

had belonged to Nayan. As the Kweilei and Toro appear on our maps and also the better-known Liao, we are thus enabled to determine with tolerable precision Nayan's country. (See *Gaubil*, p. 209, and *De Mailla*, 431 *seqq.*)

[“The rebellion of Nayan and Hatan is incompletely and contradictorily related in Chinese history. The suppression of both these rebellions lasted four years. In 1287 Nayan marched from his *ordo* with sixty thousand men through Eastern Mongolia. In the 5th moon (*var.* 6th) of the same year Khubilai marched against him from Shangtu. The battle was fought in South-Eastern Mongolia, and gained by Khubilai, who returned to Shangtu in the 8th month. Nayan fled to the south-east, across the mountain range, along which a willow palisade now stands; but forces had been sent beforehand from Shin-chow (modern Mukden) and Kuang-ning (probably to watch the pass), and Nayan was made prisoner.

“Two months had not passed, when Hatan's rebellion broke out (so that it took place in the same year 1287). It is mentioned under the year 1288, that Hatan was beaten, and that the whole of Manchuria was pacified; but in 1290, it is again recorded that Hatan disturbed Southern Manchuria, and that he was again defeated. It is to this time that the narratives in the biographies of Liting, Yuesi Femur, and Mangwu ought to be referred. According to the first of these biographies, Hatan, after his defeat by Liting on the river Kui lui (Kuilar?), fled, and perished. According to the second biography, Hatan's dwelling (on the Amur River) was destroyed, and he disappeared. According to the third, Mangwu and Naimatai pursued Hatan to the extreme north, up to the eastern sea-coast (the mouth of the Amur). Hatan fled, but two of his wives and his son Lao-ti were taken; the latter was executed, and this was the concluding act of the suppression of the rebellion in Manchuria. We find, however, an important *variante* in the history of Corea; it is stated there that in 1290, Hatan and his son Lao-ti were carrying fire and slaughter to Corea, and devastated that country; they slew the inhabitants and fed on human flesh. The King of Corea fled to the Kiang-hwa island. The Coreans were not able to withstand the invasion. The Mongols sent to their aid in 1291, troops under the command of two generals, Seshekan (who was at that time governor of Liao-tung) and Namantai (evidently the above-mentioned Naimatai). The Mongols conjointly with the Coreans defeated the insurgents, who had penetrated into the very heart of the country; their corpses covered a space 30 *li* in extent; Hatan and his son made their way through the victorious army and fled, finding a refuge in the Niuchi (Djurdji) country, from which Laotai made a later incursion into Corea. Such is the discrepancy between historians in relating the same fact. The statement found in the Corean history seems to me more reliable than the facts given by Chinese history.” (*Palladius*, 35-37.)—H. C.]

NOTE 3.—This passage, and the extract from Ramusio's version attached to the following chapter, contain the only allusions by Marco to Jews in China. John of Monte Corvino alludes to them, and so does Marignolli, who speaks of having held disputations with them at Cambaluc; Ibn Batuta also speaks of them at Khansa or Hangchau. Much has been written about the ancient settlement of Jews at Kaifungfu, in Honan. One of the most interesting papers on the subject is in the *Chinese Repository*, vol. xx. It gives the translation of a Chinese-Jewish Inscription, which in some respects forms a singular parallel to the celebrated Christian Inscription of Si-ngan fu, though it is of far more modern date (1511). It exhibits, as that inscription does, the effect of Chinese temperament or language, in modifying or diluting doctrinal statements. Here is a passage: “With respect to the Israelitish religion, we find on inquiry that its first ancestor, Adam, came originally from India, and that during the (period of the) Chau State the Sacred Writings were already in existence. The Sacred Writings, embodying Eternal Reason, consist of 53 sections. The principles therein contained are very abstruse, and the Eternal Reason therein revealed is very mysterious, being treated with the same veneration as Heaven. The founder of the religion is Abraham, who is considered the first teacher of it.