



Jewish Movement among the Chin-Kuki-Mizo

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Abstract

Since the late 20th century, the Chin, Kuki and Mizo people claim descent from one of the lost tribe of Israel and have adopted the practice of Judaism. Israel Rabbi Avichail named these people the Bnei Manashe, based on their account of descent from Manashe. But, most of the other residents do not identify with this claim. Most of those who now identify as Bnei Manashe had converted to Christianity. The Bnei Manashe are small group who started studying and practicing Judaism since 1970s in a desire to return to what they believe is the religion of their ancestors. With the help of Rabbi Avichail, 800 Bnei Manashe were migrated to Israel before 2004. But they could not enjoy facilities like other converted Jews as they were not officially recognized as Jew by the highest rabbinical court. The situation changed in 2005 as they were officially recognized. Shavei organization helps their migration process and sponsored all the other financial aspects. Around 3500 are migrated so far.

Keywords: *Amishav, Shavei, Rabbinical Court, Manashe, Migration.*

Introduction

In 2005, the North-East India attracted the attention of international media. Around 1700 Chin-Kuki-Mizo, after officially converted into Judaism, were given the permission to migrate to Israel. Till today, around 3500 were migrated so far and another 7200 awaited their turn. Conversion to Judaism is a must criterion to a ticket to Israel. After a careful survey, it is cleared that these people are hailing from three north eastern states: Mizoram, Manipur and Nagaland, who trace back their lineage to a common ancestor. This paper delves the genesis of the Jewish movement and the subsequent development including the main players.

Genesis of the Jewish Movement in North-East India

The territories inhabited by the Chin-Kuki-Mizo tribes came under British control in the 1890s. To protect them from exploitation by the more sophisticated Indians and Burmese, the

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British restricted entry into the region and encouraged Christian missionaries to commence work in Mizoram and Manipur in 1894 and in Chin State in 1896 (Shakespeare:1998, pp.2-3).

It is imperative to give the chronological narrative in order to understand the development. Within a short period, the missionaries utilized the Roman script to create a written form of their language. With the introduction of the Bible in their own dialect, many Chin-Kuki-Mizo tribes-people saw parallels between their pre-Christian traditions and those of the ancient Israelites, particularly with regard to sacrificial practices and ethical teachings. The first sign of Israelite identity emerged during the revival period of 1936, where a certain Pu Kapa and Pu Saichhuma received prophesy that Mizo were the descendant of Israelites. In 1951, Challianthanga, head deacon of the United Pentecostal Church in the village of Buallawn in Mizoram, had a vision from God telling him the Mizo were descendants of the Israelites. To survive Armageddon, they must return to their original homeland and practice their ancient religion (Lalthangliana: 2000, p.22).

As descendants of Israelites, Challianthanga's followers sought to follow the commandments God had given the Israelites, such as keeping Saturday as the Sabbath, observing the pilgrim festivals, and refraining from eating unclean animals. They turned to the Bible to learn how they should fulfill these precepts. They saw no inconsistency in continuing to revere Jesus, seeing both the faith in Jesus and God's instructions to the Israelites as coming from the same source.

News of Challianthanga's vision spread widely through the Chin-Kuki-Mizo lands, and messengers were sent off to proclaim the thrilling news. In the mid-1950s, many people from Mizoram sold their property, abandoned the cultivation of their land, and withdrew their children from school to prepare for their return to Israel. As time went by and no evidence of the redemption was in sight, most eventually returned to normal life. However, a small group, residing in Buallawn and its surrounds, clung to their Israelite beliefs.

In 1966, Mizoram revolted against Indian rule and fought for its independence. Although Challianthanga had died in 1959, his followers sympathized with the rebels, whose leader, Laldenga, they saw as God's instrument. The Indian army recaptured the territory, but the rebels maintained the insurrection for many years. Having popular sympathy, they could melt back into the civilian population after a raid. To counter this, the Mizo were clustered into larger villages where the army could better control them. The inhabitants of Buallawn were transferred to a larger village, Ratu, and warned against disseminating their subversive beliefs (Interview: Thangruma, 2014).

The rebels were helter-skelter and they were sympathetically received among the ethnically related population of Churachandpur in Manipur, where interest in their possible

Israelite origins was then developing. Many Mizo, including members of the Buallawn sect, fled to Churachandpur in 1966. The same year, a Bible tract awoke in several influential leaders (both locals and Mizo exiles) a concern that the Sunday observed by the Christian missionaries was not the Sabbath ordained in the Bible. Christianity, it seemed, was guilty of such transgressions, both by ignoring the Sabbath and festivals and by abrogating the clear laws in the Bible forbidding the consumption, in particular, of pork.

Several communities sprang up in the Churachandpur district, seeking to return to the biblically ordained practices, which they combined with belief in Jesus. These included various strings of the Church of God, and a residential cluster called a Jewish colony was set up near Khotian village outside Churachandpur. In May 1972, the Manipur Jews Organization was formed, led by Khaikhopau Vaiphei as its president. Although men wore skullcaps and women prayed with scarves over their heads, their beliefs remained essentially Christian.

During the 1970s, many groups published little booklets in English and various dialects spoken in Mizoram and the Churachandpur district, recounting the history of the tribes of Israel who had been taken captive by the Assyrians in the eighth pre-Christian century, and resettled on the borders of Assyria. These booklets identified their tribal communities with the Israelites, recording their eastward wanderings over the centuries, through Afghanistan, through Central Asia to China; and on to Burma and northeast India where they are found today. (Parfitt:2004, p.68). Between 1972 and 1976, leaders of the Manipur Jews Organization, the Church of God (Zionist), and others sought contact with the established Jewish communities of India in Bombay and Calcutta, to whom they turned for support and advice on the practice of Judaism. That Jews did not recognize Jesus as the Messiah came as a surprise, as did the fact that Jews sanctified the Sabbath with wine, whereas the Christian missionaries had steadfastly opposed the use of alcohol.

Such revelations led the members of the Jewish groups in Manipur to reconsider what they were doing. T. Daniel resolved to follow normative Judaism and sought to pass on to his colleagues all he had learnt from the Jews of Bombay. In October 1974, a new group, called the United Jews of North East India (UJNEI), was formed but came to grief as its members, Sabbath observers all, had differing religious orientations.

On April 8, 1976, T. Daniel returned from his latest trip to Bombay with a *tallith*, *tefillin*, a (paper) Torah scroll, and a copy of the Code of Jewish Laws, donated to the community by Mrs. Esther, a Jewish woman from Bombay who had voluntarily given instruction in Judaism to T. Daniel and Moses Isaac during their visits to Bombay. She had arranged their circumcisions, and their first call-up to the Torah in synagogue. The community records April 8, 1976, which happened to fall within the festival of Passover, as marking the birth of Judaism in the region. On August 12, 1976, the first synagogue, Beith Shalom, was inaugurated in Churachandpur.

In October 1976, T. Daniel handed over leadership of UJNEI, which was seen as the organization for those professing Judaism, to Vanlalmalsawm (Vania Levy Benjamin), a Mizo-speaking Vaiphei. Although the congregation was small, through the preaching of its dedicated members it was able to attract followers in both Manipur and Mizoram, particularly from erstwhile members of the Church of God (Zionist). The spread of this new faith to Mizoram was hastened by the return of Mizo refugees, particularly Rohluma Chhachuak (Joseph Rei), and Joseph Rei's invitation to the speaker of the group, Joseph Jacob, to tour Mizoram. Whereas Dr. H Thangruma (Dr. Solomon) the leader of the Church of God (Zionist) also preached that the Chin-Kuki-Mizo people were Israelites, he was not prepared to adopt Judaism, clinging to belief in Jesus while asserting his flock should be entitled to settle in Israel under the Law of Return. It is interesting to note that Dr. Solomon's idea of Israelite was against the conversion into Judaism. He argued that the Israelite identity is based on blood line and he did not convert into Judaism until he lost his breath in June 2015 (Interview: Zirna Hmante, 2015).

The Claim of Israel (Jews) Identity

During the 1980s, Avichail traveled to northeast India several times to investigate the people's claims. He helped the people do research and collect historic documentation. The people were observed to have some practices similar to Judaism. Since then, a number of evidences are collected to support Mizo-Israelite origin. The Mizo-chin-Kuki people have many ancient songs and chants which are very similar with the content of the Bible. It is alleged that there are more than sixty customs that resemble to the Jewish customs (Zaithanchhungi: 2008, pp.12-56). Few popular references put forward are listed below: Among them, few instances are given below:

Red Sea Crossing

Most often quoted in this connection is the Hmar Sikpui Festival which was celebrated from time immemorial. The song of this festival is claimed as a reference to the Israelites at the time of their liberation from the Egyptian bondage under the leadership of Moses and to the events that followed after they crossed the Red Sea. The song both in original Hmar (one group among the Mizo) dialect and its English rendering is as given below:

*Sikpuiinthangkanurlaia,
Changtuipui aw senmahrilikangintan.*

While we are preparing for the Sikpui festival,
The big red sea becomes divided.

*Keralawnakaleido aw,
Suna sum ang, zannahmei lawn invak e.*

As we are marching forward fighting our foes,
We are being led by cloud during day and by fire during night.

*An tur an satluaruol aw,
In phawsiel le in ralfeitezuong thaw ro.*

Our enemies, Ye Folk, are thick with fury,
Come out with your shields and spears.

*Sun razulakaleido aw,
Keralawnamei sum invak e.*

Fighting our foes all day,
We march along as cloud-fire goes afore.

*Sun razualakaleido aw,
Laimisaangchangtupuiinlemzova e.*

The enemies we fight all day,
The big sea swallowed them like beast.

*A varuol aw la ta che,
Suonglungchungatuizuong put kha la ta che* (Laldena.blogspot.com2014).

Collect the quails,
And fetch the water that springs out of the rock.

They claimed this as Red sea crossing of the Israelite, referred in the Exodus (Old Testament), Chapter 14: 1-31. On the significance of the song, L. Keivom, IFS (Retd) illuminatingly comments thus: “This popular song occupies such a sacred place that the Sikipui festival can start only after the participants sing it with rapt attention. This fact may, therefore, suggest that the incident referred to in the song might have been an unusual happening of great consequence in the pages of their national history. Otherwise they could not have attached such importance to it” (Keivom: 1997, p. 82).

Manmasi/Manashe

Reference of the named 'Manmasi' is always taken as Manashe of the Lost Tribes. The festival similar to those of Jews especially '*kawngpuisiam*' (Interview: Khuangchhungi, 2007). At the time of Kawngpuisiam, the whole village sacrifice, the Mizo priest would say to the evil spirit "*What can you do against us? We are the descendants of Manmasi.*" When they made new village, before falling down trees, the Mizo would say "*Away, Away,... you obstruct the way of our father Manmasi*" At the time of making sacrifice to God, they say "*God above, for the remnants of our sins, we gave you this piece of meat for your forgiveness towards the children of Manasseh*" (Zaithanchhungi: 2008, p.21).

Fire Altar

Before the advent of Christianity, there were sacrificial rites, where the priest used to construct a sacrificial altar just like the Israelite practices having for corners and would sprinkle animal's blood on the floor which are the normal practice of the Israelite.

Parchment

The Mizo-Chin-Kuki tradition mentions the possession of written scrip in the earlier time that was eaten up by the dog. According to the claimer of Israelite, it was the Torah Scroll in the Bible. Funeral rites, birth and marriage ceremonies have similarities to ancient Judaism" (Zaithanchhungi: 2008, p.21). Three festivals celebrated annually similar to those of Jews namely Chapchar Kut, Mim Kut and Pawl Kut are also compare with Israelites festivals.

Main Players of the Movement

Let us discuss in details, the Jewish organization in north east India and other organization which foster this movement:

Amishav

Amishav, the organization on behalf of the dispersed of Israel, was founded in 1975 with the encouragement of Rabbi Zvi Yehuda Kook, head of 'Yeshivat Merkaz Harav' in Jerusalem and the spiritual leader of religious Zionist movement. Rabbi Eliyahu Avichail was the director. He undertook painstakingly fifteen years to locate the lost tribes of Israel around the world. Amishav published academic works and Jewish laws on this matter that have been translated into several languages. Amishav continues its research and works to locate descendants of the Jewish People, to ensure their successful settlement in Israel.

In 1979, Jewish groups from north eastern states of India initiated contact with Rabbi Eliyahu Avichail and his Amishav organization, which was searching for the lost

tribes, hoping to bring them back to Judaism and thereby to help bring on the Messianic era. Rabbi Avichail proved very sympathetic to this community, which was identifying itself with one of the tribes, and keen to follow Judaism. Until then, Judaism in Manipur and Mizoram had been largely the creation of members of the local community. Henceforth, Rabbi Avichail assumed the role of spiritual authority and gave the name Bnei Menashe to these people and guided them in their religious evolution.

In 1981, Rabbi Avichail made a trip to India to meet with members of the Bnei Menashe, and he encouraged the community to select two young men to go to Israel to study in a yeshiva. The two selected, Vanlalkhuma Chachuak (Gideon Rei) and Simeon Gin Vaiphei arrived in Israel in January 1982¹. On their return to India, each took an active role in the religious development of the community. In 1988, Amishav arranged for a Beth Din to visit Bombay to conduct conversions.

Between 1989 and 2004, Rabbi Avichail and Amishav were responsible for the immigration of around 800 Bnei Menashe to Israel. But, they were not recognized as Jews when they arrived, and they were not entitled to the benefits enjoyed by most immigrants to Israel until they underwent conversion. Rabbi Avichail assumed responsibility for finding sponsors to cover the airfares of these new immigrants, their accommodation and work opportunities, and religious training to prepare them to appear before the Jewish leaders for conversion. Given their limited entitlements when they arrived in Israel, the Benei Menashe generally found such opportunities in settlements in Yehuda and Shomron on the West Bank, and in Gush Qattif, along the Gaza Strip, until its evacuation in August 2005.

Shavei

Shavei (Returners of Israel) is an Israeli-based Jewish organization that reaches out to descendants of Jews around the world to strengthen their connection with Israel and the Jewish people. Founded by Michael Freund, Shavei Israel locates lost Jews and hidden Jewish communities and assists them with returning to their roots and, sometimes, with immigration. The organization's team is composed of academics, educators and rabbis. From September 2004, Michael Freund, took over from Amishav (Shavei.org). It established and financed Hebrew Centers in Manipur and Mizoram to train candidates for conversion. Shavei Israel hosted a delegation of rabbis from Israel who investigated the claims and the practices of the Benei Menashe, leading to the recognition of the group by Rabbi Amar, the apex authority.

The Shavei Israel organization seeks to help people who became separated from Judaism through cultural assimilation to reconnect with the Jewish people. Shavei Israel sponsors Rabbis and teachers to work with groups of 'Lost Jews' provide them the

Jewish education and assist them for migration if they choose to. Its affiliated Rabbis are posted in Mallorca, Barcelona, Valencia, Granada and Sevilla in Spain; Belmonte in northern Portugal, San Nicandro in southern Italy, Krakow and Warsaw in Poland; Manipur, Mizoram and Nagaland in India (Shavei.org).

The organization supported the Bnei Menashe of India and recognised as “descendants of Israel” by the Israeli Chief Rabbi in March 2005. Shavei Israel assisted with teachers in India. The organization assists immigrants with their integration into Israeli society. Some 7,200 Bnei Menashe in India hope to immigrate to Israel; the organization is teaching them Hebrew and normative Judaism. As part of its educational efforts, the organization has published a series of books on Judaism in a dozen languages, including Chinese, Japanese, Mizo, Spanish, French, Portuguese, Russian and German (Bruder: 2008, p.143).

Chhinlung Israel People Convention

Apart from Jewish organization from Israel, there are other factors that fostered this movement. They are the local personalities and organization from Mizoram. Chhinlung Israel People Convention (CIPC) was established on the 7th of July, 1994 by Lalchhanhima Sailo. He personally followed Jewish religion. According to them, CIPC’s goal was not emigration to Israel, but to have Independent country of Mizo inhabited areas by United Nations declaration. In their peak time, they claimed to have 200000 members. CIPC has its General Headquarters at Aizawl, the capital of Mizoram state in the North-East India. The organization also has its branches in the neighbouring countries of Myanmar (formerly Burma) and Bangladesh – the areas populated by the Kuki-Chin-Mizo or the Chhinlung Chhuak, the name given to us by our Ancestor and which mean “people who come out of a cave”. They claimed that their long lost history and with customs before the advent of Christianity that are similar and same as the old Jewish Biblical Customs, and a belief that they are the descendent of the lost tribe of Israel, sons of Joseph born in Egypt, his sons Ephraim and Manasse².

CIPC had submitted a memorandum to the United Nations (UNO) through the Secretary General on the 10th February, 1998 for the restoration of basic human rights, so as to declare the lost tribe of Israel, of the tribe of Manasse and Ephraim. On the 28th October, 1999, the Chhinlung – Israel People Convention (CIPC) held an Identity Referendum at Aizawl, the capital of Mizoram state, India in which delegates from various areas of the *Chhinlung Chhuak* (Chhinlung People) in three neighbouring countries – Myanmar, Bangladesh and India, came to participate in this Identity Referendum. The Ex-Chief Minister of Mizoram State, Mr. Lalthanhawla was the Chief Guest on this occasion. The delegations from the three countries at this Identity Referendum proclaimed to the world that they are the true descendants of the lost tribe of

Israel – lost from the year 720 B.C. to this day. CIPC has galvanized Jewish movement and some of their member also converted into Judaism and migrated to Israel in the later period.

Zaithanchhungi

She was an insurance sales woman and former teacher. She wrote her travelogue in 1980. When she first visits to Israel as a tourist, she did not see any kind of semblance between the Mizo and Israelite. She was advised by Rabbi Avichail to do research on Mizo-Israel history. After returning from Israel, she did a thorough investigation to the practices of Mizo traditional religion and ancient Israel. She found many similarities and in 1981 she returned to Israel to present her paper. Rabbi Avichail was convinced of her paper. Her paper was published in the book form later on by the title “Mizo-Israel identity”. It is interesting to note that she never converted into Jewish religion, but she has interested in promoting Israelite identity among the Mizo. She welcomes every delegate from Israel. As she is hailing from the influential family of the Mizo, her book and ideology spread the length and breadth of Mizoram. She is one of the pioneering missionary to spread Jewish identity in north east India (Interview: Zaithanchhungi, 2015).

Dr. Khuplam

Khuplam Milui Lenthang (died January 2014) was an Indian anthropologist, doctor, and ethnographer specializing in the origins of the Kuki people. Khuplam bore certain unusual signs and characteristics from his childhood. In later years, these inexplicable attributes began to make sense with regard to the research work on the origin, culture and traditions of the Manmasi or Manasseh (Kuki, Chin, Mizo) people, which has been a lifelong passion of his. As a boy, he spent hours together listening to elderly people who related stories, folklores and mythologies concerning the origins of the Kuki (historically Kuki was the collective terminology used to refer to the ‘Kuki, Chin and Mizo’ people) people of yore. Spending most of his time in the company of elderly folks who told their tales, his friends often referred to him as the ‘old man’. Khuplam started to collect the materials for his research work on the Manmasi people in 1949, when he was 29 years of age. He traveled extensively in the Chin Hills of Burma, various parts of Assam, Manipur, Lushai Hills, and Naga Hills and was able to compile a vast amount of resources. These resources form the basis of his book, ‘The Wonderful Genealogical Tales of Manmasi (Kuki-Chin-Mizo)’, a product of lifelong labour of love.

In “Across the Sabbath River” (2000, Houghton Mifflin, New York), Hillel Halkin devoted the entire chapter 9 to introduce Dr. Khuplam; the remaining chapters 10-12 also concern him. He is the only one person who could convince Hillel Halkin in north east India for connecting Chin-KukiMizo and Israelite beliefs and practices. This is very

important because Hillel Halkin was sent to study the claim of the BneiManshe people in North east India. On 21st November, 1999, Hillel Halkin presented Dr. Khuplam a scroll of confirmation that states the Kuki, Chin and Mizo people are descendants of Manmasi, one of the twelve tribes of Israel.

DNA Test

In 2003, 350 genetic samples of Chin-Kuki-Mizo were tested in the Technion – Israel Institute of Technology of Haifa under the guidance of Prof. Karl Skorecki. The result was not published. There were rumors that the result was negative. The Mizo research scholar, Isaac Hmar Intoate, who helped collect the samples, said that no proof was found which seemed to indicate a Middle Eastern origin for the Chin-Kuki-Mizo (Interview: Zimra Hnamte, 2015).

Again in December 2004, Kolkata’s Central Forensic Science Laboratory posted a paper at Genome Biology on the Internet. They tested a total of 414 people, but they found no evidence among the men. Among the 50 women whom they tested, they found some evidence of Middle Eastern origin, which may have been an indicator of intermarriage during their migration period. The paper did not undergo peer review (Shavei.org).

Acceptance

Although, the DNA test could not give the expected genetic link, in April 2005, the Sephardi Rabbi Shlomo Amar, one of Israel’s two chief rabbis, accepted the Bnei Menashe as descendants of one of the lost tribes, after years of review of their claims and other research (Biaksiana: 2003, p.159). His decision was significant because it allows all Bnei Menashe to immigrate as Jews to Israel under Law of Return. Those who wanted to immigrate were required to undergo a formal, full conversion as their people had been separated from Judaism for so long. Shavei was involved in all this mass conversion and immigration process. A total of 1,700 Bnei Menashe moved to Israel, mainly settlements in the West Bank and Gaza Strip (until the disengagement in 2005). These areas offered them cheaper housing and living expenses than some others. Some have gained jobs as soldiers, and nurses’ aides for the elderly and infirm. Till now, more than 3500 people from Mizoram, Manipur and Nagaland migrated into Israel (Shavei.org).

Controversy in India

The rapid rise in conversions also provoked political controversy in Mizoram and with the Indian government, as the changes were considered destabilizing in an area already characterized by separatist unrest. Dr. Biaksiana of the Aizawl Christian Research Centre said, “The mass conversion by foreign priests will pose a threat not only to social stability in the

region, but also to national security. A large number of people will forsake loyalty to the Union of India, as they all will become eligible for a foreign citizenship” (Biaksiana: 2003, p.59).

India expressed strong concern to Israel about the mass conversions, saying its laws prohibit such action. It wants to avoid religious conflicts in its diverse society. The Israeli government withdrew the team of the Rabbinical Court from India to continue good relations with India.

Resumption of Immigration

After suspending the issuance of visas to Bnei Menashe for a few years, in January 2010 the Israeli government announced that the remaining 7,200 Bnei Menashe could return to Israel within a period of 1 or 2 years after completing conversion at facilities in Nepal. This allowed them to avoid problems with India. In January 2013, the 2000 Bnei Menashe were given the permission to migrate to Israel in a phase manner. Migration process is still going on in a low profile way.

Conclusion

As the economic conditions of the Mizo were very bad till 1960s, the Biblical story of the ‘God chosen people’, ‘The promised land of Israel with honey and milk’ etc. were very attractive to them. They even composed many gospel songs referring several places of Israel as their spiritual home. Emotionally, many people attached their dream pointing towards Israel. The history of Israel independence in 1949 and the subsequent framing up of ‘Law of Return’³ had spread far and wide around the world. Around this time in 1951, Chalianthanga, head deacon of the United Pentecostal Church in the village of Buallawn in Mizoram, had the alleged vision from God telling him the Mizo were descendants of the Israelites.

The problems of identity loom large as the Chin-Kuki-Mizo never have written record of their past to trace back their roots. Furthermore, they never come under one chief and one dialect to have a clear cut identity. Most of the present self-identifications are coined by the British officials and outsiders for their own administrative convenience.

The economic conditions of the migrated Chin-Kuki-Mizo are much better off than they were in northeast India. Unemployment is not a big issue in Israel. Michael Freund, the founder of Shavei said, that approximately 96% of Bnei Menashe immigrants are employed, supporting themselves and their families and contributing to the state and its economy. A mere 4%, less than half the national average is depending on social welfare to make ends meet. Nearly all young Bnei Menashe men are drafted into the army, with a majority serving in combat units. Out of 3500 migrated people, Manipur contributed almost 70 %. There are two reasons; one is security problems due to continuous ethnic conflict and underground activities. Second is the land holding

system due to chieftainship system in Manipur. As the chief is the owner of the land, the citizen could not utilize it according to their needs.

Israel is encircled by hostile Arab countries having huge number of manpower. Due to constant war with her neighbours, there is security concern in their backyard. This volatile atmosphere prompted migration from Israel to European countries and USA in a continuous flow. To regain their manpower by absorbing the lost tribe, who are loyal to them, is not a bad choice.

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¹ In this trip, Rev. H. Thangruma asked Avichail on the question of Israel identity due to Rabi insistence on conversion into Judaism. Rev H. Thangruma alleged that the Identity of Israelite is based on blood, not of religion.

² Leaflet produce by CIPC in 1997.

³ The 'Law of Return' is an Israeli law, passed on 5th July 1950, which gives Jews the right to live in Israel and to gain citizenship.