

detached ridge of the main chain plunges into the sea; as Hethum says, the Gate of Iron (*i. e.* Derbend) « touche la grant montaigne de Coquas ». Mount Elburz, properly so called, stands in the western half of the Caucasus; it is Hethum's « Albors », mentioned by the latter as the eastern (= north-eastern) limit of Georgia (*Hist. des Crois.*, Arm., II, 129, 268). Hethum's mss. give other readings, « Albers » and « Alberz » in French, « Alboret », « Alboris » and « Albzor » in Latin (the last form accounts, I think, for Maundeville's « Abzor »). But the name of Elburz was often extended to the whole chain, right on to Derbend in the east (cf. QUATREMÈRE, *Hist. des Mongols*, 390; *Hist. des Crois.*, Arm., II, 129). Speaking strictly from a historical point of view, it is the Caucasus, or the Elburz used in its broad sense, which we should expect to find in the bull of 1318 and in Jourdain Cathala. On the other hand, granting that *al-*, mistaken for the article, may have been dropped, Jacopo d'Acqui's « Baris » comes very near the reading « Alboris » in one ms. of Hethum. Yet I am convinced that there is some connection between this « Baris » and the forms « Barrarius » and « Barcarius », and I do not see how the article could also have been dropped in the bull of 1318, or how Albors or a form like Albors could have developed into a longer form in *-carius* or *-rarius*. The evidence at present available seems inadequate to reach a formal conclusion.

59. BARLAM

barlam VB (in *B*)*barllam* VB²

This name, like those of « Avenir » and of « Josafat », occurs only in VB.

Barlam, or rather Barlaam, is the form of the name in the Greek text from which it has spread everywhere in the West, and it has never been doubted that the author of the Greek text adopted it under the influence of the Christian name βαρλαάμ, Syr. Barlāhā (KUHN, in *Abh. d. Ph.-Ph. Kl. d. k. Bayer. Ak. d. W.*, xx [1894], 19). The Georgian version gives Balavar (MARR, in *ZVOIRAO*, III, 259), and the Arabic and Persian texts write بلوهر B.lūh.r (vowels not written or arbitrarily written). Moreover, the 10th cent. *Kitāb al-Fihrist* mentions in its bibliographical lists a *Book of B.lūh.r and Būdās.p* (see « Josafat »).

The only plausible explanation of B.lūh.r is to see in it a transcription of *purohita*, « royal chaplain » (cf. SACHAU, *Alberuni's India*, I, xxxiii; VON LE COQ, *Ein christl. und ein manich. Fragment*, in *SPAW*, 1909, 1205). B.lūh.r (to be read as *Bulūhir > *Balūhar and *Bilūhar) is to *purohita* the same as *Balar > Bilār is to Bharata (I am not convinced that the forms with *-r* like Syriac Bilār, Greek παλάριος, are due to a confusion between *-d-* and *-r-* in the Syriac writing, as is said in BICKELL, *Kalilag und Damrag* [1876], 41-411). The alternation *r ~ l* must have taken place in North-Western India or Eastern Iran, where it is of common occurrence; cf. Skr. Karāṭaka > Syr. Kalilag. The passage from final *-t* to *-r* is known even for purely Iranian