propagandists at the Central Committee of the Comm. Party (1937). In 1937-1938, - Instructor Press Department of the Central Committee of the Comm. Party of Uzbekistan. Suffered repression in 1938, but in 1939 was exculpated and worked as a director of the united publishing House of the newspapers "Eastern Pravda" and "Kzyl Uzbekistan". One of the supervisors of the Komzet at the Central Committee of the Comm. Party of Uz. and the OZET company. Member of the Central Executive Committee of Uzbekistan in two convocations. Received state awards. In 1973, a street in the Sabir-Rakhimov district of Tashkent was renamed in his honor.



SAIDOV, YAIR SHAMUELOVICH (1941, Samarkand - 2016, Israel). Poet, member of the Writers Union of Israel. Engineer. Graduated from (1966) Taj. Agr. Inst. Repatriated to Israel in 1991. Chairman of the Union of Bukh.- Jewish Writers of Israel. Published collections of the verses "Voice of the Ardent Heart", (1998) "New Century", (2001) "Drop", (2005) "Tale of Mother", (2005) musical comedy "New Life", (2004) drama "Samson - Athlete". Laureate of literary premiums of Shimun Chacham, Muhib (2011), and V.Nekrasov (2012).

SAMANDAROV, GAVRIEL RUBINOVICH (1910, Kokand – 1987, Dushanbe). Educator, literary critic, writer. PhD in Philol (1950). Graduated from Inpros in Tashkent (1928). Senior instructor of the history of Tajik-Persian literature depart. at TajSPI. Docent (from 1952). Author of 50 scientific papers, an the textbook "Tajik Soviet Literature". Wrote stories and novellas in Bukh.-Jewish language.

SAMANDAROV, YUDO ARONOVICH (1907, Samarkand – 1982, Caracas, Venezuela). Med. Doctor, ophtalmolog. Emigrated to Germany. Graduated from the Medical School in Portugal (1935). Lived in Venezuela. Opened a personal clinic in Caracas.

SAMANDAROVA, SARA ARONOVNA (1914, Kokand – 2002, Tashkent). Soprano. Honored Actress of Uzbekistan (1943). Graduated from (1944) Tashk. Conservatory. Soloist at the A.Navoi Uzbek State Academic Theater of Opera and Ballet (1939-1964). Career highlights: Tatiana ("Yevgeny Onegin" by P.Tchaikovsky), Tamara ("Demon" by A.Rubinstein), Liza ("Queens of Spades" by P. Tchaikovsky), Nigyor ("Kyor-ogly" by U.Gajibekov), Maisara ("Tricks of Maisara" by S.Yudakov) and oth. Performed songs of Uzbek composers. During WW II acted in front-line concert teams. Received state awards.

SACHAKOV, BASAEL (MASAEL) ILYICH (1880, Tashkent – 1962, Tashkent). Rabbi. Received a religious education. Shohet, mohel, rabbi of the Tashkent community. Was arrested in 1932 for religious activities. After his release in 1941, continued working as the community rabbi. Due to his active participation, a synagogue on Chkalov Street and land at Chigatai for

a cemetery were purchased in Tashkent.

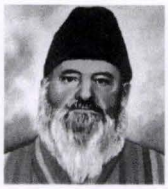
SEZANAEV, MANASHE ARIEVICH (1929 Samarkand – 1982, Samarkand). Businessman, and philanthropist. Commodity expert. Graduated from Samarkand Institute of Soviet Trade (1952). Director of the Management Commission trade city of Samarkand. Selflessly helped the needy and the community of Bukharian Jews of Samarkand.

SEZANAYEV, MOSHEKHAY ARIYEVICH (1952, Samarkand). Businessman, jeweler, public figure, philanthropist. Graduated from the Dushanbe Coop. College (1985). Opened in Dushanbe in Tajikistan only pawnshop "Antique" (1984). In 1992-1993 headed the Jewish Cultural Center "Khoverim", played a big role in the organization of the departing Jews to Israel and the US. Immigrated to the US in 1993. Publisher and sponsor of the magazine "Nadezhda" (1998-2000). Author of book "Hearts beating in unison" (2012).

SHAHOMOROVA - ROG ESTHER (1952, Tel Aviv). Athlete. In 1969 at the Maccabean Games VIII won first place in the women's 100m and 200m , as well as in the long jump. In 1970, in Bangkok – winner of gold medals in the hurdles, and the pentathlon. At the Asian Games in 1974 won three gold medals (in the 100 and 200 m and 100 m hurdles). In 1984 he was awarded a bronze Olympic Order of the International Olympic Committee. He is included in the top five athletes in Israel

SHAKAROV, ARTHUR ABOHAEVICH (1975, Bukhara). Businessman, and philanthropist. Electronics engineer in computer technology. Since 1992, in the United States, New York. He graduated from the Technical Carrier Inst. (1998), in Hospital Veteran Affairs at NY Medical School (1998-1999). Since 1999, co-owner of the prestigious restaurant "King David". Sponsor of book "Bukharian Jews in the world" (in English, 2015), "Bukharian Jews of Bukhara" (2015).

SHAKAROV, DONIEL BENYAMINOVICH (1900, Panjshanbe –1983, Samarkand). Public figure. Graduated from (1918) the yeshiva of Shlomo Levi Elizarov in Samarkand. Mohel, shohet, teacher of Judaism. Rabbi in



the synagogues of Samarkand, supervised the Bukh.-Jewish. community of the New City of Samarkand. Author of the manuscript of reminiscences "Panjshanbe". On the wall of the synagogue on Republic Street, a memorial plate is installed in honor of the founder rabbi Doniel Shakarov.

SHAKHMUROVA, IRINA BORISOVNA (1950, Tashkent) educator, social worker. Graduated from Khamza Music College, Tashkent (1969). In 1969, she was accepted into Tash. Conservatory. Between 1969 and 1989, she worked as a Chorus Conductor in the musical school and as a Music Master in public school. Since immigrating to the US in 1989, she was a student at CUNY (1992-1994). For her merits to the community, she was awarded an honorary title of 2002 "Woman of the Year". In 2003, the NYC Council has awarded Irina in City Hall with "The New American woman" certificate for her Participation in the rescue efforts at Ground Zero after 9/11/2001. Till this day, she is an active lobbyist of the "Roshnoyi-Light" club.

SHALAMAYEV, ARON EFREMOVICH (1917, Bukhara – 2004, Tel Aviv). Writer, poet, playwright, publicist, member of the Writers Unions of the USSR and Israel. Honored Art Worker of Uzbekistan (1989). Graduated in phys-math from CASU (1940). For 25 years, director of the Bukh.-Jewish, Uzbek-Russian schools. Repatriated to Israel in 1991. One of the initiators of the creation of the Bukh.-Jewish. Musical-Dramatic Theater and the Union of Bukh.-Jewish Writers of Israel. From 1998 – deputy Chief editor of the magazines "Mash'al" and "Hatkhiya". Author of 9 plays in the Bukh.-Jewish language performed in theaters of Uzbekistan and Israel: "Okibat" ("Consequence", 1977), "Ibn Sina" ("Avicenna", 1980), "Iztirob" ("Sincere Sufferings", 1982), "Omar Khayam" (1986), "Akhmad Donish" ("Beam in the Haze", 1988), "Alisher Navoi" ("In the Gold Cell", 1991), "Kon Sachragan Chinor" ("Exsanguinated Plane Trees"). Wrote in Bukh.-Jewish language the play "Yosef ha Tzadik" ("Joseph the Righteous ", 1993). Founder of the historic-biographical genre in modern Bukh.-Jewish literature. In Israel, published more than 10 books, including "Aharonnoma" (book 1 published in 1993, book 2, 3 in 1994), story of the singer Mikhoel Tolmasov "Khofizi Mashkhur Mikhoel Tolmasov" (1994), "Esther ha Malka" ("Queen Esther", 1996), "Reminiscence", "Pearl Spread", "Barnoi Mo" ("Our Barno", 2001), "Moshe Rabenu" (2002), "Vicissitudes of Life" (2005). Published with H. Tolmas the two-volume book – anthol-

ogy of Bukh.-Jewish literatures of "Pages of Literature of Bukharian Jews" (1998).

SHALAMAYEV, IOSIF ABRAMOVICH (1940, Tashkent). Tenor. Honored actor of Uzbekistan (1986). Graduated from the Tashkent Conservatory(1969). Soloist of concert orchestra on the Radio and TV of Uzbekistan (1965-1969), Kuibyshev Opera Theater (1970-1973), State Theater operettas in Tashkent and the A.Navoi Uz. State Academic Theater of Opera and Ballet (1976-1993). Career highlights: Alfred ("Traviata" by G.Verdi), Almaviva ("Barber of Seville" by G.Rossini), Faust ("Faust" by C.Gounod), Rudolph ("La Boheme" by G.Puccini), Foolish ("Boris Godunov" by M. Mussorgsky is debut on the scene of the Metropolitan Opera, New York), Barklay de-Tolli ("War and Piece" S.Prokofyev), etc. Actor of leading roles in classical operettas and a singer of variety songs. Immigrated to the US in 1993. Soloist at the Metropolitan Opera.

SHALAMAYEV, ISKHAK (ISAAC) ben SHIMON (1890, Jerusalem – 1962, Israel). Teacher. Received a Sephardic religious education. Trained children in Hebrew in the pre-Soviet period. The first director of Inpros (1921-1924).

SHALOMO ben SHMUEL (first half of the 14th century, Khorezm). Jewish intellectual-philologist, Talmudist, poet. Moved to Urgench in 1338. Compiled the dictionary "Milon Ivrit-Farsi". Played a big role in the lives of Jews, living in Central Asia among Persian-Tajik peoples.

SHALONOV, PULAT (PINKHAS) MIKHAYLOVICH (1942, Leninabad). Medical Doctor, D.Sc. (1986), professor (1988). Graduated from (1965) Taj. Med. School. Chairman of common surgery dept. at Taj. Med. School. (1986-1990). Member of the Higher Attestation Commission (HAC) in emergency surgery at the USSR Council of Ministers, Assistant of President of emergency surgery Board at the Acad. Med. Sci. of the USSR, Chief of the Surgical Military consultant during Soviet Afghanistan military compaign (1979-1987). Author of 242 scientific works, 12 inventions, and 4 monographs: "Surgery of the Elderly and Senile Age" (1986), "Lympho-Hemosorbtion in Urgent Surgery" (1987), "Peritonitis elderly" (1988), book "Two Sides of One Life" (2006). Scientific supervisor of 4 PhD. Immigrated to the US in 1990. Received the MD degree, professor of Albert

Einstein Med. School, Surgical Pathologist at St. John's Riverside Hospital.

SHAMALOVA-BERKOVICH, YULIYA (1964, Samarkand) Journalist, Public and State Figure in Israel. M.B.A. (1998). Member of Knesset (from July, 2009). Repatriated to Israel in 1979. Graduated from a journalism program at the Tel-Aviv Univ (1988) and the Business-School at the Tel-Aviv. Univ (1998). She worked in the Israeli media from 1988. Between 1992 and 2004, - manager of marketing, then general director at the newspaper "Vesti" (1992-2001), general director of the TV channel "Israel+" (Channel 9) (2001-2004). Between 2004 and 2006, she was engaged in public activity. In 2006-2007 – deputy general director of Kadima Party, in 2009 – member of the 18th Knesset from the Kadima Party.

SHAMAYEVA, MUHABBAT (LYUBOV) ABRAMOVNA (1944, Bukhara). Concert singer. People's Actress of Uzbekistan (1978). Soloist in the ensemble of makomists at the Uzb. Radio and TV (1963-1965), concerts (1965-1992). In the repertoire there are variety songs of Uzbek composers (among them "Kuchalar", "Toshkent Metrosida", "Mirzochul erri", "Mohi Gul"), Eastern ethnic songs and Bukh.-Jewish national songs. Performer of traditional classical music, including fragments from shashmakom. Recorded a few disks. 500 songs from her repertoire entered into the gold fund of the Uz. Radio and TV. Two films about her art are created: "Muhabbat Shamayeva Kuylaydi" ("Muhabbat Shamayeva Sings") and "Kuylaganda Bizning Muhabbat" ("When our Muhabbat Sings"). Went on tour in 28 countries. Immigrated to the US in 1992, gives concerts, and goes on tour in the countries of Europe and Asia. Soloist in the "Makom" ensemble (New York).

SHAMSIYEV, YURIY DAVYDOVICH (1954, Tashkent). Businessman, philanthropist, public figure. Graduated in 3rd level at Tash. Inst. of National Economy. From 1972 he lived in Israel. From 1975 in the USA. President of «Ramben Trading Corp.» (since 1994). The sponsor of the edition of the books: «The Bukharian Jews. An Encyclopedic Reference» (Russian Ed. 2008, English Ed. 2010), «Bukharian Jews (essay)», (in Rus. and English, 2010).

SHARIPOVA, RANO BAYZOYEVNA (1939, Tashkent). Concert singer.

Honored Actress of Uzbekistan (1977), the winner of the All-Union song festivals "Song-75" and "Song-78". Graduated from Tash. Med.School (1963). Soloist and producer of the variety-symphonic orchestra Teleradio Company of Uzbekistan (from 1964). Solo concerts and performances in many countries. Recorded disks and 12 TV-films (among them of "Rano Sharipova Sings", "Songs of Eastern Peoples", "Concert for Doctors with the Orchestra", "The Fate"). Lives in Tashkent.

SHIMONOV, BORIS IOSIFOVICH (1932, Kokand). Economist. Graduated in economics of planning, and state logistics, and sale from Mos. State Univ. (1956). Between 1964 and 2001, – director of Tashkent supermarket "Shark" ("East"). The Chairman of the Bukh.-Jewish community in Tashkent between 1998 and 2010. A member of Commission on religions affrais at Cabinet of Ministers of Uzbekistan from 2001. Lives in Baden - Vurtenberg, Germany from 2005.

SHIMONOV, KHANAN HISKIYAYEVICH (1939, Karmana [Navoi]). Med. Doctor. Graduated from Sam. Med. School (1963). Medical director of the medical-sanitary clinic in Navoi. Repatriated to Israel in 1974. Senior surgeon at the Ha-Sharon hospital in Petah Tikva. Author research works. Creator of the Bukharian – Russian – Hebrew Dictionary (1987, 1990). Coauthor of the two-volume book "Bukharian Jews in the National and Modern Medicine" (2005). Author of the book "Disturbed Memory" (2008).

SHIMONOV, HISKIYO SHIMONOVICH (1896, Karmana [Navoi]) – 1980, Jerusalem). Public figure. Spiritual leader of the Jewish community in Karmana, founded its Jewish cemetery. Headed the synagogue and the chairman of funeral organization "Hevra Kadisha". Repatriated to Israel in 1974, lived in Jerusalem.

SHIMONOV, EMANUEL MANASHEYEVICH (1961, Samarkand). Rabbi. Received a middle-level and religious education. Mohel, shohet of the "Gumbaz" synagogue (1983-1985). Rabbi of the synagogue in the New City of Samarkand (1985-1995). Chief rabbi of Central Asian cities. Immigrated to the US in 1994. Rabbi of the "Beth Gavriel" synagogue (since 1998). Supervises the kollel – an evening school for adults. Is a member of the

council of rabbis of New York.

SHIMONOV, MIKHAIL ROMANOVICH (1938, Kokand). Engineer-technologist, economist. Graduated from (1960) Tash Textile Inst. Up to 1977 – chief engineer of the Kokand spinning-weaving factory, chief engineer of the Khivan rug integrated plant (1977-1981). From 1981 worked at the Ministry of Light Industry of the UzSSR, manager of the state industrial agency "Uztextileprom" (1982-1989). Actively participated in the construction, reconstruction, and operation of textile enterprises. Headed the Main Planning-Economic Department at the Ministry of Light Industry of the UzSSR (from 1992 transformed into the "Uzbeklegprom" (light industry association), member of the board (1989-1999). Excellent worker of Uzbeklegprom. Received state awards. Immigrated to the US in 1999. Creator of crossword puzzles published in Russian-speaking newspapers and journals in New York. Helped in preparing edition of the books "Bukharian Jews. Encyclopedic Reference (Rus. Ed., 2008, Engl. Ed., 2010), "Bukharian Jews (essay)" (in Russian and English, 2010), "Bukharian Jews. Who is who" (in Russian and English, 2011), "Bukharian Jews. Memory book" (in Russian and English, 2013), "Bukharian Jews in the countries of World" (2014) et al.

SHIMONOV, ZAKHAR YUSUPOVICH (1914, Samarkand - 2011, USA). Military doctor, lieutenant-colonel of the medical service. Graduated from Sam.Med. School (1936). Participant of WW II, the first army doctor out of Bukh. Jews. Manager of the Hospital on Sakhalin, researcher in the Sci. Res. Inst. of Skin-Vein Illnesses in Tashkent. Immigrated to the US in 1979.

SHIMUNOV, DAVID NERYAYEVICH (1940, Dushanbe). Businessman. Public figure. Graduated from the Sam. Coop. Inst. (1961). Between 1990-1994, - general director of the Foreign Economic Relations Department of the Samarkand Regional Consumers Union. Immigrated to the US in 1995. Deputy chairman of the charitable fund "Samarkand".

SHLOMO bar PINKHAS (MULLO BOBODZHON KOBULI) (1843, Kabul – 1928, Jerusalem). Writer, translator. Lived in Samarkand since 1859. Translated the "Keter Malkut" of Shlomo ibn Gvirol and the book of Job (Yoav) to the Persian-Tajik language. Moved to Jerusalem in 1907.

SHLOMO ben SHMUEL GURGANJI (late 13th Century - early half of the 14th century, Gurganji, which is present-day Urgench). In 1339 published a unique dictionary "Sefer ha-Mishna" (Book of Eloquence) - the first written literary monument in the Jewish-Persian language. 18,000 commentaries correspond to words and phrases from the Bible, Talmud, and other Jewish religious books. A handwritten copy is kept in the State Library in St. Petersburg. Accomplished the translation of the Torah into the Jewish-Persian language.

SHOULOV, NISON HIYAYEVICH (1925, Bukhara – 2006, Israel). Musician, composer-melodist. People's Artist of Tajikistan (1972). Soloist and musical coordinator in State Tele-Radio of Tajikistan. Received state awards. Repatriated to Israel in 1990.

SHOKHIN SHIRAZI (approx. 1290-1370). Founder of Jewish-Persian poetry. Lived in Shiraz (Persia). His works were based on biblical stories. Poem "Sefer Sharkh Shakhin al ha-Torah" written in the Persian language with a Hebrew script is a poetic rephrasing of the Five Books of Moses. It is divided into four parts: "Mussa-noma" ("Moses' Book", 1327), "Ardashir-noma" ("Ardashir's Book", 1332), "Ezra-noma" ("Ezra's Book") and the "Origin Book" (1358). Author applied in the classical poems style "Vazni Aruz".

SIMKHAYEV, ABO MALLAYEVICH (1867, Kokand – 1954, Jerusalem). Manufacturer. Merchant of the 1st guild, patron of the arts. Had cotton-refining, oil, and soap factories, cotton plantations in Assak. Visible figure in the committee of the Kokand stock exchange (1916), was a member of the cotton arbitration commission. In 1917, his cotton company won the first place in the society of the Kokand stock exchange. Had a villa-palace in Kokand, constructed in 1907 (presently the building of the Petroleum Technical School).

SIMKHAYEV, ELEZER ben SIMKHO (MALLABOY) (1840, Bukhara – 1936, Jerusalem). Merchant of the 1st guild, patron of the arts, headed the Bukh.-Jewish community of Kokand. In 1907, built a villa in Kokand (presently the Teacher's College building). Moved to Jerusalem in 1912.

SOLOMI, AMNUN (1924, Israel). Public figure in Israel, lawyer. Received the highest education in Israel. Chairman of "Brit Yotzei Bukhara" (1972-1998). Honorary member of this organization.

SOFIYEV, MIKHAIL SIONOVICH (1899, Samarkand – 1966, Tashkent). Med. Doctor. Microbiologist. D. Sc. (1940). Graduated from the CASU medical school (1926). Professor, chairman of the microbiology dept. (1936-1939), biology and parasitology dept. (1948-1963) Tash.Med.School. Member of the Academic Council at the Ministry of Health in the UzSSR. Author of 65 scientific works on epidemiology of important infectious diseases – toxoplasmosis of the person and malaria. Received state awards.

SOFIYEV, NISON RAKHMONOVICH (1923, Tashkent). Writer, playwright. Literary pseudonym "Nishoni". Participant and disabled veteran of WW II. Graduated from the Tash. Law School (1953). Published collections of folklore, writes verses and plays in the language of Bukh. Jews. Immigrated to the US in 1993. Author of the three-volume edition "Guli Nishoni" (2003, 2005, 2008), the series of plays which were perform ed in the Bukh.-Jewish theaters in New York and Israel.

SOFIYEV, RAFAEL (1953, Tashkent). Musical teacher, businessman, philanthropist. He graduated from Music College classes on vocals and accordion (1969) and Tashkent Institute of Foreign Languages (1974), worked as a teacher of English Language, then in the system of tourism - our guide and translator. In New York City since 1978. He studied at Queens College with an associate degree in accounting and business, worked as a translator at HIAS, then became involved in the jewelry business store Retail Stores and this has been very successful. Engaged in serious social and charitable activities. Member of the Board of Directors in CBJ, a member of JA and CJA, a member of Congregation Anshei Shalom.

SOFIYEV SHLOMO (1876, Bukhara – 1936, Jerusalem). A merchant. The philanthropist. The public fugure. He was constructed a synagogue in the Bukharian quarter of Jerusalem. Was the member Board of this quarter.

SULEYMANOV, RAFAEL MISHOELOVICH (1940, Tashkent). Artist

applied art in cinema and Theater. In 1968 graduated from the Mos. Textile Inst. In 1969-1993 – artist on costumes and artistic director in the film studio "Uzbekfilm". Worked on the film "Adventure of Ali-Baba and 40 Thieves" (1979) received prizes at the All-Union and at the international (Belgrad, 1981) film festivals. Participated in the production of more than 30 films. Artist-producer of the films: "Overthrow on Instruction 107" (1982), "The Last Inspection" (1985), "Tashkent Winter" (1990), "Alif-leila" (1992), etc. Immigrated to the US in 1993. Theater artist in the "Renaissance" theater (New York). Known as an artist-painter, portraitist, and landscape-painter.

SUFICHAYEV, ILYA SIONOVICH (1933, Ferghana – 2008, Israel). Med. Doctor, PhD (1988). Graduated from Tash. Med. School (1959). Medical director of the Ferghana City Hospital. At different times chief of the ear-throat-nose div. in a few hospitals of Ferghana. Taught in the FergSPI medical school. Repatriated to Israel in 1991. Co-author of the two-volume book "Bukh. Jews in National and Modern Medicine" (2004). Member of the Writers Union of Israel.00

TABIBOV, ABRAHAM NISANOVICH (1979, Samarkand). Rabbi. Cantor. Graduated from yeshivas in Samarkand and New York. Received his rabbinic license ("semicha") from nine outstanding rabbis of Israel and America (1999). Headed the Ohel Sara synagogue (1997-2003). At present time, works at the Young Israel of Briarwood synagogue. Assisted in the preparation a book "The Bukharian Jews. An Encyclopedic Reference" (in Russian, 2008).

TAJER, NISIM SHOLOMOVICH (also spelled TADJER) (1896, Jerusalem - 1972, Jerusalem). Translator, journalist, public figure. Editor of the newspaper "Rahamim", published between 1910-1914 in Skobelev (Ferghana). Director of Jewish schools in Cairo, Egypt; between 1918-1919 supervised the Jewish school in Beirut, Lebanon. Edited the political newspaper "Le Levant" and published a French language newspaper in Damascus(Syria). In Cairo, organized the group "Youth of Zion". Participated in the Zionist Congress as the representative of eastern Jewish communities. Returned to Jerusalem and between 1937-1952 supervised the department of Eastern Jewish communities in the movement "Ha-Poel Ha-Mizrahi". Publisher and editor of the journal "Teuna" ("Aklu Fahm") in

the Hebrew and Bukh.-Jewish languages. Author of the books "Toldot Yahudei Bukhara" ("History of Bukh. Jews from 600 to 1970") in the Hebrew and Bukh.- Jewish languages (Tel Aviv, 1967).

TAJER, SHOLOMO MOSHEYEVICH (1866, Jerusalem - 1935, Damascus,). Rabbi and public figure. Received education in the yeshivas of Jerusalem. Graduated from the Berlin University. Received a doctorate in philosophy (1919). Between 1901-1902 - rabbi of Bukh. Jews of Samarkand, and subsequently Tashkent. Soon after became a leader of Bukh. Jews of the Turkestan region, 656 where he protected their interests before Russian authorities, assisted the chala. For his civil rights activities, he was stripped of Russian citizenship and was sent beyond the boundaries of Russia. In 1921-1924 - served as a rabbi in Beirut, and in 1924-1929 - in Damascus.

TAJIKOV, MIKHAIL MIKHAYLOVICH (also spelled TADZHIKOV) (1928, Dushanbe – 1997, Hanover, Germany). Physicist, teacher, PhD in Bio (1971). Honored Worker of Education (1989) of Tajikistan Graduated in phys-math from TajSPI (1950). Docent (1982), chairman of the physics dept. (1961-1979) at Taj.Med.School. Author of inventions. "Excellent Health of the USSR" (1975). Author of 120 scientific articles, 5 certificates for inventions and 68 rationalization proposals. Since 1995 he lived in Germany.

TAJIKOVA, ZOYA MIKHAYLOVNA (1935, Dushanbe). Musicologist, PhD in art criticism (1977). Graduated in historical-theoretical Dept. at Tash. Conservatory(1959). From 1963 – member of the Composers Union of the USSR, from 1980 – Sen. Researcher at the art history department at the Inst. of History, Archeology, and Ethnography at the AS of Tajikistan. Taught at the Musical College and at the Taj. State Inst. of Arts. Author of about 100 scientific papers, including works on the musical culture of Tajikistan in the six-volume "Music History of the Peoples of the USSR". Participant of the conferences and symposiums. Immigrated to the US in 1997. Author of a number of articles about the history of musical art of Bukh. Jews in 2volume book "The History Bukharian Jews. 1865-2000" by common edition of R.Pinkhasov (2005).

TAKHALOV, SULEYMAN MANIYEVICH (1935, Bukhara). Musicologist, ethnologist, conductor, musician. Professor (1988), PhD in art criticism (1986). Graduated from the Tash. Conservatory (1958). Taught at the div. of ethnic instruments and eastern music at the Tash. Conservatory. Researched folklore and national-professional music of Bukh. Jews, Uzbeks, Tajiks, and other eastern peoples. Author of 7 monographs, including: "Basics of the Technique of Trayning to Play on the Afghan Rubab" (1983), "Chrestomathy for Musical Colleges and Schools of Tashkent" (1967), "School of Play on the Afghan Rubab" (1990). Laureate of the All-Union. musical performers competition. Repatriated to Israel in 1991, where he received a degree of the doctorate of sciences of art-criticism. Professor at the Bar-Ilan Univ. in Ramat Gan and the Rubin Musical Academy in Jerusalem. Author of article "Traditional Musical Creavity" in 2 volume book "The History of the Bukharian Jews. 1865-2000" by common edition of R.Pinhasov (2005). Person of the Year 2016, according to the BJWC.

TILLAYEVA, SHULAMIT PINKHASOVNA (1907, Jerusalem – 2003, Jerusalem). Poetess. Public figure. Lived and studied in Bukhara (1911-1934), from 1934 lived in Tel Aviv. Wrote more than 100 poems in the Bukh.-Jewish language and in Hebrew. Collection of poems "Shirei Shulamit" published in Tel Aviv in 1981. Was an active member of "Brit Yotzei Bukhara". Headed funds Sion Potelyahov (London), and Ilyau Issachar (New York) to support students.

TOKOV ASHER MENASHEEVICH (1944, Karmine). Publicist and public figure . Graduated strotel'nogo Dept. TashPI. Deputy Director of Vocational School. Since 1993 in Israel. Author of books: "Karmina Jews" (2003), "The Tale of Mother" (2006), "Climbing to the roots" (2013). Member of the Union of Bukharian Jewish writers, poets and journalists USA. Executive Secretary of the Union (since 2013). Since 2009 in the United State.

TOKOV, JURA YADGAROVICH (1915, Karmana – 2002, Israel). Graduated from the Pedagogical Technical School (1930). President of the Bukh. Jewish community of Karmana (1940-1993). Repatriated to Israel in 1993.

TOLMAS (DANIELOVA), HANA AMNUNOVNA (1958, Dushanbe)

Teacher, researcher Bukharan Jewish heritage. Ph.D (2002). Public figure. Graduated from the Faculty of Foreign Languages DGPI (1981) and higher educational courses at Leningrad State University (1984-1986). Worked as a senior teacher of English in Dushanbe Pedagogical institute. Repatriated to Israel in 1989. In 1990 she entered to study in the third degree in the Department of Iranian Studies of the Institute of Asia and Africa at the Hebrew University in Jerusalem. Participant of the some International Conferences on Iranian Studies, Jewish Studies and Onomastics (Scotland, France, Israel). Author of works on folklore, ethnography, language and literature of Bukharan Jews. The author and compiler of the following books: "Pages of Literature of Bukharan Jews" (co-authored with A. Shalomaev, 1998); "Bukharan Jews. Bibliography "(2004); "Bukharan Jews. Names. Surnames. Nicknames "(2005); "Bukharan Jews. History, Language, Literature, Culture" (ed. 2006); "Judeo-Tajik for Hebrew and English Speakers. Conversation Guide" (2010); "Time to collect diamonds" (co-authored with M. Fazylov, 2014); "Legends and Tales of Bukharan Jews" (co-authored with M. Fazylov, 2015); "Artists of Bukharan Jews" (co-authored with M. Fazylov and others, 2016). Awarded "Woman of the Year" (2008) by Women in Science. Lector at the Hebrew University (2012-2015). Chairman of the Forum "Bukharan Jewish Heritage" at the World Congress of Bukharan Jews (2013-2015, 2017 – till now).

TOLMASOV, AVROM (AVROHOM) GAVRIELOVICH (1956, Samarkand). Singer, performer of shashmakom and eastern ethnic songs. One of the leaders of the eastern art of music, the owner of a rare talent. He had tour in the countries of Europe and America. His perform. are reflected on records, cassettes, and CDs. Repat. to Israel in 1989 moved to the US in 2002. With 2014, he lives in Israel. Person of the Year 2014, according to the BJWC.

TOLMASOV, MIKHOEL JURABAYEVICH (1887, Bukhara – 1969, Samarkand). Singer, performer of shashmakom. Public figure. Common ancestor of the Tolmasov musical dynasty. People's Actor of Uzbekistan (1937). Twice elected deputy of the Supreme Council of Uzbekistan (1940 and 1948). Director of the Bukh.-Jewish theater. Received state awards. A street in the Eastern Quarter of Samarkand bears his name. About his work written book "Outstanding singer Mikhoel Tolmasov" by Aron Shalamaev (1994).

TOLMASOV, RAFAEL MIKHOELOVICH (1923, Samarkand – 1995, Israel). Lyrical baritone, singer, actor. People's Actor of Tajikistan (1968). Soloist at the S.Ayni Taj. State Academic Theater of Opera and Ballet (1940-1990). He studied opera singing in the studio of the same Theater. Performed more than 90 operatic roles. Career highlights: Shakhrbon ("Kova the Smith" by S.Balasanian and Sh. Bobokalonov), Pulat ("Pulat and Gulru" by Sh.Saifutdinov), Bahodur ("Damned by the People" by D.Dustmukhammedov), Valentin ("Faust" by C.Gounod), Stepan ("Family of Taras" by D.Kabalevsky) etc. Known performer of variety songs of Tajik composers, int'l songs, and traditional classical music, including elements of shashmakom. Repatriated to Israel in 1991. First director of the Bukh.-Jewish Musical Dramatic Theater in Israel (from 1991).

TOLMASOV URIEL MIKHOELOVICH (1922, Samarkand - 1978, Samarkand). Gijak performer, composer. Honored Worker of the arts of Tajikistan (1977). Graduated from Tash. College of Music (1938). Soloist and orchestra leader of ethnic instruments. Created more than 300 songs and instrumental melodies.

UVAYDOV, SEMYON RODSHILDOVICH (1932, Tashkent). Wine maker. Graduated from the winemaking Dept. at Tash. Agr. Inst (1954). From 1954 to 1993, - worked at the plant "Tashvino" as the chief wine maker, chief engineer. Received state awards. Immigrated to the US in 1993.

UVAYDOVA, ZOYA RAFAILOVNA (1942, Dushanbe). Philologist, folklorist. Graduated in philology from Taj. State Univ (1963). Junior researcher of the folklore division at the Rudaki Inst. of Language and Literature at the AS of Tajikistan (1957-1991). Participant of folklore expeditions. Immigrated to Israel in 1991. Activist in "Brit Yotzei Bukhara". The chief of the women's club in Shekhunat Shapiro. Member of the Writers Union of Israel. Author of the books "Folklori Yahudiyoni Bukhori" ("Folklore of Bukharian Jews", vol. I - 1994, vol. II - 2000).

USTONIYAZOV, SHLOMO HANANYAYEVICH (1948, Dushanbe). Artist, instructor, journalist, public figure. Graduated from the Dushanbe Art College (1971). Studied Russian philology at Taj. State Univ. Member

of the Art Fund of Taj. Immigrated to Israel in 1978. Graduated from the Tel Aviv Univ. He taught drawing, painting and artistic graphics in grammar school. Moved to Austria in 1989. Pictures, book illustrations. Works are exhibited in museums. Vice-president of Bukh.-Jewish community in Vienna. Founder and chief editor of the journal "Vienna Community". Chaizman of the organizing committee of the seventh International Conference Buhkarian Jews 21st century. Buhkarian Jews youth - 2016, Vienna.

VAADIA, YOASH (1931, Israel – 1997, Israel) Scientist, biologist. Veteran of the Israeli War of Independence. PhD in biology (1958) from the University of California-Davis. Between 1959 and 1962, taught at this university. After returning to Israel, he joined the Institute of the Negev in Beer Sheva, where he established a dept. of the physiology of plants and on the efficient use of water. Head of the Volcano Institute. Served as Vice-President and Director-General of Hebrew University. Founder of the US-Israel Binational Agricultural Research and Development Fund, serving as its director (1979-1997).

VADYAEV, SION HAIMOVICH (1878, Kokand – 1943, Paris). Businessman, philanthropist. Merchant of the 1st guild. Lived in Kokand, co-owner of the trading house "Vadyaev Brothers". in the Turkestan region Served as minister in the government of the Kokand Autonomy (1918).

VADYAEV, YAKUB HAIMOVICH (1868, Bukhara – 1936, London). Merchant of the 1st guild, industrialist, head of the trading house "Vadyaev Brothers," turn-over in 1912 – 50 million rubles. In 1881, moved to Kokand. In 1910, the trading house opened a plant on its own technology, and took the first place among all cotton-refining plants in the Turkestan region. One of the foremen of Kokand of the Stock Exchange committee (1908); member of the Accounting Committee at the Russian-Chinese bank in Kokand; honorary member of charitable and educational societies in Kokand. In 1928-1933 – chief of the "British-Romanian" company in London on manufactory sales. The villa constructed by his brothers, is currently the hokimiyat (mayor's office) of Kokand

YADGAROFF, ANTHONY (1949, England). Public figure. Jewish De-

scendant of Jews from Bukhara. Founder and director of Allenbridge Group PLC. Prominent member of the Jewish community of London, vice-president of a synagogue, treasurer of a charitable fund; director of the Wiesenthal Center, a Jewish rights organization.

YADGAROV, AMNUN ISAKOVICH (1939, Stalinabad [Dushanbe]). Composer, gijak performer, Teacher. Prize winner of the State Children's Song Contest (1979). Member of the Composers Union of the USSR (1970). Docent (1987) at the div. of compositions, instruments, and reciting of scores at the M.Tursun-zade Taj.State Inst.of Arts (1968-1992). Graduated from the Tashk. Conservatory(1966). His fundamental compositions: the opera "Safari Ayior" (1988), the symphony "Tajikistan" (1966), concert for piano and symphonic orchestra (1967), the cantata "Tulu'i Oftob" ("Ascent of the Sun", 1967), the vocal-symphonic poems "Guli Bodom" (1979), "Katli", "Vose" (1988), the symphonic poem "Memory of a Hero" (1970), music to 16 theatrical plays, chamber-instrumental compositions, songs for children, and romances. Repatriated to Israel in 1992.

YADGAROV, ILYA ISKHAKOVICH (1961, Tashkent). Professional Master on repair and tuning pianos. Philanthropist. He graduated from the Musical College (1976). Musical artist in Tehslozhbytpribor. Since 1994 in the United States. Between 1994 and 2004 he worked in the company "Beethoven Piano". Since 2002, president (owner) of the company "Maestro Pianos Company". One of the sponsors of book "Bukharian Jews Worldwide, 2015" in English.

YADGAROV, IOSIF SEMYONOVICH (1944, Margilan). Med. Doctor, D.Sc. (1983). Graduated from And. Med. School (1967). Professor (1984), chairman of the neurology dept. at And. Med. School (1988-1998). Author of 100 scientific papers, and the monographs "Disruption of Sleep at Aging" (1990), "Parkinsonizm" (2009), "Ischemic stroke" (2013); co-author of book "What we are sick" (2010) and inventions. Immigrated to the US in 1998. Carried out research in the field of medical statistics for the Bukh.-Jewish Community of New York.

YADGAROV, SEMYON MIKHAYLOVICH (1910, Margilan – 2006, New York). Trade worker. Honored Worker of Trade of Uzbekistan (1970).

Graduated from the Moscow Workers' Faculty at the Narkompros (1932), the Sam. Trade College (1952). Between 1964-1983 – deputy director, subsequently director of the Margilan interdistrict warehouse of the Regional Consumers Union. Between 1983-1992 – director of the logistic warehouse of the Ferghana Region al Consumers Union. Immigrated to the US in 1992. Author of books "My Memories" (vol. I - 2005, vol. II - 2007).

YADGAROV, YAKOV SEMYONOVICH (1950, Margilan). Economist, D.Sc. in Econ (1991). Professor (1994). Graduated from the Plekhanov Inst. of the National Economy (1972). Worked as an instructor there. Academic at the Academy of Social Education (1997). From 2005 – chairman of the history of economic studies dept. at the Plekhanov Russian Economic Academy. Author of 6 monographs. From 2008 – chairman of the history of economic, policy and culture dept. at All-Russian Financial and Economic Corresponding Institute. His "History of Economy Studies" (4 editions) remains the textbook for university students of economic universities. Lives in Moscow.

YAGUDAYEV, ABRAM NATANOVICH (1924, Tashkent). Aviation engineer, public figure. Graduated from the Voronezh Aviation Inst (1947). From 1949 – in an aircraft plant in Tashkent, manager of a technologycal office, workshop chief. In 1972-1993 – chief project engineer at the CA Branch of Sci. Res. Inst.at the State Building Committee of the USSR. From 1965 participated in the community life of Bukh. Jews of Tashkent. Member of the Vaad, deputy chairman of the community (1984). In 1993, elected chairman of the public council at the Bukh.-Jewish cemetery of Tashkent. Immigrated to the US in 2001.

YAGUDAYEV, ALBERT MOISEYEVICH (1934, Tashkent – 1995, New York). physicist-electronics engineer, PhD in Phys-Math (1968). Graduated in phys-math from CASU (1957). Chief of the laboratory, sen. researcher (1969) in PTI at the AS of Uzbekistan. Author of more than 100 scientific works, and inventions. Practiced plazma physics and high temperatures, heliotechnics, and space instrument design. Immigrated to the US in 1992. Public figure in the Bukh.-Jewish. community of New York.

YAGUDAYEV, ARKADIY MOSHKAYEVICH (1936, Bukhara). Journalist. In 1966 graduated in photojournalism from the Courses at the Mos. House of Journalists. Photo correspondent for the magazines "Culture and Life", "Soviet Woman", "Travels in the USSR". Immigrated to the US in 1992. Participated in all the Russian-language newspapers in New York City. Received a series of prestigious awards.

YAGUDAYEV, ALISHO YAGUDAYEVICH (1854, Bukhara – 1940, Jerusalem). Merchant of the 1st guild, philantropist. Public figure. One of the organizers of the "Shekhunat Bukharim" (Bukharian Quarter in Jerusalem). In 1905, together with Israel Hefetz, built the most beautiful home in the Shekhunat Bukharim.

YAGUDAYEV, BORIS MIKHAYLOVICH (1947, Osh region, Kyrgyzstan). Engineer-electric technician, D.Sc. in Tech. Sci (1988). Graduated from Mos. Inst. of Radio Electronics (1969). Between 1969-1993, researcher at the div. of electrification at the Inst. of Mountain Affairs at the AS of the USSR. Professor of the Mos. Mountain Inst (1990). Author of inventions. Immigrated to the US in 1993 (New Jersey). Engineer at the Emerson Electric Corporation. From 1994 – member of the Society of Engineers-Electricians.

YAGUDAYEV, DAVIDHAIM (1873, Bukhara – 1943, Kokand). Rabbi. Merchant. Received religious education. Leading rabbi in Kokand's synagogue for many years. Taught the Torah to children.

YAGUDAYEV, ISKHAK YAKOVLEVICH (1938, Bukhara – 1998, Israel). Educator, writer, actor, comedian, impersonator, a master of words. Graduated in phys-math from TashSPI (1960). Taught in a school. Actor in a one-person theater. Wrote stories, short comedies, and poems in the Bukh.-Jewish language. Repatriated to Israel in 1990. Performed short comedies in the M.Tolmasov and G.Mullokandov Bukh.-Jewish Theater.

YAGUDAYEV, ITZHAK GAVRIELOVICH (1944, Kyzyl-Tepe, Navoi region). Doctor. Ophthalmologist, public fi - ure. Graduated from Sam.Med.School (1967). Taught at the

Medical Colleges in Bukhara and Samarkand. Repatriated to Israel in 1979. Doctor at the Kupat Holim system in Ramleh. Deputy Mayor of Ramleh (1995-2002).

YAGUDAYEV, MOSHE (MOISEY) DAVIDOVICH (1902, Kokand – 1963, Tashkent). Physicist, writer, PhD in Phys-math (1947). Docent (1948). Graduated in phys-math from Sam. State Univ (1934). Chairman of the common physics dept. (1948-1949), deputy dean of the phys-math program at CASU. From 1949 – Director, then Deputy Director of the Phys.-Techn. Inst. at the AS of Uzbekistan. In 1957, founded the first laboratory of heliotechnics in Uzb. and headed it. Author of 100 scientific papers and 18 inventions. Author of the artistic and publicistic works in the Bukh.-Jewish language: the story "Tuhmat" ("Slander", 1934), the short stories "Siriyi Noguyon", "Kolkhozi Namune" and others. Author, translator, editor of school manuals on Bukharian-Jewish language.

YAGUDAYEV, MOSHIYAKH (1862, Bukhara – 1916, Kokand). Merchant of the 1st guild. Materially supported the construction of the "Shekhunat Bukharim".

YAGUDAYEV, MUSHIYAKH RAFAILOVICH (1934, Margilan). Physicist, D.Sc. in Chem. (1974). Graduated in phys-math from CASU (1957). Chief of the laboratory of physical methods of research at the Inst. of Chemistry of Plant Substances at the AS of the UzSSR (1967-1991). Taught at TashPI. Practiced chemical-spectroscopic methods of researching alkaloid structures and other natural compounds. Author of more than 100 scientific works and inventions. Received state awards. Immigrated to the US in 1992.

YAGUDAEV VYACHESLAV ABRAMOVICH (1960). Businessman. Philanthropist. Patron of the Arts. Since 1980 in the USA. Public figure. The owner of the jewelry company since 1982. President BJ community in Miami since 1998. Sponsor of several books on the history of Bukharian Jews.

YAHUDA, HAMEKUN (YAHIA ben DAVID or YAHUDOI LORI) (lived in the 16th century). Born in the city of Lor (Iran) and for most of his life lived in Shiraz (Iran). The dates of his birth and death remain unknown. Wrote in the Persian-Jew ish language, the poem "Mahzan al Pand" ("Trea-

sure of Edification") in the amount of 500 lines.

YAHUDI, YUSUF ben ITZHAK (ISKHAK) (1688-1755). Bukh.-Jewish poet, wrote in the classical Jewish-Persian language. Poems "Haft Barodaron" ("Seven Brothers"), "Antiokhusnameh" on the Maccabee revolt, "Muhammas", including an ode dedicated to Moses, and hymns in honor of biblical prophets. Wrote the commentary to the "Megilat Antiochus" (1749), translated the religious songs of Solomon ibn Gvirol and Israel Najara, which were gathered into Jewish-Persian songbooks.

YAKUBOV, ABRAM RAFAELOVICH (1929, Kokand – 2013, New York). Engineer-economist, public figure. Chief engineer of the Regional Industrial Council of the Ferghana Regional Executive Committee (1958-1961). Graduated from the Mos. Technology Inst. (1963). Chief of the laboratory of economic research and the organization of labor at Uz. Sci. Res. Inst. of Silk Industry. Between 1971-1999, - deputy manager of the State Inspection of Committee of Prices at the Council of Ministers of Uzbekistan. Excellent Worker in Price Formation of the USSR (1977). Between 1992-1996, - deputy manager of the Dept. of Antimonopoly laws in Pricing. Deputy Chairman of the Bukh.-Jewish Cultural Center "Simkho", the Jewish cultural center of Uzbekistan. Outside consultant of the planning-budgetary commission of the Supreme Council of Uzbekistan (1986-1992). Received state awards. Immigrated to the US in 2005. Author of book "My life's journey (memories)" (2012).

YAKUBOV, AMNUN MIKHAYLOVICH (1928, Tashkent – 2007, Israel). Film director, member of the Cinematographers Union of the USSR (1964-1991), prize winner of the All-Union Film Festival. Graduated from All-Union State Inst. of Cinematography (1952). Between 1952-1991, - director of the film studio "Uzbekfilm". Produced more than 100 films, among them the educational documentaries. Repatriated to Israel in 1991.

YAKUBOV, ARKADIY RAFAILOVICH (1931, Andijan). Journalist, eastern researcher, translator. Graduated from Indian div. of the Eastern Dept. at CASU (1955). Between 1959-1987 served in the military. Colonel, managed the division of one of the leading administrations of the Turkestan Military District. He served in the headquarters of the Soviet forces in Afghanistan

(1980-1983). Awarded by the order of the Red Star (1982). After demobilization – deputy director of the firm at the Ministry of Foreign Economic Ties of Uzbekistan. Immigrated to the US in 1994. Practices sociopolitical journalism. Editor of publishing at the CBJ of the US and Canada. Compiler of the books "Defended of Peace", and "From the pages of "Bukharian-Jewish world" newspaper" in 2 volumes (2008). Author of books: "The Light of a Distant Star" (2011), "Tests contrary" (2012). "Alone with memory" from the life of intellegence office , 2015.

YAKUBOV, BORIS MANIYEVICH (pseudonym YAKUBI) (1920, Kokand – 1988, Tashkent). Educator, poet, wrote in the Bukh.-Jewish language. Graduated from the Tash. Textile Inst (1941), and in physics from TashSPI (1961), the Dzerzhinsky Artillery Academy. Participant of WW II. Deputy Director of the boarding school of music students in the Turk. Military District. In 1998, his works "Rubai", "Vasiyatnoma" ("Bequest") were published in Israel.

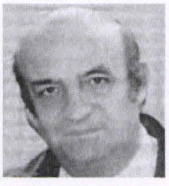
YAKUBOV EDUARD KHASTOYEVICH (1951, Tashkent). Mathematician, PhD in Phys-math (1981). Graduated in math. from the phys-math Dept. at the Tash. State Univ (1978). Docent (1983) of the Mech.-Math Dept. at the Tash. State Univ. Repatriated to Israel in 1989. Professor of mathem. and chairm. of the dept. at the Holon Technion, taught at Tel Aviv Univ.

YAKUBOV, HAIM YAKUBOVICH (HODZHI) (1858, Bukhara – 1932, Kokand). Merchant of the 2nd guild, Founder of the first synag. in Margilan.

YAKUBOV, ILYA MANIYEVICH (1937, Tashkent). Teacher. Graduated in phys-math from TashSPI (1960). Deputy director of the highest professional school. Immigrated to the US in 1994. Author of stories, sketches in the Bukh.-Jewish and Russian languages (tale "The Finding", the plays "The Return", "Immigrants" (2006), publicity work "Bukh. Jews in the Public Education of Central Asia and Kazakhstan" (2005), collections of "Selected Works" (2007; 2009).

YAKUBOV, ILYA YADIDOVICH (1932, Tashkent). Economist, writer, publicist, D.Sc. in Econ (1980). Graduated from TashFEI (1957). Professor (1983) at TashINE. Taught on courses at the Tash. Highest Party

School. Author of 5 monographs: "The Economic Reform" (as a co-author, 1969), "The Problems of Specialization of Engineering Industry in Uzbekistan" (as a co-author, 1971), "Acceleration of Scientific and Technical Progress" (1980), "Efficiency of Acceleration Scientific and Technical Progress in Land Developments" (1989). Repatriated to Israel in 1998. Prepared encyclopedic research on the history of Bukh. Jews (in Russian). Author of the books "Series of Sketches of Bukh.-Jewish History and Ethnography" (1999 -2000), "Wars in the Fate of Bukh. Jews" in two vol-umes (vol.1 – 2005, vol.2 – 2010).



YAKUBOV, IOSIF RAFAILOVICH (1939, Tashkent). Engineer, D.Sc.in Tech. Sci (1962). Graduated in airplane-building (1961) from TashPI, professor (1990), chairman of the aero hydrodynamics dept. at the Tashkent State Technical Univ. (1988-1994). Author of three monographs: "Gasohydraulic Apologia and its Application" (1978), "Modeling the Flow of Gas" (1981), "Methods of Apologia in Aerodynamic Aircrafts" (1986). Immigrated to the US in 1995. Engages in literary activities.

YAKUBOV, ISA RAFAILOVICH (1933, Andijan). Art director. Honored Worker of the Arts of Uzbekistan (1974). Graduated from the Tash. State Theater and Art Inst. in the class of dipresidents (1965). In 1966-1990 – in Uzb. Doll Theater, in 1990-2000 – producer and actor of the family theater-studio "Maskharaboz". Produced over 50 performances, including "Farhad and Shirin", "Star and the Death of Khoakin Mureta", "Agent 0-0", "Cinderella", "Well, Wolf, You Just Wait!" etc. Series of plays were carried out abroad (Nepal, Bulgaria, Afghanistan, Burma, Pakistan, India, France, Germany, Austria, and Canada). Immigrated to the US in 1995.

YAKUBOV, LEV ILYICH (1922 - 1995, Chimkent) Musician. Honored Worker of Culture of Kazakh SSR (1975) Honorary Railway Worker of the USSR (1974) Coordinator of the Yakubov music ensemble. Performed in cities around Kazakhstan. Also performed in the Kremlin, All-Union Exbit. Achievements of National Econ., and the "Blue Lights" concerts.

YAKUBOV, LEVI MANIYEVICH (1925, Tashkent - 2011, New York). Physicist, educator, journalist, writer. Public figure. PhD in Phys-Math (1963). Honored Worker of public education of the UzSSR (1990). Gradu-

ated in phys-math from CASU (1948). Professor (1978). Between 1973 and 1993, chairman of the teaching aids dept. at TashSPI. Author of textbooks and inventions. Writes verses, novellas, plays, and stories in Russian, Uzbek, and Bukh.-Jewish. Immigrated to the US in 1994. Editor of the Bukh.-Jewish newspapers "Zamon" ("Time"). Chairman of the creative organization "Chaikhana of Poets" (1994-2004). Chairman of the Union of Writers and Journalists among the Bukh. Jews of the US (from 2004). Author of the book "The Years of the Life" (2005).

YAKUBOV, MANI NISANOVICH (1900, Kokand – 1972, Tashkent). Educator, public figure. In 1920, among the organizers of the Bukh.-Jewish school in Tashkent, in 1924 – the first children's home for children-orphans and needy Bukh. Jews. Up to 1932 – director of this children's home. Senior inspector of the planning-finance administration of the Narkompros (Ministry of Education) of the UzSSR (1932-1942), senior inspector at the district finance div. (1942-1956), senior tax inspector at the planning-finance administration of the Ministry of Education of Uzbekistan (1956-1970).

YAKUBOV, MIKHAIL JURAYEVICH (1919, Andijan – 1976, Tashkent). Agronomist, manager. Graduated from the Agricult. School, then Tash. Agr. Inst (1960). Between 1939-1943 – cadet of the Kiyev Military-medical College. Participant of WW II. Received state military awards. Returned to Tashkent in 1947. From 1948, agronomist in the state farm trust, between 1954-1959 – director of the state farm «Hillman» in the Tashkent region, in 1959 – manager of the dept. of procurement and delivery at the Ministry of Food Industry of the UzSSR. Between 1966-1976 – senior reviewer of trade, then agricultural dept. at the Ministries Council of the UzSSR. At the state farm «Hillman» a bust of M.J.Yakubov has been erected.

YAKUBOV, NATAN EFRAIMOVICH (1915, Tashkent – 1986, New York). A businessman, philanthropist, and public figure. In 1933 was the director of a lemonade factory. Worked 60 years in "Uzpromsovet" where he organized and supervised a network of gift shops. In 1977 he emigrated to the USA. In New York accepted active participation in organization of Bukharian-Jewish synagogue. In 1986 in his memory in New York the Fund of the Jewish education "Or Natan" is based, issues a magazine "Friendship" distributed in many countries.

YAKUBOV, RAKHMIN ASHUROVICH (1947, Bukhara). Med. Doctor, PhD (1983). Graduated from And.Med.School (1970). Chief of the neurosurgery div. of the Bukhar. Region al Hospital. Docent (1991-2000), chairman of the neurology and neuro-surgery dept. at Bukh. Med. School. Immigrated to the US in 2000. Chairman of the Council of the "Bukhara" charitable fund. Sponsor of the book "Bukharian Jews of Bukhara", 2015.

YAKUBOV, YAKOV ARIYEVICH (1932, Tashkent). Med. Doctor. Graduated from Tash. Med. School (1956). Chief of the neurology div. at the Tash. Physical Therapy Hospital. Produced research works on the complications of osteochondrosis. Author of inventions. Immigrated to the US in 1997.

YAKUBOV, YEFIM ABRAMOVICH (1954, Tashkent). Engineer-mechanic, researcher of archive materials on the history of the Bukh.-Jewish community. Graduated from TashPI (1976). Repatriated to Israel in 1990. From 2000 - coordinator in the education of students and preparing leaders in the Bukh.-Jewish community of Petah Tikva. Author of the brochure "Light of Bukhara" ("Rosh-noyi Bukhoro") (2004) and historical essays "23 Centuries Speak", in which he cites rare archival materials.

YAKUBOV, YOSHUA RAFAILOVICH (1900, Marel. - 1988, Tashk.). He held leading posts in the trade area. Headed the "Tero" Synag. (Tashk., Chkalov St.) from 1960 to 1985.

YAKUBOV, ZAHARYO SIMKHAYEVICH (1910, Khujand – 1945, killed in battle). Teacher. Participant of WW II. Graduated from the Inpros (1927). Teacher in schools, deputy of the Supreme Council of TajSSR (1938-1945).

YAKUBOVA, MARYAM YAKUBOVNA (1909, Bukhara – 1987, Tashkent). Actress of theater and film. People's Actress of the UzSSR (1955). Graduated from the Mos. Film Actor's Studio (1929). She played in scenes at the Hamza Theater (1929-1933), and the Sverdlov Theater (1933-1939); from 1939 – at the Mukimi Theater in Tashkent. Played more than 100 roles, including in the performances and films "Bay and Batrak", "To Love or not to Love", "The Entire Mahalla Talks About It", "Ice House",

"Tricks of Maisara", "Girl Without Dowry", "Hamlet" etc. Participant of international festivals. Author of the book "How I Became an Actress" (1984). Her name bears one of street in Yakkasaray district of Tashkent.

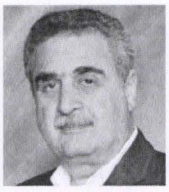
YAKUTIEL ben ISHAY (1812, Herat – 1907, Jerusalem). Rabbi. In 1828 arrived in Bukhara, subsequently in Shahrisabz. Supervisor and rabbi of the Bukh.-Jewish community of Shahrisabz for 42 years, until his departure in 1895 to the Land of Israel, where he participated in the construction of Shekhunat Bukharim.

YAKUTIELOV, ELHONON (1855, Shahrisabz – 1916, Shahrisabz). Rabbi, leader of the Bukh.-Jewish community of Shahrisabz. Teacher. Was close to the emir of Bukhara, enabling him to protect the interests of Bukh. Jews.

YAKUTIELOV, YUSHI (1857, Shahrisabz – 1925, Jerusalem). Rabbi, cantor, patron of the arts, businessman. Studied in a religious school in Bukhara. Maintained the synagogue in Shahrisabz, financed the studies of Bukh.-Jewish children. In 1914, visited Jerusalem and as a result of the First World War, was not able to return to Shahrisabz.

YAKUTILOV, ARI (ALEKSEY) YAKOVLEVICH (1942, Shahrisabz). Doctor, stomatologist. Graduated in stomatology from Tash. Med. School (1965). In 1967-1996 – organizer and medical director of a children's Dental Clinic in Samarkand. The delegate of several congresses of dentists in the USSR and UzSSR. The president of Sam. Jewish Cult. Center (1994-1996). Author of scientific works and inventions. Awarded the order of "Labor Red Banner" (1986) and medals. Exellence of public health services of the USSR (1981). The honourable Certificates from the SC of the USSR (1987) and Supreme Council of the Uzb. SSR (1987). The councileman of City Council in Samarkand (1980-1995). The member of Presidium the Dental Society of Uzbekistan (1987). Since 1996 in USA. Assisted in preparation of the edition of books: "Bukharian Jews. An Encyclopedic Reference" (2008), "Bukharian Jews. Memory Book" (2013), "Bukharian Jews in the countries of the World" (2014) .

YAKUTILOV, BORIS DAVYDOVICH (1950 Shakhrisyabz). Businessman. Philanthropist. Public figure. Graduated from TashPI (1978). Since 1989 in the United States. The owner of a number of jewelry companies.



Create a graphic kind of images Yakutiel Ben Yishay (from 1750 to 2012.), which includes more than 5,000 of his descendants. Created Internet site «yakutielgenealogy.com». President of the fund "Yakutiel". Board member of the charity fund "Kokand". One of the sponsors of the publication "Bukharian Jews. Memory Book" (2013).

YAKUTILOV, YAKOV YUSHIYEVICH (1905, Shahrisabz – 1970, Samarkand). Administrator. Honored Worker of Consumer Cooperation of Uzbekistan (1964). Philanthropist. Graduated from Inpros (1926). Trade worker. Director of a Bread Integrated Plant.

YAKUTIELOV, YUSHI (1857, Shahrisabz – 1925, Jerusalem). Rabbi, cantor, patron of the arts, businessman. Studied in a religious school in Bukhara. Maintained the synagogue in Shahrisabz, financed the studies of Bukh.-Jewish children. In 1914, visited Jerusalem and as a result of the First World War, was not able to return to Shahrisabz.

YEHOSHUA, ITZHAK MIKHOELOVICH (1962, Tel Aviv, Israel). Graduated from the "Rabbinical Seminary of Israel" (1984-1988). Moved to the US in 1988. Worked in the Central Synagogue as the Chief Rabbi of Bukh. Jewish communities of the US and Canada up to 2010.

YONI BEN-MENAHEM (1957, Israel). Journalist, military and public figure. Captain in the Israel Defense Forces (1975-1983), producer at a television network in Japan (1983-1994). The chief of editorial board of Channel 1 of Israeli TV, on Palestinian affairs, reporter and political analyst. Press secretary of Israeli prime ministers. A detective of Institute of the International Police on terrorism (2002-2004). General director and editor-in-chief of the Israeli radio (2003-2006).

YUABOV, BERAKH MOISEYEVICH (1920, Tash-kent – 2010, New York). Power engineer, PhD in Techn. Sci (1972), docent (1983). Graduated in energy studies from CA Industrial Inst (1944). The main focus of his scientific work – thunderstorm protection and clearing from pollution isolation of high-voltage power transmission lines. Sen. researcher (1978) of the Central Sci. Res. Laboratory at the Tash. Inst. of Irrigation and

Mechanization of Agr. From 1983 to 1997 – docent at the dept. of electrical systems and networks at the TashPI. Author of inventions. Received two silver medals from the All-Union Exhibition of National Economic Achievements. Received state awards. Immigrated to the US in 1997.

YUABOV, ISAK MOISEYEVICH (1904, Tashkent – 1966, Tashkent). State and public figure. In 1923, graduated from Trade College, and in 1928 – from the CA Communist University. Director of a technical school in Kokand (1929). In 1930-1935, – headed the div. of ethnic minorities at the Central Executive Committee of Uzb. Participant in the battles against the basmachi in Ferghana. Participant of the 3rd All-Russian conference of working ethnic minorities in the Russian Federation in Moscow (1933). In 1935, as a coauthor with Amitin-Shapiro, issued the book "National Minorities of Uzbekistan".

YUABOV, MIKHAIL RUBINOVICH (1907, Tashkent – 1996, New York). Mathematician, Teacher. Graduate from Inpros (1927), Graduated in mathematics from the Uz. State Univ (1930). Presented a thesis for the Academic Council of TashSPI (1938) to topic "Triangular Transformations of the System of Differential Equations". Senior instructor, docent (from 1936) of the advanced mathematics dept. at TashSPI (1937-1940), dean of the phys-math Dept (1955-1973) at the Tash. Agr. Inst. Author of research works. Since1993, lived in the US.

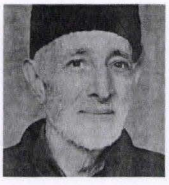
YUABOV, MIKHAIL YUSUPOVICH (1935, Tashkent). Educator, PhD in Ed (1972). Graduated in phys-math from TashSPI (1959). Between 1964 and 1989, – worked at the div. of the phys-math Dept. of TashSPI, docent (1973). Author of the books "Some Questions of Studying Liquid's Properties in High Schools Physics Course" (1970), "Laboratory Course of Physics in High Schools" (1975), "The Trayning of Students in Highest Educational School" (1985). Immigrated to the US in 1990.

YUABOV, YURIY MIKHAYLOVICH (1936, Tashkent). Physicist, D.Sc. in Phys-Math (1984). Graduated in phys-math from TashSPI (1959). Professor (1986), chief of the laboratory of amorphous semiconductors of the PTI at the AS of Uzbekistan, research and development organization "Solar

Physics" (1978-1993). Author of 100 scientific papers, inventions, coauthor of the monograph "The Development Prospects of Devices on Amorphous Dehydrogenated Silicon" (1985). He was scientific supervisor of 8 PhD Immigrated to the US in 1993. Worked as team leader for the development of electronic devices in Chicago (1995-2001).

YUDAKOV, SOLOMON (SULEYMAN) ALEXANDROVICH (1916, Kokand – 1990, Tashkent). Composer. People's Artist of Uzbekistan (1976). Honored Worker of the Arts of Uzbekistan (1961). Laureate of the State Prize of the USSR (1951), the Hamza State Prize of Uzbekistan (1970). Member of the Composers Union of Uzbekistan (1948) and the USSR (1940). Author of music of the state anthem of Tajikistan (1946). Studied at the Mos. Conservatoryin the class of R. Glier's compositions (1938-1941). The main compositions: opera "Maisaraning Ishi" ("Tricks of Maisara", 1958) on the plays of Hamza, produced at the Uz. State Academic Theater of Opera and Ballet (1959), ballets "Nasreddin's Youth" (1966) produced in Gdansk, Poland (1967), "Living Flame" (produced at the Uz. State Academic Theater of Opera and Ballet, 1970), ballet-oratorio "Victory" (1977); 2 musical dramas; cantatas, 2 overtures, 2 vocal-symphonic poems, vocal-symphonic suites "Mirzachul" (1950), "Mother's Anthem", "Furkat", "Eastern Poem" etc., music to dramatic performances and films; the cycle of romances to the verses of Pushkin etc. romances; songs. Received state awards. By the decision of the government of Uzbekistan, the S.Yudakov apartment was transformed into a museum of musical art. To the creavity of composer S.Yudakov dedicated book by Vera Plungyan.

YUNUSOV, AVRAAM BENYAMINOVICH (1918, Bukhara – 1992, Dushanbe). Administrator. Graduated from CA Industrial Inst (1935). Between 1962 and 1966, headed the construction trust "Dushanbestroy" at the Ministry of Construction of Tajikistan. Between 1966-1989, – 1st deputy Minister of the Communal Economy of TajSSR. Participant of WW II. Received state awards.



YUSUPOV, AZARYO ben YOSEF HAKOHEN (HABIBI BUKHORI) (1881, Samarkand – 1961, Tashkent). Typography editor of the Bukharian Jewish newspapers «Rahamim», «Roshnoyi», «Bajroqi Mihnat»). Poet-translator. Author of numerous articles and stories, collector of verses in the Bukharian Jewish language (1933). Translated from Persian to the Bukhar-

ian Jewish language, the fairy tales "1001 Nights" ("Hazoru yak Shab", Kokand, 1915). It is the first book on Bukharian Jewish language, published in Turkestan Region in typographical method in the Hebrew font.

YUSUPOV, BORIS (Bachor) ISAKOVICH (1960, Bukhara). Businessmen. Philantropist. Graduated faculty food industry institute of Technology (1983). The owner of the prestigious resteurants in Bukhara. Since 1990 through 2004 lived in Israel. Since 2004 – in New-York. Sponsor of the book "Bukharian Jews of Bukhara" (in Russ. and Eng., 2015).

YUSUPOV, BENYAMIN YAKOVLEVICH (1962, Dushanbe). Composer, conductor, pianist. Winner of the state competition of pianists (1980), the winner of the prize of the Composers Union of Israel (1992), Israel Prime Minister's Prize (1999), "Gold Feather" AKUM (Association on the Protection of Authors Rights) (2001, 2003), the Landau Prize (2007). Doctor of Sciences in ethnomusicology (1997), member of the Composers Union of the USSR, member of the Composers Union of Israel. Graduated from the Mos. Conservatory(1987). Author of more than 60 musical compositions. The main compositions: 1st Symphony (1987), 2nd Symphony (2005); concerts for violin with orchestra, concert for trombone and ethnic instruments; sonata for violoncello and piano (1988), concert for violin with orchestra (1998), concert for alto with "Kineret" orchestra (2003), for violin and symphonic orchestra (1994), for flute and string band (1999). Repatriated to Israel in 1990.

YUSUPOV, EDUARD (1975, Samarkand). Philanthropist. Patron of Arts. Studied marketing and financial and credit relations in Samarkand-Soviet cooperative inst. Graduated in New York. Since 1990 in the United States. Since 1995, led by the financial group. Vice President VKBE. Funded the opening of a computer class and synagogues in Queens school. Member of the Vaad CBJ in New York. Sponsor of books "Traditions and Life Bukharan Jews" (2012), "Bukharian Jews. Memory Book" (2013). "Bukharian Jews worldwide" (Russian 2014, English 2015).

YUSUPOV, MEER MIZRAKHI ben KHOKHOM YUSUF (1855, Bukhara – 1920, Samarkand). Lived in Hamadan. In 1881, moved to Bukhara. Was the court tabib (doctor) to the Bukharian Emir Abd-al-Ahad

(1886-1902). In 1902 secretly moved to Samarkand and received Russian naturalization. Author of the poem of medical content "Taankhal Mujarabot", a volume of 4000 lines in the Bukh.-Jewish language; the poem "Urchuza", consisting of 1000 poetic lines, devoted to the great philosopher and doctor Abu Ali ibn Sina (980-1037).

YUSUPOV, MICHAEL (1977, Samarkand). Programmer. Public figure. Since 1990 in the United States. Since 1995 - member of the financial group, WHO is headed by Eduard Yusupov. Vice President VKBE. Member of the Vaad Center Bukharan Jews in New York. Sponsor of books in Russian and English: "Traditions and Life Bukharan Jews" (2012), "Bukharan Jews. Memory Book " (2013). "Bukh. Jews worldwide" (Russ. 2014, Eng. 2015).

YUSUPOV RODSHELD ILYAVUKHAIMOVICH (1946, Samarkand – 2010, New York). An engineer. Studied and graduated from Tashkent Textile institute. Was the main engineer of a development shop of a shoe factory in Dushanbe. He has brought in huge contribution for the construction of the Center of Bukharian Jews of USA in Queens. In his honor the Rodsheld Yusupov Fund was organized. Bukharian Jews Russian 2014, English 2015.

YUSUPOVA, MIRIAM SHIMUNOVNA (1958, Bukhara). Singer, lyrical soprano. Graduated from the Tash. Conservatory(1985). Soloist at the Uz. State Academic Theater of Opera and Ballet. Career highlights: Oikhon ("Tricks of Maisara" by S.Yudakov), Mimi and Musette ("La Boheme" by G.Puccini), Lucia ("Lucia di Lammermoor" by G.Donizetti), Olympia ("The Tales of Hoffmann" by J.Offenbach), Anais ("Moses" by G.Rossini) etc. Solo parts in compositions for soloists, chorus and orchestra: "Requiem" by W.Mozart, "Magnificat" by J.Bach, "Gloria" by A.Vivaldi, "Stabat Mater" by G.Pergolesi etc. Repatriated to Israel in 1990.

YUSUPOVA, SORO MIKHAYLOVNA (1910, Bukhara – 1966, Dushanbe). Geologist, D.Sc. in Geo-Min. (1948). Honored Worker in Science and Techniques of Tajikistan (1960). Professor (1950) – first woman professor among the Bukh. Jews of CA. Academician at the AS of TajSSR (1951). Public figure. Graduated in chemistry from the Uz. State Univ (1935). Between

1948-1966, – chairman of the mineralogy and petrography dept. at the Tajik State Univ. Author of the book "M.V.Lomonosov" (1962). Author of the monographs "Colloidal-chemical properties of Uzbekistan's clays" (1941), "Mineralogical peculiarities of Central Asian loesses" (1951), "Mineralogical peculiarities of Vakhsh valley loesses" (1959), "Geology with elements of Mineralogy and Petrography" (1964) and works devoted to geochemistry of separate chemical elements. Compiler of "Short Russian-Uzbek terminological a dictionary of geology and exploration" (1941). The deputy of the SC of TajSSR in two convocations (1947-1955). Received state awards. Her name is given to the Dushanbe Mountain-Geological Technical School. On the building of Geol. Dept. at the Taj. State Univ. the memorial desk with her portrait was erected.

ZAKINOV, ILYA EFREMOVICH (1923, Kazalinsk - 2011, USA). Med. Doctor. Participant of WW II. Doctor of a regiment, captain of medical services. Graduated in dentistry from Almaty Med.School (1968). Chief of the City Health Depart., medical director of the Dental Clinic in Leninabad. Received state awards. Lived in the US since 1992.

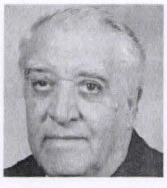
ZAUROV, DAVID EMANUILOVICH (1945, Tashkent). Educator, PhD in Agr (1974), Master of the sport in the USSR in fencing. Graduated from the Tash. Agr. Inst (1969). Sen. Researcher of the land improvement dept. at the Tash. Agr. Inst., from 1983 – docent of the plant growing dept., from 1998 – honorary professor at the Tash. Agr. Univ. Champion of Uzbekistan, prize winner of the championships the USSR. Author about of 100 scientific works and coauthor of 3 textbooks for high schools (in Uzb. and Rus. langs.): "Agriculture" (1977) and "Rice Growing" (1989). Immigrated to the US in 1991. The deputy director of scientific programs on CA at the Rutgers Univ. in New Jersey. Scientific works in US, South Korea, Morocco, Germany, and Uzbekistan. Author of "History of the Causey" (2012), "Medicinal Plants of Central Asia: Uzbekistan and Kyrgyzstan" (2013).

ZAUROV, EMANUIL ISAYEVICH (1906, Tashkent – 1985, Tashkent). Educator, PhD in Agr (1946), Honored Worker of Agriculture of the UzSSR (1976). Graduated from working college at CASU (1928) and the Tashkent Agr. Inst (1931). In 1934, secured his dissertation in Moscow in the All-Union Sci. Res. Inst. of new fiber cultures (degrees then were not award-

ed). Deduced 5 new grades of Southern hemp, participated three times on the All-Union Exhibition of National Econom. Achievements. From 1944, worked at the Tash. Agr. Inst., from 1952 – docent. Author and co-author of 6 textbooks for high schools, the most known - "Agriculture" in Uzb. and Rus. langs. (1977) and oth. Received state awards.

ZAVULUNOV, ARKADY ILYICH (1934, Margilan). Economist, public figure, D.Sc. in Econ (1980). Graduated in economics from the Taj. State Univ (1959). From 1982 – prof. at the Taj. State Univ., chief of the division of external econ. connections at the Council on Studying of Productive forces at the AS of Tajikistan. Author of sociopolitical works. Author of more than 100 scientic works and 10 books. Immigrated to the US in 1992. Heads the Center of Historical and Sociological Research at the "Roshnoyi" club in New York. Author of monographs, books: "Development of new Industrial Enterprises of Tajikistan" (1970), "Economical Development Questions of new Industrial Enterprises" (1978), "Bukharian Jews: Memory of Past, Faith in Future" (2001), "Five generations of Zavulunovs. A Look From the Inside." (2003), "Life on Two Continents" (2009), "Mom: eternal memory and gratitude to" (2012).

ZAVULUNOV, MICHAEL ILYICH (1954, Dushanbe). Businessman. Graduated from the Tajik State University majoring in "economy of trade" (1980). In 1980-1987 – director of culinary stores trust "Gastronomy" in the Frunze district of Dushanbe city, built in 1987 and opened a restaurant "Sapeda". Since 1990 moved to Vienna (Austria), where he founded a kosher restaurant "Tajikistan", then the restaurant "Da Mikelle-Sapeda-2". Since 1998 – in New York, the US he created the company "Sapeda-3" for 2000-2014 and opened new restaurants, sweeping system "Da Mikelle". These restor. have earned success with visitors. M.Zavulunov known as a philanthropist, sponsor various events, donates to yeshivas and synagogues.



ZAVULUNOV, MIKHOEL GAVRIELOVICH (1935, Samarkand). Pseudonym – ZAVUL. Poet, Teacher. Graduated in phys-math from the Sam. State Univ (1959). Teacher of mathematics in a school. Author collection of the verses "Guldastai Oshiq" ("Bouquet of Love") (1993). Immigrated to the US in 1994. In 1999, in New York published the second collection of writings "Munojot" ("Secret Prayer"). In publishing is 3-rd collection of writings.

ZIRKIYEV, ARKADY (AVRAHAM) SHALOMOVICH (1946, Dushanbe). Engineer. Philanthropist, patron of the arts. Graduated from the Mos. Mechan. Engineering Inst. (1975). Chief of a department at an Engineering Design Bureau. Immigrated to the US in 1978. Engineer-designer in American companies. In 2001 opened Real Estate Development, author of many building projects, inventions in the US, Great Britain. Vice president of the Temple Construction Corp., works on the building of the Bukh. Jewish Center in New York. Headed the construction of the mikvah in the synagogue "Bet Gavriel".

ZIRKIYEV, BORUKH MIKHOELOVICH (1906, Bukhara – 1973, Tashkent). Singer, shashmaqom expert. Honored Actor of Uzbekistan (1971) Master-teacher of the ensemble of shashmaqomists at the State Committee Radio and TV of Uzbekistan. His compositions are recorded to phonograph records of six maqoms.

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List of Important Acronyms and Abbreviations Acronyms

AS	-	Academy of Sciences
ACS	-	Automatic Control System
CA	-	Central Asian
CAII	-	Central Asian Industrial Institute
CASU	-	Central Asian State University
FEI	-	Finance-Economical Institute
INE	-	Institute of the National Economy
MI	-	Medical Institute
MEI	-	Moscow Energy Institute
PI	-	Polytechnic Institute
PTI	-	Physical-Technical Institute
SPI	-	State Pedagogical Institute

Abbreviations and Academic Titles

Agr.	-	Agricultural
Amer.	-	American
And.	-	Andijan
Arch.	-	Architecture
Cent.	-	Century
Centr. Asia	-	Central Asia
Dist.	-	District
Div.	-	Division
Dush.	-	Dushanbe
Ed.	-	Education, Educational
Electr.	-	Electric
Eng.	-	Engineering
Est.	-	Established
Exec.	-	Executive
Exhib.	-	Exhibition
Ferg.	-	Ferghana
Hist.	-	Historical
Hosp.	-	Hospital
Inst.	-	Institute
Jun.	-	Junior
Lead.	-	Leading
Leningr., Len.	-	Leningrad
Lit.	-	Literary
Mos.	-	Moscow
Pharm.	-	Pharmaceutical
Reg.	-	Regional

ep.	-	Republican
es.	-	Research
am.	-	Samarkand
ci.	-	Scientific
en.	-	Senior
ov.	-	Soviet
aj.	-	Tajik, Tajikistan
ash.	-	Tashkent
echn.	-	Technical
echnol.	-	Technology, Technological
ext.	-	Textile
niv.	-	University
z, Uzb.	-	Uzbek, Uzbekistan

ote: the D.Sc (Doctor of Sciences) is an academic title unique to former Soviet ates, as second and highest post-graduate academic degree after the PhD (see elow). The D.Sc. has no academic equivalent in North America or Great Britain. is a post-doctoral degree, and requires dissertation work.

or example, D.Sc in Agr. - is according to Doctor of Agricultural Sciences

ote: the PhD (Candidate of Science) is an academic title unique to former oviet and Eastern European states, as the first post-graduate degree. It is onsidered to be equivalent to the PhD (Doctor of Philosophy) degree of estern educational systems. This degree is post-graduate and requires ssertation work.

or example, PhD. in Chem. - is according to Candidate of Chemical Sciences

Abbreviations of Scientific Fields.

Agr.	-	Agricultural Sciences
Bio.	-	Biology Sciences
Chem.	-	Chemical Sciences
Econ.	-	Economic Sciences

Ed.	-	Educational (Pedagogical) Sciences
Geo.	-	Geographical Sciences
Geol-Miner.	-	Geological- Mineralogical Sciences
Hist.	-	Historical Sciences
Law	-	Legal Law Sciences
Med.	-	Medical Sciences
Philol.	-	Philology Sciences
Phil.	-	Philosophy Sciences
Phys-Math.	-	Physics-Mathematics Sciences
Tech., Techn.	-	Technical Sciences
Vet.	-	Veterinary Sciences

Note on Names

Following the established custom of Russia and the post-Soviet states, most middle names used are patronyms, Indicating the father of the person. For example, "Mikhaylovna" indicates the daughter of a "Mikhail." Prior to the Russian conquest of Central Asia, many Bukharian Jews did not have last names, and patronyms such as "ben David" signifying a "son of David" were used in their place.

Bukharian Jewish language the [dʒ] sound is transliterated in English as J before vowel. However, many Bukharian Jews, including those living in America, follow the Russian transliteration of [dʒ] into dzh. For example, "Jurayev" can also be spelled "Dzhurayev." This book uses the English standard transliteration for names. Alternative spellings of names and pseudonyms can be found in parentheses.

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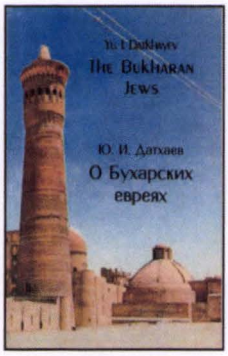
PHOTOALBUM

Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

1994



Ya.I.Datkhaev
"The bukharian Jews"

Amnun Kimyagarov
"The tecnical thermadynamics"

Ilyos Mallaev
"Shiru Shakar"

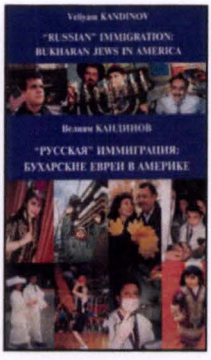
1995

Compilers:
Robert Pinkhasov,
Grigoriy and
Roman Kaykovs

Boris Iskhakov
"Pride"

Boris Iskhakov
"The war"

1996

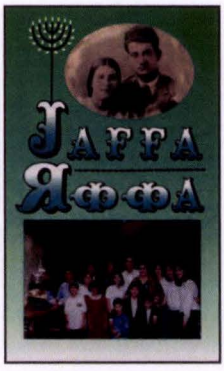


Veliyam Kandinov
"Russian Immigration: Bukharian Jews in America"

Pulat(Pinkhas)Iskhakov
"About the history of the Bukharian Jewish etnos"

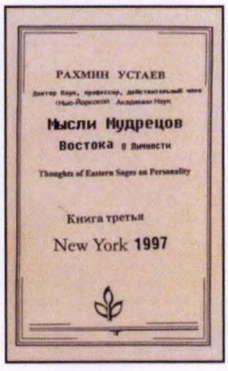
Amnun Kimyagarov
"Cuisine and custom of the Bukharian Jews"

1997

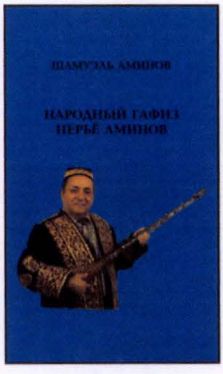


Veliyam Kandinov
"Yaffa"

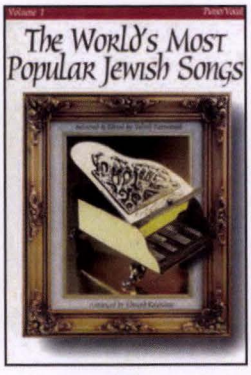
Abram Niyazov
"My memories"



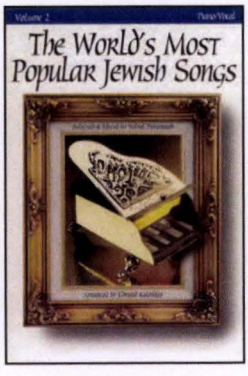
Rakhmin Ustayev
"Thoughts of sages"



Shamuel Aminov
"People gafiz Neryo Aminov"



Eduard Kalandarov
Author of arrangements for piano and voice



Eduard Kalandarov
Author of arrangements for piano and voice

1998

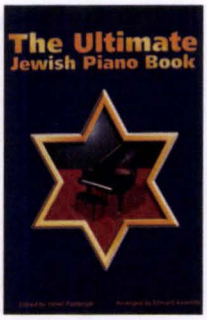
David Ochildiyev
"The Captives of Nebuchadnezzar"

Compiler:
Robert Pinkhasov
"Bukharian Jews in America"

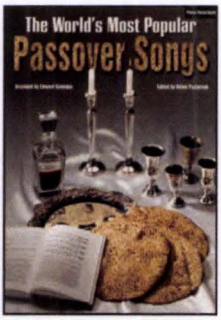
Mikhail Borokhov
"Phlegmon of Foot"

Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

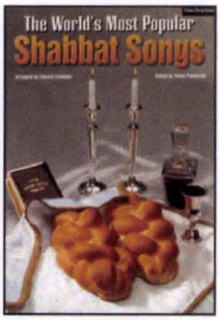
1998



Eduard Kalandarov
Author of arrangements for piano and voice



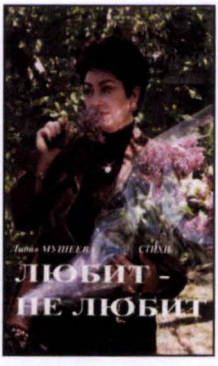
Eduard Kalandarov
Author of arrangements for piano and voice



Eduard Kalandarov
Author of arrangements for piano and voice

Eduard Kalandarov
Author of arrangements for piano and voice

Boris Iskhakov
"Moshe Kalontar"
1-st issue



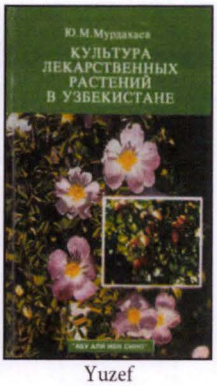
Lidiya Musheeva
"Love does not love"

1999

Ilyos Mallaev
"Devon"

Yakhiel Sabzanov
"Life in Music"
Book 1

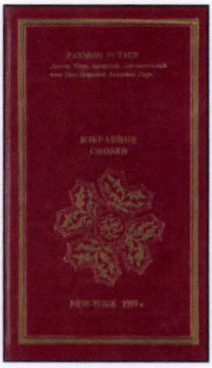
Robert Pinkhasov
"To men about men"



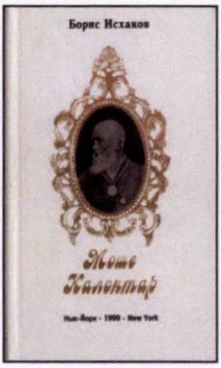
Yuzef Murdakhayev
"The culture of medical plants in Uzbekistan"

Title covers of some books of the members of the CSC "RONOYI-LIGHT"

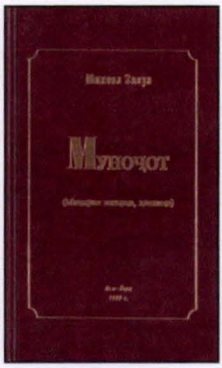
1999



Rakhmin Ustayev
"Favorities"

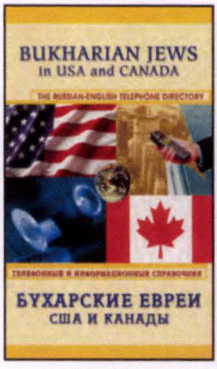


Boris Iskhakov
"Moshe Kalontar"
1-st ed.



Mikhoel Zavul
"The prays"

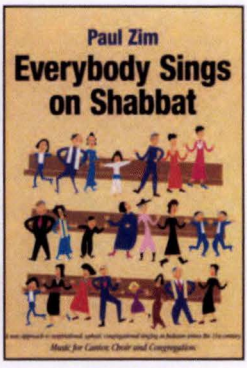
2000



Compiler:
Robert Pinkhasov
"Bukharian Jews in USA and Canada"

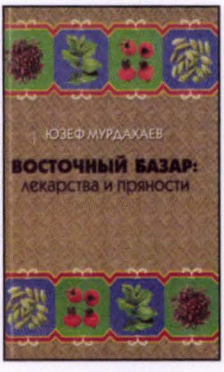
Boris Iskhakov
"Mullo Koton"

Eduard Katanov
"A man is hopeful"

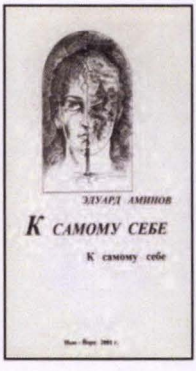


Eduard Kalandarov
Author of arrangements for piano and voice

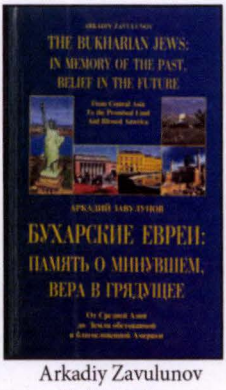
2001



Yuzef Murdakhayev
"The Eastern bazar"



Eduard Aminov
"To myself"



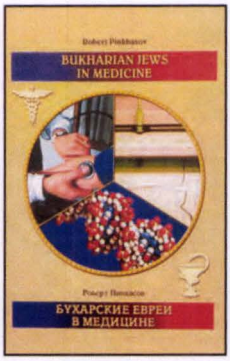
Arkadiy Zavulunov
"Bukharian Jews: in memory about past,belief in the future"

Mark Balkhiyev
"The stories"
Book I

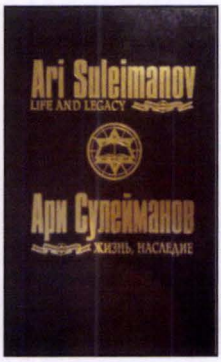
Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

2001

David Ochildiyev
"History of Bukharian Jews"
books 1 and 2



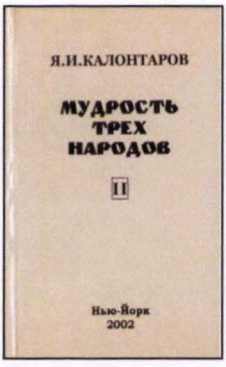
Robert Pinkhasov
"Bukharian Jews in Medicine"



Veliyam Kandinov
"Ari Suleymanov"

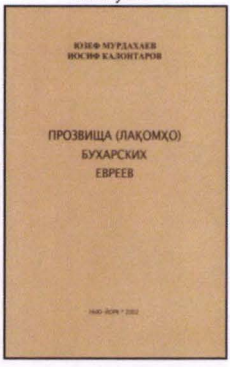
Rakhman Mosheev,
Mishoel Matatov
"The essays of the jewish history of the city oh Khojent"

2002



Yakub Kalontarov
(ed.Iosif Kalontarov)
"The wisdom of three nations" Part II

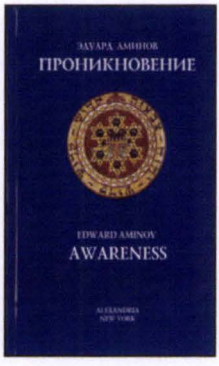
Nison Sofiyev
"Flower Nishoni"
book I



Yuzef Murdakhayev
Iosif Kalontarov
"The nicknames of bukharian Jews"

Mierkhay
(Yakov)Mosheev
"With theater on life"

Roshel Rubinov
"Inspiration of the heart"



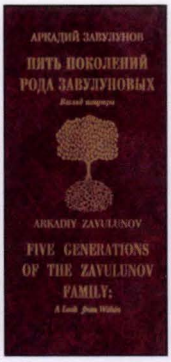
Eduard Aminov
"Awareness"

Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

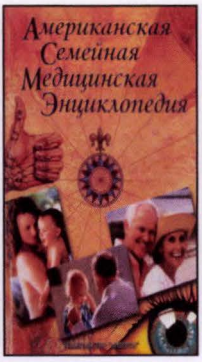
2003

Iosif Badalov
"Years pass, memories remain"

Rafael Nektalov
"Avner Mullokandov"

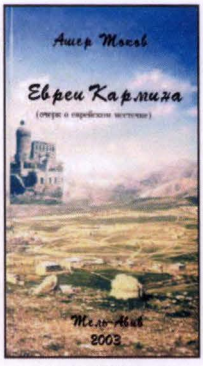


Arkadiy Zavulunov
"five generation of the Zavulunov family"



Coauthor:
Robert Pinkhasov
"American family medical encyclopedia"

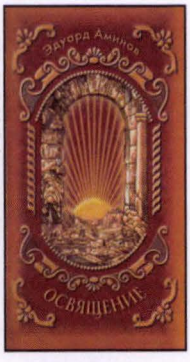
Boris Iskhakov
"Book of memory"
book I



Asher Tokov
"The Jews of Karmina"

Eduard Aminov
"In a new time"

Khayim and David Kalontar
"The history of Moshe Kalontar and Aroni Kandin"

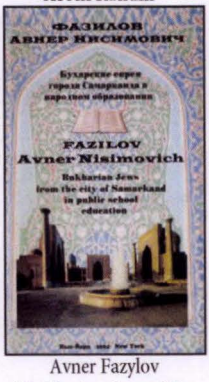


Eduard Aminov
"Consecration"

2004

Semyon Krikheli,
Robert Pinkhasov
"Dictionary of Jewish customs"

Shamuel Aminov
"The life in science and labour"

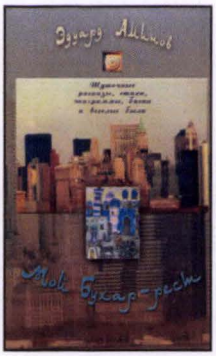


Avner Fazylov
"Bukharian Jews of the city of Samarkand in people education"

Coauthor:
"The silver age and our healthy"

Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

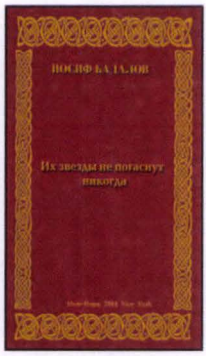
2004



Eduard Aminov
"My Bukhar-rest"

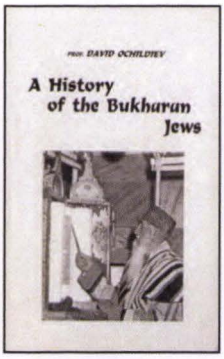
Mark Balkhiyev
"The stories"
Book 2

Aleksandra Ilazarova
"I create, I live and I believe"



Iosif Badalov
"Their stars never go out"

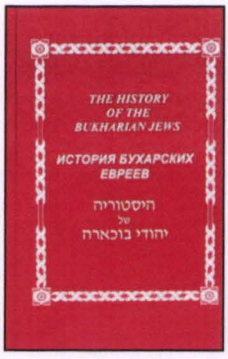
2005



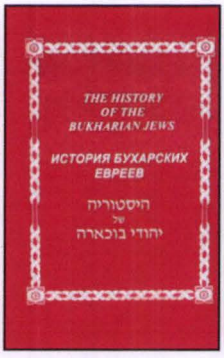
David Ochildiev
"A history of the Bukharian Jews"
(Text book)

Levi Yakubov
"Years of life"

Mikhail Zakinov **"A history of the Bukharian Jews in Kazalinsk"**



1 vol.



2 vol.

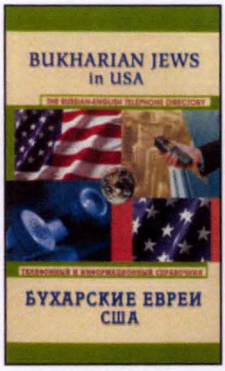
Robert Pinkhasov
editor Iosif Kalontarov
"The history of the Bukharian Jews"

Semyon Aulov
"The dream comes true"

David Kalontarov
"Bukharian Jews-Participants of the Great Patriotic War"

Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

2005



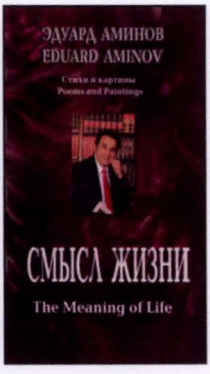
Compiler:
Robert Pinkhasov
"Bukharian jews in the USA"

Boris Iskhakov
"Memory book "
vol. II

Ilya Yakubov
"Bukharian jews in people eduaction Central Asia"

Eduard Aminov
"Art and poetry"

Nison Sofiev
"Flower Nishoni"
vol. II

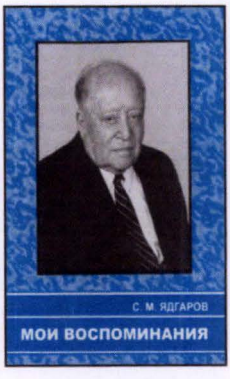


Eduard Aminov
"Meaning of life"

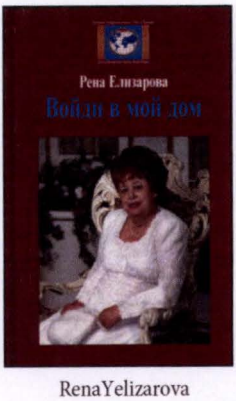
Yuzef Murdakhayev
"The time of cognition"

David Mavashev
"Itzak Mavashev in the memories of contemproraice"

Semyon Yadgarov
"My memories" part 1



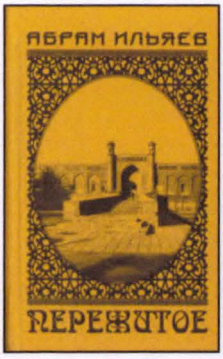
Semyon Yadgarov
"My memories" part 2



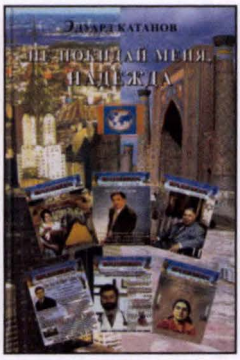
RenaYelizarova
"Come to my house"

Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

2006

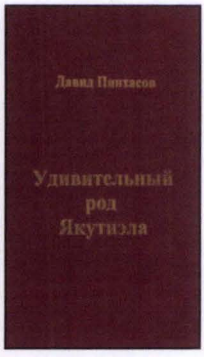


Abram Ilyaeyev
"The experience"



Eduard Katanov
"Don't leave me hope"

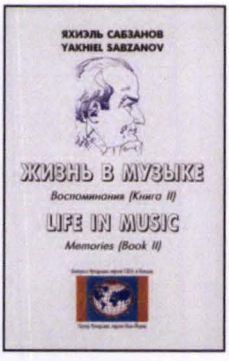
Eduard Aminov
"Comic trilogy Bukhar-rest"



David Pinkhasov
"Astonishing family of Yakutiel"

Rafael Nektalov
"Born to sing"

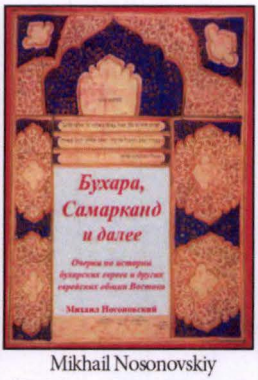
Pulat Shalonov
"Two sides of the one life"



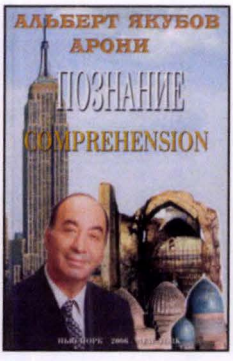
Yakhiel Sabzanov
"Life in Music"
Book 2

Isroel Uvaydov
"The memory of mother"

Mikhail Nosonovskiy
"Bukhara,Samarkand and beyond"
(in English)



Mikhail Nosonovskiy
"Bukhara, Samarkand and beyond"
(in Russian)



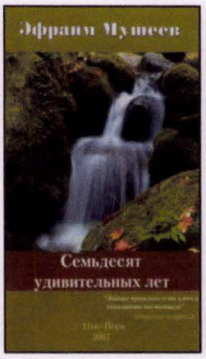
Albert Yakubov (Aroni)
"Cognition"

Nison Sofiev
"Flower Nishoni"
vol. III

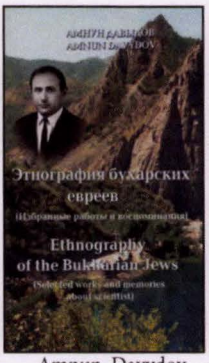
Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

2007

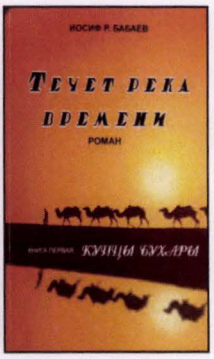
Ezro Malakov
"Musical treasures of Bukharian Jews "



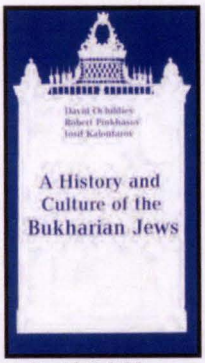
Efraim Musheev
"Seventy astonishing years"



Amnun Davydov
"Ethnography of Bukharian Jews"
Compiler: Rachel Davydova

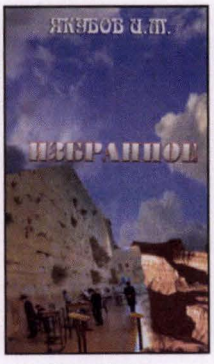


Iosif Babayev
"River of time flows"



David Ochildiev
Robert Pinkhasov
Iosif Kalontarov
"A History and Culture of the Bukharian Jews"

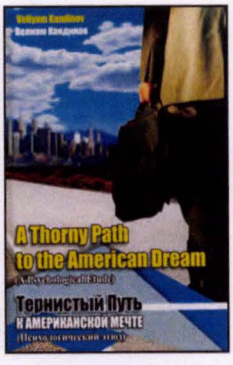
Eduard Aminov
"In harmony of life"



Ilya Yakubov
"Favorities"

Arkadiy Zavulunov
"To the centenary of Ilyovusivi Zavulunov"

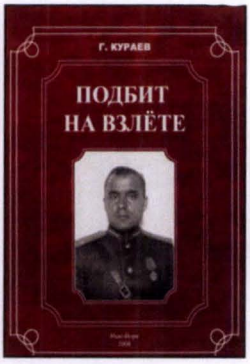
Arkadiy Aminov
"Our generation "



Veliyam Kandinov
"A thorny Path to the American dream"

2008

Robert Pinkhasov
"Bukharian Jews"
(An encyclopedic reference)

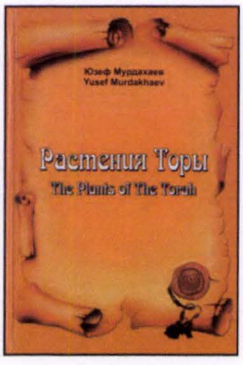


Grigoriy Kurayev
"Looted on takeoff"

David Kalontarov
"Decades of the centuries and millenia"

Arkadiy Zavulunov
"Life on two continents"

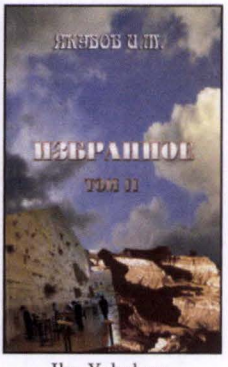
2009



Yuzef Murdakhayev
"The plants of the Torah"

Mark Balkhiyev
"The stories"
book III

David Kalontarov
"Memory and Feat"

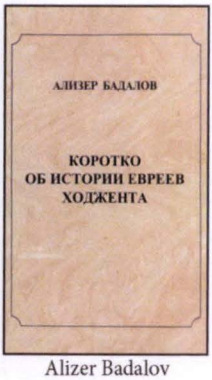


Ilya Yakubov
"Favorities"

Eduard Khayat
(Aronov)
"Mother-heroine"

Eduard Aminov
"In search of Truth"

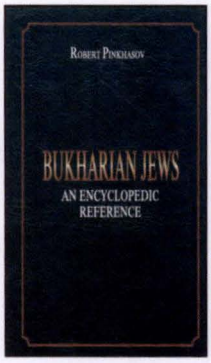
Shamuel Aminov
"Seven generations of the Aminov family"



Alizer Badalov
"A brief history of jews of the city of Khojent"

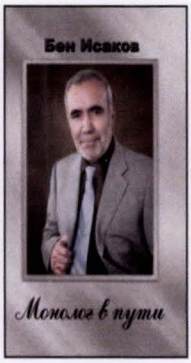
Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

2010



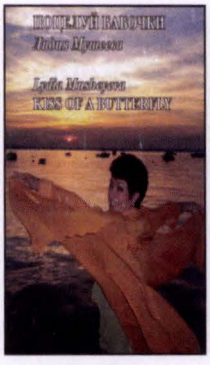
Robert Pinkhasov
"Bukharian Jews"
(an Encyclopedic Reference)

Robert Pinkhasov
"Bukharian jews" (essay)

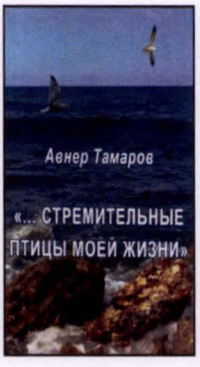


Ben Iskakov
"Monologue in the way"

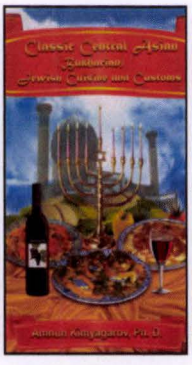
Khaika Malakov
"A tale of a beloved daughter"



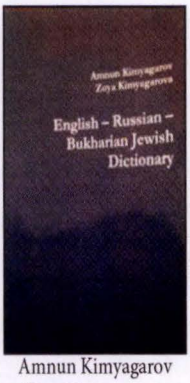
Lidiya Musheeva
"Kiss of a butterfly"



Avner Tamarov
"... Swift birds of my life"



Amnun Kimyagarov
"Classic Central Asian (Bukharian) Jewish Cuisine & Customs"

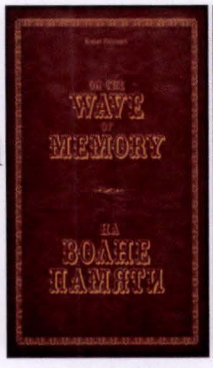


Amnun Kimyagarov
Zoya Kimyagarova
English-Russian - Bukharian Jewish dictionaty

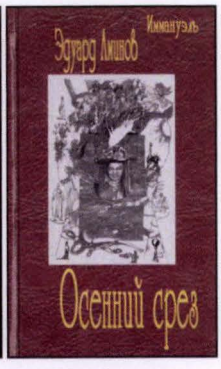
2011

A.Kleyner,I.Yadgarov,M. Bershtein
"What are we sick of"

Isakharov Avraam
"I will unfold my live as a scroll..."



Robert Pinkhasov
"On the wave of memory"

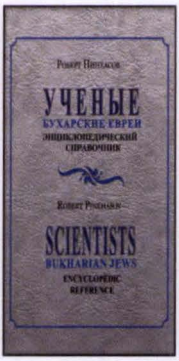


Eduard Aminov
"Autumn cut"

Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

Emanuel Rybakov
"Easy Bukharian"
(text book)

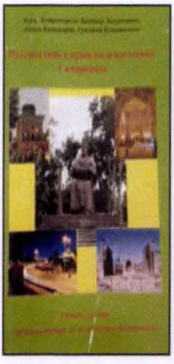
Robert Pinkhasov
"Bukharian Jews Who is who"



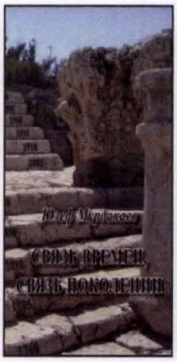
Robert Pinkhasov
"Scientists Bukharian Jews"
(encyclopedic reference)

Robert Pinkhasov
"Bukharian Jews"
(essays in Hebrew)

Robert Pinkhasov
Iosif Kalontarov
"We are twenty"

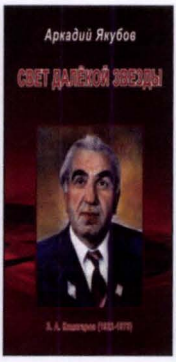


Amnun Kimyagarov
"The jorney to past and present of the city of Samarkand"



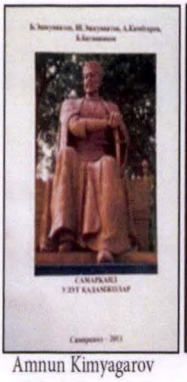
Yuzef Murdakhayev
"Connection of times and of generations"

Ilya Yakubov
"The all gold of the world"

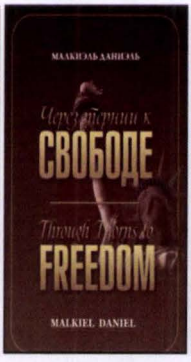


Arkadiy Yakubov
"The light from far star"

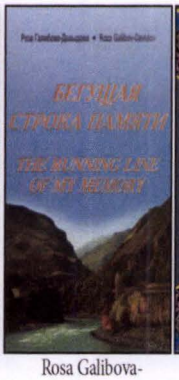
Efim Fatakhov
"Engineering staff-Bukharian Jews"



Amnun Kimyagarov
"The holy places in the city of Samarkand"

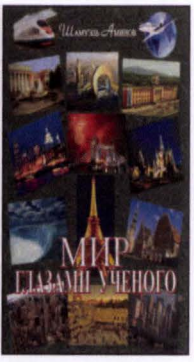


Malkiel Daniel
"Through thorns to freedom"



Rosa Galibova-Davidova
"The running line of my memory"

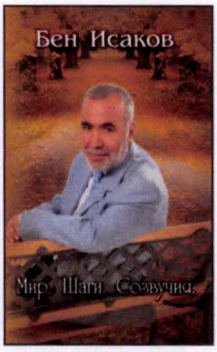
Shamuel Aminov
"Neryo Aminov The king of shashmakom"



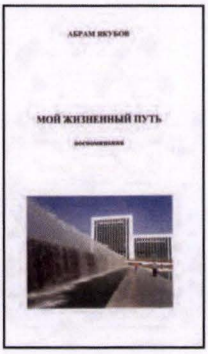
Shamuel Aminov
"The world through the eyes of a scientist"

Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

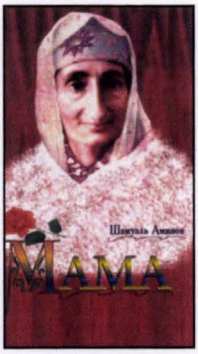
2012



Ben Isakov
"World.Steps.Consonance"

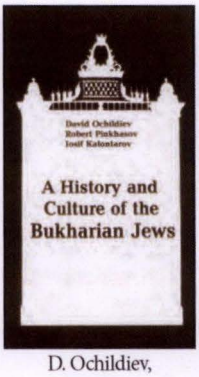


Abram Yakubov
"My life way"



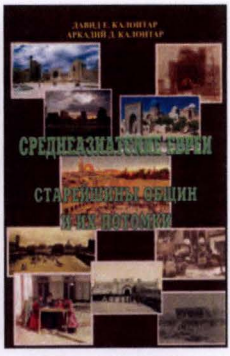
Shamuel Aminov
"Mother"

Moshekhay Sezanayev
"Hearts beating in unison"

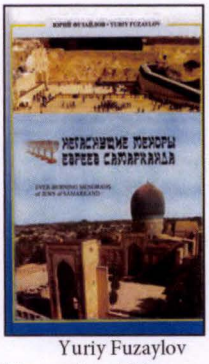


D. Ochildiev,
R. Pinkhasov,
I. Kalontarov
"A history and culture of the Bukharian Jews", 2-nd edition

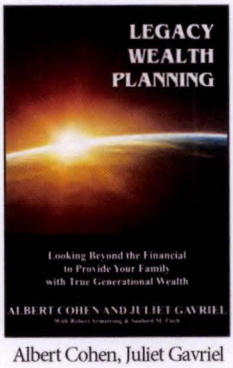
Yuzef Murdakhayev
Efim Fatakhov
"Bukharian jews in agriculture of Central Asia"



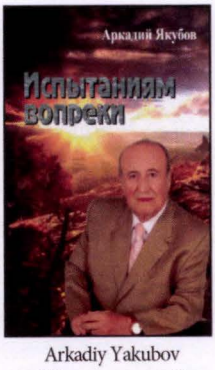
David Kalontar
Arkadiy Kalontar
"Central Asian Jews,the liders of communites and their descendants"



Yuriy Fuzaylov
"Non-extinguishing memory of Samarkand jews"



Albert Cohen, Juliet Gavriel
"Legacy Wealth Planning

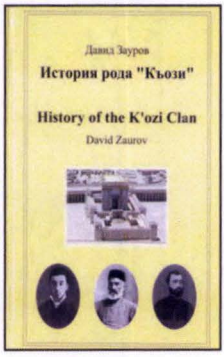


Arkadiy Yakubov
"Test contrary to"

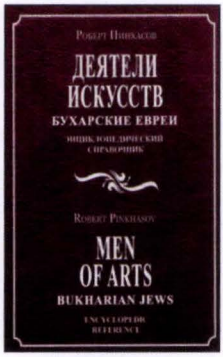
Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

2012

Robert Pinkhasov
"Life and traditions of the Bukharian Jews"

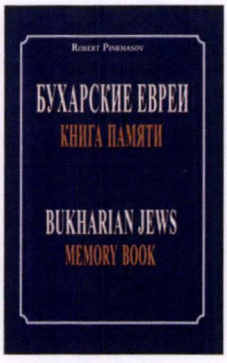


David Zaurov
"History of the K'ozi Clan"

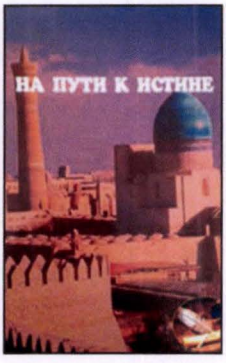


Robert Pinkhasov
"Men of arts Bukharian Jews "

2013



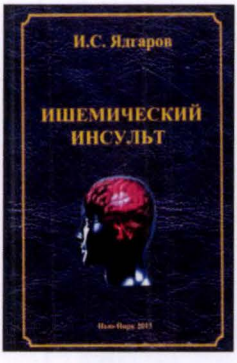
Robert Pinkhasov
"Bukharian Jews memory book"



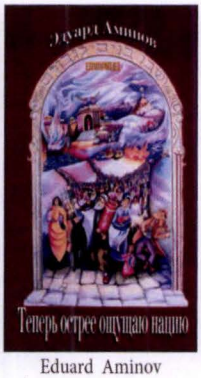
Amnun Kimyagarov
"On the way to truth"

Efim Fatakhov
"Bukharian Jews in three branch of authority in the Soviet Union"

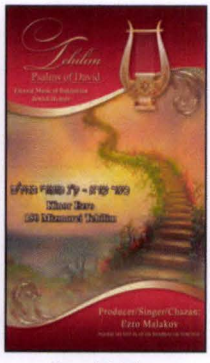
Efim Fatakhov
"Engineering stuff of the Bukharian Jews in geology,industry,transport and communication in the Soviet Unoin"



Iosif Yadgarov
"Ishemic stroke"



Eduard Aminov
"Now I feel the nation more sharply "

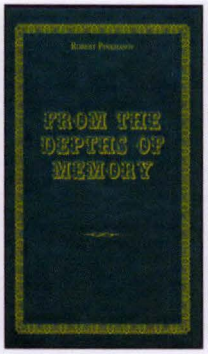


Ezro Malakov
"Psalms of David"

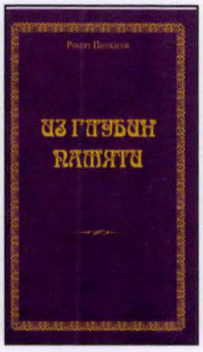
Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

2014

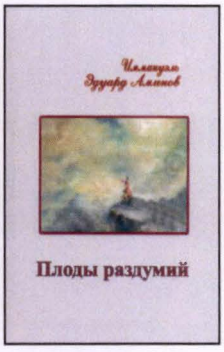
Robert Pinhkasov
"Bukharian Jews Worldwide"
(in Russian)



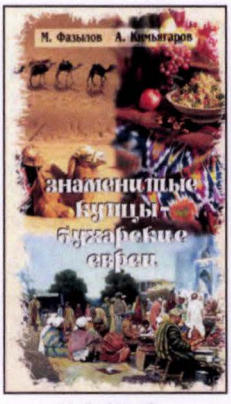
Robert Pinhkasov
"From the Depths of Memory"
(in English)



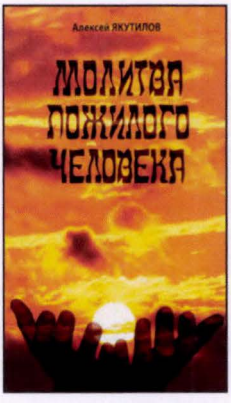
Robert Pinhkasov
"From the Depths of Memory"
(in Russian)



Immanuel Eduard Aminov
"Fruits of meditation"

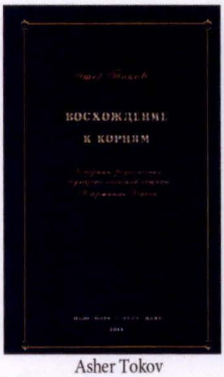


Markiel Fazylov
Amnun Kimyagarov
"The famous merchants Bukharian Jews"



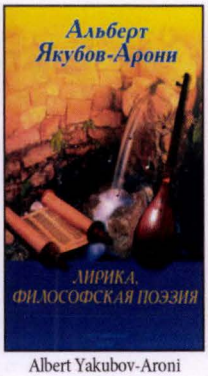
Aleksey Yakutilov
"The pray of old man"

Aleksey Kaylakov
"Aphorisms.And for fun and in earnest.Thoughts out of loud"

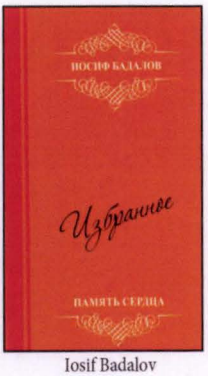


Asher Tokov
"Climbing to the roots"

Arkadiy Zavulunov
"From Cental Asia to the west: thorny parth of conquerors"



Albert Yakubov-Aroni
"Lyrics,philosophical poetry"

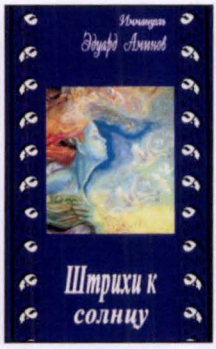


Iosif Badalov
"The memory of heart favorities"

Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

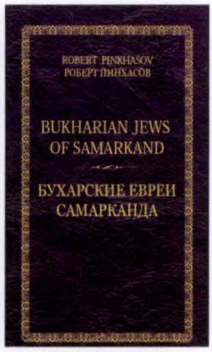
2015

Rena Yelizarova
"The Light of Menora"
Favorites

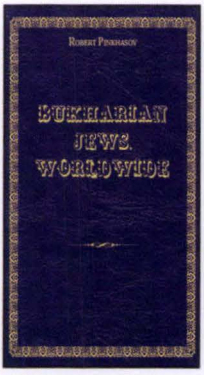


Immanuel
Eduard Aminov
"Strokes to the sun"

Robert Pinhkasov
"They should be known"
(in English)

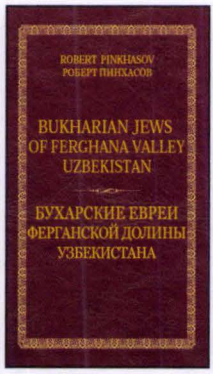


Robert Pinkhasov
"Bukharian Jews of Samarkand"



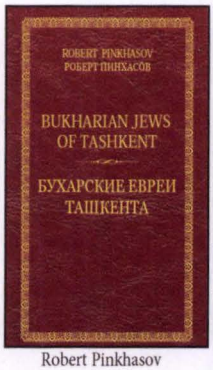
Robert Pinhkasov
"Bukharian Jews Worldwide"
(in English)

Robert Pinkhasov
"Bukharian Jews of Bukhara"
(Russian/English)



Robert Pinkhasov
"Bukharian Jews of Ferghana Valley"
(Russian/English)

Robert Pinkhasov
"Bukharian Jews of Tajikistan"
(Russian/English)



Robert Pinkhasov
"Bukharian Jews of Tashkent"
(Russian/English)

Imanuel Rybakov
"The merchant's group of Bukharian Jews

Arkadiy Yakubov
"Alone with memory"
from the life of an
intelligence officer

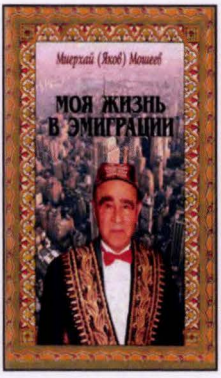
Efraim Gavrielov
"I was told the music by the road "

Title covers of some books of the members of the CSC "ROSNOYI-LIGHT"

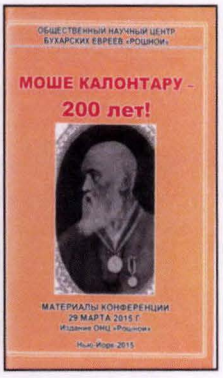
2015

Yuzef Murdakhayev
"In the vortex of three system"

Eduard Niyazov
"The breath in four bars"

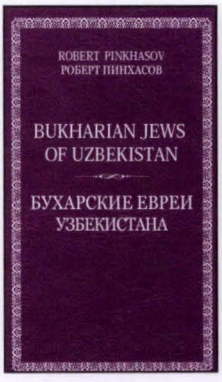


Mierkhay (Yakov) Mosheev
"My life in emigration"

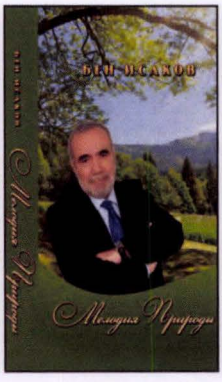


Iosif Kalontarov
"Moshe Kalontar-200 years old!"

2016



Robert Pinkhasov
"Bukharian Jews of Uzbekistan"
(Russian/English)



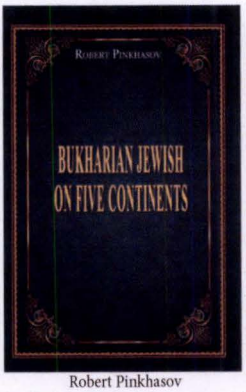
Ben Isakov
"Melody of nature"

Robert Pinhkasov
"Bukharian Jews in Sports"
(in English and Russian)

Eduard Aminov
"Looking forward"

2017

Robert Pinkhasov
"Bukharian Jewish on five continents"
(in Russian)



Robert Pinkhasov
"Bukharian Jewish on five continents"

Robert Pinkhasov, Iosif Kalontarov
"We are a quarter of a centure old"

Title covers of some books published in Israel

N.Tajer
"The history of Bukharian Jews from 600 up to1976"
(in Hebrew)
1967

R.Kashani
"Bukharian Jews"
(in Hebrew)
1973

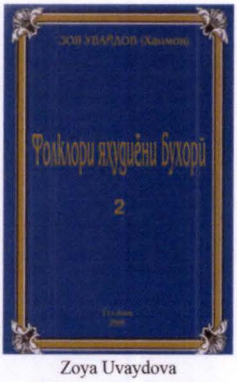
Sh.Asherov
"From Samarkand to Petah-Tiqwa"
(in Hebrew)
1977

Iskhak Mavashev
"Folklor and memories"
(in Bukharian -Jewish)
1985

M.Sofiev,A.Koldanov
"The cuisine of Bukharian Jews"
(in Hebrew)
1997

Grigoriy Galibov
"The Vien page of history of Bukharian Jews"
1998

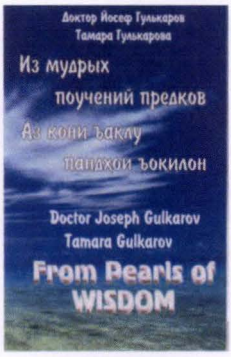
Aron Shalamayev
Hana Tolmas
"Pages of the Literature of Bukharian Jews"
1998



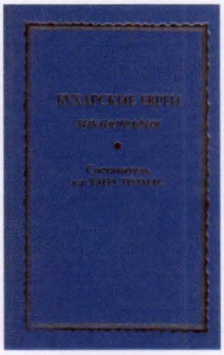
Zoya Uvaydova
"Folklor of the Bukharian Jews"
2000

David Davydov
"Folklor.My language-my friend"
2000

Title covers of some books published in Israel



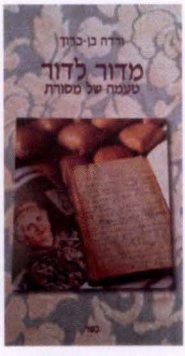
Joseph Gulkarov,
Tamara Gulkarova
"From pearls of wisdom"
2002



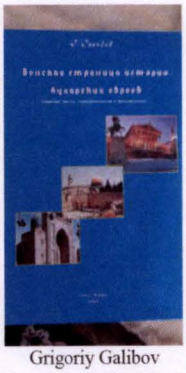
Hana Tolmas
"Bukharian Jews.Bibliography"
2003

Markiel Fazylov
"Years,People,Data"
2003

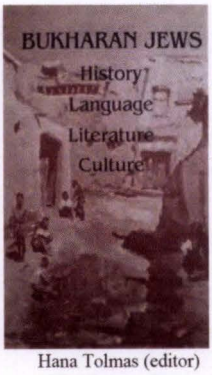
I.Priyev,M.Sofiyev,A.Koldanov
"The cuisine of Bukharian Jews"
2004



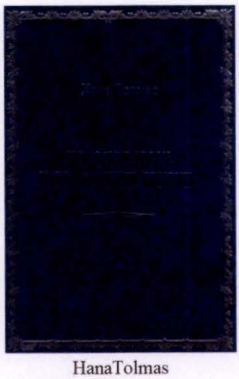
V.Ben Barukh
"From the generation to generation.Traditional dishes "
2004



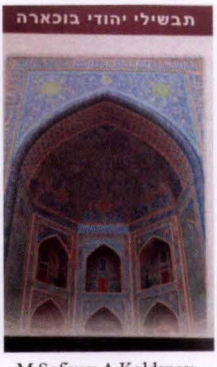
Grigoriy Galibov
"Absorption of Bukharian Jews in Israel"
2005



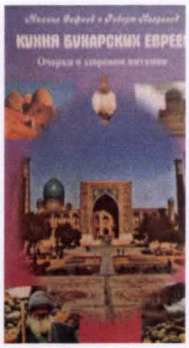
Hana Tolmas (editor)
"Bukharian Jews. The history,language.literature. culture"
2006



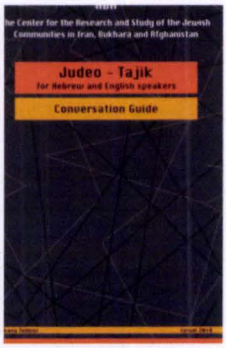
HanaTolmas
"Bukharian Jews. Families,names,lakabs"
2006



M.Sofiyev.A.Koldanov
"The cuisine of Bukharian Jews"
2009



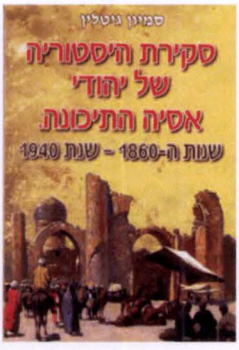
M.Sofiyev.A.Koldanov
"The cuisine of Bukharian Jews"
2009



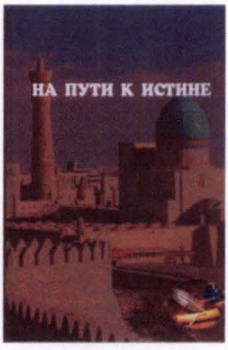
Hana Tolmas
"Judeo-Tajik.For Hebrew and English speakers" Conversation guide
2010

A.Pinkhasi
"The pages of history of Bukharian Jews"
2010

Catalog
"The silk thread. Articles about Bukharian Jews"
2013



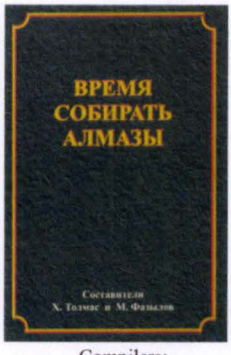
Semyon Gitlin
"The essays on history of Central Asia Jews(1860-1940)"
2013



Markiel Fazylov(editor)
"On the way to truth"
2014

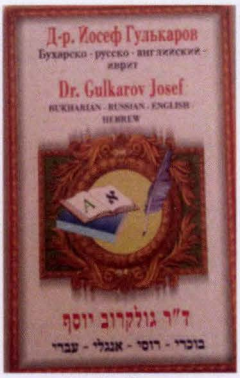
Markiel Fazylov,
Amnun Kimyagarov
"The famous merchants-Bukharian Jews"
2013

Markiel Fazylov,
HanaTolmas
"Legends and fairy tales of Bukharian Jews"
2015



Compilers:
Markiel Fazylov, HanaTolmas
"The time to collect diamonds".

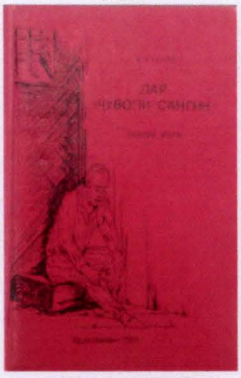
Title covers of some books published in Israel



Josef Gulkarov
The etymological dictionary of Bukharian Jews
(with translation on Russian,English and Hebrew)
1998

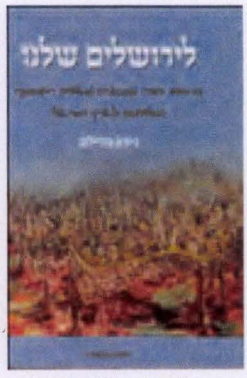
Semyon Gitlin
"The national minorities in Uzbekistan"
2004

Iosif Mosheev
"Bukharian Jews:Who we are?"
Encyclopedia
1999



M.Bachayev (Muhib)
"In the stone bag"
book 1
1988

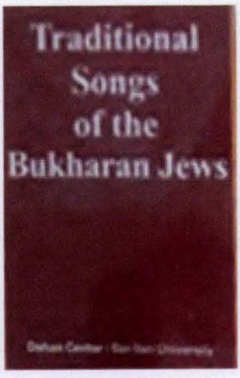
M.Bachayev (Muhib)
"In the stone bag"
book 2
1989



Giora Fuzaylov
"In our Jerusalem"
(in Hebrew)
2013

Giora Fuzaylov
"Connection of Bukharian Jews with Eretz Israel and their setting"
2012

Z.Levin
"About the development of the Hungry Steppe (1917-1939)"
2013

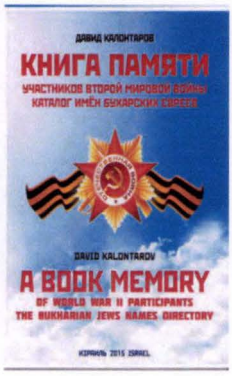


E.Reykher
"Traditional songs of the Bukharian Jews"
2014

Title covers of some books published in Israel

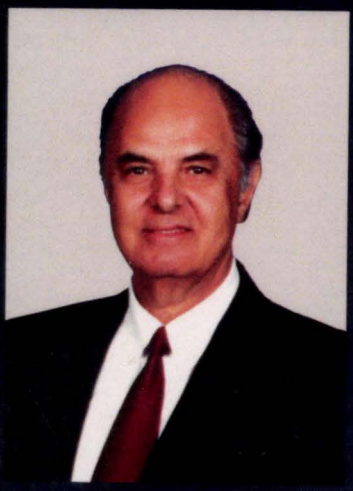
David Kalontarov
"Memory book of the Second World War"
(in Russian)
2015

David Kalontarov
"Memory book "
(in Hebrew)
2015



David Kalontarov
"Memory book of the Second World War"
(in English)
2015

David Kalontarov
Arkadiy Kalontarov
"The memory and Feat"
vol.1
2016



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) «Roshnoyd». Author and co-author of 37 books, and 6 references, over 200 published articles for a wide ranging knowledge.