

some long theological discussions. From this Greek, it was translated into all the known languages of Europe, while the Pehlevi version being rendered into Arabic, was adapted by the Mussulmans and the Jews to their own creeds. (*H. Zotenberg, Mém. sur le texte et les versions orientales du Livre de Barlaam et Joasaph, Not. et Ext. XXVIII. Pt. I. pp. 1-166; G. Paris, Saint Josaphat in Rev. de Paris, 1^{er} Juin, 1895, and Poèmes et Légendes du Moyen Age, pp. 181-214.*)

Mr. Joseph Jacobs published in London, 1896, a valuable little book, *Barlaam and Josaphat, English Lives of Buddha*, in which he comes to this conclusion (p. xli.): "I regard the literary history of the Barlaam literature as completely parallel with that of the Fables of Bidpai. Originally Buddhistic books, both lost their specifically Buddhistic traits before they left India, and made their appeal, by their parables, more than by their doctrines. Both were translated into Pehlevi in



Sakya Muni as a Saint of the Roman Martyrology.

“Wie des Kunigs Sun in dem aufscziehen am ersten sahe in dem Tleg eynen blinden und eyn aufsmörckigen und eyn alten krummen Man.” *

the reign of Chosroes, and from that watershed floated off into the literatures of all the great creeds. In Christianity alone, characteristically enough, one of them, the Barlaam book, was surcharged with dogma, and turned to polemical uses, with the curious result that Buddha became one of the champions of the Church. To divest the Barlaam-Buddha of this character, and see him in his original form, we must take a further journey and seek him in his home beyond the Himalayas.”

Professor Gaston Paris, in answer to Mr. Jacobs, writes (*Poèmes et Lég. du Moyen Age, p. 213*): “Mr. Jacobs thinks that the Book of Balauhar and Yûdâsaf was not originally Christian, and could have existed such as it is now in Buddhistic India, but it is hardly likely, as Buddha did not require the help of a teacher to find truth, and his followers would not have invented the person of Balauhar-Barlaam; on the other hand, the introduction of the Evangelical Parable of *The Sower*, which exists in

* The quotation and the cut are from an old German version of Barlaam and Josaphat printed by Zainer at Augsburg, circa 1477. (B. M., Grenv. Lib., No. 11,766.)