

Graikos, Hellene, Hellas

How language, mythology, and geography inform history

Selected extracts from Pococke E. *India in Greece; or, Truth in Mythology*. London and Glasgow: John J Griffin & Co, 1852

Illustrated by maps of the Punjab, Cashmir, and Northern Greece, high resolution copies of which are available upon request. The author's writing system has been left unchanged. Full text in our Hellenic and Hellenistic Papers.

No serious student can afford to keep his eyes shut any longer.



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Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.

— Edward Pococke¹

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Equidistant between Doda and Mer was the town of Pambur. When settled in Epirus, the Kashmiri emigrants commemorated the lake nearby as Pamvotis (Παμβώτις) or land of the Pambur. The ancient people of Pambur, now grouped along the western heights of the Grecian Tomaros, are the Hellopes or Chiefs of Hela. Their adopted country is the Land of Hela or Hella-dos; their sacred tribe, the Dodo; their priests, the Selli or Brahmans; their oracle was fixed towards the northerly line of the Hellopes.	15
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Preface by the Author

Nothing but a thorough conviction of the importance of testing the stream of History at its very source, would have induced that process of investigation with whose partial results the reader is here presented.

A gigantic mass of absurdities now lies exposed, for a sifting examination. It remains for the patient sagacity of European scholarship, working upon both Occidental and Oriental materials, to re-build, I trust, upon no unstable foundation, that Temple of History which national vanity has destroyed, and whose ruins national Bud'dhism has obscured.

A thorough persuasion that no nation, as a body of men, would or could, gratuitously, through a series of ages, invent a series of tales, in themselves *fabulous*, in their results *historical* — determined me in the resolution to enter upon a process which should test the doctrine of invention, or non-invention, and thus gain some criterion for an impartial and a final decision. That problem is now solved. A plain, practical, and positive appeal to the very language of the first Hellenic settlers, will give a correct answer to the patient inquirer after truth. Those primitive colonists have been traced with a precision that nothing but the singular cohesion of the constituent parts of that ancient form of society called “a tribe,” could have secured. This is a species of argument that will be duly appreciated by the contemplative mind.

The evidence thus gained, is evidence drawn from no partial source — it is evidence *drawn forth* from nations whose impress is of the highest antiquity.

Amid the ruins of empires, or the transient memory of the mightiest conquerors, Time has very generally respected both the form and the name of the grand features of nature. Cities and Polities may have been swept from the earth; Dynasties of unrivalled splendour may have passed away, leaving scanty memorials, — possibly none — to record their renown; but it is not so with the history ineffaceably written on the venerable forms of mountains, seas, and rivers. These compose a language so vast and so enduring, that compared with them, the Pyramids, must be considered as dwarfed toys of agglutinated sand which must crumble to atoms before the structure of this language shall be destroyed.

One of the most valuable points, in connection with the results here wrought out, is this geographical basis. It has interpreted correctly, and it will continue to interpret correctly, those singular tales, in early Greek history, which have generally passed current with the literary world, under the name of “Myths.” They are now proved to be fables, just in proportion as we *misunderstand* them; truths, in proportion as they were once *understood*. Our ignorance it is which has made a myth of history; and our ignorance is an Hellenic inheritance, much of it the result of Hellenic vanity.

The Sanscrit scholar will find a few irregularities in that process which I have developed. They are such as belong to a form compounded of the old Pehlvi and the Sanscrit; the latter serving as the basis, and the former the inflective power. A superficial glance over this branch of my investigation, will convey some idea to the philologist

of two interesting facts. First, — The primitive dialects, whence sprang the Greek of Homer. Secondly, — The exact way in which the Greek consonantal and vocalic combinations were pronounced by Herodotean and Thucydidæan Greeks.

The apparent irregularities of orthography occurring in connection with the same word, will be found to be more imaginary than real. It will be well for the reader to accustom himself to such variations of form, but not of power, nor of signification. He will thus consider

Lakedaimon, Lacedæmon;
Cabul, Cabool, Kabul, Kabool;
Tibet, Thibet;
Cashmir, Cashmire, Casmir, Kashmire, Cashmere;
Ladakh, Ladak, Ladac;
Attock, Attac, Atac, Uttuck;
Goclapes, Gooklopes, Guclopes, Cuclopes, Cyclopes;
Panjab, Punjab, Punjaub, Panchab;
Phenicia, Phoenicia, Phoenikia, Phainikia;

as identical. And so with geographical nomenclature generally. When, however, such varieties appear in this work, they will, with few exceptions, be found to arise from the necessity of running parallel with the irregular meanderings of the Hellenic or Oriental streams. A notable example of the singular variety of these forms, will be found under the name Budha.

It is evident that two classes of literature must now be studied in connection with ancient Greece. First, — The *Mythology* of Greece, showing what Greeks thought and wrote in connection with their divinities, and the immense mass of legend in juxtaposition with them. Secondly, — The *History*, which at present lies buried beneath this mythology; which, as forming the very earliest records of Hellas, must be studied like any other portion of established history.

Henceforward, let us not, succumbing to an easy indolence, deny on *theoretical grounds* the existence of those truths which *Geography* has restored to *History*,

E. P.

London, Dec., 1851.



The land of Hellas, was named from a range of heights in Baluchistan; Hellenes, from an ancient sun-worshipping tribe of Rajput

Ἕλληνας δ' ἐγενοντο θεμιστοπολοὶ βασιλεῖς
Δωρος τε, Ἔουθος τε, καὶ Αἰολὸς ἵπποχαρμης.

— Hes. *Frag.*, p. 278, Marktsch.

Chiefs of the WAR-CAR, guards of holy Right,
Dorus and Æolus, and Zuthus' might
From HELLEN sprang.

The land of HELLAS, a name so dear to civilisation and the arts, was so called from the magnificent range of heights situated in Beloochistan, styled the “HELA” mountains. Observes Thornton,²

“Their lofty range stretches from north to south generally, between the meridians 67° 68°. They are connected with the elevated region of Afghanistan by the Toba mountains, of which they may be considered a prolongation, and which rise in the two summits of Tukatoo, in lat. 30° 18', long. 67°, to a height estimated at between 11,000 and 12,000 feet. If we consider this mountain as the northern limit of the Hela range, it will be found to extend from north to south, a distance of about four hundred miles, and to terminate at Cape Monze, projecting into the Arabian Sea, in lat. 24° 48'. About lat. 29° 30', a large offset extends eastward, forming the mountains held by the Muree tribe of Kalum, and joining the Suliman range about Hurrund and Dagei. Southward of this the Hela range becomes rapidly depressed towards the east, descending with considerable steepness in that direction to the low level tract Cutch Gundava; viewed from which, these mountains present the appearance of a triple range, each rising in succession as they recede westward.”

Such, on the excellent authority above quoted, are the Hela mountains, which sent forth the first progenitors of Greece.

Hel-en, the Sun King, whose land was called in Greek Hella-dos and in Sanskrit Hela-des, left his kingdom to Aiolus, his eldest son, while he sent forth Dorus and Zuthus to make conquests in foreign lands.

The chiefs of this country were called “Hēlāines,”³ or the “Chiefs of the Hela.” I have not the slightest doubt, however, that both the name of this mountain, and that of the chiefs of the country, was of a secondary form, viz., “Heli,” “the sun,” demonstrating that they were of the genuine race of Rajpoots, who were all worshippers of that luminary. In this case the formation of the term HELENES in Sanscrit, would be identical with the Greek. Of this fact there can be no reasonable doubt, from the following considerations. Hel-en (the Sun King)⁴ is said to have left his kingdom to Aiolus, his

² Thornton's *Gazetteer of the Punjab*, vi p. 221

³ From *Hela*, and *Ina* a king; Hela-ina, by the rules of Sandhi, or combination, making Helaines, “The Chiefs of Hela.”

⁴ *Heli*, sun; *Ina*, king.

eldest son, while he sent forth Dorus and Zuthus to make conquests in foreign lands.⁵ Haya is the title of a renowned tribe of Rajpoot warriors, the most extensive of the north-western worshippers of Bāl, or the sun. They were also called “Asii,” or “Aswa,” and their chiefs were denominated “Aswa-pas,” or the “Aswa Chiefs,” and, to use the words of Conon, as quoted by Bishop Thirlwall,⁶

“The patrimony of AIOLUS (the HAIYULAS) is described as bounded by the river Asopus (Aswapas)⁷ and the Enipeus.”

How language, mythology, and geography inform history

The Kings of Oxus or Ookshainos established the kingdom of Oox-ina in Hellas; their descendants altered it to Axeinos (Ἀξεινος) or Euxine.

Such then was the Asopus, the settlement of the Haya tribe, the Aswa chiefs, the sun worshippers, the children of the “Sun King,” or Helen,⁸ whose land was called in Greek, HELLA-DOS, in Sanscrit, HELA-DES [*Hela*, Hela; *des*, land]. Of Achilles, sprung from a splendid Rajpoot stock, I shall briefly speak when developing the parent geography of the Dolopes; but as that magnificent race, and the Abantes, who were likewise worshippers of the sun, play such a distinguished part in the *history* — not *mythology* of Hellas, I cannot better illustrate their position in the most venerable annals of Greece than by presenting the reader with the brilliant yet faithful picture of the noble tribes of the Aswas, drawn from Colonel Tod’s “Annals of Rajast’han.” Meanwhile, I would remark that these were the clans, who, descending from the Amoo, or Oxus — in fact the “Ox-ud-race,”⁹ or “Rajas of the Oxus,” boldly encountered the Macedonian hero. These were the chiefs who founded a kingdom around, and gave an enduring name to, the Euxine Sea. They were the chiefs of the Oxus, and their kingdom was that of the OOX-INA (EUX-INE), or kings of the Oxus, a compound derived from *Ooxus*, and *ina*, a king. Of this the Greeks made Euxinos. The old tale ran, that this sea was first called AXEINOS, or *the inhospitable*; that it was then changed to EU-XEINOS, or the *hospitable*. We have thus a most fortunate preservation of the old term; *ooxa* with *ina*, will, by the rules of Sandhi, exactly make good the old name Ookshainōs (Ἀξείνωσ). Thus, the Greek *Myth* is Ἀξείνωσ, “the inhospitable” (sea); the Sanscrit *History* — Ookshāinos, “the chiefs of the Oxus.”¹⁰

⁵ Apollod., 1731. Thirlwall, *Hist. Greece*, vol. i p. 101

⁶ *Hist. Greece*, vol. i p. 101

⁷ Aswa-pos (*As-opos*), “Aswa chiefs” (*Aswa*, a horse, and *pos*, a chief).

⁸ The misunderstanding of the familiar use of the term “Sons” in the earliest historians of Hellas — who, in plain terms, are the Indian writers of early Greece — has led to a total negation of its historical value, and the substitution of the theory of mythological invention, which has no guarantee from the plain facts of the case. The ancient chieftains of Afghanistan, like the Scots, their immediate descendants (of whose ancient power, position, and rule in the north of this island, I hold the most interesting and undeniable proofs), used the term in the ordinary phraseology, of the clan, as “Hector of the Mist,” “Sons of the Mist,” “Sons of the Douglas,” “Sons of Mac Ivor.” The same misapprehension of the nomenclature of the Sacha tribes, other Hellenic settlers, has still further propped up the feeble claims of mythology. “The Serpent,” “The Eagle,” “The Sun,” are, simply and ordinarily, the “Serpent-tribe,” “Eagle-tribe,” “Sun-tribe.”

⁹ *Oxus* (*Ud*, water; *Raja*, a king).

¹⁰ The Greek “Oxus” should be properly “Ooksha,” so called from *Ooksha*, an ox; which, as the reader will perceive, is at once very fair English and Sanscrit.

By their numbers and their prowess, the children of the Sun or Asii, the mighty warlike tribes, gave their enduring name to the Continent of Asia.

Observes Colonel Tod,

“The Aswas were chiefly of the Hindoo race; yet a branch of the Suryas¹¹ also bore this designation. It appears to indicate their celebrity as horsemen.¹² All of them worshipped the horse, which they sacrificed to the sun. This grand rite, the Aswamedha,¹³ on the festival of the winter solstice, would alone go far to exemplify their common Scythic origin with the Getic Sacæ, authorising the inference of Pinkerton, that ‘a grand Scythic nation extended from the Caspian to the Ganges.’

“The Aswamedha was practised on the Ganges and Sarjoo¹⁴ by the Solar Princes, twelve hundred years before Christ, as by the Getes in the time of Cyrus; ‘deeming it right,’ says Herodotus, ‘to offer the swiftest of created, to the chief of uncreated beings’: and this worship and sacrifice of the horse, has been handed down to the Rajpoot of the present day. The milk-white steed was supposed to be the organ of the gods, from whose neighing they calculated future events: notions possessed also by the Aswa, sons of Boodha,¹⁵ on the Yamuna and Ganges, when the rocks of Scandinavia, and the shores of the Baltic, were yet untrod by man. The steed of the Scandinavian god of battle was kept in the temple of Upsala, and always ‘found foaming and sweating after battle.’ Similarity of religious manners affords stronger proofs of original identity than language. Language is eternally changing — so are manners; but an exploded custom or rite, traced to its source, and maintained in opposition to climate, is a testimony not to be rejected. When Tacitus informs us that the first act of a German on rising was ablution, it will be conceded, that this habit was not acquired in the cold climate of Germany, but must have been of Eastern origin; as were the loose flowing robe, the long and braided hair, tied in a knot at the top of the head.”¹⁶

The Indian origin of the Athenians and Scandinavians confirmed

And here I would pause to direct the attention of the reader to the well-known passage of Thucydides, so forcible an evidence of the Scythic origin of the Athenians, and so amply confirmed by the geographical evidences I shall bring forward. Observes that sagacious writer,

“It is not long since, that the more elderly among the rich Athenians, ceased to wear linen tunics, and to wreath their hair in a knot, which they clasped by

¹¹ “Suryas,” the Sun-tribes (from *Surya*, the sun).

¹² *Aswa* and *Hya* are synonymous Sanscrit terms for “Horse” — *Asp* in Persian; and as applied by the prophet Ezekiel to the Getic invasion of Scythia, B.C. 600, “the sons of Togarma, riding on horses” — described by Diodorus; the period the same as the Tacshak invasion of India.

¹³ *Aswa*, a horse, and *Medha*, a sacrifice.

¹⁴ The Gogra or Gharghara River.

¹⁵ Woden. The “b” is interchanged with “v,” and this again with the “w” — Bodhan, Vodhan, Woden.

¹⁶ *Rajast.*, vol. i p. 65

the insertion of a golden grasshopper. Hence, also, this fashion was, on a principle of national affinity, extensively prevalent among the more ancient Ionians.”¹⁷

The original land of the people of Attica, practically shown, with the powerful aid of latitude and longitude, and exhibiting that people as dwelling among the Ionians of the parent-stock, will amply account both for their linen dress and the style of arranging their hair. Continues Colonel Tod,¹⁸

“The Rajpoot worships his horse, his sword, and the sun, and attends more to the martial song of the bard than to the litany of the Brahmin. In the martial mythology, and warlike poetry of the Scandinavians, a wide field exists for assimilation; and a comparison of the poetic remains of the Asii of the East and West, would alone suffice to suggest a common origin.”

The Scanda-Nabhi (Scandi-Navi) or Scanda Chiefs, and the Indian Kshatriya or warrior caste, became the European Scandinavians.

As an evidence of the soundness of this opinion, it is sufficient to observe, that the European, “Scandinavian,” and the Indian, “Kshetrya,” or “warrior caste,” are identical; the former term being a Sanscrit equivalent for the latter. “Scanda-Nabhi” (Scandi-Navi) signifying “Scanda chiefs”;¹⁹ so that both language and practice prove the Indian origin of this race.

Hellas was pure Indian during the Trojan war

I add other extracts from Colonel Tod, for the advantage of the sceptics of the Trojan war, — not as a proof of that event, for that I shall elsewhere amply demonstrate — but to remind them how thoroughly Indian was Hellas at the period of that mighty struggle.

“The war-chariot is peculiar to the Indo-Scythic nations, from Desaratha,²⁰ and the heroes of the *Mahabharat*, to the conquest of Hindust’han, when it was laid aside. On the plains of Coorukhēta, Crishna became charioteer to his friend Arjoona; and the Getic hordes of the Jaxartes, when they aided Xerxes in Greece, and Darius on the plains of Arbela, had their chief strength in the war-chariot.”²¹

¹⁷ Thucyd. i, c. 6

¹⁸ *Rajast.*, vol. i p. 68

¹⁹ Scanda is the name of Kartikeya, the Hindoo god of war.

²⁰ This title of the father of Rama denotes a “charioteer.” (From *Das ten*, and *Ehatha* a car. “Whose car bore him to the ten quarters of the universe.” — Wilson, *Sans. Lex.*, s.v.)

²¹ “The Indian satrapy of Darius,” says Herodotus, “was the richest of all the Persian provinces, and yielded six hundred talents of gold.” Arrian informs us that his Indo-Scythic subjects, in his wars with Alexander, were the *élite* of his army. Beside the Sacasenæ, we find tribes in name similar to those included in the thirty-six Rajcula (Raja-tribes). The Indo-Scythic contingent was two hundred war-chariots and fifteen elephants. By this disposition, they were opposed to the cohort commanded by Alexander in person. The chariots commenced the action, and prevented a manoeuvre of Alexander to turn the left flank of the Persians. Of their horse, also the most honourable mention is made: they penetrated into the division where Parmenio commanded, to whom Alexander was compelled to send reinforcements. The Grecian historian dwells with pleasure on the Indo Scythic valour: “There were no equestrian feats, no distant fighting with darts, but each fought as if victory depended on his sole arm. They fought the Greeks hand to hand.” — *Rajast.*, vol. i p. 69

I here take the opportunity of observing, that one of the heroes just noticed will be found to be not only an Indian chieftain, but one of the Grecian gods.

Speaking of the worship of arms by the military race, Colonel Tod observes,

“The devotion of the Rajpoot is still paid to his arms and to his horse. He swears ‘by the steel,’ and prostrates himself before his defensive buckler, his lance, his sword, or his dagger. The worship of the sword in the Acropolis of Athens by the Getic Attila, with all the accompaniments of pomp and place, forms an admirable episode in the history of the decline and fall of Rome; and had Gibbon witnessed the worship of the double-edged sword,²² by the Prince of Mēwar, and all his chivalry, the historian might even have embellished his animated account of the adoration of the scymitar, the symbol of Mars.”

Notable examples of the Indianisation of the land of Hellas by the Kshatriyas included the Logurh-Ooksh-Walœ²³ and the Baihooyas, who settled in Ozolian Locris (Οζολία Λοκρίς) and the island of Eu-boia (Εύβοια), respectively.

Such were the warlike tribes, “the Children of the Sun,” that first peopled the land of Hellas. If the reader will now refer to the double map of the old and the new settlements of the sons of Hellen,²⁴ he will distinctly see a system of colonisation corresponding to the various provinces in the parent country of the emigrants. Bordering on the Euboean sea, he will discern the “LOCRI.” These are the inhabitants of LOGURH, a district of considerable extent in Afghanistan, south of the city of Cabool. It extends up the northern slope of the high land of Ghuznee; and, as its elevation in all parts exceeds six thousand feet, the climate is very severe in winter. The Logurh River, with its various feeders, intersects and drains this district, which, being well watered, fertile, and cultivated with much care, is one of the most productive parts of the country.²⁵ Adjoining the small Grecian province of Locri, of which the Ozolian Locrians (whom I shall shortly notice) are a section — are the Bœtians, lying immediately to the north-west of Attica, embosomed in the mountains of Helicon, Parnassus, and Cithæron.

The soil of this country was famed for its fertility, and its inhabitants for their vigour and military hardihood; and often did they bear off the prize of the gymnastic contest at the Olympic games. Their square-built figure, and the massive mould of their martial form, pointed out this race as essentially adapted to deeds of warlike emprise.

²² Khandā.

²³ Cf. “Thus, we are told [Strabo, 426] that the Locrians derived the name “OZOLŒ,” from the fetid springs (Ozō, to smell), near the hill of Taphius on the coast, beneath which it was reported that the Centaur Nessus had been entombed. A different version of this term was given to the Ozolœ who inhabited the eastern part of Œtolia. They were so named from the ill-odour (ozee) of their bodies and clothing; the latter, the raw hides of wild beasts. Another effort was made to amend this ethnological title. The inhabitants of this country, it appears, were not called Ozolœ from Ozō, but from a certain Ozos (branch or sprout), which was miraculously produced, miraculously planted, and miraculously grew up into an immense vine. As, however, there was an indelicacy connected with the origin of this vine-stock, the inhabitants became highly displeased with the appellation, and changed their names to Œtolians! When the reader distinctly sees, as he will, in the geographical division of this work, that these OZ-OLŒ were OOKSH-WALŒ, or “OXUS PEOPLE,” he will understand the amount of credit to which Greek antiquarians are entitled. And this process of endeavouring to account for difficulties found in Greek authors, — themselves the mistaken interpreters of Sanscrit words by homogeneous Greek sounds, — this very process, introduced by the Greeks, do the literati of Europe still continue!” *India in Greece*, pp. 25-36

²⁴ [High resolution maps available upon request.]

²⁵ Lat. 34° 20', long. 69°.

Nor is this to be wondered at; they were the Kshetriyas, or great warrior-caste of north-western India; the “BAIHOOTIANS,” a people who came from the fertile banks of the Behoot, or Jailum,²⁶ the most westerly of the five great rivers of the Punjab, which intersect that region east of the Indus. This mighty river rises in Cashmir, the whole valley of which it drains, making its way to the Punjab, through the pass of Bramula, in the lofty range of Pir Panjal. The regular derivative form of Behuti is Baihooti, signifying the “people of the Behut.” The term Bahoot, however, is more especially connected with the “Bahoo,” or “Arm” of Brahma, whence the warrior caste of India was, by a poetical Hindoo fiction, supposed to have sprung. Immediately flanking the province of Boëtia to the east is the large island of EU-BOIA; so called from its having been colonised by the warlike clans of the EU-BAHOORYAS. And now observe the extraordinary antiquity of the Hindoo mythologic system. These warriors are Bahooja,²⁷ *i.e.*, “Born from the arm (of Brahma).” Not only so, they are *Eu-bahooyas*, *i.e.*, The Bahooyas or warriors *par éminence*. Hence their settlement was “Eubœa,” or the land of “the Great Kshetriyas.” Thus it is clear, that this part of the mythology of India is coeval with the settlement of the island.

Jhelum, the Kashmiri River of the Rig-Veda became Hydaspes (Υδάσπη) among Greeks.

The principal feeder of the Jailum is the Veshau, which so far exceeds the upper feeders of the Jailum, that its fountain-head should be regarded as properly the source of that great river.

“The Veshau flows by a subterraneous passage from Kosah Nag, a small bat deep lake, situated near the top of the Pir Punjal mountain, and at an elevation of about 12,000 feet above the level of the sea. ‘Here,’ Vigne states,²⁸ ‘its full strong current is suddenly seen gushing out from the foot of the last and lofty eminence that forms the dam on the western end of the lake, whose waters thus find an outlet, not over, but through, the rocky barrier, with which it is surrounded.’²⁹ The stream, thus produced and reinforced, subsequently receives numerous small feeders; passes through the City Lake, the Manasa Lake, and the Wulur, or Great Lake, and sweeps through the country, confined by embankments, which prevent it from overflowing the lower part of the valley. The whole course of the Jailum through the valley, before it finds an outlet through the pass of Baramula into the lower ground of the Punjab, is about one hundred and twenty miles, for seventy of which it is navigable. It is the opinion of Vigne, that the river made its way gradually through this pass, and thus drained the lake, which, according to tradition, formerly occupied the site of the valley. The Jailum was unquestionably the Hydaspes of the Greeks. It is still known to the Hindoos of the vicinity by the name of *Betusta*, corrupted by the

²⁶ Called also Jelum, Jilum, Veshau, and Veynt.

²⁷ *Bahoo*, the arm; *Bahoo-ja*, Arm-born. The letter “j” often assumes the soft sound of the “y,” a Sanscrit letter equivalent to the Greek “i.” The Greek “Eu” is the corresponding form to the Sanscrit “Su,” “well,” in every case. See Appendix, Rule 9.

²⁸ *Kashmir*, iv p. 144, quoted by Thornton.

²⁹ This remarkable spot is in lat. 33° 25', long. 74° 45'.

Greeks, according to their usage, with respect to foreign names. The scene of the battle, between Porus and Alexander, is generally placed at Julalpoor.”³⁰

It is impossible not to be struck with the singular similarity of the tract of country both old and new: how truly did the Indian settlers exchange one land of mountain and of flood for another, almost its exact counterpart!

It is impossible not to be struck with the singular similarity of the tract of country both old and new; the land which these martial emigrants left and that on which they entered. Both richly watered with numerous streams, and both extremely fruitful. The Wulur, or the “Great Lake,” in the parent country, the Lake Copias in the land of Hellas, the Kshetriya or warrior caste, in either region of the world, complete the harmonious landscape of antiquity; and this singular identity of taste, as well as of locality, I shall again have occasion to notice. As in the lands of the far-off Sindh, so in their new settlements, the ingenious and lively people of Attica are found close neighbours to the Boetians. What a vivid picture does this fact convey of the steadiness of the progress, and compactness of the array which brought these martial bands of the HELAS to their final settlement in Greece, the land of their adoption! How truly did they exchange one land of mountain and of flood, for another almost its exact counterpart! How powerful and resistless must have been their progress, that they should arrive at their destined home, in such unbroken order!³¹

Dodona finally rescued from the clutches of mythology

And the Sons of JAVAN; ELISHAH, and Tarshish, Kittim, and DODANIM.”

Genesis x, 4

The cultural and historical identities of Indian, Egyptian, and Greek races are indistinguishable.

Placed in a position nearly to intersect the Canalopian Mountains at right angles, are the tribes of the River Yelum, or Hydaspes — Y'ELUMYÖ-DES (ELUMIO-TIS);³² immediately in the neighbourhood of which country is to be found the celebrated oracle of Dodona. I trust that I shall be enabled to make the history of this far-famed shrine perfectly distinct; and that having already reached the fountain head of the primitive Indo-European emigrations, this mysterious oracle will no longer resist rational research, based upon a sound geographical foundation. I must beg the reader to bear in mind the distinct assertion which I have already made, of the NATIONAL UNITY of Egyptian, Greek, and Indian. This fact distinctly recognised, and surveyed without prejudice, even so far as to accept Hellenic authorities, when speaking of the colonisations from Egypt and Phoenicia, will prepare the mind for the reception of much valuable, but often rejected history. It is not by passing an arbitrary sentence upon the correctness either of logographer, poet, or historian, that truth is to be elicited. It is not by a balancing of possibilities, or by the assumptive theory of Greek invention,

³⁰ Thornton, *Punj.*, vol. i p. 290

³¹ *India in Greece*, Ch. vi (THE HELLENES) pp. 48-57

³² *Yelumyu-des*, the land of the Yelum.

that a true knowledge of the past is to be obtained. Caution is a commendable virtue; but extreme distrust is far more perilous to history than extreme facility of belief. The possessor of the latter quality may, among much fable, receive some history; while the sceptic as easily *invents* an *invention* for a nation as for an author. Observes Dr. Cramer,

“It is universally allowed that this celebrated temple owed its origin to the Pelasgi, at a period much anterior to the Trojan war; since many writers represent it as existing in the time of Deucalion, and even of Inachus.”³³

Dodona was much anterior to the Trojan war

It was from its temple that the bloodless offerings of the Hyperboreans to Apollo were despatched.

Herodotus distinctly states that it was the most ancient oracle of Greece, and represents the Pelasgi as consulting it on various occasions. Hence the title of Pelasgic, assigned to Jupiter, to whom the temple was dedicated.

Then fixing for a space
His eyes on Heaven, his feet upon the place
Of sacrifice, the purple draught he poured
Forth in the midst: and thus the god implored:
Oh, thou Supreme! enthroned all height above,³⁴
Oh great PELASGIC, DODONEAN, JOVE!
Who ‘midst surrounding frosts, and vapours chill,
Presid’st on bleak Dodona’s vocal hill,
Whose groves the SELLI, race austere! surround,
Their feet unwashed, their slumbers on the ground,
Who bear from rustling oaks thy dark decrees,
And catch the fates, low-whispered in the breeze.³⁵

“Of the existence of another oracle in Thessaly of the same name, no doubt, I imagine, can be entertained, and to this, the prayer of Achilles probably had reference. Setting aside the fables which Herodotus has transmitted to us respecting Dodona and its doves, to which he evidently attached no belief, his report of the *affinity which existed between the service of this temple and that of Thebes in Egypt, is deserving of our attention*: as it confirms what we learn from other sources, that many of the superstitions of the Pelasgi were derived from the Egyptians, either directly, or through the medium of the Phœnicians. Strabo asserts that the duties of the temple were originally allotted to men, from the circumstance of Homer’s mention of the Selli as being attendant upon the god: the term Selli was considered by many ancient writers to refer to a people of Pelasgic origin, whom they identified with the Helli; and also with the Tomari. The origin of the word Dodona seems not to have been ascertained . . . Nor are we

³³ Æsch. *Prom. Vinct.*, v. 679. Dion. *Hal. Ant. Rome*, i p. 14

³⁴ Ζευ ανα, Δωδωναίε, Πελασγικες, τηλοθι ναίων, — κ.τ.λ.

³⁵ Pope’s *Homer, Il.*, xvi, 233

better informed as to the nature and construction of the temple, during the early age of Grecian history. Dodona was the first station in Greece to which the offerings of the Hyperboreans were despatched, according to Herodotus. All accounts seem to agree that it stood either on the declivity or at the foot of an elevated mountain called Tomarus.³⁶ Hence the term Tomuri, supposed to be a contraction for Tomaruri, or guardians of Tomarus, which was given to the priests of the temple.”³⁷

If the reader will now refer to the map of the Punjab, he will at once rescue Dodona from the mythologic category; nothing, certainly, can be less mythological than latitude and longitude; to that test I appeal. Doda³⁸ is . . .

“a town in the Northern Punjab, amidst the mountains south of Cashmir, situated on the north-west bank of the Chenāb, nearly opposite its confluence with the river of Budrawar.”³⁹

The tribe Dodo, or Dor, is, perhaps, the most ancient of the thirty-six Rajpoot tribes of the Hiya or Aswa Sachas. Colonel Tod observes, speaking of this tribe,

“Though occupying a place in all the genealogies, time has destroyed all knowledge of the past history of a tribe, to gain a victory over whom, was deemed by Pert’hwirajā, worthy of a tablet.”⁴⁰

How Su-Meru, the Olympus of the Hindoo Pantheon, became the Epirote Tomaros.

The dignified and powerful state of this great clan, which ranks, in the Mosaic account of the primitive genealogies of our race, on a par with Elisha (Ellas), and Javan, “Yavana,” or the “Ionians,” is still farther proved by their people being the central pivot of Soo-Meroo, the far-famed mountain of glory — the Olympus of the Hindoo deities. Soo-Meroo, however, both in Greece and in the Punjab, is as geographical a position as Snowdon; and “THE DODO” as much a fact as “THE DOUGLAS.”

“Mēr” is the well known term in North-Western Asia to express “a mountain” — “Soo⁴¹-Mēr,” is “*the* mountain,” *par éminence* — “the great mountain” — “the glorious mountain”; the Greek way of writing which was “TO-MAR-OS,”⁴² as I have before noticed.

Doda, situated amidst the mountains south of Cashmir, is in lat. 38° 2’, long. 75° 18’; it is almost as near to the magnificent “Mēr” — “the Soo-mer” of the Punjab, as the Dodon of Greece is to its To-mār-os (Soo-Mēru). The residence of Clan Doda was about sixty miles from their grand mountain “Mēr.” “Mēr” and Sēr, in the north of the Punjab, are two mountain summits, which rise to a great height and with sublime ef-

³⁶ Strabo, vii 328

³⁷ Cram. Geog. Greece, vol. i p. 118

³⁸ Dodān, plural of the tribe Doda. The Dodan-im of Moses.

³⁹ Thornt. Punjab, vol. i pp. 168-9

⁴⁰ Tod’s Rajastha, vol. i p. 116

⁴¹ Pronounced like Mère of the French.

⁴² The commutation of the letters “s” and “t,” is of great extent throughout the Greek and Sanscrit languages. See Append., Rule 23.

fect, fifty or sixty miles east of the eastern boundary of Cashmir. In their regular conical form, they as closely resemble each other as though they had been cast in the same mould, but they differ in hue, one being *completely white*, and the other as *uniformly black*. No explanation appears to have been given of the singular fact that, being of the same height, and situate in the same latitude, one is covered with perpetual snow, the other is quite bare. They are probably, with the exception of the mountains in Rupshu, the highest mountains between the Sutlej and the Indus. Hügel clearly viewed them at Vizerabad, in the plain of the Punjab, overtopping the Panjals of Cashmir, and many other intervening mountains, though the distance is not less than one hundred and forty miles.”⁴³

The Chiefs of Hellas or Hellopes settled west of Tomaros

Dodo, the most ancient of the thirty-six Rajput tribes and Mer or Su-Meru, are, in the Kashmiri y’Elumio-des, as contiguous as Dodon and Tomaros in the Macedonian Elumiotis.⁴⁴

Equidistant between Doda and Mer was the town of Pambur. When settled in Epirus, the Kashmiri emigrants commemorated the lake nearby as Pamvotis (Παμβώτις) or land of the Pambur. The ancient people of Pambur, now grouped along the western heights of the Grecian Tomaros, are the Hellopes or Chiefs of Hela. Their adopted country is the Land of Hela or Hella-dos; their sacred tribe, the Dodo; their priests, the Selli or Brahmans; their oracle was fixed towards the northerly line of the Hellopes.

In Thessaly, the eastern neighbours of the Hyperboreans were Peshawari emigrants who settled in the south of the holy mountain. They since appeared on stage in the Greek guise of Passaron (Πασσαρώνα).

DODO and Mēr then, or “Soo-Mer-os,” are, in the Cashmirian “y’ELUMIŌ-des,”⁴⁵ almost as contiguous as Dodon and To-mar-os in the Macedonian ELUM-IO-TIS; and, still more pointedly to mark the identity of both, we have in a nearly equidistant and central position between Doda and Mēr, the town of PAMBU-R. “Pambur” is again transferred to the Grecian Dodona; it now gives a name to the lake on which Dodona is situate. That lake is “PAMBO-TIS,” “PAMBOR-DES,” “the LAND OF PAMBUR.” Pambur, as the reader will observe, is situate to the north east of the Punjab: it lies on the route from Kishtewar to Cashmir, and is on the “Muru Wurdwun” River, forty miles above its confluence with the Chenaub.⁴⁶ Those ancient people, who are grouped along the western heights of the Grecian Tomaros, from north to south, are the Hellopes. These are the mysterious beings who have for centuries provoked the curiosity and the despair of the classical student. They are the “HELO-PES,”⁴⁷ or “CHIEFS OF

⁴³ “Mēr and Sēr may be considered situate about lat. 34°, long. 76°.” — Thornton’s *Gaz. Punjab*; vide Mēr and Sēr — Doda, &c.

⁴⁴ Cf. “Mount Lacmon — the Lughman of Afghanistan, gave its name to that great river which disembogues itself into the Thermaic Gulf; it is called ‘HA-LIACMON’ [*Ho Lughman*, ‘the Lacon’], i.e., ‘the Lacmon,’ which pervades the eastern section of the ELUMIOTIS [*Elumyo*, Elumean; *des*, land], or the new ‘LAND OF THE Y-ELUM.’” *India in Greece*, p. 86 & fn.

⁴⁵ Land of the Yelum, or *Elumio-tis*.

⁴⁶ Lat. 33° 38’, long. 75° 40’. Thornt. vol. ii p. 92

⁴⁷ From Hela, the Mountain Hela, and Pē, a chief, a king.

THE HELA,” and their land is called HELLOPIA — the land of the Hela Chiefs; their country “Hella-dos,”⁴⁸ or the “LAND OF HELA, their tribe THE DODA,”⁴⁹ and their priests are named SELLI or BRAHMINS.⁵⁰ While the sacred tribe of Dodo, or the Dodān, fixed their oracle towards the northerly line of the “Hellopes,” in Thessaly, the immediate neighbours of the Hyperboreans took up their abode towards the south of the holy mountain of To-Maros or Soo-Meroo. These were the PASHWARĀN,⁵¹ or the emigrants from PESHAWER, who appear in the Greek guise of “PASSARON.” We now readily see the connection between the settlements of the Dodān (Dodonian Oracle), Passaron (Peshawer people), and the offerings of the HYPERBOREANS, or the men of “KHYBER-POOR,” who retained this appellation wherever they subsequently settled. The people of the Khyber and of Peshawer (Hyper-boreans and Pass-aron), are placed in immediate contiguity to each other in the maps of Afghanistan.

The connection between the settlements of Dodan and the Dodonian Oracle, the Peshawar people, and the offerings of the Hyperboreans or “men of Khyber-Poor,”⁵² who were all priests of Apollo, is now firmly established.

It was not without just reason that the memory of the Hyperboreans was so hallowed in the affections of the pious and the wise, among the nations of antiquity, as to induce a grateful record of their virtues in poetry and song. “In Cashmir,” writes Müller, “plants, and animals, and men, exist in the greatest physical perfection.” Bailly refers the origin of the arts and sciences, astronomy, and the old lunar zodiac, and the discovery of the planets, to the most northerly tract of Asia. In the Scriptures, the second origin of mankind is referred to a mountainous region eastward of Shinar; and the ancient books of the Hindus fix the cradle of our race in the same quarter. The Hindu Paradise is on MOUNT MERU, on the confines of Cashmir and Thibet.⁵³

“The Hyperboreans,” observes Diodorus,⁵⁴ “worship Apollo more zealously than any other people; they are all priests of Apollo; one town in their country is sacred to Apollo, and its inhabitants are for the most part players on the lyre.”

There the sacred virgin quire, —
The breathing flute,
The full-voiced lute,

⁴⁸ Properly Hela-des; *Hela* and *des*, a land. The genitive case is here given as showing the true source of “Hellas.”

⁴⁹ Plural Dodān.

⁵⁰ Sēlos, BRAHMA (Rule ii). See the Homeric description quoted page 123, also that of Cramer.

⁵¹ Pashwar is a less common form than Pesh-war. Both *Pesh* and *Pask* (before), are in general use in Persia. Pesh-war, or Pash-war, is properly a frontier town; the Persian plural of which is Pash-warān; and the digamated “w” or “v” being dropped, gives Pash-aron to the Greek language. (Rule vii, Appendix)

⁵² Cf. “. . . Aristotle tells us, that the Krotoniates identified Pythagoras with the Hyperborean Apollo, the satirical Timon pronounced him to have been ‘a juggler of solemn speech, engaged in fishing for men’ [Grote’s *Hist. of Greece*, vol. iv p. 531]. The identification of Pythagoras by the Krotoniates, with the CRISHNA (Apollo) of KHYBER-POOR, is exactly that which might reasonably be expected from those who held the Lamaic doctrines. Pythagoras was undoubtedly looked upon as the incarnation of Crishna, or Heri, in which point of view, he would necessarily be considered as the Heri-cul-les, or ‘The Chief of Bud’dha’s Tribe.’” *India in Greece*, p. 355

⁵³ Müller, *Univ. Hist.*, iv, 19

⁵⁴ Schmitz, *Smith’s Dictionary of Gr. and Rom. Biog.*

Thrill the soul with hallowed fire:
While as they feast with joy o'erflowing,
Laurelled, with golden light is glowing
 Each bright enwreathed tress.
Nor age, nor sickness, 'mid your Saintly Band bears sway,
Nor toils, nor war distract your day,
 Ye Lords of Righteousness.⁵⁵

Such is the testimony borne to these Hyperboreans by the magnificent lyricist, Pindar, whose style I have endeavoured to clothe in an English dress. There is throughout the whole of this author a strong Bud'histic bias, while many of his doctrines are the exact counterpart of the chief Jaina tenets, one great source of which is to be traced to the Cashmirian philosophy and religion, introduced by the founders of CHAIRONÆA, or "the people of Cashmir."⁵⁶ Other powerful religious influences also will be noticed in their proper place, as especially acting upon Bœtia.

The Epirote Dodon and Bodon tribes were the heart of Ancient Greece

The Dodon tribe represented the Brahmanical sect; the Bodon tribe, the Bud-dhistic sect. The former was based in Dodona; the latter in Damastium (Δαμάστιον), a town five miles north of Dodona.

About five miles to the north of Dodon, was a remarkable town of these priests — its name given at a correlative time with that of the oracle Bodān (Bodōn), *i.e.*, "the BOODHISTS";⁵⁷ hence, it is clear, that "Dodon"⁵⁸ once represented the Brahminical, and Bodon the Boodhistic sect. This town appearing in Greek as "DAMASTIUM," is "Dham," "asti," (Saint's Town), or "All Saints." It was to Dodon and to these "Dhammos"⁵⁹ that the HYPER-BOREANS sent their offerings. What wonder, when they were of the same stock, and were of old the fellow inhabitants of the same land, these HYPER-BOREANS being, as I have already shown, the "KHYBER-POOREANS," or "people of KHYBER-POOR," *i.e.*, the city and district of the Khyber.⁶⁰ One of the Khyber settle-

55

παντα εν χοροι παρθενων
λυραν τε βοαι καναχαι τ' αυλων δονεονται;
δαφνα τε χρυσα κομας αναδησαντες ειλαπιναξοισιν ευφρονως.
νοσοι δ' ουτε γηρας ουλομενος κεκιραται
ιερα γενεα πονων δε και μαχαν ατερ
οικεοισι φυγοντες
υπερδικην Νεμεσιν.

— Pind. *Pythg.* x, 38-44

Vide Welcker's correct remark on the religious allusion of Pindar to this *Θεοδαισια* or *Ειλαπινη*.

56 Kira, Cashmir. *Kaira*, the descendants or people of Cashmir (also Kirā); *Kairo-naya*, Cashmir town or province; as *Naya-pala*, Ne-pal from *Naya*, polity, government.

57 Persian plural form of Boodha. See Append., Rule 7.

58 I have not the slightest doubt that the Dodan of Cashmir, and consequently the Dodan of Epirus, were a Brahminical tribe. *Deva-deva*, God of gods, is the name of Brahma. Its euphonic changes will be Deodeo, then Do-do. I have traced to great extent the common substitution of "ω" for "v" Sanscrit. The general principle is noticed in Bopp.

59 *Dhammo*, righteousness, is the Pali form of *Dherma*; *Dhammo* is a favourite prefix to the names of Bud'hist Theros, or Priests. As in the case of *Dhammāsōkō*, the great Bud'hist emperor of India. See Mahawanso, *passim*.

60 Between lat. 33° 30', 34° 20'; long. 71° 10', 71° 30'.

ments will be seen in Thessaly, on the eastern branch of the Phoenix river. Its name is tolerably preserved as “KYPHARA” and “KYPHÆRA.”⁶¹

Hi-Pur or Epirus (Ἠπειρος) was Buddhist throughout, land and home of a noble equestrian Rajpoot tribe.

“The Hiya Town” or “Hi-pur,”⁶² once the capital of He-paira (Epeiros),⁶³ or “The Hiya-chiefs land,” laved by the waters of the Hi-yanian (Ionian) Sea, or the “Sea of the Horse Tribes.” Let [the reader] direct his glance across the waters that separate the land of the Hellenes, those “Chiefs of the Hela,” from south-western Italy; let him again behold, rising beneath the same meridian as its predecessor in Greece, another royal town of the Pandoos — “Pandosia;”⁶⁴ another “Royal River,” “Ache Ron.” But why disguise the fact? These Pandoos are an exiled race; they are essentially “Su-Budhas”; emphatically “The Budhas,” and the river which flows through this, their western settlement, announces the fact in language the most distinct.⁶⁵ But I cannot here abandon the noble exiles of the House of Pandava, without observing that not only are the Chiefs of Cashmir, of Egypt, and of Attica, and the Pandion and Pandarus of Greece, bound up with the geography of Hellas, and of India, but also the Bharatas and the land of the Bharatas, and the history of the “Maha Bharata.”⁶⁶

Apollo, Crishna, Greeks, Macedonians, Pierians, Xanthus, are bound up with each other

The history of CRISHNÆUS A’BALANO-J, (CRISSÆUS A’POLLONO-S), is as thoroughly free from what is called “Myth,” as the term GRAIKOI, GRÆCI, or GREEKS. In fact they are bound up with each other. I shall give a brief summary of this Indian Prince and Greek deity, drawn from undoubted sources. The first will be found in the admirable treatise of Professor Wilson, on the History of Cashmir, as drawn from the Raja Tarangini; displaying profound and various learning, guided by sound judgment.

In the province of the Pelaskas or people of Bihar (Pierians) there was the ancient Royal City of the Magedhanians (Macedonians) or Kings of Magadha. Hence, its title of Raja Griha or “Royal Mansion.” The people of Griha, were, according to the regular patronymic form of their language, styled Grahika, whence the ordinary derivative, Graihak-os (Graik-os) or Greek.

The *Raja Tarangini* notices the remarkable fact of the intercourse and alliance, political and domestic, which often subsisted between the kings of Cashmir, and the Gangetic provinces; and likewise the facility with which royal retinues, or royal armies, moved from one end of India to another. This fact should be borne in mind, because it will satisfactorily account for many apparent discrepancies in Indian writers. It will

⁶¹ *India in Greece*, Ch. xi (DODONA AND THE HYPERBOREANS) pp. 122-29

⁶² The Hiya, Hi, or Aswa, was the grand Rajpoot tribe of N.W. Asia; so called from their equestrian renown. *Hiya*, *Aswa*, and *Asp*, signify “a horse.”

⁶³ [“From *Hi*, a horse; *pa*, a chief; and *ira*, the earth.” — *India in Greece*, p. 97 fn. 1]

⁶⁴ *Pandoo*, and *vus*, to dwell.

⁶⁵ Sabbatus Riv. Read: “Su-Budhas” R. See Rule, “oo” and “a” broad.

⁶⁶ *India in Greece*, p. 141

be necessary to preface the history of Crishna, with the history of the Graikoi, or Greeks. In the province of the PELASKAS, (PELASGAS), or people of BIHAR, (PIERIANS), about ten miles to the south of the latter city, was situated a magnificent, and even in the days of Crishna, an ancient city. It was the Royal city of the MAGEDHANIANS, (MAKEDONIANS), or kings of MAGADHA; hence its title of the “Raja Griha,” or “Royal Mansion.” The “people, or clans of Griha,” were, according to the regular patronymic form of their language, styled “Grahika,” whence the ordinary derivative, “GRAIHAK-OS” (GRAIK-OS), GRÆCUS, or GREEK.

“The kings of Magad’ha were Lords Paramount and emperors of India, for above two thousand years, and their country the seat of learning, civilisation, and trade.”⁶⁷

Graikoi were clans of Griha: Macedonian Lords Paramount and Indian Emperors

Raja Griha, was the abode of Jarasandha, the noblest of the Magad’ha Kings, hero and champion of the Buddhists. His name is for ever united to the destinies of imperial Troy (Tpoia) or the “Buddhist Kingdom,” also called Ilyon (Ilion) or “City of Ilas” (Buddhas).

The stream of Xanthus that flowed near the walls of Trājya (Troy), was none other than Sandhus, the martial chief of the Graihakes (Greeks), the clans of Raja Griha.

Raja Griha, was the abode of Jarasandha, the noblest of the Magad’ha kings, a hero, whose name and memory were cherished by the Bud’hists, whose great champion he was. This is the prince whose name is for ever united to the destinies of imperial TROYA, (TROJA), “THE BUD’HIST KINGDOM”; called also “ILYON,” ILION, or “THE CITY OF THE ILAS,” or the BUD’HAS.⁶⁸ The far-famed stream of ZANTHUS, that flowed near the walls of Trājya, was “SANDHUS,” the martial chief of the GRAIHAKES, (Greeks), or clans of Raja Griha.

“Nonnus, in his *Dionysiacs* shows, that Jara SANDHA, literally, old Sanda,⁶⁹ Maharaja of India, and whom he well describes, when he says, that Marrheus, [the Greek way of writing Maha-Raj], the emperor of India, who was called Sandes, was contemporary with Minos, and his Bacchus is the same with Bhagwan in the character of Crishna.”⁷⁰

Again:

“Rajagriha was the abode of Jarasandha, the first of the Magad’ha kings, who was slain by the sons of Pandu, Arjuna, and Balarama. Rajagriha is described as situated amongst five mountains, which formed as it were its walls. It was described at the time of Fa Hian’s visit, A.D. 393. And we need not be surprised

⁶⁷ Col. Wilford, *As. Res.*, vol. ix p. 82

⁶⁸ *Ila*, the son of Budha. *Ilyām* (Ilion), the sons of Budha.

⁶⁹ The poetical derivation is from *Jara*, a female demon, and *sandha*, connection. “He was born in two halves, which were put together by the Raksha Jara.” — Wilson’s *Sans. Lex.*

⁷⁰ Wilford, *As. Res.* — “On the Kings of Magadha.”

therefore, if fifteen centuries should have effaced all traces of a city which was one of the most ancient and celebrated in the India of the Hindus.”⁷¹

I cannot more clearly portray the course of events connected with the Raja GRÆHAKOI, (GRÆCI), JARA SANDHUS, (ZANTHUS), and CRISHNA, (Crissa), or A`BALANO-J, (APOLLONOS), than by presenting the reader with a notice of them contained in the masterly summary of the *Raja Tarangini*, of Professor Wilson. It will be found in the 15th Vol. of *Asiatic Researches*, where Gonerda the king of Cashmir, and son-in-law of Jarasandha, is noticed in connection with the latter prince.

“Although the name of Gonerda does not appear in the *Mahabharat*, yet there is an account of an inveterate and sanguinary war between Jarasandha and Crishna, in the course of which a battle on the Yamuna took place, when Hamsa and Dimbica, two princes in alliance with the former, were killed. Hamsa was defeated by Balarama, driven into the Yamuna, and drowned. The cause and course of this war are narrated in the *Mahabharat* with great appearance of probability, and throw considerable light on the history of Crishna, and of India in his time; its substance may therefore not be unacceptable. Jarasandha, King of Magadha, is described as a powerful prince; he held in alliance or subjection Sisupala, King of Chedi; Vacra, or Vacradanta, King of Carusha, the powerful prince of the Yavanas; Bhagadatta, King of the South and West; the Kings of Banga and Pundra, of the Surasenas, Bhadracaras, Bodhus, Salwas, Parawaras, Sust`halas, Mucutas, Pulindas, Salwayanas, Cuntiyas, Southern Panchalas, and Eastern Cosalas, and he had driven eighteen families of the Northern Bhojas to the westward, and the Matsyas to the south. Cansa, King of Mat`hura, was married to the daughter of Jarasandha, and it was to revenge the murder of his son-in-law that the latter levied war upon Crishna. According to the *Mahabharat*, this war continued for three years, and in the *Bhagavat* it is said that Jarasandha besieged Mat`hura eighteen times. Both authorities agree in the result. Crishna was obliged to fly, and take refuge with his family and followers in a strong place on the west coast of India, where he built the city of Dwaraca. Jarasandha’s power was an insuperable obstacle to the performance of the Rajasuya sacrifice, or in other words to his pretensions to be considered supreme monarch of India. This impediment was sagaciously interwoven by Crishna with his own quarrel, and induced the Pandava princes to arm in his behalf. Accompanied by Bhima and Arjuna, Crishna entered Behar by a circuitous route, passing under the hills by Gorakhapura and Tirhut, and he thence appears to have taken Jarasandha unprepared for defence; the text, when reduced to common sense, importing that the monarch was surprised in his capital, and, after a conflict of some days, killed in a single combat by Bhima. The occurrence does not appear to have produced the expected consequence, as it was undoubtedly one of the causes of the great war between the Pandava and Caurava princes; one of the effects of which was to prevent Crishna from recovering the territory he had murdered his uncle to obtain; Kama, the illegitimate son of Koonti, the daughter of Sura, King of Mathu-

⁷¹ Profess. Wilson on Early Hindu Navigation, in his account of Remusat’s *tr.*, of Foe Kue Kī; being the Travels of Fa Hian.

ra, who appears to have held that territory after Jarasandha's death, being probably placed, and undoubtedly maintained in it by the Caurava princes, to whom he was a faithful and valuable ally. These occurrences furnish a satisfactory clue to the close confederacy that subsisted between Crishna and the Pandava brethren."

Immigrant Graihakas were staunch Buddhists

Agreeably to the whole tenor of ancient clanship, the process of deification forthwith began with Jarasandha, as it did in the case of Crishna. Nor is this difficult to account for. The population of Griha, or the Graihakas, were Bud'hists, one of whose doctrines was the transmigration of souls; to be the king of a Bud'hist land, implied the being a Bud'hist Saint — and a Bud'hist Saint completely answers to that ardent wish of the oriental vizier, "OH KING, LIVE FOR EVER!" Martial games and solemn festivals long cherished the memory of the Emperor of the GRAIHAKAS, as they did the record of their chiefs, after their emigration to Europe, and their settlement in Greece.

"There among the Raja Griha Mountains, the unfortunate Jarasandha had a palace, near some hot springs, where he generally resided; some remains of it are to be seen to this day, and it is considered as a place of worship. The Puja is there performed, first in honour of Crishna and the five Pandavas; then with flowers, in honour of old Sandha, and his son, Lahadeva. There, in memory of the unfortunate hero, martial games are annually exhibited. They were celebrated with great solemnity; people came from distant parts; and during the time they lasted a fair was held there. The games, the fair, and the place were famous throughout all India."⁷²

Such Great Truths Geography has restored to History

Here, then, the historian is presented with a primitive population in Hellas, not only from the Himalayas, but from Pelasa, Maghada, or Bahar, with corresponding clans to enter Greece, and the cherished memory of their chiefs, as the foundation of one of the godships of Hellas. Though Baladeva, the elder brother of Crishna, who was supposed to have perished in crossing the Himalayan mountains, succeeded ultimately in reaching Greece, where his renown became great, Crishna was doomed to perish in a land far distant from that country. Baladeva, Yudishitra, and Crishna are represented, after their expulsion from India, as feeling all the pangs of sorrow and repentance for the blood their ambition had shed, though in defence of their right.⁷³

⁷² Col. Wilford, *As. Res.*, vol. x p. 8

⁷³ *India in Greece*, Ch. xix (APOLLO: THE BUD'HISM OF LADAC AND THE LADACAI-MEN OR LACADÆMON) pp. 295-99

Pelasgians (Πελασγοί) were the inner citadel of Bud- dhistic faith

The Greek Pelasgoi bear the ancient name of Pelasa, province of Bahar.

PELASA, the ancient name for the province of Bahar, is so denominated from the *Pelasa* or *Butea frondosa*.⁷⁴ Pelaska is a derivative form of Pelasa, whence the Greek “Pelasgos.”

This country was the very stronghold of the Bud’histic faith, — a religion detested by the Brahmins, because it denied the doctrine of Castes, as well as the necessity of a mediatorial Priesthood. The fierce but protracted conflict between these rival sects, as already noticed, ended in the expulsion of a vast population.⁷⁵

The clans of Pelasa, led by Arjuna, notable Pelasgos and hero of the Bhagavad Gita, settled on the eastern shores of Hellas and became known as Pelasgoi Aigiales or Ionians.

The name of the martial Arjoona, the chief of the Aigaians, is well preserved in a northern district of Thessaly, called from him, “PELAGONIA,” properly “PHALGOONIA,” from “PHALGOONUS,” a name of Arjoona.⁷⁶

The classical student will remember that the Ionians were called “PELASGOI AIGIALES”; the latter term supposed to be Greek and translated “Shores-men.”⁷⁷ With the idea of *the sea*, however, it has no connection; it simply means that the Ionians, or horse-tribes, were “AIJYALEIS PELASKA,” or “Arjuna’s — CLANS OF PELASA.” The connection between the Attac and Benares has already been noticed, and nothing is more clear than that there existed in the earliest times the most intimate connection between north-western India and the eastern Gangetic provinces. Of this, no more direct and powerful evidence can be found, than that the Pali forms of the Sanscrit constitute the base of the Ionic dialect, while the source of the Doric is to be sought for in the rough northern Sanscrit, once spoken by the tribes bordering on Little Thibet.

While the clans of Arjoona, the “AIGAIANS,” settled in a powerful body on the eastern shores of Hellas, another large band of the same martial chiefs [Kshetryas], colonised a considerable portion of Epirus.⁷⁸

⁷⁴ “The *Butea* [a.k.a. *Butea monosperma*] is rather a large tree, not very common in the lowlands, but much more so up among the mountains. It casts its leaves during the cold season: they come out again, with the flowers, about the months of March and April, and the seed is ripe in June or July. The leaves which are alternate and spreading, are from eight to sixteen inches long. Its flowers are papilionaceous and pendulous, and their ground of a beautiful deep red, shaded with orange and silver-coloured down, which gives them a most elegant appearance.” — Dr. Roxburgh’s *Description of the Pelasa Tree. Asiatic Researches*, vol. iii p. 469

⁷⁵ *India in Greece*, p. 28

⁷⁶ Wilson’s *Sans. Lex.*, — *Phalgoona*

⁷⁷ *Αιγιάλες*

⁷⁸ *India in Greece*, p. 152

Notes by HP Blavatsky

It is often assumed without reason that every passage in the *Vedas* containing philosophical or metaphysical ideas must be looked upon as a subsequent interpolation and that every book treating of a philosophical subject must be considered as having been written after the time of Buddha or after the commencement of the Christian era. Civilization, philosophy and scientific investigation had their origin, in the opinion of these writers, within the six or seven centuries preceding the Christian era and mankind slowly emerged, for the first time, from “the depths of animal brutality” within the last four or five thousand years.

It is also assumed that Buddhism was brought into existence by Gautama Buddha. The previous existence of Buddhism, Jainism and Arhat philosophy is rejected as an absurd and ridiculous invention of the Buddhists who attempted thereby to assign a very high antiquity to their own religion. In consequence of this erroneous impression on their part every Hindu book referring to the doctrines of Buddhists is declared to have been written subsequent to the time of Gautama Buddha. For instance, Mr. Weber⁷⁹ is of opinion that Vyasa, the author of *Brahma-Sutras*, wrote them in the 5th century after Christ. This is indeed a startling revelation to the majority of Hindus.⁸⁰

Pococke belongs to that class of Orientalists who believe that Buddhism preceded Brahmanism, and was the religion of the earliest *Vedas*, Gautama having been but the restorer of it in its purest form, which after him degenerated again into dogmatism.⁸¹



⁷⁹ [German Orientalist, 1825–1901]

⁸⁰ *Blavatsky Collected Writings*, (QUESTION VIII: ŚANKARĀCHĀRYA'S DATE) V pp. 177-78

⁸¹ *Isis Unveiled*, II p. 436 fn.