

MATTER, MYTH, AND SPIRIT

or

Keltic and Hindu Links

by

DOROTHEA CHAPLIN, F.S.A. Scot.

WITH ILLUSTRATIONS

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PREFACE

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DURING recent years it has come to be recognized how deeply the impress of ancient Indian designs and folk-lore has influenced the Pre-Columbian Civilization of America. But the designs and beliefs centred around the Elephants are just as emphatically revealed in the antiquities of Scotland and Scandinavia.

This world-wide diffusion of ancient culture creates a rich field for exploitation, from which an industrious and widely read interpreter like Mrs. Dorothea Chaplin has reaped a rich harvest.

In her wonderful book, *Matter, Myth, and Spirit*, Mrs. Chaplin has given the first fruits of her preliminary reconnaissance in the Vedic literature of India and the Keltic folk-lore of the extreme West for the recovery of much ancient world history. The chief interest of her work is the practical demonstration it affords of a new method of unveiling the remote antiquity of mankind.

FOREWORD

WHEN making tours for pleasure many people like to penetrate beyond the limits of a guide-book, but all have not the time or opportunity to read the many scholarly books which are written about the various objects of interest which we come across when roaming round the world or even when exploring our own islands. I find, myself, that if one can reach some of the thoughts and ideas which lie behind the material objects one's interest is thereby greatly increased.

Sir Grafton Elliot Smith has most kindly written an explanatory Preface for this new edition, and I wish here to express my most grateful thanks to him for his very encouraging promise to *Matter, Myth, and Spirit*.

The book has now undergone considerable revision, with some omissions, and with the addition of fresh items of research. I hope there may be a few readers who will find it of interest.

(MRS.) DOROTHEA CHAPLIN.

London.

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CHAPTER I

HIDDEN HISTORY

WHAT was the allegorical significance attaching to the various creatures carved on rock and stone in many parts of these islands? We find birds, elephants, boars, bulls and serpents, and know that the early inhabitants of Britain illustrated their religion with an abundance of symbolism. The smaller emblems which have been discovered furnish a valuable addition to the history afforded by the larger temples dedicated to the Sun and Moon, and other notable ruins of a bygone age. Stonehenge, Woodhenge, and Avebury; Callernish in the Hebrides (a miniature Stonehenge); Stennis in the Orkneys, and Tara in Ireland, all stand forth in prehistoric splendour, even where very little of a material nature remains on the spot to testify to their former glory.

Although the stately halls of Tara, in County Meath, have vanished from sight, records are still in existence showing that the Vernal and Autumnal Equinoxes were duly celebrated here, and that a perpetual fire was kept burning.

On the hills of Malvern are the remains of British camps dating back to a pre-Roman period. Writers on the military antiquities of Britain have stated that it was a principle with the early Britons to arrange their forces in concentric circles, i.e. ramparts rising one above the other, and the Herefordshire Beacon among the Malvern Hills is a remarkable type of this mode of defence.

It has been suggested that Malvern was the "Hill of the Seat of Judgment" and an important station of the Druids.

The camp on the Herefordshire Beacon has what appears to have been a sanctuary, with an altar, and also a central assembly hall, as at Tara.

Malvern is silent, there are no records such as those of Tara, but the Malverns may be older and nearer the original.

Mr. Lines¹ thought that the camp situated on Midsummer Hill in the same range still more ancient than that on the Herefordshire Beacon, although in good preservation, and that it appears to be of purely British origin.

In many parts of these islands there are symbols and conventional designs carved on stones, and also strange Ogam writings.

The few examples to which I am referring are chiefly those which are not the best known, but which, nevertheless, may give important clues towards turning a prehistoric period into one which is historical if mythology is taken into account, and there may be much which is as yet undiscovered.

The pillar-stones, fairs, festivals, and holy wells of the British Isles are all reminders of the past on which so much of the present is built.

Kensington Gardens, in London, is not without its sacred well, near the Broad Walk; and in Hyde Park the Serpentine and large pillar-stone in its vicinity are striking prehistoric features.

The value of bringing in mythology as an aid to archaeology was demonstrated by Dr. Dexter, of Cornwall, when some old coins were discovered in that county, and subjected to examination by experts. The archaeologists were puzzled, because on one side of a particular coin is the picture of a man's head exceedingly well executed, while on the other is what appeared to them to be a badly drawn horse.

Dr. Dexter inquires if it be likely that an artist who was able to draw a man's face with so much skill would be unable to draw a horse, and he proceeds to show that the horse, far

¹ *Ancient Camps on the Malvern Hills.*

from being inefficiently drawn, is an uncommonly clever representation, and one mass of symbolism. No one looking at the illustration and reading the mythic interpretation can fail to understand the drawing.¹

In regard to prehistoric times in this country, Dr. Dexter remarks: "We have a fairly continuous history of Britain for nearly 2000 years, from the first invasion of Caesar to the present day. But there is another history of 2000 years' duration from the end of the Stone Age to the first Roman invasion; in other words, there is as much history to learn as we already know."²

¹ See booklet entitled *Cornwall: the Land of the Gods*, by T. F. G. Dexter, Ph.D., B.Sc., B.A., published by Jordan's Bookshop, Truro.

² *Civilization in Britain, 2000 B.C.*

CHAPTER II

THE KELTS

THE origin of the Celts, or Kelts, remains obscure. Is it possible that either the Kelts, or the Picts, or perhaps both, owe their names to religious, and not to racial, discrimination ?

The British Isles have received no special nomenclature as the land of the Celts ; and the people under this designation seem to have varied in racial characteristics and to have spoken different languages while, apparently, possessing in common a religious system which included halls of justice. These people were subject to an authoritative body of Druids, or priests, who framed and enforced laws for the benefit of the community.

The sound of the letter "K" is often rendered as a hard "C" when translating Indian words into English, as in the case of Cali, Casyapa, and Carna. The name for the *Kelts* may also have changed from "K" to "C". As I believe "K" to be the original, I am referring to them as "Kelts".

The communities of Jews, Hindus, and Mahomedans are known, respectively, by these religious terms, and each have social laws binding together people of more than one nationality.

Christianity, though a religion of sublime sentiment, like Buddhism, has no social law emanating from a religious source. English and French law, for instance, are often strictly opposed even in such an important matter as proof of murder, although both countries are Christian. For this reason the idea of a religion which comprises social laws

down to the smallest detail of everyday life may not occur to us very readily.

At the present day the Kelts continue to form a large part of the population of the British Isles, though it is naturally very much intermixed. Their religion having been replaced by another, the Kelts no longer have communal laws issuing from a Keltic religious source to unite them into one body.

"What is England?" asks Matthew Arnold, and replies to the question himself: "A vast, obscure Cymric basis, with a vast, visible Teutonic superstructure."¹

The Gaels, in an ethnological sense, are a distinct race with a language of their own. They are Goidelic Kelts, and their progenitor was Gaethel, or Goidel Glass, the son of Scota and Nell.

The Greeks called our islands the Pretonnic Isles, and the word they applied to them may have been derived from "Prydyn", one of the names for the Picts, and from which may have come the word "Britain".²

The author of *The Scottish Highlands* speaks of the Gwyddel Fichti, mentioned in the Welsh triads, as being either Gaelic Picts or Pictish Gaels; the community of the Gaels being the smaller, it seems more probable that they were *Gaelic Picts*. These people settled in Galloway, in Southern Scotland.

Is it not possible that the term "Pict", or the term "Kelt", may have included several races in a limited ethnological sense, corresponding to Madrassi, Kashmiri, or Bengali Hindus, for instance, or to Indian, Egyptian, or Persian Mahomedans?

The Picts are the symbol artists of Caledonia; they were in the habit of painting and tattooing themselves; but, in

¹ *The Study of Celtic Literature.*

² In Welsh "Prydain" (fem.) takes the form "Brydain" in one of its inflexions.

spite of this custom, they had an immensely high standard of art.

Far more territory was occupied by the Picts than by the Gaels, and much of Southern Scotland shows traces of them. Pentland and Alba were so named by the Picts, who established capitals at Inverness, Abernethy, and Scone; and evidently had an important settlement in the Orkneys. "Alba" was formerly the name for the whole of Great Britain, but in Wales in its undeclined form "Alban".

When the Norsemen first landed in the Orkneys they found the islands already inhabited by the Picts. The newcomers interested themselves in breaking open the "howes" to look for treasure; one of these ancient relics, called Maeshow, described as a chambered, sepulchral cairn, has scratchings on it of runic inscriptions made by Norsemen in very early times, showing that the origin of the *tumuli* was not known to them. An Orcadian writer, named Orkason, speaks of one of the early runic inscriptions as having been carved by the best runewright *west* of the ocean, which makes it appear as if the Britons had not acquired the art of runewriting from the Scandinavians.

Nennius, the historian who wrote at the close of the eighth, or early part of the ninth, century, says of the Picts that they arrived in the first instance in the Orkney Islands, and from thence made their way to the north of Great Britain.

It is observed by Mr. Kendrick that: "There is no trace of Egyptian or other (Eastern) wanderers on the south coast of France, or in Spain, where relics of them might legitimately be expected."¹

Alexander von Humboldt shows how an arm of the Gulf Stream in the 45° and 50° latitudes runs from the south-west to the north-east across the Atlantic, and how this current reaches the Orkneys, by which means seeds from the torrid

¹ *The Druids.*

zone of America have been deposited in Ireland. He remarks in connection with this subject how, when the art of navigation was in its infancy, the motion of the waters of the ocean would contribute in disseminating the various races of mankind over the globe.¹

The Kelts believed that there was an island in the western ocean called Hy Brésil, which is significant because Professor J. W. Gregory points out that the old highlands of Brazil in South America must have extended eastwards into the Atlantic in former times.²

In his Introduction to *Buddhism in Pre-Christian Britain*, Mr. Donald Mackenzie states that Ireland and Mexico were never in direct touch in ancient times; not perhaps in Buddhist times, but has it been proved that there was no intercourse between America and the British Isles at a pre-Buddhistic era?

The Keltic home of the Dead was in the West. In the tale of *The Tinker's Daughter*, written in 1846, we may read this sentence: "She did not much care whether it came from the East, the dayspring of the Christian world, or from the West, the Paradise of the Gael", to which is added a footnote: "The Celtic heaven lies in the West".³ It seems therefore reasonable to look westwards—i.e. in the direction followed by Keltic sentiment—in order to find the path trodden by our remote ancestors.

The Bretons of old time in Brittany ferried their dead across the sea to Britain, turning their eyes in a *westerly* direction for the purpose of reaching that locality which they held most in reverence.

¹ *Narratives*, p. 60.

² See the Professor's treatise: *Geography: Structural, Physical and Comparative*.

³ *Edinburgh Tales*, vol. iii, p. 331.

CHAPTER III

THE AMERICAN BRIDGE

THE theoretical track which I am about to follow appears to be one of the oldest in the world's history. It leads to Asia by an American bridge. I am well aware that the Aryan origin of the Keltic race is a controversial subject, but in which other direction can one find a clear explanation of fire-worship, and of all the ceremonies appertaining to it ? Where else are these functions described in detail at such an early date as that ascribed to the *Rig Veda* ? And in which sacred literature other than that of the Hindus can the Bull, the Boar, and the Serpent be traced to a definite source as divine symbols ?

Indians have told me that records exist of a Hindu army having made its way in almost inconceivably early times to that land which we now call America ; and I hope to bring a little more evidence, or at least to emphasize the idea, of an Aryan invasion into America, and of Aryan influence in the British Isles at a very remote date showing that it is not quite illusionary ; and this by giving more attention to the religious conceptions of this race.

Of the invasions before the expeditions of Ravana, King of Lanka, I have no written testimony or references, as I received the information verbally, and cannot now obtain more from the same source.

The young Hindus, or, possibly, Sumerian Aryans, who constituted the first expeditionary force, were inspired by their elders with the highest ideals before setting out on

their lengthy journey. They were bidden never to return, but to remain in the new country *and to spread their civilization.*

The army made its way entirely by land, crossing from Asia to America by a narrow isthmus which has since been converted by Nature into a sea-passage which we call the Behring Straits.

The *Rig Veda*, the oldest book of the Aryan race and perhaps in the world, shows how the Aryans made expeditions and founded settlements in different parts of the globe. The Vedic hymns tell of the wonderful streams of civilization which fertilized practically the whole earth in or before 3000 B.C., a period of time which has recently become less difficult to visualize.

At this epoch the Aryan peoples were probably in a position to wish for colonization and to put their desires into effect.

The Hindus appear to have remembered the injunctions given to them before leaving their homeland if some of the present-day tribes in America are actually their descendants ; because, although the latter seem to have forgotten most of their own history, a recollection remains in the minds of some of them that they have a mission to fulfil.

The North-American Indians, Oheyisa and Chief White Eagle, made the announcement a few years ago that their people had a message for the White Man. Oheyisa, when lecturing in London in 1928, declared that his race had achieved civilization without materialism, a statement remarkably in line with Hindu thought !

The religion of the Polar Eskimos is said to be a kind of Shahmanism, and this form of belief is found among the Red Indians in the Alaska region of North America ; also among the Siwash Indians, in whose district there are ancient megaliths.

Shahmanism is the cult of the *Sramanas*, who are now

called Buddhist monks. The word *Cramana* is Sanskrit, the old classical language of the Hindus which became a dead language before Latin was born. In Pali, another East Indian language, and on which Sanskrit is founded, the word is *Sramana*, and it is found in Vedic literature dating back centuries before the existence of Buddhism, initiated by Gautama Buddha of the Sakya race, who, according to Hindu tradition, was the ninth incarnation of Vishnu, the second person of the Hindu trinity.

In the *Upanishads* (Sanskrit classics) the word is used for *sannyasins*, or anchorites generally, not for persons belonging to any particular sect or school of thought.

The ancient inhabitants of Mexico, as also the Red Indians, held the tradition that they came from the North-West.

According to the Abbé Brasseur de Bourbourg's translation of the Kiché manuscript,¹ the Kiché race migrated to America from some Eastern land. "They had a long passage to make, through the sea, along the shingle and pebbles and drifted sand."

Alexander von Humboldt believed that there may have been an empire in the north of America between the latitudes 36° and 42° composed of people in an advanced state of civilization, superior to that of the Mongols, or Tartars, of Central Asia. He thought that the founding of this empire preceded the Mongolian invasion.²

American geologists call the former land-bridge between Asia and America the Miocene Bridge, which assigns it to an earlier period than that of the Glacial. But even now it is affirmed that an elevation of the sea level to less than two hundred feet would make a land-pass between the two continents.

The theory that there were migrations from Asia *via* this route is now practically an established fact.

¹ Tylor's *Early History of Mankind*, p. 308. ² *Narratives*, vi, 323-4.

Many names on the North-American continent have a Sanskrit ring about them, that of Oheyisa, for instance. The place-name "Canada" seems to have no special derivation assigned to it by the British ; but the great Hindu sage, Kanada, who propounded the atomic theory, has a name singularly like it.

All Sanskrit names have meanings. The North-American Indian appellation "Niagara", by which the river and famous falls are known, is said to mean "the Great Thunderer". Is it possible that "Niagara" is a corruption of *Nirjhara*,¹ which Sir Monier Williams interprets as "a waterfall, cataract, mountain torrent, cascade" ?

The names of the American cities Spokane and Shuksan also have poetic meanings, the former indicating "the People of the Sun", and the latter "the Place of the Storm-Winds".

Descriptive and poetical names are sometimes given to American mountains, like many in India, such as Kanchenjunga in the Himālayas, which means "the Mountain with the Golden Thigh".

On the western coastal region of the United States is Mt. Rainier, which possesses the native name of Takhoma—i.e. "the Mountain-breast of Milk-white Waters"—both the name and the meaning distinctly Sanskrit in character. In dignified splendour this great mountain stands in solitude on the Western prairie, which is beautified by groups of trees, and with wild flowers in the spring-time.

The Siwash Indians call the region round about Takhoma, or Tacoma, Saghali Illahe, "the Land of Peace".

The Narada Falls on the outskirts of this holy mountain are called by the name of a great Hindu mythological character, of whom more later.

In Central America there is a tribe called "Pipil", which is a reminder of *pippal*, the name in Hindu India for one of their sacred trees ; and more significant still is the Central

¹ Sanskrit.

American tribal name of "Rama", identical with that of the hero of the first great Sanskrit epic, the *Ramáyana*.

"Macara" and "Nila" are the names of two rivers in this region of America; *makara* is the Sanskrit word for a crocodile, or great sea-monster; and Nila the revered name of the Hindu goddess, Nila Sarasvati, or the Blue Sarasvati. There was also a semi-mythological river of this name in Northern India, which, though much reduced in volume, is still in existence.

The name of the country of Uruguay in South America closely resembles Urugaya (Wide-going), a term for the Hindu god Vishnu.

The Great Hare, Michabo, is the chief deity of the Algonkin Indians. Alexander von Humboldt relates how the figure of a hare, or rabbit, is found in several rituals of the ancient Mexicans; and there is an obscure animal in an old Mexican manuscript which Fabriga, a Jesuit, believed to be a sacred rabbit with a crown upon its head.

In Mexico, the Moon-god is represented as a hare, or rabbit, which has been clearly explained by reference to Sanskrit. One of the words for the moon in that language is *sasadhara*, or one who bears the sign of a Hare. Another name for the moon is *sasanka*, i.e. one whose emblem is a Hare, or Rabbit. These emblematic definitions constitute a link with the Moon-temples in America.

The following legend shows the Hindu mythological origin of the hare's connection with the moon:

Once upon a time Indra, king of the gods, came to Earth disguised as a Brahmin. The beasts of the forest discovered him in a state of starvation, and they immediately sought to relieve his hunger. The lion brought him a bowl of curds, the monkey found a bunch of bananas, and the otter presented him with a fish; but the hare had nothing to contribute except some bitter grass, so he decided to make an offering of himself. He kindled a fire and was about to cast himself

upon the burning embers when he remembered the Hindu doctrine of *A-himsa*, or non-injury to others, even to the smallest and humblest of animate beings, as taught by the *Shastras*. Three times he gave himself a vigorous shaking so as to avoid doing harm to the dwellers beneath his fur when he relinquished himself to the flames. But Indra made himself known, rescued the hare, and bore him away to the celestial regions in recognition of the heroic intentions of one of the most timorous of animals. Indra placed the image of the hare in the moon, with which luminary the ancient inhabitants of America also associated him !

Wonderful remains of ancient cultures are to be seen in Mexico, Peru, and other parts of the two Americas. Statues have been discovered bearing a marked resemblance to Siva, the third person of the Hindu trinity (*trimurti*) ; and the ruins of temples ornamented with symbolic carvings. A temple called Kalasasaya, dedicated to the Sun, was situated on a hill-fortress to the north of Akapana, in Bolivia.

At San Juan Teotihuacan in Mexico are the remains of another temple dedicated to the Sun, the courts of which are laid out in consonance with the law of mathematics by some mysterious race in times long gone by.

At Autun, in France, a deity thought to be a Keltic fertility god is overcoming a serpent ; and in the parish churchyard of Penrith, England, there is a small figure with a halo on a Boar-stone, who is also vanquishing a serpent.

Among the Dakota Indians in America, and in the pages of *Hiawatha*, we come across Unkt-Ahee ; not unlike Ahi, or Ahee, who is also known as Vritra, the Water-Confiner ; and who, in Hindu mythology, is the Demon of Drought, slain by Indra at the beginning of each year, which in Hindu India commences in the early spring.

In the second great Sanskrit epic the *Mahābhārata*, Ahi is alluded to as "the Prince of the Daityas who occupied the whole earth and the heavens", which does not look as if he had stayed at home !

The ancient records proclaim that "formerly the earth belonged to the Daityas !"

The word "Maya", familiar throughout India as one of the names for the great Mother Goddess, is Maha Maya—i.e. the Great Maya.

Before migrating to Yucatan in Central America the Maya race appear to have dwelt upon the plains of Guatemala, where they built great cities and palaces.

In Asian classical times there was an Asura named Maya who was an architect. He was one of the sons of Danu, mother of the Dānavas, and may have been the actual, or mythological, progenitor of the Maya race.

The Asuras included both the Daityas and the Dānavas. Their home country was part of the huge region of Bharatavarsha, and their religion was Aryan.

CHAPTER IV

THE INCARNATIONS OF VISHNU

AT a small place called Peterchurch, in Herefordshire, there is a tradition that a fisherman caught a fish in the Golden Well there, despite the fact that fishermen do not usually choose wells for angling purposes.

The symbolic Fish which was produced on this occasion had a golden chain round its neck ; and the Fish with the Golden Circlet is still represented in the Church.

Near to this mystic well was an ash tree. In ancient times the Ash, or Ish tree was held sacred as the symbol of Light.

Peterchurch is not far from Kenchester, where excavations have lately been in progress.

Outside the west door of the Church of the Holy Trinity at Hurstpierpoint, in Sussex, the Fish emblem may be seen on the old tiles, interspersed with other tiles on which are leaf designs.

A symbolic Fish is also represented on a sculptured stone which was originally at Dinnacair, in Kincardineshire, Scotland, but which is now in Banchory House. The stone, besides having a Fish on it, is itself shaped like a Fish.

On the coast of Chinca, in Peru, twenty-five miles south of Lima, is Pachacamac, where a magnificent temple was once in existence, built by a long-forgotten race, and dedicated to the Fish-god, named Pachacamac, who represented the Creator of the World.

The Plant and Fish *motif* of the Mayas of Central America, seen in pictures drawn by Mayan artists, recalls the sacred

Lotus of India. This symbolic plant of the Mayas looks like a water-lily, and even the Fish is designed like a Lotus flower.

Kamadeva, the Indian Cupid, has the emblem of a Fish on his banner.

The first three incarnations of Vishnu, the second person of the Hindu trinity, are as follow :

- (1). The Fish ;
- (2). The Turtle ;
- (3). The Boar.

In the *Matsya Purana* of the Hindus there is an account of the advent of the Fish incarnation with his teachings and instructions about all Knowledge given to Manu Vaivasvat (the son of Vivasvan, the Sun). Herein is a description of a tremendous Flood, which caused immense destruction, and from which Manu, with the seven celebrated *Rishis*, and all Seed of future creation, was saved by Vishnu in this Fish incarnation. The legend is also given in the *Mahābhārata* and other Sanskrit works.

According to the legendary history of the Mayas, there were two brothers named Aac and Coh who had a sister called Moo. Both of them wished to marry Moo, who became the wife of Aac. Coh died not long after, and his body was cremated. It is worthy of note that *cremation is one of the cardinal tenets of Hinduism*.

The word "aac" in the Mayan language means both "turtle" and "boar". These two meanings assigned to the name of Aac suggest both the second and third incarnations of Vishnu. Aac is represented as being in the sun's disc, which connects him still more closely with this god of the Hindu trinity.

In the old Irish MS. called the "Destruction of Da Derga's Hostel", there is a literary reference to a leviathan which surrounds the globe and strikes with its tail in order to overthrow the world. In prehistoric America the Tortoise

supports the earth, and it is on Akupara, the Tortoise, or Turtle, that, according to Hindu mythology, the earth rests.

In far-off days it was believed by the Hindus that this planet was of a viscous nature ; the architects, when planning structures, thought that they were building upon a substance which was likened to the carapace of a turtle ; and thus the globe assumed this mythological figure.

The prehistoric inhabitants of America viewed the matter in much the same light, Mayas and Mexicans both believing that when they were engaged in building operations the ground beneath them was a leviathan, or whale with four feet, which might overthrow them at any moment. Such, according to the translations, is the idea presented by the Book of Kakchiquels.

The Conch-shell, one of the symbols of Vishnu, or Narayana, is frequently seen in Maya symbolism. When war was proclaimed in Hindu India the Maharani, standing on the steps of the temple, gave the signal for the battle to commence by sending a blast from a conch-shell.

A capacious umbrella held over the head of Queen Moo of the Mayas is also significant as compared to India, where an elaborate umbrella, or parasol, is the insignia of royalty, or a mark of great distinction.

The third incarnation of Vishnu, Baraha, or Vahara, the Boar, was the first tiller of the soil ; he ploughed and furrowed the land with his snout, and prepared it for sowing.

The first of these incarnations is represented with the nether portion in the form of a fish, and the second in that of a turtle. The upper portions are the same in each case. The deity, Vishnu, or Narayana, holds in his four symbolic hands a Conch-shell, a Disc, or Wheel, a Mace, and a Lotus flower.

In the representation of the third, or Boar incarnation, the upper part consists of the head and tusks of a wild boar.

Whether the symbol of the Boar has been noticed any-

where in America I do not know, or whether it was symbolized in Brittany. It may be perceived in a carving on one of the inside walls of St. David's Cathedral, in South Wales, in a part of the edifice which is said to be the oldest portion.

The Pictish inhabitants of the Orkneys had an Orc¹ clan, from which the Orkney Islands received their name, and this is claimed as the oldest place-name in Scotland.

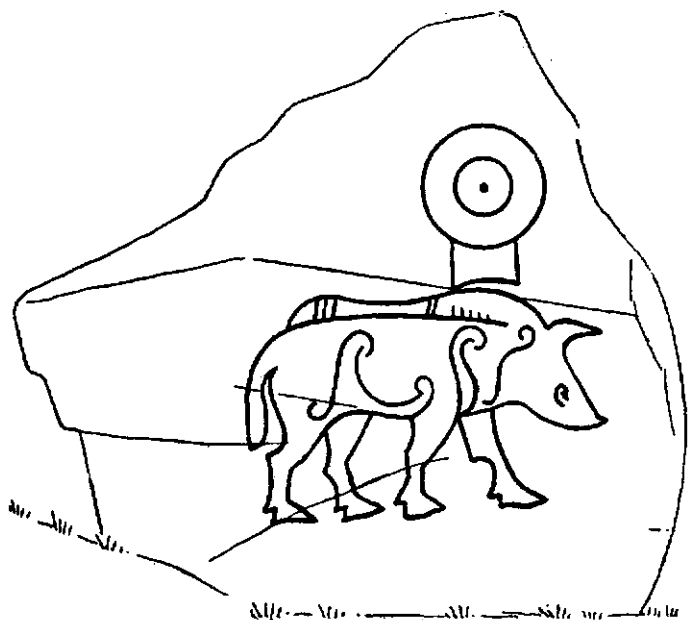


FIG. 1.—THE KNOCK-NA-GAEL BOAR

Tacitus refers to the Boar as a religious symbol of the ancient tribe Aestyi, whose language was Gaelic. The language of the Picts in the Orkney Islands was Norn, not Gaelic, therefore the symbol of the Boar seems to have been the appurtenance of more than one race.

The carving of the Knock-na-Gael Boar, which is to be seen near Inverness, and which is represented above, is

¹ Boar.



By kind permission of the Society of Antiquaries, Edinburgh.

THE DUNADD BOAR

described by the Earl of Southesk as a boar glorified, and he notices the long snout which is also characteristic of a boar carved on the rock-fortress of Dunadd in Argyll.

The Knock-na-Gael Boar has a deifical mane, and on a little stance above the animal is the carving of a sun-disc.

The Boar at Dunadd is small, and not so old as the one at Inverness. In 1929 an account of this Boar carving was given in *The Times*.¹

The rock is situated on Crinan Moss, a flat expanse near the Crinan Canal on the Poltalloch estate of Sir Ian Malcolm.

Fergus Mor, son of Erc, the first king of Scotland, is said to have been crowned on the Fort of Dunadd when he arrived from Dalriada, County Antrim, Ireland, in the early part of the Christian era. Many small prehistoric objects have been discovered here, and it is possible that the history of the fort began some time before this event.

The figure of a boar is sometimes hewn out of stone and placed over the grave of some hero. There is one of these on the holy island of Inchcolm, in the Firth of Forth, where the ruins of an old abbey are still in existence, the surroundings showing signs of such an ancient foundation that the precincts are looked upon as the "Iona" of the East of Scotland. The representation of the Boar at Inchcolm includes the plaited mane, a feature which is also noticeable on the back of a symbolic Boar over the doorway of a shop on the Mound in Edinburgh which was established in 1800.

St. Andrew's Church, Penrith, Cumberland, stands on foundations of great antiquity, and in the churchyard are four hog-back gravestones with pillars at each end ornamented with Keltic tracery. These pillars are of hoary appearance and, in this position, cause the collection of stones to look like a shrine; all the boars have the plaited deifical mane.

¹ September 20, 1929; article by Herbert Craw, F.S.A. Scot.

Figures of boars in mythological form have been found at Hounslow, in Middlesex.

A curious figure, composite in symbolism, sitting in a cross-legged attitude with a symbolic Boar beside it, was discovered at Meigle, in Perthshire, and there may be many others, discovered and undiscovered.

CHAPTER V

ORIGINS

THE first awakenings of the human mind to the requirements of man as distinct from animals and to a sense of religion may be noticed in Fire-worship, of which there are traces in many parts of the world, both among civilized and uncivilized peoples.

“Vestiges of the former prevalence of fire-worship exist over immense spaces, and its rites are found to lie at the foundation of the aboriginal religion throughout the geographical area of the United States.”¹

These ceremonies, which appear to give the first evidences of human worship, are described in the *Rig Veda*, the greatest literary monument of the Aryan race.

The first word in the first hymn of the *Rig Veda* is Agni the name of the Hindu god of Fire who rides on a he-goat.

The fire sacrifices are called *agni-hotra*, and the ceremonies are performed by the *agni-hotris*, or fire-priests, who, according to the religious law of the *Vedas*, churn the newly-kindled fire by the friction of two pieces of wood. Through these *rites* Agni, the Fire Spirit, and son of *Rita*, comes into being.

To this day, in Hindu India, the minutest details of the ancient fire-myth ritual are preserved, and are enacted by the priests in sacramental form to remind the people of the benefits to be derived, metaphorically and physically, from

¹ *Indian Tribes of the United States*, by F. S. Drake, vol. i., p. 149. (Lippincott.)

the rays of the sun ; and to arouse in them a spirit of thankfulness.

In former times the word "myth" possessed a more far-reaching meaning than is the case at the present day ; it indicated a religious rite, and was of a *positive* nature, whereas now it is associated with fiction, and is of a *negative* character.

The object of reverting to origins is "not to seek for things primitive ; except in so far as they help us to go back "to things primary". In history the document is primary, as in physical science the phenomenon is primary."¹

"The idea of a trinary central seat of heat, light and life in the sun was once the general belief of the entire Indian population of America."²

Agni, the Performer of Rites, the High Priest, is the first-born of Rita who personifies *the unchanging laws of Nature*. Agni appears as the Sun in heaven, Lightning in mid-air, and Fire on the Earth. He has a threefold birth, a threefold light, three symbolic heads and a triple abode ; *Agni is trinary*. He is but another manifestation of the Sun.

All searching is his beam, the gleaming of his light,
His the all beautiful, of beauteous face and glance,
The changing shimmer like that floats upon the stream,
So Agni's rays gleam bright and never cease.

Rig Veda, i, 143.

According to the Vedic theory of the Cosmos, everything in the world is made up of two chief elementary principles, the one, *Fire*, which is masculine, having the quality of the Sun ; and the other, *Moisture*, as represented by the Moon, which is feminine, and governs tidal action in its monthly round.

In the symbolic process of Evolution and Involution, Siva, to whom Fire-worship is offered, is the Father, the

¹ Father Vincent McNabb, O.P., in *G.K.'s Weekly*, May 4, 1933.

² *Indian Tribes of the United States*, vol. i, p. 147.

Sower of the Seed ; Vishnu, in the form of Narayana, or Apah, the Mother, is the Field (*Yoni*) wherein the Seed is sown ; and Brahmâ, the Creator, is the Son, or the Seed, who himself becomes the Grandsire of the Universe.

In describing the cosmic process, the Vedic school began at the very beginning, and taught in allegorical language how the great All-in-All Lord, with a view to creating various kinds of progeny from his own body, first of all brought forth *apah*, commonly known as water, but actually the Primordial, elementary cause (feminine) into which he deposited his seed ; and that this Seed developed into the famous Golden Egg, resplendent as the noonday sun, which gave birth to Brahmâ, who again fashioned the earth and the heavens out of the two halves of the shell of the Golden Ovum from which he himself had emerged.

Later on this developed into the trinity (*trimurti*) :

- (1). Brahmâ, the Creator ;
- (2). Vishnu, the Preserver ;
- (3). Siva, the Transformer of Psychic Forces.

Siva is often spoken of as the Destroyer, but he only works destruction in the sense of bringing again to life (personifying the law which we see everywhere around us in Nature). Siva's true character is demonstrated by his symbols ; in one hand he grasps the mighty Scythe of Time, the Reaper, who causes destruction in order to generate fresh life ; while in the other he holds the *linga*, which represents the new birth.

The Hindu pantheon consists of an enormous number of gods and goddesses who personify every species of Force. They are adorned with various symbols, or it might be more correct to say that the deities themselves are the symbols and the emblems attached to them merely symbolic accessories. Both the benign and the destructive forces of Nature find representation.

Siva represents the whole universe, and his *sakti* do the same ; he is the First Cause. There is actually only One Sakti ; and allegorically, She is the Primordial Progenitress of the gods of the trinity.

Under the Hindu cosmic theory there are five elements, viz. : Water, Earth, Air, Fire, and Sky, collectively called material causes, besides which there are two visible shining things, the Sun and the Moon ; and there is one who perceives the phenomenon—i.e. the Human Being. Siva represents the entire Cosmos, including Man, the Worshipper.

CHAPTER VI

THE FERTILITY CULT

THIS cult is interwoven with sun-worship and is also connected with astronomy and astrology.

Vishnu, the Sun, is a spiritual idea, as are all the principal Hindu deities. His two wives are the goddesses Sarasvati and Lakshmi, the two chief manifestations of the great Mother Goddess, Mahalakshmi.

Sarasvati represents Beauty of the Mind, and Lakshmi, Outward Beauty, i.e. the loveliness of Nature in all her forms. Lakshmi, or Sree, is the Earth Mother. Sarasvati is Speech, through which Mind can be expressed ; she quickens the Seeds of Knowledge, and Lakshmi germinates physical Seeds of all descriptions.

The elephant-faced god, Ganesa, or Ganesh, is the son of both Lakshmi and Sarasvati. He is a fertility deity, the god of Prosperity and of Successful Endeavour.

Ganesh is represented in a grotto at Margate, in Kent ; and it may be he or his deifical successor who is depicted on a carving at Rheims, in France, with a Rat above his head because the vehicle of Ganesh is a Rat. As Ganapati, he is lord of a Gang, or Horde ; from which may have come our word "gang" ? Ganapati is lord of all the attendants of Siva. These attendants are semi-divine beings ; in a political sense they are people constituting a republic, or oligarchy.

Ganapati married Pushti, or Nourishment personified.

According to the *Matsya Purana*, Brihaspati, or Vrihaspati, the Preceptor of the gods, had a charming wife for

whom he had the tenderest conjugal affection, and whose name was Tara. All went well until one day Tara and Soma met in a garden full of flowers which was attached to the house of Brihaspati. A great affection sprang up between them, and in consequence Tara left her husband's domain and lived with Soma. The latter was endowed with much personal charm and influence ; and none, either human or divine, could harm him. He was therefore in a position to defy Brihaspati ; he refused to give up Tara in spite of the prayers and entreaties of the other gods.

At length, at Brihaspati's request, the Mahadeva (Siva) himself took up the case, and sent an ultimatum to Soma either to restore Tara immediately to her husband or to prepare for war.

Soma refused, and a mighty war was waged, which was called Tarakamaya. But Soma was not brought to subjection until Brahmâ intervened, when he was compelled to surrender Tara to her outraged husband. Not long after all these happenings Tara gave birth to a beautiful boy, whom, after much dispute, she herself declared to be the son of Soma.

In great jubilation Soma then carried away the child, who was named Budha, the Wise.

Now who are all these characters ? They are the natural forces personified. Brihaspati is the planet Jupiter ; Tara, the Morning Star ; Soma is the Waxing Moon ; the Mahadeva represents Night ; he was unsuccessful because night was vanishing, and it was not until Brahmâ, Dawn, intervened in the struggle that Soma could be overcome. Budha is the guardian deity of the planet Mercury.

On account of having practised great austerities as a preparation for a higher phase, Soma became King of the Plant-world ; and the *soma*-juice which has received so much attention from the Vedic poets takes its name from this god.

Budha is quite distinct from Buddha, the great Indian reformer, the initiator of Buddhism, although they are often

confused. The latter was a man ; but, even so, we find him as the ninth incarnation of Vishnu ; and, on the other hand, we hear that Budha, the god, is the reputed author of a work on the science of elephants, which includes subject-matter dealing with the treatment of elephantine diseases, and is called *Rajaputriya*—i.e. the Work of a Prince.

Budha sometimes takes the form of Hari (or Vishnu), who carries a trident (*trisula*) as his emblem. He is metaphorically the Serpent, or Dragon, of Wisdom.

Budha, the son of Soma, or Chandra, the Moon, married Ilâ, daughter of Manu, and grandchild of Surya, the Sun ; and, according to tradition, these were the progenitors of the Hindu community.

The Incas of Peru, like the Hindus, claim descent from the Sun and Moon ; and among the Mcocobis of South America the Moon is a man and the Sun his wife.

Why in many an ancient legend did brother and sister marry ? Because in their original form they were the Sun and the Moon, and, consequently, no laws of eugenics were contravened by the union.

Vaivasvat Manu, King of Ayodhya, had many sons, of whom Ila was the eldest. After his father's abdication Ila became a great and powerful king and his brothers held high offices in the State.

One day "in the picturesque season of Spring", King Ila, mounted on his favourite charger, went a-hunting in a lonely forest in the Himâlayas. Now a certain portion of this forest land was specially sacred to Siva and his consort Durga. Due to a boon granted to the *Devi*, any male being, whether man or beast, would undergo a change from male to female as soon as he placed his foot within the charmed circle. King Ila unwittingly trespassed across the boundary of that sacred grove wherein dwelt Siva, Lord of the Night.

Thereupon Ila changed into a superbly beautiful maiden, his steed sharing a corresponding fate. This curious metamorphosis caused the king to lose his memory ; and when he, now she, was considering her personality, Budha, the son of Soma, made his appearance in the garb of a Brahmin householder. On being induced to do so, the young and beautiful lady, in a state of bewilderment, accompanied the Brahmin to his home, where the two lived happily together.

Ilâ, when changed into a woman, became known as the daughter of Manu, and in her changed existence believed herself to be the wife of Budha, son of the Moon.

Ishwaku, a brother of Ila, learning of his brother's misfortune (or fortune), instituted a great horse-sacrifice. By the grace of the Mahadeva the sex of his brother was partially restored, but the gods decreed that the boon granted to the *Devi* could not be cancelled, therefore they could only so far repair the damage as to enable Ilâ partially to regain her manhood—i.e. temporarily, by a monthly change of sex, becoming a man during the period of a month and, during the next, a woman, and so on.

The latter part of Ilâ's life has no connection with Budha.

The name of Tara, the mother of Budha, is familiar throughout India. The temple of Kalasan, in India, is thought by Dr. Stutterheim, a Dutch professor, to have been built by Tara, of royal lineage. He expresses the opinion that the founder of Kalasan may have been the husband of the Princess Tara mentioned in a copper-plate inscription in the University of Nalanda.

The mythological Tara is the goddess of War and often has a terrible aspect. Her colour is blue. Sarasvati, the goddess of Learning, is of a dazzling whiteness because she is the Sun at two o'clock in the afternoon.

Tara is called Nila Sarasvati (the Blue Sarasvati) because she also possesses the attributes of Learning.

If Keltic mythology here follows Aryan mythology, Tara, in Ireland, presiding over the halls of Justice, would be another aspect of Ethne, goddess of Learning among the Kelts. Ethne's colour would be white in this case, and that of Tara, blue.

The Irish green is, apparently, the colour of Brigit, the Earth Mother, and Mother-goddess in conjunction with Ethne. White, blue, and green are the three colours worn by the three orders of Druids at the Gorsedd in Wales, and similar ceremonies elsewhere.

Budha gives his name to Wednesday and so does Lludd, Lugh or Lugh, the son of Ethne. (Tara ?) ✓

Lugh, also like Budha, is the planet Mercury and a Twin.

Kartikeya, or Mangala, is the planet Mars ; he has six heads because he is suckled by six mothers, the Pleiades. Kartikeya is known as the son of Bhadra Kali ; he is the child of Mother Earth, and is one of the forms of the Son-god. Bhadra Kali is identified with Uma, the mother of Skanda, the field-marshal of the army of the gods, and Son-god *par excellence* ; he is also known as the son of Durga or Parvati. He is armed with an invincible spear like one of the Mexican gods and like Lugh. It is worthy of note that in Gaelic "scandlach" means "war-like", and "scandal", "battle".

Pingala is another mythological character in India ; he and Danda attend daily upon Surya, the Sun-god, as he drives through the sky from dawn to dusk in his one-wheeled chariot drawn by seven steeds. Danda is another form of Skanda. "Pingala" means "tawny", or "brown-coloured" ; the functions of Pingala, or Pingal, are to record the good and bad actions of men and women. Is Pingal the original of Fingal, the Fenian hero and father of the poet

Ossian? Fingal, though a warrior, is associated with a hermit's cave, and also with a healing spring (near Loch Nell in Argyll). Mr. Alfred Nutt says of Fingal that in many portions of the Ossianic saga he is strikingly like a Red Indian Medicine Man.¹

Pingala, with Susumna and Ida, drew attention some thirty centuries ago to the scientific study of various nerve centres, which the Hindus look upon as of such paramount importance in the study of the human body.

A Hindu sage named Pingala wrote an original treatise on the rules of versification. This author must have lived in very early times, because his rules govern the prosody of the *Vedas*.

Like those of the Hindus, the deities of Mexico are countless, and are highly symbolic, many of them possessing an astrological significance.

Quetzalcoatl, or Quetzalhuacoatl, of Mexico, has varied characteristics; and it may be, as some consider likely, that he developed into a cult, or into a line of priest-kings.

Quetzalcoatl was the Morning Star, a Son of the Sun, and connected in an allegorical sense with water. He is said to have been born at Tula. That he should be Venus, the Morning Star, and connected symbolically with the sea, assimilates him with "the old god", Varuna, of the Hindus, and likewise with Tara, the Morning Star.

Votan, of Central America, is the same figure as Quetzalcoatl. Glooskap, god of the Algonkins, seems, like the latter, to have been a man and also a symbolic image.

Quetzalcoatl lived in the Golden Age of Anahuac, the capital of Mexico, "when all animals and even men lived at peace". Alexander von Humboldt says of him: "We seem to behold one of those *Rishis*, hermits of the Ganges, whose pious austerity is celebrated in the *Pouranas*."²

¹ See *Studies on the Legend of the Holy Graal*, p. 210.

² *Researches*, vol. i, p. 93, translated by H. M. Williams.

The first king of the Toltecs in Mexico was Huemac, his name meaning "the Great Hand". One of the Mayan kings had the name of Hunabku, or Hunalku, which is similarly interpreted. It is even more descriptive in the British form as Lugh, of the Long Hand (the Long-Rayed Sun).

In Wales, Hu, or Huan, the Mighty, "Lord of the British Isle", is the Sun-god and a fertility deity who taught the people to plough; he is another form of, or identical with, the Sun-god Bel, or Belin, and with Aedh, god of Fire, who married Eiré (Ireland). These might well be relations of Huemac and Hunabku; and all of them deifical descendants of Hutasana, or Agni, the Hindu Spirit of Fire. Hunalku, of the Mayas, like Siva, was called the First Cause; and in the *Vedas* the sun is "the Golden-handed".

King Arthur and his Knights of the Round Table are all heavenly bodies. Matthew Arnold speaks of them as the Year and the Twelve Months. They resemble in many ways the Twelve Adityas, with the King himself as the Aditya, or Sun.¹

Diarmid of the Shining Face is descended from Moric Mor, the son of King Arthur, and his title certainly suggests relationship with the *adityas*, or Shining Ones, as envisaged by Indians.

Sir Kay, the Seneschal, and "the fairest horseman in all Arthur's court", is the British god Kai, or Cai, who has the power of walking under water with a lighted torch in each hand, like Itzamna of the Mayas. Cai is thought to be associated with phallicism, and to be carrying the *lingam*, the water signifying the female element. Trystan is said to be identical with Hu, in which case he would be a Sun-god and might also be a High Priest.

In Wales, the earth is called "pridd", the termination

¹ See *Celtic Literature*, pp. 116-123.

of which is pronounced like "th" in "hither" ; thus approximating to *prithvi*, or *prithivi*, the Sanskrit word for the earth.

In American legend Quetzalcoatl, or Votan, and Hurakan, the Wind-god, are described in the *Popul Vuh*, the sacred book of the Kichés,¹ as creating the world by uttering the one word "Earth".

In Hindu accounts of the Creation, Chaos is represented as the material cause of the world and God as the Efficient Cause. The colour of Chaos is black, or blue-black, the colour of Night ; Chaos, or Prakriti, is not represented in Hindu mythology as an evil spirit, or as the enemy of God ; she



FIG. 2.—KELTIC SYMBOL OF THE TRINITY

has always appeared in the shape of the Great Mother of the Universe, including that of the great ones of the Hindu trinity, Brahmâ, Vishnu, and Siva.

Through the intricacies of Keltic mythology, as we now catch glimpses of it, we may dimly distinguish a trinity, which the Gaels call "Triquetra", and which is frequently represented in their symbolic ornaments.

Erc, or Dis Pater, represents the Sky-god, or Heaven Father, like Dyus Pitar of Hindu India.

Elatha, or Elada, as representing Science, corresponds with Siva. Elatha married Eri, and she as his wife is in a like position to Arya, or Durga, of Aryavarta, Mother-goddess and consort of Siva ; hence the theory that "Eri", or "Eiré", originated from "Arya" appears reasonable.

Balor, or Balar, of the Fomorians, or gods of Night, is the son of the War-god Net, son of Indu which exhibits a

¹ See p. 22.

striking analogy with "Indu", one of the names for the Moon-god in Hindu mythology.

Presumably Balor had his abode in Alba, from whence, in the form of Elatha, he one day sought the Irish shores in a silver boat which was espied on the horizon by Eri, of the Tuatha, as she was wandering along the beach.

Before leaving for his own country, Elatha presented Eri with a ring, instructing her to give it to someone whose finger it would fit ; this turned out to be her son Bress.

Eri and Elatha were sister and brother (the Sun and the Moon ?). The Ring may have been the Golden Circlet representing the Sun's Disc,¹ or a symbol for the representation of Eternity.

Later on, when Bress reached manhood, the king Nuadu lost an arm, and as a king with a blemish was disqualified from occupying the throne he was forced to abdicate,² and Bress became king in his stead. But not long after, Creidne, the Artificer, made Nuadu a silver arm, and Bress was compelled to retire from the scene.

It was apparently from Scotland that the Fomorian Bress was sent on an expedition against Lugh in Ireland, by Balor, who, before his departure, adjured him thus : "After ye have overcome [Lugh] and his people, put your cables round this island of Erin which gives us so much trouble, and tie it to the stems of your ships ; then sail home bringing the island with you, and place it in the North of Lochlann, whither the Tuatha will never follow it."

Lugh was feared by Balor, although his grandson, because it was predicted that he would cause his death, which ultimately came about, Balor representing Night, and Lugh, the Sun-god, being in this respect his enemy.

Bress married Brigit of the Tuatha and daughter of the Dagda, who is the Keltic god of Fire and King of the gods. His name must surely be associated with the Sanskrit word

¹ See p. 28.

² See Note 1.

agni-dagdha, meaning "burnt with fire". The Dagda is a fertility deity; he is the Giver of Crops. When the Dagda played on his harp he caused the seasons to follow each other in right sequence. His daughter, Brig, Brigit or Bride, seems to be the Earth Mother, like Lakshmi of the Hindus, who is worshipped in conjunction with Sarasvati; the goddess of Learning.

The name "Bridget" has its equivalent in Sanskrit as Gauri, and this fact also identifies Brigit with Mahalakshmi, Durga or Parvati, the Mother-goddess.

Brigit's festal day was formerly on the first of February and previous to that it was probably a lunar festival which occurred about that time. Later on it was changed to the second, Candlemas Day, the time of her feast corresponding to that of Lakshmi and Sarasvati (Jan.-Feb.).

The sage Bhrigu, father of Lakshmi, is a Prajapati, or Patriarch, one of the will-born sons of Brahmā, the Creator. The Bhrigus in India were priests who tended the sacrificial fire; they were "the Nourishers of Fire".

The Keltic Mother-goddess, Brigit, sometimes appears in the form of Dana, or Danu and Ana, or Anu (gen. Annan). The British Ana is called the Queen of Heaven; she is the Moon, and presided over Avebury.

Anu was the son of a Daitya princess, and Danu is the mother of Indra, King of the gods in Hindu allegory.

The Mother-goddess, Brigit, is in triple form; there are three Brigits! These sisters discovered the art of agriculture, also of spinning, and taught how to produce pottery.

Ogam, or Aghaim, is one of the sons of Brigit, or sometimes appears to be her brother; he is the reputed inventor of the Ogam writing. This Ogam script is described as an occult manner of writing, and is in cryptic form. The Wheel of Ogam is often seen in Keltic designs; and some fine specimens carved in stone find refuge in the church at Margam in South Wales. Another of the sons of Brigit is

Eochu. Brigit is also the mother of Angus Og, the Keltic god of Love, who is the son of the Dagda and of Aedh, who seem to have the same identity in the person of the Keltic god of Fire.

And now we come to the Keltic counterpart of Sarasvati, an important goddess who is the second of the two primary aspects of the great Mother Goddess of the universe. Ethne, or Aethne, of the Kelts, corresponds in many respects with Sarasvati. She is a Fomorian, the daughter of Balor. In Ireland the Fomorians were evil gods, but not in Scotland, which appears to be their original home. The Alban version of the Fomorians as gods of Night, yet not representing the powers of Darkness under the controlled evil force of the devil, is in line with a pre-Christian representation, whereas the account emanating from Ireland appears to be of later origin influenced by the conception of positive forces of Evil.

The view is being gradually accepted that Scotland is older than Ireland, though it is to Ireland that we owe so many carefully preserved documents.

The name of the Greek goddess of Learning, "Pallas Athene" (Minerva) is very like "Aethne", but this Grecian divinity must have come into being at a later period than the Keltic goddess.

Ethne is the sacred Tree of Knowledge which is fertilized by Balor, the King of Birds (the Eagle) representing Wisdom. Ethne is imprisoned for a certain length of time, and the Seed is hidden; then are born the Twin Brethren, Lugh and Conaire (Day and Night).

The mistletoe-berries found on the Oak produce milk which symbolizes food for both Mind and Body. This emblem of the Druids coincides with the view of Milk taken by the Hindus who regard the Cow, allegorically, as the Giver of Life both on the mental and the material plane.

Lugh is the Prince of the Manifold Sciences; he is the

Progenitor of future generations, called Lugoves. He is the Builder of Cities and Creator of all things.

To this day the Sioux¹ Indians of North America allude to the Creator as the Grandfather of the Universe; and Brahmâ also is the holder of this title in the Hindu heavenly hierarchy.

According to some accounts, Eithne, the daughter of a steward called Elcmar, was fed on milk *brought from India* by Angus Og and Mananann; she, too, must have been a goddess, and it looks like another version of Ethne's story. The Cows were certainly divine animals because their milk sustained Eithne for fifteen hundred years!

Deirdre, or Darthula, is the subject of local bardic tales and songs in the neighbourhood of Loch Etive in Argyll. Darthula married one of the sons of Usna, called Naois, or Naisi, who bequeathed his name to Loch Ness.

These three brothers, Naois, Ailné, and Ardlan, possessed such beautiful voices that when they sang "the cows gave two-thirds additional milk and the people were enchanted".

Maev, or Medbh, daughter of Cruacha, and sister of, or another form of, Ethne, appears to be connected with the Cow Cult, and before her marriage to Aillil, King of Connacht, to have lived on the slopes of Ben Cruachan, in Argyll.

This cult was much associated with divinities. *Bhuh*, the Earth, is looked upon allegorically by the Hindus as a Cow, whose Milk represents the World's nourishment. In Gaelic the word for "cow" is "Bo", and in Cymric, "Bwch".

Kentigern (with a hard "g") is connected with the Cow Cult. His origin can scarcely have been that of a Christian saint; it looks as if he might be counted among those saints who underwent equation. He has a birth-story rather like that of the Hindu hero Karna, son of the Sun-god, Surya, and of Pritha (Sans. *prithivi* = the Earth).

At an early age Pritha was adopted by the ruling prince

¹ Pronounced "Soo".

of Kunti, and was herself called Kunti from the name of her foster-father's principality, in accordance with the prevailing custom.

This princess developed into a very beautiful maiden, and she was given the sole charge of the guest-house of the palace, where she entertained almost daily visitants.

One day the sage Durvasa called at the guest-house, and was entertained by the princess in right royal fashion.

On the eve of his departure Durvasa gave a *mantram*¹ to the Princess which, if repeated, would attract and induce any divine being to come and pay her a visit and grant her any boon which she might ask of him.

Immediately after the sage had gone, Princess Kunti, feeling much curiosity as to the truth of Durvasa's promise, invoked the Sun-god to come down. To her surprise and confusion, he instantly appeared before her. The youthful virgin, trembling with agitation, prayed him to depart. The Sun-god, however, insisted on remaining, and made her the mother of a lusty boy, born ready-armoured in gold breast-plate and decorated with a pair of magnificent earrings.

Like the mother of Moses, the princess, in order to hide her shame, put the baby into a small, but soundly made wooden box, and placed it on the bosom of a small stream (a tributary of the Ganges). The box, with its precious burden, drifted down the stream and reached the Ganges, continuing until it touched the bank of the river at the ancient city of Champa. The box attracted the attention of the king of the city when he went to bathe in the sacred river; he rescued the boy, took him home and adopted him.

Karna, in after life, became known as one of the most intrepid warriors of the *Mahâbhârata*.

The mother of Kentigern of the British Isles was Kentigerna; she was also the mother of St. Fillan. In medieval times she was spoken of as the Holy Mother.

¹ In this case a magic formula.

Kentigern was born soon after his mother had been taken out of the waters by the monks of St. Serf, at Culross, Fife ; but he became a priest, not a warrior like Karna. He is described as "beautiful in features and graceful in form". "When he was present at the sacred mysteries . . . it was not he, himself, who seemed to stand, but a fiery pillar by whose effulgence the sight of the spectators was dazzled."¹

Kentigern, like the Dagda, is a Producer of Crops, and was able to bring forth fruit at any season of the year. He is Patron and Protector of the Cow (a feature strikingly Hindu ! "Gopala" (lit. Keeper of Cows) has this meaning. It is one of the names for Sri Krishna, the eighth incarnation of Vishnu, or who is sometimes looked upon as the entire deity.

The Gurkhas, the ruling race in Nepal, take their name from "Gurkha" or "Gorkha", i.e. Protector of the Cow (*go* = cow ; *rahsa* = to protect). "Gaikwad" (the title of the Ruler of Baroda) also has this meaning.

Kentigern was a tamer of wild bulls ; they are said to have been a cult. There is an account of an aged saint, Fergus of Carnoch, having made a request that his body might be buried at Cathures (Glasgow). In order to carry out his wishes, Kentigern yoked two bulls to a hay-wain on which the body was laid. At the bidding of Kentigern the bulls went forward, and proceeded along the road to Cathures, halting nowhere until they reached the cemetery, whereupon they waited at the gate until the body of the saint had been removed.

The city of Glasghu (Glasgow) was founded by Kentigern, who was a Pict, and probably, in his original British form, a sun-worshipper.

The golden ring which forms part of the Glasgow coat-of-arms is thought to be a solar symbol ; it thus coincides with the *chakra*, or solar-disc emblem of the Hindus.² This "glain"

¹ Joscelyn, the Monk, of Furness Abbey. ² See pp. 28 and 45.

or Ring of the Druids in the heraldic arms of Glasgow founded by Kentigern, the description of him and his authority over the bulls, connect this semi-mythological figure with the office of a Druidical priest.

The miraculous colouring given to the story of the burial of the saint, Fergus, was probably not in the earliest versions, although that the event was actually of the nature of a miracle may have been believed by Joscelyn.

It is possible that Kentigern acquired the scientific knowledge relating to the special breeding and training of bulls which was current in times long before those in which the monk was writing, and which is still put into practice in India.

The people of Wales claim Kentigern as a Welshman, despite the fact that he founded Glasgow, and there appears to be some ground for this assertion and for the statement that Kentigern afterwards returned to Wales in order to consult with the legal assembly there.

It is related of Kentigern that, in North Wales, he saw a wild boar pawing and tearing up the turf with his tusks, and that he chose this spot, near the Elwy, for his abode.

More or less on the route between the city of Glasgow and Wales is the town of Keswick, where the parish church is dedicated to this saint.

Kentigern is regarded as identical with Mungo, or Mugna, the Greatest of Sacred Trees, like Agni, who is the Tree, or Sacrificial Pillar, and has many forms.

This Tree of Mugna was "thirty cubits in girth and in height three hundred cubits and its leaves were on it always".

Mungo is said to have gone to the banks of the Kelvin, near the present site of Glasgow, when he left St. Serf's College, at Culross, Fife, over which he had latterly been presiding.

The sacred Tree in the Glasgow coat-of-arms and the various statements as to the origin of Kentigern and Mungo

are difficult to reconcile unless locality is entirely eliminated. These legends become localized, like that of Lady Godiva, for instance ; which, as we all know, is located in Coventry—even the site of the house from which Peeping Tom obtained his view of her ; and yet a similar tale is heard in India.

At the lunar festival of Whit-Sunday it was the custom in some parts of England to erect a tree by the church door, and to put up an arbour in the churchyard bearing the name of Robin Hood's Bower.

In old Sanskrit writings the cow receives much veneration and many tributes to her valuable qualities. In the *Ramáyana* Savala is a mythological animal of divine origin, the Cow of Plenty, who possesses *yoga* qualifications. Nandini is the Lucky Cow who grants the fulfilment of a wish. Surabhi, or Kamedhenu, is the Seductive Cow :

O Surabhi, of race divine,
Mother of Kine,¹

and Fountain of Milk.

She was the first of the fourteen treasures which rose to the surface of the ocean when it was churned by the gods and anti-gods.

Cernunnos, an important Pictish god, is sometimes represented with horns ; and he, also, is associated with wild and domesticated bulls. There is a small figure on a stone at Tara which Professor Macalister compares to Cernunnos. He suggests that the two protuberances on its head are not ears but horns.² Cernunnos is occasionally identified as the father of Bress, and is described as having the face of a cow. One may see this cow-face looking out from some of the carved rocks of antiquity in the British Isles, and also in decorations of a later period in some parts of the country.

Vachaspati, the Hindu god of Speech, is closely connected

¹ *Indian Ballads*, by W. Waterfield.

² *Tara : a Pagan Sanctuary*, p. 29.

with the Cow. Vach is the Melodious Cow, and is associated with Sarasvati.

The divinity, Fal, who inhabited a stone at Tara, is thought to have been imported into Ireland from some unknown land, and to have been connected with the Vegetation Cult. Fal, a fertility deity, probably derived his name, not from the Greek word *phallos*, but from the much older Sanskrit word *phalesa*, meaning the Fructifier, or Sower of the Seed.

At the shrine of Tara, in Ireland, may yet be seen traces of the mound of the Grey Cow, and the Well of the White Cow, who were assuredly divine animals.¹

Are there still some living representations of the cult of Bulls and Cows ?

The author of *Curiosities in Staffordshire* writes thus of the Chartley cattle which were formerly on the estate of the Earls Ferrer : "Horns grow out of their heads horizontally, a shock of long, curly hair hangs between the horns. . . . When attacked they will at first fly in panic, they then turn and face the foe. . . . The formation on such occasions is always that of a semicircle, with the bulls in the front rank, the cows immediately behind them, and the younger animals in the rear."

The Cadzow cattle on the Duke of Hamilton's estate in Lanarkshire are thought by the author of this book to be larger and finer than the Chartley cattle, which is probably accounted for by the climate. He mentions the famous Chillingham herd in Northumberland, stating that there are three altogether in England, including a small one in Cheshire, and one in Wales, near Tenby, which strongly resembles the others. It is claimed that the latter represents an ancient breed which was distinctly Welsh.

The Chartley cattle were sold to the Duke of Bedford and have now been transferred to Woburn Abbey. They are

¹ *Tara : a Pagan Sanctuary*, p. 124.

cream-coloured, the ears, noses, hoofs and tips of the sharp-pointed horns are black, or blue-black, and the herd at Lyme in Cheshire are very much like them.

The colouring is more or less the same as that of the fine Himalayan rabbits which are sometimes bred in England, and which are white with black tips to their ears, black muzzles, and slight touches of black at their extremities.

In Garner's *Natural History of the County of Stafford* (1844) there is a good engraving of the Chartley cattle in Needwood Forest, and they are said to be nobler looking than the stag. If a black calf was born in this herd it was thought to betoken the death of a member of the family.

In Hindu cosmogony every god at some time or other came to be known as a sun-god ; and this cult of sun, or son, worship caught the popular imagination by appealing to the tenderest feelings in the heart of every human being.

As the immature mind of a small child is simple, so the collective mind of an infantile society is also simple ; and the worship of the Great Mother, the Creative Force, Energy of the whole creation, sprang spontaneously from that simple belief.

But however great or grand may be the idea of the fertile earth as the sustainer of all living beings, it was too vast for the populace. In every age or clime the common run of people are unable to enter into the spirit of a lofty and sublime idea or to remain satisfied for long with any system of worship of an abstract idea only ; some illustration is necessary for a further extension into the material, some tangible object whom they may fear as well as love ; and to whom they can give tokens of their love, respect and allegiance, hoping in return to receive choice blessings in the form of corn, cattle, health, wealth and progeny.

The human mother, the natural symbol of the Divine

Mother, and the figure of a milch-cow, bearing a huge and heavy udder, were chosen as material types, or representations, of the great spiritual Mother.

In India the cow at its best is a beautiful creature with a soft, gentle expression. Anyone visiting India, and going through the *bazar*, may see these sacred animals wandering with free and easy movements in the thickest crowds, indulging in the choicest morsels of human food without any apprehension of danger and molestation, as if fully conscious of their high sanctity.

At a very early period the *Rishis* (saints) and thinkers of ancient India established the worship of the great Mother Goddess, the First, or Natural Cause, of all manifestations, and called her Mula Prakriti. They set up visible images as illustrations of a human mother as well as of a gentle cow, and the idea spread far and wide. Innumerable figures of the Mother Goddess, both human and bovine, graven or moulded in stone, wood, clay or metal, have been discovered, or dug up, in Asia, Africa, and Europe during the last hundred years.

The Mother Goddess is the Queen of Heaven, she is the Moon; we find her expressed as Rhea, or Hera (Sans. *Hrih*); as Ceres (Sans. *Sree*); in Phrygia as Cybele (Strabo, xii, 390) (Sans. *Kali*); Ashtoreth, or Asherah, goddess of the Zidonians (1 Kings xi, 5); as Demeter (*Dvi Matri*), and in many other forms.

As the vast, fertile earth, the source as well as the sustainer of all created life, was looked upon as the ideal representation in nature of the great, universal mother, so the sky, the limitless blue firmament overhead, the source of all light and heat, came to be accepted as the universal father, and the sky and earth together were taken as the parents of creation.

Dyaus = the sky, gives *Dyus Pitar*, the Sky-god. The Twins (*Asvins*) are his children; they are Day and Night, and also represent the spiritual and the material.

But just as the earth was too vast and elusive to be grasped by the popular mind as an abstract idea or to be used as a symbol for any practical or realistic worship, so, in the same way, the idea of limitless space was also too vague and subtle to serve the purpose of establishing a cult, and, in like manner, the figure of a strong, muscular, vigorous young man—e.g. of a human father or that of a sturdy and virile stud-bull, were taken as models and adopted as appropriate symbols for reverence and veneration.

Siva, or the Mahadeva, has as his vehicle (*Vahana*), or symbol, the huge bull Nandin ; and the living specimens of the Mahadeva's favourite vehicle share the veneration given to the Great Father.

Although Brahmā, of the Hindu trinity is the Creator, Siva is considered the greatest of the three persons, because, in a more advanced state of society, it is the father who is at the head of the human family.

The sacred touch and sweet grace of the Mother Goddess is felt by Hindus to represent everything that is grand, noble and beautiful in human life ; she is the presiding genius of Art, Knowledge, Courage, Patience, Dignity, Love, and Productiveness (and it may be that the Mother-goddess Bride, or Brigit, exercised the same influence over the Kelts).

This idea of the Great Mother in personal form invariably gives to the devotees a sense of peace and happiness in an existence secure from anxious cares in this life and anxiety with regard to the Hereafter.

With the first ray of self-consciousness a human infant turns to its mother, and feels in her the presence of a human personality dominating its existence ; it is the one prevailing presence in the budding mind of the infant. Every baby knows its mother, but the father is not a feature in its early babyhood ; it is only after the lapse of some considerable time, and after undergoing some tutoring, that the baby learns to distinguish its father and to look to him for protection.

A society is but a group of individuals, and, in like manner, an infant society feels itself secure under the rule and guardianship of the Great Mother, the fertile earth, the Mother of Life, producing fruit, flowers, and everything that sustains life.

To the ancient Indian *Rishis* every male being was a manifestation of Siva, the Great Father ; every female, a manifestation of the Mahamaya, or Great Mother ; and every child was equally divine on the principle that "the attributes of a cause are inherent in an effect" ; in other words, "like begets like".

The cult of son, or sun, worship soon fired the imagination of the populace, even to the dullest intellect. Its simplicity satisfied everyone. In most families a son is accepted as a precious and divine gift. Through the birth of a son a man perpetuates his species, and he thus lives for ever in his progeny. Every human mother when she suckles and fondles her baby can enter into the beautiful and sublime idea of a Divine Mother.

It is curious that the Divine Mother in the various countries where she is worshipped is always a virgin.

In the prolific imagination of the Hindus, Brahmâ, the Son, himself becomes the great-grandfather of the whole creation. The *Prajapatis* are the mentally-generated sons of Brahmâ, and these will-born sons have sons and daughters. One of these, Daksha, had sixty daughters, three of whom married Kasyapa.

According to their sacred literature, the Hindus appear to have accepted the principle of an absolute identity and unity in the persons of the Creator and Creatress of the world. They have predicated the conception of a One-ness between man and wife when joined together in the great sacrament of marriage.

After marriage a man expands his personality into three beings—father, mother, and child ; and these again represent

all animate beings on earth. It is forcefully expressed in the *Yajur Veda* as part of a divine inspiration: "Who is the husband, the wife is the same and the son is the same?" The human family is triune, three persons in one; and this is the material, or physical, aspect of the trinity.

Among many remarks uttered without thought is the oft-repeated statement that the East looks down on women. As regards brain-power this is true, *and so it is of the West!* Yet the goddess Sarasvati presides over learning; moreover, in Western lands the Holy Mother is adored by a large number of Christian worshippers, but in Hindu India She is the Mother of the trinity.

In its highly idealistic conception there is not the remotest tinge of self-satisfaction or of sensuality. No one who seriously surveys this subject from the right angle of vision can fail to appreciate the greatness of this sublime veneration for the merging of the smaller self into the greater, the material union envisaged in the spiritual—i.e. the individual soul, or self, identified with the Self, or Soul, of Brahman.

Seers, or *Rishis*, of the *Rig Veda*, inspired by divine light, chanted many a hymn to the joint authors of the whole cosmic manifestation, and have left records of their inspiration which are couched in superb language, unparalleled either in idea or expression by any human conception anywhere on this wide earth.

CHAPTER VII

THE HOSTEL OF HUA DERGA

IN Ireland, the Fomorians, the gods of Night and of Death, preceded the Tuatha, the gods of Day, of Light and of Life.

The Tuatha da Danann are identified with the *Devas* of India ; the Fomorians are described as giants, and the Daityas as Titans ; the Fomorians are called submarine beings, and so are the Daityas who are water-gods.

The Fomorians are the enemies of the Tuatha, although their half-brothers, which likens them to the Asuras and gods of Hindu legendary history.

Bress,¹ King of the Fomorians, the son of Elatha and Eri, married Brigit of the Tuatha folk ; and it may be that Brigit and Ethne together represented the great Mother Goddess known as Durga, Parvati, Adya Sakti, Mula Prakriti, Dhara and Arya, the great Primordial Energy of the Universe.²

The offspring of Bress and Brigit are of both solar and lunar descent like those of Budha and Ilâ in India.

The Tuatha and Fomorians in Keltic lands sometimes appear in the form of birds. Before the birth of Lugh's child, Cuchulinn, the Tuatha birds, with magnificent plumage, paraded up and down, presaging the important event. They arrived in couples, linked together with chains of gold and silver.

When the Fomorians appeared in avian form they were birds of ill-omen.

The Tuatha da Danann were finally driven away by the

¹ See p. 45.

² See p. 55.

Milesians, who were descended from Mile, the son of Bile ; they retired to the Land of Sidh, from whence they occasionally return to help some troubled mortal or on business of their own. They became Fairy Folk.

The Land of Sidh, which is now the home of the Tuatha, has a Sanskrit name. The *Siddhas* (with a silent "a") are Hindu demi-gods who dwell betwixt earth and heaven, *because they represent the extension of the natural powers*. In Hindi, a daughter of Sanskrit, the word becomes *Sidh*, identical with the Irish name.

In the Tantric writings those who gained *Siddhi* through the process of *Sadhana*, or Realization of Life, were called *Siddhas*. There are three distinct varieties of *Siddhas*, or those who attain perfection.

Siddhi, or Gauri (Bridget), is the wife of Varuna, Lord of all the Watery Realms, whose name resembles that of the Welsh god Bran, or Vran ; Llyr, the father of Vran, rules the Sea, as does Varuna.

Da Derga's Hostel at Tara seems to have been a divine abode. At this establishment the Sacred Fire was kindled at the Samhain Festival, which was held on or about the first of November (November 12, Old Style), considered by the Kelts to be the first day of winter.

The word "Fire", a most important word to the ancients, is "tain" in Gaelic, and amongst the Algonkins in America it is "teinde", not unlike our words "tend" and "tinder". In Cornwall the expression "keendle-teening" means "candle-lighting".

The Sanskrit word *javawla*, translated "a light, flame", is similar to "gwawl" in both the Welsh and the old Cornish languages, with much the same meaning.

The rites of both Durga (India) and Derga (Ireland) included the sacrifice of a boar. In the hostel of the Irish Derga, the "torc caille", or Boar of the Woods, sacrificial Fire was tended by the priest-king Conaire (Night), and this

celebration mirrors that of the sacramental fire-worship offered in India to Siva, Lord of the Night.

The hostel was established by Hua Derga (Day), but is now occupied by the sons of Night. In this sacred abode there are many rooms in which are Picts and other mystic figures. There is the Room of the Fomorians, also that of the Cup-bearers, wherein is a trio who are Black and Dun and Dark. "They are the King of Tara's three Cup-bearers, to wit, the sons of Day and Night." The Room of the Pipers is also there. The King's Twelve Guardsmen are in the Room of the Rear-guards, and wear *Blue* kilts; the King's three Lamponers are called Thorn, Bramble, and Furze and have *Blue* mantles.¹

Mider, the Reviver, or Restorer, had carried away Etain to the Elf-mound of the Sidh, on the ground that she had been his wife in a former existence. Eochu made an attack on the Fairy-mound and broke it up, for which reason the Folk of the Elf-mound of the Sidh formed themselves into bands of reivers in order to destroy the hostel. This was ultimately effected when Conaire, the grandson of Eochu, was driven out. Conaire represents Night, his enemies outside the hostel wore *Red* kilts, and some were clad entirely in *Red*. They are the heralds of Dawn.

Eochu, King of Erin, looking out from the hostel, sees a woman at the edge of the well; "the bright radiance of the Moon was on her noble face", and she was arrayed in a cloak of purple with a silver fringe. She is Etain, who is herself one of the Sidh, the daughter of Etar, King of the Cavalcade from the Elf-mound. Seven cumals (twenty-one cows) are given to her; and she is undoubtedly a goddess, a similar offering being made to deities in Hindu India at the present day.

A time of warfare is approaching at the hostel which was founded by Hua Derga (Day), but which is now in possession of the Fomorians. It is surrounded by foes.

¹ See p. 40.

Tara, in Ireland, was called the Great House of the Thousand Soldiers. In Hindu mythology Tara is a War goddess ; Siva himself is also the god of War.

These personalities, like those in the preceding chapter, appear to be the Forces of Nature. Eochu, the son of Brigit, is the child of Mother Earth, so is the Hindu god Kartikeya, in the form of the son of Bhadra Kali, and like this Indian god, Eochu may also be a Sun-god, or Son-god, and the planet Mars. Kartikeya "sprang from Fire", and was "of mighty energy".

Mider is the Morning Dew. The Gaelic Mider is said to be the Evening Star.

Etain must surely be closely allied to Tara, the Morning Star, Nila Sarasvati, the Blue Sarasvati of India. Etar, her father, appears to be another form of Aillil, and her mother, Ethne or Maev (Medbh), known in England as Mab, Queen of the Fairies.

Etain's daughter, also called Etain, became the wife of Cormac McArt. She is described as being in a fenced (?) house of wicker (according to the English translation), when Conaire, her son, was born. Reference to Hindu Pauranika literature seems to explain this. In cases where the name of the actual mother could not be given for social reasons, the offspring were described as having been born from certain inanimate objects, which, in most cases, represented in mystic fashion the Female Element. Drona, the great warrior and *guru* (teacher) of the Kauravas and Pandavas, after whom the *Drona Parva* of the *Mahâbhârata* was named, is said to have been born in a *drona* (from whence his name). *Drona* is the Sanskrit word for a hollow vessel of wicker-work like a bushel for measuring corn. It seems that this passage in the Irish book may be alluding to a similar mythological occurrence. The husband of a goddess is frequently not the father of her children.

The word *eta* or *etan* in the *Vedas* is associated by Max

Mueller with "deer". The mother of Ossian in Scotland, who is a Hind, is described in somewhat the same manner as Etain at the well. It is said of the Deer mother of Oisin, or Ossian, that "the moon was in her noble face".

Dawn breaks in the mythic atmosphere of Tara in Ireland ! How is this visualized in India ?

Vishnu is Lord of the Day, the Sun ; Siva (the Moon god) is Lord of the Night ; and, in the *Puranas* Durga is Dawn. The light of dawn causes trees and flowers to become visible ; Durga is therefore worshipped in trees. Dawn peeps through the foliage of tree and plant and they are therefore the dwelling-place of the goddess Durga. Dawn pierces the darkness with a solitary ray of light, and strikes the heart of the demon of Night, encircled by Eternity in the form of a Serpent ; Durga (Dawn) gains ascendancy and subdues it.

Durga stands with her right foot on a lion, which represents Hari (Vishnu), the Sun. Her left foot which crushes the demon is raised a little in the attitude of employing force, for Dawn virtually makes the Demon of Darkness bear her weight. In the *Puranas* and *Tantras* Durga, in the form of Kali, is sometimes represented with a wide and terrific mouth because she swallows the universe. Dawn challenges Darkness residing in the ten quarters all at once, and with ten weapons, therefore in pictorial allegory she is ten-armed. She vanquishes the Demon of Darkness and establishes the reign of Light.

Durga, when worshipped in her own name, is a beautiful young woman ; she is Vijaya (Victoria), the Bestower of Victories. During the sacrificial ceremonies the Hindu priest pronounces the sacred syllable *Om*, or *Aum*, and says the words : "I bow to Vijaya, the Defender of the Faith".

At the end of the festival in honour of Durga her image is deposited in water because the rays of the sloping sun skim over the surface of ocean and river. Dawn hides her face in

the day-time ; when the sun is blazing her face is hidden under water, and rises once more at the setting of the sun.

The Equinoxes are the Dawn and Twilight of the gods ; the morning of the Equinoxes is the Dawn of Dawns. At each of these periods the *Durgapuja* takes place at Cooch Behar in honour of Durga, who is universally adored among Hindus. The more important of the two ceremonies is that which takes place in the autumn.

At this time there is an elaborate ritual, and a particular group of images is prepared and selected by a special band of artists.

Wealthy residents of Cooch Behar have celebrations in their own houses, but all participate in the general rejoicings. The Feast of Durga in Bengal is elsewhere the Dassera, or Ten-day Festival ; and the goddess is worshipped at shrines already existing.

When Durga goes under the name of Kanya, or Kumari, she is identical with Virgo, the Virgin, the zodiacal sign of the autumnal equinox in the solar month of September, reckoned as the initial moment of one of the years of the Hindu system from the sun's progression or declination to the Southern hemisphere, the region of the demons. Black kid is the most suitable sacrifice for Durga because Black Night is her victim ; flowers of a dark hue are also offered to her at the vernal equinox.

In the *Puranas*, Dawn develops into Shyama (Kali) who is also the image of Durga. The Japanese worship her as Kariteimo, and make offerings to her of pomegranate juice instead of the traditional blood of goats. The beauty of Dawn is said to have deepened ; and Durga, becoming *masi*-coloured,¹ undergoes a strange transformation, and becomes Kali. Siva, the Moon, challenges her, vanquishes her, and so becomes her husband.

This goddess combines every species of force, and is

¹ *Masi* = ink, i.e. the colour of ink.

therefore a form of the *Mother-goddess*. She does not represent only the beautiful ; as Kali she is frightful to look upon. Kali is discovered by the sun at the threshold of Death, and is therefore adorned with skulls and followed by jackals and ravens ; and then by another curious metamorphosis she turns into Tara, the Morning Star !¹

The woman at the edge of the well perceived by Eochu was Etain, the hue of whose hair was "like red-gold after the burnishing thereof". Was she a female form of Derga, as she coincides with the autumnal appearance of the Indian Durga, whose colour is reddish-yellow, "like the colour of pure gold heated to melting point" ?

After sunset, on the threshold of one of the seven doorways of the Irish hostel appears a woman, an old hag, horrible to look upon, thus bearing a resemblance to Kali, or Cali, of the Hindus. She insists on entering the hostel and gives her name as Cailb, announcing that she has other names besides.

Durga, as Gouri, is emblematic of the ripened harvest ; Gouri and Kali represent Life and Death.

A sublime *sloka* in the *Sakuntala* of Kalidas (the Hindu Shakespeare) apparently supports the theory that Durga is Dawn.

In the *Rig Veda* Ushas plays an important part as the goddess Dawn. She goes to every house, rich and poor, despising none, and is always the same immortal being who never grows old.

The Keltic Mother-goddess holds in one hand a Red Flower, and in the other a little yellow flame typifying the Rising Sun. Does she not bear some relationship to the Hindu Durga (Dawn) who also carries the symbol of a Red Flower ?

Durga is the Divine Mother who pervades the universe through and through as an absolute Omnipresent, Omni-

¹ Taken from *Durga-puja*, by Pratapa Chandra Ghosha, B.A. (Calcutta, 1871.)

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potent and Omniscient Spirit, and who is therefore formless and shapeless, though She can incarnate Herself and take any form or shape at will in order to save Creation from impending peril.

The Mother-goddess, Durga, is the female aspect of Brahman ; and the complete oval surrounding Her, when She is represented in human form, is the natural Container from which emanate the gods of the trinity, who are allegorical representations of the human family, Father, Mother, and Son.

CHAPTER VIII

THE DELUGE AND THE DEER-GODS

A BELIEF in the occurrence of a great and overwhelming flood is traced in the mythology of the Kelts. At the time of this tremendous inundation the Macleans had a boat of their own, and therefore were not under any indebtedness to Noah for salvage on that occasion.

In America the Flood is associated with the Deer Cult, and both enter into the following legend of the Mixtecs, who are described by Mr. Lewis Spence as an ancient civilized people of South-West Mexico.¹

"In the year and in the day of obscurity and darkness when there were as yet no days or years, the whole world was a chaos sunk in darkness, while the earth was covered with water on which slime and scum floated. One day the Deer-god and goddess appeared. They had human form, and out of their magic they raised a great mountain out of the water and built on it beautiful palaces for their dwelling. These buildings stood in Upper Mixteca, close to the place Apoala² (accumulation of water), and the mountain was called 'Place where the heavens stood.'" But a great catastrophe happened, an immense flood overwhelmed the land and many sons and daughters of the Deer-gods perished. When it was all over, the god, "creator of all things", formed the heavens and the earth and restored the human race.

It is probable that the English figure of Herne, the

¹ *Origin de los Indios*, of Fray Gregorio Garcia, chap. iv, Book iv; *Problems of Atlantis*, p. 102.

² Compare Sanskrit *Apaḥ* = water, and with a more subtle meaning.

Hunter, with deer's head and antlers, may have some association with the Deer mythology of the Hindus.

When Siva's anger was aroused against his father-in-law, Daksha, the latter rapidly transformed himself into a deer. He leapt into the air and mounted the firmament, Siva gave chase, and may still be seen hunting the deer in the constellation of Orion.

Siva is associated with spectres; and Shakespeare's description of Herne is of a ghostly nature not unlike the associates of the Hindu deity.

Herne, the Hunter

Sometime a Keeper here in Windsor Forest,
Dothe all the Winter-time, at still midnight,
Walk round about an oak,
With great ragg'd horns.

Merry Wives of Windsor, IV, iv.

The estates of Bagot's Bromley have been in the possession of the Bagot family of Staffordshire since at least the time of the Conquest, and the ancestry of the Bagots is authenticated by Domesday. The property includes the famous Bagot Woods, the only portion of the Needwood Forest which now remains; the estates cover hundreds of acres on which are many oak trees of superb quality.

The well-known horn-dance performed annually in this neighbourhood takes place on the Monday following the first Sunday after September 4. It is of a serpentine character, and bears a resemblance to that of the Navajo¹ Indians in America; the ceremony presents itself in quite a different light to any kind of dancing which is merely for pleasure.

Miss Evelyn Sharp says of the horn-dancers: "It is evident to the most casual observer of their annual festival that, while they dance with racial pride and evident enjoyment, they also show throughout a restraint, even a solemnity, that would certainly be absent from the village green."²

¹ Pronounced Navahô.

² *Here We Go Round*, p. 9.



THE ABBOT'S BROMLEY HORN DANCERS.

In former days, soft, alluring music proceeding from a tabor drew forth from the sombre cloak of night a little band consisting of eleven men and a boy, one of them dressed as a woman. The number today is about the same.

The dancers wear green knee-breeches with a pattern of silver leaves and oak-apples, and their stockings are green. Six of the men carry over their heads the horns of reindeer tipped with gold in Indian fashion, and with a little colouring on the stems.

The rhythmic dance is repeated over and over again at the large houses and farms in the neighbourhood; and this is continued until dusk, when the performers pass up the village street, and the inhabitants come out to receive luck.

The horns are kept in the parish church of St. Nicholas in Abbot's Bromley, and are taken out only on this occasion.

There are several theories regarding this dance, which has taken on something of a medieval character. Its origin is almost certainly prehistoric.

I take it that the man-woman is Friar Tuck, as none of the others wears a skirt or ecclesiastical vestment, whichever it may be. The Mummers' plays introduce men-women, and a personality of this kind would be quite in keeping with mythological tradition, but Friar Tuck among the Abbot's Bromley dancers looked to me more like the shadowy image of a Druidical priest carrying a wooden spoon such as is still in use in India for the oblation of the *ghi*. An umbrella is an accessory of this dance, as also in some of the Whitby Sword-dances. According to Hindu mythological tradition, the first umbrella was manufactured by the Sun-god, Surya, and presented to the wife of a sage, who was the mother of Parasurama, the sixth incarnation of Vishnu.

Robin Hood, who is said to have been born in the neighbourhood of Abbot's Bromley, plays a part in this dance. Though looked upon as a character of the Middle Ages, or by some as FitzOoth, a knight from Normandy who came over

with William the Conqueror, Robin Hood is enshrouded in mystery and is sometimes called the god of the Tree! He has not been entirely forgotten in Richmond Park, Surrey!

The Oak, the sacred tree of the Druids, is undoubtedly part of the ceremonial, as are also the reindeer horns which the men raise over their heads and lower as they perform their rhythmic dance, led by their captain, a hereditary dancer.

Reindeer have been extinct in England for many centuries. They are not animals of the chase, and are more likely to have been classed with the Holy Cow. At the present time in the sub-Arctic regions they are kept for their milk as well as for other domestic purposes, which was probably the case here some hundreds of years ago.

In the Vedic hymns there is frequent mention of the Maruts, or Wind-gods, who are the attendants of Indra. These Wind-gods drive a team of speckled deer, which are their recognized vehicles.

"On their shoulders are the deer-skins," says a Vedic writer, alluding to the Maruts.

The English morris-dancers are thought to have been craftsmen partly because the ritual points that way. It is apparently associated with the working of metal. All the morris-dances require great skill; they are not the recreation of village yokels. Some appear to have been applied to human sacrifices at one time. The remarkable proficiency of sword display seems akin to the performances in the mystic region of Tara, described in the Hostel of Hua Derga.

The heaven of the Hindu craftsmen is called Maruta. These industrial workers belong to the *Vaisya*, or third main caste of the Hindus; and thus the name "morris" might possibly owe its origin to the Maruts.

The church of St. Nicholas in Abbot's Bromley has very old foundations, like the church of the same name in Peebles. Who is St. Nicholas? He is known as the Bishop of Myra,

but there is very little history about this bishop. St. Nicholas appears to have more than one personality. As Santa Claus he drives in a sleigh with a team of reindeer ! He is known well in America, and there in former times his day was of more account than Christmas Day. In Italy St. Nicholas is called the Fire Father.

There can be no doubt but that St. Nicholas has a very ancient history ; churches dedicated to him are nearly always on the oldest of old foundations, of which examples are to be found in St. Nicholas Acon in the City, and St. Nicholas-at-Wade in the Isle of Thanet. The latter is not far from the old Reculver burh, and the parish adjoins that of Monkton. The masquerade of the Hooden Horse took place in former times in this vicinity, as it continues to do at Minehead, and in a few other places.

In the Isle of Man there are four "keeills" (early Keltic chapels) dedicated to St. Nicholas.

The Keltic deity Cernunnos is sometimes depicted with stag's horns, and a relationship with Herne, the Hunter, has been suggested. Cernunnos sometimes has three heads like Siva.

The Wind-gods hold a place in America's deifical hierarchy ; Hurakan, who is thought to have bestowed the word "hurricane" upon us, is the chief Wind-god, and an important divinity. He is alluded to as the Heart of Heaven.

Arka of the Maruts is the Music of the Winds ; and the breezes whistled far and wide over the globe !

In the mythic representation of Fire worship offered in India to Siva the Maruts carry ladles for the sacrificial *ghi*, or clarified butter.

The Deer represents swiftfootedness, and is the symbol of the Wind-gods. Siva, as Pasupati,¹ or Lord of Beasts, is Master of the Wind-gods.

¹ *Pasu* = beast ; *pati* from the root *pa*, meaning "to protect or maintain", and from which *pata* = father is also derived.

The Abbot's Bromley dancers, and those who accompany them, appear to be the actual descendants of our forefathers, the ancient Britons, who worshipped in groves. These sacred areas attached to druidic temples must have been in line with those which still exist in the East, and for which the Sanskrit word is *akrira*.

The following account presents a good illustration of dancing in connection with the Hindu religion !

"Since time immemorial the dance has been one of the chief forms of expression in India. According to tradition and Scripture the Vedic Aryans personified the forces of Nature as gods and goddesses.

"The mythological heaven of Indra, the god of Rain, was inhabited by divine singers and dancing nymphs and musicians; chants and invocations to the various god-aspects were accompanied by dancing.

"Shiva (Siva) was the first dancer; encircled by celestial hosts he expressed in an ecstasy of motion the great cosmic activities of Creation, Preservation, and Destruction.

"The dance of Parvati symbolized Procreation. Lakshmi, the Hindu Venus and consort of Vishnu, was the first classical dancer of heaven. So graceful was she that she was made the leader of the heavenly nymphs and mortals."¹

Some of these dances are beautifully and artistically executed by Uday Shankar and his highly-skilled musicians and dancers, who are well known in London and on the Continent.

Uday himself gives a wonderful picture of Siva as he is represented in the sacred writings of the Hindus.

¹ Vera Kelsey in the *Theatre Arts Monthly*, March 1932.

CHAPTER IX

SERPENTS

THE emblems of Serpents are everywhere ; and, as symbolic representations, these are corroborated by the legendary history of India.

At Alstonfield, in Staffordshire, there are three fragments of sculptured crosses, one of them in the church porch. Two are masculine figures with their arms raised in the ancient druidical attitude for prayer ; they are both aureoled. Here it may be noticed that the Keltic plait-work ends in a Serpent's head, as may be seen elsewhere.

The Stafford Knot, the badge of the Stafford family, does not disclose its origin ; the two ends of the Knot occasionally terminate with the heads of Serpents. Knots are seen on some of the antique tiles in Malvern Priory Church, where symbolic Swans are also represented.

There is a device of a Snake on an old earth-house at Airlie, Angus, Scotland.

To return to Alstonfield, the name of this place was originally Ane's Stone Field.

In South Munster in Ireland is Aine's Hill, Aine being Queen of the Fairies in that part of the country. Ane and Aine are probably reflections of Ana, or Anu, Mother of the Keltic gods.¹

Near Loch Nell, or Loch-a-Neala (as it was formerly

¹ See p. 46.

called) in Argyll, is a serpentine mound 300 feet long. The Gaelic word signifies the Lake of Swans, and the appellation suggests the name of Nila Sarasvati, whose chariot is drawn by Swans, or that of Nala, who is also connected with Swans.

The hillock faces three of the five peaks of the holy mountain, Ben Cruachan.

On the mound at the head of the symbolic Serpent, if such it be, half-cremated bones were discovered, and legend associates it with the burial-place of Ossian, son of Fingal. Some of the stones are arranged like an altar; and at the Glen Lonan end of Loch Nell are some Keltic crosses, one of which has been removed to the National Museum of Antiquities in Edinburgh.

Apropos of the place-name "Lonan", this has its replica in the Isle of Man in a vicinity where there are a large number of strangely marked stones with complicated lines and curves similar to others found in Wales.

In the legendary neighbourhood of Lorne (Lathurna), in the West of Scotland, Cuchulinn is a Serpent under the name of Smert; and the prehistoric dwellers in America worshipped a Serpent deity with a name not unlike "Cuchulinn"—viz. 'Kukulcan', meaning "the Feathered Serpent". In Scotland 'Cuchulinn' is pronounced "kookoolinn".

There is an ancient Snake Well in Kashi (Benares), India, which is supposed to give access to Patala, the nether-world, and the Abode of the Winding Ones; this well is called Nag Kuan. Chen Ku, or the Well of Sacrifices, was a possession of the Mayas, and a certain well in America actually had the same legendary proclivities as Nag Kuan—i.e. access to the Antipodes, which is roughly the geographical relationship of India and America to each other. Whether this was the Chen Ku well I am not able to say.

Mythology reveals much in dealing with very remote history, presenting, as it does, a view of the people as living

beings, and therefore it can scarcely be dissociated from the subjects of archaeology and anthropology. Everything in those days was arrayed in mythological garb—i.e. allegory—which covered historical and scientific facts.

Where was the original home of the Serpents ?

The oldest inhabitants of Mexico are said to be the Sonoras and the Shoshonees. The latter at the present time comprise a large number of North American Indian tribes, and their territory was formerly very extensive. The Shoshonee, Snake or Lewis River rises in the Shoshonee Lake in the Yellowstone Park, and is 1100 miles in length. The Snake region in Idaho was the seat of the most northerly of the Shoshonian tribes, and Ohio was also occupied by the Shoshonees. Some of them are called Snakes, and must surely be related to the Naga, or Serpent tribes of India ; and to Sessa, or Ati-Sheshan, of Hindu mythology, Ruler of the Serpents. A representation of the Serpent-King, Sessa, is still to be seen carved in stone on one of twin hillocks in the Puri district of Orissa. It surmounts a rock-cut cavern named Ananta Guha (*guha* = a cavern), where the surrounding hills contain many ancient ruins.

The sister of Vasuki, King of the Naga tribes of India, married Jarat Karu, and their son was called Astika, very like "Aztec", the name which was used by the Aztecs themselves.

Regarding the subject of sacred mounds, the mound near Loch Nell, even if natural, as thought by some, may have been chosen on account of its serpentine shape as well as for the situation ; here would be an emblem prepared by Nature ready for immediate use !

In America, sacred mounds were frequently formed into the shape of symbolic animals.

A symbolic form has also been noticed at Malvern, where Mr. Lines pointed out that the hollow on the Herefordshire Beacon is ovate—i.e. egg-shaped, and that it is placed due

east and west, for which he suggests there is an occult reason of Eastern origin connected with sun-worship.¹

It is related in the *Ramâyana* how the Rakshas found their way to Rastala,² the Indian antipodes (America). Kubera, or Kuvera (Bestower of Riches), the Hindu god of Wealth, was King of the Yakshas. The name of Kuvera's capital was Alaka, resembling "Alaska". Was it in this auriferous region that he acquired his great wealth?

Later on Kuvera came into possession of the beautiful city of Lanka, "the charming metropolis" set up on Trikuta by Tvashtri, or Visvakarma, the heavenly architect. Lanka is thought by many to have been situated in Ceylon, while others take the view that it was on the island of Sumatra, the name of which is said to be derived from Trimatara.

Endued with superhuman powers by Brahmâ, the Creator, as a reward for certain long and painful austerities through which he had passed, Râvana, the half-brother of Kuvera, proceeded to displace him from the throne of Lanka. He drove out Kuvera and established himself there in great magnificence.

Râvana now set himself to prepare for a world-wide expedition, and went in different directions, killing one king after another. He went to Patala, which is in seven divisions, and reached Rasatala, the lowest division and the abode of Asuras, Daityas, and Nagas.

Râvana first invaded Bhogavati or Bhagavati, the city of various kinds of Nagas (semi-divine Snake tribes). "Then the Raksha, Râvana, entered the region of waters, the abode of Daityas and Serpents well protected by Varuna (the Ocean). And arriving at Bhogavati, the city governed by Vasuki, he brought the Serpents under subjection; and

¹ *Ancient Camps on the Malvern Hills.*

² *Rasa* = the earth; *tala* = under.

then, delighted, bent his course to the palace of Mani-mayi."¹

The Nagas and Daityas at Bhogavati, though ruled over by the Serpent king, Vasuki, were under the suzerainty of Varuna, the Lord Paramount of all Waters, Streams, Rivers, Seas, and Oceans. Râvana challenged the inhabitants to battle, and the challenge was accepted by the Nivata-Kavachas, whereupon a deadly combat ensued; but, through the intercession of Brahmâ, it was followed by an honourable peace.

Râvana stayed a year with his new friends and former enemies, and during this time he learnt the science of varied illusions.

After taking a blissful and complete rest, Râvana set out for the chief city of Varuna. While pursuing this quest he came upon a city made entirely of stone, or steel, the dwelling-place of another famous tribe of anti-gods, the Kalakeyas, whose original home was on the upper courses of the Tigris and Euphrates in Asura Desa (Assyria), and who had settled in Rasatala.

When Râvana arrived before the city of Asma, ruled over by the Kalakeyas, he sent his general Prahasta in advance to reconnoitre. Prahasta returned with the news that this was a city of the Dânavas.

Râvana inflicted a crushing defeat upon the Kalakeyas, and proceeding on his way he came upon the capital, or fort, of his Aqueous Majesty, the great lord, Varuna, which looked like a mountain, or huge pile of clouds, so brilliantly white was it.

He then took his departure in his divine aerial car, Pushpaka, and flew back to his island home, the Golden Lanka.

It is recorded that Râvana fought from the air when engaged in conflict with the Kalakeyas, his opponents fighting

¹ Mani-mayi = made of gems; (*mani* = a gem; *mayi* = made of).

from the ground. Râvana was, apparently, a proficient aeronaut ; it is told of him that he "went by the aerial way, ten thousand leagues . . . to the third excellent aerial region", after which he made his way to "the fourth, fifth, and sixth, seventh and eighth aerial regions, but here it was too cold and he could not remain."¹

Now, as regards these adventures, who were the Nivata-Kavachas who dwelt in Bhogavati, the Netherworld (or Antipodes)? The word "Nivata" resembles "Nevada", the name of one of the American States which possesses emblematic rock-drawings which include Sun-discs, Serpents, and the face of a Deer, or Cow.

Ohio, occupied by Snake tribes, may have derived its name from the Sanskrit word *ahi*, meaning a Snake.

These expeditions of the Rakshasa king must have taken place some time after those referred to in the *Vedas*, because the *Ramâyana* was written at a later period. The accounts in the latter suggests a previous invasion of Rasatala because Râvana found great, solidly built cities, and the Naga Cult already established there.

A king called Sagara is mentioned in the *Ramâyana*, a sovereign of Ayodhya (Oudh) who belonged to the same family as Rama. Sagara "dug the ocean", and "when out in progress his sixty thousand sons followed". As he was a predecessor of Rama, he may have led the first expedition.²

Akampana, whose name so closely resembles that of the place called Akapana, in Bolivia, was a Rakshasa king ; and an earlier Dânaava than the architect alluded to in Chapter III, who had the same surname "Maya", gave a handsome daughter to the notorious Râvana.

In Wales, Hu, the Mighty, seems, like Quetzalcoatl, to have the characteristics of both a deity and a human being. He it was who taught the people to plough when they were

¹ *Ramâyana*, p. 1643, Romesh Chandra Dutt's translation.

² See pp. 20 and 32.

in the Summer country; and Quetzalcoatl, likewise a son of the Sun, also introduced the art of agriculture into Mexico from some alien region.

The syllable "Hu" occurs frequently in the names of Mayan gods. The Chilán-Balaam, or Books of the Tiger Priest, were compiled by Mayan priests attached to various Maya clans.¹ The word "Balaam" in this connection suggests that of Bal, or Bel, who is identical with Hu, or Huan, and who is held in honour in all three of the regions between which so many bridges of myth and tradition may be perceived.

The word "chilan", used here in an ecclesiastical sense, is like the word "kil" in Scotland, meaning "church" or "temple"; and especially so if the proper pronunciation of the Mayan word is "kilan".

In Sumer the Mother Goddess was the Mother-Great-Serpent, and in Alba (Great Britain) *the officiating Druidical priest was a Serpent*. Were not Sumer and the Summer country one and the same?

Sir Grafton Elliot Smith says of the Asuras, or Nagas, that they were a civilized people and a maritime power, so it is not unlikely that they made expeditions to distant lands.

It is recorded how a foreign race of people in prehistoric days arrived at the mouth of the Panuco River in Central America, having on their foreheads the mark of the Crescent! And this sign was worn by Quetzalcoatl, who is, seemingly, a descendant of the Sun and the Moon like the Hindu god Budha.²

Pan and Maya were Central American gods; and many places are a reminder of them, particularly the ancient capital of the Mayan peninsula, Mayapan.

The original personification of Wisdom as a Serpent, or Dragon, seems to have been Budha, and in the allegorical background, Siva.

As the Moon and Lord of the Night, Siva wears his hair

¹ See *The Conquest of the Maya*, by Leslie Mitchell.

² See p. 38.

braided in the form of a turban, sometimes with a chaplet of lotus-seeds entwined in the folds, whilst on his deifical brow rests the emblem of the Crescent or Half Moon !

The Serpent Budha has a phallic significance ; at Eklinga, six miles north of Udaipur, in Rajputana, may be seen the pillar of Bal Nath, the god Bal, or Bel,¹ the great being who lives in the Sun. The shrine is dedicated to Siva. This pillar, like many others, represents the *linga*, or symbol of creative power, and is wreathed with a Serpent.

On the west coast of Gujerat is Dwarka, or Dwaraka, "the City of Gates", one of the seven holy cities. On the point of the peninsula on which Dwaraka is situated is Jagat Khunt, where pilgrims wend their way from every part of India to worship at the shrine of the Lord Krishna who lived at Dwaraka.

Krishna belonged to the Yadava line of Lunar *Kshatriyas* who had no monarchy, but an oligarchy of elders. In the *Mahâbhârata* he is called the Chief of the Oligarchical Parliament.

Before his deification, Krishna himself worshipped at the shrine of Budha on this very spot, and remains of the sanctuary of Krishna now stand over those of Budha.

Thousands of years ago, as they passed the promontory of Jagat Khunt, Indian mariners were in the habit of invoking the blessing of Budha, and of lowering the flag as an act of respect as they sailed by.

I have heard verbally from Indians that there are still to be seen the remains of a great naval base which is at least seven thousand years old.

According to accounts in the *Hari-Vamsa*, Yadu, who came from Prayag (Allahabad), inherited Dwaraka and lived there. Whilst going for a pleasure-cruise with his five daughters he was captured by Dhumravarna and taken to the City of the Serpents, which appears to have been across

¹ See p. 43.

the ocean. These maidens were given in marriage to this Serpent King, and became the mothers of seven distinct families.

In the *Popul Vuh*,¹ Votan declares himself to be a *Serpent of the line of Chan*, which sounds like relationship with Kian, or Can, the grandfather of Cuchulinn, the Serpent son of Lugh; and with Budha, the original Serpent and son of Chand, or Candra, the Hindu Moon-god.

In the old Cornish language the masculine word "can" meant "moon". The Feast of St. Canog is observed in Cornwall on the seventh of October, and that of St. Keyne (pronounced Kayne) on the eighth, at the time of "the greatest of Full Moons".

Cashmere, or Kashmir, is thought to have been one of the principal centres of Serpent worship. Nila, a Naga or Serpent King of Kashmir, was probably a worshipper of Nila Sarasvati,² because the mode of doing her reverence is to be found in an old *Tantrika* treatise named *Nilamata Tantra* which originated in Kashmir.

At some time during the fifth century A.D., Doghra was Chief of the Druids in Britain; and it seems not unlikely that his name is in some way connected with the Dogras of Kashmir. The present Maharaja of Kashmir is a Dogra.

I have often wondered what the Barber's Pole represented with its winding strips of Red, White, and Blue. In Scotland I heard recently that in olden times barbers were surgeons; this fact may account for it, in conjunction with the following:

Sir Perceval, or Peredur, son of Alain and grandson of Brons (Bran), during his quest for the Sanct Greal, ascended a mountain where he saw a spiritual city and all her spires;

¹ See p. 44.

² See p. 41.

when he reached the summit he found thereon fifteen crosses, five of which were *red*, five *white*, and five *blue*. The crosses encircled a pillar.¹

This in the legendary world of the Kelts, and, turning to India, we find that the Snakes of Vasuki's race are some Blue, some Red, and some White ! Interpretation according to the Aryan faith reveals a highly symbolic meaning.

The early Keltic versions of the Holy Grail show affinity with Aryan beliefs, and with their occult signification.

In an allegorical sense the Serpents represent Science and Wisdom (Spiritual Nourishment), the counterpart of Material Nourishment, which is conveyed to all living beings by the Giver of Sustenance, the Great Mother of the Universe, by means of a vehicle which, in its material form, is actually Red, White, and Blue.

¹ See *Indian Mythology*, by Sir Arthur Keith, p. 154.

CHAPTER X

THE EMBLEMATIC LOTUS

THE great philosopher, Bhishma,¹ of the *Kshatriya* caste, teaches that nothing can grow without a seed, which, at first sight, appears obvious, but Bhishma is alluding to the brain. This statement is not, however, merely allegorical, because the same law is at work in mental as in material spheres, and the Fertility Cult embraces both aspects.²

The Lotus is the symbol of Fertility both intellectually and materially. The White Lotus represents Sarasvati, the goddess of Learning; Brahmâ is associated with the Pink Lotus, denoting the first flush of dawn (the Dawn of intellectual enlightenment as well as of Nature); blue is more immediately the colour of Fertility; and Vishnu, the Sun, is seen with the Blue Lotus.

A chain of blue beads is sometimes worn in England by girls among the peasantry, under their bodices, and therefore not merely as an ornament. In 1931 the subject was discussed in *Notes and Queries*, and an instance given of a case in Warwickshire.

Although not indigenous to the soil, the graceful form of the Lotus is much in evidence in the early handiwork of the Picts in Scotland, when Pictish craftsmanship was at its best.

In the bridal song of a Welsh harpist, who died some years ago, there is an allusion to the Lotus :

¹ Bhishma enters into the *Song Celestial* of Sir Edwin Arnold.

² See p. 37.

Love sat on a lotus-leaf afloat,
 And saw old Time in his loaded boat ;
 Slowly he crossed Life's narrow tide,
 While Love sat clapping his hands and cried,
 "Who will pass Time ?"

This song is sometimes sung in Wales to the accompaniment of a triple harp.

It may be remembered that the Mayas also have their Lotus-flower emblem.¹

When the sons of Sagara, who "dug the ocean", were far away from their original homeland, Ganga (the Ganges) overspread the earth and brought them home as a reward for the good deeds of Bhagiratha, a great-grandson of Sagara.

Bhagiratha's merits brought Ganga to earth.

. . . on the snow-covered mountains she sprang from the sky.
 In her blue-waving mantle with lotuses crowned,
 Divine in her beauty she passed to the ground.²

Sagara was the thirty-eighth descendant of Ishwaku (the first king of the Solar race of Ayodhya) and Rama was the sixty-third in descent from the same. Sagara is also the Ocean, like Llyr, the father of Vran in the world of the Kelts.

In explaining the mystery of the Creation of the phenomenal universe the Indian *Rishis* in the far-distant past made full use of the great phallic principles which became objects of popular worship.

Good images of the Mother Goddess and of the Great Father, either in human or in bovine form, naturally cost large sums of money. In order to satisfy the imagination and to be worthy of such love, respect and admiration as we ourselves give to sacred buildings and to pictures on religious subjects produced by great masters, so these images (pictures in more realistic form) also required

¹ See pp. 27 and 28.

² *Indian Ballads*, by W. Waterfield.

artistic execution and craftsmanship of the best quality ; and for this purpose it was necessary to select skilled workmen to carry out the religious symbolic ideas.

Masters of the various arts, such as Architecture, Sculpture, Moulding, Modelling, Wood-carving, and Painting were engaged to create material objects, sometimes beautiful and always symbolic, of images of the gods and of temples suitable for their abode ; and in this manner the cult of icon-worship became the mainspring of the origin and development of various kinds of arts and crafts at an early stage of human civilization.

But only a powerful prince, or potentate, or very rich merchant could afford to set up a temple in a large city with all the necessary pompous paraphernalia of worship, with the addition of the appointment of a number of priests and a host of temple servants of both sexes and various grades, secured by rich endowments of a permanent nature in order to house within its precincts those sacred religious symbols, of the best workmanship, carved in stone or wood, or moulded in metals of superior quality.

Symbols, both natural and man-made, have been used in phallic worship : trees, flowers, leaves, the *svastika*, the cross, circles, triangles, maces, discs, and tridents ; all have been made objects of veneration or worship, and where can one draw the line ?

At Elura, or Ellora, near Aurangabád, as at many other places in India, there is a shrine dedicated to Siva with his emblem in the form of a huge stone *linga*. This symbol of the generation of the new life of every animate being on this earth must be very impressive to those whose religious sentiment is bound up with it, and who hold the doctrine of Reincarnation.

Not long ago I was fortunate enough to have an opportunity of visiting this marvellous temple hewn out of the solid rock ; it is one of a line of temples over a mile in length,

situated on the side of a crescent-shaped hill, down which rushes a torrent of water during the rainy season.

The domes in the form of a mystic Lotus which surmount temples dedicated to Vishnu are described by Fergusson, the famous Indian archaeologist, as "the most exquisite specimens of elaborate roofing that can anywhere be seen"; and he explains the methods applied by the Indian builders for their construction.

It does not occur to a Hindu that any grossness or obscenity might be connected with the worship of the *Sivalinga*, or the *Salagrama* stone; neither does he attribute to this ancient mode of worship an alien origin—i.e. derivation from the black-skinned non-Aryan.

Western orientalists call this icon- or symbol-worship, phallicism; and etymologists give the Greek word *phallos* as the root from which it is derived. But the much older Sanskrit word is *phalam*, meaning "fruit" or "seed". The word *aphala* in Sanskrit means "barren", or "sterile"—i.e. "incapable of producing progeny". The word *aphala* is formed by adding the negative prefix "a" to the positive word (*A-phala*), indicating clearly that the word is of Sanskrit origin.

The divinity Fal, who lived in a stone at Tara, is thought to have been imported into Ireland from some unknown land, and to have been connected with the Vegetation Cult. In France his counterpart is Fol; and another deity on the Continent, known as P^hol, is referred to by Professor Macalister as having a possible connection with Fal.¹ Both words seem to be taken from the Sanskrit word *phalisa*.²

In many temples and also in houses designed by architects of the ancient Bharatavarsha a special "motif" was introduced into pillar decoration. This design was given the name of the *padma*, or Lotus-flower "motif". The Pillar symbolizes the male element, and the Lotus-flower the

¹ See *Tara: a Pagan Sanctuary*, p. 147.

² See p. 53.

female element ; and, in combination, they represent the Creative Principle of Life. The principle thus symbolized required the establishment of ritual to keep it exalted in the minds of the people and to safeguard it from debasement.

The pillars were fashioned by architects in such a manner as to produce the effect of a portion of the shaft emerging from a full-blown Lotus-flower with the petals drooping all round.

In a book by Colonel Shakespear, of the 2nd Goorkhas,¹ there are illustrations of a remarkable collection of carved stone monoliths. These stones were discovered by Major Godwin Austen in an old ruined fort buried in deep and dense forest at Dimapur in the Naga Hills of Assam, and have been preserved by the Indian Government as ancient monuments. Of these monoliths Colonel Shakespear remarks : "What these represent and by what people carved and set up has baffled many a savant. They were obviously there long before the fort," he says, "set up by a race long forgotten, but still venerated in the mystery surrounding them by the Kacharis (the local aboriginals). These enormous blocks of sandstone stand in four rows, six yards apart, sixteen in each row, those at the ends being ten to twelve feet high. All the stones are elaborately carved."²

Fergusson thought that they were unique of their kind in Asia, and a picture of them may be seen in his book.³

To Fergusson these monoliths appeared quite meaningless and useless, with their rounded heads and frill-like decorations, but the esoteric meaning is well understood by Indians.

These richly carved stones were probably used as posts or pillars to some temple or its portico, or verandah, the roof

¹ *History of Upper Assam, Upper Burma and the North-Eastern Frontier*, pp. 78, 79. (Macmillan, 1914.)

² *Ibid.*

³ *History of Indian and Eastern Architecture*, by James Fergusson, C.I.E., D.C.L., LL.D., F.R.S., F.R.I.B.A.

being thatched with curved eaves set up in bent-bow fashion, the prevailing indigenous mode for all *cutcha*, or thatched houses and temples in the eastern provinces of Bengal and Assam. This would explain the reason for the unequal height of the pillars. The house, or temple, to which this description refers must have been of considerable size.

Whatever the age of these monoliths, the workmanship appears from the pictures to be rather crude and primitive ; but the Lotus-flower "motif", however clumsily or rudely executed, is distinctly seen, and leaves no doubt in the mind of a Hindu observer that the old stone-cutters of this little-known hilly country knew the "motif" well, and that they intended with its aid to represent the typical symbolism of the Creative Principle.

The details of these decorations are not carved with the skill shown on the Asokan and Persepolitan pillars, which are somewhat similar, but there can be very little doubt that they are much older and that this is a variation of the Lotus-flower "motif" introduced with the intention of expressing the same grand idea.

But the pillars do not of themselves constitute objects of worship. The real icon, or symbol, of the cult receiving the people's worship must have been housed within the temple in which these stones served the purpose of pillars or supports only ; and very probably it lies buried somewhere under a mound of earth or in the dense jungle near these ancient ruins.

The *yupa*, or sacrificial pole or post, is octagonal ; this and the merry-pole or may-pole were representations of sex union raised in honour of the Hindu Cupid.

In India, in medieval times when the spring festivities were celebrated with pomp and pageantry for three months,

the people danced round the may-pole as they do in some districts in England at the present day.

Let us see what they did in London and Edinburgh in times past in this connection.

"At St. Andrew Undershaft, in Leadenhall Street 'of old time' in every year (on May-day in the morning) it (the knape, or under-shaft) was used, that a high, or long shaft, or may-pole, was set up there in the midst of the street, before the South door of the said church, which shaft, or pole, when it was set on end, and fixed in the ground, was higher than the church steeple."¹

As regards Edinburgh, a faint reflection of the following still continues: "On the first of May, on Arthur's Seat, there used to be a gathering of May-dew dancers. These assembled all over the hill at four o'clock in the morning, arrayed in all the colours of the rainbow."

"Craftsmen dressed in kilts danced round a may-pole."²

Owing to diligent research, evidences of fertility rites have been discovered far beyond the limits of Bharata Khanda (Aryan India). Sanctuaries containing sacred objects relating to phallicism have been found in many parts of Southern Asia, South-Eastern Europe, and North Africa, regions which were included in the ancient Bharatavarsha.

Certain Western scholars of repute have called this imagery of the earth and heavens obscene worship, and have quoted from the *Rig Veda*, pointing out that the poet condemned this mode of worship and that he asked his god to destroy his enemies, who are described as *sisna-devah*, or worshippers of sex. Such an assertion only shows the failure to grasp the real meaning of certain words used in Hindu sacred writings.

In the fifth verse of the twenty-first hymn of the seventh *mandala*, and also in the third verse of the ninety-ninth hymn of the tenth *mandala* of the *Rig Veda*, the word

¹ *Hone's Every-Day Book*, vol. i, p. 555.

² *Ibid.*

sisna-devah, in the plural number, is applied as an adjective to the enemies whom the poets (two different persons) wished to see defeated and destroyed by Indra. The meaning in both cases is the same, and is given by the great commentator Sayana (on the authority of Yaska, author of the Nirukta)¹ as "people who indulged too much in sexual pleasures"—i.e. people who did not follow the precepts of self-discipline (*Brahmacharya*), as inculcated in the *Shastras*.

The allusion is, therefore, free from any suggestion that there is anything debasing in the veneration of all that is good and beautiful, with its application to everyday life.

Lust and self-indulgence are strongly condemned in the sacred books of the Hindus, especially when describing the conduct of the people of the former *Kali yuga*, or Age of Mechanism, which is recurring at the present time.

The Vedic teachings treat the worship of Nature as a subtle and sublime subject.

The Lotus-flower is one of the most beautiful emblems that could have been selected for the marriage symbol ; and for that of the Earth Mother and the fruition of the earth, or Field,² which contains the Seed of all Creation.

The Keltic Lotus-leaf design which forms the framework of a window in the cathedral of Iona is full of beauty both in its outer form and inner conception, and follows in the wake of Aryan symbolic ideas.

I myself have no knowledge of the contents of the Sanskrit texts appertaining to these matters, but I draw my information from the source, and the foregoing is based on material sent to me by Mr. A. Palit,³ a Hindu scholar with whom I am in correspondence. He also gave me material for my chapter on the Twelve Adityas, and some notes relating to India which I have worked into other chapters.

¹ The oldest known gloss on the text of the Vedic hymns.

² See p. 35.

³ Akhilachandra Palita-Varma, Bharati Bhushana (a title meaning one whose ornament is learning, member of the All-India Association (Kayastha Sabha) for men of the Writer caste.

Sita, the wife of Rama, is a representation of Sree, or Lakshmi, the Earth Mother;¹ her name (Sita) means a furrow.

King Janaka, her foster-father, relates how: "As I was ploughing in the mead, arose a damsel, and as I obtained her while hallowing the field (for sacrifice) she hath come to be known by the name of Sita." As a figure of the Earth Mother she rose out of the ground "in a field delved by a furrow".

After Sita's rescue from the clutches of Ravana she is brought back in an aeroplane to Ayodhya by Rama, and great rejoicings take place. But later on troubles arise; Rama hears from one of his spies or emissaries that his subjects are discussing among themselves how the king could have taken back Sita after her long detention by Ravana. They declare that they themselves will have to "brook the bad conduct of their wives, for the subjects always tread in the footsteps of the king".

Rama is much distressed, and his brothers observe his altered looks. The king reminds them that Sita entered the sacrificial fire at Lanka and came out of it unharmed. "My mind knoweth Sita as chaste as ever," he says. But Rama always put the welfare of the community before private affairs; and, for this reason, he has been revered and respected from time immemorial. He banishes Sita at great personal sacrifice and never takes another wife.

Sita, in exile, gives birth to twins, Kusa and Lava.

The ascetic, Valmiki, author of the *Ramayana*, with a disciple, goes to bathe in the river Tamasa, where the sage composes some verses, and discovers that he is able to produce them "of equal feet and accents" capable of being set to music and chanted according to measure with stringed accompaniment.

¹ See p. 37.

Soon after "the effulgent Brahmâ furnished with four countenances" makes his appearance. He says to Valmiki, "Those verses of thine shall attain celebrity", and tells him that *he* has inspired him to write them. He bids Valmiki compose into verses the story of Rama: "And as long as the mountains and the seas exist on earth, thy history of the *Ramâyana* shall retain currency."

The worshipful Brahmâ thereupon disappears, and Valmiki's disciples recite the verses again and again. "Those verses," say the disciples, "composed of equal accents, and furnished with four parts, have been sung by the mighty saint . . . and have attained the eminence of a *sloka*. And now it is the intention of that illustrious . . . sage to compose the entire *Ramâyana* in this metre."

"After Rama had obtained his kingdom that worshipful sage, Valmiki, composed the entire history in excellent metre and fraught with high meaning."

The two sons of Rama, Kusa and Lava, "endowed with sweet voices . . . and initiated into Vedic studies", were entrusted with the task of acquiring the work by heart and orally transmitting it to the public according to the custom which prevailed among both Hindus and Druids; and which must have been based in both cases on a scientifically trained memory.

These boys began to chant the poem, "set in three measures and seven notes", sung to the accompaniment of stringed instruments and fraught with sentiments of love, pathos, risibility, the irascible, the terrible, and the heroic . . . and those princes, versed in the Fine Arts, with a concentrated mind, chanted it in the assemblies of ascetics, Brahmanas, and good men."

The audience, delighted, showered gifts upon the brothers and some exclaimed "Swasti", and some joyfully cried "May ye be long-lived!"

The two sons of Sita and pupils of Valmiki, at the bidding

of their *Guru*, go before the king, who is not aware of their origin.

The sage says to them that if Rama questions them they can tell him that they are disciples of himself, Valmiki; and that they should sing part of the *Ramāyana* to the king.

Rama receives the youths and listens to them. He is stricken with curiosity and summons Valmiki and all the learned men of the kingdom, "those well-versed in *Nyaya* (philosophy), the *Puranas*, and the science of words, "those who understand music and many others, including people from various countries, and he asks the boys to sing.

The likeness of the lads to Rama is noticed, and he learns that they are his own sons. Valmiki arrives, bringing Sita with him, and in company with the celestials he attests her innocence before the assembly, Rama himself never having had the slightest suspicion that there was any stain upon her character, banishing her solely because of the public calumny which threatened to undermine the morality of his subjects.

Sita proclaims her innocence, which is accepted with acclamations of joy; and then a wonderful event takes place. "From inside the earth a celestial and excellent throne rose up!" It was carried on the heads of "Nagas of unmitigated prowess, having celestial persons adorned with heavenly jewels and ornaments. They stretched forth their arms and took Maithili (Sita), the Goddess of Earth, giving her welcome."

When seated upon the throne carried by the Nagas, Sita was covered with flowers showered down upon her from the skies by the *Gandharvas* (heavenly musicians), and other celestials. After this episode Sita appears no more.

Sita's term of exile may have in it the same occult significance as that of Ethne, the Keltic Mother-goddess—i.e. the imprisonment of the Seed during incubation.

The names "Kusa"¹ and "Lava" indicate certain kinds of grass. Dawn is the precursor of Light ; and springing grass, the outcome of light from the sun, typical of all vegetation, is used symbolically at the *Durgapuja*, and is borne on the head as a token of the festival.

The roots of the *Kusa* grass are lopped off and the grass is strewn over the floor of the chamber where the religious ceremony is being held.

The old custom of Rush-bearing, which is still observed annually on the fifth of August, or about that date, in the old church of St. Oswald at Grasmere, in Westmorland, may have some association with this symbolic practice ; as also the Rush-bearing on Ascension Day in Nottinghamshire, which, with other customs, formed part of the ceremonial at the funerals of young maidens. Here, no doubt, as in India, was an indication of the renewal of Life.

"That which is the first work of the Creator (Apah, the Water of Life), that which bears away the *ghi* offered according to law (Spirit of Fire), that which is the Sacrificer himself (Light of Life), those two which regulate time (the Sun and the Moon), that which pervades the universe possessed with the object of hearing (Space), that which is said to be the energy of all growth (the Earth), and that with which the animate are living (Spirit of Air) : May Isa, Great God (Siva or Mahadeva), apparent in these Eight Benign Forms, bless you ! Amen."²

Sita, besides being represented as the Earth Mother, is regarded in human form as the ideal of Hindu womanhood, apart from any mythological association. Rama and Sita belonged to the *Kshatriya* caste, the second main caste of the Hindus, and are revered throughout India by Brahmin and non-Brahmin alike.

¹ In prehistoric Peru the Incas cultivated their sacred *Koha* grass.

² This is the opening verse of *Sakuntala*, the great drama of Kalidas, which contains blessings on the audience, and in which these well-known Eight Forms of Siva are put prominently forward.

The following all represent the Productive Principle :

Aditi, mother of the gods,	} Sisters and co-wives of Kasyapa.
Diti, mother of the Daityas,	
Danu, mother of the Dānavas,	
Maha Sakti, Great Energy ;	
Adya Sakti, Original, or Primordial Energy ;	
Kali, Time personified as a female ;	
Durga, the consort of Siva ;	
Uma, the Vedic Durga ;	
Tara, Star of the Sea ; ¹	
Ma, or Lakshmi, the Earth Mother and daughter of the Ocean.	

There is in reality one Sakti² only, comprising the persons of both Sarasvati and Lakshmi (Inward and Outward Beauty in its highest aspect) ; She is the Principle of Brahman Himself though contemplated as His creative aspect or function in feminine form. The lesser gods and goddesses, or virtues personified, emanate from Her and merge into Her at Her desire.

Earth ! thou mother of numberless children, the nurse and the
mother,
Hail ! O Goddess, thrice hail. Blest be thou ! and blessing I hymn
thee !
Bride and consort of Heaven, that looks down upon thee enamoured !

Myriads and myriads of lives teemed forth from the mighty
embracement.
Thousandfold tribes of dwellers, impelled by thousandfold instincts,
Filled as a dream, the wide waters ; the rivers sang on their
channels ;
Laughed on their shores the hoarse seas ; the yearning ocean
swelled upwards ;

¹ Tara (Venus Urania) is literally the daughter of Varuna (Vedic), but the Greek Venus, or Aphrodite, finally became the mere personification of outward beauty and voluptuousness.

² See p. 36.

Young life lowed through the meadows, the woods and echoing
mountains,

Wandered bleating in valleys, and warbled on blossoming branches.

Earth! thou mother of numberless children, the nurse and the
mother,

Hail! thrice hail!

From the *Psalm to the Earth*, by S. T. Coleridge.

(Sung in Welsh at the Eisteddfod in 1932.)

CHAPTER XI

THE MYTHOLOGICAL CLOAK

WRITING in the *Bookman* in 1931, Mr. Hendry says of Neil Munro that, "he never attempted to escape from man to Nature, but suffused Nature with humanity". This seems applicable to the Kelts generally, the prehistoric peoples of America and the Hindus.

In Hindu India everything was deified ; the skies were peopled with heavenly nymphs and musicians ; all the forces of Nature were animate beings—also music and the notes of the scale as well as medicine and drugs ; everything was clothed in mythology. But many of the drugs which are included in the Hindu pharmacopœia possess valuable curative properties in spite of their personification as mythological deities.

Besides having their counterpart in the astral world, and sometimes as human beings, mythic personages are also represented in the human body. This biological sphere is clearly explained, with the assistance of charts, by Dr. Vasant Rele of Bombay.

"The hymns of the *Rig Veda* have a double aspect," says Dr. Rele ; "their authors so arranged their thoughts in a system of parallelism that the same description is made applicable to the internal and external forces and to make them behave as human beings."

He also writes : "Every living creature, simple or complicated, animal or vegetable, man or jelly-fish, starts life as one single cell. Hence emerges the thought with which

philosophy begins, the conception of the unity of the world, which later developed into Monism, preserving through the veil of manifoldness the unity which underlies it. So highly complicated a life as that of a human individual is an organized community of cells, all of which, however, sprang in the first place from one single cell, the fertilized ovum (*Hiranyagarbha*), which is popularly spoken of as an egg. The fertilized embryo in its turn is derived from the union of two germ cells, one from the male parent and the other from the female parent." "But they must unite to reproduce", and "force of energy" is required to cause this union.

Again : "The dominance of man depends on the wonderful capacity in his nervous system which has its origin in the Golden Egg." The sacred *Asvattha*-tree, according to Dr. Rele's interpretation, is the nervous system in the body, which resembles a tree. He thinks it possible that the ancients knew more of the nervous system than we do.

It may be, as some think, that the anatomists of those days were in the habit of taking a body to the side of a river and dissecting it with infinite care in the full light of day, and in that way they may have succeeded in penetrating further into the problems of the nerve circulation than we have had the means of doing. They have since declared that the circulation of the nerve force is of paramount importance in the study of the human system.

Of the Vedic Soma drink Dr. Rele says : "The description of the physiological functions of the Soma-juice is too draped in symbolism to allow its veiled meaning to be penetrated." "Soma is said to stimulate the voice, which he impels as a rower does a boat (ix, 95, 2). He is also said to be the awakener of thought and emotion and other abstract qualities of the mind. As a generator of plants, he urges into activity the various sympathetic nerve units that lie in the nerve tree as well as those growing over it as shrubs ; he is therefore called *Vanaspati* (the Lord of Trees). Soma, as

the bull amongst the cows, has also the same significance. As the lord of rivers he rules, regulates and enlivens the nerves that travel to the organs of sense."¹

Thus does Dr. Rele expound his interesting theory.

This particular application of allegory for the veiling of scientific truths appears to be the first and original idea of the *Vedas*, out of which grew an extensive mythology, all on a basis of religion.

As regards these various aspects and their theoretical alliance, the one with the other, we may remember that in the realm of Nature scientists explain to us how solar systems exist, not only in the heavens, but also in terrestrial objects and in the human body. Here are three aspects of one law of Nature ; and it may be that man has contrived to follow a similar plan in his endeavours to explain the Universe and its mysteries to more or less unscientific minds, and also to those who had not given special study to the subject.

Not only do mythological beings become human, or the reverse, but occasionally a race of people will be presented in the old records as moving in a mythological atmosphere. This is exemplified by the mystic forms of the Picts in the hostel of Hua Derga ;² and well-authenticated accounts of them as a historic race with a line of kings.

The representation of the Earth as a Cow is not as purely mythological as it may appear in these days ; it is rather more of a simile—a poetical and allegorical way of the old writers to describe the benefits acquired by foreign conquest. The Milk-white Milch Cow emanating from Keltic regions went round the world and her milk was never exhausted.

The benefits, according to the manner of the ancients, took the form of milk from a Cow, and she thereby became a personality, after which again she took on several forms according to the special character of the milking process.

¹ *Vedic Gods in Hindu Biology*, by Dr. Vasant Rele. (Taraporevala, Bombay.)

² See p. 61.

The Yakshas, in Indian records,¹ are said to have milked the earth, and thus to have acquired the art of disappearance at will ; other tribes also drew milk from the earth, obtaining therefrom divers advantages.

In most countries the abode of the chief deities is on a mountain. Ben Cruachan, in Scotland, was inhabited by a terrible god and his associates. He acquired this fearful character because of the stormy nature of Loch Etive in close proximity. Ben Ledi (Beinn-le-Dia) was the Hill of God, and a sanctuary of the Druids.

Helvellyn, in Cumberland, is the Hill of Veli, Beli, or Bal—i.e. the Mountain of God.

Mount Tahoma,² on the western side of the United States, and already referred to, is the dwelling-place of a divinity and his under-gods.

American Indians of the Muskhogean tribe have a tradition that after the Deluge a great hill rose up from the centre of the earth and they called this mountain Nunne Chaha (*cf.* the sound of Arunachala, the hill of the Holy Beacon in India). It was the habitation of a deity known as the Master of Breath.

In the City of Mists, dear to the hearts of American Indians, lives Po-Shai-an-Kia ; he and the god on Nunne Chaha must surely be related to Siva, who, as Shankara, is the greatest divine *yogi*, and *the Master of Breath*.

Gauri, or Go-Shankar (Durga), is that which we call Mount Everest, the highest point of the sacred Himālayas. Gaura means "fair" or "white-coloured" ; "Gauri" is the feminine form. The name "Gauri" has its equivalent in English as "Bridget".

Po-Shia-an-Kia, in America, is the Father of the Medicine Societies,³ corresponding to Siva, the Lord of Physicians.

¹ See *Drona Parva*.

² See p. 23.

³ See *Myths and Legends of the North American Indians*, by Lewis Spence, F.R.A.I.

The American deity has with him the Prey-gods, who are Makers of the Path of Life, and are also animals of the chase. These Prey-gods are Masters of Medicine in a mythological sense, and deducing from the high grade of their culture they were in all probability actually so.

According to the Hindu *Rishis*, or Seers, the place of residence of the gods and goddesses was situated in Svar, or Svarga (a collective name for the heavens). Svar is the space round Mount Meru in Central Asia where individual gods have their own special places called by separate names.

"On the highest valley of the mountain," says one of the *Rishis*, "lives Brahmâ, the Creator, where he has an excellent city full of charm, cheer and comfort", where only a few mortals can aspire to live. Lower down round the mountain are situated the cities of the other gods ; that of Indra on the East ; Yama on the South ; Varuna's city on the West ; and that of Soma (the Waxing Moon) on the North.

Occidentals sometimes inquire why Yama, the god of Death, should have his dwelling-place in the sky. The reply to this query is that Yama does not live in the sky, and according to Hindu mythological tradition, he never did !

The home of the gods, though not in the sky, is yet far above the clouds, high up in the valleys round Mount Meru, a terrestrial mountain in the heart of Mongolia.

The father precedes the son, and likewise Death precedes Life ; therefore Yama, the personification of Death, becomes the first ancestor of the human race, like the deity Tethra in Keltic mythological spheres.

Pluto, of the Greeks, resembles neither Yama nor Tethra. The Greek personification of Death lives in an atmosphere of gloom and depression surrounded by the spirits of the condemned.

In Yama's case it is otherwise. He is an *aditya*, a Shining One, a *Deva*, like the gods of Day, of Light, and of Life in Keltic deifical realms.

The *Kayashita*, or Scribe caste, in Hindu India, claim descent from Yama, another name for whom is Samana.¹

In Edinburgh the festival of Saman is still observed at a date which coincides with that of Yama; and it is in this famous city that the profession of Scribe, or Writer to the Signet, appears to have been evolved.

King Arthur and his Knights of the Round Table of Britain and of Brittany, although allegorical, may also have been actual men. The Lothians and the valley of the Tweed are reminiscent of King Arthur and his retinue; and the great beacon, Arthur's Seat (Chair or Throne) keeps his name fresh in the memory of the inhabitants of Edinburgh and the surrounding district. Arthur's sister, according to tradition, married Lot, or Lleu, King of Lothian, and on Cademuir Fort, in Peeblesshire, a battle was fought against King Arthur.

Merlin, the noted bard, and an important personality at Stonehenge, is assigned a burial-place under a thorn-tree at a spot eight miles from Peebles.

King Arthur and the Knights of the Holy Grail sleep under the triple Eildons, near Maelros, now called Melrose.

The three crests of the Eildon² Hills in Roxburghshire in Southern Scotland were revered by our forefathers, and are surrounded with the shadow of myth and legend.

Far, far away

Ayont the Eildons stretched the scene,
 A bonnie sicht for Scottish e'en,
 An' owre it a' the glowing past
 A glamour like a garment cast;
 The other side the lonely fells
 Stood dome on dome like silent bells,
 Like silent bells till memory rings
 The music that their sadness brings:
 Like silver gleamed the Solway's stream:
 The whole is like a hallowed dream.³

¹ Pronounced Saman.

² Pronounced Eeldon.

³ From "The Keildar Stane" in the *Border Magazine*, November 1933

"All the Arthurian chivalry await in an enchanted sleep the bugle blast of the great adventurer who will call them at length to a new life";¹ but they are harboured in several localities.

The Eildon Hills in the Snowdon district of Wales are also invested with legendary associations. A hill in the neighbourhood of Carmarthen, in South Wales, named after Merlin, is not far distant from a place called Golden Grove, and in Dewisland is the headland of Pen-Arthur.

In North Britain King Arthur bears a somewhat different

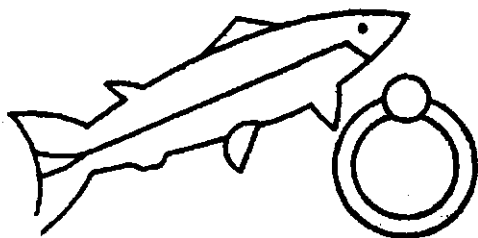


FIG. 3.—SALMON AND RING.

character, approaching more nearly to the Moon-god Siva than to Vishnu, the Aditya, or Sun.

The research work of students of the subject has shown that the Cymric versions of the Romance of King Arthur and the Knights of the Round Table, and of the Quest of the Holy Grail, are older than those of England.

The Grail is the Cauldron of Renovation. It is in possession of the Dagda² and Brons (Bran) is the Keeper of it with his son Alain. The Cauldron is the receptacle of the Mother Goddess from which emanate the allegorical gods of the trinity.³ This is in accordance with the Aryan beliefs of both Kelts and Hindus.

Bran is Lord of the Knowledge-giving Salmon.⁴ In Keltic legends he is the Fisher King; and the daughter of this Rich Fisher is the Bearer of the Grail.

¹ *Studies on the Legend of the Holy Grail*, p. 123.

² See p. 45.

³ See p. 66.

⁴ See p. 28.

It may be that the word "cauldron" is derived from the English word "caul" = a membrane enclosing foetus. The noun "caul" in English, "calla" in Irish, may come from the Sanskrit word *khalla*, or *khala*,¹ which means a stone or wooden mortar, because in the *Yajur Veda* this article is compared to the *yoni*, with the pestle as the *lingam*. The pestle and mortar used by Indian pharmacologists, or physicians, as well as by others elsewhere, contain symbolically the means of regeneration, and there is a poetic significance between the natural vehicle of regeneration and this hollow vessel when the Pestle and Mortar combine to produce fresh life, or life-giving products. In Scottish towns of the present day the pharmacist continues to place over his doorway the sign of the Golden Pestle and Mortar.

The Welsh Keridwen, a Moon-goddess (or more probably the Moon), is also the possessor of a Cauldron. In Cornwall she takes the name of Kerid, and a fair is held in her honour at Liskeard (Lis-Kerid—i.e. Kerid's Court) *on the Eve of the Autumnal Equinox*.² She is the mother of the bard Taliesin.

The Cauldron of Keridwen is the Cosmic Ocean, the receptacle of the Mother-goddess. When Gwion Bach was stirring the Cauldron (the symbol of mystic Wisdom), or, in other words, when he was seeking knowledge, a few drops flew out and burnt his fingers, which he put into his mouth; he thus tasted the marvellous "water of inspiration and of science". Later on Gwion was reborn, with Kerid, the Spirit of Various Seeds, as his mother; and, like the mother of Karna, she placed her baby on the waters. Kerid put him into a coracle, and he was found by Elphin, who re-named him Taliesin (Shining Forehead).

¹ Pronounced with short or silent "a"; in old Welsh literature we find that the *Chaldron* of Tynog was one of the "Thirteen Rarities of Kingly Regalia of the Island of Britain"; these treasures being kept at Caerleon-upon-Usk.

² See p. 64.

Frensham Church at Farnham in Surrey is said to possess a Kettle or Cauldron, brought there by the Fairies. In the old country May-Day dances when Jack o' the Green circulates round among the dancers, a Kettle, or Tea-pot (evolved apparently from the Kettle¹ when tea was introduced into this country), sometimes surmounts a decorated staff.

The mythological cloak is voluminous ; under its folds is much dross, but also a considerable amount of pure gold. Mythology is allegory and can be beautiful and instructive.

"We finde roome in the Holy Scriptures for mythologies ; as that of the Vine, the Fig-tree and the Bramble."²

There is no compulsory belief as regards the allegorical aspect of Brahmanism, or Vedantism, hence this religion has never been the cause of strife and persecution.

Scientific facts are based on the laws of Nature (God's laws), which do not change, and the Aryan faith does not divorce Science from Religion.

"Come forward into the light of life, let Nature be your teacher."

¹ Cf. Sans. *Kataka* = a vessel.

² *Passions*, by Bishop Reynolds, iv, 21.

CHAPTER XII

THE TWELVE ADITYAS

In order to understand and appreciate the inner aspects of the high spiritual conceptions of the ancient Indian Aryans, now called Hindus, and of the ideas emanating from them which have spread in various forms throughout the world, one must have some comprehension of the great *Advaita Vada*, or principle of non-duality, which influences and pervades this high system of thought through and through.

All of their scriptures and cognate subjects, such as cosmogony, mythology, philosophy, theology, and so on; and also some of their positive sciences, such as mathematics, astronomy, chemistry, and medicine, are completely permeated with the idea embodied in the principle of *Advaita Vada*, and cannot be fully understood without some knowledge of it.

The principles not only imply monotheism in its purest form—viz. the idea of the existence of One Supreme Being without any second, whom they call Brahman—(in the neuter gender)—but teach that there is no real or independent existence of any other material substance, or spiritual being, in the whole universe, that the existence of the whole Cosmos, or phenomena of Nature, depends entirely on that of Brahman, who is *above* sex and therefore sexless.

Westerners, however well informed, are not in a position to grasp the real significance of the Aryan cosmogony and theology, or to understand the true meaning of the existence of so many gods and goddesses (stated to be thirty-three,

thirty-three thousand, or even thirty-three *crores*), and their relation to one another and to the Supreme Being, with their various functions, unless at the outset they have some knowledge of the great principle underlying and pervading these mythological deities. Without this comprehension mental chaos ensues at the thought of so many divinities, and their relationship to one another.

It also throws light on the relationships of Keltic deities and their inter-relationships, which are otherwise apt to be confusing.

The Greek divinities are not like these ; they are not so subtly conceived, but are more material and like actual men and women. The deities of the Hindus and Kelts are the embodiment of certain ideas which take shape according to the meaning in the background, and the personality is subservient to the idea.

Hindu divinities are frequently not in accordance with the outward form of a human being, nor do their relationships always follow the ordinary course. Any particular god or goddess may be described as the parent, father, or mother, with offspring, son or daughter, and immediately afterwards they may all be represented in a reverse relationship. Take as an example Aditi, described as the mother and also as the daughter of Daksha.

Anyone acquainted with the principles of *Advaita Vada* is fully aware that the relations of gods and goddesses to one another are merely rhetorical, that they are used allegorically and have no analogy with similar human relationships.

The very names and forms of the Hindu deities are only mythological representations, or symbolic expressions, of different functions of the Almighty Brahman, and in the higher aspects of Hinduism these manifestations disappear ; neither is there any trinity or worship of the Cow.

"Even the Over-lord, Ishvara, evolves from Brahman,

the ultimate background of the Cosmos. Ishvara is conceived as a divine and benevolent manifestation, masculine and feminine. Of each of these again there are many aspects. These aspects are not so many gods and goddesses, but each is a mode of thought in which the worshipper mirrors the divine personality."¹

"To the educated Hindu the gods and goddesses of his pantheon are symbols of the great psychic forces of Nature ; to the less educated they have a somewhat different meaning ; but the fact of the unity of Divinity underlies the religious conceptions of both learned and unlearned."²

An ordinary Hindu peasant knows that there is only One Brahman³ and that He has no second ; and if asked how many gods there are, he will usually raise one finger and reply, "One God."

Hinduism has been described as pantheistic Monism. What is "Paganism?"

The conception of paganism arises from the idea of a religion wherein the word "god" is applied, not only to the Supreme Being, but also to lesser ones, honour thus accruing to these inferior deities which should be accorded to none but the One Almighty Being who has no second and whom we call God.

There seems to be some misapprehension regarding this idea of paganism, due to the fact that, among Christians, the same word is applied to both the Supreme Being worshipped in all religions and also to allegorical figures.

The Almighty Omnipotent One is called Brahman by the Hindus, and the other beings to whom we apply the word "god" are merely mythological representations of every species of force.

The word "god" cannot be used consistently both *with* a

¹ *Indian Drawings*, p. 22, by Ananda Coomaraswamy.

² *Anglo-Indian Studies*, by S. M. Mitra. (Longmans.)

³ Brahma without the accent is Brahman, and is thus distinguished from Brahmā, the Creator, and first person of the Hindu trinity.

THE TWELVE ADITYAS

capital and *without*. A verbal rendering such as this one leads to confusion of thought down the ages, increased by the fact that to us the Trinity is actually the Godhead, whereas, in the Aryan faith, the supreme triad is allegorical only, and is contained in Brahman, or God Absolute, which includes the female aspect of Creation in the form of the Mother Goddess. Brahm is higher than a deity ; He is above sex and therefore neuter ; He is the All-in-All in whom "we live and move and have our being".

The twelve manifestations of the sun are the twelve months making up the year, the component parts of the Aditya, or Sun.

The twelve forms of the Aditya are as follow :

- | | |
|---------------|----------------|
| (1). Indra. | (7). Yama. |
| (2). Dhata. | (8). Vivasvan. |
| (3). Bhaga. | (9). Savita. |
| (4). Tvashta. | (10). Pusha. |
| (5). Mitra. | (11). Ansuman. |
| (6). Varuna. | (12). Vishnu. |

Of these twelve manifestations Yama rules over the kingdom of the Dead. His name comes from the root *yam*, "to control", "to subject to discipline" ; and later on the meaning came to be "One who controls all created things in the Land of the Dead". Yama, the King of Death, takes away the soul, judges it and gives the award of life in heaven or torments in hell, according to the merits, or demerits, acquired in its life on earth. Yama's duty as one of the twelve *adityas* is to collect, or gather up, the span of life and thus cause the death of all created beings in the universe.

Yama is known as Time, the Reaper ; he is seen with two dogs, the Dogs of Death ; each of the dogs has four eyes. Yama is also called Dandadhara (lit. Rod-bearing). Whether

the devil and his Dandy Dogs in Cornwall are associated in any way with these dogs I do not know ; there may be some connection between Dandadhara and the Dandy Dogs.

The Cornish dogs are human-headed.

There is a belief in the British Isles and also in India that a dog scratching on the floor is a sign of death.

The Samain Festival in Scotland is associated with Saman, Lord of Death, who calls together all the wicked souls who have been condemned to inhabit the bodies of animals during the previous twelve months. The festival of Saman begins at midnight on October the thirty-first, when witches on broomsticks fly across the sky ; and owls, bats, and black cats, their satellites, come out in the moonshine. It is still celebrated as All Hallow's E'en.

In India, the honouring of the ancestral manes takes place in the month Asvina (September-October) ; but the feast-days of Saman and of Yama coincide, that of the latter occurring in the Hindu month Kartika (October-November).

If Saman is identical with Yama he must once have held the position of an *aditya*. Samhan, in Ireland, called the Lord of Death, is said to have been also the Sun, but it would be more likely that both these figures representing Death correspond to Yama and were consequently one-twelfth part of the Sun.

In Sanskrit Samana is Yama, the God of Death.

If Arthur, Chief of Caerleon-upon-Usk, and the Knights associated with him are connected with the Twelve Adityas, Trystan, who is one of the Three Architects of the Isle of Britain, might accord with Tvashta, or Tvashtri, who is the Hindu Artificer of the gods, and one of the Twelve Adityas. Trystan and Cai, or Kai,¹ are two of the Crowned or Laurelled Warriors of the Isle of Britain.

The Aditya, or Sun, is himself one of many manifestations

¹ See p. 43.

of the Supreme Being as explained in the *Satapatha Brahmana* of the *Yajur Veda*, or Book of Sacrifices. He assumes twelve allegorical forms (in accordance with the actual laws of Nature) and these, whether divided or sub-divided, all represent Brahman.

In the plural the word "aditya" expresses the idea of those who "take away" or "collect", the longevity of all created beings. As time passes on by months and years in consequence of the daily revolutions of the *adityas* (the sun in his twelve manifestations) every creature becomes older, and hence draws nearer to the end which is but another name for death.

The visible sun vanquishes physical darkness and the spiritual Sun lightens up the world and obliterates the darkness of the spirit. The sun rises in the East and his golden rays first kiss the Eastern lands and dispel the darkness. Then the sun gradually chases away the monster of gloom from the face of the whole world, filling it with daylight. Similarly, the Sun of Human Knowledge rose in the East, which has always been the guide, philosopher, and friend of the West.

Here is a hymn to the Sun, given to Rama by the great sage Agastya :

Hail ! Hail ! O thousand-rayed, hail to Aditya !

Thou wakener of the lotus ! Thou Source of life and death, destroyer of darkness, light of the soul, who wakest when all sleep and dwellest in every heart ! Thou art the gods and every sacrifice and the fruits thereof.

CHAPTER XIII

TRACES AND TRACKS

THE race of Scots, or Gaels, who came from Ireland and founded a dynasty under Fergus Mor, son of Erc,¹ were, apparently, the Milesians, and are now the Highlanders ; but the Picts are much more widely distributed, and the names of their kings are not Gaelic.

The six Keltic branches are generally divided into two groups : Scotch, Irish and Manxmen (Goidelic Kelts) ; and Welsh, Cornish and Bretons (Brythonic Kelts) ; but, in that case (if all the people of the North are Goidelic Kelts), who were the Picts in the Orkneys, and why did they speak a non-Gaelic language ?

The prefix "treb" heard in the Orkney Islands is not Gaelic, but Brythonic, like "tref" in Wales and "tre" in Cornwall, and forms a non-Gaelic linguistic chain from one end of Britain to the other.

In both Norn, the language of the Orkney Islanders, and in Gaelic, the gender of the moon was masculine, coinciding with the Cornish god Can, the Full Moon.² In Egypt the moon was feminine, but in Hindustan, Chandra, the Moon, is a male deity.

It seems not unlikely that the Picts took the image of their god Cernunnos³ to Jutland. Some years ago an embossed silver bowl was dug up there, and is referred to as the Gundestrup Bowl. On this beautiful vessel the figure of

¹ See p. 31.

² See p. 30 and *Cornwall : the Land of the Gods*.

³ See p. 52.

Cernunnos with Stag's Horns¹ is holding a Ring (the Solar Disc)² in his right hand ; and in his left, a horned Serpent. The horns and symbol of the Serpent appear to establish a link with Siva, the Father of Science in its many forms.

All over one of the plaques of this silver bowl is the symbol of the Lotus, in triads, the form which it so often takes when introduced into Scottish and Irish handiwork.

The Gundestrup Cauldron is now in the Danish National Museum in Copenhagen.

According to Ptolemy, the Suevi, one of the six nations of Jutland, had a language which, like Norn, was dissimilar from Gaelic. The members of one of their tribes made human sacrifices to the goddess Ella, Ertha or Ilá, the Earth Mother, in her sacred groves, and she received the veneration of all the Jutes. Her chariot was drawn by a Cow (*cf.* Sans. *El* = the Sun).

The Keltic influence which has been noticed in Kent probably came from Jutland, having emanated thence from North Britain. The name "Kent" is said to originate from the Sanskrit word *cainthi* = a coast.³ The kingdom of Kent was founded by the Jut brothers. Both the people of Kent and of the Isle of Wight are the offspring of the Jutes. Whether the Jutes have any connection with the Jats I do not know. The latter seem to provide an origin for the gipsies who live at Yetholm (the home of the Jats) near Kelso, Roxburghshire. Kelso itself, with ancient ecclesiastical associations, has a name approximating to "Kailasa" (a shrine).

A mysterious and beautiful subterranean grotto was discovered about a hundred years ago at Margate, on the Isle of Thanet. It is distinguished from other grottoes in the British Isles on account of the excellent workmanship displayed in the interior, including true mosaic.

The grotto comprises an Entrance, a Rotunda, Dome,

¹ See p. 71.

² See p. 29.

³ The coastal sub-division of the district of Midnapur, in West Bengal, is known as Kanthi.

there was a Holy Well. Mothers used to bring their sick children to lave them in the pure, and possibly medicinal, waters. They put rags, or garments on the branches of neighbouring trees (which are frequently seen in India), with the idea that the good influence would permeate their clothes. But some minister thought the idea "pagan", and had the well filled in with stones. It seems to have been remarkably curative for children's maladies.

St. Helen's Well, in Wakefield, Yorkshire, is known as the Rag Well.

Many upright stones, pillars and uncut monoliths are to be seen in India ; and pieces of land were often presented when a hero-stone was about to be set up. The ceremonies for the installation of these memorial-stones are described in the *Tol Kappiyam*, written many centuries ago.

The ceremony consists of five parts :

(1) Bringing the stone, often from a great distance, sometimes from the Himâlayas, no doubt on account of their great sanctity ; (2) Placing the stone in water ; (3) Setting it up ; (4) Doing obeisance to it ; (5) Eulogizing it.

After this ceremonious proceeding the spirit of the hero is invoked to come and dwell in the stone ; and the anniversaries are observed with due regularity

The stones are usually roughly cut, like those which one sees so frequently standing in fields in Wales and Cornwall. .

Women who had undergone the voluntary sacrifice of *Sati* were commemorated in this way. In India, as in Ireland, animals also received attention ; they too had stones raised to their memory, for which land was given.

Hero-stones were decorated with Peacocks' Feathers symbolizing Eternity. In the beautiful old illuminated and carefully-preserved MS., the Book of Kells (Kells, County Meath, Ireland),¹ two blue glass Chalices are illustrated with

¹ See Note 2.

vine-plants growing from them, and with two Peacocks which here also are representative of Eternity.

Eochu, King of Tara, in County Meath, Ireland, had his three symbolic Cup-bearers;¹ and Kartikeya, to whom Eochu may bear some relationship, rides on a Peacock. Is "Eochu" a verbal remnant of "Kartikeya"?

The marriage symbol of the Hindus, called *Torun*, consists of three wooden bars, forming an equilateral triangle, the apex of which is surmounted with a Peacock (Eternity); a suitable emblem for the purpose as there is no divorce in Hinduism.

There are many traces of urn-burial in the British Isles. A little cinerary urn with a zig-zag pattern was discovered many years ago on the Worcestershire Beacon, just above Great Malvern; and many of these vessels are to be seen in museums throughout the country.

Mr. Lines draws attention to a hill in the Malvern range called Holly Bush Hill; here there is "a long grave, or barrow", which has "an oval in its northern end, probably being the place of cremation."²

Evidences of crematorial burying have been found at Peaslake, in Surrey, also in Yorkshire and Wiltshire, and in the area of the Ridgway.

In one of the most ancient of the "brochs" in the Orkney Islands, the Broch of Okstrow, there are graves containing cremated remains; and at Jedburgh, not very long ago, two burial urns were found in a field while ploughing.

Billingsgate, in London, was formerly called Belin's Gate. Belin is described as the son of a British king and grandson of Cloton, King of Cornwall. When Belin died, his ashes were put into a bronze urn which was placed on the top of the arch, or gate.

Cremation is a sacred rite of the Hindus, *one of the four cardinal tenets of their religion*. To the orthodox Hindu it is

¹ See p. 61.

² See *Ancient Camps on the Malvern Hills*.

of vital importance that they shall be burned instead of polluting the ground. The mortal remains of the Hindu man or woman are placed on a mound of sandal-wood and camphor, and are destroyed by that great natural agency Fire, not necessarily because they prefer that their bodies should be disposed of in that manner, but for the general benefit of the community.

As regards the symbol of the Cross, Sir Ernest Wallis Budge makes the observation that : "The simple cross . . . was used in the West by pagans long before the coming of Christ."

When the Christian missionaries arrived in Mexico they were astonished to find that the Cross was raised as an object of worship in the temples of Anahuac.¹ The mantle of Quetzalcoatl was covered with crosses.

In the old Mayan empire of Palenque there were temples dedicated to the Holy Cross.

The Church of the Holy Cross of the Burgh of Stirling, under the shadow of the castle, was built about 1130. It was burned with the town of Stirling in 1406, being afterwards restored ; and several authorities claim to have been able to trace portions of an earlier church within the building.

On Sunday, the ninth of September, 1543, the coronation of Mary Queen of Scots took place in this historic building, known formerly as the Church of the Holy Rude (Cross).

The "Ionian" cross, embodying Cross and Circle, is distinctly Keltic, or pre-Keltic, in relation to Greece, but may have found its way to both the British Isles and to Greece from the same fountain-head.

According to the Hindu sages, the Yavanas, or Ionian Greeks, were of *Kshatriya* descent. The Yavanas lived originally in the west of Bharatavarsha, which appears to have been divided into two parts—Cis-Indus, Sindhustana

¹ See *Conquest of Mexico*.

(Hindustan) and Trans-Himalaya, the abode of the Mlechchas. The country of the Yavanas was called Yoni (*Ramâyana*, I, 54, and *Mahâbhârata*, VIII, 75).

The Yavanas, Ioniyan, or Ionian Greeks, according to the Hindu *Rishis*, were their own kith and kin, having sprung from Turvasa, the great and famous monarch of the Lunar line. Intercourse continued between them for several centuries and is spoken of in the *Mahâbhârata* I, 157.

At the marriage ceremony of Draupadi, a Yavana prince was invited to attend as a suitor for the hand of the princess in company with other kings and potentates of the ancient Bharatavarsha. It may therefore be inferred that he was recognized as a suitable match, and that he belonged to the *Kshatriya* caste of Hindus.

There is also an account of one of the Yavana kings attending the celebrated court (*Sabha*) of the Emperor Yudhishtira with other royal personages, and a description given of him as that of a *Kshatriya* monarch.

Therefore the design of the Ionic cross of the British Isles and of Ionic Greece may have sprung, in both cases, from the symbolic teaching promulgated from the heights of Mount Meru.


Amongst two hundred and fifty of the high-standing Keltic crosses of the Irish Church it is said that very few, if any, have the Crucifixion engraved upon them. These crosses combine the two symbols of the Circle and the Cross so frequently met with in Keltic Scotland and in Wales. The Cross symbolizes *Death* and the Circle *Life eternal*.¹

The Hindu explanation of the cross is given thus :

A cross stands for *KA* (the first consonant of the Brahmi, or old Hindu alphabet, and this sign represents the Siva *Linga*. In the inscriptions of the great Mauryan emperor Asoka, incised on living rocks as well as on polished monolithic

¹ See *Germanische Religion vor dreitausend Jahren*, p. 7, by Hermann Schneider.

pillars, the sign of the Cross may be seen repeatedly, and it invariably represents KA.

The mystery of KA was unravelled by the inspection of some ancient *Tantrika* literature. Originally KA was represented thus: °|°. Then later on the two hollow circles were joined to the upright stroke, probably in order to achieve facility in writing, and from this sign the cross † was evolved.¹ The ancient form is still preserved in the Kashmiri script, written thus: ; and the Brahmi type in modified form is to be seen in the Gujerati script thus: f resembling one of the ancient Keltic designs.

The *Svastika* is another symbol of importance, occasionally seen on burial urns in England. American Indians introduce this emblem into their bead-work, and it appears on prehistoric remains in many parts of the two Americas. The Cross and *Svastika*, although symbols of such great antiquity, never disappear from view.

The *Svastika* (lit. Harbinger of Good Fortune) represents primarily a Cross within a Circle, and esoterically the Siva *Linga* within the *Yoni* of the Creatress, and this is significantly expressed in the far-famed *mantram*, *Om mani padme Hum*.

As a sacred emblem the *Svastika* describes the Circuit of the Sun. The *Ramâyana* mentions the sun-circuit more than once. It is related how when Bharata sets out to overtake his half-brother Rama, Guha, King of Nishada, brings "a graceful barge" to enable him to cross the river. Guha is Skanda,² the Son-god, a form of Brahmâ, whose vessel is the *Svastika*.

"Svastika" is the name of a certain class of boats (as it is of a certain description of architecture).

The boatmen on this occasion were ordered to procure a large number of boats for the party. These were strongly

¹ See an article by Dr. Sham Shastri in the *Bombay Antiquary*, 1907-8

² See p. 41.



KELTIC SYMBOL AT
MORTLACH, BANFF.

*With kind permission of the
Society of Antiquaries of
Scotland.*

built and lavishly decorated with flags and festoons ; they were provided with clear-toned bells and manned with an adequate number of efficient sailors. The two special boats presented by Guha, one of which was a *Svastika*, were draped with white shawls. Then Bharata, with Rama's mother and other relatives, royal priests, preceptors and other Brahmanas of high intellectual rank, entered the royal barges, and proceeded to overtake Rama, who, with Lakshman and Sita, had reached the Chitrakuta Hills.

The Ship is the Sun which brings Life and life-giving freight in the form of the Sun's disc (Summer) ; and takes away Death (Winter) in the form of a Cross, which is clearly illustrated in Dr. Schneider's books.¹

When Ravana, during his military expeditions, arrived in the city of Asma, "he saw the milk-conserving Cow, Surabhi, stationed there" ; and "after making the Circuit round this wonderful Cow, Ravana entered the city".

It is also mentioned how Hanuman, the Monkey-Messenger, made a Circuit round Sita, as an act of respect. In this little ceremony the right hand of the person proceeding in a circle is held towards the centre of the ring.

The Sun-circuit is well known in the British Isles ; and, in Gaelic, is called "car-deasal", or the Way of the Sun.

Loch Maree, in the Highlands, was apparently sacred because the Circuit was performed round this loch, as it may have been round Lake Maree, in India, which is situated five miles from Chamba, or Champa.²

When making pilgrimages to holy wells, the Kelts circulated three times round the well in a sun-wise direction in order to propitiate the god who inhabited the well, and for the consequent benefit to health ; also in Cornwall they walked round a bramble-bush for the cure of rheumatism. This custom finds an echo in the passing of wine round the table

¹ See p. 119.

² See p. 49.

and the dealing of cards in a left-wise direction at the present day.

During the reign of the Saxon Kings, Edgar and Canute, when Christianity must have been firmly established, these monarchs found it necessary to prohibit well-worship,¹ but the law does not seem to have been entirely effective as regards the ceremonies connected with it!

The *Svastika* with the branches turning to the right represents the sun in its ascension at the Vernal Equinox, and with the branches turning to the left, the sun at its declension in the autumn. The first sign is propitious, the second forbodes evil.

In Warwickshire the reverse order goes by the name of "Wildershins", and in Scotland they dance round the "widdershins".

The Sun-god, so closely associated with the Fertility Cult, is symbolized in a variety of ways in different parts of the world; sometimes as a simple sphere, or disc. The Hindus have the sphere in its simplest form and also very much elaborated; mathematics play an important part in their symbolism, and when the discs are more involved they form mystic Lotus-flowers with eight, sixteen, twenty-four or more petals conventionally executed and with many triangles, circles and segments.² Phallic principles are a feature of the symbolism in these sacred circles, the instructions for which are laid down in the *Atharva Veda*.

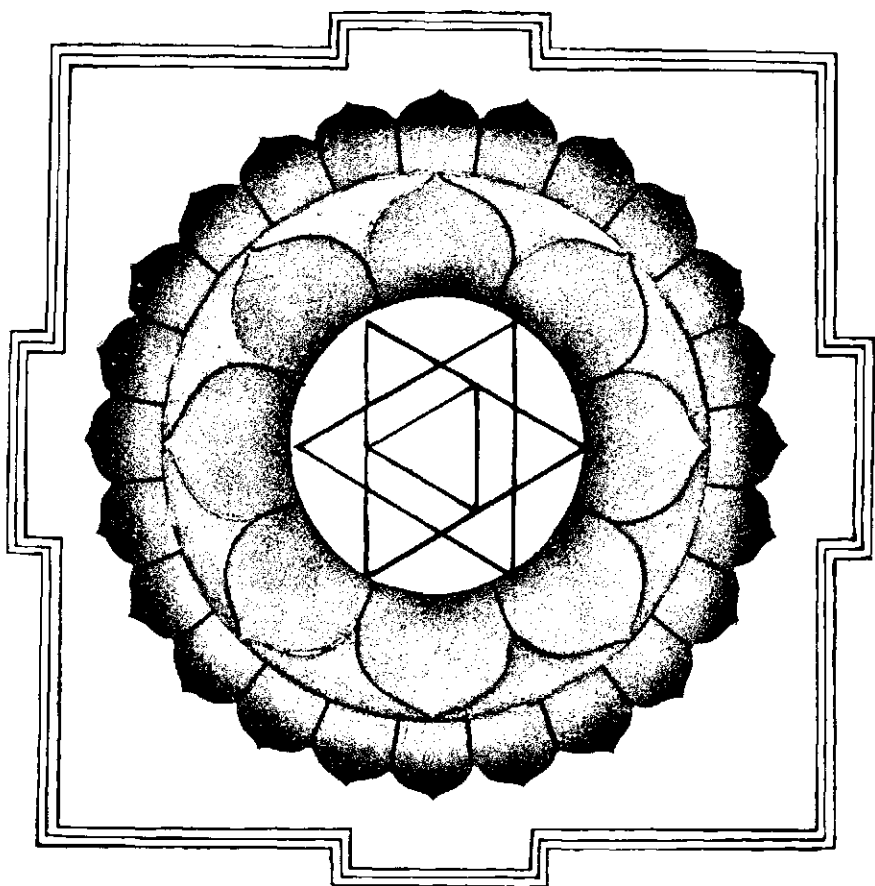
The beautiful Rose, or Wheel window, with sixteen segments, in the old Bishop's Palace at St. David's, in South Wales, and others of its kind, may have originated from the same idea; that of Durham, for instance, which is described in an old document in the cathedral as a "Kateron Wheyl window".

The triangle seen in the first illustration of the Hindu *chakra* is developed into a geometrical design, and is one of

¹ Hone's *Every-Day Book*.

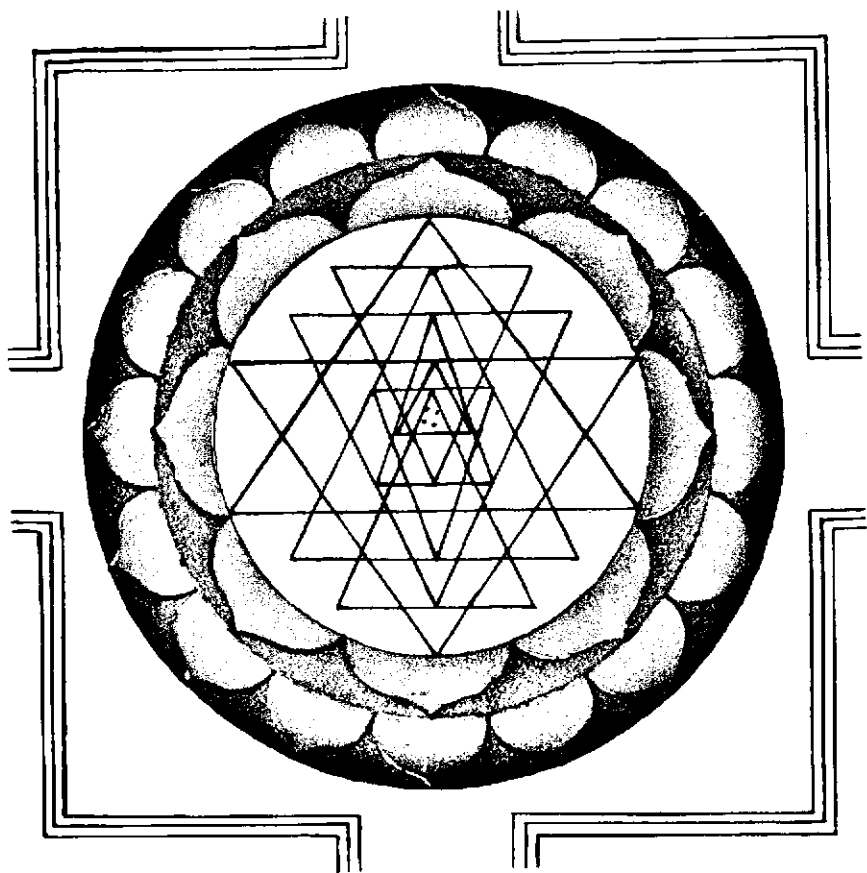
² See Plates.

ṢAPTASATI MAHAYANTRA



From coloured drawings by M. Mitra of Cooch Behar

SRI CHAKRA



From coloured drawings by M. Mitra of Cooch Behar

the symbols of Sakti, the female productive power. The second illustration is that of Sree, or Lakshmi. The *Sudarsana Chakra* is the offensive weapon of Vishnu which could be used effectively against an enemy. There are many varieties of *chakras*, or *yantras* with esoteric meanings attached.

The Sun-Disc is placed over a Vishnuite temple as a trident (*trisula*) surmounts that of Siva.

The arms of the Martin family consist of a "Latin" cross with the Sun-Disc appended to one arm and the Crescent Moon to the other, which is very significant, as a Cross is a male symbol, and a Crescent a female emblem. In this coat-of-arms they are combined.

The Game of Ball played in Penbrok (Pembrokeshire) is called Knappen, or Knappan, by the Welsh. The ball was formerly hurled backwards and forwards by men stripped of their clothing. This game continues to be played annually in Cornwall, and the Cornish folk call it Hurling. In Iona it is called Hiel. A goal is known as a "hail". I understand that the game is still played at Ashbourne, in Derbyshire.

The Ball is connected with the Sun, and Cuchulinn, son of the Sun-god, Lugh, is described by the old bards as tossing it to and fro. The Sun Ball is sometimes represented as a Wheel, or Disc, as with the Hindu *chakras*.

The Scottish town of Jedburgh keeps up the ancient custom of Handba', which was originally played like Hurling. It takes place on Candlemas Day and Fastern E'en. In former times Hansel money was contributed by the pupils of the Jedburgh Grammar School to the schoolmaster, and the boy and girl who gave the largest amount became, respectively, the Candlemas King and Queen.

On Candlemas Day the King's Ball, the Queen's Ball, decorated with coloured ribbons, and other balls if required are thrown off at intervals from the Mercat Cross in the middle of the Burgh, and are contended for by the Uppies and Doonies through the streets of the town and into the

river Jed ; there are no rules, neither is there a referee, yet several years ago it is on record that "there is a beneficial, disciplinary power in it", and the same may be observed at the present day.

The ancient practice of Ball-playing on certain days of the year is a reflection of a similar game which enters into pre-historic American legend, and which probably mirrors one yet older.

Now, when the mythic Ball Game of America is proceeding, a Rabbit appears upon the scene. If the Ball is the Sun the Rabbit must surely be the Moon¹ ; and, apparently, the only explanation of it all is to be found in the sacred literature of the Aryas ; Ball-playing of this nature is referred to in the *Mahābhārata*.²

In Jedburgh is the old hostelry, now the principal hotel, on the main London-Edinburgh road, which bears the sign of the Spread Eagle. This scarlet emblem is double-headed with a ball in each claw ; one of these has on it a Cross (masculine), and the other originally had a *Fleur-de-lys*, or similar emblem (feminine), seeming to show that a double-headed Eagle indicates sex union, and, in this case, offering the suggestion that it is connected with the Ball Game.

A game of quite a different character, but dating back to mythological times, is Fidchell, a kind of Lot-gammon resembling the modern Ludo, and which is said to have been introduced into Ireland by Lugh. The Mexicans entertained themselves with Patolli of the same description, while Pachisi, similar to both the other games, has been an amusement in Hindu India for numberless centuries. Tylor thought that there might be a connection between Pachisi and Patolli ; and, if so, why not between Pachisi and Fidchell ?

In the middle of the Patolli board was a cross in the form used by the Picts, a saltire, which we look upon as the Cross of St. Andrew.

¹ See p. 24.

² *Adi Parva*, cxxxiii, 4.

Le Jeu de Paume (tennis in its original form) has recently been traced to Mexico.

The Paisley shawl industry¹ takes its place among the oldest industrial trades in the country, and the patterns on the shawls are scarcely distinguishable from the patterns so often seen on Indian hand-woven articles. The Welsh also make shawls of this description, a specimen of which may be seen among the small, but choice collection of antiques in the museum at Carmarthen. It forms part of the costume of a Welsh woman of substance. The shawl is of fine weave, somewhat like the Kashmiri shawls, and has on it very clearly marked designs of the mango pattern.

When the Welsh Arts and Crafts Exhibition is held during Eisteddfod week, a variety of symbols—the Sun's disc, the *Svastika*, and so on—are to be seen worked with patience and skill into coverlets.

Another industry which must vie with this one in age, though of quite a simple character, is that of the Spriggers in County Fermanagh, near Galway, in Ireland. These humble Gaelic-speaking folk continue to ply their trade of working sprig designs on to muslin.

Another link with India is that of the curragh, or coracle, which is still made use of by the inhabitants of the Isle of Aran, off the coast of Galway. This island is full of stone relics of antiquity.

When the Welsh deity Bran, or Vran, was making his voyage in search of the Isles of the Blest, he set out in a coracle; and another famous journey accomplished in this type of marine craft is that described in the *Voyage of Mael Dun's Coracle*.

“Fiona MacLeod” relates a legend about Bride, or Brigit, going with her foster-father, Dughall Donn, “of a kingly line”, in a coracle from Ireland to Scotland. The coracle was

¹ Alluded to by Sir Walter Scott in *St. Roman's Well*.

wrecked ; Bride and her foster-father were saved, although the other occupants of the coracle lost their lives.

When Bride and Dughall reached the shores of Iona the little girl knelt and sang a song of words in a language which was not her own and which was unknown to Dughall.

Cathal, the Arch-druid, remarked of Bride : "Truly this child is an immortal. There is an ancient prophecy concerning her who is now here, and no other : 'There shall be a spotless maiden born of a virgin of the ancient divine race of Innisfail. And when for the seventh time the sacred year has come she will hold Eternity in her lap as a white flower'."¹

This legend brings in the coracle² and also the idea of fosterage³ customary in India, and which in Gaelic is called "Makallow".

The stories which come down to us from remote Keltic periods have usually made their way through the medium of Christian writers, and the legends are naturally seen through Christian spectacles. It may be that this was not a supernatural occurrence, but that the child's subconscious mind was at work. The Hindus, believing as they do in a series of lives, call this subconscious, or underlying portion, the *pre-conscious*. Bride, though a child, may have been able to draw upon her preconscious mind.

Cases occasionally occur among Europeans wherein a natural faculty is displayed for making use of the hidden store of knowledge contained in the anterior part of the human mind. A few years ago a little girl named Marie Skotnicki, who lived with her family in Poland, began to speak in a strange language, and excited the curiosity of scientists. They examined the case and discovered that the child was talking Gaelic, a language quite unknown to her parents or to anyone near her. It was found that Gaelic had been the mother-tongue of a great-grandfather of Marie Skotnicki, who had gone from the island of Lewis in the Hebrides to

¹ In the tale of *Iona*.

² See Note 3.

³ See p. 48.

Poland and had settled there. Here was no miracle but the pre-conscious mind of the child coming to the surface.

Another case is that reported in the Hungarian newspaper *Az Est*. Iris Farczady, the seventeen-year-old daughter of an Austrian ex-army officer, suffered a nervous collapse. When she recovered, according to the story told by the parents to the newspaper, she had forgotten her language, and spoke only Spanish, claiming to be a woman of forty-one years of age, a native of Madrid, and the mother of ten children. It was stated that the girl had never been in Spain, or learned Spanish, although she was able to give a detailed description of the district of Madrid in which she claimed to have lived. The theory of Transmigration of Souls was advanced in explanation of the mystery.

As regards the Cult of the Bull and the story of Kentigern¹ this account reached us through a Christian writer to whom the event probably appeared miraculous. It may be that the bulls were not really untamed, but that these animals had been trained in the Cadzow Forest under Kentigern's jurisdiction. In view of the fact that Kentigern came from Wales, the original breed near Tenby may also have been sacred and trained by the priests, or Druids.

The Cadzow cattle are cream-coloured, and so are the sacred bulls of Siva trained in India from very early times to the present day by the Brahmin priests, and forming a distinct breed exempted from civil functions to which the ordinary Indian oxen are liable.

In Scotland, notably in Morayshire, there are figures of bulls carved on rocks which, I think, cannot but be recognized as Nandin² by those who are familiar with the Indian representations of the sacred Bull of Siva. At Elgin, the capital of this county, the ancient Clavie ceremony is still kept up with fiery enthusiasm.

From remote times Cambuskenneth Abbey, near

¹ See p. 50.

² See p. 56.

Stirling, was a holy foundation; sacred like the hill near it on which now stands the monument of William Wallace; stone remains are to be seen on many parts of this hill rising above Causewayhead, where, no doubt, in times past there was a causeway¹ leading from one pilgrim's hostel to another, as in many other districts of the British Isles.

There is a stone circle at Elvastone, near Penrith, and another at Addingham in the same neighbourhood, which is known as Long Meg and her Daughters. A procession continues to take place annually to the top of the hill, and a cremation urn was discovered here. There are many traces of ancient relics and of ideas which may have filtered through from Scotland—the Boar Stones in the parish churchyard in Penrith, already referred to, and a small altar at Plumpton with an inscription which is translated: "To the holy god Belatucader an altar". "Belatucader" sounds like the Throne of Bel. The termination "cader" is similar to the Indian word *gadi* = a throne, or royal seat. On the tower of the chapel of St. Michael's Mount in Cornwall is Kader Migell (St. Michael's Chair).

Between Keswick and Penrith is a place called Clickem Inn; and in Scotland there is the Cleikum Inn, at Peebles, which is referred to by Sir Walter Scott. This old hostelry is now known as the Cross Keys Hotel; it dates back to 1653, and is the reputed scene of the activities of Meg Dods; but according to the account in *St. Ronan's Well* it seems that it was Jeanie Dods, cousin of Meg, who became the proprietress of this establishment after its private ownership of over a hundred years had ceased. Scott's "Cleikum", according to the note in *St. Ronan's Well*, was at the village of St. Ronan. That which seems the most probable site of the original Cleikum is at Innerleithen, not far from the well, but no building exists there at the present time.

¹ The Gaelic word for a causeway, or raised footway of stones, is "cabhsair", pronounced "karsa".

The word "Cleikum" is said to be associated with the clicking of horses being harnessed ; but it may have another origin. In the environs of Innerleithen it was the custom to burn the effigy of Cleik, as is done in the case of Holi in India, and there are other associations here of a past age.

Every year a procession starts from Innerleithen, the origin of which is lost in the mists of antiquity ; this cortège winds its way up a hill to Caerlee (the Fort of Lugh) at the end of July, or early in August, like the people in Wales who used to climb the Brecon Beacon to watch the rising sun on the first of August, or the first Sunday in August. This time of year (Lammas-tide) was one of the four annual periods for special celebrations in honour of the Sun.

The Welsh also have a Fort of Lugh, or Lludd, in the Dewisland neighbourhood of South Wales.

Much of the ancient ritual of the Picts was centred in Southern Scotland, and has been carried on in mild and meaningless fashion where it has escaped Puritanical persecution.

The Church of St. Nicholas, at Peebles, was invested with special sanctity in medieval times, and was also known as the Church of the Holy Cross ; "the Abbey of the Trinity callit the Croce Kirk." It held an important position as an ecclesiastical building because it contained the relics of St. Nicholas. King James the Fourth presented it with a cross of pure gold for the High Altar.

The Feast of the Finding of the Cross is on the third of May in the Calendar ; pilgrimages were made to St. Nicholas' Church on the first Monday and Tuesday of May to commemorate this festival. A procession, with accompanying ceremonies, still takes place near the Summer Solstice, under the name of the Beltane festival, which is, of course, pre-Christian.

In connection with the Feast of Beltane, Hone's *Every-day Book* gives the following by King James the First of

Scotland, which affords a peep into the observance of the ceremonies which took place in the Middle Ages :

At Beltane quhar ilk bodie bownis
To Peblis¹ to the play,
To hear ye sing and ye soundis
The solace sooth to say.
Be² firth and forest furth they found,
They graythit them full gay :
God wait that wold they do but stound
For it was their Feist Day,
They said
Of Peblis to the play.³

The fact that the play took place at Beltane, "their Feist Day", shows it to be of very remote origin.

There was also a holy fair at Peebles at these times, which was visited by the Stuart kings.

In former days Peebles was a thatched town. The name is said to come from the Keltic word for "tent", or "tabernacle", and this is supported by the fact that "pabill" is the word in the Welsh Bible for a tabernacle. In North Uist, Hebrides, there is a place called Paiblesgarry.

On the summits of the hills of Peeblesshire there are many ancient hill-forts, of which two of the most important are Cademuir and Cardrona, the first being associated with King Arthur. A hillock near Innerleithen, six miles from Peebles, is crowned with circles like a miniature Herefordshire Beacon.

Throughout its history Peebles appears to have been a centre of healing, and it possesses a well dedicated to St. Mungo. There are many holy wells in the neighbourhood, including that of St. Ronan, made famous in recent times by Sir Walter Scott. This spring has a tank twelve feet below the ground, and holds 7000 gallons of water ; it is held in place by thirty-six pillars. There are two springs, one of fresh water and the other of sulphur side by side in a horseshoe-shaped aperture. The pillars are supposed to be

¹ Peebles.

² By.

³ Date of poem, 1437.

the work of the Romans, but the healing waters must have been in use long before the time of the Romans in Britain.

There is a well dedicated to this saint on Arthur's Seat in Edinburgh ; and on Aranmore, the principal island among the Isles of Aran, off the coast of Galway, in Ireland, is the village of Kilonan. St. Ronan was a Bishop and hermit.

St. Begha, or St. Bee of indefinite origin, has more than one memorial, among them the Well of St. Bee, in the parish of Kilbucho in Peeblesshire. Kilbucho is the Church of Begha. The sacred wells in the British Isles are numerous ; one of these has recently been discovered in Perth, and though long hidden from view, remains in a good state of preservation.

Most of the shrines and records in Scotland have been destroyed in Border wars, or otherwise. St Andrew's suffered severely from a wave of Calvinistic zeal. The present harbour is mostly built of stones, many of them carved and sculptured, from the magnificent cathedral, the third largest edifice of its kind in Britain, with the old tower of St. Rule, or St. Regulus (Righail), within its precincts ; here is the site of the Keltic chapel of Kilrule.

The cathedral was pulled and dragged to pieces, though erected by the same promoters of culture and learning as those who gave the town its university from which it still continues to benefit.

The county of Galloway was almost entirely divested of its archaeological treasures, and the Border abbeys also received irremediable damage apart from military depredations.

In Perth, after a sermon delivered by John Knox, every vestige of the results of patient work directed towards the outward expression of beauty inspired by religion was destroyed and smashed to pieces in one night.

Neither did St. Paul's Cathedral, London, escape from the destruction of some of its valuable contents.

Traces of the ancient dwellers in Britain are to be seen in

many parts of Staffordshire. In the neighbourhood of the Roman Catholic chapel at Alton Castle, in this county, there is a paved way for pilgrims, a causeway, which extends some distance into a field wherein are the remains of a well which, in former days, must have been a healing spring. On one side of the approach to the well is a stone wall; the sloping passage-way is now filled in with thicket. A flagged path, scarcely visible, leads to it from the valley below, and not far away are some standing-stones.

There has been far less devastation in Catholic regions as regards both literature and shrines, and more tolerance exhibited even when pre-Christian elements were being dealt with.

The Venerable Bede (who died in 735) quotes a letter written in 601 by Pope Gregory¹ to the Abbot Melito when the latter was on his way to Britain as a missionary, in which the Pope requests him to abstain from destroying the temples; but, instead, to let holy water be sprinkled in them, and to build altars and place relics upon them.

This ecclesiastical policy of grafting must have been far less hurtful than wholesale wreckage, and those who look back cannot but think highly of the wise statesmanship exercised on this and other occasions.

In the *Annals and Antiquities of Rajasthan*, Colonel Tod remarks that: "Had Arrian afforded as many hints for discussing the analogy between the Hindu and Grecian Apollos as he has for the Hercules of Thebes and India, we might have come to the conclusion that the three chief divinities of Egypt, Greece, and India had their altars first erected on the Indus, Ganges, and Jumna"; and it may be that Greece and Egypt are not the only countries in this situation.

In an old book printed for the Royal Society in 1768,² the author suggests that the name of the Greek Sun-god,

¹ See *The Ecclesiastical History of the English People*.

² *Specimen of an Etimological Vocabulary*. Printed by L. Davis and C. Reymers, in Holborn, Printers to the Royal Society, MDCCLXVIII.

Apollo, may have been derived from the British Ap Huill, a conjecture which appears to rest on good foundation. In Britain the Apple (Abhall) was the Sun Ball; and Afalon, or Avalon, was the Apple Orchard containing the symbolic fruit; it was also the original home of the Grail Host.

At Rogation-tide, in the county of Kent, invocations used to be addressed to the apple trees, beseeching them to produce good fruit; and at Carhampton, in Somerset, to this day the wassailers gather in an apple orchard of an old inn opposite a church dedicated to St. John the Baptist. The date of the ceremony is January the seventeenth, and the only explanation of it that I could obtain was that this is the Eve of the twelfth day after January, the sixth, corresponding to the twenty-fifth of December, twelve days before.

The wassailing rites, which are said to be Druidical, consist of blasts from a hunting-horn to summon the wassailers, gun-shots to drive away evil spirits, fired through the particular tree chosen for the ceremony, and the introduction of a bucket of cider from which all cups are filled. The bucket contains a piece of toast floating at the top, which is said to be an offering to the robins. It is placed in the fork of the tree to propitiate the good spirits (the god of the Tree, Robin Hood?).

Old songs are sung, including "Dear Little Brown Jug", which seems here to find its true setting.

According to the Irish triads three things were considered holy: "An apple tree, a hazel bush and a sacred grove."

When Thomas, the Rhymer, met the Fairy Queen in the neighbourhood of the Eildon Hills, the Queen gave him an Apple.

In the shire of Selkirk, not far from the Eildons, are the river and hamlet of Yarrow. The old form for "Yarrow" was "Garua", resembling "Garura", one of the names for the King of Birds, the Eagle, vehicle of Vishnu.

At Jedburgh, also in the Border country, the old hostelry

with the sign of the Spread Eagle would appear to have some connection with prehistoric times. Is it a representation of the Eagle of Vishnu, the Sun (Garuda) of Aryan India ?

The Eagle, as an emblem, is widely diffused, but, as far as I am aware, the only known shrine to an Eagle is the one discovered in the excavated streets of the ancient city of Sirkap, at Takshasila (Gr. Taxila) near Rawalpindi, in India.

In Sir John Marshall's *Guide to Taxila* it is described thus : "Perched above each of the central and outer niches is a bird, apparently an eagle, and it will be observed that one of these is double-headed." As these birds are described as perching, I imagine that they cannot be holding balls like the Jedburgh eagle. Sir John Marshall alludes to the fact that the eagle "motif" is found in Hittite sculptures from Western Asia, also at Vijayanagar and Ceylon ; and he remarks that it seems to have been especially associated with the Scythians. This race of people were originally the Sakas, mentioned in the *Manu Smriti*, and, in a religious sense, of the Aryan race.

The name "Allan", or "Alan" is much in evidence in Scotland. Besides the better-known Allan Water farther north, there is a small stream near Galashiels of this name which is said to be associated with Fairy Folk.

In Cornwall, not far from Truro, is the tiny parish of St. Allen, with a church of the same name ; and a festival is held here in honour of this patron saint.

St. David's, in South Wales, not far from St. Bride's Bay, is in David's Land, or in its older form Dewisland, the Land of the Goddess (Sans. *devi* = goddess).

Long ago St. David's, or Twr Dewi, was known by the name of Menevia, or Kilmuni ;¹ it contains the Well of St. Non, mother of Dewi Sant (St. David).

¹ See p. 79, and compare the name "Kilmun", attaching to a place situated on the banks of the Holy Loch in Western Scotland.

Kentigern is said to have visited Menevia during the lifetime of St. David.

Through Dewisland flowed two rivulets, the Pystyll Dewi, consisting of Milk, and the Alan, through the bed of which ran the symbolic wine of the gods, the nectar produced from the Cosmic Waters. The Alan, previously called Hodnant, is still there in material form.

At a village called Colan, in Cornwall, there was a healing spring which was presided over by Nanto Svelta ; and the name of this deity sometimes takes the form of Nan, or Nant. It seems probable that the town of Nantwich, in Cheshire, was also named after her.

Who was Nanto Svelta ? In Afghanistan, the Mother Goddess is known among Hindus by the name of Nana, or Nana Bibi (Lady Nana) ; and in Sanskrit the word *sveta* means "white". These facts seem to provide an origin for the White Lady so often met with in British legend, and who, in Hindu mythology, is Sarasvati, one of the two chief aspects of the Mother Goddess.

In ancient India, silver and gold coins were called "Nana" because they bore the emblems of the goddess, either alone or conjoined with those of her consort, Siva, or Mahadeva.

Rivers called "Avon" are plentiful in England, and the prefix "aber", which is repeated over and over again before the names of rivers and places in Great Britain, is thought to be associated with "water". The Vedic word Apah means "water" in a cosmic, as well as in a material, sense ; Apah is Vishnu in feminine form,¹ but the subject goes deeply into metaphysics, penetrating far beyond the realm of mythology, so cannot be entered upon here ; the mythological aspect is merely the surface view. The original name of the Forth was Avon Dhu (the Black Avon).

St. Mungo, or Munghu, is said to have shown the boys at St. Serf's College how to produce Fire, but I venture to think

¹ See p. 35.

that the history of Munghu can be traced back far beyond those early Christian days in Scotland, and that he may be connected with Agni, who was created by the friction of wood, and who is "the Son of the Waters".

Mungo is sometimes identified with Kentigern because of his birth-story, but it looks to me as if this particular allegorical representation has been localized, thus merging two separate personalities into one.

It is related how the mother of Munghu floated in a small craft up the Firth of Forth to Culross, where she was rescued by the monks of St. Serf and where shortly afterwards Munghu was born. But it may be that the mother of Munghu is the personification of the Cosmic Waters, the Holy Mother, and that, like Agni, Munghu was born of these waters; and that he is identical with *Munga* of the *Mahābhārata*.¹

Abhuinn, pronounced Ann (Avon), is the Gaelic generic term for rivers, and is feminine, which accords with the character of the Cosmic Waters. In Germany old Father Rhine has travelled on his way during the lives of many generations; but the nymph Sabrina probably performed her functions as tutelary deity of the Severn many centuries before Father Rhine received his venerable title, and before the name of Sabrina had been Romanized. This Water-nymph was a fabulous princess who became the presiding deity of the river Severn:

There is a gentle nymph not far from hence,
That with moist curb sways the smooth Severn stream—
Sabrina is her name, a virgin pure.

Milton's *Comus*.

In Hindu India the female deity, Ganga, rules over the Ganges, and a like honour was accorded to the semi-mytho-

¹ "The body is the Munga", *Anugita Parva* of the *Mahābhārata* as given in the *Sacred Books of the East*,

logical river named after the goddess Sarasvati, which flowed through Bharata Khanda (Aryan India).

One of the many names for the Ganges is Dhur, and the word "dwr" is Welsh for "water"; but in the remote past many of these place-names of Britain must have had a far deeper significance than that of the geographical aspect alone.

Keltic rivers were feminine. The appellation of "father" conferred on the Thames is an innovation; and Professor Rhys says of the ancient name "Tamesa" that it was decidedly feminine. The French retain the form "Tamise"; and in the *Ramāyana* we read of the river "Tamasa", hard by the Jahnvi, which may bear some relationship to it.

The Keltic river in Essex named Ugley, pronounced (h)oogley, is a strong reminder of the river and district of Hooghly in Bengal, India.

The Wells of Linlithgow are one of the Thirteen Treasures of Britain; these wells were regarded as one of the marvels of Scotland.

An old rhyme runs thus :

Glasgow for Bells,
Lithgow for Wells,
Falkirk for Beans and Pease.

The last-mentioned town brings to mind the pastoral deity Fal, and it may be that the Beans and Pease have a remote mythic significance relating to the Fertility Cult.

It was the custom at Twelfth Night celebrations in Scotland to make some person King of the Bean, or Queen of the Bean.

In 1563, at Queen Mary's Court at Holyrood, Mary Fleming was chosen at the Twelfth Night festivities as "Queen of the Bean"; she was decked in festive garments and adorned with jewels by Queen Mary herself.

Edinburgh has many springs which, no doubt, were

revered in early times, among them being the Well of St. Margaret. It may not be very generally known that "Margharita" is a Sanskrit word meaning "a pearl", and that this meaning is attributed to it by McCrindle's Greek historians in connection with Alexander's invasion of India.

The island of Coll, the territory of a branch of the Macleans, was formerly called Kelis, or Caolas. As in Bolivia,¹ we find a name uncommonly like the Sanskrit Kailas, the sacred abode of Siva on the Himālayan Mountains.

Mula Prakriti, Mother Goddess of the Aryans, may have bestowed her name on the Island of Mull which contains so many relics of the past; among them Kilninian, with the site of an ancient Keltic chapel. Dr. Radcliffe Barnet examined some carved stones here and found four of special interest: "Two of them foliated, and two effigies."² In Surrey the river Mole flowing in the vicinity of Box Hill, and Molesley take their names from Mul's Island, in a neighbourhood thought to be of great antiquity.³

Professor Watson translates "Slamannan", in Central Scotland, as the "Upland of Manu"; and "Clackmannan", the name of the smallest county of Scotland, as the "Stone of Manu"; both reminders of the great Law-giver who framed the caste system of the Hindus.

On a map dated 1731 in the Public Library of Edinburgh it may be noticed that Islay, among the Western Isles of Scotland, is called the Island of Ila; and it is said of Helmsdale and the Helmsdale river in Sutherlandshire that they received their names from "Ilā", the name of the daughter of Manu.

Is it possible that the name "Guildown", occurring in Surrey, is identical with "Kildonan" found in Sutherlandshire, close to Helmsdale? The pilgrims' causeway to Canterbury passed from the Hog's Back through Guildown to St.

¹ See p. 25.

² See the *Scotsman*, January 20, 1934.

³ *The Place-names of Surrey*. (Cambridge University Press. 1934.)

Catherine's Ferry, close to the parish church in Guildford, which contains plaques of great antiquity.

In the grounds of the Castle in Guildford, on a notice-board giving some historical items, the town is referred to as a "burh".

There is Coludes burh on St. Abb's Head in Berwickshire, equated with *Caer Golud* in a poem by Taliesin.

"Borough" in England, and "burgh" in Scotland are oft-recurring terminations to the names of towns. Goldsborough, near Whitby, in Yorkshire, and Flamborough Head, are both districts which interest antiquarians. Farnborough, in Hampshire, is the seat of a Roman Catholic abbey. The parish church in Farnborough stands on a very ancient site and embodies part of an old ecclesiastical building with a plaque which is said to be the oldest in England.

Bromborough, in Cheshire, may once have been the town of *Brahmâ*, and there are many other places which seem to show signs of affinity with the mythology of the past.

As regards towns in Scotland which end in "burgh", Dryburgh and Jedburgh in the Lowlands are both ecclesiastical centres with beautiful remains. Jedburgh Abbey is still an architectural gem despite the havoc that has been wrought upon it. ✓

The city of Edinburgh with its famous beacon is surrounded by a halo of romance. Arthur, in Scotland, seems to be identical with *Aedh*, or *Aedhan*, the Fair One, Keltic god of Fire. So conspicuous a figure in legend and romance as King Arthur, whose Seat is a landmark all over Edinburgh and far beyond, would seem also to be identified with Edinburgh itself. Is this beacon, now known as Arthur's Seat, the *gadi*¹ of Arthur, and one of the spots from which the mystic *aidh*, or Torch of the *Vedas*, spread its illuminating rays in all directions for the material and spiritual enlightenment of humanity? The word *aidh* in the *Vedas* is thought by

¹ See p. 128.

Max Mueller to mean a torch. *Edha*¹ (with a short "a") is a synonym of *Indhana*, or Fuel, which builds up the Sacrificial Fire. Arthur, "the Northman's Torch", is Arcturus in the constellation of Bootes.

In his speech on the occasion of the granting of a charter to Sutton and Cheam, in Surrey, Lord Ebbisham is reported as saying that he wondered how many realized that that day they were perpetuating one of the oldest ceremonies in the history of our country. Boroughs had been in existence for more than a thousand years, with their own special laws and privileges, quite distinct from those of country districts. A borough was really a self-governing State in miniature; and, in its degree, had the same problems to face and attempt to solve as the Government of the country.²

As so many names in the British Isles are admittedly of Sanskrit origin, it seems within the range of possibility that "burgh" and "borough" originated from *pura*, the termination to many cities in India. Our Crown Colony, Singapore, conquered by the Hindus some centuries before the Christian era, received the Sanskrit name of *Sinhapura*—i.e. the Lion's Town, a replica of *Singhapura* in the old *Sapta-Sindhu* in India, the exact location of which is unknown. There is a *Singhapura*, an old seat of the *Yadava Kshatriyas*, in the Hooghly district of Bengal, about twenty miles north-west of Calcutta, and many relics of antiquity are still to be found in its vicinity.

Brig, Brigid-nam-Bratta, or "Bride of the Clustering Hair", was honoured far and wide, both in her earlier form and later as St. Bridget. There is St. Bride's Chapel at the side of Loch Lubnaig, in Perthshire, and at Abernethy, one of the Pictish capitals, there is an ancient cylindrical tower which is reputed traditionally to have formed part of a Pict-

¹ Cf. "Edda", the name for the ancient sacred book of Iceland, which contains Fuel for the Mind.

² See *The Times*, September 13, 1934.

ish church dedicated to St. Bride. In "ghostly, grey Traquair", in Peeblesshire, well known for its historic mansion visited by Prince Charlie, there is a church which was formerly called St. Bryde ; and the small river Quair, from which the place now receives its name, was called Vedra (the Clear One).

The towns of Bridlington in Yorkshire, near Flamborough Head, and Brighton, in Sussex, have names said to be derived from this source.

On the Isle of Thanet, in Kent, Bride was revered in the old name of "Bridestow" for Broadstairs, where in times gone by, but continued to comparatively recent days, the small chapel of St. Mary received a salute from passing ships. The tiny chapel seems the most likely spot for a shrine to the much-venerated Bride, which would certainly have existed in a place named after her. The lowering of the flag as an act of reverence may have been made in the first instance to Bride, as was done before the shrine of Budha, and afterwards of Sri Krishna at Jagat Khunt.¹

In Scotland "Bride" is pronounced "breed".

The old town of Rye, in Sussex, was formerly called Rammesleagh. In Canute's time, according to the Customal in Rye Town Hall, "it was the land which was known as Rammesleagh", suggesting that in very different days it was the Field of Rama.

The name "Malvern", given in prehistoric times to the range of hills bordering on Worcestershire and Herefordshire, has a classic sound ; I understand that the origin of the name is unknown. The Malyavan Mountain is mentioned in the *Ramdyana* ; and these two names seem to make one of the bridges of myth and tradition between Asia and Europe.

The Druids have left their mark upon these hills. In the course of their ceremonies they were in the habit of issuing forth from their retreat on the Herefordshire Beacon dressed in flowing garments, each carrying a wand and wearing an

¹ See p. 80.

enchased appendage round his neck—a mystic charm, none other than the Golden Egg.¹

The summit of the Malvern Hills is divided from the Raggedstone Hill by a glen called the Valley of the White-leaved Oak (the Evergreen Oak); and the priests, accompanied by their followers, all garlanded with chaplets of oak-leaves, made their way through the ravines of the Holly Bush and Midsummer Hills to the twin-peaked hill of the Ragged Stone,² which is invested with eerie legends.

At the foot of Holly Bush Hill was the ancient city of Dyn Maur.

May Hill, about twelve miles away, and above the very old town of Newent-on-the-Severn, appears to be a straggler of the Malvern range, and hereon were celebrated the festivities and Fire ceremonies of Beltein.

Did the group of hills chosen by this company of Druids for a sanctuary from whence to promulgate their religious laws receive from them the classic name of "Malyavan"?

"Tri" in Welsh, as in Sanskrit, stands for "three". "Triquetra", the Gaelic name for the trinity, appears to have etymological kinship with the Sanskrit word *Trikuta*—i.e. "having three peaks".

The *three peaks* of Ben Cruachan, which are visible from the Serpent's Mound, and those of Eildon, whereon were the enchanted halls of Arthurian fame, remind one of Lanka mentioned in the *Ramāyana*. "On the shores of the Southern sea there is a mount named *Trikuta*. On its brow is a beautiful and broad city built by *Vicwakarma*,³ named Lanka."⁴

This ethereal city sometimes takes the form of a woman, in like manner to Ireland in the poetical conceptions of her people.

¹ See p. 35.

² See *British Camp on the Herefordshire Beacon*, by James McKay. (1875.)

³ Or *Tvashta*, the Hindu heavenly architect, and one of the Twelve *Adityas*.

⁴ *Ramāyana*, *Romesh Chandra Dutt's* translation, p. 1561.

In former times the Scottish word "Ben" meant "horn", or "peak", which increases the likeness to Trikuta.

The mythological significance attributed to the Serpent's Mound, near Oban, is sometimes derided, but there are many signs in this neighbourhood of the Picts; and ideas connected with the sacred "myths" would most probably be put into concrete form. Even should the mound have been formed naturally, as some maintain, it may have been chosen as a suitable spot on account of its shape, and for its view of three of the five peaks of Ben Cruachan. A small island in Loch Nell close by is pronounced by archaeologists to be artificial. Not far from this loch is Tor-an-Turc, the Hill of the Boar. Here is the word "tor" for a hill, linking the neighbourhood etymologically with Devonshire; and here again is the Boar, the hill no doubt being dedicated to this divine animal.

Diarmid of the Shining Face, known so well in Argyll and also in the Tongue district of Sutherlandshire, was prohibited from hunting the boar, which looks as if it were sacred to him.

The clan Campbell of de Ergadia, or Argyll, have for their motto, "The Seed of Diarmid of the Boar", and their crest is composed of a boar's head with a stone in its mouth, and the galley of Lorne superimposed upon a cross.

Diarmid, the grandson of King Arthur, can scarcely have been other than a child of the Sun.

We hear that Eastern designation "the Seed" in the case of the clan MacGillivray, the heirs to the chieftom of which are the Soil (Seed) of Gillebrigde, Gillebride, or Gillivray.

The divinity Fal¹ in Ireland seems to establish a link with the fertility deities in Britain, and with the Hindu *Phala*, the Seed—i.e. Brahmâ, the Sun-god, or Son-god, of the Hindu trinity.²

There are many geographical reminders of Fal in the

¹ See p. 53.

² See p. 35.

British Isles. The river Fal, and Falmouth in Cornwall, Falfield in Gloucestershire, and Falstone in Northumberland, for instance. Not far from Falstone there are some Druidical stones. On festive occasions a beacon fire is lighted on Proud Hill in this vicinity, which, though not the highest hill in the neighbourhood, has probably been selected from time immemorial for the kindling of the *Aidh*, or Torch.

Is "Proudy" a corruption of Peredur, the Cymric name for "Perceval" ?

Referring again to the Boar, that curious volume of water which rolls up the bed of the Severn, in Gloucestershire, every month, but with much greater force at the equinoxes, particularly in the spring, now known as the Severn Bore, was originally the Severn Boar, and the name of this deity was Hygre.

Why in Penrith churchyard and other places in a sanctified atmosphere do we discover Boar Stones ? They cannot be Christian representations because there is no Christian symbol of a Boar, whereas in the case of the Aryans the Boar is the groundwork of the Fertility Cult.

The tiny aureoled figure on one of the Penrith Boar Stones, which is overcoming a Serpent, calls to mind the incident of Vritra¹ the Water-Confiner, the Demon of Drought, being vanquished by Indra, which occurs at the beginning of every year, and which is related in the *Rig Veda* of hoary antiquity.²

The name of the female Boar deity may, perhaps, be considered in conjunction with that of the Scottish mountain in Perthshire, Ben Bhrackie, pronounced, and sometimes spelt, Ben Vrackie ; the consort of the Boar divinity Baraha, is Barahi, or Varahi.

At Ledaig, in Lorne, Scotland, is Dun Bhalaire (the Fort of Balar, or Balor), which invites comparison with the fact that, in Hindu mythology, Bali, or Vali, is King of the

¹ See p. 25.

² See p. 33.

Netherworld, and that the Keltic word "Bhalaire" is pronounced "Valaire".

It is related in the *Padma*, or Lotus, *Purana* that Bali made a request to Vishnu to be allowed to die by his hand so that he might go into his Paradise, the White Island, in the Milky Ocean ; the request was granted, but Bali was an antediluvian and it was necessary that he should wait 5000 years for the time when Vishnu would be re-incarnated as a White Boar. Bali would then be permitted to accompany Vishnu into his Paradise.

The boars depicted on the rocks at Inverness and Dunadd may be compared with the wild boar of Britain and the Indian boar in the Museum of St. Andrew's—where they are placed side by side, and where the remarkable resemblance between the rock-carvings and the Indian boar can scarcely fail to be noticed. (See Fig. 1 and Plate.)

At Eran, in the Central Provinces of India, there is an enormous Boar carved in stone, representing the Third incarnation of Vishnu. The Boar incarnation was the first agriculturist ; he constitutes an allegory in conformity with his actual habits.¹ The Boar *avatar* is the special manifestation of Narayana in the Ketumalavarsha, or Western countries—i.e. the countries lying to the west of Mount Meru in the Sumeru range of mountains in Central Asia.

The previous incarnation, the Turtle, formed the bridge, from Water to Land.²

The Sun-god Hu, or Huan, of Wales (who was identical with Hesus worshipped in Gaul) is represented in a fertility allegory, in a manner suggesting the transition from Water to Land. The Oxen of Hu draw the Tortoise out of the Lake of Floods. These oxen, two in number, were named Nynian and Peibiaw.

The same symbolic meaning may have been intended in some rock-drawings in America, in the region of the Dakotas

¹ See p. 29.

² See p. 29.

in which an Indian is portrayed as half in the water and half on land.¹

"From Florida to Canada, from the Atlantic to the Pacific Ocean, the American soil is strewn with gigantic ruins of temples, tumuli, entrenched camps, fortifications, towers, villages, towers of observation, gardens, wells, artificial meadows, and high roads of the most remote antiquity."²

The following was published in *The Times* :³

RELICS OF ANCIENT RED INDIAN TRIBES

What are believed to be the remains of a rough boulder temple, possibly of the Ojibway tribe, have been discovered in Whiteshell Forest Reserve, seventy miles north-east of Winnipeg. A local museum group found the remains scattered over an area of seventy acres, together with representations of turtles and serpents rudely fashioned from stones. In view of the lack of local expert opinion, the place of the discoveries is being kept secret pending examination by the Ottawa National Museum. The importance of the remains is that they apparently throw light on ancient tribal practices and religions unknown to present-day aborigines.

This seems to support the theory that the Aztecs and Toltecs were first known in British Columbia, at least as far as Mexico is concerned.

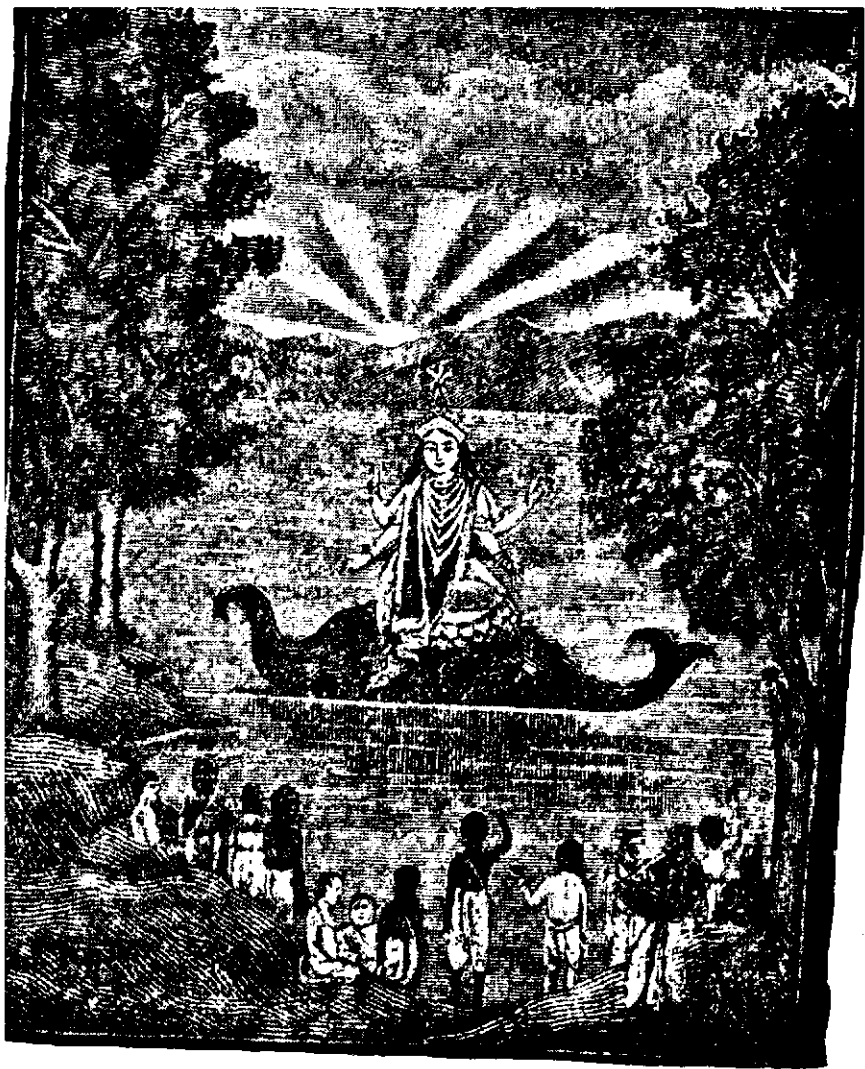
The personal and place-name "Pennicuik" in Scotland is pronounced "Pennycook"; and thus coincides with that of the Pennacook tribe of Indians who occupied the Merrimac Valley at Pennacook, near the Merrimac River in America.

Even if the original wanderers were not Indian Hindus, there seems to be no lack of evidence that they drew their inspiration from Bharatavarsha, as corroborated by the Aryan, or Brahminical, beliefs, Hindu literature of the past,

¹ See *Indian Tribes of the United States*, vol. i, p. 144.

² See *Legends and Romances of Brittany*, by Lewis Spence, pp. 51 and 52.

³ September 13, 1934.



THE RIVER-GODDESS GANGA

and rites continuing to the present day in Hindu temples, as well as so many tokens of a similarity in culture.

Indra, Ganesh, and Hanuman¹ have been traced to Guatemala, also the *Makara*, or Crocodile, ridden by the Hindu goddess Ganga.²

In India, near Oudh, the old name of Ayodhya is still retained in the form of Ajudhya in the north-eastern portion of the ancient site. From this city Sagara, a predecessor of Rama, issued forth with his 60,000 sons "to dig the ocean".

In America, Ayubha was the original name for the State of Iowa inhabited by Serpent-worshippers.

In Scotland, among the Western Isles, is the island of Iouwa, or Ioua. This island is now known to us as Iona, and is regarded as Alba's Holy of Holies, appearing to be the termination of one long line of thought.

Here follow a few comparisons between Keltic and Hindu gods :

THE SKY-GOD

Keltic.

Hindu.

Dis Pater, Kian, or Can, Elatha (Science).

Dyus Pitar, Chand, or Candra Siva (Science).

THE GREAT MOTHER

In two principal forms (?) Brigit and Ethne (Tara, goddess of Learning ?)

In two principal forms, Lakshmi and Sarasvati.

Can represents the Full Moon. Can marries Tara (?) (Ethne).

Chand marries Tara, goddess of Learning. Chand is the Moon-god.

THE SUN-GOD, OR SON-GOD

Lludd, or Lugha, is the child of Can and Ethne (Tara ?)

Budh, or Budha, is the child of Chand and of Tara.

Lugha is the Creator and Progenitor of future generations.

Budha, as a Sun-god, is a form of Brahmâ, the Creator and Progenitor of future generations.

¹ All illustrated in the *Dresden Codex*.

² See Plates.

THE SUN-GOD, OR SON-GOD (*continued*)

Lugha is Wednesday; he is the Prince of the Manifold Sciences, the planet Mercury and a Twin. The son of Lugha is a Serpent, or Dragon.	Budha is Wednesday; he represents Science; he is the planet Mercury and a Twin. Budha is the Serpent, or Dragon of Wisdom.
Bress, King of the Fomorians, or gods of Night (identical with Vran of Wales), marries Brigit of the Tuatha (Day).	Siva, Lord of the Night, in the form of Varuna, marries Gauri (Brigit).
Cali is an Irish goddess.	Cali, or Kali, is a Hindu goddess.
Shony, or Shanny, is a Keltic god (Saturn)	Shani is the Hindu god of Misfortune (Saturn).

CHAPTER XIV

HEADQUARTERS

It is related in the *Ramāyana* how an uncle of Rama commissioned a great saint called Gargya to take a message to his royal nephew, and how the sons of Bharata fought the Gandharvas who guarded the beautiful province of Gandhara, which was situated in the lower valley of the Kabul, on both banks of the Sindhu, north-west of the Punjab.

Yudhajit, King of the Kekayas, is referred to as the uncle of Rama; he was, in actual fact, the uncle of Bharata, his sister, the mother of Bharata, being Rama's step-mother.

Yudhajit sent his *guru* to Ramachandra with valuable presents.

Received by the king at Ayodhya with befitting honours, Gargya thus addressed his royal host :

“O King, your uncle, King Yudhajit, has sent to you the following message : ‘The beautiful country of the Gandharvas, situated on both banks of the Sindhu river and well stocked with a variety of excellent fruits and roots, belongs to the Gandharvas, who, all expert soldiers, numbering nearly three *crores* [30,000,000], are well equipped with all kinds of arms and accoutrements. O greatest of heroes, come well prepared, and when you have vanquished them plant two well-fortified and handsome cities there ; except you, none can achieve this feat.’”

The *Uttarakandam*, a supplementary portion of the *Ramāyana*, appears to be recording history in more realistic fashion than in the main body of the work.

Bharata and his two sons with a vast army set off for the capital of Yudhajit, taking a month and a half over the journey. The Kekayas,¹ the dominions of Yudhajit, teemed with a large population of happy and thriving people.

Bharata, at the head of his army, which was greatly augmented by that of his uncle, then carried on a war of extermination upon the Gandharvas. After incessant and sanguinary fighting extending over seven days and nights he succeeded in overcoming his enemies.

Five years after his conquest, Bharata left his two sons on the thrones of two cities of surpassing magnificence and strength in that beautiful country. He then returned to Ayodhya and reported the matter to his royal brother, Rama, who was extremely gratified by the news.

It is related by the author of the *Ramāyana* how Bharata set up two excellent and prosperous cities in the province of Gandhara, placing Taksha in Takshasila (Greek, Taxila) and Pushkala in Pushkalavati. "Rows of shops were well arranged . . . in both cities, which were filled with profuse riches and jewels and adorned with . . . picturesque houses, charming palaces, and many beautiful trees."²

The lands of Hapta Hindava, or Sapta Sindhava, are watered by seven rivers, and included the ancient Gandhara (the present Peshwar and Rawalpindi districts), and also Panchanada (the Punjab).

India, although only part of the great Bharatavarsha, occupied at that time a prominent position in the comity of nations in all matters social, religious, and political.

The western valley of the Sindhu (Greek Indus) was separated from Babylonia and Chaldea by the districts known at the present time as Baluchistan and Persia. In ancient days both of these regions were easily traversed. They had

¹ The names of countries and of the *Kshatriya* tribes dominating them are always written in the plural, as Sindhus, Sauviras, Madras, and Kekayas.

² *Uttarakandam*. Section cxiv.

not then been desiccated and transformed into arid plains. Following on after Bharata's foundation of his empire, both the Taklamakan and Gobi tracts, which are now huge deserts, were smiling and prosperous lands, part of the immense Bharatavarsha, and were inhabited by industrious and highly cultured people, who were different tribes of one religious community—the Aryas, or Aryans.

Hindus aver that the people on both sides of the Indus were of Aryan stock, and that they dominated a considerable portion of the globe.

At the time of the *Mahābhārata* war the Sindhu-Sauviras are spoken of as a confederacy ruled over by one monarch—viz. Jayadratha, son-in-law of Dhritrashtra, who married Gandhari, a princess of Gandhara. But formerly, as it appears from the tale of the queen-mother, Vidula, in the *Udyoga Parva* of the great epic, the Sindhus and Sauviras were separate countries, governed by two distinct kings who were at enmity with each other, the Sauvirian king sometimes defeating the king of the Sindhus, and, at other times, the Sindhu king achieving victory over his foe of the Sauviras.

In the first volume of the *Cambridge History of India*¹ it is stated that Roruka was the capital city of the Soviras (the Prakrit form of the Sanskrit "Sauvira"), and quoting from a Jātaka story, the author mentions that the hero Bharata,² king of the Soviras, was reigning at Roruka, which appears to be identical with Roruka and with Alor,³ mentioned by General Cunningham as the capital of Siro.⁴ But according to the account of the Chinese traveller, Hiuen Tsiang, there is no indication that Sauvira lay at the head of the Gulf of Khambay (the modern Eder), where General Cunningham supposed it to be. Although the general's great

¹ Chapter vii, *The Early History of the Buddhists*.

² There were two or three Bharatas.

³ Alor—i.e. Rora with the Arabic prefix *Al*.

⁴ *Ancient Geography of India* (the Buddhist period), vol. i, pp. 173 and 174.

scholarship is recognized and appreciated by Indians, some of them think that, in this instance, he was mistaken ; also in believing that the "Ophir" of the Hebrews was situated at the head of this gulf.

Writing of the campaign of Alexander the Great, General Cunningham divides the modern province of Sindh into four parts—Upper Sindh, Middle Sindh, Lower Sindh or Lar, and Kachh¹—and gives a full description of each.

Now Siro (from the Sanskrit word *siras* = a head) seems to have been actually the Sauviras, the upper portions of the modern province of Sindh, which were occupied by the Sauviriens, the lower portions being known as the Sindhus, from the name of the river Sindhu.

The great archaeological finds of Mohenjo Daro, or Mahenjo Daro (the City of Death), have come into view in the Larkana district of Upper Sindh, which appears from the classic records to be a portion of the ancient Sauvira, and it is likely that this country, once so rich and prosperous, was the far-famed land of Ophir with its wealth of gold, ivory, apes, and peacocks.² Ophir is called "Sopfir" in the Septuagint, and to this day "Sofir" is the Coptic name for India, closely resembling the Prakrit name "Sovira".

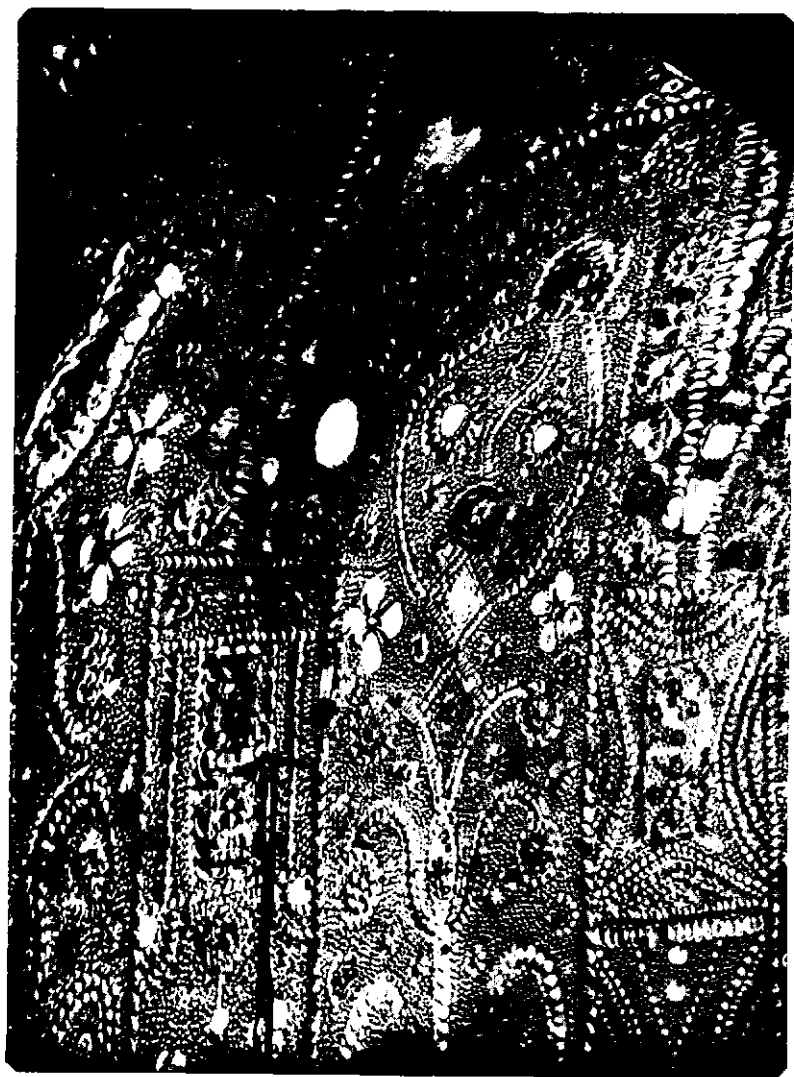
I owe these particulars to my Indian correspondent, Mr. Palit, of Cooch Behar,³ and wish to express my thanks to him for kindly allowing me to include in my book some of the results of his life-long and valuable research.

The recent excavations at Mohenjo Daro in Sindh, and Harappa in the Punjab, go far towards verifying Hindu assertions that Western orientalist in former days reduced centuries to decades when studying their ancient history. The subterrestrial discoveries at Mohenjo Daro have led to the disclosure that several cities lie buried the one beneath

¹ See Map IX.

² See Job, chapters xxii and xxviii ; and Isaiah xlii, 12,

³ See p. 90.



THE GROTTO AT MARGATE : ELEPHANT-FACED GOD, GANISH.
The Heart above on the left is formed of minute particles of pink and
green glass

the other, and have revealed the fact that an advanced state of culture existed in this region in the remote past.

The history of this locality can now be reckoned by milleniums covering Greek and Minoan civilizations, the initiation of Buddhism in India, and even Egyptian and Babylonian culture.

Siva, of the Hindu trinity, and the great Earth-goddess have both made their appearance at Mohenjo Daro, and Sir John Marshall has stated that : "The amenities of life were far in advance of anything to be found in Babylonia or on the banks of the Nile" ; and further that : "At a single bound they—the discoveries—have taken back our knowledge of civilization some 3000 years, and have established the fact that in the third millenium before Christ, and even before that, the people of the Punjab and Sind were living in well-built houses, and were in possession of a relatively mature culture, with a high standard of art and craftsmanship and a developed system of pictographic writing."¹

The Sauviriens had their original home in the Altai Mountains of Central Asia, which are called by the Hindus Sumeru, and which constitute the cradle of Aryan civilization throughout the world.

The Sanskrit name for these mountains and the more recent Turkish name of "Altai" have the same meaning—viz. the Golden Mountains.

This declaration of the Hindus as to the cradle of Aryan civilization is borne out by their mythology as well as by their literature.

The subject of mythology cannot but be of the greatest service in tracing very remote history. In many cases mythic personalities moved from one country to another, and their names alone are useful in unravelling the past.

"Arya", one of the names of the Mother Goddess Durga,

¹ See *Archaeological Survey of India*, vol. i, pp. 55 *et seq.* The pictorial script runs from right to left.

or Parvati, consort of Siva, and sometimes thought to be identical with Eiré (Ireland), forms a strong link in the chain of evidence, although Siva is not mentioned in the *Vedas* under the name of Siva. In Dravidian form he seems to be the One and Only God and to correspond with Brahma, the Supreme Being.

The Dravidas (Dravidians) were *Kshatriyas* and all *Kshatriyas* were Aryas. The term "Aryan" may possibly owe its origin, like the term "Hindu", to religious, and not to racial, discrimination.

Manu, in verses 43 and 44 of the tenth chapter of the *Sanhita*, designates ten *Kshatriya* tribes as *Vrishalas*, among whom are the Dravidas.

In the *Mahābhārata* and in the *Puranas*, especially the *Vayu Purana*, there are picturesque descriptions of the Sumeru Mountains. In the far-distant past this mountain range constituted the backbone of the Continent of Jambu Dwipa (modern Asia), and formed the northernmost watershed (as it continues to do) from which the great Siberian rivers rise and fall into the Arctic Ocean. Modern Indian scholars are of the opinion that at an early period these mountains were a great deal higher than they are at present, and higher than the Himālayas are now. Among them is the Mount Meru of the Indian sages, the Hindu Olympus (an anachronism!) the dwelling-place of the gods.

From this region sprang Vedantism, or Brahmanism (the religion of the Brahmanas), which spread over the whole of Bharatavarsha and seemingly far beyond its confines. Vedantism is a common Indian religion, and existed before Judaism, Zoroastrianism, Buddhism, Christianity, and Mahomedanism were born: "It is the oldest religion of the Aryan race, and its name is Bharata Dharma."¹

¹ See *Shakti and Shakta*, by Sir John Woodroffe.

CHAPTER XV

THE EXPANSION OF BHARATAVARSHA

THE classical name for the large plateau which was bounded by the Caspian Sea on the north, Armenia, Assyria, and Babylonia on the west, the present kingdom of Afghanistan on the east, and the Persian Gulf on the south, was Iran. The Sanskrit name Parsva (modern Fars), was given to a small part of Iran situated to the north of the Persian Gulf, and from this the name "Persia" is derived. Though a land of great culture, Persia does not give any indication that all its inspiration was derived from within its borders. The theatre of Persia is not much more than a century old.¹

All these people—the Parasikas (Persians), Kekayas (West Persians), Madras (Medes), and the Armenians were closely connected with one another, and lived within the region of Bharatavarsha. They were all Aryas, or Aryans, from Aryavarta.

The Kassites, a mountain tribe from the neighbourhood of Media, held rule over the whole of Babylonia for 500 years (circa 1746–1180 B.C.), and were in all probability the Khasas, one of the degraded *Kshatriya* tribes like the Sakas and others mentioned in the *Manu Smṛiti*.²

Many of these names are undoubtedly Aryan, such as "Maryata", the Wind-gods (Sans. *Maruta*), and "Simalia", the Queen of Snow Mountains, which can scarcely be dissociated from "Himālaya", the Abode of Snow.

The Assyrians, whose land was "the Land of the Asuras",

¹ See *Anglo-Indian Studies*, by S. M. Mitra.

² Chapter X of *Manu Smṛiti*.

are also in a mythological atmosphere. According to Hindu mythology they are related to the *Devas*, or Hindu gods, through Kasyapa, the father of the race ; reminding one of the Tuatha and Fomorians, who were gods and anti-gods, and all related to one another. The Storm-gods, or *Maruts*, although Asuras, born of Diti, became the allies of Indra, the god of Rain ; and thus do we see history intermingling with mythology.

The seals of the Kassites, exhibited in the British Museum, are of marvellous craftsmanship, and suggest Aryan beliefs. In later times it may be conclusively proved in the west that the Code of Hamurabi, the Babylonian Law-giver, was drawn up centuries after that of Manu.

The Code of Manu, ancient as it is, continued in force during Moslem rule in India, and some of the laws are still upheld by the British Privy Council.

The classic *Brahmanas* and *Vedantas*¹ consolidated the symbolic teaching which issued forth from the region of the Sumeru Mountains and lifted it above primitive beliefs. Further excavations in Bharata Khanda may show more clearly how it passed from Mount Meru, the Aryan holy mountain, to India, from whence it influenced so large a portion of the globe, directly or indirectly, and at different periods.

Egypt also came within the limits of Bharatavarsha, hence the mythic name "Nile" for their principal river, which, *vide* Indians, obtains its nomenclature from Nila Sarasvati.

Egyptian, Assyrian, and Babylonian civilizations have passed away, while, on the other hand, that of the Hindu, with its magnificent store of literature, has survived through at least thirty centuries and is still alive. Sir Monier Williams observes that "the lapse of centuries is powerless in effecting radical changes in the foundation and constitution of Hindu society".

¹ See p. 154.

The virility of the Hindu is remarkable, like that of the Kelt, and it may be that we are on the verge of a general admission (already mooted by scholars) that Latin is the younger sister of Gaelic.

In Hindu India there are innumerable versions of the ancient beliefs, differing among different sects ; but they have not been uprooted, and continue to find adherents.

The Toltecs in Mexico had a culture superior to that of the Aztecs whom they preceded ; and they appear to have disapproved of human sacrifice. Prescott says of the Aztecs however, that they recognized the existence of a Supreme Creator and Lord of the Universe, Whom they addressed in their prayers as "the God by Whom we live, Omnipresent, that knoweth all thoughts, and giveth all gifts, without Whom man is nothing, invisible, incorporeal, One God of *perfect perfection* and purity, under Whose wings we find repose ; and a sure defence",¹ which is in line with the Aryan faith.

Many place-names in America bear a close resemblance to the Sanskrit names of mythic individuals such as Rama, Pipil, Macara, Nila, Canada, and Nârada, and there may be many others.

Nârada, who apparently passed through America, has a special weakness for enjoying the dissensions of other people ; he is therefore looked upon as the patron-saint and begetter of quarrels and quibbles, serious and light, political and domestic, between mortals and immortals ; he is painted in these colours in myths and legends in the *Puranas*, one of which takes his name.

The Keltic deity Manannan, who is thought to have given his name to the Isle of Man, has much the same character. He plays practical jokes as he roams over the sea and the land. Bran, or Vran, encountered Manannan MacLir driving his chariot through the waves when he was

¹ *Conquest of Mexico.*

two days out from land with thirty men on his famous voyage to the Isles of the Blest.

Nārada sometimes appears in a more serious light, as in the legend given in the next chapter.

Manannan is identified with St. Michael, whose "Mount" is found in two Keltic areas, Brittany and Cornwall. There is also Kilmicheil in the Kyles of Bute in Scotland, and Ard-Micheil in North Uist in the Hebrides, where temples were erected in honour of Micheil. Travelling much farther west, we find remains of temples to Michael in Alaska!¹ The Gaelic name for "Michael" is Micheil nam Buadh; he is Manannan, or Manan, god of the Dividing Seas. St. Michael rides a Milk-white Steed; he has a three-cornered Shield and a Flaming Sword.

Overlooking the old fishing village of Minehead, in Somerset, is the beautiful church, set on a hill, which is dedicated to St. Michael, the Patron Saint of Fishermen.

Great Britain appears to have been a meeting-ground for Latin saints from an easterly direction and deifical heroes from the west; here, in many cases, they seem to have undergone a process of unification.

Eskimos used to be called Innuits, and this word may have some association with Anait, as the Keltic Mother-goddess is called in the Western Highlands.

It seems probable that Anait, or Ana, was the Moon, like the Hindu Mother-goddess, whilst Kian, or Can, represented the Moon-god, corresponding to Candra or Chand of Hindustan.

The Mother-goddess is the Moon (Moisture) when taken in conjunction with the male element Fire, the Sun.

¹ See p. 21.

CHAPTER XVI

THE WHITE ISLAND

WHEN King Râvana, of Lanka,¹ was wandering about looking for an adventure, he happened to meet the divine sage, Nârada. After paying his respects to him, he humbly inquired where he could find a combatant such as might satisfy his desire for a suitable antagonist.

Râvana : My good Lord, I know that you are a constant traveller throughout the universe, and can tell me where I can meet with a hero who would give me satisfaction.

Nârada (thinking within himself for a moment) : Oh ! I remember now that there is a great white island near the Milky Ocean, where live great, mighty men with fair appearance like the moon. They are tall, large-bodied, great both in physical and mental strength, having brawny arms like thick clubs and voices like thunder. By dint of undivided attention, single-minded devotion and constant contemplation towards the only God, Narayana, they have acquired the merit of living in that happy land. I am quite confident, O Râvana, that any one of those men will prove a match for your strength and prowess ; and so go there and may God bless you !

With many thanks and humble salutations Râvana took leave of Nârada and made for the White Island (Sveta Dwipa), near Kshiroda (the Ocean of Milk), full of eagerness and joy.

It was a wonderful place, so full of fierce light that mortal

¹ See p. 76.

eyes could not bear the sight. Such a hard gale blew there that Râvana's splendid aeroplane was unable to keep steady and became unfitted to serve as a vehicle of war. The supernatural influence in those parts was so great and overpowering that Râvana's generals became terror-stricken and pleaded their inability to remain.

And so the narrative continues with an account of Râvana's brief sojourn in the White Island, where, from his point of view, the adventure turned out to be rather disastrous.

The manner of the arrival of the Rakshasa king in this mysterious region is somewhat in line with Plutarch's account of a messenger sent to these islands by one of the Roman emperors (who may have been Claudius) to explore the country. When this envoy "reached the one that lay next to Britain" he was "alarmed by a black and troubled sky, with storms and whirlwinds, amidst which there appeared strange apparitions and spouts of fire, all of which have been put down to the credit of the Druids."¹

In the *Mahâbhârata*, written some centuries after the *Ramâyana*, mention is made of Sveta Dwipa, the White Island.

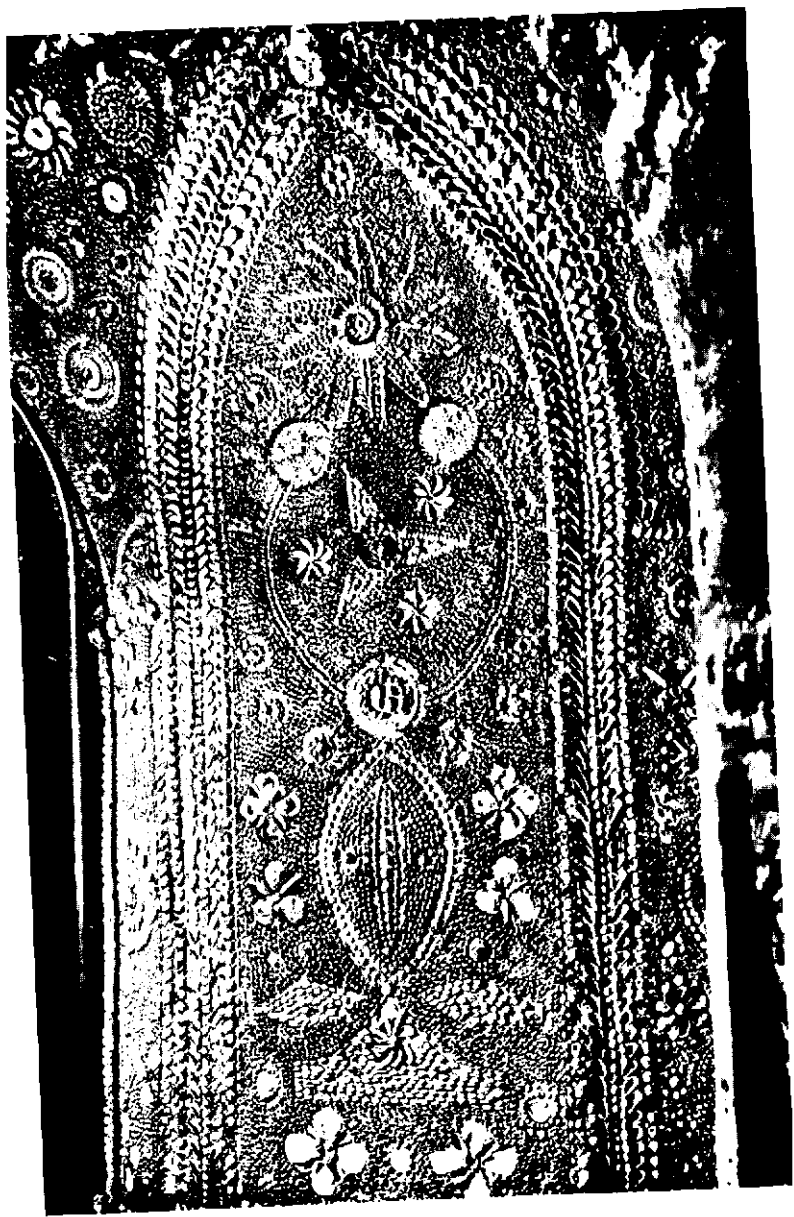
It is recorded in the *Santi Parvan*² of this mighty epic (containing approximately 100,000 stanzas) how Bhishma, the great poet-philosopher-warrior of about 1500 B.C.,³ reminded the Emperor Yudhishtira of this already ancient story. Bhishma tells the king of a conversation between Narayana and Nârada when the latter went to visit "the Old Sage" in order to receive some spiritual assistance.

The name "Narayana" (One whose Bed is upon the Ocean) is one of the numerous appellations of Vishnu.

¹ *History of Wales*, by Woodward.

² *Santi Parva* of the *Mahâbhârata*, 335, 47.

³ According to Hindu opinion *circa* 3000 B.C.



THE GROTTO AT MARGATE. THE TURTLE PANEL

The "Old Sage" instructs Nārada as to the situation of the White Island, telling him that it lies to the north-west of Mount Meru, the abode of the gods and demi-gods in Central Asia.

After Nārada had received counsel from Narayana he had a psychic vision. "Endued with high *yoga* puissance, Nārada suddenly soared into the firmament and reached the summit of the mountain of Meru. Proceeding to a secluded spot at the top of the mountain, the great ascetic took rest for a short while. He then cast his eyes in a north-westerly direction and beheld an exceedingly wonderful sight (with inward vision). Towards the north in the Ocean of Milk he saw the large island called Sveta Dwipa. The learned say that its distance is greater than thirty thousand *yojanas*."¹

The sage Nārada saw the inhabitants as men "who have complexions as white as the rays of the moon and are devoted to Narayana . . . indeed the denizens of the White Island believe in and worship One God.

"The inhabitants of that island are all white in colour, very strongly built (as if made of steel), god-like in form, feature and look, purged of all sins, full of substantial good qualities, of such serene temper as not to be ruffled by either abuse or adulation, and so brilliantly resplendent that sinful people's eyes are blinded at the sight."

Yudhishtira says to Bhishma : "O greatest amongst the tribe of the Bharatas, the characteristics of the inhabitants of the White Island, as described by you, appear to be exactly similar to those who have achieved salvation ; be so kind as to remove my doubts ; verily I feel a curiosity about them."²

"O King," says Bhishma, "Nārada, after (mentally) reaching the great White Island, and seeing the great god Hari (Vishnu), came back to the mountain of Meru."³

Narayana proclaims in a bodyless speech to the sages :

¹ One *yojana* is about nine English miles.

² *Mahābhārata*, 14, 15 ; 336.

³ *Ibid.*

"O ye Sages, go there (to the White Island) ; there my soul (or Self) has been manifested." Narayana thus declares his manifestation on Sveta Dwipa ; and asserts that the incarnation in which he (Narayana, or Vishnu) showed himself was that of the third, or Boar, incarnation.¹

The island was apparently visited by Ekata, Dvita, Trita, and Nârada (all mentally-generated sons of the Prajapati (Brahmâ, the Creator) ; the visit taking place in the *Satya yuga*, or Golden Age of the Hindus, considered to be the earliest epoch of their civilization.

The Paradise of Vishnu (One who pervades the Universe) is Vaikuntha, where he reposes upon the Milky Ocean with his consort Lakshmi. Sree, or Lakshmi, was one of the fourteen treasures obtained from the ocean when it was churned by the gods and the anti-gods. Lakshmi was of such entrancing beauty that the guardians of the eight points of the compass all sued her, but she chose Vishnu for her husband.

Varuna,² the father of Lakshmi, occupies a high position in the Vedic pantheon, and in Vedic sacrifices. He is very fair, and has many sons. He is Regent of the West. Varuna was given the regency of the primeval Cosmic Sea ; he rides on a sea-creature (like a Dolphin), and his emblems are a Lasso, Conch, Mace, and Lotus-flower. The Apsaras, or heavenly nymphs (possibly the original mermaids), are his daughters.

Varuna has a son called Vandin, and here it seems possible that there is some connection between Varuna and Vandin of the Hindus, and Vran and Brendan, or Brandon, of the British.

Scholars have been puzzled by this mysterious White Island, and they do not all take the same view about it. Some think it to be entirely mythical and symbolic, whilst

¹ *Santi Parva of the Mahâbhârata*, 12 ; 345.

² See p. 60.

others believe that it has a material significance, and may have been an actual island. Great Britain possesses many signs of the Boar incarnation in the form of symbolic representations, and it seems possible that the sages are referring to Alba.

"The Isle of Britain" is called by the Welsh "Y Wen Ynys"—i.e. the White Island.

The Holy Graal, or Sanct Greal, is said by Keltic authors to have been brought *to the White Isle*, and that "the White Isle" is part of England!¹

¹ See *Studies on the Legend of the Holy Graal*, by Alfred Nutt, 1888.

CHAPTER XVII

EARLY MILITARY ORGANIZATION

THE TOWN Council of Peebles owns a silver arrow described as "a flattened stalk of silver, with a barbed point"; it is fifteen inches long, and is preserved in the Hall of the Royal Archers in Edinburgh. At intervals the King's Bodyguard for Scotland visit Peebles and shoot for the arrow; but the bows and arrows of the *very* early Britons have no historical records attached to them. The first mention in the literature of the world which alludes to these weapons is probably in Sanskrit writings. The *Ramâyana* frequently refers to this mode of warfare.

The German scholar, Gustav Oppert, states as his opinion that the Hindus used small gun and cannon centuries before the Christian era.¹ The *Mahâbhârata* describes "engines for hurling balls and bullets", and machines called *tutangadas* which were equipped with wheels, and worked by means of air expansion, emitting a loud noise "like the roar of mighty piled-up clouds."²

The word for gunpowder in Sanskrit is *agni-churna*, literally "fire-powder". The climax of the deadly use of these weapons came about in the great *Mahâbhârata* war, when the Pandavas and Kauravas met in mortal strife in about the sixteenth century B.C.

The Pandavas and Kauravas were the scions of Bharata,

¹ *On the Weapons, Army Organization and Political Maxims of the Ancient Hindus*, p. 45. (Trübner and Co., London. 1880.)

² *Vana Parva*.

the son of Dashyanta and Sakuntala, and are consequently known as Bharatas.

After this mammoth conflict, in which all the kings of Asia joined, and in which the Hindus lost the flower of their nobility, the latter abandoned the use of weapons and of ammunition which possessed such immense powers of destruction.

Indian armies were grouped into four kinds of forces : (1) Regulars ; (2) Allies ; (3) Mercenaries ; and (4) Irregulars ; each made up of eight parts : cars, elephants, horses, officers, infantry, camp-followers, spies, and ensigns. There were rules for different formations of troops ; they had armour, weapons, signals and badges of many kinds, and gave rewards for valour.¹ Doctors were in attendance on the camps and carried drugs, some of which are referred to in the next chapter.

"In ancient America the Aztec princes also established military orders ; their armies were divided into bodies of 8000 men, and these again into companies of 300 or 400."²

Prescott quotes an old chronicler who describes how hospitals were instituted in the principal Mexican cities for the cure of the sick and the permanent refuge of the disabled soldier, with surgeons placed over them. Prescott remarks that "hospitals are not the beneficent creation of Europe".³

It is told in the Mahâbhârata how nine kings who fought on the side of the Kurus in the Battle of Kurukshetra took into the field various kinds of standards. These bearings of the illustrious warriors taking part in the campaign shone "like blazing fire" and "were of great beauty". Salya's standard bore the device of a silver Elephant surrounded by Peacocks made of gold. Kripa had a Bull, and others a Swan, Crane, Ape, Peacock, and a Golden Moon.

The ruler of the Madras (Medes) "had on his standard-

¹ *Anglo-Indian Studies.*

² *The Conquest of Mexico*, p. 22.

³ *Ibid.*

top the unequalled device of a Ploughshare, made of gold and looking like a flame of fire."

Jayadratha,¹ king of the Sindhu-Sauviras, made his entry with a magnificent Boar standard set on his chariot when he joined his relative, the king of the Kauravas, on the military stage.

"Like the goddess of Corn incarnate, endued with all beauty and producing every seed, the device of a silver Boar shone on the standard of the Sindhu king ; it was decked with garlands of gold and was of the splendour of the rising sun."²

But Jayadratha was slain by the mighty Arjuna, both of whom, though opponents in battle, were of the tribe of the Bharatas.

The owners of the various standards in all their magnificence must have presented a brilliant spectacle on the field of battle. "Karna proceeded at the head of all the bowmen. And his blazing and large and tall standard bearing the device of the Elephant's Rope shone with an effulgence like that of the sun, gladdening his own divisions."

Drona was installed as *generalissimo* of the army of the Kauravas, and joy at his elevation was expressed by "the sound of drums and the loud blare of conches". The illustrious Drona surpassed all the warriors in splendour. His standard, with a black deer-skin waving above it, had on it the representation of a sacred altar and also a *Kamandalu*, or Water-Vessel. This emblematic golden Water-pot had a semicircular handle on top, and ascetics of today use water-vessels of the same description.

The steeds which drew the chariot of the field-marshal were of a reddish hue and were of the Sindhu breed.

Drona was the great teacher of the Kaurava and Pandava princes. He was possessed of a knowledge of "the Vedas and their six branches, and knew the science of human affairs".

¹ See p. 151.

² *Santi Parva* of the *Mahābhārata*, 105.

The arrangement of forces in concentric circles, a custom of both the early British¹ and the Hindus, was called by the latter *chakra vyuha* (Sans. *chakra* = a wheel; *vyuha* = arrangement of forces in battle array). In the *Drona Parvan* an account is given of the famous Chakra Vyuha arranged by Drona and which overcame the heroic son of Arjuna, causing his death.

In the rear of the first array Drona arranged a second one in the form of a Lotus,² and within this Lotus was another dense array called the Needle, which was impenetrable.

To turn to Scotland, it seems not improbable that the name "Cardrona" given to one of the chief hill-forts in Peeblesshire³ originated from an actual, or a mythic personage, bearing the name of "Drona".

¹ See p. 130.

² *Drona Parva* of the *Mahābhārata*, xxxvii.

³ See p. 130.

CHAPTER XVIII

COMPARISONS IN CULTURE

As the Hindus believe that all is contained in Brahman, medical science naturally takes its part as an inseparable unit connected with all else in the universe comprised in the One Great Whole. They believe, like Pope, that

All are but parts of One stupendous Whole
Whose body Nature is, and God, the Soul.

Long before the year 460 B.C., in which Hippocrates, the Father of European medicine, was born, the Hindus had built up an extensive pharmacopœia and had written elaborate treatises on a variety of medical and surgical subjects. Enveloped in a cloak of mythology, this great system came into being under the leadership of Dhanvantari, the Father of *Hindu* medicine ; and about thirty centuries later some of the valuable drugs included in this pharmacopœia were shown and described to broad-minded physicians of the highest order at the International Congress of Medicine¹ by Mr. S. M. Mitra,² a Bengali Hindu.

The drug *Sanjivani* is described in the *Ramâyana* as being employed for the purpose of bringing back consciousness after a very severe wound inflicted in battle ; it was also given to a patient after a trepanning operation for which an anaesthetic had been administered. But the Hindus' wonderful knowledge of medicine has for some considerable

¹ Held in London in 1913 ; see *Congress Papers*, Section xxiii. (Hodder & Stoughton.)

² See *Who's Who*, 1925.

time led them away from surgical methods as working destruction on the nervous system, which their scientific medical treatment is able to obviate, producing a cure without even a preliminary crisis.

The Mayas understood the operation of trepanning, as demonstrated by discoveries of ancient skeletons. These people also possessed great knowledge of chemistry in regard to the air, edible plants, and the production of dyes.

Hindu medical science is expounded in the *Ayur Veda* (Science of Life), one of the four supplementary *Vedas*, which is founded on the *Rig Veda* and the *Atharva Veda*.

Dhanvantari made the declaration that "Health is positive, disease is negative", and, turning to Scotland, we find the same principle expressed in the Gaelic proverb: "Man by nature is healthy".

Scottish documents relating to the subject of Gaelic medicine are still extant, but the Welsh and the Irish possess much more Keltic literature on other subjects; and many Keltic records have found their way to Continental towns, including Milan, Brussels, and Schaffhausen.

An early Gaelic physician named Mac Bheathadh (Bethune, lit. Son of Life) saved some of the medical literature of the Gael from total destruction; otherwise Scotland would be almost devoid of early records of any kind.

Macbeth himself, or his family, came from Ireland to Islay (the Isle of Illa), one of the Western Isles of Scotland; here he lived, acting as physician and historian to the Macleans. The island of Islay became the headquarters of the Chief Physician of the Isles.

The Macbeths, Beatons, or Bethunes were physicians, their name originating from "Life's son" (Beatha or Beathan).¹

The profession of physician, like all others, is a hereditary

¹ See *Scotsman* (Origin of Surnames), June 16, 1934.

calling in Hindu India. Medical men belong to the *Baidya* or *Vaidya* caste. It is probable that among the Kelts also the science of Medicine was passed on from father to son. As the name "Bethune" or "Macbeth" means "Son of Life", and the Hindu *Ayurvedic* system is the Science of Life, or the Science of Being, "Bheathadh (with "dh" silent) apparently originated from *Baidya*. Siva, under the title of Baidyanath, is Lord of Physicians.

The picturesque Scottish fishwife carries on her work from one generation to another. The Pipers of Jedburgh, like the MacRimmons of Skye, followed their profession hereditarily; and music in various forms descended in families from generation to generation.

The dignified title of Writer to the Signet in Edinburgh is peculiar to Scotland, I understand. These professional men were formerly known as Writers, and earlier still as Scribes; and it seems as if they might be related to those in Hindu India who are members of the *Kayashta*, or Scribe caste.

At the present time it is maintained that the glass made in Stourport, Worcestershire, excels all other of its kind in these islands, because the craft has been handed down from father to son, like the art of thatching. As regards Europe, this is an essentially British style of roofing for houses and churches. The old town of Bosbury, in Herefordshire, which is now quite small, was at one time larger than Hereford; here there is an old church which formerly had a thatched roof.

In India, both houses and temples are often thatched¹ with remarkable skill, making such roofs beautiful as well as strong and durable.

All trades as well as professions under the Hindu caste system founded by Manu are divided into special groups; the great temples, such as Ellora,² had their own hereditary

¹ See pp. 88 and 130.

² See p. 85.

craftsmen, who were at the same time architects for the village communities.

Caesar held the opinion that Druidism found its way from Great Britain to Gaul; there seems no trace of any hereditary medical system under Druidical, or priestly, jurisdiction having been brought over from Gaul to Britain which might otherwise contradict this view. The Keltic Father of Medicine is Diancecht.

Caesar remarked that the Gauls claim to be descended from Dis Pater, who cannot but be identical with Dyus Pitar,¹ of Hindu India.

When Queen Maev² of Connacht was going to war against the king of Ulster she took spiritual guidance from a mystic maiden. The queen asked her from whence she came, to which she replied, "From Alba, after learning prophetic skill", giving the inference that Alba was the Holy Land of the Irish and consequently older than Ireland.

Cormac macArt is said to have introduced water-mills into Ireland and to have taken over Pictish artisans from Alba to put up his mill at Tara, which all points to an earlier civilization in Alba than in Ireland.

The culture of the early inhabitants of Ireland was, however, of a high order; and if records were available Scotland might show the same.

There are evidences of considerable culture among the Toltecs in America, but in both cases they are quite different in character from the later culture of the Greeks and Romans.

"Irish, with its sixteen or seventeen primitive letters, had an earlier start westward than either Greek or Latin from the Aryan region. . . . The form of the figures, the symmetry of the written letters, the minute delineation, the skill in execution, the harmony of detail, present a picture of human workmanship that cannot be surpassed."³

¹ See pp. 44 and 55.

² See p. 48.

³ *The Aryan Origin of the Gaelic Race and Language*, Bourke, 1876.

The artistic taste prevailing in those times was directed towards the blending of colours, and this was established as a public art ; various dyes of remarkable brilliancy and colouring were in use.

The Mayas, Mexicans, and Peruvians all excelled in the art of dyeing, especially the people of Peru.

The Scottish Highlanders have demonstrated their proficiency in combining colours in the weaving of tartans ; and Hebridean women of the present day are taught the art of colour-blending.

At the Highland Exhibition held in Inverness in 1930 there was an interesting display of the dyeing process.

"In Ireland the dresses of men and women, from the prince to the peasant, from the queen to the quaint housewife, were regulated in colour :

'Blue to women,
Crimson to kings of every host,
Green and black to noble laymen,
White to clerics.'

Book of Ballymote.

"The number of colours also helped to distinguish the different grades of Irish society."¹

The Welsh have their national dress, and wear red and green kilts.²

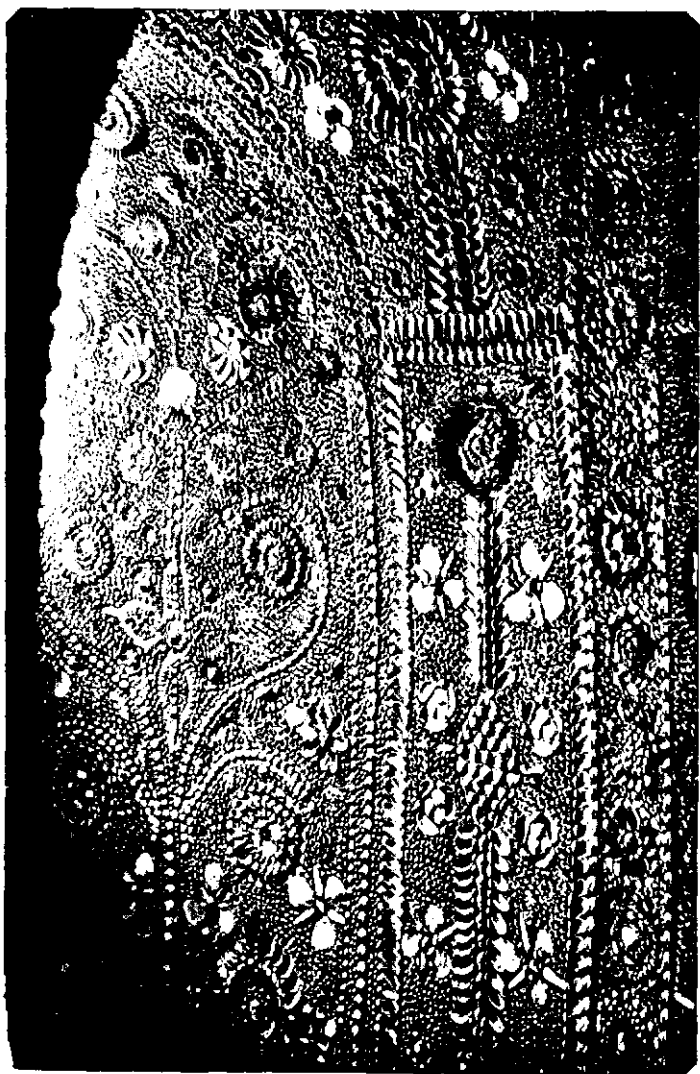
The early Sauviriens also show familiarity with the kilt. Sir John Marshall sees a resemblance to this form of dress on a figurine which was discovered during the excavations in Sindh, and which appears to be wearing a kilt.

The Welsh colours, Red and Green, coincide with those of the Hindu god Yama who reigns over the region of the Dead.

The so-called "Dead", both among the Kelts and the Hindus of distant days, often show signs of life, and appear

¹ *The Aryan Origin of the Gaelic Race and Language.*

² See pp. 61 and 89.



THE GROTTO AT MARGATE: THE SNAKE PANEL IN ROTUNDA

not to have departed finally from this terrestrial sphere, but to have migrated to another part of the globe. The Peithi, as the Picts are called in Wales, may not be entirely unconnected with the *Pitri* of India; neither may be situated entirely in the ether, the Isles of the Blest sought for so diligently by the Welsh divinity Bran.

In the old Irish records an account is given of a royal banquet, which commences thus: "A feast of great magnificence was prepared by Conchubar (King of Ulster), in the softly beautiful Emain Macha, at which the people were joyful, in high spirits, and very merry. The musicians and singers arose to sing their songs and strains and famed incantations, and [to repeat] their trees of affinity and branches of genealogy in presence of the king and nobles of the province. Then arose the bards . . .," and so it continues.

The Welsh Eisteddfod (Congress of Bards) has within it, no doubt, the seeds of these earlier gatherings; it is the largest intellectual meeting of its kind in the British Isles at the present time. The assembly is led by a conductor.

Assemblies such as that of the illustrious Conchubar, and meetings like the Eisteddfod and smaller assemblies elsewhere, remind one of descriptions of Hindu festivals and intellectual contests.

At the *Shraddha*, or funeral ceremonies of a rich man, culture is often displayed by the intellectual and musical features introduced after the obsequies are over.

Hindus, Mayas, and Kelts all looked upon bards as necessary adjuncts to their communities.

The *bardai* of the Rajputs are "the grand recorders of fame". The bard Chand, of Rajasthan, wrote sixty-nine books comprising 100,000 stanzas, and every noble family of Rajasthan finds some record in these volumes.¹

When a religious ceremony or festival is taking place in

¹ See *Annals and Antiquities of Rajasthan*, by Colonel Tod.

the house of some wealthy Hindu, Sanskrit scholars, or *pandits*, from the various *tols*¹ are invited to be present at the function. They watch the procedure and listen to the recitation of the *mantras*, making corrections when any inaccuracy creeps in. Occasionally at big ceremonies, such as the *Shraddha* of the parents of rich people, famous *pandits* from distant parts of India assemble together, and discussions are held on ceremonial, social and philosophical matters.

At large gatherings certain persons are chosen by vote to be the judges, and one is proposed as Regulator of the debates; the other scholars side with one or other of the parties to the debate. The discussion is started by the Secretary, who receives a retaining fee from the affluent host.

A member of the challenging party thereupon presents a problem, establishes his principles, supported by reasoning and quotations from the *Shastras* and other authoritative commentators, after which someone from the side of the defending party rises and gives reasonings and quotations wherewith to refute the hostile enunciations.

The challenging party then supports the case with additional reasonings, which may again be refuted; and so it continues, the intellectual contest lasting five or six hours at a stretch, and being adjourned to the following day if it remains undecided.

The Secretary puts before the assembly the different topics and points for discussion; and the duty of the Regulator is to follow the debate and to see that all rules are carefully adhered to and that no advantage is taken of the opposing party. At any time he may compel the debater to take his seat for violating the rules of the assembly. At the conclusion the judges pronounce their opinion.

These great feats of intellect take place in the midst of hundreds of people, who invariably observe strict silence

¹ A *tol*, or *tola*, is a place where *pandits* meet, and where they teach their pupils.

and show great respect for the discussion. In Hindu India the development of the mind is considered of greater importance than physical development of the animal side of our nature, although this is not disregarded.

The *pandits* with their attending pupils receive fees after these ceremonies, and the expenses of the journey are defrayed for them according to their rank and qualifications, which are ascertained by the Secretary. Gold and silver utensils and valuable garments are also bestowed on the *pandits*. These costly robes are preserved in the family of the *Adhyapaka*, or contesting *pandit*, and are worn only on special occasions ; they often last for generations, with the history of how they were acquired.

The *Adhyapakas* dedicate their lives to the acquisition of knowledge. They teach, collect manuscripts and comment upon them according to their own standpoint, and also deliver lectures in the *tols*. Distinguished *Adhyapakas* receive titles from learned associations, ruling chiefs, and now also from the Government of India. Formerly it was the duty of the ruler of the land to see that no learned man in his dominion suffered want. A prince or king always encouraged *Adhyapakas* and bards, inviting them to his court and showing them due honour. The intellectual and cultural progress of ancient India owes its existence to this class of men, sufficiently free not to be obliged to toil and to worry exhaustively about mundane needs, and, on the other hand, not sufficiently rich to be tempted towards extravagance and lust, display and cruelty.

Hospitality, simplicity, truthfulness, and an absence of selfishness, together with sound knowledge, are the main qualifications which adorn good *Adhyapakas*. They are tolerant of the opinions of others, like the Druids in Britain, who are represented in the chronicles of Roman historians as showing tolerance in their beliefs.

The *Adhyapaka* of a *tol* should be a Brahmin, and his

disciples should belong to the twice-born classes. The number of a *pandit's* students is sometimes very large, and includes pupils from the three higher castes. An *Adhyapaka* who maintains and teaches a large number of students is called a *kulapati*.

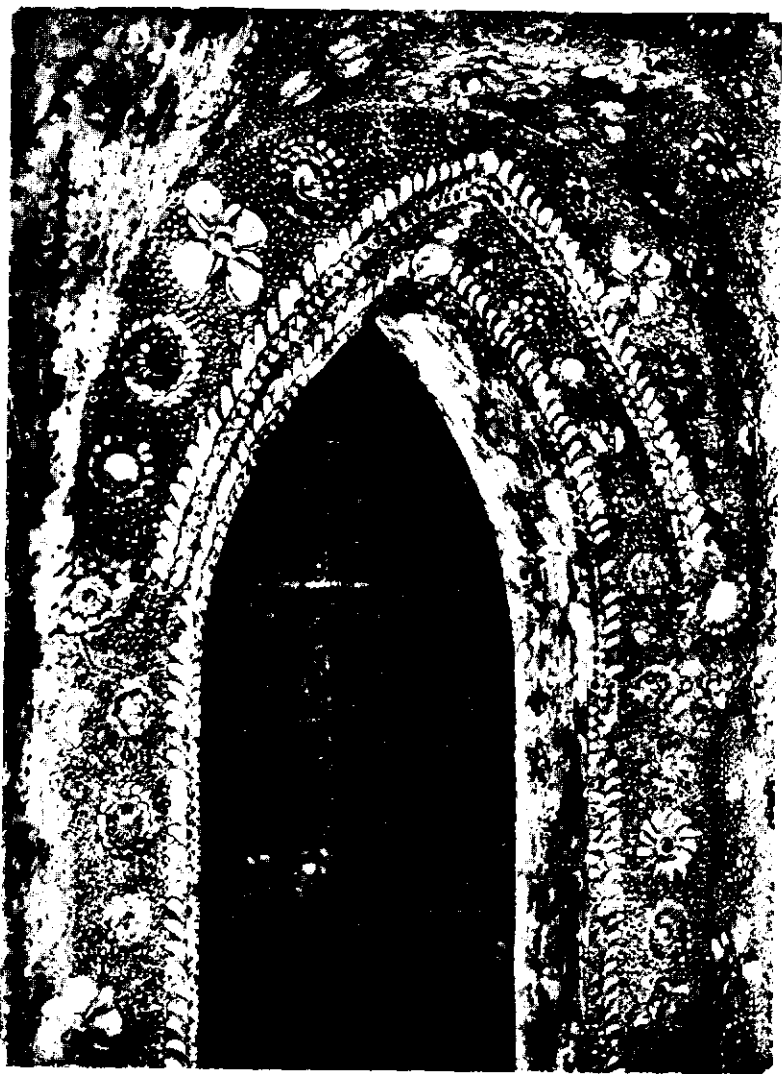
The Hindu students while living in the house of the *kulapati* use no sweet scents, eat no meat, and refrain from taking alcohol in any form. They practise *A-himsa* (abstinence from killing), *Satya* (Truth), *Brahmacharya* (checking the external and internal senses and passions), also perseverance and fortitude. Their studies commence with grammar and simple Sanskrit fable-books. They are required to commit the fables to memory. When a good foundation of grammar has been laid the students gradually take up different subjects.

The pupils used to copy their textbooks from the manuscript of the teacher, and formerly it cost nothing for a boy to acquire knowledge. The leaves of the palm-tree became his paper, and the reed his pen. Ink prepared from a certain kind of fruit and from iron sulphate gave him all the scholastic requisites, so simple was their way of living. But of recent years, with the introduction of the printing-press and Occidental civilization, this custom is becoming obsolete so fast that soon it will only retain its name in books.

Many amusing anecdotes are recorded of life in the *tol*. Parrots are represented as mimicking the blunders of the junior students and causing merriment among the neighbours.

The students and the *Adhyapaka* rise from bed about two hours before sunrise.

The relationship between an *Adhyapaka* and his pupils is that in which affection plays a part, as in family life the world over. Hindus look upon a school consisting of a succession of teachers and pupils as a family in an intellectual sense. They believe in mental relationship as well as physical relationship.



THE GROTTO AT MARGATE: THE ARCH INTO RECTANGULAR CHAMBER

The Eastern *Guru*, or teacher, has a position quite unknown in Europe.

Accustomed as we are in the West to large institutions with elaborate equipment, it is difficult for us to realize that teaching on a high level can be carried out on such simple lines. But we are sometimes reminded that some of the world's greatest works were produced by persons who had no knowledge of the various modern appliances which now appear to be so essential.

People in the locality of a *tol* assemble after their daily work and listen to attractive stories from the *Puranas* and from the *Ramáyana* and the *Mahábhárata*; and in this manner they gather ideas upon religion, history, morality, philosophy, and geography, although the greater number of them *have not acquired the art of reading!*

Much of the learning in the *tols* is transmitted orally, as with Druidical teaching. The subject-matter in the Indian *tols* is often given in verse with the idea of facilitating the memorizing of it. Even the legal code of Manu is in poetry. These books of law are collectively called *Smritis* for that reason, the word *smriti* meaning "memory". Similarly, the *Vedas* are called *Srutis* because they were received through the ear (*sruti* = the ear, or hearing).

The Druidical custom was to impart knowledge by word of mouth; it was not allowed to be written. The Druids were the guardians and transmitters of learning which had come down by oral tradition. It was they who preserved records of the race and maintained intellectual as well as spiritual supremacy over the people.

"The use of letters was not known in the north of Europe until long after the institution of the Bards; the records of the families of their patrons, their own, and more ancient poems, and the principles of versification of the old Keltic tribes, were handed down by tradition. Their poetical compositions were admirably contrived for that purpose. They were

adapted to music ; and the most perfect harmony was observed. Each verse was so connected with those which preceded or followed it, that if one line had been remembered in a *stanza*, it was almost impossible to forget the rest. The cadences followed in so natural a gradation, and the words were so adapted to the common turn of the voice, after it was raised to a certain key, that it was almost impossible, from a similarity of sound, to substitute one word for another".

The Druids also took note of, or inculcated, superstitions in the minds of the people in order to turn them to account in the control of the community. These characteristics of the Druidical system might well serve for a description of the Brahmins.

In India, the festivals of *Holi* and *Divali*, or *Dibali*, take place at the juncture of the seasons, *Holi* towards the end of March and *Divali* in the autumn. *Holi* is a bad personage ; a house is built in which her effigy is placed, and then the house is set on fire and *Holi* is burnt. *Divali* is in reality a huge spring-cleaning, although it occurs in the autumn. In some parts of India *Divali* is dedicated to the goddess Kali. This divinity has a liking for sulphur ; bonfires with sulphur added to them are lighted to please Kali, and, incidentally, to destroy the germs of malaria which are prevalent at this season.

Holi is rather more a festival of the poorer classes, but *Divali* is kept by all, from the great princes down to the street urchins.

By means of the religious exercises of *Divali* (the Festival of Lamps), an act is carried out in the interests of sanitation at a time of year when it is urgently necessary to take precautions. Everything is white-washed, and rust and other effects of damp are removed after the rains. The light from the lamps attracts insects, which are destroyed in company with all manner of

microbes by the sulphuric fumes from the bonfires. This is only one instance out of many where the people, many of them unwittingly, carry out preventive and hygienic measures under the guise of religious practices; and perhaps as they are for the general welfare of the community and not for any individual requirement this is actually a spiritual function in material form.

The goddesses of Cholera, Smallpox, and of Snakes all come, as it were, to the assistance of the Brahmins in their endeavours to uphold sanitation.

One of the forms of the Hallow E'en festivities¹ in Scotland is that of the Procession of Lamps, which are made of turnips hollowed out and given a human face or that of the Sun and Moon. The origin of this ceremony is lost in the mists of antiquity. The fact that it takes place in the autumn leads one to think that it may be a reflection of *Divali*. The artistry displayed in cake-making at this time is remarkable.

The following extract from *De Bello Gallico*² is valuable as proceeding from a historian who lived while the Druids were still alive and in action :

“As a class the Druids take no active part in war, and pay none of the ordinary taxes for that purpose; not only for direct military service, but from other State burdens also they are exempt.

“Through the attractions held out for such a career not less than from private choice, large numbers join the priesthood, and are sent by their parents and relatives to undergo the necessary training. In their schools they are said to learn by heart an extraordinary number of lines, and, in consequence, sometimes to remain under instruction for as many as twenty years. . . . With regard to their actual course of studies, the main object of all education is, in their opinion, to imbue their scholars with the indestructibility of the human soul, which, according to their belief, merely

¹ See p. 110.

² Translated by the Reverend F. P. Long.

passes from one tenement to another. . . . Subsidiary to the teaching of this main principle, they hold various lectures and discussions on astronomy, on the extent and geographical distribution of the globe, on the different branches of natural philosophy, and on many problems connected with religion."

Some descriptions of Druidism are thought to be almost identical with those of Brahmanism.

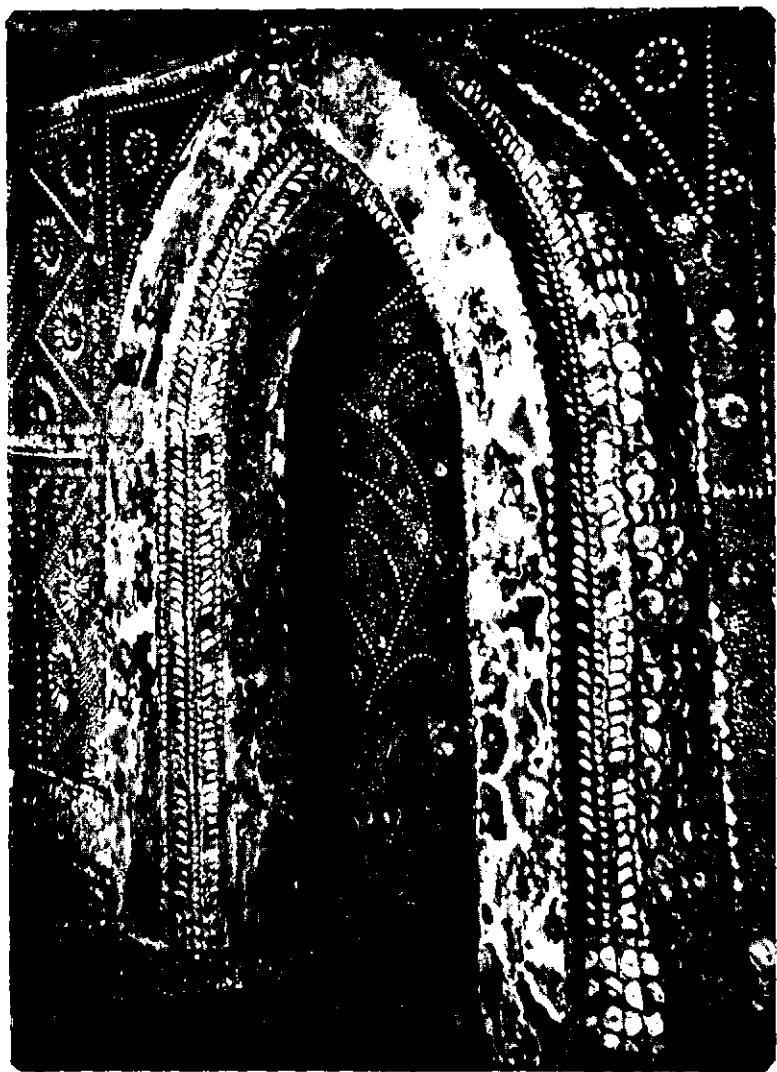
We may notice three points in this dissertation which correspond with Hindu tuition—viz. committal to memory of an immense amount of subject-matter ; the lengthy period of study like the Hindu *Brahmacharya*, or eighteen years of studentship ; and the fact that the doctrine of Reincarnation is a leading subject with the Druids, whilst with the Hindus it is *one of the cardinal tenets of their religion*.

The old Gaelic MS., *The Book of the Dun Cow*, shows that the doctrine of Rebirth was current among the Kelts.

And what about the American bridge ? "Indians believe in the continuity of life", says Mr. Lewis Spence, and quotes an old Moravian missionary's account of what he was told by the Indians. "We Indians shall not for ever die. Even the grains of corn we put under the earth grow up and become living things !" The missionary adds : "They conceive that when the soul has been a while with God it can, if it chooses, return to earth and be born again."

During Mahomedan rule in India the Hindu social law of Polygamy was recognized as it is today by the British Privy Council. A Hindu is permitted to have several wives—as many as he likes—all of whom possess a status of legality ; but, needless to say, this is a luxury which few can afford and all may not desire.

The Sioux Indians in America practice polygamy, and it was permitted among the Mexicans. In Ireland King



THE GROTTA AT MARGATE: THE ARCH INTO RECTANGULAR CHAMBER

Diarmid is reported to have had two wives without any disgrace being attached to him in consequence. There seems, therefore, to have been nothing unusual in it. Net, son of Indu, and father of Balor, also had two wives.

The Druids were a privileged class; there were three departments, the chief of which was that of the priests and law-makers. The ovates presided over Science, in which Medicine was included, and the poets in their bardic productions recorded the history of the times in which they lived.

The theory that the old French word *prestre* = priest, and our word "barrister", are one and the same appears tenable, as "the man of the gown" in official Druidism included both lawyer and priest.¹

At the present-day Gorsedd ceremonies one may see the three sections of the Druidic community robed in white, blue, and green, according to the division to which each Druid belongs.

Quetzalcoatl of Mexico, when officiating as a priest or representing a line of priest-kings, wore a white robe; and in former times white was worn by the Irish clerics. The secrets of the confessional were held inviolate, as with Catholics to-day, but in Mexico it was the custom for priests to marry, as it is with the Brahmin priests in India.

The Brahmins are members of the highest caste and form a hereditary priesthood, although all Brahmins are not priests. There are at least 1800 subsections of Brahmins, and a large number are compelled to seek other callings. In many of the American Indian tribes, also, the priesthood was a hereditary office.

In early times, after attaining the age of fifty a Hindu twice-born householder used often to renounce all home ties

¹ *Specimen of an Etimological Vocabulary.* Printed by L. Davis and C. Reymers, Printers to the Royal Society, MDCCLXVIII. See Note 4.

and retire into the forest to become a forest recluse. This habit coincides with the character of the Druidical religion described by Matthew Arnold as dealing "with the eye of the mind rather than of the body".¹

"The forest of trees, and the forest of rocks, not hewn with timber and carved with stones, suit its aspirations for something not to be bounded or expressed."²

St. Columba was a lineal descendant of Cormac macArt, judge, warrior, and philosopher. The Church, under the influence of this saint, kept, in many respects, its former character. The ecclesiastical régime in the West of Scotland was distinctly Keltic. In the religious life of those times a monk often left the monastery and retired to a cave or lonely island, where he gave himself up to meditation in a way which has always been a habit of Hindus when they wished to lead a spiritual life.

In Wales, also, the monasticism of the ancient Britons, or Kelts, was originally of a different type from that into which the Latin communities formed themselves.

South Wales, notably Dewisland in Pembrokeshire, was a Land of the gods (*Devi's Land*—i.e. a land of a goddess). Cornwall, also, is a Land of the gods, but in neither case is there reason to think that all the saints, or even those who obviously have a pre-Christian origin, were necessarily deities in former times. Holy men who had undergone definite training were numerous and often ranked as saints, although not canonized, or who were canonized at a later period. Ecclesiastical centres were, however, frequently named after them.

Many of these saints were connected with the healing of the body as well as of the mind, and appear to form a link with the Shahmans of America³ and India. Indian *Sannyasins* or *Sramanas* were of various sects (Buddhists are only one of such sects or schools). There seems to be a consider-

¹ *The Study of Celtic Literature.*

² *Ibid.*

³ See p. 21.

able amount of evidence to suggest that ascetics of this description went to America and came to these shores long before the birth of Christ.

St. David, or Dewi Sant—i.e. devoted to Devi (the great Goddess), the Patron Saint of Wales, who, like the *Sannyasins*, practised rigid austerities, and to whom much legend attaches, has given his name to a place celebrated for the large number of pilgrims who made their way thither to worship, to learn, and by their offerings to contribute to the spiritual and material welfare of others. As at Ellora¹ and other holy places in India, men and women often earned their livelihood by making objects to be used for religious purposes, by which means some of these designers and workers attained to high levels of artistic conception and execution in the Keltic countries at a time to which "the memory of man runneth not".

In ancient days the Druids in North Wales had an important settlement at Mona in Anglesey, where a great number of pilgrims used to resort to receive instruction. So, in like manner, did pilgrims gather together at the great Indian university of Nalanda.² A large number of Chinese pilgrim students made their way thence, and returned to their own country with subject-matter which some of them worked into their own fabric of cultural thought.

This six-storied monastery was the gift of six kings, and accommodated a very great number of students living in simple style within its precincts. The University's Schools for Discussion were open to all serious students, whatever opinions they might hold, if they were sufficiently advanced to take part in learned debates.

The University is described by a Chinese writer as being entirely enclosed by a brick wall.

"From the windows one may see . . . the deep, translucent

¹ See p. 85.

² Nalanda—i.e. Insatiable in Giving, because thought, once stimulated, cannot be satisfied.

ponds, bearing on their surface the blue lotus, intermingled with flowers of a deep red hue. At intervals the groves spread over all their shade."¹

In Armor (Brittany) in prehistoric times a college of priestesses of the Druidical system was established on the site of the present Mont St. Michel.²

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"In the group system [of Hindu India] we see internal self-protection, internal unity, and internal powers of growth. The history of India from the very first shows this group system at work. The men who became the Brahmins were the earliest custodians . . . of the patriarchal groups which formed eventually, out of the tribal system, great kingdoms, vast empires, by a deliberate process of federation and devolution of authority in provincial areas, while retaining a vastly strong federalized centre. . . . When the central power failed the groups broke up politically though not socially."³ Do we not see something of this in Keltic life?

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How came it that the semi-mythical Tuan in Wales gave forth the doctrines of Pythagoras, and that in Scotland, Ardan, of the Picts, explains this teaching of Transmigration to the Christians, telling them that (according to the ancient wisdom) the beasts of the earth and fowls of the air are "the souls of men and women that have been and are to be" ?⁴

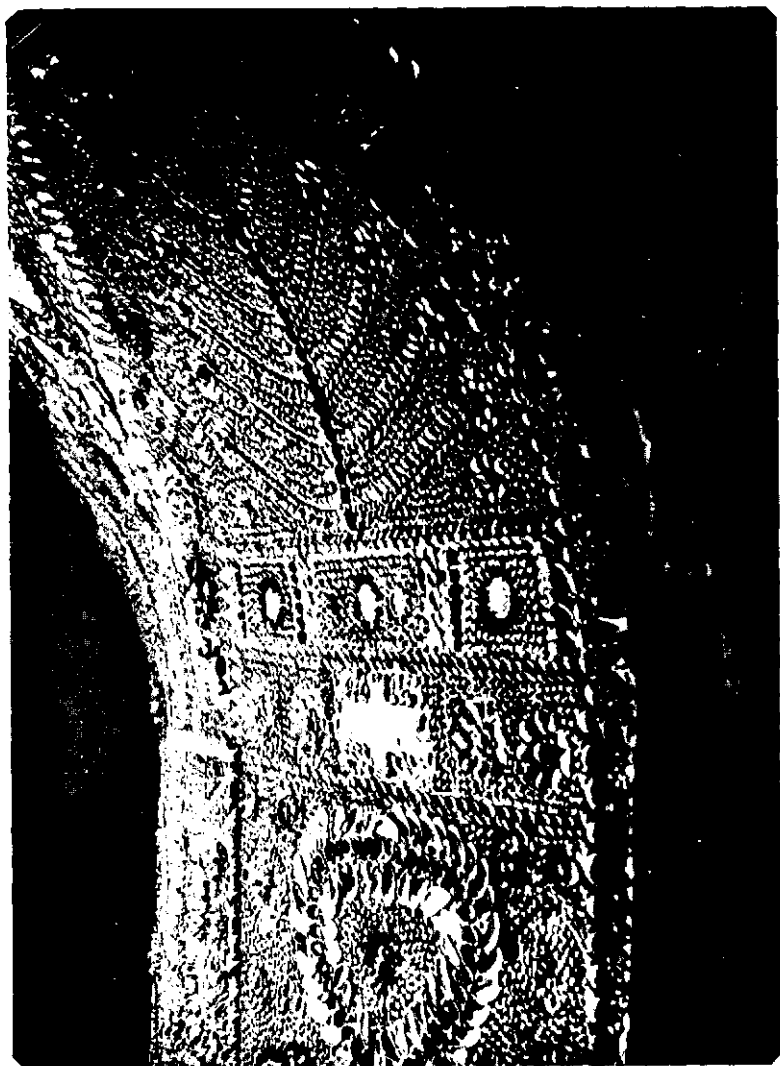
Hindus have suggested that this great philosopher was an Indian, maintaining that he was originally called Buddha Guru, a designation converted by the Greeks into "Pytha-

The Life of Hieun Tsiang, translated from the Chinese by S. Beal.

¹ See p. 139.

² From a paper read by Professor J. E. G. de Montmorency, M.A., LL.B. (Cantab.), entitled *The Halfway House in India*.

⁴ See *Iona*, p. 215.



THE GROTTA AT MARGATE: THE TREE OF LIFE PANEL IN THE
SERPENTINE PASSAGE

goras". If this be the case it might unfold the mystery attaching to the fact that these doctrines are in evidence in both ancient America and in the domain of the Kelt.

Some forms of prayer were collected in Peru by Molina from the mouths of aged Indians; these invocations were "addressed conjointly to the Creator, the Sun and the Thunder".¹

Here we have Brahmâ, the first person of the Hindu trinity, Vishnu the second, and Siva the third.

In one of the caves on the Elephanta Island, near Bombay, there is a colossal stone image called Trimurti (i.e. "having three forms"—the trinity). This god has three heads representing, respectively, Brahmâ, Vishnu and Siva.

We may still listen to the dialogue and song of ancient days in Britain, and watch the remnants of a few old customs—interesting when one recollects that the Past is irretrievably linked up with the Present and the Future and that no man has the power to separate them.

British miracle plays of medieval times, when organized by the Church, bore much the same character as that which was in evidence on the Continent, but in Great Britain, when the people began to arrange the plays for themselves, they became native in character and showed a divergence from the rest of Europe. In this form they took on distinctive features of their own, and were native to the soil. The people of the British Isles were apparently reverting to the Aryan religion in its Keltic form—i.e. to the ancient faith of the Britons.

Morality plays are allegorical; abstract ideas take personal form. Allegorical, or mythological figures are created by the dramatist for this purpose.

The Play of the Wether, written by John Heywood and

¹ *History of the Conquest of Peru*, by W. H. Prescott, p. 55. (Swann, Sonnenschein. 1886.)

performed at Malvern in 1932, was an example. It is described as a New and Very Merry Interlude of all manner of Wethers. It was printed in 1533.

The central figure was the Sky god, and can have been no other than Dis Pater, or Dyus Pitar, the "Heaven Father" of both Hindu and Kelt.¹ The play envelops a philosophic truism, presented with humour, yet none the less a fact for all time. The mythological covering veils the philosophy.

English drama has not been greatly affected by the rules observed in the theatre of ancient Greece. In some respects England, as also Spain, is more analogous to India; the romanticism in these theatres bears less resemblance to the classic drama of the Greeks than to the theatre in Hindu India. The love interest is well to the fore in British and Hindu drama, and in both the powers of magic often play a part in furthering the action.

Plays within plays are found in Hindu dramatic literature, as in *Hamlet*, *Midsummer Night's Dream*, and Thomas Kyd's *Spanish Tragedy*.

Both these forms of drama exhibit elasticity of treatment as regards the Unities of Time, Place, and Action. It may be noticed in Synge's *Playboy of the Western World*, and elsewhere in Irish literature, how carefully the Unities have been observed.

The idea of Destiny is noticeable throughout the Greek theatre, as it is in the Sanskrit theatre, but the conception is widely different. No hope was intermingled with the Greek view, the ethical conflict of man against Fate was all tragedy, whereas, in the case of the Hindus, the law of *Karma* was at work, causing Past, Present, and Future to be "linked together in one infinite and ever-evolving chain".²

The Hindu idea of Fate, or Circumstances with a big "C", is brought out clearly in the *Toy-Cart* of the king-poet Sudraka, and in the *Vikramorvasi* by Kalidas. The authors

¹ See pp. 55 and 171.

² See *Anglo-Indian Studies*, by S. M. Mitra.

show that the basis of the Hindu conception of Fate is the *karmic law*, "As you Sow, so shall you Reap"; *one of the four cardinal tenets of their religion*.

A resemblance in style may sometimes be noticed between Welsh poetry and modern poetry in Bengal, India. In the *Nullities of Cattwg*, for instance, which are found in the Welsh triads, and which are of a philosophic nature, there are ideas shaped in the same manner as some of the productions of Dasarathi Roy, popularly known as Dashu Roy, a poet of Bengal who died about seventy-five years ago.

Cattwg, of Wales, wrote :

Without a Teacher, without instruction ;
 Without Instruction, without knowledge ;
 Without Knowledge, without wisdom ;
 Without Wisdom, without piety ;
 Without Piety, without God ;
 Without God, without everything.¹

The Bengali bard, Dashu Roy, manifested a peculiar faculty for blending together religion and philosophy. Love and the mysteries of life form the basis of his song.

Among *Things that are Worthless* he included :

A Flower without Fragrance ;
 A House without Hospitality ;
 Knowledge without Wisdom ;
 Passion without Love ;
 A Tongue without a Brain.

This poet is the composer of some of the best Krishna and Kali carols, which are set to music and sung by thousands of minstrels all the year round throughout the great province of Bengal.

Our own carols have also evolved from the minstrelsy of earlier times.

The great Hindu sage, Chanakya, who was councillor to the Emperor Chandra Gupta at Pataliputra (Patna) about

¹ Taken from *The History of Wales*.

302 B.C., composed over a hundred *slokas*, or couplets, which have been handed down from father to son by oral repetition. These couplets of Chanakya, culled from the *Ramáyana*, *Mahábhárata*, and the like, were translated into Bengali; and in this way the masses in Bengal receive mental nourishment, although *most of them are unable to read*. A Brahmin, known as a *kathak*, specially engaged for the purpose, repeats the *slokas* to an appreciative audience. Sitting on his palmyra mat under a canopy of date-leaves, he imparts to the multitude, in comprehensive language, the concentrated wisdom of the ages.

The institution of *kathak*, or *bhat*, is probably as old as Indo-Aryan civilization itself.

When in India three years ago I noticed these large groups of Hindus of the poorer classes under the shade of the trees meeting, as is their custom after their day's work, to listen, to learn, and to be entertained.

Gaelic verse, like that of Bengal, is often alliterative. Both Gaels and Bengalis call in "Apt Alliteration's Artful Aid" in their verse composition.

The Hindus manipulate consonants and vowels for psychotherapeutic uses,¹ and they also make the omission of a note of the scale in certain musical arrangements. The latter is exemplified by Vishnu Dass, one of the musicians in Uday Shankar's company. This performer plays the *raga sohini* (musical interlude), which is composed of six notes of a scale, the fifth being omitted; the time is *tritála*, sixteen beats in a measure; and the sentiment is described as suffering caused by another person; the hour is midnight.

A *raga* in music is the traditional melodic pattern with which the Indian musician weaves his improvisations.²

The Gandhara notation of the Hindu septette of music was invented by the Gandharvas who inhabited the

¹ See *Medical Congress Papers*, Section xxiii. (Hodder and Stoughton. 1913.)

² *A Handbook of Indian Art*, by E. B. Havell. (John Murray.)

country called Gandhara before the time of the *Ramāyana* heroes.

Professor Neil Ross, alluding to the Scottish Highlands, writes: "The music of the Gael, like his language, has thousands of years behind it. . . . The music pulsates with the passion of life. . . . It has all the lure and softness required for the rendering of native airs. The harp is as ancient as the oldest chant or recitative. The literature of early Gaeldom is full of it."

Angus Og, the Keltic god of Love, and son of the Dagda, possesses a harp of pure gold. The musical sounds it produces are of so alluring a nature that all who hear the strains are compelled to follow in the wake of the deifical musician.

Neither in Keltic nor in Hindu regions is the god of Love a child. In Hindu mythology Ananga is one of the names for this god; and it does not differ greatly from the Keltic name.

Ananga, in Sanskrit, means "bodyless" (*na* = no; *anga* = body)—i.e. "having no body".

The old-time "clarsach" is played occasionally, and songs are sometimes sung at the present day by the hereditary musicians of the ancient races of Britain, Ireland, and Brittany, or by others who, with great skill, reproduce them.

Fiona Macleod mentions an instrument called the "clar" as being one of the four kinds of harps used among the Gaelic people. He describes it as something between a guitar and a cithern, suggestive of a primitive violin, yet he calls it a harp. He speaks of a harper from Drogheda who played on this instrument with his fingers, but who stated that it could also be played upon with a hazel-wand.

The old man in Iona relating the story said that the harp had come down to the harpist from Drogheda through fifty-one generations, which shows that it was a hereditary occupation. This instrument is thought to be the "cruit" (Welsh

"crwth") of today. The "cruit" had six strings, and was played either with a wooden plectrum or with a bow.

At a lecture given by the Curator of the Indian Museum at South Kensington, I understood the lecturer to say that the earliest known use of the bow for a musical instrument has been traced to India.

The Lute, often seen in the hands of the Hindu goddess Sarasvati, is not unknown in Scotland.

Rhythm is characteristic of Keltic music. The lilt in Highland song, and the species of "shantie" sung by landsmen, as well as those by sailors, is not unlike the rhythmic chanting of the Hindu *gatha*, or *mantra*. The St. Kildan women may be heard singing at their work. As they make the Harris tweed, and as the web is passed round, the workers keep time by singing special Gaelic songs with marked accentuation. The peat-fire glows on the hearth, and the rhythm permeates their simple lives.

Until the year 1850 oxen in Wales were used for ploughing. In 1806, Sir R. Colt Hoare wrote of the way in which the Welsh ploughboys chanted half, or even quarter, tones, to the oxen as they drew the plough. These Welsh chants were called *tribanau*, and were prepared for the ox driver by the rural bards. They must surely have had somewhat of the same character as the song of the women of St. Kilda; and also of the Hindu *mantra*, which exists in a variety of forms. The simpler chants, or *mantras*, of the Hindus are used to lubricate the work, as it were. Half-tones, or semi-tones, and quarter-tones also form part of the mechanism of Hindu music.

The *kuli*, or coolie, finds work run more smoothly when oiled by the chanting of a *mantra* when, for instance, he is acting as a dandy-bearer to convey one up a high hill in a wicker chair. These bearers chant as they make their way up the hill, under a tropical sun, and thus maintain rhythm which aids them in their task.

The double aspect of the more serious Hindu *mantras* contain much meaning, which is understood by members of the huge society of *Sadhus* in India ; and of which the secret societies of America and the Order of Hibernians in Ireland were possibly reflections.

This great religious and political association of the Hindus, like the Hibernian Clan-na-Gael, has its secret passwords and signs ; and both instituted a branch of women auxiliaries.

The centre of this society is at Allahabad at the confluence of the Ganges and Jumna, and this sacred city is still called Prayag by the Hindus. It is alluded to in the *Rig Veda*, *Ramâyana*, and *Mahâbhârata*, and has a length of history behind it such as is almost beyond our imagination to conceive.

The sacred fair Magh Mela is held annually near here, and an enormous number of pilgrims continue to wend their way to this holy spot to take part in the ceremony.

Fairs in the British Isles were usually, if not always, on holy ground surrounding the church, besides being held in honour of some saint, indicating clearly that they were of a religious character.¹

A striking picture of the Magh Mela at Allahabad appeared in *The Times* last year.²

The organization of *Sadhus* uses mystic syllables, and these signs are smeared on trees with a certain kind of mud. They are read by the hermits and carried from shrine to shrine. This pan-Hinduism exercises a tremendous influence throughout the community of about 220,000,000 of Hindus.

In the beautiful poetic mechanism of Sanskrit verse rhythm appears at its highest level. A somewhat similar form is found, perhaps one may say, in the dramatic works of Mr. Yeats at the present time. Irish rhythm of a high grade

¹ See p. 130.

² April 26, 1934.

manifests itself in his plays, but in quite a different style from that of the Bard of Avon.

Music and poetry embellished the lives of the ancient Aryan peoples, and to a great extent continue to do so. The love of music is a characteristic of both Hindu and Kelt, and the airs of both are sweet and haunting.

The Gaelic alphabet has a simple charm attaching to it in the fact that each letter of the alphabet represented a Tree, which is still the case except that "G", "T", and "U" are symbolized as Ivy, Furze, and Heather.

The language of the Welsh is thought by some to resemble Sanskrit more nearly than that of any other European country. George Borrow maintains that Gaelic possesses more Sanskrit words than Cymric, and that they have more of the Sanskrit character, but in either case both are languages of the Kelts, as far as we know, and why should they have a Sanskrit foundation? The Welsh language is much more like Sanskrit than is Gaelic, owing to the fact that it is pronounced as it is spelt, which Gaelic is not.

George Borrow remarks of the Welsh speech that "no language abounds more with terms calculated to express the abstrusest ideas of the metaphysician", and of the Welsh people that "they are equal in genius, intellect, and learning to any people under the sun".¹

"Kymraeg", to which the bards committed their odes to writing, had a peculiar power in the mutation of consonants, which is now looked upon as essential to the euphony and finish of the language.²

The somewhat uncouth aspect of Welsh is due to the fact that the Roman alphabet used in Wales does not supply sufficient letters to express the sound, as is also the case

¹ *Wild Wales.*

² See *The Vitality of the Welsh Language*, by E. Roberts, D.D., Pontypridd.



THE GROTTA AT MARGATE : THE DOME

when the substance of Sanskrit is converted into English. The full and sonorous Welsh language is unable to find expression by means of the lettering supplied by the Roman alphabet. "W" and "Y" have therefore been introduced as vowels in order to supply the deficiency.

Welsh is better suited to oratory than English because of its broad, open vowels, and also on account of its freedom from hissing sounds.¹ The language is exceedingly flexible, and thus affords opportunity for great variety in style and composition.

It is often remarked in regard to Oriental writings that they are so full of repetition, with which we may compare the following, referring to the language of the *Gaels* : "It has an extraordinary richness of vocabulary and variety of expression." "All English translators of Ossianic poetry have dwelt upon the difficulty of a faithful rendering which shall avoid monotony and tedium. The same things are being said over and over again. In English, yes. Not so in Gaelic, where the wealth of synonym enables the poet to repeat himself with a slight variation."²

The Sanskrit alphabet has sixteen vowels, but does not include either "Q" or "Z" among its consonants, which increases the difficulty of translation. It has altogether about double the number of letters which we possess in the Latin alphabet, and truly we are in low water as regards alphabets!

Bengali is one of the most euphonious of languages, and is comparatively easy to learn. The late Mr. F. H. Skrine, of the Indian Civil Service, and an author, writes : "Bengali is a true daughter of Sanskrit, and approaches its parent more nearly than any Indian language in the qualities which have rendered Sanskrit so unrivalled a medium for the expression

¹ *The Vitality of the Welsh Language.*

² *Ossian and the Ossianic Literature*, by Alfred Nutt (David Nutt, 1910.)

of the highest ranges of human thought. It united the mellifluousness of the Italian with the powers possessed by the German for the rendering of complex ideas."

Almost all the difficulties of Sanskrit are smoothed away in Bengali.

Grammar to the Hindus is a part of the *Vedas* (a *Vedanga*); it is the scaffolding upon which speech is built, and without it no expression would be possible. Today we hear of a European professor (Karl Vossler of Germany) suggesting that language cannot be divorced from religion, which, with the Hindus, is an eternal truth.

In Welsh tradition it is said that God vocalized His Name thus Λ , and that this is the Word, the first event traditionally preserved. These strokes are three beams of light, the foundation of the alphabet leading to Knowledge.

In Hindu tradition *AUM* (the combination of three sounds A+U+M) represents the same idea.

The Word uttered by the Almighty was the first literary and musical sound in the universe, according to the people of Wales; and, in the eyes of the Kelts, music in common with literature is sanctified as being of Divine origin.

The Sanskrit *Vani*, or *Vach*, meaning literally the Word, is a designation of the goddess of Learning, personified by Sarasvati.

In the *Mahābhārata*, in allegorical dress, is the following allusion to the seven celebrated *Rishis*, on the breast of the foremost of mountains (Mt. Meru), who "promulgated an excellent treatise on duties and observances that was consistent with the *four Vedas*. Gratified by the penances and worship offered to him by the *Rishis*, "Narayana commanded the goddess of Speech—viz. Sarasvati—to enter into the persons of those *Rishis*. The goddess for the good of the worlds did as she was ordered. In consequence of the entrance of the goddess of Speech into their persons, those *Rishis*, well conversant with penances, succeeded in composing that

foremost of treatises sanctified with the syllable *Om* (aum) the *Rishis* read it to Narayana."¹

The Word of God in Hindu India is represented by the *Vedas* (Knowledge, Enlightenment), and in that form is considered eternal. श्रीरामाय

In very early times the Kelts (or pre-Kelts) did not use surnames, and to this day surnames among Hindus, and also among other Eastern nations, are sometimes absent ; they are not considered a necessity.

The names of Hindus are often taken from those of their gods. The Kelts also appear to trace their genealogy back to some mythic figure such as a deity.

The great god Hari,² being the special form in which Narayana manifested himself in the Ketumalavarsha (or Western countries) as the third, or Boar incarnation of Vishnu, suggests a connection with the O'Haras, or sons of Hara, in Ireland. Did they receive their name from this source ? If so, the root of their family tree is extremely ancient. The names of "Bell", "Beal", and "Beale" imply relationship with Bel, the Sun-god, and the Beal-fire. The name "Macleary" must surely originate from the son of Lyr, Lir, or Lear. The Gaelic surname "Maclean" (Gillian) means "the son of the son of Hugh", plainly suggesting descent from the Sun-god Hu, "Lord of the British Isle". "Houston", a place-name in Renfrewshire, means Hu's Town ; and, as is well known, is also a surname.

Have the names of the old Staffordshire families "Bagot" and "Paget" a similar origin ? There may exist a connection between theirs and the Sanskrit name "Bhaga", belonging to one of the *adityas*,³ and it may be that the fine herd of goats in Bagot Park also have a pedigree stretching back to prehistoric times.

¹ *Santi Parva of the Mahābhārata.*

² See p. 39.

³ See p. 109.

The name "Roy", as a surname, is frequently met with among Hindus at the present time, and also sometimes in Scotland. Like the English Christian name, it means "king". In old French "roi", meaning "king", is spelt "roy" and may have been derived from the British name. The Indian derivation is from *raja* or *raya* (king), the latter form originating from Prakrit, the language of the populace when Sanskrit was spoken by the learned, and before Italy, the mother of France, was born.

The surname "Elphinstone" also suggests prehistoric origin. "Sheila" may be the outcome of "Susila", an Indian name for a woman meaning "good [or beautiful] character". The appellation "Sarah" is an important name amongst the gipsies. Some at least of these nomads of Europe came from India, where there is a special caste for gipsies, and the name "Sarah" has been traced to "Sarasvati".

In old Welsh we come across "Syr" for "Sire" or "Sir". Gruffud, a bard in the early part of the fifteenth century, addresses the Chief Justice of Carmarthen as "Syr Daffydd". This seems to suggest a linguistic link with "Sri" used by Hindus before the names of their chief gods and goddesses;¹ and also in the place of "Sir" or "Mr." at the present day. In Prakrit the word is *Siri*. It looks as if the English words had originally found their way from Bharatavarsha by a Welsh pathway.

The Hindu doctrine of Reincarnation appears in Wales in the form of Taliesin, or Taliessin, Chief Bard and one of the Three Primary Inventors. Taliesin was a rebirth; he is sometimes equated with Ossian, or Oisín, son of Fingal in Scotland, whose mother was a Hind.

Like Quetzalcoatl, Taliesin came from another country. Did Quetzalcoatl form a mental, or possibly a personal, bridge between America and Wales, or Scotland? When he left

¹ See p. 141.

Mexico (after having gone there from some other land) Quetzalcoatl departed from thence to conquer new regions in the East—i.e. in an easterly direction as viewed from America.

In Welsh bardic literature there is an elegy to a poet of the name of Llawdden, "One who bore the Axe". In Wales, as in India, the Axe is the symbol of Science ; it is sometimes held by the god Siva.

Of Llawdden it is written in this elegy :

A bard was he, no dreamer,
Rapid in verse and powerful was he,
A *tydain tadawen*, wise and good,
A taliesin of the race of Asia.

He restored the real intent and true spirit of our Country's verse
And restored its extensive science.
A conspicuous friend of song and oration,
The man who bore the Axe.

Written by Vynghyd in the fifteenth century.

In Keltic mythology Cuchulinn, the child of Lugh, is also his rebirth under the name of Setanta.

Ossian, the youngest and fairest of the sons of Fingal, was called Oisín, the Fawn. The mother of Ossian is sometimes called Ros-crana, which, with a soft "c", is very like "Rishyasringa". Now who is Rishyasringa ? He is a great Hindu sage, who was born of a Hind, and *on the head of this Rishi was a horn* ! He married Santa, a sister of Rama.

Grainné, or Carna, the goddess of the Hinge, was the wife of Fingal ; whether or not another form of Ossian's mother I do not know. Probably not, because the husband of a goddess is not usually the father of her offspring. This deity presided over the Heart and Liver ; her festival is the first of June. She must surely be connected with the Isle of Grain, in Kent.

The Rev. J. G. Campbell of Islay tells of a man who ventured before the abode of a witch, and looking through

the doorway perceived her within sitting cross-legged—i.e. in the *yoga* attitude.¹ Mr. McKay, writing about her in *Folk-lore*,² believes her to be a priestess and a Deer goddess.

The Keltic horned god, Cernunnos, who sometimes appears with three heads, is occasionally seen in this Hindu *yoga* posture of contemplation, which has not been discovered in Germany, nor yet among the Greek and Roman gods. It has, however, been noticed in America in relation to Quetzalcoatl, who has been observed in this position. Quetzalcoatl is the Breath of Life, and accords with Siva the King of Power Culture and the greatest divine *yogi*, who sits on a tiger-skin in this meditative attitude.

The deifical inhabitants of Nunne Chaha, or Nanih Waiya, and of the City of the Mists must also have received a wave of *yoga* philosophy from the far-distant Bharata-varsha,³ while Cernunnos shows signs of being the impersonation of Siva himself.

In the cities of antiquity unearthed in Sindh an image like Siva with horns and three faces has been discovered, also other figures sitting with legs crossed.

Various objects have been dug up here which have an association with Sanskrit literature and Hindu tradition. Jewellery, models of *lingams* and children's toys have emerged from these antiquarian depths ; many of the toys were modelled in clay and included clay-carts, which form a link with the "Clay-Cart", or "Toy-cart"⁴ as it is sometimes called.

It was also discovered by Sir John Marshall that the Deer "motif" so well known in Buddhist India was long anterior to Buddhism. The Deer, in Hindu allegory, is Sacrifice personified.

At the Druidical ceremonies in Wales the Horn of Plenty is a prominent feature. It is brought before the Arch-Druid

¹ See p. 32.

² See p. 150.

³ *Folk-Lore*, June 30, 1932.

⁴ See p. 186.

at the Gorsedd, and must be a relic of the Cow Cult and the Fertility Cult. It is allied with the Welsh dragon (the origin of which is unknown), in a symbolic arrangement which may be seen in the National Museum of Wales in Cardiff. It is carried in the Druidical procession at the Eisteddfod, where it has appeared century after century in that mystic circle on some Welsh hillside facing the Rising Sun, on, or soon after, the first of August, one of the festal days of the Sun-god.

Memories of Cuchulinn, son of, or another form of, Lugh, still linger in Skye in the Cuchulinn, or Coolin range of mountains.

This son of the Sun is sometimes called Smert ; "smer" is a Gaelic word for "fire", and Smert is a Serpent, or Dragon.

There is a place called Mordiford, in Herefordshire, which is situated on the river Lugg, near its confluence with the Wye. This place is said to have obtained its name from that of a British chief called Mordred. The Lugg received its name from Lludd, who is equated by some scholars with Nuadu, in Ireland, who possessed a silver arm. Lludd appears also to be identical with King Lud of London, and with Lugh, Lleu or Lot, King of Lothian, who married Arthur's sister Anne.

At Mordiford is a church whereon in times past was painted a Green Dragon, the self-same symbolic creature, no doubt, who bestowed his name upon a hotel in the city of Hereford. This Dragon at Mordiford was pictured on a large scale on the western exterior wall of the church and remained there until 1811. Near by is the Serpent's Lane ! This was the pathway of the Dragon when he emerged from the neighbouring forest and came to drink in the river dedicated to the Sun-god.

Who is the Dragon who poses as a Lion Rampant on the national flag of Scotland ? This "lion" has long claws and is

of a scarlet hue ; from his mouth issues forth smoke and, presumably, a tongue of flame !

But the Dragon represents Science, and if this is the origin of the Scottish Lion he is by no means ignoble, for he is the representation of Mind and Intellect ! In an old map of St. Leonard's College, St. Andrew's, Fife, I noticed the Lion Rampant in a coat-of-arms with an axe before him, which must surely be the Axe of Science.

Who is the English Lion, Leopard or Panther ? This royal beast seems actually to be a lion, or of that species, and is not a semi-dragon, and therefore not the counterpart of the Scottish "lion".

The King's Dragon sometimes faces the Queen's Lion when they support the royal arms,¹ and in some cases he takes the form of a gryffin. Both of these are Hindu emblems —i.e. those of Siva and Vishnu.

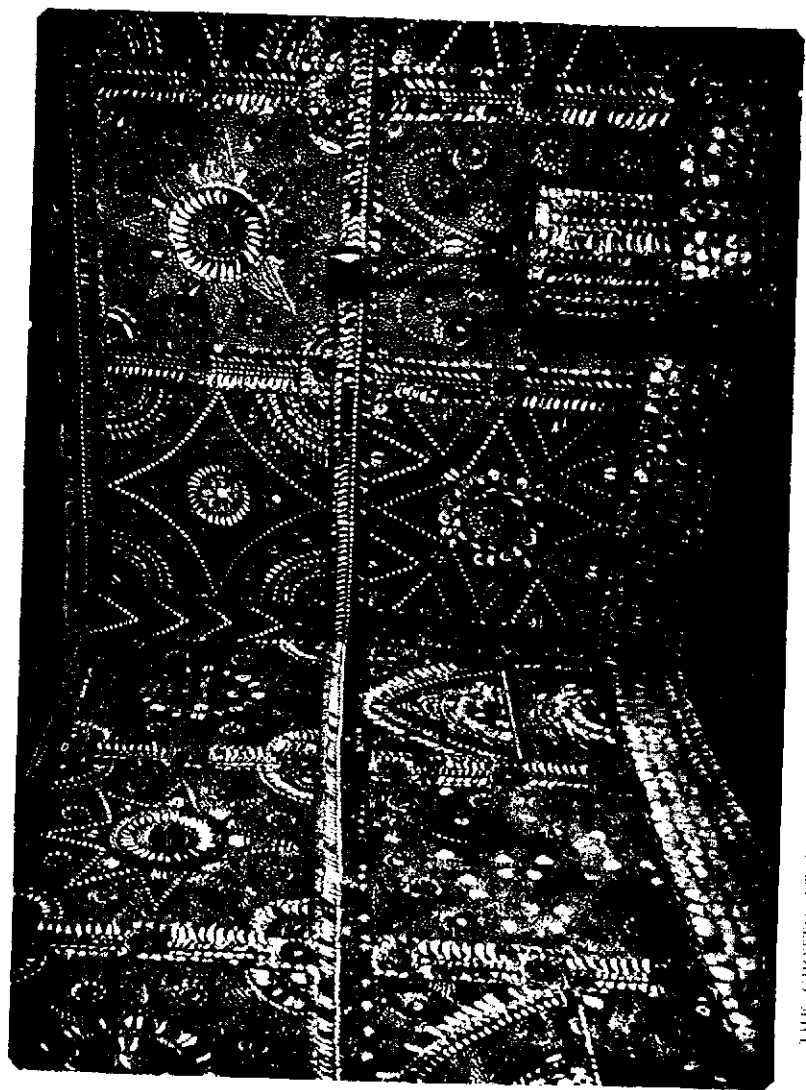
The Druids, or Dracs, appear to derive their name from "dragon". The Druidical priest was a Serpent when performing his priestly offices² ; and these two reptiles have a combined symbolism. *Naga* (Sans.) is a Serpent, or Dragon.

According to orthodox Hindu opinion the Nagas are one of the blue-blooded *Kshatriya* tribes who used the emblem of a Hooded Snake as their "totem". From the very earliest times the kings of both the Solar and Lunar lines of Bharata-varsha took Naga princesses as their lawful consorts or queens. Kusa, the eldest son of Rama, married a Naga princess named Kumudvati, who became the mother of Atithi, heir to the throne. Arjuna also had a Naga princess as his wife.

The Britons painted themselves Blue and White. St. Andrew, the Patron Saint of Scotland, has for an emblem a Cross which is White, or Silver, on a Blue foundation, and suggests a Pictish representation. St. Andrew is connected

¹ See illustrations in *Leopards of England*, by E. E. Dorling.

² See p. 79.



THE GROTTO AT MARGATE: THE EAST END OF RECTANGULAR CHAMBER, WITH CHAKRAS
ON THE WALLS

with St. David, who was a relation of King Arthur. David was "near of kin to the worthie Arthur, King of England".

According to tradition St. David dedicated a church, on the site of the present cathedral of St. Davids in Dewisland, to St. Andrew. This was, apparently, a shrine at which David, or Dewi Sant worshipped; and where, in later days, he himself receives veneration.

Andrew is a Pendragon,¹ or Head Druid, of which the Greek word Androgeus is said to be a corruption.² There is a Dragon on the helmet of King Arthur, whose father was Uther Pendragon.

The University of St. Andrew's has a Crescent in its coat-of-arms which is not a Christian symbol, but which is the sign of Siva of the Hindu trinity (and also a feminine sign), and that used by the Nagas, or Serpent tribes of Aryavarta, some of whom almost certainly emigrated to America.

Now the Dragon, as a symbol, is interchangeable with the Serpent. With a name resembling that of the British god Cuchulinn, the American Kukulcan was also a Serpent deity, or hero; and he was *the Feathered Serpent*, which Cuchulinn may also have been if Fiona Macleod's surmise connecting him with the Cuckoo is on good foundation, which it appears to be. The Sanskrit word for "Cuckoo" is *Kakila*.

The origin of the Prince of Wales's Feathers is not definitely known. Was this head-dress associated in any way with that of "Andrew" or "Arthur" or both?

Sir Gerald Wollaston, Garter King-of-Arms, admits that the origin of this emblem is uncertain. In his lecture at Canterbury, in which he referred to the Prince of Wales's Feathers, he describes symbolism as "a pictorial representation of eternal truths."³

¹ See p. 31 and compare *St. Andrew's Church* on extremely old foundations, Boar-stones within its precincts, situated in a place called *Penrith*.

² *Etimological Vocabulary*.

³ *The Times*, June 16, 1934.

One may see a Dragon among the designs on the tiles in the Pyx chapel of Westminster Abbey.

As regards the Bull, there are several well-known carvings on stones, the examples usually being found on rude pillar-stones. The Bull may be seen at Burghead in Morayshire, conventionally designed and like the representation of Nandi, the Bull of Siva, which may be confirmed by comparing these Pictish carvings with images of the Sacred Bull, the vehicle of Siva, in India.

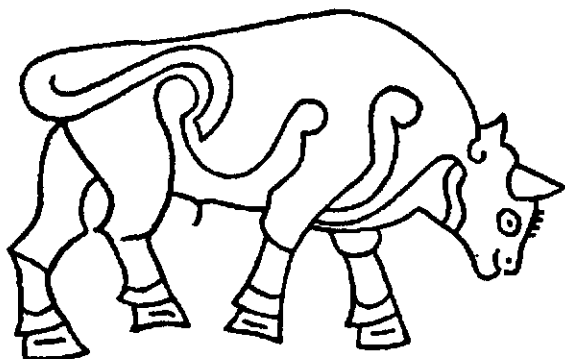


FIG. 4.—BULL CARVED ON SCOTTISH ROCKS

The Wroth Silver ceremony continues to take place in Warwickshire on Knightlow Hill every year. The representative of the Duke of Buccleuch receives the Wroth Silver tithes on this mound after they have been thrown into a square, hollow stone of great antiquity. The stone is all that remains of a cross, which stands on a tumulus, such as were to be found on many other hill-tops throughout the country. The money is collected before sunrise on the Eve of St. Martin; and at the present time it is tithe rendered to His Grace, the Duke of Buccleuch, as Lord of the Manor of the Hundred of Knightlow.

The name "Knightlow", formerly "Knightlawe", appears to have the same termination as many old names in Southern Scotland, including Traprain Law in the Lothians and

Norrie's Law in Fife, on both of which ancient treasure has been discovered. /

For non-payment of these fees, a white bull had to be forfeited, and this was one of the wild white cattle of Britain, the Urus (*Bos primigenius*), dating back to palaeolithic times, if not to an earlier period. White cattle of this description are mentioned in the Welsh laws of Howell Dha.

Wonderful are these bovine aristocrats belonging to so ancient a family !

The Chartley cattle, one of the famous breeds of ancient days, are no longer in Staffordshire, but have been transferred to Woburn Abbey. A picture of a bull of this breed is to be seen in a pamphlet on the subject of Wroth Silver,¹ and he looks a noble creature !

Close to Knightlow Hill, in the village of Stretton-on-Dunsmore, stands the Dun Cow Inn, a modern building, but with a very ancient name !

The Dun Cow, conspicuously carved in stone, occupies an honoured position on the tower of Durham Cathedral.

The Knightlow tithe ceremony and that of the Quit-rent paid by the City of London to the King seem to be two of the oldest in England. In London the presentation of the tithes is made to the King's Remembrancer : in one case in the form of a Horseshoe with the nails attaching to it ; and in the other by the cutting of faggots with a billhook and a hatchet.

European scholars working out chronological data have shown a decided inclination towards a much later date than the consistent tradition of India warrants. How can it be assumed, say the Indians, that the legendary accounts of the great city of Ayodhya, in the *Ramâyana*, or of Hastinapur and Indraprastha in the *Mahâbhârata*, are purely

¹ *Collection of Wroth Silver*, by R. T. Simpson. (Revised Edition.)

imaginary until exhaustive investigations have been carried out in Oudh and Delhi ?

Many unexplored mounds and sites of ruins still lie all about these ancient cities, Ayodhya, Muttra, Lahore, and Hastinâpur, the latter about fifty miles from the modern Delhi. In the future they may provide further confirmation towards the statements of Hindus as to the approximate age of their history and literature, to which hitherto but little credence has been given.

Among the Kelts there is no one in a position to make statements of this kind, because of the absence of records, but in time their history also may be found to have started one or two thousand years behind the period now attributed to it. The mysterious poet Ossian, over whom there has been such a raging controversy, may have an allegorical birth-date, or his ideas assigned to a very much earlier period.

The Hindus believe that four cycles (*yugas*) recur in the world's history ; the Mayas believed the same, and the aeons of the Mayas coincide more or less with those of the Hindus.

One divine year (i.e. one year of the gods) consists of 360 human years (i.e. years of men).

The Hindu *yugas*, given in divine years, are as follow :

The *Satya yuga* of 4800 years' duration ;

The *Treta yuga* of 3600 years' duration ;

The *Dwapara yuga* of 2400 years' duration ;

The *Kali yuga* of 1200 years' duration.

During the *Satya*, or Golden Age, Virtue stands firm on four feet, truth and justice abound, and the life of man is four centuries. In each of the subsequent aeons Virtue loses a foot, and the length of life is reduced by a century, so that in the present, the *Kali* or Iron Age, she has but one foot left to hobble upon, while the extreme age attained by mortals is but one hundred years.

Rama, the hero of the *Ramâyana*, is said to have been

born at the end of the *Treta* age and to have lived to the beginning of the *Dwapara yuga*.

According to Western opinion the Battle of Kurukshetra took place somewhere about 1500 B.C., but according to Hindu orthodox opinion it took place about 3101 B.C., just at the commencement of the present *Kali* age, of which 5035 years passed in A.D. 1934. On this battlefield the destruction was overwhelming, and some Hindus of the present day consider that they have never fully recovered from its deadly effects.

The Aztec calendar was "solar with lunar influences and interpolations", says Alexander von Humboldt, "and the names of the months are sometimes chosen among the lunar mansions, as with the Hindoos".¹ These calendars are thought to have been entirely lunar in the first instance, as also the Keltic Kalendar. That the latter was lunar may account for the difficulty of placing Fastern E'en after Candlemas Day, which was not always on February the second.² Fastern E'en is now supposed to be Shrove Tuesday, but does not always coincide with it.

The reason why, among the Hindus, the names of the months are chosen from among the lunar mansions may be found in their mythology. The names of their lunar months are derived from the names of the lunar mansions, or stellar groups (*Nakshatras*), and these are described as "mansions" because they are the abodes of the wives of the Moon-god, who resides in turn with each one of them every day throughout the lunar month. There were originally twenty-eight of these goddesses, but one was lost or missing, and now there are only twenty-seven daughters of Daksha Prajapati, who is one of the mentally-generated sons of Brahmâ, the first person of the Hindu trinity. These twenty-seven divinities are called *Dakshayanis*.

¹ *Researches Concerning the Institutions and Monuments of the Ancient Inhabitants of America.*

² See p. 46.

The *Nakshatras*, or lunar mansions, are arranged in a circle in the zenith of the heavens, through each of which the moon passes, and it takes a lunar month (twenty-eight days) for the moon to complete the circle.

The sun is also said to pass through these mansions. He takes one solar month to pass through two and a quarter of the *Nakshatras*, and these are called *Rasis* (the Signs of the Zodiac).

Numerical figures and the decimal system were invented by Indians. "To them," says Sir Monier Williams, "are due the invention of Algebra, Geometry, and their application to Astronomy."

"As religion profoundly influenced the daily life and thoughts of the Hindus, they cultivated those sciences that helped them in their worship. Hence their sciences of Astronomy, Geometry, and practical Anatomy are very old." "Even European scholars like Cassini, Bailly, Gentil, and Playfair maintain that there are Hindu observations which must have been extant before 3000 B.C."¹

The Langside and Cleuch Stones near Glasgow with Cup and Ring markings have until recently proved undecipherable. According to Mr. Ludovic Mann, of Glasgow, they record an annular eclipse of the sun in 2983 B.C., which corresponds with Mayan calculations as far as can yet be ascertained; and they elucidate the inscription on a carved stone near Loughcreuch, in Ireland. The signs on this Irish stone are interpreted as presenting the amazing date 5620 B.C., as that of an annular eclipse of the sun, visible in Ireland. Similar stones are to be seen at Stonehenge and at Ilkley, in Yorkshire.

Stone almanacks are also to be found among Mayan remains.

As we have seen, the Aryan faith has several aspects,

¹ *Antiquity of Hindu Medicine*, by David Muthu. (Baillière, Tindall and Cox.)

spiritual, allegorical, biological, and material, as far as we can see it.

Hinduism embraces four *grades* of worship, roughly speaking, but no definite barrier exists between them.

The Aryan religion, besides being ideal and allegorical, has regulations for the material side of life ; so too have Judaism and Mahomedanism.

The high ideals of the Aryans appear to have been spread in America in far-off days and also in the British Isles.

Alluding to Mexican characters of the prehistoric period, Dr. Brinton remarks : "The grand distinguishing characteristics of these figures is the moral and intellectual eminence ascribed to them. They are invested with the highest qualities of humanity."¹

This eulogy might not be inapt if applied to others of those shadowy times who have left writings and aphorisms which have inspired and helped those among succeeding generations who are willing to learn from their predecessors. The Sanskrit word *hrid* for "heart" is embedded in the Gaelic word "cridhe" with the same meaning. Some of the sentiments as well as the intellectual qualities of the ancient Bharatavarsha may have penetrated in times past through America to Keltic lands.

In September 1911, near Dormington, in Herefordshire, a gipsy child died, whereupon the parents broke up the van in which they lived and which had cost them £80, to make a funeral pyre. The seeds of the ancient religious belief in cremation must have lingered in the minds of these poor people.

During the recent scourge of malaria in Ceylon the following was reported by a correspondent of the *Daily Express* :

"A mother waited three days in the village of Kosgama for help to bury her daughter who had died from the malaria

¹ *Myths of the New World*, p. 180 et seq.

epidemic. As no assistance was forthcoming she piled her ~~own~~ ^{own} wretched belongings over her daughter's body and set fire to her home.

"Many of the victims are being buried like cattle, sometimes with three or four bodies in one grave."

The Legend of the Holy Grail, so widely spread in Europe, is full of mystic meaning, as we all know. The Cup, signifying communion between the Supreme Being and man, was not easy of access ; it had to be sought for, and could only be seen by those whose minds were pure. If the quest for Wisdom was not pursued seriously the Grail vanished. Only to those whose condition of mind permitted was the Holy Grail visible.

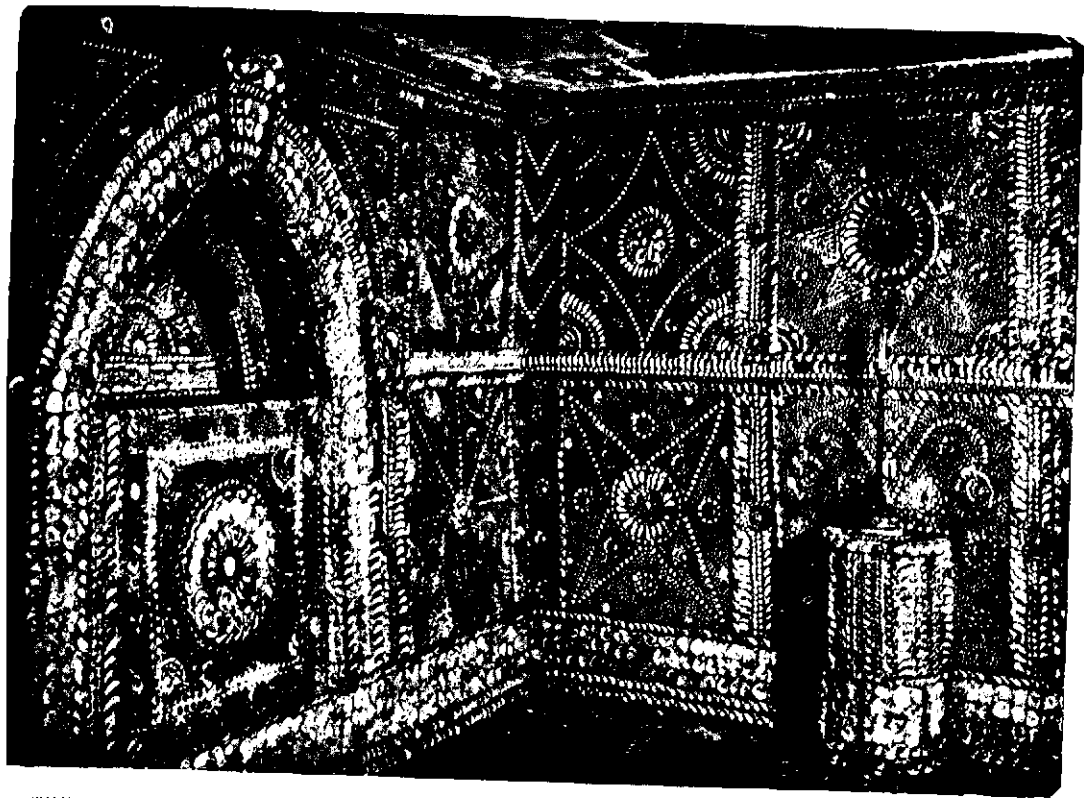
Hindu philosophy, in plain and simple language, teaches that Intellect (the Mind, including all inward Beauty) does not clear the rubbish from the Path ; the owner of the Path must himself clear it away, and then Intellect will come in.

Good seeds are not sown at random by a wise farmer, neither are the Seeds of Knowledge sown broadcast by a good Hindu *guru* ; the pupil must show signs that he is ready to co-operate with him, otherwise knowledge is withheld. Bishma, for instance, taught that one can only plant where the soil is fertile, and that good seeds should not be wasted on unproductive soil. On the other hand, it is considered more unworthy to withhold knowledge than to refrain from giving alms for material needs where good results may be expected.

Here are a few quotations from the *Upanishads* : "Brahma is transcendental and beyond sense perception. He has no physical appearance, yet He is manifest in the smallest things. Fools will feel Him far away. But the wise man will find Him in the cavity of his heart as his intelligence."

"That Supreme Soul which is birthless, deathless, fearless, and immortal is Brahman."

"In the acquisition of science all our rites are performed,



THE GROTTA AT MARGATE: WEST END OF RECTANGULAR CHAMBER, WITH ALTAR ON THE WESTERN WALL OF CHAMBER, SHOWING THE SUN AND MOON

our duties too. In science dwell all the gods (for science is the key that unlocks the mysteries of the universe)."

"The universe sprang from indivisible matter (now electron and proton), which is infinite and eternal."

"The elements developed from the primeval matter through atomic regroupings and compositions. . . . The universe with its diversified aspects is the resultant reaction of these elements."¹

"From the friction of the mental *arani* the Fire of Knowledge is kindled."²

Uttara-Arani
(the fire stick)

Adhara-Arani
(the socketed piece)

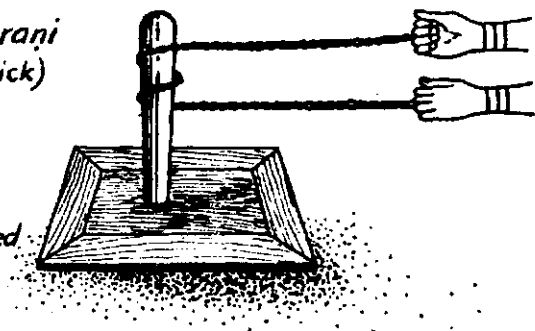


FIG. 5.—VEDIC FIRE DRILL

The above is a rough sketch of *Arani*, or the Vedic Fire Drill. This consists of two parts, one a nether wood with a hole, and the other an upper wood in the form of a conical-shaped stick, the lower end of which is inserted into the hole of the other. The wife of the sacrificer churns fire out of these simple contrivances. The upper part is of *Sami* wood (Acacia Sami), and the nether part is of *Asvattha* wood (the holy Fig Tree).

The Hindus still demonstrate their faith in the higher aspect of Life by the continued use of the uplifting prayer :

"Illuminate our intellect, O Vivifier of Life."

This book is mainly concerned with Aryans. I have not

¹ *The Essence of the Upanishads*, by Aksya Kumari Devi.

² Sir John Woodroffe in his Introduction to *The Mysterious Kundalini*, by Dr. Vasant G. Rele.

attempted to deal specifically with questions of race, but when alluding to the primary divisions I have followed Professor Gregory¹ in his classification (as far as it is possible, as he says, to classify) into three divisions, which he calls (1) Caucasian, (2) Mongolian, (3) Negroid, distinguished by (1) abundant wavy hair, (2) short straight hair, (3) black woolly hair.

Professor Gregory classes Caucasians in two subdivisions, Dark and Fair; the Brown peoples, including all Asiatics except Mongolians, all Africans who are not negroes, and the Australian aborigines. All these, apparently held the Aryan faith.

Those in the "Caucasian" group are sometimes darker than negroes, as in the case of the Somalis.² But these people, despite the dark colouring of their skin, belong to the Brown race and are of a much higher social grade than people of the Black race, although as in everything there is over-lapping.

It seems (*vide* Alexander von Humboldt),³ and taking into consideration the innumerable discoveries, both large and small, that many of the inhabitants of prehistoric America also belonged to the Aryan religious community, and that all of those who are not of the most primitive type may take their place among the cultured peoples of the world.

As regards Aryan and Semitic beliefs, can a dividing line be drawn anywhere between them? Are not all barriers approximate and artificial?

Aryan, Mongolian and the more primitive peoples of the Earth in common with all creatures, trees and plants, with all thoughts and ideas, spring from One Source, and are interwoven and interdependent so that no man can separate them. We are all contained in the Great Omnipotence and Omniscience called by different names in different countries, but in whom we all "live and move and have our being".

¹ Professor J. W. Gregory, D.Sc., F.R.S. ² See Note 5. ³ See p. 22.

NOTES

1. Page 45.

In Hindu India this idea is universal ; it has been carried out strictly in the State of Cooch Behar when the merits of a successor to the throne were under consideration.

2. Pages 62 and 117.

St. Nicholas, Eochu, and Kartikeya seem to be connected by links in a chain of tradition in which, possibly, Itzamna, of the Mayas, and the Fire Lord of Mexico take their part.

St. Nicholas and Eochu are both connected with Deer, or Reindeer ; Eochu, through his wife Etain ; *eta*, or *etan*, in the *Vedas*, according to Max Mueller, may be associated with speckled, or fallow deer.

St. Nicholas and Kartikeya. St. Nicholas is the Patron Saint of Boys and Girls, and in medieval times the special day on which the Boy Bishop used to officiate was that of St. Nicholas, December the sixth.

In the East Chapel of Westminster Abbey may be seen a representation of St. Nicholas blessing a baby, which he holds in a basket in his left hand.

The Son-god, Kartikeya, or Skanda (son of Siva and Durga), and his consort, Shashti, constitute themselves the guardian deities of new-born babies ; Shashti is the sixth *sakti*, and the goddess of Fecundity.

Eochu and Kartikeya are the children of Mother Earth. In the Destruction of Da Derga's Hostel Eochu is seen in an atmosphere of warfare ; Kartikeya is Mangala, the god of War (Mars).

St. Nicholas, Eochu, and Kartikeya. The Cock was offered to St. Nicholas ; Peacocks are associated with Tara, in the Book of Kells ; and the Cock and Peacock are both symbolic accessories of the Hindu god Kartikeya.

3. Page 126.

Fishing coracles are in use to this day in Wales on the Towy, between Cilgerran (Pembrokeshire) and Carmarthen ; and on the Teify, between Cenarth (Carmarthen) and Cardigan ; and it is interesting to watch the men at their age-long and simple system for netting fish.

One may see the men carrying the coracles on their backs as they walk along the river bank, bringing their small craft to the water.

The frame of the coracle is made of flexible strips of wood, interlaced; the gunwale of basketry being covered with canvas and coated with pitch.

4. Page 181.

In the Episcopal régime of Scotland, the title of Provost is given to the dignitary who presides over the cathedral, as distinct from the Bishop of the diocese. This seems to indicate a former *liaison* between the civil and religious offices of the community, more especially as in Cornwall the duties of Mayor and Rural Dean were united. I know only of one case, that of the Rev. J. C. Grylls, my maternal great-grandfather, who presided over both departments of the communal administration in Saltash in the early part of the nineteenth century.

5. Page 210.

Sumali, the grandfather of Kuvera, who lived in Patala (see p. 76) has a name which approximates to "Somali". Glen Affric, in Scotland, and the mythical Princess Afreeca of the Isle of Man possess nomenclature which appears to be in the same category as that of the Continent of Africa in which is the home of the Somalis.

SUMMARY

From these, my very limited researches and peregrinations, I notice that certain so-called place-names of the British Isles are often found in widely different areas. Take the name "Elvastone", for instance, which sometimes appears as "Alveston"; and, in the form of "Alveton" was the original name for Alton, in Staffordshire, "Alton" also being a place-name in Hampshire.

These appellations which are found in localities where there are traces of ancient worship are likely to be derived, not from a mere description of some geographical feature, but from a religious idea deifical, personal or otherwise. If greater attention were to be given to the subject of religion and mythology it is possible that more identifications might loom on the horizon.

Of the Isle of Man Canon Kermode remarks: "It is tantalizing that of the many names which occur in our Manks inscriptions none have with certainty been identified with any historic personage."¹ Professor W. A. Craigie, of St. Andrew's, remarks of the Isle of Man, called Mön in Iceland, that it has for the genitive Manar, and that the mutation may imply an original nominative Manu, whence the genitive Manu of the Gaelic names.² Thus the central point in Iceland appears to be the mythic figure of the great Hindu Law-giver, as in the Isle of Man and some districts of the British mainland.

The name "Holyrood", dating from prehistoric times, is found not only in Scotland, but also in Malvern, where it takes the form of "Hollyrood". Holly Bush Hill in the neighbourhood of the Herefordshire Beacon was at one time "Holy Bush", and the grounds of a house in Malvern called Holly Mount are assuredly the site of the Holy Mount of the Druids, since they contain a Druids' Cave and a Yew tree said to be one thousand years old.

The name "Malyavan", from which I have had the temerity to suggest that "Malvern" may have been derived, is based on the Sanskrit word *malya* = a flower garland. "Malyavan" means "One who has a garland on his person". As mentioned in Chapter XIII of this book, the Druids in ceremonial procession on the Malvern Hills were arrayed in garlands of Oak-leaves.

The termination "garry" to Paiblesgarry, mentioned in Chapter XIII; and the Gaelic word "uamh" (pronounced "ua") may owe their

¹ *Zeitschrift für Celtische Philologie* (1897).

² *Ibid.*

S U M M A R Y

origin to the Sanskrit word *guha* = a cave because "uamh" may have dropped a "g" at its commencement like the English word "if", which in some of the old Scottish ballads is written "gif".

The towns of Ludlow, Ledbury and Lydney, in the West of England all seemingly derive their names from that of the Sun-god Lugh, father, or another form of Cuchulinn, the Feathered Serpent. In each of these old towns is a hotel bearing the name of "The Feathers"; and not many miles distant from Ledbury is the lovely common of Castle Morton, at the edge of which is a small establishment which displays the proud title "The Plume of Feathers".

The names of hotels in old towns frequently contain within them a mythic nucleus. Many of those standing on the sites of old inns or hostels retain the former name and sign. Of the numerous inns bearing the sign of "The Plough", the sites of some must surely date back to the time when men's minds were attuned to the Fertility Cult.

The Golden Cross at Bromsgrove, in Worcestershire, may be an example of symbolic attachment, as also that of the place itself, near the old forest of Feckenham. Bromsgrove is recorded in Domesday, and the parish church is dedicated to St. John, the Baptist, like that of Carhampton. The festal day of this saint (the day of his birth) coincides with one of the four chief periods of Sun worship. In the neighbouring county of Herefordshire is a village called Brom's Ash.

The places with names of the description of Bryan's Town, Brampton, Bromley and Bromsfield link together the name of Brian, one of the three sons of the Keltic Mother goddess, Brigit, with that of Brahmâ. Brian, or Lugh, the Son-god of the Keltic trilogy, appears to coincide with the Creator and Son-god of the Hindu trinity, especially as, in both cases, it is the son, *and not the father*, who is the Creator of the world. Brian and Brom, or Brahmâ, appear to be identical.

Who is Bos, who seems to have given his or her name to Bosworth, Bostock, and Boston in Lincolnshire? As is well known, Boston has a most remarkable and beautiful church, the architectural features of which are influenced by astronomy.

Whose was the personality of Clun, or Clungun, who, in one part of Shropshire, gave the name to Clunton, Clungunford, Clunbury and Clun?

From whence sprang the names of Farnborough, Farnsfield (in Nottinghamshire), Farnham, the Farne Islands and Lindisfarne? On clear days a magnificent view is obtainable from the old fort of Coludes burh on St. Abb's Head in Berwickshire, to the coast of Fife on the one side; and, on the other, to the holy island of Lindisfarne, a fact which, no doubt, influenced the selectors of these settlements.

Caer Golud (tallying with Coludes) and Caer Sidi are both mentioned by the Welsh bard Taliesin ; Caer Sidi has never been identified possibly because it is suspended between earth and heaven.

The Wroth Silver ceremony, which formerly took place in Hampshire and other parts of England besides Warwickshire (see Chapter XVIII), was accompanied with ritual—the eastward position of the steward, which is still observed at Knightlow, and the *Svastika* rite, which, like all Eastern ceremonies, must have had its root in religion.

Traprain Law in the Lothians of Scotland may once have been the scene of similar ceremonies to those on Knightlow, or Knightlaw, in which religious and social law appear to have been combined.

James Hogg, the Ettrick Shepherd, attaches the following note to his poem the "Queen's Wake" :

"'Law' signifies a detached hill of any description, but more generally such as are of a round or conical form. It seems to bear the same acceptation in the Lowlands of Scotland as *Ben* does in the Highlands.

"The term is supposed to have had its derivation from the circumstance of the ancient inhabitants of the country distributing the *law* on the tops of such hills ; and where no one of that form was nigh artificial mounds were raised in the neighbourhood of towns for the purpose. Hence they were originally called Law-hills ; but by a natural and easy contraction, the laws and the hills of the country came to signify the same thing."

The Margate Grotto (see plates), which might well be called the Grotto of the Conch, appears to have no counterpart in the British Isles.

This shrine, with its beautiful centre pillar on which is the emblem of the Turtle, certainly shows designs based on the Aryan faith. The Sun is portrayed rising, setting and in full midday glory. Urns, from which rise ethereal flames, also find a place on the walls ; the ideas of the artist, or artists, can only be understood by religious interpretation.

The Grotto possesses the properties of a Whispering Gallery ; the Entrance-way is thought to have been narrower originally, allowing a passage-way in single file only. The Grotto resembles that which we know as a catacomb.

The Grotto, though of a pre-Christian character, may have been in use for the same purpose as the catacombs used by the early Christians.

It may be that a catacomb was not always of this description, i.e. a place where worship could be carried on secretly without fear of disturbance.

The Sanskrit word *cathakhumba* would appear to be the origin of the term "catacomb", although it does not indicate a place of this description where secret religious services were held. A

cathakhumba (pronounced with a silent or short terminal "a") seems to have been a kind of *tirtha*, or sacred spot which was always connected with water in some form or other. If there was no lake, river or arm of the sea in the vicinity there would be a tank attached to it.

With the "combes" in England it has been noticed that there is generally water, or a waterfall, associated with them. The word "combe" or "coombe" is looked upon, more or less, as a West Country term, but Swanscombe, in Kent, has recently revealed some ten-thousand-year-old pottery, and the word "combe" in its several forms may have originated from the latter half of *cathakhumba*.

Referring again to James Hogg, we find that "coomb" as a Scottish Lowland word was "used to distinguish all such hills as are scooped out on one side in the form of a Crescent. The bosom of the hill, or that portion which lies within the lunated verge, is always denominated the Coomb." (Note to the "Queen's Wake".)

If the word originates from the Sanskrit termination *kumbha*, the idea may not be entirely unconnected with the "lunated verge" dedicated to the Mother Goddess of the Universe, wherein are situated the long line of marvellously carved shrines on the Ellora hill-side in India.

Cackra's Hill is alluded to in the "Queen's Wake". Çakra (with a soft "C") or Sakra is a well-known name for Indra, one of the twelve Adityas. Varuna's Rock is referred to in one of Taliesin's poems, and Mitra is mentioned in European chronicles of the fourteenth-century.

Many of the mythic figures of the Kelts, and also their place-names, show affinity with Hindu mythological personalities. Rudry, in Monmouthshire, might own a connection with Rudra, a form of Siva.

The important ecclesiastical centre of St. David's, in South Wales, suggests association with Hindu allegory in its old name of Muni; Muni is the daughter of Daksha, and the mother of Nârada, who visited the White Island, as described in Chapter XVII.

It looks as if there were traces lingering in the British Isles of names belonging to the Mother Goddess of the Aryans, as in the Island of Mull, for instance (Mula Prakriti); Chaurykirk, the old name for Elgin Cathedral, possibly from Gauri, or Bridget, goddess of the Hearth and Home. Gauri is the wife of Siva, whose vehicle, the Bull, is so much in evidence on pillar-stones in this district; Eiré, the old name for Ireland, is sometimes mentioned as originating from Arya. In India Siva (Science) marries Arya; in the land of the Kelts, Elatha (Science) marries Eiré.

Bhrigu, married Khyati (Fame); he is the father of Lakshmi, although Khyati is not her mother because the husband of the goddess is seldom the father of her children. Brig is the father of Brigit, the goddess of Plenty in the British Isles.

Mahalakshmi, the great Lakshmi of the Hindus, is a *mother* goddess. In order to understand this symbolism it is necessary to realize that Woman is typified first as the Mother and afterwards as the Wife. Brigit of the Kelts gives the impression that she too appears as a mother goddess, the Great Mother of the Universe, the female aspect of the One and Only God. She seems to correspond with Mahalakshmi, and, at the same time, to be also one of the two chief aspects, in company with Ethne, like Lakshmi and Sarasvati.

Tara (Venus), the Morning Star of the Hindus, is the daughter of Varuna, the Ocean; Tara (Venus), the Morning Star of the Kelts, rises into view outside the hostel of Hua Derga. Tara might be the daughter of Vran, the Ocean, because Tara of the Hindus includes Lakshmi, who rose from the ocean when it was churned by the gods and the anti-gods. In her lesser aspect Brigit might be one of the two principal goddesses (as distinct from the Mother Goddess but contained in Her) and correspond with Lakshmi.

Siddhi is the wife of Varuna; Brigit is one of the Sidh.

Tara marries Brihaspati (Jupiter), who is called the Shining Father. Brigit (Tara of the Kelts?) marries Breas, or Bress, who appears to be the Keltic counterpart of Brihaspati.¹ The Hindu Moon-god, Can, abducts Tara (Nila Sarasvati), who as the Mother Goddess comprises both Lakshmi and Sarasvati, as well as lesser goddesses included in one or other of these two. The Moon-god of the Kelts, also named Can, carries off Tara from her husband (supposing Tara to include Ethne, the second of Her two chief aspects).

This episode is followed in both cases by war. Tara is the goddess of War, or of all the contesting forces in the universe.

The Equinoxial rites held in India, especially those in Bengal, in honour of Durga, bear a resemblance to those which are recorded as taking place at Tara, in Ireland, in the hostel of Hua Derga.

In India, the Mother Goddess Tara is the Blue Sarasvati; at De Derga's symbolic abode at Tara, in County Meath, Blue mantles and Blue kilts are worn; from which it may be surmised that Tara, in the feminine form of Derga (Dawn) was the presiding deity of this establishment; and that, as a Mother Goddess She included Brigit (Outward Beauty) and Ethne (Beauty of the Mind).

Pururavah is a son of the Hindu Budh; Peredur is presumably a son of the Keltic Budh; both have Golden Circlets, otherwise the Sun's Disc, and both are forms of the Sun-god.

Agni is the sacred Tree; Mugna is the sacred Tree of the Kelts, and both are "born of the waters". Kentigern of Britain, like Karna of the Hindus, was also associated at his birth with the waters. It looks as if Mugna and Kentigern had separate personalities corresponding to Agni and Karna.

¹ Brihas = fire; pati = lord.

In India, Hutasana, or Hutaçana (with a soft "c") is another form of Agni, the spirit of Fire. Hu, or Huan, the Mighty, of Britain, a fertility deity, is a Sun-god like Agni, as also divinities with similar names in America.

Kartikeya (Mars) is the son of Agni; he, too, is a Son-god; he takes the form of Skanda, the *generalissimo* of the army of the gods. During the destruction of De Derga's Hostel in Ireland, Eochu apparently impersonates "scandal", the meaning of which is "battle".

Brihaspati, who is also a form of Agni, has a grandson called Bharadwaj, and this personality has a descendant called Drona (see Chapter XVII). In Scotland a terminal "j" sometimes resolves itself into an "s", as in the case of "Nicolaj", in Aberdeen, which became "Nicholas"; one may therefore deduce that the Gaelic deity Budwas originally had a name corresponding to "Bharadwaj". If, in Scotland, the genealogy of the gods corresponds to the Aryan deifical family tree, Budwas may have had a descendant called Drona from whom the hill-fort of Cardrona received its name.

In Wales Caer Lludd is the Circle of Lludd, and through this analogy Cardrona would possess the very significant meaning, the Circle of Drona. It may be discovered one day that the top of this prehistoric hill-fort has been shaped into the form of the mystic Lotus-flower.

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