

The name is only given by RAMUSIO; but in that passage, Z and R are strictly in agreement, except that Z has *et multi sunt ibi* instead of RAMUSIO's *che si chiamano beyamini*. Perhaps RAMUSIO «edited» a corrupt sentence which originally gave no name and was simply a counterpart of what we read in Z (? \**uocati beiamini* < *multi sunt ibi*). There are other *idola libri* in RAMUSIO, as for instance the king of Champa «*nominato Accambale*» (see «*Ciamba*»).

## 72. BLASIUS

*biagio* R  
*biagio* VA

*blasius* P; G

*blaxius* LT

RAMUSIO, after «*Sevasto*» (= Sivas), adds *dove il glorioso messer San Biagio pati il martirio*. This has been omitted in *B*, *RR*, *B*<sup>1</sup> (although the same sentence, prior to RAMUSIO, occurs in many versions), because BENEDETTO (*B*, CXIII) considers it an early interpolation. That may be true, but there are many genuine passages not to be found in *F* and *I* see no sufficient reason to reject the present one.

On the martyrdom, in 316, of S. Blasius, bishop of Sebaste (Sivas), and on his tomb at Sivas, cf. *Y*, I, 45. The church of S. Blasius at «*Sebaste*» is mentioned by Rubrouck, who could not visit it, *quia erat sursum in castro* (*Wy*, 327-328). Vincent de Beauvais (ed. MENTELLIN, 1473, XXXI, CXLII) speaks of the martyrdom of «*Sanctus Basilius*» at «*Sauastia sine Sebasté*». Among the Slavs, a god Volos or Veles is supposed to go back originally to Saint Blasius (cf. W. KOPPERS, *Die Indogermanen- und Germanen-Frage* [1936], 671).

## 73. BOGA

*bacha, dabaga* (?) V  
*baga* F, V (?)

*bagha* TA<sup>1</sup>, TA<sup>3</sup>

*boga* F, Z, L

«*Boga*» stands for Mong. Buqa, Buya; the word means «*bull*»; the pronunciation with *-u-* is used elsewhere by Polo (see «*Tolobuga*»). Buqa, a Jalair, was the most powerful official in Persia at the end of Abaya's reign and during that of Aryun. Cf. *Ha*<sup>1</sup>, II, 408; *Ha*<sup>1</sup> gives occasionally «*Bugha*». In such names, the usual Chinese transcription, 不華 Pu-hua, can represent Buqa as well as Buya; Rašidu-'d-Dīn generally writes بڤا, Buqa (cf. *Ber*, I, 40). In the beginning of 1286, Buqa received from the Mongol Emperor of China the title of *ch'êng-hsiang*, «*minister*» (see «*Cingsan*»), and he appears as «*Buga-činksan*» in Armenian texts (cf. *Ha*<sup>1</sup>, I, 374; PATKANOV, *Istoriya Mongolov*, I, 52, 89-90).