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**ORAL HISTORIES INTERSECTING TO BUILD A PICTURE OF ANCIENT
ISRAELITES THROUGHOUT ASIA:**

Particularly Lost Book memories, Cave Dwelling memories and Israelitish customs

by

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Introduction

In the West, stories persisted of the Ten Tribes of Israel (often mis-named Jews), on the other side of the Sambatyon River – a mythical river that has no water but instead flows with rivers of sand and rocks. Some stories had a strong Prince of these Ten Tribes all living among a people with “no noses”. The river could be the Taklimakan Desert which Jewish researcher, Dr Avigdor Shachan, says translates Tachlim-Kan in Hebrew to “You will be destroyed here”.¹ The reference of people with “no noses”² brings to mind the flatter faces of the Chinese Han peoples.

Dr McGowan, in 1860, read a paper before the British Association stating that he found evidence ‘of a numerous colony of Jews, in the city of Chengdu’ about a century before Christ.³ Torrance goes on to say that it had long been supposed that ‘Jews⁴’ had made their way to China several centuries before Christ.

Contemporary researchers have found evidence of large populations of Israelites in China. Esther Chen in her paper, *The Hidden Qiang: “Sons of Sheep”* and Prof. Howard Ha-Sung Chung in his paper *“Israelites in China”* and his book, *“Dispersion of the Israelites in the Eurasian Continent”* both say that long ago Israelites were part of the historical record of migrations and settlements in early China, East Asia and the Silk Road. Whilst the larger populations have lost any remembrance of their biblical Hebrew past, a smaller group, congregated in the hills west of Chengdu still carried some memories.. According to Torrance

¹ In the Footsteps of the Lost Ten Tribes by Dr Avigdor Shachan page 121 footnote 13

² The Jewish Quarterly Review, Vol. 1, No. 3 (Apr., 1889), pp. 185-201

Published by: University of Pennsylvania Press Stable URL: <http://www.jstor.org/stable/1450216> Accessed: 19-08-2016 21:41 UTC

³ China’s First Missionaries: Ancient Israelites 1937 by Rev Thomas T Torrance. Page 8

⁴ “Jews” here is again a mis-naming of all Israelites.

this community still existed in 1937 and persisted in keeping; traditions, chants and customs of their Israelite ancestors. He wrote many articles and a book referencing these people that he called the 'Ch'iang Min or Q'iang Min' located west of Chengdu in the high hills along the Min River valley and surrounds.

Other presenters at this first Scientific Symposium will focus on various areas of expertise, be it the Haka tribal migrations into Japan and the numerous biblical traditions inside the Shinto religion, the Manchu Dynasty of China and its possible links to the tribe of Manasseh through its Yuezhis' Royal family⁵ and the Manas Epic of Kyrgyzstan with Richard Hewitt's findings of over three hundred parallels to biblical stories.

In this paper I intend to focus on the Hill Tribe peoples in south western China, northern Myanmar and north-east India in regards to their Israelite like customs, chants and traditions, their connecting 'Lost Book' legends and for the Lushai tribes, the Cave Dwelling legend that connects them to Xinlong in China, west of Chengdu. The Lushai ancestral name of Manasi will also be explored in this paper as will a parallel story of a 'Big Wall' in the Kyrgyz Manas Epic and some linguistic similarities.

⁵ Yuezhis and Alans of Central Asia were referred to in Chinese literature as "Wen-na-sha". Considering the M-to-W phonetic shift brings us to the name Manasseh page 117 *Dispersion of the Israelites in the Eurasian Continent* by Ha-Sung Chung

1 ISRAELITISH CUSTOMS AND TRADITIONS

In his book, *The Tribes of Israel*, Rabbi Eliyahu Avichail documents his findings of the migrations of the Ten Tribes of Israel after they were taken to Media. He expected them to have Israelitish customs. Below is his map and it was at his leading that Mizo researcher, Zaithanchhungi, would later do her own research. That research caused her to change her mind and believe that the Mizo were indeed descendants of the Tribe of Manasseh. Her book is reviewed here at this Scientific Symposium.



Figure 1 Amishav map by Rabbi Avichail showing Lower horizontal route eastwards as Ten Tribes with Israelitish customs

1.1 Jews are not the Ten Tribes of Israel and vis a versa

That the subject and terms; 'Jews', 'Judaism' and 'modern Israel' are distinct and separate from the dispersal of the Ten Tribes of Israel, 2,763 years ago (around 740 – 721 BCE), is a must to understanding the core of this Scientific Symposium. To conflate the two is to miss

an important key to understanding biblical history and prophecy.⁶ In the map above Rabbi Eliyahu Avichail⁷ tracks the Ten Tribes of Israel as the lower eastward migration. He doesn't expect them to be Jews or follow Judaism but he says that they will have "Israelitish" customs and traditions. The Ten Tribes of Israel, also known as the House of Israel or the northern kingdom, went into captivity whilst they were acknowledging other gods and worshiping in groves on the top of hills. Modern Rabbinic Judaism was not even formulated until 100 CE, some 800 years later, at Yavneh in first century Judea. So don't expect Rabbinic Judaism to be present, except where it had been introduced by rabbis.

This Scientific Symposium will not focus on biblical prophecy (except in passing) but rather evidence for the historical dispersion and subsequent migrations; and some of the present day locations of said Ten Tribes of Israel. Whilst this has been the subject of much fantasy, we hope that this symposium will be the start of something substantial as evidences from many locations throughout Asia come together to show a picture of connectivity of remembered folklore, traditions of ancestors and a commonality of thought, look and customs that match other national stories.

1. 2 Karen of north eastern Myanmar (formerly Burma)

Sgaw Karen - Israelites in SE Asia

In the early eighteen hundreds (1800s), in the depth of the jungles of northern Burma, missionaries, Dr and Mrs Mason, found remarkable understandings of redemption and stories of creation and the flood, in the hill tribe peoples of the Sgaw Karen. They surmised that they were part of the ten 'lost' tribes of Israel⁸. Others studying the Karen culture found stories of

⁶ Judah's Sceptre and Joseph's birthright" 1902 by J.H.Allen Chapter VI See appendix for Rev C.A.L. Totten of Yale U. full quote

⁷ Founder of Amishav, a Jewish organization looking for the fabled "Ten Lost Tribes".

⁸ Project Canterbury-Journey from Rangoon to Toungoo, and Six Weeks in the Toungoo Mountains of Burma By John Trew

crossing a river of sand on their journey as an important event in their oral history. Also,



coming from a land they called Thibi Kawbi

which may indicate Tibet and the Gobi

Desert. Of particular interest is the dating of the Karen.

“The Karen reckon 2010 to be their year 2749.

This means that they look to BCE 739 as the

year of their founding.”^{9 10} It was at this precise time that the two and a half tribes of Israel, situated east of the Jordan River, went into captivity – Reuben, Gad and half tribe of Manasseh.¹¹

Can this be a coincidence considering the other evidence?

The Karen had many singular traditions relating to the origin of the human race, the fall, the flood, etc. *‘Early missionaries wrote of the Karen that it is supposed by some that the Karens are part of the lost tribes of Israel. How numerous would be the members of these tribes were the sum of all who are set down as belonging to them told! It certainly is convenient when you meet with a people whom you cannot account for, to give "the lost tribes" the benefit of the doubt.*

There is, however, this to be said for the above-mentioned theory, that Dr. and Mrs. Mason found very remarkable and accurate traditions regarding the creation, the fall, and future regeneration of man.’¹²

From *Mission Life*, Vol. V (1874), pages 563-578. http://anglicanhistory.org/asia/burma/trew_six1874.html

⁹ <http://www.infomekong.com/peoples/karen/>

¹⁰ <http://www.infomekong.com/peoples/karen/> Accessed 14/8/2014 see APPENDIX III

¹¹ Numbers cpt 32. Land fit for many people and livestock.S

¹² Project Canterbury Journey from Rangoon to Toungoo, and Six Weeks in the Toungoo Mountains of Burma By John Trew From *Mission Life*, Vol. V (1874), pages 564-565.

As mentioned before, Dr McGowan spoke of the colony of Israelites west of Chengdu 2,100 years ago, and in all probability some of them made their way to the mountainous regions lying between China and Burmah. He was also of the opinion that they were either their progenitors, or that through them the Karen derived their Old Testament traditions' *Modern Missions*, p 90".¹³

The finding of the Karen and their Old Testament Traditions must have cause quite a stir in Britain and western Christianity in the mid-1800s because I have found references to them in other research books of the same time.¹⁴

George Moore M.D. writes of these Old Testament Karen traditions in his book dated 1861.

The following is one of many quotes:- (see also APPENDIX II)

....from chapter XVIII THE KARENS AND THEIR TRADITIONS. Page 372

The coming of the Karen king, bringing the holy mountain, is associated with the expectation of blessedness to all nations, as in Isaiah.

"When the Karen king arrives

There will be but one monarch, —

There will be neither rich nor poor.

Everything will be happy;

The beasts will be happy,

Lions and leopards will lose their savageness."

*That the Karens did not derive their ideas from a Christian source is evident from the fact that they are not trusting to a Saviour that has come, but that is coming.*¹⁵

¹³ China's early missionaries: Ancient Israelites, by Torrance page 8

¹⁴ [https://archive.org/details/losttribessaxons00moor/Chapter XVIII pages 359-380](https://archive.org/details/losttribessaxons00moor/Chapter%20XVIII/pages/359-380) See appendix II

¹⁵ [https://archive.org/details/losttribessaxons00moor/Chapter XVIII pages 359-380](https://archive.org/details/losttribessaxons00moor/Chapter%20XVIII/pages/359-380)

1.3 Q'iang or Ch'iang Min in south western China

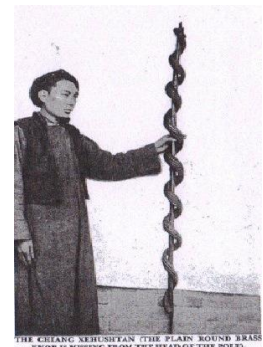
(China and the people of the Min River)

In the early 1900's a Scottish missionary by the name of Torrance found a group of people with very Israelitish customs on the ridges of the steep mountains surrounding the Min River, near Wenchuan in western Sichuan. Torrance wrote of this extensively in his book *China's First Missionaries: Ancient 'Israelites'*

"My father was deeply impressed with the Chiang way of life and with their monotheistic religion which stood out in marked contrast to the prevailing idolatry of the Chinese. But it was the biblical nature of their faith and worship, and the detailed correspondence between their religious observances and the teaching of the Old Testament, that captivated him." wrote his son in the forward of the 1988 second edition.¹⁶

Some of the many similarities include: an ancestor called "Bae-lan" whom a Chiang scholar says is a transliteration where "Bae" approximates the sound "Ab" and "lan" for "ram" as proof that Abram was their ancestor. Others are that there is a tradition their ancestor had twelve sons. Then there are the sacrifices, the architecture, the groves, the high places all with strong similarities to the Semitic practices in old Palestine. To conclude without exhausting the numerous references to these parallels Torrance writes,

"But finally when we found a tradition among them of a brazen serpent in the wilderness, and further secured a very old priestly Rod bearing upon it the image of a serpent, we felt that this, together with so much accumulated evidence, made the deduction legitimate that their religion was of Semitic origin."

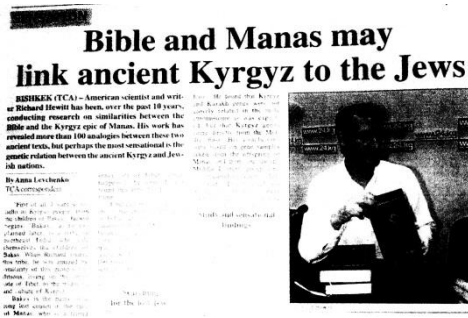


¹⁶ Torrance, Thomas T *China's first missionaries: Ancient Israelites* 1988 page iv

Torrance in his book of the Ch'iang-Min says “they arrived several hundred years before the time of Christ.”¹⁷ His son Bishop Thomas F Torrance states that “their own chanted sagas and iliads handed down from father to son in their priestly families told of long wanderings through the steppes of Central Asia.”¹⁸

1.4 Kyrgyzstan and the Epic of Manas

Richard Hewitt lived in rural Kyrgyz, for 20 years, far from the Judeo-Christian world. It was there that he found many striking biblical traditions. A comparative analysis of the



Kyrgyzstan’s national epic *Manas* and Hebrew scripture reinforced the bond; especially obvious was the similarity between a biblical patriarch “Manasseh son of Jacob” and the Kyrgyz hero “Manas son of Jakyb”, Manas also had an exodus that is comparable

to Moses' exodus. Strikingly, both leaders moved their people with 600,000 foot soldiers. The book that he published in 2012 'Manas - Lost & Found' touches on an unending stream of similarities. Richard Hewitt is a keynote speaker at this 1st Scientific Symposium and his papers are available alongside this paper for the general public to access.

Hewitt states in his book,

*“Myths portray lost Israeli tribes in Central Asia. DNA, linguistics, musical, and literary matches also reinforce evidence that “Manasseh son of Jacob”, who left the Near East’s slopes 2700 years ago is the same “Manas son of Jakyb” we see in Kyrgyzstan’s national epic.”*¹⁹

¹⁷ Torrance, Thomas T *China’s first missionaries: Ancient Israelites* 1988 page 7

¹⁸ Ibid., page ii

¹⁹ *Manas Lost and Found*, by Richard Hewitt page 153

5.1 Mizo and Kuki of northeast India - missionaries and local ethnographers

In the case of the Ch'iang Min and the Karen, Israelite customs and traditions were recorded by the missionaries of their day. This was not the case for the Kuki, Chin and Mizo. It was two indigenous people who laboriously recorded Israelite customs and traditions at a time when the old people still remembered pre-Christian mores and folklore that preserved these records. They are; Dr Khuplam Milui Lenthang²⁰ for the Kuki and Zaithanchhungi²¹ for the Mizo. Both have passed away. Dr Khuplam on January 2014 and Zaithanchhungi in July 2018. This Scientific Symposium will go a long way towards preserving their legacies.

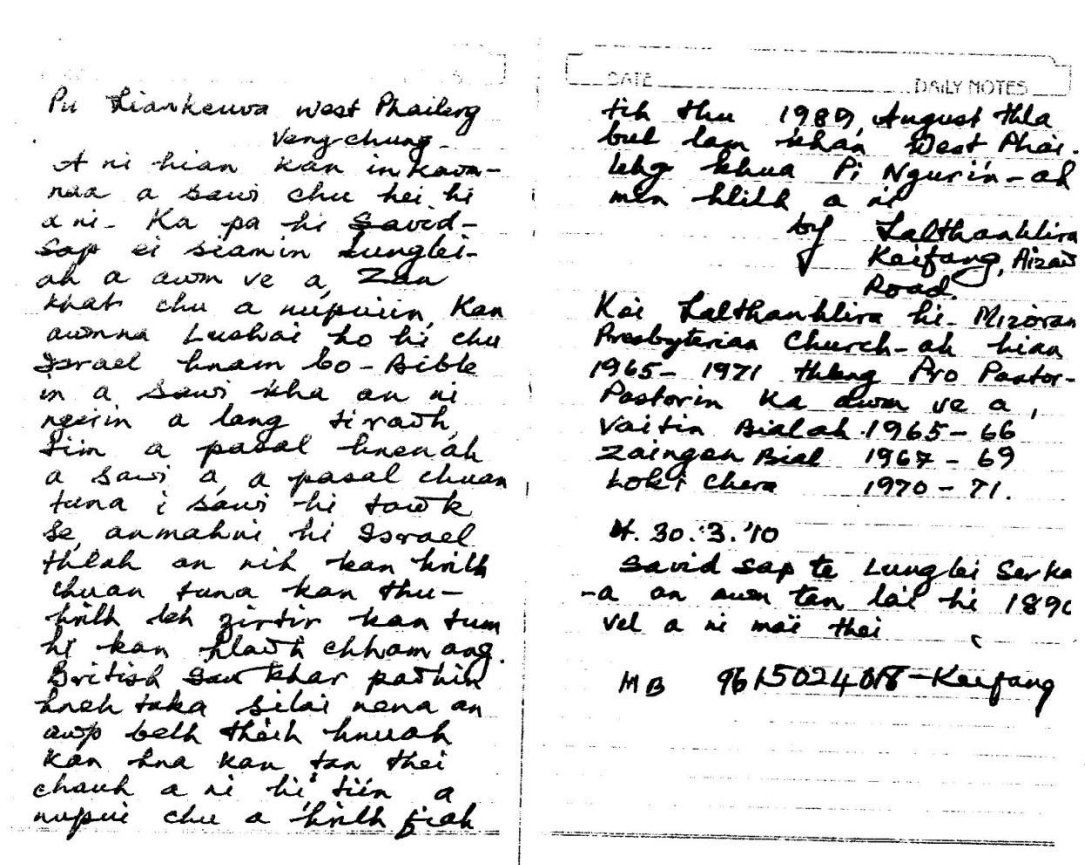


Figure 2 Mizo language testimony of the son of the cook at Mamit

Whilst it has been supposed that the Christian missionaries inspired the local hill tribes to imagine them-selves to be the Lost Ten Tribes of Israel, the very opposed is actually true.

²⁰ The Wonderful Genealogical Tales of Manmasi (Kuki-Chin-Mizo) 2013 English by Dr Khuplam Milui Lenthang

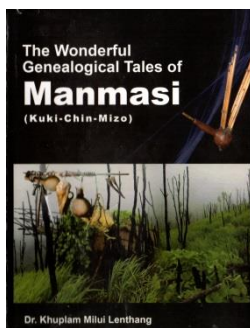
²¹ Israel-Mizo Identity by Zaithanchhungi 2008 English edition

Above is the testimony of the son of the cook, who overheard 'Sap'²² David and his wife speaking about the Mizo as maybe Lost Tribes of Israel, due to the customs and traditions they were seeing. The wife brought up the subject and the husband told her to never speak of it again. Why they did this would be subject to conjecture but it certainly flies in the face of the missionaries encouraged such beliefs.

What appears to be true is that individuals have been inspired by divine revelation on the subject. Their Lost book stories and the name Manasi and the ease of belief in a Jewish Messiah have supported those revelations. The hope of this Symposium is that corroborating evidences continue to build a picture of Israelites in Asia, that is more than supposition.

1.5.2 Israelite traditions of the- Mizo, Kuki, Chin

The Mizo Kuki Chin are sub-clans of the same people who connect the Hill Tribes of Myanmar not only back into China but back to Israel itself. Kuki ethnographer, Dr Khuplam M. Lenthang in his book documents his people as the people of Manmasi and writes;



Themthu and Lapi [poems and chants] ...are reliable, sources concerning our origin and genealogy.²³ He spent fifty years collecting these poems and chants and publishing them in books, both in English and Kuki, so that the history would be preserved. He goes on: '*These sources also prove that we once possessed the scroll but later lost it.*'²⁴

Dr. Khuplam records volumes of these poems and chants this is one among many:

²² Sap meaning a white person

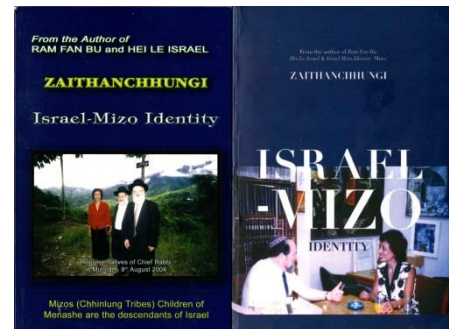
²³ Dr Lenthang, *The Wonderful Genealogical Tales of Manmasi (Kuki-Chin-Mizo)* page 163

²⁴ Ibid

*During the reign of Kutpi maangpa
the Red-Sea had gone dried
cloud in the day and fire in the night led the people
many days and many nights together,
like wild animals the water had swallowed
we fetch water that originated from rock (stone)
to satisfy the thirst of the people and their flock.²⁵*

No doubt these people of “this lost scroll” are also people of “The Book”. The story of the Israelites is unmistakable in the preceding Kuki poem.

Zaithanchhungi interviewed thousands of people, aged from eighty-five to one hundred and four years old, in the nineteen eighties (1980s) and found, contrary to her own belief, that the consistent testimony of these tribal elders was that their ancestor’s name was Manasi (Menashe). Along with the documented Hebrew-like customs this caused her to believe the Mizo ancestor to be Manasseh of the famous twelve tribes of Israel.



²⁵ Ibid Appendix II page i

2 LOST BOOK STORIES – NORTHEAST INDIA TO CENTRAL ASIA

Anthropologist, Don Richardson, documented ten hill-tribe peoples in and around northern Myanmar which had stories of a Lost Book.²⁶ Torrance tells of the Ch'iang Min of China showing a Day of Atonement like ritual and the priest's exclamation of the bible being their lost scriptures.²⁷ Altai of southern Siberia have a lost golden book²⁸ and the Kyrgyz say the Kitai Khan (the emperor of northern China) burnt their book²⁹.

2.1 The Karen Lost Book

The Karen version of the Lost Book, according to Reverend Baw Ney,³⁰ goes like this;

After Y'wa created the earth he decided to go on a long journey, and so he called his sons together and gave each a book of life. To the Karen, the eldest, he gave a Golden Book of Life. To the others he gave other books of life, until finally to the white man, the youngest brother, he gave a White Book of Life. The white brother took his White Book of Life and went away to the west, and was never seen again. As long as the Karen read and followed his Golden Book of Life, his life was happy and prosperous.

One day the Karen brother was burning and clearing a field in the forest. He put his Golden Book of Life on a stump in the field while he was doing his work. In his carelessness, the Golden Book of Life was burned, leaving only fragments that he brought back to his

²⁶ Eternity in their hearts by Don Richardson, chapter 2

²⁷ China's first missionaries; Ancient Israelite by Torrance page vi

²⁸ BEDYUROV Brontoi Yangovich Chairman of Intl. Assoc. Of the Altaian Peoples IASAP, author and recipient of a Soviet award was bquoted saying on 28th June 2019 at WEF Scientific Symposium, Bishkek, Kyrgyzstan

²⁹ Risbek, Richard Hewitt, *Manas Lost and Found* page 126

³⁰ Reverend Baw Ney was the founder of the village of Tee Mae Ker Lah, Thailand.

*house. Gradually the older brother neglected these fragments, until one day they fell through the cracks of the bamboo floor in his house, and the pigs and chickens underneath ate them up. When he no longer had his book of life, his life became more and more wretched with fears, sickness, crop failures, and persecutions from outsiders.*³¹

The Karen brother hoped that someday his white younger brother would come back on the wings of a great white bird floating in the water and bring his White Book of Life to share with his older Karen brother. The Karen waited for the white younger brother to restore to them the prosperity that Y'wa had intended them from the beginning.³²

2.2 Nine other hill tribes

Well, the Karen are not alone in their Lost Book tradition, nine other hill tribes in this region have similar oral traditions.³³

2.2.1 *'The Kachin, like the Karen, believe that Karai Kasang³⁴ once gave their forefathers a book which they lost.'*³⁵

2.2.2 The **Lahu** tradition say *Gui 'Sha*³⁶ had given their ancestors a written law written on rice cakes and during a famine they were forced to eat the rice cakes for their survival.³⁷

2.2.3 The **Wa** await a white brother with their Lost Book.³⁸

2.2.4; 2.2.5 The **Shan** and **Palaung** peoples look to a fifth manifestation of Buddha,

³¹ <http://www.stolaf.edu/people/leming/film.htm#Scene3> Accessed 14/8/2014

³² <http://www.stolaf.edu/people/leming/film.htm#Scene3> Accessed 14/8/2014

³³ Don Richardson; *Eternity in their Hearts*, chapter two "Peoples of the Lost Book"; 3rd ed. 2005.

³⁴ Their name for a benign supernatural Being "whose shape and form exceeds man's ability to comprehend".

³⁵ Richardson, page 76

³⁶ Creator of all things

³⁷ Richardson page 77

³⁸ Ibid page 78

known as *Phra-Ariya-Metrai*, who was spoken about in their scriptures that were lost in the war in Laos.³⁹

2.2.6 Kui tribesmen anticipated a messenger who would bring their Lost Book back to the special places of worship built for such an anticipated event.⁴⁰ The Lahu also built ‘Long Houses’ for their awaited event which can still be found in their villages today.

2.2.7 The Lisu in Yunnan province, China, believe a King, one of their own would one day rule over them and restore their book in their language; even though the Lisu lack any form of writing nor an alphabet.⁴¹

2.2.8 The Naga consist of twenty-four tribes and at least one tribe – *the Rengma*- remember “*the Supreme Being gave His words to their forefathers by writing them on animal skins. But the forefather did not take care of the skins. Dogs ate them up!*”^{42,43}

2.2.9 Mizo Israel identity researcher, Zaithanchhungi, writes “*According to the oral tradition of Mizo, the leather scrolls in which all ancestral history of the tribes and families were written, were lost due to continuous slavery. The leather Scrolls in which they had written about their origins, family histories and narratives of their travels were said to have been left behind in their labour camps when they fled China. According to another legend of the Mizo, the leather Scrolls were eaten by a dog of the keeper of the Scrolls.*”



³⁹ Ibid page 79

⁴⁰ Ibid page 80

⁴¹ Ibid

⁴² Ibid

⁴³ Tenegfeldt, *A Century of growth*, page 46

Dr Khuplam Milui Lenthang writes of the **Kuki/Chin/Mizo**

THEMTHU (Song) on crossing the Jordan River

I crossed the river with a narrowpassed
Be united and strong like a refined iron and
Carry it like a trophy with great joy and pride
We could not be popular since we have so many enemies
I fought many battles and wars continuously
We are the children of Manmasu
*Aboriyah.*⁴⁴

Lenthang also writes that two missionary couples during the British rule were amazed by the similarities of the Kuki-Chin-Mizo culture and customs with biblical Israel. Although they had lost their scroll the people had evolved games to help maintain continuity of these customs and culture.⁴⁵

2.3 Burning of the Books – China 213BC

Zaithanchhungi offers this explanation; the Emperor Shih Huang Ti in 213 BCE burned all the books except those on agriculture and medicine in his bid to unify China. He also relocated people en-mass⁴⁶ to remove any other philosophy other than his *Legalism* as it was known. He may have received the derogative title of ‘dog’ and so over time the Emperor, Shih Huang Ti, who burned their books may also have become the ‘dog’ who destroyed their books and eventually was known as a dog who ate their scroll.⁴⁷

The Britannica states regarding Shih Huang Ti;

⁴⁴ Ibid Briefing notes on Manmasi identity page ii before page 299

⁴⁵ Ibid page 164

⁴⁶ Just like the Assyrians had a half millennium before and in a past homeland.

⁴⁷ Zaithanchhungi, *Israel-Mizo Identity*, pages 18-19.

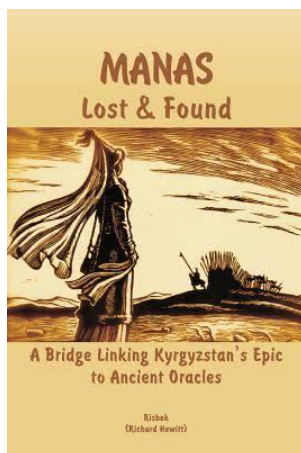
As emperor he initiated a series of reforms aimed at establishing a fully centralized administration, thus avoiding the rise of independent satrapies. Construction of a network of roads and canals was begun, and fortresses erected for defence against barbarian invasions from the north were linked to form the Great Wall.⁴⁸

Britannica continues:

Confucian scholars strongly condemned Shihuangdi and it is said that 460 of them were executed for their opposition. The continuous controversy between the emperor and Confucian scholars who advocated a return to the old feudal order culminated in the famous burning of the books of 213, when, at Li Si's suggestion, all books not dealing with agriculture, medicine, or prognostication were burned, except historical records of Qin and books in the imperial library.⁴⁹

We need to ask if this book burning episode etched itself into the collective memories of the Peoples of the Lost Book and has been passed down through oral tradition?

2.4.1 Kyrgyzstan and their Lost Book



West of China across the Taklamakan Desert another people have a legend that confirms the legends of the Kuki Chin Mizo clans in northeast India; they are the Kyrgyz. Richard Hewitt writes “Sure enough Ashim Jakypbek’s version *Tengiri Manas*, notes that *Kitai* leaders burned Kyrgyz scrolls:

When the Kitai, who say, “We are the only ones in this world who have knowledge,” robbed the sacred fort and burned sacred

⁴⁸ <https://www.britannica.com/biography/Shihuangdi> Accessed 24/4/2019

⁴⁹ <https://www.britannica.com/biography/Shihuangdi> Accessed 24/4/2019

writings from the treasury, they said, “May the darkness that has fallen on the Kyrgyz also come on their minds, so they might not know another writing.”⁵⁰

Does the Mizo oral memory of a lost book and the Karen version of a burnt book connect to the same event of the Book Burnings of 213 BCE and does that connect to the Kyrgyz ‘Epic of Manas’ version of their burnt sacred writings, just previously referenced?

Does the loss of this important book point to the reason for the Epics of the Kyrgyz and the poems and the stories of the Manmasi⁵¹ of northeast India?

2.4.2 Altai and their Golden Book

North of the Kyrgyz, the Altai have a legend of a Golden Book just like the Karen. The Altai Golden Book is also in a Golden Chest, reminiscent of the Golden Ark of biblical fame. In their version the golden chest falls in the water whilst crossing a river. They take the golden book out to dry the pages. A cow eats the pages and it is lost.⁵²

2.5 Q’iang Min and their Lost Scriptures

Rev Thomas T Torrance, in 1925, found the Q’iang priest performing a ritual that resembled the Yom Kippur or Day of Atonement ceremony of the children of Israel from the Jewish Torah or Christian Bible. This is what his son Bishop Thomas F Torrance wrote in the foreword to the 1988, 2nd ed. of his father’s book⁵³.

“In 1925 I had the privilege of being present at the village of Oir, some ten thousand feet above sea level, situated in a lateral valley behind Weichou, when a venerable Chiang priest revealed to my father for the first time the full rite of the Day of Atonement in the Chiang liturgical year. When my father read to him the sixteenth chapter of the book of Leviticus, the

⁵⁰ Risbek, Richard Hewitt, *Manas Lost and Found* page 126

⁵¹ Manmasi is the ancient name of the ancestor of the Kuki from Manipur in NE India

⁵² BEDYUROV Brontoi Yangovich Chairman of Intl. Assoc. Of the Altaian Peoples IASAP, author and recipient of a Soviet award was bquoted saying on 28th June 2019 at WEF Scientific Symposium, Bishkek, Kyrgyzstan

⁵³ Thomas T Torrance, *China’s First Missionaries; Ancient Israelites*. 1937 1st Ed London.

priest leapt off his seat in excitement, exclaiming that these were the lost Chiang⁵⁴ Scriptures.”⁵⁵

This priest goes on to identify himself and his family with the People of The Book that Torrance was reading from. So are the ‘Peoples of the Lost Book’ one and the same as the people of The Book we know as the Bible?

3 CAVE DWELLERS OF THE LUSHAI TRIBES OF NORTHEAST INDIA/BURMA

One of the names that Mizo refers to them-selves is, Chhinlung. It means cave dwellers.

Zaithanchhungi writes about it in her book, Israel Mizo Identity. She writes on page 15

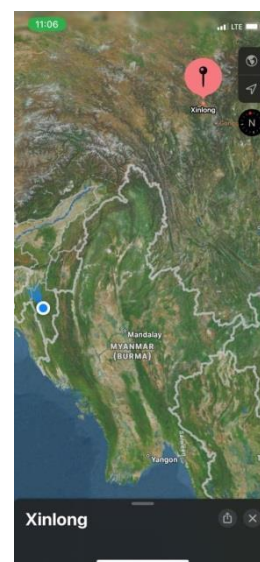
Although no one can take it for certain, Chhinlung is claimed by all Mizos to be the original source of their existence. There is a township called Sinlung in Szechuan Province in Central China. It can be seen on a map at 10 degrees 3 minutes North and 31 degrees East.

3.1 Divine Providence

My story is available in Mizo for this 1st

Scientific Symposium on the Interconnectedness of Israelites in Asia.

Figure 3 Xinlong Tibetan Autonomous Prefecture, Sichuan, China



Most of those stories recorded there could not happen without the guiding hand of a higher power. The Living God seems to want these truths and histories to surface at this time. In 2016 this author took Zaithanchhungi and her daughter, Lalremruati, to Chengdu on the hope that someone could take us to meet the Ch’iang Min. Our friends from Australia came to meet us and they had Esther Chen’s number and she agreed to take us up the mountains to the Ch’iang Min villages, such as Taoping, and also to the two relevant museums. By divine

⁵⁴ Q’iang or Ch’iang used interchangeably

⁵⁵ Ibid page vi



Figure 3 Taoping

appointment she was hosting a “Lost tribes of Israel in China” conference whilst we were still there and we meet Damin Wu at the conference. He had been hoping to go to Mizoram on Lost Tribes research and was over joyed to meet

Zaithanchungi in Chengdu. She told him about the village of Chhinlung or Sinlung that she had read about.

3.2.1 Mizo memories of Sinlung or Chhinlung

Zaithanchungi write in her book:-

Probably the Mizo forefathers lived in this place but had to leave it because of enemies as suggested by one of their folk songs.

*“Strange are the faces and no friends they are,
I had to leave Sinlung my home.”*

Another one says :-

*“The famous Sinlung is my home,
The land of my father and mother;
To call it back if were possible,
The land of my father and mother.”*

The first one suggested that they had to leave because of enemies and the second one suggested their longings for that Sinlung home.⁵⁶

3.2.2 Manmasi Chant –Kuki

*We the Manmasi are leaving the cave (Khul),
Now the migrating people,*

⁵⁶ Israel Mizo Identity pages 15

*Forward on towards Chungkhopi!*⁵⁷

3.3 History of a prince called Chinlung

About 820CE there was a Chinese prince called Chinlung and Mizos might have been one of his many subjects.

About the same time Buddhism spread to the east – Burma, Siam, Malaysia, Thailand, China and Japan and it remained in these places as the permanent religion. Because of the spread of Buddhism the Israelites moved to safer places around Chengdu, west of Chongqing. Some of the towns are called Lushien and Loshan and it is not improbable that Lusheis of the Mizos originated from these places. These people were then cave dwellers.⁵⁸



Figure 4 Xinlong villager on the right Notice the steep hills in the background that look like Lushai Hills

⁵⁷ Dr Khuplam Lenthang page 153, 227 & 38

⁵⁸ Israel Mizo Identity pages 15,16

Since 2016, Damin Wu has been to this village twice. It is spelled Xinlong on Google Maps.

It is in Garzê, Tibetan Autonomous Prefecture, Sichuan, China.



Figure 5 Villager from
Xinlong 2021

When he first went there he found people who looked like Mizos and a location of the Q'iang Min peoples called Xinlong and many caves that people had lived in hundreds of years ago

3.3 Xinlong - west of Chengdu and caves found there

So let's get back to China as the migration path of these People of the Lost Book. Esther Chen in her book *The Hidden Qiang, "Sons of Sheep"*, makes the claim that whilst migration after migration of tribes that came into China from Central Asia and beyond [who she considers by and large to be Israelite tribes under many different names], most of them assimilated into the wider Chinese population. But, she says, a select group of priestly families moved to the mountains in south western China, to preserve their customs so that the traditions and history would not be lost.⁵⁹

The Chhinlung/Cave dwelling information that Damin Wu found gives credence to the Mizo having come from this region and these people; therefore, legitimizing their claim that they are Lost Tribes of Israel, specifically Manasseh.

⁵⁹ Esther Chen, *The Hidden Qiang, Sons of Sheep*. Also an interview with the author November 2016



Figure 6 Cave near Xinlong that people once lived in 100s years ago

4 MANAS/MANASI/MANMASI AND THE TRIBE OF MANASSEH

A name most often associated with these Israelite peoples is a variation of Manasseh, the son of biblical Joseph and one of the twelve tribes of Israel – (one of two sons adopted by Jacob). Manas/Manmasi/Menashe is a common name that connects many these Israelitish peoples in Central Asia through to NE India that we have already referred to in the paper. We have Manas of the Kyrgyz and Altai; and also Inner Mongolia; we have the Manasi or Menashe of the Mizo and the Manmasi of the Kuki; but the Manchu people of the previous Chinese dynasty also appear to be named from Manasseh.

4.1 Manas of Kyrgyzstan

The Epic of Manas tells the story of Manas, his descendants, and their exploits against various foes, and in some versions the poem consists of approximately 500,000 lines.⁶⁰ Richard Hewitt lived



⁶⁰ https://en.wikipedia.org/wiki/Epic_of_Manas#cite_note-auto-1 Accessed 6/11/2023

in rural Kyrgyzstan for twenty years and found hundreds of biblical parallels amongst the lines of this chanted epic whilst sipping warm horse milk with shepherds in their yurts.

Manas is always the hero. One day an old shepherd leaned forward and looked him in the eye and said, “Do you want to know the name of Manas’ father?” The shepherd replied to

Richard’s affirmative with, “Jakyb”. It was then that Richard realized that Manas, son of Jakyb was the same as Manasseh, son of Jacob – one of the mythical “Lost Ten Tribes”.

The Kyrgyz Epic says that some of Jakyb’s relatives were scattered to Manchuria and others to places “beyond Tibet”.

“Journeying in their places

The field of Manchuria,

On the other side of Tibet,

Not the slightest is heard from them.”⁶¹

Kuki sing about a time the Kitai separated them from their brothers on the Samakai Mountains.

“Oh my clansmen, that we have been torn

Upon the big Samakai Range

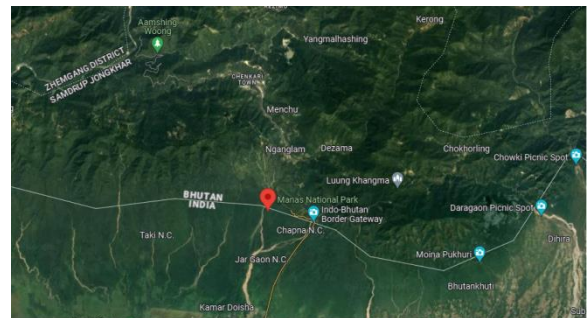
My sadness spreads from north to south.

Like the water that is flowing, I move on.”⁶²

North of Assam, which is the other side of Tibet

to the Kyrgyz, lays the Manas River.

The Manas National Park surrounds it.



⁶¹ Richard Hewitt’s translation of Orozbekov, Sagymbai; *ans: Kyrgyz eple’s Heroic Epic, Vol 1. 1266-1270* (page 162 *Manas Lost and Found*)

⁶² Halkin, Hillel; *Across the Sabbath River* page 272

4.2 Zaithanchhungi on Manasi in the Mizo/Lushai tribes' traditions

In many of the chants used in various sacrifices and in other sacred matters the name Manasia or *Manase* is often cited.

- 1) *At family offering the chant is, "the children of Manase offer Thee animal's blood, O, God of High.*
- 2) *If someone sick from the jhum, "If tied, untie him, If manacled, unlock him, we are taking Manase home".*
- 3) *At the sacrifice for epilepsy, "release him, we are above your power, we are children of Manase".*
- 4) *On selecting a paddy field with something taboo; "Go away, go away, we are bringing Manase here".*
- 5) *Clearing for a house on the first tree felled; "You are obstructing our grandfather Manasia".*
- 6) *Oral history "Whenever you pray to God, the name of our forefather Manesia must be pronounced".*
- 7) *Whenever offering a sacrifice for sin, the priest chants "God of heaven and of the earth, we, sons of Manasia, who are on earth are offering the heart, the liver of the animal for forgiveness of our sins".⁶³*

4.4 Manmasi and the Wonderful Genealogical Tales of the Kuki-Chin-Mizo

Dr. Khuplam devotes his entire book to the relationship of Manmasi with Israelite poems and chants of the Kuki Chin and Mizo. The following is but one of a multitude of examples.

THEMTHU (song) on the Journey of Manmasi people to reach their destination safely

He He He Yah!

⁶³ Israel MizoIdentity Page 42,43

Oh, the faith of our forefathers

For the fame of the Themthu_lhun bom

Like a war trophy of the enemy's heads at the Khomol

We carry in our chest to the four corners

We gather the stones of the river bed and walk across

We worship God of our forefathers with this blood of goat in the seven bamboo vases.

Let wellness and good health always be with the children of Manmasi your creation.

*Aboriyah!*⁶⁴

4.5 Manchu and the people of southern China

Howard Ha-Sung Chung, another keynote speaker at this conference, has done extensive research on the waves of Israelites flowing into and out of China. This subject is too detailed to be given any justice here. I refer the reader to his book.⁶⁵

On page 373 he makes the claim that Manchu was not a place name, but rather a tribal name. They lived among the former Jachinites and Hebrews and therefore Manchu was a phonic rendition of an Israelite tribe – Manasseh comes to mind.⁶⁶ Yuezhis and Alans of Central Asia were referred to in Chinese literature as “Wen-na-sha”. Considering the M-to-W phonetic shift brings us to the name Manasseh , he writes on page 117. ⁶⁷

4.6 Half tribe of Manasseh

Just remember that this tribe was so large by the time they got to the ‘Promised Land’ of Canaan that they split into two groups. Half stayed on the east side of the Jordan as the land was good for animal husbandry. Moses allowed this as long as they helped fight with their brethren in Canaan. They were good fighters, however, years later (along with the other two

⁶⁴ Lenthang page 179

⁶⁵ Chung, Ha-Sung; *Dispersion of the Israelites in the Eurasian Continent*

⁶⁶ Ibid page 373

⁶⁷ Ibid page 117 Yuezhis and Alans of Central Asia were referred to in Chinese literature as “Wen-na-sha”. Considering the M-to-W phonetic shift brings us to the name

tribes), were taken captive in 740 BCE and relocated to the north east border of what would later become the Persian Empire. Steven M Collins told this author that they became the border security for Persia in this area and that when the Persian Empire fell, they went their own way. Herodotus, the Greek historian, refers to them as the Massagatae⁶⁸. Alexander the Great fought them and many fled into Central Asia afterwards. Many Central Asian countries have a story of their warrior Queen Tomyris, defeating King Cyrus. Saka is the earlier name of the Israelites around 8th century BCE.⁶⁹ Many historians write about the Saka people and their exploits in Central Asia.

5.1 The Big Wall

The Mizo remember escaping through a hole they dug in a big wall.⁷⁰ It appears many peoples were enslaved in China to build the Great Wall and many others like it.

The Manas Epic of Kyrgyzstan also references a big wall. The story goes, *“Jakyb’s brother, Bai, from the other side of the Himalayas, was trying to visit Jakyb. He got caught en route and was enslaved to build the wall. He was old and lay in the ditch with dead captives and workers. When the guards left, he fled.”*⁷¹

6.1 Language

In 2019 I took three Mizos to the World Epic Festival in Bishkek. Whilst getting ready to be interviewed the Mizos heard a very familiar phrase spoken between the two Kyrgyz. It was “tok to, tok to” meaning “stop fussing”. The sound and intonation was the same as the Mizo

⁶⁸ Massagetai aka Sakā tigraxaudā is the literal translation of the Old Persian name tigraxaudā meaning "wearer of pointed hats. These Saka people with pointed hats were the Israelite captives on the Behistun Stone.

⁶⁹ Israel’s Lost Empires by Steven M Collins chapter 4

⁷⁰ Many conversations with locals and Zaithanchhungi as the author lived in Mizoram, 2009 -2019

⁷¹ Hewitt from memory

phrase of the same meaning. Mizo is “tawk tawh, tawk tawh”⁷². Surely the Mizo and the Kyrgyz were once one and the same people.

Richard Hewitt documents some Kuki-Kyrgyz word similarities from an interview he had with Tsvi Khaute in Jerusalem in 2005.⁷³

Kut – an object of blessing *Kyrgyz*

Kut – a day of celebration *Kuki*

Mizam - is law or commandment *Kyrgyz*

Bulpizam is ancient writing *Kyrgyz*

Bulpizam – Torah or original book *Kuki*

A comparison linguistic study is needed between Kyrgyz and Kuki/Mizo languages.

Conclusion

In conclusion, these examples of peoples with a ‘lost book’ legend, from Kyrgyzstan, through China, to north-east India raise the overwhelming need for further research. So, not only do we have these peoples remembering their Lost Book and the bookend peoples of Kyrgyzstan and northeast India carrying the similar name of their ancestor – Manas, Manasi, Manmasi - but we have remarkable timings as in the Karen dating themselves from the same year as the half the tribe of Manasseh and two other tribes of Israel were taken captive and relocated somewhere east of Persia. We also have the Kuki memory in poem form of crossing the Red Sea; the Q’iang Min of Sichuan, China, performing Yom Kippur rituals and the many references to the Biblical Patriarchs that are in ‘The Epic of Manas’ as Richard Hewitt has well documented here and in his books. Surely the Peoples of the Lost Book legend must have some connection to the peoples of “The Book”. This Scientific Symposium may well be

⁷² Michelle Varte, Charlee from Heritage Textiles were being interviewed by Sharbek and Jonabek in Bishkek, Kyrgyzstan in July 2019.

⁷³ Hewitt page 166

the key to unlocking more of these truths and therefore building a greater picture of where and who are the Lost tribes of Israel in the eastern hemisphere.

APPENDIX I

Prof. C.A.L. Totten, of Yale University, Says: "I can never be too thankful to the Almighty that in my youth he used the late Professor Wilson to show me the difference between the two houses. The very understanding of the KEY by which almost the entire Bible becomes intelligible, and I cannot state too strongly that the man who has not yet seen that Israel of the Scripture is totally distinct from the Jewish people, is yet in the very infancy, the mere alphabet, of Biblical study, and that to this day the meaning of seven-eighths of the Bible is shut to his understanding." ⁷⁴

APPENDIX II

George Moore MD Lost Tribes: Saxons of the East and the West chapter XVIII Karen Traditions

THE KARENS AND THEIR TRADITIONS. Pages 368, 369

They praise their Maker in these words: —

“He was in the beginning of the world;

God is endless and eternal;

He was in the beginning of the world;

God is unchangeable and eternal:

He existed in ancient time at the beginning.”

⁷⁴ “Judah’s Sceptre and Joseph’s Birthright” 1902 by J.H.Allen Chapter VI

Now, remembering that they call the Creator Yoowah or Yoovah, we cannot avoid connecting this hymn in praise of his power with the words of the seer, who, with the sublimity of simple truth, lays the foundation of all faith in the grand words —

"In the beginning God created the heavens and the earth."

But the original of the Karen thought is more plainly manifest in the following passages of tradition obtained by Mr. Wade, a missionary, from a Moulmain Karen, who had no knowledge beyond what he acquired amongst his own people :—

"God created heaven and earth. The creation of heaven and earth was finished.

"He created again, creating man. At first he created earth, and then he created man. The creation of man was finished. " He created woman. He took a rib out of man, and created again, creating woman. The creation of woman was finished.

"He created again, creating life. Father God said I love my son and my daughter, I will give them my great life. He breathed a little of his life into the nostrils of the two; they came to life, and became real human.

THE KARENS AND THEIR TRADITIONS. Page 372

The coming of the Karen king, bringing the holy mountain, is associated with the expectation of blessedness to all nations, as in Isaiah.

"When the Karen king arrives

There will be but one monarch, —

There will be neither rich nor poor.

Everything will be happy;

The beasts will be happy,

Lions and leopards will lose their savageness."

That the Karens did not derive their ideas from a Christian source is evident from the fact that they are not trusting to a Saviour that has come, but that is coming.

APPENDIX III

*The Karen reckon 2010 to be their year 2749. This means that they look to BC 739 as the year of their founding. In their legends Karen speak of coming from the land of 'Thibi Kawbi' which some have thought may indicate Tibet and the Gobi desert. Some Karen oral traditions refer to crossing a river of "running sand" as an important event in their history. There are Chinese sources which refer to the Gobi Desert as the "river of sand," and it is probable that the Karen originated in an area bordering Tibet. They crossed the Gobi Desert into China, and gradually made their way into the mountainous areas of Burma'.*⁷⁵

⁷⁵ <http://www.infomekong.com/peoples/karen/> Accessed 14/8/2014 see APPENDIX III

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