

now as one likely to prove of some general interest, for the subject is large, ancient, and widely ramified, and its *real basis* is not touched upon in the replies given in the current October issue, though Mr. Beames hints at this when he says: "These *tutelary spirits* . . . of non-Aryan aborigines have survived . . . Hinduism and . . . Islām . . . The numerous Pīrs or Saints *whom Hindu and Musulman alike reverence are in all probability only the animistic spirits transformed*" (italics mine). No doubt: therefore we may rest assured that the *Bad*, *Badr*, or *Budr* of the dangerous reef covering the Akyāb harbour, and the *Madr* of the Mergui coast, is the real "old animistic" spirit or god whom we have to trace to his home in many lands; and that he never was "a resident of Chitagong in 1440 called *Bad-ruddīn!*" as suggested by Dr. Wise in the extract Mr. Beveridge gives, p. 841. Most holy men claimed or were called after divinities, as a Jerem-*iah*, Jer-*iah*, or Jeri-*al*, after Jahvê; or a Nicholus after *Nik*, *Nik-or*, Nykr, Niklaus, etc.; and *Badra* and *Madra* are vastly ancient divine terms which we find interspersed throughout all India, mythologically, geographically, and socially, in family and tribal names.—Yours truly,

J. G. R. FORLONG.

5.

DEAR SIR,—Information is invited by Major Temple and Mr. St. John regarding a quasi "Burmese Saint," known as "*Badar*, *Budder*, and *Madra*," whose shrines or sacred rocks are found on the Ārakān coast and in the Mergui Archipelago, and who is thought to be connected with the divine sage Götama Buddha—now universally revered, if not worshipped, throughout these Burmese provinces: see Journal of July last.

Knowing the particular rocks and localities, of which indeed I possess sketches, I have no hesitation in saying

that the rock-bound god of Akyāb and elsewhere, is our old friend the *Būd-kāl* or Bād-ā-kāl, the Bod or "Bad-stone," common in the villages of Southern and Central India, and not rare in Upper and Himālayan India. I have seen and studied his characteristics in the fastnesses of Lower Kailāsa and near to Kedār-Nāth—a shrine and form of Bhairava the Turanian Siva.

He has nothing whatever to do with "The *Buddha*" or pious ascetic, though the old god did, no doubt, greatly facilitate the progress and popularity of the new saint amid all Turanian populations, where these were devoid of any etymological knowledge, except that which appealed to their uneducated ears and fancies.

I have visited and carefully investigated the histories and surroundings of several of the *Bō-dās*, *Bad-ā-s*, or *Bud-ā-rs*, as natives thus reverently drawl out the names of these Burmese deities or *daimōns*, besides the one on the dangerous rocks at the entrance of the Akyāb harbour, where he represents the guardian as well as a destructive spirit. Further down this Ārakān coast, I had serious experience of another *Bod-ā-r* or *Bud* on the islet of Chedūba, and was nearly wrecked on a third—the dread spirit at the mouth of the Sandoway river—owing to my Muslim *Kalāsīs* (Chitagongis) falling on their knees to pray, instead of standing by the rudder and halyards in a stiff breeze and seven-knot current, as we swept round his rocky headland.

On the Tenasserim coast I have seen *Bud-ā-s* from the mouths of the Tavoy river to that of Krau; and near our civil station of Mergui is one often called *Mudra*, a favourite Tamil name for their old Dravidian Siva. I have also seen inland - mountain *Bud-as*, as that on the lofty, bold, rocky crest of Kaiktyo overlooking the broad delta of the Sitang and Biling rivers, which will be found illustrated and described in "Rivers of Life," ii. 314.

The various rites and sacrifices of these *Bud-ā-rs* used to require human victims, as noticed by Arabian travellers of the ninth century (Renaudot, p. 88), and not as now

only goats, cocks, rice, fruits, and flowers. These are still offered to the deity by most rude Indian peoples and by the coast tribes and peasantry of Ārakān, Burma, Tenasserim, Siam, Java, Bāli, and the Cochin-Chinese peninsula. We see the god in the Jāvan *Bōro-Bōd-ō-r*, that is "Ancient Bōdr," of about 600 A.C. There he existed long before. Buddhist monks here reared their beautiful shrine over this, *his* conical rock. Still around its base and the adjoining hills, well named *Probo-lingo*, stand many of his symbolic Men-hirs, as the histories of Crawford and Sir S. Raffles show.

Usually he was and is a "Wrathful and Terrible One," like to Bhairava, but with also the characteristics of *Fors Fortuna*—"Jove of our Fates," the Pur or Fiery God of high Præ-nestē or Pur-hesti, the guardian Agni of the Volscian capital of Tyr-rhenian Antium, before the Latium Aryan knew him as *Iova Virilis*, a god of *Sortes*, *Purim*, or *Lots*.

There also he was enshrined by Turanians, then the rulers of the Western seas, on the highest peak of the Alban range, as the Lā-rs or Lā (Mongolic for "spirit") of the vasty deep; as he to whom their mariners must look, on approaching this low-lying dangerous coast. His also is the Peak of Ceylon, as well as of the ruined temple spire on the low-lying islet at the treacherous entrance of the Siam river, where still stands his emblem in the neglected enclosure of an ancient Sivaite shrine.

He is found throughout China, especially in the upper reaches of the Yang-tse-kiang, at one of the sources of which, on the high mountain of O or Om, is one of his most ancient prehistoric shrines and "tooth" symbols. He is seen in all the *Obs* or *O-bo-s* of Mongolia, and even on the rock-bound *Haug*s of Scandinavia, from which have been gathered the coarse "Buds" seen in the Bergen Museum and learnedly described by the late Director, Prof. Holmboe, in his *Traces de Budhisme en Norwege*. This writer, too, has made the usual mistake of confounding the old Nature-god and "spirit of the elements"

with the pious ascetic of *Böd-a-Gayā*—see details and illustration in “Rivers of Life,” ii. 409 *et seq.*

Ancient Sabean sailors called Lanka’s peak the *Āl-makar*; Buddhists, the lord *Samānto Kuto*, which Hindus, however, say signifies “the thorn of *Kāma*” as *Samānta*, “the destroyer of peace”—a form of *Siva*, *Indra*, *Sakra*, or *Bhogi*. The indenture on the *Kuta* is a *Sri-Pad* or “The Ineffable Foot, ray or shaft,” says Fergusson; and the whole great cone is, or was, in the language of the masses, a *Bud*, *Bod*, or *Mādrā*—that familiar and kindly name which they have ever applied to village *Bād-ā-kāls* or “*Bād-stones*” as emblems of *Madra* or *Siva*.

These are common throughout *Tel-lingāna* and Southern and Central India, where Mr. Fawcett found them as abundant in 1890 as I did some forty years ago. He describes them, their worship, and some of the cruel rites and sacrifices in *Bom. Anthro. Soc. Jour.* of September, 1890; but so little is the cult understood, that even the learned Bishop Caldwell often calls it “Devil-worship,” confusing it with that of *Bhuts*. And, truly, *Bōds* or *Buds* do naturally tend to become these malevolent spirits of earth and air, trees, etc., as did *Devas* to become devils; the high gods or *Nāths* of Hindus to be the *Nāts* or *Fayes* of trans-India; and as does the Mongolian and Russian *Bhāg* or *Bōg*, to become the *Bogey* of our nurseries. Yet this last is a very real and ancient *god*, none other than the original of *Bhaga-vat* or *Bhaga-vā*, “The Supreme,” “the God of Life and of all Spirits,” for “*vā* is the elemental spirit by which all exist, and which exists in all that lives,” according to the *Vishnu Purāna*, vi. 5.

It would seem as if the *geological* centre of a land ever became also its *theological* *Olumpos*; for the high “centre of the Jewel-India” is the *Bud* or *Mahādeva* of *Gond-wāna*, as is the “Adam’s peak” of *Ceylon*; the snowy heights of *Om*, that of *China*; the *Ilium*, that of *Trojans*; and the *Ida*, that of *Cyprians*. The deity is the spirit of life and destruction—the spirit of the storm, of the rock-bound coast, of the dangerous defile, dark forest, weird

mountain, and angry flood; and must be "laid" or propitiated at the most dreaded spots, whether the traveller or sailor be Buddhist, Hindu, or Muslam. Not infrequently have we thrown to him a rupee, or subscribed for cock or goat, at the solicitation of our motley following of Burmans, Tamils, Telingas, etc., beseeching his godship to let us pass scatheless through his angry seas and river-torrents.

Many great gods are still called *Bhut-Isvars* or "Spirit-lords"; and I have found Indra worshipped among Drāviḍs at the Pongāl Christmas festival, as Bôg or Bhôgī, when he represents the sun rising from his wintry entombment. It was probably at this fête that the Arabian travellers of the ninth century saw "girls being devoted to *Bôd*," as Renaudot wrote in 1733; and the rite still continues in the jangals of Central India, wherever our Magistrates are not numerous or vigilant enough.

Strictly speaking, *Mādrā* was a son of the Dravidian Siva; but Tamils fondly identify father and son, and call their boys and girls *Madra* and *Madrī*. The name is very common from *Mādrā-patanam* (our "town of Mādrās") and eastwards to Burma and Java; hence Major Temple's remark, that on the Mergui coast he found the *Bud-ā-r Makāms* were also called "Madra Makāms."

The Mādrās were a very ancient and important people, ruling long before Aryan times, from Sākala on the *Duābs* of the Biyās and Chināb, still called *Mādrā-dēs*. They were serpent-worshippers, as *Nāga-ists* and *Tākas* (a cult they never forsook in Dravidia, Ceylon, or trans-India), as the beautiful sculptures of *Boro-Bud-or* (the Javan "Ancient Bud") and the *Nāg-on Vāt* or "Nāga Monastery" of Kam-bod-ia attest. In moving from N.W. India they gave their name to many towns, rivers, and shrines, from probably *Māthūra* to the Vindhya, *Mādura* and *Mādrā-patan*, as may be gathered from Mr. J. F. Hewitt's invaluable researches in our Journals, R.A.S. of 1889-90.

Most Bud or Bod rocks and symbols are marked with the euphemistic "Foot," "Eyes," or circles, as infallible

charms against evil. Hence the *Prā-Bat* of Siam and similar "Sacred Feet" on the Buds of Akyāb and Ceylon, and the oval or Yoni Charm on Kaiktyo.

Chinese sailors have always recognized the Ceylon Peak as the *Fo* or *Bód* of Avalokit-Isvara and Kwanyon in the form *Po-taraka* or *Po-lo-yu*, which last is also an ancient Turanian name of Pārvatī as "the Mountain Bee goddess Brāhmārī." (See Professor Beale's paper in *R.A.S. Journal*, XV. iii. July, 1883). This divine name, *Po-lo-yu*, is also given to the sacred temple-crowned cone of Lhāsa in Tibet, and to that equally holy and higher Zion of Buddhists (really Bod-ists?), the snowy apex, O or Om of the Szi-chouen range. (See Mr. Consul Hosie's report, Chinese Bluebook ii.)

The Palla-dium of this shrine of *Om* (a term which partakes of the quintessence of divinity) is also a "tooth" of *Bód*, *Bud*, or "Buddha," as his votaries quaintly affirm; for "it is 20lb. weight," and therefore clearly a lingam—like to the Banāras *Danda* of Bhairava the Turanian Siva, whose name is *Dāntōn* or the "tooth-like one." He has many canine or hybodont symbols. There are two in Western and two in Eastern India, including Ceylon, evidently pre-Buddhistic, like the numerous Bod charms or "little teeth" which Lingaites have worn upon their persons from prehistoric times.

The Fo-OM. mountain-temples have not yet lost the characteristics of their Nature-worship, though most have been rebuilt under the Ming dynasty—probably at heart more Shintō-ists than Buddhists. Of course the numerous monks call themselves Buddhists, or rather *Fō-ists*, which, if we go back to the radical ancient meaning of *Fo*, would signify a Bód-ist; for a *Bō* or *Fō* was "a tree, stick, rod, sprout, long or growing thing," and a Ruler, as the bearer of the Rod.

Thus the *Dōr-ji* or Sacred Sceptre of Tibet, the analogue of the *Dandpan* (Siva's *Danda*), is there termed Fo, Bo, Po, Lā, or Lhā, at once a spirit, god, stick, or mace, from which the Dalai Lāma claims direct descent, as others

do from Ādam—a term the Indian Muslam applies to the temple Buds as symbols of Mahādeva. The Indian colonists of Java and Tchampa or Co-Tcheng also called their gods or Buds, *Pó*. “My Lady” of their capital was always addressed as *Pó-Nagara*, and this many centuries before they knew of Buddhism.

In the Tibetan Himālaya *Bo-t*, *Po-t*, Bhot or Bud, is radically a *Lhā* or *Lā*; hence the country of *Bhut-ia* or *Bhut-an* means, says Dr. Waddell in his “Tibetan Names,” “the end of Bud or Pot,” that is *Tu-bet* or *Tu-pot*, or “land” *par excellence* of Buds, Bhuts or spirits; see *Beng. As. Jour.* 1891. But enough, though much more could be said, of Bud, Bud-ā-r, or Mādra.

I would not have said so much, but that the old deity seems to confuse Archæologists from Scandinavia to India and China, and to vitiate many valuable papers and researches. The old god is not seen by those who only visit the town and city temples of great gods like Vishnu, Siva, Indra, and other Bhagavatas, nor indeed, if we search only in the chief shrines of villages; for he is not now favoured, at least outwardly, by Pandits, Brahmans, or even local Purohits or Pujāris; but will usually be found by those who know him, lurking in some quiet nook close by. His holy place is the family niche or *Deva takht* in hut or humble cottage; and there old and young cleanse, decorate and worship him morn and eve. In native states he is more prominent, and may be seen in corn-fields, a cool corner of the cottage garden, or bye-path, to house, door, or well, where the pious, and especially women and children, may be seen sweeping and beflowering his modest hypæthral shrines. He may be only “the smooth stone of the stream” to which Isaiah says (lvii. 6) his people gave meat and drink offerings, or the *Bast* or *Bashath* בַּשֶּׁת, the Phenician Set, or *Bāl Barith*, or Latin *Jupiter Fæderis*, of Jeremiah xi. 13 and Judges viii.; but he is still the Bud or Bód dearest of all gods to the hearts of the peasants of Southern and Central India.

J. G. R. FORLONG.