

in charge of a « moving *shêng* » or province is called once by the title of *hsing-shêng* (see « *Scieng* »), and the second time by that of *hsiang-kung*. The Yen family and Li T'an held the same position as heads of provinces. I have no doubt that Li T'an was commonly spoken of as Li T'an *hsiang-kung* or Li *hsiang-kung*, and that this is the true origin of Polo's « Liitan sangon ». On the title *hsiang-kung*, cf. also *HR*, 67, 68, where the ruler of Tan-ma-ling, in the Malay peninsula, is thus addressed.

In *Ch*, III, 12, « sangon » is supposed to represent 三公 *san-kung*. But *san-kung* does not exist as a title; it means « the three dukes », and is a collective designation for the class of high officials who have one of the three titles of *t'ai-shih*, *t'ai-fu* and *t'ai-pao*; it is never used in reference to a single individual. On the *san-kung* under the Yüan, cf. RATCHNEVSKY, *Unicode des Yuan*, 186, and the table of the *san-kung* compiled by T'u Chi, 156.

330. SAVA

saba F, FA, FB, L, LT,
TA³, VA, Z; G
sabada LT

sabba TA¹, VL
sabe V

saua F, Z
senesse VB

This is سāvah, on which cf. *Y*, I, 82; the readings « Saba » must be due to Biblical influence. On Sāvah, to the south-west of Teheran, cf. BARBIER DE MEYNARD, *Dict. hist. de la Perse*, 298-299; *LS*, 211-212; *Mi*, 133, 384. For the connection of Sāvah with the Magi kings, cf. ZARNCKE, *Priester Johannes* [1876], 158, 159 (« Seuwa »); HALLBERG, 337-340; also « Saba » in *Chronique d'un Dominicain de Parme* (DELISLE, in *Not. et Extr.* XXV, i, 375). PARKER's remarks in *Y*, III, 18, have no bearing on the subject, since his « Hia-lah » is 'Alep, and his « Sam » is Ša'm, Syria. Sāvah appears, transcribed 撒瓦 Sa-wa, on the Chinese map of c. 1330 and in the corresponding list of *YS*, 63, 16 b (cf. *Br*, II, 111-112).

331. SCASSEM

casan (?) FA
casem FA, FB
echassem VL
scanson VB
scasem F

scasen Lr
scason V
scassem L, LT, P; R
scasemo Z

scasunen F, L
schanse TA³
schasem VA
schassem TA¹

This is not « Kishm », as was said by QUATREMÈRE (*Not. et Extr.* XIV, 223) and by YULE (*Y*, I, 155), and repeated in *B*¹, 56, but Ishkashm (Iškašm), which I insisted on being adopted in *RR*, 433. The correct form of the name, guaranteed by the old Chinese transcription 塞迦審 Sê-chia-shên