In the T'oung Pao of 1920/21, Pelliot identified the Jew Ai, who visited Ricci in 1604 or 1605 and first told him (and the west) of

1) This research has two origins. Firstly, Professor L. C. Goodrich asked me to write a biography of Chao Ch'eng 趙誠, fl. 1423, probable ancestor of Chao Ying-ch'eng, to be included in the forthcoming collection of Ming dynasty biographies. In working on this, I discovered several new references to Jews of the Chao family and others. I am deeply indebted to Professor
the existence in K'ai-feng of a Jewish community, as Ai T'ien 艾田, ch'u-jen of 1573. In 1920 also, Ch'en Yuan 陳垣 published his basic study of the K'ai-feng Jews, and identified many of those to be found in Chinese local gazetteers. White, in 1942, in his Chinese Jews, Part III "Genealogical", attempted to develop Ch'en Yuan's work, using the Chinese-Hebrew Memorial Book, not available to Ch'en Yuan. I have found his work most useful, but full of mistaken identities. In fact, for the local gazetteers, he added little that was not already given by Ch'en Yuan.

The present article is concerned mainly with Chao Ying-ch'eng 趙映乘 and his family, for whom I have found a lot of new material. But I have also included a summary of other finds in non-Jewish sources, of which the local gazetteers are by far the most important. In 1939 (revised in 1944, and again in 1948), Fang Hao 方豪 published new information on Chao Ying-tou 趙映斗; in 1946, Löwenthal found a new reference to Ai Ying-k'uei 艾應奎; in 1949, Ch'en Tseng-hui 陳增輝 discovered more details about Ai T'ien, proving conclusively that his identification as the Jew Ai was correct; in 1965, Fang Chao-ying identified An Ch'eng 俺誠 (later Chao Ch'eng 趙誠) as An San 俺三. I have found further references to Ai Chün 艾俊 and Kao Nien 高年.

Identification of Jews living in the early part of the Ming has proved difficult, for the records are incomplete. For the 17th century, our main knowledge centres around Chao Ying-ch'eng, successful in Chinese society and prominent in the Jewish community, a Hebrew and a Chinese scholar, a main figure in the 1663 inscriptions and key to the dating of the Memorial Book.

In my article on the Memorial Book in Abr-Nahrain, I have given full details of the family relationships in the seven Jewish clans

Goodrich, and to Mr. Fang Chao-ying 房兆楹 for a host of valuable references and discoveries (notably the death date of Chao Ying-ch'eng). Mr. Fang has himself discovered and published new information (JAOS 85, pp. 126-129) on Chao Ch'eng. Secondly, for my work on "The Chinese-Hebrew Memorial Book of the Jewish Community of K'ai-feng" (being published in 3 or 4 parts in Abr-Nahrain, University of Melbourne Department of Semitic Studies, Part I in Vol. 4, 1963/4, pp. 19-49; Part II in Vol. 5, 1964/5, pp. 1-28), it was necessary to identify and date as accurately as possible all the Jews named in the Memorial Book and in the various synagogue inscriptions. The present article takes for granted the evidence from the inscriptions and Memorial Book, given in detail in my Abr-Nahrain article. But, on the other hand, it goes into more details of the appearance of the individual Jews of the Chao clan in the Chinese gazetteers.