

THE EARLY JEWS IN CHINA: A SUPPLEMENTARY BIBLIOGRAPHY

by

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PREFACE

The first group of Jewish immigrants in China — with the possible exception of a few unidentified individuals — presumably arrived during the 9th or the 10th century by the Arabic sea route at the Chinese south coast in the company of and influenced by the energetic Mohammedan traders. Both, Jews and Mohammedans, had their origin in Persia or India and they used New Persian as their medium. This language was then the *lingua franca* of the Far East as well as of the Near East, which has now been replaced by English.

Subsequently the Jews were asked by the Sung emperor to come to Kaifeng, Honan province, then the capital of the country. There they offered tribute of foreign fabrics, probably cotton cloth. Dr. Ch'i Ssu-ho 齊思和 of Yenching University suggests that they were invited because of their knowledge in the manufacture of such cloth and the dyeing or printing of coloured patterns. A number of reasons speak for the accuracy of this surmise, but we do not possess any documentary proof for it. The wide international contacts of the Chinese during the Sung and Yüan periods were severely curtailed under the more self-sufficient Ming rule, as a reaction against foreign domination. This low tide of foreign intercourse left the Jewish minority stranded like a fossil species when the waters recede. Owing to these unfavourable outward circumstances they gradually died out or were absorbed by their Chinese hosts and their Mohammedan neighbours, the latter to whom they were intimately related. Their contacts with their co-religionists abroad were almost completely interrupted, so that they lost their tradition altogether. In Kaifeng vestiges of these early immigrants have remained until our days, but all traces have been obliterated in places like Canton, Ningpo, Ch'üan-chou, etc., where there had formerly existed settlements.

Among the variegated foreign minorities in China, the early Chinese Jews represent a particularly picturesque group. Another small

group entered China in the wake of the British during the second half of the past century from Bagdad and the Iraq. Two more substantial waves of immigrants reached China during the 20th century. The first influx took place in the North after the Russian Revolution of 1917. Some 11,000 Russian and Baltic Jews went to Harbin and other places in Manchuria and from there migrated mainly to Tientsin, Shanghai, and Tsingtao, when the Japanese occupied Manchuria in 1931/32. A new impetus to Jewish immigration was given, when Germany initiated a large-scale persecution of the Jews in Europe. Since 1933 they began to arrive in Shanghai; the peak of their influx was reached between 1936 and 1940, when the persecutions were at their worst and the doors were barred to them in the rest of the world. In 1940, the Japanese, who were then in control of that city, throttled the entry of these refugees altogether in Shanghai as well as in the north, where a few individuals had arrived. Altogether some 20,000 or 25,000 Jews from Germany, Austria and, to a lesser extent, from other European countries sought shelter in China during that period. Many of these refugees had hoped to go on eventually to the United States, to South America, or to other parts of the world. Owing to the outbreak of the Pacific War many of them were stranded and their problem remains as yet unsolved.

In the interest of uniformity, only the first phase of the Jewish immigration has been dealt with in this bibliography; *i.e.*, the history of the early Perso-Indian Jews who came to China during the Sung dynasty. It represents a supplement to "The Jews in China, an annotated bibliography", which appeared in *The Chinese Social & Political Science Review*, Peiping, vol.24, no.2, July/September, 1940, pp.119-261.

The *Appendices* contain: (1) The English translation of the letter by Diaz (1619); (2) the French text from the *Description de la Ville de Peking* by de l'Isle and Pingré (1765); (3) the Italian text and the English translation of the letter by Longobardi (1610); (4) the German text of the report of Francis Xavier (1546) by Schurhammer; (5) the English text of the work by Semedo (originally written in Portuguese, 1640); and (6) the English translation of the report on the Kaifeng Jews by Ricci (1605).

Here the compiler expresses his gratitude to his numerous unnamed Chinese and foreign friends who, throughout these years, on many occasions supplied him with references and information pertinent to the topic.

Aleni, Giulio (Jules; *Ai Ju-lüeh* (*Ssu-chi*) 艾儒畧 (思及 ; Italian Jesuit, 1582-1649, arrived in China in 1613)

Li Ma-tou hsing-shih 利瑪竇行實 (The Life of Father Matteo Ricci. Peking, 1620. Also to be found under the title of *Ta-hsi Li hsien-sheng hsing-chi* 大西利先生行跡. Reprinted in 1919 by the Catholic University of Peking and edited by Ying Lien-chih 英欽之.

On fol. 5 it contains a description of the visit of the Jew Ai 艾 to Ricci.

The Rev. P. Henri Bernard, S.J., drew the attention of the compiler to the fact that Aleni, who arrived in China in 1613, at that time could not possibly have visited Kaifeng. This erroneous information was given by Semedo and later repeated by Pfister. For Aleni's itinerary cf. J. Dehergne, S.J.: "Le premier voyage missionnaire d'est en ouest dans la Chine des Ming (1620)." *Bull. de l'Univ. l'Aurore*, Shanghai, series III, v. III, no. 3, 1942, pp. 618-642. At the earliest Aleni could have gone to Kaifeng in 1621/22, if he went at all.

Andreas de Perusia (Franciscan Bishop):

("Letter to his Superior at the Convent of Perusia, dated Zayton (Ch'üan-chou 泉州, Fukien prov.), January, 1326." In: *Sinica Franciscana*, v.I, Florence, 1929, p. 376. (Cf. *Introductio*, p. 1.)

5. "Sane in isto vasto imperio sunt gentes de omni natione quae sub coelo est, et de omni septa. Et conceditur omnibus et singulis vivere secundum septam suam. Est enim haec opinio apud eos, seu potius error, quod uniusquisque in sua septa salvatur. Et nos predicare possumus libere et secure; sed de iudeis et saracenis nemo convertitur; de ydolatrīs battizantur quam plurimi, sed battizati [multi ex baptisatis] non recte incedunt per viam christianitatis [sicut decet]."

As a matter of fact, in this vast empire are living many people of every nation under the sky and of all sects. As a group and as individuals they are allowed to live according to their tradition. They hold, namely, the view, although a rather erroneous one, that everybody will be saved within his [own; tr.] sect. And we can freely and unmolested preach, but none of the Jews and Saracens [Mohammedans; tr.] is converted. Very many of the idolaters are baptized, however they [many of them] do not properly walk on the path of Christianity [, as it behoves].

[Argens, Jean Baptiste (marquis) d':]

Lettres chinoises; ou correspondance philosophique, historique & critique, entre un Chinois voyageur & ses correspondans à la Chine, en Moscovie & au Japon. Nouvelle édition augmentée de nouvelles lettres & de quantité de remarques. 6 vols. A La Haye 1755. (Chez Pierre Paupie.)

The first edition of this work of fiction appeared in 5 vols. in 1739, its German translation in Berlin in 1768. The author, a protégé of Frederick the Great, probably inspired the Prussian king to write his *Relation de Phihihu, émissaire de l'empereur de la Chine en Europe*.

Vol. IV, p. 309, lettre CXVI: Sioeu-Tcheou, à Yn-Che-Chan & vol. VI, p. 67, lettre CXLIX: I-Tuly, à Yn-Che-Chan contain brief references concerning the Kaifeng Jews, based on Jesuit sources.

Bernard, Henri (S.J.):

"Notes on the introduction of the natural sciences into the Chinese Empire." *The Yenching Journal of Social Studies*, Peiping, 3:2, Aug., 1941, 239.

"The missionaries found in this interest of K'ang-hsi in medicine an occasion for introducing another celebrity of the 'Grand Siècle' of whom Fontenelle has also written an eulogy, the converted Jew Moïse Charas (1618-1698)." fn. 78. Biography in the *Journal de Pharmacie*, v. 26, 1840, pp. 229-240.

Borea Regoli, Giorgi:

"Gli Ebrei Cinesi." *Il Marco Polo*, Shanghai, 3:10, Jan., 1942 (A. XX), 50-63; with two facsimiles of plans of the synagogue by the Jesuit father Brotier.

The author, who himself visited the Kaifeng community, gives a rather confused and incoherent narrative of the history of the Jews, of their synagogue, and of their scriptures. His facts are based on the writings of Semedo, Brotier, Domenge, Ricci, Martin, etc.

Brerewood, [Edward] (1565-1615):

"Master Brerewoods Enquiries of the Religions professed in the World: Of Christians, Mahumetans, Jewes and Idolaters: with other Philosophicall speculations, and divers Annotations added." — In: *Hakluytus Posthumus or Purchas His Pilgrimes . . .* by Samuel Purchas, v.I, Glasgow, 1905, p. 326.

Four editions of Brerewood's work appeared between 1614 and 1674 and it was translated into Latin, German, and French. The author refutes the assumption, based on mistaken etymological derivations, that the Tartars are descendants of the Ten Lost Tribes.

* Brotier, Gabriel (*French Jesuit*):

"Antiquités chinoises, in-folio. Contient des Let. du P. de Mailla, du P. de Chavagnâc, sur les Juifs de Kai-foung-fou, etc." Extraits faits par le p. Brotier de divers Mémoires sur la Chine.

Ms. de L'Ecole Ste-Geneviève, S.J.—La Bibliothèque de L'Ecole Sainte-Geneviève, de la Compagnie des Jésus, rue Lhomond, à Paris, comprenait une série de pièces manuscrites relatives à la Chine du plus grand intérêt; ces ms. qui étaient en grande partie compris parmi les papiers de Brotier, dispersés à la vente de Langlès, ont été reliés en 34 volumes de formats divers. (Cf. Cordier B.S., II, 1048, no. 21.)

* — "2 lettres du P. de Mailla; autres du P. Domenge; mémoires du même; 3 lettres du P. Gaubil, mémoires du même; et autres lettres et mémoires sur les Juifs de la Chine, sur la chronologie chinoise, sur l'astronomie, avec fig., le tout autographe et sorti de la plume des savants missionnaires de cet empire, de 1723 à 1728."

* — "Diverses lettres et mémoires du P. Gollet, à l'appui de son système sur les anciens livres chinois touchant la venue du Messie."

- * — “Pro expositione figurae Sephiroticae Kabalae Hebraeorum et generatim demonstrandâ mirâ conformitate primaevae Sinarum sapientiae hieroglyphicae, cum antiquiore et sincerâ Hebraeorum Kabalâ, ab ipsis mundi primordiis, per sanctos patriarchas et prophetas successive propagatâ.” In-fol. de 11 pag., sur pap. de Chine. — Avec notes en chinois et fig.

Manuscripts provenans du P. Brotier, contenus en 6 cartons, nos. 6, 7, et 23, en possession des PP. de la Cie. de Jésus dans la Rue Lhomond, l'Ecole Ste. Geneviève. (Cf. Cordier, B.S., II, 1046-47.)

Brown, David A.:

(“Chinese Jews.”) *The American Hebrew and Jewish Tribune*, Jan. March, 1933.

Reprinted in the work by W. C. White, *Chinese Jews*, Toronto, 1942, I, 149-164, “Through the eyes of an American Jew.”—Dr. Brown, who visited the Kaifeng community in Nov., 1932, was a guest of Bishop White.

Budge, (Sir) E.A. Wallis:

The monks of Kúblâi Khân emperor of China or the history of the life and travels of Rabban Sâwmâ, envoy and plenipotentiary of the Mongol Khans to the kings of Europe, and Markôs who as Mâr Yahbh-Allâhâ III became Patriarch of the Nestorian Church in Asia. Transl. from the Syriac. London, 1928. (The Religious Tract Society.) pp. 1-3 & 63.

The work contains a complete English translation of the Syriac history of the two Nestorian Uigur monks, Bar Sâwmâ (Pa Sao-ma 把掃馬 of Khan Balik (Peking) and Markôs (Mark; Ma Ku-ssu 馬古思) of Kawshang. The Syriac text of the history represents an abridged translation from the Persian original, written by Rabban Sâwmâ, one of the two monks. He was apparently an eyewitness of many of the events in the Patriarch's life which he describes, and he probably wrote in the first half of the 14th century. But the author of the Syriac version is unknown.

(p. 1) “According to the Ecclesiastical Chronicle of Bar Hebraeus * (ed. Abbeoos and Lamy, tome iii, col. 451) two monks of Uighûr origin, were sent from China ‘by the command of the great Mongol king Kúblâi Khân and ordered to go and worship in Jerusalem.’ (fn. 1) It is not clear (p. 2) whether the word I translated by ‘command’ (pukdânâ) is to be understood here as a mere permit to travel westwards from Peking, or as an Imperial Edict ordering the monks to go to Jerusalem. But it is well known that the Mongol Khans wished to gain possession of Jerusalem and there can be no (p. 3) doubt that the two monks were sent to the West as propagandists, and to obtain the help of the Christian kings of Eastern Europe. The ease with which they travelled shows that they were emissaries of Kúblâi Khân, and that they were armed with proofs of his authority.

“Bar Hebraeus * goes on to say that the Uighur monks arrived in Kurdistan, but were unable to proceed further west because fighting was going on and all the roads were blocked. . . . But he tells us nothing about Yahbh-Allâhâ's fellow-monk, or what became of him, and, as Bar Hebraeus died in 1286 his Chronicle does not contain any account of the Patriarchate of Yahbh-Allâhâ, which lasted until 1317.”

* Gregory Bar Hebraeus, Abu Al-Faraj Ibn Harun, Jacobite Syrian historian, physician, and theologian; born at Malatia, Asiatic Turkey, 1226; died at Maragha, Persia, 1286. His father Aaron, a Jewish physician, embraced Christianity. (Cf. *Jewish Encycl.*, 3rd ed., VI, 91.)

pp. 1-2, fn. 1. "It is nowhere stated in the Syriac text of the narrative translated in this volume that Bar Sâwmâ and Mark were sent to worship in Jerusalem by Kúblâi Khân, the Kakhan, but this fact does not invalidate the assertion of Bar Hebraeus that they were. Bar Hebraeus lived in Mârâghâh, which the Mongols had made one of their capitals, and his position in the city gave him the opportunity of learning what the plans and aspirations of the Mongols were. And though he was a Jacobite, he was well acquainted with the politics of the Nestorian Church. Moreover, he knew, as did every other instructed Christian and Jew and Armenian, that all the Khakans, from Chingiz downwards, and all the Îl-Khans, had wanted to wrest Jerusalem from the Saracens, and that it was the dream of Kúblâi Khân to get possession of the Holy City before he died. . . . (p. 2) It seems to me a fact that Kúblâi Khân wanted information about the state of affairs in Jerusalem, and that he felt he was more likely to get it from a couple of monks, whose ostensible object was to pray at the Holy Places for the salvation of their souls, than from envoys who were great officers of State. The monks, being Christians, would be received without suspicion by the Christian communities in Syria and Palestine. And they would learn from them whether there was a possibility that any of the Christian kings of Eastern Europe would assist the Mongols with armed forces if they marched on Jerusalem."

p. 63. "Some of Arghôn's predecessors had wished to invade Syria and Palestine and capture Jerusalem, but they had never, for various reasons, been able to do so. Arghôn had the same wish, but he realized that he would never be able to capture Jerusalem unless he could obtain the help of the Western kings, and he therefore asked the Patriarch to find him a suitable ambassador to carry letters to the kings of Byzantium, Italy, France, and England. Yahbh-Allâhâ knew well that there was only one man who was fit to undertake this difficult task, namely, Rabban Sâwmâ, and without more ado he ordered him to prepare for the journey to the West." (1288/89.)

p. 106. "Mangu, the fourth Kakhan (1251), treated the Christians as he treated the Muslims, Jews, Buddhists, and followers of Lamaism, that is to say, he favoured no one religion."

(In 1281, Yahbh-Allâhâ was elected Catholicus and Patriarch of the East (d. 1317) and Rabban Sâwmâ, Visitor-General of the Eastern (i.e. Nestorian) Turks (d. 1294).)

Chang Hsiang-wen 張相文：

"*Ta-liang fang pei-chi* 大梁訪碑記." (A report on the visit to the Ta-liang [Kaifeng, Honan prov.] stele.) In: *Ti-hsüeh tsa-chih* 地學雜誌, 1:2, Hsüan-t'ung 2nd year, 2nd moon (1910); reprinted in Nov., 1920, fol. 6a-10a.

The stone inscriptions of 1489 and 1512 are reproduced on fol. 8a-10a. The article (without the inscriptions) is also contained in Chang's collected works, *Nan-yüan ts'ung-kao* 南園叢稿, chüan 4, Travels, fol. 8a-9a.

— translated by Wang Lien-tsu 王聯祖, with introduction and notes by Rudolf Löwenthal 羅文達：

"An early Chinese source on the Kaifeng Jewish community." *Folklore Studies*, Peiping, v. 4, 1945, pp. 327-331.

English translation of the above title. Chang Hsiang-wen was the first Chinese to investigate the history of the Chinese Jews on the spot.

Chao Nien-tsu 趙念祖, see *Finn, James*: "Consular Correspondence."

* Chao Ying-ch'eng (*tsu*: Hang-chang) 趙映乘字涵章: *Chieh-nan-t'u* 劫難圖. 30 ts'e. Fukien prov., about 1650.

Illustrations of the sufferings of the Fukien population from bandits; mentioned in the *Fu-chien t'ung-chih* 福建通志, ed. 1737, 32, 33b. This work is presumably lost.

* — *Sheng-ching chi-pien* 聖經記變 (The History of the Holy Scriptures.) Kaifeng, before 1663.

Mentioned in the stone inscription of 1663. (Cf. White, *Chin. Jews*, II, 66, and Tobar, *Inscr. juives*, 79.)

* — *Ssu-chu t'ang chi i* 四竹堂紀異. 240 *chüan*. (Uncertain, whether published or not.)

Mentioned in the *K'ai-feng-fu chih fu-lu ming-chia shu-mu* 開封府志附錄名家書目, ed 1695, 38, 14b, and in the *Hsiang-fu chih* 祥符志, ed. 1739, 22, 5a.

* Chao Ying-tou 趙映斗:

Ming-tao-hsü 明道序 (Introduction to the Understanding of the Doctrine), in 10 chapters. Kaifeng, before 1663.

Mentioned in the stone inscription of 1663. (Cf. White, *Chin. Jews*, II, 66, and Tobar, *Inscr. juives*, 79.)

* Chavannes, Ed[ouard]:

("The Jews in China." *Revue de Synthèse historique*, Dec., 1900, p. 296.

Cf. Cordier, *B.S.*, IV, 3136.

* Chavée:

"Sur la morphologie des syllabes chinoises comparées à celles des langues ariennes et sémitiques." *Bul. Soc. Anthropol.*, 1862, pp. 346-352.

Cf. Cordier, *B.S.*, III, 1722.

Ch'en Chi-t'ung 陳季同, see *Tcheng Ki-tong*

Ch'en Tseng-hui 陳增輝:

Yu-t'ai-jen hua-hua k'ao 猶太人華化考 (The assimilation of the Chinese Jews). Peiping, 1946. (M.A.-thesis, Yenching University.)

* Cheyne, T.K.:

"The Land of Sinim in Isaiah." *Babylonian & Oriental Record*, 1:11, Sept., 1887, 182.

Cf. Cordier, *B.S.*, III, 1919.

Chiang Jung-chi 蔣榮基 see *Smith, George: The Jews at K'ae-fung foo.*

Ch'iu T'ien-sheng 邱天生, see *Smith, George: The Jews at K'ae-fung foo.*

Cordier, Henri:

“Narrative of recent events in Tongking:” *Jl. of the North China Branch, R.A.S., Shanghai, N.S. IX, 1874, 127.*

“Father de Rhodes in his History of Tongking* gives also some very interesting particulars about the Jewish impostor Xaca, Xechia or Thicca.” **Tunchinensis historiae, lib. I, cap. xvii.*

The work of Alexandre de Rhodes: *Historia Regni Tunchinensis*, Lugduni, 1651, Liber primus, caput XVII, pag. 46-51, “Altera superstitionum secta”, contains on p. 46 a passage on Xaca. Apparently Cordier misunderstood the Latin text. Father de Rhodes wrote that Xaca was “aequalis . . . aevo Salomonis” (a contemporary of Solomon). Otherwise, there is not the slightest indication that this Indian princeling, whom de Rhodes depicts as a depraved character, had any connection with the Jews.

— “Origine des Chinois. Théories étrangères.” *T'oung Pao, Série II, v. 16, 1915, pp. 575-603.*

“Forme le Chapitre I d'une Histoire générale de la Chine.” The author enumerates the theories of early sinologues, who claimed that countries like Babylon, Elam, and Egypt were older than China and that the Chinese actually originated from Egypt. Particularly in connection with Egypt, Semitic tribes were supposed to be linked up with China. (1) Huet, Bishop of Avranches, in his work, *Histoire du commerce des anciens*, 1716, ch. X, pp. 40-42, claimed that India and China were Egyptian colonies (p. 584). (2) Abbé Barthélemy and de Guignes, *Mémoire dans lequel on prouve que les Chinois sont une colonie égyptienne*, Paris, 1759, pp. 36-38 (pp. 585-586).

— “Le passage d'Isaie (XLIX, 12): ‘Voici, ils viendront de loin; voici, ceux-ci viendront d'Aquilon, et de la mer, et ceux-là du pays des Siniens.’” In: *Bibl. Sin.*, 2nd ed. Paris, 1906-07, III, 1918-19.

Cordier thought it possible, if not likely that the “Land of Sinim” referred to China.

Couling, Samuel:

The Encyclopaedia Sinica. Shanghai, 1917, p. 49a.

The T'ai-p'ing rebels “also issued part of the Old Testament.”

Crow, Carl:

Handbook for China. 5th ed., rev. throughout. Hongkong-Shanghai-Singapore, 1933. (Kelly & Walsh.) pp. 245-247.

A second-hand account of the Jews in Kaifeng from unquoted sources. The author accepts the view that the Jewish settlement took place soon after 34 A.D. in consequence of the Babylonian persecution. He claims that in 1870 the community numbered 200 persons belonging to seven clans.

Darmesteter, J.:

"La flèche de Nemrod en Perse et en Chine." *Journal Asiatique*,
8ème série, tome 5, Febr.-Ap., 1885, 220-228.

The author claims that legend was originally Chinese and reached the Jews and Mohammedans by way of Persia. (Cf. also Cordier, B.S., III, 1873.)

Davis, John Francis:

The Chinese: A general description of the Empire of China and its inhabitants. London, 1836, I, 16-17.

Extract from the letter by Father Gozani of Nov. 5, 1704.

Delisle, see *l'Isle de*: *Description de la Ville de Peking*.

* Dennys, N.B.:

The Folk-lore of China, and its affinities with that of the Aryan and Semitic Races. London-Hongkong, 1876. ("China Mail" office, Trübner.)

Cf. Cordier, B.S., III, 1872.

Diaz, Emmanuel, surnommé l'ancien (Li Ma-no (Hai-yu) 李瑪諾 (海嶽); Portug. Jesuit, 1559-1639, arrived in China in 1601):

"Relatione dell'anno 1619, Macao: 7. XII. 1619." In: *Relatione delle cose piu notabili scritte ne gli anni 1619, 1620 et 1621 della Cina*. Roma 1629.

For the English translation of the text see Appendix I. Through the courtesy of the Rev. P. Henri Bernard, S. J., the compiler was furnished with a French rendering of the original text taken from the very rare Italian work.

Duvigneau, A.B. (C.M.):

Saint Thomas a-t-il porté l'Évangile jusqu'en Chine? Peiping, 1936. (Extrait du *Bulletin catholique de Pékin*, Juin-Octobre 1936.) Part III, pp. 18-37. "Y avait-il des Juifs en Chine?"

The author rejects the following assumptions: (1) that St. Thomas the Apostle had come to China; (2) that the Jews had entered China during the Chou period (1122-255 B.C.), corresponding to the epoch of King Solomon (1082-975 B.C.); and (4) that China is meant by the term *Sinim* in Isaiah, 49, 12.

Edkins, Joseph (Rev.):

"Connection of the Chinese and Hebrew." *The Chinese Recorder*, Shanghai, Jan., 1871, to April, 1872; 3:8, 203-205; 3:11, 323-326; 4:1, 23-26; 4:2, 48-51; 4:3, 74-77; 4:4, 102-105; 4:5, 123-126; 4:7, 182-186; 4:8, 215-217; 4:9, 245-247; 4:10, 279-280; 4:11, 287-291.

The whole essay consists of nine instalments, of which the last one remained incomplete, presumably, because the magazine suspended publication for two years in May, 1872.

Cf. also the article by P. G. von Möllendorff: "Mr. Edkins and comparative philology." *Chin. Rec.*, 4: 10, March, 1872, 253-257; and Edkins' reply: "A reply to P. von M's paper in the March number of the Recorder." 4:11, May, 1872, 326-329.

According to Edkins, "the Hebrew and the ancient Chinese were probably dialects of a still more venerable mother speech which was truly antediluvian and began with Adam." Möllendorff rightly pointed out some of the inconsistencies of this theory.

* — "The Hebrew Bible in China." *The Far East*, I, 1906, 84-87.

Cf. Cordier, B.S., IV, 3133.

— "Die kanonischen Bücher der Hebräer in China." *Der Ferne Osten*, Shanghai, 1906, III, 1905/06, 91-95.

German translation of the above title. Report on the Hebrew Scriptures of the Kaifeng Jews.

— "The Land of Sinim." *The Chinese Recorder*, Shanghai, 19:10, Oct., 1888, 479-481.

Attempt to clear up the meaning of the word Sinim in Isaiah 49, 12, and etymological digressions.

— "On the three words 'I Hi Wei,' in the Tau Te King." *The Chinese Recorder*, Shanghai, 17:8, Aug., 1886, 306-309.

The author rejects the opinion that the three syllables, I 夷, Hsi 希, and Wei 微, denote "Jehovah" and that Lao-tzu "knew the holy Hebrew name and the doctrine of the Trinity from Jewish sources." Edkins argues for the Babylonian origin of this trinity.

— "Wine and wine making. Chinese process and nomenclature. Hebrew words. Bible translation." *The Chinese Recorder*, Shanghai, 19:12, Dec., 1888, 577-583.

The Hebrew transcriptions together with their Chinese equivalents are given.

Ellis, Henry (*third commissioner of the Amherst Embassy*):

Journal of the proceedings of the late embassy to China. 1st ed., London, 1817, 282-283; 2nd ed., 1818, I, 427.

The Rev. Robert Morrison, who joined the embassy as interpreter, inquired from a Mohammedan about the Jews, but received little information. A few details about the report by Gozani (1704) have likewise been given.

* Fang Hao 方豪:

Chung wai wen hua chiao t'ung shih lun ts'ung 中外文化交通史論叢. Chungking, (?) Ap., 1944.

In two sections the author gives attention to Chinese Pews. The most interesting are certain data relating to Chao Yin-tou 趙映斗 who served as magistrate in K'un-ming and I-liang (Yünnan) in 1663-67, and Li Kuang-tso 李光座 who became imperial examiner in Yünnan in 1660.

Attention to this title was drawn through the kindness of Prof. L Carrington Goodrich, Columbia University, New York. At the time of publication of this bibliography the compiler was unable to consult this book locally.

Farissol, (*Rabbi*) Abraham Ben Mordecai; also known as Peritsol or Peritzol (Italian-Jewish scholar and geographer, born at Avignon, France, 1451, died in 1525 or 1526):

Iggheret orechot olam. (Small treatise of the world routes.)
Ferrara 1524 or 1525.

According to the *Jew. Encycl.*, this work was written in Ferrara, 1524, according to Cordier, in 1525. It appeared first in Hebrew in Venice, 1587. Thomas Hyde translated it into Latin: *Tractatus itinerum mundi*, Oxford, 1691.

"... la seule allusion ... a la Chine et peut-être à Cambalu se trouve dans le chap. XXVIII." (Cordier, B.S., III, 2060; cf. also the *Jew. Encycl.*, 3rd ed., V, 344.

* Feist, S.:

Stammeskunde der Juden. Leipzig, 1925. pp. 51-62, with 2 illustr.

The chapter on the Jews in China is based on Ezra's article, "Chinese Jews", which appeared in 1902 in the *East of Asia Magazine*, 1:4, 278-296.

Finn, James —, Temple H. Layton, and Chao Nien-tsu 趙念祖:

"Consular correspondence (1849-1851)." Reprinted in W.C. White, *Chinese Jews*, Toronto, 1942, I, 76-91.

(1) The efforts of Finn, then British Consul at Jerusalem, to get further elucidations on the Kaifeng Jews. In 1844, a year after the publication of his book, *The Jews in China*, he contacted T.H. Layton, who later on, furnished him with additional information (76-79).

(2) Four letters of Layton, then British Consul at Amoy, to J. Finn. (79-85).

(3) English translation of the Chinese letter written by Chao Nien-tsu, a Kaifeng Jew, to T. H. Layton (85-91).

Fishberg, Maurice:

The Jews. London, 1911. (The Walter Scott Publ. Co., Ltd.)
"Chinese Jews." pp. 134-137.

Brief summary of the Kaifeng community, based on the reports by Laufer, Andree, Martin, and others. The figures 97-99 on p. 137 represent three poorly reproduced photographs, two individual portraits to be found elsewhere and a family portrait not generally known.

Franke, Otto:

Geschichte des chinesischen Reiches. Berlin-Leipzig, II, 1936; III, 1937. (Walter de Gruyter & Co.)

II, 500 & 550 (Note in III, 420-421; cf. also III, 358-359). According to Arabic sources Jews lived side by side with Arabs and Persians in Khanfu (Canton) during the second half of the 9th century.

II, 510. Reference to the Canton massacre of 879.

- “Leibniz und China.” In: *Aus Kultur und Geschichte Chinas. Vorträge und Abhandlungen aus den Jahren 1902-1942.* Peking, 1945.

“Dieser Aufsatz ist ein etwas erweiterter Vortrag, der am 22. März 1927 im ‘Hauptverband Chinesischer Studenten’ gehalten wurde. — Der darin verarbeitete, zum grössten Teile noch ungedruckte Briefwechsel zwischen Leibniz und den Jesuiten-Missionaren ist mir von der Leibniz-Kommission der Preussischen Akademie der Wissenschaften zur Verfügung gestellt worden.”

p. 323. “[Leibniz] hat gehört, dass es in China jüdische Gemeinden gibt, und will wissen, welche hebräische Schrift sie haben.”

Fréret, Nicolas (1688-1749); Virgile Pinot (ed.):

Documents inédits relatifs à la connaissance de la Chine en France de 1685 à 1740. Paris, 1942. (Geuthner.)

On pp. 47, 51-52, 66, 69, 89-90, 111, 129, 148-149, 171-172, & 178, Fréret in his letters critically analyzes the Jesuit attempts to coördinate the Chinese and the Biblical chronologies. — On p. 118 he draws a parallel between the Confucianists and the Spinozists.

* Friedrich der Grosse (*king of Prussia*):

Oeuvres. Berlin, 1852 and later. “Relation de Phihihu, émissaire de l’empereur de la Chine en Europe.” (1760.)

In the third letter Phihihu reports to the emperor of China about his conversation with a Portuguese on the Catholic church, morals, and Judaism. Quoted by Ursula Aurich in her dissertation: *China im Spiegel der deutschen Literatur des 18. Jahrhunderts.* Berlin, 1935. (*Germanische Studien*, Heft 169; Verlag Dr. Emil Ebering.) p. 111.

Probably Frederick the Great was inspired by the *Lettres chinoises* of his protégé, the Marquis d’Argens, to write this political satire during the closing years of the Seven Years’ War.

Gaubil, Antoine (Sun Chang-te 孫璋德 or Sung Chün-yung (Ch’i-ying) 宋君榮 (奇英); French Jesuit, 1689-1759, arr. in China in 1722):

“Situation de Ho-lin [Karakorum] en Tartarie, manuscrit inédit du Père A. Gaubil, S.J., publié avec une introduction et des notes par Henri Cordier.” *T’oung Pao*, IV, 1893.

p. 33. Three Ms. volumes of Father Gaubil are kept in L’Ecole Ste. Geneviève, S.J., à Paris, rue Lhomond.

p. 34. Vol. II. *Histoire et Géographie*, no. 7. Juifs de Cai-fong-fou, Capitale du Honan. 4 feuillets in-folio.

Commence recto folio 1: Dans le temps que la dynastie de Tcheou regnoit en Chine, les Juifs de Perse, Et du Corassan venoient dans cet Empire, Et ils y avoient des Sépultures, et des Endroits destinés à honorer leurs parents morts.

Finit verso folio 3: Si je puis jamais aller à Caifonfou passer quelques jours je tacheray de tirer d’eux ce qu’on peut raisonnablement en attendre. Peking, ce 4 7bre 1725.

Verso folio 4: Pour le R.P. J. Du Halde de la Comp. de Jésus. A Paris.

p. 35. Vol. III. Lettres, no. 4. Juifs de Cai-fon-fou en Chine (Reçue le 15 Octobre 1724). Commence: Le P. Ricci découvrit le 1er les Juifs en Chine. 4 feuillets. A Peking, ce 18 août 1723.

p. 37. A Canton, ce 12 9bre 1722 (Reçue le 25e Janv. 1724). Au R. P. Etienne Souciet, S. J. pp. 38-39.

p. 38. Je ne vois pas qu'on fasse aucune (p. 39) attention au mémoire que Ve Re me donna sur les Juifs, et sur le reste; si je n'étois venu icy pour souffrir et pour expier mes péchés, je serois un peu interdit et embasse...

Cf. also Cordier, B.S., II, 1050. — In contrast to Gaubil's Chinese name by Cordier, Sun Chang-te, A. Pfister in his *Notes biogr. et bibliogr.* gives Sung Chün-yung.

Giles, Herbert Allen:

Adversaria Sinica. Shanghai 1914. (Kelly & Walsh, Ltd.) pp. 55-57, with 1 plate. "Moses."

Giles gives three Chinese parallels to the Bible story of the discovery of Moses in a basket. (Exodus ch. 2, vv. 5, 6, 10.) These, he claims, "seem to suggest some knowledge of the story of Moses" in China.

— *A glossary of reference on subjects connected with the Far East.* 3rd ed., Shanghai, 1900, p. 138.

Brief note on the Kaifeng Jews.

— *An introduction to the history of Chinese pictorial art.* London, 1918. (Between pp. 112 & 113.)

Reference to the Jewish community in connection with Kaifeng, "the capital of China under the Five Dynasties, A.D. 907-960, and again under the Sung dynasty, 960-1260."

Goodrich, L[uther] Carrington:

A short history of the Chinese people. New York-London, 1943. (Harper & Brothers Publishers.)

pp. 121 & 130. Reference to the massacre at Canton (879) of 120,000 foreigners, incl. Jews. — pp. 130 & 147. Mention of Chinese-Jewish trade relations during the Sung and Yüan dynasties.

Gozani, Jean-Paul (Lo Pao-lu 駱保祿; It. Jesuit from Piedmont, 1647-1732, arr. in China in 1694):

"Juedenschul zu Caifumfù in Honan in dem Reich Sina nennet GOTT Thien. verehrt den Confutium und die Voreltern &tc." *Welt-Bott*, v. IV, no. 89, pp. 37-40.

German translation of Gozani's letter about the Chinese Jews, dated Nov. 5, 1704. (Courtesy of the Rev. P. Jos. de Lapparent, S.J., Directeur du Bureau Sino-logique, Zikawei.) — For an English extract see also: Davis, John Francis: *The Chinese.*

Graves, R[osewell] H[obart] (*Rev.*):

"Bible Reptiles," *The Chinese Recorder*, Shanghai, 23:4, Ap., 1892, 158-162.

The Hebrew, Greek, and Chinese equivalents of the terms, together with the biblical references regarding the reptiles are given.

Grousset, René:

L'empire des steppes. Paris, 1939. (Payot.)

p. 449. "...Le roi d'Arghoun est uni d'amitié avec monseigneur le Patriarche (Yahbh-Allâhâ; comp.). Il a le désir de s'emparer de la Syrie et demande votre aide pour delivrer Jérusalem."

Arghon sent in 1287 Rabban Çauma to Rome to get the help of the Pope and of other European princes.

* Guignes, de:

"Mémoire dans lequel, après avoir examiné l'origine des lettres Phéniciennes, Hébraïques, &c., on essaye d'établir que le caractère épistolique, hiéroglyphique & symbolique des Egyptiens se retrouve dans les caractères des Chinois, & que la nation Chinoise est une colonie Egyptienne." *Rec. de l'Académie des Inscriptions & Belles-Lettres*, Mém., XXIX, 1764, pp. 1-26 avec 3 tables de caractères.

Cf. Cordier, B.S., III, 1735.

Haenisch, Erich:

Steuergerechtsame der chinesischen Klöster unter der Mongolenherrschaft. Leipzig, 1940. pp. 38-39.

Reference to the Mongol decree dating from 1320, regulating the taxation of minorities, incl. the Chu-hu 竹忽 (Jews).

Hammer-Purgstall, Joseph (*Baron*) von (1774-1856):

Geschichte der Ilchane, das ist der Mongolen in Persien. 2 vols. Darmstadt, 1842.

This marginal item has been included because it contains a few references about the Mongol-Jewish relations in Persia. These contribute to the better understanding of the condition of Chinese Jews during the Yüan dynasty.

I, 184. (During the capture of Haleb by the Mongols in 1261.) "Das Schwert wüthete durch fünf Tage, von Sonntag bis Freitag, bis Hulagu's Befehl dem Morden Einhalt that; nur sechs Gebäude waren durch besondere Sicherheitsbriefe von der allgemeinen Plünderung ausgenommen, nämlich vier Häuser der Prälaten, das Kloster der Ssofi und die Synagoge der Juden, aber weder die griechische noch die syrische Kirche."

II, 241. (During the funeral of Oldschaitu Chodabende in 1316.) "Acht Tage lang dauerte die Trauer, nach deren Gesetzen die Wehklagende blau gekleidet auf der blossen Erde sassen; die Minarete und die Kanzeln waren mit blauem Filz überzogen. Diese mongolische Trauerordnung vereint die Gebräuche der alten Perser und der Juden des Mittelalters und der neuesten Zeit. Die blaue Farbe kommt schon im Schahname als die der Trauerkleider vor; veilchenblau war die Trauerfarbe des

byzantinischen Hofes, welche die der Trauerordnung Napoleons für den Kaiser und die Prinzen von Geblüt erneut hat, und die Juden begehen noch heute die Totenklage auf dem Boden sitzend mit Geheule, welchem das irländische Howl antiphoniert."

II, 260. Many references regarding Reschideddin, who was killed in 1318 at the age of 80, a Jew, as was wrongly believed by the author and other historians of his time.

Seaad or Saad, a Jewish physician, became Vezir in 1289 and was killed in 1291.

Hartwell, C. (Rev.):

"Terms for Bible wines in Chinese." *The Chinese Recorder*, Shanghai, 19:10, Oct., 1888, 458-464.

The Hebrew transcriptions and their Chinese equivalents with notes are given.

Havret, Henri (S.J.), see *T'ien-hsia ti-i shang-hsin-jen* 天下第一傷心人

Hogg, C.F. (Rev.):

"Mahommedanism." *The Chinese Recorder*, Shanghai, 23:2, Feb., 1892, 61.

"Chu-hu 祝虎, Chu-hu-te ssu 祝乎德寺. A Jewish synagogue. Yahudi, a Jew; Jahud, Jews, Ar. Juhud, Juhudi; Pers."

* Horne, T.H.:

Int. to the Crit. Study and knowl. of the Holy Scriptures, 9th ed., 1846, III, Geographical Index, p. 653.

"Sinim, a land very distant from Palestine. From the context of Isa. XLIX. 12, it appears to have been situated towards the south or east. Some expositors have supposed it to be Pelusium or Syene; but these are only cities, and not sufficiently remote. It were better (says Gesenius) to understand it of an eastern country, perhaps China; of the name of which the Hebrews may have heard, as well as of Scythia and India."

Cf. Cordier, B.S., III, 1918.

* Hsieh T'ai-tsan 謝泰纘:

The Creation. The real situation of Eden and The Origin of the Chinese. By Tse Tsan Tai 女聖謝泰纘. With Portrait, Map, and Tables. Hongkong, 1914. (Kelly & Walsh.) in-8, 5 ff. n. ch.-pp. 35-5 ff. n. ch.

* — *China in Time of The Deluge.* — Origin of the Crustaceans of Tai Hu Lake of China. — A Reply to Notes of the Royal Asiatic Society ... Engl. Ed. Publ. by Kelly & Walsh ... 1914. — Chin. Ed. (Containing Proofs of the Deluge.) Publ. by Tsun Wan Yat Pa, Hongkong, 1917. — Reprinted from "The Shanghai Times" dated 4th July, 1918, in-8, 2 p.

* — *Proofs of the Deluge and a Reply to Alfred H. Crook* ... Engl. Ed.

Publ. by Kelly & Walsh . . . 1914. — Chin. Ed. (Containing Proofs of the Deluge.) Publ. by Tsun Wan Yat Po, Hongkong, 1917. —

Reprinted from "The South China Morning Post", dated 12th November, 1917, in-8, pp. 8.

Cf. Cordier, B.S., V, 3469-3470.

I Heng 亦亨 :

"*Shih-chi* 史蹟." (Relics.) In: *K'ai-feng Chung-hua Sheng-kung-hui san-i tso t'ang* 開封中華聖公會三一聖堂, *tz'u-yang shih-t'ung-chi nien-k'an* 自養十週年紀念刊, Kaifeng, Dec., 1935, p. 28.

The author, formerly secretary to the Anglican Bishop W. C. White, reports briefly on the Jewish steles and some utensils of the former synagogue. He mentions that by an optical delusion, on the vessel which is now used for baptisms the carvings viewed from close range, form lotus flowers, but seen from the distance, each four petals resemble the face of the Buddha.

Ibn-Khordadbeh (about 820-912/3); C. Barbier de Maynard (transl.):

"Le livre des routes et des provinces par Ibn-Khordadbeh, publié, traduit et annoté par C. Barbier de Maynard." *Journal Asiatique*, Mai-Juin 1865, p. 512. "Itinéraire des marchands juifs, dits Radanites."

p. 513. "Ils s'embarquent sur la mer orientale (la mer Rouge) et se rendent de Kolzoum à El Djar et à Djeddah; puis ils vont dans le Sind, l'Inde et la Chine."

This section has been rendered in English by Henri Pirenne, *Mohammed and Charlemagne*, London, 1939, p. 258. Transl. by Bernard Miall from the French of the 10th ed., Paris-Brussels.

According to Barbier (p. 513, fn. 2 from p. 512.), "Le surnom (Radanites) donné ici à des marchands me paraît devoir son origine aux trois cantons de Radan, dans la partie orientale du Sawad. . . Cette forme est expliquée de la même manière par Soyouthy, dans son Dictionnaire des surnoms ethniques."

Barbier, p. 231. "Sawad (portion cultivée de la Mésopotamie). Les rois de Perse l'avaient surnommé le Coeur de l'Irak "dil iranschehr".

Cf. also N. Slousch, *Itinéraire des marchands juifs*.

* Justi, Johann Heinrich Gottlieb:

Vergleichung der europäischen mit den asiatischen und anderen vermeintlich barbarischen Regierungen. Berlin, Stettin und Leipzig 1762.

"Anhänger der Lehre des Konfuzius, des Laotse und Fo, selbst Juden und Jesuiten wohnen friedlich nebeneinander."

Quoted by Ursula Aurich in her dissertation: *China im Spiegel der deutschen Literatur des 18. Jahrhunderts*. Berlin 1935. p. 67.

Kafarov, Piotr Ivanovitch, see *Palladius*

Kawamura, Kyōdō 川村狂堂:

猶太教の一文獻. ("A literary document on the Jews.")
Shoko 書香, Dairen, 1:4, July, 1929, p. 2 (26).

Description of a manuscript containing horizontal and vertical tablet inscriptions of the Kaifeng synagogue. The Ms. is contained in the library of the South Manchurian Railway, Dairen, Coll. Ros. Its authenticity is certified by Fr. Grimaldi, S.J., on April 8, 1705 on the Ms. The article contains two reduced facsimiles.

Kircherus, Athanasius (S.J., 1601-80):

China Monumentis qua Sacris qua Profanis nec non variis Naturae & Artis spectaculis Aliarumque rerum memorabilium Argumentis illustrata, Auspiciis Leopoldi Primi. Amstelodami, apud Joannem Janssonium Anno M DC LX VII.

p. 31. Description of the "Regnum Tan ein (id est Judaea)" according to the Chinese geographers of the "Han & Guei" periods.

p. 48. R. Abraham Pizol's reference to the "Regnum Thebeth" in Hebrew with Latin translation.

p. 58. The Hebrew text with the Latin translation from Benjamin of Tudela about the bishops of the Church of St. Thomas, who also came to the Far East. They were of Syrian and Chaldean origin.

Laimbeckhoven, Gottfried-Xaver (Nan Huai-jen (O-te) 南懷仁 (義德),
 Msgr., S.J., 1707-87, arr. in China in 1738):

"Dritter Brief R.P. Godefridi Laimbeckhoven, Missionarii des Ges. Jesu in Ch., aus der Oesterr. Provinz, an seine Anverwandte zu Wien in Oesterreich. — Geschrieben zu U-tschang-fu in der Provinz Hu-quam, dem 3. Christmonats. 1739." *Weltbotte*, Wien, 30. Teil. 1755, No. 592, p. 124a.

"Man findet auch, besonders in der Landschaft Ho-nan, einige Juden, welche wann und mit was Gelegenheit sie in dieses Kayserthum eingeschlichen seyn, kan man mit keiner Gewissheit sagen. Glaublich ist, dass einige nach dem End der Babylonischen Gefangenschaft sich daher verlossen, von welchem die heutige Chinesische Juden, die zwar die Schrift im Hebräischer Sprach, aber von der Geburt und Tod Christi gar keine Nachricht haben, scheinen abgestammet zu seyn."

One also finds some Jews, particularly in Honan province. It is not known for certain when and how they slipped into this empire. It is credible that a few strayed into this country after the Babylonian captivity. The present Chinese Jews, who know the Scripture in Hebrew, but have no information at all of the birth and death of Christ, are apparently descended from these. (Dated: Wu-ch'ang-fu 武昌府, Hu-kuang 湖廣 prov., now Hupei prov., Dec. 3, 1739.)

Latourette, Kenneth Scott:

The Chinese, their history and culture. New York, 1934.

I, 204. "In the ninth century we hear of Nestorian Christians, Jews, Moslems, and Persians in Canton — all of them obviously from the West."

210. "Jews there were in China of the T'ang but probably few in number and all merchants. The Jewish community in Honan which disappeared only in our own day was of much later origin."

251. "A colony of Jews which has been finally absorbed into the surrounding population only in our own day built a synagogue at Kaifeng."

Laufer, Berthold:

"A Chinese-Hebrew manuscript, a new source for the history of the Chinese Jews." *The American Journal of Semitic Languages and Literatures*, 46:3, April, 1930, 189-197; reprinted in the *Folklore Studies*, Peiping, IV, 1945, 319-326.

Layton, Temple H., see *Finn, James*: "Consular Correspondence."

Leibniz, Gottfried Wilhelm (Frh.) v. (1646-1716); see *Franke Otto*: "Leibniz und China." and *Merkel, Franz Rudolf*: *G.W. von Leibniz und die China-Mission*.

Li Jung-fang 李榮芳:

(*Sinim, Isa. 49, 12.*) Ms. notes 8 pp., a copy of which is in the possession of the compiler.

Lecture delivered in Chinese before the School of Religion of Yen-ching University, Peiping, in 1931. — The author concludes that Sinim is not identical with China, but must be a place in Asia Minor.

Lin Ch'uan-chia 林傳甲:

Ho-nan ti-li chih 河南地理志. (Peiping) 1932. Ch. 33, pp. 64-65. *Yu-t'ai-chiao* 猶太教.

A brief and somewhat inaccurate account of the Kaifeng community without any indication of sources. The author introduces among the seven clan-names the name of Ma 馬, instead of Li 李. He also mentions that the Jews imported hua-wen-pu 花紋布 or "cloth with decorative patterns" into China (cf. Shih Ching-hsün, *Honan ti-chih*).

l'Isle, de (or Delisle; d. 1768) — and Pingré:

Description de la Ville de Peking. Paris, 1765, 29-30.

Allegedly a copy of the Hebrew Bible was preserved in the "Fang-king-tchan" (Fang-ching-ch'ang 番經廠), where all the foreign classics were stored. The Jesuit Fathers, Bouvet and Gaubil, went to this place, but could not find the copy, although this tradition was kept among the Kaifeng Jews. For the full French text cf. Appendix II.

Liu Chih 劉智, tzu Chieh-nien 介廉, hao I-chai 一齋:

T'ien-fang chih-sheng shih-lu nien-p'u 天方至聖實錄年譜
2 vols. Nanking, 1st ed. 1775, 2nd. ed. 1778, 3rd ed. 1782. Publ.

by Yüan Kuo-tso 袁國祚. The ed. consulted dates Nanking, 1872, *chüan* 1, section *fan-li* 凡例, fol. 90b.

This section of the biography of Mohammed consists of a translation from the Arabic, *Chih-sheng-lu* 至聖錄, prepared by Liu Chih between 1661 and 1664, when he was about 60 years of age.

The author mentioned the *Chu-hu-te* 朱乎得 (Jews) together with other religious sects.

For the bibliographical data the compiler is indebted to Prof. Teng Chih-ch'eng 鄧之誠 of Yenching University.

Liu Lung-Kuang 柳龍光:

“*Kuan yü K'ai-feng ti Yu-t'ai-jen ti ch'uan-shuo* 關於開封的猶太人的傳說 (The myth of the Jews in Kaifeng.)” *The Kabun Osaka Mainichi* 華文大阪每日, 4:56, Febr. 15, 1941, 23-24.

The information contained in this article is largely extracted from the *Guide to Kaifeng* 開封案内, written by a Japanese, who visited that city twenty years previously. (The compiler was unable to trace this Guide.)

According to the tradition among the local Jews about 200 of them bearing six different surnames have survived. Most of them are living in the *Chiao-ching Hu-t'ung* 教經胡同, or the “Street of the Religion with Holy Scriptures”. The Jews are now usually called *Ch'ing Hui-hui* 青回回, or “Blue Mohammedans” (they formerly wore blue turbans during their religious services; comp.).

The Jewish men, although not the women, intermarried with the Chinese. Hence, the author claims, they remained a white-coloured race with highbridged noses and deepset eyes. This statement appears, however, entirely unwarranted.

In addition to the popular appellation, *T'iao-chin-chiao* 挑筋教, or “the sect which extracts the sinews”, he has substituted the Chinese characters by those of a similar sound, *T'iao-ching-chiao* 挑景教, or “the sect which does not accept Christianity”. The author implies that this name was chosen in order to distinguish the Jews from the Nestorians. This latter term is quite likely a typical Chinese word-play of the original informant, *Shih* 石, to please his Japanese visitor. In any case, the term is not mentioned elsewhere.

Stone lions, now placed at the *Nan-men ta-chieh* 南門大街 and at the *Tung-kuan Shih-fang-yüan* 東關什方院, likewise belong to the early period of the Jewish settlement. A stele dating from the Yüan period (1280-1367) was sold several decades ago to a Shanghai curio dealer; two others have been preserved in the local Canadian Episcopal Mission.

Löwenthal, Rudolf 羅文達:

“(The Jews in China.)” *Fu Jen* 輔仁 Magazine, Peiping-Techny, Ill., 1941 or 1942, with two photos.

A brief summary of the history of the Jews in China. The article was sent to the U.S. shortly before the outbreak of the Pacific War, but, so far, no copy of the issue concerned has been received locally.

— “The Jews in China, an annotated bibliography.” *The Chinese Social & Political Science Review*, Peiping, 24:2, July/Sept., 1940, 119-261, with 1 facsimile. — Also reprinted for private circulation.

Reviewed by K(azuo) Enoki 榎一雄 in *The Tôyô Gahukô 東洋學報*, Tokyo, 28: 3, Aug., 1943, 140-143.

- “The nomenclature of Jews in China.” *Collectanea Commissionis Synodalis in Sinis*, Peking, 17:5/12, May-Dec., 1944, 354-370.

Owing to the Pacific War only some ten copies of the issue in question were actually preserved. Hence, the MS. of a considerably enlarged revision is now with the *Monumenta Serica* of the Catholic University, Peiping, where it is supposed to appear in vol. XI, fasc. 2, 1946.

This article deals with the four following topics: (1) the Chinese biblical names contained in the four Jewish stone inscriptions of 1489, 1512, 1663, and 1679 at Kaifeng with their Mohammedan, Nestorian, Catholic, and Protestant equivalents; (2) the Jewish theological titles borrowed from the Mohammedans and contained in the four stone inscriptions; (3) the Jewish surnames in the four stone inscriptions; and (4) the Chinese designations for Jews, Judea, Hebrew, etc.

- “A Taoist interpretation of the Old Testament.” *Collectanea*, 14:12, Dec., 1941, 1183-1186.

Description of a fantastic work by Teng Shao-yün 鄧紹雲, *Yu-t'ai-chiao 猶太教*, an outline of the Old Testament in 6 vols., lithographed on 360 folios, published under the auspices of the *Pei-ching shih-chieh tsung-chiao ta-t'ung-hui 北京世界宗教大同會* in the collection *Chieh-k'ai pao-yin 揭開寶印* (altogether 23 vols.), incl. also Buddhism, Confucianism, Islam, and Christianity. The author, an impostor, evolved a kind of syncretic Taoist philosophy. (Cf. title no. 256 of the previous bibliography.)

Longobardi, Nicolo (Lung Hua-min (Ching-hua) 龍華民 (精華); It. Jesuit, 1559-1654, arr. in China in 1597):

“Letter to his general, Claudio Acquaviva, in Rome, dated Shao-chou 韶州, Kwangtung prov., Nov. 23, 1610.” In: *Opere Storiche del P. Matteo Ricci S.I.* Macerata, 1913, II, 493.

Postscript: “Help to be given to the Jews of China in order to draw them to Christianity.” For the Italian text and the Engl. transl. see Appendix III.

* Lowrie, Walter M(acon) (*Rev.*; Lou Li-hua (婁理華)):

The Land of Sinim or an Exposition of Isaiah XLIX, 12 together with a brief account of the Jews and Christians in China. 2nd ed. Philadelphia, 1850. 147 pp. (William S. Martien.) pp. 30-33. “The Jews in China.”

This work had first appeared in *The Chinese Repository*, XIII, 1844. (Cf. old bibliogr. title no. 116) “It was published in this country (America) in the year 1845 without the Knowledge or the name of the Author.” (Advt.)

Cf. Cordier, B.S., II, 768-769.

Martin, W.A.P. (*Rev.*):

The awakening of China. New York, 1907. (Doubleday, Page & Co.)

The pp. 43-44 contain a brief summary of the author's earlier reports on the Kaifeng Jews.

Mason, Isaac:

List of Chinese-Moslem terms. Shanghai, rev. ed. 1928. (The Society of Friends of the Moslems in China; first publ. in 1919.) p. 4.

Terms for Israel, Jews, Judaism, and Judea; of these the following are not mentioned elsewhere: I-ssu-la 以思啦 (Israel); Chu-hu-tai-jen 朱乎代人 (Jews); Yu-na-ni 有那泥 (Judea); erh-shih chih-jen 二氏之人 (Jews and Christians).

* [Masson, Philippe:]

Dissertation Critique, où l'on tâche de faire voir, par quelques exemples, l'utilité qu'on peut retirer de la Langue *Chinoise* pour l'intelligence de divers mots & passages difficiles de l'Ancien Testament. (Art. III, *Histoire critique de la République des Lettres tant Ancienne que Moderne.* Tome II. A Utrecht, Ches Guillaume à Poolsum, M DCC XIII, in-12, pages 96 à 153.)

Cet article est anonyme. ..

* — Dissertation Critique sur la Langue *Chinoise*, où l'on fait voir, autant qu'il est possible, les divers rapports de cette Langue avec l'Hebraïque; adressée à Mr. Reland, Professeur en Langues Orientales dans l'Université d'Utrecht. (Art. II, *Ibid.*, Tome III. A Amsterdam. Chez Jaques Desbordes. M DCC XIII, in-12, pages 29 à 106.)

Signée: Philippe MASSON. A Vliet ce 25. de Mars 1713.

* — Nouvelle Dissertation Critique, où l'on fait voir, par de nouveaux Exemples, l'usage de la Langue *Chinoise* pour l'intelligence de quelques endroits du Texte Hebreu de l'Ancien Testament. Par M. Ph. M. (Art. II, *Ibid.*, Tome IV, *Ibid.*, M DCC XIII, in-12, pages 29 a 69.

A Berlin, le 20. Mai 1713.

* — Eclaircissemens au sujet de la Dissertation qui fait le second Article du Tome precedent, adressez à l'Auteur de cette Histoire Critique. (Art. IV, *Ibid.*, Tome IV, *Ibid.*, in-12, pages 85 à 93.)

De Masson. — A Utrecht ce 9. septembre 1713. — Addition à son article precedent. (Cf. Cordier, B.S., III, 1578-1579.)

* Matsumoto, Bunzaburō 松本文三郎:

(“The Kaifeng Jews.”)

This item is mentioned in the article by T. Mikami, “Report on the actual conditions of the Kaifeng Jews”, but without bibliographical reference. Because of the present lack of facilities the compiler has been unable to trace it.

Merkel, Franz Rudolf:

G.W. von Leibniz und die China-Mission. Eine Untersuchung über die Anfänge der protestantischen Missionsbewegung. Leipzig, 1920, (J.C. Hinrichs'sche Buchhandlung.) pp. 83-84 & 174-176.

p. 83. Leibniz "erhoffte selbst für die Geschichte des biblischen Kanons von dort her [China] neue Aufschlüsse. Denn da er von (p. 84) einer sehr frühen Einwanderung der Juden nach China (fn. 1) Kunde erhalten hatte, vermutete er, dass sich dortselbst ältere hebräische Handschriften finden könnten, die bei einer textkritischen Ausgabe des Alten Testaments von Nutzen wären (fn. 2)."

p. 84, fn. 1. "Vgl. darüber H. Hermann, *Chinesische Geschichte*, S. 56, und die hier in Anm. 1 angeführte Literatur."

fn. 2. "Schon am 1. Januar 1700 schreibt Leibniz an P. Verjus: Je crois d'avoir prié le R. P. Gobien de s'informer en écrivant à la Chine si on ne peut voir le vieux testament des juifs de la Chine pour le comparer avec le texte Hebreu de l'Europe. Car suivant le P. Semedo relation de la Chine (1 part. chap. 30) et ce que dit Mons. Bernier sur les lettres de de (sic!) vostre compagnie (voyage de Cachemire p. 140 de l'édition de la Haye, 1672), on y pourrait trouver les lumieres, puisqv'il paroist que depuis longtemps ces juifs de la Chine n'ont aucune communication avec ceux d'Europe, et qv'ainsi on troueroit peut estre chez eux des livres ou passages que les juifs de l'Europe peuvent avoir changés ou supprimes en haine des Chrestiens. Il seroit important de faire copier au moins leur commencement de la Genese, pour voir si leur Genealogie des patriarques s'accorde peut estre avec les 70, ou au moins avec le texte des Samaritains. Und im Brief an Bouvet vom 13. Dezember 1707 lesen wir: 'Je vous envoie maintenant les Questions sur les Juifs de la Chine, que viennent de M. Jablonski tres savant en Hebreu, qui nous a donné, il y a quelqves années une fort bonne edition de la Bible Hebraique. Il supposé sur des relations imprimées, qv'il y a des Juifs habitues dans la Chine depuis fort longtemps. En ce cas il est important d'approfondir leur doctrine et leur rites.' Schon vorher (1705?) hatte er in einem Brief an denselben geschrieben: 'On m'avoit prié aussi de vous demander quelqves nouvelles des Juifs ou Hebreux qv'on dit estre dans la Chine de temps immemorial. On souhaiteroit fort d'apprendre quelqve chose de leur livres sacrés, sentiments et pratiques.' Über D. E. Jablonski, dessen 'Ausgabe des Alten Testaments als eine tüchtige Leistung, die auf selbständigen textkritischen Studien beruht', gilt, s. A. Harnack a.a.O. I, 1. S. 112 f.

pp. 174-176. Konrad Mel, former court chaplain at Königsberg and later rector of the gymnasium at Hersford, was influenced by Leibniz. In 1700, on the occasion of the marriage of the landgrave of Hesse to the princess Luise Dorothea of Brandenburg, he sent a polyglot letter of congratulations, *Legatio Orientalis*; which contained eulogies in Hebrew and Chinese.

Mikami, Teichō 三上 諦 聽:

開封猶太教徒の現状報告. (Report on the actual conditions of the Kaifeng Jewish community.) *Shina Bukkyo Shigaku* 支那佛教史學, Tokyo, 5:1, June 25, 1941, 76-77.

The author visited Kaifeng on Oct. 3, 1940, and inquired into the conditions of the local Jews, possibly in some official capacity, although the historical part of this article is rather slipshod, it contains the latest authentic information regarding the community.

According to Mikami there are about 100 Jews left. They belong to the families of Ai 艾, Chang 張, Chao 趙, Chin 金, Kao 高, Li 李, and Shih 石. The Li family has two branches, thus proving the popular saying, ch'i-hsing pa-chia 七姓八家, or "seven [clan] names or eight families." The whereabouts of the Chang family are unknown. They actually left after having been involved in a feud with their co-religionists.

Milne, William, see *Philip, Robert: The life and opinions of the Rev. William Milne.*

* Minakata, Kumagusu 南方熊楠:

"The Story of the 'Wandering Jew'." *Nature*, LIII, 1895-96.

Cf. Cordier, B.S., III, 1880.

Möllendorff, P.G. von, see *Edkins, J.: "Connection of the Chinese and Hebrew."*

* Montuclat:

"Those from the Land of Sinim." *La Chine*, no. 5, 15 oct. 1921, pp. 314-318.

Cf. Cordier, B.S., V, 3999.

Navarra B[runo]:

China und die Chinesen. Shanghai-Bremen, 1901. (Max Nössler & Co.) pp. 435-439. "Eine versprengte Judenkolonie".

Useful summary of the history of the Kaifeng community, but without indication of sources.

Navarrete, Domingo Fernandez (1610-89):

Tratados historicos, politicos, ethicos, y religiosos de la monarchia de China ... Madrid, 1676. (Imprenta Real.) Ch. IX, p. 80, col. 2, par. 2.

"La principal, y secta mas antigua, y graue, es la de los Letrados. Ha auido Missionarios, que han dicho, tener los Chinas muchas cosas de los Iudios. Y vno curioso apuntó, tener esta nacion mas de quarenta ceremonias Iudaycas. Auer muy muchos años, que llegaron Iudios a quella Region, es muy cierto, si bien no falta quien lo nigue; tambien lo es, que la China es muy antigua, que la dispersion de los doze Tribus, para que nadie diga, que los pobladores de China, fueron las dos Tribus que se desaparecieron..."

The principal, oldest, and most important sect is that of the literati. I have heard missionaries say that the Chinese have many things taken over from the Jews. And it is indeed a curious fact that the Chinese have more than forty Jewish ceremonies. It is certain that the Jews arrived in that region very many years ago, although there are not lacking those who may deny it. It is also true that China is older than the dispersion of the Twelve Tribes, so that it will not be possible for anyone to say that the inhabitants of China might be the Tribes which were lost...

* Palladius, *the Archimandrite* (Piotr Ivanovitch Kafarov, 1817-78):

“Starinnje sledj khristianstva v Kitaye.” (Ancient traces of Christianity in China.) *Oriental Record*, St. Petersburg, v. I, bk. 1, 1872.

The late John C. Ferguson in his obituary, “Palladius”, in *The China Journal*, Shanghai, 11:4, Oct., 1929, p. 176, no. 15, mentions that the above article contains important references to the Jews in China. Cf. also Cordier, *B.S.*, II, 771.

P'ang Yen-hsi 彭炎西:

Hsi-chiao tung-lai k'ao-lieh 西教東來考略. (8) *K'ai-feng ku-Yu-t'ai-chiao pei-chi* 開封古猶太教碑記. *Chung-kuo hsüeh-pao* 中國學報, Peiping, 3:4, Ap. 15, 1945, 45-46.

Brief history of the Kaifeng Jews, based on the article by Ch'en Yüan 陳坦 (cf. old bibliogr., title no. 37) and on the stone inscriptions. According to the author there still live more than 100 Jews in Kaifeng on the north bank of the Huangho.

* Paravey, (*Chevalier*) de: see also *Riambourg: Traditions chinoises.*

Traditions primitives. De quelques faits bibliques retrouvés dans les hiéroglyphes chinois, et réfutation de quelques assertions de M. Renan.

Ext. des *Annales de philosophie chrétienne*. Ce Mémoire a été reproduit dans *La France littéraire*, Revue de Lyon, dirigée par Adrien Peladan. (Cf. Cordier, *B.S.*, I, 574-575.)

* — “Dissertation sur le Ta-tsin et le nom hiéroglyphique donné en Chine à la Judée.” *Annales de Philosophie chrétienne*, 1ère série, XII.

Cf. Cordier, *B.S.*, IV, 2630.

* (?) Parrat, H.:

Les tons chinois sont sémitiques. Pièce in-4 oblong de 4 ff. n.c. autog.

“On lit au bas de la dernière page: Porrentruy, 8 novembre 1854, H. Parrat, anc. Profr.” (Cf. Cordier, *B.S.*, III, 1580).

Pelliot, Paul:

“Mémoires sur les coutumes du Cambodge, par Tcheou Ta-kouan 周達觀 traduits et annotés par M. P. Pelliot.” *Bulletin de L'Ecole Française d'Extrême-Orient*, Hanoi, 2:2, Ap./June, 1902, p. 146, fn. 1.

Note about the *hsi-yang-pu* 西洋布. “... L'inscription de K'ai-fong-fou de 1489 (Tobar, *Inscript. de K'ai fong fou*, p. 43) fait mention de ces étoffes et c'est par négligence qu'essayant (*B.E.F.E.O.*, I, 263) de fixer les étapes de la colonie juive de

K'ai-fong-fou, nous avons négligé de faire état de ce passage capital, où, disant leur loi originaire de l'Inde (出自天竺), ces Juifs déclarent avoir offert à l'Empereur Song des toiles des mers d'Occident (進貢西洋布於宋); la voie maritime nous paraît décidément celle par laquelle ils sont venus."

Philip, Robert:

The life and opinions of the Rev. William Milne, D.D., Missionary to China, illustrated by biographical annals of Asiatic Missions from primitive to Protestant times. New York-Philadelphia, 1843. (Appleton.) Ch. 17, 239-247. "Jewish witnesses in China."

Pingré, see *l'Isle, de: Description de la Ville de Peking.*

Pinot, Virgile: see also *Fréret: Documents inédits.*

La Chine et la formation de l'esprit philosophique en France (1640-1740). Paris, 1932.

The compiler has a note indicating that this book contains a statement by some early etymologist that the I-ching 易經 was composed by Enoch. But owing to the Pacific War the work is not now available locally and the compiler was unable to check the facts.

Purchas, Samuel:

Hakluytus Posthumus or Purchas his Pilgrimes. Glasgow.

v. 8, 1905, ch. 5. "The Peregrination of Benjamin the sonne of Jonas, a Jew, written in Hebrew, translated into Latin by Arias Montanus. Discovering both the state of the Jewes, and of the world, about foure hundred and sixtie yeeres since." (Benjamin travelled during the years 1160 to 1173.)

p. 584. "Countray of Sin." (Cf. Rabbi Benjamin of Tudela, old bibliogr. no. 15.)

v. 11, 1906, ch. 11. "The relation of Galeotto Perera, a Gentleman of good credit, that lay prisoner in China."

p. 576. "The Moores, Gentiles, and Jewes, have all their sundry Oathes." This passage refers to the hearings of evidence before Chinese judges. Perera, a Portuguese, was in China from 1549 to 1561.

v. 12, 1906, ch. 7. "A Discourse of the Kingdome of China, taken out of Ricius and Trigautius etc."

pp. 467-468. Early report on the Jews in Kaifeng and Hangchow.

Reichelt, Karl Ludvig (Ai Hsiang-te 艾香德); transl. from the Norwegian by Kathrina van Wagenen Bugge:

Truth and tradition in Chinese Buddhism. A study of Chinese Mahayana Buddhism. Shanghai, 1st ed. 1927, 2nd ed. 1928, 3rd ed. 1930, 4th enlarged and revised ed. 1934.

1st-3rd ed., pp. 192-193; 4th ed., pp. 177-178. Bodhidharma (P'u-t'i ta-mo 菩提達摩), the 1st Chinese and the 28th Indian patriarch after Buddha, arrived in China in 527. His "strong Jewish characteristics have been pointed out."

4th ed., p. 307. Chang Shun-i 張純 — is the exponent of a group of modern Buddhists who recognize Christianity as a special school within Buddhism. They plan a new translation of the New Testament, because they think "that the real meaning of Christ's teaching could not adequately be expressed in the poor and faulty language and in the undeveloped milieu of the old Jewish nation."

Riambourg; notes by de Paravey:

"Traditions chinoises mises en rapport avec les traditions bibliques."
Avec notes de M. de Paravey. *Annales de Philosophie chrétienne*,
1ère série, XII.

Cf. Cordier, B.S., I, 574.

Ricci, Matteo, English translation from the *Opere storiche*, see *Appendix II*.

Rockhill, William Woodville:

"Notes on the relations and trade of China with the Eastern Archipelago and the coast of the Indian Ocean during the fourteenth century." Part I. *T'oung Pao*, v. 15, 1914, p. 435, end of fn. 3 from p. 434.

"The only references I have found to Jews in the Yüan shih are two in number; in 1330 (must read 1329; comp.) it was ordered that Buddhist priests, Tao-ssü, Yeh-li-k'o-wên, Chu-hu, and Ta-shih-man were to be considered as traders and pay taxes in accordance with the old regulations (of 1276?) Yüan shih, 33, 7b. In 1354 there is (43, 11b) a reference to wealthy Moslems and Chu-hu, all of whom were ordered to come to the Capital." Reference to Bretschneider, *Mediaeval Researches*, I, 268, and JNCBr, RAS, n.s., X, 120.

— (transl. and editor):

The journey of William of Rubruck to the Eastern parts of the world, 1253-55, as narrated by himself, with two accounts of the earlier journey of John of Pian de Carpine. Translated from the Latin, and edited with an introductory notice. London, 1900. Printed for the Hakluyt Society. pp. xvi-xvii and p. 114, end of fn. 1 from p. 113.

p. xiv. "Matthew Paris, under date of 1240, gives ... a full description of this new people [the Tartars], embodying practically all the earliest information possessed in western Europe ... that I will translate it in full." (Introductory Notice.) [Matthew of Paris, an English monk and chronicler, died in 1259.]

p. xvii. "It is believed that these Tartars, of cursed memory, are of the ten tribes who, (p. xvii) having forsaken the Mosaic law, followed after the golden calves, and whom Alexander the Macedonian endeavoured at first to shut up in the rugged mountains of the Caspians with bitumen-covered rocks ... It is written in sacred history that they shall come out toward the end of the world, and shall make a great slaughter of men. There arises, however, a doubt whether the Tartars now coming from there be really they, for they do not use the Hebrew tongue, neither do they know the laws of Moses, nor have they laws, nor are they governed by them. To

which it may be answered that, notwithstanding this, it is credible that they may belong to those who were shut up, and to whom reference has been made . . .”

p. 114, end of fn. 1 from p. 113. “Whatever the opinion concerning the origin of the name, nearly all Christians in the first half of the thirteenth century believed that the Tartars were of the lost tribes of Israel. So strong was this belief that the Tartars were of Jewish descent, that we are told that the Jews of Europe, especially those of Germany, thinking that the Mongols were sent by God to free them from the oppression of the Christians, endeavoured in 1241 to smuggle arms and provisions to them (Matth. Paris, *op. cit.*, iv, 131-138).”

Saeki, P. Y (oshirō) 佐伯好郎 :

The Nestorian documents and relics in China. Tokyo, 1937.

p. 85. Mention of the Jewish stele of Kaifeng containing the name of Abraham.

pp. 125-160. Translation of the “Jesus-Messiah Sutra” (Hsü-t’ing Mi-shih-so ching 序聽迷詩所經) which Saeki dates between 635 and 638. In it the Ten Commandments have been rendered. The translation was previously published in the *J.N.C. Br.*, R.A.S., v. 63, 1932, pp. 31-45.

pp. 238-241. Saeki asserts that the term shih-hu 石忽 in “The Lord of the Universe’s Discourse on Alms-giving, Part III” (Shih tsun pu shih lun ti san 世尊布施論第三) applies to Jews. He dates the Ms. in 641.

Cf. also the review by Otto Franke, “Die Spuren der Nestorianer in China”, in *Ostasiatische Literaturzeitschrift*, 42: 4, Ap., 1939, col. 201-209. — The Japanese original of the work appeared in Tokyo in 1936, under the title of *Keikyō no Kenkyū* 景教の研究.

— *The Nestorian monument in China.* London, first publ. in 1916; repr. in 1928. (Soc. for Promoting Christian Knowledge.)

p. 207. “We feel certain from the other part of this inscription, as well as from Prof. Pelliot’s recent discovery, that the Bible, or at least a great part of the Holy Scriptures, must have been translated into Chinese by the end of the eighth century A.D.”

pp. 224-225. Mention of the Jewish stele of 1512 at Kaifeng.

Santa Maria, Antonio de (Franciscan monk) :

“Fr. Antonio de Santa Maria. Epistola ad P. Provincialem, 3. ian. 1653. (Cinan (fu), provincia de Chantung.)” In *Sinica Franciscana*, II, Florence, 1933, p. 424.

This letter, dated Tsinanfu, Shantung prov., Jan. 3, 1653, contains the following passage: “En otro tiempo, 600 años despues, estuvo otro sacerdote, hebreo de nacion, y aunque parece entonces hubo mas dilatada christiandad . . .”

At another time, 600 years later, there was another priest of Hebrew origin and even though there was then apparently a more numerous Christian community . . .

This priest, to whom the Franciscan father Santa Maria refers, must have been a Nestorian. He would have come to China during the 7th century, 600 after the alleged arrival in China of St. Thomas the Apostle.

[Scarth, John] A British Resident (pseudonym):

Twelve years in China. By A British Resident. Edinburgh, 1860.
(Thomas Constable & Co.)

p. 75. "The Taouists, it is said, heard of the birth of the Messiah, and sent some of their 'wise men of the east' to learn something of the new religion. Their emissaries, it is supposed, never reached Jerusalem, but on their way picked up the principles of the Buddhist doctrine, and returned with them to China."

pp. 90, 93, and 171-172. Brief statements pertinent to the Kaifeng Jews.

Schereschewsky, (Bishop) Samuel I. Joseph (1831-1906):

("Obituaries." Cf. Cordier, *B.S.*, IV, 3134-35.)

Regarding the Protestant Bible translation and Schereschewsky's share in it, cf. Marshall Broomhall, *The Chinese Empire*, London (pref. 1907), pp. 18, 110, 374, 384, 386, and 414.

Schurhammer, G. (*S.J.*):

"Der 'Tempel des Kreuzes'." *Asia Major*, 5:2, 1928, 247-248.

Information given to Francis Xavier during his stay in Malacca by a Portuguese merchant. The text is given in full in Appendix IV.

Sem[m]edo, Alvaro (Alvarez de; Tseng [or Lu] Te-chao (Chi-yüan)
會 (魯) 德 照 (繼 元); at the beginning he was called
Hsieh Wu-lu 謝 務 祿; Portug. Jesuit, 1585-1643, arr. in China
in 1613):

Relação Da Propagação Da Fé No Reyno da China et outros adjacentes. Lisboa, 1642.

According to Pelliot nobody ever saw a Portuguese edition of the work. He assumes that Semedo arrived in Portugal in 1640 with the Portuguese Ms. of his work. Perhaps he published an extract from it, the *Breve Recopilação* of 1642. Manoel de Faria y Souza had a complete copy of the Ms., translated it into Spanish, changing the order of the materials and the style. He published this translation in Madrid in 1642 under the title of *Imperio de la China*. This Spanish adaptation of Faria y Souza had a second edition in 1642 which was reprinted in Lisbon in 1731.

When Semedo went to Rome in 1642, he took his Portuguese text with him. The Italian translation is based on his Portuguese text. It appeared in Rome in 1643 and was reprinted in Bologna in 1678. Under a different title it was also reprinted in Rome in 1653.

The French edition of 1645 is likewise based on the Italian edition. A new French translation appeared at Lyons in 1667.

The English edition of 1655 is translated from the Italian edition of 1653.

"Ainsi, sauf éventuellement l'extrait de Lisbonne, 1642, on ne connaît ni une édition ni un mss. du texte portugais original de Semedo." (p. 82.) Cf. also Pfister, *Notices biogr. et bibliogr.*, I, 146, no. 3, which was reviewed by Pelliot in the *T'oung Pao*, XXXI, 1935, 80-82.

The compiler has consulted the following editions:

- (1) *The history of that great and renowned monarchy of China*... London, 1655, pt. I, ch. 30, pp. 153-154. — This edition contains on its title page the erroneous remark: "Latelly written in Italian by F. Alvarez Semedo, a Porthugess."
- (2) *Histoire universelle de la Chine*... transl. by Gilbert Girault, S.J. Lyon, 1667, pt. I, ch. 30, pp. 221-224. (Cf. Sommervogel, VII, 1114.)
- (3) *Relatione della Grande Monarchia della Cina*. Transl. by Giovanni-Battista Giattini, S.J. Romae, 1643, pt. I, ch. 30, pp. 193-194. (Cf. Sommervogel, VII, 1114.)
- (4) *Imperio de la China, y cultura evangelica en el*. Spanish transl. by Manoel de Faria y Souza, S.J. Lisboa, 1731. (This is the 2nd ed.; the 1st ed. appeared in 1642. Cf. Streit-Dindinger, *Bibl. Miss.*, VII, 274, 3154.)

The text of the English ed., 1655, is reproduced in Appendix V.

Shih Ching-hsün 時經訓:

Ho-nan ti-chih 河南地志. Kaifeng, n.d. (pref. 1919). pp. 60-61.
Yu-t'ai-chiao 猶太教; with photograph of the inscr. of 1489 (4th plate, not numbered).

This brief section does not contain any indication of sources. The author mentions the *hua-wen-pu* 花紋布, or "cloth with decorative patterns", introduced by the Jews.

The Jewish-Mohammedan relations were good during the Yüan period until the last part of the Ming time; then they began to deteriorate. Formerly the Jews frequently intermarried with the Mohammedans, later on with the Chinese; they are now assimilated.

The stone lions, which formerly stood in front of the synagogue, are sold to the monks of the *shih-fang-yüan* 什方院, a temple outside of Ts'ao-men 曹門.

* — *T'iao-chin-chiao k'ao* 挑筋教考. (?) Honan, before 1932.

Quoted by Wang Yu-ch'iao 王幼橋: *Ho-nan fang-yü jen-wen lüeh-chih* 河南方輿人文略志. Peiping, 1932. (Pei-p'ing Hsi-pei shu-chu fa-hang 北平西北書局發行.)

* Slousch, N.; d'après Ibn Khordadbeh:

"Itinéraire des marchands juifs et russes qui se rencontrent dans les parages de la mer Caspienne." *Revue du Monde musulman*, Juin 1910, pp. 273-274.

Cf. Cordier, B.S., V, 4001.

Smith, F. Porter:

A vocabulary of proper names in Chinese and English of places, persons, tribes, and sects. Shanghai, 1870. (Presbyterian Mission Press.)

p. 16. *Ju-te-ya* 如德亞, name for Syria and Palestine (Judaea) in Chinese and Japanese works.

p. 22. Chiu-chiao 舊教, ancient faith.

p. 33. Man-la 滿喇, Müllah, used for the Jewish Rabbi at Kaifeng.

Smith, George (Bishop of Victoria) ed.; the Rev. W.H. Medhurst transl.:
The Jews at K'ae-fung foo. Shanghae, 1851.

This report is based on the diaries of the two Chinese emissaries, Chiang Jung-chi 蔣榮基 and Ch'iu T'ien-sheng 邱天生, an abstract of which appeared in the *Chinese Repository*, 20:7, July, 1851, Art. 7, pp. 436-466. (Cf. old bibliogr., no. 178.)

The original Chinese diary of Chiang Jung-chi is preserved in the University of Cambridge, England. (Cf. A.C. Moule, *T'oung Pao*, II, 28, 1931, p. 128, and White, *Chin. Jews*, I, 132.)

Sogabe, Shizuo 曾我部靜雄:

開封の猶太人, ("The Kaifeng Jews.") *Revue Diplomatique*
(*The Gaiko Jiho* 外交時報), Tokyo, 97:4 (869), Febr. 15, 1941,
65-67.

The author visited Kaifeng in 1940. He went to the Chiao-ching Hu-t'ung 教經胡同 which is now divided into North 北 and South 南. It is also called the T'iao-chin-chiao Hu-t'ung 挑筋教胡同.

The author claims that about 180 Jews have survived; 80 of them are supposed to be residing in Kaifeng and 100 in Shanghai or other centres. His informant, a member of the Chao 趙 family, told him that in 1918 a foreigner bought a family register, a chia-p'u 家譜, from them. That refers presumably to the Ms. in the possession of the Hebrew Union College, Cincinnati (Ohio), which has been described by Berthold Laufer.

Spinoza, Benedict de (1632-77):

The chief works of Benedict de Spinoza, transl. from the Latin, with an introd. by R.H.M. Elwes. Rev. ed. 2 vols. London, 1900-01.
"A theologico-political treatise (*Tractatus Theologico-Politicus*, first publ. in 1670." v.1, ch. 3, p. 56.

"The sign of circumcision is, as I think, so important, that I could persuade myself that it alone would preserve the [Jewish] nation for ever. . . . they may even, if occasion offers . . . raise up their empire afresh, and that God may a second time elect them . . ."

"Of such a possibility we have a very famous example in the Chinese. They too, have some distinctive mark on their heads which they most scrupulously observe, and by which they kept themselves apart from everyone else, and have thus kept themselves for so many thousand years that they far surpass all other nations in antiquity. They have not always retained empire, but they have recovered it when lost, and doubtless will do so again after the spirit of the Tartars becomes relaxed through the luxury of riches and pride."

Storfer, A.J.:

"Die Juden von Kai-Feng Fu. 'Die Sekte derer, die die Sehnen herausreissen'." *Gelbe Post*, Shanghai, 1:1, 1939, 12-14, with illustr.

Strauss, Victor von:

Laò Tsè's Taò Tě King. Aus dem Chinesischen ins Deutsche übersetzt, eingeleitet und commentirt. Leipzig, 1924. (Verlag der "Asia Major"; photolithographic reprint.) Ch. 14, fn. 1, pp. 61-73, and p. 75, fn. 2.

Strauss attempts to prove that the three characters i 夷, hsi 希, and wei 魏 occurring in the *Tao-te-ching*, represent the name of "Jehovah". He believes it possible that the Jews entered China during the 7th century B.C.

Tafel, Albert:

Meine Tibetreise. Stuttgart-Berlin-Leipzig. (Union Deutsche Verlagsgesellschaft.) I, 115-116.

p. 114. Im Chinesentum geht ja alles Fremde unter, wie auch vor einigen Jahrhunderten in Ho nan, Tsché/Kiang und anderen (p. 116) Provinzen grössere echte Judengemeinden existierten, die heute bis auf ganz geringe Reste sich unter der anderen Bevölkerung verloren haben. (fn. 1)

fn. 1. Von der einst grossen Judengemeinde in Kai fong fu sind heute nur noch fünf oder sechs Familien übrig geblieben. Die Männer sehen aber heute vollkommen chinesisch aus und wissen von ihrer Religion so gut wie nichts mehr. Namen wie Tscha ka ba (Jacob?), Tschu da se (Judas?) mögen noch am meisten an ihren ursprünglichen Stamm erinnern.

* Tcheng Ki-tong (Ch'en Chi-t'ung 陳季同; general):

"Les Juifs en Chine." *Le Gaulois*, Sunday, Febr. 2, 1890.

This article was reprinted in a book by the same author *Mon pays. — La Chine d'aujourd'hui*, Paris, 1892. (Charpentier.) pp. 219-229.

To no. 46 of the previous bibliogr.; cf. Cordier, B.S., II, 1358, and III, 1840.

Tenney, Charles D. (*American Chargé d'Affaires*):

("The Jewish colony at Kaifeng." *Millard's Review of the Far East*, Shanghai, 12:1, March 6, 1920, pp. 6, 8, 10-12.

The above adress was delivered by Dr. Tenney at the Medical Conference held at Peking during the previous week.

The author, who visited the Kaifeng community in 1918, "was disappointed in finding so few remaining." His lecture represents a critical, but now obsolete study which is largely based on the inscriptions of 1489 and 1512. He mentions the term T'iao-chin Hui-hui 挑筋回回 as one of the appellations for the Jews (p. 11).

* Terrien de Lacouperie, Albert Etienne Jean Baptiste de:

"The Land of Sinim, not China." *Babylonian & Oriental Record*, 1:11, Sept., 1887, 183-191.

Cf. Cordier, B.S. III, 1919.

* — "The Sinim of Isaiah not the Chinese." *Babylonian Record*, no. 3, Jan. 7, 1887.

Reprinted in London: pièce in-4, 2 ff. ch.. (Cf. Cordier, B.S., III, 1919.)

- * — "Wheat carried from Mesopotamia to Early China." *Babylonian & Oriental Record*, London, Sept., 1888.

Cf. Cordier, B.S., I, 6 578.

T'ien-hsia ti-i shang-hsin-jen 天下第一傷心人 (pseudonym, "the most unhappy man of the world"):

T'ien-chu hsieh-chiao ju Chung-kuo k'ao-lieh 天主邪教入中國考略. In: *P'i-hsieh chi-shih* 辟邪紀實. (?Nanking) Hsien-feng 11th year (1861), *chüan* 1, fol. 7a-8b.

The author of this violently anti-foreign work is a hsiu-tsai from Hunan. The section under discussion is directed against the Catholics. It has been translated into French by Henri Havret, S.J., under the title of "Recherches sur l'introduction en Chine de la religion du Seigneur du Ciel" in his work, *La stèle chrétienne de Si-ngan-fou*, IIème partie, Shanghai, 1897, (Var. sin. no. 12), pp. 287-289; the Chinese text is reproduced on pp. 387-388.

The author, whose scholarship was none of the best, confounds the Nestorians and Catholics with the Jews. He confuses the Nestorian stele of Sian with that of the Jews at Kaifeng 1489. From the latter he extracted most of his facts using them for invectives against the Catholics.

The biographical data about the author the compiler owes to Prof. Teng Chih-eng 鄧之誠 of Yenching University.

- * Timkowski, George (Timkovskii, Egor Fedorovitch):

Travels of the Russian Mission through Mongolia to China. London, 1827.

Timkowski says: "The physiognomies of the Tibetans are like the physiognomies of the Gypsies," to which the editor in a marginal note remarks, "This opinion corresponds to the observations of Thomas Maning, who also visited Lhasa, he maintains that the * Thibetan physiognomies are not of the Mongolian type but resemble more the Jewish type." (Quoted in Perlmann, *History of the Jews in China*, pp. 30-31.)

- * Tonn, Willy:

"Eine jüdische Inschrift der Synagoge zu K'ai-feng-fu aus dem Jahre 1512." *Gemeindeblatt der Jüdischen Gemeinde*, Berlin, Aug., 1930, v. 20, pp. 360-364, with 3 illustr.

The article deals with the history, customs, and ethics of the Chinese Jews. It also contains the first German translation of the inscription of 1512.

[Torrance, Thomas:]

"The Chiang tribes of Western Szechwan." *Jl. of the North China Branch, R.A.S.*, Shanghai, v. 66, 1935, p. 126.

Lecture, delivered before the N.Ch. Branch of the R.A.S., Shanghai, on Dec. 6, 1935; a continuation of a lecture, delivered before the Society in 1923. The main points

of the paper are to show: (1) that most of the aboriginal tribes in West Szechwan came from Asia Minor; (2) that the religion of the Chiang tribes closely resembles the religion of the ancient Hebrews.

Verhaeren, H. (C.M.):

"Tchang Keng et la religion de la croix." *Le Bulletin catholique de Pékin*, 32:380/381, April-May, 1945, 218-230 & 272-281.

This article treats of Chang Keng 張廣, a follower of the Shih-tzu-chiao 十字教, a sect which the author identifies as Nestorian.

The historical data of the article are largely based on Ricci's description of the visit by the Jew Ai T'ien 艾田 on July 1, 1605, who on the following day introduced his friend Chang Keng. (Cf. Ricci, *Opere storiche*, I, 86-88 & 468-473; II, 290-293).

On p. 224, the author describes the relations between the Jews and the followers of the Shih-tzu-chiao according to a letter dated 1610 by the Jesuit father Nicolo Longobardi (cf. Appendix III). Father Verhaeren was the first to draw attention to this letter in connection with the Kaifeng Jews.

Vishnitsner, M.L. —, and S.G. Lozinskii:

"Istoriya Evreev v Kitaye." (The history of the Jews in China.) In *Evrejskaya Entsiklopediya*, St. Petersburg, 1901-06. (Brockhaus-Efron.) v. 9, pp. 491-501.

Copied by the courtesy of Mrs. Isabel Boyarsky.

*Weber, Harald:

"China und die Juden." *Hammer*, 35:810, 1936, 218-220.

From the *Ostasiatische Rundschau*, 17:16, 439.

Weng Tu-chien 翁獨健:

Wo-t'o tsa-k'ao 鞞脫雜考 ("A study of wo-t'o.") *The Yenching Journal of Chinese Studies* 燕京學報, Peiping, no. 29, June, 1941, 201-210.

Among the problems concerning the term wo-t'o, treated by the author, comes first "the wrong identification of the name with the Jews." (202-204). The author quotes several Chinese sources, where they have been wrongly identified.

* Werner, Matthias:

"Jüdische Gemeinden in Innerchina." *Rasse*, 6:5, 1939, 190-191.

From the *Ostasiatische Rundschau*, 20:19/20, 432.

* Weston, Stephen:

Siao cu lin or A small collection of Chinese characters, analysed and decomposed, with the English prefixed in the order of the Alphabet, By way of Introduction to the Language of China, Also The Elementary characters as they are pronounced at Pekin & Can-

ton with a preface & notes of Construction. To which is added the Chines (*sic*) Genesis & its agreement with the Mosaic account. *Contentus paucis*. Hor. By Stephen Weston, BD. FRS. SA. RLH. In-8, s.d., gravé sur cuivre. (1812.)

Cf. Cordier, B.S., III, 1712.

* White, (Bishop) William Charles (Huai Lü-kuang 懷履光):

"An attempt to reorganize the Chinese Jews of Kaifeng." *The Chinese Recorder*, Shanghai, 50:11, Nov., 1919, 780-782.

Cf. title no. 216 of the previous bibliography.

* — "A Chinese-Hebrew Codex." *Asia*, v. 42, Aug., 1942, 457-458.

The register of the Kaifeng community which is in the possession of the Hebrew Union College at Cincinnati and was described by B. Laufer in his article, "A Chinese-Hebrew manuscript."

* — "Chinese Jews." *Transactions of the Royal Society of Canada*. Third Series, Section II, Vol. XXXVIII, 1944.

* — "The Jews in China." *Hebrew Standard*, New York, June 4, 1920.

* — "K'aifeng Fu and the Chinese Jews." *China, the Quarterly Record of the Christian Literature Society for China*, London, Jan., 1913, no. 42. (Taken from the *North China Herald*.)

— *Chinese Jews*. A Compilation of Matters Relating to the Jews of K'aifeng Fu. 3 vols. Toronto, 1942. (The University of Toronto Press.) Part I. *Historical*. xvii+211 p., with 5 sketch maps and 31 illustr.; Part II. *Inscriptional*. xii+184 pp., with 31 illustr; Part III. *Genealogical*. Publ. in collaboration with Ronald James William. xiii+226, with 35 illustr.

Reviewed by L. Carrington Goodrich in the *Jewish Social Studies*, 6: 1, Jan., 1944, 70-72; by R. Löwenthal in *The Yenching Journal of Chinese Studies* 燕京學報, Peiping, no. 30, Aug., 1946, 317-320. Two more reviews are in the press: by Nieh Ch'ung-ch'i 聶崇岐, in the literary suppl. of the *Yi-shih-pao* 益世報, Tientsin, Aug., 1946, and by Henri Bernard, S.J., in the *Bulletin Catholique de Pékin*, Sept., 1946.

Vol. I. *Historical*. — The "Historical Outline" (8-28) is rather slim and primarily limited to a description of the synagogue and its implements, part of which were acquired by the author for his mission.

The rest of the volume contains extracts from various sources: (2) An excerpt of Ricci's writings taken from Moule; (3) the letters by Gozani; (4) the memoir of Brotier; (5) the correspondence of a number of Europeans with the Kaifeng community (76-94); (6) the "Journal of the Chinese Delegates", Ch'iu T'ien-sheng 邱天生 and Chiang Jung-chi 蔣榮基, ed. by Smith and Medhurst in Shanghai, 1851, in abridged form (97-133); (7) Godboy, *The Lost Tribes a Myth*, excerpts from ch. XIII; (8) articles by David A. Brown, an American Jew, who visited the community in 1933 as a guest of

Bishop White; (9) "Cullings" from nine different sources, mostly modern, incl. two on the Chinese Mohammedans; but these are rather loosely attached and not brought into direct connection with the problem under discussion.

Vol. II. **Inscriptional.** — This volume contains the translations, notes, and original Chinese texts of the fundamental historical sources. They include the four stone inscriptions dating from 1489, 1512, 1663, and 1679. The last one was almost obliterated by children tossing coins against it, but was partly restored by Chinese scholars. In addition, the Chinese archway inscriptions (p'ai-fang 牌坊), the inscriptions of the horizontal (pien 匾) and the vertical (lien 聯) tablets, and the Hebrew writings and scriptures of the synagogue have been dealt with. A list of classical quotations and allusions conclude this volume.

Vol. III. **Genealogical.** — This volume starts with the only Chinese-Hebrew manuscript in existence, a kind of community register, in which the Chinese and Hebrew names of 453 men and 259 women are listed. It was first described by Laufer (1930), whose article, together with a note by Pelliot and further remarks by White, precede the translation, annotations, and text of the Codex.

Then follows a Hebrew-Persian colophon, appended to the Genesis section-book of the Torah, with translation and notes. This was also reproduced in the works of Koegler (1801) and Finn (1843).

The rest of this volume is devoted to biographical notes on the Kaifeng Jews from the Codex, the stone inscriptions, the wooden tablets, the local gazetteers, etc.

The magnificent photographic plates in the three volumes help to illustrate the text.

Wilhelm, Richard:

Laotse Tao Te King. Das Buch des Alten vom Sinn und Leben.
Jena, 1921, p. 24, fn. 14.

Wilhelm rightly rejects the view, held by V. von Strauss in his translation and by others, that the Chinese characters, i 夷, hsi 希, and wei 微 are the equivalent for the Hebrew name of Jehovah.

Yang Yü 楊瑀:

Shan-chü hsín-hua 山居新話. In: *Chih-pu-tsu ch'i-ts'ung-shu* 知不足齋叢書, *ti shih-erh chi* 第十二集, fol. 7a. (Preface dated 1360.) Reprinted in Shanghai, 1921, by the *Ku-shu liu-t'ung ch'u* 古書流通處; photolithographed from the woodblock ed. of Pao T'ing-po 鮑廷博.

"The officers of the Hangchow Sugar Bureau were all wealthy merchants of Jewish (? and Mohammedan) extraction." 杭州砂糖局煎熬之用糖官皆主鬮回回富商也.

The term *Chu-hu Hui-hui* 主鬮回回 may be tautological and simply apply to "Jews" (cf. *Yüan-tien-chang*, 57, 16r-17r, *Chu-hu Hui-hui* 亦忽回回, where the whole term has been used to designate the Jews), or it may mean "Jews and Mohammedans". Although grammatically both views are tenable, the compiler is inclined to the first alternative.

Yü Cheng-hsieh 俞正燮 (1775-1840):

Kuei-ssu ts'un-kao 癸巳存稿. The 1st ed. was publ. posthumously in 1849; the ed. consulted was publ. in Shanghai, 1941. (Commercial Press.) *tse* 2, *chüan* 13, fol. 397.

The section on Islam contains the following passages: "After Mu-sa 摩撒 (Moses) came the T'iao-chin-chiao 挑筋教 (Jewish religion)... The Scripture of Mu-sa is the T'ao-la-t'e 討拉忒 (Torah), the name of the synagogue is: the temple of the chu-hu 祝虎 or chu-hu-te 祝乎德.

ANONYMOUS TITLES

"Chinese lad of Jewish descent chooses to become a priest." *Benedictine Orient*, Lisle, Illinois, 5:3, Ap., 1941, 1-2, with 2 photos.

A summary of the above article appeared in the *Catholic Lumen News Service*, Peiping, June 20, 1941. — Paul Shih Chung-yang, a descendant of the Kaifeng Jews, was baptized in 1924 and his son, Louis Shih Kai-ling, enrolled in 1941 in the local theological seminary, but left soon afterwards. It is said that he became a Buddhist.

Ju-meng-lu 如夢錄. Reprinted in 1921 by the Honan Provincial Library.

Ch'ang Mo-lai 常茂祿, the editor of an earlier edition of this description of Kaifeng, states in his preface of 1852 that for 30 years he had been unable to find this work. According to the tradition, Li Kuang-t'ien (Hsi-liang) 李光鏗 (熙亮) is the author, but the book was apparently compiled after Li's death in Nanking (around 1650).

f. 35a-b. On the south side of the Earth Street (T'u-chieh 土街) there is a small shop for eye medicines belonging to the Ai 艾 family. ... In addition there is a general pharmacy belonging to Ai Ying-k'uei (Wen-so) 艾應奎 (文所).

f. 40b. In the Hsien-erh Li-chia Hu-t'ung 線兒李家胡同 there is a synagogue (Li-pai-ssu 禮拜寺) of the T'iao-chin-chiao 挑筋教.

* "Juden in China." *Jüdisches Litteraturblatt*, Ap., 1884.

According to Friedrich Hirth in his "Bibliography", *Jl. of the North China Branch*, R.A.S., XX, 1886, p. 260, no. 249.

"The levirate in China." *The China Review*, Hongkong, 10:1, July, 1881, p. 71.

"Semitic traces in China." *The China Review*, Hongkong, 13:6, June, 1884, 430.

"The second of the beautiful religious poems of the fourth century B.C., known as the 九歌, suggests connection with Semitic thought. The high priest was in the habit of presenting himself in sackcloth and ashes before God [太一]. The exact words of the commentator are 垢身蓬頭着敝衣以爲禮. The modern sackcloth, which may be seen on the backs of chief mourners in China any day, reminds one of David and Joab 'girding themselves with sackcloth to mourn for Abner'."

“Sinagoga degli Ebrei cinesi.” In *Scelta di lettere edificante . . .*
Traduzione dall'originale francese. Milan, 1827, IV, 107.

Italian ed. of the *Lettres édifiantes*. Facing p. 107 is a hand-coloured imaginative illustration of the “Synagogue of the Chinese Hebrews.”

[“Terms for ‘circumcision.’”] *Mesny's Chinese Miscellany, Shanghai*,
2:8, May 14, 1896, p. 148, notes no. 556-562; cf. also 4:4, Jan. 21,
1905, p. 75.

Two American journalists, Mr. Jimmy Burke and Mr. Archibald Steele, visited Kaifeng on July 10, 1946, and wrote articles on the Kaifeng Jews for the *Liberty* magazine and the *New York Herald Tribune* respectively. So far the compiler has been unable to obtain copies of these articles.

APPENDIX I

Emmanuel Diaz: *Relazione delle cose più notabili scritte ne gli anni 1619, 1620 et 1621 della Cina*. Roma 1629. pp. 38-42.

p. 38. Four Jesuits went from Hangchow to Shensi province (p. 39) at the request of Philipp Wang, but the situation was so unfavourable that they did not stay there. On their way back two of them, namely, Father Longobardi with Brother Jean Fernandez, passed through Honan in order to search there for “the worshipers of the Cross.”

In Honan they found a great mixture of religions:

- (1) Mohammedans who enjoyed a rather high esteem;
- p. 41. (2) Jews, “who at the beginning amounted to only 5 or 6, [but eventually] reached the number of 10,000. Their religion is mixed with paganism and they compete for literary degrees, but they are less esteemed than the Mohammedans.
- (3) Christians. . . .

A Jew stated that he had seen in the hands of a small boy among these Christians a book containing an image of the most saintly Madonna with the Infant Jesus in her arms and another image of two Saints, the one holding a sword and the other an object which he did not quite recall: doubtlessly these were the Apostles Peter and Paul.

Moreover, these Christians are so hardened in their errors (p. 42) into which they have fallen for lack of guidance that the Chinese are not on such a [low] level as they. Hence, our people, when they realized that they did not harvest any fruit, returned from there to Hangchow in spite of all the hardships which they had endured in order to help them.

APPENDIX II

De l'Isle & Pingré: *Description de la Ville de Peking*. Paris, 1765, pp. 29-30.

p. 29 *Du Fan-king-tchan (Fan-ching-ch'ang 番經廠)*

Nous avons dit que le lieu étoit le magasin des livres classiques étrangers, & qu'il étoit situé près de n° 5, à l'entrée du Palais Impérial. On a cru que la Sainte

Bible étoit conservée dans ce magasin: toutes les recherches qu'on a faites à ce sujet, n'ont servi qu'à rendre le fait au moins extrêmement douteux.

Les Juifs établis à Cai-fong-fou, Capitale du Honan, dirent en effet aux Jésuites Missionnaires, que l'on conservoit une Bible hébraïque au Fan-king-tchan de Peking; les premiers Missionnaires arrivés à Peking, ou avoient entièrement perdu de vue cet avis, ou negligèrent d'en profiter. Mais cela n'échappa point à la vigilante attention du P. Bouvet, Jésuite François; il voulut à cet effet visiter le Fan-king-tchan. Le lieu où l'on avoit précédemment conservé les livres étrangers étoit détruit, & ces livres avoient été déposés dans un Miao voisin, sous la garde de quelques Bonzes. Le P. Bouvet vint à ce Miao avec deux autres Missionnaires de son Ordre & de sa Nation; il n'y trouva que l'Alcoran, avec des fragmens de livres classiques des Indiens, (p. 30) & les livres classiques des Lamas, le tout en mauvais état. Il croyait avoir entrevu dans un vieux coffre des caractères Chaldaïques, Syriaques & Hébraïques; le Bonze ne voulut point permettre la visite du coffre. Quelque temps après, le P. Bouvet étant retourné au Miao, le coffre fut visité, on ne trouva rien: l'Empereur avoit ordonné aux Bonzes de ne rien céler au P. Bouvet. Tous les livres classiques ont été transportés depuis dans l'intérieur du Palais, le Miao a été démoli, & il ne lui est plus resté que le nom de Fan-king-tchan. Quand le P. Gaubil passa par Cai-fong-fou; les Juifs en présence du P. Gozani qui lui servoit d'interprète, l'assurèrent qu'il trouveroit la Bible dans le Fan-king-tchan; mais ces Juifs n'avoient jamais été à Peking: ils ne parloient qu'en conséquence d'une vieille tradition, qui pouvoit n'être pas bien certaine dans son origine. En effet, le P. Gaubil a fait à Peking toutes sortes de recherches par lui-même, il en a fait faire par d'autres, & le tout inutilement; la Bible n'a pas été trouvée. Il y a environ cent ans que l'on comptoit à Peking quelques familles Juives; elles ont embrassé depuis le Mahométisme. Un Mahométan, homme d'esprit, dit plusieurs fois au P. Gaubil, que c'étoit parmi ces Mahometans, originaires Juifs, qu'il falloit chercher quelque exemplaire de la Bible: ce Mahometan fit même des recherches a ce sujet, le P. Gaubil en a fait de son côté; les unes & les autres on été jusqu'à présent infructueuses. Il paroît donc qu'il n'y a à Peking d'autres exemplaires des saintes Ecritures, que ceux qui y ont été portés par les Chrétiens Européens, ou qui y ont été peut-être imprimés par leur soins.

Copied by the courtesy of Dr. George R. Loehr of Yenching University in the Zikawei Library, Shanghai, February 22, 1946.

APPENDIX III

Nicolò Longobardi S.I. — Sciaoceu, 23 novembre 1610.

Al P. Claudio Aquaviva Prep. Gen. S.I. a Roma.

In *Opere storiche* . . . Macerata, 1913, II, 493.

Di Xauceo, 23 di novembre del 1610. Figlio nel Signore

Nicolao Longobardo.

7. Aiuti da darsi agli ebrei della Cina, per attirarli al cristianesimo.

Post scripta. Intesi che quei christiani della croce per amor che adorano l'istesso Dio con li Giudei vanno a far oratione nella sinagoga, et i Guidei glielo concedono per il detto rispetto; anzi come più in numero, dignità e facultà nella Cina, si danno come per suoi protettori. Per il que saria molto a proposito mandar qua V.P. uno o due padri periti dalla lingua hebrea per aiutar prima ai Giudei che tengono la scrittura hebrea e non l'intendono già per esser morti i suoi rabbini che la sapevano; anzi

udendo dire ai nostri che venne già il Messia al mondo, dicono che lo vogliono seguire, adorar la sua imagine &c. Vengano dunque questi padri, che sono moltissimi in molte provincie della Cina, e giontamente si reduranno quei della Croce.

From Shao-chou 韶州, Kwangtung prov., November 23rd, 1610.

.....

Son in the Lord

.....

Nicolao Longobardo.

7. Help to be given to the Jews of China in order to draw them to Christianity.

Postscript. I have been informed that those Christians of the Cross, owing to the love with which they worship the same God as the Jews, go to offer their prayers in the synagogue; and the Jews allow them [to do this] because of this [common] reverence. In addition, since the Jews surpass them in numbers, rank, and wealth in China, they undertake their protection. Hence, it would be very advisable, Ven. Father, to dispatch one or two Fathers, versed in the Hebrew language, because they possess the Hebrew Scriptures but do not understand them since their rabbis who knew Hebrew are dead. In fact, having heard us say that the Messiah had already come to the world, they say that they are willing to follow Him, to worship His likeness, &c. May, therefore, these Fathers come, as there are so many Jews in several provinces of China; and those of the Cross will be retrieved together with them.

APPENDIX IV

G. Schurhammer, S.J.: "Der 'Tempel des Kreuzes' 十字寺 (*Shih-tzu-ssu*)."
Asia Major, 5:2, 1928, 247-248.

p. 247. Als der hl. Franz Xavier im Jahre 1545 von Indien nach Malakka kam, traf er dort einen portugiesischen Kaufmann, der soeben aus China zurückkehrte und ihm mitteilte, er habe dort (die Portugiesen, denen der Zutritt ins verschlossene Reich der Mitte verboten war, trieben auf den einsamen Inseln vor Kanton Schleichhandel mit den Chinesen) einen sehr vornehmen Chinesen getroffen, der vom Kaiserhof in Peking kam und ihm erzählte, in seinem Lande in einem Gebirge wohnten viele Leute getrennt von den andern, die kein Schweinefleisch ässen und viele Feste feierten, aber keine Mohammedaner seien. Franz Xaver, der schon damals an die Möglichkeit einer Missionsfahrt nach China dachte und sich für dies geheimnisvolle Volk äusserst interessierte, schrieb darüber fünf Monate später aus Amboina am 10 Mai 1546 an seine Mitbrüder in Europa:

"In Malakka traf ich einen portugiesischen Kaufmann, der aus einem Lande mit grossem Handel kam, das China heisst. Dieser Kaufmann sagte mir, ein sehr angesehener Mann, der vom Hofe des Königs kam, habe ihn viele Dinge gefragt, darunter habe er sich auch erkundigt, ob die Christen Schweinefleisch ässen. Der portugiesische Kaufmann antwortete ihm mit Ja und frug, warum er sich danach erkundige. Der Chineser antwortete ihm, in seinem Lande wohnten viele Leute in einem Gebirge, getrennt von den anderen Leuten, die kein Schweinefleisch ässen und viele Feste beobachteten. Ich weiss nicht, was für Leute das sind, ob es Christen sind, die das alte und das neue Gesetz beobachten, wie es jene des Preste Juan¹ (fn. 1. in Abessinien) tun oder ob es die Stämme der Juden sind, von denen man nichts mehr weiss, denn sie sind keine Mohammedaner, wie alle sagen.

Von Malakka fahren alle Jahre viele Schiffe der Portugiesen zu den Häfen Chinas. Ich habe vielen empfohlen, sie sollten über jene Leute Erkundigungen einziehen, indem ich sie darauf aufmerksam machte, sie sollten sich eingehend über die Zeremonien und Gebräuche unterrichten, (p. 248) die unter ihnen beobachtet würden, um daraus erfahren zu können, ob es Christen oder Juden sind. Viele sagen, der Apostel Sankt Thomas sei nach China gegangen und habe viele Christen gewonnen...

In seinen späteren Briefen kommt Xaver nicht mehr auf dieses Volk in den Bergen Chinas zurück, wohl weil seine Gewährsmänner ihm keine neue Kunde darüber berichten konnten.

Mohammedaner schliesst er selber aus. Juden scheinen kaum in Frage zu kommen, denn die Bemerkung, jene Leute wohnten in den Bergen, schliessen die Hafenorte Kanton, Hang-chou, Ning-po, das am Unterlauf des Yang-tsu gelegene Nanking (wo die letzten Juden erst 1677 zum Islam übertraten), das in der Ebene gelegene Peking und wohl auch das im Tal des Huang-ho gelegene, durch seine Judenkolonie berühmte Kai-feng-fu aus, die einzigen Orte, wo Juden erwähnt werden...

APPENDIX V

The History of that great and renowned Monarchy of China ... Lately written in Italian by F. Alvarez Semedo, a Portuguese, after he had resided twenty two yeares at the Court, and other Famous Cities of that Kingdom. Now put into English by a person of quality ... London, 1655, pp. 152-154.

p. 152. "There are, moreover, in China, Moors in great abundance, not in all the Provinces, nor in evry City, but yet in the more principal. They speak the language of the Countrie, and know nothing of their own tongue, a few words only excepted.* They are acquainted also with many things of the holy Scripture."

* The Spanish and Italian editions agree with the English text, but the French translation has instead of "Moors", i.e., Mohammedans, "Juifs". That is evidently a mistake; French ed., pp. 221: "De plus il y a des Juifs en grand nombre, non pas à la vérité dans toutes les Prouvinces, n'y dans toutes les villes; mais au moins dans les principales, qui, parlent la langue du pays, sans auoir rien retenu de la Iudée, que certains mots, & beaucoup de choses de l'Escriture Sainte."

In the next paragraph, the French translator wrongly renders as "Synagogues" and "la loy de Moyse" the terms which in the English, Italian, and Spanish editions are mentioned as "mosques" and "their own law" (i.e., the religion of Islam). In the same paragraph, with reference to the Mohammedans, the following phrase, not contained in the other editions, is inserted in the Spanish edition: "Like the Hebrews in Spain, (they are Merchants, Physicians, &c.)."

Similarly, in the following paragraph, "Tuifs & (des Mores)" has twice been added in the French edition, to remain in keeping with the previous interpolations, although in the other editions the Jews are not mentioned in the corresponding passages.

p. 153. "There are likewise Jews in China, although at this time no great number of them: but when or how they came thither I am not able to say. Anciently there was a great store of them, but they have been diminished by little and little, many of them turning Moors. There live more of them in the Province of Honan, in the capital City thereof, called Cai Fum Fu, than in any other place. They have there a Synagogue, well built and adorned in the fashion of a great Chappel, and set out with curtaines. They say they have there a very ancient Hebrew Bible. Father

Julius Alenes, one of our company, was among them for some time: they shewed him their Synagogues, but would not draw their curtaines and let him see the Bible. Father Matthaeus Riccius affirmeth, that according to the relation which the Jews themselves made to him thereof in Pekim, it was not at all, differing from ours. They have no knowledge at all of Christ, so that it seemeth, they were entered into China before he came into the World; or at least, if they have ever heard of him, the memorie of it is quite lost: and therefore it would be of great consequence to see their Bible: for perhaps they have not corrupted it, as our Jews have done, to obscure the glorie of our Redeemer.

p. 154. These, as they are in no great number, so it is not probable they should long preserve themselves. They who at the Court had some discourse with our Fathers, did much lament that they had lost themselves for want of the Hebrew Tongue, and by the little knowledge they had of their law, and said, that after some time they should all become either Moores or Gentiles: that the ruler of their Synagogue at that time was a decrepit old man, and his sonne, who was to succeed him in his Office, young and ignorant of the things of their law, and that indeed there were very few among them, who were zealous observers of it.

Moreover these Jews did seem to be much troubled and weary of the reproaches which the Gentiles laid upon some ceremonies of their law, which is a sign they have no great affection for it: as, their not eating of Swines flesh, their not touching a beast, which hat been killed by the hand of a Gentile, but especially the circumcising of their Infants on the eighth day; which their wives and Chinesse kindred tell them, is a cruell and barbarous thing.

At this time we have, in that City of Cai Fumfu a house and a Church; and (when I left that Kingdome) a good number of Christians, which daily encreased, not without hope also, that some good may be done upon those Jews, who, being so ready to change their religion, will more easily embrace the true one, which hath more conformitie to theirs, than any other."

APPENDIX VI

Opere storiche del P. Matteo Ricci S.I. Edite a cura del Comitato per le Onoranze Nazionali con prolegomeni note e tavole dal P. Pietro Tachi-Venturi S.I. 2 vols. Macerata, 1911-1913.

Vol. I., pp. 86-87 and 468-473.

p. 86. *Mohammedans, Hebrews, and Christians in the Middle Kingdom.*

We have likewise discovered, as will be explained below, Jews who are living according to the ancient law of Moses. But they number only a few families and, as far as we know, they have no synagogues elsewhere (p. 87) except in Kaifeng fu, the capital of Honan province, and in Hangchow fu, the capital of Chekiang province. In it (in the Kaifeng synagogue; tr.) the Pentateuch of Moses is preserved with great veneration. It is written in Hebrew script without vowel signs, on sheep-skin parchment rolled up according to the old fashion. They do not have other books from the Old Testament and also did not know which ones they did not possess. They have preserved the ceremony of circumcision and, moreover, they abstain from eating porc and any kind of meat with sinews according to their ancient ritual.

It was only a few years ago that we learned for certain that there exist also Christians, especially in the northern provinces, who are called worshippers of the cross (shih-tzu-chiao 十字教; tr.). Sixty years ago they flourished to such an extent

in regard to the number of their families, and their literary and military abilities that the Chinese became suspicious of them; they were perhaps instigated by the Mohammedans, who everywhere are our enemies. The Chinese, therefore, wanted to catch them and thus they all went into hiding, some of them as Turks (Mohammedans; tr.) or Jews, but most of them became gentiles (Chinese Confucianists, Buddhists, or Taoists; tr.). Their churches were changed into temples of idols and their descendants, although many preserved the custom of making the sign of the cross over their food and drink, remained so afraid that they did not want to confess to be the progeny of the followers of the cross; and there is nobody, either among them or others, who knows of any occasion to make these crosses. But this symbol of theirs clearly demonstrates that they are the offspring of alien people in China...

The Chinese call all these foreigners hui-hui 回回, from which name we cannot learn their origin. The Mohammedans they call the hui-hui of the three laws; the Jews they call the hui-hui, who extract the sinews from the meat which they eat; the Christians they call the hui-hui of the word for ten, because the Chinese character for ten forms a perfect cross (shih 十; cf. above shih-tzu-chiao; tr.) and there exists neither a name nor a use for the cross.

vol. I, p. 468. *The conversation of Ricci with the Israelite Ai 艾
The Hebrews in China.*

This book reached also the hands of a Jew by nationality and profession [of his faith] from the province and capital of Honan (Kaifeng; tr.), whose surname was Ai. He had already obtained the rank of licentiate in Chinese literature and he came during this year to Peking for the doctoral examination. Having read in this book that we were not followers of the Law of the Saracens (Islam; tr.), like the majority of those [foreigners] staying in China, and that we worshipped only the King of Heaven, he was convinced that we were followers of his Mosaic law. He very cheerfully entered the home of the fathers, saying that he belonged to our creed. His face was quite different from that of a Chinese in respect to his nose, his eyes, and all his features.

Father Matteo led him immediately to the chapel. There, on the occasion of the festival of S. Giovanni Battista, a beautiful altar-piece of the Madonna had been newly placed on the altar; on the one side, the Madonna had the Infant Jesus and, on the other, S. Giovanni Battista, who worshipped the Infant on his knees.

The Jew, who had come with the idea of having discovered people of his faith, did not in the least doubt that it was the picture of Rebecca with her sons Jacob and Esau. He thus instantly offered reverence to it saying: "I do not wish to worship images, but I wish to venerate these, who were of my race and kindred." And, as on both sides of the chapel there were also the Four Evangelists, the Jew asked whether these were some of the twelve sons of the one who was standing on the altar. The father, thinking that he meant the Twelve Apostles, replied in the affirmative. He then led him into (p. 469) his room in order to examine him further and to find out what sort of man he was. Gradually, however, he began to realize that he was a Jew, though Ai did not use that term, because he did not know the designation of Jew, but only that of Israelite. I showed him the Bible of Plantinus in Hebrew and he at once recognized his Scripture, although he could not read it.

From this, our people in the capital of Honan, i.e., Kaifeng, knew that there lived ten or twelve Jewish families with a very beautiful synagogue. This had been recently repaired at a cost of 10,000 ducats. In the synagogue the Jews kept with much veneration the Pentateuch of Moses, written on sheepskin parchment, rolled in five scrolls. They lived there for 500 or 600 years and many more families of their

co-religionists with a synagogue stayed in Hangchow, the capital of Chekiang, and also in other parts, but [there] without a synagogue. However, they gradually vanished by dying out. As they do not eat pork, the Chinese make little distinction between them and the Saracens of the Law of Mohammed, although these Jews feel unfriendly towards that sect and abhor it.

p. 470. This man called the Saracens (Mohammedans; tr.) san-chiao 三教, i.e., of the three laws (creeds; tr.), kept by the Jews, the Christians, and the gentiles (Chinese; tr.) respectively; and so, he claimed, they were [also] called by the Jews. But, as we know from the following, the Chinese distinguish these three creeds by other names; namely, they call the Saracens "the people, (p. 471) who do not eat pork", the Jews, "the people, who do not eat nerves (sinews; tr.)", because they observe until now the ancient law of extracting the sinews of all the animals which they eat; and the descendants of the Christians [they call] "the people, who do not eat round-hoofed animals", because the Moors (Mohammedans; tr.) and the Jews and all the Chinese eat the meat of horses, mules, and other similar animals, while the descendants of the Christians do not eat it according to the custom of their homeland.

Further information concerning the Hebrews of Kaifeng.

This Jew told many stories of the Old Testament, like those of Abraham, of Judith, of Mordecai, of Esther, and others; although the sound of the proper names was quite different and, possibly, his [pronunciation] was more apt and closer to the Hebrew. For instance, Jerusalem he called Hierusoloim and the Messiah, who, he said, was still to come, he called Moscia. He told the father that in Kaifeng there were many who knew Hebrew and that among them was one of his brothers, but that from his youth he had devoted himself to Chinese literary studies. He, therefore, had not learned Hebrew. He also gave to understand that by following the affairs of the Chinese literati, he had been expelled from the synagogue by the Grand Rabbi, its head, and had become half excommunicated. He would readily abandon this creed if he could obtain the doctor's degree, as was done by the Saracens, who, once they had received their doctor's degree, were no longer afraid of their mullah and gave up their faith.

Efforts to trace the Christians and the Hebrews of Kaifeng rendered useless.

Three years later Father Matteo sent one of our Chinese brothers, together with one of the literati of that region, who had received holy baptism in Peking, to this city in order to inquire what relics of Christianity existed there and also to see what kind of scriptures they were using. But there he was better received by the Jews than by the worshipers of the cross. The latter did not want to admit to the brother to be descendants of the worshipers of the cross...

p. 472. He got copied the beginning and the end of the Hebrew books which the Jews kept in the synagogue; in these were used the same letters as those of our Pentateuch, but without [vowel] signs beneath the letters according to the ancient custom.

Father Matteo had written a letter in Chinese to the Grand Rabbi. In it he said that he had with him in Peking all the books of the Old Testament and also the New [Testament] about the life of the Messiah who had already come into the world. But he (the Grand Rabbi; tr.) replied to the brother that the Messiah would come 10,000 years hence. And, because they had heard of the very great and good reputation of

the father, they sent to say that, provided he would refrain from eating pork and would stay with them, they would make him their Grand Rabbi.

Later on three other Jews from that locality came to Peking. They were so disposed to become Christians that they would readily have received holy baptism, if they could have stayed a few days longer. One of them was a nephew of the licentiate Ai, the son of one of his brothers. The fathers arranged a great feast for them, explaining many things of their (of the Jewish; tr.) law which neither they nor their teachers knew; also that the Messiah had already come and that his image was the one which they had seen in our church. All three of them worshiped it kneeling, as if they were Christians. They also took with them [copies] of the *Dottrina Christiana* and other books on our activities rendered into Chinese.

These three were very sad seeing that their sect was thus to be extinguished, because nobody knew its scriptures, and that they would have to become either gentiles or Saracens, like the Christians who in olden times lived in this city. They said that their old Grand Rabbi, who had some knowledge, had already died and that one of his (p. 473) young sons had succeeded him through inheritance. But he knew nothing of the law and it seemed very bad in an extremely well built temple which they had, that there was no image; neither was there any image in their chapels nor in their houses. If they had placed an image of the Saviour in their temple and homes, it would have greatly blessed all the people. And especially Ai complained of the restrictions which the Grand Rabbi had placed on them, such as not eating any meat of animals which had not been killed by his own hand, saying that here in Peking, if they had wished to abide by this regulation, they would have died of hunger; and also the circumcision of babies eight days after their birth, which seemed very cruel to their gentile wives and relatives. They concluded that they would follow our law, provided we abolished these ceremonies, because it would not be very difficult [for them] to eat pork.

Therefore, Father Matteo decided to send at the first opportunity a father there to stay permanently, in order to discover gradually the local Christian relics and also to bring about the conversion of the Jews. But he could not do this immediately, because in that city was then a governor, who was not well disposed, or rather hostile, towards Christianity.

Vol. II, pp. 289-293. Letter no. 35 to the P. Claudio Acquaviva, Prep.

Gen., S.J., Peking July 26, 1605.

p. 289. *Families descended from ancient Christians in Honan province.*

A few days ago we learned that in the central region of China there lived for 500 years a considerable number of Christians and that there have remained important traces of them in many places. During the past three years I have written to you, Venerable Father, that (p. 290) we had discovered a Christian community in territory conquered by China, but [they lived] outside of the Great North Wall. Until now, for the lack of a few ducats to undertake this trip, we have not sent anybody to investigate how many there are and where they came from. Now we know that in the central part of China, half a month's [travel] from here and equally far from Nanking, there live five or six Christian families in Kaifeng fu, the capital of Honan province. But, what little there existed of Christianity is almost entirely extinguished due to the fact that already several years ago their church was changed into a temple of idols, called Quanguam. * What prevented us until now from knowing of it was that they did not call themselves by the name of Christians, but people of Terza: ** according to the name of the kingdom from which they came to China and from the law of the shih-tzu 十字, i.e., from the character for ten. This character forms a perfect cross,

in this way + . Because of their general features and because of the fact that they did not worship idols they resembled the Moors and Jews.

We learned this through a Jew by profession of his faith (literally: "law"), nationality, and features, who came to visit me during the past days because he had heard of my reputation (p. 291) and because of the many printed books concerning our activities. He, therefore, understood that we were neither Moors nor gentiles and thought that we were of his faith. This man, whose surname was Ai 艾, lived in the capital of Honan province. His father had three sons. He [himself] had studied Chinese literature and thus graduated as a licentiate. He was already sixty years old and had come this year to ask for an office which he was given in a school in the city of Yangchow. His two brothers studied Hebrew and are, apparently rabbis in the Jewish community. Ai said that on their land there was a great synagogue on which 10,000 ducats had been spent and that six or eight families of his co-religionists were living there.

He came to our house during the octave of St. John the Baptist and we had placed a large and beautiful image of the Madonna with the Infant on one side of the altar and, on the other, of St. John the Baptist. This man did not know the designation of Jew, but called himself only Israelite. When he saw the image, he thought that it represented the two children, Jacob and Esau. He, therefore, said: "Although I do not worship images, I want to offer reverence to my earliest ancestors." Therefore, he knelt and worshiped. At the beginning of the conversation he told that the head of his sect had twelve sons, so that I thought he was a Christian and that he spoke of the Twelve Apostles. Ultimately I discovered that he was not a Christian, but was not much opposed to Christianity; because he admitted to me that they were unable to keep their law in China, owing to the fact that the circumcision, the purification, the [eating of] pork, and other things impeded their relations with others, especially for those, who wanted to become officials. He also gave us to understand that *factus erat extra synagogam* [he had been excluded from the synagogue] and did not know much, although he told many stories from the Old Testament, of the Twelve Tribes, of Moses, [down] to the story of Haman and Mordecai. He also stated that his brothers knew everything written in the books of his law and I think that they also had other books dealing with superstitions.

He said that they had preserved the tradition that many Moors, Christians and Jews had come with the king Tamerlane, when he conquered the whole of Persia and also China 800 years ago (p. 292) and that the Moors were predominant, while the Christians and Jews remained [only] a few. In the Honan region, however, there existed all of the three sects, although the Christian one was almost extinct. But among them there were many literati and high officials. Among the others there lives now a Nanking *shang-shu* 尚書 *** by the name of Chang Meng-nan 張孟男, a good friend of ours when we stayed there. He was extremely friendly, as he was with the Nanking fathers. He stated that the descendants of Christians did not want to admit this fact, because in China it is deemed little honourable to be of foreign descent. This Chang Meng-nan, from his appearance, looked like one of our people.

The following day the Jew brought to our house somebody from his region by the name of Chang [Keng] 張 [廣] who, he said, was a descendant of the Christians and was likewise to receive an office, which he [actually] obtained in Shensi province.

p. 293. *China and the famous Cathay of Marco Polo.*

From this we understand that it is now much less doubtful that China is identical with the Cathay of Marco Polo, the Venetian. Marco Polo is also right when he says that there are Christians in Cathay, although in his time there would not have been many. This Jew made me also consider whether or not it was the late Tamerlane,

as we call him, who established the Chinese empire 500 years ago. As we know that the one who invaded China was the son of the conqueror of Persia; because, although the father did not conquer China, everything is attributed to him.

* Kuan-wang 關王; the name of the temple is Kuan-ti-miao 關帝廟. Cf. A. C. Moule, *Christians in China before the year 1550*, London, 1930, p. 10, fn. 11.

** Terza is tarsā, a word applied by Moslems to Christians and other non-Moslems. *Ibid.*

*** President of a Board; there were altogether six Boards with a Manchu and a Chinese President each.
