



The Bhagavad- Pyhäkaavat

The Bhagavad Gita

Pia Piironen

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To my lovely daughters Carla and Olivia

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Based on the Sanskrit text of The Bhagavad Gita
which is originally written by Achaemenids, their vassals and scribes.

Transliterations in Finnish and translations in English by

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Introduction

Background

Bhagavad Gita is generally thought to be part of the epic Mahabharata,¹ and it is one of the holy scriptures for Hinduism.² According to Hindu tradition, there is a conversation between Arjuna and Krishna. Krishna wants Arjuna to take part in the war between Pandavas and Kauravas.² However, the fact is that there are even dozens of so called "translations" of the Bhagavad Gita, all different and reflecting more so-called translators' own philosophical or religious views than the text itself, which, in reality, constitutes of short notes about daily works and life of ancient Ionian, Carian and related Saka people. Mahatma Gandhi was correct when he stated that all religions were true and yet every one of them was imperfect because "they were interpreted with poor intellects, sometimes with poor hearts, and more often misinterpreted".³ This also is the case with the Bhagavad Gita and other Vedic texts. For example, historical Arjuna who wrote many letters presented in the Bhagavad -Pyhäkaavat book, was an Achaemenid vassal king in the northern kingdom of Tava (it roughly corresponds to the modern Tavastia in present- day Finland, but was wider). Vedic language 'Sanskrit' is, in fact, ancient Finno- Aryan Karelian or Karian language, spoken by the Bronze and Iron Age Ionians, Carians, Hellenes and Achaemenids. The similarity between Finno-Ugric and Sanskrit is not a new thing, but many linguists capable of fact- based research have noticed it before. For example the English phonetician Henry Sweet stated in 1900:

"If all these and many other resemblances that might be adduced do not prove the common origin of Aryan and Ugrian, and if we assume that the Ugrians borrowed not only a great part of their vocabulary, but also many of their derivative syllables, together with at least the personal endings of their verbs from Aryan, then the whole fabric of comparative philology falls to the ground, and we are no longer justified in inferring from the similarity of the inflections in Greek, Latin, and Sanskrit that these languages have a common origin." ⁴

According to the Bhagavad- Pyhäkaavat book some of the Achaemenid family members and many of the pre-Roman Iron Age Anatolian Ionians under the Achaemenid rule moved north and formed kingdoms in the area of present- day Finland. They didn't go to the foreign and unknown land, but there already were their kinsmen, warlike noble warriors Jo- Ionians, Manasas, Asas or Aseri, Jathas or Jatis, Tanes and Kathas or Goths who had formed the "European" Bronze Age and had established settlements primarily on the coast, but also inland from c. 2300 BCE onwards. These Apiru Sakas, Ionians, ancient Karian or Finno- Aryan language speaking tribes formed settlements with the Corded Ware Culture people who probably spoke related Finno- Ugric language. The Bronze Age Aryan or Saka settling with the Corded Ware Culture is also seen in the Fatyanovo - Balanovo Culture, which was the easternmost Corded Ware Culture in Europe.⁵ The Corded Ware or the Hammer Ax Culture had arrived in Southwest Finland around 2800–2500 BC.⁶ It extended inland up to the height of Tampere.⁶ Based on findings, present- day Ukraine is a possible origin of the migration leading to the formation of the Fatyanovo Culture and of the Corded Ware cultures in general.⁵ The Corded Ware Culture people merged with the Bronze Age Finno- Aryan newcomers creating a base for the Bronze and Iron Age agricultural, metal working Finno- Aryan Vedic cultures, distinct to WHG and other hunter- gatherer cultures.

One significant Vedic period started in 1000 BCE, when influent, hierarchical Saka Apiru warriors moved north and established their kingdom **Ain Tara** in the present- day Finnish area, with links to Ain Dara in present- day Syria. According to the Rigvedic scribe, men who built Ain Dara temple (in present- day Syria) also built some of the buildings in the northern Ain Tara kingdom, in the area of present- day Finland. The Rigveda (Riga Veda, Rikaveda, Rikaveet) was written by them, and The Bhagavad- Pyhäkaavat is a continuation of this remarkable history writing. Archaeologically these ancient Ionian and other Saka tribes can be recognized as The Graveyard Culture⁷ in Finland, though only a small part of their remnants and cultural features are archaeologically recognized and studied until now. According to some linguists and archaeologists, Proto or Basic Baltic Finnish language emerged in the area of present- day Finland in the pre- Roman Iron Age,⁸ but in reality, it came much earlier. Finno- Aryan language was already brought in the beginning of the Bronze Age, at the latest. R1a1- Y- DNA people who inhabited Sumeria and Khemit¹ (Ancient Egypt) in the Bronze Age, especially during the Third Dynasty of the Old Kingdom headed north founding, for example, northern Kemi in present-day Finland. Their Finno- Aryan Karelian language was spoken all over the Europe wherever these people settled, though they are pseudoscientifically classified as PIE, 'Indo- Europeans',⁹ 'Indo- Iranians',¹⁰ 'Indo- Aryans',¹⁰ 'Semitics' in the Near East¹¹ and 'Germanics' or 'Scandinavians' in north.¹² In reality, they simply were Finno- Aryan Saka tribes in the Bronze and Iron Ages whose Y-DNA belonged to R1a1 derived subgroups, especially R1a-Z284¹³ which also was a 'Viking' Y-DNA ¹³ matching with ancient northern Vedic Finno- Aryan Saka cultures. R1a-M417 is of Eastern European origin¹⁴ with Northeast European autosomal admixture. R1a- M417 is also found among the

Corded Ware culture people in Germany (2600 BCE).¹⁴ To get a comprehensive picture about these ancient people and their south- north network, it is important to take into the account that EHG- R1a1 moved in to the present-day Finnish area from Butovo, Veretje and Kunda Cultures immediately after the Ice Age.¹⁵ There are found for example Mesolithic Stone Age R1a1 male burials in Yuzniy Oleni Ostrov in the Lake Onega island.¹⁶ There also were males belonging to Y-DNA J haplogroup,¹⁶ which indicates to the Mesopotamian origin of these people. In other words, Bronze Age and Iron Age Ionians and Mesopotamian Aryans had very long and ancient ties to Karelia and present- day Finland. Modern Siberian N1c, which is common in modern Finland and Estonia was inexistent in the Bronze and Iron Ages,¹⁷ when Finno- Ugric and Finno- Aryan languages, Saka cultures and kingdoms already existed. Bronze Age Saka warriors were called SA.GAZ or Apiru, Habiru in ancient Mediterranean texts, e.g. in the Amarna Letters.¹⁸ Finno- Aryan 'Piru' in northern Finnish tradition and toponyms corresponds to the Mediterranean Apiru and also Ibero, which is a variant of 'Apiru'.

The first letters of the Bhagavad- Pyhäkaavat are addressed to Kohe in Tartarastra, Anatolia c. 480 BCE or the scribe presents himself as such. Tartarastra may be next to Dardanelles in Anatolia. Kohe writes letters to The Great Seer of the Pyhäkaava and also to Arjuna and San- Jojo or San Niia, northern Achaemenid vassal rulers appointed by Taraja (Darius the Great) who was married to Atossa (also Hiita, Huta, Utauta), daughter of Kurus the Great.¹⁹ Atossa died c. 475 BCE¹⁹ and there is a possible note about her dead in the Bhagavad- Pyhäkaavat. Taraja, her husband mentions San Niia and Teia of Kau, northern Achaemenid female vassal queens in his DNb inscription in Naqs-e- Rostam. There also is a third queen, Atha or Ata, who is mentioned both in the Bhagavad Gita and in the DNb script. Atha also appears in the Behistun (Bahistun/ Bisistun) T4, column iv.87-92;²⁰ (89)"ramazdāha iyan dipīmaiy tyān **adan** akunavan patīšan ariyā āha utā pavast." That is "Raamat Sadaha ijän Tipi- Maiu. Tyän Adan Aku- Navan Patisan Arija, Aha Utai Pavast.", in English "Raamat-Sadat always (been) of Tipi- Maiu. Work of Ada to Aku Nava's Patisa's Arija, Aha's Utai from Pava." The Behistun 'Utai' probably is the same as 'Udai' in the Bhagavad- Pyhäkaavat book. "Old Persian", native language of the Achaemenid dynasty is nothing else but Finno- Aryan Karian/ Karelian language. People who speak it nowadays are historically and ethnically different, mainly of Siberian Y-DNA which probably derives from the Russian invasion in the 18th century. Ancient DNA research supports this view. It shows that ancient Karelians' DNA is completely different from the genetics of the current population in Eastern Finland.²¹ An ancient Karelian- Persian connection is very interesting and tells about long- term contacts between northern and southern people with farming related mtDNA.²¹ As mentioned previously, familiar and cultural ties may already have been established in the Finnish Stone Age, which was The Copper Age in the Sumerian Mesopotamia.²³ Mesopotamian Sumeri and Finnish Somero, Sumi and Sum also have a strong etymological connection. R1a1 Finno- Ugric people may even have created the Ubaid Culture of which name derives from Tell al-'Ubaid.²² 'Upait' is a plural from 'Upa', which emerges in different forms in Ionians' history, e.g. in Eupalinos²³ in Samos and 'Upa' in the Vedic 'Upan Ishad'. Also, the Ubaid 1 period (5400–4700 BC) has similarities with the Samarra culture further north.²³ The Bronze and Iron Age Samara probably derived from the earlier Mesopotamian Samarra and it is mentioned in the Bhagavad- Pyhäkaavat book as well. Surprisingly, according to the B.G scribe Kalevaran were Samaran people. Kalevara is known as Kalevala nowadays. It is an ancient Karelian poetry, which is named as "Finnish national epic" in modern Finland. However, the poems were mostly collected from Vienan Karelia.^{23,1}

Ubaid village people were specialized professionals like weavers, metal workers and pottery makers. They were sedentary, practiced agriculture and animal husbandry.²³ Livestock also appeared in Anatolia at that period.²³ As Finno- Ugric and Finno- Aryan languages, Sumerian language also was agglutinative, and according to some linguists, e.g. the Frenchman François Lenormant, it was Finno- Ugric language.²⁴ The data mining reveals a distribution pattern of Proto-Uralic, Proto-Finno-Ugric, Proto-Ugric and Proto-Hungarian cognates that indicates that Sumerian is farther than Minoan from Hungarian, although all are West-Ugric.²⁵ Mesopotamian Akadia, Ancient Finnish Akaa, Hellenic Achaen and Persian Achaemenids were all related as well. According to King and Thompson, Achaemenid was Hakhamani in Persian and Akkamanni in Susian language.²⁶ Hakhamani or 'Haka' was Hyksos' endonym (hq³(w)- ḥ³swt²⁷, 'Haka- Kasvut', which means that Achaemenid Haka- Hakha -ancestors probably formed the 15th Dynasty in Ancient Egypt, being rulers of Ancient Egypt fl. c. 1638–1530 BCE.²⁸ Research of the strontium isotope analysis supports the concept that the Hyksos were not an invading force occupying Avaris and the upper Nile Delta, but an internal group of people who gained power in a system with which they were already familiar.²⁸ According to the Bhagavad- Pyhäkaavat, Achamenids were Sudes (Sutelas) which was a Jo- Ionian clan known as Chudes or Tsudes in Russian and Finnish folklore. Jo-Jo, in turn, is 'Imhotep'³⁰ in standard history and Egyptology, but his original name is Jo- Jom- Hapit, which is written in hieroglyphes as 'jj- hpt'.³⁰ He was a very important Patriarch, developer of many sciences, father of western

medicine and possibly a constructor of the Saqqara step pyramid.^{30,302} His relative Epra is known as 'Pharaoh Djoser' in standard Egyptology. Their names and memory were kept alive among Hellenic and other Jo- Ionians for thousands of years, but modern scholars don't know Ionian (Jo) etymology and roots.

Many of the Hyksos or Aryan Saka tribe men, 'the Sea Peoples', who had ruled in Khemit (Ancient Egypt) invaded Ancient Greece, Anatolia and other Mediterranean regions c. 1200 BCE.³⁰³ Jo- Jom- Hapit's name was beared in 'Ionia' or 'Jo- Ionia'. Jo- Ionians, including Athenian Jo- Ionians were his descendants and the Persian Jo- branch Achaemenids wrote Vedic texts.

Though Biblical accounts are not historical, it should be taken into the account that The Old Testament is forged history of these people. It has a historical **background**. That is why it is noteworthy that Jo- Jom- Hapit is recorded as 'Joseph' (Jo- Sepa) in the Bible. There are interesting Biblical mentions of the ancient hill city of Epra and a burial field next to the city, which correspond to the central region of the ancient Tava kingdom. There also is 'Epranoja', Epra's Ditch a few kilometers away from this northern Epra's hill city. It is likely that Jo- Jom- Hapit's remains are not in Egypt or Levant at all, but were brought to the ancient northern city of Epra and finally buried there, in the land that he and his descendants held in high emotional value. Jo- Jom- Hapit's name is also found in the name of Joms Vikings³¹ in the Viking Age, thus founders of that order probably were Jojo tribe men. Haka and Hakka (as 'Hakkamani' or Achaemenid) are both Finno- Aryan words. Haka, 'paddock' is an often used word in the Bhagavad- Pyhäkaavat book. Hakka', in turn, is for example a modern- era Finnish cavalry nickname under the Swedish occupation. 'Hakka-pells' got its nickname after the Battle of Wallhof in 1626.³² Hakka comes from the Finno- Ugric verb 'hakata', 'to beat'. There was an alliance between the Hakkamani -Hyksos and Kermans in the 'Hykso'- ruled Ancient Egypt in the Bronze Age.³³ Cooperation continued in the pre- Roman Iron Age. Kerma or Kush were still known identities among the Achaemenid vassals in north (present- day Finland) 500 BCE, when they established new settlements and kingdoms. Kush people are called 'Kusset, Kuru Kusset' in the Bhagavad- Pyhäkaavat book (1.1). Chapters contain detailed information about Karelian Kerma and other mentioned topics. One more name which can be found in the Haka- Kasvu- Hyksos' Egypt and ancient pre- Roman Iron Age Finland is **Kayan**. Kayan was a Haka- Hykso king in Khemit or Ancient Egypt.³⁴ He or his descendants and kinsmen were known as Kayans in north. 'Kai' in the Bhagavad- Pyhäkaavat book may also refer to Kayan's descendants. There still is a town Kajaani in North Finland bearing Kayan's name. It is likely that Kayans formed a kingdom in the western coast. It could be *Caienska Semla* in the maps published in 1570 and 1595.³⁵ According to Finnish historian Kyösti Julku, Kvenland is an earlier name for Caienska Semla.³⁵ It is mentioned in the Orkneyingers' Saga among others: "There was a king named Fornjot, he ruled over those lands which are called Finland and Kvenland; that is to the east of that bight of the sea which goes northward to meet Gandvik; that we call the Helsingbight."³⁶ The Kena Upan Ishad is contemporary with the Bhagavad- Pyhäkaavat (c. 480- 470 BCE) and is written by the northern Finno- Aryan Manasa people. The scribe's description of Manasas' Kaena on the east side matches with the kingdom located on the eastern side of the Ostrobothnian Sea.

According to the 2014 study by Peter A. Underhill et al., R1a1 emerged initially in the vicinity of present- day Iran,³⁷ that is, in ancient Mesopotamia. Language used in Naqs- e- Rostam also is a heavy Karelian dialect. For example, Taraja (Darius) uses Karelian personal pronouns in genitive '*miu*' 'my', '*siu*' 'your' which are used in Karelian dialect even nowadays. This is called 'Old Persian' by linguists. Hellenes and Ionian Carian Anatolians spoke and wrote the very same language, which they probably brought from Khemit (Ancient Egypt). It means that Ancient Egyptian hieroglyphic language very likely is Carian/ Karelian as well. Ancient texts like Aramaic script usually were consonant writing, but luckily Vedic texts are a kind of shorthand writing, which is relatively easy to read and transliterate comparing to consonant writing. In the Bhagavad- Pyhäkaavat book, the vowels of all syllables or long vowels were not always written. Usually, if Vedic texts are copied or transliterated carefully, there is a line above the alphabet symbolizing a long vowel or a diphthong, e.g.; ū= uu/ ui/ uo/ ua, ā= aa/ ai/ au etc., but ā can also be Finnish /ä/, which is a short vowel, as in the word 'mäki' 'hill' or 'vyä' 'belt'. Karelian plural is /- i/- ending, as in the word Danai or 'indriyā' 'Ain Tarijai', /ā/- ending marking a plural /- a-i/. 'Ain Tarijai' refers to the people of the kingdom of Ain Tara. In other words, Vedic words shouldn't be read as they are written, simply due to the shorthand writing. In linguistics and Hindu tradition, Vedic texts are usually read as they are written and for example Indra is assumed to be a Rigvedic god, but, in reality, it was the name of the ancient Aryans' Ain Tara or Ain Dara kingdom. Short- hand and consonant writing was common in antiquity, thus it is unprofessionalism and ignorance on the part of linguists if these features are not taken into the account when translating Vedic and other ancient texts.

The Bhāgāvad- Pyhäkaavat People

'Bhāgāvad' is an important word and has to be read as 'Pyhäkaavat, /- d/- t- ending marking a plural. The /-t /- ending is a typical Finnish plural ending, which is used in modern Finnish, instead of the Karelian /-i/. The vowel /y/ in the first syllable of 'pyhä' wasn't written (bha/ phä), nor the long vowel in the first syllable of 'gāvad' 'kaavat', 'plan'. The word 'kaava' is still used in the mapping vocabulary in Finnish language (for example 'asemakaava'). Ancient Aryans or Sakas established settlements and provinces which formed extensive geometric patterns, 'kaavat'. For example, there is a wide geographic triangle formed of 60- 70 'Purunvuori' places ('Piru's Mountain) in present- day Finland (Map 1a, p. 127). Habiru or Apiru (Piru) are known to have lived in the Mediterranean region. There are many statements about them in the Amarna Letters, for example in the Amarna Tablet 286.³⁸ The Pirunvuori triangle was surveyed and settled by these Finno -Aryan Apiru or Habiru people probably c. 1000 BCE. Piru also is a well known character in ancient Finnish folklore.³⁹ 'Puru', in turn, likely is a later variant of Piru. Puru places are shown on the Map 8-9, p. 129 and the Map 10. p. 131.

'Pyhä' is a very important word which appears in surveyed and mapped hydronyms especially in the Ain Tara period 1000 BCE onwards. 'Pyhä' meant "separated", "marked", "bounded",¹⁶ but first of all it meant 'surveyed', 'mapped'. Other significant cultural character was to establish settlements in the form of hexagram. One hexagram is surveyed using Salo (Biblical "Saul") and Taavinkylä (Biblical "David") settlements as geographical points of the 'star' (Map 2, p.127). This hexagram was recorded as 'The David's Star' in later tradition, when it's original context was already forgotten a long time ago. Daivi or David who belonged to the tribe of Aseri is mentioned in the Bhagavad Gita as the king of Asher or Aseri people. He was an active member of the pre-Roman Iron Age Achaemenid realm in north. 'David' is a plural of Davi or Daavi, the name found in Taavinkylä in present- day Espoo, Finland. Archaeological discoveries support the pre- Roman Iron Age Daivi people's settlement in Taavinkylä. There is a large Tarand- type graveyard from the early pre- Roman Iron Age.⁴⁰ This graveyard contains metal objects, which was an unusual burial habit among the Graveyard Culture people at that time,⁴⁰ though only a small amount of the graveyards have been found. There may be more burials with objects from that period. Tarand- type burials became common in the beginning of the pre- Roman Iron Age. They are more common in North Estonia, which probably was the origin of the Tarand burial habit. An important ancestor or a chief ended up in the Tarand grave there.⁴¹ Aseri village in North Estonia was related to the Achaemenid Bhagavad kingdom and likely also to the Daivi people in Taavinkylä. In the Tarand- type burial, "the body, either cremated or uncremated, was placed on the surface of bare earth in a rectangular shelter formed by large stones. The body or its remains were covered with small stones, after which an even mound of stones was piled on top of the shelter. Often, the beginning of a tarand cemetery is a single shelter, with more tarands built next to it. Often the shelters run transversely along the top of the ridge. The large burial mounds must have belonged to the same house or family. Shelters also occur individually."⁴² It is interesting and noteworthy that 'Tarand' is similar to Tara, which was the name of Saka Apirus' northern Bronze Age Ain Tara kingdom. These graves were Ain Tara people's and their descendants' graves, which doesn't mean that there were not other types of Ain Tara burials. It is possible that each clan and tribe had their own special features in their burials, but they all together formed a unified culture. Saka, a village in North Estonia already existed in the pre Roman Iron Age and is mentioned in the Bhagavad- Pyhäkaavat book. As a whole, objectless or only a few objects containing burial habit probably was related to the Vedic baptism religion.

Ancient Ionian or Apiru- Saka cultures were very distinct cultures and that is why comprehensive cognitive archaeology including ancient Finno- Aryan texts is indispensable when studying their sites and culture. Land was 'mapped', 'surveyed', 'separated', thus 'pyhä'. Nowadays 'pyhä' means 'holy' in Finnish. The word 'pyhä' appears especially in hydronyms, in the names of lakes and rivers. Water and land were sacred elements for these ancient people which comes visible not only in 'Pyhä Waters', baptism and 'kaavat' schemes, but also in producing massive, large scale land art. Settlements and individual living places were surveyed and shaped forming even hundreds of meters long land art 'portraits'. They usually represent human heads, profiles. In one case, there is a fox cub and a bird, likely an owl shaped next to the young girl (Land Art, p. 135). This female may represent a precursor of Atha, Athena, known as Minerva in the Roman pantheon. The owl was usually associated with Athena.⁴³ These impressive land art works are well visible in lidar maps. They were a common and established cultural feature among ancient Jo- Ionian and other Saka people. As previously stated, not only land was holy, but also water. The Bhagavad- Pyhäkaavat book gives a valuable and interesting information about other Aryans' religious customs as well. It is surprising that they practised baptism as early as 480 - 479 BCE. They baptized people in rivers, and this habit is recorded 500 years later in Near East. The main priest of this religion in Near East was John the Baptist who was a missionist in the area of the Jordan River in the 1st century

The historical Bhagavad -Pyhäkaavat (The Bhagavad Gita) is a collection of letters mostly written by Achaemenids' vassals dating back to the pre-Roman Iron Age of Northern Europe. Letter writing begins in Greek Anatolia in 480 B.C.E. and continues in North Europe. Ancient Veda texts are astonishing, historical first-hand information about northern kingdoms established by the Achaemenid dynasty. Previously, it was not known that the Persian sphere of influence even extended to the territory of present-day Finland. Cyrus the Great was aptly titled 'King of the Four Corners of the Earth'.

The Achaemenids were a common factor between Vedic India and Vedic North Europe. Their power also extended to Caria and Ionia in Anatolia. These people spoke and wrote in the Carian or Arian language, the language that is called the Finnish Karelian dialect nowadays.

The Bhagavad Gita letters also provide valuable information about their ancient Baptist religion. Many of its features were transferred to modern religions.