

98. CAISERIE

caserie FA, FB
casserie F, LT, L
cassorie P, P⁵

cayssaria R
cesare VA
chasana, chaseta V

chayseria Z
isirie S

The «Kaisariye» of our maps, the ancient Caesareia of Cappadocia. In view of Z and R, I think that «Caiserie» is more likely to be Polo's form than the «Casaria» adopted in B¹, 440. *Les Gestes des Ciprois* speak of «Sezaire la grant, que l'on apele Caiserie» (*Hist. des Crois.*, Arm., II, 843). Simon de Saint-Quentin (in Vincent de Beauvais, xxxi, 147) writes «Gasaria». Pegolotti's «Casena» is probably a corruption of «Caseria», as proposed by EVANS, 389.

99. CALA ATAPERISTAN

cala ataperiscam FA, Z
cala-ataperistam FB
cala ataperistan F, L

chala atepetischan V
chaliasata TA³
chaliasata periston TA³

cholasata per istranee VA
ghaliasacha TA¹
talasata LT

Pers. Qal'ah-i Ātāšparastān, «Castle of the Fire-worshippers». It is difficult to admit that Polo, who at least knew Persian, dropped the -š- of *ataš*; perhaps he had simply written «*Cala Atasperistan», and the group -sp- has been altered in the archetype of all our mss., as it was altered in most of them when «Ispaan» became «Istanit».

The «village» of «Cala Ataperistan» was, according to Polo, three days distant from Savah. YULE, supposing that the information was acquired on the homeward journey, sought for the place «between Sávah and Abher» (Y, I, 82); but that was because YULE believed that, on the outward journey, Polo had gone to Ormuz via Bagdad. I agree with the view that, on the contrary, Polo never visited Bagdad (see «Baudac»), and probably passed through Savah on both journeys. In such a case, the normal trend of the narrative is that Polo reached «Cala Ataperistan» on the outward journey three days after leaving Savah. This points in the direction of Kāšān, where W. Jackson has proposed to place «Cala Ataperistan» (cf. Y, III, 18). But this also seems most improbable, now that we have a Kāšān in Polo himself, in such circumstances that make it unlikely that Polo should have used both names for one and the same place (see «Caxan»). «Cala Ataperistan» was probably a fortified village in the vicinity of Kāšān, but distinct from that city.

The legend which Polo (or his father Nicolò according to Z) heard at «Cala Ataperistan» has almost a Manichean flavour, with Jesus who is at the same time God, king and physician (cf. JA, 1911, II, 586; and W. BANG, *Manich. Hymnen*, in *Museon*, xxxviii, 48); but the same symbolism has been attached to gold, incense and myrrh in Christian tradition. As to the stone thrown into the well, an Uighur Nestorian version of the same tradition has been published in F. W. K. MÜLLER,