

Christians of India the Greater, who defeats the Tartars by an elaborate stratagem, Oppert recognizes Sultan Jaláluddín of Khwarizm and his temporary success over the Mongols in Afghanistan. In the Armenian Prince Sempad's account, on the other hand, this Christian King of India is *aided* by the Tartars to defeat and harass the neighbouring Saracens, his enemies, and becomes the Mongol's vassal. In the statement of Rubruquis, though distinct reference is made to the conquering Gurkhan (under the name of Coir Cham of Caracatay), the title of *King John* is assigned to the Naiman Prince (*Kushluk*), who had married the daughter of the last lineal sovereign of Karakhitai, and usurped his power, whilst, with a strange complication of confusion, UNC, Prince of the Crit and Merkit (Kerait and Merkit, two great tribes of Mongolia)* and Lord of Karákorum, is made the brother and successor of this Naiman Prince. His version of the story, as it proceeds, has so much resemblance to Polo's, that we shall quote the words. The Crit and Merkit, he says, were Nestorian Christians. "But their Lord had abandoned the worship of Christ to follow idols, and kept by him those priests of the idols who are all devil-raisers and sorcerers. Beyond his pastures, at the distance of ten or fifteen days' journey, were the pastures of the MOAL (Mongol), who were a very poor people, without a leader and without any religion except sorceries and divinations, such as all the people of those parts put so much faith in. Next to Moal was another poor tribe called TARTAR. King John having died without an heir, his brother Unc got his wealth, and caused himself to be proclaimed Cham, and sent out his flocks and herds even to the borders of Moal. At that time there was a certain blacksmith called Chinghis among the tribe of Moal, and he used to lift the cattle of Unc Chan as often as he had a chance, insomuch that the herdsmen of Unc Chan made complaint to their master. The latter assembled an army, and invaded the land of the Moal in search of Chinghis, but he fled and hid himself among the Tartars. So Unc, having plundered the Moal and Tartars, returned home. And Chinghis addressed the Tartars and Moal, saying: 'It is because we have no leader that we are thus oppressed by our neighbours.' So both Tartars and Moal made Chinghis himself their leader and captain. And having got a host quietly together, he made a sudden onslaught upon Unc and conquered him, and compelled him to flee into Cathay. On that occasion his daughter was taken, and given by Chinghis to one of his sons, to whom she bore Mangu, who now reigneth. . . . The land in which they (the Mongols) first were, and where the residence of Chinghis still exists, is called *Onan Kerule*.† But because Caracoran is in the country which was their first conquest, they regard it as a royal city, and there hold the elections of their Chan."

Here we see plainly that the Unc Chan of Rubruquis is the Unc Can or Unecan of Polo. In the narrative of the former, Unc is only *connected* with King or Prester John; in that of the latter, rehearsing the story as heard some 20 or 25 years later, the two are *identified*. The shadowy rôle of Prester John has passed from the Ruler of Kara Khitai to the Chief of the Keraites. This transfer brings us to another history.

* ["The Keraites," says Mr. Rockhill (*Rubruck*, 111, note), "lived on the Orkhon and the Tula, south-east of Lake Baikal; Abulfaraj relates their conversion to Christianity in 1007 by the Nestorian Bishop of Merv. Rashideddin, however, says their conversion took place in the time of Chingis Khan. (*D'Ohsson*, I. 48; *Chabot*, *Mar Jabalaha*, III. 14.) D'Avezac (536) identifies, with some plausibility, I think, the Keraites with the *K'i-lê* (or *T'ieh-lê*) of the early Chinese annals. The name *K'i-lê* was applied in the 3rd century A.D. to all the Turkish tribes, such as the *Hui-hu* (Uigúrs), *Kieh-Ku* (Kirghiz) Alans, etc., and they are said to be the same as the *Kao-ch'ê*, from whom descended the *Cangle* of Rubruck. (*T'ang shu*, Bk. 217, i.; *Ma Tuan-lin*, Bk. 344, 9, Bk. 347, 4.) As to the Merkits, or Merkites, they were a nomadic people of Turkish stock, with a possible infusion of Mongol blood. They are called by Mohammedan writers Uduyut, and were divided into four tribes. They lived on the Lower Selenga and its feeders. (*D'Ohsson*, i. 54; *Howorth*, *History*, I., pt. i. 22, 698.)"—H. C.]

† [*Onan Kerule* is "the country watered by the Orkhon and Kerulun Rivers, *i.e.* the country to the south and south-east of Lake Baikal. The headquarters (*ya-chang*) of the principal chief of the Uigurs in the eighth century was 500 *li* (about 165 miles) south-west of the confluence of the Wen-Kun ho (Orkhon) and the Tu-lo ho (Tura). Its ruins, sometimes, but wrongly, confounded with those of the Mongol city of Karakorum, some 20 miles from it, built in 1235 by Ogodai, are now known by the name of Kara Balgasun, 'Black City.'" [See p. 228.] The name *Quankerule* seems to be taken from the form *Onan-ou-Keloran*, which occurs in Mohammedan writer. (*Quatremère*, 115 *et seq.*; see also *T'ang shu*, Bk. 43b; *Rockhill*, *Rubruck*, 116, note.)—H. C.]