

Argonauts in Finland

Jason goes to Hecate's Shrine

(3.913-918) As soon as he heard that Medea had gone at daybreak to the holy **shrine of Hecate**, Argus led Aeson's son over the plain; with them went **Mopsus**, skilled to utter oracles from the appearance of birds, and to give good counsel to those who set out on a journey.

(3.919-926) Never yet had there been such a man in the days of old, as on that day the bride of Zeus made Jason appear and hold converse. Even his comrades wondered as they gazed upon him, radiant with manifold graces; and the son of **Ampycus** [Mopsus] rejoiced in their journey.

(3.927-937) By the path along the plain stands a poplar where chattering crows would roost. One of them uttered the counsel of Hera: "What a pitiful seer is this who has not the wit to conceive that no maiden will say a word of sweetness or love to a youth when strangers be near."

(3.938-947) Mopsus smiled to hear the voice of the bird. "Son of Aeson, pass on to the temple where thou wilt find the maiden. Very kind will her greeting be to thee through the prompting of **Cypris**, who will be thy helpmate in the contest. Argus and I will await thy return in this very spot. All alone be a suppliant and win her over with prudent words." Both at once gave approval.

131 Hecate's Shrine

(3.948-974) Nor was Medea's heart turned to other thoughts for all her singing. She could not keep her eyes upon the throng of handmaids, but to paths far off. Soon he appeared, striding loftily, like **Sirius** coming from ocean. The sight of him brought love-sick care. Her heart fell from out her bosom, a dark mist came over her eyes, and a hot blush covered her cheeks. She had not the strength to lift her knees backwards or forwards, her feet were rooted to the ground. Meantime her handmaidens had drawn aside.

So they stood face to face without a word, without a sound, like oaks or lofty pines, which stand quietly side by side on the mountains when the wind is still. Aeson's son saw that she had fallen into some heaven-sent calamity, and with soothing words addressed her:

(3.975-1007) "Why, pray, maiden, dost thou fear me, as I am all alone? Maiden, be not too abashed. Enquire whatever thou wilt or

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Speak thy mind. Since we have met with friendly hearts, in a hallowed spot, speak openly and ask questions. Beguile me not with pleasing words, for thou didst promise thy sister to give me the charms my heart desires.

I implore thee by Hecate herself, by thy parents, and by Zeus who holds his guardian hand over strangers and suppliants; I come to thee both a suppliant and a stranger, bending the knee in my sore need. For without thee and thy sister never shall I prevail in the grievous contest. To thee will I render thanks hereafter for thy aid, making glorious thy name and fame. The rest of the heroes, returning to Hellas, will spread thy renown and so will the heroes' wives and mothers, who now perhaps are sitting on the shore and moaning for us.

In days past the maiden **Ariadne**, daughter of **Minos**, with kindly intent rescued **Theseus** from grim contests -- the maiden whom **Pasiphae** [sister of **Aeëtes**], daughter of **Helios** bore. But she, when Minos had lulled his wrath to rest, went aboard the ship with him and left her fatherland. The immortal gods loved her; as a sign in mid-sky, a crown of stars, which men call Ariadne's crown, rolls along all night among the heavenly constellations. So thee too shall be thanked by the gods, if thou wilt save so mighty an array of chieftains. For surely from thy lovely form thou art like to excel in gentle courtesy."

(3.1008-1026) She cast her eyes down with a smile, and her soul melted within her, uplifted by his praise. She gazed upon his face, and did not know what word to utter first, eager to pour out everything at once. From her girdle she brought out the charm, and he received it in his hands with joy. She would have drawn out her soul from her breast and given it to him, exulting in his desire, so wonderfully did love flash a sweet flame from the golden head of Aeson's son. He captivated her gleaming eyes and her heart melted away. Both fixed their eyes on the ground, abashed, and glanced at each other, smiling with the light of love.

(3.1027-1062) At last the maiden greeted him: "Take heed now. When my father has given thee the deadly teeth from the dragon's jaws for sowing, then watch for the time when the night is parted in twain, then bathe in the stream of the tireless river, and alone, apart from others, clad in dusky raiment, dig a rounded pit; and therein slay an ewe, and sacrifice it whole, heaping high the pyre on the very edge of the pit. And propitiate only-begotten Hecate, daughter of Perses, pouring from

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a goblet the hive-stored labor of bees. And then, when thou hast heedfully sought the grace of the goddess, retreat from the pyre; and let neither the sound of feet drive thee to turn back, nor the baying of hounds, lest haply thou shouldst maim all the rites and thyself fail to return to thy comrades.

"At dawn, steep this charm in water, strip, and anoint thy body as with oil; and in it there will be boundless prowess and mighty strength, and thou wilt deem thyself a match not for men but for the immortal gods. In addition, sprinkle thy spear, shield, and sword. Thereafter, the spear-heads of the earthborn men shall not pierce thee, nor the flame of the deadly bulls as it rushes forth. Thou shalt be such for one day; still, never flinch from the contest.

"I will tell thee of yet another help. As soon as thou hast yoked the oxen and ploughed all the stubborn fallow, and along the furrows the Giants are springing up, cast unseen among them a massy stone. Over it, they will slay one another like ravening hounds over their food, and thyself rush to the battle.

"The fleece thereafter thou shalt bear far away from **Aea**. Depart wherever thy pleasure takes thee when thou hast gone hence."

(3.1063-1068) She spoke, and cast her eyes to her feet in silence, and her cheek wet with tears as she sorrowed that he was about to wander far from her side over the wide sea. Once again, she addressed him and took his right hand, for now shame had left her eyes:

122 Orchomenus

(3.1069-1078) "Remember Medea's name, if haply thou return to thy home; and so will I remember thine, though thou be far away. And of thy kindness tell me this, where is thy home, whither wilt thou sail in thy ship over the sea; wilt thou come near wealthy **Orchomenus**, or near the **Aeaeon Isle**? And tell me of the maiden, the renowned daughter of **Pasiphae**, who is kinswoman to my father." As she spoke, tears of the maiden stole Love the destroyer.

Where was Orchomenus?

The sons of Aeëtes related that on their voyage to the island of Orchomenus, a storm from the north shattered their ship and stranded them on the same island with the Argonauts. This island lies close to Aea, which they had just left.

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Medea asks Jason if he will come to Orchomenus or Aea, thus placing them near each other.

Aeëtes, Medea and Argus say Orchomenus was an island at Achaea, which largely comprises the Commune of Perniö settled by people from Denmark. But people living at Colchis were also called Achaeans because they too had come from Denmark.

Orchomenus was known as the first city to mint coins. *Kalevala* (1420 BC) relates multiple times that gold and silver coins were widely circulated, but does not say where they were minted.

Norse mythology relates that Dwarves obtained silver and gold to make precious objects. Greek mythology relates that Hephaestus fabricated a gold urn that later held the ashes of Achilles and Patroclus. The legend of the golden fleece suggests gold mining at some hidden location.

Finland has large deposits of gold, all in Lapland. Lapland has not always been cold. Up until 2194 BC, the North Pole was in Hudson Bay, which retained the last remnant of the Canadian ice sheet. Lapland was at the longitude of Rome, with a temperate climate, extensive forests, and many fishing villages along the coast that are now being discovered. These could easily have supported a significant gold mining operation unbeknownst to the rest of the world.

Summary: Orchomenos was adjacent to Colchis, which was inhabited by Danes called Cadmeans.

(3.1079-1095) "Never by night and never by day will I forget thee if I escape death and indeed make my way in safety to the **Achaean land**, and Aeëtes sets not before us some other contest worse than this.

If it please thee to know about my fatherland, I will tell thee.

There is a land encircled by lofty mountains, rich in sheep and pasture, where **Prometheus**, son of **Iapetus**, begat **Deucalion**, who founded cities and reared temples to the immortal gods, and first ruled over men. This land the neighbors call **Haemonia**. And in it stands **Iolcos**, my city, and many others.

132 Cadmeians

There is a story that **Minyas**, son of **Aeolus**, starting thence, long ago built the city **Orchomenus** that borders the **Cadmeians**.

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The four sons of Aeëtes related that they had almost reached Orchomenos when a strong wind from the north blew them to the isle of Enyalios with its shrine to Ares. This story locates Orchomenos as an island at the center of a large bay northeast of Enyalios.

Figure 77: Photo of Orchomenus.



Cadmean history

Pausanias states that, according to the poet Eumelos, Aeëtes was the son of Helios, who ruled the northern Peloponnesus. Felici Vinci (1995) discovered that Peloponnesus was the Isle of Sjælland in Denmark.

“According to the List of the Ships (Il. 2.605), Orchomenos lay in Arcadia, a region of today's Peloponnese, which in my reconstruction fits with the Danish Island of Sjaelland. Another city, Orchomenos Minyeius (Il. 2.511) was in Boeotia, that is, in Sweden.” Vinci, email, 23 July 2023.

Helios divided his land and gave part to Aeëtes and part to his brother Aloeus. Aeëtes next gave his part to Bounos, a son of Hermes and Alkidameia. Aeëtes then gathered a fleet of farmers from Denmark

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and sailed to Finland to establish a new city at Colchis, near the mouth of Phasis, called Aea. His sister Circe accompanied him and established her own city nearby. The plain next to Aea is called the 'Plain of Circe'.

In 2111 BC, according to Oera Linda Boek, a fleet of soldiers from Denmark under General Wodin sailed to Sweden to defend Apollo from an attack by Ares over the right to control the Oracle of Delphi in central Sweden, near Orebro.

After winning the war, Wodin established the town of Cadmea two kilometers north of Thebes (modern Vasteras). His first move was to sacrifice to his patroness Athena, who lost her life early in the war in a shipwreck. He sent several men to fetch water for the rite from a nearby spring. When they did not return, he went to investigate and found Drakon, the giant son of Ares and Delphyne, feasting on their bodies. Wodin killed Drakon with a stone, that is, a throwing hatchet. Afterward, he changed his name to Cadmos.

At Thebes in Sweden, people from Denmark became known as Cadmean. At Colchis near Salo, Aeëtes and his Danish settlers were Cadmean. At Samothrace near Perniö, Corythus and his Danish followers from Acadia were Cadmean.

Therefore, the phrase 'Orchomenos bordered the Cadmeans' could mean Denmark, Thebes, Colchis, or Samothrace.

(3.1096-1101) But why do I tell thee this, of our home and of Minos' daughter, Ariadne? As Minos was well inclined to **Theseus** for her sake, would that thy father joined us in friendship!"

(3.1102-1104) Thus he soothed her with gentle converse, but bitter pangs stirred her heart and she addressed him with vehement words:

(3.1105-1117) "In Hellas, I ween, it is fair to pay heed to covenants; but Aeëtes is not such a man among men as was Pasiphae's husband, Minos. Nor can I liken myself to Ariadne; wherefore speak not of guest-love. But when thou hast reached **Iolcus**, remember me, and thee, even in my parents' despite, will I remember. And if a rumor comes to me or a messenger-bird, that thou forgettest me, may swift blasts bear me over the sea to Iolcus, that so I may cast reproaches in thy face and remind thee that it was by my good will thou didst escape. May I be seated in thine hall, an unexpected guest!"

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(3.1118-1130) Piteous tears fell down her cheeks, and Jason replied: "Let empty blasts wander at will, lady, and the messenger-bird, for vain is thy talk. But if thou comest to the **Land of Hellas**, honored and revered shalt thou be by women and men. They shall worship thee as a goddess, for by thy counsel their sons came home again, their brothers and kinsmen and husbands were saved from calamity. And in our bridal chamber shalt thou prepare our couch; and nothing shall come between our love till the doom of death fold us round."

(3.1131-1136) Her soul melted to hear his words. Nevertheless, she shuddered to behold the destruction to come. Poor wretch! Not long was she destined to refuse a home in Hellas. For thus Hera devised it, that Aeaeon Medea might come to **Iolcos** for a bane to **Pelias**, forsaking her native land.

(3.1137-1145) Her handmaids, glancing from a distance, were grieving in silence because it was time to return home to their mother's side. She thought not yet of departing, for her soul delighted both in his beauty and his winsome words, but Aeson's son took heed: "It is time to depart, lest the sunlight sink and some stranger notice. We will come again and meet here."

(3.1146-1162) Jason returned in joyous mood to his comrades and the ship, she to her handmaids, but she marked them not, for her soul had soared aloft amid the clouds. Her feet of their own accord mounted the chariot. With one hand she took the reins, and with the other the whip to drive the mules, and they rushed to the city and the palace. Chalciope questioned her; but Medea, neither heard her words nor was eager to answer questions. She sat upon a low stool at the foot of her couch, bending down, her cheek leaning on her left hand, her eyes wet with tears as she pondered what evil deed she had taken part in by her counsels.

(3.1163-1190) Aeson's son joined his comrades, telling them the story while they approached the ship. He told to all the counsels of the maiden and showed them the dread charm. Idas alone of his comrades sat apart biting down his wrath.

Preparation for the test

At daybreak two men went to Aeëtes to ask for the seed: **Telamon**, dear to Ares, and **Aethalides**, **Hermes'** famous son. When they came, Aeëtes gave them the fell teeth of the **Aonian** dragon which **Cadmus**

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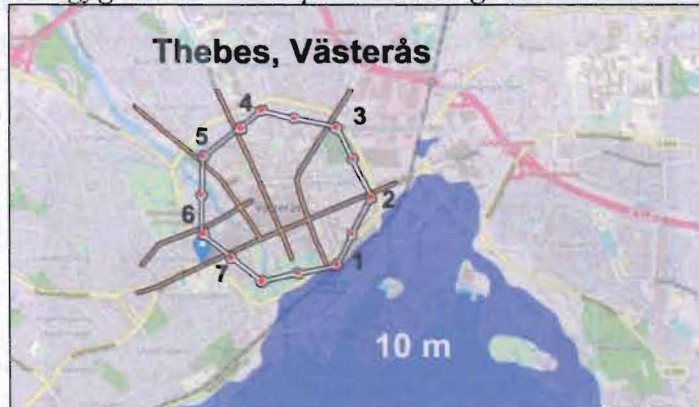
found in **Ogygian Thebes** [Vasteras] when he came seeking **Europa** and slew the warder of the **spring of Ares**.

There he settled by the guidance of the heifer whom Apollo by his prophetic word granted him to lead him on his way. But the teeth the **Tritonian goddess** [Athena] tore away from the dragon's jaws and bestowed as a gift upon Aeëtes and the slayer. **Agenor's** son, **Cadmus**, sowed them on the **Aonian Plains** and founded an earthborn people of all who were left from the spear when Ares did the reaping.

Cadmus / Wodin led an army from Denmark against Ares and his mounted Lapiths in Eastern Sweden in 2012 BC. Those of his army who survived married local women and settled in eastern Sweden (*Oera Linda Boek*). Therefore, the **Aonian Plains** are in central Sweden near Thebes.

Ogygian Thebes is the modern port of Västerås in Sweden. Cynaethus of Chios provided the location starting from Gdansk in Poland (Homeric Hymn to Pythian Apollo, 522 BC). From the center of Västerås radiate seven roads passing through seven gates around the perimeter of a seven-sided palisade. Floodmap.net

Figure 78: Ogygian Thebes map with seven gates.



The daughter of Agenor and Telephassa of Jutland, was Wodin's cousin, called Core in Greek mythology. She and her mother accompanied Wodin's army to Sweden in 2012 BC. Much later, after migrating to the Mediterranean Sea, she married Tectamos son of Dorus to become Queen of Crete. Thereafter, she was called Europa.

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Aeëtes gave the teeth to be borne to the ship, for he deemed that Jason would not bring the contest to an end, even though he should cast the yoke upon the oxen.

(3.1191-1224) As soon as the stars of Elikis 'the Bear' had set, and the air had grown still, Jason went to a deserted spot with all that was needful. In the daytime Argus had brought a ewe and milk from the flock. In a clear meadow he bathed in the sacred river and round him placed a dark robe, which **Hypsipyle** of **Lemnos** had given him, a memorial of many a loving embrace. He had dug a pit a cubit's depth and heaped up billets of wood. Over it he cut the throat of the sheep, placed the carcass above, and kindled the logs beneath. He poured over them libations, calling on **Hecate Brimo** to aid him in the contests, and drew back.

The dread goddess heard him from the uttermost depths and came to the sacrifice of Aeson's son. Round her twined horrible serpents, there was a gleam of countless torches, and the hounds of hell howled around her. The meadow trembled at her step, and nymphs that haunt the marsh and river shrieked. Fear seized Aeson's son, who did not turn round as his feet bore him to his comrades.

Hecate was revered for witchcraft. Her large shrine was a circular, high-timbered hall that straddled the summit of Demon Hill. (Google Earth)

Figure 79: Hecate's Shrine on Demon Hill.



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(3.1225-1245) Aeëtes arrayed his breast in the stiff corslet that Ares gave him when he had slain **Phlegaeon Mimas**. Upon his head he placed a golden helmet with four plumes. He wielded a shield of many hides, and his spear, terrible; none of the heroes could have withstood its shock; only Heracles could have met him in battle. He mounted a chariot of swift steeds and drove along the highway to the contest. With him rushed forth a countless multitude.

(3.1246-1277) Meanwhile, Jason steeped the charm in water and sprinkled it on his shield, spear, and sword. His comrades could not bend the spear even a little. In furious rage, Idas hewed at the spear with his great sword, but the edge leapt back repelled by the shock, like a hammer from an anvil. The heroes shouted with joy for their hope in the contest.

Then he sprinkled his body, and terrible prowess entered into him, unspeakable, dauntless; his hands on both sides thrilled vigorously as they swelled with strength. Hither and thither he leapt high in the air, tossing his bronze shield and ashen spear.

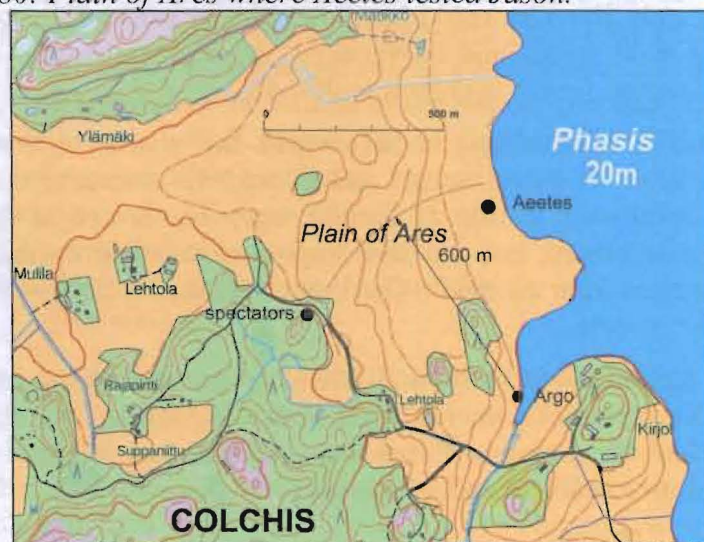
124 Ares' Plain

The heroes sped to the **Plain of Ares**. It lay in front of them on the opposite side of the city, as far off as the **turning-post** that a chariot must reach from the starting-point. They found the tribes of the Colchians stationed on the **Caucasian heights**, but Aeëtes by the winding brink of the **river**.

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Aeëtes waited by the river Phasis at the edge of the Plain of Ares, the length of a turning post (600 m) from the Argo. Spectators on a hillside overlooked the plain.

Figure 80: Plain of Ares where Aeëtes tested Jason.



(3.1278-1325) Aeson's son leapt from the ship, and with spear, shield and bronze helmet filled with teeth came forth to the contest. With his sword girt round his shoulders and his body stripped, he somewhat resembled Ares and somewhat Apollo.

On the field he saw the bulls' yoke of bronze and near it the plough, all of one piece, of stubborn adamant [nickel-iron meteorite]. He fixed his spear upright on its butt, took his helmet off, and leant it against the spear. With shield alone he examined the countless tracks of the bulls.

Yoking the bulls

From some unseen lair beneath the earth, they rushed out together, breathing fire. Jason, setting wide his feet, withstood their onset. In front of him he held his shield. Both bulls attacked him with their horns, but did not stir him a jot by their onset. The bulls roared, breathing forth flame, but the maiden's charms protected him.

Then grasping the tip of the horn of the right-hand bull, he dragged it with all his strength to the yoke of bronze, and forced it down to its knees by suddenly striking with his foot the foot of bronze. So also, he threw the other bull to its knees as it rushed upon him, and smote it

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down with one blow. Throwing his shield to the ground, he held them both down where they had fallen on their fore-knees. Aeëtes marveled at the hero's might. Meantime the sons of **Tyndareus** gave him the yoke. Tightly he bound their necks, and lifting the pole of bronze between them, fastened it to the yoke by its golden tip.

Jason took up his shield, cast it on his back, grasped the helmet filled with sharp teeth, and his spear, wherewith he pricked the bulls, striking their flanks, and firmly guided the plough handle fashioned of adamant (hard stone).

(3.1326-1339) The bulls raged, but moved on at the bidding of the spear. Behind them the rugged fallow was broken up. Jason followed, pressing down the cornfield with firm foot; and sowed the teeth along the clods.

(3.1340-1407) When the third part of the day was still left, the fallow was ploughed, four plough-gates. He loosened the plough from the oxen, scared them towards the plain, and went back to the ship while the furrows were free of earthborn men.

His comrades heartened him with shouts, and with the helmet, drew from the river and quenched his thirst. Then he bent his knees till they grew supple, and filled his heart with courage.

Battle with Earthborn Men

By now the earthborn men were springing up all over the field, and the plot of Ares bristled with shields and double-pointed spears and shining helmets

Jason thought of the counsel of Medea and seized a huge round boulder, a quoit of **Ares Enyalios**; four stalwart youths could not have raised it from the ground. He threw it into their midst, and crouched unseen behind his shield. The Colchians gave a loud cry, and speechless amazement seized Aeëtes. The Earthborn leaped upon one another, slew with loud yells and fell beneath their own spears. Aeson's son rushed upon the earthborn men, his sword smote here and there, mowing them down, and cut down the crop of the Earthborn; the furrows were filled with blood.

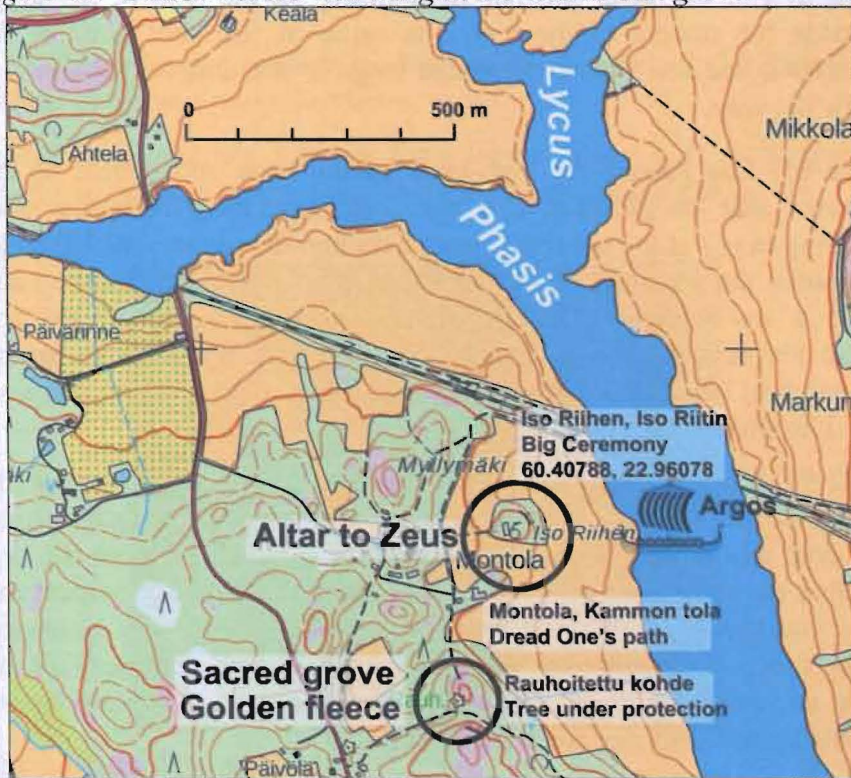
Bitter grief came upon the heart of King Aeëtes. He went back to the city, pondering how he might oppose the heroes. The day died and Jason's contest ended.

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Book 4: Return voyage

The first stop toward getting the fleece was at the Altar to Zeus, named 'Big Ceremony'. It lies 500 m south of the confluence of Phasis and Lycus. 'Dread One's path' leads from this altar to the top of a hill forested with oaks, a rarity, listed as 'under protection.' This oak forest that Aeëtes threatened to raze was where he kept the fleece.

Figure 81: Golden Fleece was hung in the sacred oak grove.



Medea joins the Argonauts

(4.1-10) Aeëtes with his people was devising treachery against the heroes, and he suspected his daughters.

(4.11-29) Into Medea's heart Hera cast grievous fear. She forbode that the aid she had given was not hidden from her father, and she dreaded

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the guilty knowledge of her handmaids. The maiden would have tasted the drugs and perished had not the goddess driven her to flee with the sons of Phrixus. she poured all the drugs back again into the casket, kissed her bed, the folding-doors on both sides, and stroked the walls. A long tress of hair she left in the chamber for her mother:

(4.30-33) "I leave this long tress in my stead, mother, as I go far hence. Farewell Chalciope. Would that the sea had dashed the stranger to pieces, ere he came to the Colchian land!"

4.34-65) Her eyes shed copious tears. The lovely maiden rushed forth from her home, the bolts of the doors gave way, and in bare feet sped along the narrow paths, with her left hand holding her robe over her brow to veil her face, and her right lifting up the hem of her tunic. Outside the towers of the city, she came in fear, but none of the warders noted her. She was minded to go to the temple; for well she knew the way.

(4.66-81) She gained the high-bank of the river and beheld on the opposite side the gleam of fire, which all night long the heroes were kindling in joy at the contest's issue. Through the gloom, she called on **Phrontis**, the youngest of Phrixus' sons, and he with his brothers and Aeson's son recognized the maiden's voice. Thrice she called, and thrice Phrontis called out in reply. Meantime the heroes were rowing in search of her. Jason leapt to the land from the deck above, and after him Phrontis and Argus.

(4.82-91) Claspings their knees with both hands, she addressed them: "Save me from Aeëtes, and yourselves too, for all is brought to light, nor doth any remedy come. Let us flee upon the ship before the king mounts his swift chariot. I will lull to sleep the guardian serpent and give you the fleece of gold; but thou, stranger, amid thy comrades, make the gods witness the vows thou hast taken on thyself for my sake; and now that I have fled from my country, make me not a mark for blame and dishonor for want of kinsmen."

(4.92-98) She spoke in anguish, but the heart of Aeson's son rejoiced. He raised her gently and embraced her, and spoke words of comfort: "Lady, let Zeus of Olympus himself be witness to my oath, and Hera, queen of marriage, bride of Zeus, that I will set thee in my halls my own wedded wife, when we have reached the **land of Hellas** on our return."

97 Sacred grove of oaks

133 Zeus's Altar

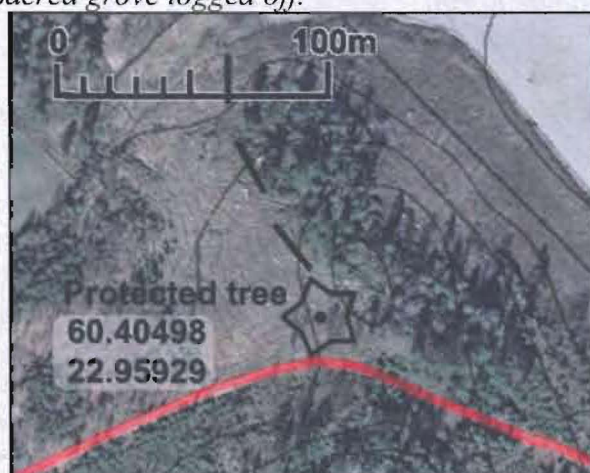
(4.99-108) She bade them row to the **Sacred Grove** nearby while it was still night, that they might carry off the fleece against the will of Aeëtes. Word and deed were one to the eager crew. They took her on board, thrust the ship from shore and strained at their oars. Jason spoke cheering words and restrained her grief.

(4.109-122) By the counsels of Argus, Aeson's son and the maiden stepped forth over a grassy spot, the '**Ram's couch**'. Close by, all smirched with soot, was the base of the **altar** that Phrixus set up to **Zeus**.

(4.123-161) The two came to the **Sacred Grove**, seeking the **huge oak tree** on which was hung the fleece.

Despite a prohibition, farmers have logged every oak on the knoll, leaving just spruce trees on the steepest slope (Google Earth).

Figure 82: Sacred grove logged off.



134 Lycus River

135 Caucasian Sea

But right in front the serpent saw them coming, stretched out his long neck and hissed. Those heard it who dwelt in the Colchian land near the **outfall of Lycus**, the river which parts from **Araxes** and blends

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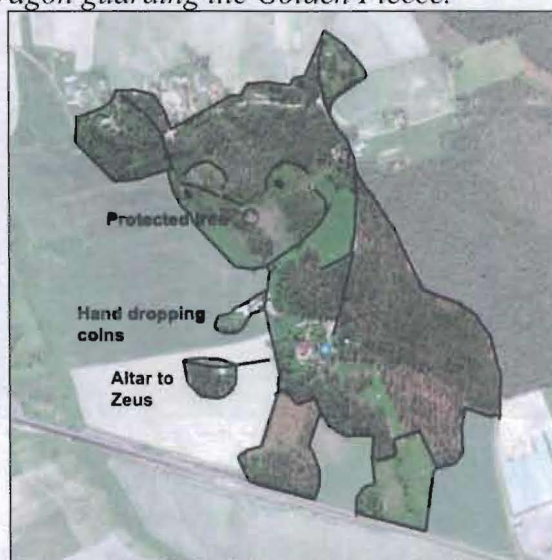
with **Phasis**; the twain flow together and pour their waters into the **Caucasian Sea** (Figure 81).

136 Dragon

The monster rolled his countless coils covered with hard dry scales, and as he writhed, the maiden came before him, calling to her aid Sleep, highest of gods, to charm the monster; and to the queen of the underworld to be propitious to her enterprise. The serpent, charmed by her song, relaxed the long ridge of his giant spine, and lengthened out his myriad coils. But still he raised aloft his grisly head, eager to enclose them in his jaws. But with a newly cut spray of juniper dipped into her mystic brew, she sprinkled his eyes while she chanted her song. All around the potent scent of the charm cast sleep, and he let his jaw sink down. Through the wood far behind, his countless coils stretched out.

The never-sleeping dragon who guarded the fleece was an imaginary animal carved into the farmland. A hand drops coins into a basket with a long handle at the Altar to Zeus. His nose is where the fleece was hung. (Google Earth)

Figure 83: Dragon guarding the Golden Fleece.



(4.162-182) Jason snatched the golden fleece from the **oak**, while she smeared with her charm the monster's head, till Jason bade her turn back towards their ship, and she left the grove of Ares. Jason uplifted

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the mighty fleece. Heavy, thickly clustered with flocks. He strode along with the fleece covering his left shoulder from his neck to his feet.

(4.183-189) Dawn was spreading over the earth when they reached the throng of heroes. The youths marveled at the mighty fleece, which gleamed like the lightning of Zeus. Each was eager to touch it, but the son of Aeson restrained them, and threw a mantle over it. He led the maiden to the stern, seated her, and spoke:

(4.190-205) "The task for which we dared this voyage has been fulfilled by the maiden's counsels. Her -- for such is her will -- I will bring home to be my wedded wife. Preserve her, the savior of all Achaea and of yourselves.

Aeëtes will surely come with his host to bar our passage from the river into the sea. While some of you toil at the oars, half of you raise your shields in defense against the darts of the enemy. In our hands we hold the fate of our children and country and of our aged parents. On our venture all Hellas depends, to reap either shame of failure or great renown."

(4.206-211) He donned his armor of war, drew his sword, and cut the hawsers at the stern. Near the maiden he took his stand by the steersman Aeneas, as they strained at the oars to drive the ship clear of the river.

(4.212-235) By this time Medea's love and deeds had become known to Aeëtes and all the Colchians. They thronged to the assembly in arms; countless numbers poured along the banks of the river shouting in frenzy, and in his chariot Aeëtes shone forth. In his left hand he raised his curved shield, and in his right a huge pine-torch; in front stood his mighty spear. Apsyrtus held the reins. But already the ship was cleaving the sea, urged on by oarsmen and the stream of the mighty river.

The king in anguish lifted his hands and called on Helios and Zeus to bear witness to their evil deeds. Terrible threats he uttered against his people: unless they seize the maiden, either on land or sea, and bring her back, at the cost of their own lives they should learn of his rage and revenge.

(4.236-240) The Colchians launched their ships and sailed forth, a mighty host like a countless flight of birds.

Argonauts in Finland 77 Halys River

136a Paphlagonians

(4.241-252) Swiftly the wind blew, as Hera planned, so that Medea might reach the **Pelasgian** land, a bane to the house of Pelias. On the third morn they bound the ship's stern cables to the shores of the **Paphlagonians**, at the mouth of the river **Halys**. Medea bade them land and propitiate Hecate with sacrifice.

Returning home the way they came, the Argonauts stopped to rest opposite the mouth of Halys River, where Paphlagonians lived. After considering the vision of Phineus, they reversed course and narrowly avoided a fleet in pursuit.

Figure 84: Phasis River to Halys River.



Argus tale of the time before Moon

[Translation of this tale by William H. Race]

(4.253-262) Jason, along with the rest of the heroes, recalled that Phineus had said the route from Aea would be different. They eagerly listened when Argus spoke to them.

"We were traveling to Orchomenus by the course which that unerring seer directed you to travel, the seer you encountered before meeting us. But there exists another sea route, which the priests of the immortals who were offspring of **Triton's** daughter **Thebe** revealed. Not yet did all the stars that revolve in the sky exist, nor yet was there a sacred race of the **Danaans** for explorers to hear of.

(4.263-265) "Only **Apidanian Arcadians** existed, Arcadians who are said to have lived in the mountains eating acorns even **before the moon existed**. [Earth acquired Moon in 9434 BC. Spedicato, 2009]

(4.266-281) "Nor at that time was the Pelasgian land ruled by the glorious sons of **Deucalion**.⁸

Heriä < Hereä 'Abundant' = Poland

"In the days when **Egypt**, the mother of men long ago, was called grain-rich **Heriä** 'Misty Land' or **Hereä** 'Abundant', watered by the wide-flowing river called **Triton** [Vistula], for Zeus' rain never wets it in abundance, but thanks to its streams, the fields bear bountiful crops.

"From here, they say, a man traveled all around Europe and Asia, relying on the strength, might and courage of his soldiers. He founded countless cities on his way, some of which are perhaps still inhabited, others not; for a great stretch of time has passed. Aea, at least, has continued to exist to this day, along with the descendants of those men whom that king settled to dwell in Aea.⁹

"They, in fact, preserve their forefather's writings, graven on pillars on which are found all the routes and boundaries of the sea and land for those who travel around them.

⁸ He and Pyrrha produced the race of Greeks after a great flood (cf Pindar, *Olympian* 9.43-53), perhaps the flood of Atlantis in 9574 BC, which drowned most of Egypt-Poland in the Baltic as well as Egypt in the Mediterranean.

⁹ Possibly Denmark, which was ice free before Moon.

Argonauts in Finland

In 10,474 BC (12,424 BP), planet Nibiru came close to Earth, passed over the Scandinavian Ice Sheet, and pulled a significant tide. On the north slope, the tide triggered an ice turbidite: all of Barents Ice Sheet, 3 km thick, slid into the deep Arctic Ocean. This ice turbidite spanned the entire Arctic Ocean. As it advanced, driven by the energy of its fall, the ice turbidite planed off underwater sea mounts and raised the Arctic Ocean trapped in front of the ice. Greenland lost all its ice cover below 800 m. When the sea finally broke through the ice barrier, it caused a flood that ended at the Caspian Sea.

On the south side of Scandinavia, large pieces slid into Baltic Ice Lake and raised lake level, which breached east and west outlets of Baltic Ice Lake. Within a year, elevation dropped 30 m to sea level and carved deep outlet channels. This immense outflow broke up the ice sheet covering Denmark and Doggerland between Denmark and Britain. Overnight, the Scandinavian Ice Sheet shrank to a fraction of its former area.

Figure 85: Fenno-Scania Ice Sheet in 16 ka BP covered all of Scandinavia and northern Britain.

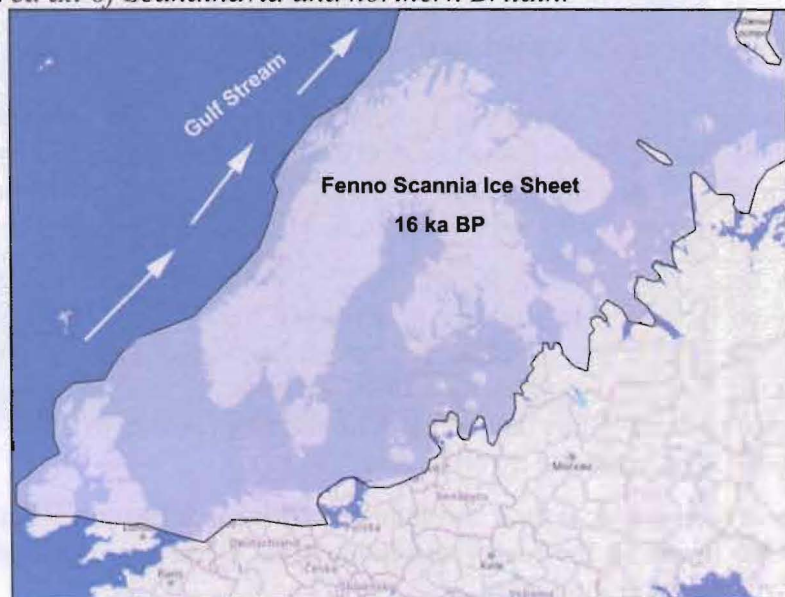


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Two ends of Baltic Ice Lake were breached, which drained the lake and left Yoldia Sea. The removal of a kilometer-thick sheet of ice left a depression 250 m deep, which allowed the Gulf Stream to enter Yoldia Sea and warm the land to the south. This warm, misty land supported Arcadians at Heriä in Poland under queen Egypt.

Figure 86: Fenno-Scania ice sheet after 12,424 BP.



Depressed land south of the Scandinavian Ice Sheet filled with sea water, Yoldia Sea, that stretched from the Atlantic Ocean to the White Sea. A branch of the Gulf Stream entered Yoldia Sea and continued to the White Sea. Warm water further eroded the southern edge of the ice sheet and carried away ice bergs. This warm weather supported a large population south of Yoldia Sea, ruled by Egypt, called either Heriä 'Misty' or Hereä 'Abundant'.

900 years later, Atlantis sank in 9574 BC. The resultant tsunami flooded Europe. At Poland, flood level was 800 m (Figure 87); only those living among the foothills of the mountains to the south survived, like at Zakopane (1100 m). Moon was captured forty years later in 9434 BC (Spedicato, 2009).

Argonauts in Finland

At Heriä in Poland, only those in the foothills of the mountains survived the flood of Atlantis. Zakopane has a curious tradition: a parallel town for tourists perches atop an adjacent mesa.

Figure 87: Flood level at Zakopane, Poland, was 800 m.



137 Ister River

138 Thracians

139 Scythians

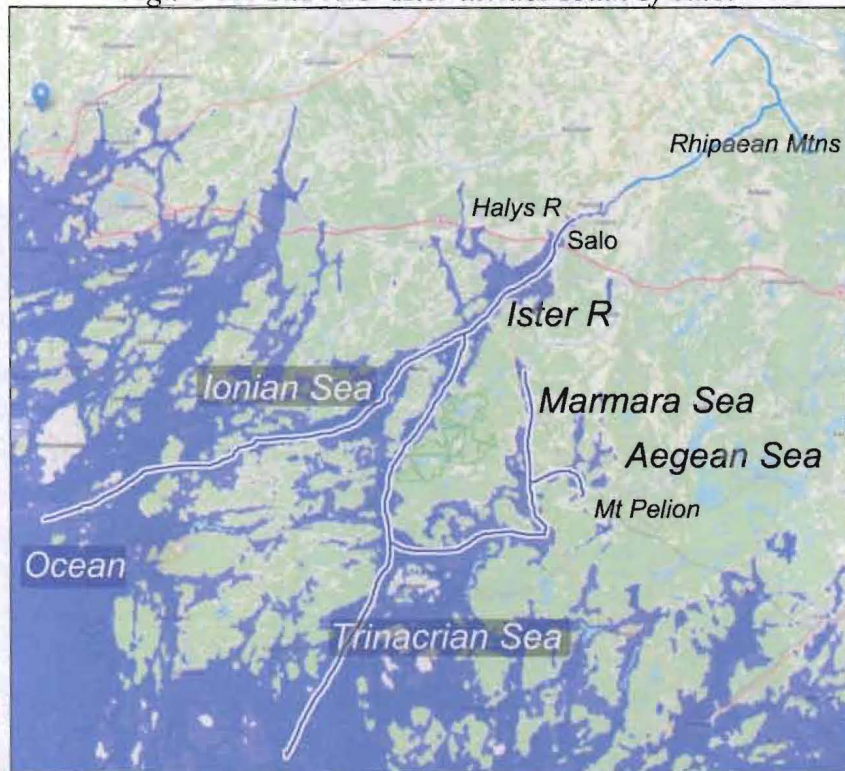
140 Ionian Sea

(4.282-293) "There is a river, the northernmost branch of **Ocean** [Baltic Sea], wide and deep enough for even a barge to navigate. They call it the **Ister**, and have traced its far reaches. For some time it cuts through endless fields in a single stream, for its sources seethe and roar beyond the blast of the north wind far away in the **Rhipaeon Mountains**. But once it enters the borders of the **Thracians** and **Scythians**, it divides in two and sends part its water here into the **Ionian Sea**, and partly through the deep gulf bending upwards from the **Trinacrian Sea**, which borders on your land, if indeed **Achelous** flows forth from your land."

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South of Salo, the river Ister divides, part going west to the Baltic Sea, part curving south to the Trinacrian Sea. From there, an inland route goes east to the Sea of Marmara, then north to the Aegean Sea and Mount Pelion.

Figure 88: The river Ister divides south of Salo.



Argonauts in Finland

The Argo reversed course and went back down the Ister. Colchian ships blockaded the Ister where it divided, across the Mouth of Narex and across the Mouth of Calon. The Argo landed at the Upper Isle of Artemis without a shrine. Madea arranged to meet her brother at the Lower Isle of Artemis with a shrine. Under cover of darkness, the Argo passed through the blockade.

Figure 89: Halys River to Artemis Islands.



141 Paphlagonian Mountains

(4.294-302) A happy portent appeared, a trail of heavenly light, a sign where they might pass. They left behind the son of **Lycus** and with outspread canvas, sailed with their eyes on the **Paphlagonian** mountains. The heavenly fire stayed with them till they reached **Ister's** mighty stream.

142 Calon Mouth

143 Ionian Sea

(4.303-337) Some Colchians passed from **Pontos** through the **Cyanean rocks**, but the rest went to the river, and these Apsyrtus led, and entered the **mouth called Calon**. Wherefore he outstripped the heroes by crossing a neck of land into the furthest gulf of the **Ionian Sea**.

142 Calon Mouth

144 Peuce

145 Narex Mouth

146 Cronian Sea

A certain island is enclosed by Ister, **Peuce**, three-cornered, its base stretching along the coast, and with a sharp angle towards the river. Around it the outfall is cleft in two. One mouth they call the **mouth of Narex**, and the other, at the lower end, **the mouth of Calon**. And through this Apsyrtus and his Colchians rushed with all speed. The Colchians went into the **Cronian Sea** and cut off all the ways to escape.

At three-cornered Peuce, the Ister divides, one stream going through the Mouth of Narex to the Ionian Sea, the other through the Mouth of Calon to the Cronian Sea. Peuce has two high elevations, Mount Angurum and the Cliff of Cauliacus.

Figure 90: Three-cornered Isle of Peuce.



147 Angurum Mountain at Peuce

148 Cauliacus Cliff at Peuce

The heroes went towards the highest part of the island. They passed near **Mount Angurum**, and the **Cliff of Cauliacus**, round which Ister divides his stream.

Argonauts in Finland
149 Artemis Upper Isle

150 Salangon River

151 Nestia Island

Then they came down the river behind and reached the **two Brygean Isles of Artemis**. One of them had a sacred temple, and on the other they landed, avoiding the host of Apsyrtus, for the Colchians had left these islands out of reverence for the daughter of Zeus. The rest, thronged by the Colchians, barred the way to the sea. On other islands too Apsyrtus left his host as far as the **river Salangon** and the **Nestian land**.

(4.338-349) There the Minyae would have yielded in grim fight, a few to many; but they made a covenant, shunning a dire quarrel. The golden fleece Aeëtes promised they should keep; but they should give Medea in ward to Leto's daughter [Artemis] until some king that dispenses justice decides whether she must return to her father's home or follow the chieftains to the land of Hellas.

(4.350-354) When the maiden had mused upon this, she called Jason apart from his comrades, led him far away, and uttered her speech broken with sobs:

(4.355-390) "What purpose are ye devising about me, son of Aeson? Whither are the oaths, whither are thy honied promises? I have left my country, my home, my parents -- things that were dearest to me; and all alone I am borne over the sea with the plaintive kingfishers because I saved thy life in the contests with the oxen and the earthborn men. The fleece by my folly thou didst win it.

"Wherefore I say that as thy child, thy bride, and thy sister, I follow thee to the land of Hellas. Be ready to stand by me to the end, abandon me not when thou dost visit the kings. But save me; let justice stand firm; or else shear through this neck with the sword. Poor wretch! If the king, to whom you commit your covenant, doom me to belong to my brother, how shall I come to my father's sight? Will it be with a good name? What revenge shall I endure for the terrible deeds I have done? And wilt thou win the return that thy heart desires?

"Mayst thou remember me when thou art racked with anguish; may the fleece vanish into the nether darkness on the wings of the wind!

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And may my avenging Furies drive thee from thy country, for all that I have suffered through thy cruelty! A mighty oath hast thou transgressed; but not long shalt thou and thy comrades cast eyes of mockery upon me, for all your covenants."

(4.391-394) Thus she spoke, seething with wrath. She longed to set fire to the ship and to hew it utterly in pieces, and fall into the raging flame. But Jason addressed her with gentle words:

(4.395-409) "Forbear, my lady; this too pleases me not. A cloud of hostile men surrounds us on thy account. All that inhabit this land are eager to aid Apsyrtus, to lead thee back home to thy father, like some captured maid. All of us would perish if we closed with them in fight; and bitterer still will be the pain, if we are slain and leave thee to be their prey. But this covenant will weave a web of guile to lead him to ruin. Nor will the people oppose us when their prince, thy brother, is no longer with them; nor will I shrink in fight with the Colchians, if they bar my way homeward."

(4.410-420) She uttered a deadly speech: "Take heed now. For when sorry deeds are done, we must devise sorry counsel. Shield me from Colchians' spears, and I will beguile Apsyrtus to come into thy hands. Greet him with splendid gifts. If only I could persuade the heralds to bring him alone to hearken to my words. If this deed pleases thee, slay him and raise a conflict with the Colchians, I care not."

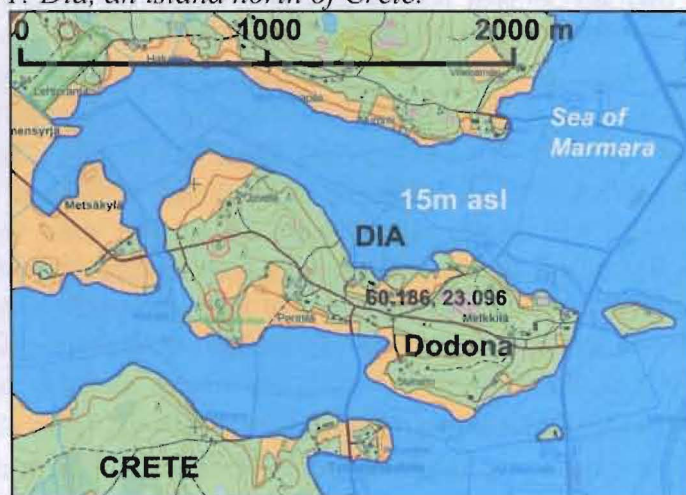
152 Dia

(4.421-444) So they agreed and prepared a web of guile for Apsyrtus. They provided many gifts such as are due to guests, and among them the sacred robe of **Hypsipyle**, of crimson hue. The Graces had wrought it for **Dionysus** in sea-girt **Dia**, and he gave it to his son **Thoas**, who left it to Hypsipyle. She gave it to Aeson's son to wear. Never couldst thou satisfy thy sweet desire by touching it or gazing on it. From it breathed a divine fragrance from when the king of Nysa, flushed with wine and nectar, clasped the beauteous breast of the daughter of Minos, whom Theseus once forsook on the island of **Dia**, when she had followed him from Cnossus.

Argonauts in Finland

An island north of Crete in Finland has the same shape, orientation, and size as the island Dia north of Crete in the Mediterranean. Dia means 'Inquire about women'; it is shaped like a male member and one edge is called 'foreskin'. The largest city is Dodona (Figure 13), where Athena cut the oak that went into the Argo

Figure 91: Dia, an island north of Crete.



153 Artemis Lower Isle

She worked the heralds to induce her brother to come to the temple of the goddess at night, when she planned to take the fleece of gold and return to the home of Aeëtes, for the sons of Phrixus had given her by force to the strangers to carry off.

(4.445-481) The heroes left the maiden on the island of Artemis, and both sides landed separately. Jason went to ambush Apsyrtus and his comrades. He, beguiled by these promises, crossed the sea and set foot on the sacred island. He fared all alone to meet his sister and the two agreed on everything. Then Aeson's son leapt forth from the ambush and lifted his sword. The maiden turned her eyes aside and covered them with her veil that she might not see the blood of her brother when he was smitten. Jason struck him down, cut off the extremities of the dead man, and thrice licked up some blood and spat the pollution from his teeth, to atone for a treacherous murder. The corpse he hid in the ground where even now those bones lie among the **Apsyrtians**.

(4.481-492) As soon as the heroes saw the blaze of a torch that the maiden raised as a sign to pursue, they laid their own ship near the

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Colchian ship and slaughtered the Colchian host. Not one escaped death.

(4.493-502) **Peleus** spoke first: "Embark while it is still night, and take the passage opposite to that which the enemy guards. At dawn when they see their plight, I deem that no further pursuit of us will prevail. Bereft of their king, they will scatter in grievous dissension. When the people are thus scattered, easy will be our return."

Argo passed through the Cronian Sea to Electra, the highest island, with its river Eridanus, modern Teijonselkä. They continued south along the Eridanus, past Corcyra to Melite, before being blown backward to Electra.

Figure 92: Lower Artemis to Melite, then back to Electra.



154 Electra's Isle

155 Eridanus River

4.503-506) Quickly they entered the ship and toiled at their oars until they reached the sacred **Isle of Electra**, the highest of them all, near the **river Eridanus**.

Argonauts in Finland

(4.507-521) When the Colchians learnt the death of their prince, they were eager to pursue Argo and the **Minyans** through the Cronian sea. But Hera restrained them by terrible lightning from the sky. They loathed to return to their own homes in the Cytaean land, quailing before Aeëtes' fierce wrath; so they made homes here and there.

Some set foot on those very islands where the heroes had stayed, and they dwell there still, bearing a name derived from Apsyrus.

Others built a **fenced city** by the **Illyrian River**, where is the tomb of **Harmonia** and **Cadmos**, dwelling among the **Encheleans**.

After ruling Thebes for seven years, Cadmos and his wife Harmonia left Sweden in 2004 BC. Their young son stayed behind to rule Thebes under the guidance of Ares (Oera Linda Book, 23.23). The fleet sailed to Albania.

III 5.4 Cadmus accompanied by Harmonia left Thebes and went to the Enchelei. They were at war with the Illyrians who had attacked them, but they had been advised by a god that they would defeat the Illyrians if they were led by Cadmus and Harmonia. They trusted in the prophecy and appointed them as leaders against the Illyrians, who were then defeated. Cadmus ruled over Illyria and had a son Illyrius. Afterwards, together with Harmonia, he was turned into a serpent and Zeus (Tectamos, King of Minoan Crete) conveyed him to the Elysian Fields. (Mythological Library of Apollodorus of Athens, 1st c. AD)

Cadmos and Harmonia occupied a palisaded city near the river Drini, the largest river in Albania. While the city has not been found, an obvious location would be Shkoder, the capital of the Illyrian kingdom. Here, the outlet of immense Shkodra Lake meets the Drini River, which was navigable using dugout canoes made from oak.

Others live amid the mountains which are called the Thunderers, from the day when the thunders of Zeus prevented them from crossing over to the island opposite.

156 Hylleans

(4.522-551) When their return seemed safe, the Heroes fared onward to the land of the **Hylleans**. **These islands** lay thick in the river and made the path dangerous. The Hylleans furthered their passage, winning a mighty tripod of **Apollo**. **Phoebus** had given two tripods to Aeson's son. It was ordained by fate that in whatever land they should

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be placed, that land should never be ravaged by foemen. This tripod now lies hidden near **Hyllus**, far beneath the earth, that it may never be seen by mortals.

157 Phaeacians

Aigaios River in Norway

Yet they did not find **King Hyllus** alive, whom **Melite** bare to **Heracles** in the land of the **Phaeacians**. He came to the abode of **Nausithous** and **Macris**, the nurse of **Dionysus**, to cleanse himself from the murder of his children. Here he loved the nymph **Melite**, daughter of **Aigaios**, and she bare mighty Hyllus. But when he had grown, he desired not to dwell in that island under the rule of **Nausithous**, but collected a host of **Phaeacians** and came to the **Cronian Sea**. King Nausithous aided his journey, and there he settled, but the **Mentores** slew him as he was fighting for the oxen in his field.