Hyperborean vision of Lovecraft's cosmogony

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Throughout his literary work, Howard Phillips Lovecraft mentions different extra-dimensional and alien entities, with different characteristics, such as the Ancients, the Primigensians, the Deep, etc.

Although often confused by the inexperienced or unfamiliar reader with Lovecraft's work, the examples mentioned remain different categories.

A good guidance book on this is « In the Mountains of Madness », where Lovecraft mentions those beings who, coming from outer space, inhabited Earth in ancient times.

Thus it is said that the so-called « Old Ones », (sometimes translated as Ancient, Primordial, or Elder) came to Earth in the period officially known as Neoproterozoic.

They are also sometimes referred to as « Elder things », translating in the same way as « the Primordial ».

Its appearance resembles a cylindrical type shape, with a head seen above it like a starfish, with one eye at each extension.

They are said to have 5 brain lobes., So also 4 tentacles at their base, which they use to prolong, and other extensions in the middle part used as arms.

They also have wings, and their habitat responds to the amphibious way of life, reproducing by bipartition, with the ability to decompose matter and feed, despite having a preference for meat.

The Ancients / Primordials are said to have genetically engineered another class of beings as servants, the Shoggoth, who assisted them in building numerous cities, of which it refers that currently only the ruins of one of them are found, in Antarctica.

Shoggoth are said to have the appearance of a protoplasmic formless mass, in the form of bubbles that have eyes and jaws, continually appearing and disappearing.

Over time, the Shoggoth rebelled against the Ancients, who also received attack from other races from abroad, such as the Primigensians ( « The Great Old Ones », they should not be confused with the Ancient ones mentioned previously ).

It stands out among the Primigenios to Cthulhu and his shoots, known as « the Cthulhu star seed », being winged with a gigantic octopus-like appearance, and draconian features.

Among the primigenians, Lovecraft mentions throughout his work in different stories, some 7 main ones: Azathoth, Yog-Sothoth, Shub Niggurath, Nyarlathotep, Cthulhu, Yig, and Dagon.

Some scholars and occultists have proposed correspondences of these extra-dimensional beings with the Sumerian God.

In addition to the Shoggoth rebellion, and the attack and confrontation with the Primigenians, the Ancients also had to face the Mi-Go race, known for its appearance as « Yuggoth mushrooms » (being a cross of fungus and animal), identifying Yuggoth as Pluto, and also the breed of Yith, or Yithianos.

It should be noted that the monstrous aspect of the Primigenios is notoriously different from that of the Ancients with a star-shaped head.

In the case of the Primigenios, its appearance is monstrous and inhuman type.

Despite the difference noted between the two groups, the term « Old » is very ambiguous, so we also have a mention of Lovecraft in his story « Dunwich's horror » regarding Yog-Sothoth and his loved ones as « Ancient » or « Elderly », depending on the translation, being again the English term « Old Ones ».

Except in the case cited, in other stories Lovecraft refers to these entities as « The Great Old Ones », which has been translated as « Primal », thus distinguishing itself from the Ancient Antarctic already mentioned.

This nickname of « Primigenios » or « The great old ones », Lovecraft sometimes uses it also for other alien and strange beings, such as the Mi-Go, or the inhabitants of K´nian.

Nor should they be confused with the Deep Ones, human and fish hybrids, or a class of « fish men », as they appear in « The Shadow over Insmouth ».

A term used by Lovecraft that has been misinterpreted, depending on the different translations made, is « Elder Gods ».

Translating it verbatim would be « Older Gods »., More has been translated in a very varied way also as « Old », « The other Gods » (not to be confused with a Lovecraft tale bearing this title), and strange and only in Spanish, such as « Archetypical ».

The confusion does not end here, but August Derleth, who belonged to the « Lovecraft circle », somewhat distorted the concepts, establishing that these « Elder Gods » or « Elder ones » were good Gods, as opposed to the Primigensians (Great old Ones) cataloging them as malevolent.

This scheme, more understandable to the Western Judeo-Christian mentality, in a literary analogy that evokes the struggle of « angels and demons », never appears in Lovecraft's work, the Primigennia being beyond the morally known categories in this world of good and evil.

As Nyarlatothep was the emissary of the Primigennia, and mainly of Yog Sothoth, it can be seen that he maintained a certain dissonance with respect to Nodens, « Elder God », mentioned by Lovecraft as « Great Lord of the Abyss ».

These greater Gods or « Elder Gods », among whom Nodens are mentioned, protected the ruling Gods from « the lands of sleep », Gods known as « Great Gods », or « Great Gods ».

Furthermore, the fact or mention that there were some greater Gods, and they were not part of the Nyarlatothep group, he led Derleth to elaborate on the idea that such Gods were to be opposed to the Primigennia, and under that dualistic vision, some were good and others bad.

Added to this is the aforementioned Spanish translation of the « Elder Gods » as Archetypal Gods, something Lovecraft never mentioned!

The distortions do not end there, but Derleth then elaborated on the concept of the « Elementary primal », where the Primigenios were each associated with an element of nature. For example. Cthulhu, to water; Cthugha, to fire; Ithaqua, to the air, etc.

Later, and years later, in the role-playing game Cthulhu's Call, the outer Gods appear, making a difference from certain major Primigennia (specifically Azathoth, Yog-Sothoth, Shub Niggurath, and Nyarlatothep), with respect to other primigennia, such as Cthulhu, or Yig eg. It should be further clarified that Lovecraft never made this distinction either.

The concept of « Outer Gods » may have been derived from a reinterpretation of the account « The other Gods » of Lovecraft, account where the wise Barzai intends to spy on the Great Gods or earthly Gods, for which he is punished by « the other Gods » ,also called « the Gods of the outer hells », from which the nickname of outer Gods was derived, associating them with Azathoth, Yog-Sothoth, Shub Niggurath, and Nyarlatothep, beyond the known world., Hence they are called « the outer Gods ».

These outer Gods should not be confused with the outer beings (« outer beings » or « outer ones ») mentioned by Lovecraft in « The One Whispering in the Dark », where such a denomination applies to beings called Mi-Go, who have in fact interacted with the human race.

Whereas according to the pointed classification of outer Gods, his single vision produces immediate madness or death. (With the possible exception of Nyarlathotep as an emissary, which has been expressed in the world through various avatars).

As you can see, there is a variety of similar terms in the original English language that Lovecraft uses (Old Ones, Great Old Ones, Deep Ones, Great Ones, Elder Ones, Outer ones), but referring to different entities, races and beings from other worlds.

Although August Derleth, as well as Donald Wandrei, contributed greatly after Lovecraft's death to the dissemination of his writings, through the Arkham House publishing house, It is also a fact that they turned the Lovecraftian approach maintained so far, reinterpreting and exposing its cosmogony in a way that does not fit what is written and exposed by Lovecraft.

That dualism was eventually tempered by Derleth himself some time later, as he ended up awarding a « bomb » category to some Primigenios, in his own tales.

Notwithstanding this, that vision of good and evil in relation to humanity by the Primigensians was never exposed or developed by Lovecraft.

Similarly, the capture or confinement of the Primigenians under certain magic seals was attributed by Derleth, and others like Lyn Carter, to the « Archetypics », a question and concept not exposed by Lovecraft either.

The discrepancy of opinions on this point led some to even consider that it was the Ancients who imprisoned the Primigenios (due to some kind of unexplained fault), while others have considered that the Primigens simply « sleep, to awaken again in due course, and continue the cosmic battle.

We do not know to what extent writers such as Derleth, Carter or Wandrei acted for their own innovation, trying to make their respective contributions to the « Myths of Cthulhu », or perhaps there was some synarchic interest and interference, to distort and degrade Lovecraftian mythology and cosmogony, which could eventually reveal dangerous metaphysical truths, as well as the orientation of the Viryas to the Origin.

Particularly if we consider the reptilian enhancement that Lovecraft offers us in some of its stories.

The misunderstanding should also be clarified that Cthulhu is the Demiurge. The question is as simple as that Cthulhu is not a creator God, nor does it have complete power over this world, having in fact been sealed, until the instance in which it is released again.

These attributes do not conflict with the Demiurge, who is said to be the creator of this world, and over whom he has full omnipotence.

If a creator were to be referred to in Lovecraftian cosmogony, Azathoth can be said to be the origin of everything that exists in this world, but it is not entirely clear or precise either.

This is the problem that arises when comparing cosmogony, mythologies, and different currents, since although equivalent concepts appear, there are never exact equivalences.

This is because these different mythologies have been systematized in different cultures from varying degrees of blood impurity,which has enabled them to reflect archetypal metaphysical truths in their myths only from the cut of a slice aspect. (That is, his approach to demiurgic archetypes, extracting some partial truth in terms of the Gods and Myths that such archetypes connote).

And of course (And here is an important question) much less ability to grasp the reality of Gods coming from outside this world. The approach of the lost Virya is in this sense always horizontal in Extensive Present.

So the irruption of Gods from beyond this world is received and codified in cultural myths under archetypal parameters, thus obtaining a pale conceptual shadow of the real.

Thus we have on the one hand Azathoth in the Mythos as « The blind God » and who is asleep in relation to the rest of the world.

Furthermore, considering Azathoth on the other hand as a dark God, who carries the dark essence of the « Black Sun », generates the irruption and chaos with respect to the world, in opposition to the demiurgic forces.

In fact, and technically speaking, given its opposition to the world from the dark primordial chaos, some occultists have considered it precisely in Gnostic terms, as a « Anti-Demiurge », and in that sense it would be « the origin of everything » from a deeper consideration, regarding its chaotic influence and expansion, which fades and superimposes everywhere from chaos , in which he wants to make the world succumb and disappear.

His condition of « blind » would therefore be nothing but a cryptic metaphor, that « does not look at this world making sense in entities », but maintains essential hostility.

In « The one who whispers in the dark » Lovecraft refers to Azathoth as « horrifying nuclear chaos existing beyond the angular space ».

Lin Carter, continuing with the misrepresentations of Derleth, attributes to the so-called today « Archetypics » the origin of life, even holding that it was they who created Azatoth and Ubbo Sathla, who would have given rise to everything else, a clearly and clearly demiurgic concept, since these « Archetypes » are located as the ultimate source of everything.

In any case, if we refer to Lovecraft himself, in his work « In the mountains of madness », it is commented on « Ancient ones who came down from the stars and created life on earth by mischief or by mistake ».

This may allude to two groups of Ancients, who came to a world that had already been created (Earth), and then evidently some of them experimented with certain life forms, maintaining a certain ambiguity, as to whether it could be either by game or error.

After confrontation and war with other races already mentioned, the Ancients or Primordials disappear from the scene…

Both the Primordial and Primal aspects may seem shocking and even repulsive to many people. This is precisely because in some cases its appearance does not fit according to the demiurgic aesthetic canons of this world.

If we consider the appearance similar to « starfish » that the Ancient / Primordiales carried on their heads, and that such a star traditionally carries 5 points (or in some cases more),as well as its 5 brain lobes, and that this number is linked to the star orbit of Venus, And if we add to this that the Ancients had the Antarctic plateau as one of their dwellings, there are some indications then of who were the Ancients that Lovecraft refers to us.

Let us also consider the warrior spirit of these Ancients, as evidenced by the wars they waged with other races, and also the architectural art in which they stood out!

In The Shadow Over Insmouth, Lovecraft provides additional detail, which finishes clarifying the question :

« In certain places they left small stones like talismans that had a sign engraved on them that they now call the swastika. They must have been symbols of the Primordiales. »

The Venusian sign, its dwelling place in Antarctica, and the swastika symbol, leave little or no doubt that it is referring to the hyperborean Siddhas.

Siddhas who, as we already know, then divide into two groups facing each other.

Then Lovecraft as already mentioned, deals with a very wide variety of races, missing civilizations, beings from other worlds, extra-dimensional entities, the Deep, etc.

We are not of course implying that all of these categories are of hyperboreal origin, but that there are signs of some of them that are.

So then we also have the Primal race, which sometimes even have confrontations with each other.

It should be noted that around the Primigenios various cults have also emerged, some of which affect practices and rituals not in accordance with hyperborean Gnosis.

In other cases, some of the rituals of these dark cults can be interpreted as an impetuous way to transgress the conventionally established system of worldly moral « », penetrating the abysmal mysteries through the Necronomicon.

And in the same way, wise men appear in different stories, who have sought wisdom through esoteric procedures and initiatory systems. All of which is valid, considering the variety in the typology of Viryas, and that according to this, there are seven plus one routes of liberation.

Beyond these complex questions, which deserve to be addressed and diluted in each story according to Minne herself, the animosity of the Primalenses towards this world stands out.

Hence we can consider this breed also having (at least in some cases) a certain strategic orientation. If not initially when they come into this world facing the Ancients, perhaps later.

Considering certainly the suffering and pain that prevails in this world, the purpose of the Primigennia to bring everything to destruction is understandable, for the return to primordial chaos.

Although the question of the Ancients and the Primitives is not entirely clear (And again, it is suggested to approach each case and story from Minne herself), within the complex Lovecraftian cosmogony it is valid at some point to consider as a reference of orientation that humanity (the average Viryas) possess the blood of the Ancients, in fact maintaining a blood covenant or covenant, and the opposition of certain major Gods or « Elder Gods » remains.

Thus, in Simon's Necronomicon, in a paraphrase of the mythical Babylonian text Enuma Elish we find illustratively the following:

» And was not the man created from the blood of Kingu, Commander of the Hordes of the Ancients?

¿Does not man possess in his spirit the seed of rebellion against the Greater Gods?

Man's blood is the blood of revenge.

And the blood of man is the spirit of revenge.

And the power of man is the power of the Ancients.

And this is the Alliance »

Lovecraft on the other hand, in some of his stories, explicitly mentions Atlantis and Hyperborean.

Two key stories where Lovecraft mentions Hyperborean civilization are « In the Mountains of Madness », and « The Shadow Out of Time ».

In « The Shadow Out of Time », he mentions a Primigen, Tsathoggua, who has a terrible appearance, with a toad face., And Lovecraft mentions that the Tasthoggua legends were known to the Hyperboreans.

Precisely, Clark Ashthon Smith, who also belonged to the Lovecraft Circle, wrote several stories related to Hyperborea, thus editing his « Hyperborean Book », or the most recent new edition of Ashton Smith's « Hyperborean Cycle », « Hyperborean and other lost worlds », published by the publisher Valdemar Gotham.

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