

Francisque-Michel (I., p. 316) remarks: "De ce que Marco Polo se borne à nommer Tauris comme la ville de Perse où il se fabriquait maints draps d'or et de soie, il ne faudrait pas en conclure que cette industrie n'existât pas sur d'autres points du même royaume. Pour n'en citer qu'un seul, la ville d'Arsacie, ancienne capitale des Parthes, connue aujourd'hui sous le nom de Caswin, possédait vraisemblablement déjà cette industrie des beaux draps d'or et de soie qui existait encore au temps de Huet, c'est-à-dire au XVII^e siècle."

XIII., p. 78. "Messer Marco Polo found a village there which goes by the name of CALA ATAPERISTAN, which is as much as to say, 'The Castle of the Fire-worshippers.'"

With regard to Kal'ah-i Atashparastān, Prof. A. V. W. Jackson writes (*Persia*, 1906, p. 413): "And the name is rightly applied, for the people there do worship fire. In an article entitled *The Magi in Marco Polo* (*Journ. Am. Or. Soc.*, 26, 79-83) I have given various reasons for identifying the so-called 'Castle of the Fire-Worshippers' with Kashan, which Odoric mentions or a village in its vicinity, the only rival to the claim being the town of Naïn, whose Gabar Castle has already been mentioned above."

XIV., p. 78.

PERSIA.

Speaking of Saba and of Cala Ataperistan, Prof. E. H. Parker (*Asiatic Quart. Rev.*, Jan., 1904, p. 134) has the following remarks: "It is not impossible that certain unexplained statements in the Chinese records may shed light upon this obscure subject. In describing the Arab Conquest of Persia, the Old and New T'ang Histories mention the city of Hia-lah as being amongst those captured; another name for it was *Sam* (according to the Chinese initial and final system of spelling words). A later Chinese poet has left the following curious line on record: 'All the priests venerate Hia-lah.' The allusion is vague and undated, but it is difficult to imagine to what else it can refer. The term *sêng*, or 'bonze,' here translated 'priests,' was frequently applied to Nestorian and Persian priests, as in this case."

XIV., p. 80. "Three Kings."

Regarding the legend of the stone cast into a well, cf. F. W. K. MÜLLER, *Uigurica*, pp. 5-10 (Pelliot).