



EPISODE #2 PART 2 THE HYPERBOREAN MYTH

Following on from our last episode, we now return to the Hyperboreans, as we explore deeper into the writings of the ancients who spoke of them, from Herodotus to Pindar, and look into what exactly they had to say. Our last episode was focused mainly on the scientific evidence of the High North as the origin point of our people, whereas this one will be more poetic and mythological. We'll also be looking into the Traditions that have been left to us by these Hyperboreans, and the festivals still celebrated across Europe to this day.

The nature of the subject matter means that there are a lot of references to texts written by ancient poets and historians, and if we were to simply read from them all, it would've taken up a considerable amount of the episode. So, instead, we have saved the readings for only the most important parts, and we will include the rest both in our 'further reading' section and in the script for the episode, that will be published shortly.

As always, this episode must come with a preface that the promotion of love for one's own people is not to be equated with the promotion of hatred for others – and in these politically turbulent times, such clarifications are unfortunately necessary.

The Greeks, Celts and Romans all spoke frequently of a Divine race of beings in the North, throughout both their history and their mythology. In fact, it can become quite difficult to discern what is myth, what is history, and what is simply poetic allegory, but there is truth within all three.

The first thing that is worth mentioning is the fact that when the Romans told their stories of a great tribe from the North, whose intellect brought about countless innovations, they attributed this to the Celts. Ironically enough, as late as 2500BC the Celts and Latins, from whom the Romans descended, were a single tribe with a single language.

So, when attributing these men of the North to the Celts, they were, in effect half right – both the Celts and Romans were descendants of these Hyperboreans. Things get interesting, however, when you realise that the Celts themselves also had stories of a Divine race from the North who were ascribed the same characteristics as those the Romans gave in their descriptions. It is, I believe, an obvious case of mistaken identity – as these tribes moved further and further South, over such vast distances and long periods of time, each group told the same stories of the men from the North, and their children took this to mean the men to their North rather than the North, and their ancestral Golden Age gradually morphed into myth.

The Greeks and Romans also had a few funny ideas of where exactly Hyperborea was actually located. It was almost universally agreed that Hyperborea was a European land to the far North, bordered by mountains called the Ripheans. But theories on the exact location of the Riphean Mountains varied wildly.





The most reasonable guess is that of Herodotus, amongst many others, who placed Scythia as closest geographically to Hyperborea, believing the Carpathian Mountains to be the legendary Ripheans, and the Scythians to be the closest contacts of the Hyperboreans.

Aside from the Celts and the Scythians, the Germanics were also thought of as potential candidates for the Hyperboreans, as it was thought that the source of the Danube might be somewhere within the Ripheans. The most amusing theory, at least to me personally, is that of Hyperborea being in Britain; a theory put forward by the Greek historian Hecataeus of Abdera in the 4th Century BC. Whilst this might be the perfect opportunity for me to brag smugly of a 'Hyperborean Britain,' it is quite obvious that Britain, a land to the West with comparatively few mountains in it, is not the land of Mountains in the North.

However, this misconception makes a little more sense when given some context. At this point in time, many Europeans were unsure of whether the island of Britain even existed, it was a place steeped in myth and mystery, so Hecataeus was most likely just confusing or combining two different tales of mysterious lands.

It's also important to note the account of the Greek poet Pindar. Obviously, being a poet, he is going to romanticize Hyperborea and use very fanciful language to describe even the most mundane aspects of such a place, such is the nature of his job. His accounts provides a sense of Hyperborea not so much as a physical place, but akin to a state of being. To him, Hyperborea is not simply a country to the North, but a sacred place of wonder and beauty and light, into which only the truly worthy may enter. In his work, the Pythian Ode, written sometime in the 5th Century BC, he tells of Perseus, Son of Zeus, journeying North into Hyperborea.

"To Perseus is given the fairest of glories which mortals may attain - he is to sail to the furthest bound. Yet neither ship nor marching feet may find the wonderous way to the gatherings of the Hyperboreans."

On top of this, there is also the account of Aelian, citing a quote from Aristotle that has been lost to time in his Historical Miscellany, written sometime between the 2nd and 3rd Centuries AD.

"Aristotle says that Pythagoras was addressed by the citizens of Croton as Apollon Hyperboreus."

This implies that Hyperboreans were not only a race of men, but also a state of being that truly great men could possibly become, or be likened to at the very least.

Herodotus:

Herodotus, on the other hand, gives us the opposite impression. Through his more sceptical approach combined with his enthusiastic willingness to record any local legends of interest regardless of his personal level of belief in them, we are given yet more insight into Hyperborea, as he paints a picture of Hyperborea just being a country above Scythia – a mysterious country of very advanced people who were the originators of many Greek religious Traditions, but a country nonetheless. However, he also speculates its existence, seeming not to believe that there were any Hyperboreans living in the High North at the time of his writing, but that local legends concerning Hyperborea were extremely common. He adds that the Hyperboreans were thought to have passed elements of their culture and sacred wisdom further and further South. Once again, this lends weight to the theory of a migration into Europe from the High North.

Having spoken with the Scythians on the matter, Herodotus says the following in his Magnum Opus, The Histories.

"Concerning the Hyperboreans, neither the Scythians nor any other inhabitants of these lands tell us anything, except perhaps the Issedones. And, I think, even they say nothing; for if they did, then the Scythians too would have told us, just as they tell of the Arimaspi. But Hesiod speaks of the Hyperboreans, and Homer too in his poem The Epigoni, if that truly is the work of Homer."



From this, we can gather that the Scythians and Issedones don't speak of any people living in Hyperborea anymore, but that the idea of them has existed in the minds of some of Ancient Greece's finest minds for generations. They do speak, however, of the Arimaspi, who we will return to later in the episode – though if you remember our talk on 'Aristos' in our first episode, you may be able to guess just from their name who these Arimaspi might just be.

Herodotus then goes on to say:

"But the Delians say much more about the Hyperboreans than any others do. They say that offerings wrapped in straw are brought from the Hyperboreans to Scythia; when these have passed Scythia, each nation in turn receives them from their neighbors until they are carried to the Adriatic Sea, which is the most Westerly limit of their journey; from there they are brought on to the South, the people of Dodona being the first Greeks to receive them."

But before we continue, it is necessary to give a little background on the people of Dodona, and why them being the first people amongst the Greeks to receive gifts, especially these religious gifts, from the Hyperboreans is so significant.

First of all, the name Dodona comes from the river of the same name. I'm told that the etymology of the name of said river is somewhat vague, but I believe that it isn't a stretch to speculate that Dodona is a derivation of the Indo-European word 'Danu,' meaning 'river,' or 'fluid,' in Sanskrit, and is as you might have guessed also the root of the name of the Danube. This naming scheme prevails throughout Indo-European civilisations, from Donbass in Ukraine to England's River Don, to the banks of the River Dardanus mentioned in the Aeneid as the birthplace of the Trojan race, amongst many others too numerous to mention.

However, this is purely speculation on my part, as the name itself is reported by scholars as being pre-Greek, and having first been established as a pre-Aryan religious site dedicated to a Mother Goddess of some kind, it's very possible that the name existed before the Indo-Europeans arrived, and the similarity may just be circumstantial.

It was inhabited by the Indo-European people now known as the Mycenaean Greeks, with them arriving between 2000 and 1500BC, and it was the site of the first Oracle of Greece. Dodona was also purported by some, including the great philosopher Aristotle, to be the origin point of the Hellenes as a race. This origin probably isn't literal, however, and most likely refers to the idea of Hellen, father of the Hellenes, setting up his tribe of people at this location after the Great Flood of Greek myth had passed. Such a location, bearing the first Mycenaean Oracle of Zeus, sitting in the Northern outskirts of Greece, would be a fitting choice for one such as Aristotle to mark as his people's "birthplace."

So, it's clear that this was a very significant place to the Mycenaean Greeks as a people, and thought of by many as a place in which their racial identity came about, as well as the first place in Greece that the Aryan Sky Father was worshipped. So Herodotus' statement that Dodona was the first place in Greece to receive the gifts of the Hyperboreans is obviously extremely significant.

However, before we return to the Hyperboreans, it would be intellectually dishonest of us to recommend Herodotus' work in our further reading section, but not to address one of Herodotus' most outlandish claims, that he himself admits is pure speculation.

When he talks about Dodona, he recounts a story told by the Egyptians of two black doves that flew from Thebes to Egypt then, one to Libya and the other to Dodona. This black dove then settled upon an oak and spoke with a human voice instructing the locals to set up the Temple of Zeus there.

Herodotus believes the story told to him by Egyptian priests, that the two doves were Egyptian women, called doves because he believes that the locals 'mistook their language for the chattering of birds,' despite the fact that they were said to speak with human voices, and the birds being black was in reference to the Egyptian's darker skin tone. I believe that this is a combination of bias and confusion.



Regarding why there would be any confusion as to the origin of Dodona in the first place, Dodona was said to have been the site of a pre-Aryan Sacred Garden wherein the Pre-Aryan Greeks would worship their highest Deity, the Great Mother Goddess, until it was conquered by the invading Aryans, in this case the Mycenaean, who then re-dedicated the Sacred site to the Sky Father, called Zeus by the invading Mycenaean.

And regarding both the Egyptian influence, as well as the Egyptians being so dark skinned as to appear black to the local Greeks, we, first of all, know that Egyptians were, especially in the non-noble castes, of a darker complexion than the Aryan Greeks on average, but through DNA testing and even some remaining mummies on display in museums even today, we can clearly observe that some Egyptians were blonde and even red haired.

The Egyptians were also desperate to project themselves as the originators of all culture in the world, and by telling this story of the two black doves as being about themselves, then they could effectively take credit for the religious and cultural achievements of both Greece and Phoenicia, exploiting the Greek's confusion as to the origins of Dodona's Sacred Grove. It was said that the Egyptians and Scythians often quarrelled over whose culture and traditions were older, and that the Egyptians would always end up having to yield as the younger of the two – an admission that we can imagine as being rather humiliating for the Egyptians, whose power and influence stemmed almost solely from their ability to project themselves as the nation most steeped in antiquity, and the culture capital of the world, thereby reducing their risk of being attacked by its neighbours. Egypt was a breadbasket, not a militaristic superpower, and so this carefully cultivated image would have been extremely important to them.

Herodotus, in his own work admits to having been initiated into the Egyptian Mystery Traditions, and so he certainly believed what the Egyptian priests were telling him wholeheartedly, so it's no surprise that he believed Egyptians to be the source of all culture and Tradition. So, while he was mistaken, we shouldn't pass too harsh a judgement on these remarks without having first evaluated the historical context that has informed his personal bias.

My own personal interpretation of this story of the 'black dove' is that it is a hybridisation of the stories of two different peoples that both tended to the Sacred Grove at different times. The bird having landed on an Oak would explain why the Indo-European Greeks had decided that this place was truly Sacred, as the Oak is very much revered throughout Indo-European mythology, as we will cover in detail next episode. The significance of this being a bird that was Divinely sent is not uniquely Indo-European, but the practice of observing the flights of birds in order to ascertain the Will of the Gods, such as with the Roman Auguries, and the prevalence of Sacred Birds as general Messengers of the Gods is found throughout all Aryan mythology.

What's interesting is the type of bird that's mentioned; a black dove. Doves as a mythological symbol are almost universally, not just in Indo-European myth, regarded as feminine, and are more often than not seen as a symbol of peace. The dove, as a result, was almost always associated with the Mother Goddess in most mythology, and would have quite possibly played a key part in the Pre-Aryan Greek's story of the founding of the Sacred Grove of Dodona, in which they constructed a shrine to their Mother Goddess.

As for why the dove is black, I would say that to the Indo-European Greeks, who had invaded and colonised the Grove, it would not have been a dove in the myth at all, but rather a raven.

Not only are ravens renowned throughout Aryan mythology as the Messengers of the Gods, giving guidance, wisdom and the instruction to build Temples and set up Sacred sites, but they are also said to be the Birds of Apollo. Apollo is the God of the Sun and God of Prophecy, amongst other things. Apollo, as we will explore deeper later in the episode, was said to be the most worshipped God amongst the Hyperboreans, who many claimed to be His people. Apollo and His Hyperboreans were also credited as having established many Oracles, one of which existed in Dodona, the first place in Greece to receive the gifts of the Hyperboreans, and the reported birthplace of the Hellenic Race.

It's my belief that over time, the two stories – one of the dove and the pre-Aryan establishment of the Sacred Grove, and the other of Apollo and His raven giving the invading Aryans instructions on where to establish their Oracle, were combined – the dove and the raven became a black dove.



Now, I am not for one single second saying that I am wiser or more knowledgeable than Herodotus, the Father of History – I am merely able to look at the story more objectively, having the good fortune of being able to get access to DNA evidence, archaeology and wider Indo-European history and mythology, almost none of which Herodotus had access to.

Unlike Herodotus, I also have no reason for any strong feelings towards Egypt, neither positive nor negative. As previously mentioned, I felt it would be dishonest to recommend our listeners read Herodotus' account of Dodona, and not address this glaring inaccuracy in his usually very competent work.

The Land of the Hyperboreans

So, now that we've established where Hyperborea was according to the Greco-Romans, and addressed the level of its significance to the foundation of the Hellenic Race, it's time to really delve into who the Hyperborean people were to the Greeks and Romans, how they were said to live, what exactly they created in terms of Traditions, and what Hyperborea as a place was like.

It is said that Hyperborea, a name that directly translates to 'Above the North Winds,' was a temperate paradise despite its Northern location, and was in perpetual Springtime. The logic for this at the time was that Boreas, the Greek God of the North Wind, lived below Hyperborea, hence the name – and therefore His cold chill couldn't reach Hyperborea. I would say that this account of the High North's climate lends weight to the idea of it once being a much more agreeable environment, the changing of that environment potentially being a driving factor in the Southward migrations of the Aryans.

Aside from its extremely comfortable climate, it was also said to have landmarks of Divine beauty, the likes of which could not be compared to anywhere else on Earth. One of the most beautiful was its Garden Paradise, called the Garden of Apollo, that was left wild and untamed, and yet the Hyperboreans lived in harmony with this place of natural beauty.

However, the most significant landmark for the purpose of this podcast is the great river that flowed through all of Hyperborea, upon which swam a flock of white swans. This river is the Eridanus, Danus as we have already established being the Indo-European word for 'River,' and whilst 'Eri' might be spelt differently to the usual variant used by Greeks to denote Nobility, it is very easy to consider that a possible translation of Eridanus is the 'Aryan River,' but I believe there is a much more telling name hidden within the mythology surrounding this Sacred River.

The prefix 'Iri' or 'Eri' means 'The First,' or 'The Dawn,' or the 'The Early,' so the most reasonable translation of Eridanus would be 'The First River.' As with all great rivers and nature spirits, Eridanus was personified by the Greeks as the King of all River Gods, the son of Oceanus and Tethys. He also has a daughter, called Zeuxippe, a woman whose name translates to 'She Who Yokes Horses.' For those who don't know, a yoke is what is used to attach an animal to a cart, plough or chariot – devices either invented by or perfected by the Indo-Europeans.

So, from the First River, came She Who Yokes Horses – an obvious allusion to the Indo-European peoples, all of this said to take place within Hyperborea.

And, regarding the flock of white swans who dwell upon the river, it's interesting to note the Hyperborean symbolism in the Aeneid. Boreas, called Aquilo by the Romans, is the one who throws Aeneas towards Carthage, to quote Virgil;

"A gale from Aquilo strikes the sails head on, and raises the waves to the Heavens. The oars are broken; then the prow turns and exposes it's side to the mountain of water."

While in disguise, Venus visits Her son asking him what he is doing in Carthage, the interaction between the two goes as follows;

"A mere seven we are, battered by wind and wave, surviving the worst. I myself am a stranger in these lands. I am at a loss, trekking over this Libyan wasteland; forced from Europe, Asia too. I am an exile."



Venus, still in disguise, could bear no more of his laments and broke in on his tale of endless hardship.

"Whoever you are, I scarcely think the Divine Powers hate you; you still enjoy the breath of life, and you have reached a Tyrian city. So, off you go now. Take this path to Queen Dido's gates. I have good news. Your comrades are restored to you, your fleet reclaimed. Aquilo has swerved and delivered them safe to port. True, unless my Parents taught me to read the flights of birds for nothing. Look at those dozen swans, triumphant in formation! The Eagle of Jupiter had just swooped down on them all from Heaven's heights and scattered them into open sky, but now you see them flying trim in their long ranks, landing or looking down where their friends have landed – home, cavorting on ruffling wings and wheeling around in the sky in convoy, trumpeting in their glory. So, homeward bound, your ships and hardy shipmates either now anchor in port or approach the harbours mouth, full sail ahead. Now, off you go, move on, wherever the path leads you – steer your steps!"

And with that, She turned away and shone with a rosy glow, Her mane of hair gave off an ambrosial fragrance, Her skirt flowed loose, rippling down to Her feet, and Her stride alone revealed Her as a Goddess."

Now, one might say that I am simply looking too deep into poetic mythology and overanalysing symbolism from Virgil, but when Aquilo and the Hyperboreans are mentioned by name in some of his other works, it shows that he was obviously aware of the Hyperboreans and their symbolism, and his choice of words is very deliberate. In his poem *The Georgics*, Virgil says;

"When the gathered Aquilo swoops down from Hyperborean coasts, driving on Scythia's storms and dry clouds."

So much for the poetry of Virgil and the land of Hyperborea, but what is said of the people who lived there?

They were said to be a Divine Race, free from the toils of disease and hard labour, never aging, knowing not of war amongst themselves or amongst their neighbours, but known to beckon the greatest warriors to dwell with them. While one might argue that being without struggle makes a people weak, it seems not to be the case for the Hyperboreans of legend. This could be credited to their abundance of resources, their Divine Blood, their ethnic homogeneity or their giant Demigod rulers who were known to drive off threats and govern with virtue, justice and piety, or you could say that these were just the romanticised ideas of men whose blood beckoned them home to an earlier Golden Age.

It should not be said, however, that the Hyperboreans were a pacifistic race – the Greeks credited some of them with having joined them in battle, as we will cover later in the episode.

Either way, these were a race of men endowed with virtue and piety, who had not let their Eternal Golden Age degenerate their bodies or minds. Beings dwelling in Paradise, perfect and unchanging – it is no wonder, then, that they were said to be the people with whom Apollo Himself dwelled.

The Hyperborean Apollo

In Apollonius Rhodius' *Argonautica*, written sometime in the 3rd Century BC, the Argonauts see Hyperborea in the distance while sailing down the Eridanus, and, to quote Rhodius;

"And to them, Apollo, Son of Leto appeared, as He passed from Lykia, far away to the countless folk of the Hyperboreans; and about His cheeks His golden locks flowed in clusters as He moved."

Apollo, the Sun God who rides His golden chariot across the sky, is a very important figure to the Hyperboreans. We mentioned in the last episode that the Sun was said to shine for 24 hours a day in Hyperborea, so it's also worth mentioning that Apollo was only said to dwell in Hyperborea for 6 months of the year – once again showing a link to the High North and its Midnight Sun.



Apollo was such an important figure to the Hyperboreans that the three Demigod Kings of Hyperborea, the Boreades, sons of Boreas, were the High Priests of Apollo, rather than their own Father, as well as being Kings, which ties in nicely with our mention of Divinely-Appointed Priest Kings and Solar Gods, as mentioned in our first episode.

These Divine Priests were said to be absolutely huge in stature, around 9 feet or 2.5 metres tall. They led the Eternal Festival of Apollo, in which they would sing and dance across their capital, joined by the songs of the White Swans circling them. Their great Temple to Apollo was also said to be circular in design, and 100 donkeys, called a Hecatomb by the Greeks, literally 'A Hundred Head,' would be sacrificed to the God.

There was also a very interesting tale that comes to us from Antoninus Liberalis' work *Metamorphoses*, written in the 2nd Century AD, in which a Babylonian man befriends the Gods Apollo and Artemis, and was invited to see the Sacrifice of the Hecatombs in Hyperborea. Upon returning home to Babylon, he attempts to recreate the Hecatombs of the Hyperboreans, only to have Apollo Himself appear.

"Apollon and Artemis had a very great affection for him [the Babylonian man Klinis and he frequently attended with these Gods the Temple of Apollon in the land of the Hyperboreoi where he saw the consecration of the sacrifices of asses to the God.

Returning to Babylon, he too wanted to worship the God as among the Hyperboreans and arranged by the altar a Hecatomb of asses. Apollon appeared and threatened him with death if he did not cease from this sacrifice and did not offer up to him the usual goats, sheep and cattle. For this sacrifice of asses was a source of pleasure for the God only if carried out by the Hyperboreans."

From this story, the lesson is simple – only the Hyperboreans, as well as the Greeks and Thracians, who are both Indo-European people, are allowed to partake in the Traditions of the Hyperboreans. The Babylonians, over the course of their history, were generally a Semitic people with an Indo-European ruling caste, hence this myth's referral to one single Babylonian worshipping Apollo and Artemis, rather than the corresponding Semitic gods of the Sun and Moon. However, when returning to Babylon and attempting to integrate Hyperborean customs and Traditions into their multi-ethnic society, Apollo, a generally kind-hearted and joyous God, immediately threatens the man with death.

But, returning to the giant Boreades, as well as leading the procession of the Festival of Apollo, these Priests were also responsible for the defence of their land, mounting their winged chariots and driving out the Harpies, with whom they seemed to be in conflict with relatively often, according to myths. These giant Boreades therefore represent Kings, Priests and Warriors simultaneously, who were the three fundamental classes of the Indo-Europeans.

The Greek poet Pindar again describes the Hyperborean people and their festivities, really shedding light on the seemingly Divine nature of the Hyperboreans, as he talks of Perseus going to meet them.

"Never the Muse is absent from their ways; lyres clash and flutes cry and everywhere maiden choruses whirl. Neither disease nor old age is mixed in their Sacred Blood, far from labour and strife they live."

"It was with the Hyperboreans that Perseus the Warrior Chief once feasted, entering their homes, and chanced upon their sacrifices unto Apollo, those famous offerings of Hecatombs of asses; for in their banquets and rich praise Apollo delights, and laughs to see the rampant lewdness of those brutish beasts.

Nor are the Muses strangers to their lives, but on all sides there is the feet of maidens dancing, the full tones of the lyre and singing flutes are all astir; with leaves of gleaming laurel bound upon their hair, they throng with happy hearts to join the revel.

Illness and old age visit not this Hallowed Race, but far from toil and strife they dwell, secure from fate's remorseless vengeance.

There with the breath of courage in his heart, unto that gathering of happy men, by guidance of Athena, came long ago the son of Danae."



We also have another source confirming both the clear association with Apollo, and Herodotus' account of these Traditions, which he calls 'the first fruits of the Hyperboreans,' moving South, in Pausanias' 'Description of Greece.'

"At Prasiai, in Attika, is a Temple of Apollo. Hither they say are sent the first fruits of the Hyperboreans, who are then said to hand them over to the Arimaspi, who hand them over to the Issedones, from these the Scythians bring them to Sinope, where they are thence carried by Greeks to Praisai, and the Athenians take them to Delos."

But, what exactly are these Traditions and 'fruits' of the Hyperboreans? Well, they are traditional offerings made to Artemis and Apollo, carried to their respective Temples. Herodotus tells us:

"On the first journey of these offerings, the Hyperboreans sent two maidens bearing the offerings, to whom the Delians give the names Hyperoche and Laodike, and five of their men came with them as escort for safe conduct. Those men are now called Perpherees and are greatly honoured at Delos. But when those whom they sent never returned, they took it as amiss that they should be condemned to always sending people and not getting them back."

This, as far as I'm concerned, is evidence enough that the Hyperboreans migrated from the North into Greece. But, let's continue with what Herodotus has to say.

"And so, they carry the offerings, wrapped in straw, to their borders and tell their neighbours to send them on from their own country, to the next, and the offerings, it is said to come by this conveyance to Delos."

"I can say of my own knowledge that there is a custom like these offerings; namely, that when the Thracian and Paionian women sacrifice to the Royal Artemis, they have straw with their offerings as they sacrifice."

What I believe we're seeing here is the progression from a general migration from the North to a wave-based migration from gradually appearing settlements, each maintaining an unbroken line of Tradition being passed down from group-to-group, nation to nation.

This is a very interesting addition from Herodotus all-but confirming the Hyperboreans as ancestors of the Indo-Europeans. Here we have two very different Aryan cultures practicing very similar Traditions, implying a common root for said Traditions, as well as their respective races. The Thracians are worthy of their own spotlight, a people rich in poetry and culture, but most famous for being warriors. Their red and blonde hair and huge stature, such as the Thracian Emperor of Rome, Maximinus Thrax, being recorded by men who knew him as 8ft tall, made them a terrifying force to be reckoned with. You can see how the Aryan Greeks and Thracians both practiced these same Hyperborean Traditions from the High North.

What is also worth mentioning is the little-known Athenian folk-God, Aristaeus, who was a son of Apollo, and depicted as a winged youth, the same as his brothers the Boreades. He was cited as having travelled across all of Greece, spreading his knowledge of the "useful arts," such as medicine, hunting and the brewery of beer, wine and mead.

The Hyperboreans Visit Delos

"The Delian girls and boys cut their hair in honour of these Hyperborean maidens who were said to have died at Delos; the girls before their marriage cut off a tress of hair and lay it on their tomb, wound around a spindle. This tomb of these maidens lies at the foot of an olive-tree, on the left hand of the entrance to the Temple of Artemis.

The Delian boys twine some of their hair around a green stalk, and lay it on the tomb likewise. In this way these Hyperborean maidens are honoured by the inhabitants of Delos."



Delos, for those that don't know, was under the control of one of Greece's regional city-states, Athens, head of the Delian League, and long regarded as an important religious centre in Greece. The Delians themselves credit the Hyperboreans with their cultural and religious Traditions, these Traditions having shaped all of Western Civilisation. The Hyperboreans who came to Athens were said to be Divine beings who often travelled in the company of the Gods Themselves.

"These same Delians relate that two virgins, Arge and Opis, came from the Hyperboreans by way of the aforementioned people to Delos earlier than Hyperokhe and Laodike; these latter came to bring tribute to Artemis, which they had agreed to pay for Her assistance in child-bearing; but Arge and Opis, they say, came with the Gods Apollo and Artemis Themselves, and received honours of their own from the Delians. For the women collected gifts from them, calling upon their names in the hymn made for them by Olen of Lykia, and it was from Delos that the islanders and Ionians learned to sing hymns to Opis and Arge, calling upon their names and collecting gifts – this Olen, after coming from Lykia, also made the other ancient hymns that are sung at Delos.

Furthermore, they say that when the thighbones are burned in sacrifice on the altar, the ashes are all cast on the burial-place of Opis and Arge, behind the Temple of Artemis looking East, nearest the refectory of the people of Keos." - Herodotus, 425BC

Boeo, a native woman who composed a hymn for the Delphians, said that the oracle was established for Apollon by comers from the Hyperboreans, Olen and others, and that he was the first to prophesy and the first to chant the hexameter oracles. The verses of Boeo are :--'Here in truth a mindful oracle was built by the sons of the Hyperboreans, Pagasos and divine Agyieos.' After enumerating others also of the Hyperboreans, at the end of the hymn she names Olen.

And Olen, who became the first prophet of Phoibos Apollon, and first fashioned a song of ancient verses.' Tradition, however, reports no other man as prophet, but makes mention of prophetesses only. They say that the most ancient temple of Apollo was made of laurel, the branches of which were brought from the laurel in Tempe. This temple must have had the form of a hut. The Delphians say that the second temple was made by bees from bees-wax and feathers, and that it was sent to the Hyperboreans by Apollon." - Pausanias, around 150AD

And so, with all of that from the corroborating accounts of both Herodotus and Pausanias, written centuries apart, we can see that at very least, the idea of the Hyperboreans as bringers of Divine Traditions and cultures was very prevalent, and the memory of their presence was still active even thousands of years after their migration.

This connection to the Gods is best demonstrated with possibly the most famous and yet mysterious part of Greek Religious Tradition, the Oracle of Delphi. What I'm sure many of you have heard is that the Oracle of Delphi was a Temple in Greece from which prophecies would be given and omens would be interpreted. What you might not know is that it was only open for half the year, and that it was a Temple of Apollo, who as well as being the Hyperborean God of the Sun, was also the God of Prophecy, and gave the gift of prophecy to the Oracle whilst He was in their presence. What you may also not know is that the Greeks themselves attributed the creation of this Oracle, and the building of its respective Temple, to the Hyperboreans.

In fact, in one historical account from Pausanias, the Gauls attempted to sack the Temple at which the Oracle of Delphi resided. As they attempted to storm the Temple gates, Hyperboreans themselves appeared, and clad in full battle dress, they charged, driving the invading Gauls away. This is only part of a wider historical account of a Gallic invasion of Greece in 279BC, in which the Greeks had been suffering catastrophic losses, but after this failed sacking, with the supposed help of the Hyperboreans, the Greeks turned things around and virtually eradicated the remaining invaders, and it was said that the Gallic leader was so gravely wounded during this rout that he was forced to commit suicide shortly afterwards.

In Pausanias' 'Description of Greece,' written sometime between 143AD and 161AD, he recounts the tale.



"Now south of the Gates of Thermopylai, the Gauls cared not at all to capture the other towns, but were very eager to sack Delphoi and the treasures of Apollon. They were opposed by the Delphians themselves and the Phokians of the cities around Parnassos; a force of Aetolians also joined the defenders, for the Aetolians at this time were pre-eminent for their vigorous activity. When the forces engaged, not only were thunderbolts and rocks broken off from Parnassos hurled against the Gauls, but terrible shapes as armed warriors haunted the foreigners. They say that two of them, Hyperokhos and Amadokos, came from the Hyperboreans, and that the third was Pyrrhos son of Achilles."

So strong was the bond between Apollo, Delphi and the Hyperboreans, that the reason the Oracle of Delphi could only give predictions and commune with the Gods for half the year was because Apollo was busy dwelling in Hyperborea for six months of every year.

This idea of the Sun being in Hyperborea for six months and then moving South perfectly lines up with the Midnight Sun of the Arctic, lending yet more evidence to the claim of an Arctic origin.

Arimaspi

Aside from the Hyperboreans, there was another race of men living in the High North, but below the Riphean Mountains that marked the border with Hyperborea and the rest of Europe. We mentioned them at the beginning of this episode; they are the Arimaspi, whose existence was attested to by both Greeks and Scythians. The Scythians are a culture we'll be sure to explore in a later episode, but for now, they were a blonde and red haired tribe of nomadic warriors who, in their native lands, maintained a Traditional Proto-Indo-European lifestyle for a very long time, due to their outlawing of merchantry and their fanatical warrior culture.

The Arimaspi reportedly take their name from the Scythian term for 'One Eyed,' though as we have already discussed in our first episode, the prefix 'Ari' is often derived from the term for nobility, from which we derive our word Aryan. However, these 'one-eyed men of the High North' are no doubt catching the ear of those of our listeners who are acquainted with the Norse myths of Odin, the One-Eyed Wanderer – Who will become very relevant shortly.

These Arimaspi are mentioned by the Greeks in Herodotus' work, as well as in the famous Greek Tragedy that is rife with hidden esoteric meaning and symbolism, Prometheus Bound. They're said to be in a constant state of war against Gryphons over the abundance of gold contained within the Riphean Mountains. Entire rivers filled to the brim with gold, according to some sources. We would argue, however, that this is not mere physical gold.

From a practical point of view, their remote location and the customs of their neighbors would have rendered their attempts at gathering real, physical gold worthless. The Scythians were famed for their refusal to engage in trade or merchantry of any kind, due to the weakness it fostered in their nomadic warrior peoples. They used gold only for the purpose of their beautifully crafted jewelry.

This story of the Arimaspi fighting for gold is not a romanticised tale of men going up North to hunt for gold, but it is a myth, and the purpose of myth is to tell Truth through metaphor and poetic allegory.

Gold, without going into too much esoteric and alchemical symbolism, represents the ultimate state of being. Gold doesn't decay or change form, it is perfect and unchanging, and therefore befitting a metal of the Gods. The gold that these Arimaspi fight for is symbolic of their Struggle – they fight not for wealth, but for Eternal Glory, and have to become like unto Gods, to become like the Hyperboreans above them, who live in an Eternal Golden Age.

The 'gold' is said, in Prometheus Bound, to come from a river belonging to Pluto Himself – perhaps this Gold of Eternal Glory is the means to conquer death, or perhaps it is a state of being that the worthy might only enter upon leaving their mortal shell. Regardless, the significance of the gold of the Arimaspi belonging to one of the most powerful Gods of the Greek Pantheon should not be overlooked, and should lend credence to the idea of it being more than just physical gold.

The animals with which they fight for this 'gold' are, as previously mentioned, Gryphons. Gryphons, for those unaware, are part Eagle and part Lion, and I believe that the concept of the Gryphon is, like the



aforementioned 'Black Dove,' a synchronisation of two esoteric, mythological concepts, represented by two real-world animals, eagles and lions, and merged into one as to convey the symbolism of both simultaneously.

The Eagle, an Ancient Aryan symbol of power that I'm sure many of you are already familiar with, is the bird of the Indo-European Sky Father. It retains its significance and symbolism even to this day.

The Lion, meanwhile, is associated with Apollo, and likewise retains its Solar symbolism in many circles.

Going back to the idea of the One-Eyed men, similar to Odin, they represent men who have one eye in the physical, material realm, and one eye on the Divine – practical and spiritual in equal measure. It's important to note that the Arimaspi were never equated or even compared with the Cyclopes, or Cyclops, who were known for their ill tempers and foolish, simple ways. The Arimaspi are depicted in both art and literature as being equal parts noble and ferocious. This superficial similarity never being taken into account by the Greeks, I would say, lends credence to the idea of this 'One-Eyed' nature being more allegorical when put within its proper context.

So, within this tale of the Arimaspi, what I believe we have is the spiritually minded post-migration Hyperboreans, surviving in the harsh, freezing cold mountains. They are fighting to prove themselves to Zeus and Apollo, in order to obtain the spiritual Gold of Pluto's River, the Eternal, unchanging Glory of the Gods.

On the subject of more esoteric myths surrounding the Hyperboreans, we come to the Golden Apples of Hesperides- the fruit of the Gods, given by Gaia, the Primordial Mother Earth, to Her Grandson Zeus as a wedding present.

These Apples were said to be incredibly important, in fact, the Trojan War was said to have begun because of Paris giving an Apple, this one the Apple of Discord, to Aphrodite instead of Hera or Athena.

Hercules was sent to retrieve one as part of his famous 12 Labours. Around the Apple Tree was coiled a Serpent who guarded this fruit from thieving hands, both mortal and Divine.

Some have put the location of these Apples in Libya, but when Hercules is sent to retrieve them, he is sent North to Atlas the Titan, who holds up the sky from Hyperborea. Hercules, in most versions of the myth, defeats the Serpent and takes the Sacred Fruit.

Serpent-slaying is a very common theme throughout Indo-European myth, and is an incredibly symbolic tale – the Serpent, often depicted as guarding some sacred knowledge, or entwined around a staff, resembling the helix of DNA – this slaying of the Serpent therefore represents the Aryan Warrior who has proven himself worthy of Divine Knowledge, and mastered himself, his spirit in full control of his physical body.

I'm sure that by now, many of you listening will be familiar with a story that is superficially similar. There is a sacred Garden Paradise in a state of unchanging perfection, there is a Sacred Tree of Fruit within this garden, from which mortals cannot eat, and there is a Serpent coiled around it, from whose common symbolism we can deduce is guarding some form of Sacred Knowledge.

The similarities to the story of the Garden of Eden are, however, superficial – the true meaning of this Hyperborean myth is the inverse. Rather than the Serpent freely giving away Divine Knowledge to unsuspecting ignorant mortals, cast out from Paradise forever, wracked with shame and guilt for which they and their descendants must forever beg atonement, the story is of a proud Aryan Warrior, with Divine Blood, setting off upon a huge journey, made more noble by his mighty Struggle, he masters himself, slays the Serpent, and thus attains Divine Knowledge, all the while, this Sacred Garden, the home of his ancestors, was not lost to him, but rather, it was a prize for his Victory in the Struggle.



Olympic Games

So are there any more aspects of culture well-known to this day, attributed to the Hyperboreans? Well, there's one I'm sure all of our listeners will be familiar with – the Olympic Games. Or, rather, one famous aspect of the Olympic Games began with Hercules journey, from which he brought the olive tree and its wreath, a symbol of Divine power and glory, down from Hyperborea in order to serve as the symbol of the Olympic Games.

Once again, we look to the fantastic Greek poet Pindar for an incredible description in his Olympian Ode.

"The rites of the Olympic Games were established long ago by Herakles,
Set on his brow aloft that shining glory, wreathed upon his hair,
Of the green olive leaf, which once from the Danube's shady streams,
Herakles brought hither,
To be the fairest symbol of the Olympic Games.

For the Hyperborean Folk, Apollo's servants, he so persuaded with fair words,
When, for the all-hospitable grove of Zeus,
His loyal heart begged from the tree, to make shade for all men to share,
And for brave deeds of valorous spirits, a crown.

For he had long since seen his Father's altars sanctified,
And the light of evening smiling at mid-month to the golden care of the full-orbed Moon;
And of the great Games he had set up the contest and sacred judgement,
With the rites of the four-yearly feast,
On the high banks of Alpheus' Holy River.

But the land of Pelops, and the vales by Kronos' Hill nourished no lovely trees,
And his eyes saw a garden spread defenceless beneath the fierce rays of the Sun.
Then at length did his heart bid him to travel to the land of Istria,
Where Artemis, Leto's Daughter, lover of horsemanship received him.

For he came from Arkadia's high peaks and winding glens,
By constraint of his Father,
To perform the bidding of Eurystheus, and bring back the Hind of Golden Horns.
And in that search he saw, too, the famed land,
That lay behind cold Boreas of bleak and frozen breath;
And standing there marvelled to see it's trees.
And thus, in his heart a dear resolve was born,
To set them planted there,
Where ends the course twelve times encircled by the racing steeds."

And that's it for the Greco-Roman sources that are relevant to the topic – there are many more, but most of them just further confirm what has already been said. Like me, you're probably astounded at just how much the Greeks especially had to say about them. Far from being as mysterious and uncertain as, for example, Atlantis, with whom the Hyperboreans are often equated in contemporary interpretations of 'Esoteric History,' the Hyperboreans were as prevailing, if not more so, than some elements of Greek Mythology that are still well known to this day, such as the Harpies or the Pegasus.

Celtic Hyperboreans: The Tuatha De Danaan

However, we're not done yet. There are also a handful of Celtic sources we can look at. The Tuatha De Danaan were Old Irish Gods who came by boat to Ireland and dispensed their Divine Wisdom out amongst



the people, lording over them as Warrior Kings, never touched by disease or old age. They were said to have driven out the short, dark-skinned savages who had previously inhabited Ireland, and were said to be beautiful, tall, pale skinned and mighty in battle.

Their name is certainly worth looking into, as it appears to have changed over time. Originally they were called the 'Tuatha De,' 'Tuatha' meaning 'Tribe' and 'De' being from the plural form of the Indo-European 'Dyeus,' meaning 'God,' and so it translates to 'the Tribe of the Gods.' When the Celts were being Christianised, however, the Church insisted that the real 'Tuatha De,' the real 'Tribe of God,' were, and I'm sure you can guess where I'm going with this, the Jews. In order to preserve their mythology, then, the Irish Celts began to use a new term for this Divine race of beings – the Tuatha De Danaan, meaning 'the Tribe of the Gods of Danu' or 'the Tribe of the Goddess Danu,' depending on the translation.

Danu is an Irish Goddess whose name is apparently a bit of a mystery, but given their similarities to the invading Hyperborean Indo-Europeans, it certainly wouldn't be a stretch to say that Danu is from the same root as the Indo-European word Danu, the meaning of which we have already established.

They were also compared and often equated with another supernatural race of beings called the 'Aes Sidhe,' which might prick a few ears up, but that will have to wait for another episode. Both, however, were said to be supernatural beings, and the ageless, disease-less, highly advanced ancestors of the Irish-Celtic peoples. And, complete with these clear Indo-European language roots, the comparisons to the Hyperboreans, especially as progenitors of Ethnic Traditions of Indo-European peoples, is very easy to make.

Negative Perceptions of Hyperboreans:

With all that said, you might think that all of the sources on the Hyperboreans would be positive – after all, the greatest Aryan civilisations sing their praises constantly, crediting their own Traditions, cultural achievements and even victories in battle to these Divine people. You would, however, be wrong.

St. Clement of Alexandria, a man born in Athens but choosing to die in Jerusalem, wrote sometime between the 2nd and 3rd Centuries AD, in his 'Exhortation to the Greeks;'

"These Temples of the Pagans are called by a fair-sounding name, but in reality they are tombs. But I appeal to you now, even in this late-hour, forget your demon-worship and feeling ashamed to honour tombs."

A clarification must be made here – the Pagan Greeks and Romans regarded tombs as being very taboo – tombs could not be built within the city walls, in many cases, and places of the dead were not to be disturbed. Rather, respects to one's ancestors would be paid within the family home.

St. Clement goes on to specify who he is talking about;

"Why recount to you the Hyperborean women? They are called Hyperoche and Laodike, and they lie in the Temple of Artemis at Delos; this is in the Temple Precincts of Delian Apollo."

And, finally, we have two Irish Christian accounts, both taken from the Lebor Gabala Erenn, a book written by Christian monks attempting to reconcile the Aryan Irish myths with the Biblical tale of the Great Flood in order to gain prestige and become Christianised, and, as usual with these kinds of affairs, involves accusations of demonic forces and evil Heathen magic. Here these two sections are talking about the previously mentioned Tuatha De Danaan – the potentially Hyperborean, definitely Indo-European ancestors of the Irish people.

The first part reads as follows;

"It is God who suffered them,
And though he restrained them,
They landed with horror and with lofty deed,
In their cloud of mighty combat of spectres,



Upon a mountain of Conmaicne Connacht.

Without distinction to discerning Ireland,
Without ships, a ruthless course,
The truth was not known beneath the Sky of Stars,
Whether they were of Heaven or of Earth.

If from the demons, it is devils,
That comprised the troops of the famed exiles,
A blaze drawn up in ranks and hosts;
If from men, then they are Bethach's offspring."

And the second part;

"The descendants of Bethach, son of Iarbonel the Prophet, son of Nemed,
Were in the Northern Lands of the world,
Learning magic and knowledge and sorcery and cunning,
Until they were pre-eminent in the arts of the Heathen sages.
They are the Tuatha De Danaan who came to Ireland.

It is thus that they came; in dark clouds.
They landed on the mountains of Conmaicne Connacht,
And they put a darkness upon the Sun for 3 days and nights.
Battle or Kingship they demanded of the dark-skinned natives.
Battle was fought between them, the first battle of Moytura,
In which a hundred-thousand of the natives fell.
After this, they took the Kingship of Ireland."

So, they are seen as fearsome invading warriors of a Divine nature, even by later Christians wishing to either demonise them, or make them into mere mortal men, imbued with 'Heathen power.' They were also said to be ageless and untouched by disease – the same traits ascribed by the Greeks to the Hyperboreans, especially those Greeks living in Athens and Delos. Interestingly enough, some Irish historians claimed that the Tuatha De Danaan had actually come to Ireland from Athens, but I'm afraid we're out of time to really explore their connections in a way that would do them justice. So, for now, it's time to bring this section of the episode to a close.