

326. SAGAMONI BURCAN

<i>borcain, borcanain, santo bra-</i>	<i>sargamonyn borcam, sargo-</i>	<i>serghamon borghami TA³</i>
<i>chan, sogomor barchan, so-</i>	<i>main borcam (saint) FB</i>	<i>serghamon borghani TA¹</i>
<i>gomor barcon VB</i>	<i>sergamon bortam (saint) FA</i>	<i>sogomombar can, sogomon-</i>
<i>borchaym, sergamon borchaym</i>	<i>sergamoni borcain, serga-</i>	<i>barchan R</i>
LT	<i>muni, sergomon saint, ser-</i>	<i>sogomoni, sogomoni burchan,</i>
<i>sagraman barban, santo sogo-</i>	<i>gomoni borcan F</i>	<i>sogomoni burghan Z</i>
<i>mon, sorgichon borchan V</i>	<i>sergarmoni borcain L</i>	

This form, combined from different Mss., is, in my opinion, the one which Polo must have used. The original is Śākyamuni burqan, « Buddha Śākyamuni ». Polo mentions this name twice, once in a speech attributed to Qubilai, the second time in his description of Adam's Peak in Ceylon. The use of the word *burqan* (*burhan*), special to Turkish and Mongolian, suffices to show that Polo knew the term before he visited Ceylon on his return journey. Ross (*RR*, 432) explains « *burkhan* » as due to the Sogdians who, when translating Buddhist writings into Chinese, adopted the pronunciation then in use in Northern Chinese for 佛 Fo, « Buddha », to wit **bur* (< **b'iuət*), and added to it *han*, « sovereign ». With unimportant differences, this is the current view, but the history of *Burqan* (and of the cognate *bursäng*, *bursöng*, « Buddhist monk ») is still very obscure. Whatever the truth may be, the fact remains that *burhan*, *burqan*, appears in Uighur at an early date (it is noted as *burhan* in Kāšyārī; BROCKELMANN, 44), and also in Mongolian (for instance in the *Secret History* of 1240). As to « Sagamoni », Polo must have heard it, in combination with « burqan », from Mongolian-speaking people (such as Qubilai himself); in « written » Mongolian, the Mongolian form is Śākyamuni, but popularly Šigāmuni; the Kalmuks say Šagj^a-muni (cf. RAMSTEDT, *Kalm. Wörterbuch*, 344). The only near-Western writers more or less contemporary with Polo who use Śākyamuni's name, are, as far as I remember, two Armenians. One is king Hethum I of Little Armenia, who left Mongka's Court, after a short stay, on November 1, 1254; in the account of his journey, as we have it in the chronicle written by his nephew Kirakos of Ganjak, Hethum speaks of Buddhism and names Šakmunia (cf. BROSSET, *Deux historiens arméniens*, I, 180, 194; *Y¹*, I, 164). The other is Vardan, who refers to the images of Šakmonia, in a text closely connected with that of Kirakos (cf. PATKANOV, *Istoriya Mongolov*, I, 22; PATKANOV, *Istoriya Mongolov Magakii*, 99, quotes an identical text as being from Stephen Orbelian « p. 307 », but I do not find it anywhere in BROSSET's translation of Orbelian which is entitled *Histoire de la Siounie*, and PATKANOV has perhaps confused Orbelian with Vardan). In 1419-1421, Šāh-Ruḥ's envoys mention an image of Šakmuni at Turfan (QUATREMÈRE, *Not. et Extr.* XIV, 310, 389; *Y¹*, I, 272); they saw at Kan-chou a reclining figure (*i. e.* a *nirvāṇa* representation) which was called شکمانی فر *Šakamāni-fu* (*sic* in the text of QUATREMÈRE, 317; not « Schakamouni-fou » as in his translation, 398, and in *Y¹*, I, 276). It is also to such figures that the name of Šakmunia refers in the Armenian