

gave in his submission to the Kitans." (E. H. PARKER, *As. Quart. Rev.*, January, 1904, p. 140.)

LXV., p. 149.

#### LIN NGAN.

It is interesting to note that the spoils of Lin Ngan carried to Khan Balig were the beginning of the Imperial Library, increased by the documents of the Yuen, the Ming, and finally the Ts'ing; it is noteworthy that during the rebellion of Li Tze-ch'eng, the library was spared, though part of the palace was burnt. See N. PERI, *Bul. Ecole franç. Ext. Orient*, Jan.-June, 1911, p. 190.

LXVIII., p. 154 n.

#### YANJU.

Regarding Kingsmill's note, Mr. John C. Ferguson writes in the *Journal North China Branch Roy. As. Soc.*, XXXVII., 1906, p. 190: "It is evident that Tiju and Yanju have been correctly identified as Taichow and Yangchow. I cannot agree with Mr. Kingsmill, however, in identifying Tinju as Ichin-hien on the Great River. It is not probable that Polo would mention Ichin twice, once before reaching Yangchow and once after describing Yangchow. I am inclined to believe that Tinju is Hsien-nü-miao 仙女廟, a large market-place which has close connection both with Taichow and Yangchow. It is also an important place for the collection of the revenue on salt, as Polo notices. This identification of Tinju with Hsien-nü-miao would clear up any uncertainty as to Polo's journey, and would make a natural route for Polo to take from Kao yu to Yangchow if he wished to see an important place between these two cities."

LXVIII., p. 154.

#### YANG CHAU.

In a text of the *Yuen tien chang*, dated 1317, found by Prof. Pelliot, mention is made of a certain Ngao-la-han [Abraham?] still alive at Yang chau, who was, according to the text, the son of the founder of the "Church of the Cross of the ärkägün (*Ye-li-k'o-wen she-tze-sze*), one of the three Nestorian churches of Yang-chau mentioned by Odoric and omitted by Marco Polo. Cf. *Cathay*, II., p. 210, and PELLIOT, *T'oung Pao*, 1914, p. 638.