

CHAPTER 21

AFGHANS AND THE KASHMIRIS

Many Western writers have tried to trace and follow the Lost Ten Tribes of Israel from the time of their deportation from Palestine. They have failed in their task because they invariably confined themselves to the Old Testament and, instead of taking it as their starting-point, they centered their theories round it and tried, in vain, to prove that it contained the final truth. They consequently ignored or, rather, rejected every fact which was not, or could not be made, compatible with the Biblical version. The whereabouts of the Lost Ten Tribes, therefore, continued to remain a mystery to them. Now and again a traveler or a scholar, when passing through Afghanistan or Kashmir, tumbled on the truth but his interest was that of a casual observer.

The claim of Afghans to be the *Children of Israel* is not merely founded on tradition. It is supported by ancient monuments, old inscriptions and historical works which are still to be found in manuscripts in their possession. In these books of history the genealogies of the Afghan tribes are given in great detail. The most ancient manuscript available to us is *Rauza ul Albab fi Tawarikh-ul-Akabar wal Ansab — The Garden of the Learned in the History of Great Men and Genealogies* — by Abu Suleman Daud bin Abul Fazal Muhammad Albenaketi which was written in 717 A.H. The author in his *Introduction* says that ever since the times of Moses the ancestors of Afghans had to face great hardships. They were expelled from place to place and exterminated. Jerusalem was sacked more than once and their ancestors, the Israelites, were carried into captivity. In Chapter I a detailed history of Yacub (Jacob) Israel is given and in Chapter II the genealogies of the Afghan tribes are traced to King Talut (Saul).

Mestoufi, the author of *Majma'ul Ansab*, traces Kais, the tribal head of the Afghans, in a series of thirty-one degrees to King Saul and forty-five generations to Abraham, and even beyond, back to Adam.

Bukhtawar Khan in his most valuable universal history *Mirat-ul-Alam, The Mirror of the World*, gives a vivid account of the journeys of the Afghans from the Holy Land to Ghor, Ghazni, Kabul and other places in Afghanistan. Similarly Hafiz Rahmat bin Shah Alam in his *Khulasat-ul-Ansab* and Fareed-ud-Din Ahmad in *Risala-i-Ansab-i-Afghana* give the history of the Afghans and deal with their genealogies. They both prove that the Afghans are the descendants of Israel through King Talut.

I have yet to mention two most famous historical works on the subject. The first is *Tarikh-i-Afghana* (History of the Afghans) by Niamatullah, which was translated by Bernard Dork in 1829, and the second is *Tarikh-i-Hafiz Rahmatkhani*, by Hafiz Muhammad Zadeek which he wrote in 1184 A.H. These works were founded upon the History of Kujoo, the celebrated historian and genealogist. These books deal with the early history of the Afghans, their origin and wanderings in general. They particularly discuss the *Yusuf Zyes* and their occupation of Kabul, Bajoor, Swat, Peshawar and other

places. The two authors after tracing the descent of the Afghans from Jacob through King Saul came to the conclusion that Afghans are the Children of Israel—*Bani Israel*.

Among recent authors Syed Jalal-ud-Din Afghani¹ and Syed Abdul Jabbar Shah,² ex-Ruler of Swat, deserve to be mentioned specially. Both these writers give the genealogies of different Afghan tribes and ultimately trace them all to King Saul, and even beyond. They discuss the question exhaustively and come to the irresistible conclusion that the Afghans represent the Lost Ten Tribes of Israel.

If we turn to Western travellers and writers we find that they also have come to the same conclusion. The first to come to our notice is Henry Vansittart. In a letter which appeared in *Indian Researches* he commented on the Israelitish descent of the Afghans and mentioned the circumstances under which they had become Muslims. He opined that the claim of the Afghans to be *Bani Israel* was more than justified.³

Sir Alexander Brunes in his *Travels into Bokhara*, which he published in 1835, speaking of the Afghans said:

The Afghans call themselves Bani Israel, or the children of Israel, but consider the term *Yahoodi*, or Jew, to be one of reproach. They say that Nebuchadnezzar, after the overthrow of Jerusalem, transplanted them into the towns of Ghore near Bamean and that they were called after their Chief Afghana...they say that they lived as Jews till Khalid summoned them in the first century of the Mohammadans to assist in the war against the infidels. For their services on that occasion Kayse, their leader, got the title Abdoolrasheed, which means the son of the Mighty. He was also told to consider himself as the Butan (an Arabic word) or mast of the tribe, on which their posterity would hinge...since that time the Afghans are sometimes called *Putan* (or Pathan) by which name they are familiarly known in India.

Having precisely stated the traditions and history of the Afghans I see no good reason for discrediting them, though there may be some anachronism, and the dates do not exactly correspond with those of the Old Testament...The Afghans look like Jews and the younger brother marries the widow of the elder. The Afghans entertain strong prejudices against the Jewish nation, which would at least show that they have no desire to claim, without just cause, a descent from them.⁴

Sir Alexander Brunes was again in 1837 sent as the first British Envoy to the Court at Kabul. For some time he was the guest of Amir Dost Muhammad Khan. He questioned the King about the descent of the Afghans from the Israelites. The Amir replied that "his people had no doubt of that, though they repudiated the idea of being Jews, whom they treat with hereditary contempt. They found their claim not merely on tradition, but on an ancient record in their possession named *Munjoo-i-Ansab*."

1. *Tarikh-i-Afghana* (History of Afghans).

2. *Mun'ameen-i-Bani Israel*, MS.

3. *Indian Researches*, 1788, Vol. 2 : 69.

4. Sir Alexander Brunes, *Travels into Bokhara*, Vol. 2 : 139-141.

G.T. Vigne in his *Travels in Kashmir, Ladakh and Iskardoo*, quotes Lieut. Wood as saying that the Esau Khel of Khaibar Pass speak of the greatness of their tribes in former days. Vigne points out that Esau and Zaka, which latter is the same as Issachar, are Jewish names and they “existed before the Mohammadans came.” Vigne goes on to explain that, as among Jews, if *Maha* is added to a name of a tribe, it would give the name of their principal town, so, he says, is the case with the Afghans and cites by way of illustration, the village of *Mahazaka* in the N.W.F. Province.¹

Dr. Joseph Wolff “was wonderfully struck with the resemblance which the Yusuf Zayes and the Khaibaries, two of their (Afghan) tribes, bear to the Jews.”²

William Moorcroft travelled, during 1819 to 1825, through various countries adjoining India, including Afghanistan. “The Khaibarrees” he says, “are tall and have a singularly Jewish cast of features.”³ At Push Kyun he came across a very old copy of the Old Testament in Hebrew.⁴

J.B. Frazer in his book, *An Historical and Descriptive Account of Persia and Afghanistan*, which he published in 1843, says:

According to their (Afghans’) own tradition they believe themselves to be descendants from the Jews....they preserved the purity of their religion until they embraced Islam.⁵

J. P. Ferrier wrote his *History of the Afghans* in 1858. It was translated by Capt.W. M. Jesse. He too was disposed to believe that the Afghans represented the Ten Tribes of Israel. In support of his views he recorded, among others, a very significant fact:

When Nadir Shah marching to the conquest of India arrived at Peshawar, the chief of the tribe of Yoosof Zyes presented him with a Bible written in Hebrew and several other articles that had been used in their ancient worship and which they had preserved. These articles were at once recognised by the Jews who followed the camp.⁶

George Moore published his famous work the *Lost Tribes* in 1861. He gave numerous facts to prove that these tribes are traceable to the Afghans and the Kashmiris. After giving details of the character of the wandering Israelites, he said:

And we find that the very natural character of Israel reappear in all its life and reality in countries where people call themselves *Bani Israel* and universally claim to be the descendants of the Lost Tribes. The nomenclature of their tribes and districts, both in ancient Geography, and at the present day, confirms

1. G.T. Vigne, *Travels in Kashmir, Ladakh and Iskardoo*, Vol. 1 : 128.

2. Dr. Joseph Wolff, *Narrative of a Mission to Bokhara in the Years 1843-1845*, 12.

3. Moorcroft and Trebeck, *Travels in Himalayan Provinces of Hindustan and the Punjab; in*

Ladakh and Kashmir, in Peshawar, Kabul, Kunduz and Bokhara, 12.

4. *Ibid.*, 22.

5. J.B. Frazer, *An Historical and Descriptive Account of Persia and Afghanistan*, 298.

6. J.P. Ferrier, *History of the Afghans*, 4.

this universal natural tradition. Lastly, we have the route of the Israelites from Media to Afghanistan and India marked by a series of intermediate stations bearing the names of several of the tribes and clearly indicating the stages of their long and arduous journey.¹

Moore then goes on to say:

Sir William Jones, Sir John Malcolm and the missing Chamberlain, after full investigation, were of the opinion that the Ten Tribes migrated to India, Thibet and Cashemire through Afghanistan.²

Moore has mentioned only three eminent writers on the subject. But reference can also be made with advantage to General Sir George Macmunn,³ Col. G. B. Malleon,⁴ Col. Failson,⁵ George Bell,⁶ E. Balfour,⁷ Sir Henry Yule⁸ and Sir George Rose.⁹ They, one and all, independently came to the same conclusion. I will mention yet another : Major H.W. Bellew went on a political mission to Kandahar and published his impressions in his *Journal of a Mission to Kandahar*, 1857-8. He then wrote in 1879 his book—*Afghanistan and Afghans*. In 1880 he was sent, once again though on another mission, to Kabul, and in the same year he delivered two lectures before the United Services Institute at Simla: *A New Afghan Question*, or *Are the Afghans Israelites?* and *Who are the Afghans?* He then published another book: *The Races of Afghanistan*. And finally he collected all his facts in *An Enquiry into the Ethnography of Afghanistan* which was published from Woking in 1891.

In this work he mentions *Killa Yahoodi*¹⁰ (Fort of the Jews), as being the name of the eastern boundary of their country, and also speaks of *Dasht-i-Yahoodi*¹¹ (Jewish plain), a place in the Mardan District of N.W.F.P. (in Pakistan). He also speaks of an Afghan tribe called Kushan¹² and of various places beginning or ending with Kush. Finally he concludes:

The Afghan's accounts of Jacob and Esau, of Moses and the Exodus, of the Wars of the Israelites with the Amalekites and conquest of Palestine, of the Ark, of the Covenant and of the election of Saul to the Kingdom, etc., etc., are clearly founded on the Biblical records, and clearly indicate a knowledge of the Old Testament, which if it does not prove the presence of the Christians at least corroborates their assertion that the Afghans were readers of the Pentateuch up to the time of the appearance of Mohammad.¹³

1. George Moore, *The Lost Tribes*, 151.

2. *Ibid.*

3. General Sir George Macmunn, *Afghanistan from Darius to Amanullah*, 215.

4. Col. G.B. Malleon, *The History of Afghanistan from the Earliest Period to the outbreak of the War of 1878*, 39.

5. Col. Feilson, *History of Afghanistan*, 49.

6. George Bell, *Tribes of Afghanistan*, 15.

7. E. Balfour, *Ency. of India*, Art., Afghanistan.

8. *Ency. Brit.* Art., Afghanistan.

9. The Hon'ble Sir George Rose, *The Afghans, the Ten Tribes and the Kings of the East*, 26.

10. H.W. Bellew, *An Enquiry into the Ethnography of Afghanistan*, 34.

11. *Ibid.*, 4.

12. *Ibid.*, 81.

13. *Ibid.*, 191.

A contributor in the *Civil & Military Gazette*, a daily newspaper of Lahore, after comparing the Afghan names with those of the Israelites and certain other corresponding features of the two peoples, expressed the view that they are descendants of the Lost Tribes.¹

Thomas Ledlie wrote an article in the *Calcutta Review*, which he subsequently elaborated and published in two volumes. He expressed his views on the subject very clearly:

The Europeans always confuse things, when they consider the fact that the Afghans call themselves *Bani Israel* and yet reject their Jewish descent. Indeed, the Afghans discard the very idea of any descent from the Jews. They, however, yet claim themselves to be of *Bani Israel*.²

Ledlie then goes on to explain:

Israelites, or the Ten Tribes, to whom the term *Israel* was applied—after their separation from the House of David, and the tribe of Judah, which tribe retained the name of Judah and had a distinct history ever after. These last alone are called Jews and are distinguished from the *Bani Israel* as much in the East as in the West.³

Among the recent writers Dr. Alfred Edersheim says:

Modern investigations have pointed to the Nestorians and latterly, with almost convincing evidence (so far as it is possible) to the Afghans as descendants from the Lost Tribes.⁴

Sir Thomas Holditch in his *The Gates of India* says:

But there is one important people (of whom there is much more to be said) who call themselves *Bani Israel*, who claim a descent from Cush and Ham, who have adopted a strange mixture of Mosaic Law in Ordinances in their moral code, who (some sections at least) keep a feast which strongly accords with the Passover, who hate the *Yahudi* (Jew) with a traditional hatred, and for whom no one has yet been able to suggest any other origin than the one they claim, and claim with determined force, and these people are the overwhelming inhabitants of Afghanistan and Kashmir⁵

Describing the women of Afghanistan he said:

The women have handsome features of Jewish cast.⁶

It is obvious, therefore, that tradition, history, written records, both ancient and modern, point to the one conclusion that the Afghans are the descendants of the Lost Ten Tribes of Israel.

1. November 23, 1898.

2. Thomas Ledlie, *More Ledlian*, *Calcutta Review*, January, 1898.

3. *Ibid.*, 7.

4. Dr. Alfred Edersheim, *The Life and Times of Jesus, the Messiah*, 15.

5. Sir Thomas Holditch, *The Gates of India*, 49.

6. *Ency. Brit.*, Art., Afghanistan (14th Edition).

Now let me turn to the Kashmiris. Here again we find that their traditions, history, written records, both ancient and modern, establish their descent from the Lost Ten Tribes of Israel. The Kashmiris claim to be *Bani Israel* and call themselves *Kashar*, which is a Hebrew word meaning *right*.

Unfortunately, no history of Kashmir from ancient Hindu sources, except Kalhana's *Rajatarangini*, is available, and the *Rajatarangini*, as its very name indicates, deals with the Kings of Kashmir and not with its people. The first real historian of Kashmir was Mulla Nadiri who started writing his *Tarikh-i-Kashmir* (History of Kashmir) in the reign of Sultan Sikandar (1378-1416 C.E.) and completed it in the reign of Sultan Zain-ul-Abidin, for the author just mentions, towards the end of the book, the commencement of the reign of this Emperor. The next historian was Mulla Ahmad. He wrote *Waqāya-i-Kashmir* (Events of Kashmir) during the reign of Sultan Zain-ul-Abidin. Though independent of the history of Mulla Nadiri, it really is a continuation of that work. In both of these books it is categorically stated that the inhabitants of Kashmir were descendants of Israel. The next book of history, mentioning this fact is *Hashmat-i-Kashmir* by Abdul Qadir bin Qazi-ul Quzat Wasil Ali Khan. He wrote in 1820 C.E. and stated that *Ahl-i-Kashmir Bani Israel and, the inhabitants of Kashmir are the Children of Israel*; and further on he states that they had come from the Holy Land.² He gives detailed facts which support this claim and with these I will deal elsewhere. Mulla Muhammad Khalil of Murjanpur (Kashmir) wrote his *Tarikh-i-Khalil* in 1866 C.E. Discussing the origin of the people of Kashmir, and dealing with King Vasukula, he says:

In his reign *Muslims* came and settled here from a distant land.³

Now according to the calculations of Kalhana, Vasukula ruled from 765 to 705 B.C.E. For the present I think it would suffice merely to point out that the earlier dates of Kalhana are not reliable. H. H. Wilson wrote a very lengthy and exhaustive article—*The History of Kashmir* in which he calculated that Vasukula began his reign in 218 B.C.E. But Wilson, as I will show later, had also made a mistake in his calculations, and if Khalil is correct, the ancestors of the present inhabitants of Kashmir must have come in about the third century before the ministry of Jesus. It tallies to a great extent with the history of the captivity of Israel. But I need hardly point out that there could not be any Muslims at that time. The author was also aware of this fact, but he was only quoting a passage from Mulla Nadiri. He, therefore, left the quotation intact and explained:

You should know that at that time the last Holy Messenger (Muhammad) had not even been born and these Muslims were the followers of earlier prophets, *the People of the Book*.⁴

The term *People of the Book* (*Ahl-i-Kitab*) has been used in the Holy Quran, and the Muslims have done so ever since, with reference to Jews or Christians or both, for

1. Abdul Qadir, *Hashmat-i-Kashmir*, MS. No. 42, Royal Asiatic Society, Bengal f 68 b.

2. *Ibid.*, Folio 77 b.

3. Mulla Muhammad Khalil, *Tarikh-i-Khalil*, MS. Folio 23.

4. *Ibid.*

they had been given the Book—*Torah* or *Injil* respectively. But at the time under consideration, even Jesus had not been born. It is, obvious, therefore, that both Mulla Nadiri and Khalil were speaking of Jews only.

Pandit Narain Kaul, a Kashmiri Pandit, wrote his *Guldasta-i-Kashmir* in 1884. He described Kashmiri Muslims and Pandits as being of Jewish countenance and descent.¹

Pandit Ram Chand Kak, until very recently the Prime Minister of Kashmir, was at one time Superintendent of the Archaeological Department of Kashmir. In his *Ancient Monuments of Kashmir*, published in 1933, he says:

Moses is a very common name here, and some ancient monuments still to be seen disclose them to be a people came out of Israel. For instance, the remains of an edifice built in a high mountain is called to this day the Throne of Solomon (*Takht-i-Sulaiman*).²

Before mentioning the views of Western travellers, writers and historians, I ought to refer to a book of Shia traditions—*Asūl-i-Kāfi* which was written over a thousand years ago. This book mentions that in ancient times there was king in Kashmir whose forty courtiers were well versed in the knowledge of the *Torah* (the Law of Moses) and they used to read the sayings of Abraham and the Psalms.³ Who else but the Jews would have done so unless it be contended, without the least justification, that they were in fact Christians?

Al-Beruni, who came to India with Mahmud of Ghazni, also wrote about Kashmir. Speaking of the inhabitants of Kashmir he said:

They are particularly anxious about the natural strength of their country and, therefore, take always much care to keep a strong hold upon the entrances and roads leading into it.....in former times they used to allow one or two foreigners to enter their country, particularly the Jews.⁴

Now I will turn to the Western travellers, writers and historians who have written about the Kashmiris. I will begin with Francis Bernier. He was a courtier of Emperor Aurangzeb for many years. M. Thevenot had questioned him:

Whether it be true that the Jews during a long period, resided in the Kingdom of Kashmir, and whether they be in possession of the Holy Scripture, and if so, whether there be any discrepancy between their Old Testament and our own.⁵

In his ninth letter to M. de Merveilles, which Bernier wrote during December, 1644, regarding his journey to Kashmir, he answered this question in the following terms:

I should be so much pleased as M. Thevenot himself if Jews were found in

1. Pt. Narain Kaul, *Guldasta-i-Kashmir*, Part I, 73.

2. Pt. Ram Chand Kak, *Ancient Monuments of Kashmir*, 75.

3. *Asul-i-Kafi*, 334.

4. *Al-Beruni's India* (Tr. Dr. Edward C. Sachau) Vol. I, 206.

5. Bernier, *Travels in the Moghul Empire: Journey to Kashmir, the Paradise of the Indians*, 430.

these mountainous regions. I mean such Jews as he would so much desire to find, Jews descended from the tribes transplanted by Shalemanesser, but again we may assure that gentleman that although there seems ground for believing that some of them were formerly settled in these countries, yet the whole population is at present either pagan or Mohamadan. In China indeed there are probably people of that nation, for I have lately seen letters in the hands of our reverend Father, the Jesuit of Delhi, written by a German Jesuit of Pekin, wherein he states that he had conversed with Jews in that city who adhered to the form of Judaism and retained the books of the Old Testament. They are totally ignorant of the death of Jesus.

There are however many marks of Judaism to be found in this country. On entering the Kingdom after crossing the Peer-Punchal Mountains, the inhabitants in the frontier villages struck me as resembling Jews. Their countenances and manners, and that indescribable peculiarity which enables a traveller to distinguish the inhabitants of different nations, all seemed to belong to that ancient people. You are not to ascribe what I say to mere fancy, the Jewish appearance of these villagers having been remarked by our Father, the Jesuit, and some other Europeans long before I visited Kashmir.¹

Bernier then gave detailed reasons for his views. One of them was:

A third is the common tradition that Sulaiman visited the country and that it was he who opened a passage for the water by cutting the mountain of Barehmooleh and that the small and extremely ancient edifice was built by him and is therefore called the *Throne of Solomon* to this very day.²

And Bernier then concluded:

You will see then, my dear Sir, I am not disposed to deny that Jews may have taken up their residence in Kashmir...the purity of their law, after a lapse of ages, may have been corrupted until having long degenerated into idolatry, they were induced, like many other pagans, to adopt the creed of Mahomed.³

The translator of Bernier's Travels appended the following note on page 430:

In recent times visitors to Kashmir seeing the names of Rahim-Ju, Jul-Ju, Las Ju, have imagined that the bearers of these names were of Jewish nationality. The Jewish cast of features of many of the inhabitants of Kashmir is noted by many modern travellers.

The Jesuit father referred to by Bernier was Catrou. He wrote his *General History of the Moghal Empire* in 1708 C.E. and stated in it that "the Kashmiris are descendants of the Jews."⁴

1. Bernier, *Travels in the Moghal Empire: Journey to Kashmir; the Paradise of the Indians*, 430-432.

2. *Ibid.*, 432.

3. *Ibid.*, 433.

4. Catrou, *General History of the Moghal Empire*, 195.

S. Manouchi, a physician, was also in the service of Emperor Aurangzeb. He had access to the official records and, like Benier, accompanied the Emperor to Kashmir. In his *Memoirs* he spoke of a Jew at the Court of Akbar and also wrote:

There is an old tradition that these Jews who were led captives by Shalemanesser settled in Kashmir and that the people of that country are the descendants of these Jews. It is certain, though we find no remains in Kashmir of the Jewish religion, the people there being all either Guntus (Hindus) or Mohammadans, that there are several vestiges of a race descendants from the Israelites. The air of the face and the looks of their present inhabitants have something of what is peculiar to the Jews, which distinguishes them from all other people.¹

George Forster wrote his famous *Letters on a Journey from Bengal to England* in 1773, and describing his visit to Kashmir, he said:

On first seeing the Kashmirians, in their own country, I imagined from their garb, the cast of their countenance which was long and of a grave aspect, and the forms of their beards, that I had come among a nation of Jews.²

The Rev. Claudius Buchanan toured Southern India extensively. His object was to trace the history of the White and Black Jews living in that part of the country and their connection with the Christians of St. Thomas. In his *Christian Researches in Asia* he mentioned his discovery of an ancient manuscript of the Book of Moses in Hebrew. It was written on a roll of leather 48 feet in length. He was told that it was brought from Kashmir.³ He also recorded that “the Cabul Jews, who travel into the interior of China, say that in some synagogues the law is still written on a roll of leather made of goatskin, dyed red.”⁴

Thus the Jews of South India set up a connection with the people of Kashmir. It is not without significance that “there is a tradition in Maharashtra that white people like Kashmiris got drifted in a storm on the Malabar coast.”⁵ Muhammad Din Fauq also mentions a similar tradition of the Kashmiri Pandits. According to them, he says, they had come from Persia and beyond and some of their people had settled on the Malabar coast.⁶

Wilson, writing in 1841, in his *Travels in Himalayan Provinces*, says:

The physical and the ethnic character, which so sharply marks off the Kashmiris from all surrounding races, has always struck observant visitors to the valley and they have universally connected them with the Jews.⁷

1. James Hough, *The History of Christianity in India*, Vol. 2 : 287, 288.

2. George Forster, *Letters on a Journey from Bengal to England*, Vol. II : 20.

3. Claudius Buchanan, *Christian Researches in Asia*, 229.

4. *Ibid.*, 229.

5. Pandit Anand Kaul, *The Kashmiri Pandits*, 21.

6. Muhammad Din Fauq, *Aqwam-i-Kashmir* (Tribes of Kashmir), Vol. 1, 15-16.

7. H. Henry Wilson, *Travels in Himalayan Province*, 129.

G.T. Vigne in his *Travels in Kashmir, Ladakh and Iskardoo*, which he published in 1842, mentions certain Jewish tombs near Takht-i-Sulaiman in Srinagar¹ and says:

I could easily be persuaded to judge only from appearance that some of the Kashmiris were originally descendants from a Jewish stock.²

Baron Ch. Hugel in his *Voyages and Travels in Kashmir and the Punjab* (1845) speaking of the Kashmiris said:

Some of the old men might have served as models for Patriarchs.³

J.B. Ireland in his *From Wall Street to Cashmere*, which he wrote in 1853, said:

The (Kashmiri) men are generally of medium size and usual build of country people amongst us, only not quite so strongly formed, with a mulatto complexion, but with considerable of the “Moses” in their faces.... The women have a composite face of Greek, Jew and Indian.⁴

Mrs. Harvey in the *Adventures of a Lady in Tartary, Thibet, China and Kashmir* (1854) speaks of “Harout and Marout *Bauri* (well) near Martand”⁵ and mentions that Moses died in the land “whose tomb is by some said to be still pointed out.”⁶

I have already quoted a passage from George Moore. He also says that according to the traditions of Kashmir, Solomon visited them and that Moses himself came amongst them to teach them the worship of One God.⁷

Lt.-Col. H.D. Torrens in his *Travels in Ladakh, Tartary and Kashmir* (1862) says:

On legends...a supposition that the Kashmiris are descendants of the Jews has been built—a supposition which is borne out by the personal appearance of the race, their garb, the cast of their countenance, and the form of their beards. There is a belief too that Moses died near the Capital of Kashmir and that he is buried there...⁸

Dr. Keith Johnston in his *Dictionary of Geography* (1867) wrote:

The natives of Kashmir are of a tall, robust frame of body, with manly features, the women full formed and handsome with aquiline noses and features resembling the Jews.⁹

George Bell in his *Letters from India and Kashmir* (1874) expressed the view:

1. G.T. Vigne, *Travels in Kashmir, Ladakh and Iskardoo*, 395.

2. *Ibid.*, 396.

3. Baron Ch. Hugel, *Travels in Kashmir and the Punjab*, 78.

4. J.B. Ireland, *From Wall Street to Cashmere*, 393, 495.

5. Mrs. Harvey, *The Adventures of a Lady in*

Tartary, Thibet, China and Kashmir, Vol. 3 : 154.

6. *Ibid.*, Vol. 2 : 200-201.

7. George Moore, *The Lost Tribes*, 137.

8. Lieut.-Col. H. D. Torrens, *Travels in Ladakh, Tartary and Kashmir*, 268 n.

9. Dr. Keith Johnston, *Dictionary of Geography, Art, Kashmir*.

Mohammadans or Hindus by religion, the people of Kashmir, are in features a fine cast of Jews, a race of fair women and brave men. They are not credited with the latter quality, but such at least is their look and bearing...All the grue-someness of the Jewish quarters at Frankfort or at Rome, the raggedness and squalor that characterises the filthiest of nations, prevails in an exaggerated degree among the far-famed Kashmiris.¹

Soft, oval faces, large almond-shaped eyes fringed with abundant lashes, noses finely of Jewish type, classic lips, invariably pearl-white teeth, rounded arms, slender fingers bright with henna, and forms tall and well proportioned are often seen.²

Major H.W. Bellew in his *Kashmir and Kashgar* (1875) refers to the dress of Kashmiri men and women and the pleasing features of their children and infers, from these and other facts, their descent from Jews.³

In *Kashmir and its Shawls* (1857) the following passage occurs:

There is a tradition of long standing, recently revived, that some portion of the so-called lost tribes of Israel found their way to Kashmir on their dispersion. If based on any correct foundation, the fact of weaving in its higher departments having existed for hundreds of years in the valley might be accounted for by the expatriated Jews carrying with them the arts they learned from their Babylonish conquerors.⁴

Cowley Lambert visited Kashmir and wrote his experiences in *A Trip to Kashmir and Ladakh* (1877). He says:

Physically, the men are tall, well-built and mostly good-looking, many of them fair and ruddy with light hair and blue eyes, though the greater part are very dark, and have a most unmistakable Jewish cast of face...Women wear the same kind of smock frock, rather longer than men, on their heads they have a flat cloth cap.⁵

Fredric Drew in his *The Northern Barrier of India* (1877) described the Kashmiris and Kashtwaris thus:

They have a wide straight up and high forehead and a fine shaped head, with a well cut square brow, with middle aged and older people the nose acquires a decided hook of handsome outline.⁶ (See illustration, page 391).

They are noisy and quarrelsome, ready to wrangle. In intellect they are superior to their neighbours. In perception and clearness of mind and ingenuity they far outwit their rulers. In disposition they are talkative, cheerful and humorous.⁷

1. George Bell, *Letters from India and Kashmir*, 177.

2. *Ibid.*, 182.

3. Major H.W. Bellew, *Kashmir and Kashgar*, 66.

4. *Kashmir and its Shawls*, 17.

5. Cowley Lambert, *A Trip to Kashmir and Ladakh*, 24..

6. Fredrec Drew, *The Northern Barrier of India*, 124.

7. *Ibid.*, 125.

The Kashmiri Pandits have that same fine cast of features which is observed in the cultivating class.¹

James Milne in his *The Road to Kashmir* (1879) says that “the three races (Afghans, Afridis and Kashmiris) have large, aquiline features and skins which have well been described as subdued Jews.”²

Mrs. J.C. Murrey Ansley (1879) also speaks of the Kashmiris having “a decided Jewish type of features.”³

W. Wakefield in his *The Happy Valley* (1879) also refers to the cast of countenance of the Kashmiri being somewhat like the Afghans, Jewish in character.⁴

E.F. Knight in *Where Three Empires Meet* (1893) describes the Kashmiris:

These...fine-looking and bearded, in white robes, some having quite the features of Hibernian celts, some of Jewish cast of countenance, while many are something between the two types, might have passed for a sample of that rather anomalous creature, the Irish Jew.⁵

Sir Walter Lawrence in his *Valley of Kashmir* (1895) described the hooked nose as a prominent feature of the Kashmiris and says that “the prevailing type is distinctly Hebrew.”⁶

Sir Francis Younghusband, who for many years was the Representative of the British Crown (the Resident) to the Court of the Maharaja of Kashmir, in his book on *Kashmir* says:

The visitor...will often see strikingly handsome women, with clear cut features, long dark eyes, well-marked eyebrows and a general Jewish appearance.

Here may be seen fine old patriarchal types, just as we picture to ourselves the Israelitish heroes of old. Some, indeed, say...that these Kashmiris are the lost tribes of Israel and certainly as I have already said, there are real Biblical types to be seen everywhere in Kashmir and especially among the upland villages. Here the Israelitish Shepherd tending his flocks and herds may any day be seen.⁷ (See illustration, page 233).

Scott O'Connor in his *Charms of Kashmir* (1920) describes Kashmiri Pandits as “like pictures out of a German Bible.”⁸

C.E. Tyndale Biscoe, a Christian missionary who lived in Kashmir for many years, agrees with others who think “that the Kashmiris belong to the lost tribes of Israel, as many of them have such Jewish noses, also their love of money and of getting the better of their neighbours is a strong one.”⁹

1. Fredrec Drew, *The Northern Barrier of India*, 128.

2. James Milne, *The Road to Kashmir*, 135.

3. Mrs. J. C. Murrey Ansley, *Our Visit to Hindustan, Kashmir and Ladakh*, 74.

4. W. Wakefield, *The Happy Valley*, 97.

5. E. F. Knight, *Where the Three Empires Meet*, 40.

6. Sir Walter Lawrence, *The Valley of Kashmir*, 318.

7. Sir Francis Younghusband, *Kashmir*, 107, 112.

8. V. C. Scott, O'Connor, *The Charm of Kashmir*, 18.

9. C.E. Tyndale Biscoe, *Kashmir in Sunlight and Shade*, 153.

John Noel wrote an article, *The Heavenly High Snow Peaks of Kashmir* in *Asia Magazine*, New York, 1930. In this article he wrote:

Immensely strong are those picturesque, broad-shouldered Kashmiri peasants and yet docile and meek in temperament. One thing about them strikes you with enormous force. They seem more perfectly Jewish than the purest Jews you have ever seen, not because they wear a flowing cloak-like dress that conforms to your idea of Biblical garments, but because their faces have the Jewish cast of features. The curious coincidence—or is it a coincidence?—is that there is a strong tradition in Kashmir of its connection with the Jews.¹

The last writer of whom I will take note is an Indian, V. Rangacharya, who published his *History of Pre-Musalman India* in two volumes in 1937. Dealing with the ethnological aspect of the ancient tribes of India he describes the inhabitants of Kashmir to the North-West Frontier and of Kashtwar to be “very Jewish.”²

The personal observations of these Eastern and Western writers point to the same conclusion, but there are other cogent grounds which force us to support it. It is not unknown to history that emigrants carry with them not only their habits, customs and traditions but also the very names of places of their home-land. These they apply to spots in the country to which they emigrate. A comparatively recent illustration can be found by a comparison of New York, New Jersey, New London etc., of the United States of America with York, Jersey, London in the British Isles. In doing so the succeeding generations of these emigrants not only remember the country of their origin but also the names of their ancestors, for many places both in the old and new countries are named after them. Again, sometimes, tribes are named after the places of their origin. Indeed, we can trace very far back the tendency of naming tribes after the places of origin and of naming places after the names of famous and illustrious persons of the clan or tribe. Even in more recent times, we come across such names. For instance in Pakistan Lawrence-pur, Campbell-pur, Abbott-abad, Montgomery etc. are names of flourishing towns. We also notice that even tribes are named after persons of repute. If we proceed in tracing back the names of tribes and places of a country to another which is far away, we would be justified in asserting that the inhabitants of one of them migrated from the other. But such an inference would only be justified if the known facts cannot be explained on any other hypothesis. In this connection, mutual trade or the settlement of ruling nations or conquering armies cannot be ignored.

Turning to Kashmir and Afghanistan we find innumerable names of places and tribes which can be traced to the Israelites of old. We can, however, ignore the questions of mutual trade between Palestine and Kashmir or of the Israelites coming to these countries as conquering settlers. History will not furnish us with any material to support these conjectures. The preponderance of places and tribes named after the

1. John Noel, *The Heavenly High Snow Peaks of Kashmir*, in *Asia Magazine*, New York, October, 1930.

2. V. Rangacharya, *History of Pre-Musalman India*, Vol. I, 367.

Israelites of old and new places in Palestine can, therefore, be explained only on the hypothesis of migration. I give below only a few names for purposes of comparison:

KASHMIR

Tribes, Castes and Sub-Castes (Gots)		Biblical Names	Reference
Abri	(M) ¹	Ibri	1. Ch., 24 : 27
Akwan	(P)	Achan (Heb. Akhan)	Jos., 7 : 1
Amal	(M)	Amal	1 Ch., 7 : 35
Asaul	(P)	Asahel	2 Ch., 17 : 8
Asheriya	(G)	Aser (Heb. Asher)	Gen., 30 : 13
Atal (Bat)	(P)	Atal. In Hebrew it means "to be dark."	
Attai	(M)	Attai	1Ch., 12 : 11.
Azri	(M)	Azriel	1 Ch., 5 : 24.
Bal	(M)	Baal	1 Ch., 5 : 5
Bala	(G) }		
Balah	(G) }	Bala	Jos., 19 : 3
Bakru	(P)	Bochru (Heb. Bakheru)	1 Ch., 8 : 38
Baktu	(P)	Baca (Heb. Bekha)	Ps., 84 : 6.
Banniya	(G)	Bannah	1 Ch., 11 : 30
Bellu	(M & P)	Bela	1 Ch., 7 : 6
Bera	(M & P)		
Baru	(G) }	Beera	1 Ch., 5 : 5
Bura	(M & P)		
Basaya	(G)	Basseiah (Heb. 1 Baeseyah)	1 Ch., 6 : 40.
Beroth	(P)	Beeroth	2 Sam., 4 : 2
Betya	(P)	Betah	2 Sam., 8 : 8
Bilgai	(G)	Bilgah	Neh., 12 : 5
Buhana	(M)	Bohan	Jos., 15 : 6
Buir	(M & P)	Beor	
Butt ²	(G, M & P)	Bath	Song., 7 : 4 1 Kings, 7 : 26
Caleb	(P)	Caleb	1 Ch., 2 : 18
Dand	(M) }		
Dangar	(M) }	Dan	1 Ch., 2 : 1
Dar	(M)		
Dhar	(G) }	Dor	1 Kings, 4 : 11
Darku	(P)		
Dara	(M)	Dara	1 Ch., 2 : 6
Dattu	(P)	Dathan	Nu., 16 : 1
Dum	(M)	Dumah	1 Ch., 1 : 30

1. M indicates a Muslim, G a Gujar of Kashmir and P a Kashmiri Pandit.

2. Butt have a got Kashu.

Tribes, Castes and Sub-Castes (Gots)		Biblical Names	Reference
Gabba	(M)	{ Gabbi Geba or Gabbe (Heb. Gabba)	Neh., 11 : 8 Jos., 17 : 24
Gaddar	(P)	Gedor	1 Ch., 4 : 4
Gadha	(M)	Gad (Heb. Gadh)	1 Ch., 2 : 2
Gaddi	(M) }	Gaddi	Nu., 13 : 11
Gaggar	(M & P)	Gerar	2 Ch., 14 : 13
Ganai	(M)		
Gani	(M)	Guni	1 Ch., 7 : 13
Gareb	(M & P)	Gareb (Heb. Gharebh)	1 Ch., 11 : 40
Gomer	(M & P)	Gomer	Gen., 10 : 2
Gunzo	(P) }	Ginnetho or	Neh., 12 : 4
Gundu	(P)	Gimzo	2 Ch., 28 : 18
Hahput	(M)	Hatipha (Heb. Hatipha)	Neh., 7 : 56
Haqqaq	(M)	Hukok (Heb. Huqqoq)	1 Ch., 6 : 75
Iqqash (k)	(P)	Ikkesh (Heb. Iqqak)	1 Ch., 11 : 28
Ishai	(M)	Ishui	1 Sam., 14 : 49
Israel ¹	(G)	Israel	Gen., 32 : 28
Kahan-Masu ²	(P) }	Kanah (Heb. Qanah)	
Kahana ³	(P) }	or Cohen	Jos., 19 : 28
Kak	(P) }		
Kalkul	(P) }	Chalcol (Heb. Kalkul)	1 Ch., 2 : 6
Kanaz	(P) }	Kenaz	Jd., 3 : 9
Kunzru	(P) }		
Kanjuit	(M)	Kirjath	Jos., 18 : 28
Kar	(M & P)	Careah (Heb. Quriah)	2 Kings, 25 : 23
Karrah	(M)	Korah	Nu., 26 : 9
Katju	(P)	Cuth (Heb. Kath)	2 Kings, 17 : 30
Kaul	(P)	Caul ⁴	Isa., 3 : 18
Kadu	(M & P)		
Kaddua	(G) }	Cauda ⁵ (Heb. Kauda)	Acts, 27 : 16
Khadu	(P)		
Kitchlu	(M & P)	Kithlish	Jos., 16 : 40
Kotru	(P)	Keturah	Gen., 25 : 4
Kush	(P)	a got of Butt tribe.	
Laddu	(M)	Lud	1 Ch., 1 : 17
Lavi	(M) }		
Laveh	(G) }	Levi	1 Ch., 2 : 1
Libian	(M)	Lebana	Neh., 7 : 48

1. It is a very common name among Gujars.

2. Kahan-Masu exclusively act as priests.

3. A famous family of Rainewari who act as priests.

4. See Authorised Version.

5. See Revised Version.

Tribes, Castes and Sub-Castes (Gots)		Biblical Names	Reference
Magre	(M)	Magor ¹	Jer., 22 : 3
Mangre	(M)		
Magar	(G)		
Mahlu	(M)	Machir (Heb. Makhir)	Jos., 17 : 1
Maikri	(M)	Mahali	
Malla	(M)		Ex., 6 : 19
Maula	(G)	Maaleh	Jos., 15 : 3
Mallak	(G, M & P)	Malluch (Heb. Malluk)	1 Ch., 6 : 44
Matri	(P)	Matri	1 Sam., 10 : 21
Meer	(M)	Meres	Esther, 1 : 14
Meresh	(G)		
Mir	(M)	Mearah	Jos., 13 : 4
Mahsa	(M)	Massah (Heb. Mahssa)	Ex., 17 : 7
Mahsi	(G)		
Minto	(M)		
Misri ²	(P)	Minnith	Jd., 11 : 33
Moza	(P)	Moza	1 Ch., 8 : 36
Mushran	(M & P)	Mushi	1 Ch., 6 : 19
Mathu	(P)	Mathat	Luke, 3 : 29
Mattu	(P)		
Mauthan	(G)		
Musa		Moses	
Naik	(M)	Nechoh (Heb. Neko)	2 Kings, 23 : 29
Naiku	(M)		
Nehru	(P)		
Nephzu	(P)		
Opal	(M & P)	Ophel	2 Ch., 27 : 3
Upal	(M & P)		
Ogar	(P)	Og	Deut., 3 : 11
Ogrey	(M)		
Padhe	(P)	Padon	Neh., 7 : 47
Paddar	(M & P)		
Paudh	(G)		
Pareh	(M)	Paruah	1 Kings, 4 : 17
Phalu	(P)	Phallu	Gen., 46 : 9
Pau	(P)	Puah	1 Ch., 7 : 1
		or	
		Pua	Nu., 26 : 23
Poot or Put	(P)	Phut or Put	1 Ch., 1 : 8
Raina	(P)	Rinnah	1 Ch., 4 : 20
Raphu	(P)	Raphu	Nu., 13 : 9
			1 Ch., 8 : 2
Rathar	(M)	Rethma (Heb. Rithmah)	Nu., 33 : 18
Razdon	(P)	Rezon	1 Kings, 11 : 23

1. See Revised Version.

2. There is no Jewish tribe of this name, but it indi-

cates that these people had come out of Egypt (*Misr*).

Tribes, Castes and Sub-Castes (Gots)		Biblical Names	Reference
Reshu	(M & P)		
Resh	(M & P)	Rhesa (Aramaic, Resha)	Luke, 3 : 27
Reshi	(M & P)		
Reu	(P)		
Reu-wal	(G)	Reu	Gen., 11 : 18
Reual	(P)	Reuel	Nu., 2 : 14
Sachu	(P)	Sechu	1 Sam., 19 : 22
Sam	(G)	Shem	Gen., 5 : 32
Sapru	(P)	Saphir	Mich. 1 : 11
Sapra	(G)		
Seh	(P)	Sia	Neh., 7 : 47
		or (Sia or Siah)	Ezra., 2 : 44
		Siah	
Shahmiri	(M)	Shamir	1 Ch., 24 : 24
Shaul 1	(M)	Shaul ¹	1 Ch., 4 : 24
Shavi	(M)	Shaveh	Gen., 14 : 17
Shora	(M)	Sherah	1 Ch., 7 : 24
Shuah	(P)	Shuah	1 Ch., 4 : 11
Sulaimaniah	(G)	Solomon	1 Kings, 4 : 30
Tamar	(G)	Tamar	2 Sam., 13 : 2
Tellah	(M)	Tellah	1 Ch., 7 : 25
Thabal	(P)	Thubal (Heb. Thebhal)	Gen., 10 : 2
		or Tubal	1Ch., 1 : 5
Thapal	(P)	Tophel (Heb. Thophel)	Deut., 1 : 1
Tiku	(P)	Tekoa	1 Ch., 2 : 24
Toh	(P)	Tou	1 Ch., 18 : 9
		or Tohu	1Sam., 1 : 1
Tola	(P)	Tola	1 Ch., 7 : 1
Voppha	(P)	Vophsi	Nu., 13 : 14
Yadu	(G & M)	Jahdu (Heb. Yahdu)	1 Ch., 5 : 14
Wain	(M)	Vaniah (Heb. Vanyah)	Ezra., 10 : 36
Wani	(M)		
Zadu	(P)	Zadok	1 Ch., 24 : 3
Zartan	(P)	Zaretan	Jos., 3 : 16
Zaru	(P)	Zarah	Gen., 46 : 12
Zattu	(P)	Zattu	Ezra., 10 : 27
Zebu	(P)	Zebah	Jd., 8 : 10

AFGHANISTAN, BOKHARA, N.W.F.P. (Pakistan), SWAT, etc.

Tribes.	Biblical Names	Reference.
Ajah	Ajah	Gen., 36 : 24
Aka Zye	Achaia (Heb. Akaia)	1 Cor., 16 : 15
Ama-Zye	Amma (Amazites)	2 Sam., 2 : 24

1. Both in Hebrew and Kashmiri *shaul* means a fox.

Tribes	Biblical Names	Reference
Amon-Zye	Amon	1 Kings, 22 : 26
Ava-Zye	Ava	2 Kings, 17 : 24
Ayub-Khel } Ayub-Zye }	Job (Heb. Iyobb)	Job. 1 : 1
Aziel-Khel	Aziel	1 Ch., 15 : 20
Azorees	Azor	Matt., 1 : 13
Baboo-Zye	Bebai	Ezra., 2 : 11
Bajor	Bezer	1 Sam., 11 : 8
Barak-Zye	Barak	Jd., 4 : 6
Bezak-Zye	Bezek	1 Sam., 11 : 8
Biroo-Zye	Beera	1 Ch., 5 : 6
Daud-Khel } Daud-Zye }	David (Heb. Davidh)	1 Sam., 16 : 13
Gadha ¹	Gad (Heb. Gadh)	1 Ch., 2 : 1
Ghaznees	Gaza	Jos., 13 : 3
Hamor-Khel	Hamor	Gen., 33 : 19
Haroon-Khel	Aaron (Heb. Aharon)	Ex., 4 : 14
Hoti-Wal	Hittites	Jd., 3 : 5
Ibrahim-Khel } Ibrahim-Zye }	Abraham	Gen., 17 : 5
Issa-Khel } Issa-Zye }	Jesus (Jesu)	Matt., 1 : 21
Ilyas-Khel	Elias i.e., Elejah (Heb. Eliyahu)	1 Kings, 17 : 1
Ishaq-Khel	Issac (Heb. Itshaq)	Gen., 17 : 19
Kada } Khadu-Khel }	Cauda (Heb. Kauda)	Acts., 27 : 16
Karak-Zye	Karka	Jos., 15 : 3
Mallak	Mallauch (Heb. Malluk)	1 Ch., 6 : 44
Malhi } Malla-Zye }	Maleh	Jos., 15 : 3
Maikri-Khel	Machir (Heb. Makhir)	1 Ch. 7 : 14
Mano-Zye	Meonothai	1 Ch., 4 : 14
Mattru	Matri	1 Sam., 10 : 21
Mered-Zye	Mered	1 Ch., 4 : 17
Milo-Zye	Millo	2 Sam., 5 : 9
Mosa-Khel	Moses (Heb. Mosheh)	Ex., 2 : 10
Maryam-Khel	Mary (Heb. Miryan)	Matt., 1 : 16
Muhib-Wal	Moab (Moabites)	Gen., 19 : 37
Nadab-Zye	Nadab	1 Ch., 6 : 3
Nassarees } Nazarees ² }	Nazareth (Heb. Nassara)	Matt., 2 : 23
Sam-khel		
Shamo-Khel	Shem	Gen., 5 : 32
Shamo-Zye		

1. A sub-division of Ata-Khel. See H.W. Bellew's, *An Enquiry into the Ethnography of Afghanistan*, Woking 1891.

2. A sub-division of Bakhtiyarees.

Tribes	Biblical Names	Reference
Shuavi-Khel	Shaveh	2 Sam., 18 : 8
Soories	Shur (Heb. Suryia)	Ex., 15 : 22
Sulaiman-Khel		
Sulaiman-Zye	Solomon (Heb. Shelemoh)	1 Kings, 11 : 30
Teko-Zye	Tekoh	1 Ch., 2 : 24
Yahya-Khel	John (Heb. Yohanan)	Luke., 1 : 13
Yakub-Khel } Yakub-Zye }	Jacob (Heb. Yaaqob)	Gen., 25 : 26
Yunus-Khel	Jonah (Heb. Yonah)	Jonah. 1 : 1
Yusuf-Zye	Joseph	Gen., 30 : 24
Zabdees	Zabad	1 Ch., 7 : 21
Zaka-Khel ¹	Zaccai	Ezra., 2 : 9
Zakaria-Khel	Zechariah (Heb. Zekaryah)	Zech., 1 : 1
Zazees	Zaza	1 Ch., 2 : 33

BALTISTAN, GILGIT, LADAKH, PAMIR, TIBET AND ADJOINING COUNTRIES

Tribes	Biblical Names	Reference
Achan	Achan	Jos., 7 : 1
Ahir	Ahir	1 Ch., 7 : 12
Aliahi	Aliah	1 Ch., 1 : 51
Bedhani	Bedan (Heb. Bedhan)	1 Ch., 7 : 17
Dard	Dara (R.V. Darda)	1 Ch., 2 : 6
Doru	Dor	1 Kings, 4 : 11
Gabour	Geber	1 Kings, 4 : 13
Likiri	Likhi	1 Ch., 7 : 19
Makhri	Machir (Heb. Makhir)	1 Ch., 7 : 14
Oshmar	Ishmaiah	1 Ch., 27 : 19
Raispian	Reshaph	1 Ch., 7 : 25
Rakemah	Rakem	1 Ch., 7 : 16
Rezai	Rezia	1 Ch., 7 : 39
Sared	Sared	Nu., 26 : 26
Sharzuir	Sharezer	Zech., 7 : 2
	{ Shashak	1 Ch., 8 : 14
Shuahshaki	{ Shushi	1 Ch., 4 : 11
Yuday ¹	Judah	1 Ch., 2 : 1
	Zuar	Nu., 10 : 15
Zuari	{ Zabad	1 Ch., 7 : 21
Zerbadi	{ Zebadi	Jos., 7 : 1

1. According to Vigne they are of the tribe of Issachar and that *Esau* and *Zaka* are names which existed among the Afghans before they became Muslims.

KASHMIR AND ADJOINING STATES.

Name of Place	Biblical Name	Reference
Ach-bal (Anantnag)	Ash-bal is a secondary name of Eshbal.	Gen., 46 : 21
Ach-hame (Palwama and Srinagar)		
Ach-Kot (Baramulla)		
Ach-nambal (Anantnag)		
Ach-pur (Handwara)	}	Agur
Aguru (Kulgam) ²		
Ajas (Srinagar)	Ajah	Gen., 36 : 24
Alvan (Handwara)	Alvan	1 Ch., 2 : 24
Amanuh (Kulgam)	}	Amon
Amonu (Anantnag)		
Amariah (Srinagar)	Amariah	1 Ch., 23 : 19
Aner-wan (Srinagar)	Aner	1 Ch., 6 : 70
Ara-gam (Anantnag)	}	Ara
Ara-gattru (Kulgam)		
Ara-Mullat (Kul-gam)		
Arah-bal (Kulgam)	Arah	1 Ch., 7 : 39
Arch (Srinagar)	Archi	Jos., 16 : 2
Aror (Avantipura)	}	Areor
Aru (Anantnag and Handwara)		
Asam (Muzzaffarabad)		
Asham (Srinagar)	Ashema	2 Kings., 17 : 30
Assu (Anantnag)	Ashur	1 Ch., 2 : 24
Astor (Kulgam and Gilgit)	Ashtoreth	1 Kings, 11 : 5
Avend (Anantnag)	Aven	Amos., 1 : 5
Babel (Anantnag)	Babel	Gen., 11 : 9
Bahan (Kulgam)	Bohan	Jos., 15 : 6
Balpura (Avantipur)	Baalpeor	Nu., 25 : 3
Baman (Handwara)	Bamah	Ezek., 20 : 29
Bani-ruth (Kulgam)	Means "the tribe of Ruth"	Ruth 1: 1
Barzilla (Kulgam and Srinagar)	Barzillai	2 Sam., 17 : 27
Ben-hama (Baramulla and Handwara)	Means "Tribe of Ham"	Gen., 10 : 1
Berat (Anantnag)	Beriah	1Ch., 7 : 23
Behatpoor ² (Handwara)	Bethpeor	Deut., 34 : 6
Beyar (Uri)	Bear	Gen., 36 : 32
Birsu (Avantipur and Srinagar)	Birsu	Gen., 14 : 2
Bona (Baramulla)	Baana	Neh., 3 : 4
Dan-sok (Kulgam)	Dan	1 Ch., 2 : 1
Doru (Anantnag and Gilgit)	Dor	1 Kings, 4 : 11
Gadha-bara (Srinagar)	(Meaning Bazar of Gadh) Gad	1 Ch., 2 : 1
Gochan (Anantnag)	Goshen	Jos., 11 : 16
Hara-mok (Anantnag)	Hara	1 Ch., 5 : 26
Harwan (A lake in Srinagar)	Haran (well of)	2 Kings, 19 : 12
Heshba (Handwara)	Heshbon	Deut., 4 : 49

1. Sub-divisions (*Tehsils*) of Kashmir are mentioned in brackets.

2. Old name of Bandipura.

Name of Place	Biblical Name	Reference
Hosiah (Anantnag)	Hosea	Hos., 1 : 1
Kahan (Avantipura)	Kanah	Jos., 19 : 28
Kalkol (Kulgam)	Calcol (Heb. Kalkol)	1 Ch., 2 : 6
Keran (Karnah)	Cheran (Heb. Keran)	1 Ch., 1 : 41
Kir-gam (Kulgam)	Kir	Amos., 9 : 7
Kirouth (Kulgam)	Kirjath	Jos., 18 : 28
Kashu (Kulgam)		
Kashi (Kashtwar Jammu Province)		
Kashtwar (Kulgam and also a district in Jammu Province)	Cush	Gen. 10 : 6
Koh-i-Hama (Handwara)	The mount of Ham	Gen., 10 : 1
Koh-i-Maran (i.e., Hariparbat in Srinagar)	Maran-atha Mara	1 Cor., 16 : 22 Ruth, 1 : 20
Lasharoun (Srinagar)	Lasharon	Jos., 12 : 18
Lavi-Pura (Handwara)	Levi	1Ch., 2 : 1
Lidder (Anantnag)		
Loderu (Avantipura)	Lodebar	2 Sam., 9 : 4
Lyddan (Palwana)	Lydda	Acts, 9 : 32
Mahora (Uri)	Mehir	1 Ch., 4 : 11
Mamre (Srinagar)	Mamre	Gen., 14 : 13
Mattan (Anantnag)	Mattan	2 Kings, 11 : 18
Median-pura (Kulgam)	Midian	1 Ch., 1 : 46
Mizar-gam (Anantpura)	Mizar	Ps., 22 : 6
Nabubaal(Handwara)	Mt. Nebo	Deut., 34 : 1
Nabzo (Handwara)	Nebaz	Nu., 22 : 40
Nain-wa (Avantipura)	Nain	Luke, 21 : 40
Nine-wa (Anantnag)	Nineveh	Gen., 10 : 11
Nekanur-pura (Kulgam)	Nicanur	Acts, 6 : 5
Paru (Anantnag)	Paruah	1 Kings, 4 : 17
Pattan (Baramulla)	Padan	Neh., 7 : 47
Perah (Jammu Province)	Parah	Jos., 18 : 23
Phallu (Kulgam)	Phallu	Gen., 46 : 9
Phalgam (Anantnag)	Phlegon	Rom., 16 : 14
Pishgah (Handwara)	Pisgah	Deut., 3 : 27
Poonch (capital of Poonch State)	Phenice	Acts, 11 : 19
Rei (Kulgam)	Rei	1 Kings, 1 : 8
Rissi-pura (Avantipura)	Rissah	Nu., 33 : 21
Shopeon (Kulgam)	{ Shopham Shupham	Nu., 32 : 35 Nu., 26 : 39
Sopur (Handwara)	Shapher	Nu., 33 : 23
Sukait (capital of Sukait State)	Succoth	Gen., 33 : 17
Suru (near Bhawan)	Shur	Gen., 16 : 7
Taharan (Kulgam)	{ Tahan or Tahrea	Nu., 26 : 35 1 Ch., 9 : 41
Takht-i-Sulaiman (Srinagar)	Throne of Solomon	1 Kings, 4 : 30
Tarelu (Avantipura)	Taralah	Jos., 18 : 27

Name of Place	Biblical Name	Reference
Teman-Kot (Handwara)	Teman	Jer., 49 : 7
Tekru (Avantipur)	Tokoa	1Ch., 2 : 24
Tema-pura (Kulgam)	Tema	Gen., 25 : 15
Terich (Uri)	Teresh	Esther, 2 : 21
Uri (Uri)	Uri	Ex., 31 : 2
Yus-maidan (Kulgam)	Yusu (Jesus) ¹	
Yus-margh (Handwara)		
Yusu-nag (Kulgam)		
Yus-para (Kulgam)		
Zelu (Avantpur)	Zelah	Jos., 18 : 28

AFGHANISTAN, N.W.F. (including SWAT) AND ADJOINING STATES AND N.W.F.P. (Pakistan).

Name of Place	Biblical Name	Reference
Agrur (Hazara & Swat)	Agur	Prov., 30 : 1
Asret (Swat)	Ashtoreth	1 Kings, 11 : 5
Bajor (N.W.F.)	Besor or Bezer	{ 1 Sam., 30 : 9 Jos., 21 : 36
Beora-wai (N.W.F.)	Beor	Gen., 36 : 32
Cherat (N.W.F.P.)	Cherith	1 Kings, 17 : 3
Chilas (N.W.F.)	Shilas or Chloe	{ Acts, 15 : 22 1 Cor., 1 : 11
Dober (Swat)	Debir	Jos., 21 : 15
Dor (River in Hazara)	Dor	1 Kings, 4 : 11
Ghazni (Afghanistan)	Gaza	Gen., 10 : 19
Gaur (Afghanistan)	Gur	2 Kings, 9 : 27
Gur-nai (Swat)		
Hazara (N.W.F.P.)		
Havellian (N.W.F.P.)	Asoreth, Hazeroth	Nu., 12 : 16
	Havilah	Gen., 25 : 18
	{ Hara	1 Ch., 5 : 26
Herat (Afghanistan)	{ Hirah	Gen., 38 : 1
Hiel (Border of Hazara Dist. N.W.F.)	Hiel	1 Kings, 16 : 34
Ilai (Border of Hazara Dist. N.W.F.P.)	Ilai	1Ch., 11 : 29
Jalala (N.W.F.P.)	Galilee	Matt., 3 : 13
Jamrud (N.W.F.P.)	Jamruth	Jos., 21 : 29
Jared (Kagan Valley N.W.F.P.)	Jared	Gen., 5 : 15
Kabul (Afghanistan)	Cabul (Heb. Kabul)	1 Kings, 9 : 13
Kaidon (Swat)	Kidron	1 Kings, 2 : 37
Kara Korum (N.W.F.)	Karkor	Jd., 19 : 27
Khaibar (N.W.F.P.)	Chebar ¹ (Heb. Khabur)	Ezek., 1 : 1
Kohallah (N.W.F.P.)	Kolaiah	Neh., 11 : 7
Kohat (N.W.F.P.)	Kohath	Jos., 21 : 5
Koh-i-Sulaiman (Afghanistan)	Solomon	1 Kings, 4 : 30
Kullali (Swat)	Kallai	Neh., 12 : 20
	{ Mosera	Deut., 10 : 6
Mansehra (N.W.F.P.)	{ Mosoroth	Nu., 33 : 31

1. These places were named after Jesus as he visited Kashmir twice and died there.

2. Also a river in Kurdistan.

Name of Place	Biblical Name	Reference
Moosa-Kai (N.W.F.)	Moses (Heb. Mosheh)	Ex., 2 : 10
Nikaia ¹ (Afghanistan)	Necoh	2 Kings, 23 : 29
Pakhaur (N.W.F.P.) (i.e., Peshawar)	Peshur (Heb. Pakhaur)	Ezra., 2 : 38
Sadoom (Mardan Dist. N.W.F.P.)	Sodom	Deut., 29 : 23
Samarkand	Samaria	1 Kings, 16 : 32
Sham-bala (upper Syria) } Sham-Payen (lower Syria) }	Waziristan (N.W.F.)	
Shaul (Hazara Dist. N.W.F.P.)	Syria	
Terah (N.W.F.)	Shaul	1 Ch., 4 : 24
Toru (N.W.F.P.)	Terah	Gen., 11 : 24
Tikaal (near Peshawar N.W.F.)	Tyre	2 Sam., 5 : 11
	Tekel	Dan., 5 : 27
	Zidon	Jd., 18 : 28
Zaida (N.W.F.P.)	{ or Sidon (Zidon)	Jer., 47 : 4

**BALTISTAN, GILGIT, LADAKH, PAMIR, TIBET AND
ADJOINING COUNTRIES.**

Name of Place	Biblical Name	Reference
Alit-shur (Pamir)	Aloth	1 Kings, 4 : 16
Alash (Pamir)	Alush	Nu., 33 : 13
Astor (Dardistan)	Ashtoreth	1 Kings, 11 : 5
Babel (Gilgit)	Babel	Gen., 11 : 9
Baltal (Ladakh)	Bethul	Jos., 19 : 4
Barzillah (Pass)	Barzillai	2 Sam., 17 : 27
Bosekka (Ladakh)	Bozkak (Heb. Bosqath)	Jos., 15 : 39
Bushan (Pamir)	Bashan	Deut., 3 : 1
Buttal (Baltistan)	Bethel	Gen., 12 : 8
Dardistan	Darda	1 Ch., 2 : 6
Dottan (Baltistan)	Dathan	Nu., 26 : 9
Gilgit	Gilgal	Jos., 4 : 19
Gilgatta (Local name for Gilgit)	Golgotha	Matt., 27 : 33
Gur-aise (Gilgit)	Gur	2 Kings, 9 : 27
Guzana (Ladakh)	Gozen	2 Kings, 19 : 12
Haait (Pamir)	Hai	Gen., 12 : 8
Hadattah (Pamir)	Hadid (Heb. Haddidh)	Ezra., 2 : 33
Hasorah (Yarkand) } Hussor (Ladakh) }	Hazor	Jos., 15 : 23
Himis (Ladakh)	Hamath ²	1 Ch., 18 : 9
Huel (Ladakh)	Hiel	1 Kings, 16 : 34
Jehial (Gilgit)	Jehiel	1 Ch., 15 : 20
Jehi } Jewry }	Villages on the Hussar river in Ladakh.	
Kirjuth (Ladakh)	Kirjuth	Jos., 18 : 28
Kegiz (Pamir)	Keziz	Jos., 18 : 21

1. Ancient name of Jalalabad during the Greek invasion.

2. In Oriental languages *S* is often transliterated as *th*.

Name of Place	Biblical Name	Reference
Ladakh	Ladakh	1 Ch., 4 : 21
Lasa (Tibet)	{ Lasha	Gen., 10 : 19
	{ Laish	Jd., 18 : 14
Leh (Ladakh)	{ Leah	Gen., 29 : 16
	{ Lehi	Jd., 15 : 9
Liker (Tibet)	Likhi	1 Ch., 7 : 19
Lotson (Pamir)	Lotan	1 Ch., 1 : 39
Melichi (Pamir)	Malachi	Malachi, 1 : 1
Mina (Tibet)	Miniu	Jer., 2 : 17
Minat (Iskardu)	Minneth	Ezek., 27 : 17
Moserah (Zenskar)	Moseroth	Nu., 33 : 31
Nuba (Pamir)	Nobah (R.V.)	1 Sam., 21 : 1
Odudy (Pass in Tibet)	Oded	2 Ch., 15 : 1
Pishon (River in Zenskar)	Pison (river)	Gen., 2 : 11
Rabath (Pamir)	Rabbah	2 Sam., 12 : 26
Rezin (Zanskar)	Rezin	Neh., 7 : 50
Samaryah (Zanskar)	Samaria	1 Kings, 16 : 32
Shamidah (Pamir)	Shemida	Nu., 26 : 32
	{ Tebeth	Esther., 2 : 16
Tibet	{ Tibhath	1 Ch., 18 : 8
Zanuka (Zanskar)	Zanoah	Jos., 15 : 34
Zojilah (Pass in Baltistan)	Zelah	Jos., 18 : 28

I have selected at random these names. They furnish a most convincing proof that the Afghans and Kashmiris are descendants of the Lost Tribes of Israel. If this inference is justified, we have a right to expect that their customs and habits should, to a great extent, in spite of the centuries that have rolled by, be the same, or at least in some form or other there should be some connection between them. I give below by way of comparison the distinguishing features of the Israelites and of Afghans and Kashmiris.

I. Birth.

(a) *Israelites*: The law of purification of women, after childbirth, is given in the Third Book of Moses called Leviticus (Ch. 12). In Chapter 15 of the same Book the law of uncleanness of men and women is stated. The period of purification is thirty-three days in case of a male child and sixty-six if a female child is born. The mother is considered to be *unclean* and has to bathe herself and wash her clothes after the seventh day. During these days no one is allowed to enter her place of confinement, and those that must do so have to bathe themselves and wash their clothes every time they come out of it.

(a) *Afghans and the Kashmiris* (all tribes) treat the mother as unclean. The women take a bath on the seventh day. The period of purification is fixed at 40 days and no distinction is made on account of the sex of the child. The Kashmiri Pandits do not allow any visitor to the place of confinement. Even going into the house is avoided. Those that do enter the house, do not take their meals or even a drink there as it is considered unclean.¹

1. Tyndale Biscoe, *Kashmir in Sunlight and Shade*, 153.

(b) *Israelites*: The child during the period of purification is wrapped up in a cover of white cloth and a string or tape is wound round it.

(b) *Afghans and the Kashmiris*: Afghans do so even now for a much longer period. This method is called *Gundakh*. The Kashmiris, except for certain high class families, do not do so now.

(c) *Israelites*: Circumcision of the male children is enjoined among the Jews.¹

(c) *Afghans and Kashmiris*: It is true that the Muslims are required by their religion to do so, but this was done by Afghans² and Kashmiris, even before the advent of Islam. Some of the Kashmiri pundits do so even now.

(d) Jews, Afghans and Kashmiris shave the head of the newly born child on the seventh day.

II. Marriage.

(a) Like Jews, Afghans and Kashmiris used to execute a deed of marriage even before they embraced Islam. The Kashmiri Pandits also execute marriage deeds.

(b) In earlier days Israelites, Afghans and Kashmiris made no difference between a betrothal and marriage. The free intercourse of the betrothed couple among Afghans was called *Changal Bazi*, which is derived from *Changala* (betrothed girl).

(c) *Israelites*: A bridegroom had to pay to his father-in-law cash or in kind for the bride's hand. This usually took the form of personal service. The man had to live with and serve his father-in-law for an agreed term. Thus we hear of Jacob serving Laban for seven years³ and of Moses doing the same in the house of Jethro.⁴

(c) *Afghans and Kashmiris*: This kind of service or payment in cash was, and among a few families even now is, extracted by the Afghan or Kashmiri fathers-in-law. The institution of *Khana-damadi* (resident son-in-law) is in vogue. Among Afghans and among low class Kashmiris, a bridegroom who is not a *Khana-damad*, has to pay in cash.⁵ Hazrat Syed Ahmad migrated from India in 1826 C.E. to the country of Yusuf Zayes. He introduced, rather enforced, many reforms. He put a stop to this practice.⁶ This custom of payment in cash is rarely met with now, but the institution of *Khana-damadi* still persists.

(d) *Levirate Marriages*.

Israelites: "If brethren dwell together and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger, her husband's brother (or

1. Lev., 12 : 3.

2. Thomas Ledlie, *More Ledlian, The Calcutta Review*, January, 1898.

3. Gen., 29 : 20.

4. Ex., 2 : 21; 3 : 1. See also *Jewish Ency.*, Art. *Moses*.

5. Syed Abdul Jabbar Shah, *Mun'ameen-i-Bani Israel or the Afghan Nation*, MS. f. 53.

6. *Ibid.*, f. 59.

next kinsman) shall go in unto her and take her to him to wife, and perform the duties of an husband's brother unto her."¹

Afghans and the Kashmiris: In spite of the injunction of the Holy Quran to the contrary: "O ye who believe! It is not lawful for you that you should take women as heritage."² Afghans and Kashmiris follow this custom to this day. It is true that Hazrat Syed Ahmad stopped it, but only among the Yusuf Zayes.³ The Kashmiri Pandits make the younger brother or next of kin, if there be no younger brother, accompany the bride-groom, on the marriage day, to the bride's house. He also is dressed like the bridegroom. He is called *pout-maharaza* i.e., the after bridegroom. Levirate marriages are a usual feature among them.⁴

(e) *Israelites:* Inter-marriages with non-Israelites were forbidden. Thus we hear of Ezra compelling Jews to divorce their Gentile wives.⁵

(e) *Both Afghans and Kashmiris* do not as a rule marry out of their tribes.

(f) *Israelites:* The punishment for adultery was death,⁶ and the guilty person was stoned to death.⁷

(f) *Afghans and Kashmiris:* Kashmiris in ancient times and Afghans even today in some out of way places impose capital sentence in similar circumstances and in this very manner.

III. Mourning

(a) *Israelites:* (i) The Jews, like children, were always and even now are demonstrative in their grief,⁸ with the result that it is less permanent than if they suppressed their feelings. The events which occurred at the death of Jacob provide us with an illustration. After walking for about 2,500 miles, without any great outward manifestation of sorrow, they suddenly burst forth on reaching the threshing floors of Atab, east of Jordan.⁹

(a) *Afghans and Kashmiris:* (i), (ii), (iii) Those who have visited Afghanistan, the N.W.F.P. (Pakistan) and Kashmir and have had occasion to witness the sorrows of these people will read in the preceding paragraph an exact description of their grief and of their lamentation. Sir George Robertson, the British Resident at Gilgit, witnessed in a village similar lamentations of the whole village on the death of the sons of the headman of the village, and this he described as a "Biblical form of grief."¹⁰

The lamentations of Afghan and Kashmiri women are well known. They observe the same number of days of daily mourning and they meet twice a week for the same purpose till the fortieth day.

1. Deut., 25 : 5., cf. Gen., 38 : 8.

2. The Holy Quran, 4 : 19.

3. Syed Abdul Jabbar Shah, *muna'meen-i-Bani Israel or The Afghan Nation*, f.59.

4. Pandit Hargopal, *Guldasta-i-Kashmir*, 31.

5. Ezra, 9 : 2, 12.

6. Lev., 20 : 10.

7. Deut., 22 : 22-24; cf. John, 8 : 5.

8. 1 Sam., 11 : 5.

9. Gen., 50 : 10.

10. Sir George Robertson, *The Kafira of Hindu Kush*, 352.

Israelites: (ii) The wailing of Jewish women approaches the character of a tune. They suddenly burst forth into loud cries, all keeping in unison. Then they cease abruptly as a congregation does in finishing a verse of a hymn. After a very brief interval they begin again so as to carry through another verse of crying. Thus it was that the singing men and singing women spoke of Josiah in their lamentations.¹

Israelites: (iii) The Jewish women mourn their dead for seven days continuously,² and thereafter intermittenly for thirty-five days.

Israelites: (iv) There used to be special “wailing women” to lead the untrained sufferers, and “professional wailers”³ were employed to sing lamentations or *Kina* (wake songs) and the mourners also joined in these lamentations;⁴ for audible lamentations are required to be made for the dead.⁵

Afghans and Kashmiris: (iv) have their *Madha-khans*, for similar purposes.

Israelites: (v) On hearing bad news or in the presence of a sudden calamity, the Jews had to “lament and howl,”⁶ and it was customary to rend clothes to put on sack-cloth⁷ and to sprinkle dust and ashes upon the head.⁸ An other way of the manifestation of grief was to pull out hair from beard and head and to put on sack-cloth.⁹

Israelites: (vi) When mourning the Israelites used to spread *Shulam*, a mat made of straw, on the ground and squat on it.

Afghans and Kashmiris: (v) (vi) act in exactly the same manner in these circumstances.

The usual dress of poor Kashmiri men and women is like sack-cloth of old.

Shulam is also used by Afghans and Kashmiris on such occasions.

(b) The Funeral Procession

Israelites: The Jews carry the dead in a wooden coffin over their shoulders (See illustration, page 389) and professional wailers sing lamentations or wake songs in front of the bier, while the relatives and friends of the dead follow behind. (See illustration, page 416).

Afghans and Kashmiris: In Kashmir even to-day the dead body is carried on the shoulders in a wooden coffin. In case of a non-Kashmiri Muslim, dying in Kashmir, his body is carried on a *charpai* (bedstead) without a wooden coffin and there are no *Madha khans*. Among the Afghans and Kashmiris, the professional *Madha-khans* sing lamentation songs in front of the bier. One of the couplets which they sing is:

“Beware! the sweet cup of life shall not be vouchsafed to thee again.

1. 2 Chron., 35 : 25.

2. Gen., 50 : 10.

3. Jer., 9 : 17.

4. R.H. Kenneth, *Ancient Hebrew Social Life and Customs as indicated in Lau, Narrative and Metaphor*, 53.

5. 2. Chron., 35 : 25.

6. Jer., 4 : 8.

7. Gen., 37 : 34; Jos., 7 : 6; 2 Sam., 14 : 31.

8. Jos., 7 : 6, 1 Sam., 4 : 12, 2 Sam., 1 : 2, Esther, 4 : 1, Isa., 58 : 5-7.

9. Gen., 37 : 34; 1 Kings, 20 : 31; Isa., 22 : 12.

Forget not, that thou too shall meet death in the near future.”

(c) The Burial

Israelites: Jewish graves are like a chamber with a small window in one side. The direction of Jewish graves is East to West, with the head towards the East. The idea underlying this is that on the Day of Resurrection, when the dead bodies will rise, they will be facing Jerusalem and will walk towards it. (In this description, I am referring to countries east of Jerusalem.) (See page 234.)

Afghans and Kashmiris: Afghan and Kashmiri graves are usually of a type known as Moosai (*i.e.*, of Moses). They are also like a chamber and invariably have a small window in one of its sides. Nowadays the direction of their graves, like those of other Muslims, is North to South. But I have come across many ancient graves in Kashmir which are in the East-West direction. One of them is conspicuously visible in Ranewari Kedal, Srinagar, a few in Qulipura, Srinagar. Other similar graves are to be found in village Qavil in Palwama Tehsil and also in village Maqqam which is about fourteen miles towards Srinagar from Tungmargh. In Bijbehara I found a tomb in the same direction, which, according to Mufti Muhammad Sadiq, bears a Hebrew inscription (See illustration, page 351). He also speaks of another tomb in Srinagar with a similar inscription,¹ but I have not been able to trace it. Vigne records that there were Jewish graves on or near Takht-i-Sulaiman.²

In ancient graveyards in Afghanistan, Swat & N.W.F.P. similar Jewish tombs are occasionally met with, but here I do not speak from personal observation. Hindus cremate their dead, but it is a peculiar and significant fact that graves are to be found in such Kashmir Temples as belong to the pre-Muslim period.

(d) *Israelites:* The Jewish graveyards have iris plants and brimage trees.

(d) *Afghan and Kashmiri* graveyards have also iris plants and brimage trees. Kashmiri Pandits consider both of these unlucky and will not walk under the shade of a brimage tree.

(e) *Israelites:* Jewish women used to visit graveyards on festival days.

(e) *Afghan and Kashmiri* women do the same but the festivals now observed are those of Muslims.

IV. Food

(a) *Israelites:* The Jews have to eat unleavened bread during certain prescribed periods.³

(a) *Afghans and Kashmiris:* *Kulchas* and *Lawas* are the unleavened bread of the Jews. Dr. Neve, who spent almost his entire life in Kashmir, while describing Srinagar,

1. Mufti Muhammad Sadiq, *Qabr-i-Masih*, 24.

2. G.T. Vigne, *Travels in Kashmir, Ladakh and Iskardo*, 1 : 395.

3. Ex., 12 : 15.

said, "Then we pass a line of bakers shops with a row of wheat and maize cakes (Kulchas), and large flat chuppatis (Lawas) like the unleavened bread of the Jews, and it is wonderful how like in appearance to Jews many of the people are."¹

Afghans have their own substitutes for these *Kulchas* and *Lawas*.

(b) *Israelites*: Eating of blood in any shape or form is forbidden² and the name of the Lord has to be invoked at the time of killing. The animal is bled to death and this type of meat is called *Kosher* (Heb. *Kasher*) meaning *right*.

(b) *Afghans and Kashmiris*: Muslims, it is true, do not eat blood and, therefore, bleed animals to death. This is due to Islamic laws and such meat is called *halal* (right). But Kashmiris and Afghans did this before they embraced Islam. What is more significant, and unexplainable on any other hypothesis except their Israelitish descent is that the Kashmiri Pandits (Hindus) refuse to eat any meat which is not *halal* or *Kosher*. Sir Walter Lawrence, who was the first Settlement Officer in Kashmir, wrote: "A curious fact has been brought to my notice, viz., Hindus in Kashmir will insist on having any birds they eat made *halal* in a Mussalman fashion."³ Marion Doughty also noted that "the Hindus *halal* such birds and beasts as they may eat."⁴

Kashmiri Pandits carry their abhorrence of blood eating to the limit of refusing to eat any fruit, vegetable or cereal in red colour. Thus they will not eat rosy apples, tomatoes, red carrots etc.⁵ They, like Jews, also do not eat *dal masur* and *rawan* which are red varieties of cereals. I have questioned many Jews and Kashmiri Pandits, but they have not been able to give me any definite answer as to why they consider them taboo. I think that it can be attributed to the Jewish custom of the sacrificial offering in the form of pouring of blood in the field when it is ploughed for the first time. This at once explains why the Jews fled from the Philistines who "were gathered together into a troop where was a piece of ground full of lentils."⁶ I cannot say whether the Afghans and Kashmiris ever followed this practice of making the sacrificial offerings, but I feel that this must have been the case.

(c) *Israelites*: Fishes without fins and scales are forbidden.⁷

(c) *Afghans and Kashmiris*: Afghans neither eat eels (which they call *marmahi*) nor another variety of fish named *kata sara* or *nai* — that is fishes without fins and scales. The Kashmiris do not eat eels. The Kashmiri Pandits will not eat *ram gad*, a small fish without fins or scales, but they, when questioned, cannot explain their aversion to this type of fish.

(d) *Israelites*: Jews do not eat the sinews of the hollow of the thigh near the joint.⁸

(d) *Afghans and Kashmiris* are most particular in removing them before cooking meat.

1. Dr. E.F. Neve, *Beyond the Pir Punjal*, 291.

2. Deut., 12 : 23.

3. Sir Walter Lawrence, *The Valley of Kashmir*, 254.

4. Marion Doughty, *Afoot through the Kashmir Valley*, 75.

5. Dr. E.F. Neve, *Beyond the Pir Punjal*, 291.

6. 2. Sam., 23 : 11

7. Lev., 11 : 9-11. Deut., 14 : 9-11.

8. Gen., 32 : 32.

(e) *Israelites*: Fat of all kinds is forbidden. Jews eat oil and use it in their cooking.¹

(e) *Afghans and Kashmiris*: Kashmiris do not eat fat of any kind. They cook their meals in oil only. Even *ghee*, clarified butter, is not used. In their ceremonial meals, marriage feasts, for instance, oil only is used.

This does not apply to rich Afghans, but even they prefer and use almond oil in place of *ghee*. The poor, of course use oil only. The use of fats and *ghee* is nowadays on the increase, but this is due to modern tendencies which have led some Jews even to eat the flesh of swine.

(f) *Israelites*: The flesh of swine is forbidden.²

(f) *Afghans and Kashmiris*: The Holy Quran also forbids this. But Syed Jalalud Din Afghani records that Afghans did not eat the flesh of swine even before their conversion to Islam. Kashmiri Pandits also do not eat the flesh of swine.

V. Observance of the Sabbath and other Festivals

(a) *Israelites*: The Jews are forbidden to light fires on the Sabbath day.³

(a) *Afghans and Kashmiris*: This is no longer observed by Afghans or Kashmiri Muslims; but Kashmiri Pandits, who were more conservative, did not light their fires on Saturdays. Nowadays this is confined to new hearths only and they will not repair a broken hearth on that day.

(b) *Israelites*: Jews were forbidden to go on a long journey on the Sabbath day⁴ but were permitted, if unavoidable, to go on "Sabbath day journeys," which were for very short distances.⁵

(b) *Afghans and Kashmiris* consider it unlucky (*manhūs*) to start a journey on a Saturday. They abstain, so far as possible, from visiting friends on that day.

Kashmiri Pandits do not go out at all in certain directions on that day and in any case will not move into a new house on that day. The Gujars of Kashmir do not undertake any journey on that day and do not plough their fields on Saturdays. A peculiar custom prevails amongst them. On a Saturday they will not milk their cows, but engage non-Gujars to do it for them.

(c) Like Jews, Afghans and Kashmiris reckon their week as beginning with Saturday (*Shamba*).

(d) Kashmiris used to and Afghans even now observe and celebrate *Eid-i-Fassakh* which corresponds with the Jewish Passover.

(e) The Kashmiri Pandits observe the Feast of Khir at a place called *Khir Bhawani*

1. Lev., 7 : 22-25.

2. Lev., 11 : 7.

3. Ex., 35 : 3.

4. Matt., 24 : 20-21.

5. Acts., 1: 12.

exactly in the manner and on the day the Jews celebrate the Feast of Tabernacles. They also observe a feast which is very similar to the Jewish feast of Door-closing. It is noteworthy that, like Israel of old, they observe only one day for celebration of the New Year,¹ and not two days as Jews do nowadays.

VI. Habits and Customs

(a) *Israelites*: Jews were ordered not to “round the corners of their heads” nor to “mar the corners of their beards.”² They, therefore, kept their distinguishing feature of “side-locks” and “peaks” of beards. Unmarried Jewish girls had their tuft or clump of hair on their foreheads.

Israelites were cursed for their iniquities and as a punishment they were ordained to be bald-headed.³

(a) *Afghan and Kashmiri* children, and most of the countrymen even to-day, keep side-locks of hair. These locks are called *ghuncha-i-kakul*. The peaks of their beards have always been noted by foreign visitors. The unmarried girls also keep a tuft or clump of hair on their foreheads.

Kashmiris are bald-headed as a nation. Swati Afghans consider bald-headedness to be a sign of legitimacy.

(b) *Israelites*: Jewish girls and even grown-up women in countries less “civilized,” such as Poland, braid their hair in many thin strands which are knitted together.

(b) *Afghans and Kashmiris*: The mode of dressing the hair of grown-up Afghan girls and particularly Kashmiri girls, is most peculiar and is not to be seen among any other eastern nation. “The hair is drawn to the back of the head, and finally braided into a number of separate plaits, covering the head together and forming a semi-circle. They are gracefully braided together and their terminations are mixed and worked up with a course woollen thread into a large ‘pigtail’ like a plait.”⁴

(c) *Israelites*: Jews are required to write the name of God on their door-posts.⁵ They kiss the *Mezuza* as they enter or go out of their house. This is also put on the entrances to the synagogues. Jews are also enjoined to wear phylacteries and to write the words of God and “bind them for a sign upon their hands.”⁶

(c) *Afghans and Kashmiri* Muslims do not now have anything written on their door-posts. They did so in ancient times. Kashmiri Pandits used to write the name of God just inside the front gate. Afghans and Kashmiris, however, have a metal plate, with names of God inscribed thereon, suspended at the entrance of their *Ziarats* (shrines) which they kiss as they enter the gate or come out of it.

1. Nu., 29 : 1.

2. Lev., 19 : 27.

3. Jer., 48 : 37.

4. Wakefield, *Happy Valley*, 107. See also Dr. E.F. Neve, *Beyond the Pir Punjal*, 293.

5. Deut., 6 : 9; 11 : 20.

6. Deut., 11 : 18.

Afghans and Kashmiris are well known for carrying *Ta'weez* (amulets), containing mostly words of God, round their wrists, arms and necks.

(d) *Israelites*: Jews were directed to make their houses with “windows of narrow lights”.¹

(d) *Afghans and Kashmiris* have till to-day in their houses the same type of windows through which only “narrow” light can come into the rooms.

(e) *Israelites*: The tribes of Israel, though they had “heads of tribes” and “fathers of families,” were tribal and not personal in their attachment and loyalty.

(e) *Afghans and Kashmiris*: The attachment of Afghans in particular is tribal. The interests of the tribe are so completely paramount that the private wish of the Khan, the head of the tribe, is utterly disregarded if it is at variance with the honour or advantage of the tribe.

(f) *Israelites*: To avoid transfer of property Moses declared:

“So shall not the inheritance of the children of Israel remove from tribe to tribe; for everyone of the children of Israel shall keep himself to the inheritance of the Tribes of his father.”²

The next verse forbids even inter-marriage between the different tribes.³

(f) *Afghans and Kashmiris*: The division of Afghans and Kashmiris into tribes, and their preservation of that distinction have the same foundation. They restricted their marriages within their own particular tribe. With the introduction of Islam inter-tribal marriages became frequent but no Afghan or Kashmiri girl could be married to a non-Afghan or non-Kashmiri. These limits are even now respected, though not so rigidly.

(g) *Israelites*: Among the Jews the well-known goel or kinsman had to avenge the murder of another member of the family. The law of retribution as laid down by Moses was: “Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.”⁴

(g) *Afghans and Kashmiris* are most revengeful. They very rarely forgive a wrong done to them, and never forget it. Among the Afghans the measure of “life for a life...” is rigidly enforced. The death of a member of a tribe has to be avenged by another and the tribe of a murderer has to deliver him up or face the consequence of an inter-tribal war. It is true that *qisās* is sometimes taken and the guilty thus escapes physical punishment. I have not been able to find out that this method of revenge ever obtained among Kashmiris. The Gujars of Kashmir, however, killed their murderers under similar circumstances.

(h) *Israelites*: In the days of the United Monarchy the Israelites had a “counsel” of 72 elders—six of each tribe—who used to advise the king. Later on this counsel

1. I Kings, 6 : 4.

2. Nu., 36 : 7.

3. Nu., 36 : 8.

4. Deut., 19 : 21.



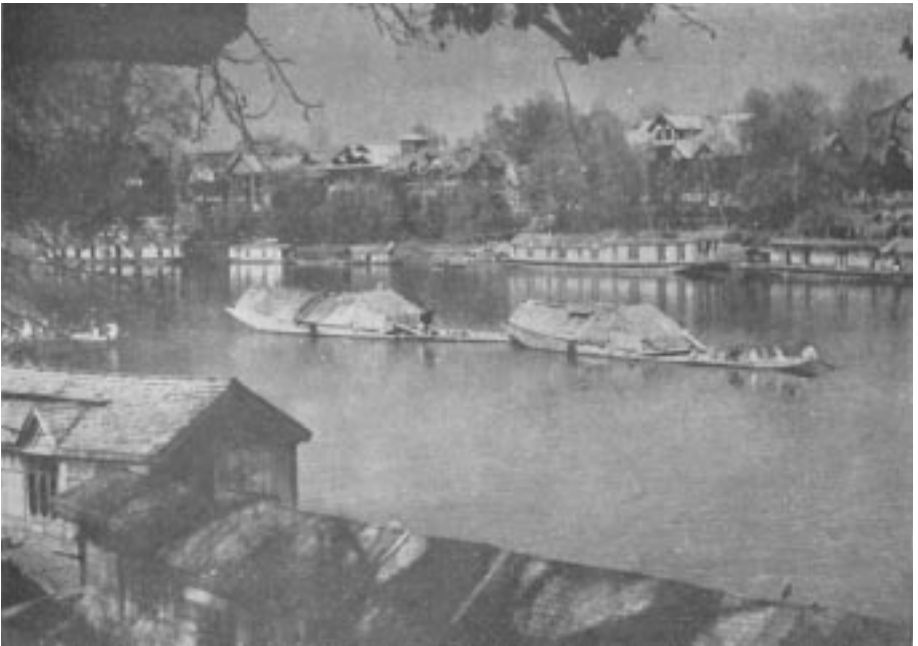
Shikara in Dal Lake (Srinagar). (See page 333).



Hanji holding an oar. (See page 333).



Katchu (Ark) of Kashmir. (See page 333).



Katchus in the Jehlum river.
(See page 333).

became known as the Sanhedrin. This body was supreme in all civil matters. In matters of crime it could impose and execute all sentences except capital punishment which required confirmation by the King and, during the days of the Roman Empire, by the Roman Pilate.

(h) *Afghans and Kashmiris*: Afghans have their tribal *jirgahs*. In the *Lohi-Jirgah* representatives of all tribes in the locality sit together and decide all matters. In the N.W.F.P. the *Jirgah* system was recognised by the Frontier Crimes Regulations and it could deliver and execute its sentences except of death. The sentence of capital punishment required confirmation by a regular Court. Kashmiris have their meetings of *Vaderahs* and the *Jirgah* of Gujars is not only independent but is deemed to be omnipotent.

(i) *Israelites*: Enticers to idolatry and false prophets were stoned to death.¹

(i) *Afghans and Kashmiris*: In similar circumstances Kashmiris used to, and the Afghans do even now, inflict capital punishment not by hanging, crucifying or beheading, not by burying alive or burning, but by stoning to death.

(j) *Israelites*: Jews had a special tribe, the Levites, to perform the functions of priests. The priests later became known as *Cohens*.

(j) *Afghans and Kashmiris*: The *Kahanas* of Kashmir attend to the religious ceremonies among Kashmiri Pandits. The Mulla Khel acted as priests as the very name of their tribe indicates.

(k) *Israelites*: Israelites did not accept charity. It was reserved for the Levites.

(k) *Afghans and Kashmiris*: Neither Afghans nor Kashmiris used to accept charity. Unfortunately poor Afghans and Kashmiris not only accept charity nowadays but even ask for it.

(l) Like the Jews of old, Afghans and Kashmiris weigh their loads of grain as so many "ass-loads." The *Khar-war* (an ass-load) is a measure recognised by the Kashmir State.

(m) *Israelites*: The Jewish calendar has an intercalary month every three years. They begin their day from the preceding sunset² and divide their nights and days into six watches³ which were later called *hours*⁴.

(m) *Afghans and Kashmiris*: The difference between the Jewish and Kashmiri calendar is but slight, the variation being of twelve hours only. The Kashmiri calendar also has an intercalary month every third year. In this year and in this month Kashmiri Pandits specially visit their ancient temples for devotional purposes.⁵ Kashmiris

1. Deut., 13 : 10.

2. Gen., I : 8; Lev., 23 : 32.

3. Ex., 14 : 24; Deut., 28 : 20. Jd. 7 : 19,

I Sam., 11 : 11. 2 Sam., 4 : 5.

4. Dan., 4 : 19.

5. Sir Alexander Buckley, *Journey to Leh*, 315.

divide the year into six parts. They count the day from sunset to sunset¹ and divide the day and night into thirty *gharis* each.² Thus two and a half *gharis* make an hour. Ten *gharis* make a *pahar*.³ Thus they have *pahar* (first watch) *dopahar* (second watch) and *sehpahar* (third watch) for the day and the same watches for the night. Afghans have the same six watches.

(n) Afghans, particularly Khataks, Kakars, Tarins and Sulaiman Khels have a peculiar dance called the *raqs-i-gow-shala*—the dance of the (golden) calf.⁴ This dance always recalls the days of Moses, for on his return from Mount Sinai he saw the Israelites dancing round a golden calf which they had made during his absence.⁵

(o) The Hebrew word for ark means a vessel, that which contains anything. It was shaped like a chest with a flat bottom and a roof.⁶

Kashmiri boats, in all their different sizes and various designs, are all of one shape and one resemblance. Whether it be the high and painted house-boat, or the ponderous and unadorned *khachu* (which literally means “a vessel”) (See illustration, page 331); whether it be the swift *parinda* with its elongated canopy and many oars, or the more leisurely travelling mat-roofed *donga*, whether it be the *shikara* (See illustration, page 330) of the fisherman or the *gour* of the market-vegetable seller or cultrop-picker, they are all of one pattern, one build — a flat keelless bottom, straight ribless sides and tapering ends that rise out symmetrically fore and aft, prow and stern, alike for advance or retreat. So much so that the Hon’ble Mrs. C.J. Bruce was forced to observe that these “boats of gabled roof and flat bottom are not unlike the famous Noah’s Ark of our young days.”⁷ In such boats the Hanjis not only live themselves but carry with them from place to place all their belongings, including cattle, sheep and fowls. These Hanjis, in fact, “claim Noah as their ancestor.”⁸

The *Jallas* in the Kabul, Swat and Upper Indus rivers are also of the same shape.

There is another peculiar feature of these boats. Their oars have heart-shaped blades, (See illustration, page 330) the like of which cannot be seen elsewhere in India. I saw at Kalundia, a lake 15 miles east of Jerusalem, where the Imperial Airways flying boats used to alight, boats with oars of similar shape. The same can be seen any day on the Euphrates and nowhere else. On this basis alone Swinburne connected the Kashmiris with the Lost Ten Tribes of Israel.⁹

(p) *Israelites*: Jews had their money-changers,¹⁰ who used to make a charge for converting a higher coin into that of smaller denominations.

1. Fredric Drew, *The Northern Barrier of India*, 30. See also Sir Walter Lawrence, *The Valley of Kashmir*, 252.

2. E.F. Knight, *Where the Three Empires Meet*, 72.

3. Sir Alexander Buckley, *A Journey to Leh*, 315.

4. Syed Abdul Jabbar Shah, *Munameen-i-Bani Israel or The Afghan Nation*, f. 54.

5. Ex., 32 : 19.

6. Dummelow, *Commentary on the Bible*, 15.

7. Hon’ble Mrs. C.G. Bruce, *Kashmir*, 34.

8. *The Imperial Gazetteer of India* (Kashmir and Jammu Section), 1909.

9. Major T.R. Swinburne, *A Holiday in the Happy Valley*, 71.

10. Cf. Matt., 21 : 12.



Kashmiri women singing Rehu. (See page 338).



Kashmiri Artisans at work. (See pages 276, 339).



Famine-stricken Kashmiris showing similarity of dress with sackcloth. (See page 344).



Kashmiri woman



Jewish women (Palestine).

(See page 344).

(p) *Afghans and Kashmiris*: The money-changers, with piles of different coins lying in front of them, could be seen any day, until recently, in the bazaars of Kabul, Ghazni and Herat, in the Kisakhani Bazar of Peshawar and also on the northern side of Amira Kadal in Srinagar.

(q) *Israelites*: Jews prized their songs and used to sing together in their synagogues and also while at work together in their fields and elsewhere. These songs were either in praise of Jehovah or depicted His love for Israel or dealt with the greatness of the Israelitish Prophets or lauded the mightiness of their Kings. At night time, after their day's work, they used to sit and sing together. Young Jewish girls and even grown-up women, in two groups, facing each other, used to sing these songs in the streets of their villages.

(r) *Afghans and Kashmiris*: Kashmiris are very fond of singing, whether at work in the field or during the day, or when making shawls or carpets during the day or night, they always sing together in chorus. Their songs are usually composed in praise of God or the various saints of the valley. Henry Boys noticed that his Kashmiri coolies, after their day's work, almost invariably sat round their fire and sang such songs.¹

Young Kashmiri girls up to the age of twelve and sometimes even grown-up women stand closely arm in arm in two rows facing each other. With rhythmical movements, backwards and forwards, they sing together, particularly in the month of Ramazan. Such songs are called *Rahu* or *Raph* (See illustration, page 334). Afghans also are fond of singing but they usually sing at night after their day's work is finished.

(r) Like Jews, Afghans and Kashmiris (rich families are now an exception) sleep without any clothes and bathe naked in public places. Hazrat Syed Ahmad had to forbid the Yusuf Zayes from bathing naked in the Indus river and Swat river and he forced them to give up this shameful habit. Kashmiri Pandits can even now be seen bathing almost naked on the banks of the Jhelum in Srinagar, but they have a piece of cloth about six inches in width to cover their private parts.²

(s) Jews, proverbially, talk with their hands.³ In fact, the Gestapo of Hitler required no further proof of a person's being a *Jude* if he was seen talking in this manner. If the Gestapo had seen two Afghans or Kashmiris having a friendly discussion on Unter den Linden, they would certainly have been sent to Jewish concentration camps.

(t) Kashmiri Pandits, though Hindus of a very conservative type, do not treat the Kashmiri Muslims as untouchables. They invariably employ Kashmiri Muslim women as wet-nurses for their children. It is significant that Kashmiri Pandits do not

1. Henry Boys, *Seven Hundred Miles in Kashmir*, 54.

2. Muhammad Shah Saadat, *Jannat-ud-Dunia*, 11.

3. This reminds one of a joke which illustrates this peculiar habit of Jews. A motorist wanted to pass another car ahead of him. Every time he tried to do so, a hand, like a signal, was shot out

from the preceding car. Ultimately he resolved to ignore the signal. As he passed that car, he saw two Jews in the car having an argument, and the hands which had been taken for signals were the hands of the two Jews who were "talking with their hands."

eat with or take their meals from the Brahmins of India.¹ Kashmiri Muslims and Pandits visit and venerate the same holy places in Kashmir.² These peculiar features cannot be explained except on the ground of their common origin.

(u) Afghans and Kashmiris, like Jews, are industrious and sharp business men. With them, like the British, honesty is the best policy and not a virtue. They are good copyists and can copy any design or manufactured article. They are excellent hand-craftsmen (See illustration, page 335). It might be possible to trace the weaving of Kashmir shawls through a long list of historic data to the days of Moses, to the handiwork of that of Aboliah of the tribe of Dan who is described as an embroiderer in “blue and purple and scarlet”³ and as a “cunning workman” and who learnt his art of engraving and weaving from the Egyptians before the Exodus, or to the days when “the goodly Babylonish garment” tempted the cupidity of Achan, son of Carmi, at the sack of Jericho.⁴

(v) Like Jews, Afghans and Kashmiris name their subtribes after various animals. *Shaul* means a fox in Kashmiri and also in Hebrew. It is also the name of a tribe among the Kashmiris and among the Jews (Shaulites). Among Afghans *Gidhar* (fox) is a tribe. Similarly, *Kargha* (crow) and *Yagore* (bear) are tribes among Afghans while exactly the same, though with a difference of words, are the names of tribes among Kashmiris and Jews.

(w) According to the early Jewish classification the bat figured as a bird⁵ while modern science places it with the mammals. But according to the Kashmiri tradition it is a bird.⁶

(x) The Israelites in their captivity had their full training in the works of irrigation for they were made to excavate canals and to carry water to places of higher level. Sir Thomas Holditch in his *The Gates of India* says that “there are no practical irrigation engineers who can rival the Afghans and the Kashmiris in their knowledge of how to make water flow where water never flowed before.”⁷ They draw water in the manner common to Israel and Egypt, by an earthen bucket dropped from one end of a rope tied to a bar, balanced across a high pole, having a weight attached to the other end. The bar, instead of being managed from below, is worked from above. (See illustration, page 340).⁸

(y) Like Jews, Kashmiris are very fond of using nicknames, and, therefore, practically every name has its counterpart.

(z) The Kashmiri butcher’s chopper is semi-circular in shape. In days of old Israelites used to have choppers of a similar shape. (See illustration, page 340).

(aa) In face of sudden calamity or great sorrow or adversity the Jews used to rend

1. Pandit Hargopal, *Guldasta-i-Kashmir*, 70.

2. Major-General D.T.F. Newall, *The Highlands of India*, 108.

3. Ex., 36 : 8.

4. Jos., 7 : 18-21.

5. Lev., 11 : 13, 19; Deut., 14 : 12, 18.

6. G.T. Vigne, *Travels in Kashmir, Ladakh and Iskardoo*, Vol. 1, 327.

7. Sir Thomas Holditch, *The Gates of India*, 7.

8. George Bell, *Letters from India & Kashmir*, 77.



Irrigating high-level land in Kashmir. (See page 339).



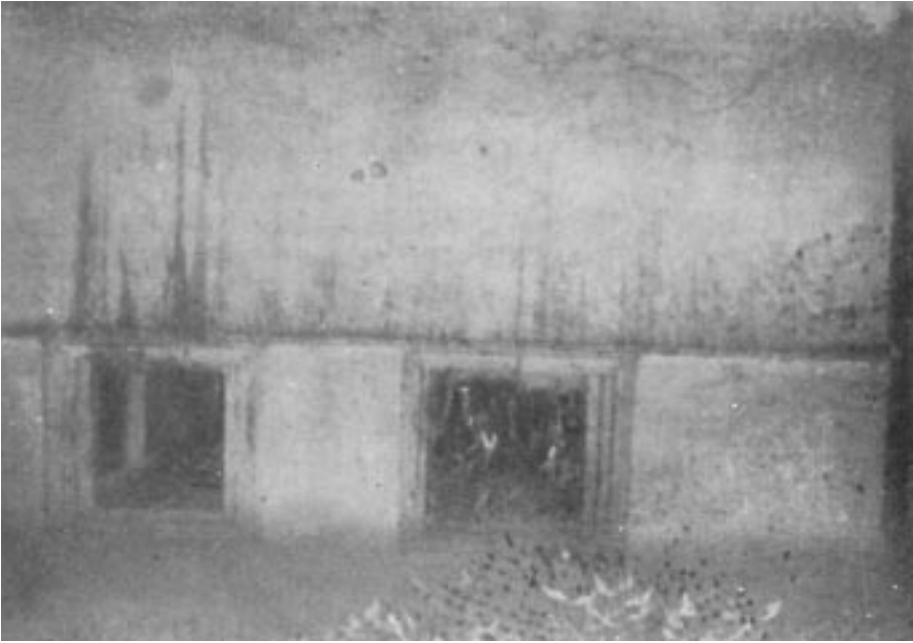
Kashmiri Butcher (See page 339).



Jewish women in Jerusalem on their way to market.
(See page 344).



Kashmiri women husking rice.
(See page 344).



Two views of Chah-i-Babel (Well of Babylon) in Kashmir. (See page 344).



Two views of the Temple at Martand, Kashmir. (See page 345).

their clothes and cover themselves with sackcloth (See illustration, page 336).¹ The dress of the Kashmiri men and women (*phiran*) is loose and like sackcloth and is rent in front. Their sleeves are loose and rolled up (*nour*). The women tie a band (*hul*) round their waists. Their head-dress is flat, round cap (*qasabah*) and it is covered with a square sheet of cloth thrown over it. Elderly Afghan women, like Jewish women of the same age, wear black dresses (See illustration, page 337, 341).

(bb) Most of traditions of Afghans and Kashmiris are founded on Biblical records. They speak of their great past, of the glories of Solomon, of the deluge and of their captivity. Their folklore and fables resound with Jewish stories and deal with angels like Harut and Marut. There is a well in Afghanistan, and also in Kashmir, about 150 yards to the north of Martand, called *Chah-i-Babel*—the well of Babylon (See illustration, page 342), in which these two angels are said to be hung up.

(cc) The word *Bakht-i-nassar* (Nebuchad-Nezzar) is an abusive word among Afghans and Kashmiris. A tyrant or a cruel person is described by this name.

(dd) The Kashmiris suffix the word *ju* or *joo* to their names, which indicates their origin. A ruler of the country took the title of Sultan Mir Jeu. This reminds us of King Jehu of Israel.²

(ee) Both Afghans and Kashmiris claim to be *Bani Israel*—Children of Israel, but they consider the term *Yahoodi* (Jew) to be one of reproach. They hate Jews with the traditional hatred which Israel bore towards the tribe of Judah.

(ff) Certain archaeological discoveries conclusively prove that Afghans and Kashmiris are the descendants of Israel of old. There is, to begin with, the most remarkable and constant surprise with which modern explorers always meet. It is the extraordinary quality of domestic crockery, the remains of which surround ancient cities of Afghanistan and Kashmir. They are of one variety, the so-called Celadon. Chips and fragments of *Celadon* are to be found from Babylon to Seistan, from Seistan to India, in Afghanistan and in Kashmir, and not beyond.³ The Jews were once famous for this type of crockery and it is not without significance that the Srinagar museum abounds with this crockery, which has been excavated from different places in the valley.

I do not claim to have exhausted the subject, but these comparisons, I venture to think, are more than sufficient to establish the point under discussion. Regarding the inhabitants of Kashmir I am, however, able to carry the point still further.

The ancient temples of Kashmir are the most remarkable monuments of India. They establish undoubted traces of Israelite influence. Some think that they exhibit Greek influence but Sir Vincent A. Smith, the famous historian of India, in his *Early History of India*, proves, after a thorough discussion, that “there is no evidence that Greek architecture was ever introduced in India.”⁴ Both Sir Aurel Stein⁵ and Vigne⁶ rely on the

1. 2 Kings, 19 : 1.

2. 1 Kings, 19 : 17.

3. Sir Thomas Holditch, *The Gates of India*, 71.

4. Sir Vincent A. Smith, *The Early History of*

India, 227.

5. Sir Aurel Stein, *Rajatarangini*, 2 : 290.

6. G.T. Vigne, *Travels to Kashmir, Ladakh and Iskardoo*, 1 : 392.

famous report of Professor Bruel and agree with him that none of the Kashmir ruins were of Buddhist or Brahmanical origin. Professor Bruel mentions the fact that the main entrance of the ancient temples of Kashmir face westward, i.e., the entrance is towards the east of the main building—like the Jewish synagogues in the east—whereas the Hindu temples invariably are in the reverse direction. General Sir Alexander Cunningham, in his *Essay on the Arian Order of Architecture*, expresses the view that the stereotyped style of the temples of Kashmir points to a different origin. “These temples,” he says, “so widely differ from the ever-varying forms and plastic vagaries of the Hindu architecture that it is impossible to conceive their evolution from a common origin.”¹ Professor Wells admitted the probability that the Kashmir pediments may have been borrowed from those of the Syrian and he formed his opinion upon the fact that the trefoiled arch of the Kashmir temples rises high into the tympanum of the pediments, a practice which was introduced into classical architecture by the Jews at an early stage. Vigne, however, is more precise in his observations. He says:

I had been struck with the great general resemblance which the temples bore to the recorded disposition of the Ark, and its surrounding curtains, and in imitation of which the temple at Jerusalem was built; and it became for a moment a question whether the Kashmirian temples had not been built by Jewish architects, who had recommended them to be constructed on the same plan, for the sake of convenience merely. It is, however, a curious fact that in Abyssinia, the ancient Ethiopia, which was also called Kush, the ancient Christian churches are not unlike those of Kashmir and that they were originally built, in imitation of the temple, by the Israelites who followed the Queen of Sheba to Aksum, the capital of Tigre, where she resided with her son Menelik, whom she had by Solomon, and who took possession of the Throne of Kush.²

The ancient temples of Kashmir consist of a central rectangular building, surrounded by a court or quadrangle, and a rectangular colonnade facing inwards. There are two temples of Kashmir to which I will refer particularly. The most celebrated of the temples of Kashmir, both in extent and splendour, is that of Martand near Mattan, about eight miles from Islamabad. The mass of the building consists of one lofty central edifice with a small detached wing on each side of the entrance, the whole standing in a large quadrangle, surrounded by a colonnade of fluted pillars, eighty-four in number, with intervenant trefoil-headed recessions. Dr. James Ferguson, who for many years was in charge of the Archaeological Department of the Government of India, is the last authority I will quote on the subject. Discussing this very aspect and speaking of the temple at Martand (See illustration, page 343), he says:

This temple is a very small building, being only 60 feet in length by 38 feet width: the width of facade, however, is eked out by two wings as adjuncts which make it of 60 feet. As General Cunningham estimates, its height, when

1. General Sir Charles Cunningham, *An Essay on the Arian Order of Architecture as exhibited in the Temples of Kashmir*, 85.

2. G.T. Vigne, *Travels in Kashmir, Ladakh and Iskardoo*, 1 : 395.

complete, was 60 feet; also it realizes the problem the Jews had so earnestly set themselves to solve—how to build a temple with three dimensions equal but yet not cubic. Small, however, as the Jewish temples was, it was twice as large as this one. At Jerusalem it was 100 cubits, or 150 feet in length, breadth and height. At Martand these dimensions were only 60 feet. But it is one of the points of interest in the Kashmir temples that they reproduce, in plan at least, the Jewish temple, more nearly than any other known building.¹

The second temple which I will mention is the edifice known as *Takht-i-Sulaiman*—the Throne of Solomon (See illustration, page 188). This temple is built at a height of 1500 feet on a detached hill facing the Dal Lake and the town of Srinagar. It is built on a high octagonal plinth approached by a long flight of steps enclosed by two side-walls which originally bore four Persian inscriptions and to which I will refer later on in another connection. The date assigned to this temple in Princep's Tables is prior to 250 B.C.E. This temple is an exact replica of the tomb of Absalom, the third son of David, in the woods of Ephraim, not far from Jerusalem in the Valley of Josephat.

This temple, as its very name indicates, is dedicated to the Great King Solomon whose memory in Kashmir is held in profound veneration. Kashmiri Pandits used to visit it frequently and with the lapse of time began to describe it as the temple of Sandiman which really is a perversion of Sulaiman, because no less an authority than Professor Radha Kant Dev tells us that *Sandiman* is neither a Sanskrit word nor a Hindu name.² On the other hand Bernier³ (1644), George Forster⁴ (1783), Vigne⁵ (1812), Mrs. Harvey⁶ (1854), Moore⁷ (1861), Col. Torrens⁸ (1862) and General Newall⁹ (1887) all note the Kashmiri tradition that King Solomon visited Kashmir by air and rested on this hill. All Kashmiri historians note this fact. I mention a few: Saifu-d-Din,¹⁰ Mohd. Saifu-d-Din Kashmiri¹¹ and Pandit Hargopal.¹² Khwaja Hasan quotes Mulla Ahmad as mentioning in his *Waqiat-i-Kashmir* that "Hazrat Sulaiman came by air and stopped at the hill and therefore the place is named *Takht-i-Sulaiman*."¹³ It was because of this tradition that Hazrat Syed Ali of Hamadan, the great saint who visited Kashmir in 1372 C.E., named the valley as *Bagh-i-Suleman*—the Garden of Solomon, and Mir Saadullah gives this very name to his famous epic history of Kashmir.

I may also mention the fact that there is a *Takht-i-Suleman* on the Hindu Kush, and tradition has it that Solomon also landed there by air.

1. Dr. James Ferguson, *Indian and Eastern Architecture*, 286.

2. Prof. Radha Kant Dev, *Shabd Kalpadruma*, 1 : 241.

3. Bernier, *Travels in the Moghal Empire, Journey to Kashmir, the Paradise of the Indians*, 432.

4. George Forster, *Letters of a Journey from Bengal to England*, 2 : 11.

5. G.T. Vigne, *Travels in Kashmir Ladakh and Iskardoo*, 1 : 397

6. Mrs. Harvey, *The Adventures of a Lady in*

Tartary, Thibet, China and Kashmir, 1 : 246.

7. George Moore, *The Lost Tribes*, 137.

8. Lt.-Col. H.D. Torrens, *Travels in Ladakh, Tartary and Kashmir*, 268n.

9. Major-General D.J.E. Newall, *The Highlands of India*, 51.

10. Saifuddin, *Lub-i-Tawarikh*, f. 3B.

11. Muhammad Saifuddin, *Maujiz-ul-Tawarikh*, f. 5.

12. Pandit Hargopal, *Guldasta-i-Kashmir*, 17, 47.

13. Khwaja Hasan, *Tarikh-i-Hasan*, 3 : 10.

It suffices to say for the present that Solomon did rule over an eastern country and this is also borne out by the traditions of Kashmir.

The Kashmiri Language

When the monuments of Kashmir first attracted the attention of archaeologists, not a single syllable of the ancient inscriptions or coin-legends could be read. The knowledge of the ancient alphabet had centuries ago passed into oblivion. Experts were trying to decipher it as if the inscriptions were in a language belonging to the Sanskrit group. The researches of Sir George Gregson, however, proved that the Kashmiri language was non-Indian and did not belong to the Sanskrit group. Professor E.J. Rapson says that in fact there were two languages of Semitic origin which were known as the *Brahmi* and *Kharoshthi*. After stating that these two languages were "brought into India through Mesopotamia by merchants," he goes on to say that *Kharoshthi*, which is particularly the alphabet of North-Western India, is a variety of the Aramaic script which prevailed generally throughout Western Asia in the fifth century B.C. Like most other Semitic alphabets, including *Brahmi* in its earliest form, it was written from right to left. Like the cuneiform characters this language also disappeared.¹ The "old" Persian gave way to the "new" and in about the time of Darius Pahlavi became a mixture of Babylonian and Amardian² (Elamite). As is borne out by the Archaemenian documents Greek and Syrian (which was mostly Arabic) script and words gradually became introduced.³ The Syrian culture brought about the *sulus* script⁴ and thus the New Persian with Arabic admixture resulted in *Kashar*, the language of Kashmiris.⁵ Richard Temple in his introduction to the *Sayings of Lal Ded*, the hermitess of Kashmir, rightly points out that Kashmiri contains forty per cent of Persian words, fifty of Arabic and ten per cent of other languages.⁶

The Kashmiri language is peculiar and distinct from that spoken in any other part of India. Difficult to pronounce and difficult to understand, and unlike other Indian languages and dialects, it is generally incomprehensible to strangers. Mufti Muhammad Sadiq asserts that its nucleus to some extent is drawn from the Hebrew language. He has given a very lengthy and comprehensive list of Kashmiri words which in pronunciation and meaning are identical with Hebrew words.⁷ But his is by no means an exhaustive list. I give just a few words which have escaped his notice:

<i>Hebrew</i>	<i>Meaning</i>	<i>Kashmiri</i>	<i>Meaning</i>
Abital	Father of dew	Abtal	Under water
Achor	Affliction with sorrow	Achor	Causing grief
Asiel	Created by God	Asiel	An angelic person
Atal	To be dark	Atal	Bat
Bacha	Weeping	Baca	Howling

1. Prof. E. J. Rapson, *Ancient India*, 18.

2. Cassells, *Bible Dictionary*, Art, *Darius*, 154.

3. *Ency. Brit.*, Art. *Persia*.

4. Sir Henry Rawlinson, *Persia*, 159.

5. E. Balfour, *Ency. of India*. Art. *Kushmir*.

6. Richard Temple, *Sayings of Lal Ded*, 65.

7. Mufti Muhammad Sadiq, *Qabr-i-Masih*, 72-110.

Hebrew	Meaning	Kashmiri	Meaning
Baal	Natural Stream	Baal	Spring
Beri	Man of Well	Beuri	Well
Dumeh	Silence	Domb	Quiet
Gozan	A stone quarry	Gozan	A mountain peak
Hatipha	Seized or Caught	Hapat	Bear
Manakhah	Resting Place	Malakhah	Graveyard
Shaul	Fox	Shaul	Fox

It would, therefore, not be incorrect to say that the Kashmiri language in its origin was Semitic.

The Name: Kashmir

The very origin of the name of Kashmir is wrapped in mystery. It has been asserted that the derivative of the name of this country and its inhabitants is found in ancient Hindu literature. The *Mahabharata*, it is alleged, also refers in several passages to Kashmir and its Rulers. Ancient historians of Hindu origin enter in whimsical etymologies of the word Kashmir. Thus, according to Kalhana, the first known Hindu Historian of Kashmir, and subsequent Hindu writers, the name is derived from Kasyapa-Mir, i.e., the country of Kasyapa. It is asserted that Kasyapa was a *rishi* who drained the waters of the valley, which originally was a lake, through Baramulla, and the country was named after him. But there is neither any linguistic nor any other evidence to support this conjecture. Sir William Jones rejected this theory and suspected "the whole fable of Kasyapa and his progeny to be astronomical."¹ Wakefield argues that had the Hindu version been correct, Kashmir or at least Srinagar, its capital, would have been named Kasyapapur or Kasyapa-Nagar and it would have thus indicated its connection with the name of the founder in the usual manner in which Indian places are named. Besides, he contends that the explanation of the Hindus does not explain the names of the adjoining places like Kashgarh, Kashtiwari or the mountains of the Hindu Kush.² Sir Aurel Stein also disapproves of this suggestion of the Hindus and says:

Neither the etymologies of *Kashyap* (Kasyapa) and *Mar*, nor the name of Kasyapapura are in any way known to our sources. Indeed Al Beruni describes it as one of the old names of Multan.³

Stein also mentions that the notes of Hekataios (*circ.* 549-486 B.C.E.) make it clear that Kaspatyros or Kaspapyros, whichever form may be more accurate, must have been situated in that territory where the Indus first became navigable, i.e., the ancient Ghandara; and he relies on the geographical position assigned by Ptolemy (to be found in his Geography and in his Table-maps) to Kasyapapura and Zerdros (i.e., Sutlej) in the neighbourhood of Multan.

1. Sir William Jones, *Kashmir, Indian Researches*, 1 : 268.

2. W. Wakefield, *The Happy Valley*, 6.

3. Sir Aurel Stein, *Ancient Geography of Kashmir*, 13.

It cannot be denied that the valley was in fact in ancient times a huge lake. But the drawing of water was through natural causes and Kashaf, an attendant of Solomon, as Kashmir tradition asserts, may have given impetus to the process but to suggest that it was entirely due to human agency is fantastic. Sir Thomas Wardle, the renowned geologist, expressed the correct view when he said that the water “found its outlet by volcanic agency through the narrow gorge at Baramula.”¹ He points out that ‘the whole country is a mass of volcanic disturbances, ancient and modern, much of it is contemporaneous with, as well as prior to, the carboniferous epoch.’ He goes on to say that “Kashmir is in a line of seismic weakness and earthquakes are still frequent and shocks are severe.”²

It is wrong, therefore, to assert that the country was named after the Hindu *rishi*, Kasyapa or Kashaf of Solomon. The Moghul Emperor Babar was more accurate when he, in his *Tauzak-i-Babari*, pointed out that the name was derived from the hill-tribe Kash or Cush living in the neighbourhood of Kashmir.³ A Persian manuscript of the text adds that *Mir* means a mountain. Erskine, in his *Introduction*, improved upon this etymology of Babar by extending it to Kashgar, the *Casiaregio* and *Casu montes* of Ptolemy.⁴ In *A'in-i-Akbari* the suggestion of Babar figures still more prominently.⁵ This suggestion found favour with Count Tieffenthaler and was also accepted by Haider Malak Chadouara, a Muslim historian of Kashmir.⁶ Vigne also supports this view and he urges that to the same people must be attributed the naming of Kash in Mesopotamia, and in Ethiopia, and he pertinently points out that Afghans call Chitral Little Kashgar. He also mentions various other places bearing the same name.⁷

In the language of the inhabitants themselves, the name is pronounced as *Kashir* (of Kash) and their language they call *Kashar* (Heb. right). This form is the direct derivation of Kashmir, with regular loss of the final vowel and assimilation of M to the preceding sibilant. Again, all ancient travellers write it with a C and not K. Now Kash or Cush was the son of Ham, and a grandson of Noah.⁸ Is it, therefore, a mere coincidence that the Kashmiri boatmen, *Hanjis* or *Manjis*, proudly declare themselves to be the descendants of Noah?⁹ The sons of Noah had been blessed by God and the Lord had said to them:

Be fruitful and multiply and replenish the earth.¹⁰

They did so and the land occupied by the children of Ham was to be of :

Fat pastures and good, the land was wide, and quiet, and peaceable.¹¹

1. Sir Thomas, Wardle, *Kashmir*, 290.

2. *Ibid.*, 291.

3. *Tauzak-i-Babari*: Memoirs of Babar, tr. by Leyden and Erskine, 313.

4. *Ibid.*, *Introduction*, 27.

5. *A'in-i-Akbari*, 2 : 381.

6. Haider Malak Chadouara, *Waqiat-i-Kashmir*, 35.

7. G.T. Vigne, *Travels in Kashmir, Ladakh and Iskardoo*, 2 : 44.

8. Gen., 10 : 1, 6.

9. *Imperial Gazetteer of India* (Section Kashmir and Jammu), 1900.

10. Gen., 9 : 1.

11. 1 Chron., 4 : 40.

But the Biblical prophecy does not end there. The Israelites were to be cut off for ever from their land of inheritance.

Then I will cut off Israel out of the land which I have given them.¹

And the Lord shall scatter you among the nations and ye shall be left few in number among the heathens, whither thy Lord shall lead ye. And there ye shall serve gods, the work of men's hands, wood and stone. Which neither see, nor hear, nor eat, nor smell.²

Thus it was that the Israelites were forced to go to Kashmir where ultimately they became Kashmiri Pandits and literally worshipped gods of wood and stone.

But to revert to the main subject, the descendants of Cush in their journeys, and in the place of their final settlement, wherever they went, and the Lost Ten Tribes were of the same stock, named their sub-tribes, their kings and the places they lived in after the name of their common ancestor Cush. Thus if there was a Cushan king in Mesopotamia,³ so were Ralu-Cush, Pala-Cush and Harneya-Cush, the kings of Kashmir.⁴ There was likewise a Cushan dynasty in Kashmir.⁵ If there was Kisnan river in Mesopotamia,⁶ so is there a river in Kashgarh named Kushi. Among the Gujars of Kashmir there are two tribes named Kashan and Kashana.⁷ Kashu or Cushu is a sub-caste (Got) of Kashmiri Pandits and there is Kashi tribe in Ghar-ghost. Major H. W. Bellew mentions the Kashan tribe among the Afghans.⁸

The Kashmiri Era is also called Kashan Era. Even the Yak (the ox of the mountains) is named Kash-Gao, the cow of Cush.

Among the places named after Cush or Kash the following are noteworthy:

Kash-ir	Kashmiri name for Kashmir.
Kash-i-jheel	Tibetan name for Kashmir.
Kash-i-yul	Balties name for Kashmir.
Kash-chappa	Name of little Tibet.
Kash-gar	Name of a town and valley in north of Pakistan.
Kash-gar Khurd	The Afghan name for Chitral.
Isae-Kush	Village at the entrance of the Wakan valley in Kashmir.
Kush	Country on both sides of Pir Punjal range in Kashmir.
Kush-tiwar	A small valley in Palwama Tehsil in Kashmir, and also a sub-division in Jammu province of Kashmir.
Kash-nag	A spring in Anantnag Tehsil.
Kash-Khan	A sub-tribe of Kashmiri Pandits and a village in Tehsil Kulgam.

1. 1 Kings., 9 : 7.

2. Deut., 4 : 27-28.

3. Jd., 3 : 8-10.

4. Sir Aurel Stein, *Rajatrangini, First Trang.*

5. *Ibid.*, 1 : 76.

6. Jd., 5 : 21; Ps., 83 : 9.

7. Hafiz Abdul Haque, *Tarikh-i-Gujran*, 64. See also M. Abdul Malak, *Shahan-i-Gujran*. 129.

8. Major H. W. Bellew, *An Enquiry into the Ethnography of the Afghans*, 98.

Kash-u		A village in Hazara Dist. (N.W.F.P.)
Kash-ek	}	Villages in Peshawar Dist. (N.W.F.P.)
Kash-hil		
Kash-kar		A village north of Hindu Kush, also a village in Palwama Tehsil (Kashmir).
Kash-mor		A place south of Hindu Kush range.
Kash-ania	}	Villages in Samarkand.
Kash-band		
Kash		A village in Bokhara on the trade route between Samarkand and Balkh.
Kash-mohra		A village in Merv.
Kash-mar		A village near Nishapur (Iran).
Kash-an		A town in the Province of Kashan in Iraq-i-Ajam and also in Iran.
Kash-af	}	Villages near Mosul.
Kashi		
Kash		Village near Baghdad. ¹

Hindu-Kush,² Kash-rim, Kash-ban, Kash-farid, and Kash-ba are the names of mountains not far from each other. Kashmir, a place south of Hindu Kush, is in a valley with a small lake near it. History records that Israelites had settled there before the Christian era. Like Kashmir, this place was also named after Cush.

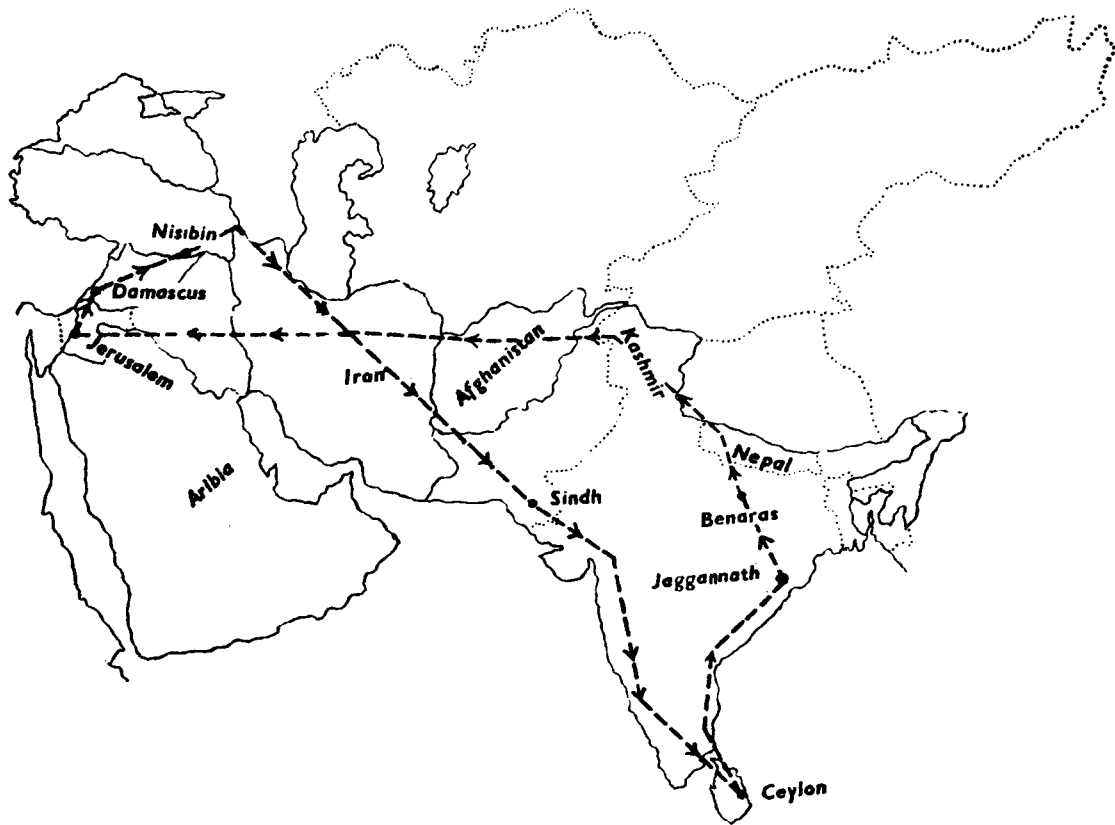
I have mentioned these facts to show that it is not by accident that *Kashir* or Kashmir is so named, but that it was meant to connect its inhabitants with their common ancestor Cush, son of Ham.



A tomb at Bijbihara (Kashmir) with Hebrew inscription.
(See page 325)

1. *Asiatic Researches*, 15 : 81.

2. Ladakhis call it Kash-Dev.



Map illustrating the route followed by Jesus in his first journey to India.
(See page 354).