

..... altars of Greece on the Indus. That the personage whose epithets of Krishna-Syam designate his colour as the Black Prince, was in fact a distinguished chief of the Yadus, there is not a shadow of doubt; nor that, after his death, they placed him among the gods as an incarnation of Vishnu or the Sun ; and from this period we may induce the Hindu notion of their Trinity. Arrian ^ enumerates the names of Boudyas (BovSiias) and Kradeuas (KpaSeras) amongst the early ancestors of the tribe then in power, which would alone convince us that Alexander had access to the genealogies of the Puranas ; for we can have little hesitation in affirming these to be Budha and Kroshti, ancestors of Krishna ; and that Mathora and Cleisobora, the chief cities of the Suraseni, are the Mathura and Suryapur occupied by the descendants of Sursen.^ Had Arrian afforded as many hints for discussing the analogy between the Hindu and Grecian ApoUos as he has for the Hercules of Thebes and India, we might have come to a conclusion that the three chief divinities \* of Egypt, Greece, and India had their altars first erected on the Indus, Ganges, and Jumna. Sun and Moon Worship. —The earliest objects of adoration in these regions were the sun and moon, whose names designated the two grand races, Surya and Chandra of Indu. Budha, son of Indu, married Ila, a grandchild of Surya, from which union sprung the Indu race. They deified their ancestor Budha, who continued to be the chief object of adoration until Krishna : hence the worship of Balnath \* and Budha \* were coeval. That the Nomadic tribes of Arabia, as well as those of Tartary and India, adored the same objects, we learn from the earliest writers ; and Job, the probable contemporary of Hasti, the founder of the first capital of the Yadus on the Ganges, boasts in the midst of his griefs that^ he had always remained uncorrupted by the Sabaeism which surrounded him. If I beheld the sun when it shined, or the moon walking in brightness, and my mouth had kissed my hand, this also were an iniquity to be punished by the .....

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