

its dimensions, and give it its mediæval popularity, do not concern our subject. In this skeleton the story of Siddhárta, *mutatis mutandis*, is obvious.

The story was first popular in the Greek Church, and was embodied in the lives of the saints, as reworked by Simeon the Metaphrast, an author whose period is disputed, but was in any case not later than 1150. A Cretan monk called Agapios made selections from the work of Simeon which were published in Romaic at Venice in 1541 under the name of the *Paradise*, and in which the first section consists of the story of Barlaam and Josaphat. This has been frequently reprinted as a popular book of devotion. A copy before me is printed at Venice in 1865.*

From the Greek Church the history of the two saints passed to the Latin, and they found a place in the Roman martyrology under the 27th November. When this first happened I have not been able to ascertain. Their history occupies a large space in the *Speculum Historiale* of Vincent of Beauvais, written in the 13th century, and is set forth, as we have seen, in the Golden Legend of nearly the same age. They are recognised by Baronius, and are to be found at p. 348 of "The Roman Martyrology set forth by command of Pope Gregory XIII., and revised by the authority of Pope Urban VIII., translated out of Latin into English by G. K. of the Society of Jesus and now re-edited . . . by W. N. Skelly, Esq. London, T. Richardson & Son." (Printed at Derby, 1847.) Here in Palermo is a church bearing the dedication *Divo Iosaphat*.

Professor Müller attributes the first recognition of the identity of the two stories to M. Laboulaye in 1859. But in fact I find that the historian de Couto had made the discovery long before.† He says, speaking of *Budão* (Buddha), and after relating his history :

"To this name the Gentiles throughout all India have dedicated great and superb pagodas. With reference to this story we have been diligent in enquiring if the ancient Gentiles of those parts had in their writings any knowledge of St. Josaphat who was converted by Barlam, who in his Legend is represented as the son of a great King of India, and who had just the same up-bringing, with all the same particulars, that we have recounted of the life of the Budão. . . . And as a thing seems much to the purpose, which was told us by a very old man of the Salsette territory in Baçaim, about Josaphat, I think it well to cite it: As I was travelling in the Isle of Salsette, and went to see that rare and admirable Pagoda (which we call the Canará Pagoda ‡) made in a mountain, with many halls cut out of one solid rock . . . and enquiring from this old man about the work, and what he thought as to who had made it, he told us that without doubt the work was made by order of the father of St. Josaphat to bring him up therein in seclusion, as the story tells. And as it informs us that he was the son of a great King in India, it may well be, as we have just said, that *he* was the Budão, of whom they relate such marvels." (Dec. V. liv. vi. cap. 2.)

Dominie Valentyn, not being well read in the Golden Legend, remarks on the subject of Buddha: "There be some who hold this Budhum for a fugitive Syrian Jew, or for an Israelite, others who hold him for a Disciple of the Apostle Thomas; but how in that case he could have been born 622 years before Christ I leave them to explain. Diego de Couto stands by the belief that he was certainly *Joshua*, which is still more absurd!" (V. deel, p. 374.)

[Since the days of Couto, who considered the Buddhist legend but an imitation of the Christian legend, the identity of the stories was recognised (as mentioned *supra*) by M. Edouard Laboulaye, in the *Journal des Débats* of the 26th of July, 1859. About the same time, Professor F. Liebrecht of Liège, in *Ebert's Jahrbuch für Romanische*

* The first Life is thus entitled: Βίος καὶ Πολιτεία τοῦ Ὁσίου Πατρὸς ἡμῶν καὶ Ἰσαποστόλου Ἰωάσαφ τοῦ βασιλέως τῆς Ἰνδίας. Professor Müller says all the Greek copies have *Iosaph*. I have access to no copy in the ancient Greek.

† Also *Migne's Dict. Légendes*, quoting a letter of C. L. Struve, Director of Königsberg Gymnasium, to the *Journal Général de l'Inst. Publ.*, says that "an earlier story is entirely reproduced in the Barlaam," but without saving what story.

‡ The well-known Kāphari Caves. (See *Handbook for India*, p. 306.)