

From Mussulman and Greek sources we learn that, at the time of the war between Bärkä and Hülägü, the Mussulman Bärkä asked for the help of Baibars, the Mamluk sultan of Egypt; the messengers from Bärkä and those from Baibars all passed through Constantinople coming and going both ways. The Egyptian sources relate how envoys from Baibars to Bärkä were detained by Michael Palaeologus, and how Bärkä's troops ravaged the suburbs of Constantinople in retaliation. Although Byzantine writers seem to give for these events dates later than 1262, the most probable year in which the elder Polos went on to Bukhara, it is very tempting to suppose a connection between the two. In other words, the extraordinary movement which made the elder Polos turn their backs to the place to which they wanted to return would be due, as Polo says, to the war between Bärkä and Hülägü, but inasmuch as the entanglements of that war had stopped all friendly intercourse between Bärkä's dominions and the Byzantine Empire.

70. BETTALA

bachalar TA³, LT
bartalar VA
bathalar TA¹

betala R
betalat V
betelar FA, FB

bettala Z
bettalar F, L
bitarssa VB

The form «Bettalar» of F and cognate mss. has been preferred to the «Bettala» of Z (and R) by RR, 293, and B¹, 439. But, in spite of B, 178, the -a final, which occurs in VB also, is confirmed by Ibn Baṭṭūṭah's «Baṭṭāla», already quoted by YULE (Y, I, 337), and the only other possible form would be *«Bettalā» = *Bettalam. The modern name is Patlam, on the coast of Ceylon; cf. YULE, *Hobson-Jobson*², 746, s.v. «Putlam». I hold the -r to be of secondary origin, due to copyists; we have other examples of it (in «Succiu», «Caccia modun», etc.).

«Bettala» is perhaps the 第三港 Ti-san-chiang, or «Third Creek», of the *Tao-i chih-liao* of 1349-1350, but it may also be that the «Ocean of 大朗 Ta-lang» of the same work (the sentence has been misunderstood by ROCKHILL) is corrupt for «Ocean of [Pa]-ta-lang», i.e. of Patlam (cf. ROCKHILL in TP, 1915, 385-387; FUJITA, 89 b).

71. BEYAMINI

beyamini R

The word occurs only in RAMUSIO, as the name of the «wild ox» of Tibet. YULE's **buemini*, «Bohemian» (Y, II, 52), is as much out of the question as RR's Arabic *bahā'im*, «cattle» (RR, 183). YULE took this «wild ox» to be some sort of *gayāl* (*Bos gavaeus*), perhaps the *gaur* (*Bos*