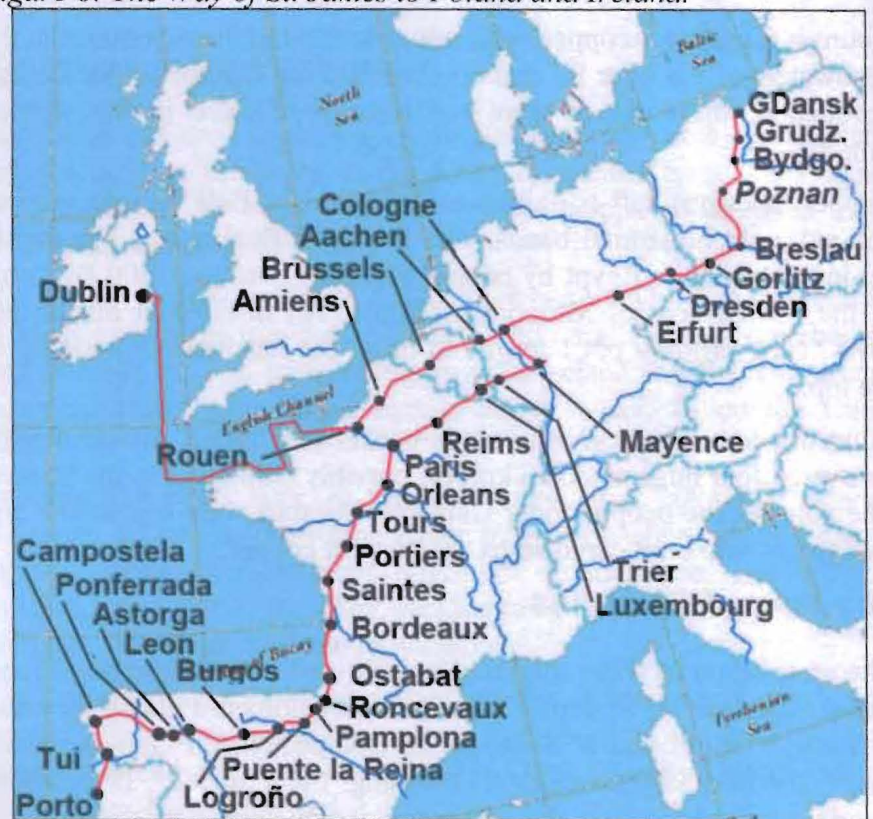


Argonauts in Finland

The routes taken by Ouranos and his Irish counterpart Chichol Grenchos is called the Way of St. James. Routes from Dublin and Gdansk lead to the Cathedral of Santiago de Compostela, wherein some bones from the apostle James are preserved. Every river crossing has a shrine or church. Compostela meaning 'Field-stele' suggests that Ouranos erected a stele to immortalize the start of their journey to the far north.

Figure 6: The Way of St. James to Poland and Ireland.



Argonauts in Finland

North of Mt. Pelion, the Anaurus flowed west toward a gap in the hills beyond which lay the Aegean Sea. At the gap was the port of Iolcos, where the voyage began. Iolcos was a major port with a variety of large buildings and eleven boat-building shops. Five-sided buildings are for men, seven-sided for women., six-sided for living, four-sided for warehousing, oval for assembly or barns. At the top, a covered walkway connected five buildings. The Argonauts passed through Iolcos to reach the beach at the harbor of Pegasae where the Argo was launched. The Roman Colosseum would fit within the large hexagonal building.

Figure



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Figure 9: The Argonauts assembled and Argo was built at Iolcos.



3 Anaurus River

4 Iolcos

66 Pontos

65 Cyanean Rocks

(1.1-4) Beginning with thee, O Phoebus, I will recount the famous deeds of men of old, who, at the behest of **King Pelias**, down through the mouth of **Pontos** and between the **Cyanean** rocks, sped well-benched **Argo** in quest of the golden fleece.

Argonauts in Finland

(1.5-17) An oracle foretold **Pelias** that a hateful doom awaited him to be slain at the prompting of a man whom he should see coming forth with but one sandal.

Not long after, **Jason** crossed the stream of wintry **Anaurus** on foot. He saved one sandal from the mire, but the other he left in the depths. He came to Pelias to share the banquet which the king was offering to his father **Poseidon**. The king saw him and pondered and devised for him a troublous voyage, in order that on the sea or among strangers he might lose his home return.

(1.18-233) The ship **Argus** wrought by the guidance of **Athena**.

Crew of Argo

1. Acastus	1.224
2. Admetus	1.49
3. Aethalides	1.51
4. Amphidamas	1.161
5. Amphion	1.176
6. Ancaeus	1.161
7. Antaeus	1.161
8. Areius	1.118
9. Argus	1.105
10. Asterion	1.35
11. Asterius	1.176
12. Augeias	1.172
13. Butes	1.95
14. Calais	1.211
15. Canthus	1.77
16. Castor	1.146
17. Cepheus	1.161
18. Clytius	1.86
19. Coronus	1.57
20. Echion	1.51
21. Erginus	1.185
22. Eribotes	1.71
23. Erytus	1.51
24. Euphemus	1.179
25. Eurydamas	1.65
26. Eurytion	1.71
27. Heracles	1.122

28. Hyl
29. Idas
30. Idm
31. Iphi
32. Iphi
33. Jasc
34. Lao
35. Leo
36. Lyn
37. Mel
38. Mer
39. Mo
40. Nau
41. Oil
42. Orp
43. Pal
44. Peir
45. Pel
46. Per
47. Pha
48. Phi
49. Pol
50. Pol
51. Tal
52. Tel
53. The
54. Tip
55. Zet

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28. Hylas	1.122
29. Idas	1.151
30. Idmon	1.139
31. Iphiclus	1.45
32. Iphitus	1.86
33. Jason	1.228
34. Laocoon	1.190
35. Leodocus	1.118
36. Lynceus	1.151
37. Meleagrus	1.190
38. Menoetius	1.69
39. Mopsus	1.65
40. Nauplius	1.133
41. Oileus	1.71
42. Orpheus	1.23
43. Palaemonius	1.202
44. Peirithous	1.95
45. Peleus	1.90
46. Periclymenus	1.156
47. Phalerus	1.95
48. Philias	1.115
49. Polydeuces	1.146
50. Polyphemus	1.40
51. Talaus	1.118
52. Telamon	1.90
53. Theseus	1.95
54. Tiphys	1.105
55. Zetes	1.211

Argonauts in Finland

5 Pegasae Harbor

(1.234-241) When all things had been made ready, the heroes made their way through the city to the ship where it lay on the strand called **Magnesian Pegasae**. A crowd of people rushed together.

(1.242-246) "King **Zeus**, what is the purpose of Pelias? Whither is he driving forth from the **Panachaeon** land so great a host of heroes? On one day they would waste the palace of **Aeëtes** with baleful fire, should he not yield them the fleece of his own goodwill.

(1.251-260) "Wretched **Alcimedee**. **Aeson** too. When the maiden **Helle** perished, would that the dark wave had overwhelmed **Phrixus** too with the ram.

6 Delos

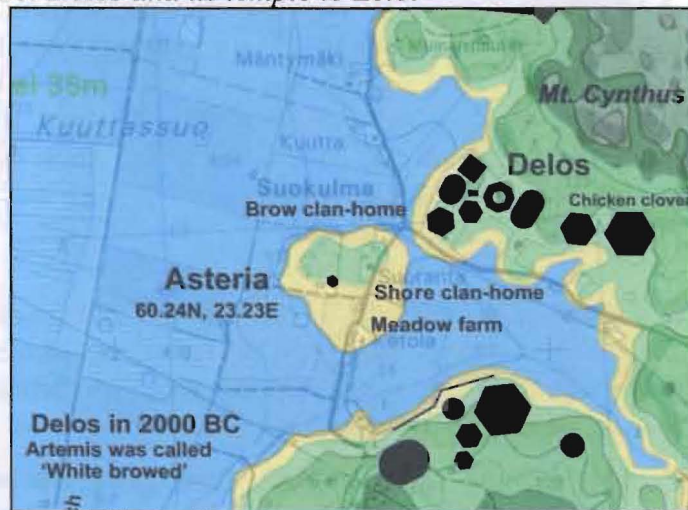
7 Lycia lake

8 Xanthos stream

(1.306-316) And as **Apollo** goes forth to divine **Delos** or **Claros** or **Pytho** or to broad **Lycia** near the stream of **Xanthos**, in such beauty moved **Jason** through the throng of people; and a cry arose as they shouted together. And there met him aged **Iphias**, priestess of **Artemis**, guardian of the city, and kissed his right hand.

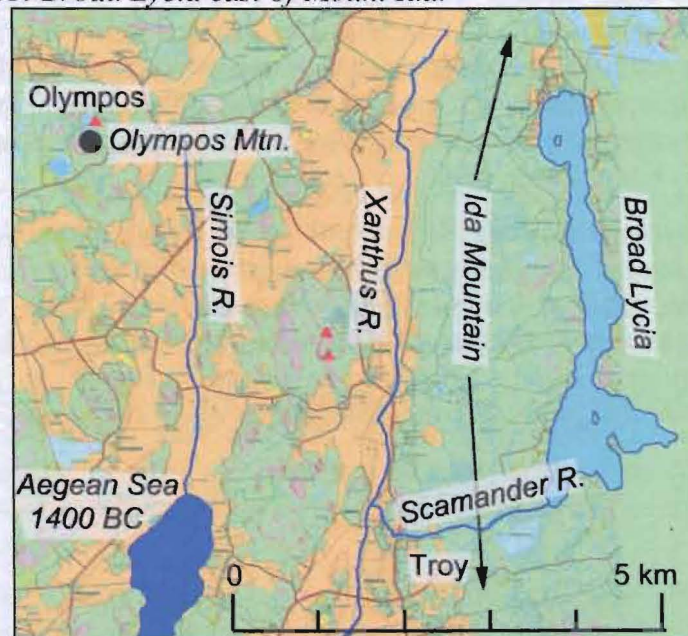
Delos occupied the slope of a low hill covered with dwellings and trees; reachable from Othrys without crossing the sea; next to a small, flat islet that could be reached by wading; beneath Mount Cynthus. A seven-sided building with an open center is her temple. Cronus, Rhea, and many others lived 10 km north at Othrys. 60.241N, 23.233E.

Figure 10: Delos and its temple to Leto.



North of Troy lie three famous rivers: Scamander, Xanthus and Simois; two mountains: Ida and Olympos; and one lake Lycia drained by Scamander. Hundreds of Artesian springs on the eastern slope of Ida drain into Lycia.

Figure 11: Broad Lycia east of Mount Ida.



Argonauts in Finland

(1.317-331) When he had left the well-built streets of the city, he came to the beach of **Pegasae**, where his comrades greeted him near the ship **Argo**. They perceived **Aeastus** and **Argus** coming from the city. Argus, son of **Arestor**, had cast round his shoulders the hide of a bull reaching to his feet, the other, a fair mantle of double fold, which his sister **Pelopeia** had given him. He bade all be seated upon the folded sails and the mast as it lay on the ground.

9 Hellas = Achaea

(1.331-340) **Aeson's** son spoke: "All the equipment lies ready for our departure. ... Common to all is our return to **Hellas**, ... and our path to the land of **Aeëtes**. ... Therefore, we will sail when the breeze blows fair. Now let us choose our leader."

(1.341-347) The young heroes turned their eyes towards bold **Heracles**, and with one shout they enjoined him to be their leader. But he said: "Let no one offer me this honor, for I will not consent, and I forbid any other to stand up. Let the hero who brought us together be the leader of the host."

(1.348-362) They assented as **Heracles** bade, and **Jason** rose up to address the eager throng: "Let us propitiate **Phoebus** with sacrifice and straightway prepare a feast. We will drag the ship to the sea, place all the tackle within, and draw lots for the benches for rowing. Meantime let us build upon the beach an altar to **Apollo Embasius**, who by an oracle promised to point out and show me the paths of the sea, if by sacrifice to him I should begin my venture for King **Pelias**."

Pegasae harbor at Iolcus was surrounded by three rectangular boat-building shops. These shops were built when sea level was 19.5 m, the edge of the woods at Iolcos, which corresponds to 2000 BC, the time when the children of Gaia and Ouranos settled Finland. Sea level had dropped several meters when the Argo was launched, so that the Argonauts had to push the boat through mud to get to the sea.

Figure 12:

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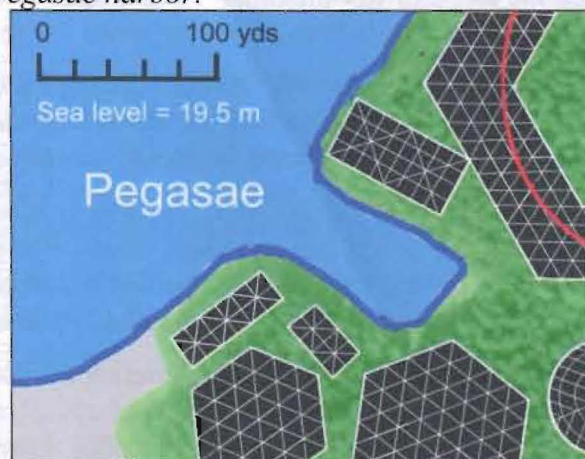
(1.394-401) one seat, but
and entrusted

(1.402-410) **Apollo**, and
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Jason prayed.

(1.411-424) sound, thithe
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his club smc

Figure 12: Pegasae harbor.



(1.363-393) They girded the ship with a rope in order that the planks might withstand the opposing force of the surge. They dug a trench as wide as the ship into the sea, and in front laid polished rollers. Reversing the oars, they stood on both sides and pushed forward with chest and hand and started the ship. The rollers groaned under the keel as they were chafed, and dark smoke rose as she glided into the sea. Round the thole-pins they fitted the oars, and in the ship placed the mast, sails, and stores.

(1.394-401) They distributed the benches by lot, two men occupying one seat, but the middle bench they chose for **Heracles** and **Ancaeus**, and entrusted **Tiphys** with the helm.

(1.402-410) Piling up shingle near the sea, they raised an altar to **Apollo**, and above it spread logs of dried olive-wood. Meantime herdsmen had driven two steers. These the younger comrades dragged near the altars, while others brought lustral water and barley meal. Jason prayed, calling on Apollo the god of his fathers:

(1.411-424) "Hear, O King, guide the ship with my comrades safe and sound, thither and back again to **Hellas**. Then in thy honor we will again lay on thy altar the offerings of bulls -- all of us who return. Accept this sacrifice, and grant us a soft breeze to sail over the sea in fair weather."

(1.425-438) With his prayer he cast the barley meal. Two girded themselves to slay the steers, **Ancaeus** and **Heracles**. The latter with his club smote one steer on the brow and it sank to the ground.

Argonauts in Finland

Ancaeus struck the neck of the other with his bronze axe, and it fell prone on both its horns.

Their comrades quickly severed the victims' throats and flayed the hides. They sundered the joints, carved the flesh, cut out the sacred thigh bones, and covering them all with fat, burnt them upon the wood.

(1.439-447) **Idmon** spoke of Jason: "It is the will of destiny that ye shall return here with the fleece, but countless trials await you. It is my lot to die somewhere on the mainland of Asia. Thus, though I learnt my fate, I embark on the ship, so that fame may be left in my house."

(1.448-459) The youths hearing the divine utterance rejoiced at their return, but grief seized them for the fate of Idmon. Just past noon, the heroes spread leaves thickly upon the sand and lay down in rows in front of the hoary surf-line. Near them were spread vast stores of viands and sweet wine in pitchers. They told tales one to another, but the son of Aeson brooded over each event.

(1.460-471) **Idas** assailed him with a loud voice: "Son of Aeson, speak thy thought. Does fear come on and master thee? Be witness now my impetuous spear, wherewith in wars I win renown beyond all others."

(1.472-484) **Idmon** spoke: "Vain wretch, thou art devising destruction for thyself before thy time. Words of comfort might encourage a comrade, but thou hast spoken with utter recklessness. Such taunts did the sons of Aloeus blurt out against the blessed gods, and thou dost not equal them in valor; never the less, they were both slain by the arrows of Leto's son." [Apollo, disease]

(1.485-491) Apharcian Idas laughed, and replied: "Tell me by thy prophetic art, whether for me, too, the gods will bring to pass such doom as thy father promised for the sons of **Aloeus**. And how wilt thou escape from my hands alive, if thou art caught making a vain prophecy?"

(1.492-495) The strife would have gone further had not their comrades and Aeson's son restrained the contending chiefs. **Orpheus** lifted his lyre in his left hand.

(1.496-511) He sang how earth, heaven and sea once mingled together in one form, after deadly strife were separated each from other; and how the stars and the moon and the paths of the sun ever keep their

fixed place in the
resounding rivers

He sang how **Orpheus**
sway of snowy
Cronos and the
ruled over the **Titanes**
Cyclopes had not

(1.512-518) He
honor of **Zeus**,
sleep in the dark

(1.519-558) Whe
peaks of **Pelion**,
board and make
Pegasae utter.

10 Dodona

Athena had brought
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*Hera founded and
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Figure 13: City of



The heroes took the
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fixed place in the sky; and how the mountains rose, and how the resounding rivers came into being and all creeping things.

He sang how **Ophion** and **Eurynome**, daughter of **Ocean**, first held sway of snowy **Olympus**. Through strength of arm, one yielded to **Cronos** and the other to **Rhea**, and they fell into Ocean. The other two ruled over the **Titan**-gods, while Zeus dwelt in the **Dictaeon** cave, and **Cyclopes** had not yet armed him with thunder and lightning.

(1.512-518) He ended and stayed his lyre. They fixed libations in honor of **Zeus**, poured them upon the burning tongues, and thought of sleep in the darkness.

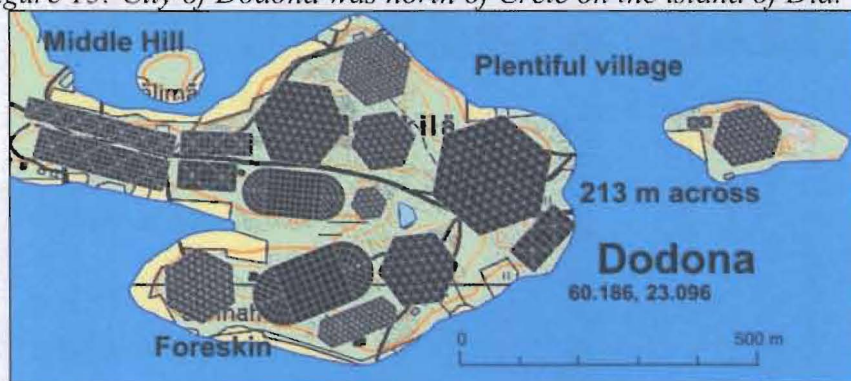
(1.519-558) When gleaming dawn with bright eyes beheld the lofty peaks of **Pelion**, **Tiphys** awoke and roused his comrades to go on board and make ready the oars, and a strange cry did the harbor of **Pegasae** utter.

10 Dodona

Athena had brought an oak from **Dodona** and fitted it into the middle of the stem.

Hera founded an oracular shrine among the buildings of Dodona, perhaps in the center. The island of Dia is shaped like a male member; Dia means 'Inquire about women'.

Figure 13: City of Dodona was north of Crete on the island of Dia.



The heroes took their seats near their fighting gear, the hawsers were slipped and they poured wine on the sea. To the sound of Orpheus' lyre, they smote the sea with their oars. Their arms shone in the sun and a wake gleamed white far behind.

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On the topmost heights, the nymphs of **Pelion** wondered as they beheld the work of **Itonian Athena**. Down from the mountain to the sea came **Cheiron** and dipped his feet at the surf line, waving with his broad hand. His wife, bearing Peleus' son **Achilles** on her arm, showed the child to his dear father.

11 Tisaeon headland

(1.559-579) Now when they had left the curving shore of the harbor ... they let down the sail ... and ran quietly past the long **Tisaeon Headland**.... and a chasing breeze ever bore the ship onward.

12 Pelasgia

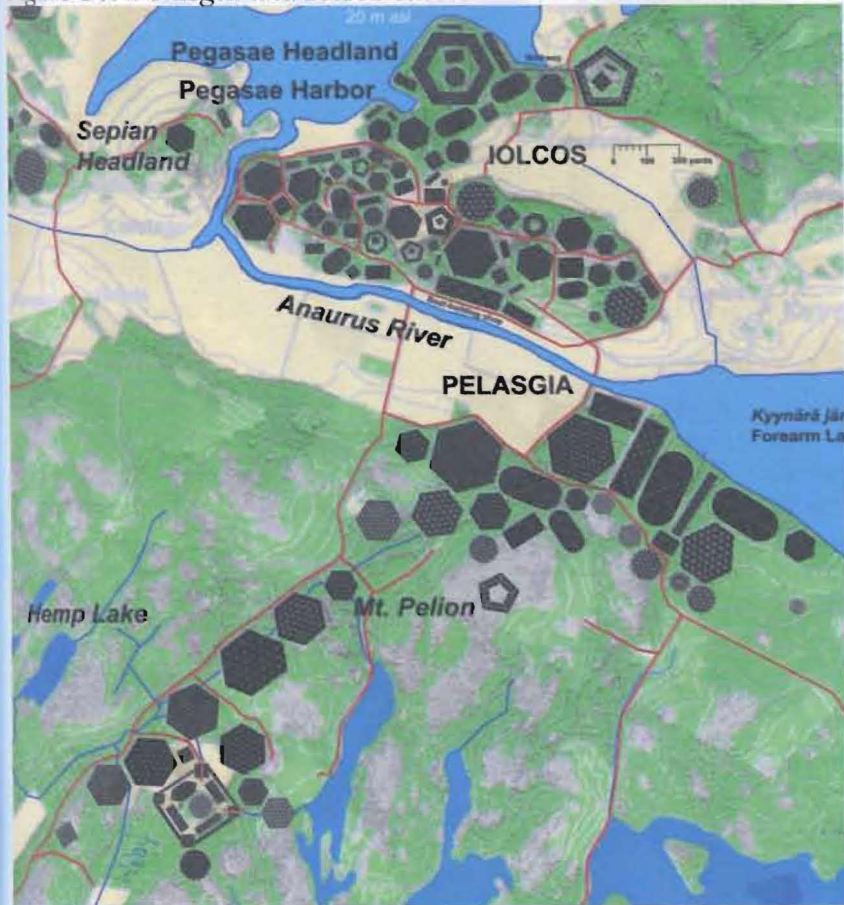
(1.580-581) And straightway the misty **land of the Pelasgians**, rich in cornfields, sank out of sight.

Before migrating to the Mediterranean Sea, Pelasgians occupied a city and state on the south bank of the Anaurus River, opposite Iolcus. They raised flax for fiber to make linen; a nearby lake 'Hamppu järvi' means 'Hemp Lake'. They considered themselves to be the original settlers. The observation 'rich in cornfields' may include flax plants to make linen and paper.



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Figure 14: Pelasgia and Iolcos cities.



1 Pelion Mountain

... they passed the rugged sides of **Pelion**

13 Sepian Headland

and the **Sepian headland** sank away,

14.Sciathus island

Sciathus appeared in the sea, [Sciathus showed in mid sea]

15 Magnesia

far off appeared **Piresiae**, and the calm shore of **Magnesia** on the mainland,

Argonauts in Finland

[and further distant, bright through clear air, the whole Magnesian coastline, with its towns]

and the tomb of Dolops.

Here, In the evening, as the wind blew against them, they put to land, and paying honor to him, at nightfall burnt sheep as victims.

16 Aphetæ of Argo beach

For two days they lingered, on the third day they put forth the ship. Now men call that beach **Aphetæ of Argo** (Give my crew the heart to beat obstacles).

The initial sea may have been Aegean Gulf. Magnesia is the mainland on the same side as Pegasæe. A wind blew them past the gap into the Aegean Sea, forcing them to land at Aphetæ, the only beach. Once into the Aegean Sea, they passed many large cairns on the summit of the mountain Canastra. Pallene (Figure 16), watered by Amyrus River, is where Titans once lived. Athos summit could be seen past Lemnos, a long way off. Homole island in the center was a swampy reed bed. Past Homole rose Eurymenæe Peak.

Figure 15. Iolcos to Myrine.



17 Meliboea heights

(1.592-608) They passed **Meliboea**, seeing its craggy heights, its gale-swept shoreline.

18 Homole flats

At dawn they sighted **Homole**, lying flush with the sea, and sailed past it.

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19 Amyrus river

Not long after the outfall of the river **Amyrus**.

20 Eurymenae mountain

From there they beheld **Eurymenae**.

21 Pallene Hills = Phlegra

Next, they reached the [hills] of **Pallene**

22 Canastra

beyond the **Headland of Canastra**, running all night with the wind.

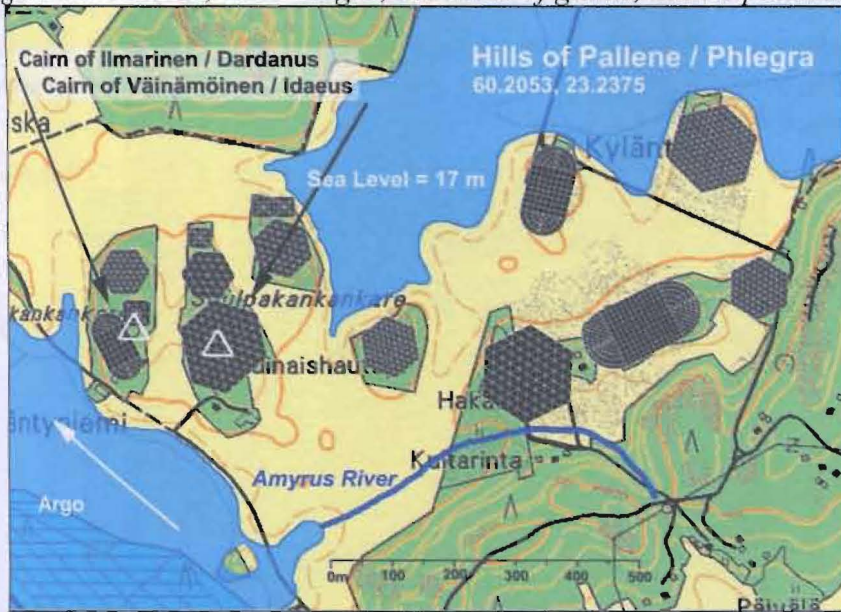
Coasting past the headland of Canastra, the Argo passed Pallene / Phlegra before beaching at Lemnos. Prior to a catastrophe that incinerated these buildings around 1940 BC, the site housed a large community of giants. Greek historians posit a ten-year war between the giants at Phlegra and the Titans at Othrys (Figure 50), but neither city has a palisade, which rules out a war. Instead, the war was fought in the heavens.

After all traces of Phlegra vanished, the people around the Aegean Sea erected two large cairns on twin islets to honor the bard Väinämöinen and his brother, the smith Ilmarinen, shown below. These brothers are better known in Greek mythology as Idæus and Dardanus. The latter married Bateia, a local princess who owned a large piece of land at the foot of Mount Ida. She and her husband founded Dardania, which gradually expanded into the city of Troy (Figure !Undefined Bookmark, TROY).

The immense oval barn is 203 m long by 101 m wide, while the large house next to it is 164 m long by 140 m wide. For reference, the Roman Colosseum is 189 m long by 156 m wide. These buildings are some of the largest in Finland during the Bronze Age.

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Figure 16: Pallene, aka Phlegra, the home of giants, has no palisade.



23 Athos Peak

24 Thrace

25 Lemnos

At dawn before them rose **Athos**, the **Thracian mountain**; its topmost peak overshadows **Lemnos**, though it lies far off. With the setting of the sun the wind left them, and by oars they reached Lemnos, the **Sintian isle**.

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When the Titans founded Phlegra in 2100 BC, sea level was 20 m asl and Lemnos was an island. The settlement spread out over four smaller islands and the mainland to the south. The train between Helsinki and Salo passes to the southwest just after exiting a tunnel through Mount Ida.

Figure 17: Lemnos was an island when the Titans founded Phlegra.



26 Myrine

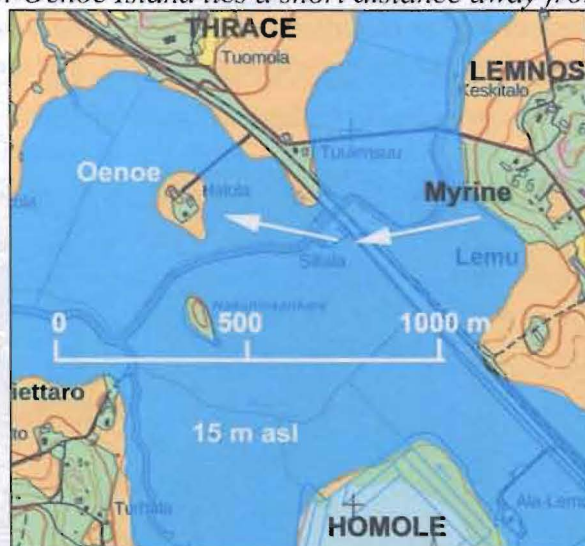
(1.609-639) Here the men had been slain by the women in the year gone by. For the men had rejected their wives and had conceived a fierce passion for captive maids whom they brought across the sea from their forays in Thrace.

27 Oenoe Island

Not only their husbands, but all the males, to avoid retribution. **Hypsipyle** alone spared her father **Thoas**, the king, and sent him adrift in a hollow chest. Fishermen dragged him to the island of **Oenoe**, afterwards called **Sicinus**, whom the nymph Oenoe bore to Thoas. Now all women tend cattle, don armor, and plough the wheat fields.

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Figure 18: Oenoe Island lies a short distance away from Lemnos.



Yet they feared the Thracians' coming. When they saw the Argo near the island, from the gates of **Myrine**, they poured forth in war harness, for they deemed that Thracians were come.

(1.640-652) Meantime the chiefs had sent **Aethalides** the herald with their messages. He persuaded **Hypsipyle** to receive the new-comers as the day waned into darkness.

(1.653-666) The Lemnian women sat down to assembly. "Let us grant these men food and wine in order that they may remain outside our towers, and not get to know us too well and widely spread an evil report."

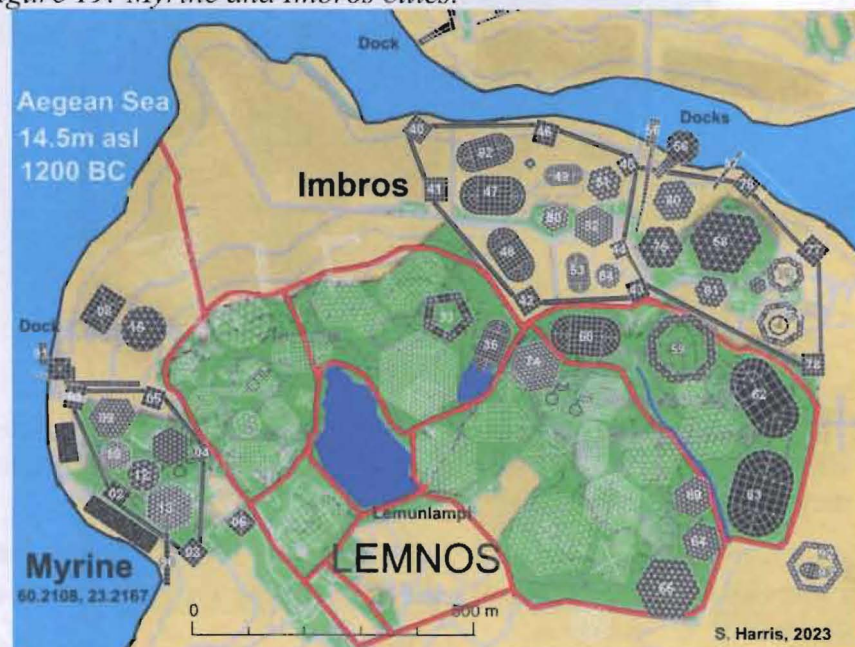
(1.667-696) Nurse **Polyxo** feebly spoke: "Gifts, as Hypsipyle wishes, let us send to the strangers, but what if the Thracian host fall upon us? Now a way of escape lies open, if ye trust the strangers the care of your homes and all your stock and your glorious city."

(1.697-707) The assembly filled with clamor for the word pleased them. Hypsipyle replied: "If this purpose please you, I will send a messenger to the ship. Go, **Iphinoe**, and beg whoever it is that leads this array, to come to our land. Bid the men, if they wish, to enter the city with friendly intent."

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Myrine and Imbros occupy the land closest to the sea at Lemnos. Earlier buildings at higher elevation are shown as ghost images. When the Argonauts visited, Lemnian women lived at Myrine within the palisade.

Figure 19: Myrine and Imbros cities.



(1.708-720) The **Minyae** asked Iphinoe with what intent she had come. They deemed that Thoas was dead, his daughter **Hypsipyle** was queen, and sent Jason on his way.

(1.721-729) He buckled round his shoulders a purple mantle of double fold, the work of the Tritonian goddess [Athena], which **Pallas** had given him when she first laid the keel-props of the ship Argo and taught him how to measure timbers with the rule. On each margin many separate devices had been skillfully woven.

(730-734) The **Cyclops** forging a thunderbolt for Zeus.

(735-741) The twin sons of **Antiope**, daughter of **Asopus**, **Amphion** and **Zethus**, and **Thebe** still ungirt with towers lying nearby.

Zethus on his shoulders was lifting the peak of a steep mountain, and **Amphion** after him, singing loud and clear on his golden lyre.

(742-746)
Ares.

(747-751)
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28 Aege

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(742-746) **Cytherea** with drooping tresses, wielding the shield of Ares.

(747-751) About the pasturage of oxen, the **Teleboae** and the sons of **Electryon** were fighting, defending themselves against **Taphian** raiders who longed to rob them.

(4.752-758) Two chariots raced, the one in front **Pelops** guided, and with him was **Hippodameia**, and in pursuit **Myrtilus**, and with him **Oenomaus** had grasped his spear, but fell as the axle swerved and broke in the nave, while he was eager to pierce the back of Pelops.

(1.759-762) **Phoebus Apollo** shooting at mighty **Tityos** who was boldly dragging his mother by her veil, Tityos whom glorious **Elate** bare, but **Earth** nursed him and gave him second birth.

(1.763-767) **Phrixus** the **Minyan** listening to the ram.

(1.768-773) In his right hand, Jason held a spear that **Atalanta** gave him as a gift of hospitality in Maenalus, for she eagerly desired to follow on that quest; but he prevented the maid, for he feared bitter strife on account of her love.

(1.774-792) When they passed within the gates of the city, the women surged behind, delighting in the stranger, but he fared straight on to the palace of **Hypsipyle**. **Iphinoe** led him to a seat opposite her mistress. Hypsipyle turned her eyes aside and a blush covered her maiden cheeks.

28 Aegean Sea

(1.793-833) "Stranger, why stay outside our towers? for the city is not inhabited by men, who plough the fields of the **Thracian mainland**. I will tell you our plight. When my father **Thoas** reigned, our folk would plunder the ships and dwellings of the Thracians who live opposite and bring back booty and maidens. But they hated their wives, drove them from their homes, and took to bed the captives. Long we endured it; lawful children were being dishonored and a bastard race was rising. Unmarried maidens and widowed mothers wandered through the city. No father heeded his daughter, nor did sons defend their mother. But in their homes, in the dance, in the assembly and the banquet all thought was only for their captive maidens. Until some god put courage in our hearts to no longer receive our lords on their return from Thrace. So, with their captives and all the male children, they

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went back to Thrace. Therefore, stay and settle with us. Our land is deep-soiled beyond all other islands in the **Aegean Sea**. Return to thy ship and relate my words, and stay not outside our city."

(1.834-852) "Hypsipyle, let the sovereignty of the island be thine; it is not in scorn I yield it, but grievous trials urge me on." He touched her right hand and turned to go back. Round him young maids danced till he passed through the gates. They came to the shore in farm wagons, bearing many gifts. After he had related Hypsipyle's speech, the maids led the men back to their homes for entertainment.

(1.853-864) Aeson's son went to the home of Hypsipyle, while **Heracles** chose to stay by the ship with a few comrades. The city rejoiced with dances, banquets, and the steam of sacrifice. Sailing was ever delayed had not Heracles addressed his comrades with reproachful words:

(1.865-874) "Wretched men, does murder of kindred keep us from our native land? Is it for marriage that we have come hither? Does it please us to plough the rich soil of Lemnos? No renown shall we win by tarrying with women; nor will some god seize our fleece and give it to us by prayer. Let us return, but leave him in the embrace of Hypsipyle until he has peopled Lemnos with children, and so come to great glory."

(1.875-887) No one dared to meet his eye or to utter a word in answer. But just as they made ready their departure, women came running towards them. They clustered round the men and prayed to the blessed gods to grant them a safe return. Hypsipyle seized the hands of Aeson's son, and tears flowed for the loss of her lover.

(1.888-898) "Go, and may heaven bring thee back with thy comrades unharmed, bearing to the king the golden fleece. This island and my father's scepter will be awaiting thee if thou shouldst choose to come again. But thou wilt not have this desire, nor do I forbode that so it will be. Still, remember Hypsipyle when thou art far away and when thou hast returned. Leave me some word of bidding if haply I shall be a mother."

(1.899-909) "Hypsipyle, may all these things prove propitious. But hold a nobler thought of me, since by the grace of Pelias it is enough for me to dwell in my native land if the gods release me from my toils. But if it is not my destiny to return, and if thou shouldst bear a male

child, send him to my father and mother, that he may be cared for."

29 Island of Lemnos

(1.910-921) Argonauts, with their long oars, came to the island. **Electra**, daughter of the king, with her rites, and with great

A short row took them to Samothrace, home of the gods, where he founded Troy. (1.921-928) Electra, daughter of the king, transmitted the rites of the Aegean Sea fed by the

Figure 20: Myrine



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child, send him when grown to Pelasgian Iolcus, to heal the grief of my father and mother if he should find them living, in order that they may be cared for."

29 Island of Electra, Samothrake

(1.910-921) Argus loosened the hawsers, they smote the water with their long oars, and in the evening, they touched at the island of **Electra**, daughter of **Atlas**, in order by initiation they might learn the rites, and with greater safety sail the sea.

A short row took the Argo from the beach at Myrine to the dock at Samothrake, home of Electra. Dardanus worked here as a smith before he founded Troy. In 6300 BC, the site was called Kalevala (Figure 21), founded by the smith Mimir. For thousands of years, Kalevala transmitted the rites of smiths. West was the Black Gulf, a bay of the Aegean Sea fed by the river Simois.

Figure 20: Myrine to Dardania at Samothrake, where Electra lived.



Mimir, the giant smith of Asgard, founded Kalevala around 6500 BC as a school to train smiths. The city continued to expand along the sea coast as sea level fell. When Jason visited, many large buildings on high ground in the center no longer existed. Around 1440 BC at Töyrylä, Corythus built a large home, smithy, and barn for his family. With him were his wife Electra-Lokka; their son Dardanus-Ilmarinen who founded Troy; an older son Iason-Väinämöinen who composed Kalevala; and an adopted daughter Harmonia-Annikki, who founded a mobile army of Amazons. Jason would encounter these Amazons living north of Salo.

Kalevala Dardania
60.229,
23.225

Black Gulf
14.5 m

Structures and landmarks labeled on the map include:
 - Best house
 - Barn
 - Hall
 - Temple
 - House
 - Suvantola
 - Slack-water farm
 - Dock
 - Store
 - Sauna
 - Storage
 - Stairs
 - Temple men
 - Barn
 - Sauna
 - Shed
 - Töyrylä
 - Barn
 - Store
 - Sauna
 - Temple women
 - Red Dock

30 Imbros

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(1.922-924) [Thence they crossed the depths of the **Black Gulf**, with the **Thracian coast** to port, and away to seaward the island of **Imbros**.]

31 Chersonesus

32 Rhoeteian Shore

(1.922-935) At sunset they [rounded **Chersonesus** jutting promontory]. There a strong south wind blew for them; at dawn the sea to the north was left behind. At night they coasted inside the **Rhoeteian Shore**, with the **land of Ida** [?] on their right.

From Dardania, the Argo crossed the Black Gulf, passed Thrace on the left, spotted Imbros, passed a low promontory Chersonesus on the right, continued past the Rhoeteian Shore to Percote.

Figure 22: Dardania to Percote.



Argonauts in Finland

City of Troy next to Ida

33 Ida Mountain

34 Troija

35 Scamander River

8 Xanthos River

36 Simois River

37 Ilion

38 Pohjola

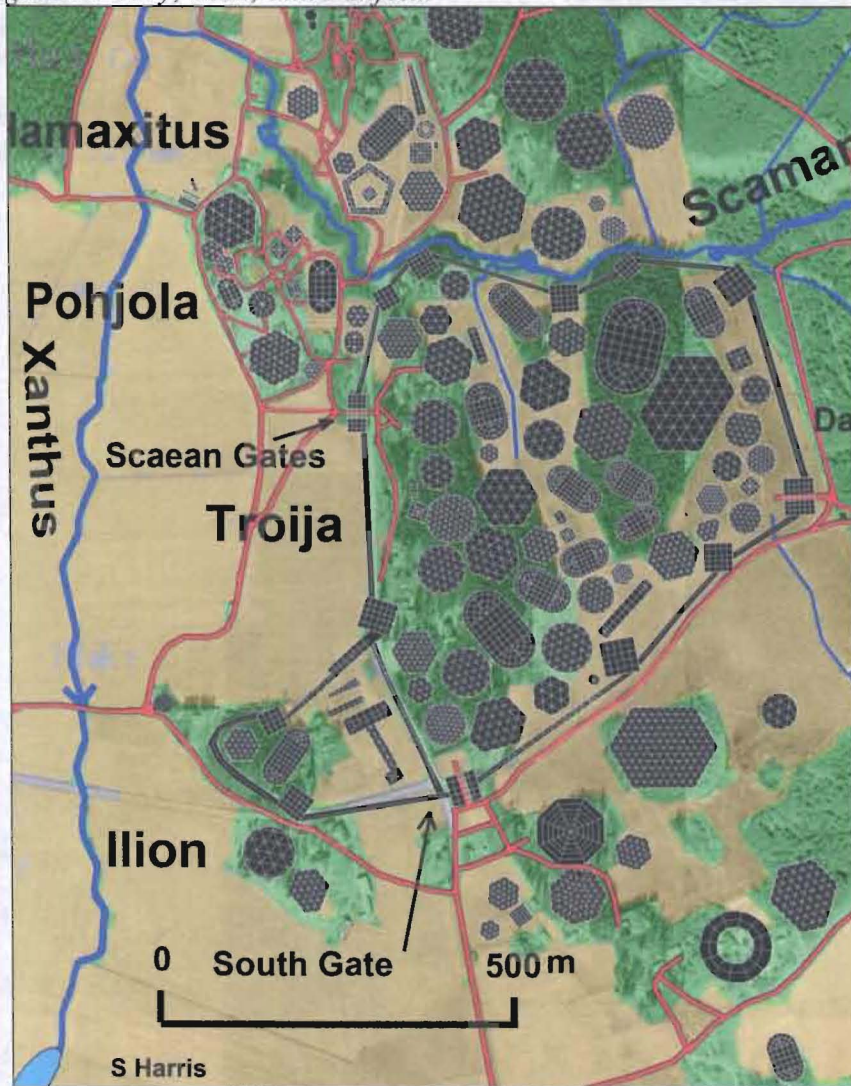
*At this point, a diversion to outline Troy (Figure !Undefined Bookmark, TROY). East of Troy rose **Ida**. Past the north wall flowed **Scamander**. Past the west wall flowed **Xanthos**, with **Simois** further west. **Ilion** occupied the southwest corner. **Pohjola** was a separate town at the northwest corner.*

The above reference to "the land of Ida on their right" may have meant that it was under the jurisdiction of Troy. Mount Ida lay 5 km away to the east. At the foot of Ida lay Troy. Troy and the surrounding communities had a normal population of 4000 to 5000, with a wartime population of 30,000. Priam, his 50 children, and their families lived in just one building.



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Figure 23: Troy, Ilion, and Pohjola.



39 Dardania

40 Abydus

41 Percote

42 Abarnis sandy beach

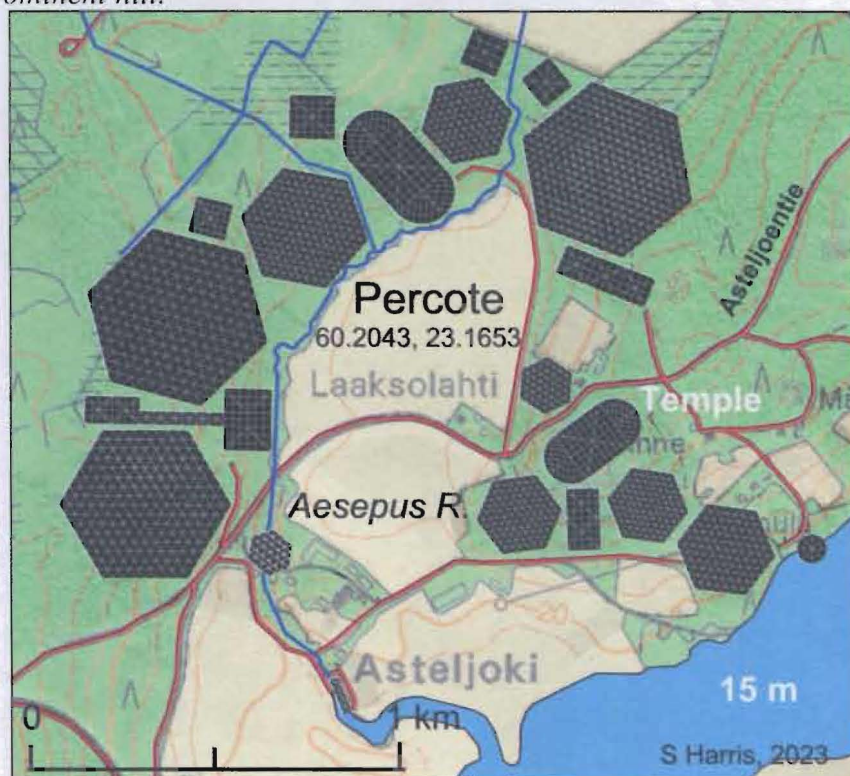
43 Pityeia Devine

Argonauts in Finland

Leaving **Dardania**, they directed their course to **Abydus**, sailed past **Percote**, the sandy beach of **Abarnis** and divine **Pityeia**.

Figure 24: Percote.

Percote was on the western shore of the Aegean Sea before Hellespont. The river Aesepus flowed through Percote and ended at an inlet serviced by a warehouse-dock. An oval temple surmounted a prominent hill.



44 Hellespont

In that night, by sail and oar, they passed right through the **Hellespont**.

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Percote lay opposite the Rhoeteian Shore, watered by Aesepus. Abarnis sandy beach at the mouth of Aesepus lay opposite Devine Pityeia. At the narrowest point of Hellespont was Abydus, site of a modern mill.

Figure 25: Percote to Sigeum, through the Hellespont.



45 Propontis

46 Phrygian mainland

47 Aesepus River

48 Bear Mountain

(1.936-960) There is a lofty island inside the **Propontis**, a short distance from the **Phrygian mainland**, where an isthmus in front of the mainland is flooded by the waves. And the isthmus has double shores, and they lie beyond the **river Aesepus**, and the inhabitants call the island the **Mount of Bears**.

Insolent and fierce men dwell there, Earthborn, a great marvel to behold. Each has six mighty hands, two from his sturdy shoulders, and four below, close to his sides.

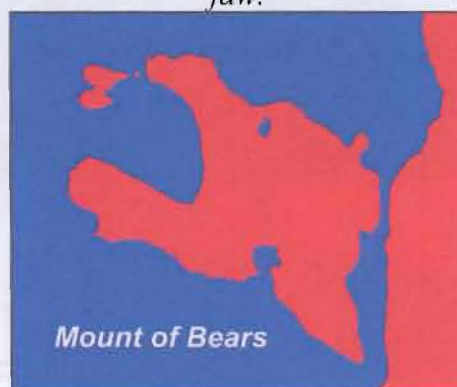
Argonauts in Finland

When sea level was higher, the isthmus at Sigeum had double shores with a shallow channel between them. When the Argonauts arrived, the channel was dry and covered with buildings.

Figure 26: A tidal channel once connected the two ports of Sigeum.



Figure 27: Bear Mountain resembles the head of a bear with an open jaw.



49 Sigeum

About the isthmus and the plain the **Doliones** had their dwellings, and over them **Cyzicus** son of **Aeneus** was king, Thither Argo pressed on, driven by the winds of Thrace, and the **Fair haven** received her as she sped. There they cast away their small anchor stone and left it beneath the fountain of **Artaeie**; and took another, a heavy one. In after days, the Ionians laid the first sacred stone in the temple of Jasonian Athena.

(1.961-988) Now the Doliones and Cyzicus himself came to meet them, and when they knew of the quest and their lineage, welcomed

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them with hospitality, and persuaded them to row further and to fasten their ship's hawsers at the city harbor.

The port of Sigeum had many large buildings, numerous temples, three harbors, and several ship-building shops. The palisade around the citadel was erected after Jason's voyage for protection during the Trojan War. The text calls the people Doliones and Minyans.

Figure 28: Sigeum city and citadel.



50 Dindymum

50a Chytus

In the morning, they climbed mighty **Dindymum** [Sigeum Promontory] that they might themselves behold the various paths of that sea, and the path they trod is named the path of Jason. Younger

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men brought their ship from its former anchorage to the harbor, Chytus.

The Argonauts brought their ship from Sigeum to a beach at Chytus harbor near Dindymum, which the Iliad calls Sigeum Promontory. The immense cairn of Achilles and Patroclus would be erected at the end of Sigeum Promontory, reached by a 1 km trail from Route 50, 3 km south of Perniö.

Figure 29: Sigeum to Dindymum.



(1.989-1011) Then Earthborn men rushed down from the mountain and blocked the mouth of Chytus towards the sea.

But Heracles, left with the younger rowers, bent his bow against the monsters and quickly brought them to earth one after another. They in turn raised huge rocks and hurled them. These dread monsters, I ween, **Hera** had nurtured to be a trial for Heracles.

Soon the rest of the martial heroes arrived and slaughtered the Earthborn with arrows and spears. The monsters lay in heaps, some in the salt waves with limbs spread out on the land; others on the sand of the shore with their feet in the deep water.

(1.1012-1076) The heroes loosened the ship's hawsers and pressed on through the sea-swell. The ship sped on under sail all day; but when night came, contrary blasts held them back till they again approached the hospitable Doliones.

In the
return
landed
There
them.
other.
Bitter
Cyzic
three
Dolion

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In the night, the Doliones did not clearly perceive that the heroes were returning; they deemed that Pelasgian war-men of the **Macrians**¹ had landed.

Therefore, they donned their armor and raised their hands against them. And with clashing of ashen spears and shields they fell on each other. But at dawn both sides perceived the fatal and cureless error.

Bitter grief seized the Minyan heroes when they saw before them Cyzicus, son of Aeneus, fallen in the midst of dust and blood. For three whole days they lamented and rent their hair, they and the Doliones.

¹ See the Isle of Macris next to Drepane in Bk. 4.

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Figure 30: Sigeum Promontory view to Bosporos.



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From the tip of Sigeum Promontory, one could view mists rising above the lowest rapids of the Bosporos.

51 Marmara Sea

(1.1079-1091) After this, fierce tempests arose for twelve days and nights together and kept them there from sailing. But in the next night, **Mopsus** observed a halcyon prophesying with shrill voice the ceasing of the stormy winds; and flying aloft it settled upon the stern-ornament of the ship. The seer woke Jason and spoke:

(1.1092-1102) "Son of Aeson, thou must climb to the temple on **Dindymum** and propitiate the mother of all the gods on her fair throne, and the stormy blasts shall cease."

(1.1103-1152) Younger men drove oxen to the mountain's summit. The remainder rowed to the **Thracian harbor** and climbed the mountain, leaving a few comrades in the ship.

52 Macrian Heights

53 Bosporos

54 Mysian Hills

47 Aesepus river

55 Adrasteia

The **Macrian Heights** and the coast of **Thrace** opposite appeared close at hand. There appeared the misty mouth of **Bosporos** and the **Mysian Hills**; on the other side the stream of the river **Aesepus** and the city of **Adrasteia**.

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Four houses over 100 m across at Adrasteia belonged to giants. Each house had a rectangular storehouse. The mouth of the river Aesepus was fashioned into a harbor.

Figure 31: Adrasteia had four large homes situated on hilltops.



Now there was a sturdy stump of vine that grew in the forest, a tree exceeding old; this they cut down, to be the sacred image of the mountain goddess; and Argus smoothed it skillfully, and they set it beneath a canopy of lofty oaks. And near it they heaped an altar of small stones, and wreathed their brows with oak leaves and paid heed to sacrifice, invoking the mother of **Dindymum**, dweller in Phrygia, and **Titias** and **Cyllenus**, who are called dispensers of doom and assessors of the Idaean mother, -- the Idaean **Dactyls** of **Crete**.

And by command of **Orpheus** the youths trod a measure dancing in full armor, and clashed their swords on their shields, so that the ill-omened cry might be lost in the air, the wail which people were sending in grief for their king. Hence from that time, Phrygians propitiate **Rhea** with the wheel and the drum.

And they feasted in honor of the goddess on the **Mount of Bears**, singing the praises of **Rhea**. At dawn the winds had ceased and they rowed away from the island.

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(1.1153-1171) Thereupon a spirit of contention stirred each chieftain, who should be the last to leave his oar, and they drove the ship forward. About evening, spent with toil, they ceased, all but Heracles who continued to pull the weary rowers along.

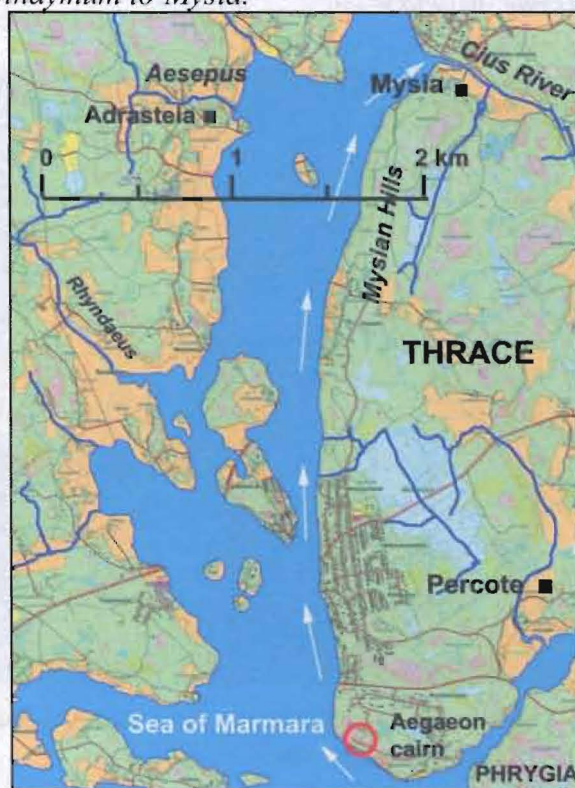
56 Rhyndaeus River

56a Aegaeon cairn

They passed in sight of the mouth of **Rhyndaeus** and the great **Cairn of Aegaeon**, a little way from **Phrygia**. Then Heracles broke his oar in the middle. He sat in silence, glaring round, for his hands were unaccustomed to be idle.

Rhyndaeus is the only named river between Dindymum and Mysia. The immense cairn of Aegaeon overlooked the Sea of Marmara near Phrygia. Opposite Mysia and the river Cius was Adrasteia and the river Aesepus.

Figure 32: Dindymum to Mysia.



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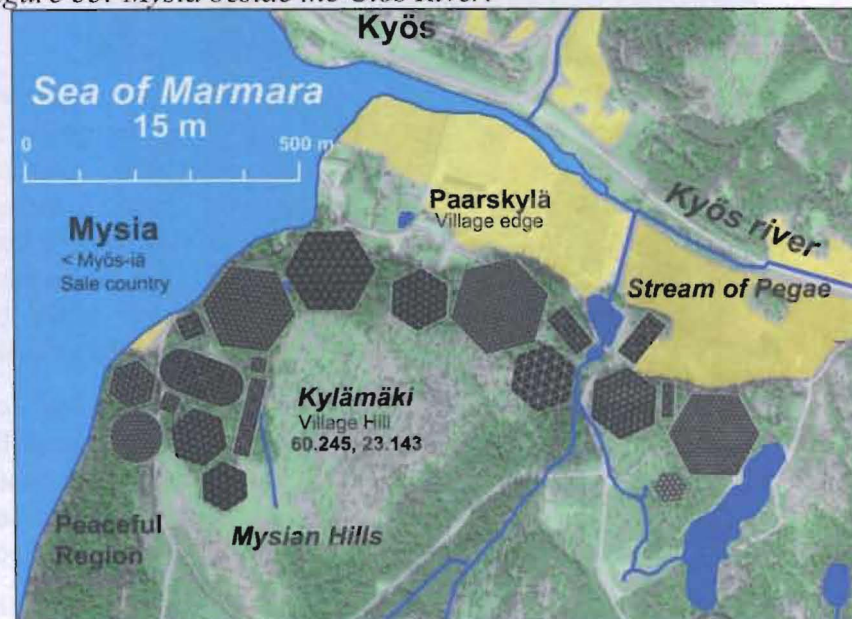
57 Cios River

58 Mysians

(1.1172-1186) In the evening the heroes reached the homes of the **Cianian** land near the **Arganthonian** mount and the outfall of **Cios**. As they came in friendliness, the **Mysians** welcomed them, and gave them provisions, sheep, and abundant wine. Some brought dried wood, others leaves for beds, others twirled sticks to get fire, while others mixed wine in the bowl to make ready the feast, after sacrificing to Apollo Ecbasius (embarkations), protector of ships.

South of the river Cios was the town of Mysia, with very large hexagonal houses. North of the river, the Titans Ceos and Phoebe founded the town Ceos. Like Othrys, it was incinerated around 1940 BC and the Titans vanished. After the voyage of the Argo, Polyphemos refounded the town and kept its name Ceos, which survives as the name of the adjacent hill Kyöstan-mäki. Two streams fed the spring of Pegae where Hylas disappeared.

Figure 33: Mysia beside the Cios River.



(1.1187-1206) The son of Zeus made his way into a wood to uproot a fir tree and fashion himself a new oar.

59 Pegae Spring

(1.1207-1239) Meanwhile **Hylas** took a bronze pitcher and went in quest of a **running spring** to draw water for dinner. Quickly he came to the **spring called Pegae**. The dances of the nymphs were just now starting, for it was the custom of the nymphs to honor **Artemis** in hymn and dance by night. **Dryope**, a water-nymph, rising from the spring, saw the boy on shore, glowing with beauty and grace.

As soon as the unsuspecting boy dipped the pitcher in the stream, she laid her left arm upon his neck yearning to kiss his tender mouth; and with her right hand she drew down his elbow, and plunged him into the midst of the eddy.

(1.1240-1272) His muffled cry was heard only by **Polyphemos**. Right away he drew his sword and took off towards Pegae, in fear lest the boy should be the prey of wild beasts, or men should have lain in ambush for him and be carrying him off. He met Heracles on the path and told him the wretched calamity. But all his searching only turned up the brazen pitcher.

60 Posideian Headland

(1.1273-1289) As the morning star rose, a breeze swept down, and Tiphys urged them to avail themselves of the wind. Far from the coast they were borne, past the **Posideian headland**. But at dawn they became aware that they had unwittingly abandoned those men. A fierce quarrel fell upon them, for they had sailed and left behind the bravest of their comrades. Aeson's son, bewildered by their hapless plight, never said a word.

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The Posideian Headland between Cios and Bebrycia has a 50 m face. Within the headland itself, a tunnel services the train between Salo and Helsinki. The hill at Ceos is named Kyöstän mäki.

Figure 34: Mysia to Bebrycia.



(1.1296-1314) But to them appeared **Glaucus** from the depths of the sea, the wise interpreter of divine Nereus, and raising aloft his shaggy head and chest from his waist below, with sturdy hand he seized the ship's keel, and then cried to the eager crew:

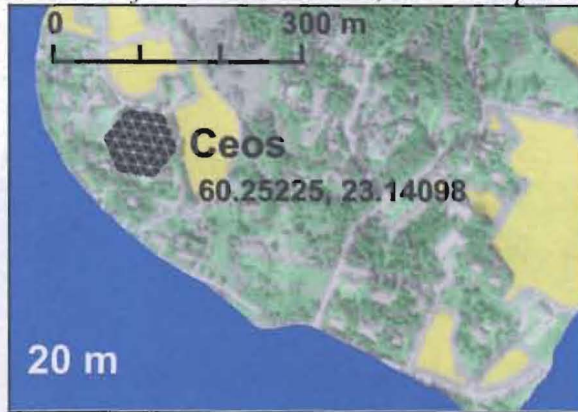
(1.1315-1325) Why do ye purpose to lead bold Heracles to the city of Aeëtes? At Argos it is his fate to labor for insolent **Eurystheus** and to accomplish full twelve toils and dwell with the immortals.

61 Ceos

Likewise, it is destined for **Polyphemus** to found a glorious city at the mouth of **Cius** among the Mysians in the vast land of the Chalybes.

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Figure 35: The home of Ceos and Phoebe, now occupied by a church.



But a goddess-nymph through love has made **Hylas** her husband; those two wandered and were left behind."

(1.1358-1362) All day long and all night the wind bore the ship on, blowing fresh and strong; but when dawn arose there was not even a breath of air. They marked a beach jutting forth from a bend of the coast, very broad to behold, and by dint of rowing came to land at sunrise.

Argonauts in Finland

The town of Bebrycia, ruled by King Amycus, had six large hexagonal cabins. Its name Kuusto comes from Kuus tölliä meaning 'Six cabins'. Additional buildings include two boat shops, two storerooms, and a temple. An island to the east has two cairns, possibly one for Amycus