

Isma'īl—like his father, Yusuf 'Ādil Shāh—was a Shī'ah; but his father was a tolerant one, and Isma'īl extremely bigoted. The prime minister, Kamāl Khān, was a Sunnī, and whilst he held the reins of government during the minority of Isma'īl, he restored the Sunnī faith; but when Isma'īl, after the assassination of Kamāl Khān, assumed the government himself, one of his first acts was to re-introduce the Shī'ah religion; and it was in connection with this that he ordered the wearing of the red *tāj* of twelve points, doubtless symbolical of the twelve Imāms. Shāh Isma'īl Ṣafavī and Isma'īl 'Ādil Shāh were contemporaries, and the former sent an embassy to the Court of the latter.—Yours faithfully,

J. S. KING (Major).

*To the Secretary of the Royal Asiatic Society.*

## 2. PARSEE PUNCHAYET.

131, Hornby Road, Bombay,  
March 6, 1896.

*To the President of the Royal Asiatic Society, London.*

SIR,—I am directed by the Trustees of the Parsee Punchayet to request you to be good enough to bring the following matter to the notice of your Oriental scholars travelling through and taking interest in Central Asia.

You know that the regions of Central Asia were once either inhabited by the ancient Zoroastrians, or were under their direct or indirect influence. So the Parsees, or the modern Zoroastrians, being the descendants of those ancient Zoroastrians, take an interest in these regions. They would welcome any information obtained in these regions that would throw some light on their ancient literature and on the manners, customs, and history of their ancient fatherland of Iran. If your scholars and travellers will put themselves in literary communication in English with us, their contribution on these subjects will be very gratefully received. The Trustees will be glad to patronize any publication in English treating of the researches in these

regions from an Iranian point of view.—I have the honour to be, sir, your most obedient servant,

JIVANJI JAMSHEDJI MODI,  
Secretary, Parsee Punchayet.

### 3. KURANDA.

102, *Cheyne Walk, Chelsea,*  
*London, S.W.*

SIR,—Your correspondent Mr. St. Andrew St. John may be interested in knowing that *Barleria prionitis* is still, in Maratha, “Kanta-koranta” and “Pivala- (yellow) koranta.” It is of a rich cream-colour. Mr. Nairne, the latest writer on the subject, says “buff.” There are many others of the genus, blue, lilac, pink, and white. None are at all like the English “blue-bell” (wild hyacinth), or the “Blue Bells of Scotland” (*Anglicé* “harebells”). These belong to other orders, and are not familiar to natives of the plains of India. It is, therefore, perhaps to be regretted that the word “blue-bell” should be used in translation of the Indian name of a tropical plant, even if its flower were blue.—I remain, yours truly,

W. F. SINCLAIR.

*Rugby,*  
*April 18, 1896.*

SIR,—In the passage quoted by Mr. St. John from my translation of the *Jātaka*, vol. ii, p. 46, in the number of the *Journal* for April, 1896, p. 364, “yellow robe” stands in inverted commas. If the robe were yellow in truth, the point is lost. The man in question violated all the rules of taste by wearing a white outer robe, a *blue under robe*, holding a carved fan, etc., etc.; and the sentence was intended to mean—“he wore a blue robe instead of the proper yellow robe.” Would not an Englishman be understood if he were to say of some clergyman, “his ‘white tie’ on this occasion was bright blue”?—Yours truly,

W. H. D. ROUSE.