

guese texts). Strictly speaking, a *kašīš* is a priest of the secular clergy. When speaking of Hang-chou, Waśśāf mentions there the non-Mussulman clergy of «priests» (*kašīšān*) without faith and «monks» (*rahbān*) without religion (cf. *Ha*², 42; *Y*, II, 213). I think we have the same distinction in Polo. His «regules» (he uses the word elsewhere) are the «regular» clergy, the monks, and the «casses» must consequently be the «secular» clergy, the *kašīš*, the priests. But it is more difficult to say where he drew the line in Islām between «priests» and «monks».

The only point which is more or less embarrassing is that Polo rarely uses Oriental words without stating them as such or giving their explanation (except as proper names or parts of proper names, e. g. «cingsan», «sangan»). It may be that something is missing here or elsewhere in our mss. in regard to «casses». Moreover, I am not certain how we should interpret Polo's transcription. The Arabic قيس would be *qiss*, not *qass*, and, as a rule, Polo would have used the Persian form *kašīš*. But I cannot say whether we should take «casses» for *«cascis» = *kašīš*, or whether the final -s is a European plural. I myself incline rather to the first solution.

125. CASVIN

casibin R
casiun FB
cassum VL
casum F, P

causuin L
causum LT
chascim FA
chasom VA

chasuin Z
chasuni V
chausom TA³, VB
chauson TA¹

The well-known city of قازوين Qazwīn. Cf. BARBIER DE MEYNARD, *Dict. hist. de la Perse*, 441-445; *LS*, 218-220; *Mi*, 36, 132. Fra Mauro's «Chassu» (HALLBERG, 125) is probably *Chassuin > *Chassum (°um occurs in Polo's F and other mss.) > *Chassū > Chassu.

Qazwīn is transcribed 可疾云 K'o-chi-yūn, Qāzwin, on the Chinese map of c. 1330 and in the corresponding list of *YS*, 63, 16b (cf. *Br*, II, 110). It is also the 阿即民 A-chi-min (read K'o [柯 or 可]-chi-min), between Sultāniya and Tabrīz, of the Ming itinerary translated by BRETSCHNEIDER in *China Review*, v, 239, which he left unidentified. K'o-chi-min supposes *Qāzmin, and Qazmin is the form of the name in Georgian (cf. BROSSET, *Hist. de la Géorgie*, I, 472, 601).

In the *Times Literary Supplement* of 1929, p. 946, Ross has expressed himself strongly in favour of the reading «Casum» = *Casun, which would represent the popular pronunciation of the name of Kāšān. He must have changed his view later, since in his translation of 1931 (*RR*, 416), he adopts «Casvin» = Qazwīn. Moreover, Kāšān is correctly named as «Caxan» in Z (see «Caxan»).