

The characteristic idea of this curious passage is the production of vegetable and mineral substances (with the one odd exception of "tortoises"), from the various portions of a human frame.

This strange idea has its echo in Eranian tradition. In this we find two primeval beings, a man (Avestic, Gayamaretan, Pehlevi, Gâyômart) and an ox. These were both eventually slain by Aharman (Ahriman), the Evil principle, and out of their bodies were produced the other creatures of the animal, vegetable, and mineral worlds. Thus, from the limbs of the primeval man, Gâyômart, were produced the seven metals, viz. silver, iron, brass, tin, lead, quicksilver, and adamant; *but gold*, on account of its excellence, *from his life and semen* (Zâd Sparam, x. 2). And from the body of the primeval ox were produced various vegetables: from the marrow, divers species of grain and medicinal plants; from the horns, peas; from the nose, the leek; from the lungs, rue; from the middle of the heart, thyme; from the blood, the vine, from which wine is made (*Bûn-dehesh*, xiv. 1, 2).

The differences in the two accounts is striking enough—indeed the solitary agreement seems to be in the derivation of gold from animal semen—but the similarity of the general underlying idea appears to me still more remarkable. For this reason I venture to call attention to it in your columns.—Yours, etc.,

L. C. CASARTELLI.

St. Bede's College, Manchester,
Oct. 16th, 1894.

4. "BUD, BAD-Ā-R, AND MADRA" (see Parts July and October, 1894, of the *Journal*).

DEAR SIR,—I intended the following paper as an explanation of the important subject of the *Bud*, *Budr*, and *Mädra*, regarding which correspondence was invited in the July number of our *Journal*. I send the paper

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 Jerial, after Jahvê; or a Nicholas 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