

Anatoly BELYAKOV  
Oleg MATVEYCHEV

# HYPERBORE

## **ADVENTURES OF AN IDEA**

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Oleg Matveychev, Anatoly Belyakov

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**Scientific reviewers:**

Viktor Kondrashin, Doctor of Historical Sciences

Alexander Pertsev, Doctor of Philosophy

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In an era of universal secondary education, which gave people the illusion that they could not only read but also write – and write books at that – the phenomenon of Hyperborea became unusually popular in mass literature. The mysteries of history have always attracted readers, distracting them from pressing problems and drawing them into the depths of mysticism.

Unlike pseudoscientific works, the book by Anatoly Belyakov and Oleg Matveychev is a scientific work that meets all the necessary criteria. At the same time, it is a call to our humanitarian community to take care of itself, to pay attention to its roots and origins. In presenting the history of the concept of "Hyperborea," the authors use a single metaphor to reveal European history, tracing the evolution of certain concepts and intellectual models that connect events into a whole, into a "great chain of being."

For the authors, this study also became an opportunity to talk to the reader about serious topics that concern everyone, not just scholars studying antiquity. Why are Russians disliked in the West, and when did this begin? Why are the poets of the Silver Age to blame for the Russian Revolution? Why do racists and nationalists of all stripes turn to the topic of Hyperborea?

After reading the book, readers will learn what historical discoveries to expect in the near future. Will we find out which of the vanished civilisations the Greeks could have identified as Hyperborea? Will anyone breathe new life into the concept of Hyperborea, which has been completely worn out by politicians, merchants, and vain pseudo-scientists? Or will Hyperborea remain an "ancient Greek myth" for us?

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***We dedicate this book  
to all our mentors and teachers***



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## FOREWORD

"No one has ever measured the wondrous path to the east of the Hyperboreans, neither by swimming nor by singing" — these words of the poet Pindar were known to every Greek. Information about a distant land "beyond the north wind," where life is simple and carefree, people are kind and pious, where there are no wars or diseases, and the land is fertile and productive, spread throughout Hellas along with the cult of Apollo, for whom Hyperborea was his favourite place on earth. The Hyperboreans were imagined by the Greeks as fabulous "celestial beings" with supernatural abilities — such as, for example, the "air-breathing" Abaris. And **the superiority of Hyperborean civilisation over Greek civilisation was considered an indisputable fact.**

The land of Hyperborea served as something like our Far Far Away Kingdom for the Greeks — a refuge of secrets, a source of wonders. The theme of Hyperborea was relevant throughout almost the entire ancient era — at least from the 7th century BC to the 5th century AD, i.e., for 12 centuries, which may indicate that the ancients perceived this legendary (for us) country, first of all, as a

firstly, as something real and, secondly, as something that had a significant impact on their lives, and therefore their interest in it was far from idle.

Years passed, then centuries. New ideas, meanings, and religions appeared in the world, changing the face of the planet and the fate of its peoples. Along with them, the concept of Hyperborea also changed. Like any other idea, the idea of Hyperborea is plastic; it has the ability to adapt to the worldview of its time. But like any great idea, it is capable of changing the world itself.

The theme of our new book is the adventure of the idea of Hyperborea. Its journey through the centuries and millennia is fascinating and instructive. By tracing it step by step, we can recount almost all the most important events in European history over nearly three thousand years, reveal its key problems, talk about how our ancestors lived, what worries us and what may be important for our descendants. And this is by no means an exaggeration! Readers of our book will have the opportunity to see this for themselves.

The concept of Hyperborea is key to understanding the essence of Greek mythology, the principles of ancient politics, and the peculiarities of views on the surrounding world. The theme of Hyperborea helps to understand the problem of the reception of Christianity and the essence of the Eastern policy of European states in the Middle Ages and modern times. Russia itself, as an object of this policy, was once called Hyperborea, and our ancestors were called Hyperboreans!

The "Hyperborean question" arose for Europeans in the 16th-18th centuries, during the period of national

nation-building, when the idea of political interest associated with the international prestige of a particular state and its historical rights to domination came to the fore. The elevation of one's history to the most ancient, legendary times was supposed to serve as the strongest proof of the greatness of the nation and its "spiritual bonds." At that time, everyone wanted to be Hyperboreans in order to be proud of their primogeniture. But Jean Sylvain Bailly, an astronomer and one of the leaders of the French Revolution, ridiculed this vanity of nations: "No matter how small their antiquity, they want everything to begin with them, and they want to be the centre and source of everything" <sup>1</sup>.

In the 20th century, Russia and Germany showed a particular interest in Hyperborean imagery. But everything in its own time; we will talk about that later.

In recent years, there has been a sharp increase in interest in issues related to the legendary northern country. Unfortunately, this topic is mostly developed in paranormal, pseudoscientific, and simply anti-scientific literature; the results of such "research" become part of the mass consciousness through popular television programmes and publications in the tabloid press. As a result, immature minds are intoxicated by sensationalist claims reminiscent of the "discoveries" of Ukrainian specialists in the history of the "ancient Ukrainians": "Hyperborea, also known as Russia, is the ancestral homeland

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1. *Bayl, J. S. Letters about Plato's Atlantis and the ancient history of Asia // Atlantis and Hyperborea: Myths and Facts. Moscow: FAIR-PRESS, 2003. P. 86.*

of all people on Earth!" "All races of the world descended from Russians!" Works of this kind discredit the very topic of Hyperborea; anyone who turns to it invites obvious suspicion of obscurantism from the scientific community.

Meanwhile, the topic of Hyperborea has been explored by both prominent scholars of the modern era and thinkers of antiquity. There is a huge body of texts by ancient authors that requires not only classification, but also careful and impartial study and thoughtful reflection. We will also contribute to this endeavour.

In our book, we have tried to avoid, where possible, harsh judgements and definitive assessments, presenting only a broad palette of opinions, concepts and entire doctrines. We invite the reader to reflect with us, and let this be a sign of our respect for them.

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# FOR THE INSPIRATION OF BOREAS

For educated people of antiquity, the mysterious land of Hyperborea was almost part of the everyday world. It was something like Antarctica for modern people — few have been there, but no one doubts its existence, and even schoolchildren have complete and extensive knowledge about it.

The Greeks developed their ideas about Hyperborea, the land beyond Boreas, the north wind, as early as the Archaic period. According to Hungarian linguist János Harmatta, the myth of the Hyperboreans probably originated as early as the 2nd millennium BC, long before the time of Homer<sup>2</sup>. According to Herodotus, the inhabitants of Hyperborea are also mentioned in the Cyclic poem "The Epigoni" and in Hesiod<sup>3</sup>. In any case, they are indeed mentioned in Hesiod's poem "The Catalogue of Women" (6th century BC):

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2. *Harmatta J.* Sur l'origine du mythe des hyperboreens // *Acta Antiqua Academiae scientiarum Hungaricae*. 1955. Vol. III. F. 1-2. P. 57-64.
  3. *Hdt.* IV 32: *Herodotus*. History. L.: Nauka, 1972. P. 194.

*The Hyperboreans were then seen by the tribes of the magnificent horsemen. Mother Earth, who bore many children, gave birth to them near the lofty streams of the deep river Eridanus, ... amber ...*<sup>4</sup>

They also appear in Homer's hymn "Di-Onis and the Robbers":

*I firmly believe: whether he will come with us to Egypt,  
Whether to  
Cyprus, to the Hyperboreans, or somewhere else, he will finally  
tell us and list his friends, relatives and riches.*

A whole layer of ancient mythology is associated with Hyperborea – ideas about the land of the Hyperboreans were an extremely significant part of the cult of Apollo, which spread throughout Hellas during the Archaic period.

According to legend, Hyperborea was the homeland of the goddess Leto, daughter of the titan Cey and Phoebe. Zeus took possession of her by turning himself into a quail. Fleeing from the persecution of Hera, who was mad with jealousy, Leto took the form of a she-wolf and, after travelling twelve days from Hyperborea to the island of Delos, gave birth there to divine twins – Artemis and Apollo<sup>6</sup>. She was assisted in childbirth by the goddess of midwifery

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4. [Hesiod.] Cat. Frg. 150: [*Hesiod*]. List of Women, or Eoi // Hesiod. Complete Collection of Texts. Moscow: Labyrinth, 2001. P. 137.
  5. Hymn. Hom. VII 29: *Homeric Hymns* // Hellenic Poets of the 7th–3rd Centuries BC. Epic. Elegy. Iambic Verse. Melica. Moscow: Ladomir Scientific Publishing Centre, 1999. P. 167.
  6. Arist. Hist. anim. VI 35: *Aristotle*. History of Animals. Moscow: Russian State University for the Humanities, 1996. P. 278; Ael. De nat. anim. X 26

Iliya, who had come specially for this purpose from the same Hyperborea<sup>7</sup>.

Apollo himself appeared in Delphi from Hyperborea. According to Alcman, as reported by Himerius, immediately after his birth, the young god was equipped by Zeus with a golden lyre and a chariot drawn by swans and sent to Delphi and the silver-watered Castalian Spring to proclaim "truth and justice to all Hellenes" from there. Contrary to his father's will, however, he immediately went to Hyperborea and prophesied there for a whole year before deciding that it was time to "sound the Delphic tripods" <sup>8</sup>.



John Singer Sargent.  
"Apollo on a Chariot" (1925)

It was in Delphi that the idea of Hyperborea as a blessed land where people knew no hardship took shape – **the so-called Delphic version** of the Hyperborean myth, to use Aristides Dovatur's terminology. The oldest of all, the Delphic version "created the idea of the Hyperboreans as a happy and holy people...

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7. Pausan. I 18, 5: *Pausanias*. Description of Hellas: In 2 vols. Vol. 1. Moscow: OOO AST Publishing House, Ladimir, 2002. p. 52.
  8. Himer. Orat. XIV 10. Quoted from: *Losev A. F.* Ancient Mythology in Its Historical Development. Moscow: Uchpedgiz, 1957. pp. 407-408.

endowed with every conceivable virtue and ideal quality, leading a joyful and carefree life that requires no labour"<sup>(9)</sup>.

Describing a cheerful and carefree existence far from civilisation, a life untouched by disease or war, Pindar sang of the "Hyperboreans, servants of Apollo"<sup>10</sup> :

*Neither by swimming nor by singing  
No one has measured the wondrous path  
To the east of the Hyperboreans –  
Only Perseus, the leader of  
the people,  
He crossed the threshold of their feasts,  
Where, as a sacrifice to the god,  
Donkeys were  
slaughtered, Apollo rejoices at the ongoing festivities and  
words of praise,  
And laughs at the donkeys' rising pride, The Muse  
is no stranger to their nature:  
Choirs of maidens, the sounds of lyres, the whistles  
of flutes Rush everywhere,  
Their hair is woven with golden laurels, And their  
feast is peaceful.  
Neither illness nor destructive old age  
Interfere with their holy race. Without  
torment, without battles  
They live, having escaped The  
oppressive truth of Nemesis<sup>11</sup> .*

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9. *Dovatur A. I., Kallistov D. P., Shishova I. A.* The peoples of our country in Herodotus' History. Moscow: Nauka, 1982. pp. 265-266.  
10. Pind. Ol. III 16-17: *Pindar. Olympic Songs // Pindar. Bacchic Hymns. Odes. Fragments.* Moscow: Nauka, 1980. P. 20.  
11. Pind. Pyth. X 29-44: *Pindar. Pythian Songs // Pindar. Bacchylides...* pp. 109-110.

That is why the Hyperboreans live for a thousand years <sup>12</sup> , and death comes to them only when they are tired of life <sup>13</sup> .

Ideas about the land of the Hyperboreans were an extremely important part of the cult of Apollo, which spread throughout Hellas during the Archaic period.

Immediately after Apollo's birth, Hyperborea became his favourite place on earth. He hid there with the Hyperboreans after quarrelling with Zeus over the latter's killing of Asclepius. He also hid his famous arrow with the Hyperboreans, with which he avenged his son by destroying the Cyclopes who had forged the deadly thunderbolt for Zeus <sup>14</sup>. This arrow, notes Alexei Losev, "is still barely distinguishable from a ray of sunlight, which gives life to all living things and kills with its power" <sup>15</sup>.

In the archaic era, when Pindar and Alcman lived, the Hyperboreans did not yet have, so to speak, a residence permit or nationality, not identifying themselves with any specific peoples living in at least theoretically accessible

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12. Strab. XV 1, 57: *Strabo*. Geography. L.: Nauka, 1964. P. 661.

13. Plin. Hist. IV 89-91: *Gaius Plinius Secundus the Elder*. Natural History // Podosinov A. B., Skrzhinskaya M. V. Roman Geographical Sources: Pomponius Mela and Pliny the Elder. Texts, Translation, Commentary. Moscow: Indrik, 2011. P. 175.

14. Erat. Catast. 29: *Eratosthenes*. Transformations into Constellations (Catasterisms) // Sky, Science, Poetry. Ancient Authors on Celestial Bodies, Their Names, Risings, Settings, and Signs of the Seasons. Moscow: Moscow State University Press, 1992. P. 78.

15. *Losev A. F. Ancient Mythology...* P. 420.

areas of the oikoumene. The Greeks considered them to be fabulous

"celestial beings," people of Apollo, whom he periodically visited to gain inspiration, while Hyperborea itself was depicted as a kind of sacred country at the edge of the world, inaccessible to mere mortals. Something like the Islands of the Blessed or the Elysian Fields.



**Tetradrachm of Seleucus II (244-226 BC, Antioch).  
On the reverse is Apollo Delphic with a  
golden arrow in his hand.**

In fact, there was no need for a precise geographical location of the land of the Hyperboreans. "In the geography of the ancient Hyperboreans, the most important thing was, first and foremost, a certain type of human life, and only then the fixation of a particular locality in the known or unknown geographical world of that time," says Alexei Losev. "In this sense, the Hyperboreans were by no means a single people. In ancient mythology, various geographical conclusions were also made about Homer's Cicones, Lotophagi, Cyclopes, Lestrignons, and Phaeacians, but, of course, the ancient Greeks

were primarily interested in one type of social life or another. The Pygmies should also be included among such peoples, about whose geography there were also quite a few, and moreover, various, references. The Ethiopians, friends of the gods, with whom the Homeric gods so love to feast, should also be included here. All these and similar peoples are interesting

For us, in mythology, they are primarily symbols of a particular type of human society, and only then can their geographical location be considered.

For the Greeks of the Archaic  
and early classical times, the most important  
thing in the Hyperborean myth was a certain  
type of social life,  
rather than the geographical location of  
a particular area.

Echoes of Delphic legends about Hyperborea can be found in the writings of Hecataeus of Abdera, who described the land of Apollo as a beautiful distant island in the ocean, which "has good soil and is fertile. It is also distinguished by its temperate climate, which brings a double harvest every year." On this island there is "a magnificent sacred site of Apollo and a remarkable temple, decorated with many gifts and circular in plan," as well as a sacred city, most of whose inhabitants are

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16. *Losev A. F. Ancient Mythology...* pp. 418-419.

lyre players, and "playing continuously on the lyre in this temple, they sing hymns to the god, glorifying his deeds" <sup>17</sup>. Perhaps this is why the silver-eyed god of light left his Delphi every winter and flew to the Hyperborean lands to rest — he wanted to be among poets, singers, and philosophers, of whom there were apparently few, if any, in Hellas at that time.

Such are Zethus and Calais, the sons of Boreas, participants in the Argonauts' expedition, as recounted by Apollonius of Rhodes<sup>18</sup>. According to the scholiast to Apollonius, they arrived in the Argonauts' expedition from Hyperborea, as evidenced, in particular, by Phanodicus and Duris of Samos<sup>19</sup>.

Such are Arga and Opida (Upis), who arrived at Delos from Hyperborea with gifts for Ilithyia, accompanied by their gods, Apollo and Artemis <sup>20</sup>. According to legend, Opida, daughter of Boreas <sup>21</sup>, was raped by Orion, but Artemis stood up for her fellow countrywoman and shot the giant with her bow <sup>22</sup>.

It is not surprising that most of the Hyperboreans who visited the Hellenic lands were related to the gods or, at the very least, were friends with them.

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17. Diod. Sic. II 47: *Hecataeus of Abdera*. On the Hyperboreans / Pub. A. V. Podosinov // Proceedings of the Department of Ancient Languages. Issue III. Moscow: Indrik, 2012. pp. 155-156.
  18. Apoll. Rhod. I 209: *Apollonius of Rhodes*. Argonautica. Tbilisi: Metsniereba Publishing House, 1964. P. 13.
  19. Schol. Apoll. Rhod. I 211: *Losev A. F.* Ancient Mythology... p. 413
  20. Hdt. IV 35: *Herodotus*. History. P. 195.
  21. Callim. Num. IV 292: *Hymns of Callimachus* // Ancient Hymns / Ed. by A. A. Taho-Godi. Moscow: Moscow State University Press, 1988. p. 162.
  22. Apollod. I 4, 5: *Apollodorus*. Mythological Library. L.: Nauka, 1972. p. 8.



**Orion, the giant hunter, oppressor of Opis.  
Illustration from Jan Hevelius' atlas Uranographia  
(Gdańsk, 1690)**

According to Pausanias, the legendary poet Olen<sup>23</sup>, predecessor of Pamphus and Orpheus<sup>24</sup>, was the first to mention the Hyperboreans in his hymn to Achaea. Pausanias, following Herodotus, considers Olenus himself to be a Lycian<sup>25</sup>, citing, however, the opinion of the Delphic Pythia Boio, who named Olenus among the Hyperboreans who came to Delphi and founded the Delphic oracle there. The Anatolian quotes the prophetess's verses:

23. Pausan. V 7, 4: *Pausanias*. Description of Greece. Vol. 1. P. 345.

24. Pausan. IX 27, 2: *Pausanias*. Description of Greece: In 2 vols. Vol. 2. Moscow: AST Publishing House, Ladomir, 2002. p. 212.

25. Hdt. IV 35: *Herodotus*. History. P. 195; Pausan. V 7, 4: *Pausanias*. Description of Hellas. Vol. 1. p. 345.

*So the children of Hyperboreans, Pagas and the holy Agieus,  
founded a sanctuary to the god here. ... Likewise Olen: he was  
the first prophet of the prophetic Phoebus,  
The first to compose songs from ancient melodies<sup>26</sup>.*

As we can see, Boio attributed to Olen not only Hyperborean origin, but also the role of a cultural hero, since it was he who introduced the cult of Apollo to Greece and invented the meter for epic poetry.

From the Hyperboreans, perhaps, the Greeks adopted ideas about the afterlife, which undoubtedly played a role as an important cultural pattern. In this regard, it is worth noting the report in the pseudo-Platonic "Axiokhes" about the Hyperboreans Opis and Hekaerge, who brought two copper tablets from their homeland to Delos containing a description of the underground dwelling where souls go after being released from the body. *Socrates*. Hear ... the reasoning that the magician Gobryus<sup>27</sup>told me; he said that during Xerxes' campaign, his grandfather and namesake, having been sent to Delos to guard the sacred island, the birthplace of two deities, read on two copper tablets, which Opis and Hekaerge had brought from Hyperborea, that after the soul is released from the body, it goes to a certain invisible place, an underground dwelling, where there are two...

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26. Pausan. X 5, 4: *Pausanias*. Description of Greece. Vol. 2. P. 251.

27. Gobryas – a Persian magician, named by Diogenes Laertius (I 2) among the successors of Zoroaster (along with Ostan, Astrampses, and Pazates).

Pluto's palace, which is no less impressive than Zeus's own palace. After all, the Earth is located at the centre of the cosmos, the non-celestial vault is spherical, and one half of the sphere was given to the heavenly gods, while the other half was given to the gods of the underworld; some of them are brothers, while others are the children of brothers. The entrance to Pluto's kingdom is securely guarded by iron bolts and locks. Those who break them are taken into the bosom of the river Acheron, and then Cocytus, after which they must be taken to Minos and Rhadamanthus on the plain called the "valley of truth." There, judges sit, questioning each of the arrivals about how they lived their lives and what habits they instilled in their bodies; at the same time, it is unthinkable to lie. So, those who were accompanied by a good daemon in life settle in the abode of pious souls, where all kinds of fruits ripen in abundance, where springs of pure water flow and patterned meadows bloom with multicoloured grasses, where the conversations of philosophers can be heard, where the works of poets are staged in theatres and cyclical choirs dance, where music plays and glorious feasts and communal meals are arranged as if by themselves, where there is unadulterated joy and life is full of pleasures. There are no harsh frosts or scorching heat, but healthy and gentle air mixed with soft rays of sunshine. The initiated sit here in places of honour and, as in earthly life, perform sacred rites. ... Those whose lives were torn apart by evil deeds are led by the Erinyes through Tartarus to Erebus and Chaos, to the abode of the wicked...

where the Danaids endlessly draw water and fill a vessel with it, where Tantalus suffers from thirst, where Tityus and Sisyphus are eternally devoured by their own insatiable appetites, and Sisyphus hopelessly rolls his stone up the hill, so that the end of his labour turns into the beginning of a new torment. There, licked by wild beasts and burned by the flaming torches of Pan, tormented by all kinds of tortures, they suffer eternal punishment<sup>28</sup>.

The superhuman qualities of the Hyperboreans are also emphasised in stories about their happy appearance in the manner of a "god from the machine"<sup>29</sup> at the most crucial and tense moments in history. Such an event occurred, for example, during the defence of Delphi from the Galatians, who intended to plunder the treasures of Apollo. According to Pausanias, in the heat of battle, lightning struck the ranks of the aggressors, and stones from Parnassus rained down on their heads, and then "armed warriors appeared before the barbarians like ghosts," two of whom, Hyperochus and Amadocus, came to the battle directly from the land of the Hyperboreans, while the third was Pyrrhus (Neoptolemus), the murderer of Priam, son of Achilles and Iphigenia<sup>30</sup>.

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28. [Plat.] Axioch. 371a: [*Pseudo-Plato*]. Axioch // Plato. Collected Works: In 4 vols. Vol. 4. Moscow: Mysl, 1994. pp. 609-610.
  29. "God from the machine" (Greek ἀπὸ μηχανῆς θεός, Latin *deus ex machina*) is a dramatic device used by ancient authors to resolve difficult and confusing situations. A god who suddenly appeared on stage (usually lowered from above using a special mechanism) resolved all contradictions in one fell swoop and brought the action to the desired outcome. Even the most famous playwrights of antiquity resorted to this simple device; in Euripides, for example, it occurs eight times.
  30. Pausan. I 4, 4: *Pausanias*. Description of Greece. Vol. 1. P. 28

Thus, it can be seen that, according to the beliefs of the Greeks that took shape in the Archaic period, Hyperborea was inhabited by gods and heroes who occasionally intervened in the lives of the Hellenes, revealing to them the secrets of the universe and helping them in times of need. Their "foreign," northern origin served as a kind of "mark of quality," emphasising their belonging to a more developed civilisation.

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## PRIESTS AND SERVANTS

### SILVER-FOOTED GOD

Apollo himself, whose cult spread throughout the Greek world only after the end of the "dark ages," looked like a kind of "foreigner" in the Olympian pantheon.

According to the most common theory, put forward by Austrian philologist Paul Kretschmer, and before him by Ulrich von Wilamowitz-Möllendorff, the Greeks borrowed the cult of Apollo from Asia Minor (it's no coincidence that one of his most common epithets is "Lycian").

The name Apollo does not appear in Cretan-Mycenaean texts, but it is found in a Hittite document from the early 13th century BC – a treaty of friendship and mutual assistance between King Muwatalli and the ruler of Wilusa, Alaksandros. In concluding the treaty, the rulers swear by their most sacred gods – Kaska Kuro and Apaliunas (the prototype of the Greek Apollo), respectively. According to Kretschmer, Alaksandros is none other than the Trojan prince Alexander (Paris), and Wilusa is the country of Vila (Ila), or Homer's (pre-Greek)

Ilium<sup>31</sup>. As we remember, in Homer's Iliad, Apollo was the patron of Paris and the protector of the Trojans. And according to the Cyclic poem "Ethiopopida," it was he who directed the Trojan prince's arrow into Achilles' heel.

A proponent of the eastern hypothesis was the Swedish philologist Martin Nilsson, who also tended to identify the Hittite god of gates, Apulunas (Apaliunas), with Apollo<sup>32</sup>.

But Apollo is just as persistently linked by researchers to the North of the oikoumene. As early as the 1940s, the version of the Nordic origin of this god was put forward by the American religious scholar Alexander Krappe, who drew obvious parallels between the image of Apollo and the religious beliefs of the inhabitants of Northern Europe<sup>33</sup>. Yuri Otkupshchikov links the origin of the Apollonian cult to the Hyperboreans. There is often talk of the "composite" nature of the image of Apollo, whose "prototypes" could have been several gods at once – Dorian, Asia Minor, and Hyperborean. And the "Hyperborean Apollo" written about by Pindar and Alcaeus could well have been a completely separate god. "Apparently," writes Irish philologist Eric Dodds, "the Greeks, hearing about him from missionaries such as Abaris, identified him with their own

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31. *Kretschmer, P.* Alexander, King of Vilusa // *Glotta*. 1924. Vol. XIII. pp. 205–213.

32. *Nilsson M.* Greek Folk Religion. St. Petersburg: Aletya, 1998. p. 109.

33. *Krappe A. H.* Apollon Kyknos // *Classical Philology*. Vol. XXXVII. 1942. No. 4. pp. 353–370.

34. *Otkupshchikov Yu.V.* Ἀπόλλων (mythological-etymological study) // *The Ancient World: Problems of History and Culture*. St. Petersburg, 1998. pp. 35–42.

Apollo (perhaps because of the similarity of names, if Krappe is right in assuming that this god is the ruler of Abala, the "apple island," medieval Avalon) and legitimised his authenticity by giving him a place in the legendary temple of Delos."<sup>(35)</sup>

One way or another, the silver-haired god was associated with the wisdom and magical abilities of foreigners, which were non-Greek, incomprehensible and inaccessible to the Hellenes. Mircea Eliade also noted that "legendary ancient Greek characters who bear comparison with shamans gravitate towards Apollo" <sup>36</sup>. Swedish historian Jan Kindstrand agrees with him. Recalling the Hyperboreans Hyperochus and Laodicus, Argos and Opis, Elena and Asteria, as well as the Thracian Orpheus, he points out that "when barbarians known for their wisdom appeared in Greece, they always came from the North, and their wisdom always manifested itself in the religious sphere, in most cases associated with the cult of Apollo" <sup>37</sup>.

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35. *Dodds, E. R.* The Greeks and the Irrational. St. Petersburg: Aleteya, 2000. P. 238.
36. *Eliade, M.* Shamanism and Archaic Techniques of Ecstasy. Moscow: Ladomir, 2015. P. 312.
37. *Kindstrand, J. F.* Anacharsis. The Legend and the Apophtegmata. Uppsala: Almqvist & Wiksell, 1981. P. 18; cited in: *Dremin, G.* Anacharsis – Man and Legend / URL: <http://annales.info/skif/small/anaharsis.htm>

The most famous of this constellation of cultural heroes is Orpheus. Despite the fact that in historical reality, doubts about the Singer began to arise as early as the classical period (Aristotle categorically denied the existence of Orpheus<sup>38</sup>), the influence of Orphic teachings on Greek culture cannot be overestimated. Directly or indirectly, it laid the foundations of Greek philosophy, exerting a particularly strong influence on Pythagoras, Anaximander, Heraclitus, Xenophanes, Parmenides, Empedocles, and, most importantly, Plato (Phaedo, Phaedrus), through whom a whole complex of ideas about the body and soul was first accepted and developed by Neoplatonism, and then by Christianity. Orpheus was revered as the founder of the mysteries and the first oracle (subsequent ones followed from him).

Among other foreign teachers in Greece, Abaris and Anacharsis deserve special mention, as they "were held in high esteem by the Greeks, since they displayed the distinctive traits of modesty, simplicity and justice characteristic of their people"<sup>(39)</sup>.

Anacharsis is one of the most mysterious and controversial figures in ancient Greek history. Of the available sources that testify to the life and work of the Scythian sage, Herodotus's "History" is considered the earliest.

According to the "father of history," Anacharsis, son of the Scythian king Gnorus, set off on a journey, seeing many countries along the way, including Greece. On his way back, which led through the Hellespont,

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38. Arist. De philos. fr. 7 Ross = fr. 9 Rose: The works of *Aristotle* / Ed. by Ross W. D. Vol. XII: Select Fragments. Oxford: Clarendon Press, 1952. P. 80.

39. Strab. VII 3, 8: *Strabo*. Geography. P. 276.

Anacharsis landed at Cyzicus, where he witnessed the celebration of the day of the Mother of the Gods. The traveller vowed that if he returned home unharmed, he would make a sacrifice to the goddess according to the rite he had seen. The oath proved fatal. A Scythian caught Anacharsis performing a foreign ritual and reported it to King Savlius. The latter immediately went to the scene of the crime and killed the impious man with an arrow from his bow. The irony of the situation was that Savlius was Anacharsis's own brother.

"Thus, this man ended his life so miserably for adopting foreign customs and associating with the Hellenes" <sup>40</sup>.

According to another story told by the Halicarnassian, Anacharsis did not set out on his journey for the sake of leisurely tourism, but was sent by the Scythian king "to learn from the Greeks" <sup>41</sup>.

According to a number of researchers, this reasoning is nothing more than a transfer to the Scythians of the purely Greek tendency to seek wisdom outside their homeland<sup>42</sup>. As we remember, Solon, Thales, Hecateus, Pythagoras, Democritus, and Plato, although their curious eyes were turned to the East, to more ancient civilisations, where they were believed to have drawn their convictions<sup>43</sup>. Not a single

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40. Hdt. IV 78: *Herodotus*. History. P. 206.

41. Hdt. IV 77: *Herodotus*. History. P. 206.

42. See, for example, *Skrzhinskaya M.V.* Review of: J. F. Kindstrand. Anacharsis. The Legend and the Apophtegmata. Uppsala, 1981 // VDI. 1988. No. 3. P. 205

43. According to Plutarch, for example, the idea of water as the origin of all things, expressed not only by Thales but also by Homer (Il. XIV 246), has Egyptian origins. According to Heron of Alexandria, this proves that the author of the Iliad was also influenced by Egyptian wisdom (De Isid. 34).

There is no other case in which science has recorded a shift in wisdom

"from the Scythians to the Greeks" in search of wisdom.

However, Herodotus himself insists that this story is "a ridiculous invention of the Hellenes themselves" <sup>44</sup>.

If Anacharsis was indeed an envoy of the Scythian king, then his goals may have been entirely different. Perhaps he had "some kind of diplomatic mission (it is no coincidence that there are stories about his meetings with various rulers). He could have been trying to ascertain the position of the Hellenes and Lydians towards Persia in connection with the Scythians' planned new campaign in <sup>Asia</sup>" <sup>(45)</sup>. Anacharsis' embassy could also have been of an economic nature: Scythia had developed economic ties with Greek cities in the Northern Black Sea region (Olbia), Asia Minor (Miletus) and the Balkan Peninsula (Athens). On the other hand, considering that Anacharsis was killed by his own brother, it can be assumed that his "emigration" may have been caused by dynastic strife.

In any case, in Greece, Anacharsis "demonstrated his great wisdom" <sup>46</sup> and thereby glorified the entire Scythian tribe.

Anacharsis' fame as a philosopher was so great that he was included among the Seven Sages, thereby gaining the status of one of the founders of philosophy. Anacharsis did not appear in this group immediately. Plato, paying tribute to the Scythian as a great inventor and placing him above Homer in this regard (Resp. X 600a), nowhere calls him a sage or a philosopher. Accordingly,

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44. Hdt. IV 77: *Herodotus*. History. P. 206.

45. *Skrzhinskaya M. V.* Review of: J. F. Kindstrand. Anacharsis... p. 205.

46. Hdt. IV 76: *Herodotus*. History. P. 206.

Anacharsis is also not mentioned in Plato's famous list of wise aphorists (Prot. 343a) – the first of its kind. Apparently, Anacharsis was first named as one of the Seven by Plato's younger contemporary Ephorus of Cyme, who claimed that the Greeks honoured him with this distinction "for his impeccable moral purity and intelligence"<sup>47</sup>.

Emphasising Anacharsis' outstanding role as a cultural figure, Ephorus attributed to him the invention of the anchor, the potter's wheel and the blacksmith's bellows. However, Strabo, quoting Ephorus, is very sceptical about these claims: "I mention this, although I am well aware that Ephorus himself does not always tell the whole truth, as is clear from the story of Anacharsis. How can the potter's wheel be his invention if Homer, who lived earlier, was already familiar with it?"<sup>48</sup>.

Ephorus's elevation of Anacharsis was in line with his idealisation of the entire Scythian people, whose antiquity, and therefore wisdom, was confirmed by Homer's own testimony (Strab. VII 3, 7). Ephorus attributed the goodness and invincibility of the Scythians to their modest lifestyle, communal wives, and lack of property. Such idealisation of the northern barbarians was new for its time. It is interesting that one of the direct sources of such a complimentary attitude towards the Scythians was Plato's teaching about the ideal society, where family and property communism and a simple way of life were combined for the first time<sup>49</sup>.

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47. Strab. VII 3, 9: *Strabo*. Geography. P. 277.

48. Strab. VII 3, 9: *Strabo*. Geography. P. 277.

49. *Takhtadzhyan S. A.* The Scythians of Ephorus: Sources of Idealisation. Author's abstract of dissertation. Ph.D. in Philology. St. Petersburg, 2001. pp. 23-24.

Apparently, it was Ephorus who formed the image of Anacharsis as a "wise savage" who defeated the intricate Hellenic discourse with simple truthful words and served as a living reproach to the Greeks, who had been corrupted and spoiled by civilisation. In the apocryphal "Letters of Anacharsis" (3rd century BC), this image was used to propagate Cynic ideas. In these letters, most of which are addressed to rulers of the past, the author denounces the violent nature of all power, fights against the "racism" of the Greeks, who consider themselves superior to barbarians, and glorifies simplicity and non-possessiveness: "My clothing is a Scythian cloak, my shoes are the soles of my own feet, my bed is the whole earth, my best food is milk, cheese, and meat. All delicacies are hunger. I am free from everything that keeps most people constantly busy"<sup>(50)</sup>.

Similar rhetoric distinguishes the Scythian in Diodorus Siculus' account of his visit to Croesus "the foremost among the wise men" – Anacharsis, Bian-ta, Solon and Pittacus. Wishing to assess the wisdom of the eldest of the philosophers (who turned out to be Anacharsis), the king asked him who he considered to be the bravest, the most just and the wisest of all living beings. He replied: the wildest animals, for they live in accordance with nature, not with invented laws. Croesus had no choice but to laugh at the answers of the philosopher, who was indifferent to wealth, explaining them by his "animalistic upbringing"<sup>51</sup>.

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50. Anach. Epist., 5: *Letters of Anacharsis* // Anthology of Cynicism. Moscow: Nauka, 1984. P. 213.

51. Diod. Sic. IX 26, 1-5: *Diodorus Siculus*. Historical Library. Books VIII-X: Fragments. Archaic Greece. Rome of the Kings. St. Petersburg: Aleteya, 2012. pp. 61-62.



**Anacharsis – a sage because he was a Scythian.  
Sculpture by Pierre Le Gros, late 17th century.**

The image of Anacharsis as a critic of civilisation and a preacher of a simple and modest life is developed by later authors – Plutarch, Elian, Lucian. What seemed paramount to Herodotus in the story of Anacharsis – the Scythians' rejection of Hellenic customs – ultimately recedes into the background. Appointed by the Cynics as a living antithesis to everything they considered destructive in the cultural life of humanity, Anacharsis

has retained this role to the present day. The general attitude of the Greeks towards the wandering thinker is conveyed in the "Letters of Apollonius of Tyana": "Scythian Anacharsis was a wise man – and if he was a Scythian, it was because he was a Scythian" <sup>52</sup>.

While the image of the Scythian Anacharsis became firmly established in ancient culture as that of a noble savage, a folk sage and a champion of simple living, the name of Abaris was made famous to a greater extent by the miracles he performed.

The miracle worker Abaris stands somewhat apart from the other Hyperboreans who visited Greece – his name appears in so many sources that it is very difficult to doubt his real existence. The only person who expressed scepticism in this regard was Herodotus, but he did not believe in the existence of the Hyperboreans themselves either, which is absurd because it violates the rules of symmetry: "For if there are people in the far north, there must be others in the far south" <sup>53</sup>, but no one has heard of them.

According to Pindar, Abaris appeared in Ebla during the reign of the Lydian king Croesus <sup>54</sup>, i.e. between 560 and 546 BC. The purpose of Abaris' trip to Greece was obviously not "intellectual tourism" and a desire to see the world (Greeks, but not barbarians, went on such trips), and it was hardly just to "restore friendship and kinship with de-

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52. Apollon. Epist. 61 Kayser. Quoted from: *Solopova M.A. Anacharsis // Ancient Philosophy. Encyclopaedic Dictionary. Moscow: Progress-Tradition, 2008. P. 126.*

53. Hdt. IV 36: *Herodotus. History. P. 196.*

54. Pind. fr. 270 Snell = Lebedev 10b A1: *Fragments of Early Greek Philosophers. Part I / Ed. A.V. Lebedev. Moscow: Nauka, 1989. p. 96*

"lostsami," as insisted by Diodorus Siculus<sup>55</sup> – being a priest of Apollo (Porph. V. Pyth. 28; Iambl. V. Pyth. XIX 90), Abaris obviously performed some function in Greece related to the worship of Apollo.

He was known primarily for the fact that "He wandered across the land with an arrow in his hand and ate nothing"<sup>56</sup>.

However, there has never been a consensus on the purpose of Abaris' arrow, with which the sage has been invariably associated since Herodotus. Lycurgus of Athens believed that the arrow was necessary for Abaris as a priest as a symbol of Apollo — he presented it as a kind of identification<sup>57</sup>. According to Himerius, Abaris simply walked around armed with a bow<sup>58</sup>; in this case, the arrow served as ammunition. In turn, Photius explained that Apollo's arrow is metaphorically referred to as eloquence, and it was with such an arrow that Abaris flew over all lands and seas<sup>59</sup>.

Origen also had his own version, noting Abaris' ability to run at the speed of a flying arrow. Which, according to the Alexandrian, is by no means a sign of divinity, as many would say. "Let us assume that divinity did indeed endow Abaris the Hyperborean with such power that he could run as fast as an arrow. But what benefit could he derive from it?"

55. Diod. Sic. II 47: *Latyshev V.V. Reports of ancient writers on Scythia and the Caucasus // Bulletin of Ancient History. 1947. No. 4. P. 253.*

56. Hdt. IV 36: *Herodotus. History. P. 196.*

57. *Fragments of Early Greek Philosophers. P. 96.*

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58. Himer. Orat. XXV 4.

59. *Latyshev V.V. Reports of ancient writers on Scythia and the Caucasus // Bulletin of Ancient History. 1948. No. 3. P. 249.*

from this human race? How was speed equal to the flight of an arrow useful to him? – and all this on the assumption that this whole story does not contain any fiction, that all this really happened, even if under the influence of some demonic force"<sup>(60)</sup>.

But more often than not, especially in the Hellenistic and later periods, Abaris' arrow was endowed with truly fantastic properties, presenting it as a means of transportation.

In his biography of Pythagoras, Porphyry wrote about Abaris, nicknamed the Air Traveller because, on the arrow he received as a gift from Apollo, he

"He flew over rivers, seas, and wilderness, as if running through the air"<sup>61</sup>. The same is recounted by Amblis (repeating his teacher's words verbatim): "Abardus <had the nickname> 'He who walks on air', because when he rode on the arrow given to him by Apollo Hyperborean, he crossed rivers, seas and impassable places as if walking on air"<sup>(62)</sup>.

The same legend is reproduced by the epic poet Nonnus of Panopolis:

*The young Abaris also often flies through the sky, If  
Phoebus releases him on his arrow for a journey*<sup>63</sup>.

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60. Orig. C. Cels. III 31: *Origen. Against Celsus // Origen. On the Principles. Against Celsus*. St. Petersburg: Bibliopolis, 2008. P. 617.

61. Porphyr. V. Pyth. 29: *Porphyry. The Life of Pythagoras // Diogenes Laertius. On the Lives, Teachings and Sayings of Famous Philosophers*. Moscow: Mysl, 1986. P. 421

62. Iambl. V. Pythag. XXVIII 136: *Iamblichus. On the Life of Pythagoras*. Moscow: Aleteya, 2002. P. 89.

63. Nonn. Dion. XI 132-133: *Nonnus of Panopolis. The Acts of Dionysius*. St. Petersburg: Aleteya, 1997. P. 114.

Flying on a beam is sometimes interpreted, even by modern authors, quite literally. Olga Fomina, in particular, reminds us that many ancient authors "insistently speak of the flying abilities of the Hyperboreans, that is, their mastery of flight technology. Could it be that the ancient inhabitants of the Arctic possessed the technology of aeronautics? Why not? After all, there are many preserved images of probable flying machines — such as balloons — among the rock paintings of Lake Onega" <sup>64</sup> .

Yamblichus, however, offered another intriguing version, saying that the golden arrow possessed by Abaris showed him the way <sup>65</sup> and thus served not only as a means of transport but also as a device for navigating the terrain.

This is a very interesting hypothesis, especially considering the possible origin of Abaris from the Ri-Fei (Ural) Mountains! If other evidence is found to support it, it would mean that the inhabitants of Hyperborea knew **about the magnetic compass** more than 1,500 years before the Chinese (the first mention of it is found in Shen Ke's treatise "Records of Conversations in Mengzi," dating from 1086<sup>66</sup> And then we can assume that the famous arrow of Abaris was nothing more than the needle of his navigational device, which seemed like an incredible miracle to the Greeks.

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64. Fomina O. *Hyperboreans. Children of the Sun*. Moscow: Ripol, 2014.

65. Iambl. V. Pythag. XXVIII 141: *Iamblichus*. On the Life of Pythagoras. P. 91.

66. *Needham J. Science and Civilisation in China*. Vol. 1. Cambridge U. Press, 1954. P. 135.

The same Iamblichus, however, tells of another amazing feature of Abaris' arrow – it turns out that it was with its help that the Hyperborean performed his legendary sanitary and hygienic procedures<sup>67</sup>.

On the instructions of the Athenian grammarian Harpocration, Abaris arrived as an ambassador from the Hyperboreans during a plague that had spread throughout the land, in order to offer prayers to Apollo<sup>68</sup>. The mission was successful: "After the purification he performed in this land, Lacedaemon was no longer infected with the plague, whereas before this disease often afflicted it because of its unfortunate location: the Taygetus Mountains tower above it, and it should be noted that this creates stuffiness. Abaris also purified Knossos on Crete. There are other examples of Abaris's ability to perform purifications"<sup>69</sup>.

As mentioned, this was done by Abaris using an arrow that he always carried with him. We have no rational explanation of how such a device could be used to rid the city of the plague (we can only guess at the technologies that existed in Hyperborea), but it is not difficult to offer a symbolic explanation for this fact. The arrow is an attribute of Apollo as the god of sunlight and, in another aspect, the god of healing. It is obvious that Apollo's arrow embodied the ideas of healing and life-giving properties.

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67. Iambl. V. Pythag. XIX 91-92: *Iamblichus*. On the Life of Pythagoras. P. 67.

68. *Latyshev V.V.* News from ancient writers about Scythia and the Caucasus // Bulletin of Ancient History. 1948. No. 1. P. 263.

69. Iambl. V. Pythag. XIX 92: *Iamblichus*. On the Life of Pythagoras. P. 67.

sunlight. Having received it as a gift from his god <sup>70</sup>, the priest Abaris also gained miraculous abilities to heal and disinfect vast territories.

The Hyperboreans were seen by the Greeks as "celestial beings" possessing supernatural abilities – such as, for example, , the "air-breathing" Abaris.

However, it is quite possible that it was precisely because of his miraculous abilities and extraordinary wisdom that Abaris became known among the Greeks as a priest of Apollo, even though he was not one. As is still the case today, the stereotype worked: if a sage came from the North, he was certainly a servant of Apollo (in the 6th century BC, the process of his reception into Greek religion was not yet complete, and this god was habitually perceived as *foreign, from abroad*); if he can do inexplicable things, then he is a magician.

As for the epidemiological measures taken by individual Hyperboreans on a city-wide scale, we must again resort to bold hypotheses to explain them rationally. We can assume that the country of Hyperborea, if it actually existed, had more advanced medicine than Hellas. The knowledge of hygiene and sanitation available to them would only become commonplace in enlightened Europe in the 19th and 20th centuries.

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70. Iambl. V. Pythag. XXVIII 136: *Iamblichus*. On the Life of Pythagoras. P. 89.



**BLADUD.**  
To whom the GRECIANS gave the Name of  
**ABARIS.**

**Abaris' medical talents and mastery of flight techniques made him akin to a number of heroes of antiquity, including the legendary British king Bladud (10th century BC). The illustration shows the frontispiece from John Wood's book Description of Bata (London, 1749)**

In this context, Plato's description of Abaris as a healer of diseases is interesting <sup>71</sup>. The Hyperborean heals with spells, i.e., with words, thus anticipating the practice of logotherapy.

71. Plat. Charm. 158b: *Plato. Charmides // Plato. Collected Works: In 4 vols. Vol. 1. Moscow: Mysl, 1990. P. 346.*

and psychoanalysis, which would become a reality for Europe in the 19th and 20th centuries. At the same time, he could heal with words not only in terms of content and meaning, but also in terms of certain rhythmic effects. Throughout the ages, healers have used prayers, poems, mantras, and zikrs in their practice, giving the patient a certain rhythm of positive vibrations. Music therapy was developed by the Greeks, especially the Pythagoreans, to whom Abaris was attributed by Iamblichus <sup>72</sup>. It is possible that rhythm therapy, practised by Hyperborean, who was at least one generation older than Pythagoras <sup>73</sup>, was primary in this case.

Another feature of Abaris that surprised the Greeks was that he never ate (Hdt. IV 36; Iambl. V. Pythag. XXVIII 141), or, in the words of Eric Dodds, "was so skilled in the art of fasting that he could almost entirely do without human food" <sup>(74)</sup>. The significance of fasting could lie both in conscious asceticism, exercising the body on the path to liberation of the spirit (i.e., in a religious sense), and in observing a strict diet for the health of the body. After Abaris, fasting became an integral part of the mystical practices of the Pythagoreans and Orphics. The Stoics borrowed this practice from them. And from them, Christian ascetics.

Abaris entered the popular memory as a predictor of the future. According to Lycurgus of Athens, having become divinely inspired, the Hyperborean "uttered

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72. Iambl. V. Pythag. XXXVI 267 etc.

73. According to Yamvlikh, Abaris, seeing Pythagoras as the embodiment of Apollo, became his disciple. In the Judgement, this relationship is reversed – there, on the contrary, Pythagoras himself is Abaris' disciple.

74. Dodds, E. R. *The Greeks and the Irrational*. P. 208.

Oracles and Prophecies <sup>75</sup> . Porphyry and Iamblichus report that, like Pythagoras, Abaris had the ability to accurately predict earthquakes <sup>76</sup>. Apollonius Paradoxographus also testifies to Abaris' ability to predict earthquakes, as well as epidemics and celestial phenomena <sup>77</sup>.

Abaris not only proclaimed his predictions, but also wrote them down. Suda lists his works: oracles, which are called "Scythian," "The Wedding of the River Gebr," "Purifications," "Theogony" in prose, and "The Arrival of Apollo to the Hyperboreans" in verse <sup>78</sup>.

Such predictions can be considered forecasts made on a rational, scientific basis. Modern man does not find it surprising that scientists are able to predict the onset of epidemics or natural disasters. Who knows, perhaps the Hyperboreans also had a certain scientific basis for such predictions.

It is quite surprising that, being a person clearly alien to Greek culture (which is how they explained the numerous miracles of the Hyperboreans), Abaris nevertheless quickly integrated into Greek society, or, as we would say today, naturalised. This fact was emphasised by

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75. Lycurg fr. XIV 5a Conomis = Lebedev 10b A4: *Fragments of Early Greek Philosophers*. P. 96

76. Porphyry. V. Pyth. 28; Iamblichus. V. Pyth. XXVIII 135.

77. Apoll. Paradox. Mir. IV: *Latshev V.V. News from ancient writers about Scythia and the Caucasus // Bulletin of Ancient History*. 1948. No. 2. pp. 307-308.

78. Suid. s. v. Ἀβάρης: *Fragments of Early Greek Philosophers*. P. 97.

For example, the sophist Gimerus: "They say that the sage Abaris was a Hyperborean by birth, but a Hellene by language; by his clothing and appearance, he was a Scythian, but as soon as he opened his mouth, his words seemed to come from the Academy and Lyceum themselves"<sup>(79)</sup>.

Abaris remained the most famous Hyperborean to visit the Greek lands. There is, however, a report by Eusebius of Caesarea (Euseb. Praer. evang. V 28, 4) that all the Delphians were natives of Hyperborea ("this is a single testimony, but it is characteristic," notes A.F. Losev<sup>80</sup>), and Heraclides Ponticus recounted in his book *On the Soul* how the army of the Hyperboreans captured "the Greek city of Rome, located somewhere ...

<in the west>, on the shore of the Great Sea"<sup>81</sup>. However, the ancients figured out the latter report themselves – it turned out that it refers to the capture of Rome by the Gauls in 387 BC<sup>82</sup> – incidentally, exactly the year of Heraclides' birth. According to Plutarch, Heraclides, "that storyteller and inventor," added Hyperborea and the Great Sea to his story simply for the sake of a clever turn of phrase<sup>83</sup>.

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79. Himer. Orat. XXV: *Latyshev V.V.* Reports of ancient writers on Scythia and the Caucasus // *Bulletin of Ancient History*. 1948. No. 3. P. 248.

80. *Losev A.F.* Ancient Mythology... P. 413.

81. Plut. Camill. XXII: *Plutarch*. Comparative Biographies. In 3 vols. Vol. 1. Moscow: Publishing House of the Academy of Sciences of the USSR, 1961. P. 181.

82. The war between the Romans and the Gauls enriched humanity with such winged expressions as "The right of the strong," "The geese saved Rome," "Defend the fatherland with iron, not gold," and "Woe to the vanquished!"

83. Plut. Camill. XXII: *Plutarch*. Parallel Lives. In 3 vols. Vol. 1. p. 181.



The Gauls, mistaken by Heraclides Ponticus for  
Hyperboreans,  
cheat when weighing the ransom.

"Woe to the vanquished!" exclaims  
the Gallic chieftain Brennus  
in response to the indignant murmurs of the Romans

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## THE GREEKS IN HYPERBOREA

Very little is known about the visits of the Greeks to Hyperborea. A fabulous, mysterious country, Hyperborea, in the imagination of the ancients, was visited only by gods and legendary heroes. According to Aeschylus, the daughter of the river god Inoch, the priestess of Argos Hera Io<sup>84</sup>, reached the borders of Hyperborea in her wanderings. Io's descendants, Perseus, where he fought the Gorgons<sup>(85)</sup> and Heracles, managed to visit this northern country.

The eleventh labour of Heracles is associated with Hyperborea – the theft of the golden apples from the garden of the Hesperides. According to Pseudo-Apollodorus, these apples were located "not in Libya, as some claim, but near Atlas, where the Hyperboreans live"<sup>(86)</sup>. Having obtained the sought-after apples with the help of Atlas, Heracles took them to Mycenae to his patron and cousin Eurystheus. Eurystheus gave them to Heracles, and Heracles

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84. Aesch. Prom. 803-806: *Aeschylus*. Prometheus Bound // Aeschylus. Tragedies. Moscow: Nauka, 1989. P. 258.

85. Pind. Pyth. X 29-47: *Pindar*. Pythian Odes. pp. 109-110.

86. Apollod. II 5, 11: *Apollodorus*. Mythological Library. p. 38.

gave them to Athena, and Athena took them back to Hyperborea, for "it would be impious if these apples were to be found anywhere else" <sup>(87)</sup>.



**Perseus, protected by Athena, cuts off the head of  
the Gorgon Medusa.**

**Fragment of a relief from the temple in Selinunte (Sicily), mid-  
6th century BC.**

Heracles obtained an olive tree from the Hyperboreans to cultivate it in Balkan Greece so that he could award olive wreaths to the winners of the Olympic Games (Pind. Ol. III 16-60; Pausan. V 7, 4).

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87. Apollod. II 5, 11: *Apollodorus*. Mythological Library. P. 39.



Walter Crane.  
"Heracles and the Nymphs" (1893)

According to Bacchylides, the king of the Lydians, Croesus, also travelled to Hyperborea. After the fall of Sardis under the onslaught of the Persian army, he climbed onto a pyre with his family, unwilling to

surrender to the enemy, but was saved by Zeus, who extinguished the flames, after which Apollo took his favourite to his northern domain for a well-deserved rest:

*Delos Phoebus*

*And carried the old man and his narrow-footed daughters to rest in the land of the Hyperboreans, for he honoured the gods.*

*For he sent more than anyone else*

*He sent to divine Delphi<sup>88</sup>.*

It should be noted that Croesus, according to ancient authors, did indeed ascend the pyre, sentenced to death by Cyrus, but sources differ as to his subsequent fate. In any case, Hyperborea of Bacchylides, where Strelovets took the last king of Lydia, is not a real, albeit distant country, like Hellenistic India, but rather an allegory of the afterlife.

Apparently, the only visitor to Hyperborea whose historical authenticity is practically undisputed was Aristeas of Proconnesus. Most researchers, following ancient tradition, tend to date his life to the 7th century BC <sup>89</sup>. The earliest mention of him is found in Pindar <sup>90</sup>. Herodotus provides a fairly detailed biography of him.

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88. Bacch. Epinic. III 5c-5a: *Bacchylides*. Epinicians // Pindar. Bacchylides. P. 232

89. This dating is supported, in particular, by the leading researcher Aristeas J. Bolton (*Bolton J.D.P.* Aristaes of Proconnesus. Oxford: Clarendon Press, 1962. P. 132, 179).

90. Pind. fr. 271 Bergk = Orig. C. Cels. IV 39.

According to the Father of History, Aristeus was born on the island of Proconnesus in the Sea of Marmara to the family of Caistrobios, one of the most distinguished citizens of the Pontic polis. He was a servant of Apollo, the golden-haired god of light and wisdom, patron of the arts. Apollo, as we remember, was associated in mythology with Hyperborea, and it is not surprising that Aristeus set out in search of the mysterious northern country, being "possessed by Phoebus" (φοιβόλαμπτος)<sup>91</sup>. Herodotus' last remark suggests that Aristeus' expedition was not commercial or diplomatic in nature, but religious, something like a pilgrimage. However, the commercial goals of his mission cannot be completely ruled out, considering the existence of a large commercial and cultural centre at the confluence of the Kama and Volga rivers as early as 1000 BC, which was "the foundation of the Eastern Russian Bronze Age," as indicated by a German historian. at the confluence of the Kama and Volga rivers, which was the "basis of the Eastern Russian Bronze Age," as pointed out by the German historian and geographer Richard Hennig<sup>92</sup>.

The main source of information  
Hyperborea was described to the Greeks in  
the poem Aristaeus of Proconnesus  
"Arimaspeia".

According to Herodotus, the journey to Hyperborea proved too difficult for Proconnesus, and he only reached the Issedones. It was from the stories of the Issedones, according to

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91. Hdt. IV 13: *Herodotus*. History. P. 190.

92. *Henning R*. Unknown Lands. Vol. 1. Moscow: Foreign Literature Publishing House, 1961. p. 94.

Herodotus, Aristeeas gathered all the necessary information for his poem.

The location of the Issedonians' lands can be judged from the ethnonym itself, which translates as "numerous Ases living by the river (isse – Ases, /asii + t – plural form in Iranian languages and Ossetian "don" – river)"<sup>93</sup>. Thus, it can be assumed that the ancient Issedonians lived on the Don River. Incidentally, in Sanskrit, the word dhuniधुनि is similar to "don" and means

"roaring, sounding, turbulent; river." This word

It is part of the hydronyms "Don", "Dniester", "Danube", "Dnieper", "Donets", which have remained since that ancient period when the Proto-Indo-Iranian community was still united and was forming in the steppes of the Northern Black Sea region <sup>94</sup>. However, the prevailing view in modern science remains that the Issedons lived in the Middle Urals, and their ethnonym is still preserved in the name of the Iset River <sup>95</sup>.

It was the poem "Arimaspeia" that was the main source of information about Hyperborea for the Greeks. According to James Bolton, the poem disappeared even before the founding of the Library of Alexandria, and therefore it is unlikely that any large excerpts from it can be found on papyri <sup>96</sup>.

Preserved fragments "Ari-

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93. *Muratov B. A.* Issedons, Burjans and their descendants // Bulletin of the Academy of DNA Genealogy. 2014. Vol. 7. No. 7 / URL: <http://suyun.info/?p=07072014>

94. *Muratov B. A.* Issedons, Burjans and their descendants...

95. See, for example, the works of F. G. Müller, A. Hermann, E. Eichwald, I. Zabelin, S. Zhebelev, R. Henning, J. Thomson, E. Phillips, J. Bolton, G. Bongard-Levine, E. Grantovsky, and others.

96. *Bolton J.D.P.* Aristaes of Proconnesus. P. 20-38.

The references to the Maspeans are very few and far between (Tz. Chil. VII 678-684; Pausan. I 24, 6; Ps.-Long. De sublim. 10, 4; Strab. II 3, 5). However, a number of borrowings from the poem are found in the works of Pindar, Herodotus, and Gelanicus, and possibly Alcman, as well as in the works of Hecataeus of Abdera, Damasus of Sigeum, Pliny the Elder, Aelian, Simius, Plautus, Ennius, and Aeschylus, who described Io's journey through the northern countries in his tragedy Prometheus Bound <sup>97</sup>.

According to Aristeus, the path to the Hyperboreans lies through the Northern Black Sea region, the lands of the Cimmerians and Scythians, then through the long-haired Issedones and the one-eyed Arimaspi.

*The Issedones are proud of their long hair.  
And they say that above them live people - neighbours from the  
north, numerous in number and very brave warriors, they are  
many-horned, many-bearded, rich in horses, each has a single  
eye on his handsome forehead, thick-haired, surpassing all in  
mighty strength* <sup>98</sup>.

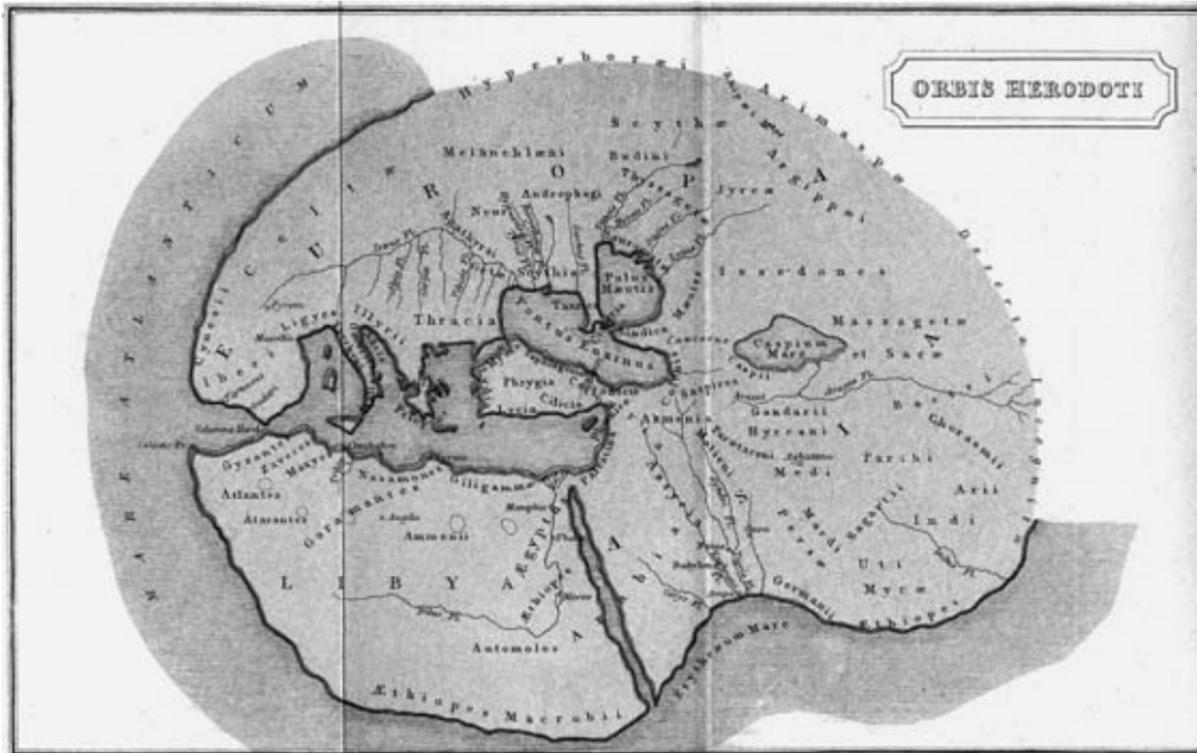
Further north live the "gold-guarding griffins," and "even higher above them," on the border with the sea, live the Hyperboreans themselves <sup>99</sup>. All the peoples described by Aristeas, according to his observations, are very dangerous and warlike, constantly fighting among themselves, knowing no truce, except for the Hyperboreans, who have no enemies and know no strife (in Herodotus' account, echoes of the Delphic legends about the utopian "city of the Sun" beyond the known world can still be heard).

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97. Bolton J.D.P. Aristaes of Proconnesus. P. 39-73.

98. Tz. Chil. 7, 678-684: *Fragments of Early Greek Philosophers*. P. 96.

99. Hdt. IV 13: *Herodotus*. History. P. 190.



Herodotus' map of the world was largely based on information from Aristeas' poem "Arimaspeia". On the territory of modern Ukraine, Herodotus discovers tribes of savage androphagi ("cannibals").

Illustration from Samuel Butler's Atlas of Ancient and Classical Geography (1907)



**Arimasps fighting a griffin. Attic red-figure pelike in the Kerch style, 375-350 BC.**

The stories told by Aristeus about cruel, warlike anthropomorphic creatures most likely served specific practical purposes. According to Richard Hennig, among others, these stories are "clearly embellished with fiction, sometimes quite frightening. It can be considered proven that these fabrications, as has happened many times before (cf. the stories of the Phoenicians in the *Odyssey*), were intended to deter foreign merchants from travelling to areas that were particularly favourable for trade. With the exception of these fabulous accounts of the Issedonians, the poem "Arimaspia" apparently does not contain any implausible information. Despite its poetic form and partially legendary character, the epic is based on reliable geographical and historical <sup>facts</sup>" (100).

Over time, the tales of Aristeas' journey to the farthest sea became embellished with new and increasingly miraculous details, especially since no one dared to verify the authenticity of these stories.

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100. *Hennig R. Unknown Lands. Vol. 1. p. 94.*

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## ' SHAMAN OF APOLLO

Despite Herodotus' assurance that Aristeus conveyed information about the lands north of the Issedones only from hearsay (Hdt. IV 16), there are serious doubts that he knew about Hyperborea only from hearsay. From the stories about Aristeus, it follows that he possessed many extraordinary abilities, which in ancient tradition were associated exclusively with representatives of the Hyperborean people.

Among these abilities were the ability to defy death and to be in two different places at once (the gift of *bilocation*). According to Herodotus, the poet once went into a city cloth shop and died there. The cloth maker locked his workshop and went to tell the sad news to the relatives of the deceased. However, when they arrived, they found Aristeus neither dead nor alive. At the same time, there were witnesses who claimed that they had personally met Aristeus during those hours and even talked to him — simultaneously near Kizik<sup>101</sup> and in Sicily<sup>102</sup>. In Proconnesus, Aristeus again

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101. Hdt. IV 14: *Herodotus*. History. P. 191.

102. Apoll. Paradox. Mir. II 44

appeared seven years later, where he composed his "Arymaspeia." Then he disappeared again<sup>103</sup>.

The Stoic philosopher Maximus of Tyre, however, tended to describe Aristeus' flights to the Hyperboreans not as physical movements of his body, but as journeys of his soul: "There was a man from Proconnesus whose body lay alive, though with barely noticeable signs of life, in a state very close to death, while his soul left his body and wandered through the sky like a bird, surveying everything below — the earth, the sea, the rivers, the cities, the peoples... Then the soul returned and revived his body, and it recounted the various things that the soul had seen and heard in different places"<sup>(104)</sup>.

The Greeks could judge this ability from the words of Aristeeas himself: "He (Aristeeas) told how his soul left his body and, soaring in the sky, crossed countries, both Greek and foreign, all the islands, rivers, and mountains; that the limit of his journey was the country of the Hyperboreans. In this way, he gained abundant knowledge about all customs ... about different landscapes and climates, about sea tides and river floods"<sup>(105)</sup>.

Thus, we see that even in ancient times there was a dichotomy of two versions regarding the expeditions of Aristeeas — one (real travels, "in the flesh") was presented by Herodotus, as well as Apollonius Paradoxographus

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103. Hdt. IV 15: *Herodotus*. History. P. 191.

104. Makh. Tur. X 2. Quoted from: *Bongard-Levin G.M., Grantovsky E.A.* From Scythia to India. Ancient Aryans: Myths and History. Moscow: Mysl, 1983. p. 96.

105. Mah. Tur. XXXVIII 3: Quoted from: *Bongard-Levin G.M., Grantovsky E.A.* From Scythia to India. P. 96.

and Plutarch, another (journeys in spirit) – by Maximus of Tyre, and besides him – by Pliny and Suda. According to Dmitry Shcheglov, "the question of assessing the personality of Aristeas essentially boils down to the question of whom we believe more – Herodotus or Maximus of Tyre?"<sup>106</sup> .

According to Herodotus, 240 years after his second disappearance from Proconnesus, Aristeus appeared in Metapontum and "ordered an altar to be erected to Apollo and a statue named Aristeus of Proconnesus to be placed beside it" <sup>(107)</sup>. They obeyed and erected a statue in the market square; Herodotus himself personally inspected this statue.

It is interesting to note Aristeas' message to the Metapontians that he followed Apollo in the form of a raven (Hdt. IV 15). According to Pliny, Aristeas' soul flew out of his mouth in the form of a raven for further travels (Plin. Hist. VII 176).

It is known that the raven is the sacred bird of Apollo, an attribute of the god of prophecy. It was in the guise of a raven that Apollo, for example, showed the settlers where to found the city of Cyrene <sup>108</sup>. The veneration of the raven as a prophet is common to Indo-European cultures. In ancient Irish and ancient Scandinavian epics, ravens appear in descriptions of battles, serve as military oracles, and are sent to explore new lands. The Scandinavian Odin and the Germanic Wotan are accompanied by two wise prophetic birds – the ravens

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106. *Shcheglov, D.A. Aristeus of Proconnesus: Facts and Interpretations // Aristeus. Classical Philology and Ancient History. Vol. 1. 2010. P. 11.*

107. Hdt. IV 15: *Herodotus. History. P. 191.*

108. Callim. Num. IV 292: *Hymns of Callimachus. P. 147.*

Rones Hugin and Munin. In the culture of pagan Rus, the raven is considered a wise and prophetic bird, initiated into the mystery of living and dead water, participating in the resurrection of epic characters. Ravens belong to the pantheon of gods and are depicted sitting on an oak tree, the sacred tree of the Slavs, symbolising the World Tree. In many northern mythologies, the raven appears as the first ancestor and a powerful shaman, as the patriarch of the raven family, from whom humans descended, as a cultural hero<sup>109</sup>. The Yakuts and Tungus liken souls to birds, and shamans wear bird costumes during kamlaniya rituals. Herodotus considers Aristeus, who appeared to the Metapontians, to be a ghost (Hdt. IV 15), i.e., risen from the dead, but there is another opinion. According to Apollodorus of Nauclitus, Aristeas came to Metapontum directly from the land of the Hyperboreans<sup>110</sup>. By that time, he was about 270 years old. Such longevity was perceived by the Greeks as a miracle, but among the Hyperboreans, who did not know the limits of life, such an age was probably considered as is customary.

Thus, ancient authors attribute the following "Hyperborean" traits to Aristaetus:

- 1) the ability to travel in spirit;
- 2) the ability to transform into a bird (a crow);
- 3) the ability to see distant countries and peoples while in a trance;
- 4) bilocation;
- 5) exceptional longevity.

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109. *Meletinsky E.M.* Raven // *Mythological Dictionary*. Moscow: Soviet Encyclopedia, 1990. pp. 130-131.

110. Athen. XIII 605c: *Athenæus*. *The Symposium of the Wise Men*. Books IX-XV. Moscow: Nauka: 2010. P. 311.

These traits are often referred to as "shamanic." However, different researchers tend to assign their own meanings to this term.

Thanks to the efforts of Wilhelm Schmidt and Mircea Eliade, the concepts of "shamanism" and "shamanic," which at the end of the 19th century had a distinctly ethnographic character and were geographically limited to Siberia and Central Asia, were significantly expanded—the authors viewed shamanism as almost a universal phenomenon, elements of which (in particular, ecstatic techniques, bilocation, etc.) can be found in any culture. While Hermann Diels used the concept of "shamanism" as a kind of metaphor when discussing the peculiarities of the poetry of Parmenides and Hesiod<sup>111</sup>, Karl Möly, finding a certain similarity between Ural-Siberian shamanism and religious views of the Scythians, seriously discussed the decisive influence of "Scythian shamanism" on a number of Greek thinkers, seers, poets, and miracle workers, not excluding even Homer<sup>112</sup>. Eric Dodds writes about the enrichment of Greek culture with elements of shamanism, which still exists in Siberia and has left traces of its past presence in a vast territory from Scandinavia to Indonesia, in his book *The Greeks and the Irrational* (1949). He links this process to the discovery of the Black Sea for Greek trade and colonisation in the 7th century BC, with well-known scepticism towards Meili's thesis on the influence of shamanism.

Manichaeism on the Greek epic.

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111. *Diels H.* Parmenides Lehrgedicht. Berlin: G. Reimer, 1897. pp. 14–15.

112. *Meuli K.* Scythica // *Hermes*. 1935. Vol. 70. pp. 121–176.



**The earliest  
European depiction of Siberian shamans, published in  
Nicolaas Witsen's book  
Northern and Eastern Tartary (Amsterdam, 1692)**

Among the magicians and thinkers who linked the Greek tradition with the North, Dodds names Orpheus, Epimenides, and Hermotimus—all of whom had certain shamanic traits. He considers Aristeas to be perhaps the foremost among them, noting that the poem "Arimaspeia" "could well have been modelled on the psychic journeys of northern shamans"<sup>113</sup>. The Irish philologist is not entirely sure whether Aristeas made his journey physically or in spirit, but notes that "his one-eyed Arimaspians, his griffins guarding treasures, are characteristic characters of Central Asian folklore"<sup>(114)</sup>. Dodds considers Aristeas' abilities to enter a trance and bilocate to be unquestionably shamanic.

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113. Dodds, E. R. *The Greeks and the Irrational*. P. 208.

114. Dodds, E. R. *The Greeks and the Irrational*. P. 208-209.

According to Eric Dodds, the poem  
"Arimaspeia" could well have  
have been created based on the model of the  
psychic journeys of northern shamans.

It should be noted that both Meili and Dodds consider elements of "shamanism" to have been imported from outside, from the North, rather than having developed within Greek culture – even despite their presence in a number of ancient Greek traditions, including Pythagoreanism. "Of course, it cannot be denied that Greek religion, particularly the cult of Apollo, had some features similar to those of shamanism, but the 'shamanic traits' in Greek stories about Aristeas were not a reflection of the religious and mythological views of the Greeks themselves. Like many other epic plots and mythological motifs borrowed by the Greeks from the Scythian world, "Aristæus' shamanism" was directly linked to the religious beliefs of the Scythians and their northern neighbours, especially considering the tradition of Aristæus' stay in Scythia and in distant regions beyond Scythia – among <sup>the Issedones</sup>. Along with Aristeas, Epimenides, and other "shamans," Dodds also mentions the Hyperborean Abaris, who, as we remember, was able to fly on an arrow (which may also have been an allegory for spiritual travel). Speaking of the religious significance of the arrow in shamanism, Dodds recalls,

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115. *Bongard-Levin G.M., Grantovsky E.A. From Scythia to India...* p. 97.

that among the Buryats it is used to return the souls of the sick, as well as at funerals; that shamans can prophesy by the flight of an arrow; and that the "outer soul" of the Tatars is sometimes found on an arrow. "Other shamans fly through the air on a whip, like witches flying on a broomstick" <sup>116</sup>. Another of Abaris' "superpowers" that allowed Dodds to classify him as a representative of northern shamanism was his ability to predict the future, which never ceased to amaze the Greeks.



**There was also another Aristeus, son of  
Apollo, inventor of the beehive**

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116. *Dodds E. R. The Greeks and the Irrational. P. 238.*

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## HYPERBORE GETS A RESIDENCE PERMIT

The route "from the Greeks to the Hyperboreans" described in Arimaspes coincides with the route of delivery of Hyperborean gifts given by Herodotus. The Halicarnassian tells of the girls Hyperoche and Laodice, whom the Hyperboreans sent with gifts to Delos, accompanied by five men for their protection. The embassy never returned to its homeland, and from then on, the northerners, fearing that such misfortune might befall the envoys again, passed on gifts for Artemis through a chain of their neighbours (Hdt. IV 33) – the Arimaspians, Issedonians and Scythians.

Herodotus' account of the Hyperborean gifts was confirmed many centuries later by archaeological data. In the early 1920s, a French archaeological expedition found the cell of the temple of Artemis and a temenos with tombs dating back to the late Mycenaean period on the island of Delos, in which the tombs of Hyperoche and Laodice, the Hyperborean maidens described by Herodotus (IV 33), the tombs of Hyperoche and Laodice, Hyperborean maidens and bearers of gifts <sup>117</sup>. At the same time, on the island of Crete

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117. *Picard Ch., Replat J.* Recherches sur la topographie du hiéron Délien // Bulletin de Correspondance Hellenique. 1924. No. 48. P. 217-263.

a ritual ring was found with the image of a flying man with an arrow in his hand, who was identified as Abaris.

The cult practice of sending agricultural gifts to the sacred island of Delos from countries that worshipped Apollo is associated with **the** so-called **Delian version** of the legend of Hyperborea, presented, in addition to Herodotus and Gelanicus, who relied on "Arimaspeia", Callimachus, Pausanias, Pomponius Mela, Pliny the Elder, and Gaius Julius Solinus.

According to this version, Hyperborea is no longer a mythical land that cannot be reached "by swimming or flying," nor is it the abode of gods and heroes "near the lofty streams" of the heavenly river Eridanus, but a real territory with a clear geographical location, namely in the far north, the path to which lies through Cimmeria and Scythia, lands already known to the Greeks and Romans. At the end of the classical era, the question of the "exact coordinates" of Hyperborea became very important and the subject of heated debate.

At the end of the classical era, the question of finding the "exact coordinates" Hyperborea became very important and the subject of heated debate.

According to Pliny, the information about the gifts of Hyperborea provided by various authors is already itself

are proof of the existence of a great northern civilisation: "There should be no doubt about the existence of this tribe," he asserts, "for so many authors report that they used to send the first fruits to Delos to Apollo, whom they particularly revered. For a number of years, girls, honoured by the hospitality of the peoples, brought them to Delos, but after [their] trust was grossly violated, they decided to leave these sacred objects at the nearest borders of their neighbours, who then took them to their neighbours, and so on until they reached Delos. Then this too fell out of custom" <sup>118</sup>.

Describing Hyperborea and the customs of its inhabitants, Pliny the Elder, following Hellanicus (Hellanic. Frag. 96 = Clem. Strom., I 72, 1) and Mela (Mela. I 12-13; III 36), places this country north of Scythia, beyond the Rifean Mountains, where the sun shines for half the year, while the other half is polar night: "Beyond these

Beyond the Rifean Mountains on the other side of Aquilonia <sup>119</sup>, if we are to believe, there exists a happy tribe, distinguished by its longevity and famous for its fabulous wonders, which is called Hyperborea. It is believed that the world axis and the most distant circular paths of the stars are located there; for six months and one day they are deprived of sunlight, and not from the spring equinox to autumn, as ignorant people say; for the Hyperboreans, the sun rises once a year during the summer solstice and sets once at the moment of the winter solstice

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118. Plin. Hist. IV 91: *Gaius Plinius Secundus the Elder*. Natural History. P. 175.

119. The Latin name for the north wind, equivalent to the Greek Boreas.

solstice. [This] region is warm, with a happily moderate climate and no harmful winds whatsoever"<sup>(120)</sup>.

It can be noted that Hyperborea, as described by Pliny, is clearly located in the polar latitudes, where "day" and "night" indeed last for six months. In ancient tradition, the Rifean Mountains are most often identified with the Urals (Arist. Meteor. I 13, 350b), although, for example, Mela locates them between the Euxine and Caspian Seas and directly calls them "Caucasian" (Mela. I 109), which, of course, does not correspond with his own statement about the six-month days and nights that are supposedly characteristic of these places (Mela. III 36).



**Pliny the Elder introduced into widespread use not  
only the idea of Hyperborea  
as a geographical object, but also the image of a hedgehog  
collecting apples on its quills  
for winter storage (Hist. VIII 133).  
In fact, this is a typical fable — hedgehogs do not eat apples.  
And with Hyperborea, "not everything is so clear-cut"**

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120. Plin. Hist. IV 89: *Gaius Plinius Secundus the Elder*. Natural History. P. 175.

Pirron's student Hecataeus of Abdera, author of the utopian novel "On the Hyperboreans," which has survived in a few fragments and became one of the most important sources for Pliny and Mela, as well as Diodorus Siculus, also offers his own version of the location of Hyperborea. According to Hecataeus, Hyperborea is located in the north, but significantly further west – "opposite Celtic on the ocean", on an island "no smaller than Sicily"<sup>121</sup>.

However, many ancient scholars were convinced that Celtica was in close proximity to Scythia: "Some claimed," writes Plutarch, for example, "that the land of the Celts is so large and vast that it stretches from the Outer Sea and the northernmost regions of the inhabited world to the east to Meotida and borders Pontic Scythia. Here the Celts and Scythians mix, and from here their migration begins"<sup>(122)</sup>. Thus, the contradiction between the ancient accounts of the location of Hyperborea does not seem so irreconcilable.

There were other versions as well. For example, Posidonius tended to locate Hyperborea near the Alps in Italy (Schol. Apoll. Rhod. II 675); Pytheas – near the Hercynian Alps north of the Danube (Strab. VII 3, 1); Simmius of Rhodes near Babylon (Frg. 2. Ant. Lib. XX). During the Hellenistic period, "Hyperborean geography" expanded even more significantly. "When the Greeks learned about India in connection with the campaign of Alexander the Great, there appeared various

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121. Diod. Sic. II 47: *Hecataeus of Abdera*. On the Hyperboreans. pp. 153-154.

122. Plut. Mar. XI: *Plutarch*. Parallel Lives. In 3 vols. Vol. 2. Moscow: Publishing House of the Academy of Sciences of the USSR, 1963. p. 71.

all kinds of utopias and fairy tales about this wonderland. And Hellenistic novelists were quick to identify the Hyperborean country with India <sup>123</sup>. Nevertheless, the most widespread version of the location of Hyperborea remained the "Scythian-Ural" version, which originated in Arimaspes. It was this version that would become decisive for the geographical ideas of later eras.

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123. *Losev, A. F. Ancient Mythology...* p. 416.

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# TULE – THE TWIN HYPERBORE

Now is the time to recall the "twin" of Hyperborea – the island of Tule. In modern literature, these objects are often identified with each other, although in ancient times there was no basis for this. The only thing they had in common was their location "at the very edge of the world" and the aura of a happy land where the "golden age" of humanity had been preserved.

The island of Tule (also known as Tyle, Tula, or Fula) was described in the work "On the Ocean" by Pytheas of Massalia<sup>124</sup>, around 330 BC, the first Greek to sail along the western coast of Europe to the North Sea. This text has survived to this day in small fragments and retellings by Polybius, Diodorus Siculus, Geminus of Rhodes, Aetius, Pliny the Elder, and Strabo.

Pytheas' stories earned him a reputation as a Munchausen – they were simply too implausible

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124. Now Marseille.

Strabo even attests to him as

"notorious liar"<sup>125</sup>. Polybius' testimony is characteristic, writing that this Massilian sailor "deceived many when he claimed that he had circumnavigated Britain by land, and estimated the circumference of the island to be more than forty thousand stadia. To this he adds information about Fule and the neighbouring countries, where, as if there were no longer any land in separate existence, there was neither sea nor air, but some mixture of all these things, similar to a sea lung<sup>126</sup>; according to him, in this mixture, the earth, the sea, and all objects were in a suspended state, and this mixture was like a connection between the whole world, impassable either by land or by water<sup>127</sup>.

If we add to this Pytheas' report that night can last only two or three hours in those parts (Gemin. VI 8, 9), and winter and summer last six months each (Plin. Hist. II 18), and his assertion that the tides are caused by the action of the moon (Aet. Plac. III 17), the picture for a person of that era becomes completely fantastic.

Nevertheless, information about Thule entered scientific usage (as well as a collection of poetic metaphors). The location of the island, considered "the farthest edge of the earth" (Plin. Hist. IV 16; Ptolem. Geogr. III 5, 1-4), was established according to ancient standards before

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125. Strab. I 4, 3: *Strabo*. Geography. P. 69.

126. Ancient scholars called jellyfish "sea lungs." The gelatinous mixture of water, earth, and air in Pytheas' description may represent the image of primordial chaos, when "all things were together."

127. Polyb. Hist. XXXIV 5: *Polybius*. General History: In 2 vols. Vol. 2. Books XI-XXXIX. Moscow: AST Publishing House, 2004. p. 403.

Quite accurately – six days' journey north of Britain (Strab. I 4, 2; Plin. Hist. II 18), one day's journey to the frozen Cronian Ocean (Plin. Hist. IV 104).

The legend of Thule, like other "island utopias" (Eugemera's Panacea, Yambula's Sun Island, etc.), is believed to have spread widely against the backdrop of the crisis of the ancient polis system and nostalgia for the lost "golden age" of humanity. The ideal world of universal prosperity, justice, and simplicity of human relations was seen either in the distant past or somewhere "at the edge of geography."

Professor Nadezhda Shirokova of St. Petersburg State University distinguishes three groups of ancient literary texts that make up the idealised tradition of Thule.

The first group includes texts that emphasise the extreme remoteness of the mysterious island: "for Roman poets, Thule embodies the northern border of the oikoumene, beyond which lies something unknown and inhuman"<sup>128</sup>. This is precisely how Thule appears in Virgil's Georgics:

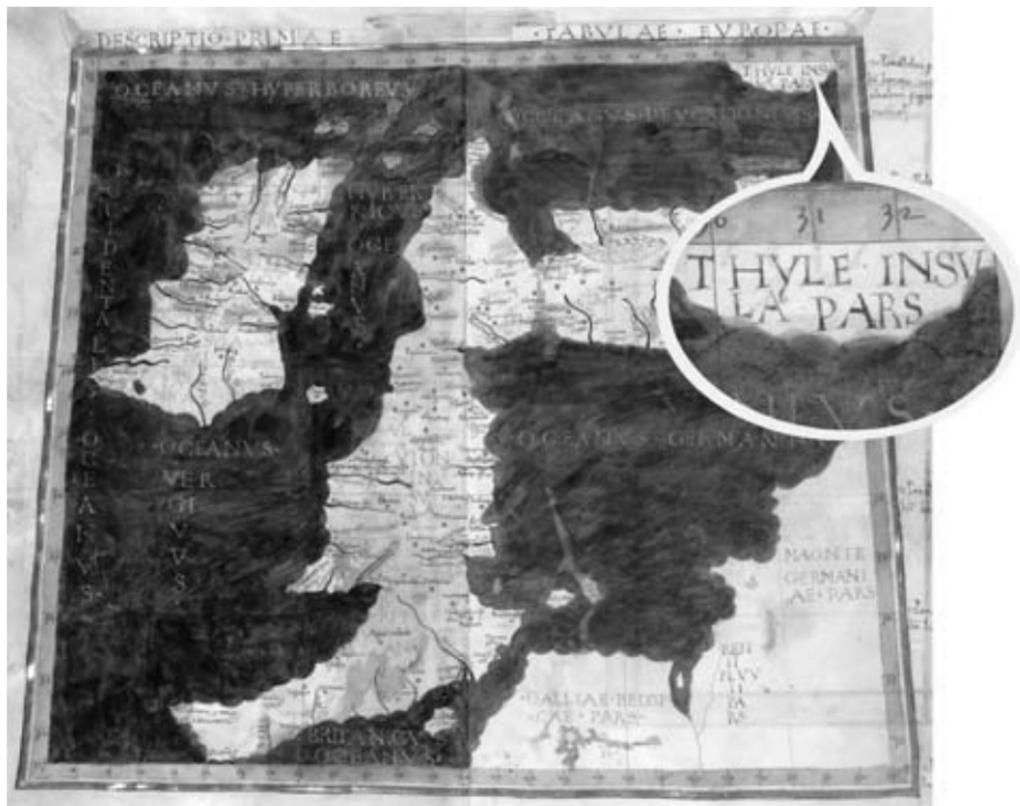
*Will you become the god of the boundless seas,  
and honour sailors Will  
they honour you alone, if you conquer the extreme Fula?*<sup>129</sup>

The image created by Virgil is developed by Seneca in his tragedy Medea:

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128. *Shirokova N.S.* Celtic Culture and the Nordic Tradition of Antiquity. St. Petersburg: Eurasia, 2000. P. 52.

129. Verg. Georg. I 29-30: *Virgil. Georgics // Virgil. Bucolics. Georgics. Aeneid.* Moscow: Khudozhestvennaya Literatura, 1979. P. 76.



The British Isles on the map in Ptolemy's Geography (1480 edition). In the upper right corner is "the farthest edge of the Earth," the island of Thule.

*Centuries will pass, and the time will come  
When the ocean will open up the limits of the  
world, The earth will open up wide And Thefia  
will reveal a new light to us,  
And then Fula will not be the edge of the earth* <sup>130</sup>.

It was Vergil and Seneca who first used the expression *Ultima Thule*, "the farthest Thule," which would become widely known. And Seneca's words in the era of the Great Geographical Discoveries, especially in connection with the discovery of the New World — America — would be considered prophetic.

The second group of texts introduces Thule into the romantic genre. "Now the island is not only a symbolic border of the world, but also becomes the distant homeland of the gods and heroes or a place of extraordinary adventures" <sup>131</sup>. An example is Antony Diogenes' novel *The Incredible Adventures Beyond Fula*, known mainly from the retelling of the Patriarch of Constantinople, Photius. Its plot is based on the universal scheme of the Greek novel: here you will find a lost homeland, unexpected love, an oracle's prophecy, sorcerers' spells, long wanderings, feigned death, and a long-awaited happy ending. However, most of the text is devoted to fantastic journeys through unseen countries. In his long wanderings, the hero of the novel

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130. Sen. Med. 375-379: *Seneca. Medea* // Seneca, Lucius Annaeus. Tragedies. Moscow: Nauka, 1983. pp. 15-16.

131. *Shirokova N. S. Celtic Culture and the Nordic Tradition of Antiquity*. P. 55.

Dinius finds himself on the other side of Thule, where he sees with his own eyes "what is proven by scientists who observe the stars. For example, that there are people who can live in the most remote Arctic regions, where night sometimes lasts a whole month; it can be shorter or longer than a month, or six months, but not more than a year. Not only does the night stretch out, but the day is also proportionate to the night." After marvelling at the wonders of Thule, Dini and his companions set off for the moon, "seeing in it a kind of purer land," and upon reaching it, they "saw there such wonders that in many ways surpassed all previous fantastic stories"<sup>132</sup>.

A journey to the moon, even more fantastic than a visit to Thule, is described in the book by Antony Diogenes, perhaps for the first time in European literature. The story "The True Story" by Lucian of Samosata, considered the first work of science fiction on the theme of space, is nothing more than a parody of Diogenes' novel<sup>133</sup>, who introduced the Moon into his narrative in order to deliberately surpass all other authors in "unprecedentedness." The very idea of interplanetary travel was completely foreign to the Greeks with their ideas about astronomy. It is strange to dream of flying to other planets if you know that planets are simply inflamed air vapours (Xenophanes) or holes in the sky,

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132. Ant. Diog. = Phot. Bibl. cod. 166, 110b-111a: *Antony Diogenes*. Incredible Adventures Beyond Fula // Late Greek Prose. Moscow: State Publishing House of Fiction, 1961. pp. 174-175.

133. This is what Photius himself points out.

through which we can see the heavenly fire (Anaximander)! The idea that the heavenly bodies could be other worlds seemed utterly absurd – except that Anaxagoras astonished his contemporaries with stories that the Moon was a solid body and that it had hills, ravines and even settlements just like on Earth, hills, ravines and even settlements, and the Pythagoreans insisted on the existence of a certain "Anti-Earth", in all respects similar to our planet. But Aristotle finally convinced public opinion that all existence was concentrated in one world, within spheres revolving around a motionless Earth, and that the heavenly bodies were nothing more than spherical clumps of ether.

The third group includes texts "in which Thule plays the role of a sacred initiating centre" <sup>134</sup>. Among them, Plutarch's dialogue stands out

"On the Face Seen on the Moon," which tells, in particular, of the fragrant island of Ogygia <sup>135</sup>, where Zeus holds Cronus captive. The prisoner is bound by a sleep sent by Zeus, and thus everything that Zeus conceives appears to Cronus in his dreams. Cronus is served by demons who can read his dreams. In addition, they possess the gift of foresight and are able to teach people astronomy, geometry, and philosophy.

The island of Ogygia and three other islands of the archipelago lie in the middle of the sea of Cronus, which is navigable

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134. *Shirokov N.S.* Celtic Culture and the Nordic Tradition of Antiquity. P. 56.

135. Information about Ogygia is first mentioned by Homer (Od. I 49-50; V 55-74; V 238-242; VII 244-249 etc.); Odysseus, who was constantly in trouble, spent seven years on this beautiful island, ruled by the nymph Calypso, daughter of Atlas.

It can only be reached by oars, "for it is slow to pass through and filled with silt from numerous currents, and these currents are sent out by a large land; they form deposits, and from this the sea has become *thick* and earthy. Hence the opinion arose that it was frozen" <sup>(136)</sup>.

We see that in his description of the sea of Cronus, Plutarch clearly reproduces the testimony of Pytheas, which allows us to conclude that this island is none other than Thule. This is further confirmed by the description of the climatic features of the local area: travellers who have safely reached this place "see the sun disappear from view for less than an hour during the course of thirty days; this is night, although it is barely dark and dawn is breaking in the west" <sup>(137)</sup>.

The Sea of Cronus is almost impassable. But if you manage to cover a distance of five thousand stadia (about 1,000 km), you can reach a huge mainland surrounding the sea in a ring.

According to Sulla, the coast of this continent "is inhabited by the Hellenes; they call themselves and consider themselves inhabitants of the mainland, and the inhabitants of this land - islanders, since it is surrounded by the sea. They believe that the people who arrived with Heracles and were left there later mixed with the people of Cronus and, as it were, rekindled the Hellenism that had come into force and spread, which had already died out there and was being overcome by the barbarians.

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136. Plut. De facie 941b: *Plutarch*. On the face visible on the disc of the moon // Philosophy of Nature in Antiquity and the Middle Ages. Part 2. Moscow: IFAN, 1999. pp. 74-75.

137. Plut. De facie 941d: *Plutarch*. On the face visible on the disc of the moon. P. 75.

language, laws and customs. Therefore, they honour two gods – first Heracles, and then Cronus" <sup>138</sup>.

Plutarch does not mention the word "Hyperborea," but it is obvious that the distant continent he describes has much in common with Hyperborea in the Greco-Roman tradition.

Once every thirty years, when the star of Cronus, Saturn, enters the sign of Taurus, the inhabitants of the "great continent" send lucky people chosen by lot to Ogygia. Some of them, after spending ninety days "amidst expressions of honour and friendship, being considered and called sacred," return home. Most, however, "usually prefer to settle there, some out of habit, others because they have everything in abundance without labour or trouble, and they constantly spend their time in sacrifices, or in some kind of reasoning and philosophy. For the nature of the island and the mildness of the surrounding air are remarkable" <sup>139</sup>.

"Thus," writes Shirokova, "in the perspective of the syncretic direction proposed by Plutarch's text, Tule becomes the extreme border where Our World ends and the Other World begins, a sacred world located next to ours" <sup>140</sup>. It is here that the initiation of newcomers and their introduction to secret knowledge takes place.

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138. Plut. De facie 941b-c: *Plutarch*. On the face visible on the disc of the moon. P. 75.

139. Plut. De facie 941e-f: *Plutarch*. On the face visible on the disc of the moon. P. 75-76.

140. *Shirokov N.S.* Celtic Culture and the Nordic Tradition of Antiquity. P. 58.

According to Plutarch's account of Sulla, Ogygia-Tule is located "five days from Britain, if you sail west," which gave later commentators reason to identify the island with Ireland. There were other versions of Tule's location that arose as the oikoumene expanded. Thus, Pomponius Mela places the legendary island "off the coast of the Belgae" (Mela. III 57), identified either with the Belgae or with the later Balts. Tacitus tends to see it among the Shetland Islands (Tac. Agr. 10). According to Orosius (5th century), Thule should be sought northwest of Ireland. Procopius of Caesarea (6th century) considered Thule to be part of the Scandinavian Peninsula, and the Irish monk Dicuil (9th century) believed that Thule was none other than Iceland. However, given the polar night and the similarity of the names, the island of Thule could also have been the Kola Peninsula (Thule – Kola). Many seekers of Hyperborea, incidentally, found it precisely there (more on this in the relevant chapter below).

The famous Petrarch also showed interest in the location of Thule, trying to find the very island he had learned about from Virgil and Seneca, off the coast of Albion.

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## TO THE GLORY THE GREAT CITY!

When discussing the Hyperborean myth, one cannot fail to mention its political component – it was actively used by the Athenian nobility as part of their allegorical propaganda to glorify Athens.

The Hyperborean myth had  
a political component – it was actively  
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Once a second-rate Attic polis, at the beginning of the 6th century BC Athens made its mark on the world stage by conquering the island of Salamis from Megara and, somewhat later, by taking an active part in the Sacred War against Cyrene, which was robbing pilgrims to Delphi. Their leader Solon had to defend the Athenians' historical rights to the island

before the Megarians in an arbitration court with the mediation of the Spartans, for which he is said to have inserted the following verse into Homer's List of Ships

*The mighty Ajax Telamon led twelve ships from Salamis and stood with them where the Athenian phalanxes were stationed*

<sup>141</sup>,

from which it followed that the Athenian and Salamis ships had been a single fleet even in the ancient days of the Trojan War <sup>142</sup>. Satisfied, the Spartans secured the right to Salamis for Athens.

According to another version, this and other "Attic" insertions are the work of the scholarly commission of Pisistratus (Strab. IX 1, 10; D. L. I 57), assembled to record Homer's poems and unify their various variants.

The progressive Athenian tyrant Pisistratus (c. 602-527 BC), who ensured the prosperity of the Athenian economy and the growth of its influence throughout Hellas (Pisistratus' reign was called the "age of Cronus"<sup>143</sup>, i.e., The "Golden Age" is also known for establishing a special scholarly commission to record and edit the Iliad and the Odyssey. Thanks to the efforts of its members—Onomacritus, Zopyrus of Heraclea, and Orpheus of Croton—the poems took on their definitive form.

The first information about this commission was brought to us by relatively late authors – Cicero ("Pi-

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141. Hom. Il. II 557-558: *Homer*. The Iliad. St. Petersburg: Nauka, 2008. P. 31.

142. Plut. Sol. X: *Plutarch*. Parallel Lives. In 3 vols. Vol. 1. p. 108.

143. Arist. Ath. pol. VI 16, 7: *Aristotle*. Athenian Constitution. Moscow: So-tsegiz, 1937. P. 25.

Sistratus... is said to have been the first to bring Homer's previously scattered poems into the order in which we read them today"<sup>144</sup> , Pausanias ("Pisistratus collected Homer's poems, which were scattered in various places and preserved here and there in oral tradition")<sup>145</sup> and Aelian ("The ancients originally performed Homer's poems as separate songs. ... Lycurgus was the first to bring all of Homer's songs to Hellas; he took them from Ionia when he was there. Then Pisistratus combined the songs and created the Iliad and the Odyssey")<sup>146</sup>.

In order to attribute a more significant role to Athens in the Trojan War, the Pisistratus commission made amendments to the text of the Iliad, including lines praising the "select warriors of Athens"<sup>147</sup>, glorifying Athens and King Theseus, "like the immortal"<sup>148</sup>, etc.

The process of revising mythology in order to make the image of Theseus more significant entered its most active phase after the overthrow of the tyranny of the Pisistratids and the beginning of Cleisthenes' reforms; the image of the legendary Athenian king became the dominant motif for black-figure vase painting, which made Athens famous<sup>149</sup>. If at the end of the 6th century BC, 44 per cent of Attic vases were decorated with

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144. Cic. De orat. III 137: *Cicero*. On the Orator // Cicero. Aesthetics: Treatises. Speeches. Letters. Moscow: Iskusstvo, 1994. P. 347.

145. Pausan. VII 26, 13: *Pausanias*. Description of Greece. Vol. 2. P. 68.

146. Ael. Var. Hist. XIII 14: *Aelian*. Miscellaneous Tales. Moscow, Leningrad: Publishing House of the Academy of Sciences of the USSR, 1963. P. 104.

147. Hom. Il. XIII 689: *Homer*. Iliad. P. 191.

148. Hom. Il. I 265: *Homer*. Iliad. P. 10.

149. *Kirk, J. S.* The Development of Ideas from 750 to 500 BC // Persia, Greece and the Western Mediterranean. Approx. 525-479 BC (The Cambridge History of the Ancient World. Vol. IV). Moscow: Ladomir, 2011. P. 491.

scenes featuring the "monarchist" Heracles, while the "democrat" Theseus appeared on only 5 per cent of vases, by the beginning of the 5th century BC Theseus was depicted on 23 per cent of ceramic items, while Heracles appeared on only 19 per cent <sup>150</sup>.



**Theseus and the Minotaur  
on a black-figure vase from the 6th century BC.**

To prove Athens' "natural right" to be above other cities, the theme of the gifts of the Hyperboreans ( ) was also used: precisely Athens must

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150. *Walker H.* Theseus and Athens. Oxford University Press, 1995. P. 50.

became the focus of Hyperborean sacrificial gifts in the minds of the Greeks. This trend is reflected in Pausanias, who reports on the temple of Apollo in Prasia, where the gifts of the Hyperboreans are sent before the Athenians take them to Delos. According to Pausanias, there is also a monument to the legendary Athenian king Erisichthon, who died on his way back from a sacred embassy to Delos (Pausan. I 31, 2). In addition, Pausanias reports that it was Erisichthon who brought from Delos the most ancient image of the Hyperborean goddess Ilithyia (Pausan. I 18, 5).

Erisichthon also appears in Plutarch, who attributed the construction of the first wooden statue of Apollo on Delos to the Athenian king (Plut. fr. 10), and in Athenaeus, who recounted Erisichthon's journey to Delos (Athen. IX 392 d). According to Losev, these materials reveal "Athens' claims to Delos and the Hyperborean Apollo, the Athenians' pursuit of priority in Delian affairs.

... Here we can clearly see the reflection of Athenian hegemony in the 5th century on the myth of the Hyperboreans"<sup>151</sup>.

The use of Hyperborean themes would become one of the first examples of mythological and literary plots being used for political propaganda. Over time, this practice would become increasingly widespread, turning into a sophisticated and effective technique for influencing the mass consciousness. However, we will discuss this later.

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151. Losev, A. F. *Ancient Mythology...* p. 486.

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## HYPERBOREA IS BEING DISENCHANTED

As the ancient world was "disenchanted," authors increasingly expressed doubts about the reliability of stories about Hyperborea. Herodotus, as we remember, had already proven the impossibility of the existence of the Hyperboreans, resorting to the "absurdity" argument: if there are those who live beyond Boreas, then there must also be those who live beyond Notus, the south wind, but no one knows of such people. Indeed, it is absurd.

Diodorus's eloquent and unflattering assessment of Hecataeus's work on Hyperborea – "fairy tales" (τὰ περὶ τῶν Ὑπερβορέων μυθολογούμενα)<sup>152</sup>. In retelling Abderitus, Diodorus did not overlook the obvious utopian and moralising nature of his work or, at the very least, its weak reliability as a historical source.

Scepticism about Hyperborea is reflected in the very etymology of the term. According to the most common interpretation, Ὑπερβορεία is "the country beyond (ὕπερ) Boreas", that is, "beyond the domains of Boreas" or, in a more rational interpretation

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152. Diod. Sic. II 47: *Hecataeus of Abdera*. On the Hyperboreans. pp. 151-152.

According to one interpretation, "beyond the reach of the north wind" (e.g. Diod. Sic. II 47). But Herodotus already mentions a version of the origin of this toponym from *περφερες*, "perphereans" — this was the name given to the Hyperborean envoys who accompanied the maidens with gifts for Artemis (Hdt. IV 33). There was also a suggestion that the name of the northern country was related to the name of Mount Bora in Thrace (e.g. Tit. Liv., XLV 29, 8).



**According to the most common, but by no means the only version, the toponym "Hyperborea" comes from the name Boreas, the ancient Greek god of the north wind**

In the scholia to Pindar's Olympic songs, the name of the northern country is derived from the consonant Greek eponym: "They are called ... Hyperboreans after a certain Athenian named Hyperboreus, as (says) Phanodemus, while Philostratus claims that Hyperboreus was a Thessalian, others [derive the name Hyperboreans

ev] from Pelasgus Hyperborea, son of Foroneus and Perimeda, daughter of Aeolus." At the same time, the scholiast is convinced that the Hyperboreans are not a separate ethnic group, but only the name for a special caste of priests of Apollo <sup>153</sup>, and this idea is not marginal. Thus, the poet Pherecydes claimed that the Hyperboreans descended from the Titans (Schol. Pind. Ol. III 28a). Strabo, who categorically did not believe in the Hyperboreans, suggested that the name did not refer to any specific people, but to all northerners in general: "if poets use this expression in a mythical sense, then their interpreters should at least listen to the voice of common sense and recognise that 'Hyperboreans' refers only to the peoples of the far north" <sup>(154)</sup>. Ptolemy also leaned towards this view (Schol. Dion. Perieg. 7).

Having effectively lost their status as a  
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poetic metaphors.

Having effectively lost their status as a separate people, the Hyperboreans entered into proverbial language, and their country became a source of poetic metaphors. Horace (2nd half of the 1st century BC) already used this toponym to achieve an artistic effect:

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153. Schol. Pind. Ol. III 28a: *Hecataeus of Abdera*. On the Hyperboreans. P. 160.

154. Strab. I 3, 22: *Strabo*. Geography. P. 68-69.

*Flying faster than Daedalus' son,  
I, the singing swan, will see the shores of the  
roaring Bosphorus, the bays of Syrte, the  
boundless Hyperborean fields*<sup>155</sup>.

Wishing to mark the outer limits of the world, the Roman poet Marcus Annaeus Lucanus (mid-1st century) also turns to Hyperborean imagery:

*And beneath the icy chariot of the Hyperborean Bear, And in  
the parched land, where the sky is bound by heat,  
It does not allow days and nights to be unequal, Power and rule over  
everything, wherever fate may take us, Will accompany us!*<sup>156</sup>

By "Hyperborean Bear," Lucan means the Little Bear, the constellation under which lie the northernmost lands.

, and used Hyperborea as a poetic allegory of unthinkable distance in the epigrams "Palatine Anthology". Thus, Philip of Thessalonica (1st half of the 1st century AD) prays to the goddess Artemis to take away the illness of "the best of kings" and send it "to the Hyperboreans"<sup>157</sup>, i.e. "as far away as possible"<sup>158</sup>.

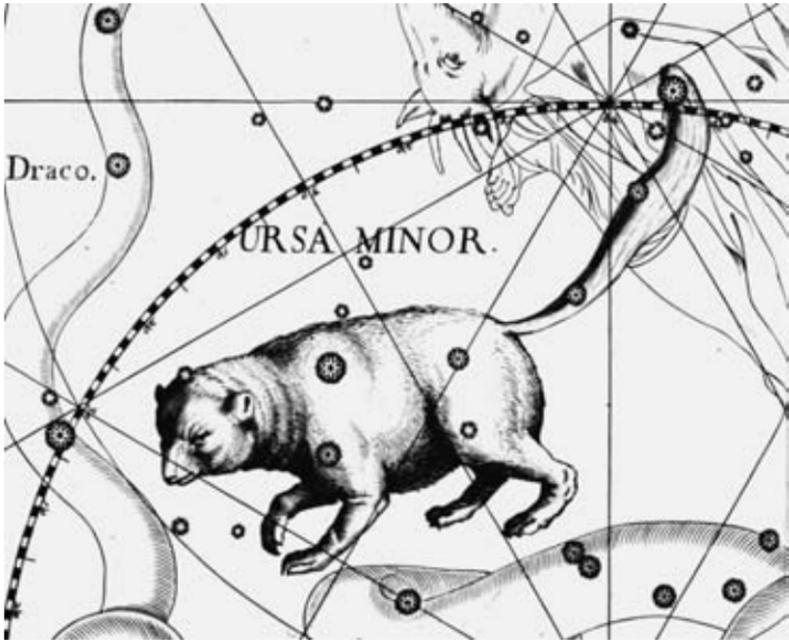
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155. Horat. Carm. II 20: *Horace. To Maecenas // Horace. Odes, Epodes, Satires, Epistles.* Moscow: Khudozhestvennaya Literatura, 1970. P. 123.

156. Lucan. Pharsalia V 23-27: *Lucan. Pharsalia.* Moscow: Scientific Publishing Centre "Ladomir" – "Nauka", 1993. pp. 97-98.

157. Anthol. Pal. VI 240: *The Greek Anthology / W. R. Paton (ed.). Vol. 1.* London: William Heinemann; New York: G. P. Putnam's sons, 1927. P. 427.

158. The tradition of using geographical concepts as allegories for "far away" continues to this day: "Where? Oh, somewhere in Dyurtyuli!"; "Is it far? – Oh, about as far as from here to Yevlashovo!" But why go so far? Let us recall the notorious "Tmutarakan", a synonym for the wild wilderness "at the edge of geography".



Lucan's "icy Hyperborean Ursa Major" on a map of the starry sky.

Illustration from Jan Hevelius' atlas Uranographia (Gdansk, 1690)

And Antipater of Thessalonica (1st half of the 1st century AD) sings the praises of Ortigia, which has reached the most unimaginable heights:

*You too, I do not deny, were famous. You owed your fame to the winged Boreads, Tenos.*

*But the fame of Ortigia reached far and wide. Its name was revered in the Hyperborean mountains. ...*

The author is certain that Hyperborea no longer exists, and turns to the island of Tenos:

*You, however, live on, while she is already lost. Who could have guessed that she would be more deserted than you!*<sup>159</sup>

The apologist Clement of Alexandria (2nd century) uses the legend of Hyperborea for the purposes of Christian preaching, interpreting it as intuition and "preliminary revelation" received by pagans about the true "Heavenly City": "Poets describe such a heavenly city. It is believed that the cities of the Hyperboreans and Arimaspians, as well as the Elysian Fields, are examples of such places of residence for the perfect. The paradigm of Plato's city is also located in heaven"<sup>160</sup>.

Once a symbol of an ideal, happy life, Hyperborea no longer inspires reverence among the Greeks and Romans, who consider themselves to have reached the pinnacle of civilisation. It was now almost customary to disparage Hyperborea, although still through the mouths of others. Aelian recounts a story allegedly told by the historian Theopompus about certain giants inhabiting a mysterious continent beyond the inhabited world. Having gathered a million-strong army, they supposedly crossed the ocean and reached the Hyperborean borders, but "did not wish to go further, for, having heard that the inhabitants there were reputed to be the happiest among us, they found their life *miserable and poor*"<sup>(161)</sup>.

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159. Anthol. Pal. IX 550: *Epigrams from the Greek Anthology*. Moscow: Terra, 1999. P. 350.

160. Clem. Strom. IV 172, 1: *Clement of Alexandria*. Stromata. St. Petersburg: Oleg Abyshko Publishing House, 2003. Vol. 2. p. 74.

161. Ael. Var. hist. III 18: *Aelian*. Miscellaneous Tales. Moscow-Leningrad: Publishing House of the Academy of Sciences of the USSR, 1963. P. 34.



**Clement of Alexandria, using the legend of Hyperborea for the purposes of Christian preaching.**

**Illustration from André Théves' book *True Portraits and Biographies of Illustrious Greeks, Latins, and Pagans* (Paris, 1584)**

The ancient tales of the incredible abilities of the Hyperboreans are now the subject of ridicule. Lucian recounts the fabulous "miracles" of the Hyperboreans with undisguised irony:

"I considered it completely impossible to believe them, and yet, as soon as I saw a flying foreigner, a barbarian — he called himself a Hyperborean — I believed and was defeated, although I resisted for a long time. And what, in fact,

could I do when, before my very eyes, a man flew through the air, walked on water, and slowly walked through fire?

... There is no point in talking about the trifles he showed – how he feigned amorous desires, summoned spirits, called up long-buried dead people, made even Hecate visible and brought the moon down from the sky"<sup>(162)</sup>.

It is interesting that the moon, which the Hyperborean magician brought down from the sky for a fee of 20 min, first appeared in the most comical way in the form of a woman, then appeared as a "beautiful cow" and immediately turned into a puppy.

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162. Luc. Philops. 13: *Lucian of Samosata*. Lovers of Lies, or Non-Believers // Lucian of Samosata. Works: In 2 vols. Vol. 2. St. Petersburg: Ale-teya, 2001. pp. 200–201.

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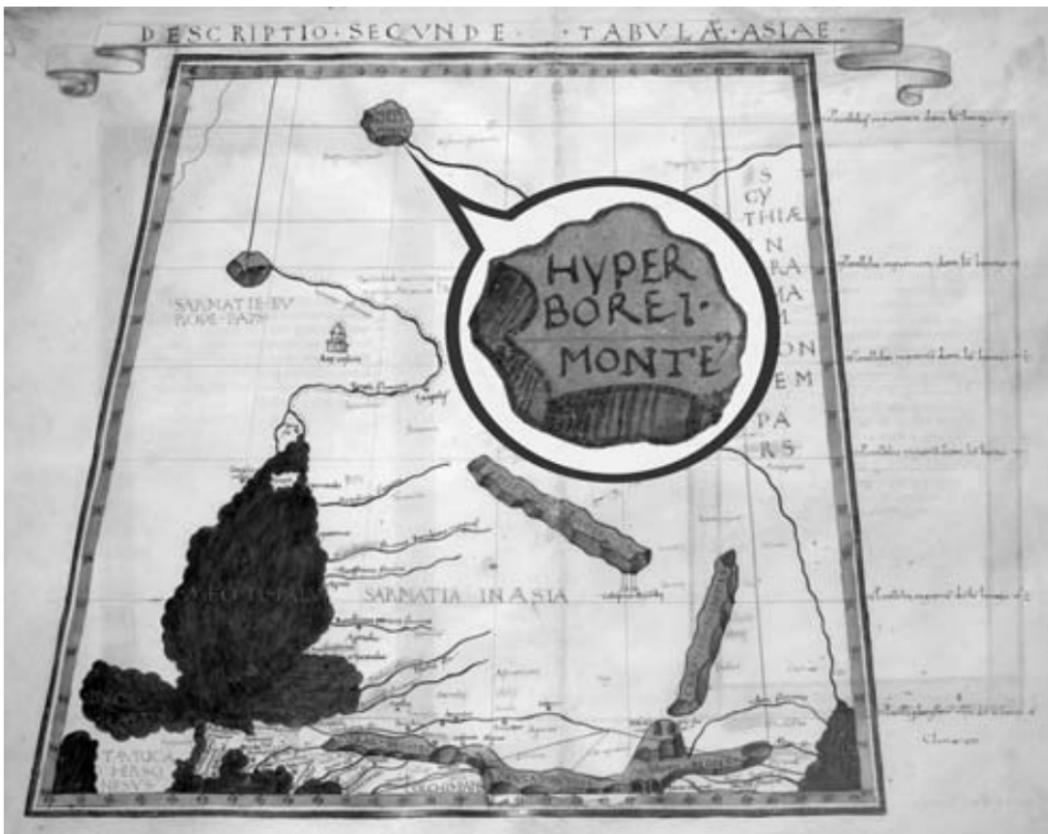
# HYPERBOREIA IS ALMOST FORGOTTEN

In the Middle Ages, the theme of Hyperborea, which had been relevant throughout almost the entire ancient era, almost completely disappeared from both public consciousness and scientific thought. Suid, who was very knowledgeable on other subjects, mentions Hyperborea only once, explaining the "dark place" in the above-mentioned poem by Philip of Thessalonica, in which the author prays to Artemis to send "the hateful disease from the best of kings *to the Hyperboreans*." This means "*as far away as possible*," explains the Suda <sup>163</sup>.

By the 10th century, the land of Apollo had been forgotten, along with Phoebus himself and the host of other Christian civilisation gave rise to new interests, patterns, ideals and doctrines.

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163. Suid. s. v. Ὑπερβορεία.



On Ptolemy's map, the Hyperborean Mountains crown the far north

The meaning of this word – "Hyperborea" – already needs to be explained separately. By the 10th century, the land of Apollo had been forgotten, along with Phoebus himself and the host of other pagan gods. Christian civilisation gave rise to new interests, patterns, ideals and doctrines.

The once universally known word survived for people of late antiquity and the early Middle Ages only in the name of the so-called Hyperborean Mountains — an invention of Ptolemy (Geogr. V 9, 13), who even indicated their "exact" coordinates (the Russian Arctic region), as well as in a poetic metaphor that radically changed its connotation.

Sidonius Apollinaris (430-486) writes about "Hyperborean frosts" <sup>164</sup> , Magnus Felix Ennodius (473-521) – about "Hyperborean cold" <sup>165</sup> . From then on, Hyperborea was no longer a fairy-tale land with a warm climate, but a territory of darkness and bitter cold; woe to those who find themselves in these terrible places!

Such references to the cold climate of Hyperborea seem reasonable: the Hyperborean day mentioned by Melos and Pliny, lasting six months, is characteristic of polar latitudes, where fierce frosts now prevail almost all year round. However, if we bear in mind that the reports of Latin scholars date back to a time of sharp

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164. Sidonius Carm. XI 96: *Latyshev V. V.* Reports of ancient writers on Scythia and the Caucasus // Bulletin of Ancient History. 1949. No. 4. P. 292.

165. Ennodius Carm. I 8, 17: *Latyshev V. V.* News from ancient writers about Scythia and the Caucasus // Bulletin of Ancient History. 1949. No. 4. P. 304.

climate warming in the Northern Hemisphere – the so-called Roman climatic optimum period (3rd century BC – 4th century AD), their content no longer seems so fantastic.

Roger Bacon (13th century) is perhaps the only writer to mention the optimal natural conditions that distinguish the country of Hyperborea. But he writes as a scholar, a man of letters, who based his geographical studies on Pliny the Elder and Martianus Capella.



**Roger Bacon is  
is perhaps the only medieval author who has said  
anything  
any warm words**

Roger Bacon echoes the Delphic legends about the pious, ideal in every respect people of Hyperborea, who received a very specific geographical "registration" from the Amazing Doctor: "Beyond Russia, to the north, lives a tribe of Hyperboreans, named after the great mountains called Hyperborean. And this tribe, because of the invigorating air, lives in the forests, a tribe so long-lived that they do not think about death. The tribe is quiet and peaceful, leading a virtuous lifestyle, causing no harm to anyone and experiencing no disturbance from others. On the contrary, others flock to them as if to a refuge" <sup>(166)</sup>.

This passage from the *Opus Majus* by the English theologian is perhaps the only instance of praise for Hyperborea in the entire history of the Middle Ages. In general, the trend was the opposite.

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166. Bacon, R. *The Great Work* // Matuzova, V.I. *English Medieval Sources of the 9th-13th Centuries. Texts, Translation, Commentary.* Moscow: Nauka, 1979. pp. 212-213.

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## "ALL EVIL COMES FROM THE NORTH"

The word "Hyperborea" acquired a negative connotation among the inhabitants of the Roman Empire largely due to the invasion of northern tribes, which became known as the Great Migration.

Now the word "Hyperborea" was associated with fear of the threat from the northeast, coupled with deep contempt for the barbarians. Sidonius Apollinaris, in his "Panegyric to Anthemius" (469), tells of a wild, harsh, predatory tribe living "where the white Tanais falls from the Rifean cliffs, rushing down from the Hyperborean mountains." Even the faces of their children, according to Sidonius, "inspire particular horror" <sup>167</sup>. From the name of the tribe's leader, Gormidac, mentioned by Sidonius, we understand that we are talking about the Huns, who embodied "a dark, Hyperborean force." The magical land

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167. Sidonius Carm. II 245-246: *Latyshev V. V.* News from ancient writers about Scythia and the Caucasus // Bulletin of Ancient History. 1949. No. 4. P. 288.

"All evil comes from the north."

Once home to the miracle-working Abaris, who flew in on magical arrows, it became a dwelling place for fierce and narrow-minded warriors (even their children were terrifying), a homeland of all kinds of evil, and a source of constant threat.

The author of the early medieval *Cosmography* (7th-8th centuries), known as "Ethicus Istrianus," characterises the Hyperboreans as "the most foolish people," resembling "the race of crocodiles and scorpions"; their land, Hyperborea, "bears no useful fruit," but instead has "an abundance of wild animals and livestock"; it is rich in precious stones and iron, and in some places, gold" <sup>168</sup>.

For medieval people, the concept of Hyperborea was nothing more than a metaphor expressing horror at the threat from the north-east, coupled with a deep contempt for barbarians.

The French Benedictine scholar Abbo of Fleury also contributed to the demonisation of the northerners. In his biography of King Edmund of East Anglia (c. 986), he recounted his murder in 869 by the Vikings, which, in his opinion, was entirely to be expected, "for it is known, according to the prophet's prediction, that *all evil comes from the north.*"

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168. Quoted from: *Matuzova V. I. English Medieval Sources of the 9th-13th Centuries. Texts, Translation, Commentary.* Moscow: Nauka, 1979. P. 227.

According to Abbon, who seems inclined to make the broadest generalisations, all northerners are "so cruel due to their innate malice that they are incapable of softening their hearts when they see people's misfortunes, since some of their people feed on human flesh and are called 'anthropophagi' in Greek because of this practice. Many such peoples live in large numbers beyond Scythia, near the Hyperborean mountains, and, as we read, they will follow the Antichrist before all other peoples in order to enjoy without compassion the torments of those who did not want to mark their foreheads with the sign of the beast. Therefore, they can no longer live in peace with Christians, disturbing them"<sup>(169)</sup>.

In the middle of the 9th century, the ancient epithet was recalled in connection with an event of fundamental historical significance.

In June 860, the largest and richest city in the world, Constantinople, was besieged by an army of Rus' on two hundred ships. The attack was unexpected and fierce, and the fall of the great city seemed inevitable. Faced with mortal danger, Patriarch Photius delivered his famous homily from the pulpit of Hagia Sophia.

"What is this? What is this oppressive and heavy blow and wrath? From whence did this *terrible Hyperborean storm* descend upon us? What are these thick clouds of sorrow, what condemnations did the harsh clamour bring upon us this unbearable lightning? From whence did it fall...

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169. *Abbon of Fleury. The Passion of St. Edmund, King and Martyr*  
// *Monuments of Medieval Latin Literature. 10th-11th Centuries.* Moscow:  
Nauka, 2011. pp. 512-513.

This sudden, continuous barbaric hailstorm is not the kind that cuts wheat stalks and beats down ears of corn, not the kind that lashes at grapevines and shreds unripe fruit, nor the kind that breaks tree trunks and tears off branches—which was often a measure of extreme disaster for many—but the kind that pitifully grinds people's bodies and cruelly destroys the entire [human] race? Where or why did this murky dregs – not to say stronger – of such and so many misfortunes pour out upon us? Was it not because of our sins that all this befell us? Is this not an indictment and a solemn announcement of our transgressions? Does the horror of the present not foreshadow the terrible and incorruptible judgments of the future? <sup>(170)</sup>

According to the chronicles, Emperor Michael III, who had hastily returned from his campaign against the Arabs, secretly entered his capital and offered up a prayer with Patriarch Photius in the Church of Blachernae, after which they and their people carried the divine robe of the Mother of God and dipped it in the waters of the Propontis.

"At that time, there was silence, and the sea was calm," – recounts the author of *The Tale of Bygone Years* – but suddenly a storm arose with wind, and huge waves rose again, scattering the ships of the godless Russians and driving them ashore, breaking them, so that few of them managed to escape this disaster and return home" <sup>(171)</sup>.

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170. His Holiness *Photios*, Archbishop of Constantinople, first homily "On the invasion of the Rus" // *The Oldest States of Eastern Europe: 2000: Problems of Source Studies*. Moscow: Eastern Literature, 2003. P. 31.

171. *The Tale of Bygone Years*. St. Petersburg: Nauka, 1996. P. 149.



**The miraculous salvation of Constantinople by Photius from the "terrible Hyperborean storm."  
Fresco from the Assumption Cathedral of the Knyaginina Monastery in Vladimir, 1647-1648.**

Soon, a major historical event took place: recognising the power of Christian prayer, the Rus sent an embassy to Constantinople and asked to be baptised. The bishop sent by Photius baptised the "Hyperboreans". In his Circular Letter to the Eastern Bishops (867), the patriarch noted with pleasure that "even the one who has become for many a subject of repeated speculation and who leaves everyone behind in cruelty and bloodthirstiness, the very so-called [people] Ros, ... changed the pagan and godless faith in which they had previously believed to the pure and genuine religion of Christianity, willingly placing themselves among the subjects and guests instead of the recent robbery and great audacity against"<sup>173</sup>.

The Rus' campaign against Tsargrad marked the emergence of a previously unknown people onto the international stage. The Rus' proved themselves to be a warlike and desperate people. From then on, the epithet "Hyperboreans" was applied to them for a very long time. The Huns became history. A new, formidable force appeared in Europe.

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172. According to some sources, Cyril and Methodius were the missionaries of Photius and the first baptisers of the Rus.

173. *Photius*. Circular Letter to the Eastern Bishops // *The Oldest States of Eastern Europe: 2000: Problems of Source Studies*. Moscow: Eastern Literature, 2003. P. 75.

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# HYPERBORE

## RUSSIA

Russian-Western European ties, which had almost disappeared during the Mongol period, were essentially only restored in the 15th century, during the Habsburg era. Interest in Muscovy was fuelled by the Council of Florence in 1439, the de facto proclamation of the autocephaly of the Russian Church in 1448, and the marriage of Ivan III to the Byzantine princess Sophia Palaiologina in 1469. The country that defeated the Horde and rapidly gained influence on the international arena became the focus of attention for Europe, which was threatened by the Ottomans and shaken by internal conflicts that resulted in the so-called Italian Wars. What would Russia become for Europe, an ally or an enemy? This was the question that preoccupied European rulers. As before, our country aroused not only curiosity but also apprehension.

It was at this time that European travellers, diplomats and merchants rediscovered Muscovy, although not always

identifying it with ancient Rus' of the pre-Mongol period. Nevertheless, the epithet "Hyperborean" continued to be used in relation to Rus', most often in connection with place names from Ptolemy's Geography, which became known to Western Europeans in the second half of the 15th century.

A copy of Ptolemy's Geography, albeit without maps, was fortunately found by the Byzantine monk Maximus Planudes in the 13th century. After the capture of Constantinople by the Turks (1453), Greeks who fled to Europe brought the book with them. There it was translated into Latin, and in 1466 the German Benedictine monk Nicholas recreated the lost maps based on Ptolemy's descriptions, producing an image in a trapezoidal projection. In 1477, the first printed edition of Geography, accompanied by Nicholas' maps, was published in Bologna. The book was reprinted many times, becoming the main source of geographical knowledge in Europe.

Describing the northern limits of the earth in the poem "The Lusiads" (1572) through the words of Vasco da Gama, the classic Portuguese poet Luís de Camões proclaims:

*At the cold pole, the grey Hyperborean mountains  
rise. Aeolus breathes from them  
Rushes down to the surrounding plains. There  
the golden ray of Phoebus weakens  
And does not disturb the mighty ice of the depths.  
Under the eternal snow, the mountains languish,  
The seas and rivers suffer under the ice*<sup>174</sup>.

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174. Camões, L. Sonnets. Lusiadas. Moscow: Khudozhestvennaya Literatura, 1988. P. 105.

The famous Athos theologian Maxim the Greek, who came to Moscow to help correct church books, called himself "a resident of Hellas" who "has now become a Hyperborean" in a letter addressed to a certain Macrobius (1552)<sup>175</sup>. Having spent half his life among Russians, it is indeed difficult not to become a Hyperborean.



The Reverend Maxim the Greek, "Hyperborean from Hellas." Miniature from the late 16th century.

The Roman scholar and lover of Latin antiquities Julius Pomponius Laetius, who in 1479

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175. *Maximus the Greek*. "A Word on Repentance" and "A Word of Condemnation on Hellenic Delight" // Works of the Department of Old Russian Literature. Volume 47. St. Petersburg. Dmitry Bulanin Publishing House, 1993. P. 240.

journey through the southern regions of Rus and included the collected chorographic information in his commentaries on Virgil<sup>176</sup>. Let's take a look at Let's interesting report about "a large island in the far north, not far from the mainland," where "the sun rarely, almost never rises; all the animals there are white, especially the bears"<sup>177</sup>. This report is often regarded as the first mention of Novaya Zemlya.

The state of knowledge about the geography of Muscovy can be judged by Martin Waldseemüller's famous map of the world (1507), which featured the country of Hyperborea beyond the Hyperborean Mountains, the Pillars of Alexander, tribes of Amazons and cannibals, and other mythological objects. It is worth noting that in other respects this map was ahead of its time, and it was on this map that the name "America" first appeared, proposed by Waldseemüller in honour of Amerigo Vespucci.

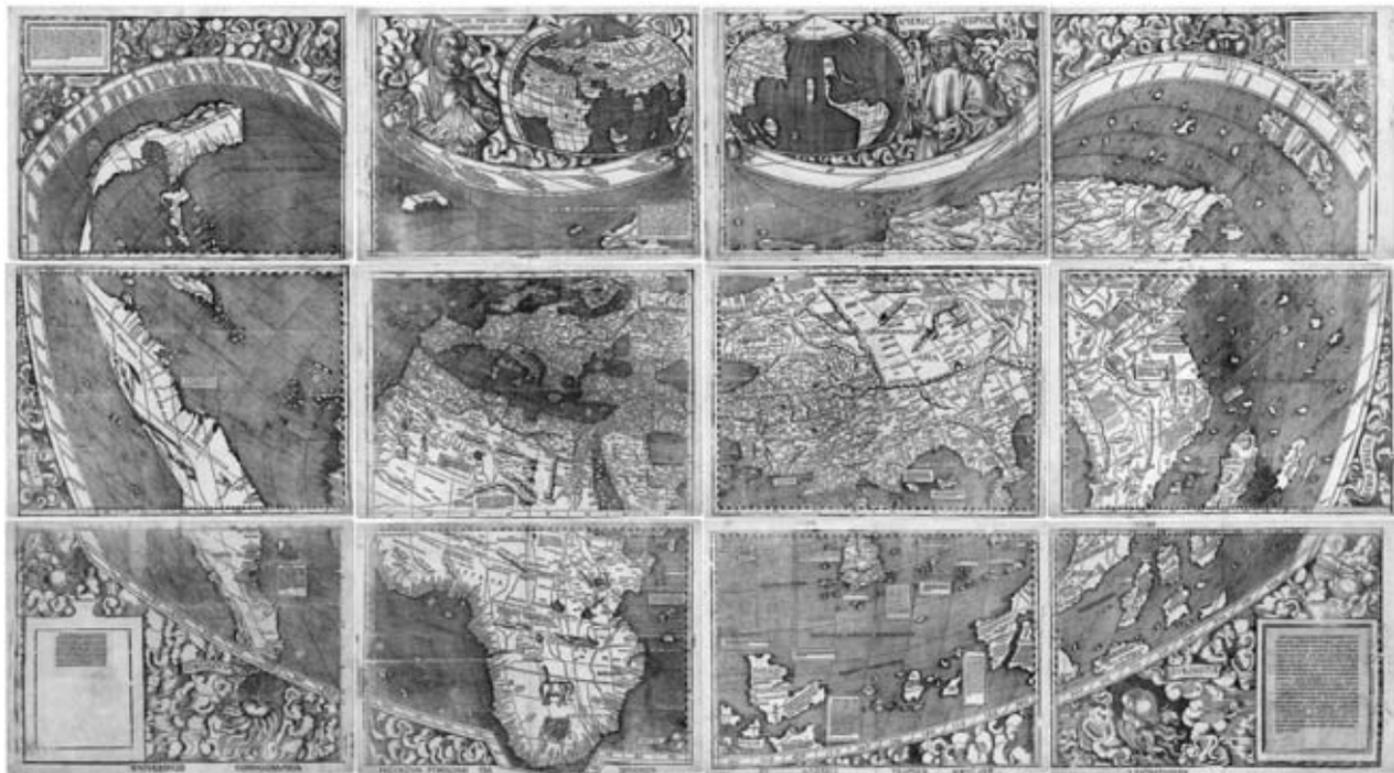
One of the first authors of the Modern Era who dared to challenge Ptolemy's authority was Matvey of Mekhov (1457-1523), a professor at the University of Krakow and author of the term "Tatar yoke"<sup>178</sup>. His "Treatise on the Two Sarmatias" was written in 1517 for the upcoming marriage of Sigismund I, King of Poland and Grand Duke of Lithuania.

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176. *Julius Pomponius Laetus*. Lectures on Virgil // Alekseev M.P. Siberia in the writings of Western European travellers and writers. 13th-17th centuries. Irkutsk: OGIZ; Irkutsk Regional Publishing House, 1941. P. 69.

177. *Zabugin V.* Julius Pomponius Laetus. Critical Study. St. Petersburg: M.M. Stasyulevich Printing House, 1914. P. 80.

178. *Malov N. M., Malyshev A. B., Rakushin A. I.* Religion in the Golden Horde. Saratov: Publishing House of Saratov State University named after N. G. Chernyshevsky, 1998.



Martin Waldseemüller's map of the world (Strasbourg, 1507)

The author set himself the task of exposing the myths of various "deceivers" (frapatores), "countering them, instead of with clever arguments, with real experience"<sup>179</sup>.

Based on the accounts of Russian prisoners of war (he himself had never been to Russia), Matvey dared to refute the most important postulates of Ptolemaic geography and asserted that

"the Rifean and Hyperborean mountains do not exist in nature, neither in Scythia, nor in Muscovy, nor anywhere else, and although almost all cosmographers claim that the Tanais, Edel, or Volga, the Dvina and other large rivers, what they have written is fiction and ignorant fable. The Tanais, Volga and most of the large rivers flow from Muscovy, a flat, marshy and wooded country with no mountains at all"<sup>180</sup>. Matvey also insisted on the completely outrageous fact that in the places where the ancients placed their Hyperborea, "there are no monstrous people — one-eyed, two-headed, dog-headed, etc., but people live there who are like us, but they live sparsely, scattered, at a distance from each other and in small numbers"<sup>181</sup>.

Matvey vividly describes the difficult life of Russian people, restricted by the Moscow rulers in all forms of entertainment, especially drinking. "To avoid drunkenness, the sovereign forbids, under penalty of death, keeping honey or other intoxicating beverages in homes, except for two or three times a year with the permission of the sovereign"<sup>(182)</sup>. In addition, the despotic princes,

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179. *Matvey Mekhovsky*. Treatise on the Two Sarmatias. Moscow-Leningrad: Publishing House of the Academy of Sciences of the USSR, 1936. P. 84.

180. *Matvey Mekhovsky*. Treatise on the Two Sarmatias. P. 84.

181. *Matvey Mekhovsky*. Treatise on the Two Sarmatias. P. 85.

182. *Matvey Mekhovsky*. Treatise on the Two Sarmatias. P. 114.

According to the Polish scholar, they also violate other rights of their subjects, for example, by not allowing them to travel abroad, for which guards are posted along the borders <sup>183</sup>.

According to Mekhovsky, the Russians do not even plough with ploughs, but with tree branches tied to horses, since they do not know metallurgy<sup>184</sup>. Matvey Mekhovsky's discoveries cast doubt not only on the accuracy of ancient maps, but also on Aristotle's doctrine that all rivers originate in the mountains <sup>185</sup>. Soon, the Krakow scholar was joined by the Dutch writer Albert Kampensky ("On Muscovy to Pope Clement VII," 1523-1524), who completely rejected the possibility of the existence of the Hyperborean Mountains, "which were brought into being by *deceitful Greece*, not by nature" <sup>186</sup>, Italian physician and historian Paolo Jovio (The Book of the Embassy of Vasilius, 1525), who called the Hyperborean Mountains, "so often glorified by the ancients," "utterly fabulous" <sup>187</sup>, and somewhat later, the author of "Universal Cosmography" (1544) Sebastian Münster <sup>188</sup>. Such a bold reassessment of scientific values stirred up the scientific world of Europe: Ptolemy and Aristotle were not supplemented with new information

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183. *Matvey Mekhovsky*. Treatise on the Two Sarmatias. P. 115.

184. *Matvey Mekhovsky*. Treatise on the Two Sarmatias. P. 114.

185. Arist. Meteor. 350a: *Aristotle*. Meteorology // Aristotle. Works: In 4 vols. Vol. 3. Moscow: Mysl, 1981. p. 467.

186. *Albert Kampensky*. On Muscovy // Kudryavtsev O. F. Russia in the First Half of the 16th Century: A View from Europe. Moscow: Russky Mir, 1997. P. 105.

187. *Jovius P.* Book on the Embassy of Vasily, Grand Duke of Moscow, to Pope Clement VII // Kudryavtsev O. F. Russia in the First Half of the 16th Century: A View from Europe. Moscow: Russky Mir, 1997. P. 273.

188. *Münster, S.* Universal Cosmography // Kudryavtsev, O. F. Russia in the First Half of the 16th Century: A View from Europe. Moscow: Russky Mir, 1997. P. 340.

as was customary at the time, but decisively revised. It is not surprising that there was no limit to the indignation of the great lover of geography, Holy Roman Emperor Maximilian I, to whom Mekhovsky sent his work. When sending diplomat Francesco da Collo on an embassy mission to Grand Duke Vasily III of Moscow, the emperor gave him a special assignment: to refute the reports of the Krakow astrologer.

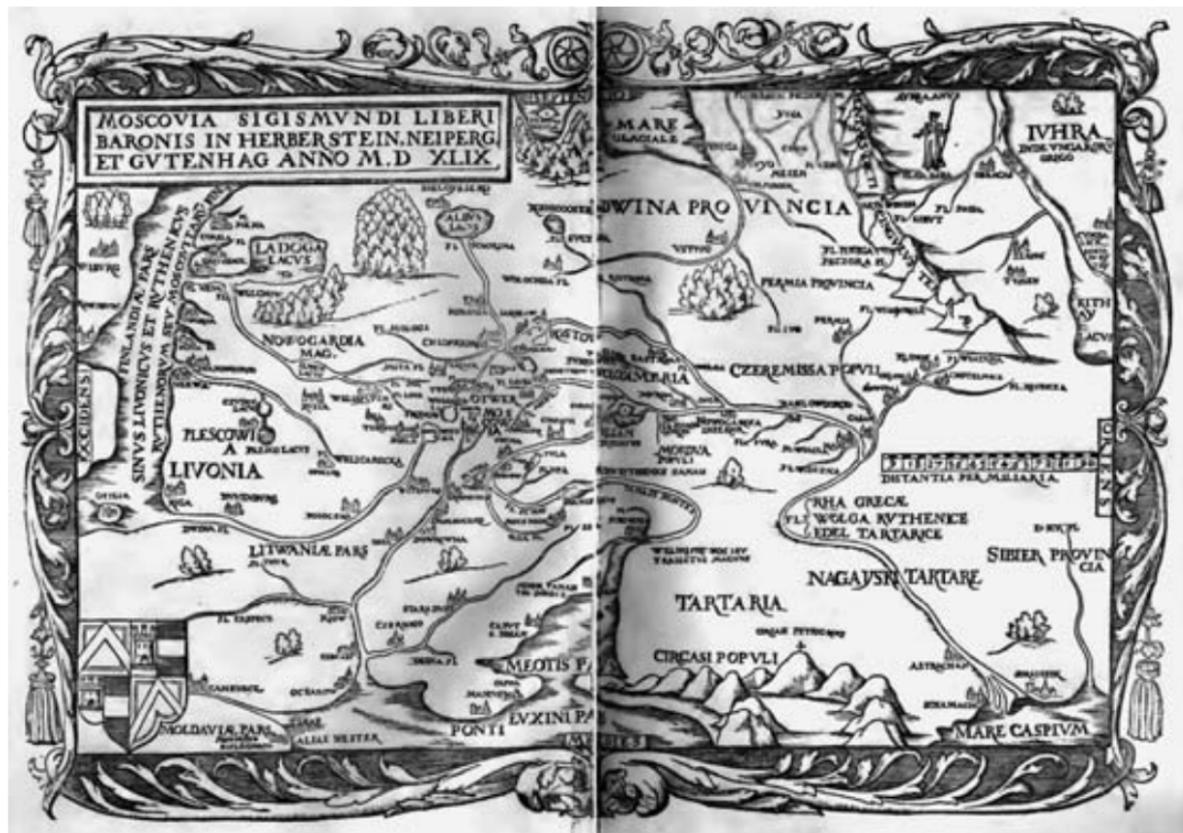
The Venetian carried out this task with due diligence. The accounts of eyewitnesses who had personally visited Yugra gave him reason to identify the Hyperborean Mountains with the Urals, where da Collo, in his "Report on Muscovy" (1519), placed the sources of Russian rivers, including the Tanais (Don)<sup>189</sup>.

The most important source of knowledge about Muscovy was Sigismund von Herberstein's Notes on Muscovy (1549), which "overshadowed and, in a sense, devalued everything that had been written about Muscovy by his predecessors" <sup>(190)</sup>. The Austrian diplomat visited the Russian state twice, in 1517 and 1526, both times acting as a mediator in peace negotiations between Moscow and the Grand Duchy of Lithuania. His monumental work became a veritable encyclopaedia of Russian life as seen through the eyes of a European, and until recently served as the main source of knowledge about our country.

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189. *Collo, da F.* Report on Muscovy // An Italian in 16th-century Russia. Francesco da Collo. Report on Muscovy. Moscow: Nasledie. 1996. pp. 63–65.

190. *Kudryavtsev, O. F.* Russia in the First Half of the 16th Century: A View from Europe. Moscow: Russky Mir, 1997. p. 3.



Map of Muscovy by Gerberstein (from the Basel edition of "Notes on Muscovy" 1571)

In the dispute over the location of the Hyperborean Mountains, Herberstein opposed Mekhovsky, whose book he had taken with him to Russia: these mountains do exist, but they are located beyond the Pechora River and have a different name: the Belt of the World <sup>191</sup>. For the first time in the history of cartography, Gerberstein accurately indicated the location of the Ural Mountains and determined the sources of the largest Russian rivers. For most geographical objects, Gerberstein, rejecting the ancient tradition, gives their Russian names. The Dnieper, Don, and Volga appear on the world map. After the publication of the Notes, the Hyperborean Mountains gradually began to disappear from maps.

At the same time, the "Notes on Muscovy" are imbued with undisguised disrespect for the people who showed him hospitality. In the spirit of Sidonius and Eticus of Istrian, Herberstein described the wild customs of the "new Hyperboreans," in particular their alleged "ra-bolepie."

"They all call themselves *chlopi*, that is, slaves of the lord. This people finds more pleasure in slavery than in freedom," asserts the Austrian baron <sup>192</sup>, linking the position of the Rus' people with the absolute power of the monarch, Prince Vasily III, who did not recognise the authority of the Pope and thus claimed the position of "key-bearer and bed-keeper of God" <sup>193</sup>. He describes the "techniques of the body" that allow Russian tsars to keep their people in slavery. According to him, the enslavement of the Rus' people is

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191. *Gerberstein S. Notes on Muscovy: In 2 vols. Vol. 1. Moscow: Monuments of Historical Thought, 2008. P. 377.*

192. *Gerberstein, S. Notes on Muscovy. p. 239.*

193. *Gerberstein, S. Notes on Muscovy. p. 93.*

opinion, through... the distribution of kalachi breads at holidays, resembling a yoke in appearance, which, according to Gerberstein, signifies "a heavy yoke and eternal slavery"<sup>194</sup>. That is why some of the working people obediently work even on holidays, which the baron himself, according to his own words, witnessed <sup>195</sup>.

In view of all this, Herberstein advises European rulers not to get involved with Russia.

To diminish Russia's place, he uses medieval PR techniques, even depriving our country of its name. "While in the initial sections the author correctly refers to the country he describes as 'Russia' and, contrary to the Polish-Lithuanian concept, insists on the unity of 'ethnic' Rus regardless of the political affiliation of its parts in the 16th century, in later additions, as well as in the title, he adopts a term that goes back to the Polish tradition – Muscovy. This term emphasised the limited power of the head of the easternmost European state within the boundaries of the Moscow principality and called into question the legitimacy of the struggle for the "reunification" of the ancient Russian lands in the Russian state, which was not accepted by the western neighbours of the Principality of All Russia – the Grand Duchy of Lithuania and the Polish Crown.<sup>(196)</sup>

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194. *Gerberstein, S.* Notes on Muscovy. P. 559.

195. *Herberstein, S.* Notes on Muscovy. P. 229; 205.

196. [*Khoroshkevich, A. L.*] Sigismund Herberstein and his "Notes on Muscovy" // *Herberstein, S.* Notes on Muscovy: In 2 vols. Vol. 2. Articles, commentary, appendices, indexes, maps. Moscow: Monuments of Historical Thought, 2008. Pp. 156–157.

From the 9th to the 16th century, the epithet "Hyperboreans" was mostly applied to the Russian people. The new discipline of Russian studies developed in the context of "Hyperborean" issues.



**Sigismund Herberstein, author of the thesis on the eternal slavery of the Russians, in a fur coat presented to him by Tsar Vasily III in 1517.**

Herberstein's notes became a classic text in the new discipline of Russian studies, which, in a sense, closed the Hyperborean issue for some time.

Only occasionally does the term "Hyperboreans" appear in regional studies texts as an ancient and long-obsolete name for the "Moscow tribes." In his report on his journey to Russia (1680), Yakov Reitenfels, a diplomat born in Courland, recalls: "Although the state now called Muscovy encompasses, and to this day, peoples descended from the descendants of Mozoh and Magog, i.e. the Muscovites, Goths and Scythians, who have, as it were, grown together into a single entity, nevertheless, either all together or only some of them, they were known to the rest of the world at different times under different names. The ancient Greeks, to whom we owe almost all of our earliest information about them, *first called them Hyperboreans* and Cimmerians, then Scythians and Sarmatians, as well as Scythogoths, and many other names.

However, since the mid-16th century, the vast majority of cartographers and chroniclers of distant lands no longer needed the term "Hyperborea" with its frightening connotations. The terms "Russian," "Russia," and "Moscow" became quite suitable for this purpose.

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197. *Reitenfels, J.* Tales of Muscovy to the Most Illustrious Duke of Tuscany, Cosimo III // The Establishment of the Dynasty. Moscow: Sergei Dubov Foundation; Rita-Print, 1997. P. 243.

## DESCENDANTS OF IAFET

As geographical knowledge accumulated and place names became more precise, the concept of "Hyperborea" had every chance of remaining nothing more than a source of poetic allegories. However, in the same 16th century, the theme of Hyperborea took on a new meaning in connection with two circumstances: the revival of interest in ancient culture in Europe and the beginning of the formation of nation states.

The Italian Renaissance was marked by a search for ideals in the heritage of the great ancestors – the ancient Romans. The ancient heritage was proclaimed the "spiritual bonds" of Italian society, becoming a powerful nation-building factor. It is noteworthy, however, that the glorification of their glorious past by Italian humanists was accompanied by historical claims against the "barbaric" Northern European peoples, whose ancestors, the Goths, destroyed ancient civilisation and plunged Europe into the "darkness of the Middle Ages."

In response to the accusations of Italian humanists, a phenomenon known as Gothicism emerged in Northern European countries. Its representatives

, also concerned with issues of nation building, which they viewed as closely linked to liberation from Roman Catholic cultural dictatorship, sought ways to prove the historical superiority of their peoples over the Greeks and Romans.

One of the tools of political myth-making in the era of the formation of national states was the theme of Hyperborea, taken from the storehouses of historical memory and dusted off. In accordance with classical ancient tradition, the Hyperboreans were once again perceived as a sacred, God-chosen people, superior to all others in every way. Without any negative connotations – for it was to them that the Germanic peoples now traced their ancestry.

During the era of the formation of nation states, the theme of Hyperborea was used for political myth-making – primarily in Sweden, which claimed to a leading position in Europe.

It is believed that the modern history of the "Hyperborean question" in Europe began with the Dutch physician and scientist Johannes Horopius Becanus<sup>198</sup>. In 1569, he published his magnum opus, *Origines Antwerpianae*, dedicated to the origins of the Cimbri, the ancestors of the Antwerpers.

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198. *Leontiev, A. I., Leontiev, M. V.* Unknown Lands and Peoples of the North. Moscow: Veche, 2009. p. 144.

a people who, in fact, formed ancient civilisation and, consequently, the entire modern world. According to Goropius, it is they who appear on the historical stage under the name of Hyperboreans.

According to Goropiy Bekhan, the Hyperboreans spoke, of course, in his native Antwerp dialect of Dutch – the oldest language in the world, which was spoken even in Paradise. To prove this thesis, Goropius uses sophisticated etymological acrobatics, which, on the one hand, became the subject of ridicule in the scientific community (thanks to Leibniz, various absurd etymologies were henceforth referred to as "goropisation" *goropiseren*<sup>199</sup>), but on the other hand, allowed Becan to be considered one of the founders of comparative-historical linguistics.

His monogenetic theory of ethnogenesis was proposed by Goropius' younger contemporary, Mavro Orbini, abbot of a Benedictine monastery near Dubrovnik. His book, *The Slavic Kingdom*, published in Italian in 1601, was the first in the world to describe the history of the Slavic peoples. Based on reports from nearly 400 authors from antiquity to modern times, including, incidentally, Matvey Mekhovsky, Herberstein, and Goropius Becan, the author makes a conclusion that was sensational for his era about the central place of the Slavs in world history. According to Orbini, the exploits and greatness of the Slavic tribe remained unknown...

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199. *Leibniz, G. W.* New Experiments on Human Understanding, author of the system of pre-established harmony // Leibniz, G. W. Works: In 4 vols. Vol. 2. Moscow: Mysl, 1983. P. 286.

to their descendants only because "there were no learned and educated men among them who could immortalise his name with their writings" <sup>(200)</sup>. It was precisely this omission that the Dalmatian abbot undertook to correct, "so that everyone could easily see how glorious and famous this tribe always was" <sup>201</sup> .



**Mauro Orbini insists on the Slavic origin of Prince Rurik,  
referring to Sigismund  
Gerberstein, who thoroughly studied Russian chronicles.  
Illustration: portrait of Rurik from Tsarsky Titularnyk  
(Moscow, 1672)**

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200. *Orbini M.* The Slavic Kingdom. Moscow: OLMA Media Group, 2010. p. 14.

201. *Orbini M.* The Slavic Kingdom. P. 16.

According to Orbini, the ancient homeland of the Slavs was the Far North. The historian calls it Scandinavia, but his descriptions of this land hint at ancient Hyperborea. Orbini mentions its mild climate and its inhabitants, "the most just of mortals," distinguished by their exceptional longevity; in addition, he mentions the gifts of Delos, which Herodotus wrote about <sup>202</sup>. It was from there that the Slavs spread throughout the continent, becoming the ancestors of many European peoples.

The idea of Pan-Slavism proved alien to "enlightened Europeans." Orbini's work was included by the Catholic Church in the Index of Prohibited Books, and his teachings could not compete with Gothicism, which was developed in the works of Swedish scholars.

At the beginning of the 17th century, Goropius Beckan's book *Origines Antwerpianae* fell into the hands of the influential Swedish dignitary and linguist, royal librarian Johan Bure. A copy belonging to him, densely covered with notes in the margins, has been preserved in the Uppsala Library (pages from it were published in 1934 by the Swedish historian Johan Nordström). One of the marginalia read: "Om de icke äre galne, kunde de ju see att Hyperborei äre in Scandia" – "One must be insane not to understand that Hyperborea is in Scandia" <sup>203</sup>. Having made a "discovery" useful to his country, that the Swedes are the direct descendants of the Hyperboreans, Bure

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202. *Orbini M.* The Slavic Kingdom. pp. 29-31.

203. Quoted from: *Grot L. P.* The Interrupted History of the Rus. Connecting Separated Epochs. Moscow: Veche, 2013. p. 29.

gave a productive pass to his followers, who continued his work.

In 1685, Swedish philosopher Georg Sternhelm published his work "De Hyperboreis Dissertatio" was published, in which he argued that all ancient Greek cults originated in Sweden, that Apollo was Odin, the son of Odin Njörðr was Nord, whom the Greeks translated as "Boreas," and that the name Abaris was a corruption of Ewart or Iwart. Sternhell's student Olaus Verelius persistently searched for traces of the Hyperboreans in Icelandic sagas.



**The Scandinavians were by no means unanimous on the Hyperborean question. The court historian of the Kingdom of Denmark and Norway, Tormodus Torfeus, an Icelander by origin, argued that only Norwegians could be considered direct descendants of the Hyperboreans.**

The most significant work in Scandinavian "hyperboreism" was Ulf Rudbeck's 3,000-page treatise entitled *Atlantica sive Manheim vera Japheti posterorum sedes ac patria* ("Atlantica, or Mannheim, the true dwelling place and homeland of the descendants of Japheth"), which was subsequently published between 1679 and 1702. Following in the footsteps of his colleagues, Rudbeck designated Sweden, sometimes called Hyperborea by the Greeks and sometimes Atlantis, as the cradle of humanity, from which civilisation spread throughout the world. The reason why this great truth was forgotten was due to the distortion of Swedish names and titles, which Rudbeck undertook to restore. Thus, through fanciful genealogical chains, the scholar traces the word "Hyperborea" back to "Yfwerbornes," which once supposedly meant "the place where the most noble of men live" in Swedish and was incorrectly transcribed into Greek by Diodorus Siculus<sup>204</sup>.

The method of freely reconstructing "corrupted" names and toponyms was intended to justify not only the exceptional role of the country of the Swedes in world history, but also its claim to a leading position in modern Europe (remember that in the 16th-17th centuries, Sweden acted as a great power on the international stage). The famous Swedish diplomat Peter Petrei, one of the founders of the so-called Norman theory, used this method in his "History of the Grand Duchy of Moscow" (1615) to prove the Swedish origin of

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204. See *Grot L. P. The Calling of the Varangians, or the Normans Who Never Were*. Moscow: Algoritm, 2013. pp. 51–52.



**Ulf Rudbeck surrounded by his "like-minded" colleagues – Hesiod, Plato, Aristotle, Apollodorus, Tacitus, Odysseus, Ptolemy, Plutarch, and Orpheus.**

**Illustration by Dionysius Paddenbrugge for Rudbeck's book "Atlantica, or Mangeim" (Uppsala, 1679)**

of the Varangians called to rule Rus – Rurik, Sineus and Truvor: "Russians cannot pronounce foreign words as correctly as we do, but add extra letters to them, especially when pronouncing proper names; thus, Rurik could be called Eric, Frederick, Gottfried, Siegfried or Rodrigo by the Swedes; Sineus – Sigge, Sven, Simon or Samson; Truvor – Ture, Trotte or Tufve"<sup>(205)</sup>. Thus, it turned out that the founders of the grand ducal dynasty of the largest Eastern European state – Ancient Rus – were also Swedes.

This kind of etymological aggression, which shaped the Swedes' sense of national pride and fuelled their imperial ambitions, was fully encouraged by the Swedish crown. For at least two centuries, the Swedes studied books written according to the recipes of the "Hyperborean" Bure.

"But that's not all," adds researcher Lydia Grot. "These works were promoted in Europe, enhancing Sweden's international prestige. On the European continent, they became popular among the most influential thinkers. This can be explained by the fact that Gothicism, which promoted the greatness of the ancient Gothic people, was strongly supported by German thinkers who sought to use it to counter the attacks of Italian humanists on the German-speaking population of the Holy Roman Empire. By the 17th-18th centuries, Gothicism had attracted the interest of

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205. *Petrei, P.* History of the Grand Duchy of Moscow // On the Beginning of Wars and Troubles in Muscovy. Moscow: Sergei Dubov Foundation. Rita-Print, 1997. P. 219.

English and French thinkers. Riding this wave, the works of Swedish fantasy historians were eagerly read in both England and France. Montesquieu and Voltaire wrote: "What a great Sweden there was in ancient times!" Bayer was also fascinated by these fantasies, having become acquainted with them through correspondence with Swedish writers and philologists, and then bringing them to St. Petersburg as fashionable achievements of Western European thought"<sup>(206)</sup>.

The Norman hypothesis, imposed on Russia  
by the West since the beginning of the 18th  
century,  
is directly related to the Hyperborean  
question.

Gottlieb Bayer, a native of Königsberg, was invited to the St. Petersburg Academy of Sciences in 1726, along with other foreign specialists. His interests included the genealogy of the Russian state, to which the historian devoted his work "On the Varangians". In it, he argued that the term "Varangians" referred to Scandinavians of noble origin who were hired by the Russians as warriors or civil administrators<sup>207</sup>. In the spirit of Petreius and Goropius Becanus, Bayer proves his thesis by deriving the names of ancient Russian princes and warriors from "distorted" Scandinavian names. Thus, in the name "Igor" he hears "Ingvar,"

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206. *Groth L. P.* The Interrupted History of the Rus... p. 5.

207. [*Bayer G. Z.*] A Treatise on the Varangians by Theophilus Sigfrid Beer. St. Petersburg: Imperial Academy of Sciences, 1767. P. 8.

"Ivar"; "Oleg" is undoubtedly "Olav"; and even "Svyatoslav" is "corrupted from the Norman language", namely from the name "Sven" <sup>208</sup>. According to Bayer, the word "Varangian" itself is nothing more than the Finnish-Estonian "varas", "robber", corresponding to the Russian "thief" (as if catching himself, Bayer clarifies that "Robbers" is not an offensive word: in the old days, warriors were called that, and they "not only engaged in violence, but also used their minds for trade when the opportunity arose" <sup>209</sup>).

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208. [Bayer G. Z.] Treatise on the Varangians... p. 16.

209. [Bayer G. Z.] Essay on the Varangians... p. 40.

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## HYPERBOREANS IN THE THREE- LEAFED

Bayer's conclusion that Russians owed their statehood not to their own ancestors but to foreign Scandinavians was typical of all foreign teachers of Russian history, who made up the majority of the St. Petersburg Academy of Sciences until the mid-19th century. According to researcher Vsevolod Merkulov, "German Normanist academics sought scientific justification for foreign domination in Russia. The political goal of the Norman theory was to prove the Russian people's inability to develop independently and to present them as a target for colonisation"<sup>(210)</sup>.

It was this attitude that repelled Mikhail Lomonosov and, to a certain extent, Vasily Tatishchev from the Norman theory. Tatishchev noted the bias of Bayer, who "although very knowledgeable about foreign antiquities, made many mistakes regarding Russian ones"<sup>(211)</sup>.

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210. *Merkulov V. I.* Where did the Varangian guests come from? Genealogical reconstruction based on German sources. Moscow: Belye Alvy; Amrita-Rus, 2005. P. 76.

211. *Tatishchev, V. N.* History of Russia // Tatishchev, V. N. Collected Works: In 8 volumes. Vol. 1. Moscow: Ladomir, 1994. P. 93.

Lomonosov, incidentally, was more decisive in his assessments, and he sharply criticised his long-time opponent, the Normanist August Schlözer, who was very liberal with the facts of Russian history: "What vile mischief does such a beast, admitted into Russian antiquities, not get up to?"<sup>212</sup>.

Nikolai Karamzin, on the contrary, became an ardent supporter of Normanism. However, he was rather sceptical about the Swedish scientists' Hyperborean hypotheses, ironically commenting on the Swedes' attempts to usurp the very name of Hyperborea. Quoting Pliny's description of the blissful northern country beyond the Rifean Mountains in his *History of the Russian State*, he remarked: "This description, based on Greek mythology, captivated the imagination of some scholars of the north, and each of them wanted to be a compatriot of the happy Hyperboreans. Olav, or Olof Verelius, a Swedish professor, argued that the Hyperboreans lived in his homeland. Rudbeck, also a Swede, claimed that their very name was Scandinavian: Yvverboren, "people of high birth" (*Atlantica*, vol. I, p. 367). Torfey wanted to turn Norway into the land of Hyperborea. We Russians could also claim our rights to this honour and glory!"<sup>213</sup>

Those wishing to declare such rights in our country were soon found.

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212. *Lomonosov, M. V.* August 1764. Review of A.-L. Schlözer's *Russian Grammar* // *Lomonosov, M. V. Complete Works*: In 11 volumes. Vol. 9. Official documents 1742-1765. Moscow-Leningrad: Publishing House of the Academy of Sciences of the USSR, 1955. P. 427.

213. *Karamzin N. M.* *History of the Russian State*: In 12 vols. Vol. 1. Moscow: Nauka, 1989. P. 175.

In 1815, the journal *Chtenie v Besede lyubitelev russkogo slova* (Reading in Conversation with Lovers of the Russian Word) published an article by Russian poet and playwright Vasily Kapnist.

"A Brief Study of the Hyperboreans. On Indigenous Russian Versification." While generally agreeing with his predecessors Olof Rudbeck and Jean Bailly, who argued that "science and enlightenment shone forth from the northern countries"<sup>214</sup>, Kapnist nevertheless insisted that Russia should be considered the cradle of civilisation.



**Vasily Kapnist, who set out to prove  
that "the Hyperboreans were a Slavic people"**

The author worked on his twenty-page article for a very long time – from the late 1780s to 1814 – accumulating practically all

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214. *Kapnist V. V. A Brief Study of the Hyperboreans. On Native Russian Versification // Kapnist V. V. Collected Works: In 2 vols. Vol. 2. Translations; Articles; Letters. Moscow-Leningrad: Publishing House of the Academy of Sciences of the USSR, 1960. P. 176.*

available ancient sources on the Hyperborean question at that time and having familiarised himself with the opinions of European scholars on this matter. Kapnist draws attention to the fact that ancient writers unequivocally indicate that "knowledge came to them from the north: the first of the great men who enlightened Greece in the darkness of ignorance were natives of the north" <sup>215</sup>. Among them were Zeus, the "father of the gods"; Atlas, the "educator of the celestial sphere"; Prometheus, the "inventor of fire"; Deucalion, "the founder of sun worship in Phoenicia," and, of course, Apollo, "the god of material and intellectual light," a resident and teacher of Hyperborea, whose cult was later transferred to Greece.

The land of the Hyperboreans was located near the northern axis of the Earth. In ancient times, these places were characterised by a hot climate (here Kapnist refers us to Pliny), and initially people lived here carefree – until, after many centuries, "the cooling of the northern edge, caused by the inclination of the ecliptic or the decrease in the internal fire of the Earth"<sup>216</sup>. This forced the Hyperboreans to become scientists and inventors – they tamed fire, learned agriculture, etc. But the frosts grew stronger, and the northern people were forced to leave their once fertile land, spreading their knowledge and wisdom to the southern borders.

It was the Hyperboreans who became the direct ancestors of the Russian people. In support of this thesis, Kapnist

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215. *Kapnist V. V. A Brief Study of the Hyperboreans...* p. 171.

216. *Kapnist V. V. A Brief Study of the Hyperboreans...* P. 175.

Nist gives several arguments. First, ancient authors directly indicate the location of Hyperborea – beyond the Rifean Mountains, and these Rifean Mountains are the Urals, a Russian region since time immemorial. Secondly, he was clearly familiar with the Russian custom of wearing ushanka hats, which, however, were transformed in his stories into "the long ears of panagians" <sup>217</sup>, enveloping their entire bodies" <sup>218</sup>. But the main evidence is the striking similarity between ancient Greek music and Russian folk singing, which Kapnist demonstrates using the example of Pindar's hymns.



According to Kapnist, the fantastic image of long-eared panothians was born legends about Russian peasants in three-cornered hats. On the left is a watercolour by Fyodor Solntsev (1832); on the right is a miniature from the Nuremberg Chronicle (1493).

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217. Kapnist, of course, refers to the Panothians (Fanesians) described by Melos (III 56) and Pliny the Elder (Hist. IV 27, 95). These northern inhabitants use their incredibly long ears to protect themselves from the cold, wrapping themselves in them like blankets.

218. *Kapnist V. V. A Brief Study of the Hyperboreans...* p. 170.

The author considers it impossible that "the songs of the famous Greek poet, forgotten in his homeland," could have been transferred and "preserved by oral tradition among such a distant and simple people":

"Would it not be more reasonable to conclude that it, being characteristic and indigenous to the Russian ear, was born and remained here; and when it was transferred to Greece, it suffered the fate of something that was not naturally impressive, but borrowed arbitrarily" <sup>219</sup>.

Kapnist did not hide the fact that his research was motivated not so much by scientific as by ideological goals: to prove "the superiority of the Russian language, music and versification over other nations" and to restore the Russian word to its "natural property". "My sincere desire," he admitted, "is that now, when our fatherland has been exalted above all earthly kingdoms, we should not despise its true nature in the riches of its literature and cease to imitate the ancients, and especially the modern foreigners, who should now consider it an honour to be our imitators."

Unfortunately, the sincere impulse of this patriotic writer was not supported by his contemporaries, who mocked his desire to elevate the Russian peasantry above civilised Europeans and seized upon every inaccuracy and overly bold assumption. Nikolai Gnedich even dedicated a mocking poem to Kapnist:

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219. *Kapnist V. V. A Brief Study of the Hyperboreans...* pp. 176-177.

220. *Kapnist V. V. A Brief Study of the Hyperboreans...* p. 181.

*"What's new with us?" "A multitude of wonders has been discovered: Saturn was near Kola, Hercules was beyond Kola, Mount Atlas was in Siberia!  
Why are you laughing?.. The Muses and Parnassus –  
Everything was here at our pole in ancient times.  
We are Hyperboreans, the smartest people in the world!  
Pindar learned to sing from Russian coachmen! Homer is a savage, and the meter of his poems is crude...  
Should we imitate their lyres, sing in their style?.. The Russians have the balalaika!..  
And Russians must, remembering the honour of their race, Sing to the balalaika in the Hyperborean style!  
That is our news...  
– You, my friend, slept badly  
And you say that you were talking nonsense.  
"I swear, the author himself read it all to us!"  
– Where, in the yellow house? –  
"No, in a friendly conversation"<sup>221</sup>.*

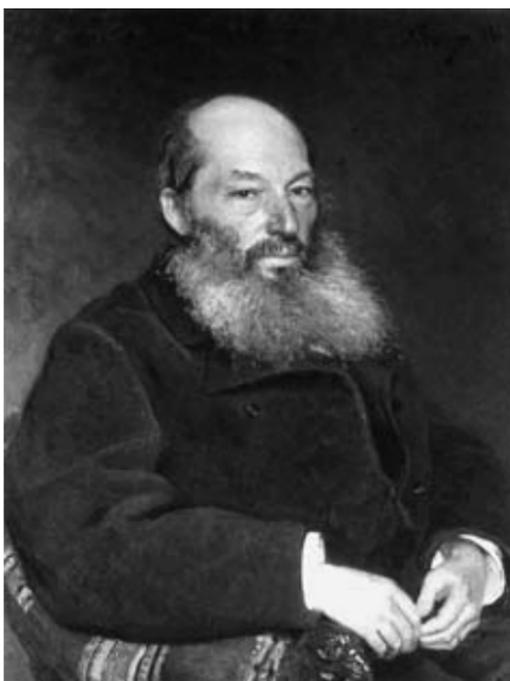
It is worth noting that such a tone towards an older comrade was extremely unfair on the part of Gnedich, in whose fate the playwright always took a keen interest, interceding with the Minister of Public Education, A. K. Razumovsky, and other influential officials for financial support for his translation work, and providing him with moral support in personal correspondence. Razumovsky and other influential officials, and providing him with moral support in personal correspondence. Gnedich probably could not forgive Kapnist for his advice to translate the Iliad in a style characteristic of Russian folk songs, considering it an inappropriate lesson.

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221. *Gnedich N. I. News // Gnedich N. I. Poems. Poems. Moscow: Soviet Russia, 1984. P. 78.*

The Hyperborean theme, which had been raised in Kapnist's works, once again disappeared from popular use. Its echoes can only be heard in the poet and Russian officer Afanasy Fet's poetic dedication to the Slavic scholar Fyodor Korsh (1888):

*Immortal stone creations Having  
absorbed them completely with your  
soul, Listen to the wolf howls of the  
Hyperborean singer<sup>222</sup>.*



**Afanasy Fet, a retired Guards staff captain who called himself a Hyperborean.  
Portrait by Ilya Repin, 1882.**

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222. Fet A. A. F. E. Korshu. Inscription on the third issue of Vecherneye Ogni, 21 January 1888 // Fet A. A. Complete Collection of Poems. Vol. 1. St. Petersburg: Published by A. F. Marx, 1912. P. 441.

Scepticism regarding attempts to find direct descendants of the Hyperboreans among existing peoples was characteristic of those times, and not only among Vasily Kapnist's compatriots. The European reading public of the late 18th and early 19th centuries also lost interest in such "Hyperboreans". All efforts to find traces of the sacred people on earth proved futile.

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## THE BIRTH OF THE ARCTIC HYPOTHESIS

A turning point in the Hyperborean question occurred with the emergence of a new topic in the public consciousness: the search for a hypothetical northern continent.

Let us recall the main events of the "odyssey" of this concept.

In 1569, the famous navigation map by Flemish cartographer and geographer Gerardus Mercator was published. In compiling it, the Flemish scientist used an equidistant cylindrical projection for the first time, which minimised distortion and allowed the course of a ship to be depicted as a straight line. We still use this projection today.

Another innovation by Mercator was the depiction on the map of two hypothetical polar continents – Australis and Arctica. The latter was a ring of four large islands separated by rivers flowing towards the centre – the North Pole. The pole itself was crowned by a huge black rock reaching up to the sky, surrounded by a

large inland sea that *sucked* in the Arctic rivers and everything within its reach.



**The northern polar continent  
on Gerardus Mercator's map (Duisburg, 1595). On the  
"Arctic Island" facing the Russian coast  
"Arctic Island" facing the Russian coast, there is an inscription:  
"Here live pygmies,  
no more than four feet tall, similar to those called Screlingers in  
Greenland."**

It was at this time that interest in Arctic expansion intensified in England. In 1577, John Dee, court scientist and astrologer to Queen Elizabeth, who had undertaken a transatlantic voyage a year earlier in search of the legendary northern

paths to the East, he turned to Mercator with a request to share his sources of information about the polar continent. John Dee sought to justify the legitimacy of the English crown's historical claims to the northern route to India, as well as the lands around it, which, according to him, had been discovered or conquered by the English. In a detailed letter dated 20 April 1577<sup>223</sup> Mercator replied that his source was a work by the Franciscan monk Jacob Knoyen. Knoyen, in turn, referred to a certain priest from Oxford who owned an astrolabe and sailed to the Far North in 1360, and based on his findings, wrote a work for King Edward III of England entitled "Fortunate Discovery, Voluntarily Made from 54° to the Pole" ("Inventio fortunata qui liber incipit a gradu 54 usque ad polum"). The name of this priest has not been preserved by history, but according to some guesses, it refers to the 14th-century English astrologer Nicholas of Linne.

Another source of Knoyen was called "Gestae Arthuri" ("The Deeds of Arthur"), sometimes identified with the "History of the Britons" by Geoffrey of Monmouth, which recounted King Arthur's conquest of Iceland and other islands in the Far North<sup>224</sup>. There was no mention of the Arctic in any form, but there was a report about a lake, ko-

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223. *Taylor E. G. R.* A letter dated 1577 from Mercator to John Dee // *Imago Mundi*. 1956. Vol. 13, Issue 1. P. 56-68.

224. *Galfridus Monemutensis*. History of the Britons // *Galfridus Monemutensis*. History of the Britons. The Life of Merlin. Moscow: Nauka, 1984. P. 102.

The latter, "like an abyss, absorbs the sea water during high tide, but never overflows to the point of going overboard" <sup>225</sup>.

The book mentioned by Mercator has not survived to this day, but his scientific integrity is confirmed by other, earlier sources. Mercator's northern land was not a fantasy or a figment of his imagination. A similar image of the polar continent was already contained in the world's first globe by Martin Behaim (1492) – the so-called "Earth Apple" – and then appeared on the world maps of Jan Ruysch (1507), Francesco Rosselli (1508), Orontius Fineus (1532) and Abraham Ortelius (1570). It is obvious that, directly or indirectly, these scientists were familiar with "The Happy Discovery," and the legend to Jan Ruysch's map even quotes a fragment of this work: "In the book *De inventione fortunata*, it is written that at the North Pole there is a high rock of magnetic stone with a circumference of 33 German miles. It is washed by the flowing amber sea (*mare sugenum*), from which water pours down through holes as if from a vessel. There are four islands around it, two of which are inhabited" <sup>(226)</sup>.

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225. *Galfridus Monmutensis*. History of the Britons. P. 101.

226. *Henning R*. Unknown Lands. Vol. 3. Moscow: Foreign Literature Publishing House, 1962. p. 304.

In the Russian translation of Henning's book *Unknown Lands*, from which the quote is taken, Jan Ruysch is mistakenly named Piri Reis, and "*mare sugenum*" is translated as "amber sea," whereas it would be more accurate to translate it as "sucking" or "drawing in" (Ditmar, A. D. *From Ptolemy to Columbus*. Moscow: Mysl', 1989. p. 202).



Four huge Arctic islands on Abraham Ortelius' map (Antwerp, 1570)

Nevertheless, most contemporary scientists treated the hypothesis of a northern continent with scepticism. Many believed that this continent was placed on maps solely on the principle of "firstly, it looks beautiful!" – to "balance the composition." By the middle of the 17th century, the icy continent had already "melted" on most maps. There was no evidence of its existence, and scientists began to get used to double-checking every fact. However, having disappeared from maps, the mysterious northern land of Hyperborea was revived in the minds of humanities scholars in connection with *the so-called polar (Arctic) theory*, according to which the ancestral homeland of all ethnic groups and the cradle of human civilisation should be sought in the Arctic.

Having disappeared from geographical maps, Hyperborea was revived in the minds of humanitarians in connection with the so-called polar theory, according to which the cradle of human civilisation should be sought in the Arctic.

The emergence of the polar theory is associated with the name of astronomer Jean Silvain Bailly. In his five-volume *History of Astronomy (1775-1787)*, he argued that all the "discoveries" of ancient scientists were based on even earlier achievements of an unknown people who possessed profound knowledge in all fields of science. Voltaire strongly opposed this thesis, which prompted

Lo Baidi to enter into correspondence with him. In his *Letters on the Origin of Sciences* (1777) and *Letters on Plato's Atlantis and the Ancient History of Asia* (1779), he developed the idea of a vanished people, now insisting on their undoubtedly northern origin. He was convinced of this by ancient astronomical calculations that corresponded to northern latitudes, even though they had been made by scientists from the South. Baïa found traces of this people in the history, mythology and language of various ethnic groups. In India, for example, it is Sanskrit, "that learned language left behind by those who spoke it to a people who no longer understand it"

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**Jean Sylvain Bailly, convinced that the cradle of human civilisation should be sought in the Arctic**

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227. *Baidi, J. S. Letters about Atlantis...* pp. 35-36.

According to Baii, the origins of the northern tradition can be traced back to Atlantis, which Plato wrote about based on the accounts of the Egyptians. His stories about the invasion of Europe by the Atlanteans in ancient times, about great upheavals, the wrath of the gods and a universal catastrophe, as a result of which the homeland of a powerful and warlike people sank under water, are perceived by many as fables, but according to Baii, they may well be echoes of real events. The same applies to Diodorus' reports that the sons of Atlas were the leaders of many peoples, and the evidence of Sanchoniathon, the ancient Phoenician historian, in whose writings one can find "almost all the names of the gods and leaders of the Atlanteans: Uranus, who gave his name to the sky and married his sister, who later became Earth; one of Uranus' sons, who was killed by another son; Mercury, who invented letters and writing"<sup>(228)</sup>.

According to Plato, the homeland of the Atlanteans was located on an island near the mainland, just beyond the Pillars of Hercules. But what kind of island was it?

Bailli consistently rejects all versions ever put forward regarding its location. It is not America, which at the time of its discovery by Columbus was too sparsely populated and unfamiliar with seafaring. And it is clearly not the Canary Islands. Attempts to identify the sea beyond the Pillars of Hercules with the Red Sea are also futile: according to Bailly, sun worship could not have arisen in hot regions where the sun is always abundant. It is no coincidence that

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228. *Bayes, J. S. Letters on Atlantis...* p. 69.

The Greeks themselves attributed northern origins to Apollo, the god of light, and linked him in their legends to Hyperborea. Having meticulously analysed the history of the Hyperborean question in Ancient Greece, Bayl notes that "these acknowledgements by the Greeks are valuable: for truth, like light, breaks through the fog that surrounds it. The Greeks, wanting to take everything into their own hands, rewrote history: everything even slightly glorious had to have originated with them. They had no reason to mention these origins from the North. Here, lies and national vanity are untenable; the Greeks are truthful when they unwittingly let something slip"<sup>(229)</sup>.

To prove his thesis about the Greeks borrowing their culture and mythology, Bayl cites arguments from the fields of ethnography and linguistics, drawing his audience's attention to the similarity between the customs of the Greeks and the northern peoples (for example, the Finnish holiday of Yule, which is identical to the Greek Yule) and searching for the origins of Greek words in northern dialects (for example, the name Heracles, personifying the Sun, is supposedly related to the Swedish her ("army"), her-culle ("commander"), etc.).

The northern peoples in general arouse enormous interest in Bayl. His attention is particularly drawn to the extinct *Chudi* people, who, as excavations show, had developed metallurgy since ancient times and were peace-loving (which, according to Bayl, is proven by the very fact that this people was forgotten: only those who caused harm are remembered for centuries).

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229. *Bailli, J. S. Letters about Atlantis... p. 94.*

Based on an analysis of Plato's texts <sup>230</sup>, Baii argues that it was the Hyperboreans who brought to Greece the ideas of the afterlife and the underworld, and thus the fundamental ideas of any culture about the immortality of the soul, death, retribution, and justice.

Bailli separately addresses the issue of the Hyperborean gifts, which Herodotus wrote about (Hdt. IV 33). How is it possible, the scholar wonders, that the grain harvest delivered to Delos from the far north did not perish on the way? After all, such a journey would take at least a year. The point is, Baii argues, that it was not the Greeks who received agricultural gifts from the Hyperboreans, but their distant ancestors, the Pelasgians, who in former times were neighbours of the great northern people.

The northern cradle of civilisation, Hyperborea, is known by many names. It is Panheya Evgema, Basilea, Oserikta, Eliksoya, Plato's Atlantis, and Homer's Ogygia. Its inhabitants were called Atlanteans, Divas, and Giants, but they were undoubtedly one people. But what made them leave their fabulous lands and set out in search of a new home? Baia's answer: climate change caused by the "exhaustion of the Earth's heat" due to its natural ageing. Having set out "from the islands and shores of the Arctic Sea," the Hyperboreans brought with them not only war and devastation, but also a system of religious and moral foundations, ideas about metallurgy, the cult of fire, and the beginnings of science. They became ro-

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230. First and foremost, we are referring to the pseudo-Platonic "Axioch" ([Plat.] Axioch. 371a.), which we discussed above.

the forefathers of many modern peoples, while their blessed homeland remained buried under centuries of ice.

According to Baïa, the Hyperboreans who left their Arctic homeland brought with them not only war and devastation, but also a system of religious and moral foundations, ideas about metallurgy, fire worship, and the beginnings of science.

It is quite possible that Bailly would have continued his research, but soon his country was shaken by revolutionary events, in which he took an active part, heading the National Assembly and then becoming mayor of Paris. His end was tragic: in 1793, he was guillotined.

For almost a century, the Hyperborean question lost its relevance. Throughout most of the 19th century, the dominant trend in historical science was pan-Orientalism: scholars tended to seek the origins of civilisation, languages and science in the East. Comparative studies in the field of religious studies and the history of philosophy, discoveries in the field of linguistics, especially Sanskrit studies, increasingly convinced supporters of the *ex oriente lux* hypothesis that they were right. One of them, the famous Friedrich Schlegel, while studying the ancient Indian epic, found in it many references to the North, perceived by Indians as the most sacred part

the world and the most ancient cradle of culture, but decided that this referred only to the northern side of the Himalayas<sup>231</sup>. While agreeing that the distant North was beautiful and even capable of fertility, Schlegel refused to follow the example of those who were quick to conclude

"these polar lands of the North, once warm like the South, are one of the oldest, if not the oldest, habitats of the human race," because

"historical tradition does not agree with this assumption, but the prevailing and decisive amount of evidence left by most ancient peoples ... points us to search in Central Asia"<sup>232</sup>.

At the same time, the Arctic theory found more and more supporters in various fields of science. The British biologist Alfred Wallace and the Swiss Oswald Ger wrote about the possible existence of an original continent in the high latitudes during the Eocene to Miocene epochs, based on data from Arctic palaeontology. The same conclusion was reached by Swedish geologist Nils Nordenskiöld and his British colleague James Geike, who studied Arctic rocks and claimed that "within a relatively recent geological period... a wide strip of land... parts of which were Spitsbergen and Novaya Zemlya, disappeared under water"<sup>233</sup>. A number of palaeobotanists and palaeozoologists (Asa Gray, O. Ger, Joseph Hooker,

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231. *Schlegel K. V. F. Philosophy of History // Schlegel K. V. F. Works. Vol. 1. St. Petersburg: Published by Quadrivium, 2015. p. 377.*

232. *Schlegel K. V. F. Philosophy of History. P. 375.*

233. Cited from: *Warren W. F. Paradise Found at the North Pole. Moscow: FAIR-PRESS, 2003. P. 78.*

Otto Kunze, Gaston de Saporta, A. R. Wallace, and others argued that the Far North was the cradle of all forms of vegetation and animals on the planet. Anthropologists and ethnographers (Moritz Wagner, Friedrich Müller, G. de Saporta) considered the Arctic North to be the centre of the origin of human races, which people were forced to leave as a result of catastrophic climate change.

In 1885, American religious scholar and Boston University rector William Warren summarised the arguments of proponents of the Arctic hypothesis in his book *Paradise Found. The Cradle of Humanity at the North Pole* (in Russian translation - "Paradise Found at the North Pole"), in which he concluded: "The Garden of Eden, the first refuge of man, should be sought in the now submerged land near the North Pole"<sup>234</sup>, where in prehistoric times a mild and warm, almost tropical climate prevailed. Warren supported his natural scientific arguments with relevant facts from the field of ancient cosmology and mythical geography. In his opinion, the legends of all ancient peoples contain unambiguous references to the North Pole as the ancestral home of all people on the planet. Such are, in particular, the recurring themes of the "world mountain," the "navel of the Earth," and the "central tree," which is a mythical expression of the idea of the Earth's axis crowning the "top of the world."

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234. *Warren W. F. Paradise Found...* p. 103.



THE NAVEL OF THE EARTH.



The North Pole – the navel of the Earth.  
Illustration from William Warren's book *Paradise Found*  
(Boston, 1885).  
Below is the UN emblem, approved on 20 October 1947.

The celestial projection of the Earth's axis is the North Star, which, according to the beliefs of most ancient peoples, was located at the very zenith at the beginning of the world, which can only be observed in the Far North. Warren explains this anomaly by the uncritical reception of ancient knowledge left by their great ancestors by "post-flood humanity." The posture of prayer is also archetypal among representatives of various cultures, from the Aztecs to the Greeks and ancient Germans: when addressing the gods, they turned their faces to the north and stretched out their hands to the starry heavens, which may indicate a concept of the true place of God that was common to all peoples.

Fundamental to Warren is the fact that history is not a progressive, linear movement of humanity from a savage state to the heights of reason. Contradicting the Enlightenment paradigm, Warren asserts that progress in the history of societies is inevitably followed by degradation – this is demonstrated by the example of the ancient Greeks, who inherited the highly developed civilisation of Hyperborea, but did not even come close to reaching its heights and degenerated even in physical terms.

Progress in the history of societies,  
according to Warren, is inevitably followed by  
degradation, as demonstrated  
by the example of the ancient Greeks, who  
inherited the civilisation of Hyperborea but did  
not even  
close to reaching its heights.

Warren considers his concept of the location of paradise, which was previously mistakenly sought somewhere in the South, in Asia Minor or Africa, to be definitive and no longer in need of further proof. He criticises his predecessor Jean Bailly, who, "as if frightened by his own recklessness," is overly cautious in his formulations<sup>235</sup>. The book *Paradise Found* went through 10 editions during the author's lifetime alone. Although no new evidence was found in the natural sciences, Warren's theory gained many followers. Among them was one of the leaders of the Indian national liberation movement, Bal Gangadhar Tilak, who found many arguments in favour of the polar theory in ancient Vedic and other sacred texts. The result of his work was the book "The Arctic Homeland in the Vedas" (1903).



**Monument to Bal Gangadhar Tilak in Calcutta**

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235. *Warren W. F. Paradise Found...* pp. 285-286.

Analysing sacred books, Tilak, like Warren before him, drew attention to the fact that they reflect the realities of the Arctic region – for example, the movement of stars around the North Star, which remains stationary at its zenith. This phenomenon is described in the Rigveda using the metaphor of a wheel rotating around an axis (X 89, 2-4). It should be noted that in India, the North Star is observed at the very horizon, which means that the text of the Rigveda could only have appeared in the northern regions.

Analysing the sacred books, Tilak noted that they reflect the realities of the Arctic region — for example, the movement of the stars around the North Star at the zenith of the North Star.

Only in the highest latitudes could the idea of six-month days and nights arise, which is found in Surya Siddhanta (XII 67), in the Laws of Manu (I 67), etc. Tilak identifies the northern lights, which occur only in the Arctic, with the radiance of Mount Meru, the "king of all mountains," described in the Mahabharata, thanks to which night is indistinguishable from day (III 161, 8-16). The centre of all worlds, the abode of Brahma, "the soul of all that exists and the creator of all that moves and is immovable," Mount Meru, is located in the Mahabharata strictly in the North (III 160, 12-16).



**Tangka on silk depicting Mount Meru – the centre of  
the world, the support of the six heavens  
(Tibet, 18th century)**

Thus, the Vedas and other ancient texts testify that the ancestral homeland of the Aryans was located in the Arctic, and that "after the destruction caused to this homeland by the onset of the last ice age, the Aryans were forced to migrate south and settle first in the northern parts of Europe or on the plains of Central Asia at the beginning of the post-glacial period, that is, around 8000 BC."<sup>236</sup> From there, the Aryans reached India, forming a new civilisation there.

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236. *Tilak B. G.* The Arctic Homeland in the Vedas. Moscow: FAIR-PRESS, 2001. P. 461.

## TIME OF THE BLONDE BEASTS

At the end of the 19th century, the metaphor of Hyperborea gained new life in the works of Friedrich Nietzsche, which had far-reaching cultural, historical and social consequences.

The leitmotif of the German philosopher's works was his criticism of his contemporary era, which he opposed as being characterised by "the instinct for growth, power, and stubborn existence" and marked by a degradation of vital forces. He contrasted the world of petty bourgeois prudence, vulgarity, and toothless compassion for that which had long been ripe for destruction with Hyperborea, a harsh land in the northern ice, a realm of pure vitality and valour of spirit, where only the highest could be embodied. was contrasted by Nietzsche with Hyperborea — a harsh country in the northern ice, a land of pure vitality and valour of spirit, where only the highest type of man could be embodied — "a kind of superman in proportion to humanity as a whole."

Nietzsche prefaced his famous book *The Antichrist* (1888) with a lofty manifesto of Hyperboreanism:

Let us look ourselves in the face. We are Hyperboreans – we know very well how far away we live. "Neither by land nor by water will you find the way to the Hyperboreans" – even Pindar knew this about us. Beyond the North, beyond the ice, beyond death – there live...

We know that our happiness lies there... We have discovered happiness, we know the way, we have emerged from the labyrinth of millennia. Who else has found it? Surely not "modern" man? "I am in despair, I am everything that is in complete despair," sighs modern man... We have had enough of *such* "modernity" — a poor world, cowardly compromises, the virtuous impurity of modern affirmations and negations, Yes and No. Tolerance, *largeur*<sup>237</sup> of heart — to "understand" everything, to "forgive" everything — is a sirocco for us. Better to live in the ice than among modern virtues and other southern winds! We were very courageous, sparing neither ourselves nor others — but for a long time we did not know where to go with our courage. Gloom took hold of us, and we began to be called fatalists. *Our* fate was the fullness of our strength, its tension, its momentum. We thirsted for lightning and feats, how far away from us was the happiness of the weak — "submissiveness"... There was a smell of thunder in the air, nature — which is ourselves — was covered in darkness, *for we had no path*. The formula for our happiness: Yes, No, a straight line, *a goal...*<sup>238</sup>

Nietzsche's Hyperborea is a metaphorical land of pure vitality and valour of spirit, where only the highest type of human being can be embodied  
the highest type of human being — "a kind of superhuman in proportion to humanity as a whole."

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237. Generosity, magnanimity (French).

238. *Nietzsche, F. Antichrist* // Nietzsche, F. Complete Works: In 13 vols. Vol. 6. Moscow: Cultural Revolution, 2009. P. 110. Italics by Nietzsche.

Compassion and forgiveness are virtues of outdated Christianity that "sustain life that is ripe for destruction." According to Nietzsche, they are akin to a tumour in the modern world; they are responsible for the illness and decline of European man. "Here it is our duty to serve as doctors, unyielding, with scalpels in our hands – this is our way of loving people, and thanks to this, we Hyperboreans become philosophers!"<sup>239</sup>

The importance Nietzsche attached to the concept of Hyperborea can be judged from his rough notes from 1886-1888, where the phrase "We, the Hyperboreans" appears as the working title of either one of the key chapters or even the entire unfinished treatise, later published by the philosopher's sister under the title

"The Will to Power"<sup>240</sup>. Under the general title "Sayings of a Hyperborean," Nietzsche compiled numerous aphorisms in his working notebooks, which were later included in the works "The Antichrist" and "Twilight of the Idols" (1888)<sup>241</sup>.

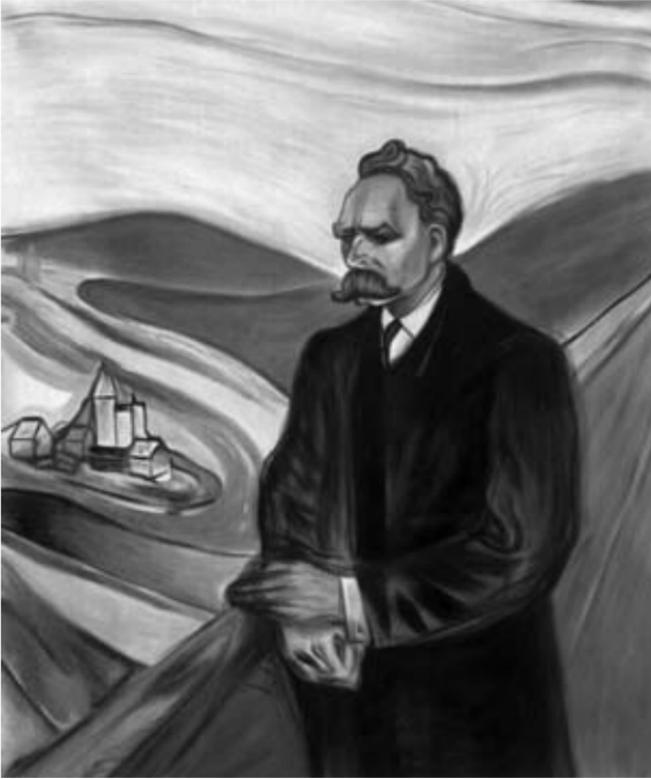
Friedrich Nietzsche's Hyperboreans are not real inhabitants of a distant Arctic country that disappeared long ago, and perhaps never even existed, but rather a romantic image of representatives of aristocratic races that have almost completely died out by our time. If we are to look for them in history, then it is more likely to be in the history of the future.

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239. *Nietzsche, F. The Antichrist.* P. 114.

240. See, for example, *Nietzsche, F. Drafts and Sketches 1887-1889 // Nietzsche, F. Complete Works: In 13 vols. Vol. 13. Moscow: Cultural Revolution, 2006.* pp. 237, 312.

241. *Nietzsche, F. Drafts and Sketches 1887-1889.* pp. 431-436.



**Friedrich Nietzsche, a Hyperborean born not for the bourgeoisie, in a painting by Edvard Munch (1906)**

For Nietzsche, this image is synonymous with that of the "blond beast" — a luxurious predator, "searching for prey and victory." It is precisely this

The "warlike beast" lies at the heart of all noble races with high spirits and a thirst for life (the philosopher includes the Roman, Arab, Germanic, and Japanese nobility, Homeric heroes, and Scandinavian Vikings among them) <sup>242</sup>. These races are by nature destined for domination; only they have the right to name things, to form

242. *Nietzsche, F. On the Genealogy of Morals // Nietzsche, F. Complete Works: In 13 vols. Vol. 5. Moscow: Cultural Revolution, 2012. P. 257.*

their activity is independent and self-sufficient, it does not need external stimuli. This distinguishes them from the lower races and classes, whose activity is primarily a reaction, an adaptation.



Lion, a white-haired beast (Rochester Bestiary, ca. 1230-1240)

Soon after the philosopher's death, the concept of the "blond beast" became associated in the popular consciousness with the image of a fair-haired, blue-eyed "true Aryan" set on conquering the world, although Nietzsche himself had in mind the standard epithet of the lion from Latin medieval poetry. In fact, despite a number of passages about the "Aryan race of conquerors" and even about differences in skin colour, there is no racism in the true sense of the word

in his works. Nietzsche is not talking about the anthropological superiority of one or another "breed" of people, but about moral, volitional, and intellectual superiority. His coming Superhuman does not intend to destroy people of "incorrect" nationalities; he is, if you will, supranational. At the same time, the philosopher despises anti-Semitism, mocks the Germans, and is proud of his Slavic roots, making no secret of them — such is the "forerunner of Nazism"!

Nietzsche's "Slavic roots" have not been confirmed, but the philosopher himself cultivated a cult of Slavdom, Cossacks, and vitality throughout his life, fell in love with Slavic women, and read Slavic authors, including Dostoevsky, Turgenev, and Herzen.

A similar fate awaited the image of the Hyperborean, the bearer of the "Nordic character," which would soon be used in Nazi propaganda.

The end of the 19th century was rich in racial theories, the most influential of which were the teachings of Joseph Arthur Gobineau, Gustave Le Bon, Ludwig Voltmann, Georges Vacher de Lapouge, and Houston Chamberlain. Most of them were based on the idea of a hierarchy of "superior" and "inferior" human races and served to justify colonialism and genocide. At the same time, there were also some rather exotic teachings that did not boil down to the assertion of the superiority of one part of humanity over another. These theories are all the more interesting to us because they are related to the theme of Hyperborea.

For Helena Blavatsky, author of *The Secret Doctrine* (1888), races are a metaphysical concept, and the differences between them are not external; they are not determined by the shape of the skull or the slant of the eyes. Races are formative stages in the evolution of consciousness, whose smooth transition takes place against the backdrop of a profound transformation of the Earth's appearance – the destruction of some continents and the emergence of others. The Hyperboreans, who inhabited the now sunken Arctic continent millions of years ago, represent the Second Root Race. Its representatives were asexual and reproduced by budding (the author invites readers to imagine a "primitive human polyp"<sup>243</sup> . Their physical form was intermediate between the astral and physical. The Hyperboreans gave rise to the hermaphroditic Lemurians, who were succeeded by the Atlanteans, who learned to live a sexual life, etc.).

Helen Blavatsky's "Hyperboreans" were asexual beings and reproduced by budding, representing something like "primitive human polyps."

The Hyperborean race was destroyed by the Second Humanity, "composed of the most diverse, gigantic semi-human monsters – the first attempts to materialise nature

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243. *Blavatsky, E. P. The Secret Doctrine. Vol. 2. Moscow: Eksmo Publishing House; Kharkiv: Folio Publishing House, 2004. P. 206.*

in the construction of human bodies" <sup>(244)</sup>. According to Blavatsky, Hyperborea was by no means a paradise, as the Greeks believed: "The ever-blooming countries (Greenland among others) of the Second Continent were successively transformed from Edens with their eternal spring into the Hyperborean Hades. This transformation occurred as a result of the displacement of the great waters of the Planet, the oceans, which changed their courses; most of the Second Race perished in this first convulsion of evolution and the hardening of the Planet during the human period" <sup>(245)</sup>. The memory of the ancient Hyperborean people and the continent they inhabited, which knew no winter and had no more than one night and one day in a year, remained in ancient legends and sacred texts, which carry secret teachings and require careful deciphering.

During the course of evolution, the astral essence in humans was gradually supplanted by the physical, and the spiritual powers of humanity steadily dried up. Only the Fifth, Aryan race, to which modern humans belong, received an impulse for spiritual rebirth, which will culminate in the appearance of the god-man of the Seventh race, for whom a new continent will rise from the ocean in the California area.

Blavatsky uses the term "Aryans" in its original sense, referring to the Indo-Iranian peoples, although by her time it had long been applied to a broader linguistic group that included Indians, Persians, Germans, and Greeks. Adepts of racial theories from the Indo-European sphere

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244. *Blavatsky, E. P. The Secret Doctrine. Vol. 2. p. 161.*

245. *Blavatsky, E. P. The Secret Doctrine. Vol. 2. P. 161.*

Based on the study of Indo-European languages, it was concluded that in ancient times there existed an aristocratic race of lords who spread their culture throughout Eurasia. The pure Aryan race type has been preserved only in its ancestral homeland, while the inhabitants of distant territories are either the result of interbreeding or representatives of "lower races" – Semites, Mongoloids, Negroes, etc.



**Madame Blavatsky  
awaiting the god-man of the Seventh Race**

While Friedrich Schlegel and August Schleicher sought the ancestral homeland of the Indo-European languages in India, Theodor Mommsen in Mesopotamia, and Archibald Seys in the Hittite Empire, Karl Penka,

Ludwig Wilser, and Georg Biedenkopp clearly located it in the Far North. The Nordic version began to dominate not only among German linguists, but also among anthropologists and archaeologists. A prominent representative of so-called "propaganda archaeology" was Gustaf Kossiña, known for his tendency to tailor the results of archaeological research to a pre-developed concept, namely the doctrine of the physical and intellectual superiority of the Aryan race, whose descendants are modern Germans, which for centuries had performed civilising functions in relation to its backward neighbours. This doctrine gave rise to Germany's historical rights to a number of European territories.

The Nordic theory was the basis for the *Folklore* movement, which was popular in Germany in the late 19th and early 20th centuries. Its leaders developed Nordic themes in connection with the desire to get closer to their national roots; the search for Hyperborea was driven by a kind of nostalgia for the ancient homeland. Many esotericists and occultists gravitated towards the Völkisch movement, including the Austrian Ariosophist Guido von List, who spoke of the lost continent of Arctogeia, the ancestral homeland of the Aryans, the "master race" that had opposed the "slave race" for centuries. The author finds traces of a high civilization in the monuments of Germanic culture. Von List declared the island of Thule, often identified with Hyperborea, to be the spiritual center of Arctogeia.

The national-romantic impulse of the Völkisch movement was accompanied by a search for evidence of the superiority

superiority of the "Nordic race." Von List's student Jörg von Liebenfels draws on the Edda and the Bible for this purpose. In a book with the characteristic title *Theosophy* (1904), he provides a theological basis for the racial question and links the physical and spiritual deterioration of the divine race, to which Eve originally belonged, with her fall from grace, which was not related to the moral-theological sphere, but to the anthropological sphere, since it was nothing more than racial mixing<sup>246</sup>.

Similarly, through intermingling with dark races after the departure of the Aryans from the North, "the land of gods and righteous men, the land of pious Hyperboreans"<sup>247</sup> degenerated, as did pure heroic Aryanism and the original Aryan religion. Thus, the task of the Aryan Germans, the "blond beasts," as Liebenfels called them, freely interpreting Nietzsche, is to atone for original sin through racial segregation and to regain their former power and divinity.

Leaders of the Völkisch movement  
developed Nordic themes to prove the  
superiority of the  
the "Aryan-Germanic race," direct descendants  
of the Hyperboreans,  
and the revival of the spirit of ancient northern  
civilisation, the "empire of all Germans".

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246. *Liebenfels, J. L. Theozoology. Tambov: Ex Nord Lux Publishing House, 2008. P. 127.*

247. *Liebenfels, J. L. Theozoology. p. 131.*

A similar goal was set by the Thule Society, founded in Munich in 1918 by Rudolf von Sebottendorf (real name Adam Glauer). A fake baron, admirer of Blavatsky, Sufi, Freemason and Turkish subject, he enthusiastically embraced the idea of Thule as the oldest German culture in human history, possessing advanced science – indeed, its astronomical records became the basis for the creation of runic writing. This culture spread from the northern island throughout the world. He found traces of it in pre-Jewish Palestine (according to him, the biblical giants were none other than representatives of the Hyperborean "master race"), Mycenae and Troy, as well as India and Iran.



**Rudolf von Sebottendorf, an enthusiast of Thule and the doctrine of German superiority. He committed suicide on 8 May 1945 by drowning himself in the Bosphorus.**

Members of the Thule Society believed that the secrets of the ancient world had not been lost. "Beings acting as intermediaries between humans and various creatures from outside supposedly preserved a storehouse of power for the initiated, from which they could draw strength to make Germany the mistress of the world, the herald of the coming superhumanity, the mutated human race. The day will come when legions will move to remove all obstacles on the spiritual path of the Earth, and they will be led by infallible people, generously drawing on sources of energy, guided by the Great Ancients" <sup>(248)</sup>. In 1919, Adolf Hitler joined the German Workers' Party, founded by members of the Thule Society. A year later, the party was renamed the National Socialist German Workers' Party (NSDAP). Sebottendorf's ideas were taken up by Alfred Rosenberg, who also hoped to revive the spirit of the Thule civilisation, the "empire of all Germans".

Members of the Thule Society believed  
that the secrets of ancient Hyperborea-Thule  
had not been lost. They needed to be found.  
and use it to build a new world, of which  
Germany  
Germany should become the mistress  
by "historical right".

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248. *Berger, J., Povel, L. The Morning of the Magicians. An Introduction to Fantastic Realism. Moscow: Veche, 2005. P. 309.*

Rudolf von Sebottendorff



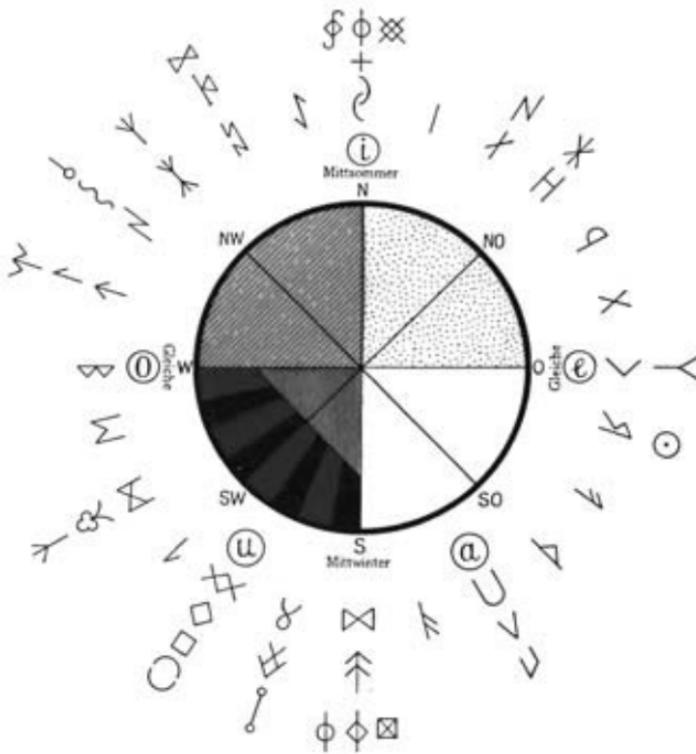
Bevor  
Hitler kam

Urkundliches aus der frühzeit der  
Nationalsozialistischen Bewegung

The emblem of the Thule Society on the cover of R.  
Sebottendorff's book *Before Hitler Came* (Munich,  
1933)

The Arctic hypothesis, with its racial connotations, was developed in the works of Dutch-German philologist Hermann Wirth, particularly in his books *The Origin of Mankind* (1928),

*The Chronicle of Ur Lind. The Earliest History of Europe* (1933), and others.



**Runic series in the structure of the oldest calendar circle.**

**Illustration from Hermann Wirth's book  
*The Origin of Mankind* (Jena, 1928)**

Like his predecessors, Wirth proceeded from the thesis about the origin of human civilisation on the vanished Arctic palaeocontinent, in Arctogaea, synonymous with Atlantis, Hyperborea and Thule. The first people of the "Arctic-Nordic"

race were demigods endowed with blood group I; it was from them that the "Atlanto-Nordics," the White race of humans, descended. It was in Arctoga that civilisation, monotheistic proto-religion, and the world's first runic script appeared.

Virt identifies elements of ancient Norse culture by analysing symbols that have survived in ornamentation and runes. The scholar is convinced that this approach is more reliable than studying mythology, since graphic symbols do not change over time. According to Virt, it is the runic writing of the Hyperboreans, which records the movement of the heavenly bodies in the Arctic, that is the prototype for all alphabets. The runic rows also contain knowledge about the first religion, from which all mythological plots, religious dogmas and rituals developed.

A sharp cold snap in the North drove the Atlanto-Nords from their blessed land, and they began to move south. Reaching the southern continent of Gondwana, which also subsequently disappeared, they mixed with its beast-like, underdeveloped representatives of the lower southern ("Surdian") race. The sacred knowledge brought by the Hyperboreans became secularised and degraded, and the original matriarchy of the northerners gave way to the pragmatic and materialistic "patriarchal law" characteristic of the South and East, which became "the cause of the degradation, destruction and degeneration of Nordic spiritual culture"<sup>(249)</sup>.

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249. *Virt G. F.* Chronicle of Ura Linda. The Ancient History of Europe. Moscow: Veche, 2007. P. 357.

Wirt's racial theory became one of the sources of Nazi ideology in Germany. A member of the NSDAP since 1925 (and later a member of the SS), in 1935 Wirt became one of the founders and first director of the Ahnenerbe society. By this time, Hyperborea-Thule had been given the status of a national project in Nazi Germany. Paintings and "historical" novels were dedicated to the island of the ancestors, and "Nordic" customs were introduced into society. The exhibition "The Saviour: From Thule to Galilee and Back from Galilee to Thule," organised by Wirth in 1933 at the Central Institute for Education and Training in Berlin, received widespread attention. A huge number of exhibits from Wirt's collection — images of runes, calendar discs, clothing and utensils with ancient ornaments, illustrations from old books — were intended to demonstrate that German folk culture bears traces of the original tradition and is the oldest in the world. Wirt demanded that its materials be included in school and university curricula, which was supposed to "eradicate the inferiority complex regarding the unremarkable era of primitivism in Germany"<sup>250</sup>.

Special expeditions were organised to the North in search of Thule. Based on the results of one of these expeditions, Otto Ran, an employee of the Ahnenerbe, wrote the book *The Throne of Lucifer* (1937), in which he summarised information from ancient sources about Thule and the Hyperboreans<sup>251</sup>, especially

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250. *Vasilchenko, A. V.* *The Occult Myth of the Third Reich*. Moscow: Yauza-Press, 2008. p. 472.

251. For Otto Ran, the concepts of "Thule" and "Hyperborea" are synonymous, with the only clarification being that Thule is a country in the Far North, and Hyperborea is its inhabitants.

emphasising the role in ancient religion of Apollo-Lucifer – the Hyperborean god of light, interpreted in Christian teaching as the devil. Rana made the same claims against the Roman Church as the Gothicists of the 16th-18th centuries: hatred of "German blood," for which the North was sacred, not Jerusalem or Rome, and the portrayal of the Germans as barbarians and vandals<sup>252</sup>.

The expedition to Iceland disappointed Ran in many ways: instead of true Aryans with a Nordic character, he found relaxed locals listening to bourgeois jazz, and instead of Hyperborean shrines and sacred groves, he found trading posts and fashionable shops. However, this did not shake his conviction in the coming rebirth of the homeland of his ancestors: "Now Thule lies at the bottom of the Atlantic Ocean. As the song says, only from time to time can we hear the muffled ringing of its bells. But Tule will be reborn, because today Germany is the country where the grandchildren of the Aryan ancestors live. They live and preserve its essence"<sup>253</sup>.

In the Third Reich, Hyperborea-Thule was given the status of a national project. Special expeditions were organised to northern countries in search of the "island of ancestors". However, they did not yield any tangible results.

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252. *Ran O.* The Court of Lucifer. Tambov: Ex Nord Lux Publishing House, 2008. P. 83.

253. Cited from: *Vasilchenko A. V.* The Occult Myth of the Third Reich. P. 473.

Nazi occultism G. von Lista, J. von Liebenfels, R. von Sebottendorf, G. Wirth, O. Rahn, and others are often associated with the teachings of the founder of traditionalism, René Guénon. In their famous book *The Morning of the Magicians* (1960), Jacques Bergier and Louis Pauwels, emphasising the "magical" nature of Nazism, they come up with the formula: "Hitlerism, in a sense, is René Guénon plus tank divisions"<sup>254</sup>. Meanwhile, Guénon fundamentally rejected any nationalist idea as a predicate of Western consciousness: "All nationalism is deeply alien to traditional views," he wrote<sup>255</sup>. His search for "original Eden" was spiritual rather than empirical in nature.

In 1929, Guénon published an essay entitled "Atlantis and Hyperborea," in which he criticised G. Virta for identifying these legendary territories. Guénon pointed out that "the origin of all traditions is northern, Nordic, or more precisely polar, since this is what the Vedas and other sacred texts assert." And that is why "we must distinguish between the Atlantean Tula (the original location of the Toltec tradition, most likely located in northern Atlantis) and the Hyperborean Tule. And only this Hyperborean Tule is in fact the original and Highest sacred Centre within our entire Manthara. It was Hyperborean Tule that was the "Sacred Island" par excellence,

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254. *Berger, J., Povel, L.* *The Morning of the Magicians...* p. 309.

255. *Guénon, R.* *The Crisis of the Modern World // Guénon, R.* *The Crisis of the Modern World.* Moscow: Eksmo, 2008. P. 115.

and its location was originally polar in the most literal sense. All other "Sacred Islands," which sometimes bore identical names, were only its images" <sup>(256)</sup>. This includes Atlantis, which is invariably associated with the West in tradition and belongs to a much later cyclical period.



**According to René Guénon,  
the idea of the identity of Hyperborea and Atlantis is  
simply ridiculous**

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256. *Guénon, R. Atlantis and Hyperborea // Atlantis and Hyperborea: Myths and Facts. Moscow: FAIR-PRESS, 2003. pp. 497-498.*

Guénon's remark regarding Virt's idea seemed to be purely theoretical. Many decades later, Russian traditionalist Alexander Dugin drew attention to the political component of identifying Hyperborea with Atlantis, the North with the West in Virt's doctrine, which "oriented Germany's imperial military will in a certain direction, made the Anglo-Saxons (Atlantists) potential allies, and the Turanists<sup>257</sup> into enemies," and thus could "ultimately tip the scales of specific geopolitical decisions in one direction or another"<sup>258</sup>.

According to Guénon, the name "Hyperborea" is nothing more than a tribute to the customs of the ancient Greeks. However, "the very fact that this form was used indicates that the Greeks, at least during the "classical" period, had lost sight of the original meaning of the name"<sup>(259)</sup>. It would be more correct to use simply "Borea" — a word equivalent to the Sanskrit "Varahi" or "Land of the Boar" (the root *var* in the name of the boar in northern languages occurs in the form *bor*), one of the names of the Hyperborean Tule as the original spiritual centre. It is the boar ("varaha") that appears in the Vedas as the third of the ten avatars of Vishnu in the current cosmic cycle – Manthara, as well as – as our entire Kalpa, i.e. "the whole

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257. Turanism is the name given by A. Dugin to a special imperial, Eurasian psycho-ideology transmitted to the Russians by the Turkic-Mongol tribes of the Horde.

258. *Dugin, A. Mysteries of Eurasia // Dugin, A. Absolute Motherland. Moscow: Arktogeya-Centre, 1999. p. 598.*

259. *Guénon, R. Atlantis and Hyperborea. P. 499.*

the cycle of manifestation of our world, designated in it as Shvetavarahakālpā, "the cycle of the white boar"<sup>260</sup>. Guénon's concept was creatively developed by Yuli-Evola, Mircea Eliade, Vasile Lovinescu (Ghete-cus) – champion of "Hyperborean Dacia" and others.

The most extravagant expression of the ideas of Guénon and Wirth can be found in the works of the Chilean diplomat and mystic Miguel Serrano.

Having undergone certain transformations since its inception in the mid-1940s, Serrano's concept took its final shape in his books *The Golden Chain: Esoteric Hitlerism* (1978) and *Adolf Hitler: The Last Avatar* (1984). According to the author, there are three races on Earth. Representatives of the First, divine race – the Hyperboreans – arrived on Earth hundreds of thousands of years ago from other stars to fight the Demiurge, the Prince of Slavery, who deprived the Universe of its spiritual origin. They settled on a continent beyond the Far North, which is reflected in its Greek name. "It was that famous territory which, according to Pindar, could not be reached by land or sea, and which Apollo visited every 19 years to return home young again. Huge walls of ice, transparent as glass, guarded, according to ancient tales, this world of magicians and superhumans, and a hallucinatory mist was a barrier between the eternal ice and paradise"<sup>261</sup>.

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260. *Guénon, R.* The Symbols of Sacred Science. Moscow: Belovodye, 2002. P. 190.

261. *Serrano M.* The Golden Chain. Tambov: Society "White Traditions," 2007. P. 49.

The Hyperboreans, the White Gods, were giants, their skin was almost blue, like that of Krishna or Shiva, and they possessed a special magical organ, *the vril*<sup>262</sup>, which gave them the ability to communicate with the transcendent world, overcome the force of gravity, and keep the luminaries in their orbits.

By the time the Hyperboreans arrived on Earth, there were already people of a kind that "had been reduced to a very primitive state due to environmental conditions or some other distant catastrophe. This is the third humanity. Animals were then formed from it" <sup>263</sup>. Some of the Hyperboreans left their continent and mixed with the daughters of men. This is how the second, semi-divine race appeared — the Atlanteans, the legendary heroes of ancient myths. The mixing of races caused the degradation of *the vril*; the Hyperboreans were unable to keep the Moon in orbit, and a catastrophe occurred, causing a global flood and reversing the positions of the North and South Poles, moving Hyperborea to Antarctica.

Serrano rejects the idea that after the flood, the Hyperboreans migrated from the Arctic towards India and the Caucasus and passed on their outstanding knowledge to the less developed southern tribes. In fact, they found refuge in the Inner Earth.

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262. The author of the term, English writer Edward Bulwer-Lytton, in his science fiction novel *The Coming Race* (1871), defines *vril* as an all-pervading magical energy that the inhabitants of a certain underground world managed to tame, thus gaining power over living and inanimate nature. It was *vril*, according to some sensationalist authors, that powered the mythical Nazi "flying saucers," photomontages of which circulate on the internet.

263. *Serrano M.* *The Golden Chain*. P. 204.

Only in this way were they able to avoid the degradation of their race. An active supporter of the "hollow Earth" hypothesis, Serrano is convinced that the Earth's poles are conditional, phantom concepts, since they are not the "tops" of the planet, but holes in the Earth's crust (the Earth curves inward at about 83 degrees latitude, and travellers who cross this line do not notice how they enter the Earth's cavity)<sup>264</sup>. There, in the Earth's cavity, there are all the conditions for life and even its own Sun. In addition to the poles, there are other places of entry into the underground world – in the Gobi Desert, in Tibet, in the Pico Santo mountain opposite Santiago de Compostela, in Iceland through the crater of the extinct volcano Snæfellsjökull, under the Sphinx in Egypt, in Guatemala, Peru, Brazil, Chile, in the Bermuda Triangle, where ships and planes disappear, etc. Through these teleportation windows, some of the Hyperborean leaders still maintain contact with earthlings. Here, too, are the exits to other worlds and dimensions.

When they went underground to Hyperborea, the White Gods took with them their secret knowledge, which had once belonged to humans. The keys to understanding the science of the stars and the technology of telepathically controlled flying machines that allowed one to travel faster than thought were lost forever (only vague references to such aircraft remain in the Mahabharata). An era of forgetfulness and profanity began. "In the Age of Pisces, the world falls into a bottomless pit of uninitiated knowledge, remaining without contact with the transcendent world, which leads us into the filth of the known

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264. Cf. the "sucking sea" of Jan Ruysch and Mercator.

Who arrived in  
at the very beginning to people to give them guidance?  
Without a doubt, the gods! Legends also speak of this. Only  
legend survived the great universal flood; all ancient science,  
all perfect, superior technical knowledge based on  
transcendental magic was lost. We are left with only this  
gilded mist"<sup>(265)</sup>.



**Chilean neo-fascist Miguel Serrano  
personally guarantees that the Earth is full of Hyperboreans inside,  
and that Adolf Hitler is none other than  
the Indian god Vishnu)**

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265. *Serrano M.* The Golden Chain. P. 77.

According to Serrano, the Hyperboreans came from other planets. After retreating to the Inner Earth following a global catastrophe, they took with them their secret knowledge, which had once belonged to humans.

Serrano considers the role of his idol Hitler in the fight against the Demiurge and his allies on earth – Jewry, communism and the liberal democracies of the West – to be exceptional. As the last Avatar, the incarnation of Vishnu, Hitler came into this world and began a "holy war" to awaken all those who were asleep and prepare them for the return of the Hyperboreans from their Antarctic hideaway.

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## CHILDREN OF RUSSIA'S TERRIBLE YEARS

In Russia, the renaissance of Hyperborean themes occurred at the turn of the 19th and 20th centuries. This period was marked by existential pessimism associated with the crisis of the foundations of Russian life, including Orthodox Christianity, on which the edifice of Russian statehood had been built for centuries. The rebellious intelligentsia turned en masse to new religions and mystical teachings, such as theosophy, anthroposophy, etc. In stylistic terms, "traditional" Orthodoxy lost out to the "advanced" esoteric doctrines of Helena Blavatsky and Rudolf Steiner with their pathos of theurgic creation of a new world. Steinerian Andrei Bely called for revolution, imagining it as a riot of elements sweeping away outdated forms and creating new ones: "Revolutionary forces are like jets from artesian springs; at first, the spring spews mud, and the inertia of the earth rises up in the jet, but the jet cleanses itself; revolutionary purification is the organisation of chaos into the flexibility of movement of newly born forms. ... Thunderous voices

In the silent and formless pair there is the miracle of life born from the depths of revolution" <sup>266</sup>.

He was echoed by virtually all the fashionable authors of the time. Aesthetic poetry salons turned into laboratories of revolution, which the poets of the Silver Age saw primarily as a revolution of the spirit, designed to fill the world with new music and awaken "the whole human soul in all its breadth" (A. Blok).

The rulers of thought hammered into the minds of the public the idea of the inevitability of the fall of the "bloody regime," sometimes simply choking with hatred for the "unjust power."

*You are a dwarf, you are Koschei, you are drunk with filth and blood, you must be killed, you have become a disaster for everyone,*

Konstantin Balmont addressed Emperor Nicholas II from faraway Paris. —

*You vile bastard, creeping conglomeration of all that is base, die, your days are shameful* <sup>267</sup>.

One of the most important figures of the Silver Age was Friedrich Nietzsche, whose works became available to Russian readers in the early 1890s. The popularity of this thinker, who extolled pagan antiquity, full of fury, courage and the will to power, exceeded all limits in Russia at that time. "The charm of Dionysus made him powerful..."

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266. *Bely, A. Revolution and Culture*. Moscow: Published by G. A. Leman and S. I. Sakharov, 1917. pp. 13–14.

267. *Balmont K. D. To Nicholas the Last // Balmont K. D. Songs of the Avenger*. Paris: Inprimeur Gnatovsky, 1907. P. 24.

creator of our thoughts and forger of the future," exclaimed Vyacheslav Ivanov<sup>268</sup>. "Friedrich Nietzsche, the destroyer of idols, stands at the door of the new century.

... The recent melancholic decadents are turning into Nietzscheans, anarchists, revolutionaries of the spirit," wrote another witness of the era, literary scholar Konstantin Mochulsky<sup>269</sup>.



**The poet-Hyperborean Konstantin Balmont calls out to the sovereign emperor**

Nietzsche's "we, the Hyperboreans" was taken up by the Russian Silver Age, permeating the work of many poets of the first rank.

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268. *Ivanov, Vyach. I. Nietzsche and Dionysus // Ivanov, Vyach. I. Native and Universal. Moscow: Respublika, 1994. P. 27.*

269. *Mochulsky, K. V. Andrei Bely // Mochulsky, K. V. A. Blok. A. Bely. V. Bryusov. Moscow: Respublika, 1997. P. 263.*

*They are not immortal, these people with shining eyes, But they are unlike us, weary of the storm, –*

proclaimed Konstantin Balmont (1899), recalling:

*Why are they alone granted bright glory, The serenity of the bay, where no waves foam, Why are they unknown to the poison of our torments, This holy mystery even the wisest among us has not learned*<sup>270</sup>.

Vyacheslav Ivanov (1910) sang of the unearthly goodness of Hyperborea:

*Whoever has experienced the beauty of phenomena has experienced the dream of Hyperborea:  
Silence and fullness  
Sweetly cherished in the heart,  
He calls for azure and emptiness*<sup>271</sup>.

Alexander Blok (1912) called for the search for the ideal in a world distant in space and time:

*Take your boat, sail to the distant pole Within walls of ice – and quietly forget  
How they loved, died and fought there... And forget the land of passions*<sup>272</sup>.

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270. Balmont K. D. Hyperborea // Balmont K. D. Collected Works: In 7 vols. Vol. 1. Moscow: Knigovek Book Club, 2010. P. 281.

271. Ivanov, Vyach. I. Taedium phaenomeni // Ivanov, Vyach. I. Collected Works. Vol. 2. Brussels, 1974. P. 305.

272. Blok, A. A. Everything on earth will die – motherhood and youth... // Blok, A. A. Collected Works: In 8 volumes. Vol. 3. Moscow-Leningrad: State Publishing House of Fiction, 1960. P. 189.

The Russian creative intelligentsia was impressed by Nietzsche's pathos of renewal and re-evaluation of outdated values. The theme of Hyperborea suddenly became extremely fashionable in bohemian circles. The name "Hyperborea" was given to one of the most popular literary magazines in St. Petersburg, published in 1912-1913 by the Acmeists Sergei Gorodetsky, Nikolai Gumilev and Mikhail Lozinsky. One of its authors, the poet Alexander Blok, began work on a play entitled *Dionysus Hyperborean* in 1906, about a difficult journey of people to the distant Hyperborean mountains to meet the god Dionysus and World Beauty <sup>274</sup>. Unfortunately, the project never came to fruition.

Nietzschean Hyperboreans,  
"thirsting for lightning and feats," captured  
the hearts of Russian poets of the Silver Age.  
Aesthetic  
poetic salons turned into laboratories of  
revolution.

Congruent with the "Hyperboreanism" of the Silver Age was the phenomenon of "Scythianism" – a kind of poetic neopaganism. The scientific source of ideas for the "Scythian group" was the book *Indo-Europeans* by the German philologist Otto Schrader.

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273. In 1914, the monthly poetry magazine *Hyperborea* was reorganised into a publishing house of the same name, which existed until 1918.

274. *Blok, A. A. To Dionysus Hyperborean* // Blok, A. A. Notebooks. Moscow: Khudozhestvennaya Literatura, 1965. pp. 87–91.

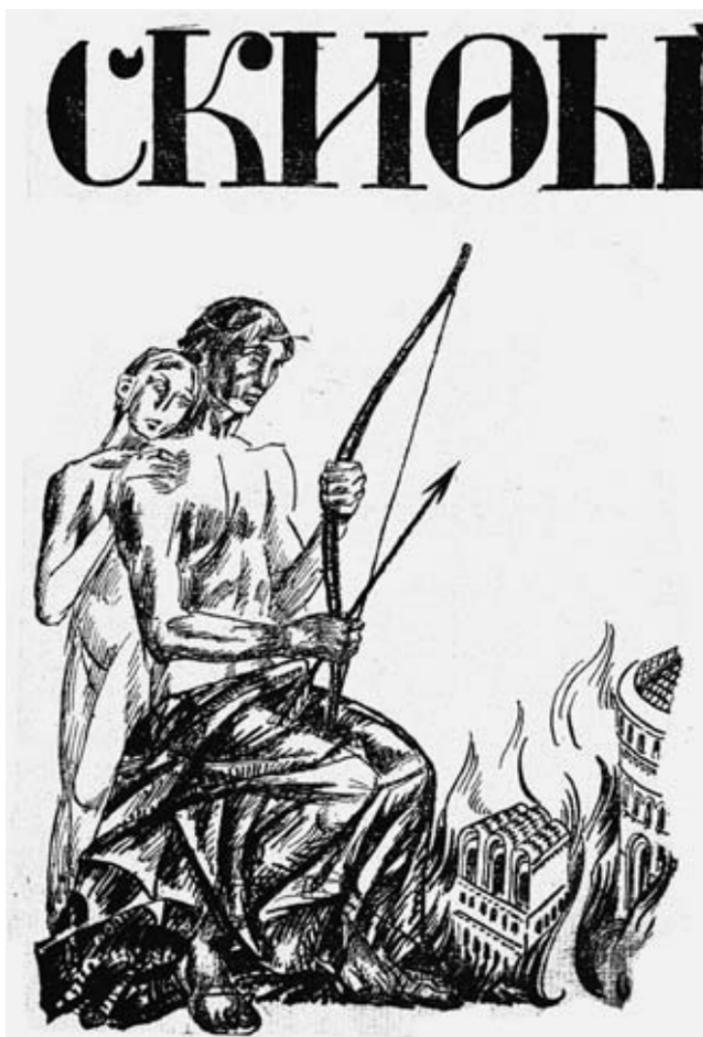
in which the author argued that the ancestral homeland of the Proto-Indo-Europeans was located in the natural habitat of the horse – in southern Russia, in the "Scythian" Black Sea-Caspian steppes<sup>275</sup>.

The ideologist of Scythianism was literary scholar Vasily Ivanov-Razumnik. In 1916, together with Andrei Bely and Sergei Mstislavsky, he began work on the Skifs anthologies, which published works by the leading writers of the time – Yesenin, Bely, Bryusov, Prishvin, Remizov, Klyuev, Zamyatin, and Shestov. Olga Forsh, Kuzma Petrov-Vodkin, and Alexander Blok, author of the immortal "Yes, we are Scythians!" also joined the "Scythian group." They were all united by their view of the revolution as a messianic popular movement in opposition to the bourgeois (read: ossified, priestly) philistinism. In his article "Two Russias," Ivanov-Razumnik wrote about the pagan messianism of Russia — a young, vigorous people, unrestrained in their barbarism, with a special destiny in the world: "Yes, a fiery whirlwind is raging in Russia. In the whirlwind there is chaff, in the whirlwind there is dust, in the whirlwind there is stench. The whirlwind carries spring seeds. The whirlwind flies to the West. Our Scythian whirlwind will sweep away the old West. The whole world will be turned upside down. Those who have wings will fly to the New World. The wingless ducks of the old world will be swept away by the whirlwind and smashed against the rock of world revolution"<sup>(276)</sup>.

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275. *Schrader, O.* Indo-Europeans. Moscow: Librokom, 2012.

276. *Ivanov-Razumnik, R. V.* Two Russias // Scythians. Collection 2. Petrograd: Scythians Publishing House, 1918. P. 231.



Cover of the first issue of the collection *Scythians* (1917), whose authors were united by the idea of Russia's pagan messianism)

Nikolai Berdyaev pointed out the religious, yet at the same time anti-Christian nature of Scythianism: "Russians are tempted to feel like Scythians and oppose themselves to the Hellenes. Scythian ideology was born among us

during the revolution. It was a form of obsession with the revolutionary element among people capable of poeticising and mystifying this element. Scythian ideology is one of the masks of Dionysus. In its struggle against the mediocrity and moderation of any culture, it strives not upwards, towards the upper abyss, but downwards, towards the lower abyss. Modern Scythians sing hymns not to a super-cultural, but to a pre-cultural state. They are least of all drawn to a new heaven and a new earth, to the transformation of the world. They are pagans, their blood is stirred by people who are not privy to the mystery of redemption. In Russia, Scythian ideology is a kind of pagan nationalism that turns into non-Christian and anti-Christian messianism. The Scythians must atone for their sins by submitting to culture and its harsh school" (277).

Many cultural heroes of that turbulent era were intoxicated by paganism. Artists from the World of Art association and Nikolai Roerich used pagan motifs in their work. Igor Stravinsky's ballet *The Rite of Spring* became a kind of plastic manifesto of neo-paganism.

The tragedy of 1917 forced many "singers of the new world" to reconsider their previous views. Balmont, who had welcomed February, was horrified by the October "hurricane of madness" and, having returned to France, lamented for the rest of his life the "drunken blood" he had lost forever.

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277. *Berdyayev, N. A. The Philosophy of Inequality // Berdyayev, N. A. The Philosophy of Inequality. Moscow: Institute of Russian Civilisation, 2012. P. 284.*

view" of the Russian land. Osip Mandelstam characterised the revolutionary events with the scathing phrase "*Hyperborean plague*"<sup>278</sup>.

By the beginning of World War I, the general enthusiasm for Nietzsche had waned. The "sacred place" was occupied by the newfangled teachings of Steiner and Freud; books about Nietzsche and his works were practically no longer being published, and the philosopher's former passionate admirers began to renounce him en masse. Among them, for example, was the writer Maxim Gorky, who for decades had demonstrated his affection for the "singer of supermen" with his moustache and even tried to resemble Nietzsche in appearance. In a series of articles in the early 1930s, following European trends (Romain Rolland, Thomas Mann, etc.), he effectively declared Nietzsche a precursor of fascism. To prove this thesis, he even resorted to falsifying quotations. For example, Gorky presented the phrase from Zarathustra, "what falls must be pushed"<sup>279</sup>, referring to outdated values, as relating to humans, which immediately gave it a completely anti-human character: "Nietzsche preached to the strong: 'Push down those who are falling,' which is one of the basic dogmas of 'the morality of the masters'"<sup>280</sup>. It was in this form that this maxim became known to the mass Soviet reader.

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278. *Mandelstam, O. E. Cassandra* // Mandelstam, O. E. Collection of Poems 1906-1937. Moscow: Ruthenia, 2017. P. 129.

279. *Nietzsche, F. Thus Spoke Zarathustra. A Book for All and None* // Nietzsche, F. Complete Works: In 13 volumes. Vol. 4. Moscow: Cultural Revolution, 2005. P. 213.

280. *Gorky, M. Conversations about Craft* // Gorky, M. Collected Works: In 30 vols. Vol. 25. Articles, Speeches, Greetings. 1929-1931. Moscow: State Publishing House of Artistic Literature, 1953. P. 320.



**For decades, he demonstrated his affection to the "singer of superhumans," in the early 1930s Maxim Gorky renounced his spiritual teacher, declaring him a precursor of Nazism**

Nietzschean philosophy was finally discredited when Nazi ideologues turned to it for a "theoretical justification" of racism and violence. The idea of it as Hitler's source even gained official status of sorts. Speaking at the Nuremberg trials, the chief French prosecutor François de Menton, from the high podium, named Nietzsche "one of the forefathers of National Socialism, since he was the first to

In addition, Nietzsche believed in the master race and gave primacy to Germany, in which he saw a young soul and inexhaustible possibilities"<sup>(281)</sup>.

The negative connotation associated with Nietzsche was also transferred to the term "Hyperborea." In the public consciousness, it was linked to the very Hyperboreans whom Nietzsche extolled and with whom NSDAP ideologues Alfred Rosenberg, Hermann Wirth, and Otto Rann identified themselves.

The negative connotation associated with Nietzsche was also transferred to the term "Hyperborea," which was associated in the public consciousness with the very Hyperboreans with whom Nazi ideologues identified themselves.

The writer and literary critic Ales Adamovich used this word as a synonym for fascism in his artistic and journalistic novel "The Punishers" (1980), which had the subtitle "The Joy of the Knife, or Biographies of the Hyperboreans"<sup>282</sup>. A story about the atrocities committed in Belarus by the punitive

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281. Opening statement by Chief Prosecutor François de Menton of the French Republic, 17 January 1946 // The Nuremberg Trial. Collection of materials: In 8 volumes. Vol. 1. Moscow: Legal Literature, 1987. P. 519.

282. A. Adamovich's works "The Punishers" and "The Khatyn Story" formed the basis for the screenplay of E. Klimov's film "Come and See" (1985).

Oskar Dirlwanger's battalion, recruited from German criminals and Ukrainian Bandera supporters, is interspersed with reflections on the animalistic nature of fascist philosophy, united by the common "tag" "From future research and materials on the history and psychology of the Hyperboreans." These reflections remain relevant today.

Their favourite and most compelling argument is: "We warned you!" After that, hyperboreans consider themselves entitled to do whatever malice or revenge, lust for power or greed dictates to others. But their main motivator is resentment. They are constantly and pre-emptively resentful

towards those they need to kill, torture, or rob. They always remember only their own losses and who caused them harm or inconvenience. But they immediately and forever forget the harm they have caused others. They are literally dripping with righteousness, convinced of their rightness before everyone and for all time!

"We warned the opposition!" "We warned the Vietnamese, let them blame themselves!"

"How could they? Is what you're saying about Khatyn really true?" No, it's not a German asking this question, believing and not believing, but a Turkish journalist. At that moment, he genuinely didn't remember, had forgotten about a similar massacre in Armenian villages back in 1915. How can we explain this ability of people, of nations, to remember one thing and forget another? And the possibility of being human and Hyperborean at the same time. Or – human today, people today, and tomorrow already Hyperborean, Hyperboreans! <sup>283</sup>

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283. *Adamovich, A. Karatel'i // Adamovich, A. Khatynskaya povest'. Karatel'i.* Moscow: Izvestia, 1983. P. 389.



**Elem Klimov's film *Come and See*,  
based on the book by Ales Adamovich, became one of the most  
terrifying and poignant works about the war.**

Ales Adamovich's Hyperboreans are not only German fascists, but also Pol Pot's militants, and in general anyone who considers themselves superior to other people and therefore brings misfortune, violence, slavery and genocide. "To be a Hyperborean, you don't have to live in Europe. Or in Asia. Or in America. It is enough for them to be. At different times, there may be fewer or more of them here or there; it seems that they did not exist, and then suddenly they appeared — the Hyperborean people; everyone is always guilty before them, but the Hyperboreans are never guilty before anyone!"<sup>284</sup>

Whatever one may say, this is an extremely unpleasant company for Maxim the Greek, Afanasy Fet, and other humanists of their time who imprudently considered themselves to be part of the Hyperborean tribe!

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284. *Adamovich A. Punishers.* pp. 375-376.

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## THE NORTH CALLS IN THE ROAD

Meanwhile, in Russia at the beginning of the 20th century, there were many scientists and science enthusiasts for whom Hyperborea was not just a romantic metaphor or a concept from ancient mythology, but a very specific geographical object, still undiscovered only because of its physical inaccessibility. There, in Hyperborea, they hoped to find answers to questions that had tormented humanity for centuries:

Where did we come  
from? Who are we?  
Where are we going?

Or, in other words: where is the cradle of humanity? What forced people to leave it and seek a new refuge? Why are we the way we are, and who are our closest ancestors? One such scientist was the enthusiastic popular and a biologist by training, who in 1910 published at his own expense a popular science book entitled *The Far North as the Cradle of Humanity, Based on New Research*

natural history and philological sciences." In it, he not only summarised the arguments of his predecessors Warren and Tilak, but also presented a number of arguments in favour of the idea that most higher mammals and birds originated in the north and that the separation of humans from the general family of apes also took place in the polar latitudes, and not in Africa or the Sunda Islands, as was previously believed. According to Elachich, only the polar hypothesis can explain "many passages in the <Indian> sacred books that have hitherto been incomprehensible to anyone" and avoid contradictions in explaining the peculiarities of the settlement of the Earth by the distant ancestors of man <sup>285</sup>.



**Evgeny Elačič, champion of the Arctic theory in  
Russia, at work**

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285. [Elačič E. A.] The Far North as the cradle of humanity // Guseva N. R. The Russian North – the ancestral homeland of the Indo-Slavs. Appendix III. Moscow: Veche, 2010. P. 61, 250.

In the conclusion of the book, the scholar seems to justify the results of his work: "I do not want to claim that all my interpretations of myths, rituals, and legends are unconditional and indisputable truths. Perhaps, over time, many things will receive a slightly different explanation; perhaps, many things are simply the result of a coincidence of numbers and names. But so be it. It still seems to me that ... the coincidences between comparative mythology and the results of geological and biological sciences are too great to be ignored"<sup>286</sup>. Only through the combined efforts of different sciences, according to Elačič, can the question of the homeland of humanity, and consequently the question of the origin of man, be resolved.

Elači's book did not arouse much interest in the scientific world – many of its propositions seemed frankly amateurish – take, for example, his assertion that the Javanese pithecanthropus was a contemporary of Neanderthal man<sup>287</sup>, or his completely illegitimate conflation of the problem of anthropogenesis with the question of the origin of the Indo-European peoples. After emigrating to Serbia in 1917, Elačič ceased his scientific work, devoting himself to teaching and literary activities.

Interest in "lost worlds" was revived by the Bolshevik Revolution. The creators of the new world considered the main world-transforming task of communism to be the creation of a new man, a man of the future, in the most literal sense – through

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286. [Elačič E. A.] *The Far North...* pp. 293-294.

287. [Elačič E. A.] *The Far North...* P. 265.

changes to its very nature, endowing it with new physiological abilities. Entire laboratories under the auspices of the Soviet secret services worked on the creation of a communist "race of superhumans," and one of the possible ways to achieve this was considered to be the acquisition of secret knowledge and unusual abilities of representatives of extinct civilisations (here, the long-standing fascination of many Soviet leaders with esoteric teachings made itself felt). Scientists engaged in what are now considered paranormal problems were involved in the research.

One such scientist was the physiologist Alexander Barchenko, who even before the revolution had been studying the problems of telepathy and "brain rays" and had developed the concept of the human brain as an absolute analogue of a radio device. An admirer of the French esotericist Saint-Yves d'Alveydre, Barchenko had long cherished the dream of finding the mysterious country of Agartha, the cradle of the greatest culture, now hidden in the depths of the earth. He believed that whoever found it would gain profound knowledge and power over the world.

After the revolution, Barchenko began actively collaborating with the Institute for the Study of the Brain and Mental Activity, headed by Academician Vladimir Bekhterev. On 30 January 1921, by decision of the Institute's Scientific Conference, Barchenko was sent to the Kola Peninsula (in "Russian Lapland") to study a mysterious phenomenon observed in the Seidozer area – *meryazhenie*. This was the name given to a state similar to shamanic trance, during which people became

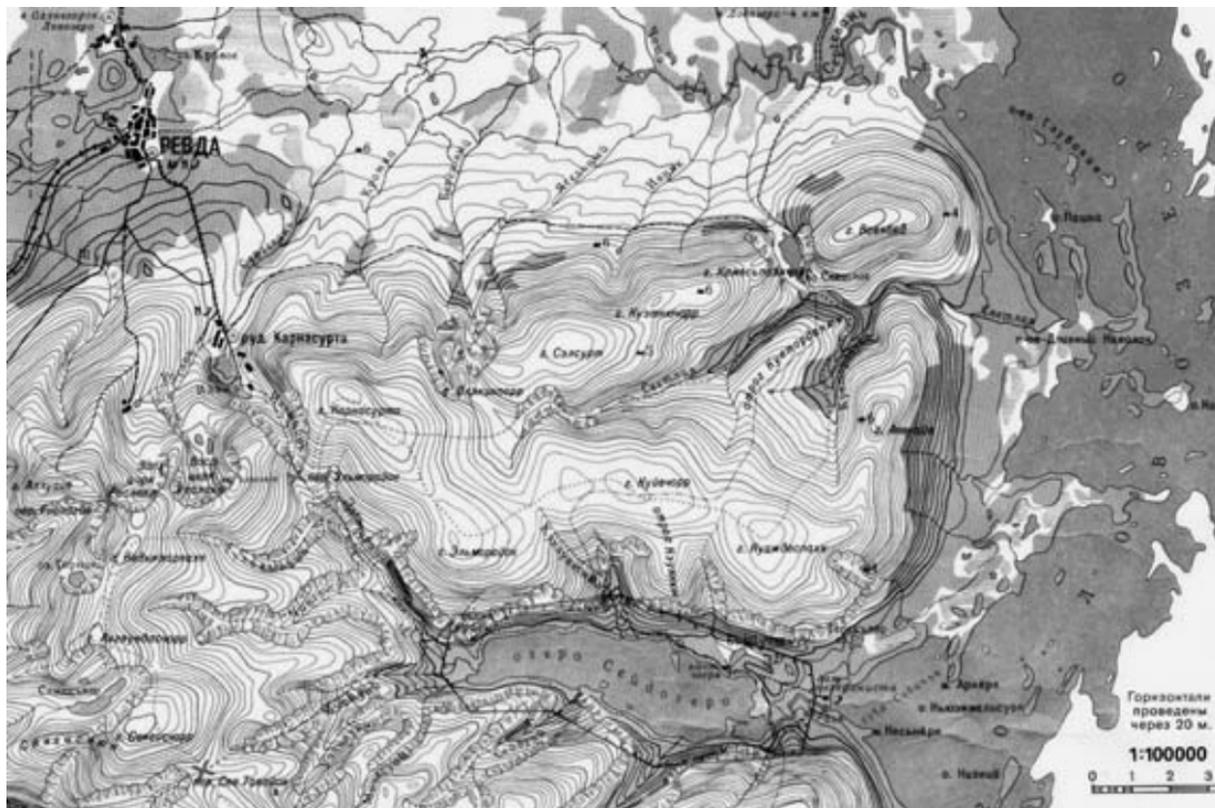
The North calls you to  
travel

became suggestible to any commands, acquired insensitivity to wounds, and even seemed to gain the ability to predict the future.



**The Bekhterev Institute of the Brain was located in the former palace of Grand Duke Nikolai Nikolayevich on Petrovskaya Embankment in Petrograd. Today, it houses the office of the Russian President's representative in the North-West District.**

Barchenko spent about two years in the North. The mystery of the measurements was never solved, but the fieldwork yielded some remarkable discoveries, including massive granite steles oriented to the cardinal points, a wide paved road, a human-like figure "imprinted" in the rock, the size of St. Isaac's Cathedral, sitting in the lotus position, a pyramid, and mysterious underground passages. Local residents said that all this was built by the *Chud* people, who had left the surface of the earth in ancient times and gone into underground labyrinths.



The main "Hyperborean" discoveries were made by Barchenko's group in the Seidozero area, 90 km south-east of Olenegorsk.

The Petrograd newspaper *Krasnaya Gazeta*, in an article entitled "Lapland – the cradle of civilisation" (19 February 1923) described the objects found by the expedition as "remnants of ancient cultures" dating back to "a period older than the dawn of Egyptian civilisation"<sup>288</sup>. According to Barchenko, his findings proved that the local inhabitants, the Lapps (Sami), descended from some more ancient cultural race.

A side result of Barchenko's expedition were surprising discoveries, described in the press as "remnants of the most ancient cultures," dating back to "a period older than the dawn of Egyptian civilisation."

The results of the expedition were highly praised by the leadership of the Brain Institute, and the scientist was invited to head one of the scientific commissions. However, the scientific community had mixed feelings about his "archaeological" discoveries. The Lapland expeditions of Academician Alexander Fersman (1920-1924) and Secretary of the People's Commissariat for Education Arnold Kolbanovsky (1923) found no artefacts in these places; the findings of Barchenko's group were recognised as objects of natural origin. The Murmansk newspaper *Polar Truth* (17 August 1923), where Kolbanovsky's report was published,

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288. Quoted from: *Shishkin, O.* The Battle for the Himalayas. NKVD: Magic and Espionage. Moscow: OLMA-Press, 1999. p. 76.

The North calls you to  
travel

without much ceremony, called Barchenko's reports  
"hallucinations, presented under the guise of a new Atlantis to  
the minds of gullible citizens of Petrograd."



**The figure of the "Old Man" sitting in the padmasana pose,  
discovered by Barchenko's expedition  
on the rock near Seidozero**

However, the Soviet secret services had a different opinion about Barchenko's research. Soon, the scientist headed a secret neuroenergetic laboratory at the Special Department of the OGPU, which was located in one of the buildings of the Moscow Power Engineering Institute. The head of the Special Department was the ardent revolutionary and occultist Gleb Boki. Barchenko's laboratory was tasked with studying the practical possibilities of hypnosis and telepathy, researching the mechanisms of collective hallucinations, the phenomenon of

mass psychosis, which also had military significance – what could be more useful for victory than to instil something in the enemy or to read their thoughts from a distance? To study methods of influencing the mass consciousness, healers, sorcerers, shamans, palmists, etc. were enlisted to cooperate.

In early 1925, under the auspices of the OGPU collegium, the Special Department began preparations for expeditions to Tibet and Afghanistan to gather new information and establish contact with the mystical leaders of the world – the mahatmas hiding in sacred caves.

"Agartha-Shambhala." The expedition, which was to be led by Alexander Barchenko, did not take place (according to some sources, instead of Barchenko, the head of the People's Commissariat for Education, Georgy Chicherin, supported a similar Central Asian expedition led by Nicholas Roerich<sup>289</sup>). Having failed to reach Shambhala, Barchenko undertook expeditions to other protected areas in 1925-1927, including Altai, Crimea, and the cave cities of Mangup and Eski Kermen. The authors of this book also undertook an expedition to Eski-Kermen, but found no artefacts of ancient civilisations.

Barchenko's ideas about the Golden Age, which was many millennia away from our time, a highly developed prehistoric society where "the Great World Federation of Nations, built on the basis of pure ideological communism"<sup>290</sup> reigned supreme, sharply contradicted Marxist-

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289. *Brachyov V. S. Secret Societies in the USSR.* St. Petersburg: Stomma, 2006. P. 184.

290. [*Barchenko A. V.*] Memo for members of the ETB // Shishkin O. *The Battle for the Himalayas.* NKVD: Magic and Espionage. Moscow: OLMA-Press, 1999. P. 307.

theory of historical development based on the idea of progressivism. "There was no golden age behind us, and primitive man was completely overwhelmed by the difficulties of existence, the difficulties of struggling with nature," taught V. I. Lenin<sup>291</sup>. Barchenko himself, however, was convinced that the teachings of Shambhala not only did not contradict Marxist philosophy, but were even related to it:

"The main ideologists of Marxism, Marx, Engels, and Lenin, unaware of the great 1,000-year historical error of Western science, with their brilliant intuition, purified and reworked the results of Western scientific experience, and realised the foundations of universal synthetic truth closest to the central theoretical mystery of the <Brotherhood>, which in its time became the property of the culture preserved by the deep East. They understood this truth to the point of formulating the basic cosmic process underlying the tantric mystery of the Brotherhood<sup>292</sup>.

Barchenko preached his teachings among the members of the secret society he had created, the "United Labour Brotherhood," which included, among others, a number of OGPU employees, including Gleb Bokiý. The goal of the UTB was to master the lost ancient science (*Dynchor*) and use it as a basis for building an ideal social state modelled on Shambhala-Agartha.

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291. *Lenin, V. I.* The Agrarian Question and Marx's Critique // Lenin, V. I. Complete Works: In 55 volumes. Vol. 5. Moscow: Political Literature Publishing House, 1972. P. 103.

292. *Barchenko, A. V.* Letter to Prof. G. Ts. Tsibikov (12 December 1927) // Shishkin, O. The Battle for the Himalayas. NKVD: Magic and Espionage. Moscow: OLMA-Press, 1999. p. 348.



**Alexander Barchenko, head of the "United Labour Brotherhood,"  
who never found his Agartha.  
Last photo, Lefortovo Prison, 1937.**

In May 1937, Barchenko was arrested. He was charged with counter-revolutionary activities and espionage on behalf of England (this was how his search for connections with mystical sects in Central Asia was interpreted). On 25 April 1938, Barchenko was convicted and shot, and soon the same fate befell his supervisor, Boki.

The search for secret doctrines and mysterious civilisations was postponed indefinitely – at that time, the country was tackling completely different problems, abandoning extravagant utopias and choosing a more traditional path to modernisation – industrialisation and the development of its material and technical base.

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## ECHO

### LOST WORLDS

Having conquered illiteracy, the country eagerly read, giving preference, unsurprisingly, to light literature. Gorky's *Mother* and Gladkov's *Cement* are undoubtedly remarkable works, but teenagers read adventure and science fiction stories under the covers with a flashlight, not these. Their plots were often borrowed by authors from press reports about sensational scientific discoveries.

The publication in the Petrograd *Krasnaya Gazeta* of a report on the relics of ancient cultures found by the Barchenko expedition had similar consequences. The story of the remains of a mysterious civilisation lost in the far north became the basis for science fiction works by Andrei Platonov (*The Etheric Tract*, 1927), Lev Gumilev (*The Land of the Hyperboreans*, 1927) and others.

A well-known populariser of science and prolific author of the *ZhZL* series, Gumilevsky was the first to bring the data obtained by Barchenko's expedition in Russian Lapland to a wide audience, and he was also the first to link it with ancient ideas about Hyperborea. (Incidentally, it should be noted that Barchenko himself named the place  
As far as we know, Hyperborea did not use it.

In recounting the story of the Hyperboreans encountered by the heroes of the tale in the depths of the Kola Peninsula, Gumilev entertainingly draws on information gleaned from Diodorus Siculus. This includes the spherical temple in a beautiful grove dedicated to the god Apullus (Apollo?), the unpretentious lifestyle of the inhabitants of the "lost world," and their main occupation—playing the kithara<sup>293</sup>.



The heroes of Lev Gumilevsky's story meet  
the Hyperboreans hiding from civilisation in Russian  
Lapland.

Illustration by V. Golitsyn for the publication  
in the magazine *Vsemirnyy Sledopyt*

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293. *Gumilevsky L.* The Land of the Hyperboreans // *Vsemirnyy Sledopyt*. 1927. No. 04. P. 252. Cf. *Diod. Sic.* II 47.

The novel "Sannikov Land" by the famous geologist Vladimir Obruchev, first published in 1926, gained enormous popularity. It told the story of an expedition to a mysterious warm land lying far away in the Arctic Ocean, where, according to legend, the extinct Onkilon tribe had found refuge. The hypothesis of the existence of a "ghost island" north of the Novosibirsk Islands, where migratory birds go in the spring, was put forward as early as the beginning of the 19th century. A tireless populariser of science, Academician Obruchev revived interest in the mysterious land by turning to the genre of science fiction.

The description of Sannikov Land, which the heroes of the book were lucky enough to discover, hints at the legendary Hyperborea – a fertile oasis in the midst of white silence, inhabited by people unspoiled by Western morality and commodity-money relations. The fate of the Onkilons and their country remains unknown – the heroes hastily left it, fleeing from an earthquake. At the end of the book, however, the author shares his hopes: "Perhaps one of the young readers, having become a polar pilot, will set himself the task of solving the mystery of Sannikov Land, will discover it under a veil of fog among the ice, will descend upon it, explore it and tell us what this land is like today"<sup>294</sup>.

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294. *Obruchev, V. A. Sannikov Land. Moscow: State Publishing House of Geographical Literature, 1953. P. 292.*



"At the bottom of the valley, the lawns were bright green, and the lakes sparkled like mirrors."  
The heroes of the novel *The Land of Sannikov* on the approaches to the lost world of the Onkilons.  
Illustration by L. Vladimirov for the 1953 edition.

In those years, many works of fiction were devoted to mysterious worlds and vanished civilisations, often depicting utopian visions of primitive communism. What was yet to be built in the young Soviet country, it turns out, had already existed at one time and may still exist today in distant, unknown lands.

The "golden age" of Soviet science fiction did not last long. Already in the early 1930s, a campaign against such literary utopias began. While in the 1920s up to 25 books were published per year, in 1931 only four books were published. In 1933-1934, not a single one<sup>295</sup>. In a country that had proclaimed the victory of socialism, any novels depicting an ideal society not in the present but in the distant future were considered heresy: "They boldly asserted that today is not yet the pinnacle, not yet the ideal, but still the path. This was eradicated"<sup>(296)</sup>.

The utopias that once fuelled revolution have become downright dangerous: utopia is hostile to totalitarianism because it thinks of the future as an alternative to the present. Utopia is a project, a leap into the future, a search for ways to improve the world, which the bearer of utopian consciousness considers not only in its given state, but also from the position of what ought to be. According to Karl Mannheim, utopian consciousness is not simply oriented towards factors transcendent to existence,

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295. *Dubin, B., Reitblat, A.* Social Imagination in Soviet Science Fiction of the 1920s // Sociocultural Utopias of the 20th Century. Issue 6.

296. *Chalikova V.* Ideologies Do Not Need Idealists // Tomorrow: Fan-tast. Almanac. Issue 2. Moscow: Text, 1991. Pp. 206-211.

but also counts on the destruction of the existing structure of existence<sup>297</sup>.

Without disappearing entirely, science fiction came into line with the so-called "near-term focus" concept formulated in the 1930s by Alexander Belyaev, which saw the purpose of science fiction as merely depicting scientific achievements in the very near future – in a few years' time: "Soviet science fiction should develop, using I.V. Stalin's instructions on protective forest belts and the promotion of subtropical citrus crops in the North"<sup>298</sup>.

Although temporarily forgotten, the theme of "lost worlds" did not disappear altogether. Already in the 1950s, it returned to the mass reader, and in the 1970s and 1980s, Soviet society was literally overwhelmed by a cult of science fiction. Nowhere else in the world has so much been published. Sincere gratitude to Soviet science fiction writers for our happy childhood!

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297. *Manheim K.* Ideology and Utopia // Utopia and Utopian Thinking. Moscow: Progress, 1991. P. 113.

298. *Ivanov, S.* Fantasy and Reality // October. 1950. No. 1.

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## HYPERBOREAS AS A SUBJECT OF ACADEMIC SCIENCE

Of course, as a theme of ancient mythology, Hyperborea was also studied by classical science. It should be noted that Greek antiquity attracted the attention of scientists rather late – only in the second half of the 18th century; until then, scientific interest in antiquity was mainly limited to Ancient Rome. The "turn to the Greeks" occurred primarily thanks to Johann Winckelmann, the founder of the scientific history of art, who proclaimed in his famous History of Ancient Art (1764) the superiority of Greek art over the art of other peoples<sup>299</sup>.

No fundamental works devoted to the legendary northern country have appeared in academic science (if we do not count a rather large passage in Losev's book Ancient Mythology in Its Historical Development<sup>300</sup>), but individual

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299. *Winckelmann, I. I. History of Ancient Art // Winckelmann, I. I. History of Ancient Art. Minor Works. St. Petersburg: Aleteya, State Hermitage Museum, 2000. p. 101.*

300. *Losev A. F. Ancient Mythology in Its Historical Development. Moscow: Uchpedgiz, 1957. pp. 402-423.*

Issues related to the Hyperborean problem have been studied in great detail.

No fundamental works devoted to  
Hyperborea  
have not appeared in academic science, but  
individual questions  
related to it have been studied in  
considerable detail.

Of particular interest was the problem of the geographical affiliation of the northern peoples in "Arimaspes," which traditionally occupies an important place in the study of the general historical process and became a source for Herodotus and later authors.

The range of localisation of the Hyperboreans among researchers of this problem turned out to be extremely wide.

Thus, Joseph de Guignes, Wilhelm Tomasech, and James Bolton identified the Hyperboreans of Aristeus with the Chinese. Karl Kraut called them the ancestors of the Georgians and Mingrelians and located them in the Transcaucasus. Lev Yelnitsky, identifying the Ripaeian Mountains with the Caucasus, tended to look for the Hyperboreans on the eastern coast of the Caspian Sea <sup>301</sup>. Igor Pyankov considered the prototypes of the Hyperboreans to be the "forest tribes of Siberia" <sup>302</sup>.

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301. *Yelnitsky L. A.* Ancient Knowledge of the Northern Countries. Moscow: Geografiz, 1961. pp. 60-61.

302. *Pyankov I. V.* Review of: Bolton J. D. P. Aristeas of Proconnesus. Oxf., 1962. // Vestnik drevney istorii. 1967. No. 4. P. 177.

Boris Rybakov, recalling that "the name 'Hyperboreans' is not the name of a people, but a descriptive designation: 'the northernmost'" <sup>303</sup>, and that these changed constantly as the oikoumene expanded, unequivocally asserts that Herodotus' Hyperboreans are "the northern neighbours of the western part of the Proto-Slavs living by the sea, i.e. the Baltic tribes of the 1st millennium BC, whose territory began almost immediately east of the Vistula and stretched in a wide strip deep into Eastern Europe as far as the Oka and Klyazma basins" <sup>(304)</sup>. The peoples of "Arimaspa" were associated with "areas from North-Eastern Europe to Trans-Urals" by Indologist Grigory Bongard-Levin and Iranist Edwin Grantovsky <sup>305</sup>.

Bongard-Levin and Grantovsky's book *From Scythia to India* (1974, 2nd ed. 1983), devoted to the origins of the ancient Aryan tribes, became a significant milestone in the history of the Hyperborean question. One of the central themes of the book was the so-called

The "northern cycle" of Indo-Iranian mythological and cosmological beliefs, reflecting the realities of the Arctic zone (the North Star at its zenith, the northern lights, polar day and night, the Arctic Ocean – the "Milky Sea" beyond the great mountains, etc.) and coinciding with the Greek descriptions of Hyperborea. Criticising Warren-Tilak's concept of the Arctic homeland, which was already outdated at the beginning of the 20th century, Bongard-Levin and Grantovsky conclude that "the northern

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303. *Rybakov B. A. Paganism of the Ancient Slavs*. Moscow: Nauka, 1981. P. 410.

304. *Rybakov B. A. Paganism of the Ancient Slavs*. P. 415.

305. *Bongard-Levin G. M., Grantovsky E. A. From Scythia to India. Ancient Aryans: Myths and History*. Moscow: Mysl, 1983. P. 35.

cycle" is not some kind of archetypal memory of a common Indo-European past. Based on modern data from archaeology, linguistics, and ethnography, the authors establish that the ancient Greeks obtained their knowledge of the Far North from the Scythians, who in turn belonged to a more general Indo-Aryan tradition <sup>306</sup>. But even in this tradition, northern themes are an imported element, namely from the Finno-Ugric tribes, with whom the Aryans had close contact for a long period of time. "Some of these ... motifs, it would seem, can only be considered typologically similar, but here too there are facts that point to a direct connection between the plots of this circle. This is indicated by detailed coincidences in a number of characteristic representations and mythological images, as well as fundamentally important linguistic evidence: correspondences between words associated with this circle of representations in various Finno-Ugric and Indo-Iranian languages (the designation of the mythical "sea", "wind" and the name of the personified North Wind, "mountain" and the names of sacred mountains, an ecstatic means by which, in particular, priests made "flights" to sacred mountains and the North Ocean). This is how the ancestors of the Indo-Iranian tribes "became acquainted" with the sacred northern mountains, the Northern Ocean, and "polar" phenomena. In the same way, much later than the common Aryan era, the "northern" themes of the Scythian mythological tradition pro-

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306. *Bongard-Levin G. M., Grantovsky E. A. From Scythia to India...* p. 67.

should be supplemented with information about the "polar" regions" <sup>307</sup>. Having established the source of the Hyperborean stories, the authors make an important conclusion about the most likely location of the Indo-European ancestral homeland, discovering it in the regions of south-eastern Europe – from the Dnieper to the Urals <sup>308</sup>.

According to Bongard-Levin and Grantovsky, the plots of the "northern cycle" were introduced into ancient Greek tradition by the Scythians, and came to the Scythians from the Finno-Ugric tribes, with whom the Aryans had long been close contact with for a long time.

Hyperboreans were also sought in the Urals, Altai, Tien Shan, Thrace, Macedonia, Ossetia, the Danube, Scandinavia, Great Britain, the Baltic, and Crete. A thorough analysis of the concepts of Hyperborea's geographical affiliation is contained in the work of Aristides Dovatur, Dmitry Kallistov, and Irina Shishova, "The Peoples of Our Country in Herodotus' History" (1982), which also proposes new terminology to distinguish between the Delphic and Delos versions of the Hyperborean myth, as discussed above. The Delphic version "created the idea of Hyperborea

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307. *Bongard-Levin G. M., Grantovsky E. A. From Scythia to India...* pp. 148-149.

308. *Bongard-Levin G. M., Grantovsky E. A. From Scythia to India...* P. 153.

as a happy and holy people, endowed with every conceivable virtue and ideal quality, leading a joyful and carefree life that requires no labour," the Delian version

"is associated with a very real cult practice: the sending of agricultural gifts to Delos" <sup>309</sup>.

Another set of questions related to the Hyperboreans concerned the origins of the cult of Apollo. Religious scholars began to argue that it was not originally Greek as early as the mid-19th century. After the publication of a series of works by Ulrich von Wilamowitz-Möllendorff in the early 20th century, the most influential hypothesis was that the golden-haired god originated in Asia Minor; Alexei Losev agrees with this hypothesis <sup>310</sup>. According to another hypothesis, supported in particular by Yuri Otkupshchikov, the roots of the cult of Apollo are to be found in the North – in Hyperborea and Thrace<sup>311</sup>. Leonid Gindin and Vadim Tsymbursky write about the emergence of the Apollonian cult "in Southeast Europe at the junction of the Greek-Macedonian-Phrygian community with the tribes of the ancient European area," primarily the ancestors of the Germanic peoples write Leonid Gindin and Vadim Tsymbursky, emphasising that this god is "completely alien" to Hittite-Luwian Anatolia <sup>312</sup>. The correspondence in many respects between Apollo

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309. *Dovatour A. I., Kallistov D. P., Shishova I. A.* The peoples of our country in Herodotus' History. Pp. 265-266.

310. *Losev A. F.* Ancient Mythology... P. 270.

311. *Otkupshchikov Yu. V.* Pre-Greek Substrate. At the Origins of European Civilisation. L.: LSU Press, 1988. pp. 40-41.

312. *Gindin L. A., Tsymbursky V. L.* Homer and the History of the Eastern Mediterranean. Moscow: Publishing House "Eastern Literature" of the Russian Academy of Sciences, 1996. pp. 248-249.

Academician Boris Rybakov finds parallels between Hyperborea and ancient Slavic deities<sup>313</sup>.

A thorough study of the connection between the theme of Hyperborea and the cult of Apollo is contained in A. F. Losev's book *Ancient Mythology in Its Historical Development*<sup>314</sup>, which also explores the essence of mythological consciousness.

Significant results have been obtained by classical philologists and historians of philosophy in the study of ancient evidence about Hyperborea. The most complete collection of fragments, which has not lost its scientific significance to this day, was compiled by the Russian philologist Vasily Latyshev (*News of Ancient Greek and Latin Writers on Scythia and the Caucasus, 1893-1906*).

A number of important studies have been devoted to the legacy of Aristeas and Abaris, summarising all existing information about them and containing their profound philosophical and cultural-historical interpretation. Among them, the monograph by James Bolton<sup>315</sup> stands out, as well as the works of Dmitry Shcheglov<sup>316</sup>, Igor Pyankov<sup>317</sup>, Evgeny Kruglov<sup>318</sup> and others.

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313. *Rybakov, B. A.* Paganism of the Ancient Slavs. Moscow: Nauka, 1981. 608 pp.

314. *Losev, A. F.* *Ancient Mythology in Its Historical Development*. Moscow: Uchpedgiz, 1957.

315. *Bolton J. D. P.* *Aristaeus of Proconnesus*. Oxford: Clarendon Press, 1962.

316. *Shcheglov D. A.* *Aristaeus of Proconnesus: Facts and Interpretations // Aristaeus. Classical Philology and Ancient History. Vol. 1. 2010. P. 9-34.*

317. *Pyankov I. V.* *Aristeas' Journey to the Issedones // Issedon. Almanac of Ancient History and Culture. 2005. Vol. 3. Pp. 15-35.*

318. *Kruglov E. A.* *Aristea's Hyperborea: "Profane" Geography or Sacred Ideal? // Issedon. Almanac of Ancient History and Culture. Yekaterinburg: Ural State University, 2003. Vol. II. pp. 5-15.*

Fragments of Aristeeas and Abaris were published by Andrei Lebedev<sup>319</sup>. The collection of fragments by Hecataeus of Abdera, compiled by Alexander Podosinov<sup>320</sup>, is of considerable value

New discoveries in anthropology and ethnography have broadened the context for interpreting the teachings of thinkers who linked the Greek tradition with the North, including postulating the decisive influence of Ural-Siberian shamanism on a number of Greek thinkers, seers, and miracle workers<sup>321</sup>.

In addition, the topic of Hyperborea has been explored by such eminent scholars as August Mommsen, Felix Jacobi, Walter Otto, János Harmatta, Richard Hennig, Martin West, and others; interest in it continues to this day. Classical philology, history, and philosophy are not standing still, and it seems that we will witness more amazing discoveries in this field.

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319. *Fragments of Early Greek Philosophers*. Part I / Ed. A. V. Lebedev. Moscow: Nauka, 1989. 576 p.

320. *Hecataeus of Abdera*. On the Hyperboreans / Published by A. V. Podosinov // Proceedings of the Department of Ancient Languages. Issue III. Moscow: Indrik, 2012. pp. 145-185.

321. *Meuli K*. *Scythica* // *Hermes*. 1935. Vol. 70. pp. 121-176; *Dodds E*. *The Greeks and the Irrational*. Berkeley: University of California Press, 1951. 327 p. et al.

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## MAGI OF YUZHINSKY LANE

, participants in , showed great interest in Hyperborea and, more broadly, in northern metaphor . The Yuzhinsky Circle, which brought together a number of underground writers, mystics, and traditionalist philosophers in the late 1960s and early 1970s. The circle got its name from Yuzhinsky Lane in Moscow, where the "headquarters" of the occult "underground" was located – the apartment of writer Yuri Mamleev.

The "Yuzhinsky Circle" was distinguished by its sharp rejection of Soviet power, for which they provided a metaphysical basis. Traditionalism is based on the belief that everything around us is bad and the world is constantly degrading, moving further and further away from its divine source. This is the key to its very existence as something separate from the Creator. The "corruption of the world" is accompanied by the spread of the ideas of materialism, individualism, progressivism, egalitarianism, democracy, and liberal humanism, which have found their extreme expression in contemporary Western society. The only thing possible in these conditions is to reveal traces of the Primordial Tradition, a single

original knowledge of transcendent origin, and the formation of a new elite based on it.

Hyperborea and the North were viewed by "southerners" primarily from the perspective of sacred geography. "One cannot confuse magical geography with historical speculation about lost, sunken continents," insisted poet and expert in alchemy and esoteric teachings Evgeny Golovin. "The reality of Tule, Hyperborea, Heliodea, and Tartessus is accessible either to a navigator who finds himself at the point of transformation of space, or to a mystic who has managed to overcome the boundaries of ordinary perception" <sup>322</sup>. For traditionalists, the North is "not only a geographical concept, but also an existential one.

... In the mystical tradition, the north is both the path and the goal. It is the realm of *natura naturans* (creative nature), as opposed to the south, which is the realm of *natura naturata* (created nature). The north — the path forward and upward

— signifies and symbolises the probable direction of male, knightly initiation<sup>323</sup>.

According to Evgeny Golovin,  
the magical geography of Hyperborea  
should not be confused with historical  
speculations about lost, sunken continents.

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322. *Golovin E. V. Lexicon: Review of G. Mayrinck's novel "The Angel of the West Window" // Golovin E. V. Approaching the Snow Queen. Moscow: Arktogeya-Centre, 2003. P. 385.*

323. *Golovin E. V. Lexicon... P. 401.*

Geydar Dzhemal called the North "the last frontier of reality" and "the pole of the impossible"<sup>324</sup>. It was the North, Hyperborea, that was the "original orientation" and source of the Primordial Tradition, now preserved only in the corpus of special, esoteric knowledge.



**Members of the Yuzhinsky Circle Vladimir Stepanov, Igor Dudinsky, Evgeny Golovin, and Geydar Dzhemal chose the spiritual North as their orientation.  
Moscow, 1970s.**

Golovin and Dzhemal's student Alexander Dugin constantly refers to the Hyperborean question in his numerous books, interpreting it in a traditionalist spirit. Since the late 1980s, he has made numerous attempts to monopolise the topic of Hyperborea, firmly linking it to his name. And if the establishment of the magazine Hyperborean magazine in 1991, the Arctogeya publishing house, which was organised at the same time, has been successful.

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324. *G. Jemal. The Revolution of Prophets. Moscow: Ultra. Culture, 2003 // Counterstrike: Geydar Jemal / URL: [http://kontrudar.com/sites/default/files/revolyutsiya\\_prorokov.pdf](http://kontrudar.com/sites/default/files/revolyutsiya_prorokov.pdf)*

It existed for two decades, publishing many books by traditionalist authors, including Dugin himself. The very name of the publishing house refers to the synonymous Hyperborea, a hypothetical continent described by Hermann Virth.

Propagating Wirth's teachings, Dugin, following in his footsteps, considers Hyperborea, a vanished paleocontinent in the Far North, to be the cradle of a certain proto-culture in which all mythological plots, symbols, cults, religious dogmas, all human languages and alphabets originated<sup>(325)</sup>

The priority and spiritual positivity of the northern orientation as a sign of the Original Tradition is preserved in modern history, hence, according to Dugin, Russia's special place in sacred geography, in the "original picture of the world." The term "Hyperborea" itself means not simply "northern country," but

"the country beyond the North" directly refers to Northern Eurasia, most of which is now occupied by Russia (for the Greek world, the "North" and "Boreas" were the Balkans and the Carpathians). The schism of the Churches led to the isolation of the West into "a separate sacred-geographical system, with its own Hyperborea (Germanic lands), its own South (North Africa), its own East (the Levant) and its own 'far West' (Ireland, Brittany, and later America)" <sup>326</sup> , giving rise to a Eurocentric view of the world. For the second part of the world, Russia remained Hyperborea, China and the Pacific region became the East, and Central Asia became the South.

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325. *Dugin, A. G. Hyperborean Theory. Moscow: Arktogeia, 1993.*

326. *Dugin, A. Mysteries of Eurasia // Dugin, A. Absolute Homeland. Moscow: Arktogeia-Centre, 1999. p. 609.*

and the West was "the entire space of the Catholic world" and the Mediterranean.

Thus, Russia acquires a new geopolitical role, appearing to Asia as a country that is "otherworldly," "disturbing and inspiring at the same time" – Hyperborea. "This is precisely how," writes Dugin, "many peoples of Siberia and the Eurasian steppes, and later the Mongols and Tibetans, perceived the mission of the Russian Empire, which greatly facilitated the Russian exploration of Siberia, which was not a conquest or colonisation in the full sense of the word, but was based on ancient sacred-geographical archetypes, so vivid and clear in the collective mythological memory of the Siberian peoples. The White Tsar of Rus was identified with the symbolic figure of the pole, the Polar <sup>Mountain</sup>." According to Dugin, the task of integrating the Asian powers into a single strategic bloc under Moscow's control was also pursued by the Barchenko-Bokiy group mentioned above.

From his Hyperborean concept, Dugin derives  
political  
recommendations: Russia should insist on  
geopolitical  
"Moscow-centrism" in Eurasia and  
simultaneously reject both  
Western orientation  
and dead-end isolationism.

From his Hyperborean concept, Dugin derives quite specific political recommendations. Since Russia "traditionally fulfils a geopolitical mission of a Hyperborean, unifying nature," it should "consistently and systematically insist on the geopolitical 'Moscow-centrism' of Eurasia, i.e., relentlessly move towards the implementation of a 'Pan-Asian' or 'Eurasian' project." At the same time, Russia must "choose its own path of geopolitical and cultural development, rejecting both its orientation towards the West, which contradicts its 'polar' function, and dead-end isolationism"<sup>(328)</sup>.



**Alexander Dugin,  
who attempted to monopolise the topic of Hyperborea**

The traditionalist "orientation towards the North" found an unexpected refraction in the work of Dugin's former colleague, publicist Vadim Shtepa, a staunch separatist and fierce opponent of the Russian government. His political position is directly opposed to Dugin's "imperialism" and "Eurasianism." He sees the "Russian world"

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328. *Dugin, A. Mysteries of Eurasia. P. 613.*

not as a single space united by a common idea, language and culture; ideally, it should be a confederation of politically independent regions. In other words, Russia should break up into a cluster of provinces and districts, and then come together in a kind of networked political organisation outside the dictates of Moscow. According to Shtepa, the collapse of the country will only benefit it.

A native of Petrozavodsk, Shtepa has high hopes for the separation of the Russian North, whose population is distinguished by a special "Nordic" psychology and love of freedom and which has more in common with other northern countries, as well as the American state of Alaska, than with the authoritarian "Tatar-Moscow Empire," built on centuries of slavery, which sucks all the juices out of its "colonies." All these northern regions should unite into a transcontinental community, where power will pass from isolated and centralised state machines to networked, transnational civil self-government. "The emergence of such a Transpolar Confederation would be the awakening of the Hyperborean archetype, its supernova form"<sup>329</sup>.

The publicist reminds us that throughout the ages, the North has been seen as the universal archetype of Earthly paradise, the Golden Age and the Promised Land, although it would seem impossible for a land of darkness and cold to be paradise. But the point is that the North is a spiritual category; it "constantly eludes any clear geographical fixation. The Greeks, considering Hyperborea

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329. *Shtepa V.* RUtopia. Yekaterinburg: Ultra-culture, 2004 // Lib.ru website / Contemporary literature / URL: [http://lit.lib.ru/s/shtepa\\_w\\_w/rutopia.shtml](http://lit.lib.ru/s/shtepa_w_w/rutopia.shtml)

"fertile land", nevertheless, considered the climate of the entire "Far North" known to them – Colchis and Scythia – to be "terrible" <sup>330</sup>.

Dreaming of separating Russia's  
northern territories  
and their subsequent entry  
into a kind of Transpolar Confederation, Vadim  
Shtepa calls this a supernova form of the  
Hyperborean archetype.

However, Shtepa fully admits that Hyperborea existed in reality – as a single primary supercontinent that occupied "the entire northern polar region of the planet, where there was still no 'horizontal' division between East and West, and the climate was completely different. But with its split and the drift of these fragments to the south, where the "east-west" coordinates arose, it completely ceased to exist, and none of the modern continents can be considered its "sole successor." (Therefore, the "discovery of Hyperborea" announced by various archaeologists, as well as historical "reconstructions" based on the shards they have excavated, are met with nothing but irony.) However, by our time, "Hyperborea as a traditional symbol of the North has turned into a utopian archetype, accessible only intuitively" <sup>331</sup>.

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330. *Shtepa V. RUtopia.*

331. *Shtepa V. RUtopia.*



**Shtepa chose the most Russian of animals, the mammoth,  
as the symbol of the Transpolar Confederation.  
Ill.: Vsevolod Ivanov. "In the City of the Russian Race" (2007)**

Shtepa refers to the coming "northern confederation" by various names – North Slavonia, Belovodye, State "Y," and Supernova World (by analogy with the New World, but new in relation to Russia), each time forming a new context for its ideological justification based on relevant mythological plots and memes. Shtepa has chosen a symbol for his "Hyperborea" – it will be a mammoth, which will have to be cloned from biomaterial extracted from the permafrost and used to earn money by renting it out for special events. Thus, the old formula will take on a new meaning:  
"Russia is the homeland of elephants."

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## YES, SKYTHES – WE ARE...

Among the most prominent contemporary authors working within the paradigm of traditionalism is historian Alexander Eliseev, editor-in-chief of the internet portal Pravaya.ru, where most of his texts on Hyperborean themes have been published.

Like most traditionalists, Eliseev bases his concept on a critique of modernity, Westernisation and linear progressivism, in particular opposing the Hellenocentric scheme imposed over many centuries, according to which all ancient history is presented as a kind of ladder leading from the darkness of primitive savagery to the shining heights of antiquity.

"Antiquity is, as it were, at the centre, and the ancient world itself is considered a kind of summit that the ancients managed to climb. They climbed it in order to conquer another summit in the future and create European (Romano-Germanic) civilisation — the most beautiful and advanced"<sup>332</sup>.

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332. Eliseev, A. V. Pre-Egyptian Rus // Website Pravaya.ru. Radical Orthodoxy. 2011. 13 Dec. / URL: <http://pravaya.ru/side/16346/22243>

In accordance with the Hellenocentric scheme, the highly developed Indo-European civilisations of Çatalhöyük (Anatolia, 8th-7th millennium BC) and Vinci (Northern Italy, 5th-4th millennium BC) are deliberately

highly developed Indo-European civilisations such as Çatalhöyük (Anatolia, 8th-7th millennium BC), Vinča (Northern Balkans, 6th-5th millennium BC) and others are deliberately "forgotten". Eliseev is most interested in the Scythian state in this series.

This people is still presented in literature as a collection of "barbaric", almost "primitive" tribes that inhabited the territories of Ukraine, Moldova, Southern Russia, Kazakhstan and part of Siberia in the past. Meanwhile, even according to the descriptions of the Greeks themselves, the Scythians were a people with a developed material culture and statehood.

Historical science firmly stands on the position of anti-centrism, however, the ancient tradition itself knew that Scythia was older not only than Rome and Hellas, but also than Egypt. The Roman historian Gnaeus Pompeius Trogus stated: "The Scythian tribe has always been considered the most ancient, although there has long been a dispute between the Scythians and the Egyptians about the antiquity of their origins. The Scythians prevailed over the Egyptians and always seemed to be a people of more ancient origin"<sup>333</sup>.

Legends about the Scythians are included in the most archaic Greek myths, such as the myth about the invention of agriculture, the bow, copper smelting technology, etc. The Scythians also had their own national literature and history. Diogenes Laertius recounts

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333. Eliseev, A. V. Russian Hyperborea // Website Pravaya.ru. Radical Orthodoxy. 2012. 11 Jan. / URL: <http://pravaya.ru/side/16346/22352>

refers to the 800 lines of verse written by the Scythian sage Anacharsis "on the customs of the Scythians and Hellenes in simplicity of life and in war" (D. L. I 8). Lucian of Samosata reports on Scythian historical chronicles recorded on a copper plate (Luc. Tox. 6). And if Scythian written monuments have not survived to this day, then, according to Eliseev, "most likely, they are simply being hidden from us, in order to promote 'brilliant antiquity' in every possible way" <sup>334</sup> .

Among the Greeks themselves, there is a clear tendency to idealise the Scythians – above all, as people unspoiled by civilisation, living in simplicity and truth. Here, the Scythians are brought closer to the Hyperboreans, as they were represented in ancient tradition.

Alexander Eliseev writes that ancient authors directly identified the Scythians with the "magical" people of Hyperborea <sup>335</sup>, but he himself considers this identification to be incorrect: "It is unlikely that such a people as the Hyperboreans existed in ancient times. Indeed, it is unlikely that people who knew no sorrow and were not subject to death from old age could have lived at that time, and it was precisely these qualities that ancient authors attributed to the Hyperboreans. These qualities are more suited to the inhabitants of the Golden Age, which various traditions considered to be a time of primordial power, close to paradise.

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334. Eliseev, A. V. Great Scythia // Website Pravaya.ru. Radical Orthodoxy. 2012. 29 March / URL: <http://pravaya.ru/side/16346/22605>

335. This assertion by Eliseev is, of course, a considerable stretch: his example of "the Scythian Abaris" is completely unsuitable, because no one ever called Abaris a Scythian; even more incorrect is the assertion that Herodotus defended the version of the identity of the Hyperboreans and the Scythians.

In describing the wonderful life of the Hyperboreans, their flights through the air and copper rains, the Greeks in a certain way overcame their longing for human perfection, lost "in the olden days," attributing this perfection to a supposedly real northern people. But the fact that it was the Scythians who were most closely associated with this people is very telling"

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Eliseev provides a very detailed historical overview of the peoples who inhabited the Dnieper region and the Northern Black Sea coast, beginning with the ancient and powerful Srednestogov culture, which developed in the middle of the 5th millennium BC in the forest-steppe between the Dnieper and Don rivers. This culture was associated with the South-Eastern linguistic zone (also known as "Satem"), which had developed during the period of Indo-European unity and to which the ancestors of the Slavs and Indo-Iranians belonged, as well as the Balts, Armenians, Tocharians and Anatolians. (Another linguistic zone, the northwestern "Kentum" zone, consisted of the future Germanic peoples, Celts, Italic peoples, and Greeks). According to the researcher, the Indo-Europeans of the Middle Stogov culture were the original, very first Scythians.

Long ethnic processes (we omit their description, referring the reader to the original source) ultimately led to the dominance in this region at the time of Herodotus' writing of his

History. "Herodotus' Scythia, of course, could only have been a Slavic state

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336. A. V. Eliseev, Russian Hyperborea.

"The Slavic Scoloti dominated in military, political, and economic terms. Only the Slavic Dnieper region has the right to claim the role of the ethnic 'core' that cemented the entire imperial multinational system known as Scythia"<sup>337</sup>.

The most powerful tribe of the Scoloti were the Paralat, whom Eliseev identifies as the Polians, whose name is associated with both the word "field" (which is consistent with Herodotus' data on the highly efficient agriculture of the Dnieper Proto-Slavs-Skolots), and the word "polnik," which meant a giant ("A giant is a creature that symbolises the presence of a certain fullness of human power, bestowed by God. In Russian cosmogony, as in the cosmogony of other Indo-Europeans, the First Man is depicted as a giant"<sup>338</sup>). The author also notes that a field is also a battlefield (it was in the "wide field" that the armies of opponents converged), and "it is highly characteristic that the Indo-Aryan word "kshatriy" ("aristocrat," "warrior" — cf. "kshatra" — "strength," "power") is etymologically related to such words as "kshetra" ("field") and "kshatram" ("land allotted to a warrior")<sup>339</sup>.

Eliseev also considers it very important that the etymology of the word "Polans" can be traced back to the word "pole" (as was already done in the medieval "Chronicle of Greater Poland"). Correct

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337. Eliseev, A. V. The Empire of the Sun // Website Pravaya.ru. Radical Orthodoxy. 2012. 21 February. / URL: <http://pravaya.ru/side/16346/22516>

338. Eliseev, A. V. Great Scythia.

339. Ibid.

Whether this etymology is correct or not, it emphasises the Norse nature of the Polians, also known as the Borysthenites — from the river Borysthenes (now the Dnieper), which in turn was named after Boreas, the god of the north wind (paralaty-pali-spalei-spaly-polyane, according to Eliseev, are none other than the Borysthenites-Boreas-Boruses-Borans).

The Nordic name of the Poly-an-Boresfenites-Boreans does not simply mean that they live in the north. Here, the north is more of a concept of sacred geography. "A reference to any direction of the compass does not necessarily mean a real geographical location (although the northerners were located further north than many other Slavs). It may indicate the identification of a certain people with the very archetype of the North, Norda. It was no coincidence that the Greeks associated the Dnieper peoples, who were far from being the northernmost, with Boreas. Nor was it a coincidence that the Scythians were identified with the Hyperboreans. The Dnieper region and Scythia (Skolotia) were regarded here as symbolic projections of the primordial northern country of Hyperborea. For a person of traditional society, the location in physical space was not the most important thing; the location in the mystical, spiritual universe was in the first place. And here, the most important thing was the presence of similarities with certain primordial, sacred realities"<sup>(340)</sup>.

Thus, for the Greeks, the Scythians of the Borysthenes were a people who preserved the memory of their distant sacred homeland, the primordial sacred Empire of the Golden Age. Ibid.

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340. Ibid.

Its name, *Hyperborea*, suggests that the Greeks felt it was otherworldly. Alexander Eliseev agrees with the apostle of traditionalism, René Guénon, who believed (as we have already shown in previous chapters) that the name "Hyperborea" came into use by the Greeks only after they had lost the meaning of this ancient name, which comes from the root *bor* —

"boar," and therefore it was better to use the term "Borea". According to Eliseev, the Greeks used the concept of "Hyperborea" quite consciously, indicating with the prefix "hyper" the sacredness of the North, common to all Indo-Europeans:

When the Golden Age ended, Hyperborea vanished from the plane of visible (physical) reality. Symbolically, this was expressed in the invasion of ice, which now binds the Arctic. The ice sheet conceals a certain inner dimension in which the earthly "paradise" is located. The Greeks populated this paradise with Hyperboreans — people of the Golden Age. Strictly speaking, the prefix "hyper" was needed by the Greeks to indicate the forbidden nature of the once lost sacred country. "Beyond Boreas" should be understood not only geographically, but also symbolically. This means that the Hyperboreans live in the North, specifically in the inner, hidden North, which is the source of spiritual power. The North Pole that we see is its material symbol. It symbolises the subjugation of the water element, for ice fixes the super-mobile, liquid water that symbolises chaos"<sup>341</sup>.

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341. Ibid.

"'Beyond Boreas' should be understood not only geographically, but also symbolically. It means that the Hyperboreans live in the North, and specifically in the inner, hidden North, which is the pole of spiritual power. The North Pole that we see is its material symbol."

Yeliseyeva is surprised that Hellenophilia is also characteristic of us Russians, despite the fact that the West traditionally refuses to consider the "Russian barbarians" as heirs to "democratic Greece." Meanwhile, we have every reason to radically change the vector of our self-identification.

The identification of the Rus with the Scythians became commonplace even among Byzantine authors. Scythia ("Skuf") appears as a synonym for "Russian land" in *The Tale of Bygone Years* (11th–12th centuries). But in modern times, as Russia became more Westernised, the Scythians began to be perceived as a foreign people. The author of the original and extensive historical work "Scythian History" (1692), Andrei Ivanovich Lyzlov, in fact, refers to the ancestors of the Tatars and Turks, with whom the "Russians" are fighting alongside other European peoples, as Scythians," writes Ilya Brazhnikov, a researcher of the "Scythian question" in Russian literature. "The desire to 'identify' with the 'wild' Scythians

This tendency can be seen in all "Russian Europeans" of the 17th-18th centuries, right up to N.M. Karamzin<sup>342</sup>. According to Eliseev, by imposing a dismissive and even hostile attitude towards their own ancestors on the Russians, the West carried out a successful "historical diversion" (one of many!), which was a continuation of the ancient division of the Indo-European world into "Satem" and "Kentum," which were inherited, respectively, by Scythia and Russia on the one hand, and Rome, Hellas and Europe on the other. "It was this archetypal division that gave rise to the great confrontation that lasted (and continues!) for thousands of years, sometimes smouldering, sometimes flaring up"<sup>343</sup>.

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342. Brazhnikov, I. L. *Russian Literature of the 19th-20th Centuries: A Historical and Philosophical Text*. Moscow: MPGU, 2011. pp. 68-70.

343. Eliseev, A. V. *Russian Hyperborea*.

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## DORO GAMI OF MILLENNIUMS

The question of the ancestral homeland of the Indo-Europeans or, more broadly, of humanity, has invariably been raised by most researchers who have addressed the topic of Hyperborea. Indologist and ethnographer Natalya Guseva came to this conclusion through a comparative analysis of the mythology and language of the ancient Aryans and ancient Slavs, finding many literal correspondences between them. For example, *matri* – mother, *devar* – brother-in-law, *snusha* – daughter-in-law, *paraplavate* – swims across, *utkri-ta* – open, *kharsha* – good<sup>344</sup>. Guseva also notes literal coincidences in the names of gods and mythical heroes: Varun – Perun, Indra – Indrik, Gopala – Kupala, Rudra – Rod, Svaraga – Svarog<sup>345</sup>. In his relatively early works, Gusev does not yet draw definitive conclusions about the location of the Aryan homeland ("Science has not yet established with certainty what historical ties existed between the ancestors of the Slavs and the ancient Aryans who came to India, possibly from the Black Sea region

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344. Guseva N. R. India: Millennia and Modernity. Moscow: Nauka, 1971. P. 14.

345. Guseva N. R. India: Millennia and Modernity. pp. 58–61.

Caspian regions through Central Asia" <sup>346</sup> , in later texts, adopting the concept of Bal Gangadhar Tilak, made accessible to a wider audience by Bongard-Levin and Grantovsky<sup>347</sup>, she leans towards the legitimacy of the position that "the birthplace of humanity was the subpolar regions, and a stable memory of this is preserved in the depths of the common human consciousness"<sup>(348)</sup>.

Guseva goes on to outline the boundaries of the ancestral homeland more precisely, placing it on the now flooded territories of the Barents Sea shelf <sup>349</sup>. For the common ancestors of the Slavs and Aryans, she uses the term "Indo-Slavs," introduced by Indian historian Rahul Sankrityayan. As part of her promotion of the polar theory, in 2001 Guseva published her translation of Tilak's seminal work "The Arctic Homeland in the Vedas" <sup>350</sup>, and in 2010 she published, as an appendix to the book Russian North – the Ancestral Home of the Indo-Slavs, the then completely forgotten work by Evgeny Elachich, The Far North as the Birthplace of Humanity <sup>351</sup>.

The conclusions of Tilak, as well as those of his modern followers R. K. Prabhu and M. Raj Rao Nata-

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346. *Guseva N. R.* India: Millennia and Modernity. P. 14.

347. A retelling of Tilak's concept was also contained in articles by M. Strunina, "Where did the Hyperboreans live?" and V. Neiman, "Arctic-da – a legendary country?", published in 1984 in the magazine *Tekhnika – Molodezhi* (circulation 1.7 million). However, the authors did not mention the name of the Indian thinker.

348. *Guseva N. R.* Slavs and Aryans. The Path of Gods and Words. Moscow: FAIR-PRESS, 2002. P. 56.

349. *Guseva N. R.* The Russian North – the ancestral homeland of the Indo-Slavs. Moscow: Veche, 2010. P. 3.

350. *Tilak B. G.* The Arctic Homeland in the Vedas. Moscow: FAIR-PRESS, 2001.

351. [*Elačič E. A.*] The Far North as the Birthplace of Humanity // *Guseva N. R.* The Russian North – the Ancestral Home of the Indo-Slavs. Appendix III. Moscow: Veche, 2010. pp. 244–294.

Lia Guseva backs up her claims with data from modern geology and palaeoclimatology, as well as ethnography and linguistics, in particular the works of Wanda Moshinska, Andrei Zaliznyak, and Oleg Trubachev, who established the Indo-Aryan roots of many toponyms and hydronyms in Russia, as well as Vasily Gorodtsov, Tatyana Elizarenkova, Vyacheslav Ivanov, and Vladimir Toporov, who studied the similarities in the myths, customs, and languages of the Slavs and Aryans.

The creative partnership between indologist Natalya Guseva and art historian Svetlana Zharnikova from Vologda proved to be a successful one. In 1988, under Guseva's academic supervision, Zharnikova defended her dissertation on the similarities between Slavic and Aryan ornaments, viewed as sign systems<sup>352</sup>. Zharnikova's articles appeared in all the collections published by Natalya Guseva, in particular, the dictionary of hydronyms of the Russian North, which are similar in sound and root meanings to Sanskrit words. Ganga (a river in the Arkhangelsk region) and Ganga, Indiga (a river on the Kola Peninsula) and Indus, Kama and kama ("desire" in Sanskrit), Sura and sura ("water"), as well as many others<sup>353</sup>. Zharnikova's hypothesis about the identity of Voronezh and Varanasi, the greatest of the seven sacred cities of the ancient Aryans, seems quite bold, as indicated not only by the greater proximity of the ancient Aryan toponym Varanasi to the name Voronezh (in the 17th century – Voranash) than

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352. *Zharnikova S. V.* Archaic motifs in North Russian ornamentation: On the question of possible Proto-Slavic-Indo-Iranian parallels. Abstract of dissertation, Candidate of Historical Sciences. Moscow, 1988.

353. [*Zharnikova S. V.*] Rivers – repositories of memory // Guseva N. R. The Russian North – the ancestral homeland of the Indo-Slavs. Moscow: Veche, 2010. pp. 237–239.

to modern-day Benares in India, but also the presence in the Voronezh region of a number of geographical features that do not exist in India but are mentioned in the Mahabharata, including the village of Kostyonki (ancient Indian: Hastin)<sup>354</sup> .



**According to Svetlana Zharnikova, modern-day Benares in India according to Svetlana Zharnikova, has nothing in common with the ancient Varanasi mentioned in the Mahabharata.**

**The real Varanasi is Voronezh**

The names of many northern villages and hamlets are also associated with Sanskrit, and it is in these villages, according to Zharikova's observations, "the tradition of ancient geometric ornaments, which can be found in the most ancient cultures of Eurasia from the 6th to 2nd millennia BC, was steadfastly preserved in the weaving and embroidery of Russian peasant women until the end of the 19th and beginning of the 20th centuries.

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354. *Zarnikova S. V.* The Golden Thread. Vologda: Regional Scientific and Methodological Centre for Culture and Professional Development, 2003. pp. 193-194.

First and foremost, these are the often very complex and labour-intensive ornaments that were the "hallmark" of Aryan antiquity. Many customs and rituals of the Eastern Slavs (and Russians in particular) testify to the preservation of the memory of distant "Vedic" times <sup>355</sup>. From this, the scholar concludes that not all Aryans left their sacred northern homeland at that time.

A patriot of his land, Zharnikov locates the Indo-European ancestral homeland north of the Northern Uvaly, partly located in the Vologda Region and forming the watershed between the Caspian Sea and the White Sea. It is this elevation that the researcher identifies with the ancient Ripae, or Hyperborean Mountains, categorically disagreeing with Bongard-Levin and Grantovsky, who considered the Ural Range to be such ("and the Avesta, and the Rigveda, and ancient historians constantly repeated that the sacred Hara and Meru, the Ripaeian Mountains stretched from west to east, while the Urals are oriented strictly from south to north" <sup>356</sup> ). This hypothesis was made public by the author in the mass-circulation (2.8 million copies) magazine *Vokrug Sveta* (*Around the World*) <sup>(357)</sup> ; at the same time, an article was published on the discovery in 1987 in the Southern Urals of the remains of the Arkaim settlement, almost a thousand years older than Homer's Troy <sup>358</sup> .

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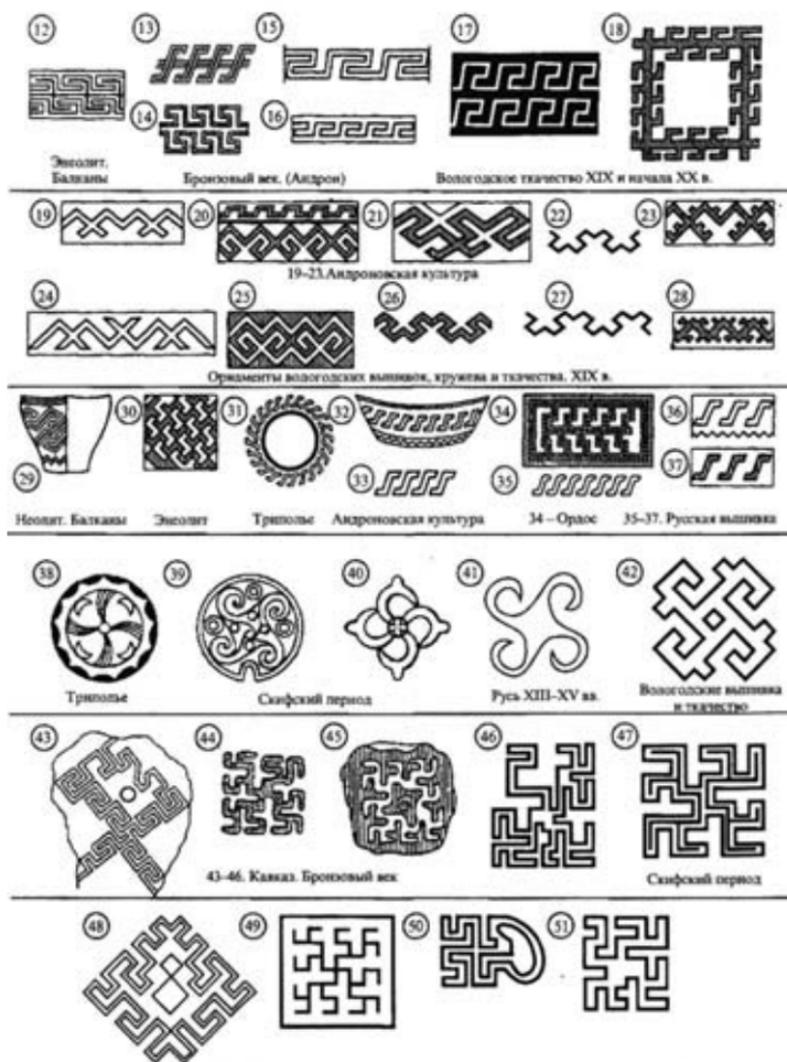
355. *Zarnikova S. V.* The Golden Thread. P. 33.

356. *Zarnikova S. V.* The Golden Thread. P. 22.

357. *Zharikova S. V.* Where Are You, Mountains of Meru? // *Around the World*. 1989.

No. 3. pp. 38–41.

358. *Zdanovich G. B.* Two Thousand Years Before Troy // *Around the World*. 1989. No. 3. pp. 36–41.



The Ornaments of Vologda Embroidery and Weaving in the Late 19th and Early 20th Centuries – memories of distant "Vedic" times.  
 Illustration from the book by S. Zharnikova, *Archaic Roots of Traditional Culture in the Russian North* (2003)

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## VALERY DEMIN: "HYPERBOREAN FOUND!"

By the end of the 20th century, a critical mass of theoretical ideas about Hyperborea had been accumulated; all that remained was archaeological confirmation of the existence of this ancient civilisation. The first expedition in search of traces of the Hyperboreans (Hyperborea-97) was led in 1997 by Valery Dyomin, Doctor of Philosophy and specialist in Russian cosmism, inspired by the example of the first discoverers of Arkaim. The route was laid along the places once travelled by Alexander Barchenko. The expedition discovered many mysterious objects in the Seydozero area – pyramidal stones, a human-like figure of an "Old Man" imprinted in the rock of Kuiva (Dyomin suggested that this was a "giant incinerated by lightning," or perhaps a "Hyperborean aircraft shot down by a flamethrower cannon"), mysterious ruins – "the remains of an ancient observatory" – and even a wild grapevine. "Hyperborea has been found! ... A new countdown begins. The history

of Russia is being pushed back thousands of years into the depths of time," announced Dyomin in a report in the journal *Science and Religion* <sup>359</sup>.



**A pillar-shaped seid on Mount Ninchurt, identified by V. Demin as part of the Hyperborean cult complex**

The successes of Hyperborea-97 were further developed by subsequent expeditions to the Kola Peninsula, which, in addition to new Hyperborean artefacts (a paved road, foundation remains, runic inscriptions, an ancient matriarchal sanctuary), also found an "underground alien base" and "two UFO landing sites" in the Seydozero area, as well as traces of the "snowman" <sup>360</sup>.

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359. *Dyomin V. N.* Hello, Hyperborea! // *Science and Religion*. 1997. No. 11. Pp. 14-15.

360. *Dyomin V. N.* *History of Hyperborea*. Moscow: Veche, 2009. P. 354.

Deomin's critics point out that the participants in his expeditions did not bother to familiarise themselves with the results of intensive geological work carried out in the region since the 1930s, did not conduct any excavations, refusing the help of professionals from the Institute of Archaeology of the Russian Academy of Sciences, instead mobilising more than a hundred ufologists, psychics and esotericists<sup>361</sup>. The fact that many of the objects found by the Hyperborean expeditions are of a natural nature was later acknowledged by Demin himself, who called the matriarchal sanctuary he discovered on Mount Ninchurt a "landscape"<sup>362</sup>.

In numerous (more than twenty) books devoted to Hyperborea, Dyomin displays extraordinary erudition, demonstrating the presence of Hyperborean heritage in the mythology, cosmology, and philosophy of various peoples, including the ancient Slavs, ancient Greeks, Iranians, Indians, Mayans, Incas, etc. Believing that "mythological plots and images encode real events of the distant past, echoes of ancient social relations and norms of behaviour, ideas about the universe and its laws, and memories of catastrophes in the history of the Earth and great migrations of peoples"<sup>363</sup> Dyomin was convinced that any fairy tale plot is a reflection of the realities of the past. Thus, the fairy-tale motifs of all peoples about human movement through the air, on a carpet or aeroplane, with the help of winged sandals or by other means, were not someone's

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361. *Shnirelman, V. A.* The Aryan Myth in the Modern World. Vol. 1. Moscow: New Literary Review, 2015. pp. 470–471.

362. *Dyomin V. N.* History of Hyperborea. P. 188; 362.

363. *Dyomin V. N.* History of Hyperborea. P. 20.

fantasy, but were a collective memory of flying machines that actually existed among the Hyperboreans, whose technology surpassed all that exists today. Without any material evidence of the existence of such machines dating back to Hyperborean times (approximately 40,000 years ago<sup>364</sup>), the scientist proves his point by referring to Permian animal-style objects, images of Sirin, Al-Konosta, and Gamayun from Slavic mythology, and plots from the Kalevala<sup>365</sup>.



**To prove the existence of flying machines among the Hyperboreans, V. Dyomin refers to images of bird-people – examples of the Permian animal style**

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364. *Dyomin V. N. History of Hyperborea. P. 28.*

365. *Dyomin V. N. History of Hyperborea. pp. 8-10.*

Why is there no trace left of representatives of such a developed civilisation, unlike even the hominids of the early Palaeolithic with their primitive stone tools? According to one of the versions proposed by Demin, who is undoubtedly familiar with the theory of the "hollow earth," the Hyperboreans, fleeing from a universal catastrophe, went into underground shelters. This solves the mystery of the origin of the pyramidal hills and mounds that abound in the Russian North: they are "traces of ancient underground excavations, the laying of tunnels or the creation of shelters (similar to the well-known modern terrikons – piles of empty rock on the surface of the earth near mines and quarries where coal and ore are mined)"<sup>366</sup>.

According to Valery Dyomin, fleeing from a universal catastrophe, the Hyperboreans went into underground shelters. Thus, the mystery origin of the pyramidal hills and mounds that are abundant in the Russian North.

In 2002, Dyomin and his like-minded colleagues expanded the geography of their search for Hyperborea, moving it to Yamal. It was here, in the Ob Bay area, that they hoped to find the famous Pillars of Hercules.

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366. *Dyomin V. N. Atlantis-Hyperborea // Atlantis and Hyperborea: Myths and Facts. Moscow: FAIR-PRESS, 2003. P. 368.*

which Baiyi wrote about. They did not find any man-made ancient monuments, and De-min decided to consider the Heracles' pillars to be the stones that the ancients began to worship earlier than "the seids, guryas, columns, obelisks and stone altars that were subsequently erected in their likeness" <sup>(367)</sup>. There are a great many such stones on the peaks and high slopes of the mountains of the Ob region, and, according to the scholar, they should also be considered traces of the Hyperborean civilisation. Who erected them? "It is clear without explanation: the Hyperboreans, of course. Why? Perhaps as a landmark for migrants fleeing geophysical and climatic cataclysms. By what forces? After all, Atlantis-Hyperborea was a highly developed civilisation that was familiar with the phenomenon of antigravity" <sup>(368)</sup>. Dyomin reminds critics that, "according to Herodotus, the ancient Aryans (and therefore the Hyperboreans) did not build temples or altars at all, but worshipped ... directly on the tops of mountains," and that is why their sanctuaries were of natural origin, "landscape type."

Dyomin's hopes for the Yamal expedition were also linked to a large number of reports about a non-Samoyedic people who lived here before the arrival of the Nenets and other peoples, previously considered to be the aborigines of the Ob and Yenisei river basin.

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367. *Dyomin V. N. Atlantis-Hyperborea*. P. 471.

368. *Dyomin V. N. Atlantis-Hyperborea*. P. 472.

369. *Dyomin V. N. Atlantis-Hyperborea*. P. 473.

Since ancient times, this people has been known as the Chuds. In *The Tale of Bygone Years*, we find the story of Gyurata Rogovich of Novgorod: "Yugra said to my son: 'We have found *a wonderful miracle*, one we have never heard of before, and it began three years ago; there are mountains that reach the sea, as high as the sky, and in those mountains there is a great clamour and noise, and they cut into the mountain, striving to carve themselves out of it; and in that mountain there is a small window cut out, and from there they speak, but their language cannot be understood, but they point to iron and wave their hands, asking for iron; and if anyone gives them a knife or an axe, they give fur in return. The path to those mountains is impassable because of the ravines, snow and forests, so we do not always reach them"<sup>(370)</sup>.

It is easy to see that the chronicle's account of *the miracle* — people of an unknown language living in the depths of the mountains — coincides remarkably with the Nenets legends about those who "went into the earth" — into the mountains and tundra hills — the *Sikhirtya* people, whose way of life differed greatly from that of the Nenets reindeer herders.

The chronicle story about the "miracle" – people of an unknown language living in the depths of the mountains – coincides with Nenets legends about those who "went into the earth" – into the mountains and tundra hills – the Sikhirt people, whose way of life differed greatly from that of the Nenets reindeer herders.

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370. *The Tale of Bygone Years*. Moscow: Nauka, 1996. pp. 245–246.

Guryata Rogovich's story echoes, to some extent, Arab accounts of a people who lived beyond the Yugra, on the coast of the North Sea, cut off from the rest of the world by impassable mountains, and engaged in fishing. According to the court physician of the Seljuks, al-Marwazi (11th-12th centuries), "behind the <country> of Yura <there are> coastal people; they sail the sea without need or purpose. ... Further on is the Black Land, and in the sea there are fish whose teeth are used for various crafts: handles for daggers, etc." <sup>371</sup>

The legend "About Unknown People" (15th century) seems to confirm the Arab version: "In the Eastern country, beyond the Yugra land, above the sea live the Samoyed people, called Malgonzei. In the same country, beyond those people, live other Samoyeds: they are called Linnaya; they live at sea for six months, and do not live on dry land during that time."<sup>372</sup>

Pierre-Martin de Lamartinière wrote about the Borondais, non-Samoyedic inhabitants of the Arctic Ocean coastline (1653), describing them as hunters and fishermen living in huts made of sea animal bones and turf, and noticeably different from the tundra reindeer Nenets<sup>373</sup>.

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371. *Zakhoder B.N.* Caspian Compilation of Information on Eastern Europe: In 2 vols. Vol. 2. Bulgarians, Magyars, Peoples of the North, Pechenegs, Rus, Slavs. Moscow: Nauka, 1967. P. 68.

372. *Titov, A.* Siberia in the 17th Century: A Collection of Old Russian Articles on Siberia and the Lands Adjacent to It. Moscow: Published by G. Yudin, 1890. pp. 3-4.

373. *Lamartinier, P. M. de.* Journey to the Northern Countries. (1653). Moscow: Moscow Archaeological Institute, 1911. P. 50 ff.



**Nikolai Roerich.**  
**The Underground Chud (1928)**

While travelling through Western Siberia in the mid-18th century, Academician Ivan Lepekhin discovered numerous abandoned underground dwellings on Samoyed land, "resembling caves with openings like doors". Another Russian traveller, mineralogist Alexander Schrenk, who made a long journey through the Bolshezemelskaya tundra in 1837, discovered "Chud caves" with remnants of material culture. It was here that Schrenk first recorded authentic Nenets legends about the Sikhirtia, nomadic hunters of the tundra and sea coast who hunted wild deer, fish and sea animals, spoke a language different from Nenets, and eventually disappeared underground forever. Nenets tales about the Bolshozemsky Sikhirtya are also recounted by Archimandrite Veniamin (Smirnov), an educator of the Mezen Nenets (Samoyeds). During the Soviet era, large-scale archaeological research began in the Yamal region.

And significant scientific discoveries were not long in coming. In 1935, an archaeological expedition led by Vasily Adrianov and Valery Chernetsov discovered the Ust-Poluy site, dating back to the pre-Christian era, four kilometres from Salekhard. Hunting and labour tools and other artefacts made of bone, stone and bronze were found at the mouth of the Poluy River – one inventory listed 383 items!

This was a real scientific sensation, as no settlements dating back to the middle of the 1st millennium BC had ever been found in the Far North before. The culture discovered by Vasily Adrianov was named "Ust-Poluy".

Further excavations showed that representatives of this culture lived in a fortified settlement consisting of semi-dugouts, some of which were up to 100 m<sup>2</sup> in size. This previously unknown people made tools from bone and stone, but bronze jewellery and iron knives have also been found. **It turned out that the ancient Yamal people began using iron almost before the Greeks!** At the same time, the metal objects found in Ust-Poluy were not imported. During excavations of the settlement, the remains of foundries were discovered in two places <sup>374</sup>. However, it has not been possible to establish which people were engaged in metallurgy in the ancient Arctic. It has been suggested that the Ust-Poluy culture belonged to the ancestors of the modern peoples of the Soviet North – the Ob Ugrians. However, many of the items found were perfect

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374. *Chernetsov V. N., Moshinskaya V. I.* In Search of the Ancient Homeland of the Ugric Peoples // In the Footsteps of Ancient Cultures. From the Volga to the Pacific Ocean. Moscow: State Publishing House of Cultural and Educational Literature, 1954. P. 175.

However, many of the items found were not characteristic of the peoples of the Arctic, and their origin could not be explained by importation.

Archaeological research in Yamal resumed in full swing at the end of the 20th century and beginning of the 21st century. And now there is a new sensation! During field research in 2010-2012, fragments **of bloomery furnaces and iron slag dating back to the 1st century BC** were discovered for the first time at Ust-Poluy. These remains of iron production in the Siberian Arctic simply overturn established ideas about the level of civilisation of the northern peoples.

The fact is that without a sufficiently high level of civilisation and technology, it is impossible to organise iron smelting: **working with iron requires a different, more complex technological level compared to copper, for example**. The temperature required to melt iron is about 1200°C.

"We have been unable to find other examples of humans developing iron production at the turn of the era in such remote northern territories," says archaeologist Andrei Gusev, who made the discovery. "In Scandinavia, the largest metallurgical region in Northern Europe, iron smelting facilities in the circumpolar belt only appeared in the Middle Ages, and early Iron Age smelting works are known to have existed much further south of the Arctic Circle. In Alaska, northern Canada and north-eastern Siberia, no early Iron Age iron smelting facilities have been found within the Arctic Circle. Thus, it is possible that Ust-Poluy is the northernmost place on the planet

where humans mastered iron production at the turn of the era  
375

It has also been found that, having reached its peak at the beginning of the 1st millennium AD, metallurgical technology in the Arctic began to simplify and degrade. This fact led to the hypothesis that the Samoyedic and Finno-Ugric peoples who came to this region were at a lower stage of development and simply took the place abandoned by an ethnic group that was significantly ahead of them in terms of technological development.

The Samoyedic and Finno-Ugric peoples who came to the Arctic were at a lower stage of development and simply occupied the place abandoned by an ethnic group that was significantly ahead of them in terms of technological development.

Valery Chernetov and Wanda Moshinskaya, discussing the origins of the representatives of a mysterious culture who surrounded their settlements with fortress walls and smelted metal, recall a legend of the Yamal Nenets about an ancient people who lived in the lower Ob region in prehistoric times: "When the Nenets came to Yamal, they found people there who had no reindeer and spoke

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375. *Vodyasov E. V., Gusev A. V.* The earliest evidence of human use of iron in the Lower Ob region (based on excavations at Ust-Poluy in 2010-2012) // Bulletin of Archaeology, Anthropology and Ethnography. 2016. No. 4. P. 64 / URL: [http://ipdn.ru/rics/va/\\_private/a35/58-68.pdf](http://ipdn.ru/rics/va/_private/a35/58-68.pdf)

The Nenets people, who call this land Siiirta, had wars, and gradually the Siiirta completely disappeared.

, which they call siirta, had wars, and gradually the siirta completely disappeared. There is, however, reason to believe that they did not die out and were not wiped out by the Nenets, but were largely assimilated by the latter, with remnants of the Siirta people remaining in the most remote parts of the coast as late as the 16th-17th centuries <sup>376</sup>.

Yamal legends tell of the Siirta (Si-Hirta) as small people who previously lived in the tundra and later went underground with the arrival of the Nenets. The Sikhirtia are associated with metal objects found on the surface of the earth. There are also stories about their ability to become invisible and thus hide from their pursuers.

There are also stories about the flood ("big water from the smelly sea"), from which some people, on the advice of a shaman, built a large boat and covered it with dog skins, while others dug a deep pit. After the disaster ended, the people who lived in the large pit remained underground; they are called sikhirtya<sup>377</sup>.

In all legends, the Sikhirtia are depicted as a Donets-Nets, Dosamodian tribe that permanently inhabited the tundra; while the Nenets are presented as a people who came from other lands – whether from the south or the west – but appeared in the West Siberian Arctic relatively recently: the time frame for this event varies between several centuries in the 1st and early 2nd millennia AD.

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376. *Chernetsov V. N., Moshinskaya V. I.* In Search of the Ancient Homeland of the Ugric Peoples. P. 186.

377. *Myths and legends of the Nenets of Yamal.* Tyumen: IPOS SO RAN, 2001. P. 273.

Among the Yamal Nenets, there are many stories about encounters with sikhitry, who gave people things made of unusual materials – a ladle, a knife, a thimble. In some legends, the Sikhitrya are described as guardians of silver and gold or as blacksmiths who leave pieces of iron on the ground and underground.

Who were the mysterious Sikhirtia? Science cannot yet provide an answer about their ethnic origin. Enthusiasts of the idea of a northern ancestral homeland are convinced that the Sikhirtia who inhabited the Yamal Peninsula were the very Hyperboreans known since ancient times. Fleeing from catastrophe, they partly hid in the cavities of the Earth and partly scattered across the vast expanses of Siberia.

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## FRAGMENTS BLESSED LAND

The research into Russian Hyperborea led by Dyomin had a very specific goal: to prove the continuity of Russian history in relation to the oldest people on Earth. "There is no doubt," writes Dyomin, "that ancient Hyperborea is directly related to the ancient history of Russia, and that the Russian people and their language are directly linked to the vanished Hyperborean civilisation. It is no coincidence that Michel Nostradamus, in his Centuries, referred to the Russians as nothing other than 'the Hyperborean people'.<sup>(378)</sup> On this issue, Dyomin agrees with the experts at the Scientific Research Information and Analytical Centre 'Strategy for the Future':

"The historical priority is to ensure the destruction of historical myths and the reconstruction of the complete history of humanity to its fullest extent, including previous human civilisations: Hyperborea and Atlantis. As a result

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378. *Dyomin V. N. History of Hyperborea. P. 75.*

This will give Russia a **historical foundation for implementing** its leadership **strategy** <sup>379</sup>.

It is not surprising that Dyomin's patriotic fervour united a large number of associates around the scientist. Under the auspices of the International Club of Scientists, which is engaged in "research and development of the natural scientific, cultural, health, ethnographic, linguistic, toponymic, cosmopolitan and spiritual heritage of the ancient highly developed Hyperborean civilisation," an internet portal "All About Hyperborea" <sup>380</sup> was launched,<sup>and</sup> international conferences began to be held. At one of these conferences in March 2004, a group of scientists consisting of V. N. Demin, S. V. Zharnikova, S. V. Golubeva, and V. V. Tokarev were presented with certificates confirming that these researchers "had confirmed the existence and territorial location of the most ancient civilisation on Earth, <sup>Hyperborea</sup>" (381).

Since 1996, Tomsk social activist and "ghost hunter" Nikolai Novgorodov <sup>382</sup> has been searching for Hyperborea in Siberia. Nikolai Novgorodov, a Tomsk social activist and "ghost hunter" (382), who in his youth worked as a geologist for several seasons on the Taimyr Peninsula and, in his own words, literally "fell in love" with this northern land. It is no surprise that many years later he became

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379. *Demin V. N.* Foreword. It all began in the North // *Atlantis and Hyperborea: Myths and Facts*. Moscow: FAIR-PRESS, 2003. P. 20.

380. All about Hyperborea. Internet portal / URL: <http://www.shaping.ru/yperboreia.org>

381. *Dyomin V. N.* History of Hyperborea. pp. 337-338.

382. See, for example, his book *Novgorodov, N. S.* Research on Poltergeists in Siberia. Tomsk, 2010. 458 pp. // Personal website of N. S. Novgorodov / URL: <http://novgorodov.tomsk.ru/books/Issledovaniya.rar>

prove that "the anthropological, linguistic and civilisational cradle of humanity" was located precisely in Taimyr, where "during the Holocene climatic optimum, under the influence of climate change, the Eurasian population of that time became concentrated" <sup>(383)</sup>. Without waiting for recognition from the "corporation of historians," he began to organise numerous search expeditions with the participation of young tourists, organised "scientific Hyperborean seminars" and children's conferences "Tomsk Lukomorye" and even established the Tomsk regional public organisation "Hyperborea - Northern Ancestral Home".

The range of historical topics included by Novgorodov in his Hyperborean concept steadily expanded, and in 2007 he published a book about Alexander the Great, in which he argued that his "Indian campaign" was in fact a campaign to Siberia, which at that time was fabulously rich and densely populated, and it was there that the great commander suffered a crushing defeat, losing three-quarters of his army <sup>384</sup>.

Despite his vigorous activity, Novgorodov did not gain support from either scientists or regional authorities, which, in the opinion of the public figure, is quite understandable: their minds are not yet mature enough to comprehend his ideas. The title of one of the chapters of his book on the "Siberian homeland" is characteristic: "Is Tomsk a smart city? I doubt it!" <sup>385</sup>

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383. *Novgorodov, N. S. Siberian Ancestral Homeland. In Search of Hyperborea.*

Moscow: Belye Alvy, 2006.

384. *Novgorodov N. S. Alexander the Great's Siberian Campaign.* Tomsk: Agraf-Press, 2007.

385. *Novgorodov N. S. Siberian Ancestral Homeland.* P. 525.



Map of Alexander the Great's "Siberian Campaign" compiled by N. Novgorodov

Since 2000, expeditions organised by the Russian Geographical Society's Scientific Tourism Commission have been regularly sent to the Russian North (to the Khibiny Mountains, the Solovetsky Islands, etc.)<sup>386</sup>. Its leader, former physicist Sergei Golubev, defines the concept of "scientific tourism" quite broadly – from a unique form of active recreation to a full-fledged expedition, which, under certain circumstances and with luck, can yield significant scientific results (here Golubev cites Heinrich Schliemann's Trojan epic as an example). Participation in Golubev's expeditions is paid, and this solves many of the personnel recruitment problems associated with the amateur nature of such events.

The activities of the RGO's Scientific Tourism Commission are just one of many examples of how "The current trend towards religion and dreams of powerful ancient ancestors endowed with esoteric knowledge are being successfully exploited in various regions of Russia to develop the tourism industry"<sup>(387)</sup>. It is noteworthy that this Commission has long had no connection with the All-Russian public organisation "Russian Geographical Society", having been liquidated within it "due to the inconsistency of its activities with the RGO Charter, forgery of documents and disciplinary violations." The leadership of the St. Petersburg branch of the RGO even stated in a special appeal

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386. For their results, see, for example, *Golubev S. V. In Search of Hyperborea* // Scientific Tourism Commission of the Russian Geographical Society / URL: <https://www.knt.org.ru/Gjlubev%20V%20poiskah%20Giperborey%201.htm>

387. *Shnirelman V. A. The Aryan Myth in the Modern World*. Vol. 1. P. 496.

that S.V. Golubev was "not authorised to represent the Russian Geographical Society in any form," and that his activities were declared "discrediting" to the RGS<sup>388</sup>.

Nikolai Morozov, head of the archaeology and palaeontology laboratory at Syktyvkar State University, also dreams of the laurels of being the discoverer of Hyperborea. He is convinced that the legendary country described by Pindar and Pliny was located near the village of Kushev at in the Shuryshkarsky District of the Yamalo-Nenets Autonomous Okrug. During a summer trip along the Ob River in 1975, he discovered what he described as "a powerful megalithic complex: cyclopean structures, cult and defensive masonry, geometrically regular slabs with mysterious signs and traces of man-made processing. Finally, the remains of an observatory — a 15-metre trough with visors laid in the rock and pointing to the sky — vaguely resembles a sextant sunk into the ground" (389).

According to Morozov, as early as the 1st century BC, there was a settlement on the site of Kushavat, fortified with wooden defensive structures modelled on Egyptian and Roman buildings. The scientist describes it in great detail, as if he had seen it with his own eyes:

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388. From the so-called "Scientific Tourism Commission of the St. Petersburg Branch of the Russian Geographical Society" // Russian Geographical Society.

7 Apr. 2016 / URL: <http://www.rgo.ru/ru/article/o-tn-komissii-nauchnogo-turizma-sankt-peterburgskogo-otdeleniya-rgo>

389. *Safonov A. N.* Traces of the mysterious Hyperborea found in Ku-shev at, or Ku-shev at – the lost city // *Kraeved.ru*. 2010. 2 July / URL: <http://www.kraeved.ru/sledy-zagadochnoi-giperborei-naideny-v-kushevate-ili-kushevate-ischeznuvshii-gorod>

It stands on the corner of a high bank, like a tall mountain above the river. The city on the mountain is a fortress, fortified, however, against raids only by a palisade of fir trees, which grow at the top in thick rows, without grass or an earthen rampart; but at the top of the mountain, directly above the river, there is a prison made only of wood; it is surrounded by a beautiful wooden wall, in which logs are laid on top of each other, as in the construction of log cabins; it is quite high, and at the top there is a covered gallery with loopholes cut into it; below, a wall with chambers has been built using the same system, in which the treasury is now kept; but if the enemy came, soldiers could be accommodated there; it also has nine beautiful wooden towers at eight corners, solidly built, two gates facing the city, and one facing the water. It can be assumed that the fortress

stood here even before the Kiev state appeared state. But people came and went, and the city was built and then destroyed. Therefore, if we take a close look at the Kushevatsites, we can subsequently change the entire history not only of Yamal, but also of our country"<sup>(390)</sup>.

"To change history" is a very accurate way to describe the true intentions of the seekers of Hyperborea. Not to recreate or study the picture of the past, but to change it — to rewrite it "according to one's own desires," according to personal beliefs and tastes. Who would not want the famous land of the blessed to be found somewhere near their home?

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390. *Safonov A. N.* Traces of the mysterious Hyperborea found in Kushavat...

"Changing history" is an accurate phrase to describe the true intentions of those searching for Hyperborea. Not to recreate, not to study the picture of the past, but to change it – to rewrite it "according to one's own will," desire," according to one's personal beliefs and tastes.

Evgeny Vertman and Alexander Toshchev, members of the public organisation "Siberian Ancestral Homeland", set out with great zeal to search for Hyperborea. In 2007, they came across some amazing artefacts – fragments of chalcedony stones with mysterious triangles artificially engraved on them. Almost all of the triangles on these chalcedony stones are of a strictly defined size, accurate to the millimetre, as if their creators had a kind of stamp made of an ultra-hard alloy, moistened with a liquid that melted the stone placed under the press. Social activists easily recognised the images on the stones as signs of the oldest writing system on earth and attributed them to the ancient civilisation of the Hyperboreans.

Pieces of quartzite with the same runes were found 250 kilometres from the epicentre of the Tunguska meteorite explosion by Krasnoyarsk researcher Yuri Lavbin, who identified them as an alien information carrier. Alexander Toshchev boldly refuted Lavbin's hypothesis. According to his version, "one of the temples of the Proto-Slavic

civilisation, the heirs of the legendary Hyperborea. It contained a matrix made of quartz (an energetic material) on which ancient knowledge was recorded. In 1908, the 'dark' extraterrestrial visitors, intent on destroying the remains of this temple, directed a plasmoid at it. But other, "light" aliens, protecting the Earth, launched another plasmoid to intercept it. These celestial bodies collided at an altitude of 10 kilometres, and an explosion occurred. Unfortunately, as a result of this explosion, the energy matrix broke into small pieces, which were scattered throughout the surrounding area"<sup>(391)</sup>.

Tyumen lepidopterist (the scientific name for a butterfly specialist) Pavel Sitnikov believes that the discovery of chalcedony with geometric images, which cannot be explained from the perspective of modern archaeology, can be interpreted as scattered fragments preserved from the information structure of an ancient civilisation located in the Yamal and Taimyr regions. "A pre-glacial civilisation existed on our territory between 190,000 and 50,000 years ago. Humanity was born in Siberia. Moreover, these people were highly developed, even more so in terms of technology than we are now," the naturalist is convinced<sup>392</sup>.

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391. *Yuryev M.* Letters from Hyperborea // Secrets of the 20th Century magazine. 2017. No. 11 / URL: <http://bagira.guru/unknown-civilization/pisma-iz-giperborei.html>

392. *Kuleshov T.* Was humanity born in Siberia? // Arguments and Facts in Western Siberia. 2011. 7 Dec. / URL: <http://tyumedia.ru/71046.html>



**"Fragment of Hyperborea" –  
chalcedony "Yamal tablet"  
from the legacy of the Nenets shaman Koti**

The high level of development of the Hyperboreans also explains the origin of the "runes" on the strongest chalcedony: "There is a theory that ancient priests could generate the temperature required to melt chalcedony using the power of thought. According to a second theory, they softened the rock using acids extracted from certain plants by ancient technologists.

... Perhaps the stones were used to carry information — pre-glacial people may have had some kind of device, like a scanner, that read encrypted data. It is also possible

it is possible that the civilisation used this grid for communication and the transmission of energy and cosmic information" <sup>393</sup>.

Everything seems to indicate that we are not the first on Earth, and there is thousands of evidence of the existence of civilisations that preceded ours. So why isn't this being trumpeted in all the newspapers and written about in textbooks? Lepidopterist Pavel Sitnikov knows the answer: it's all because of a conspiracy among scientists who don't want to admit they're wrong and revise their outdated views, as well as a conspiracy among Freemasons who want only the initiated to possess the most important knowledge <sup>394</sup>.

However, this opinion cannot be called original – it is shared by the overwhelming majority of "Hyperborea researchers".

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393. *Kuleshov, T.* Was humanity born in Siberia?

394. *Shestak Yu.* The existence of previous civilisations is being hidden from people // Tyumen Internet newspaper Vslukh.ru. 2014. 6 November. / URL: <http://www.vsluh.ru/news/society/288310>

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## RUSY OR BOREALS?

Yuri Petukhov, disheartened by their unwillingness, appeals to the conspiracy of "official" scientists, the rich and powerful, abandoning everything to search for Hyperborea under the Arctic ice.

A science fiction writer and engineer by training, Petukhov decided to pursue a career as a historian and, as is typical of neophytes, immediately set about addressing issues of global significance. In particular, he quickly solved the problem of the ancestral homeland of modern humans, locating it in the Middle East and Mesopotamia. According to Petukhov, *Homo sapiens sapiens* appeared there 40,000 years ago through non-evolutionary means as a result of genetic mutations caused by cosmic radiation. Its various intermingling with neighbouring Neanderthals and *Sinanthropus* led to the emergence of the Negroid and Mongoloid races. The same *Homo sapiens sapiens*, who found themselves isolated and avoided such intermingling, formed the original basic race of Europeans, or "super-ethnos of the Rus." This "super-ethnos" became

the "trunk" from which the most diverse peoples of the "white race" subsequently branched off. In their purest form, the proto-language (Indo-European) and cultural traditions of the "ancestral Rus" were inherited by the Russians.

From their Middle Eastern homeland, the Proto-Russians began to spread across Eurasia. It is not surprising, therefore, that all Eurasian place names, according to Petukhov's linguistic concept, are of Russian origin; "Greece," for example, originally sounded like "Goritsa" – "mountainous country."

A small part of the Proto-Russians went north.

"They went in search of new lands, following the migrating herds that provided them with meat and skins. But they also went because they were led north by their innate programming. The first, most desperate and determined ones had to adapt to the North. This was the beginning of conscious action, of overcoming oneself, the beginning of the path to God. Their sta-  
It was becoming more and more common, almost at the very edges of the glacier. And when the process of physical accumulation of Proto-Russians in Europe was complete, when quantity began to turn into quality, when a powerful and extensive ethnococoon of hybrid Cro-Magnon-Neanderthals arose around the Proto-Russians, and when new and new settlements of Proto-Russians poured in from the south and east into the European ethnomassif, it was then that the Proto-Russians entered the boreal stage of their development. They were no longer migrants, but autochthons – permanent and main inhabitants of Northern, Eastern and Central Europe, and they became

respects. They retained the main characteristics of the Rus, but also acquired new characteristics from the northern Neanderthals. The common Nostratic language of the Rus entered a new, more developed stage – the Boreal stage. It became the Boreal language. An ethno-cultural and linguistic community of Rus-Boreals was formed <sup>395</sup>.

According to Petukhov, it is precisely these "Rus-Boreals" who should be considered the very Hyperboreans written about by ancient authors, for the simple reason that no one lived north of them. Small northern peoples of the Mongoloid type (the Nenets, Samoyeds, etc.) appeared in northern Europe only in the 3rd-1st millennium BC. Until that time, this race was only forming in Southeast Asia, and there were no Mongoloids even in the territory of present-day Mongolia. Turkic-speaking proto-ethnic groups were also at an embryonic stage.

It was from the North that the "Rus-Boreals," also known as the Indo-Aryans, came to India, as Tilak and other proponents of the Arctic theory write. "But not from the North Pole," Petukhov clarifies, "and not from beyond the Arctic Circle, not from the mythical Arctic Hyperborea covered in ice. They came from the real Hyperborea — from the Northern Black Sea region, the North Caucasus, Eastern Europe, the Urals, the Sayan Mountains, and Central Asia. All these places were inhabited by the Rus-Boreals."

Petukhov does not completely reject the theory of an Arctic homeland, pointing out that it *is* only

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395. Petukhov Yu. D. The Superethnos of the Rus: From Mutants to God-Men. Super-Evolution and the Higher Mind of the Universe. Moscow: RIPOI Classic, 2007. P. 106.

There is no evidence to support this claim. To prove it, all that is needed is to conduct archaeological excavations at the bottom of the Arctic Ocean, and the costs of doing so may not be fantastical, ranging from 200 to 400 million dollars. But there is no hope for this, because "in the foreseeable future, no billionaire, no state, no academy of sciences, and no biblical foundation will allocate funds for scientific research into Hyperborea, since the very idea of such research contradicts the ideological and political attitudes and vital interests of the above-mentioned entities."<sup>396</sup> (here it is, the good old "conspiracy of scientists").

Lamenting the unfair distribution of the world's wealth, Petukhov does not miss an opportunity to casually emphasise his intellectual superiority over lovers of mass culture:

"the cost of this research is significantly lower than the budget for, say, some cardboard-and-plasticine Hollywood 'Titanic' or one of the episodes of the tediously boring puppet 'Star Wars' (the level of a boarding school for mentally retarded children)"<sup>397</sup>.

It should be noted that the *boreal language* Petukhov writes about exists not only in the thesis of his hyperborean studies. This term was introduced in the 1980s by Soviet linguist Nikolai Andreev to denote the proto-language from which the early Indo-European language and the languages of some other peoples, primarily the Uralic (Finno-Ugric) and Altai (Ino-

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396. Petukhov, Yu. D. *Superethnos of the Rus*. P. 104.

397. *Ibid.*

This family also includes the unique Yuka-Gir language). It took the scholar about thirty years to reconstruct this proto-language by correlating early Indo-European root words with attested lexemes of the Uralic and Altai languages<sup>398</sup> and to restore its lexical system of 203 root words consisting of only two consonant phonemes.



**Soviet linguist N. Andreev accomplished a  
scientific feat  
After thirty years of painstaking work reconstructing the  
Boreal language spoken by our ancestors tens of thousands of  
years ago**

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398. Andreev, N. D. Early Indo-European Proto-Language. L.: Nauka, 1986. P. 3.

This colossal work has taken the science of Indo-European linguistics to a whole new level. "For the first time, our contemporaries have the opportunity to see the early and, it seems, extremely primitive language spoken by the distant ancestors of the Slavs and Romans, Greeks and Indians, Armenians and Albanians, Germans and Celts, Lithuanians and Iranians 30–40 thousand years ago! The history of chemistry is divided into what happened BEFORE the creation of Mendeleev's periodic table and what happened in this science AFTER the table appeared. In the same way, the science of Indo-European and other boreal languages is divided into two eras: that which came BEFORE N.D. Andreev's great discovery, and that which came AFTER it."<sup>(399)</sup>

In Andreev's terminology, the word "boreal" simply means that most other languages in the world spread to more southern territories. In the context of the history of Indo-European languages, the term "boreal" takes on a temporal character, denoting the pre-Indo-European period of the existence of the proto-language (N. D. Andreev dated it to "the end of the Upper Pleistocene on the geological scale and the end of the Upper Palaeolithic on the historical line of social development"<sup>400</sup>, i.e. no later than the 9th millennium BC).

According to Andreev, the area of distribution of the Boreal proto-language was quite wide, stretching from the Rhine to Altai; at the same time, the tribes whose language eventually became

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399. Polubotko V. Yu. Indo-European Prehistory (The Language of the Ancient Aryans). Rostov-on-Don, 2003-2014 / URL: [http://polubotko1950.ru/?page\\_id=502](http://polubotko1950.ru/?page_id=502)

400. Andreev N. D. Early Indo-European Proto-Language. P. 277.

an early Indo-European language, lived between the Rhine and the Dnieper. This is evidenced by the lexicon of the early Indo-Europeans, which indicates the wooded nature of the area where they lived and the harsh climate with long winters and severe snowstorms. For example, root words such as **GhyY**– 'winter, freezing, to overwinter' (II-7), **YG**– "ice, slippery, freeze" (V-3), **XwW**– "cold, frost, freezing, struggle" (VIII-8), **TX**– "melt, spill, irrigate" (III-39).

However, Andreev's conclusion regarding the location of the early Indo-European language is often disputed. Archaeologist Vladimir Safronov notes: "Central Europe, where Andreev places the ancestral homeland of the early Indo-Europeans, is covered by a dense network of rivers and lakes formed in the post-glacial period, which does not fit in with the picture of arid summers reflected in the RIE lexicon"<sup>(401)</sup>. In his opinion, the sum of characteristics of the early Indo-European homeland recorded in the root words of the proto-language (a sharply continental climate, mountainous landscape, and the existence of Mesolithic sites with productive economies) is found only in the regions of Anatolia<sup>402</sup>. It was there, incidentally, that the ancient culture of Çatalhöyük (8th-7th millennium BC) was located, which Safronov considers to be one of the four proto-homelands of the Proto-Indo-Europeans.

The Boreal language, as can be seen, is rather primitive. It is hardly melodious and is completely unlike modern languages. Like all

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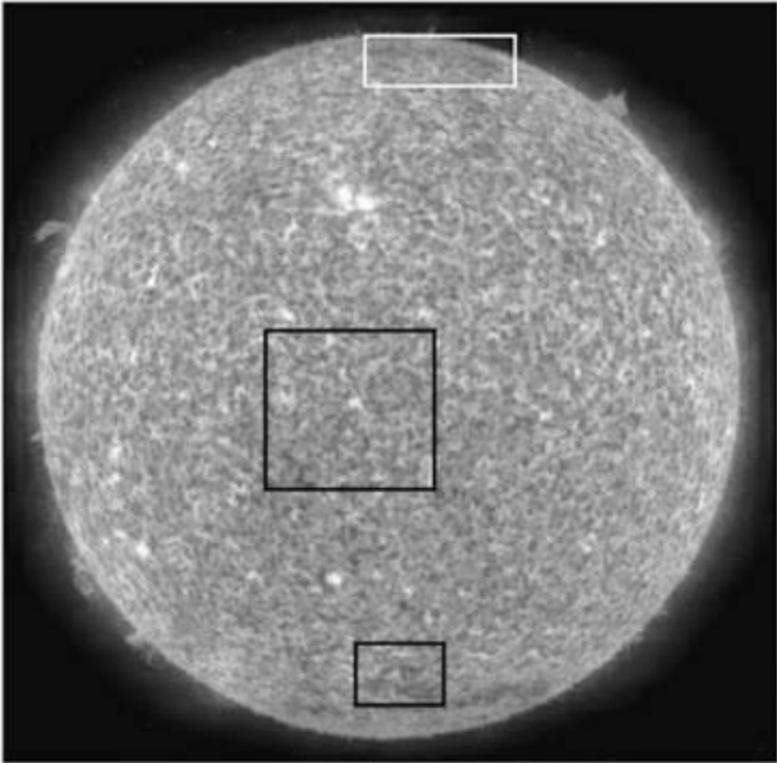
401. Safronov, V. A. Indo-European Ancestral Homelands. Gorky: Volgovo-Vyatskoe Publishing House, 1989. P. 36.

402. Ibid.

languages, it developed evolutionarily, from the simplest state to a complex one. Ten thousand years ago, as Nikolai Andreev showed, people used a rather limited set of words consisting of two consonants and a number of interjections in conversation — the Boreal proto-language was still very far from the language of Pushkin or Shakespeare!

However, the temptation to make one of the existing languages a million or two years older in order to show others "who's boss" is too great for many luminaries of modern science to resist picking up their pens. And sometimes their magnifying glasses.

Doctor of Philosophy Valery Chudinov began his scientific career as a specialist in the philosophical problems of natural science. However, he is known to the modern reader primarily for his works in the field of Old Russian history and linguistics, in which he proves that Slavic civilisation is the oldest in the world, the Russian language was an ancient sacred language of Europe, and Russian writing has existed for at least two million years (in the form of the so-called runes, the predecessor of the Cyrillic and Glagolitic alphabets). Chudinov finds traces of this writing system literally everywhere around him — on ancient artefacts, on stones and rocks, in nature, in Pushkin's drawings, in the outlines of coastlines and even... on the surfaces of celestial bodies, meticulously examining their photographs with the help of simple optical instruments.



1 апреля 2009



On the Sun, V. Chudinov sees not only spots, but also inscriptions reminding us "that the era of Rus continues"<sup>403</sup>

403. Chudinov V. A. Helioglyphs of the first week of April and Easter // Chudinov V. A. Deciphering Slavic syllabic and alphabetic writing. 2009. 24 Apr. / URL: <http://chudinov.ru/gelioglifiyi-pervoy-nedeli-aprelya-i-pashi>

The great past of Rus is also evidenced by geographical maps from the 16th to 18th centuries, all of which were copied from maps of more ancient eras – from 5,000 to 13,000 years ago. The amazing accuracy of these maps can be explained by the fact that the civilisation that created them was significantly more advanced than European civilisation. The nature of this civilisation can be seen from the secret inscriptions discovered on these maps by Chudinov: "Yara Rus", "Mir Makazhi", "Mir Mara u Arktorusi". These inscriptions accompany the Hyperborean toponyms on the new European maps, but refer to much earlier times – the times of Arcturus (Yarovaya Rus), the most ancient civilisation in the polar region.

The name of the ancestral homeland of humanity – Arcto-Rus – has been erased from the historical memory of humanity and replaced by the name "Hyperborea", meaning the land that lies above the land of bears ("ber" means "bear")<sup>404</sup>.

The name of the ancestral homeland of humanity  
—  
Arcto-Rus (Arctoray) has been erased from  
of humanity's historical memory," laments  
Valery Chudinov. It was replaced by the name  
"Hyperborea" — the land that lies  
above the land of bears  
("ber" means "bear").

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404. Chudinov V. A. The Origin of the Word Hyperborea // YouTube channel Runitsa1. 2015. 17 Nov. / URL: [https://www.youtube.com/watch?v=Lb4KTU72z\\_E](https://www.youtube.com/watch?v=Lb4KTU72z_E)

In general, according to Chudinov, the importance of the Russians has been artificially downplayed, although the whole of Eurasia from Portugal to Alaska was populated not just by Slavs, but by Russians. In other words, Rus' was present throughout the entire Eurasian continent. And, consequently, both Americas are Rus', since American settlers are mainly Europeans.

Chudinov took another step towards understanding the essence of Arcto-Rus by "deciphering" an engraving from William Warren's book *Paradise Found at the North Pole*. The engraving came to the palaeographer in a completely distorted form, which is clearly visible in the video (a photocopy of a photocopy – although even on the internet you can find an image of decent quality), but this did not prevent him from extracting many ancient truths from it. That Olympus is not Olympus, but Arktora, and Arktora was in Ancient Rus and served as a springboard for the exploration of the entire Earth. And that the Greeks simply privatised the existing world scheme and placed their Olympus in Arctoray. Opposing paradise is the gloomy Tartarus in the South, which over time turned into Tartaria – this is how the eastern and southern territories of Russia were called on European maps of the 16th-18th centuries. "Look: Russia was once Arcturus, a paradise, but gradually, through the efforts of Western cartographers, Russia became a country of hell, and the West became paradise" <sup>405</sup>.

Incidentally, the researcher was not at all bothered by the fact that the engraving on which he found numerous Paleo-Russian inscriptions was just over a hundred years old.

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405. Chudinov V. A. In Search of Hyperborea // YouTube channel DifferentRussia. 2012. 15 Dec. / URL: [https://www.youtube.com/watch?v=8CIFmZHWG\\_Q](https://www.youtube.com/watch?v=8CIFmZHWG_Q)

But he is no stranger to researching ancient inscriptions, scans of construction tools, and models of Egyptian pyramids created... on a computer. In extreme cases, such inscriptions can always be given an esoteric explanation.

While Chudinov's research in the field of epigraphy and palaeography may not be entirely scientific, it is quite original, but in his Hyperborean studies, the scientist follows in the wake of existing doctrines. For example, the idea of a flooded Arctic continent is not new at all — Chudinov is actually retelling arguments that are a century old. And the idea of paradise at the North Pole seems to have been around before... It is curious that, having devoted a considerable number of lectures to the Hyperborean question, the scientist does not find a place for it in any of his numerous books. However, as they say, it's not over yet...

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## WHO ARE YOU, MYSTERIOUS HYPERBOREANS?

The question of who the Hyperboreans from ancient legends were is of scientific interest to the aforementioned historian Lydia Grot, who exposed the attempts of Swedish ideologists of the 16th-18th centuries to justify their country's dominant role on the continent by declaring the Swedes to be direct descendants of the Hyperboreans. Meanwhile, ancient sources, primarily Byzantine ones, attributed the epithet "Hyperborean" primarily to the Rus people. For example, Niketas Choniates refers to the Rus as "those who are called the Scythians of Hyperborea" <sup>406</sup>. Grot reminds us that the term "Hyperborea" is ancient Greek, and those whom the Greeks called Hyperboreans did not clearly refer to themselves as such. The Greeks had a tendency to translate "foreign" names into their own language, preserving their meanings as much as possible. According to the historian's conjecture, the ancient Russian name Sever is analogous to the Greek Boreas, which originally

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406. *Grot L. P. The Interrupted History of the Rus...* p. 129.

It was not a designation of the cardinal direction (the word "midnight" was used for northern latitudes), but was, in all likelihood, the name of the first ancestor of the people, who took this name after his death. The Old Russian name Sever is associated with the Indo-Iranian *savya-*, which has various spatial meanings, i.e. its origin is "linked to the Indo-European substratum in Eastern Europe. Accordingly, the bearers of the Slavic name "named themselves Sever" when they migrated to these areas"<sup>(407)</sup>.

The Greeks translated "foreign" names into their own language, preserving their meanings as much as possible. The analogue of the Greek Boreas, according to Lydia Grot's conjecture, is the Old Russian name Sever — this is what the people called themselves after the death of their first ancestor.

Grot tends to distinguish between the concepts of "Slavs," which first appeared in historical sources in the 6th century, and "Rus," which has a much more ancient history. According to her concept, the bearers of this name in the 3rd millennium BC separated from the Indo-European substratum of Eastern Europe at the same time as the Aryans. The Aryans went south, while the Rus remained in their ancestral territory, marked from the Volga to the Baltic Sea by Eastern European hydronyms with the root *-ros/rus/ras-*. "The coincidence of

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407. *Grot L. P. The Interrupted History of the Rus... pp. 129-130.*

of the name of the country, the hydronym and the ethnonym — in our case, the country of Rus and the people of Rus — is a sign of the original habitation of the people in this territory"

<sup>408</sup>

Grot emphasises that her conclusions generally coincide with the findings of Anatoly Klyosov, the founder of DNA genealogy, according to whom "after the Aryans migrated eastward (branch R1a-L342.2), the branch of haplogroup R1a-Z280 remained in Eastern Europe, i.e. the Central Eurasian branch R1a. And it is to this branch that ... most modern ethnic Russians belong, i.e. they share the same ancestors as the Aryans, but diverged, as brothers of the same father diverge"<sup>(409)</sup>. Groth's only objection concerns the term "Proto-Slavs" used by Klyosov in relation to the ancestral carriers of the common haplogroup R1a: "As a historian, I cannot use it, since the Proto-Slavs are the ancestors of a large group of peoples, and I am researching the antiquity of the Rus' – the ancestors of the Russians, Ukrainians and Belarusians, as well as some small peoples of Eastern Europe. The name Slavs originated later, in the Balkans, in

The Danube region and the Middle Povolzhie, as the name of the new community created by the same immigrants from Eastern Europe: Serbs, Croats, Dregovichs, etc. Therefore, the genealogy of the Rus and Slavs, some of whom resettled in Eastern Europe, is common, but their chronology is different"

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Anatoly Klyosov, a representative of the exact sciences and a doctor of chemical sciences, responding to the question...

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408. *Grot L. P. The Interrupted History of the Rus...* p. 181.

409. *Grot L. P. The Interrupted History of the Rus...* p. 124.

410. *Grot L. P. The Interrupted History of the Rus...* p. 119.

Groth noted that he was accustomed to operating with measurable quantities, and in this case the discussion was only about terms <sup>411</sup>. Klyosov was much less benevolent towards representatives of "Hyperborean" concepts of ethnogenesis. The professor protests against the very term "Hyperborea," the use of which in any text, according to him, immediately removes it from scientific circulation <sup>412</sup>, and against the tendency to use this term to mean anything and everything, fitting any facts into the "Hyperborean" concept. The cold attitude of "official science" towards the Hyperborean theme is not surprising. And this is by no means due to its desire to "silence the truth." There is no conspiracy theory behind this: "What science does not like is unconvincing, unfounded, 'cutting corners', 'rough' dating, clumsiness and carelessness in the description of research and its results. That is where we should look when searching for the reasons for the 'silence'" <sup>413</sup>.

Klyosov is most critical of the Arctic theory of human origins, arguing that "all haplotypes (i.e., material traces of humans in the form of their DNA, or the DNA of their descendants) found in the north came there from the south, west, or east. There is no source of haplotypes in the north, at least none has been found. All of Tilak's tales and those who follow in his footsteps

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411. *Klyosov, A. A. Maybe the same thing happened with the Rus? // Pereformat.ru. 2013. 26 Feb. / URL: <http://pereformat.ru/2013/02/otvet-grot>*

412. *Klyosov, A. A. Mythical Hyperborea and the Real Russian North // Pereformat.ru. 2013. 13 June. / URL: <http://pereformat.ru/2013/06/hyperborea>*

413. *Klyosov, A. A. Mythical Hyperborea and the Real Russian North*

Who are you, mysterious Hyperboreans?

supported by N. Guseva, and later by V. Demin and S. Zharnikova about some arias in the North Pole or beyond the Arctic Circle have (so far) no confirmation whatsoever; they are pure fantasy" <sup>414</sup> .



**Professor Anatoly Klyosov, exposing the tendency to use the term "Hyperborea" to mean anything and everything, fitting it to any facts under the "Hyperborean" concept**

The results of research in the field of DNA genealogy and data from modern archaeology allowed Klyosov to put forward the following hypothesis. 66,000 years ago, with the onset of the so-called Early Vala-Dai glaciation, people left the Russian Plain, if it was indeed the "ancestral homeland" of all humanity, or at least its non-African part, and began to spread across the planet.

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414Klyosov, A. A. Mythical Hyperborea and the Real Russian North...

gradually diverging into haplogroups. One of them, NOP, moved eastward to Southern Siberia, where it split into three main haplogroups – N, O and P (N – Altai haplogroup, later Ugric, Finnish, South Baltic; O – Tibetan, Chinese and Southeast Asian), haplogroup P split into haplogroups Q and R, the latter into R1 and R2. "Carriers of R2 now live mainly in India, R1 split into R1a and R1b, and came to Europe by different routes: R1a, the future legendary Aryans, came to Europe 10-8 thousand years ago, R1b – 4800-4500 years ago. R1a, apparently as a result of clashes with R1b, moved to the Eastern Plain and, in the course of its settlement, came to (what is now) the Russian North about 4,000 years ago. There they left numerous stone structures and Aryan toponyms and hydronyms, and during the next cooling period they moved south <sup>415</sup>. Thus, the ancient inhabitants of the Russian North, representatives of haplogroup R1a, to which approximately 50% of ethnic Russians, Ukrainians and Belarusians belong today, did not originate in these lands themselves, as the polar theory teaches, but came there by a roundabout route, only to leave after a certain period of time Ukrainians and Belarusians, did not originate in these lands themselves, as the polar theory teaches, but came there by a roundabout route, only to leave their new homeland after a certain period of time and continue their journey across the continent.

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415Klyosov, A. A. Mythical Hyperborea and the Real Russian North...

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# HYPERBOREA VERSUS HEAVENLY JERUSALEM

The "complete discrediting" of the Hyperborean question, as described by Klyosov, is caused by the fact that this topic has been addressed not only by representatives of the scientific community, but also by a whole army of occultists, conspiracy theorists, and literary adventurers. It is not possible to examine all their "concepts" in detail – a more or less detailed bibliography on this subject alone could take up dozens of pages, and that is without the many thousands of internet sources.

Neo-pagans of all stripes are perhaps the most active in promoting the idea of "Hyperborean Rus".

Paganism and neo-paganism are fundamentally different concepts, despite their similar-sounding names.

Paganism refers to the traditional beliefs of primitive and ancient peoples based on polytheism. In Rus, paganism was widespread

until the adoption of Christianity. Among a number of peoples, pagan traditions have been preserved to this day (e.g., shamanism).



The propaganda of Russia's Hyperborean past, "hushed up by historians," is also carried out through the visual arts.

Illustration: painting by Vsevolod Ivanov

"The Hyperborean Fleet Will Carry Out the Order"

Neopaganism is the *latest* attempt to revive (or, more accurately, recreate) pagan teachings and spiritual practices, usually based on occultism and mystical-nationalist doctrines. However, while paganism existed under the rule of myth and did not form a strict system of theoretical knowledge, many neo-pagan theories, as will be shown below, often have a quasi-scientific form<sup>416</sup>.

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416. See *Puchkov, A. V.* Neo-paganism in contemporary European culture (using the example of racial theories). Author's abstract of dissertation , Candidate of Philosophy. Rostov-on-Don, 2005.

Certain elements of former paganism often remain among peoples who have converted to one or another theistic religion. Thus, in Christian Russia, paganism continued to coexist with Christianity for centuries, manifesting itself in spells, omens, superstitions, holidays, rituals, and various micro-practices. Unable to completely eradicate pagan remnants, Christianity was forced to adapt to them, which over time gave rise to a very specific "folk" version of Orthodoxy, which preserved a complex of ancient beliefs and customs.

Paganism was so deeply rooted in the Russian people that, subconsciously, Russians regarded the Christian Church as an institution imported from outside, which never fully became part of their flesh and blood. Long-forgotten Slavic gods continued to rule their destiny. In the words of Carl Jung, "mythology, like the severed head of Orpheus, continues to sing even after death, and its song can be heard from afar"<sup>417</sup>.

Twenty years after the revolutionary events, philosopher Nikolai Berdyaev, reflecting on the ambivalence of the Russian soul and *dual faith* as the source of the Russian revolution, came to the conclusion:

"Two elements always clash in the Russian character: primitive, natural paganism, the elemental nature of the endless Russian land, and Orthodox asceticism, inherited from Byzantium."

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417. Jung, C. G. *Soul and Myth: Six Archetypes*. Kyiv: State Library of Ukraine for Youth, 1996. P. 15.

a striving for the otherworldly. The Russian people are equally characterised by natural Dionysianism and Christian asceticism. According to Berdyaev, Russian dualism manifested itself particularly vividly in connection with the rejection by some parishioners of Nikon's reform of worship: "Folk Orthodoxy breaks with the church hierarchy and state authority. The true Orthodox kingdom goes underground. This is connected with the legend of the City of Kitezh, hidden under a lake. The people are looking for the City of Kitezh. ... Schism becomes a characteristic feature of Russian life. Thus, the Russian revolutionary intelligentsia of the 19th century will be schismatic, believing that evil forces hold power. Both the Russian people and the Russian intelligentsia will seek a kingdom based on truth. In the visible Kingdom, falsehood reigns"<sup>(418)</sup>.

Berdyaev's mention of the invisible city of Ki- This is no coincidence. This legend is usually associated with the times of Khan Batu's invasion, but there is reason to believe that it has a much more ancient history and dates back to the time when Christianity was adopted in Rus. In the Russian consciousness, the earthly city of Babylon was contrasted not with Heavenly Jerusalem, but with Kitezh, which had sunk beneath the waves.

If "natural paganism" coexisted peacefully with Christianity for centuries, then the naive allegorical neo-paganism of the early 20th century arose, or more precisely, was created, within the Christian tradition in order to destroy it and replace it with itself. Such is the notorious "Scythianism" of Blok and Ivanov-Razumnik, the "Hyperboreanism" of Balmont, and the

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418. *Berdyaev, N. A.* The Origins and Meaning of Russian Communism. Moscow: Nauka, 1990. P. 8.

to the "ancient Slavic cults" by Nikolai Roerich, which were, in essence, a kind of rebellion, an eloquent statement against official Orthodoxy. Such are also the attempts to "convert the secular people to the pagan faith" undertaken by military leader Mikhail Tukhachevsky.

Tukhachevsky had been nurturing ideas about reviving Slavic paganism in Russia for many years. While still a prisoner of war in Germany, he confessed to his friend, French lieutenant Pierre Fervac: "I am not a Christian; what is more, I even hate our Saint Vladimir, who baptised Rus, handing it over to the power of Western civilisation. We should have preserved our crude paganism, our barbarism"<sup>(419)</sup>.

And these were not empty words. Fervac recalls further: "Once I found Mikhail Tukhachevsky, very enthusiastic about constructing a terrifying idol out of coloured cardboard. Burning eyes, bulging out of their sockets, a bizarre and terrifying nose. The mouth gaped like a black hole. A mitre-like thing was glued to its head with huge ears. Its hands were clutching a ball or a bomb, I'm not sure which. Its swollen feet disappeared into a red pedestal... Tukhachevsky explained: 'This is Perun. A powerful figure. He is the god of war and death'. And Mikhail knelt before him with comical seriousness. I burst out laughing. "Don't laugh," he said, rising from his knees. "I told you that the Slavs need a new religion. They are given Marxism, but there is too much modernism and civilisation in this theology. This aspect can be embellished..."

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419. *Minakov, S. Stalin and the Conspiracy of Generals. Moscow: Yauza, Eksmo, 2005. p. 128.*

Marxism, returning at the same time to our Slavic gods, whom Christianity deprived of their properties and their power, but whom they will regain. There is Dazhbog, the god of the Sun; Stribog, the god of the wind; Veles, the god of the arts and poetry; and finally, Perun, the god of thunder and lightning. After some thought, I settled on Perun, because Marxism, having triumphed in Russia, will unleash merciless wars between people. I will honour Perun every day”<sup>(420)</sup>.

Having already become a commander and member of the Revolutionary Military Council, Tukhachevsky wrote a memorandum to the Council of People's Commissars on the need to destroy Christianity and restore ancient paganism as the state religion of the RSFSR. It is difficult to say whether this was a joke (Tukhachevsky was famous for such antics), but in the Small Council of People's Commissars his project was put on the agenda and discussed with all seriousness, after which the future marshal received a categorical refusal.

The turn to paganism was not unique to the Russian intelligentsia. Representatives of the Völkisch movement, popular in Germany in the late 19th and early 20th centuries, also preached the cult of ancient beliefs, as we mentioned above. Similar trends, however, were characteristic of many countries at that time, including new states concerned with issues of their own identity, such as Lithuania, Latvia, and Poland. Elements of neo-paganism are present in the ideology of the quasi-religious New Age movement, which gained enormous popularity in the West in the 1960s and 1970s.

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420. *Minakov, S. Stalin and the Generals' Conspiracy.* pp. 128–129.



**Boris Grebenshchikov, a typical representative of the New Age movement, also used "Borean" motifs in his work, a typical representative of the New Age movement. On the cover of the album by the band Aquarium Hyperborea (1997)**

In the 1960s, the first organisations of the so-called Rodnoverie appeared. Like many destructive cults such as Scientology and Krishnaism, Rodnoverie originated in the United States. The first community of Ukrainian Rodnovers, the so-called RUN-vera (Native Ukrainian National Faith), was registered in 1966 in Chicago by representatives of the Ukrainian diaspora. Its leader was Lev Silenko, the "chosen one and messenger of Dazhbog." Among the community's activists were also Mikhail and Sofia Chumachenko, the parents of Kateryna Yushchenko, the wife of the former president of Ukraine.

The teachings of Rodnovery are based on a sharp rejection of Christianity, which is declared to be foreign to the Slavic peoples, brought in from outside

in order to destroy their ancient faith and enslave them spiritually. By whom was it brought in? By the Jews, of course. Our own history has also been imposed on us, falsified by the Jews – according to Rodnovers, this can be verified by listening to the word itself: "history" – "*from the Torah I am.*"

It is known that Slavic paganism has no continuity from pre-Christian times. It is a tradition that has almost disappeared. The memory of ancient beliefs is carried only by some everyday forms – omens, superstitions, etc., but in terms of tradition, it has practically not survived. Yes, there are a few mentions in chronicles, testimonies of medieval travellers, and isolated archaeological finds. But this data is too scarce, and it is impossible to reconstruct the tradition based on it. Moreover, we can say with complete certainty that there were no more than seven gods in the Slavic pantheon. Characters such as Kolyada, Kupava, Kostroma, Lel, Lada, Radogost, etc. are inventions of armchair mythology<sup>421</sup>.

This is why neo-pagans have to create their ideology practically from scratch. Even the famous "kolovrat" — an eight-pointed swastika designed to symbolise the rising sun — has an "artificial" origin; in 1923, it was drawn by Lviv artist Stanislav Yakubovsky, who called this symbol "*slonichka*". The cult book of the Rodnover, the "Veles Book" – a kind of "sacred scripture" of the ancient Slavs, supposedly describing the

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421. See, for example, *Zubov N. I. Scientific Phantoms of the Slavic Olympus // Living Antiquity. 1995. No. 3. Pp. 46–48.*

the history of pre-Christian Rus from the 9th century BC to the 9th century AD, i.e. almost two millennia!

Neopagans did not overlook such a rich topic as Hyperborea.

Slavic paganism is  
is almost extinct. That is why neo-pagans have to  
create their ideology practically from scratch.  
They did not overlook such a rich topic as  
Hyperborea.

Dmitry Loginov, academician of the Slavic World Academy, is convinced that it was the Russians who were given true Knowledge (Wisdom) 24 millennia ago – it was brought to the Russian lands by the Great Forefather of the Russians, the Hyperborean prince Arius (also known as Yar, Or, Ares, Orpheus, Hercules, Yegor the Brave, etc.), who came with his retinue and twelve daughters from the White Island of Hyperborea, beyond the White Sea. This Knowledge has been preserved ever since by the Russian Northern Tradition (all, of course, with a capital letter), and it is precisely this that is the true root of Christianity – thousands of years before the birth of Christ, it was brought to the Mediterranean region by the Scythians. The very word "Orthodoxy" has a pre-Christian motif: the Russians in the North *glorified Prav*.

Yara's nickname was Solov, from "solovy", meaning white; from this comes the family name Solovyans, Slavs. "Rusky" means light, because in the Arctic Circle the sun does not set for six months of the year. And also

The ancient word "Rus" means Spirit, and therefore "the land of Rus" is the land of the Spirits.

The memory of the Hyperborean Grand Prince Yara Solove, sent by Svarog himself to create Rus, was taken away from the Russians by Jews, Russophobes, and the world behind the scenes (Loginov and his co-author Viktor Medikov write this without a hint of irony: "behind the scenes"). Meanwhile, according to the authors, "remembering the first ancestor Yara and preserving his covenant is the backbone of all Russian history. Remembering this has saved us, one might say, because it opens our eyes to the bright and luminous spiritual world. Let us see all the milestones of the true history of the Russians!"<sup>422</sup>

Loginov acquired his ability to see all milestones, including the migration of the Hyperboreans to the north of the Earth from other planets and the prehistoric war between Hyperborea and Atlantis, from Tikhon Arkonov, the "highest-ranking sorcerer of the Russian Northern Tradition." In general, Slavic traditionalists consider a certain mystical insight and intuition to be the main source of knowledge about Hyperborea.

Tver writer Gennady Klimov, for example, describes it this way: "Representatives of academic science often ask me about the primary sources of my books and even demand that I explain how I know about this or that event in antiquity. I always give the same answer: 'I know, and that's enough'. A wealth of knowledge is dissolved in the works of conscientious scholars, religious texts, and epics. In this transient world, the longest-lasting..."

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422. *Loginov D., Medikov V.* Arius Hyperborean. Progenitor of Russian tribes. Moscow: Amrita-Rus, 2016 // Rusichi People's Network / URL: <https://rusichi.info/files/download/234/e392d1d3>

human memory lasts the longest. Our subconscious is the most extensive source of knowledge" <sup>423</sup> .

From his subconscious, Klimov apparently drew a fairly detailed description of the social structure of Hyperborea: "The picture is roughly as follows. Hyperborea was probably the most perfect state of all times and peoples. It is likely that the institution of private property did not exist there. The activities and life of every person, every action they took, were regulated. There were strict rules: when to get up, what to do, and when to go to bed. Every woman who reached the age of majority was assigned a husband. Childbirth was under the complete control of the magicians. They appointed husbands for one year, and then changed them according to a specific formula. Children who were considered unsuccessful, sick or deformed were destroyed. Periodically, people were sacrificed. Being sacrificed was considered an honour. All this was supervised by a special class of people.

The Rus, or Rusyns, were "people who bring light." They were a special caste in society, something between priests and warriors. Some Rusyns took a vow of celibacy. Every man dreamed of becoming a Rus. And in principle, this was possible if one achieved a certain level of physical development and certain successes in their studies. The Rus constantly trained in martial arts and studied science. The most outstanding of the Rus became sorcerers <sup>424</sup> .

Such keen insight, whatever you say, can only be envied!

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423. *Klimov G.* Hyperborea. The Hidden Land of the Aryans. Moscow: Amrita, 2010. P. 13.

424. *Klimov G.* Hyperborea. The Hidden Land of the Aryans. P. 75.

The writer Alexander Asov (until 1992 – Barashkov; also known as Bus Kresen) is not a member of any community, but the results of his work in the field of "recreating Slavic Vedic mythology" are used by many neo-pagans. His many years of work on the "translation" and popularisation of the the Veles Book or the reconstruction of the Holy Russian Vedas! Hyperborea also found a place in his Proto-Slavic research.

Hyperborea, like many of its predecessors and contemporaries, is considered by Asov to be the ancient homeland of the Slavs. The second source of Russian civilisation is Atlantis. Both roots of this great culture are studied by two complementary sciences created by Asov: Hyperboreanology and *Atlantology*. Their subject area includes ancient wars and the migration of the peoples of Atlantis and Hyperborea caused by natural disasters, and their primary sources are Vedic legends, ancient traditions, as well as the Book of Veles and other sacred texts of the ancient Slavs. The main thing in this matter is to correctly compare the heroes of different mythologies, who, of course, all speak of the same thing. Thus, the ancient Greek titan Atlas, who supports the sky, is, of course, the Slavic Svyatogor. "In the bylina, he often threatens to knock down the pillar supporting the sky. His threats in the bylina remain mere boasting. But during the End of the World, he fulfils his threat. And this reminds us that it was in the land of Svyatogor Atlant – in Asia Minor's Atlantis –

an earthquake occurred that opened the Dardanelles and caused the flood"<sup>(425)</sup>.

In his works, Asov traces the adventures of Slavic gods and heroes, which, of course, are not just fairy tales, but have a deep meaning and provide a key to the mysteries of the past. Asov's legacy currently consists of more than four dozen books, not counting reprints; for many adherents of Slavic neo-paganism, they are the main source of information on ancient Russian mythology, despite the fact that they should be classified as folk history rather than scientific research. However, even among neo-pagans themselves, there is no consensus on the value of Asov's works. Thus, in May 2012, the three largest Rodnoverie associations in Russia (the Circle of Pagan Tradition, the Union of Slavic Communities of the Slavic Native Faith, and the Veles Circle) declared Asov's theories to be "pseudoscientific" and "harmful to the Slavic faith"<sup>426</sup>. Asov was joined on the "blacklist" by Anatoly Fomenko, Andrei Tyunyaev, Mikhail Zadornov, Vladimir Shemshuk, and others.

The former director of the Ural Roerich Foundation, Vladimir Shemshuk, is no less prolific an author than Asov. Many of his books are also devoted to lost civilisations, one of which was the so-called Boreans, who lived many millennia before us. According to Shemshuk, the Boreans are the same as the  
the "Boruses" mentioned in the "Veles Book"

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425. *Asov A. Atlantis and Ancient Rus. Moscow: Aif-Print, 2001.*

426. Agreement "On Slavic Priests" (23 May 2012) // Herald of Traditional Slavic Culture: Collection / Compiled and edited by D. A. Gavrilov, G. E. Adamovich. Minsk, 2013. pp. 114-116.

like the ancestors of the Russian people. The Boreans were very tall – Shemshuk calculated their height based on the saying "a slanted fathom in the shoulders," which, of course, could not have simply arisen among the people as a figure of speech, but was the exact width of our forefathers' shoulders – 2.48 metres. The width of the shoulders is four times the height, so the Boreans were about 9 metres tall <sup>427</sup>. The ancestors of the Boreans, the Atlanteans, were even taller, and the Asuras were the tallest of all.

With the Asuras on Earth, there was Paradise until the war between the Asuras and the alien dragon gods broke out (according to Shemshuk, this is allegedly reported in the Vedas, the Bible, and even, for some reason, Hesiod). These dragons resembled upright reptiles, and their name "dragons" is related to the word "fight,"

"which indicates that our ancestors did not have a good relationship with dragons" <sup>428</sup>. The reptilians who captured Earth still live among us and eat at least two million people every year. "To satisfy their gastronomic needs, the invaders skilfully control our spiritual life so that we never rise above the level of animals, to which they have deliberately lowered us" <sup>429</sup>.

Thus, the reptilians forbade humans from possessing the true sciences that the ancients had: "theogony (the art of creating gods), theurgy (the art of acquiring the powers of gods), theology (the art of becoming a god) — knowledge that allows

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427. *Shemshuk V. A. The Age of Paradise on Earth. The Russian-Borean Pantheon. Moscow: World Fund for Planet Earth Publishing House, 2005. P. 15.*

428. *Shemshuk V. A. The Age of Paradise on Earth. P. 23.*

429. *Shemshuk V. A. The Age of Paradise on Earth. P. 26.*

They were able to create not only nature, but also its components: animals, plants, fungi, crystals, not only the laws of nature, but also the gods themselves with their divine powers" <sup>430</sup>.

It was the reptilians who took away people's ancient religion. Even Russian Orthodox Christianity is far from true Orthodoxy today, when people worshipped Prav. The last stronghold of the earthlings is Russia, where the memory of the ancient Boreian gods has been preserved — Perun (Shemshuk stubbornly calls him "Pirun"), Semargl, Dazhbog, Stribog, and others. The main god of the Boreans was Ra, as evidenced by the very word "Russia" (ancient "Ra-sia"). "Other words also confirm this, for example, the word "time" (ya + Ra + mya, literally "my self is with Ra"), "culture" (cult + Ra), "tomorrow" (za-vet Ra), literacy (k + Ra + mat), faith (vedat Ra) — from the etymology of these words alone, we can conclude that Ra was not only a Russian god, but also a pan-European god, and not just an Egyptian one" <sup>(431)</sup>.

Similarly, it has <sup>been</sup> proven that before the reptilian invasion, Earth was the cultural and religious centre <sup>of the universe</sup> <sup>432</sup>. This is easy to understand if you listen carefully to the word "Moscow," which has the same root as the words "cosmos" and "brain" and means "forging of the brain." Indeed, before the Earth was captured by aliens, Moscow was the brain of the universe, where cultural cadres were forged from aliens, carrying the Vedo-Vestian culture to the most remote corners of the universe <sup>433</sup>.

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430. *Shemshuk V. A. The Age of Paradise on Earth. P. 309.*

431. *Shemshuk V. A. The Age of Paradise on Earth. P. 17.*

432. Shemshuk insists that it is wrong to write "Earth"; one should write: "Semlya," from the word "seed."

433. *Shemshuk V. A. The Age of Paradise on Earth. P. 444.*

The defence of Earth from the reptilians was not the only global war. Earth's civilisation was almost completely destroyed by the nuclear war between the Asuras and the Boraian, known in Greek legends as the Titanomachy. As a result, the Asuras were cast into Tartarus, and the planet was covered by a global flood, which drastically reduced the Earth's biomass and "threw humanity from the level of rulers of the universe to the level of humans" <sup>434</sup>. In fact, it is precisely because of the flood on Earth that the "Hyperborean ancestors" cannot be linked to any known archaeological culture today. All evidence of their existence has disappeared from the face of the earth and remains only in language and spirit. The latter argument is characteristic of both neo-pagan adherents and supporters of the "Arctic hypothesis." They invariably explain the lack of convincing material evidence for the existence of Hyperborea with the notorious argumentum ad cladis: "It sank." catastrophe, argumentum ad cladis: "*It sank.*"

The lack of convincing material evidence for the existence of Hyperborea is invariably explained by enthusiasts of the "lost civilisation" with the help of the notorious argument to disaster, argumentum ad cladis: "She drowned."

It is interesting that "researchers" of the Hyperborean question do not limit themselves to theorising

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434. *Shemshuk V. A. How to Bring Back Paradise. Moscow: Omega Plus, 2009. P. 147.*

by offering followers the opportunity to engage in various health practices and even martial arts systems, which supposedly originate from the secret knowledge of the Hyperboreans. Shemshuk, for example, teaches people how to choose the right amulets and calculate their true (non-profane) name, as well as preaching raw foodism, which is not surprising. And St. Petersburg psychologist Nikolai Kudryashov promotes certain Hyperborean martial arts based on a special vibrational effect on the enemy – the "Hyperborean stomp" – mastery of which will not only allow one to defeat all enemies, but also learn to effectively use one's sexual energy<sup>435</sup>.



**The very stance of a fighter who has mastered the "Hyperborean stomp" system is capable of turning the enemy into a panicked retreat.**

**Illustration from the book by Nikolai Kudryashov "The Magic of Combat. Secrets of the Martial Arts of the Hyperboreans"**

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435. *Kudryashov N. I.* The Magic of Combat. Secrets of the Martial Arts of the Hyperboreans. St. Petersburg: ID "VES", 2002.

To make his texts appear scientific, and therefore appealing to novices, Kudryashov generously sprinkles the pages with scientific-sounding phrases such as "the body is an interference of wave patterns" and gives precise values in hertz for effective combat vibrations (from 5 to 25 Hz). And who else but him would appeal to science? After all, the list of his "scientific regalia" is so long that it would fill an entire brochure. He is an academician of the Academy of Ancestral Estates, a member of the International Association of Transpersonal Psychology, and an employee of the International Academy of Informatisation, as well as the European Academy of Integrative Psychology (all, again, with capital letters, which emphasises the highest scientific status of the above-mentioned institutions)...

Impressive, isn't it? Not like some Karl Marx, who wasn't even an associate professor!

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## COURSE TO THE NORTH

Most "Hyperborean researchers" try to present themselves as scientists, which, however, does not make their "discoveries" any more scientific (remember the "Hyperborean priests" of Pavel Sitnikov, who melted chalcedony with the warmth of their souls, or the "star wars" for the Hyperborean heritage described by Alexander Toshchev).

As American researcher V. Herbert asserts, "Most people believe that charlatanism is easy to recognise. This is not the case. The modern charlatan wears scientific garb. He uses scientific terms. He writes with scientific references. He is presented at meetings as a scientist ahead of his time"<sup>(436)</sup>. The results of such "research" are popularised through television programmes and publications in the tabloid press and become not only part of the mass consciousness, but also "food for thought" for people who make decisions that are crucial for the country. And some of them are already ready to support "Hyperborean research," especially

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436. Cited from: *Chikov B. M.* Not everything is so simple with pseudoscience // In defence of science. Bulletin No. 2. Moscow: Nauka, 2007. P. 14.

if, in their opinion, it could boost the prestige of a particular region or even the country as a whole by "ancientising" them by many millennia. For example, the former governor of the Tver Region, Dmitry Zelenin, supported journalist Gennady Klimov's project to search for the "centre of Hyperborea" – Mount Meru (Khara) – on Valdaia, promising to provide helicopters for this purpose<sup>437</sup>.

Hyperborea enthusiasts create their theories not only out of intellectual curiosity, they also make enormous efforts to break into big politics as, no more and no less, Russia's national idea.

Hyperborea enthusiasts create their theories not only out of intellectual curiosity; they make enormous efforts to break into big politics with them as nothing less than Russia's national idea, the basis for creating a "competitive global ideology" and "rebuilding" the entire planet in a "new way"<sup>438</sup>. Klimov sought to use the idea of the Russian people's descent from the Hyperboreans to create a "Great National Myth" that would "revive a high sense of citizenship, love for the Fatherland, for native history, for ancestors and descendants."

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437. *Klimov G.* Hyperborea. The Hidden Land of the Aryans. pp. 244-245.

438. *Klimov G.* Hyperborea. The Hidden Land of the Aryans. P. 8;17.

State Duma deputy from the Rodina party (2003-2007) Andrei Savelyev <sup>439</sup>. Savelyev bases his ideas on the concept of Georges Sorel, who believed that myths should be created artificially as a tool for the collective mobilisation of the masses.

The channel for the intervention of the Hyperborean idea into the consciousness of Russian parliamentarians and senior officials was an article by astrologer Pavel Globa entitled "The Rebirth of Hyperborea," published in the magazine *President. Parliament. Government* <sup>440</sup>.

Alexei Menyailov, a man of wide interests, including the psychology of gender relations and politics, but best known as a video blogger prone to extravagant interpretations of historical events and famous film plots, often refers to the Hyperborean theme. For example, in his opinion, the film *Only Old Men Are Going to Battle* is not as simple as it might seem — it has a special "sacred" meaning, and the central figure in it is not the squadron commander Titarenko ("Maestro"), but the mechanic Makarych, whom Menyailov calls a "shaman of the Hyperborean school," called upon to secretly protect Soviet pilots and inspire them to feats of valour <sup>441</sup>.

Hyperborea, according to Menyailov, is the northern part of Gileya, which in turn is the northern, forested

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439. *Kolev (Saveliev) A. N. Political Mythology: Remythologisation of Social Experience. Moscow: Logos, 2003.*

440. *Globa P. P. The Revival of Hyperborea // President. Parliament. Government (political and legal journal). 1999. No. 5. Pp. 60-64; No. 6. Pp. 62-64.*

441. Menyailov, A. *The Psychotechnique of the Victories of Heroes of the Soviet Union – 2 // Alexey Menyailov – Official website of the writer / URL: <http://www.vaingin.ru/index.php/component/content/article/36-video/stranitsy-videorolikov/9-psikhotekhnika-pobed-geroev-sovetskogo-soyuza-2>*

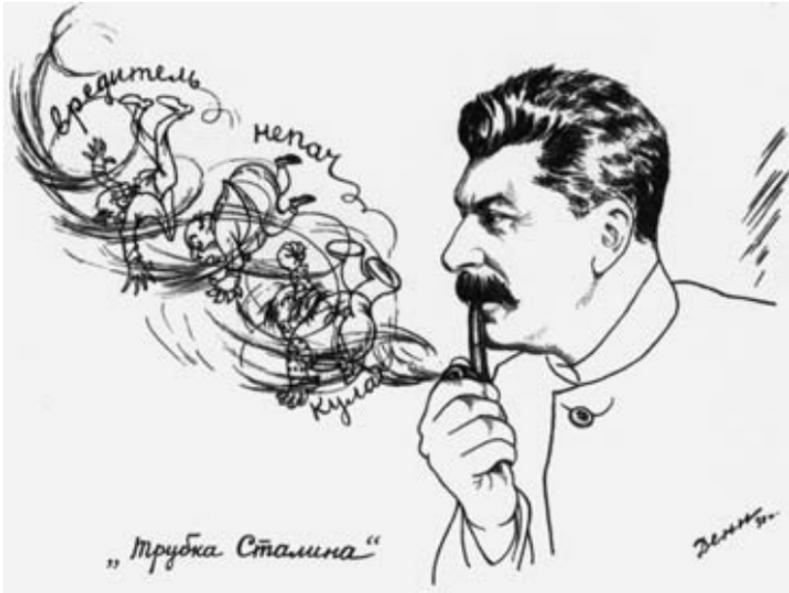
a permanent part of Scythia, described by ancient thinkers. "If, according to the wise men, Southern Scythia (present-day Ukraine and Moldova) was inhabited by peoples limited to the extreme degrees of stupidity, prone to all kinds of deception, then in the forest part of Gilead, people of the opposite disposition were systematically found. Among the sages of the oikoumene (the Mediterranean), they were renowned for their unprecedentedly uninhibited thinking. Travellers who sometimes wandered there (only to return quickly to Gilead) were simply amazed by the depth of their thinking" (442). It is precisely because Russia is the spiritual successor to Hyperborea that the "planetary rabble" has hated us for millennia. This hatred also drove Hitler, who unleashed the Great War.

Only a great sorcerer could win such a war, and Stalin proved to be just that. During his four years of exile in Siberia, he lived among the great Hyperborean shamans. There he was initiated into the cult of the Virgin (also known as the cult of Heroes, the ancient faith, and the cult of Stalin's personality) and received the Pipe (the Great Sorcerer's artefact) as a gift. This allowed him to defeat Hitler, who had bet on a school of shamanism opposite to the Hyperborean one – the Mongol-Tibetan one. Stalin's shamanic past explains many his decisions on post as head of state, in particular, the construction of the so-called Trans-

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442. Menailov, A. A. Durilka. Notes of the Russian son-in-law of the chief rabbi. Sophisticated techniques of covert control. Moscow: Kraft+, 2008.

polar highway, which, passing through the lands of north-western Siberia, would connect the Norilsk industrial region with the European part of the USSR<sup>443</sup>.



According to A. Menyailov,  
Stalin received his famous pipe as a gift from the  
"Hyperborean shamans,"  
who recognised him as the Great Sorcerer.  
Ill.: Victor Deni. "Stalin's Pipe" (1930)

Despite its enormous strategic importance, this project was not entirely timely for a country that had just survived a terrible war, as it required truly colossal expenditures. What prompted Stalin to decide on them at such a difficult time? Historians still cannot come to a consensus on this issue, but Alek

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443. For the dramatic history of the construction of the Transpolar Highway, see the latest study by Vyacheslav Kalinin "Stalin's Arctic Project" (St. Petersburg: Piter, 2018).

Menaylov is convinced that Stalin was not creating transport infrastructure in the North, but a sacred object, and its construction could not be delayed.

"The Dead Road," writes Menyailov, "is the axis to the mysterious Northern civilisation, Hyperborea, or rather, to the world that actually gives birth to sorcerers (white shamans). The Dead Road connects its key points, sacred places that facilitate the initiation of the initiated into higher ranks. That is why Nenets shamans call the secret railway Varga, meaning the Sacred Road"<sup>(444)</sup>.

This is proven by the haste with which, immediately after the death of the leader, his successors began to dismantle the "Dead Road." But that was not the case, Menyailov is sure, because such an object is not so easy to destroy! Its traces will be visible for many hundreds of years in the conditions of permafrost and taiga.

The stories about Hyperborean shamanism in Menyailov's books and videos illustrate his broader reflections on the psychology of people in extreme situations, the phenomenon of luck and effectiveness in battle, heroism and betrayal, and are part of the ideological training of members of the public movement "Partisan Truth of Partisans" (PTP), which he created in the early 2010s.

It is characteristic that, along with professional "hyperboreologists," a number of their "professional debunkers" have also appeared. Many of them also pursue political goals, defending the values of "Western democracy."

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444. Menaylov, A. Stalin: The Secret of Valkyrie. Moscow: Kraft+, 2005. p. 359.

and liberalism" and seeing danger for them in every carelessly uttered phrase about the "northern ancestral homeland." Their most prominent representative, Viktor Shnirelman, Doctor of Historical Sciences and chief researcher at the Miklouho-Maclay Institute of Ethnology and Anthropology of the Russian Academy of Sciences, devoted a significant part of his two-volume monograph "The Aryan Myth in the Modern World" to this issue. where, in addition to criticising modern neo-pagans and anti-Semites, he debunks the myth of "Russian messianism" and the tendency of some to "delude themselves with illusions about restoring the superpower status that the USSR once had" <sup>445</sup>.

Shnirelman is annoyed that a number of researchers, whom he considers to be neo-pagans, "unequivocally present the Russian colonisation of the Middle Ages and the Modern Era ... as the return of the Russians to their ancestral lands. This is precisely how, for example, A. Asov interprets Ermak's campaigns <sup>446</sup>. It is also claimed that Russia is in an advantageous position because it is closest to the "birthplace of humanity," and the Russian conquest of the North is nothing more than the Indo-Europeans' desire to return to their origins <sup>447</sup>. At the same time, the myth legitimises Russia's modern borders by finding "traces of ancestors" there and thus asserting the "right of first settlement" <sup>448</sup>.

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445. *Shnirelman V. A.* The Aryan Myth in the Modern World. Vol. 1. P. 513.

446. *Asov, A. I.* Guardians of Slavic Runes // Science and Religion. 2000. No. 10. Pp. 20-23.

447. *Bobrik M.* Grandchildren of the Sky // Light. 1998. No. 3. Pp. 66-71.

448. *Shnirelman V. A.* The Aryan Myth in the Modern World. Vol. 1. P. 512.

Another reason for the appeal of the idea of Hyperborea as the "northern homeland" lies, that it "satisfies certain subconscious feelings of oil and gas magnates, whose activities have already led to catastrophic changes in the natural environment in the north and destroyed many of the fishing grounds of the local indigenous peoples. As global experience shows, sooner or later the latter demand compensation, and such demands have already been made in recent years. Meanwhile, the assertion that the Arctic is the ancient homeland of the Russians could significantly reduce the potential for these demands and allow oil and gas magnates to feel more comfortable. In addition, ... the idea of the Northern homeland gives Russia the right to claim ownership of the Arctic shelf, which is an important trump card in the modern "struggle for the Arctic" <sup>449</sup>.

The struggle for the Arctic shelf is, in fact, one of the priorities of modern Russia's foreign policy. Claims to this region by Western countries add to the urgency of this issue.

In March 2008, the European Union's Commissioner for Foreign Policy, former NATO Secretary General Javier Solana, presented a report in which he predicted a clash between the West and Russia over "the enormous mineral wealth of the Arctic." According to him, "energy wars" are coming, and European countries need to prepare for them in advance. In

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449. *Shnirelman V. A.* The Aryan Myth in the Modern World. Vol. 1. pp. 511-512.

In 2007, the United States published a programme for the development of its navy in the 21st century. In it, the Americans pay particular attention to "the possibility of conflict over the natural resources of the Arctic, to which some states in the region have laid claim."

Countries bordering the Arctic Ocean basin – the United States, Canada, Norway, Denmark (whose province is Greenland) and Russia – have seen a sharp increase in interest in the Arctic over the past decade. This is no coincidence: according to scientists' estimates, the Arctic basin contains 13% of the world's oil reserves and 30% of the world's gas reserves. In addition, there are diamonds, gold, platinum and nickel. That is why the question of who owns the Arctic is far from idle. With the acceleration of global warming and the reduction in the thickness and area of ice, opportunities will arise to exploit the enormous riches of the Arctic Ocean. Gas fields are concentrated in shallow waters and are already accessible for development today. Most of them are located in the Kara and Barents Seas, territories that Russia considers its own.

Unlike Antarctica, the status of the Arctic is not defined by a multilateral treaty. However, according to international law, each of the five Arctic powers has its own territorial waters in the Arctic Ocean – 12 nautical miles from the coast or from their internal waters. There is also the so-called exclusive economic zone (which extends 200 miles) and the Arctic

continental shelf – the ocean floor, which is essentially a continuation of the mainland.

On 2 August 2007, two Russian bathyscaphes, Mir and Mir-2, descended to the bottom of the ocean at the North Pole. Their crews took soil samples from the bottom to prove that the North Pole, which crowns the Lomonosov Ridge, is a continuation of northern Eurasia, i.e. Russian territory. Russia also has the moral right on its side: no other country in the world has conducted such large-scale research in the North, from the Russian Pomors of the 14th century to the polar explorers of the world's first drifting station, North Pole-1, opened in 1937.



**On 2 August 2007, the Russian  
submersible Mir  
became the first in the world to reach the bottom of the Arctic Ocean at  
the North Pole.  
where the Russian flag was placed  
and a capsule with a message to future generations**

The descent of bathyscaphes to the bottom of the North Pole, meticulous research of the Lomonosov Ridge, the opening of a new drifting station, and the installation of the Russian flag at the bottom of the Arctic Ocean are clear evidence that Russia is clearly not losing the information war for the Arctic.

However, "critics of the regime" who support the old Anglo-Saxon idea that it is unseemly for Russia to dispose of its resources on its own find this state of affairs repugnant. The same applies to attempts to justify it by appealing to history, whether real or mythical. Viktor Shnirelman notes that against the backdrop of the intensified "Arctic question," "the discovery of the 'polar cradle of humanity' on Russian territory sounded... very tempting." He concludes: "For now, common sense prevails, and in this part of the world, cooperation prevails over rivalry. And this leaves no room for Hyperborea in big politics"<sup>(450)</sup>.

In our opinion, this statement is highly controversial and premature.

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450. *Shnirelman, V. A. The Aryan Myth in the Modern World. Vol. 1. P. 483.*

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## HYPERBOREANS FROM ZHMERINKA

Today, the ideologues of nationalist Ukraine are also trying to prove their country's priority in world history. In books recommended for study in schools and universities, the history of "independent" Ukraine is traced back to 40,000 BC <sup>451</sup> or even 140,000 BC.<sup>452</sup> The primacy of the Ukrainian language over all other world languages, including Sanskrit <sup>453</sup>, is postulated.

The desire to make everyone Ukrainian sometimes reaches absurd proportions. In 1993, Sergei Plachinda's Dictionary of Ancient Ukrainian Mythology was published in Kiev with a print run of 65,000 copies. From this reference book, we can learn, among other things, that as early as the 16th century BC, an ancient and numerous Ukrainian tribe called the "bregov, or oberegov" migrated from the "Ros and Dnieper" to Northern Italy and Palestine, from which came the baptiser of Rus

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451. *Galichanets M.* The Ukrainian Nation: The Origin and Life of the Ukrainian Nation from Ancient Times to the 11th Century. Ternopil: Mandrivets, 2005.

452. *Liah R., Temirova N.* History of Ukraine. Textbook for 7th grade. Kyiv: Geneza, 2005. P. 6.

453. *Chepurko B.* Ukrainians // Osnova. No. 3. Kyiv, 1993.



The fantasies of the ideologists of the "oldest country in the world" know no bounds!  
 Illustration from Mykola Galichants' book "Ukrainian Nation: The Origin and Life of the Ukrainian Nation from Ancient Times to the 11th Century" (Ternopil, 2005)

Apostle Andrew. Jesus Christ himself was a descendant of the Ukrainian tribe of Etruscans, who gave birth to Ancient Greece and the Roman Empire. According to Plachinda, the world's oldest Ukrainian mythology became the basis for all Indo-European mythologies, and all Indo-European languages originated from the ancient Ukrainian language of Sanskrit <sup>454</sup>.

In his research, Plachinda draws on the works of Lev Silchenko, who founded the non-pagan Rune Faith movement in America. These works put forward the idea that Ukrainians are the only direct descendants of the ancient Aryans (or "Orians"; Silenko derives this word from "orat" – to plough), and that "it is Ukraine-Oriana that is the cradle of human civilisation (it was here that horses were first domesticated, the wheel and plough were invented, the first furrow was ploughed, the first loaf of bread was baked, and the world's first alphabet, the "Trypillian" alphabet, was created here)" <sup>455</sup>. Having accomplished all these feats, the Ukrainian Orians migrated to Mesopotamia 5,300 years ago and became the "Sumerians" known throughout the world.

Apparently, after reading Plachinda, in early January 2018, singer Ruslana Lyzhychko announced in an interview with the TV channel

"112 Ukraine" that Ukrainians have ancient Sumerian roots. When asked, "Why did you say that Ukrainians should finally take off their sharovary?" the singer replied, "Because we are a country with much deeper, more significant

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454. Plachinda, S. Dictionary of Old Ukrainian Mythology. Kyiv: Ukrainian Writer, 1993. P. 3.

455. Plachinda, S. Dictionary of Old Ukrainian Mythology. p. 34.

much more historical, much more interesting, more authentic, much more exotic. Our roots speak of ancient cultures and civilisations. A country that had Scythians, Sarmatians, Trypillia, Sumerians, and we would compete with Egypt every day for <sup>wealth</sup> (456).

The statement by the "voice of Maidan" immediately gave rise to a popular internet meme – it is thanks to Ruslana that "svidomyi" Ukrainians are now called not only "pot-headed" and "ancient Ukrainians who dug up the Black Sea," but also "Sumerian."

The process of nation building, which Europeans went through back in the 16th-17th centuries, is in full swing in Ukraine. Ukrainian diplomats attend meetings in traditional embroidered shirts, and their scientists search for their ancestors throughout world history, designating them as Ukrainians.

Ukrainian scholars seriously consider Anacharsis, who lived in the Scythian lands, to be their predecessor, the "first Ukrainian philosopher." From this, the following conclusion is drawn: "Philosophical thought in Ukraine, as a specific geopolitical and ethnocultural complex that has existed for thousands of years, appeared as early as the 6th century BC" (457). In this vein, the work of Anacharsis is studied by such Ukrainian researchers as

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456. Singer Ruslana found the roots of the ancient Sumerians, who lived in Syria and Iraq, in Ukrainians // Strana.ua. 2018. 4 Jan. / URL: <https://strana.ua/news/115627-pevitsa-ruslana-nashla-v-ukraintsev-korni-shumerov-kotorye-obitali-v-mesopotamii.html>

457. *Shevchenko V. I.* Philosophical thought in Ukraine before Kievan Rus // Philosophical and Sociological Thought. Kyiv, 1996. No. 5-6. P. 5.

such as Valentin Krisachenko <sup>458</sup>, Anna Rusaeva <sup>459</sup>, and Alexander Cherny <sup>460</sup>. And self-taught historian Petro Yushchenko, brother of the former president of Ukraine, even stated in an interview with the Rada TV channel that the language in which Anacharsis wrote his maxims was Ukrainian, and that it was this language that "300 years later, Diogenes recommended that the Hellenic government use in governing the country"<sup>(461)</sup>



**Former Ukrainian MP Petro Yushchenko recounts how the Ukrainian language almost became the official language of Greece during the time of Alexander the Great**

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458. *Krisachenko V. S. Lyudina i dovkillya*. Anthology: In 2 volumes. Vol. 1. Nature and Humanity of Ukraine in the Monuments of World and National Culture. Kyiv: Zapovit, 1994.
459. *Rusaeva, A. S. The Famous Sage – Scythian Anacharsis*. Kyiv: Naukova Dumka, 2001.
460. *Cherny, A. A. Key Sources and Their Role in the Emergence of Slavic Philosophical Thought Before Kievan Rus // Innovations in Science: Proceedings of the XIX International Correspondence Scientific and Practical Conference*. (Novosibirsk, 22 April 2013) / URL: <http://sibac.info/conf/innovation/xix/32556>
461. Historian Pyotr Yushchenko: Even Diogenes called on the ancient Greeks to speak Ukrainian // InoTV. 2017, 6 June / URL: <https://russian.rt.com/inotv/2017-06-06/Istoriik-Pyotr-YUshhenko-eshhyo-Diogen>

Having witnessed a similar attempt to Ukrainianise the inhabitants of Kyiv during the short reign of Petliura and his Directory, Konstantin Paustovsky recalled the caricatured forms they took and how the once brilliant city was transformed "into an enlarged Shpola or Mirgorod with their government offices and Dovgokhuns sitting in them"<sup>462</sup>.

"Every nation has its own characteristics, its own admirable traits," notes Paustovsky. "But people who are overwhelmed with emotion for their nation and deprived of feelings and moderation always exaggerate these national traits to ridiculous proportions, to the point of sentimentality and repugnance. Therefore, there are no worse enemies of their nation than fervent patriots."

In an effort to make their national ancestry as ancient as possible, Ukrainian researchers trace it back to what they consider to be the most ancient people – the Hyperboreans, whom they, however, see much further south than their Russian colleagues. A characteristic opinion is that of the Kharkiv philosopher Igor Rassokha, who proclaimed the central regions of Left-Bank Ukraine to be the ancestral homeland of all Indo-Europeans, and Ukrainians to be "the most original Indo-Europeans." It was they whom the Greeks called Hyperboreans<sup>464</sup>. Proposing that the authorities revise the school history curriculum on the basis of

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462. *Paustovsky, K.* The Story of Life. Books 1-3 // Paustovsky, K. Collected Works: In 9 volumes. Vol. 4. Moscow: Khudozhestvennaya Literatura, 1982. P. 629.

463. *Paustovsky, K.* The Story of Life. pp. 622–623.

464. *Rassokha, I. N.* The Ukrainian Ancestral Homeland of the Indo-Europeans. Kharkiv: KNAMG, 2007. pp. 287–296.

his "discoveries," Rassokha emphasises that this will solve the most important task – to give "an understanding that it is precisely us, Ukrainians, who determine the entire course of world history" <sup>465</sup>.

It is not surprising that in 2014, Rassokha became one of the leaders of the Kharkiv Euromaidan and the instigators of the "Russian Spring," vowing to fight separatism in Kharkiv "to the last separatist."

In an effort to make their national ancestry  
as ancient as possible,  
Ukrainian researchers trace it back to what they  
consider to be the most ancient  
people – the Hyperboreans,  
whom they see as living much further south  
than their Russian colleagues.

The journalist and "svidomite" Alexander Galchenko went further than his Kharkiv colleague and declared the Hyperboreans not to be ancestors, but descendants of the ancient Ukrainians – the Trypillians, who advanced to India via the North – "through Vologda to the northern ramparts and into the polar Urals (it is clear where the swastika in Vologda embroidery comes from: the only possible option is from the Trypillians, who passed through Vologda about 4-4.5 thousand years ago)"<sup>466</sup>. In the Arctic, where it was very warm at that time

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465. *Rassokha, I. N.* The Ukrainian Ancestral Homeland of the Indo-Europeans. P. 330.

466. *Galchenko, A.* Hyperborea was created by immigrants from Ukraine // Sensus Novus. 2015. 18 March / URL: <http://www.sensusnovus.ru/history/2015/03/18/20413.html>

and "apple trees bloomed," they settled comfortably for 200-400 years. "The natural isolation from the rest of the world by the Arctic cold and subarctic tundra, which begins just 100-150 km from the coast of this area, explains the extremely scarce information about the post-Trypillian Hyperborean civilisation. The solitude of the Hyperboreans was sometimes disturbed by rare nomadic hunters, the Finno-Ugrians, who brought rare information about the land of plenty, Hyperborea, to the more southern settlers (autochthonous post-Cro-Magnons) and further to the Mediterranean"<sup>(467)</sup>. A sudden cold snap drove them south along the Ural Mountains, through Arkaim, which became a stopover on the way to India, where "the Ukrainians, the Trypillians, became the Aryans, as perceived by the Hindus and, through them, the rest of <sup>the</sup> world".

The author concludes his article in a manner quite characteristic of contemporary Ukraine, imbued with the spirit of Russophobia and racism: "And in the 'Russian north' at that time and up until the beginning of our era, wild Ugric, Mordovian and other tribes of cannibals – androphages – roamed. Ancient authors bring the habitat of the androphagi too close to normal people, although this is not surprising: judging by their map, civilisation ended somewhere in the Moscow region, and the centre of the androphagi's habitat was located where the capital of the Russian Federation is now. So in reality, the savage androphagi drearily roamed the northern hills somewhere between the Upper Volga and Kama rivers.

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467. Ibid.

468. Ibid.

However, everyone has a choice – to become decent people, like the Hungarians or Finns and Estonians, or to remain androphages and continue to feed on the suffering of other people and nations, as we can see in Ukraine with the arrival of the “Russian world” in Donetsk. Personally, I feel a deep, sincere disappointment that Russians (with whom I identified until recently) have degenerated into vile scoundrels and sadists who derive perverted, maniacal pleasure from torturing an innocent and, unfortunately, defenceless woman — Nadiya Savchenko <sup>469</sup>.

As we now know, the "heartless tyrant" Putin pardoned Savchenko, and she arrived back in her homeland in good health, where she was soon imprisoned by her "noble Hyperborean ancestors." But those who cried for her when she was on trial in Russia are now completely uninterested in her fate.

The propaganda potential of the Hyperborean theme is undoubtedly enormous. However, scholars should not stop their research in this direction simply because Hyperborea has become the subject of political speculation. Despite the vast amount of literature on this subject, it must be acknowledged that research is only just beginning, due in particular to the scarcity of documentary sources from the ancient era and the insufficiency of archaeological evidence.

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469. Ibid.

And, of course, it is too early to speak of an unconditional connection between the history of our ancestors and the legendary Hyperborea. However, the fact that for centuries Hyperborea was perceived by Russian thought as "The other," as something external, opposite, but at the same time inseparable, located somewhere "under the heart," stirring the soul and mind, cannot be ignored. The mysterious northern country is only beginning to reveal its secrets. And it is gratifying that the first steps in this direction were taken by our compatriots.

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## **Instead of an afterword**

# **WE, THE HYPERBOREANS. A CONVERSATION ABOUT TRUTH AND VIRTUE**

### **A.B.**

Two things, I will tell you, Oleg, always fill my soul with new and ever stronger amazement the more I think about them: the enduring interest in the subject of Hyperborea and people's maniacal desire to adapt it to their political needs. This is what I would like to talk about. We have achieved certain results in our research, but we have not yet drawn all the conclusions. And we should!

### **O.M.**

It is precisely because this concept has been hijacked by all sorts of unprincipled politicians and pseudo-scientists, or simply "urban madmen" – from Blavatsky to Asov, Shemshuk

or the utterly exotic "magician" Aulikhastr, we may encounter considerable problems. These include the rejection of our book by part of the scientific community.

I have already encountered this when I submitted an article to a scientific journal on the so-called "Hyperborean question" in the humanities of the 19th and 20th centuries. One of the anonymous reviewers wrote a "scathing" (as he apparently thought) review of it, the gist of which was that the article had no scientific subject matter whatsoever, since "Hyperboreans have no definite location in either space or time." In other words, the Hyperboreans did not exist, and therefore could not be studied.

**A.B.**

What splendid logic! Atlantis, too, apparently did not exist, and therefore, down with all the historians of ancient philosophy who touched on this topic, analysing Plato's *Timaeus*!

And at the same time, Loseva, Vilamovitsa, Nilsson, and Bourkert, who wrote about the cult of Apollo, because Apollo as a historical figure did not exist either. No matter how many times people climbed Mount Olympus, they never saw Apollo there!

**O.M.**

What am I talking about? With that logic, you could cancel the history of science altogether. Let's say I write an article called "The Problem of Caloric and Phlogiston in 18th-Century Natural Science," and some reviewer declares

it unscientific on the grounds that physicists have long proven that phlogiston does not exist and that heat is kinetic in nature.

Similarly, all works devoted to Blessed Augustine or Gregory Palamas and their concept of God could be considered unscientific. Since God "has no location in space" and his existence is highly questionable from the point of view of historical materialism, articles entitled "The possibility of knowing God according to Palamas" or "The concept of God according to Dionysius" should be rejected as unscientific and discarded. The very word "Hyperborea" is like a red rag to such scholars. Just as the word "spirit" or "absolute." Let's say he reads Hegel, comes across the word "spirit" and writes in his notes: "Ha-ha! Poor God! Idealistic bastard!" A reaction on the level of Pavlov's dog, honed through long training.

**A.B.**

Meanwhile, even the most hardened materialists acknowledge that the ideal often dominates people's lives much more tangibly than the material.

**O.M.**

Marx himself wrote that the ancient Moloch ruled. Because sacrifices were made to him, wars were fought because of him. Did not the ancient Moloch reign supreme?

Blunt-tipped spears and sharp-tipped spears fought and died for real...

The problem is that scientific articles are often entrusted to reviewers who are unable to distinguish the subject of research from its object. In our case, the subject of research is the legendary Hyperborea, regardless of whether it actually existed or was born in the imagination of the ancients. What is important to us is how the theme of Hyperborea has been reflected in the works of thinkers, poets, mythmakers, in political and even economic practice from ancient times to the present day. This is what we are writing about.

**A.B.**

Moreover, if the task were to prove the real existence of Hyperborea – the very one written about by Pindar and Hecataeus – then you and I would not agree. As you know, I am extremely sceptical on this issue.

By choosing the history of the idea of Hyperborea as our topic, we have the opportunity to use the material without being slaves to any preconceptions. Otherwise, we would have to fit the facts to a preconceived concept.

**O.M.**

I am inclined to believe that Hyperborea did exist. That Hungarian... what's his name?

**A.B.**

János Harmatta?

### **O.M.**

Yes, Harmatta. He writes that the myth of the Hyperboreans arose among the Greeks as early as the 2nd millennium BC, in pre-Homeric times. But perhaps the mythologisation of Hyperborea occurred later. At first, the Greeks may have regarded Hyperborea as a completely normal, real country.

As we know, during the 3rd and 2nd millennia BC, there were several waves of migration of northern Indo-European tribes to the Balkans. These tribes may have preserved a historical memory of their ancestral homeland, passed down from generation to generation. A kind of nostalgia.

It's like here – people who have worked all their lives in the north, for example, somewhere in Pechenga, move to the Krasnodar region and, over time, begin to miss the places where they spent their youth and full working lives. There, in the harsh high latitudes, the snow was whiter, the fish was fatter, and the people were real. Here, although it is warm, everything is somehow inhuman, with nothing but crooks and taxi drivers, and you can't eat caviar with a spoon.

The children and grandchildren of migrants regularly hear these "lamentations of Yaroslavna," and gradually the idealised northern region begins to be mythologised, embellished with all sorts of fairy-tale details and exaggerations. It's like the "Chinese whispers" game that kids play. Wittgenstein's "language games" and Derrida's "différance" follow the same rule.

So, the North becomes a paradise from which one has apparently been expelled for bad behaviour and to which one can never return...

**A.B.**

And if they sing a song in the North, it will be oceanic and majestic, not like those Cossack songs with their "oy-say, oy-say." (*Sings*) "The storm stirs up the sea"...

**O.M.**

(*Picks up*) "The wind lifts the waves"...

**A.B.**

... And if a northern man thinks about something, his thoughts will stir up ice floes in the sea and turn the course of the stars in the sky. ...

**O.M.**

Well, something like that.

And so, for example, a guest from distant northern lands arrives in Athens. Of course, he is greeted there almost like a messiah — here he is, the herald of paradise! Everyone rushes to see the strange Abaris. In the mass consciousness, everything is already prepared for his arrival, everything is stirred up by the legends of grandfathers and great-grandfathers. Abaris begins to preach, and his fame spreads throughout the Greek world. A placebo effect occurs. Remember adventurers such as Count Cagliostro, Saint-Germain, and Casanova. Their fame preceded them and helped them, at the very least, to seduce women, because the best lover of all times and peoples is already desired in advance, the orgasm has already happened in the mind, and in more serious cases, people were actually cured by a single touch or spell.

That's how it must have happened. Otherwise, we would have to assume something completely unlike the natural order of things — that the Greeks, a cheerful southern people, suddenly began to sing the praises of the harsh North, which they had never even seen.

**A.B.**

To be honest, all this seems like fantasy and speculation. There are no sources to confirm it.

**O.M.**

This is not speculation, but reconstruction.

As for sources, we are wrong to attach so much importance to them. It is still a big question why they have not survived to this day!

History as recorded in documents is a flexible thing; it can easily be transformed to suit one's own agenda. Every document has a client; even plays in Greece were written with political intent, let alone chronicles!

Imagine how someone illegally came to power in those days and found out that a certain temple held scrolls with information that called into question his right to the throne. This usurper, or new leader, sends his henchmen, and they burn everything — a hundred or two hundred years of history, just like that. And then a modern historian comes along and says: there are no documents, so nothing happened. **It turns out that our entire history as a science...**

**is a justification for those who destroyed history.** And their servant.

History thus cuts itself off.

Second question. History was not always and everywhere written down. Early Indo-European cultures were fundamentally oral. They had a system of written symbols, patterns, etc. But they preferred to memorise great cultural works. For them, their legends, myths, names of gods, and spells were sacred. They could not be written down because someone might read them! The disciples of shamans, elders, and sorcerers were walking books. It was just like in Ray Bradbury's books. Moreover, although writing helps to preserve knowledge, it makes memory lazier, and memory is the mother of the arts, and it was customary to develop it. So, we are dealing with fundamentally illiterate civilisations, which are no more primitive than literate ones, but fundamentally alternative. If such a civilisation suddenly fell into decline, the bearers of culture died of hunger, cold, epidemics, war, and institutions of reproduction, such as shamanic schools, were lost, then such a civilisation quickly degraded. But our historians are accustomed to working only with written sources, which means that they fundamentally do not see such a civilisation! Although much can be found in language and folklore.

However, younger branches of knowledge come to the aid of historians. Take archaeology, for example. Its emergence in the 19th century was a real breakthrough for historical science – a huge number of artefacts from the past were introduced into scientific circulation.

eras, which led to many outstanding discoveries. Naturally, the first thing they did was to dig where written sources suggested: Ancient Rome, Troy, Mycenae, etc. No one dug in Moscow, for example, because according to books, it is known that 1,500 years ago, "monkeys ran around" there. Then the metropolis was built up, and what is more, as it expanded, the city barbarically destroyed cultural layers, possibly very ancient ones. Nowadays, it is impossible to dig in the centre of a modern metropolis, and you will not find anything truly ancient. And this does not only apply to Moscow, of course. The burial mounds in Siberia were destroyed during the "gold rush" of the 17th-18th centuries. But where something has been preserved, scientific discoveries immediately follow, even if you dig just a little. When they started digging the burial mounds of the Black Sea region, they unearthed a huge state, Khazaria, and had to urgently rewrite the entire history. Russia has not yet been properly excavated, so archaeologists still have centuries of work ahead of them. BUT! There is another snag here: the civilisation that existed in these places was not only fundamentally illiterate, although no less culturally developed, but also fundamentally non-stone-based. With an abundance of wood, a cheap and environmentally friendly material that can be used to build very quickly, why bother with stone? Until the 19th century, we mainly preferred wood in any construction. But wood is short-lived, it burns, it rots. There can be no question of thousands of years of preservation here. So what? Let's say there was no one here? So, I am not yet claiming that this proves the existence of civilisation, but it does prove

that "evidence of absence" in the form of a lack of written monuments and stone structures is not evidence. You say there are no sources, so there is no problem. I say that sources may not have been preserved, and that civilisation may have other sources. The science of history requires new approaches.

Another qualitative leap in the sciences studying the ancient history of humanity occurred about twenty years ago. Genetics was added to the traditionally slow and labour-intensive sciences of archaeology, anthropology and paleolinguistics. The human genome was decoded at the end of the 20th century. This immediately gave rise to population genetics and DNA genealogy, two fields that study specific mutations in Y chromosomes and the patterns of their change. These mutations occur rarely, once every few thousand years, and the pattern of mutations in DNA can be used to reconstruct the migrations of human populations that took place tens of thousands of years ago. It is also possible to calculate the timing of these migrations with an accuracy of hundreds of years.

**A.B.**

DNA genealogy is currently being dismissed as a pseudoscientific discipline. There is a lot of criticism of A. Klesov from the scientific community.

**O.M.**

There's no need to confuse one thing with another. How do we do it? A person reads Klesov, becomes enthusiastic, and answers all the questions in the story for himself. Then he reads,

They say that Klesov is a chemist, not a geneticist, a charlatan whom all our geneticists with doctorates refuse to acknowledge. "Oh no!" the person thinks to themselves, "I've been fooled!" And after that, they discard not only all of Klesov's books, but genetics in general. Klesov is criticised by his own colleagues, who do not question the possibilities of genetics, the existence of haplogroups within humanity, haplotypes, etc. They may disagree with Klesov's transfer of chemical methods to DNA analysis, they may not believe in his hypotheses, and may interpret certain data differently. After all, science has its own monopolies and corporations, and outsiders are attacked not only for their mistakes, but simply for being outsiders, even if they write sensible things.

**A.B.**

And how has DNA genealogy responded to any historical mysteries, or is it still just accumulating a methodological base?

**O.M.**

I answered. For example, it has been reliably proven that the settlement of North and South America took place via the Bering Strait, since all Native Americans have the same haplogroup (with variations) as the inhabitants of Chukotka...

To take something closer to our topic, genetics has also been used to establish the ethnic origin of the inhabitants of Greece. It turned out that, despite the fact that they are clearly Indo-Europeans in terms of language, "by blood" they belong to the Indo-European peoples

group (haplogroup R1a1). 27% of the inhabitants of Greece belong to the "North African" haplogroup E1b1b1, 25% to the "Semitic" haplogroup J2. At the same time, the level of the R1a1 haplotype, associated with the migrations of the Proto-Indo-Europeans, does not exceed 12% (for comparison, in Syria it is 10%, in Poland 60%). This allows us to hypothesise that the Proto-Greeks were conquered by the Proto-Aryans around the 3rd millennium BC. They arrived in chariots, enslaved the local population, established their own order, and imposed their worldview and language. Naturally, the locals switched to the language of the conquerors, which gave rise to the Greek language, based on Indo-European but with a large amount of substrate vocabulary. The Indo-Europeans founded the Cretan-Mycenaean civilisation, then a new wave of Indo-Europeans arrived during the Dorian invasion.

No less interesting things are found in our "Palestines." For example, it turned out that the Indo-European haplogroup R1a1 appeared on the territory of present-day Ukraine only a few thousand years ago, or more precisely 11 thousand years ago, as evidenced by excavations of the Vasilyevka burial ground on the Dnieper River. Consequently, the so-called "Proto-Slavs" are not indigenous here, but came from Siberia, because the maternal haplogroup R was found earlier at the Malta site in the Baikal region. And this is twice as old as Vasilyevka. Previously, representatives of the Mongoloid type lived here, on the territory of the East European Plain. All ancient sites have not yet been fully researched by palaeogeneticists, but so far

the samples that were taken in Kostenki (38,000 BC), Sungir (35,000 BC), Zaraysk, Avdeevo (25,000 BC) tell us about haplogroup C. This group is common among Mongols, Buryats, etc. The descendants of Genghis Khan, who submitted their genomes for analysis, also turned out to belong to this group. In other words, Genghis Khan's ancestors lived on the territory of Rus long before the invasion of the Chingizids. And by capturing our lands, they were merely reclaiming their lost territories. In history, everything repeats itself, everything sooner or later returns to its original state, including great empires.

Incidentally, the renowned Trypillian culture was discovered in what is now Ukraine. It is a source of pride for modern "svidomys" because it is formally older than Sumer and Egypt, dating back to the 5th millennium BC. This allows the "svidomites" to say that we came from the North and founded Sumer and Egypt, and at the same time everything else around them. But palaeogenetics has shown that the remains of the people of the Trypillian culture belong to haplogroup G. It is now most prevalent in the Caucasus, for example, among the Ossetians, and Stalin belonged to it. The same haplogroup is found in ancient remains of the Starčevo-Krištof culture in Serbia, Romania, and Hungary. There, however, one skeleton with haplogroup R1b was found, apparently at the Lepski Vir excavations, but even that is more likely to be an ancestor of the present-day French or Scots, but certainly not Ukrainians. Ukrainians in particular have nothing to be proud of, because at the same time, a little later, the Vinča culture appeared in the Balkans alongside their Trypillia. There are the same haplogroups G as in Trypillia.

Basically, but what development! Vinča emerged in the middle of the 5th millennium BC in the Northern Balkans and existed for about 1,500 years. In other words, Vinča is older than the civilisations of Mesopotamia and Egypt. At the same time, Vinča had all the signs of a developed society – a class hierarchy had formed there, there were cities similar to the much later Mycenaean ones, temples built around hearths, a developed system of religious beliefs, metallurgy, and a writing system that, unfortunately, has not yet been deciphered.



A clay tablet with examples of Vinča writing, dated to around 5300 BC.

But in which textbooks can you read about Vinča? Everyone writes about Sumer, Egypt, Greece... But palaeogenetics will bring about, and is already bringing about, a revolution in history.

What is also very important is that geneticists need only a very small amount of genetic material to work with. From just one finger bone found in Denisova Cave in Altai, it was possible to determine that these places were inhabited in ancient times by a previously unknown species of human, distinct from both Neanderthals and Homo sapiens. This is a scientific discovery of enormous significance, comparable to the discovery of Neanderthals in the mid-19th century!



**Denisova Cave in Altai, where ancient humans lived, different from both Neanderthals and sapiens**

The most powerful genetic laboratory today is located in Houston. It has the most extensive collection of DNA from all haplogroups. Based on this, it is already possible to revise history.

History must embrace genetics and recognise that it is as important a source of data as archaeology. Enough with relying on chronicles!

**A.B.**

Okay, but how does all this relate to the topic of Hyperborea? The most prominent specialist in DNA genealogy in our country, Anatoly Klyosov, is a staunch opponent of the idea of an Arctic homeland of humanity, on which most modern "Hyperborean" theories are based. According to Klyosov, all the haplotypes found in the Russian North did not originate there, but came from the south. The cradle of humanity, or at least its non-African part, was, according to Klyosov, the Russian Plain. That is, Eastern Europe, in human terms.

But even to this, the scientist is in no hurry to apply the term "Hyperborea," which he generally dislikes and believes that its use immediately makes any text unscientific.

Incidentally, the East European Plain is a very vague location. It is a huge territory — from the Sudetenland to the Urals, from Finland to the Danube lowlands. "My address is the Soviet Union," as the famous song goes.

**O.M.**

I am not claiming that Hyperborea is necessarily Yamal or the Murmansk region. The Greeks called Hyperborea a country somewhere far to the north, and the East European Plain is quite suitable for this role. And, by the way, this plain partially encompasses the Kola Peninsula and the White Sea region.

The Greek name for this country is purely descriptive, something like "Far North." But what did the inhabitants themselves call their country? That is the question!

Speaking of the "anti-scientific" nature of the term "Hyperborea," Klyosov just wants to point out again that all sorts of charlatans have latched onto this topic and are discrediting it, like those Ukrainians who trace their roots back to the Trypillian culture but don't even realise that they're not genetically related to the Trypillians. And the Trypillians most likely spoke Caucasian languages...

But it's not just about these charlatans. There is a conspiracy of silence in science itself. Research on this topic is hushed up and not published.

**A.B.**

Add that "official science" does not recognise these studies. As if there is such a thing — purposeful, syncretic, with a unified opinion on all issues, serving the interests of the authorities or I don't know who else — reptilians, Freemasons, the world behind the scenes. All these Shemshuks like to appeal to this "official science" — saying, no...

break through the wall of these science officials, the bastards won't let us tell the truth!

Meanwhile, even in the same department of a state university, there may be several scientists with diametrically opposed views. And this does not prevent them from teaching, publishing, and creating scientific schools at the same time.

**O.M.**

I am talking specifically about Anglo-American science, which has managed to monopolise entire fields of knowledge in the world.

The dean of the Higher School, Alexei Mikhailovich Rutkevich <sup>(470)</sup>, a great connoisseur of French culture, told me that of the ten most influential journals in the world that publish articles on French history, six are English and one is Dutch. And there are only two or three French ones. This means that, as a rule, in order to publish an article on their own history, the French still have to go through the censorship of the English editorial board.

And what can be said about publications on Russian history, which Anglo-Saxons traditionally view with "special view" of?

All ratings and all science are monopolised. A person who wants to engage in science has only one path: to work within this matrix, and the matrix is very simple: everything originated in Greece, from there it went to Rome, then to Europe; Europe is the heart

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470. Alexey Mikhailovich Rutkevich, Dean of the Faculty of Philosophy at the Higher School of Economics.

the cradle of civilisation and a hotbed of all kinds of culture. Not only do they publish Slavic authors only occasionally, just to show that they are not biased, but sometimes, according to a quota, they give space to minorities, yet even in this case, all their publications will repeat the historical narrative that is beneficial to them. I tried to publish an article about the defeat of the Greeks in the Trojan War, but no one took it. And it's not about the quality of the work, this hypothesis is well-founded by scientific data, but simply that it doesn't fit into their scheme.

It is clear that Hyperborea does not fit in here, since it is an alternative version of the origin of the modern world.

**A.B.**

But, as we have discovered, practically all of these versions are politically biased. How many businessmen have tried to place Hyperborea in their own corner of the world in order to claim primacy and belonging to the most ancient culture on Earth! We have written about them – the Swedes, the Norwegians, the Germans, and practically all the northern peoples.

And not only northern ones. Romanian Vasile Lovinescu – seemingly a southern man, but he agrees. For him, Hyperborea is Dacia. It is here and only here that the centre of higher spirituality is located and the Primordial Tradition is preserved. On the eve of World War II, such theories expressed a general trend in royal Romania, which

Conducător Antonescu defined as "total nationalism."

And how zealous our Ukrainian "non-brothers" are in this matter! For them, "being Hyperborean" is a matter of national honour: as long as the Russians don't get this glory. You can see this tug-of-war. The Demins, Asovs and Novgorodovs are holding one end, while Ras-Sokha, Galchenko and Ruslana Lyzhychko are holding the other.

Even if it were indisputably proven that Ukrainians (Russians, Greeks, Ostiak-Samoyeds) are the most ancient people on Earth, could this serve as an argument in favour of their superiority over all others? Not merit, not contribution to the world's treasure trove of thought, not weight in world history, but only age.

It would be like assigning social roles based on seniority. Our president would then be some 120-year-old grandmother from a mountain village.

### **O.M.**

Who was the most important person in the courtyard? The older boys, they were also the strongest (laughs).

Or in the Caucasus — who is the most authoritative there, who does everyone listen to? The oldest, the aksakals.

And in Japan, even your salary depends on your age – the older you are, the higher it is (even though you may be doing less work than someone in their thirties).

And it's the same between countries, which is why in Europe we were long regarded as unfit for work.

a cheeky youngster who has no place among his older comrades. It's as if we were still living in caves when they had already invented heated toilets and urban sewage systems.

**A.B.**

But even if you want to be proud of your history, is it really necessary to invent episodes of it? Especially extravagant ones. Okay, countries that have nothing else to be proud of. But why do we need this? We have many glorious victories on the battlefield, in culture, and in science.

**O.M.**

Why make it up? There is plenty of evidence that a highly developed civilisation once existed on the territory of present-day Russia. You know all about it, but you simply treat it with scepticism.

**A.B.**

I don't even want to argue. There are hundreds of articles proving that the northern "artefacts" are not actually artefacts — they are the work of nature. To see a man-made cult object in some weathered product, you need to make a special effort and want to see it there. There are loads of them all over the world. And if we do not multiply entities and resort to fantastical explanations, then these stones are just stones.



**Spherical concretions  
in the Bolivian province of Potosí are not  
the remains of ancient civilisations,  
but a quirk of nature**

**O.M.**

What about the metallurgical discoveries? Will you argue that this is also a hoax? That the northern peoples did not know how to smelt metals at a time when the Greeks were not yet familiar with the process? That the Archaic peoples did not ride in chariots before the Greeks?

**A.B.**

If we are talking specifically about the archaeological cultures of the North, for example, the Ust-Poluy culture, then iron production appeared there later than it did among the Greeks. At least, the relevant finds date back to the 1st century BC. No older items have been found yet. Although the discovery of subpolar metallurgy is a huge scientific sensation in itself, there is still no reason to speculate about some kind of high-latitude supercivilisation.

**O.M.**

It certainly did not originate in Greece.

**A.B.**

Another matter is the Babin and Abashev cultures, which are much older (late 3rd – early 2nd millennium BC), but also further south. The Babins lived in the territory from the Volga to the Danube, and the Abashevs – slightly further north, from the Southern Urals to the present-day Lipetsk region. Both had bronze production technologies and built chariots. Both belonged to the Indo-European family, with the Babins being called

as the direct ancestors of the Mycenaeans. They were the very migrants from the north who brought their ancient culture with them and created the Mycenaean civilisation.

But the history of ancient migrations and ethnogenesis of Indo-European peoples, in my opinion, does not require the Hyperborea hypothesis. Why beat around the bush? Incidentally, the vast majority of specialists in Indo-European studies – linguists, historians, archaeologists – have managed without this hypothesis. Vladimir Safronov, Nikolai Andreev, Vladimir Toporov, and Gamkrelidze and Ivanov, not to mention Dumézil, Benveniste, and Gimbutas, have all done so. to mention Dumézil, Benveniste, and Gimbutas.

It should also be borne in mind that the history of migrations is most often the history of migrations. That is, a people lived somewhere in the Northern Black Sea region, then gathered their belongings and went somewhere through the Balkans to a new place. Perhaps they did not like the climate, or perhaps their warlike neighbours forced them to do so. But they left en masse, giving way to other peoples.

And when only part of the population sets out in search of a new place, it is called colonisation. The "metropolis" remains in place.

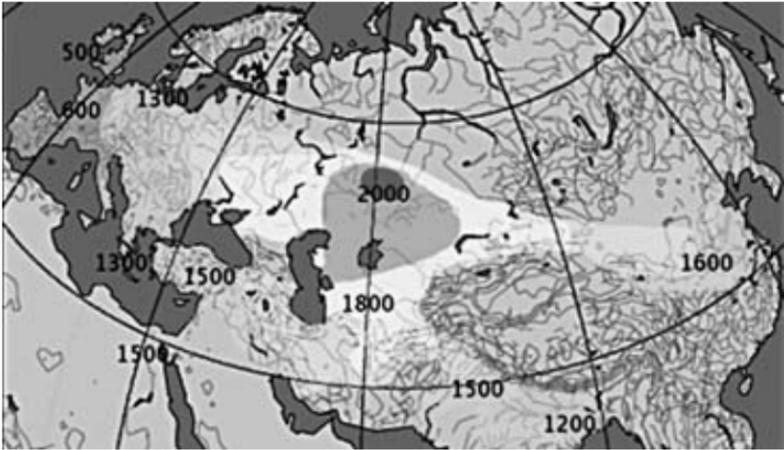
So, the Babins, ancestors of the Mycenaeans, as far as we can tell, left for Greece en masse, having been driven out of their ancestral lands by the Indo-Iranians of the log-cabin culture – ancestors of the Scythians. And if the memory of the Hyperborean fatherland referred specifically to the Babian culture, then where did Abaris come from, and where did all the later information about Hyperborea come from?

In any case, Hyperborea is a kind of idealised country, a *utopia* in the original sense of the word: *a place that does not exist* (but we would very much like it to exist).

### **O.M.**

Hold on, hold on, hold on. Let's take it one step at a time. You've made a lot of claims. First, it's unclear whether the Babinskaya culture, to which Ukrainians could theoretically trace their origins, since it was located between the Don and Danube rivers, was the ancestor of the Mycenaeans. I am not at all sure, just as I am not sure about the Abashev culture, which was localised in the territory of present-day Chuvashia and further on to the Urals... I much prefer the Sintashta culture, which existed at the same time, but in the Southern Urals. This is the R1a culture, that is, proto-proto-Slavic. This haplogroup, having appeared in Siberia, began its expansion westward, but the related haplogroup R1b, perhaps a thousand years ahead of it, took other routes first. These are the ancestors of the present-day English, French, and Spanish. Our ancestors appeared in Europe no earlier than the 7th millennium BC, but these were small migrations and nomadic movements, not conquests. Of the ancient Indo-European cultures, the Sintashta culture, with its R1a genetics, was the most highly developed, far surpassing the Babka culture. Firstly, there are many more camps and settlements; the Babinskaya culture has only a few camps, while here there are a huge number of settlements and cities. Arkaim alone is worth mentioning! Secondly, there are walls up to 5.5 metres thick, hearths, wells, huge

number of metallurgical furnaces. The graves contain many animals, including bulls and horses, and war chariots. Incidentally, the map of chariot finds essentially coincides with the map of Indo-European expansion. Apparently, they conquered everything with their chariots.



Map of chariot finds in history

Chariots, as you remember, played a huge role for the Greeks, but a thousand years later. They were part of the culture, they were the main element of entertainment, combat training and sports competitions.

**A.B.**

In Parmenides' poem, the Goddess of Truth arrives at the hero's side on a chariot.

**O.M.**

Of course, it's not just about chariots; culture must excel in a number of other parameters in order to expand across half of Eurasia.

I disagree that the Indo-Europeans simply left and went somewhere else, especially since they lived in cities and honoured their ancestors, and were quite sedentary, although this is very relative. In my opinion, it was precisely expansion, an expansion of their habitat. And this expansion took place along the entire perimeter with varying degrees of success. One branch moved to China, as evidenced by the so-called Tarim mummies from the 18th century BC found in the Taklamakan Desert. They are evidence of the spread of the Andronovo and Afanasievo cultures, as has recently been proven. Further north, in China, the first Chinese state of Yin (also known as Shang) emerged. The Indo-Europeans passed on bronze technology and introduced the Chinese to chariots... This was in 1600 BC. Let's remember that! However, they were only able to establish themselves and impose their language and culture on the population to a very limited extent. Soon, most of the conquerors disappeared, and a small enclave of Indo-European population remained a little further north – the Tocharians.

The next direction of expansion was India. There existed the Harappan civilisation, created by representatives of the Dravidian haplogroups. However, the Indo-Europeans invaded around 2000-1900 BC, and the Vedic period of Indian history began. Since then, castes have emerged in India, with the conquerors naturally becoming the highest caste, and to this day, 70 per cent of Brahmins belong to haplogroup R1a. As do most Russians. The language of the highest caste became the language that would later transform...

Sanskrit is the closest of all Indo-European languages to Russian. The main language of modern India, Hindi, is its successor. Vedic philosophy, Vedic gods. Oral hymns and songs will be recorded much later, but for now, let's note the dates. From India, as well as from the north, the Indo-Europeans invaded Asia, including Asia Minor. There, too, they managed to gain a stronger foothold, that is, to give the conquered their language (the Iranian languages were born from a mixture of Indo-European and local, substratum languages). The chariot was brought to Egypt by the so-called Hyksos, who conquered Egypt with its help in the 16th century BC, but they did not remain in power for long, and it is still unclear who they were and whether they were homogeneous. It is absolutely certain that the Indo-Europeans were involved there, although perhaps only the upper echelons. The Hittites themselves were already a variety of Indo-Europeans, and they used chariots from the 17th century BC. Greece learned the severity of chariot warfare in the 16th century BC. The Minoan culture collapsed and was replaced by the Mycenaean, Indo-European culture, and the Greek language emerged, based on the language of the Indo-European conquerors with substratum lexical inclusions. BUT! Invasions took place all around the perimeter. That is why this invasion also took place in Europe, at first it was a gentle seepage, but then complete colonisation. The first Europeans were not Indo-Europeans and did not speak Indo-European languages. Haplogroups I and G dominated here, as we can see from the burial grounds. Gradually, they were replaced by representatives of R1a and R1b. Even the Scandinavians and some of the Balkan peoples, who

Group I still exists, but now speaks the language of the conquerors, i.e. Indo-European languages. I, for example, am convinced that all Germanic languages are the result of a mixture of Proto-Indo-European, which became the basis, and part of the vocabulary and phonetics of the language spoken by Group I. They also acquired Indo-European gods and mythology. So the "Norman theory" is correct with the exact opposite: it was not they who brought us civilisation a thousand years ago, but we who brought it to them 3,000 years earlier. A disc with an image of a chariot has been found in Denmark, which dates back to the 17th-18th centuries BC, but in Britain, according to an analysis of burials, the Indo-Europeans did not arrive until the 6th century BC, that is, last. Thus, we see a rather narrow period of active expansion, lasting approximately 500 years, from 2000 BC to 1500 BC. During this time, the Indo-European world, which still dominates the planet both technically and humanistically, was expanded.

**A.B.**

That is, Western civilisation.

**O.M.**

You can call it the West, but it came from the East, or more precisely, from the Centre. From Siberia, Altai, Ural. And even where the Indo-Europeans did not establish power or impose their language, they had a significant influence on culture. Take China, for example. They are not Indo-Europeans, either genetically or linguistically.

, but it is obvious that they have been greatly influenced by Western civilisation. Nowadays, this influence comes from the United States, and in the past, it came from India and Buddhism, for example, which is a branch of the Vedic worldview. But in their time, it came directly from the first Indo-Europeans who came to their North.

**A.B.**

And that's all your evidence?

**O.M.**

Another proof of the powerful civilisational explosion of the Indo-Europeans is the so-called "axial age" problem. The term was introduced by Karl Jaspers. He could not understand how, in different parts of the world, which at that time were almost unconnected by communication, where people knew about other countries only that they "walked with dog heads," religious and philosophical teachings arose very densely, almost at the same time, with a difference of several centuries and with a relatively similar worldview. According to most scholars, the Vedas were created from the 16th century BC. But there are experts who date their origin as far back as the 5th millennium BC. Everyone agrees that they were transmitted orally for a very long time, but they began to be recorded from the 16th to the 6th century BC. The Avesta, Zarathustra and Zoroastrianism date back to the 7th-6th centuries BC, while the Greeks (Orphics, Thales, Anaximander, Heraclitus, etc.) date back to the 7th-6th centuries BC. Confucianism and Taoism in China date back to the 6th century. Buddhism in India – 6th century.

**A.B.**

Incidentally, Judaism emerged in the 9th-8th centuries BC...

**O.M.**

It originated as a rather pagan thing, but then underwent changes under the influence of Asia Minor beliefs, their appropriation, and then even experienced the indirect influence of Greek philosophy. That is, I would also classify it in this category.

**A.B.**

And how can this spiritual explosion be explained? The end of the Bronze Age, as some say?

**O.M.**

And what does philosophy have to do with it? All this can only be explained by the fact that after the conquest, a process of assimilation, reworking, adaptation, and mixing of new languages and cultures began in all corners of the world. And when it settled down, and the tradition of oral transmission was also lost and everyone began to write things down, the products of cultural expansion from almost a thousand years ago appeared almost simultaneously. And the source of this expansion is somewhere in the centre of the circle, in the centre of the perimeter, in the centre of Eurasia. This place could theoretically be called Hyperborea, and the memory of the distant northern homeland from which they all came was preserved, at least in India and Greece.

**A.B.**

Nevertheless, there are many variants of Indo-European proto-homelands. You can read about them in specialised literature. Professor Safronov, for example, discusses them in his brilliant book *Indo-European Proto-Homelands*. Sometimes something slips through in the press on this topic. Ten years ago, for example, there were reports about the latest discoveries by Serbian archaeologists who had excavated another city of the Vinča culture. Among these finds were children's toys and figurines depicting women dressed in the fashion of the time – in short tops and mini-skirts. But all this went virtually unnoticed — it is difficult for science to compete with Prokopenko's television programmes, where sensational news!

In general, I am not at all opposed to the idea that ancient civilisations existed – I read books, after all. I am only opposed to political speculation on this subject. I am against the formula "Hyperborea was located in Norway (in Poltava, in Bryansk), therefore, we are the most ancient, the most intelligent, and we have the right to special treatment." I am against attempts to restore this "superpower" of antiquity. Moreover, this is a double-edged sword. While nominal patriots view Hyperborea as a state-forming concept, Russia's internal enemies, on the contrary, use it to justify the division of the country. Like Vadim Shtepa, who "pushes" for our northern territories to break away from imperial Moscow and unite in a new union based on their mythical "Hyperborean" past.

But it must be acknowledged that the Hyperborean myth has quite powerful political potential. That is why all sorts of adventurers, eager to finance their dubious projects in search of the legendary country, are knocking so persistently on the doors of government offices. All of them, of course, appeal to the need to form

"national idea" and the like. And often with success. As we remember, journalist Gennady Klimov managed at one time to enlist the support of Tver Governor Zelenin, who promised helicopters to search for Mount Meru in Valdai. Valery Dyomin also pushed his ideas at the level of governors and officials of the State Committee for the North. And astrologer Pavel Globa "specialised" in State Duma deputies. The same Globa, by the way, who in 1991 predicted from the stars that by 1996 Russia, Ukraine and Belarus would unite into one country.

**O.M.**

There are many such "seekers" hanging around in the coffee shop opposite the Presidential Administration. But many of them have goals that are far removed from science; they are more commercial in nature – by declaring a particular region to be a place steeped in "Hyperborean history," they hope to attract tourists. They organise commercial "expeditions" there – many people want to touch the ancient mystery...

**A.B.**

... deep down, even though they understand that they have been deceived. "I am happy to be deceived..."

In general, fake attractions are a whole industry. A closer example to the subject of our conversation is the "Neanderthal flute" found in the Divje Babe cave in Slovenia. In fact, it is just a hollow bone of an ancient bear, on which a couple of round holes were found. But the temptation to designate this bone a "proto-flute" was too great to try to find a simpler explanation for these holes. After all, "the world's oldest musical instrument" is an excellent brand that will attract thousands of tourists. They will come to Slovenia and leave their money there.



**The origin of the holes in the Divje Babé flute is still the subject of heated debate.**

**O.M.**

Juliet's balcony in Verona, where everyone takes photos. Even though there is no mention of a balcony in Shakespeare's play. I was there too and took a photo!

**A.B.**

Although I dislike the fact that Hyperborea is becoming a commodity, I am not at all opposed to the revival of Hyperborean imagery in relation to Russians. But only as imagery.

After all, there is a certain Hyperborean glory in being Russian! A tough northerner, ready for hardship and difficulties, for snow up to the sky and frosts below fifty degrees. This northern romanticism is in our blood, and perhaps that is why we like books and films about high latitudes so much. And songs, of course.

*(Singing in chorus)*

"And we are the boys, we are the boys of the seventieth latitude..."

**O.M.**

Here you are leaning again towards such a Nietzschean interpretation, saying that truth is a useful lie. You say that to lift spirits, one can recognise Hyperborea as Russia, as long as there is no racial segregation. But I want to continue presenting evidence that our Hyperboreanism is real, not invented for political purposes.

We have already dealt with geneticists. Now it is the turn of philologists. Let us start with something that will make you laugh again. With Plato Lukashevich.

**A.B.**

I will laugh.

**O.M.**

To declare in the 19th century that the Slavic language is the basis of all languages! Of course, they would consider him crazy. The Germans rule Russia, as we know, they brought civilisation here, everyone is discussing the upcoming celebrations of the millennium of Rus, and this fool is writing a dictionary in which he proves that Greek words are secondary in comparison with Slavic ones and simply corrupted. Fasmer is a different matter! He created an etymological dictionary of the Russian language, in which he showed that almost all Russian words originated from German. That is why he is recognised by the scientific community, he is a reputable scholar, and Lukashevich is a moron, even though he knew five times more languages than Fasmer. I have read Lukashevich's "root words" and I would say that 60 per cent of them are by no means nonsense. Let's assume that 40 per cent are nonsense, false etymologies and far-fetched. But, as Marx said

"Vulgarity is to criticise a particular blessing for being precisely that blessing, and not the sum of all blessings." Lukashevich continues the traditions of Mavro Orbini, expressing the same ideas as Shishkov and Kapnist. He influenced Gogol. And now he has followers. Alexander Dragunkin.

**A.B.**

Also cursed by all scientists. Considered a pseudo-scientist. If you prove your hypotheses only by referring to scientists with dubious reputations who are not recognised by the international community, then the value of your evidence is correspondingly low.

**O.M.**

I just said above that you cannot reject a person entirely based only on their reputation. That means branding them once and for all. For example, Dragunkin writes that the Greek word "galaxy" comes from the Russian "galaga" (fog). As an expert in Greek, I can tell you right away that galaxy means "Milky Way" and comes from the word "Gala" means milk. Here, one could dismiss Dra-Gunkin and accuse him of being unscientific. But let us consider whether this is simply a short-circuit error on his part. Gala is milk, and isn't fog similar? Fog really is like milk. Couldn't both words have an ancient Indo-European root? For example, "gl", as in the word "mgl" (fog). I'm not saying this is true, I'm just saying that it's something to think about. The English "lady" and the Russian Lada. Isn't that so? Hotel and hut. Globe – forehead, kolobok. Why not? They are cognate words, that's for sure. But when he forms dollar from "share", I, of course, laugh...

**A.B.**

Dollar comes from the word "taler", a popular silver coin in the Middle Ages. The taler was minted in the city of Joachimstal, the city of St. Joachim. Talers were called

in different languages as dalder, tallero, talari, talyar. In Russia, on the contrary, they were called efimkas, after the first syllable of the city's name.

**O.M.**

And now, imagine that an official bureaucratic scholar who has read Dragunkin will see in him the etymology of the dollar from the word "share". It is perfectly clear that this Dragunkin will be ridiculed, will never be able to publish anywhere in a peer-reviewed journal, will not be able to get a job at a serious university, and will be branded a charlatan and a pseudo-scientist. And the scientific world is small, like a small town, where everyone knows each other.

**A.B.**

And what's more, he has a theatrical surname – Dragunkin.

**O.M.**

And he even has a fan – the humorist Zadorov. Write it down – it's gone! But the man, even if only sometimes, speaks the truth: first, correctly, in accordance with the laws of physiology and phonetics, he emphasises that sounds can be formed in different parts of the mouth. And since some are formed close together and others further apart, the replacement of some sounds with others when transitioning from one language to another is natural. Philology is aware of this, as it were. But it tries to be an exact science and attempts to establish the laws of replacement of some sounds with others in each language or each period of time. But languages are not an exact science, and there is no need to strive for physics here; it is enough to simply keep in mind

these things. So, if in Slavic languages any variations of the root, that is, substitutions of sounds with similar ones, are still meaningful and close in meaning, then in other languages, most of these variations are absent! This suggests that Russian or Slavic languages are primary, and others have inherited only fragments! Greek, Latin, English and other roots are easy to find in Slavic languages, but the reverse is not true! Another thing he noticed is that when a word is transferred from one language to another, it becomes shorter and simpler. And in European languages, even ancient ones, we see that simplification has taken place in comparison with Slavic languages.

**A.B.**

Well, give us an example.

**O.M.**

This example is not from Dragunkin, but from me. I am sitting in a hotel. The word "reception" came into English from Latin. But even in Latin, it came secondarily from us. "Re-" is our "pere-", a very ancient Indo-European root "PR", about which I will write a whole book; suffice it to say that it is found in the words Perun and First. In other European languages, this root, which is rich in our language, is greatly reduced. In Latin, it is re, pro, pri. In this case, re. Next is "цеп" (chain), which turns into "цеп-цион" (chain), an obvious simplification. I am giving the first example that comes to mind from life; I have many more examples, and more weighty ones at that, but now is not the time. I just want to demonstrate the principle. By the way, "principle" is the same thing.

Our roots are "pr" and "tsp". The first connection is of a kind. Okay, let's not get into that now, otherwise we'll end up with a whole new book. Now let's talk about Dragunkin, who, in principle, is thinking in the right direction. Oh, damn, in the Right, in the Right Direction, again my favourite root "PR".

**A.B.**

Are Slavic languages the forefathers of all Indo-European languages, after all? This is a more than bold hypothesis, and it is unequivocally rejected by science...

**O.M.**

"Proto-ancestors," you said. "Proto" is the same great root I was talking about, which is even found in the preposition "pro-" and in the word "pre-d-log." Fathers is plural, or more precisely, "Ы" is a reduced plural from Old Slavonic to Russian, that is, according to the laws of simplification. Because the present plural is "ЦЫ" and "ЕИ". Father is already plural. And the root is "From." OT – why everything happens. This is our preposition. I would like to note, in parentheses, how foolish all our grammarians have been since ancient times, dividing everything into "particles" and "prepositions" in their bureaucratic zeal, without understanding the meaning. OT is father, and father is fathers.

**A.B.**

This is known from Old Slavonic. But this in no way proves the primacy of the Slavic languages. In general, science is a cautious thing. It's like in medicine – do no harm! Too many

slag in theories is not justified by the presence of separate correct findings. Lukashevich himself said that Africa is another planet that fell on our Earth...

**O.M.**

And Anaxagoras said that the Sun is a stone from which the Nemean lion fell. So what? Isn't Anaxagoras a great philosopher whom we have been studying for 2,500 years? In general, science is certainly not a treasure trove of proven truths. Take, for example, any encyclopaedia from the last century, strictly scientific. It turns out that half of what is written there is now recognised by scientists as nonsense. Just as in a hundred years, half of what is written in all modern scientific dissertations will be nonsense. This suggests that science, in principle, deals with a certain amount of froth. But Shakespeare's poetry, for example, is always relevant and never becomes outdated. Like all poetry, like philosophy. Dragunkin devoted 400 pages to proving that Russian is the proto-language, which I cannot recount to you here. Take the book *Five Sensations*, it's very fascinating. For example, I'll just open to a passage where Dragunkin "washes" the king of scientific linguistics, Benveniste.

*(reads aloud)*

*In the preface to his "epoch-making" book, *The Dictionary of Indo-European Social Terms*, the French king of etymology, Émile Benveniste, says (the spelling of the quotation has been preserved): "...However, such a simple and, at first glance, equally satisfactory approximation..."*

*between the Latin root teks- (in the verb texo) and the Sanskrit root taks-, forms that are in exact correspondence with each other, encounters a serious obstacle: Latin texo means "to weave," while Sanskrit taks means "to chop with an axe"! it is impossible to understand how one of these meanings could be derived from the other and from what more ancient meaning they could both originate, since there does not seem to be any common technique underlying "weaving" and "carpentry". (3. Benveniste, "S. i. s. t.", Moscow: Progress Publishing Group, 1995). And everything was correct — and the perplexity of the "master of masters" would have been justified if it did not exist in the Russian language, and if your humble servant — the author of this book — had not revealed what he did reveal! Let's look at the situation step by step:*

- 1) there are two words belonging to the same language family;*
- 2) These words are phonetically similar, that is (in my opinion!), in this case, they "have the same consonant stem": "t-k";*
- 3) both words convey an action, i.e. they are verbs.*

*But Monsieur Benveniste has a problem — (as Fasmer did with the word "ship") — from his point of view, these two words cannot be derived from the same source, because Monsieur Benveniste, due to his deep but narrow linguistic horizons, did not see this source! But if he had thought less "traditionally" and looked at this phenomenon from the point of view that I have created today, then not only would the need for such a question have disappeared – no! – such a question would simply not have arisen at all!!!*

since the Russian verb "TK-at" is absolutely normal in the series "TeKs and TaKs"!!! AND HOW

"TeKs-at" work? – "TyK-at" with a spindle<sup>471</sup> !!!!! AND HOW

"TaKs-ayut"? – "Tyuk-ayut" with an axe!!!! Here you have the same "technique" that Benveniste complains about! Yes, yes, yes!!! And here it's all from us!!! Since it is in the Russian language that there is a normal onomatopoeic (and therefore ancient!!!) root "tyk-tyuk", which forms whole "bushes" of dissimilar words, as well as conveying a monotonous, regular, PROGRESSIVE action/movement ("Back and forth, back and forth...") This root is found, for example, in the Russian words "c-tuk-at" = "tyuk-at"

= "tyk-at/tk-at" (as well as "toch-ity") = "vzhik-vzhik!")!!! (And in Polish, for example, "dotykać" means

"to touch", "to touch"...). Later, this Russian root gave rise to words in OTHER Indo-European languages!!! It is found in "separate" words of VARIOUS languages, but nowhere does this root form such a "bush" as it does in Russian:

"tocc-are" (Italian), "tollch" (English), "toucher" (French) = "m(p)огаѣ\*\*";

in English: "s-tick", "stick" ("poke" stick),

in German: "Stock" = "stick" ("tyk" - alka"),

and: "zeichnen" = "to mark" ("to poke"), in Latin: "teks-" = "to weave",

In Sanskrit: "taks-" = "to chop," etc.

And only through the Russian language are such "different" words are "raised" to a single root!!! So much for the "master of masters"!!! Give me at least ONE good reason why he didn't look in a Russian dictionary??? The only reason is narrow-mindedness!

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471. Apparently, A.N. Dragunkin misspoke here: they weave not with a spindle, but with a shuttle.

**A.B.**

Even an old woman can make a mistake.

**O.M.**

Let's leave Dragunkin alone, especially since his book is marred by self-praise and praise for Nosovsky and Fomenko. Let's just state the fact that absolutely all linguists recognise: Slavic languages and Lithuanian are closest to Sanskrit. But where is India and where are we? How many millennia separate Sanskrit and Russian? How is it that the dialects of the Russian north contain words with exactly the same meaning as in Sanskrit? Lists of such words have been published by Gusev and Zharnikov. Okay, if you don't like these authors, there is an author whose authority in scientific circles is absolutely recognised, an author who is quoted by all foreign scientists, published in peer-reviewed journals, etc. This is Nikolai Andreev. The book "The Proto-Indo-European Language". Andreev is the author of the hypothesis about the existence of a boreal language, boreal, from the word Boreas, although he denied the existence of Hyperborea. However, he identified 203 roots based on an analysis of Indo-European languages and found 198 correspondences in the Altai and Uralic languages. This suggests that it was once a single language spoken in Russia, the Urals, Altai, and Siberia, rather than in Africa or Greece. Andreev has some interesting followers who are continuing his work. While Andreev identified biconsonantal roots, i.e. roots consisting of two consonants, Vladi

In his book "The Language of the Ancient Aryans," Vladimir Polubotko attempted to identify monosyllabic roots, i.e., those consisting of a single consonant sound. The book is 700 pages long, but I highly recommend it, although I disagree with its "materialism." All of the roots there are derived from the everyday circumstances of primitive man's life. I believe that the first meanings of words were associated with the sacred, and only later were words profaned, that is, applied to everyday circumstances...

**A.B.**

Polubotko also denies Hyperborea.

**O.M.**

He denies it in the sense of the "promised land," but by proving the existence of a proto-language, he seems to confirm it, or rather, confirms that a Boreal language was in use in our latitudes. Okay, let's finish with linguistics, just as we finished with genetics. There is a third pillar on which my confidence in Russia being the ancestral homeland (aka Hyperborea) of the modern world rests. That is folklore and religious beliefs.

**A.B.**

This field is also populated by a huge number of scientists and charlatans, who have plenty of room to run wild!

**O.M.**

Don't even mention it! Our neo-pagans have published hundreds of books and tens of thousands of articles here. Interesting

among them, but given your scepticism, I won't even name any of them. I will only refer to those who write in accordance with all the canons of academic science. First, of course, Georges Dumézil, a giant of Indo-European studies, who reconstructed the common Indo-European religion and worldview.

**A.B.**

Well, he certainly does not give preference to Russia over all other Indo-Europeans and does not write about any Hyperborea. Like many other Indo-Europeanists, Mircea Eliade, for example.

**O.M.**

Many do not write. Toporov and Ivanov did not write, as far as I remember, but they created the "theory of the basic myth" common to all Indo-Europeans, about the serpent and the thunderer. The main thing is that all authors reconstruct a single space. For this, they deserve honour and praise. And special praise goes to our truly invaluable Alexander Afanasyev, for whose three-volume work "Poetic Views of Slavs on Nature" I would give up all of so-called "Russian philosophy," which was in fact simply a reworking of German and other European philosophy. There was nothing Russian in it, not even among the Slavophiles, who sought their roots in Byzantium and Greece, rather than right under their noses, in the Russian people. In general, I would like to note that Byzantinism is a trap. Westernisers say that all civilisation came from Europe and Rome. Slavophiles agree and say that since Rome took everything from Greece,

And Greece, via Rome, then continued in Byzantium, and we took our religion from Byzantium, so we are ALSO Europe, and even more pure-blooded, because we communicated more directly with Greek civilisation, as it were. So where is the Slavophilism here? The same reverence for Europe and recognition of the same pattern that everything in the world came from Greece. The same certainty that 1,500 years ago there was nothing here, on the site of Russia. But you yourself remember how we took the first hundred or so of the earliest Greek poets, philosophers and cultural figures and traced their origins. Most of them came to Greece from Asia Minor and the north-east. Civilisation was not born in Greece! It was brought there. Exactly 3,000 years ago. I am sure that even in the first millennium BC, there was a fairly developed civilisation here, more developed than in Greece after the Dark Ages, although it gradually declined... Mikhail Seryakov attempts to reconstruct what happened to this civilisation at the end of the first millennium BC and in the first millennium AD in his books "The Mysteries of the Roman Genealogy of the Rurikids" and "The Odyssey of Varangian Rus". "The Spiritual Homeland of the Slavs," "The Great Beginning: The Birth of Rus," "The Rus from the Volga to the Danube." An author who meets all scientific criteria.

**A.B.**

Yes, I have read his work "The Dove Book. Sacred Tales of the Russian People." It is a thoroughly conscientious scientific study.

**O.M.**

I think the book is based on his dissertation. It's a magnificent work. And here, by the way, is the phenomenon of The Dove Book.

**A.B.**

Not to be confused with the "Veles Book"!

**O.M.**

The Veles Book is a fake. It is a neo-pagan forgery. But the Dove Book is living proof of the kinship between Slavic cosmogony and folklore and all Indo-European folklore. How is it that the fairy tales, myths, spells, and legends collected in Russian villages in the 19th and 20th centuries match the Vedas and the Avesta, which are several thousand years old? Did our peasants read the Rigveda, perhaps? I am convinced that our ancestors brought the Vedas to India, while other ancestors did not migrate anywhere, remained here and carefully preserved their traditions, often disguising them as "Christian spiritual verses," because the church did not favour paganism, and neither did the authorities over the last thousand years. True, Seryakov's books are being damaged because of attacks on the church. Look, the Greeks live peacefully and have temples to Zeus and Orthodox churches nearby, and everyone considers them part of their history. Our history is like a matryoshka doll. There is a "Soviet" layer, underneath it is the "Russian Empire", underneath that is Old Believer Russia, and at the very bottom is Vedic Russia. And it hasn't gone anywhere, it's in our language, in our habits, in our micro-practices. And so I think, why can't anyone defeat Russia?

Because the lower classes cannot defeat the upper classes, what happened to us cannot defeat its source. Humanitarian superiority remains thanks to language and micro-practices. I read somewhere that a military man described how the Americans surpassed the Japanese because they moved faster in battle. It was calculated that the American team was shorter than the Japanese team because of the brevity of English words. Russian words are as long as English words, but in critical situations, Russian military personnel switch to another language in which the words are very short... In general, the phenomenon of Russian swearing deserves a whole book. It is a special male language, the language of the Kshatriyas, and it arises when overcoming the taboo on a certain view of women. That is why it is called swearing. By the way, the lie that swearing was taken from the Tatars is refuted by many. Incidentally, the well-known three-letter word is entirely Indo-European, with the same root as in Greek – physis, nature. And this word exists in Sanskrit and Hindi. It means "being," no more, no less. A sacred philosophical word. How do you say "I am" in Hindi? Me hu! How do you say "no" in Hindi? Answer: Nahi! So our swear words are also very ancient. And of all the Indo-European languages, ours has preserved them in such volume and with such taboo status. It is a parallel language. You can speak entirely in swear words; in fact, every word can be replaced with a swear word equivalent. A well-known children's joke. The master says to the workers: "Why did you put so much on? Put it back!" Everything can be said using one root.

of three letters... As children, we would invent continuations to this story and could talk for quite a long time and understand each other using just one word... In general, the superiority of the humanities in micro-practices was clearly felt in prehistoric times. Let's say two tribes collided. One had ten words in its arsenal, and the other had eleven, and that one extra word, for example, allowed them to communicate something to their team, their comrades, such as danger from the side. The other tribe did not have that word, and they missed the blows. We often do not reflect on micro-practices. But, for example, it has been noticed that all the best programmers in the world, including those in Silicon Valley, are Russians and Indians. Moreover, Indians say outright that Sanskrit helps them. So, Russians are even better programmers than Indians. This is also thanks to language, which, by the way, is why we are always first in the world in mathematics. And mathematics, by the way, also appeared in India thanks to the Indo-Europeans, and its achievements are much older and cooler than those of Greece. We don't reflect on all this; we are always learning somewhere in the West, but the source of the entire Western world is in our own minds and language.

**A.B.**

In India, it is still fashionable to study...

**O.M.**

Yes, we taught them, and now we go to ashrams to learn from them. They teach Sanskrit and the Vedas, but the Vedas are dissolved in our folklore. For me,

this book is a call to our humanitarian community to take care of ourselves, to pay attention to our roots and origins.

**A.B.**

And for me, the motive for studying the history of the concept of Hyperborea was the desire to play an exciting intellectual game — to try to tell the whole history of Europe using a single metaphor, stringing it together like a thread onto a single concept. Something similar was attempted by Sloterdijk, who recounted Western European intellectual history as the evolution of the image of a sphere.

**O.M.**

In *The Sum of Ichthyology*, you already attempted to recount the history of humanity as the history of the symbol of the fish.

**A.B.**

That was my third-year coursework, which was later published in various journals.

Well, yes, there is a similar principle there – tracking the evolution of certain concepts or intellectual models that connect historical events into a whole, into a "great chain of being," to use Arthur Lovelock's words.

And so, in talking about the transformation of the meaning of the concept of Hyperborea, we have the opportunity to talk about a whole host of related issues – why Russians are disliked in the West and when this began, why the revolution is to blame

the poets of the Silver Age, why racists and nationalists of all stripes turn to the theme of Hyperborea, and so on. In practical terms, this is an opportunity to talk about many topics that concern everyone, not just scholars of antiquity. And it seems we have succeeded in doing so.

But all this concerns the past and the present. However, the future of the Hyperborean question is no less interesting. What discoveries can we expect in the near future? Will we find out which of the lost civilisations the Greeks could have identified as Hyperborea? Will anyone breathe new life into the concept of Hyperborea, which has been completely worn out by politicians, merchants and vain pseudo-scientists?

**O.M.**

A revolution is underway in the humanities, and we will not recognise them in a hundred years, unless, of course, we fall into a dark age due to some revolution, Maidan, world war or natural disaster.

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**LIST**  
**OF LATIN ABBREVIATIONS OF**  
**ANCIENT SOURCES**

**Ael.** – Aelianus Claudius, Claudius Aelianus.

– **De nat. anim.** – “De Natura Animalium”, “On the Nature of Animals”.

– **Var. Hist.** – “Varia historia”, “Miscellaneous Stories”.

**Aesch.** – Aeschylus.

– **Prom.** – “Prometheus vinctus”, “Prometheus Bound”.

**Aet.** – Aëtius.

– **Plac.** – “De placitis philosophorum”, Opinions of Philosophers.

**Anach. Epist.** – “Anacharsis Epistolographus”, “The Letters of Anacharsis”.

**Ant. Lib.** – Antoninus Liberalis. “Metamorphoseon Synagoge”, Antoninus Liberalis. “Metamorphoses”.

**Anthol. Pal.** – “Anthologia Palatina”, “Palatine Anthology”.

**Apoll. Paradox.** – Apollonius Paradoxographus, Apollonius the Paradoxographer.

– **Mir.** – Mirabilia, "Incredible Stories".

**Apoll. Rhod.** – Apollonius Rhodius. "Argonautica", Apollonius of Rhodes. "Argonautica".

**Apollod.** – Apollodorus. Bibliotheca, Apollodorus. Mythological Library.

**Apollon. Epist.** – Apollonius Tyanensis. Epistolographus, Letters of Apollonius of Tyana.

**Arist.** – Aristoteles, Aristotle.

– **Ath. pol.** – Ἀθηναίων πολιτεία, Athenian Constitution.

– **De philos.** – "De philosophia", "On Philosophy".

– **Hist. anim.** – Historia animalium, History of Animals.

– **Meteor.** – "Meteorologica", Meteorology.

**Athen.** – Athenaeus. "Deipnosophistae", Athenaeus. "The Feast of the Wise Men".

**Bacch.** – Bacchylides.

– **Epinic.** – Epinicion, Epinicians.

**Callim.** – Callimachus. "Nummos", Callimachus of Cyrene. "Hymns".

**Cic.** – Cicero Marcus Tullius, Marcus Tullius Cicero.

– **De orat.** – "De oratore", "On the Orator".

- Clem.** – Clemens Alexandrinus, Clement of Alexandria.
- **Strom.** – “Stromata”, “Stromata”.
- D. L.** – Diogenes Laertius. *Vitae philosophorum*, Diogenes Laertius. Lives, Teachings, and Sayings of Famous Philosophers.
- Diod. Sic.** – Diodorus Siculus. *Bibliotheca historica*, Diodorus Siculus. Historical Library.
- Ennodius** – Magnus Felix Ennodius, Magnus Felix Ennodius.
- **Carm.** – Carmina, Poems.
- Erat.** – Eratosthenes, Eratosthenes of Cyrene.
- **Catast.** – Catasterismi, Transformations into Constellations (Catasterisms).
- Euseb.** – Eusebius Caesariensis, Eusebius of Caesarea.
- **Praer. evang.** – “Praeparatio Evangelica”, “Preparation for the Gospel”.
- Gemin.** – Geminus. “Elementa astronomiae”, Geminus. “Introduction to Astronomy”.
- Hdt.** – Herodotus. *Historiae*, Herodotus. History.
- Hellanic.** – Hellanicus, Hellanicus of Mytilene.
- [Hesiod.] Cat.** – Hesiodus, “Mulierum catalogus”, [Hesiod]. “List of Women” or “Eoi”.
- Himer.** – Himerius.
- **Orat.** – “Orationes”, “Speeches”.

**Hom.** – Homerus, Homer.

– **Il.** – “Ilias”, “Iliad”.

– **Od.** – “Odyssea”, “The Odyssey”.

**Horat.** – Quintus Horatius Flaccus, Quintus Horatius Flaccus.

– **Carm.** – Carmina, Poems.

**Hymn. Hom.** – “Hymni Homerici”, “Homer’s Hymns”.

**Iambli.** – Iamblichus Chalcidensis, Iamblichus.

– **V. Pyth.** – De Vita Pythagorea, On the Life of Pythagoras.

**Luc.** – Lucianus Samosatensis, Lucian of Samosata.

– **Philops.** – “Philopseudes”, “Lovers of Lies, or Untruths”.

– **Tox.** – “Toxaris”, “Toxaris, or Friendship”.

**Lucan.** – Marcus Annaeus Lucanus, Marcus Annaeus Lucanus.

– **Pharsalia** – “Pharsalia”, “Pharsalia”.

**Lycurg.** – Lycurgus Orator, Lycurgus of Athens.

**Mela** – Pomponius Mela. "De chorographia", Pomponius Mela. "Chorography" ("Descriptive Geography").

**Nonn.** – Nonnus Panopolitanus, Nonnus of Panopolis.

– **Dion.** – Dionysiaca, The Deeds of Dionysus.

**Orig.** – Origen of Alexandria.

– **Cels.** – Contra Celsum, Against Celsus.

**Pausan.** – Pausanias. Graeciae descriptio, Pausanias.  
Description of Greece.

**Phot.** – Photius Constantinopolitanus, Photius of  
Constantinople.

– **Bibl.** – Bibliotheca, Library.

**Pind.** – Pindarus, Pindar.

– **Ol.** – “Olympian Odes”.

– **Pyth.** – Pythian Odes.

**Plat.** – Plato.

– **Charm.** – “Charmides”, “Charmides”.

– **Prot.** – Protagoras.

– **Resp.** – “Respublica”, “The State”.

**[Plat.] Axioch.** – [Plato], “Axiochus”, Pseudo-Plato.  
“Axiochus”.

**Plin. Hist.** – Gaius Plinius Secundus. Historia naturalis,  
Gaius Plinius Secundus the Elder. Natural History.

**Plut.** – Plutarchus Chaeronensis, Plutarch of Chaeronea.

– **Camill.** – “Camillus”, Camillus.

– **De facie** – “De facie in orbe lunae”, “On the Face Seen  
on the Disc of the Moon”.

– **De Isid.** – “De Iside et Osiride”, “On Isis and Osiris”.

- **Mar.** – “Marius”, Gaius Marius.
- **Sol.** – “Solon”.
- Polyb.** – Polybius.
- **Hist.** – “Historiae”, “Universal History”.
- Porph.** – Porphyrius, Porphyry.
- **V. Pyth.** – “Vita Pythagorae”, “The Life of Pythagoras”.
- Ps.-Long.** – [Longinus]. “De sublimitate”, Pseudo-Longinus. “On the Sublime”.
- Ptolem.** – Claudius Ptolemaeus, Claudius Ptolemy.
- **Geogr.** – “Geographia”, “Geography”.
- Schol. Apoll. Rhod.** – Scholia in Apollonii Rhodium, Scholia on Apollonius of Rhodes
- Schol. Dion. Perieg.** – Scholia in Dionysii periegetae orbis descriptionem, Scholia on Dionysius Periegetes' Description of the World.
- Schol. Pind. Ol.** – Scholia in Pindari Olympia, Scholia on Pindar's Olympic Songs.
- Sen.** – Lucius Annaeus Seneca, Lucius Annaeus Seneca.
- **Med.** – Medea.
- Sidonius** – Sidonius Apollinaris.
- **Carm.** – Carmina, Poems.
- Strab.** – Strabo. “Geographica”, Strabo. “Geography”.

**Suid.** – Suidae Lexicon, Suidae.

**Tac.** – Cornelius Tacitus.

– **Agr.** – “De vita et moribus Iulii Agricolae”, “The Life and Manners of Julius Agricola”.

**Tit. Liv.** – Titus Livius. Ab urbe condita libri, Titus Livius. History of Rome from the Founding of the City.

**Tz.** – Ioannes Tzetzes, John Tzetzes.

– **Chil.** – “Chiliades”, “Chiliades”.

**Verg.** – Publius Vergilius Maro, Publius Vergilius Maro.

– **Georg.** – Georgica, Georgics.

**Max. Tur.** – Maximus Tyrius Maxim Tyrian

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## TABLE OF CONTENTS

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Preface.....	5
Beyond the Breath of Boreas.....	9
Priests and Servants of the Silver-Arrowed God.....	22
The Greeks in Hyperborea.....	42
The shaman of Apollo.....	52
Hyperborea gets a residence permit.....	60
Tule – Hyperborea's twin.....	66
To the glory of the great city!.....	76
Hyperborea is enchanted.....	81
Hyperborea is almost forgotten.....	89
"All evil comes from the north".....	94
Hyperborea becomes... Russia.....	100
The descendants of Japheth.....	113
Hyperboreans in three-cornered hats.....	124
The birth of the Arctic hypothesis.....	133
The Time of the Blond Beasts.....	152
Children of Russia's terrible years.....	178
The North Calls Us to the Road.....	191

Echoes of lost worlds.....	202
Hyperborea as a subject of academic science.....	208
The Magicians of Yuzhinsky Lane.....	216
Yes, we are the Scythians.....	225
Along the roads of millennia.....	234
Valery Dyomin: "Hyperborea has been found!".....	240
Fragments of the Blessed Land.....	254
Rus or Boreals?.....	265
Who Are You, Mysterious Hyperboreans?.....	277
Hyperborea versus Heavenly Jerusalem.....	283
Heading North.....	301
Hyperboreans from Zhmerinka.....	312
Instead of an afterword. We, the Hyperboreans. A Conversation About Truth and Valour.....	322
List of Latin abbreviations ancient sources.....	374
Bibliography.....	381



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