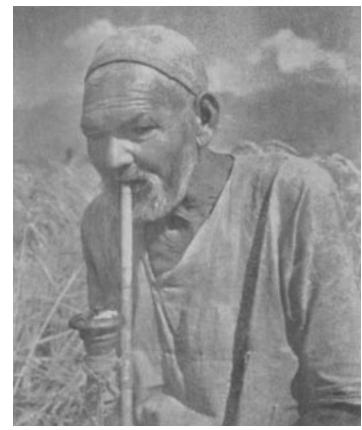
PART V

# TOMBS OF MOSES, MARY & JESUS



Kahana Pandit of Kashmir.



Kashmiri Farmer.

(See page 308)

#### CHAPTER 18

### LAND OF PROMISE

Palestine, often called the Holy Land,<sup>1</sup> was the land of inheritance of the Hebrew nation. This land was promised to them through Abraham:

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land.<sup>2</sup>

And "this land" was particularly indicated and specified as the land wherein

builded he an altar unto the Lord and called upon the name of the Lord.<sup>3</sup>

It was, consequently, at one time deemed to be the birthright of Hebrews to possess this land and to live in it, and that is why it was styled as "their own land,"<sup>4</sup> for it was the land of their inheritance.<sup>5</sup> The Hebrew nation was, therefore, described as the people of inheritance.<sup>6</sup>

The boundaries of this land were described in the promise to Abraham:

In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.<sup>7</sup>

The "river of Egypt" does not refer to the Nile, but to a brook, now identified with the Wady el-Arish, flowing into the sea about twenty miles south of Gaza.<sup>8</sup> The borders of this land are again in greater detail in the Fourth Book of Moses.<sup>9</sup> But these borders are ideal rather than actual, for the area described there never wholly belonged to the Hebrew nation. It is noteworthy that the eastern border runs in an easterly course to the eastern margin of the sea of Chinnerath (Genasaret) and thence follows the Jordan to the Dead Sea. The eastern border there indicated was really the left bank of the Jordan, while, as already mentioned, the Euphrates is mentioned as the eastern limit in another place. The Biblical phrases: "On this side of Jordan" and "beyond Jordan" thus become intelligent as representing the point of view of the writer or in other words the standpoint of Canaan and, therefore, both these phrases mean on the east side of Jordan,<sup>10</sup> i.e., beyond the eastern border of the Holy Land.

Moses, after bringing them out of Egypt, had to take the Hebrews to this land so that they might possess it and live in it.<sup>11</sup> He exhorted his followers to enter this land, but they refused to go any further and wished to return to Egypt,<sup>12</sup> and it was, therefore, ordained:

11. Deut., 1: 8.

<sup>1.</sup> The Holy Quran. 5 : 21.

<sup>2.</sup> Gen., 12 : 7.

<sup>3.</sup> Gen., 12 : 8.

<sup>4. 2</sup> Kings, 17 : 23.

<sup>5.</sup> Jd., 20 : 6.

<sup>6.</sup> Deut., 4 : 20.

<sup>7.</sup> Gen., 15 : 18.

<sup>8.</sup> Dummelow, Commentary on the Holy Bible, 120.

<sup>9.</sup> Nu., 34 : 1-12.

Dummelow, Commentary on the Holy Bible, 123. See also Peake's Commentary on the Bible, 229.

<sup>12.</sup> Nu., 14 : 1-4.

Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, Joshua the son of Nun.<sup>1</sup>

The "little ones" of the Hebrew nation were, however, the only other exception.<sup>2</sup> Moses himself was forbidden from entering it<sup>3</sup> and he was directed to appoint Joshua as his successor,<sup>4</sup> so that he could lead the next generation to the land,<sup>5</sup> and then divide the inheritance among the tribes.<sup>6</sup>

It was because of the iniquities of the Hebrew people that Moses was denied entry into this land of inheritance.<sup>7</sup> Moses, however, prayed for permission to enter the land.<sup>8</sup>

But the Lord was wroth with me (Moses) for your sakes and would not hear me. Let it suffice thee, speak no more unto me of this matter.<sup>9</sup>

Again,

Futhermore, the Lord was angry with me for your sakes and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance.<sup>10</sup>

Moses then prophesied:

I call heaven and earth to witness against you, this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations and ye shall be left few in numbers among the heathens, whither the Lord shall lead you.<sup>11</sup>

Moses prayed for the deliverance of his people and he was made to convey a message of hope:

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall be obedient unto His voice. (For the Lord thy God is a merciful God;) He will not foresake thee, neither destroy thee.<sup>12</sup>

And Moses himself was ordered to take a journey in the opposite direction beyond the Jordan;<sup>13</sup> and if we take the eastern border, to be the eastern bank of the Euphrates,<sup>14</sup> the journey must have been towards the east beyond the Euphrates.

And the Lord said unto Moses, Get thee unto the *Mount Abarim*, see the land which I have given unto the Children of Israel. And when thou hast seen it,

8. Deut., 1: 45.
9. Deut., 3: 26.
10. Deut., 4: 21.
11. Deut., 4: 26-27.
12. Deut., 4: 30-31.
13. Nu., 27: 12.
14. Gen., 15: 18.

1. Nu., 14 : 30. Deut., 1 : 35-36.	
2. Nu., 14 : 31.	
3. Deut., 1 : 37.	
4. Deut., 31 : 14.	
5. Deut., 31 : 23.	
6. Nu., 26 : 53.	
7. Deut., 1: 37.	

thou also shalt be gathered unto thy people.<sup>1</sup>

I pause to observe that this land was meant for the *Children of Israel* and not for the entire Hebrew nation. On entering this land, "in the valley over against *Bethpeor*,"<sup>2</sup> Moses was made to see this Land of Promise:

Get thee up unto the top of *Pisgah* and lift up thine eyes, westward and northward and southward and eastward and behold it with thine eyes, for thou shalt not go over this Jordan.<sup>3</sup>

The eastern border of Palestine, at that time, touched the river Jordan, or, if the description in Genesis is to be considered, the river Euphrates. Moses had not entered the land and, therefore, in either case he must be deemed to be standing on the eastern bank of the Jordan or Euphrates. The direction to look eastward excludes Palestine entirely and, therefore, it was not the Holy Land which Moses was made to see.

If we follow the trend of the Discourses of Moses we find that the burden of the first discourse is about the deliverance of the Hebrews from Egypt, their being led to the land of their inheritance, their possession of it and ultimately their dispersion from it. The second discourse begins with verse 44 of Chapter IV of Deuteronomy. In this Moses mentioned many more "testimonies" and the first ones referred to the Land of Promise which God *shall* give them after their deliverance from captivity. Three places are mentioned in this connection: Beth-peor,<sup>4</sup> Heshbon<sup>5</sup> and Pisgah<sup>6</sup>. In another place Mount Nebo7 is also mentioned in conjunction with Beth-peor. The location of these four places would enable us to ascertain the Land of Promise. All Biblical commentators have to confess that the sites of these places are still unidentified and that "they combined the literal with the metaphorical" and, therefore, they cannot be located now. Peake contents himself with the remarks that "the sites are unknown."8 The reason why these scholars have been unable to trace the location of these places is because they were looking for them in Palestine. They should have studied the history of the Lost Ten Tribes and searched for these places in the land where these tribes had settled. I will take these places one by one.

*Beth-peor* means the house (or place) of gaping or opening.<sup>9</sup> Jhelum River in ancient days was called *Behat* in Kashmir; and Bandipur, in Tehsil Handwara (Kashmir), was called *Behatpoor*. It is "the place of gaping or opening" in more than one sense. From this place the Kashmir valley opens out; the river Jhelum also passes through a gap into Wullar Lake. *Beth-peor*, therefore, really stands for *Behatpoor* (Bandipur). (See illustration, page 264).

*Heshbon* is known by the Biblical reference to the pools of Heshbon. Tristran believed the reference to have been to the pools or streams in the valley.<sup>10</sup> And we find

- 4. Deut., 4 : 46.
- 5. Ibid.

<sup>1.</sup> Nu., 27 : 12-13.

<sup>2.</sup> Deut., 3 : 29.

<sup>3.</sup> Deut., 3 : 27.

<sup>6.</sup> Deut., 4 : 49.

<sup>7.</sup> Deut., 34 : 1.

<sup>8.</sup> Peake, Commentary on the Bible, 235.

<sup>9.</sup> Cruden's Concordance, 578.

<sup>10.</sup> cf. Cant., 7 : 4.

that about twelve miles south-west of Behatpoor (Bandipur) in Kashmir is Hashba, a small village, famous for its pools of fish. It adjoins the spot near Auth Wattu-the eight ways—which is locally known as Magam-i-Musa, the Place of Moses.

Pisgah according to Dummelow is "probably the general name for the mountain range which in Deuteronomy (32:49) is called Abarim."<sup>1</sup> It is a pity that in religious matters and questions of faith probabilities have had to play a great part. Pisgah is a place in Kashmir three miles north-east of Hashba. (See illustration, page 264.)

Mount Nebo is a single peak of Mount Abarim,<sup>2</sup> and, therefore, according to Dummelow is another name for Mount Abarim. It signifies "a lofty place."3 Moses died there,<sup>4</sup> and was buried<sup>5</sup> there "over against Bethpeor," and the *Children of Israel*, not the Hebrew nation, wept for him.<sup>6</sup> Baal Nabu (See illustration, page 266), is a peak of a range about eight miles north-west of Behatpoor (Bandipur).7 From it Bandipur is visible and so is the entire Kashmir valley. There is a tomb on top of this peak which is known as the tomb of Moses. Mount Abarim is the same as Pisgah of Kashmir.

How is it that all these different places in Kashmir, geographically placed within a range of a few miles of the spot said to contain the tomb of Moses, bear the very same Biblical names which are connected with the place where, according to the Bible, Moses was buried? Is this mere coincidence? There are various other common features which I will discuss when dealing with the tomb of Moses. But even these facts, I think, are sufficient to establish that Kashmir is the Land of Promise which God had promised to Moses for the Children of Israel. The matter can, however, be taken further. The Children of Israel were destined to serve other gods of wood and stone, which neither the Hebrews of Moses' time, nor their fathers had known.<sup>8</sup> Nowhere, except in Kashmir, was this prophecy fulfilled. In Kashmir the Kashmiri Pandits worship idols of wood and stone. It can legitimately be contended that the land promised to the Children of Israel, through Moses, must have been some land other than the Holy Land: firstly, because Palestine was never exclusively assigned to the Children of Israel inasmuch as this land was given as an inheritance to the seed of Abraham, Isaac and Jacob, i.e., the twelve tribes. Secondly, the followers of Moses from Egypt were the progeny of only a few of the original inhabitants of Palestine and the greater part of the Hebrew nation, having remained behind, was already in possession of the good land. Thirdly, the Children of Israel, having been driven from their own land, never returned to it from their captivity. A promise to them that they would possess certain land could only be about a land which they had neither seen before nor possessed at all. But we need not conjecture or speculate as to the location of this Land of Promise, for the Lord Himself has given us sufficient indications of its distinctive features, and we can fix its identity with almost certainty.

5. Deut., 34 : 6.

<sup>1.</sup> Dummelow, Commentary on the Holy Bible, 115.

<sup>2.</sup> Ibid.

<sup>3.</sup> Cassel's Concise Bible Dictionary, 524.

<sup>4.</sup> Deut., 34 : 5.

<sup>6.</sup> Deut., 34 : 6-8.

<sup>7.</sup> Newall, Maj. Gen. D.J.F. The Highland of India, 87. 8. Deut., 28 : 64.

The Land of Promise was to be a "heaven on the earth"<sup>1</sup> towards the sun-rising,<sup>2</sup> and was to be a land of hills and valleys that drinketh water of the rain of heaven.<sup>3</sup>

The rains shall fall in this land in due season<sup>4</sup> and this land will extend "even up to *the sea of the plain*, under the springs of the Pisgah.<sup>5</sup>

Palestine cannot answer this description. Dr. G. W. G. Masterman, writing on the General Physical Features of Palestine, says:

Then the climate, in its broad features, is the same everywhere. A short wet winter is followed by a dry summer season with perhaps no drop of rain for five or six months...and the hot dry summer soon withers the spring's glorious promise of verdure. Miles of country in the later summer produce nothing but a few scanty prickly weeds. The scarcity of timber is marked all over the land. Springs are usually small and infrequent, and not a few become intermittent, or dry up altogether, after the summer draught...the dry and parching southeast wind (the sirocco) from the desert spoils so much of the otherwise pleasant weather in spring and autumn.<sup>6</sup>

Peake, as a contrast to this Biblical description of the Land of Promise, points out that a plentiful supply of rain was always a necessity in Palestine.<sup>7</sup> Again, watering of lands by treadle methods was common in ancient Egypt and Palestine.<sup>8</sup> This was necessary to meet shortage of water at higher levels. But in the Land of Promise irrigation was to be done by natural streams. These descriptions do not apply to Palestine. Of course, the past associations of Kashmiris, being Children of Israel, with Egypt and Palestine, would sometimes make them resort to this kind of device.

But is there any other country, east of the Jordan or Euphrates, except Kashmir, which is famous for its springs, streams and rivers; for its abundance in food and fruits; for the charms of its valleys and meadows? The Land of Promise was to contain *a sea of the plain,* a huge lake of fresh water. Kashmir has its Wullar Lake. Again, Kashmir has actually been described as Heaven on Earth by many famous writers. The Kashmiri historians call it *Bagh-i-Jannat*—the Garden of Paradise, and *Jannat-ud-Dunia*—the Paradise of the World. Saadi, the great Persian poet, sang its praise thus:

If there is a heaven on earth,

It is this, and it's this, and it's this.

Again, the Children of Ham, son of Cush, were to migrate to a land of:

Fat pastures and good, and the land was wide and quiet and peaceable. 1

3. Deut., 11 : 11.

- 5. Deut., 4 49.
- 6. Masterman, Dr. E.W.G. The Holy Land 7-12.

<sup>1.</sup> Deut., 11 : 21.

<sup>2.</sup> Deut., 4 : 41.

<sup>4.</sup> Deut., 11 : 14.

<sup>7.</sup> Peake, Commentary on the Bible, 236.

<sup>8.</sup> Deut., 11 : 10.

I have yet to come across a better description of Kashmir than this Biblical one.

This land was to be the valley of *Charashim*—the valley of *Craftsman* (See illustration, page 335).<sup>2</sup> It goes without saying that the only valley in the world which is famous for its craftsmen is Kashmir.

The Prophet Isaiah has described the Land of Promise as:

A place of broad rivers and streams wherein shall go no galley with oars, neither shall a gallant ship pass thereby.<sup>3</sup>

Both these conditions are inapplicable to Palestine because of its sea-coast, but they befit Kashmir. The reference to the absence of "galleys with oars" and "gallant ships" signifies that no enemy fleet can attack, and none will be needed for defense. The broad rivers of Kashmir are steady, but as soon as they leave the valley they follow a circuitous route through mountains and their beds abound with submerged rocks. The rapids thus formed in the rivers make them unfit for navigation, and even a small canoe cannot pass through them.

The Prophet Isaiah had also spoken regarding the Children of Israel and about their sufferings in their captivity. He said:

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called *Hephzi-bah*, and thy land *Beulah*: for the Lord delighteth in thee, and thy land shall be married.<sup>4</sup>

The words *hephzi-bah* and *beulah* respectively mean: *she in whom is my delight* and *married;* but they really are allegorical names applied by Deutero-Isaiah to Israel. It has been suggested that *Hephzi-bah* is a distortion of the name of a *Hephzibaal*—delight of the Baal, i.e., delight of the husband, and that Jehovah is the Baal or the husband "who delights over the bride of Zion."<sup>5</sup> The idea underlying these expressions is that people of the land as well as the other fruits<sup>6</sup> arise from the fertilizing influence of the land's *Baal*, i.e., the Divine Husband.<sup>7</sup>

The Mishna and the Talmud have always drawn a distinction between lands artificially irrigated and lands naturally watered, calling the latter the house of *Baal* or the field of *Baal*, or the land of *Baal*.<sup>8</sup> Thus lands fertilized by natural streams, springs and subterranean waters, and not by artificial irrigation, were called the lands of *Baal*.<sup>9</sup>

In short, the prophecy of Isaiah simply foretold that after their sufferings in captivity, the Children of Israel should come to a land which would not be desolate but would be fertilized by natural streams and springs and that this land would be married

- 3. Isa., 33 : 21.
- 4. Isa., 62 : 4.

- 7. Ency. Biblica. Col. 569.
- 8. Rel. Sem., 2:97.

<sup>1.</sup> I Chron., 4 : 40.

<sup>2.</sup> I Chron., 4 : 14.

<sup>5.</sup> *Ency. Biblica*. Col, 2017, cf. Isa., 62 : 4; Mal., 3 : 12.

<sup>6.</sup> Deut.. 28 : 4.

to them or, in other words, they would possess it and live in it.

The Lost Ten Tribes never returned to Palestine. Therefore, Isaiah could not have had the Holy Land in his mind at the time he made this prophecy. On the other hand, Kashmir does answer the description. The Lost Tribes did go there and are till today to be found there. In Kashmir, except when water is lifted, by a local contrivance by foot, up to a height of only about six feet, lands are irrigated by natural streams and springs. Indeed, Kashmir is a land of valleys and springs. It is very significant that *Baal* in the Kashmir language means a spring.

The word translated as *valleys* in Deuteronomy really stands for meadows. Truly in Kashmir are lofty meadows and natural springs to be found in numbers beyond measure. The term *land of Baal* if applied to Kashmir becomes literally applicable since many places are known as Baal. I give but a few names:

Meadows:1	Springs <sup>2</sup>
Ainamargh	Achabaal (See illustration, page 268)
Astanmargh	Aharbaal
Chandanmargh	Aishabaal
Chandansarmargh	Chattabaal
Gokalmargh	Gagribaal
Gulmargh (See illustration, page 267)	Gandarbaal
Karmargh	Gungbaal
Khilanmargh	Hazratbaal
Kormargh	Khanabaal
Mahleshamargh	Khandabaal
Nandimargh	Koh Ganjabaal
Nandanmargh	Khwajayarbaal
Nandsarmargh	Manasbaal
Shafimargh	Marbaal
Shajimargh	Sambaal
Sonamargh (See illustration, page 267)	Sarbaal
Tangmargh	Telbaal
Yasumargh	Teraghbaal
Zojamargh	Yarbaal
Zonamargh	Yusubaal <sup>3</sup>

<sup>9.</sup> Hastings, Dictionary of the Bible, 209-210.

<sup>1.</sup> Margh means a meadow.

<sup>2.</sup> Baal means spring.

<sup>3.</sup> Just outside Islamabad (Anantnag) there are many sulphur springs and their water is useful for many skin diseases. It is perhaps for this reason that these springs are sometimes connected with Jesus and are



Lidder Valley. (See Chapter 18).

#### CHAPTER 19

# THE TOMB OF MOSES

Get thee up into this Mountain Abarim, unto Mount Nebo... and die in the mount whether thou goest up...yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give to the Children of Israel.<sup>1</sup>

And when thou hast seen it, thou also shalt be gathered unto thy people.<sup>2</sup>

So Moses the servant of the Lord died there...buried him in a valley in the land ...over against Bethpeor: but no man knoweth of his sepulchre unto this day.<sup>3</sup>

These verses record that in obedience to the Divine Command Moses ascended to the top of Mount Nebo and from there he viewed the Land of Promise and thereafter he died at that spot and God buried him. But according to the Christian belief, God not only buried him but buried his sepulchre also. The words *unto this day* indicate that the writer of the account lived and wrote at a much later date.

The Jewish legend surrounds the death of Moses with mystery. It is asserted in the Jewish history called the *Assumption of Moses* that Michael came into conflict with Satan as to the disposal of the body of Moses. This legend is also referred to in the Epistles of Jude.<sup>4</sup> According to eastern Jewish legends when the Israelites murmured and talked of returning to Egypt, Yahweh in his wrath threatened to destroy them, and to make Moses and his clan (*Mosa Khel*) into a nation mightier and greater than they.<sup>5</sup> Yahweh decided that only Moses should with his posterity possess the promised land. Moses should have and did thenceforth disappear and went to that land, but the printed tradition alleged that he was surrounded by a cloud and he disappeared and God had taken him alive into heaven on account of his piety<sup>6</sup>

The first correct note was, however, struck by St. John Chrysostom. In a passage from Homily 26 in the Epistle to the Hebrews (Ch. 3), he wrote:

But tell me, do not the bones of Moses himself lie in a far off land in the East.

But, ignoring Jewish traditions and Christian beliefs, it is obvious that, if Kashmir was the Land of Promise, Moses must have visited the place and his tomb must be somewhere in Kashmir. There can be no possibility of any doubt if it is established that Moses did die in Kashmir.

The traditions of Kashmir, written and oral, assert that Moses did visit Kashmir and died there. Let me quote a few of the historians of Kashmir. Abdul Qadir bin Qaziul-Quzat Wazil Ali Khan, in his *Hashmat-i-Kashmir*, writes:

<sup>1.</sup> Deut., 32 : 49-52.

<sup>2.</sup> Nu., 27 : 13.

<sup>3.</sup> Deut., 34 : 5-6.

<sup>4.</sup> Jude: 5-9.

<sup>5.</sup> Nu., 14 : 12.

<sup>6.</sup> Jewish Ency., Art. Moses, 9:53.

Moses came to Kashmir and people believed in him. Subsequently they continued to believe in him, others did not. He died and was buried here. The people of Kashmir call his tomb the Shrine of the Prophet of the Book.<sup>1</sup>

In Tarikh-i-Azami the following passage occurs:

And this Sang Bibi was also a renowned hermitess and excelled men in meditation and prayer. Near to her tomb is a place which is known as the sepulchre of Moses, the Prophet of God (may our salutations be on him), and people who know assert that many benefits are derived from that place.<sup>2</sup> (See illustration, page 281).

In Guldasta-i-Kashmir it is recorded:

Muslims call this land a replica of heaven on earth and also named it the Garden of Solomon. There are many shrines in the land. They say that Hazrat Sulaiman came here and that Hazrat Musa passed through and died in the land.<sup>3</sup>

- Similar references are to be found in *Wajeez-ut-Tawarikh*<sup>4</sup> and *Tarikh-i-Hasan.*<sup>5</sup> Among European travellers and writers Francis Bernier was the first to note this fact.
- In his fourth ground for the belief that Kashmiris were descendants of Israel, he said:

The fourth ground is the belief that Moses died in this city of Kaschmire and that this took place within a league of it.<sup>6</sup>

George Moore, in his The Lost Tribes, says:

Moses himself came amongst them to teach them the worship of one God.7

Lt.-Col. H. D. Torrens writes:

There is a belief too, that Moses died in the Capital of Kashmir and that he is buried near it.<sup>8</sup>

Mrs. Harvey, citing Badi-ud-Din as her authority, states:

According to one eminent authority Kashmir was inundated on account of the relapse of the inhabitants to idolatry, after having been taught the worship of One God by Moses, who died there and whose tomb is by some said to be still pointed out.<sup>9</sup>

I personally went to the tomb of Moses. (See illustration, page 281). We had to go up on ponies from Aham Sharif, a place about eight miles from Behatpoor (Bandipur). One Ghafar Rishi is the custodian (*Mutawalli*) of the place, and he conducted us there. The tomb itself is in a quadrangular enclosure and in it there are three other covered

- 3. Pandit Har Gopal, Guldasta-i-Kahmir, 17.
- 4. Wajeez-ut-Tawarikh, Vol. 1:28.
- 5. Tarikh-i-Hasan, Vol. 3:74.

- 6. Bernier, Travels in India, 174.
- 7. George Moore, The Lost Tribes, 137.
- 8. Torrens, Lt.-Col., H.D., *Travels in Ladakh*, *Tartary and Kashmir*, 268.
- 9. Mrs. Harvey, The Adventures of a Lady in Tartary, Thibet, China and Kashmir, Vol. 2: 154.

Hashmat-i-Kashmir, f.7.R.A. Society of Bengal. MS. 192.

<sup>2.</sup> Khwaja Muhammad Azam, Tarikh-i-Azami, 84.



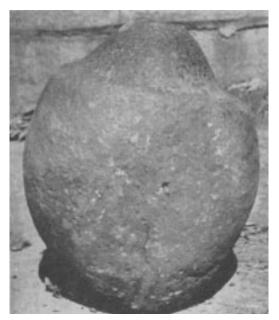
Sepulchre of Moses, with Ghaffar Rishi, its Mutawalli at Mount Nebu, Kashmir. (See pages 280, 283).



Shrine of Sang Bibi behind Sepulchre of Moses. (See pages 280, 283).



Ayat-i-Maula (Sign of God) in Kashmir with a Jewish grave (East-West) where Moses rested.



Ka Ka Pal or Sang-i-Musa (The Stone of Moses) at Bijbihara (Kashmir). (See page 283).

tombs. One of them is of Sang Bibi, the hermitess, and the other two are of her disciples. All these three tombs, like Muslim graves, are in the north-south direction. The fourth is the tomb of Moses, which, like Jewish graves, is in the east-west direction.

The tomb of Moses has two trees on either side. They were planted about 400 years ago by Hazrat Makhdoom Shaikh Hamza of Kashmir who prayed there for forty days near the tomb of Prophet Moses. He said, it is recorded, that he could smell the aroma of prophethood from the tomb.

The tomb of Moses is on *Nebu baal* (Mount Nebu). From this place Behatpoor (Bandipur), *Sin Betour* (second Mount Sinai) are visible. (See illustration, page 265). *Hashba, Pisgah* and *Maqam-i-Musa*, the Place of Moses, are within a short distance from it.

Are these all mere coincidences?

There is considerable material in support of the tradition that Moses came to Kashmir and died there. Musa is a very popular name among the inhabitants of Kashmir and many places are also named after him. Thus there is *Gund-i-Khalil* or *Gund-i-Musa* in Awantipur. Sir Aurel Stein mentions Kohna-i-Musa near Shadipur<sup>1</sup> and Rampur.<sup>2</sup> There are four *Maqam-i-Musa*, the place of (rest) of Moses in Kashmir known to me and there may be many others. One is near Auth Wattu in Handwara Tehsil. This place is also known as *Ayat Maula*, *the Sign of God* (See illustration, page 282). Moses came to the valley from this direction and prayed at this spot for forty days. The second is at the junction of the two rivers Jhelum and Sindh near Shadipur. It is sometimes known as *Kohna-i-Musa* and Stein mentions it by this name. The third is at Pisgah and the fourth is near Bandipur.

There is *Sang-i-Musa*—the stone of Moses—at Bijbehara (See illustration, page 282). It is locally known as *Ka Ka Pal*—the stone of Ka Ka. The Ladakhis call Moses Ka Ka. The Pathans call an elderly or saintly person *Ka Ka*.

This stone of Moses is also mentioned in *Rajatarangini*. It weighs about 110 lbs. There is a tradition about this stone which I tested myself. We were told that if eleven people sat round it and put one finger each beneath this stone and called out *Ka Ka, Ka Ka,* the stone would lift itself from the ground. I was accompanied by four other friends<sup>3</sup> and we collected six local people and tried the experiment in the manner indicated. The stone rose to a height of about four feet from the ground and we did not feel its weight at all. We tried it with ten and then with twelve persons. The stone did not move. We tried again with eleven and it kept on rising so long as we all were shouting *Ka Ka, Ka Ka*. This time we carried it shoulder high when one of us began to laugh and the stone fell to the ground. On questioning the significance of eleven persons we were told that out of twelve tribes of Israel one (Levi) had been disinher-

Officer, Srinagar, Mr. Amar Nath Mehta of Mohatta & Co., Srinagar, Mr. Abdul Aziz Shora, Editor of the Weekly Roushni, Srinagar and Mr. Muhammad Tufail of the High Court, Lahore.

<sup>1.</sup> Stein, Sir Aurel, Rajatarangini, Vol. 1:70.

<sup>2.</sup> Stein, Sir Aurel, The Ancient Geography of Kashmir, 166.

<sup>3.</sup> They were: Dr. Wazir Ahmad Quraishi, Health

ited.<sup>1</sup> The remaining eleven tribes must be symbolically represented before the stone of Moses would move itself.

Truth is stranger than fiction. Any one doubting this statement can test it for himself.

If we turn to the Holy Quran we can find material for maintaining that Moses did come to Kashmir. To begin with, Israelites are assured that they will live in the Land of Promise after they had been persecuted.<sup>2</sup> Consequently the Israelites had to enter the Land of Promise after their captivity and subsequent release.

The meeting of Moses with Khwaja Khizr is an incident which lends support to the fact that Moses did come to Kashmir. We are told that Moses with his servant reached the junction of the two rivers.<sup>3</sup> The phrase, *Majma-ul-Bahrain*, does not indicate merely a junction of two rivers, but it really signifies the fact that the two rivers must lose their identity as if they had fallen into the sea. The junction of the rivers Jhelum and Sindh (it must not be confused with the Indus) is at Shadipur and after a few miles they fall into Wullar Lake. At this junction, and in midstream, is a rock on which a platform has been made. It is known as *Maqam-i-Musa*, the resting place of Moses, and sometimes it is called *Kohna-i-Musa*, the corner-stone of Moses. Thus Moses with his companion came upon this junction and "they took refuge on the rock."<sup>4</sup> And it is from this place that they retraced their steps.<sup>5</sup>

On this return journey Moses meets a person, not named in the Book, upon whom God had bestowed mercy and taught him of His knowledge.<sup>6</sup> Commentators agree that this person was Khwaja Khizr. Moses asked permission to follow him:

So they went (their way) until when they embarked in the boat, he made a hole in it. (Moses) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.<sup>7</sup>

The Holy Quran then mentions the reason for this extraordinary conduct of Khwaja Khizr:

As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.<sup>8</sup>

Nalsain<sup>9</sup>, King of Kashmir, according to the calculations of Wilson, was a contemporary of Moses. He was a wicked and cruel king. During his reign Kashmir was invaded and there was also a rebellion in the land. Nalsain took forcible possession of

<sup>1.</sup> It is very significant that even illiterate Kashmiris can name the disinherited tribe, which they call as *Lāvi*.

<sup>2.</sup> The Holy Quran 7 : 137.

<sup>3.</sup> Ibid., 18 : 60.

<sup>4.</sup> Ibid., 18 : 63.

<sup>5.</sup> Ibid., 18:64.

<sup>6.</sup> Ibid., 18 : 65.

<sup>7.</sup> Ibid., 18 : 71.

<sup>8.</sup> Ibid., 18 : 79.

<sup>9.</sup> Wilson, H.H., Hiscout, Ancient History of Kashmir, 81.

all the good boats so that he might cut off the means of communication of his enemies. This is a fact of history and Khwaja Khizr was made aware of the evil intention of Nalsain.

It only remains for me to point out that Khizr, like Moses, is a very popular name among Kashmiris and *Khwaja*, meaning *Master*, is prefixed to the names of respectable Kashmiris.

It would not be without interest to mention that the circumstances alleged to have happened at the supposed ascension of Jesus were also said to have taken place when Moses is supposed to have died. Josephus records that Moses took leave of his people and went to Mount Nebu, "when a cloud suddenly stood over him and he disappeared."<sup>1</sup> Later on a belief was set up that Moses did not die but had in fact been taken up to heaven like Elijah.<sup>2</sup> But here again, as in the case of Jesus, the Holy Prophet disclosed the real truth. He said: "When Moses' death approached he prayed to God to be permitted to see the Promised land." This prayer was granted. Hazrat Abu Hurairah goes on to report that the Holy Prophet added: "He (Moses) died there. If I were there I could have pointed out to you his tomb on the path of a rugged hill."<sup>3</sup>

<sup>1.</sup> Josephus, Antiquities, 4:8,48.

<sup>2.</sup> Jewish Ency., Art. Moses.

#### **CHAPTER 20**

## LOST TEN TRIBES OF ISRAEL

Jacob was named Israel after he had successfully wrestled with a mysterious antagonist near the brook of Jabbok.<sup>1</sup> From there he went to Haran and married Leah, Bilhah, Zilpah and Rachel. He had twelve sons and they were to stand in particular relation to at least one of the twelve tribes. But Joshua had been ordered to exclude the descendants of Levi from enumeration amongst the children of Israel<sup>2</sup> and they were deprived of all inheritance<sup>3</sup> as they had to act as priests.<sup>4</sup> Joseph, on the contrary, was head of two tribes as his sons—Ephraim and Manasseh—were founders of two tribes called after their names; and thus the twelve tribes of Israel were made up.<sup>5</sup>

The term *Israel* signified all the descendants of Jacob at any one time personified as a single individual. It was so applied during his life-time<sup>6</sup> and was also common in the wilderness and during the wandering<sup>7</sup> though more often than not they were styled as "Children of Israel."<sup>8</sup>

Joshua partitioned the Holy Land—*the land of inheritance* given to Abraham among the Children of Israel and the greater part of Southern Palestine was occupied by the tribes of Judah and Benjamin; while the remaining ten tribes settled in Northern Palestine. The capital of the ten tribes during the longest period of their history in Palestine was Samaria, a town built by Omri, king of Israel (925 B.C.E.) and it continued to be the capital of the Kingdom of Israel till captivity of the ten tribes.

The twelve tribes, after their wanderings, had united themselves and were "judged" or ruled by one of their elected leaders. The "king" was not designed to be a sovereign acting on his own despotic will, but rather had to follow the Divine Will as revealed to the prophets and the decision of a gathering of seventy-two elders, six from each of the tribes. This body so selected was called a "council" and later assumed the form of the Sanhedrin.

King Saul was the first Israelite king of the United Monarchy. On his death, however, civil war broke out and his son Ishbosheth was assassinated after a brief reign of two years. David became king of Judah, and it was not until he had reigned at Hebron for about seven years that he was invited to be the overlord of Israel as well.<sup>9</sup> He captured Jerusalem from the Jebusites and made it his capital. He was succeeded by his son Solomon, "the wisest of all men of West and East."<sup>10</sup> He built a splendid temple for the worship of Jehovah,<sup>1</sup> a

Benjamin (the Benjamites), Naphtali (the Naphtalites), Gad (the Gaddites), Asher (the Asherites).

- 6. Gen., 35 : 10.
- 7. Ex., 32:4; Deut., 4:1.
- 8. Gen., 46 : 8. Ex., 1 : 1; Nu., 1 : 2; Deut., 29 : 1.
- 9. 2 Sam., 5 :3.
- 10. I Kings, 5: 30.

<sup>1.</sup> Gen., 32 : 24-28.

<sup>2.</sup> Nu., 1:49.

<sup>3.</sup> Jos., 14 : 3.

<sup>4.</sup> Nu., 18 : 7.

Reuben (the Reubenites), Simeon (the Simeonites), Judah, Issachar (the Issacharites), Zebulun (the Zebulunites), Dan (the Danites), Ephraim son of Joseph (the Ephramites), Manasseh, son of Joseph (the Manessites),

magnificent palace for himself and other palaces for his wives. During his reign commerce flourished in his kingdom and India was visited by land, sea and air.<sup>2</sup> Ophir, a place near the mouth of the Indus, was reached.<sup>3</sup> We hear of gold, silver, ivory, algum-trees,<sup>4</sup> pheasants and peacocks reaching his court. He also built a great mound, an artificial embankment on the east side of the Temple area towards the valley of Kidron. On top of it he built a small temple for himself, in which later on his son Absalom was buried. The mound was called after Solomon's name and the temple gradually became known as the "Throne" or "Porch of Solomon."<sup>5</sup> (See illustration, page 188).

Solomon was succeeded by his son Rehoboam. He had hardly ascended the throne when, as a result of heavy taxation, a revolt headed by Jeroboam, an Ephramite exile, broke out in 975 B.C.E. As a result of this rebellion all but the two tribes of Israel were lost for ever to the house of David. Jeroboam became ruler of the ten tribes, and the new kingdom was called the Kingdom of Israel. The House of David, however, continued to rule over the Kingdom of Judah. Thus it came about that the term *Israel* began exclusively to be applied to the Ten Tribes, while *Judah* signified the two tribes of Judah and Benjamin. It may also be mentioned here that the term "Jew" originally signified a descendant of Judah, the son of Jacob, or one belonging to the tribes of or to the kingdom of Judah. Later on, this meaning was extended, and the word was applied to those who had returned from captivity, and finally it comprehended any one of the Hebrew race throughout the world.<sup>6</sup> The term *Jewry* was applied to the territory belonging to the kingdom of Judah.<sup>7</sup>

The gulf between the Israelites and Jews thus created was made wide by Jeroboam, who, with a view to prevent his subjects from visiting Jerusalem and their being won over to their old allegiance, established two shrines, one at Dan and the other at Bethel, for the worship of the Golden Calf. The relations of the two kingdoms were naturally those of mutual hostility. War between Israel and Judah went on in a languid way during the first six years of their separate existence.<sup>8</sup> This perpetuated a morbid habit and mistrust between the two groups. King Jehu of Israel (884 B.C.E.) fought with King Athaliah of Judah. King Pekah entered into an alliance with King Rezin of Syria and invaded Judah and carried back a considerable number of captives, but they had to be released at the remonstrance of the prophet Oded.<sup>9</sup> This act of Israel brought about the prediction of Isaiah regarding the destruction of the Israelite and Syrian kingdoms by the Assyrians.<sup>10</sup> King Ahaz of Judah, being terrified for his throne and life, called in the Assyrians. Consequently Tiglath-pileser conquered Samaria in

coast near the mouth of the Indus (Commentary on the Holy Bible, 218).

- 5. Josephus. Antiq., 20.19: 7; cf. Wars, 5, 5. 1.
- 6. Esther, 2 : 5; Matt., 2 : 2.
- 7. Dan., 5 : 13.
- 8. I Kings, 14 : 30; 15 : 7, 16; 2 Chron., 12 : 15; 13 : 2-3.
- 9. II Chron., 28: 8-15.
- 10. Isa., 7: 4-15, 17.

<sup>1.</sup> I Kings, 6: 14, 38.

The Biblical history has no record of any journey by air, but it is repeatedly mentioned in Oriental traditions.

<sup>3.</sup> Josephus, Antiq., 8, 6:4.

<sup>4.</sup> It has sometimes been asserted that Ophir was in Africa or Arabia but the algum-tree, which is sandal wood is neither found in Africa nor in Arabia and exclusively grows in India. Dummelow says that Ophir is identified with the

740 B.C.E. and carried some of the inhabitants to Assyria.<sup>1</sup> Pekah was slain and so was Rezin. Thus began the captivity of the ten tribes.

In Samaria, the capital of The Ten Tribes, worship of Baal had been set up.<sup>2</sup> The cup of Israelite iniquities had been filling for years. Hoshea had become king and his iniquities added only the last drop which made the cup full to overflowing. He killed Pekah and then revolted against the Assyrians at the instigation of the Egyptian king.<sup>3</sup> Shalmaneser IV at once invaded the country and in 722 B.C.E. placed Samaria under a siege which lasted for three years.<sup>4</sup> The length to which the siege was drawn out caused a revolt of the military officers in the Assyrian army. Sargon, the leader of the mutiny, killed Shalmaneser and himself became king. He successfully completed the siege and carried almost all the remainder of the Ten Tribes into a captivity from which they never returned.<sup>5</sup> The captives were carried to Assyria, Mesopotamia and Media.<sup>6</sup> The vacant country of Samaria was repopulated by colonists from five districts of the Assyrian empire and these colonists ultimately developed into the Samaritan nation.<sup>7</sup> It is for this reason that the Jews both south and north of that region considered Samaria to be a forbidden country and had an intense antipathy for the Samaritans.

In about 711 B.C.E. Hezekiah, king of Judah, with a view to fight Sargon, entered into an alliance with the king of Babylon. This brought on them the wrath of Sargon, who fell upon them and they were defeated before they had time to put up a united front.<sup>8</sup>

The Assyrian kingdom, however, gradually became decrepit and Nabonasser, one of the Assyrian generals, on entering Babylon, proclaimed himself as the independent ruler of the country. In 686 B.C.E. the Assyrian empire was conquered by the united forces of Babylon and Media, and the empire was partitioned between the victors. Nabonasser was succeeded by his son Nebuchadnezzar (Heb. Nebhu-khad-netstsar)<sup>9</sup> who is known in the East as *Bakht-i-Nassar*.

Early in his reign, Jehoiakim, king of Judah, renounced his allegiance to Babylon. Nebuchadnezzar, therefore, at once put himself at the head of an army consisting of Babylonians and Medes and advanced against Jehoiakim, who ultimately had to surrender and was put to death. It was then the destiny of the two tribes of Judah to be taken to Babylon<sup>10</sup> though this their first deportation was on a limited scale. It was in this captivity that Daniel and his three companions were taken away.<sup>11</sup> The second deportation of Judah followed in 599 B.C.E. in the reign of Jehoiachin. It was on a much larger scale.<sup>12</sup> Then came the crowning captivity of all. Zedekiah, whom Nebuchadnezzar had placed on the throne in place of his father Jehoiachin, pro-

3. II Kings, 17 : 4.

- 5. Josephus, Antiq., 15, 2:2; Wars, 2, 16:4.
- 6. II Kings, 17 : 6; 18 : 11.
- 7. II Kings, 17: 24.

9. II Kings, 24 : 1.

- 11. Dan., 1 : 6.
- 12. II Kings, 24 : 12-16.

<sup>1.</sup> II Kings, 15 : 29.

<sup>2.</sup> I Kings, 16: 30-32.

<sup>4.</sup> II Kings, 18 : 9-10.

<sup>8.</sup> There is no mention of this event in the Book of

Kings or of the Chronicles, but it is referred to by Isaiah (10 : 5-24), and is distinctly recorded in the Assyrian Monuments.

<sup>10.</sup> II Kings, 24 : 14; II Chron., 36 : 6-7.

claimed independence in the ninth year of his reign.<sup>1</sup> Nebuchadnezzar besieged Jerusalem once again and captured it in 588 B.C.E. As a result of this, the Temple and the houses of aristocracy were burnt, the walls of the city were razed to the ground, and the Temple treasures were carried off. Almost all the inhabitants were taken into captivity and removed to Babylon.<sup>2</sup>

Nebuchadnezzar was extremely cruel to the captives, both of Judah and Israel, who had, as a consequence of the defeat of Assyrians, become his prisoners and they feared and hated him. So much so that all wicked or cruel persons or rulers used to be called by them after his name.

We now enter into another chapter of Israelitish history. Cyrus, about whom Isaiah had prophesied,<sup>3</sup> captured Babylon in 539 B.C.E. He subjected the entire Babylonian empire to his rule and "as for the sons of Babylon," Cyrus said in his tablet, "I delivered *their prisoners*." This happened in 536 B.C.E. By *their prisoners* Cyrus undoubtedly meant the captives taken from Jerusalem, for Ezra tells us that "the Lord stirred up the spirit of Cyrus, the King of Persia"<sup>4</sup> and he decreed the return of the "Jews to Jerusalem to build the house at Jerusalem which is in Judah."<sup>5</sup> Cyrus also returned for this purpose "the vessels of the house of the Lord which Nebuchadnezzar had taken away from Jerusalem."<sup>6</sup> Ezra gives details of all the families who returned at this time to Jerusalem with Zorobabel<sup>7</sup> and later on with him.<sup>8</sup> If we scrutinize the names carefully, we find that all of them belonged to the tribes of Judah and Benjamin.

But contrary to the decree of Cyrus all the Jews "were not allowed to return<sup>9</sup> as it was feared that their so doing would depopulate his possessions."<sup>10</sup> This is also borne out by the fact that a further "return" became necessary of which Ezra himself was the leader. But even this was confined to a few families only.

The release of the Jews did not mean that they had become independent of the Persian Empire, for Judaea continued to be a part of the empire and the Governor of Judaea, though a Jew, was a nominee of the Persian kings.

Darius Hystaspis, the "King of Kings," the *Dara Gustasp* of Indian and Zend writings, is the next king in point of time. He ruled over a vast empire, extending from the Grecian Archipelago in the West to India in the East: in the North it extended to Bactria (Afghanistan); for he himself says:

While I was in Babylon these provinces rebelled against me: Persia, Susiania, Media, Assyria, Armenia, Parthia, Margiana Sattagydia and Sakians.<sup>11</sup>

<sup>1.</sup> II Kings, 24 : 20.

<sup>2.</sup> II Kings, 25 : 9-12.

<sup>3.</sup> Isa, 44 : 28;45 : 1-14.

<sup>4.</sup> Ezra, 1 : 1.

<sup>5.</sup> Ezra, 1 : 2; 5 : 13.

<sup>6.</sup> Ezra, 5 : 14.

<sup>7.</sup> Ezra, 2 : 2-57.

<sup>8.</sup> Ezra, 8 : 2-14.

<sup>9.</sup> Ezra, 4 : 7-24.

<sup>10.</sup> Edersheim, The Life and Times of Jesus, the Messiah, 13.

<sup>11.</sup> Prof. Sayce, Herodotus, 389.

Darius invaded India and led a huge army for that purpose. The details of the invasion of Darius can be gathered from the writings of Herodotus and materially connected by Darius' own inscriptions discovered at Daghestan.

The Persian empire was broken up by the Bactrians, the Scythians and the Parthians. The Parthian empire extended from the Jhelum river in India over 1,500 miles to the west with a varying breadth from south to north of about 100 to 400 miles. Demetrius, the son of Euthydenos, conquered a considerable portion of Afghanistan and Northern India. He was known as the "King of the Indians."

I have striven in these pages of ancient history merely to show how the Ten Tribes became subjects—it would be more correct to say prisoners—of different kingdoms. Before I deal with their movements from country to country it would, I think, be proper to discuss the question whether these tribes ever returned to their "own land."

The return of the Ten Tribes is not mentioned anywhere in the Old Testament. On the contrary, we are told:

So was Israel carried away out of their own land to Assyria unto this day.1

Zachariah speaking of Israel, in the fourth year of King Darius, said that God had scattered them *among all the nations* and that "no man had passed through or returned" to their own land.<sup>2</sup> It would, in fact, be correct to say that after this the Old Testament and the Western historians lose all traces of the Ten Tribes. Sir Thomas Holditch, in *The Gates of India*, says:

With the final overthrow of the Assyrian kingdom, we lose sight of the ten tribes of Israel who for more than a century had been mingled with the people of Mesopotamia and Armenia. At least history holds no record of their national existence.<sup>3</sup>

Ignoring the vague speculations of some Western writers, the whereabouts of the Ten Tribes have always remained a mystery to them and has indeed baffled them. On the strength of a reference in the New Testament to "the twelve tribes" it has been suggested that some of the ten tribes had returned to Jerusalem with Zorobabel. But this is incorrect, for at a time when the question of "the return" could not even have been dreamt of, Hezekiah had sent letters "to all Israel and Judah and wrote letters also to Ephraim and Manasseh that they could come to the house of the Lord at Jerusalem to keep the Passover unto the Lord God of Israel."<sup>4</sup> These letters were sent all over "Judah" and "Israel"—and not to Assyria—"to the remnants…that are escaped out of the hands of the King of Assyria."<sup>5</sup> Thus the invitation was confined to such "remnants" of Judah and Israel as had been left behind by Tiglath-pileser and who had not been carried by him to Assyria, and not to the ten tribes in captivity. The reference in the New Testament must, therefore, be taken to mean such members of the Twelve Tribes as had been left behind.

3. Holditch, The Gates of India, 49.

4. II Chron., 30 : 1. 5. II Chron., 30 : 6.

<sup>1.</sup> II Kings, 17:23.

<sup>2.</sup> Zach., 7 : 14.

<sup>5.</sup> II Chron., 30 : 6

There is, however, clear testimony in ancient records to support the fact that the Ten Tribes, properly so called, did not return from their captivity. I have already quoted passages from the Second Book of the Kings and from Zachariah to this effect. In the Second Book of Esdras, we read:

And whereas thou sawest that he gathered another peaceable multitude unto him, those are the ten tribes which were carried away prisoner out of their *own land* in the time of Hosea, the King, whom Shalmanesar, the King of Assyria led away as captive, and *he crossed them over the waters, as they came into another land*. But they took this counsel among themselves that they would leave the multitude of the heathen and *go forth into a farther country*...that they might raise up their statues which they never kept in their *own land*. And they entered into the Euphrates by the narrow passage of the river, for the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, even for a year and a half; and the same region is called *Asareth*.<sup>1</sup>

This passage, no doubt, is Apocryphal, but it indicates what was believed by the Jews about the Ten Tribes at a very early period. This passage amounts, at least, to historical evidence of the fact that the Ten Tribes had not returned to their "own land," but rather had left their place of captivity for a place which to their minds was *farther* away from their own land, i.e., further towards the East, and to a place called Asareth. I might mention here that in *Tabaqat-i-Nasiri* it is stated: that in time of the Shansabi dynasty, a people called *Bani Israel* (Children of Israel) used to live in Asareth and were engaged in trade.<sup>2</sup> Thomas Ledlie in his book, More Ledlian, writing on the origin of Afghans, gives cogent reasons for connecting Asareth with Hazara District in the N.W.F. Province of Pakistan;<sup>3</sup> and the territory of Kashmir adjoins that of Hazara. But the old boundary of *Asret* in Swat was just on the opposite bank of the Indus river and, higher up near Chilas, ran into Kashmir territory.

Josephus, who wrote in the reign of Vespasian, records a speech of King Agrippa to the Jews wherein he exhorted them to submit to the Romans and expostulated with them in the following terms:

What! Do you stretch your hopes beyond the river Euphrates? Do any one of you think that your fellow-tribes will come to your aid out of Adiabene? Besides, if they would, the Parthians would not permit them.<sup>4</sup>

We learn from this oration, delivered to the Jews themselves, and by a king of the Jews, that the Ten Tribes even at that time were captive beyond the Euphrates and under the Parthians. Josephus himself tells us that so late as his time (latter part of the

- 2. Tabaqai-i-Nasiri, 179.
- 3. Thomas Ledlie, *More Ledlian*, Calcutta Review, January 1898.
- 4. Josephus, Antiq., 11, 5:2.

<sup>1. 2</sup> Esdras, 13 : 36-39. The First and Second Book of Esdras were accepted by the Church as the "Word of God," and it was not until the Council of Trent (1546 A.C.) that they were rejected as uninspired.

1st century of the Christian era) the Ten Tribes "were still beyond the Euphrates, an immense multitude and not to be estimated by numbers.<sup>1</sup> That these tribes had not returned even in the time of Jesus is evident from his various utterances. He spoke of them as "lost,"<sup>2</sup> "the lost sheep of the house of Israel,"<sup>3</sup> and "as the children of God that were scattered abroad."<sup>4</sup> He proclaimed that his mission was "to seek and save that which was lost."<sup>5</sup> James, brother of Jesus, addressed his Epistle "to the ten tribes which were scattered abroad."<sup>6</sup> He addressed the twelve tribes because all the descendants of Judah and Benjamin had not returned to Jerusalem.

It is, however, true that on a pledge to return, some very few of the captives used to be "granted leave of absence" and permitted to pay a visit for a limited time to Jerusalem. This was usually done on one of the feast days.<sup>7</sup> They were on these visits described and addressed according to the country from which they had come. This makes intelligent the following address of Peter to these visitors on the day of Pentecost:

Parthians and Medes and Elamites,<sup>8</sup> and the dwellers in Mesopotamia and in Judaea., and Cappadocia,<sup>9</sup> in Pontus,<sup>10</sup> and in Asia..... be this known unto you, and hearken to my words.<sup>11</sup>

This passage clearly shows that the Ten Tribes were not even at that time residing in their *own land*, for people of Samaria were not mentioned by Peter, although he was addressing the Twelve Tribes.

St. Jerome, who wrote in the 5th century of the Christian era, while discussing the "Dispersion of Israel" in his notes on Hosea, said:

*Until this day* the ten tribes are subjects to the kings of the Persians, nor has their captivity ever been loosened.<sup>12</sup>

Again in another connection, he wrote:

The ten tribes inhabit at this day the cities and mountains of the Medes.13

Dr. Alfred Edersheim, discussing in his book *The Life and Times of Jesus, the Messiah*, the fate of the Ten Tribes, says:

In general it is of the greatest importance to remember in regard to the Eastern Dispersion that only a minority of the Jews, consisting in all of about 50,000 originally returned from Babylon, first under Zorobabel and afterwards under Ezra (537 B.C.E. and 459 B.C.E. respectively). Nor was their inferiority confined to numbers only. The wealthiest and most influential of the Jews remained

- 4. John, 11 : 52.
- 5. Luke, 19 : 10.
- 6. Jas., 1 : 1.
- 7. Cf. Zach., 7 : 2-3.

- 12. Tom. 6 : 7.
- 13. *Ibid.*, 6 : 80.

<sup>1.</sup> Josephus, Antiq., 15, 2:2; Wars, 2, 16:4.

<sup>2.</sup> Matt., 18:11.

<sup>3.</sup> Matt., 15 : 24.

According to Prof. Sayce *Elam* was the Assyrian *Accadian* on the borders of South-East Persia.
A province in the interior of Asia Minor.

<sup>10.</sup> A province in the S.E. of Asia Minor.

<sup>11.</sup> Acts. 2 : 9-14.

behind. According to Josephus, with whom Philo substantially agrees, vast numbers, estimated at millions, inhabited the Trans-Euphrates provinces<sup>1</sup>...the great mass of the ten tribes was in the days of Christ, as in our own times, lost to the Hebrew nation.<sup>2</sup>

There can, therefore, be no question that the Ten Tribes did not return from their captivity to their *own land*. There is no room left for any shadow of doubt in the matter. Has anyone heard of any expedition of the Ten Tribes going forth independently from the country of their captivity to conquer other nations or countries? Has anyone even heard of their rising in insurrection to burst the bonds of their captivity? Has any mention ever been made of their release by their overlords? Ezekiel, no doubt, did prophesy that they would be brought out of the country of their captivity, but it was not towards the land of Israel, for, in the name of the Lord, he had said:

I will bring them forth out of the country where they sojourn but they shall not enter into the land of Israel.<sup>3</sup>

But to which country or countries were the Ten Tribes taken? To be able to answer this question satisfactorily, we have to retrace the various steps of history. From the Old Testament we learn that Tiglath-pileser had carried them away to "Halah and Habur and Hara, and to the river Gozan."<sup>4</sup> Sargon had done the same.<sup>5</sup> Halah, according to the researches of Layard and Rawlinson, was in upper Khabur and Habur was a river of that name in Kurdistan which fell into the Euphrates. But Ezekiel, who himself was a captive, spoke of the river Chabur (Khabur).<sup>6</sup> If Habur was in fact a river it could hardly have been properly described by reference to another river (Gozan). Rabbi Aba, the son of Kahana, appears to be more to the point when he says that Halah meant Helzon and Habur stood for Adiabene, the country mentioned by King Agrippa. George Moore mentions another Rabbinical tradition to the effect that the Ten Tribes passed over a river flowing through the land of Cush.<sup>7</sup>

The journey of the Ten Tribes further east is interlinked with the varying fortunes of the great empires which flourished in the East and with the wars which were waged by one against the other. In these early times one of the objectives of wars was the amassing of a great population for manual labour and the creation of new centres of civilization and trade. From time immemorial it has been customary for the captives taken in war to be transported bodily to another field for purposes of colonization. When the world was so scantily populated such methods were natural and effectual. The increasing working power, thus obtained, brought about improvement in the new countries which otherwise could not have been accomplished. Thus walled cities were constructed, canals were excavated and huge palaces and other edifices and monuments were built. All the mighty works of ancient Assyria, Babylon and India were lit-

<sup>1.</sup> Dr. Alfred Edersheim, *The Life and Times of Jesus the Messiah*, 8.

<sup>2.</sup> Ibid., 16.

<sup>3.</sup> Ezek., 20 : 38.

<sup>4. 1</sup> Chron., 5 : 26.

<sup>5. 2</sup> Kings, 18 : 11.

<sup>6.</sup> Ezek., 1 : 1.

<sup>7.</sup> George Moore, The Lost Ten Tribes, 148-150.

erally "the works of man's hands," and the extent of these buildings and monuments must have demanded an immense supply of manual labour. Only conquering monarchs with whole nations as prisoners could have compassed such gigantic works whose remains we now see. This custom of forced labour continued from time to time. Thus it was that the people of Western Asia—Israelites, Jews, Phoenecians, and in their turn, the Assyrians, the Babylonians, and even the Persians and the Grecians, were transported over vast distances by land, and a movement was given to the human races in that part of the world which has complicated the science of ethnology.

The peopling of Australia, New Zealand and America by the British, of Canada by the French, of Brazil by the Portuguese and of Argentina and Chile by the Spaniards and Italians is a modern and more comprehensive process in the distribution of humanity. They are of a more permanent character because they were, so to speak, voluntary emigrations. But ancient, compulsory movements were wholesale and they led to the distribution of people in places which would not ordinarily have invited them. Sometimes settlements for these captives were made in supercession of a displaced or annihilated people, sometimes they were forced on the possessors of the land as an ethnic variety to them. Again, as was done by Tiglath-pileser, new districts were created for the consolidation of the empire. The outlying provinces of the dominions were also considered as convenient and essential dumping places for such bodies of captives as were not required for public works elsewhere. A few who could fight joined the armies, others who were able-bodied followed the army.

In those days it was a matter of transporting the captives overland and on foot to the farthest limits of these great Asiatic empires. Thus they tramped away to the East or to the South, for nothing was known of the geography of the North or the West. Eastward also lay the land of the sun, whence Solomon was known to have brought to his court gold, silver, ivory, pheasants and peacocks, and from whence also came the mercenary Indian soldiers who had fought in the armies of Tiglath-pileser, of Cyrus and of Darius.

Nothing could be more natural than that Tiglath-pileser, who had effected conquests in Asia which had carried him as far as the very borders of India, or that Sargon or Nebuchadnezzar should have deported a portion of the Israelitish nation to colonize their Eastern possessions. Darius later employed the same process to the same ends when he deported Greeks from their Lybian Barke to Bactria. In building the vast Persian Empire a gradual fostering of Eastern Colonies set up an example to be followed by the succeeding kingdoms which one after the other held sway in Central or Western Asia. The Parthians ruled in India itself. Alexander, for example, transported people to Chitral in Northern Pakistan for similar reasons. They are a mixture of Greco-Persian stock and exist even to-day as *Kafirs* of Chitral and the Hindu-Kush.<sup>1</sup> George Moore tells us that the occupation by the Scythians, in fact, of the very provinces in which the Twelve Tribes dwelt, forced them further East.<sup>2</sup> The great Wall of China was

294

<sup>1.</sup> Sir George Scott Robertson, *The Kafirs of* 2. George Moore, *The Lost Ten Tribes*, 110. *Hindu-Kush*, 237.

also the product of forced labour to prevent the Greeks and the Parthians, and in consequence their prisoners, the Israelites, from going any further.

But though the peopling of far-off lands in those days was necessarily a land process, yet the geographical features of the land determined the direction of the human tide. I have already mentioned that Tiglath-pileser had, for twenty years before the fall of Samaria and the consequent deportation of the Ten Tribes of Israel, made conquests in Asia and had almost touched the very borders of India. Why he went no further, or why Darius returned soon after his entry into the Punjab, or why Alexander left the greater part of India unexplored can only be explained on natural grounds. The Indus valley would offer to military invaders from the West the first taste of the quality of the climate of the Indian plains. The Indus valley in the hot weather would possess little climatic attraction for Western highlanders. Again, the freezing cold in the winter months of the Himalayas, and the constant snow on "the roof of the world" would have been another deterrent for further progress. The Gobi desert would also prevent any further marches of the army. That is why the armies of Alexander refused to go much beyond the Indus or beyond India, and when forced to do so mutinied against him. He could not enter China and had to return disappointed. The great Assyrian, Babylonian and Persian conquerors before him must have encountered much the same difficulties. It is historically clear, however, that whereas the Assyrians and the Babylonians knew and trod the way to Afghanistan (or Bactria), Bokhara and Samarkand, the Persians, Greeks, Scythians and Parthians entered India. The Parthians even settled and ruled in Northern India. Darius and Alexander on their return went to Tibet and the borders of China. If we examine the map of Asia with a little care we shall see that there are no formidable barriers to the passing of large bodies of people from Nineveh to Herat (Afghanistan), or from Herat to India until we reach the Indus, or from the Indus valley through Hazara, Kashmir, and, in the summer months, on to Gilgit, Ladakh and Tibet itself.

The retreats of Darius and Alexander also gives us the clue to the general lines of communications in ancient days between Mesopotamia, Afghanistan (Bactria), India and Tibet. The invasions of Mahmud of Ghazni are comparatively recent affairs. But the centuries which have rolled by since the days of Tiglath-pileser have done little to modify these lines of communication from the earliest times with which we come in contact through any human record. We find these high-roads being trodden by the feet of thousands and thousands of weary captives, soldiers and merchants, an intermittent tide of humanity, in numbers unknown to modern times, bringing Western Asia into touch with the East to an extent which we can hardly appreciate.

I have already quoted a passage from the Second Book of Esdras and have also referred to the prophecies of Ezekiel and Zacharias regarding the movements of Israelites away from their own country towards the East. I have mentioned that as a result of the Scythian invasion the Israelites were compelled to move further East. The Scythians, in fact, ruled over Afghanistan and India.<sup>1</sup> What is more natural than that the Ten Tribes should have moved with their conquerors and rulers to the distant lands in the East and just stop further penetration beyond those places which, we know from history, their conquerors and rulers could not and did not cross? If this be true, we have a right to expect and find the Lost Ten Tribes in Afghanistan, Balkh, Bokhara, Khorasan, Kokand, Samarkand and Tibet and also in Western China and in India — N.W.F.P. (Pakistan) and Kashmir.

The remnants of Israel, of course, would still be found in Mesopotamia and in countries further West.<sup>2</sup> It is a most significant fact that whereas the Jews in Palestine, Arabia, Turkey, Mesopotamia and Persia style themselves as *Yahoodi* (Jews), those from Persia onwards call themselves *Bani Israel* (Children of Israel). Dr. Joseph Wolff, himself a Christian Jew, tells us that he came across Israelites in Persia, Kurdistan, Khurasan, Kokand, Bokhara and Samarkand. In Bokhara, he estimates, they were ten thousand in number. Regarding the Israelites of Bokhara and Khurasan he says:

They were quite ignorant of his (Jesus') history and suffering and death, which also convinces me that the Jews of Khurasan and Bokhara are of the Ten Tribes, who never returned to Palestine after their Babylonian captivity.<sup>3</sup>

Dr. Joseph Wolff states that the Israelites of Bokhara would not even listen to him until he had recited the *Shema Yisrael*, i.e., the Cry of Israel: "Hear, O Israel, the Lord our God is one Lord."<sup>4</sup> He mentions that they call bitter vines: the *Vines of Sodom*, and also records:

All the Jews of Turkistan assert that the Turkomanians are the descendants of Togarmat, one of the sons of Gomer.<sup>5</sup>

Syed Abdul Jabbar Shah, the ex-Ruler of Swat, refers to a letter written by the Emir of Turkestan to Xerxes in which it was stated that some of the Ten Tribes were at that time living in his country.<sup>6</sup>

Sir Thomas Holditch also found an Israelitish colony in Balkh, which he described as the Bessos of Darius.<sup>7</sup>

Dr. Wolff mentions that among the Israelites of Bokhara there is a very old tradition that some of the ten tribes are also to be found in China.<sup>8</sup> If we turn to China we find that the Israelites of K'ai-Fung Fu claim their entry through India.<sup>9</sup> Francis

<sup>1.</sup> J. H. Wheeler, History of India, 1239.

The Ten Tribes, Where are They? "By One who has been among them." This pamphlet was published in 1893 by the Operative Jewish Convert Institute, London and is attributed to Rev. J. H. Bruhi.

<sup>3.</sup> Dr. Joseph Wolff, Narrative of a Mission to Bokhara in the Years 1843-1845.

<sup>4.</sup> Ibid., See also Deut., 6:4.

<sup>5.</sup> *Ibid.*, See also Gen., 10 : 3.

<sup>6.</sup> Syed Abdul Jabbar Shah, *Mun'amene-i-Bani-Israil* or *the Afghan Nation*, f. 69.

<sup>7.</sup> Sir Thomas Holditch, The Gates of India, 69.

<sup>8.</sup> Dr. Joseph Wolff, Narrative of a Mission to Bokhara in the Years 1843-1845, 11.

<sup>9.</sup> Rev. J. H. Lord, *The Jews in India and the Far East*, 23.

Bernier, writing in 1664, mentioned that certain Jesuit Fathers of his time had come across Israelites in China and Tibet.<sup>1</sup> Huc and Gabet give a very vivid description of the customs and habits of these forlorn and forsaken Israelites who hardly then knew their prayers in Hebrew.<sup>2</sup> Meer Izzutoollah, who had been British Resident for years in these countries, records that the Tibetan Jews assert that their original scriptures were in a language which had become unintelligible to them.<sup>3</sup> In India itself we have *Bani Israel* in Bombay and on the Malabar coast.

I have so far just stated a few facts, recorded by different travellers regarding the dispersed Israelites. I am really more concerned with the *Bani Israel* of Afghanistan and Kashmir. I will, therefore, deal separately and at some length with the origin, descent, habits and customs of the inhabitants of these two countries.

1. Francis Bernier, Journey to Kashmir, the Paradise of the Indians, 171.

<sup>2.</sup> Huc and Gabet, *Travels in Tartary, Thibet and China*, 105.

<sup>3.</sup> Meer Izzutoollah, Travels in Central Asia, 14.