

## CORRESPONDENCE.

1.

*Montefiore College,  
August 27th, 1893.*

DEAR PROFESSOR RHYS DAVIDS.—The story of Paṭācāra (Jour. Roy. As. Soc. p. 556 ff.) strikes me as the long sought for Buddhist original of a series of similar tales in Eastern and Western literature.

The theme is, however, somewhat obscured in the Indian form. The talé does not end in the happy way in which the other literary parallels make it end. The Buddhist tale has undoubtedly changed and been adapted to the circumstances, in order to explain the conversion and pre-eminence obtained by Paṭācāra. The primitive form has been better preserved in the other literatures, where the wife (or the husband), after long trouble and many sufferings, are re-united with their children.

I will mention here some of the most important parallels, and refer to the bibliographical notes of Oesterley and Koehler, as, otherwise, instead of a short notice I would be writing an elaborate study on the series of tales, which turn round the peculiar loss of wife (or husband) and children, and their finding again after a lapse of time, and under vastly changed circumstances.

I mention, in the first place, the "History of Abu-Saber," the man of patience, who loses in turn his fortune, his wife, his two children, and yet never loses his patience and his hopes. He is afterwards amply rewarded and gets everything back that he has lost. This tale is included in

the "History of the Ten Veziars,"<sup>1</sup> which, as is well known, is of Indian origin. It is reproduced in the "Gíami-ul hikayat," and published by Hammer in his "*Rosenoel*."<sup>2</sup> In a very amplified form we meet with it in the "Turkish History of the Forty Veziars," where it is the thirteenth vezir's story.<sup>3</sup> The simple tale is here embellished with numerous additions drawn from different sources, but the leading incidents are identical with those of the other parallels. In *Habicht's* edition of the Arabian Nights,<sup>4</sup> we find Abu-Saber again.

Passing on to Hebrew literature, a similar tale is incorporated into the "Midrash of the Decalogue,"<sup>5</sup> probably of the tenth century. The hero never takes an oath. Swindlers take advantage of it, to rob him of his whole fortune. His wife is carried away by the captain of a ship. He loses one child in a stream which he tried to cross swimming, the other is carried away by a passing ship. After a long time he finds his children again, and through them his wife.

This tale is much more akin to the Indian and may stand in closer connection with it.

Almost identical parallels we find, then, in the literature of the West, and very ancient these are too, and what is more remarkable they are also legends of *Saints*, just like Paṭācāra. The oldest I have been able to trace is the history of Faustus, Faustinus, and Faustianus in the famous "Recognitiones" of Clemens, the friend and companion of St. Peter. The same incidents occur then in the life of St. *Eustathius Placida*, which is incorporated into the "Gesta Romanorum"<sup>6</sup> and in the "Golden Legend" of Jacobusa Voragine as well as in the "Vita Sanctorum" of the Bollandists, 20th Sept. vi. pp. 106-121.<sup>7</sup> Oesterley

<sup>1</sup> *Knoes*, History X. Vezirorum Upsala, 1814, iii. pp. 31-40.

<sup>2</sup> Vol. ii. 1813, pp. 281-283.

<sup>3</sup> English, by E. J. W. Gibb, London, 1886, pp. 151-161.

<sup>4</sup> Vol. x. Night, 443-444.

<sup>5</sup> Ed. Venice, 1605, f. 235, 26a (iii. 4).

<sup>6</sup> Ed. *Oesterley*, Berlin, 1872, c. 110 v. p. 730.

<sup>7</sup> v. *A. Potthast*, Bibliotheca historica medii aevi, Berlin, 1867, p. 694a, s.v.

has given in his edition the whole literature on this "Vita" to which I refer. Other additions in the direction of comparative literature were made by me, on the occasion of my Roumanian edition of it.<sup>1</sup> Still more Western parallels were adduced by *R. Koehler*, in his review of the Spanish edition of St. Eustathius.<sup>2</sup>

I have still to mention also some parallels from the romantic literature of the middle ages, such as the central episode in *Buovo d'Ancona* or *Sir Bevis of Southampton*<sup>3</sup> and last, not least, the chapbook "Valentine and Orson."

M. GASTER.

## 2. TEIMOURIS.

*H.B.M. Consulate,  
Malaya.*

June 13, 1893.

SIR,—Perhaps some of the readers of the R.A.S. Journal can help me to find out something about the history and origin of this evidently Arab tribe settled in Khorassān, and generally as to the Chehār Eimāks.

The origin of the Eimāks would appear to be Syrian. They claim themselves to be of Arab descent, and Malcolm (vol. i. ch. ix. p. 239) tells us on the strength of the "*Tuarikh Guzedah*" (sic) that "he (Hazar Asp) invited a large body of his own tribe of Eimāks from Syria, and their settlement in Laristān added greatly to the strength of his government."

Every Teimouri to whom I spoke claims Arab progeniture, and of external evidence there remains the wearing

<sup>1</sup> *Revista p. Istorie Archeologie și Filologie*, vol. iv. București, 1885, pp. 629-645.

<sup>2</sup> *Zeitschrift für Romanische Philologie*, iii. pp. 272-277.

<sup>3</sup> *K. Nyrop, Storia dell'epopea francese*, Firenze, 1886, pp. 204-205.