

Argonauts in Finland

113 Lycus

(2.752-772) **Lycus** was the lord of that land. **Polydeuces** was welcomed as a god, since they had been warring against the **Bebrycians**. They went up into the city, and made a feast within the **Palace of Lycus**.

(2.773-810) Lycus grieved for **Heracles** left behind: "O friends, what a man he was. I saw him here in the halls of **Dascylus my father**, when he came hither on foot. When my brother **Priolas** was slain by the **Mysians**, he [Heracles] entered the lists with **Titias** in boxing and slew him, mighty Titias, who surpassed all youths in beauty and strength.

The Mysians he subdued, the **Phrygians** also, who inhabit **the lands next to us**, and the tribes of **Bithynians** as far as the **mouth of Rhebas** and the **peak of Colone**. Besides them, the **Paphlagonians** of **Pelops**. Now the **Bebrycians** and **Amycus** have robbed me, cutting off huge pieces of land until the **meadows of Hypius**. Nevertheless, they paid the penalty. Whatever requital I am now able to pay, gladly will I pay it. Therefore, I bid **Dascylus my son** to follow you; if he goes, you will find all men friendly on your way, from the sea to the mouth of **Thermodon**."

(2.811-814) All day long they banqueted. At dawn they hied down to the ship and with them went Lycus and his son.

(2.815-834) And here fate smote **Idmon**. In the **reedy river** lay a white-tusked boar. As the **son of Abas** passed, the boar leapt out of the reed-bed, gashed his thigh, and severed in twain the sinews and the bone. With a cry the hero fell to the ground. The boar fled back into the fen and again turned and charged. **Idas** wounded him and he fell impaled upon the sharp spear. The boar they left on the ground, but Idmon, borne to the ship, died in his comrades' arms.

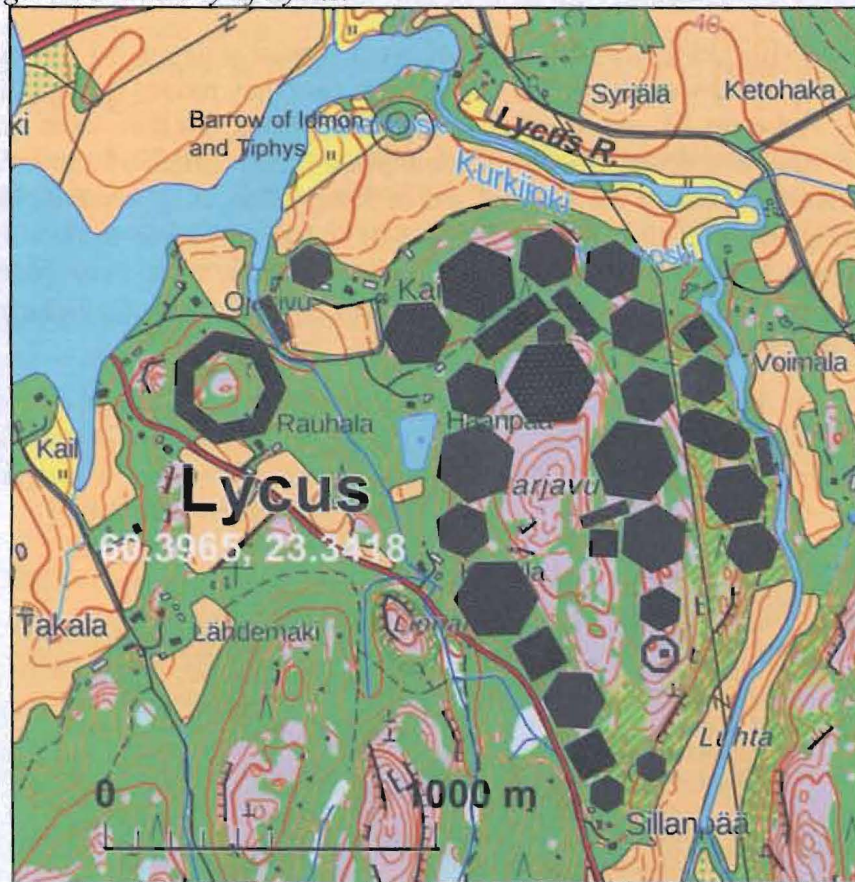
114 Idmon Barrow

(2.835-850) For three days they lamented and buried him with full honors. The people and King Lycus took part in the funeral rites. They slaughtered countless sheep at his tomb and a **barrow was raised**.

Table of Contents

Lycus covered a hill beside Lycus River (Kurkijoki), such that buildings near the top could view the Bithynian Sea. Lycus River was dammed at two places to form a nearly continuous lake for boating. The Barrow of Idamon and Typhys, 70 m wide, appears on the topographic map. Streams and springs provided fresh water. A seven-sided building housed a school for women.

Figure 58: The city of Lycus.



There stands the trunk of a wild olive tree, such as ships are built of, a little below **Acherusian headland #2**. **Phoebus** commanded the **Boeotians** and **Nisaeans** to worship him as guardian of their city, and to build their city round the trunk of the ancient wild olive. But instead of Idmon, they honor **Agamestor**.

(2.851-867) Who was next to die? Then **Tiphys** the helmsman died from a short sickness. With due honors they buried him hard by the seer and their spirit drooped in grief.

Argonauts in Finland

(2.868-878) **Ancaeus** addressed Peleus: "Son of Aeacus, there are here other men of skill whom we can set at the helm." Ancaeus undertook to guide the ship, and after him volunteered **Erginus**, **Nauplius** and **Euphemus**.

115 Acheron River #3

116 Callichorus River

(2.899-910) On the twelfth day they went aboard at dawn, for a strong westerly wind was blowing. Quickly with oars they passed through the river **Acheron #3** and, trusting to the wind, shook out their sails, and with canvas spread wide they soon passed the outfall of the river **Callichorus**, where the **Nysean** son of Zeus [Dionysus], when he had left the tribes of the **Indians** [people of India] and came to dwell at **Thebes**, held revels and arrayed dances in front of a cave [stone building], from which time the neighbors call the river **Callichorus** and the cave **Aulion**.

Acheron #3, the northern outlet of the Bithynian Sea, flowed down a gentle slope of 12.5 m until it met the large stream of Callichorus, slightly above sea level, then continued west. Three rivers supplied water to Acheron #3

Figure 59: Bithynian Sea to Callichorus River.



117 Sthenelus Barrow

118 Apollo Altar

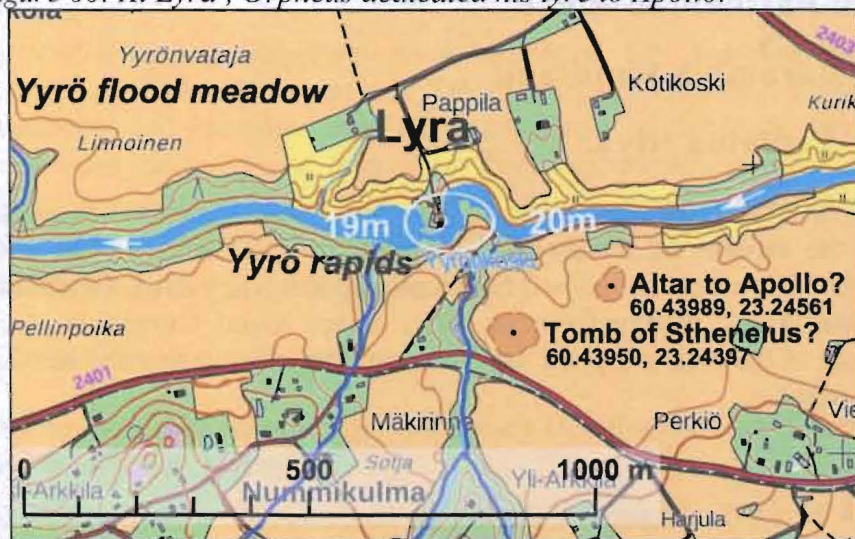
119 Lyra

(2.911-929) Next, they beheld the **Barrow of Sthenelus, Actor's son**, who on his way back from the war against the **Amazons** -- for he had been a comrade of Heracles -- was struck by an arrow and died there upon the **sea-beach**. Mopsus urged them to land and propitiate him with libations.

On the strand they paid honor to the **Tomb of Sthenelus**, poured out offerings and sacrificed sheep. They built an **Altar to Apollo**, savior of ships, and burnt thigh bones. Orpheus dedicated his lyre, whence the place is named **Lyra**.

The Barrow of Sthenelus and the Altar to Apollo were sited on a raised tongue of land that juts into Acheron #3.

Figure 60: At Lyra⁷, Orpheus dedicated his lyre to Apollo.



⁷ Lyra is modern Yyrö.

Argonauts in Finland

Acheron River #3 has a rapid where it goes around a resistant tongue of land at Yyrö. Buildings now occupy the site of Barrow of Sthenelus and the Altar to Apollo. (Google Earth, 60.44027, 23.24319)

Figure 61: Sthenelus Barrow.



120 Parthenius River

75 Carambis Headland

76 Aegialus River

(2.930-945) They went aboard as the wind blew strong. They passed by the **stream of Parthenius**, a gentle river. Onward in the night without ceasing they passed **Sesamus** and lofty **Erythini**, **Crobiaius**, **Cromna** and woody **Cytorus**. They swept round **Carambis** at the rising of the sun, and plied the oars past **Aegialus** all day and through the night.

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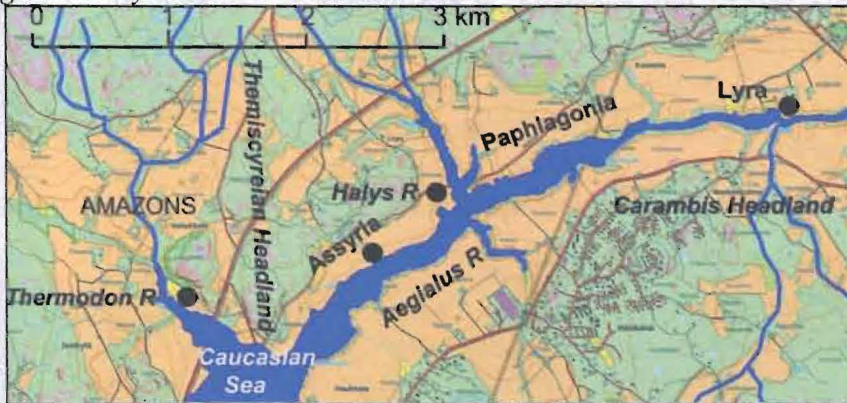
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Table of Contents

Coasting along Aegialus River, the Argo passed Parthenius, rounded Carambis Headland, passed Halys River, and stopped at the shore of Assyria to pick up three men. Next, they rounded Themiscyreian Headland and pulled into the bay of the river Thermodon. In nearby fields of the Plain of Doeas, Amazons girded for war, so they left.

Figure 62: Lyra to Thermodon River.



121 Assyria

(2.946-965) And straightway they landed on the **Assyrian** shore. There the sons of **Deimachus** of **Tricca** were still dwelling, **Deileon**, **Autolycus** and **Phlogius**. They marked the array of chieftains, went to meet them, declared who they were. They wished to remain there no longer and went on ship-board. With them the heroes left behind the river **Halys** and the delta-land of **Assyria**.

79 Themiscyreian Headland

78 Thermodon River

On the same day they rounded the distant **Headland of the Amazons** that guards their harbor.

(2.966-999) Here Heracles had caught **Melanippe**, daughter of Ares, and **Hippolyte** gave him her girdle as her sister's ransom, and he sent away his captive unharmed. They were the daughters of **Ares** and the nymph **Harmonia**.

This incident belongs with Heracles I, named Thasos, son of Poseidon and Libya. Thasos-Herakles married Argiope and had two sons, Teunis-Phoenix and Inka-Cilix, both admirals in the Danish fleet.

Argonauts in Finland

Thasos-Herakles was huge; he once consumed an entire ox including the bones in the house of Koronos.

Harmonia was the daughter of Ares and Aphrodite; she married Cadmus in 2010 BC to settle the war over the Oracle of Delphi in Sweden. Ares was born c. 2090 BC, Harmonia c. 2030 BC.

In the bay of this headland, at the outfall of **Thermodon**, they ran ashore, for the sea was rough. No river is like this mighty stream. It flows down to the plain from lofty mountains, which, men say, are called the Amazonian mountains. Thence it spreads inland over a hilly country.

The main stream bursts into **Pontos**.

No! Pontos is several days away.

They left the beach because the Themiscyreian Amazons were arming for war. They dwelt not in one city but spread apart in three tribes: the **Themiscyreians**, over whom Hippolyte reigned; the **Lycastians**, and the dart-throwing **Chadesians**.

Where Acheron #3 gets wider, its name changes to Aegialus River. Thermodon ends at a bay west of Themiscyreian Headland.

Figure 63: Thermodon River beside the Amazon Headland.

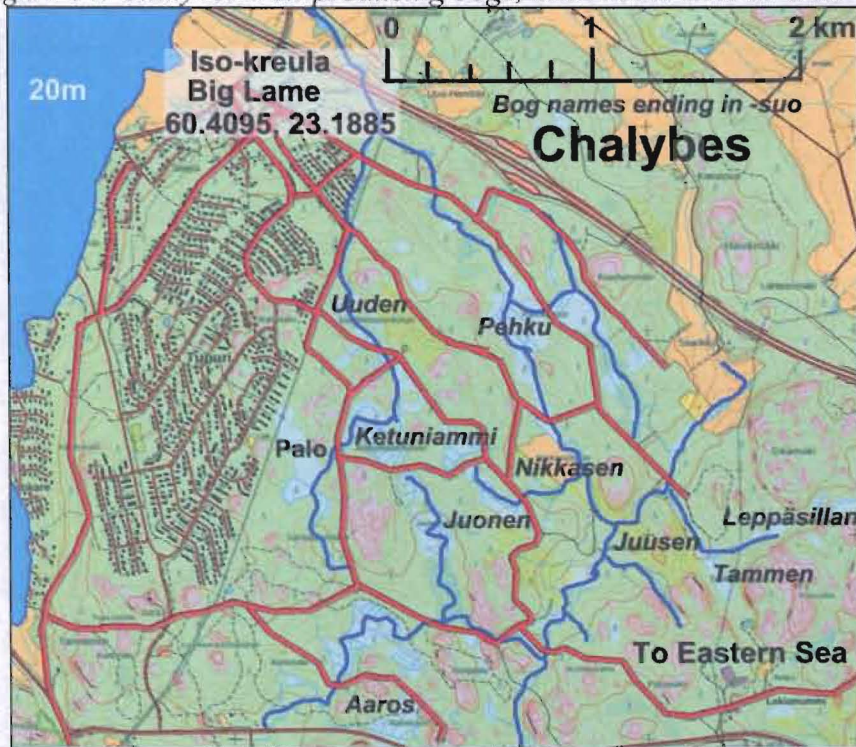


82 Chalybes

(2.1000-1008) The next day at nightfall they reached the land of the **Chalybes**. That folk cleave the iron-bearing land and exchange their wages for daily sustenance. Amid sooty flames and smoke they endure heavy labor.

The region around the Chalybes has many low-grade iron deposits. Chalybes gathered bog iron from the surface of bogs and reduced it to iron. East of Tupuri are ten bogs with names, crossed by old roads. The town's name, 'Big Lane'; likely means Hephaestus. This iron was transported 8 km through the mountains to the top of the Eastern Sea, loaded onto barges, then transported to the port of Hephaestus.

Figure 64: Chalybes Iron-producing bogs; each name ends in -suo.



Argonauts in Finland

83 Genetaean Headland

84 Tibareni

85 Mossynoeci

(2.1009-1014) Thereafter they rounded the **Headland of Genetaean Zeus** and sped past the land of the **Tibareni**.

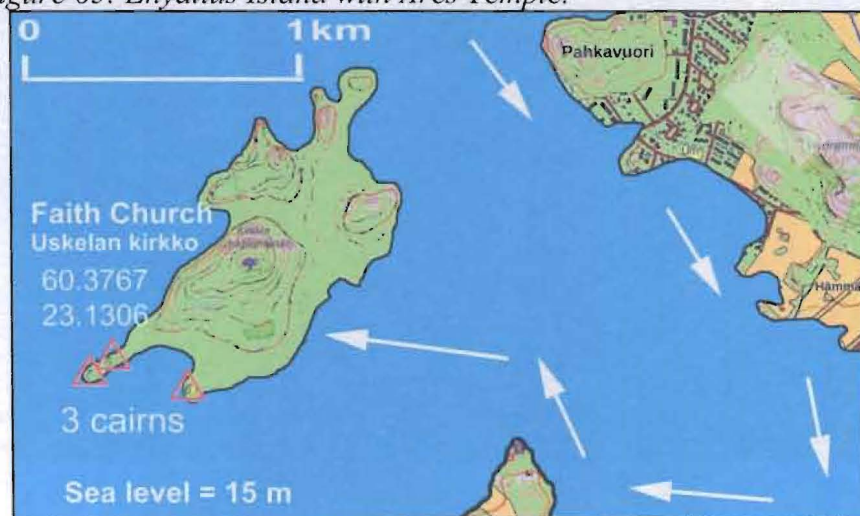
(2.1015-1029) Next, they reached the land where the **Mossynoeci** dwell amid mountains in wooden huts, from which that people take their name. Strange are their customs. Whatever acts we perform at home, they perform outdoors. Among them, they lie with the women.

86 Ares Island

(2.1030-1045) They passed by and cleft their way toward the **island of Ares**.

Faith Church has replaced the stone Temple of Ares on the Isle of Enyalios. Three stone cairns at 15m asl suggests that sea level was lower than 20m. These may honor Amazon queens who died from raids during the early part of the Trojan War.

Figure 65: Enyalios Island with Ares Temple.



At dusk they spied above them one of the birds of Ares which haunt that isle. It shook its wings over the ship and sent a keen feather. It fell on the left shoulder of **Oileus**, who dropped his oar at the sudden blow. His comrades marveled at the sight of the winged bolt. **Eribotes**

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Table of Contents

drew out the feather and bound up the wound. When another bird appeared, **Clytius** bent his bow and sped an arrow against the bird -- struck it, and it whirled round and fell close to the ship.

(2.1046-1067) **Amphidamas** spoke: "The island of Ares is near us, but arrows will not avail us for landing. But let us contrive some other device to help us. Heracles, when he came to **Arcadia**, shook a rattle of bronze, and made a loud clatter and the birds flew off, screeching in fear. Let us contrive some such device. Put on your helmets with lofty crest, then half row by turns, and half fence the ship about with polished spears and shields. Then all together raise a mighty shout so that the birds may be scared by the unwonted din, the nodding crests, and the uplifted spears on high. When we reach the island, then make a mighty noise by clashing shields."

(2.1068-1089) On their heads they placed helmets of bronze with blood-red crests. Half rowed in turn, and the rest covered the ship with spears and shields. They roofed the ship with their shields, locking them together. They saw no birds, but when they touched the island and clashed their shields, then birds in countless numbers rose in flight. The birds sent against the heroes a thick shower of feather-shafts as they darted over the sea to mountains on the land opposite.

(2.1090-1092) What was the purpose of Phineus in bidding the heroes to land there? What kind of help was about to meet their desire?

Ares background

Ares, the God of War, is a personification of Mars.

Nicknamed Python, Ares was the son of **Gaia** and **Tartarus**, born around 2090 BC, perhaps at Gdansk, where Gaia lived. He ruled Gotland in southeastern Sweden and administered the Oracle of Python. His people were called Lapiths, Phlegians and Dryopes.

Until an army led by Apollo and Cadmus defeated him, his prize possession was the lucrative Oracle of Python at the base of the north slope of the Parnassos Range at the modern village of Vretdorp. The streets of Vretdorp retain their original layout surrounding an octagonal building. This oracle benefitted from a pipe that pierced a layer of clay into a reservoir of hydrocarbons. Fumes fed an eternal torch, and caused priestesses to swoon. During WWII, Sweden mined this reservoir to obtain gas and oil.

Argonauts in Finland

Ares-Python married Delphyne, after whom the oracle was renamed Delphi. They had a son Drakon, whom Cadmus killed at a spring with a throwing hatchet and had to atone for.

Ares and Aphrodite had a daughter Harmonia who married Cadmus-Wodin, general of the victorious army, to end the feud with Apollo, who had inherited ownership of the oracle. Terms of the settlement were: Ares would have Delphi for half the year, while Apollo would have Delphi for the other half. This agreement lasted a thousand years.

122 Orchomenus

98 Aea, Cytaean Aeëtes

92 Colchis

(2.1093-1122) The **sons of Phrixus** were faring towards the city of **Orchomenus** from **Aea**, coming from **Cytaean Aeëtes**, on board a **Colchian** ship, to win the boundless wealth of their father; for he, when dying, had enjoined this journey upon them. And lo, on that day when they were very near **that island**, Zeus impelled the north wind's might to blow. At night he rushed upon the sea with monstrous force, and the sons of Phrixus were borne along by the waves. The wind snatched away their sails and shattered in twain the hull, tossed by the breakers. Those four clutched a huge beam, and to the island the waves hurled the sons of Phrixus upon the beach in the night.

The rain ceased at sunrise, and soon the two bands drew near. **Argus** spoke first:

(2.1123-1133) "We beseech you, by Zeus the Beholder, to be kind and help us. Fierce tempests shattered the timbers of our ship. We entreat you to grant covering for our bodies, and to succor men in misfortune of your age."

(2.1134-1139) The son of Aeson deemed that the prophecies of Phineus were being fulfilled: "All these things we grant you with good will. But tell me in what country ye dwell and what business bids you sail across the sea, and tell me your own glorious names and lineage."

(2.1140-1156) Said Argus: "Phrixus, an **Aeolid**, reached **Aea** from **Hellas**, I ween you have heard ere now. Phrixus came to the city of **Aeëtes** bestriding a ram, which **Hermes** had made all gold, and the fleece ye may see even now. The ram he then sacrificed to Zeus, the

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Table of Contents

god of fugitives. Aeëtes received him and gave him his daughter **Chalciope** in marriage. From those two we are sprung. Phrixus died of old age in the home of Aeëtes. Giving heed to our father's behests, we are journeying to **Orchomenus** to take possession of **Athamas**. This is **Cytissorus**, this **Phrontis**, this **Melas**, and ye may call me Argus."

(2.1157-1167) The chieftains rejoiced at the meeting and tended them. Jason replied: "Ye are kinsmen on my father's side, for **Cretheus** and Athamas were brothers. I am the grandson of Cretheus, and with these comrades I am journeying from that same Hellas to the city of Aeëtes. But of these things we will converse later. First put on clothing."

86 Ares' Temple

(2.1168-1178) He spoke, and gave them raiment. Then they all went to the **Temple of Ares** to offer sacrifice of sheep, and stood round the altar, which was outside the roofless temple, an altar built of pebbles. Within the altar was a black stone, a sacred thing, to which the Amazons used to pray. Nor was it lawful for Amazons to burn offerings of sheep or oxen, but they used to slay horses which they kept in great herds.

Argonauts in Finland

Faith Church (Uskelan kirkko) replaced the Temple of Ares on the Isle of Enyalios. Around 1400 BC, two Amazon queens Otrere and Antiope erected a temple to Ares, the god of war. In 1440 AD, a congregation at Salo restored the temple as a small stone chapel. In 1830 AD, a much larger congregation replaced the chapel with a handsome stone church that could seat 800.

Figure 66: Faith Church built on top of Ares Temple



When they had sacrificed and eaten, Aeson's son began:

(2.1179-1195) "Zeus beholds everything, for as he rescued your father from the hands of a murderous step-dame and gave him measureless wealth, even so he saved you from the baleful storm. On board this ship ye may sail where ye will, whether to Aea or to the wealthy city of Orchomenus. Be our helpers, for we are eager to bring to Hellas the golden fleece. Guide us on our voyage, for I go to atone for the intended sacrifice of Phrixus, the cause of Zeus' wrath against the sons of Aeolus."

(2.1196-1199) He spoke with soothing words; but horror seized them when they heard. For they deemed that they would not find Aeëtes friendly if they desired to take away the ram's fleece. Argus was vexed with such a quest:

(2.1200-1215) "My friends, our strength shall never cease to help you when need shall come. But Aeëtes is armed with deadly ruthlessness, wherefore do I dread this voyage. He boasts himself to be the son of **Helios** and might match Ares in his war-cry and strength. All around dwell countless tribes of Colchians. To seize the fleece in spite of

Table of Contents

Aeëtes is no easy task. A huge serpent guards it, deathless and sleepless, which Earth herself brought forth where **Typhaon**, when he lifted his sturdy hands against the god, was smitten by the bolt of Zeus, son of **Cronos**, and from his head dropped hot gore."

(2.1216-1218) Straightway many a cheek grew pale when they heard of so mighty an adventure. But **Peleus** answered with cheering words:

(2.1219-1225) "Be not so fearful, my good friend, for we do not lack Aeëtes in strength. We are cunning in war, near kin to the blood of the gods. If he will not grant us the fleece of gold for friendship's sake, then the tribes of Colchians will not avail him, I ween."

(2.1226-1230) Satisfied with their feast, they turned to rest. At dawn, a gentle breeze blew. They raised the sails and quickly left behind the island of Ares.

122a Philyra Island

(2.1231-1241) At nightfall they came to the **island of Philyra**, where Cronos lay beside **Philyra**, when he had deceived **Rhea**. The goddess found them in the midst of their dalliance. Cronos leapt up from the couch with a rush, but **Ocean's** daughter, **Philyra**, left and came to the long **Pelasgian** ridges, where by her union she brought forth huge **Cheiron**, half like a horse, half like a god.

Argonauts in Finland

After Enyalios, Argo passed Philyra Island, then Macrones on the right, Caucasian Mountains on the left, and glimpsed the towers of Aea on the western shore of Phasis.

Figure 67: Enyalios to Phasis.



88 Macrones

(2.1242-1261) Thence they sailed on, past the **Macrones** and the far-stretching land of the **Becheiri** and the overweening **Sapeires**, and after them the **Byzeres**; forever forward they clave their way, quickly borne by the gentle breeze.

123 Caucasian Mountains

As they sped on, a deep gulf of the sea opened, and the steep crags of the **Caucasian mountains** rose up, where, with his limbs bound upon the rocks by fetters of bronze, Prometheus fed with his liver an eagle that ever rushed back to its prey. High above the ship they saw it flying, near the clouds, and yet it shook the sails with fanning of those huge wings. It had not the form of a bird but kept poising its long wing-feathers like polished oars.

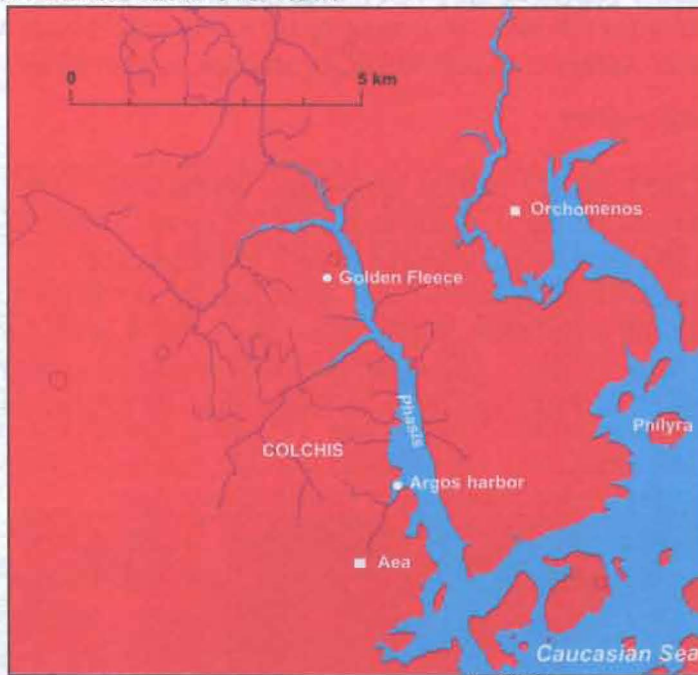
89 Phasis River

At night, by the skill of Argus, they reached broad **Phasis**, and the utmost bourne of the sea.

Table of Contents

Broad Phasis bordered Colchis with its supporting rivers. An adjacent inlet to the east led to Orchomenos.

Figure 68: Phasis River overview.



123 Caucasus Mountains

98 Aea

124 Ares' Plain

97 Sacred Grove

(2.1262-1274) They let down the sails and yard-arm and stowed them inside the hollow mast-crutch, and lowered the mast till it lay along. With oars they entered the mighty stream, and round the prow the water surged. On their left hand they had lofty **Caucasus** and the **Cytaean** city of **Aea**, and on the other side [of Aea] the **Plain of Ares** and the **sacred grove** of that god, where the serpent was keeping watch over the fleece as it hung on the leafy branches of an oak.

From a golden goblet, Aeson's son poured into the river libations of honey and wine -- to Earth, to gods of the country, and to souls of dead

Argonauts in Finland

heroes. He besought their grace, to give kindly aid, and to welcome their ship's hawsers with a favorable omen.

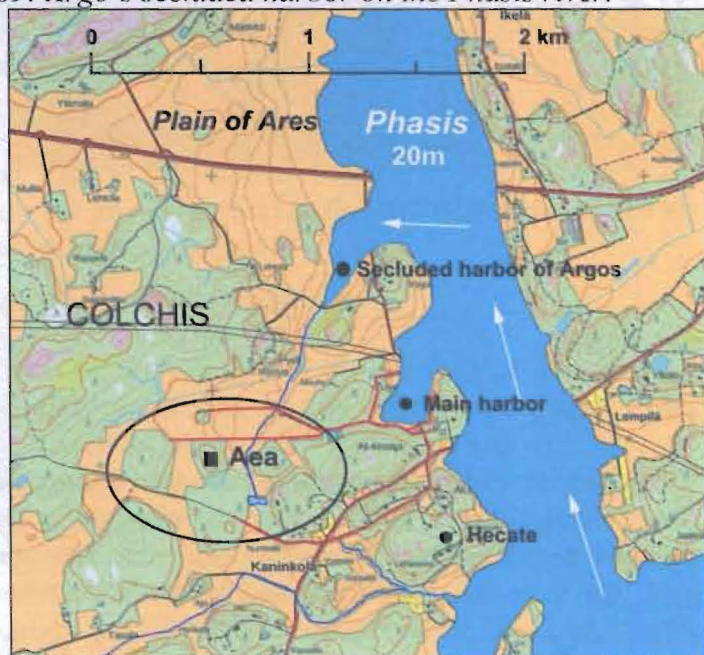
(2.1275-1280) **Ancaeus** spoke: "We have reached the Colchian land and the stream of **Phasis**. It is time to take counsel whether we shall make trial of Aeëtes with soft words, or attempt another kind."

125 Backwater

(2.1281-1285) By the advice of Argus, Jason bade them enter a **backwater** and let the ship ride at anchor off shore. There they passed the night, and soon dawn appeared to their expectant eyes.

Guided by the sons of Aeëtes, the Argo passed the main harbor of Colchis on the west bank of Phasis to anchor at a secluded harbor near the Plain of Ares. Jason and the sons of Aeëtes walked 1.5 km south across the Plain of Circes to reach the city of Aea within the oval.

Figure 69: Argo's secluded harbor on the Phasis river.



Book 3: Defeat of the Earthborn Men

***Olympos** occupied a portion of the previous site of Asgard, the capital of the Norse gods. Shown below is Asgard when sea level was 42.5 m asl in 6300 BC. A high palisade served to withstand an attack by giants. Heimdall's Gate in the north led across Bifrost Bridge to Midgard. Hel's Gate in the east led to Helgard, called Hades in Argonautica. Mimir's smithy was in the southwest corner; three millennia later, Hephaestus located his smithy down the road leading out of the southwest gate. The island was called Earth, after Odin's wife Urð; on topo maps, **Mount Olympus** is called Earth Hill.*

Figure 70: Asgard in 6300 BC, future site of Olympos.



Argonauts in Finland 126 Olympos

127 Mount Olympos

(3.1-10) The heroes, unobserved, waited in ambush amid the thick reed-beds; **Hera** and **Athena** took note of them and took counsel together.

[Athena died in a shipwreck during a storm off eastern Denmark in 2011 BC. Her Danish name was Katt; Danes named the Kattegat in her honor. OLB]

(3.17-21) Athena said: "I have not conceived a scheme to aid the heroes."

(3.22-29) Hera answered: "Let us go to **Cypris** and urge her to bid her son to speed his shaft at the daughter of Aeëtes, the enchantress, and charm her with love for Jason. By her device will Jason bring back the fleece to **Hellas**."

128 Cypris Palace

(3.30-51) They came to the **Palace of Cypris**, which her husband, the halt-footed god, had built for her. Entering the court, they stood beneath the gallery of the chamber where the goddess prepared the couch of **Hephaestus**.

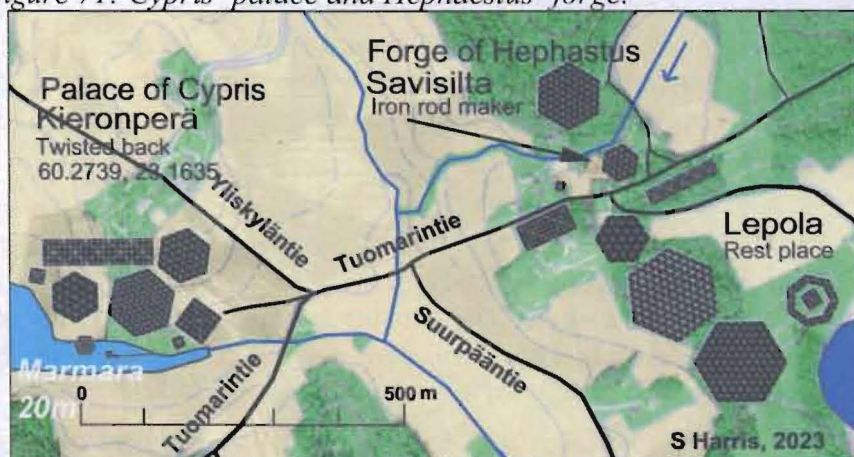
129 Hephaestus Forge

He had gone early to his **forge** and she was alone. Her shoulders were covered with a mantle of hair that she was parting with a golden comb and about to braid up in long tresses. When she saw the goddesses, she called them within and placed them on couches.

Table of Contents

The home of Cypris and Hephaestus is called Kieronperä meaning 'Twisted Back'. A village surrounding the Forge of Hephaestus is called Savisilta meaning 'Iron rod maker'. Hephaestus used power from an adjacent stream to pump his bellows. His forge lies one kilometer southwest of Olympos along the road Tuomarintie, while his home lies half a kilometer further on, beside the sea. Hera and Athena could have jogged this distance in 10 minutes. The complex at Cypris includes a dock, a sauna built over the sea, another home, a large shop and three storage units. Before a large lake nearby was drained, an adjacent seven-sided temple for women was named Lepola meaning 'Rest Place'.

Figure 71: Cypris' palace and Hephaestus' forge.



(3.52-54) "Good friends, what intent brings you here after so long?"

(3.55-75) Hera replied: "Thou dost mock us, but our hearts are stirred with calamity. On the river Phasis the son of Aeson moors his ship. He and his comrades are in quest of the fleece. For all their sakes we fear terribly, but most for Aeson's son."

(3.76-82) "Whatever my weak arms can effect, let there be no favor in return."

(3.83-89) Hera addressed her: "It is not in need of strength that we have come. But just quietly bid thy boy charm Aeëtes' daughter with love for Jason. For if she will aid him with her counsel, easily do I think he will win the fleece and return to **Iolcus**, for she is full of wiles."

Argonauts in Finland

(3.90-105) "Hera and Athena, he will obey you rather than me. There will be some slight shame in his eyes before you, but he has no respect for me. To others my sorrows are a jest, but now I will attempt to coax him, and he will not say nay to me."

(3.106-110) Smiling, Hera took her hand: "Perform this task, **Cytherea**, and be not angry or contend with thy boy; he will cease hereafter to vex thee."

(3.111-128) She and Athena hastened back. Cypris went through the glens of **Olympus** to find her boy. She found him in the blooming orchard of Zeus with **Ganymedes**, playing for golden dice. Greedy **Eros** was holding the palm of his left hand quite full of them under his breast. The other sat crouching, silent and downcast. He had two dice left which he threw one after the other, and was angered by the laughter of Eros. He went off empty handed and noticed not the approach of Cypris. She stood before her boy, and laying her hand on his lips, addressed him:

(3.129-144) "Why dost thou smile in triumph? Hast thou cheated and unjustly overcome the innocent child? Come, perform a task for me and I will give thee a round ball. Gold are its zones, and around each, double seams run in a circle. The stitches are hidden, and a dark-blue spiral overlays them all. This I will give thee, do thou strike with thy shaft and charm the daughter of Aeëtes with love for Jason."

(3.145-166) He gathered up his dice, counted them, and threw them into his mother's lap. He slung round him his quiver, took up his curved bow, fared through the orchard, and passed through the gates of Olympus high in air. Beneath him appeared the cities of men, streams of rivers, mountain peaks and ocean all around.

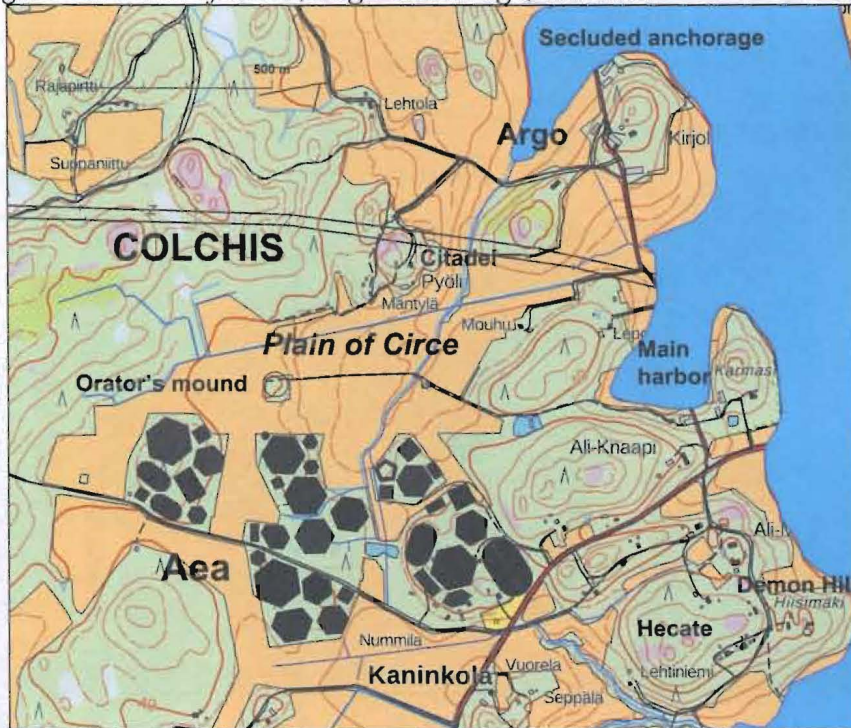
(3.167-193) In a back-water of the river, the heroes met in council, sitting on the benches of their ship. Aeson's son spoke: "My friends, rest here in the ship. I will go to the **Palace of Aeëtes**, taking with me the sons of Phrixus and two comrades. First, I will see if he will give up the golden fleece for friendship's sake or not. If not, we will consider whether battle or some other plan shall avail us. It is better to win his favor by speech."

95 Circe's Plain

(3.194-209) They passed from the ship beyond the reeds and water to dry land, towards the rising ground of the **plain called Circe's**. In line grow many willows and osiers, on whose topmost branches hang corpses bound with cords. Colchians wrap them in untanned ox hides and suspend them from trees far from the city.

Beginning at the secluded anchorage of the Argo, Jason and three sons of Aetes crossed the Plain of Circe to reach Aea.

Figure 72: Plain of Circe, Argo anchorage, and Aea.



130 Aeëtes Palace

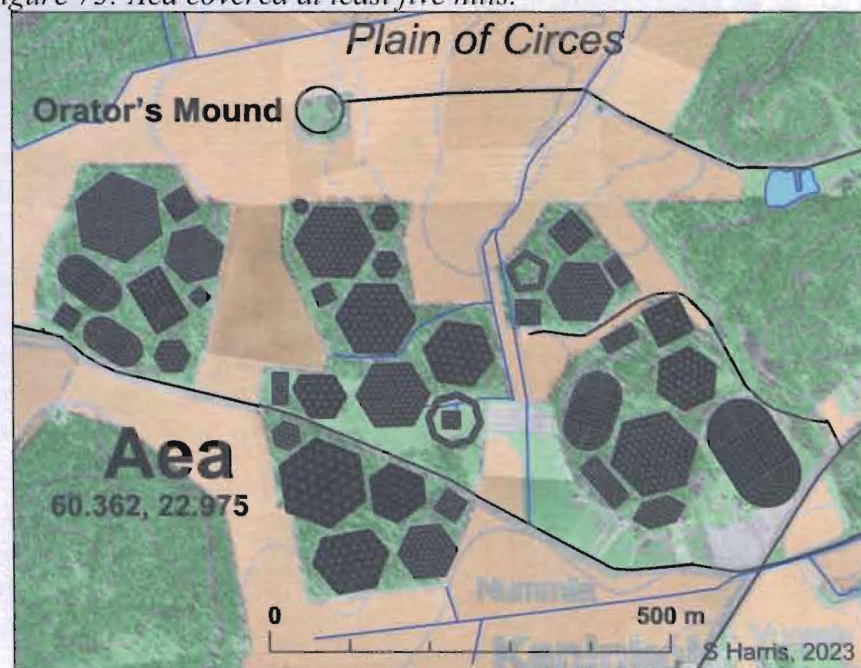
(3.210-259) Soon they came to the city and **Aeëtes' palace**. They stood at the entrance, marveling at the king's courts, the wide gates and columns which rose in ordered lines round the walls. Silently they crossed the threshold. Close by garden vines covered with green foliage were in full bloom. Hephaestus had fashioned bulls with feet of bronze and mouths of bronze, and from them they breathed out a terrible flame of fire. He forged a plough in one piece. Here an inner-

Argonauts in Finland

court was built; round it were many doors and chambers, and along each side a gallery. On both sides loftier buildings stood obliquely. In one, the loftiest, Aeëtes dwelt; in another **Apsyrtus**, son of Aeëtes, whom a Caucasian nymph, Asterodeia, bare before he made **Eidyia** his wedded wife, the youngest daughter of **Tethys** and **Oceanus**. The sons of Colchians called him **Phaethon**, because he outshone all the youths. Other buildings had the two daughters of Aeëtes, **Chalciope** and **Medea**.

The city of Aea was built on hills, with flat farmland in between. Any large building might have been the Palace of Aeëtes.

Figure 73: Aea covered at least five hills.



When Medea saw them, she cried aloud. Chalciope and her maids rushed forth in a throng. Beholding her sons among them, she raised her hands through joy, and they embraced her in gladness.

(3.260-267) "Ye were not destined to leave me, fate has turned you back. What yearning for Hellas seized you at the behest of your father Phrixus. Bitter sorrow for my heart did he ordain when dying. Why go to the city of Orchomenus for the sake of Athamas' wealth, leaving your mother alone to bear her grief?"

Table of Contents

(3.268-274) Aeëtes came forth as did **Eidyia**, queen of Aeëtes, on hearing the voice of Chalciope. Straightway all the court was filled with a throng.

(3.275-298) Meantime, **Eros** passed unseen through the grey mist. He strung his bow and took from the quiver an arrow. Close by Aeson's son he laid the arrow-notch on the cord and shot Medea. Speechless amazement seized her soul. The bolt burnt deep down into the maiden's heart like a flame. She kept darting glances at Aeson's son, her heart panted fast, all remembrance left her, and her soul melted with sweet pain. Her cheeks went pale, now red, in her distraction.

(3.299-316) After the thralls had laid a banquet and they had warm baths did they have meat and drink. Thereafter Aeëtes questioned the sons of his daughter: "How have ye returned to **Aea**? Did some calamity cut short your escape? Tell me your fortune, who these companions are, and where ye came ashore."

86 Enyalius Isle with Ares Temple

(3.317-366) Argus replied: "Aeëtes, stormy blasts tore that ship asunder. Crouching on beams, a wave drove us onto the beach of the **Isle of Enyalius** in the murky night. Some god preserved us, for even the birds of Ares that haunt the desert isle did we find. These men had driven them off, having landed the day before. They gave us food and clothing when they heard the illustrious name of Phrixus and thine own; for to thy city are they faring.

If thou dost wish to know their errand, I will not hide it. A certain king, longing to drive this man far away, sent him hither on a bootless venture, to return the fleece to Hellas.

He hath gathered the mightiest heroes of all **Achaea**, and hath come to thy city in the hope that thou wilt grant him the fleece.

Both Herodotus and Homer link Achaeans to the Peloponnese islands of Denmark. From these islands, Dardanus and many others migrated to Finland after the catastrophic flood of 1445 BC. The land they settled in the Commune of Perniö became known as Achaea (Figure 75).

As thou dost please, so shall it be, for he cometh not to use force, but will pay thee a recompense for the gift. Thy bitter foes the **Sauromatae** he will subdue.

Argonauts in Finland

Their names and lineage I will tell thee. This man is Jason, son of Aeson, whom Cretheus begat. If in truth he is of the stock of Cretheus, he would be our kinsman on the father's side. For Cretheus and Athamas were both sons of **Aeolus**; and Phrixus was the son of Athamas, son of Aeolus. And this is **Telamon**, sprung from **Aeacus**; and Zeus himself begat Aeacus. And all the comrades that follow him are sons or grandsons of the immortals."

(3.367-371) The king was filled with rage. He was angered most of all with the son of Chalciope, for on their account the strangers had come.

(3.372-381) "Begone from my sight, felons. Banded together with your friends from Hellas, not for the fleece, but to seize my scepter. Had ye not first tasted of my table, surely would I have cut out your tongues and hewn off both hands and sent you forth with your feet alone, so that ye might be stayed from starting hereafter. And what lies have ye uttered against the blessed gods!"

(3.382-385) Aeacus' son longed to speak a word in defiance, but Aeson's son checked him and made a gentle answer:

(3.386-395) "Aeëtes, not in the way thou deemest have we come to thy city. For who would cross so wide a sea for the goods of a stranger? But the ruthless command of a presumptuous king urged me. Grant us a favor, and through all Hellas will I publish a glorious fame of thee. We are ready to pay thee a swift recompense in war, whether it be the Sauromatae or some other people that thou art eager to subdue."

(3.396-400) The king brooded whether he should slay them on the spot or make trial of their might. This seemed the better way.

Aeëtes test

124 Ares' Plain

(3.401-421) "Stranger, I will give thee the fleece to bear away when I have tried thee, for against brave men I bear no grudge. The trial of your might shall be a contest which I myself can compass. Two bulls with feet of bronze pasture on the **Plain of Ares**, breathing forth flame from their jaws. Them I yoke and drive over the field of Ares, four plough-gates, quickly cleaving it with the share up to the headland. I cast into the furrows the seed, not of corn, but the teeth of a dread serpent that grow up into armed men. These I slay at once, cutting them down beneath my spear as they rise against me on all sides. In

Table of Contents

the morning, I yoke the oxen, and at eventide, I cease from harvesting. And if thou wilt accomplish such deeds as these, on that very day, I shalt carry off the fleece to the king's palace. Ere that time, I will not give it, for it is unseemly that a brave man should yield to a coward."

(3.422-426) Jason sat speechless, for a mighty task it seemed.

(3.427-431) "Aeëtes, I will dare the contest, though I may die, just as dire necessity constrained me to come hither at a king's command."

(3.432-438) The king spoke, "Go forth, but if thou should fear to lift the yoke upon the oxen or shrink from the deadly harvesting, then all this shall be my care, so that another may shudder to come to a man that is better than he."

(3.439-470) So they went forth from the hall. Among them all shone the son of Aeson for beauty and grace. The maiden looked at him with a stealthy glance, her heart smoldering with pain.

Medea enlisted

Chalciope had gone quickly to her chamber with her sons. Medea followed and brooded. A vision still appeared -- with what vesture he was clad, what things he spoke, how he sat on his seat, how he moved forth to the door. There never was such another man. In her ears rung his voice and honey-sweet words. She feared lest the oxen or Aeëtes should slay him, and she mourned as though already slain. May he learn that I do not rejoice in his calamity.

(3.471-483) **Along the path from the plain**, Argus said: "Son of Aeson, thou may despise my counsel. A maiden that uses sorcery [Hecate] is **Perses'** daughter. If we could win her aid, there will be no defeat in the contest, but I fear my mother will not take this task. Nevertheless, I will entreat her, for a common destruction overhangs us all."

(3.383-491) Jason answered: "Good friend, I will not say nay. Go and move thy mother, beseech her aid with prudent words. Pitiful indeed is our hope when we have put our return in the keeping of women." They reached the back-water and their comrades joyfully questioned them.

(3.492-501) "My friends, the heart of Aeëtes is utterly filled with wrath against us. He said that two bulls with feet of bronze pasture on the plain of Ares, breathing flame. With these he bade me plough the field, four plough-gates. From a serpent's jaws he will give me seed

Argonauts in Finland

that will raise up men in armor of bronze. On the same day I must slay them. This task I took on myself."

(3.502-522)

(3.523-539) Argus spoke: "Some timely aid may come from my mother. Abide in your ship a little longer. There is a maiden in the halls of Aeëtes whom the goddess Hecate taught to handle magic herbs with exceeding skill. My mother, her own sister, might persuade her to aid us. If this is pleasing to you as well, I will return to the palace of Aeëtes to make trial."

(3.540-554) The gods gave them a sign. A dove in her flight from a hawk fell from on high, terrified, into the lap of Aeson's son, and the hawk fell impaled on the stern-ornament. Mopsus spoke: "This sign has been wrought by the will of heaven. In no other way is it possible to interpret its meaning than to seek out the maiden and entreat her. And I think she will not reject our prayer, for Phineus said that our return should be with the help of the **Cyprian** goddess. It was her gentle bird that escaped death. Let us call on Cytherea to aid us, and obey the counsel of Argus."

(3.555-563) Alone leapt up **Apharcian Idas** and shouted in wrath: "Shame on us, have we come here to call on **Cypris** [Aphrodite] for help and not on the mighty strength of **Enyalios** [Ares]? Do ye look to doves and hawks to save yourselves from contests? Away with you who think not of deeds of war but to supplicate weakling girls."

(3.564-571) Jason roused them: "Let Argus set forth, but we will move from the river and fasten our hawsers to the shore. It is not fitting to hide any longer from the battle-cry."

(3.572-575) They drew the anchors on board and rowed the ship close to shore, a little away from the back-water.

97 Oak grove above the wooded hill

(3.576-608) Meanwhile, Aeëtes held an assembly of the Colchians to devise against the Minyae treachery. After the oxen had torn in pieces the man taken upon himself to perform the heavy task, he would hew down the **oak grove above the wooded hill** [where the fleece is], and burn the ship and her crew.

Table of Contents

Racetrack shapes at Aea were assembly halls and barns, hex buildings were homes, square buildings were storehouses, octagonal buildings were barns. Long rectangular buildings were stables, while short rectangular buildings were workshops. The diamond building is a mystery. Schools for men had five sides, schools for women had seven sides.

Figure 74: Aea assembly halls.



Never would he have welcomed the **Aeolid** Phrixus as a guest in his halls, in spite of his sore need, Phrixus, who surpassed all strangers in gentleness and fear of the gods, had not Zeus himself sent Hermes so that he might meet with a friendly host. Much less would pirates go scatheless for long.

Achaean Land – Commune of Perniö

And the sons of Phrixus should pay a fitting penalty for returning with evildoers, who might drive him from his throne; for he had heard a prophecy from his father **Helios**, that he must avoid the secret treachery and schemes of his own offspring. Wherefore he had sent them, as they desired, to the **Achaean land** at the bidding of their father -- a long journey.

Achaean from the Peloponnese of Denmark migrated to Finland after a catastrophic flood in 1445 BC. Many settled in the Commune of

Argonauts in Finland

Perniö under the leadership of Corythus, father of Dardanus. Afterward the sheltered valley was known as Achaea or Samothrace to differentiate it from Thrace in Sweden.

Achaeian lands in Argonautica are identical to the lands of Hellas. They comprise the inland valley of the Commune of Perniö. These were largely settled by Achaeans, immigrants from the Peloponnese of Denmark.

Figure 75: Map of Achaeian land.



Table of Contents

He had no fear of his daughters nor his son Apsyrtus; this curse was being fulfilled in the children of Chalciope. He would keep watch over the ship and its crew so that no one might escape calamity.

(3.609-615) Meantime Argus, going to Aeëtes' palace, besought his mother to pray Medea's aid. Chalciope already had the same thoughts, but fear checked her lest she should entreat in vain, or her deeds should be laid bare and open to view.

Medea fears the wrath of her father

(3.616-635) In a deep slumber, the maiden had fearful dreams. She thought the stranger had taken on the contest not because he longed to win the ram's fleece, but to lead her away as his wedded wife, to his own home. She dreamed herself contending with the oxen and wrought the task with exceeding ease. But it was not the maiden her father had challenged to yoke the oxen, but the stranger himself. From that arose a contention between her father and the stranger; both laid the decision upon her. Suddenly, neglecting her parents, she chose the stranger. Measureless anguish seized them and they shouted out their wrath, and with their cry, sleep released its hold. Quivering with fear, she started up and lifted her voice aloud:

3.636-644) "Poor wretch! I fear that this voyage of the heroes will bring some great evil. My heart trembles for the stranger. Let him woo some **Achaean girl far away**; let maidenhood be mine and the home of my parents. Yet I will no longer keep aloof but will make trial of my sister to see if she will entreat me to aid in the contest, through grief for her own sons; this would quench the bitter pain in my heart."

(3.645-673) Rising from her bed, she opened the door of her chamber, bare-footed, clad in one robe, to go to her sister, and crossed the threshold. For long she stayed at the entrance of her chamber, held back by shame. She turned back, again came forth, and again stole back. Thrice she made the attempt and thrice she checked herself. The fourth time she fell on her bed face downward, writhing in pain. In the midst of her tears, a handmaid noticed and straightway told Chalciope, who sat in the midst of her sons devising how to win over her sister.

When Chalciope heard the strange tale, she rushed to the chamber where the maiden lay in anguish, having torn her cheeks on each side. Chalciope saw her eyes all dimmed with tears and addressed her:

Argonauts in Finland

(3.674-680) "Medea, why dost thou weep so? What hath befallen thee? What terrible grief has entered thy heart? Hast thou heard from our father some deadly threat concerning me and my sons? Would that I but dwelt at the ends of the earth, where not even the name of Colchians is known!"

(3.681-694) Though she was eager to reply, long did maiden restrain herself. At one moment the word rose on the end of her tongue, at another it fluttered back deep within her breast. At last she spoke with guileful words: "Chalciope, my heart trembles for thy sons, lest my father destroy them together with the strangers. Such a ghastly dream did I see -- may some god forbid its fulfilment." She spoke, making trial of her sister to see if she first would entreat help for her sons.

(3.695-704) Unbearable grief surged over Chalciope's soul and she replied: "Yea, I have come to thee about this purpose, if thou wouldst haply devise with me some help. But swear by Earth and Heaven that thou wilt keep secret in thy heart what I shall tell thee, and be fellow-worker with me. I implore thee by the blessed gods, by thyself and by thy parents, not to see them destroyed by an evil doom; or else may I die with my dear sons and come back from **Hades** an avenging Fury to haunt thee."

(3.705-717) A torrent of tears gushed forth. Through the halls rose the faint sound of women weeping in anguish. Medea addressed her sister: "What healing can I bring thee, horrible curses and Furies? Would that it were in my power to save thy sons! Be witness that mighty oath of the Colchians by which thou urgest me to swear, by the great Heaven and Earth beneath, mother of the gods, that as far as strength lies in me, never shalt thou fail of help, if only thy prayers can be accomplished."

(3.718-723) Chalciope replied: "Couldst thou not then, for the stranger -- who himself craves thy aid -- devise some trick to win the contest, for the sake of my sons? From him has come Argus urging me to try to win thy help; I left him in the palace while I came hither."

131 Hecate's Shrine

(3.724-739) Medea's heart bounded with joy, her cheeks flushed, and a mist swam before her eyes. "Chalciope, so will I do. Never may the dawn appear again to my eyes, never mayst thou see me living any longer, if I should take thought for anything before thy life or thy sons'

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Table of Contents

lives, for they are my brothers, my dear kinsmen and youthful companions. So do I declare myself to be thy sister, and thy daughter too, for thou didst lift me to thy breast when an infant equally with them. But bury my kindness in silence, so that I may carry out my promise unknown to my parents. At dawn I will bring to **Hecate's temple** charms to cast a spell upon the bulls."

(3.740-743) Thus Chalciope went back and made known to her sons the help given by her sister. "Left alone, again did shame seize Medea that she should devise such deeds for a man in her father's despite.

(3.744-771) Then did night draw darkness over the earth, but not upon Medea came sweet sleep. She dreaded the mighty strength of the bulls, beneath whose fury he was like to perish in the **field of Ares**. And she thought now that she would give him the charms to cast a spell on the bulls, now that she would not, and that she herself would perish.

(3.772-801) "How could I prepare the charms without my parents' knowledge? What story call I tell them? What trick can I find? If I see him alone, apart from his comrades, how shall I greet him? Ill-starred that I am! The maid who cared so much for a stranger that she died, the maid who disgraced her home and her parents, yielding to a mad passion. Better for me to forsake life this very night in my chamber."

(3.802-824) She brought a casket wherein lay many drugs, some for healing, others for killing, and placing it upon her knees she wept. She longed to choose a murderous drug to taste it, and loosened the bands of the casket to take it. Suddenly a deadly fear of Hades came upon her heart. Long she held back in speechless horror, then all around her thronged visions of the pleasing cares of life. Changed by the prompting of Hera, she put the casket off her knees and no more wavered in purpose. She longed for dawn to give him the charms to work the spell as she had promised, and meet him face to face.

(3.825-827) Argus bade his brothers remain there to learn the maiden's mind and went to the ship.

Medea goes to Hecate's Shrine

(3.828-890) At the light of dawn, she gathered up her golden tresses, bathed her cheeks, made her skin shine with ointment, donned a beautiful robe, and threw over her head a veil gleaming like silver. She called to her maids, twelve they were, and bade them yoke the mules

Argonauts in Finland

to the chariot to bear her to the **shrine of Hecate**. While the handmaids were making ready the chariot, Medea took from the casket a charm which men say is called the charm of **Prometheus**. If a man should anoint his body therewithal, that man could not be wounded by the stroke of bronze nor would he flinch from blazing fire; for that day he would prove superior both in prowess and in might.

It shot up when the ravening eagle on the rugged flanks of **Caucasus** let drip to the earth the blood-like ichor of tortured Prometheus. Its flower appeared a cubit above ground in color like the **Corycian crocus**, rising on twin stalks; but in the earth the root was like newly-cut flesh. The dark juice she had gathered in a **Caspian shell** to make the charm. The earth shook and bellowed when the **Titanian** root was cut, and the son of **Iapetus** himself groaned, his soul distraught with pain. She placed the charm in the band that engirdled her, just beneath her bosom.

She mounted the chariot with two handmaidens on each side, took the reins and drove through the city; the rest kilted their light robes above their knees and ran along the highway. On both sides, people gave way, shunning the eyes of the royal maiden.

Table of Contents

Hecate's shrine was atop Demon Hill (Hiisimäki). 'Demon' describes Jason's experience with Hecate. Medea drove a chariot from Aea to the shrine, while Jason walked along a road from his ship.

Figure 76: Hecate's Shrine.



When she had left the city's paved streets and was approaching the shrine, she alighted and spoke to her maidens:

(3.891-912) "Friends, with many a gift shall ye reach home if ye will gladden me with this desire of mine. Argus pleads with me, also Chalciope; what ye hear from me, keep silently in your hearts, lest the tale reach my father's ears. For yon stranger who took on the task with the oxen, they bid me rescue him from the deadly contest. I approved their counsel, and have summoned him to come apart from his comrades, so that we may divide gifts he brings among ourselves, and I may give him a baleful charm. When he comes, stand aloof." The crafty counsel pleased them all.