

## GORGO AND THE SACRED COW

BY CORNELIA STEKETEE HULST

**I**N the Easter week of 1911, a sculptured lion's head was discovered by workmen in the garden of the convent in Corfu, and word of it was carried up at once to the Achilleon, the residence of Emperor William II, because he was understood to be greatly interested in Classical studies and Archaeology and happened to be there at that time. He recognized it immediately as a piece of very archaic work of great significance, and under his personal supervision men of the island were soon digging in hope of finding more. Before the evening of the first day they had brought to light a very remarkable stone, with the head of a wildly energetic woman, girdled and surrounded with snakes, her forehead crowned with little hissing snakes for locks, her round face beaming, her eyes gleaming, her tongue stuck out! No one there had ever seen anything like it, and the scholars of Europe have been as much in the dark as to its history and meaning as they were when Troy and Tiryns and Mycenae were excavated by Schliemann and Dörpfeld; it also revealed that a high type of civilization had flourished there and had passed away before the first historical era of Greece began.

To make a long story short, this sculptured figure was that of Gorgo, not dead, her severed head on Athena's breast or in the hand of Perseus as always in Greek art, but very much alive and very powerful. The greatest excitement prevailed, and the Emperor grew so absorbed in the digging that he did not leave the field or even partake of the lunch that the Empress sent down to them, for "the archaeological fever had taken him." The "finds" became so impressive that Professor Dörpfeld was telegraphed for. This "Sherlock Holmes of Archaeology," as he has been called, came at once to take charge of the excavating and has reconstructed from the fragments the complete temple, one of the most remarkable and puzzling structures that has been resurrected after lying buried for ages.

The first impression that this temple makes, if viewed from a little distance, is that it is the Parthenon! And on close examination it is found to have all of the distinctive features of the Par-



GORGO FROM TEMPLE IN CORFU  
 (From Kaiser Wilhelm II, *Erinnerungen an Korfu.*)

thenon, (1) a raised platform, (2) steps approaching it, (3) eight (4) fluted (5) columns (6) with "Doric" (7) capitals, and (8) an architrave resting upon them; (9) banded ornament, (10) consisting of (11) triglyphs and (12) metopes: (13) a triangular (14) pediment, (15) a sloping (16) roof, (17) the enclosed triangle (18) filled with sculptured (19) figures, in understood relations. As-

tonishing! Besides, this temple was much earlier than the Parthenon and was built by a people not Greek and for the worship of a goddess not Greek! What highly gifted people, then, is to be credited with this masterpiece of design, which the Greeks adopted for their temples?

There is no point in which the temple of Gorgo and the Parthenon differ greatly except in the deities who presided in them: in this temple of Corfu, this living Gorgo; in the Parthenon, Athena, who carried on her breast the Gorgon's severed head, which head Perseus was understood to have captured as his trophy of victory over Gorgo, to which victory Athena had assisted him.

If this Gorgo be compared with Athena in features, physique, character, and every other particular, it becomes clear that the two were opposites, and that they must have been conscious opposites; also, that if a conflict should ever occur between them Gorgo would have as little chance of winning as the foolish Welsh Giants had when they contended with clever Jack of the folktale, or as the stupid trolls had when they contended with men in the Scandinavian stories. In all such cases the battle is to the wise and the self-controlled.

With exceeding and unrestrained energy, this Gorgo is leaping and flying, forward and upward, laughing and sticking out her tongue, in these respects looking to her Arabian worshippers the very image of their beaming Sun, as she runs and flies her course up the sky, a lustily strong and joyous runner in her course... for the Arabian deity of the Sun was female, as her people were Matriarchal at that time, and until Mohammed ended her worship among the reforms that he instituted.

To a people more self-restrained, as were the Greeks when they became enemies and rivals of the Arabians in the Aegean lands, where the Arabians had preceded them, the lack of self-restraint, of moderation, which Gorgo shows would be judged an offense, as would also the orgies in which the Arabians worshipped her. "Everything in Moderation" was to be the law of the Greeks, as "Rejoice not, O Israel, to excess like the [surrounding] nations" was to be the exhortation of the Prophet Hosea to Israel.

In perfect contrast to Gorgo, wise Athena stands, not at all excited, but fully equipped for battle with spear, shield, breastplate, and helmet—even the Athena of Peace did not lay aside her helmet.

Where Gorgo is laughing immoderately and sticking out her foolish tongue, Athena is nobly serious, thoughtful, dignified, the very pattern of wisdom. Gorgo is sensual, and too fat; Athena is intellectual, delicately moulded, beautifully proportioned, too fine ever to give expression to such a spirit as is revealed in Gorgo's every line. Athena is venerated for her exquisite woman's work with the distaff and at the loom, as well as for her gift of the hoe



THE GORGO TEMPLE IN CORFU  
Reconstructed by Dr. Dörpfeld  
(From Kaiser Wilhelm II, *Erinnerungen an Korfu.*)

and the rake to man—at a glance one sees that in such matters Gorgo must not be expected to rival her.

In fact, wherever these two contend Gorgo will be the inferior. Here in Corfu, she is credited with having conquered Titans, but even in relation to the Titans, Whirlwinds, Earthquakes, Volcanic-eruptions, and the like, Athena surpasses her, for Athena, single-handed, bound the strongest of the Titans, Enceladus, under Mount Aetna and she killed Pallas, the vilest of them, when he threatened her virginity. Athena seems to have taken the name of this conquered Titan as her trophy of victory, for she was called *Pallas Athena*, stressing her virginity by this name as well as by her title of *The Virgin, Parthenos*, which appears in the name of her most famous

temple, the *Parthenon*. This slain Titan, Pallas, must have been a very great warrior, though proved inferior to Athena, for the root in his name is that in the verb *πάλλω* I *twield, I brandish, sway, swing, whirl, leap, bound, quiver, dash myself*, all expressing intense action, like the action of Pallas Athena when this mighty daughter of Zeus *dashed* down from Olympus to earth, as shown by Homer in the first Book of the *Odyssey*, *brandishing* her spear, to execute the decree of her Father that Odysseus should at last return to his home in Ithaca.

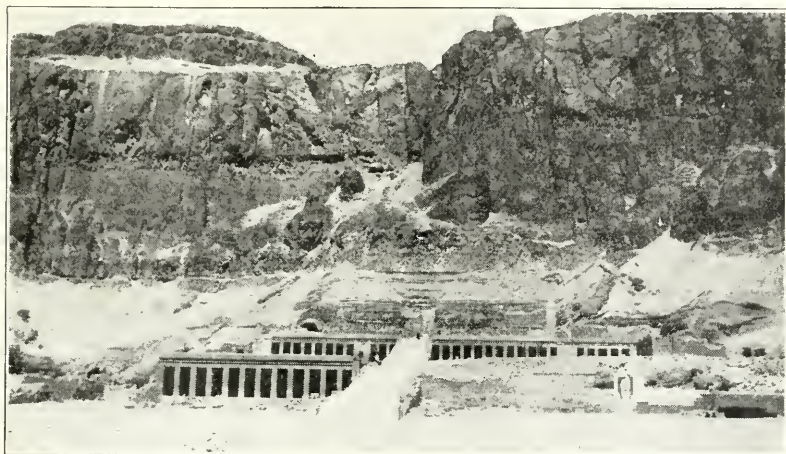
In being the Virgin and of the West, Athena was, again, the opposite of Gorgo, for Gorgo was the Love and Mother goddess of the East, the sensual Earth, parent of all that lives. It was she who gave increase in fields, flocks, and families, and for that reason she was invoked with sensual rites at seed-time and harvest. Traces of her worship and of her social system of Matriarchy are still to be seen in spots remote from modern influences, in Asia, the East Indies, and Africa. So, in Tibet, although the religion has become Buddhist, McGovern found the family on matriarchal basis, the wife still the head of the household and wife of all of the brothers of the family; and in India, Pierre Loti found the royal family of Trevancore still Matriarchal, while the common people were still worshipping this Love and Mother goddess in the way that had come down to them from ancient times. In that principality, succession to the throne is in the female line and the Maharanee chooses and changes her mate at will, while children of the Maharajah have, as such, no right to the Throne or even to bear the title of Prince. There the Hindus, of Aryan race, keep their race and religion unchanged by permitting no intermarriages and by admitting no strangers to witness their mystic religious ceremonies; but the common people, of the more primitive race, admitted this stranger to this orgiastic rites, which were typical of those offered to this goddess in ancient times and which centered about an archaic wooden statue of their goddess, in the form of a Bird—the sculptured figure of Gorgo in Corfu had the wings of this Bird. To the accompaniment of tomtoms and the continual and long-protracted cries of the women-worshippers, the priest recited his ancient ritual, his excitement rising as he proceeded until it reached a climax in a frenzy of violence and terrible howls. He dashed his head against the trees and stones and would have injured himself but that he

was restrained. Finally he sank to the ground exhausted and motionless, with a terrible rattle in his throat. A ceremony much like this was probably celebrated in connection with the temple of Gorgo in Corfu.

Sacred Trees and Sacred Stones were characteristic of the primitive Arabian religion as it was continued into historic times, and the ceremony which Pierre Loti witnessed in Trevancore presents along with these the other essential features by which it was distinguished. Before his eyes had been enacted the ancient Mystery of the East, and if he had been a Seabrooke, keen on the primitive peoples and their Mysteries, he would have gone profoundly into it and given the final interpretation of the Bird, the Serpent related to it, the Sacred Trees, the Sacred Stones, the Priest's Ritual, the Women's Chorus and what they sang, the Orgy, the Violence, the Sacrifice—for this service required a sacrifice, and, until recently, a human sacrifice. So late as 1835, the offering of human blood in parts of India has continued, when it was abolished legally; but until that time criminals and other victims bought or kidnapped were sacrificed to the Earth goddess regularly at seed-time and harvest, as well as on other special occasions of atonement and conciliation. Seabrooke shows that among Africans in Haiti and in their own continent the blood-sacrifice is still made, symbolically if not actually. In the Voodoo ceremony in which he took part, a Priestess officiated and a human victim was barely saved at the last moment by the substitution of an animal, whose blood was drunk.

This primitive religion of the Earth-Mother and her consort, the Serpent god, and the social system of Matriarchy, by which the Semitic people originally lived, lie so far in the backward abyss of Time that until very recently historians and anthropologists have had no inkling that they ever existed. There must have been many ages when Matriarchy was the natural and necessary system, coming down from the time when the physical relation of the father to his child was not understood, as it has never been discovered by the tribe in Central Australia recently studied. The people of that tribe have lived by the theory that the souls of children waiting to be born hover around in the neighborhood of certain stones and attach themselves to women who come near, making them pregnant, a theory which was probably widely held and which seems to explain the strange reverence for stones that the Arabian

peoples felt, a reverence that lingers blindly among them today though Mohammed discredited revered stones among his reforms when he superseded Matriarchy by Patriarchy throughout the Mohammedan world. The discovery of the physical relation of the father to his child must have been, as Mencken holds, the means of one of the greatest advances in the development of mankind, for it supplied the strongest reason for instituting the Home, in which the father exercises his powers to protect, and the wife and



THE TERRACE-TEMPLE OF HATSHEPSET AT DÊR EL-BAHRI

children devote themselves to him. When Patriarchy became the accepted social practice, religion must, and did, become Patriarchal also, a male god, supreme, displacing the supreme female deity. Among the Aryan races Patriarchy had been established before they emerged in history.

The first scholar to sense a prehistoric period of Matriarchy before classical antiquity was Bachofen, who reached his conclusion after a study of myths and legends that told of women ruling, and he concluded also that the position of women had changed during the evolution of culture. In "The Golden Bough" Frazer developed the same idea. Matriarchy was discovered by Professor Snouck-Hurgronje of the University of Leiden, as it is still practiced in the East Indies, and by Professor Frobenius of the University of Berlin, as it exists in Africa. Count de Proroc has studied it among the Tuaregs in North Africa, and Briffault has collected



TA-URT, THE HIPPOPOTAMUS-GODDESS  
(From *Budge Gods of the Egyptians.*)



available facts to date in *The Mothers*. Dr. Samuel Zwemer, now of Princeton University, for many years a missionary in Arabia and Egypt, has collected in his books a great deal of valuable material on the ancient Arabian religion as it still persists in the form of superstitions, ceremonies, and the occult.

From these, and from other sources, information is now at hand to enable us to understand a large part of the prehistoric period which heretofore has seemed hopelessly beyond investigation, and to make a corrected valuation of the religions, social systems, political events, and individual characters of Ancient History proper.

Among the new facts that have come to light, none have been more astonishing, challenging and revealing, than those relating to Gorgo and her temple in Corfu. Now that Archaeology has torn the veil from the Past and revealed the physical remains of Gorgo's temple, we may hope, by means of this new knowledge of Matriarchy and by further analysis of the myths and traditions which have been preserved, to recover the spirit which animated these stones, what Gorgo signified to the Arabian people who worshipped her, what she signified to the Greeks, who thought her horrible, particularly to Perseus, who killed her (whatever that may turn out to mean), and to the contemporary Egyptian world where recorded history throws light on the mystery.

Approaching Gorgons from the Greek side alone, it has always been supposed that such terrible monsters never really existed but that they were the product of a lively fancy and embodied moral and religious allegory. The discovery of this Gorgo in Corfu ended all such theories and made it evident that there really was a Gorgo, if not in the flesh, undeniably in stone, and that she did not embody a Greek idea or spirit, but that of some other race. "It is the spirit of ages gone past, that arises again out of the darkness of oblivion," said a distinguished Classical scholar when the temple in Corfu was first excavated, but at that time no archaeologist or Classical scholar knew enough about the Arabians, their settlements on the islands and the shores of the Mediterranean, their religion, and their social system, to hazard a theory that this Gorgo was an aspect of the Arabian goddess of the Sun. Today much more is known about these things, to be credited largely to the progressive work of Professor Dörpfeld and especially to Em-

peror William II, who at Doern has collected and sifted a large amount of material bearing on the subject, part of which has been published in his book *Erinnerungen an Korfu*.

It is evident that too little has been known about the Arabians, the great Semitic people who, it now appears, were highly civilized and held the dominant position in Egypt and the Mediterranean lands until the great XVIII dynasty of Thebes broke their power. As Dr. Zwemer has pointed out, Southern Arabia lies in the geographical position of advantage for world-trade in that period, her fertile plateau offering the southern route for caravans as the Fertile Crescent offered the northern route, while this land-route was supplanted by a water-route around the Arabian peninsula and across the Red Sea and the Mediterranean.

To her great financial advantage, South Arabia held the gorgeous East in fee, and she took her rich tolls as the exports of India and Ur were transported to the West by her caravans. Rich Sheba, the modern Shabwa, a huge mound, lies waiting to be excavated that she may contribute her testimony to the greatness of Arabia during these centuries. Across the plateau of South Arabia, fragrant with native spices, frankincense, aromatic gums and myrrh, the Arabian caravans passed, turning north through Mecca and Medina, toward Phoenicia, North Africa, and the islands and coasts of the "Great Green Sea," distributing home products at stages of the way with cargoes merely transported from the farther East, gold, wrought metals, precious stones, apes, ebony, ivory, panther skins, peacocks, silks, cinnamon-wood, meru-wood, cedar-wood, sandalwood, juniper, and perfumes.

An index which shows how highly these things were valued in Egypt in 1500 B.C. is the transport of joy shown by the great Theban Queen Hatshepsut when she received the cargo of the ships she had sent to Punt:

"Never was the like of this brought for any king who has been from the beginning...all the luxurious marvels of this country were brought to my palace in one collection!" (Translated by Breasted.)

When the Queen referred to these wonderful woods and their source as "the goodly sweet woods of God's-Land," she was conceding that Arabia was far richer than was her own Egyptian kingdom, and that it was the home and the source of her gods and her re-



HORUS KILLING THE HIPPOPOTAMUS, THE SYMBOL OF SET.  
(From *Budge Gods of the Egyptians.*)



THE EGYPTIAN HATHOR  
(From Budge *Gods of the Egyptians.*)

ligion. She bathed herself in the perfumes and anointed herself with the aromatic ointments, and she prepared her own temple so that she could enjoy still greater luxury after she was dead, for the precious spices and myrrh of Arabia would embalm her body and render it immortal. In both temple service and the embalming of the dead, the gums, spices, and myrrh of Arabia were essential, and these were credited to the national goddess, the goddess of the Sun, for it was she who had made the goodly sweet woods grow.

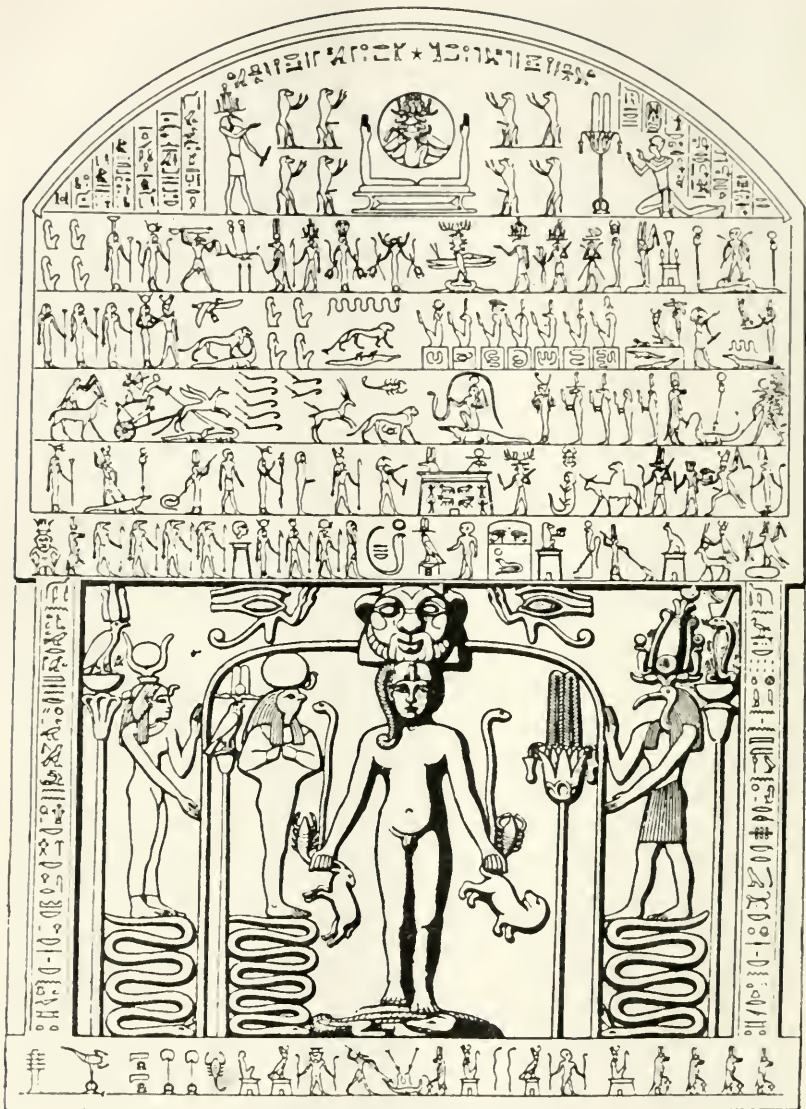
There were young living trees, most carefully transported, in the cargo from Punt, and these were the Sacred Trees of the Arabian goddess, to be planted in a Sacred Grove of hers in the courtyard of the splendid mortuary temple that she was building at Dêr el-Bahri. This temple was dedicated to Amen Ra, the male supreme god of Thebes, (whom Queen Hatshepsut claimed as her own physical father) and revealed the scenes of her own Immaculate Conception and Miraculous Birth on its walls, while in its court was the Sacred Grove of the Arabian goddess. This was according to the policy of the Queen, which was, to unite the lands and the religion of her fathers with those of her mothers.

In calling Arabia "God's-Land," Queen Hatshepsut was but honoring her own ancestral deity on her mother's side, for her mother was of Hyksos ancestry, being a daughter of the Queens of the Western Delta who had transferred their allegiance to Thebes from the Hyksos side.

Politically, Queen Hatshepsut was cultivating the closest relations with the neighboring countries of Arabian origin, and by purely peaceful means she was winning their support so completely that toward the end of her reign she could proclaim proudly,

"My southern boundary is as far as Punt . . . my eastern boundary is as far as the marshes of Asia, and the Asiatics are within my grasp; my western boundary is as far as the mountain of Manu (the sun-set) . . . my fame is among the Sand-dwellers (Bedouin) altogether."

It will be observed that this statement does not imply hatred or scorn of "the Asiatics", whom Queen Hatshepsut sometimes referred to as "kin"; and we are accordingly not greatly surprised when we learn that the goddess of her personal devotion was Ta-urt, the Hippopotamus-goddess of her kin in the Delta. It was Ta-urt whom she caused to be represented in the sculptured scene of her own



The Metternich Stele (Obverse).  
 (From Budge *Gods of the Egyptians*.)

The young Horus, triumphant, standing on a crocodile, crushing noxious animals in his hands.  
 Hathor, Hawk, and Thoth standing on snakes that have spears in their heads.

- Bands: (lowest): Procession of Gods of Thebes, including Ta-urt.  
 Second (left end): Thothmes III standing on a crocodile killing it. A ray from Horus strikes its head.

birth, where the grotesque deity stands beside the couch on which the Queen of Thothmes I is lying in, to protect the mother and child from dangerous fairies, from jinns, and worse.

It was doubtless because these Queens of the Western Delta had married Pharaohs of Thebes and supported them in their wars against the Hyksos and their allies, though the Hyksos were of their own race, that Ta-urt came to be recognized as a Theban deity and, in Egyptian mythology, assigned the rank of a concubine of one of the Theban gods. In the Metternich Stele she is seen marching in their Procession and is enjoying the very high honor of holding the conquered Crocodile-god of the enemy by a leading-string! In addition to that, and as the highest of honors, she was crowned with the horns of Hathor, the Theban Sacred Cow! It is evident that Queen Hatshepsut cherished the hope that the two goddesses could be merged in one, though the two differed in character as the cow differs from the hippopotamus, and she seems to have worshipped her Arabian goddess under Hathor's name. To Arabian Hathor she offered rich sacrifices when her ships set their sails for Punt, and presumably in the name of Hathor she planted the Arabian goddess' Sacred Trees for a Grove in the court of Amen-Ra—a Grove was characteristic and essential for the worship of the Arabian deity. Was her Arabian Hathor to supplant the Theban Cow-Hathor in Thebes? The idea of retaining the name of Hathor while retaining the character of the Arabian deity may have come to Queen Hatshepsut from her mother, since the name *Hatshepsut* which she had been given incorporates the names of *Hathor* and of *Set*, Set being the Egyptian name of the Serpent—consort of the Arabian deity. This personal name of the Great Queen thus became a perpetual reminder of her race and her religion, as was the case with the names of the Pharaohs, which incorporated the names of the Theban gods, *Thoth*, *Amen*, and *Ra*. Would not her name, *Hatshepsut*, consequently, become a potent means of drawing to this Queen the support of all who worshipped Arabian Hathor and Set?

So much for the maternal relation of Queen Hatshepsut. And

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| Third (left end): | Thothmes III standing in chariot, killing crocodile and shooting arrows at snakes.  |
| (right end):      | Ta-urt leading conquered crocodile, a ray of Horus beating down on it. Thothmes III driving it with spear for goad.                 |
| Fourth:           | Victorious gods and conquered snakes and crocodiles.  |
| Fifth (left):     | Thoth, Horus and Ta-urt in combat with crocodile. Infant Horus standing on two crocodiles and strangling two serpents in his hands. |

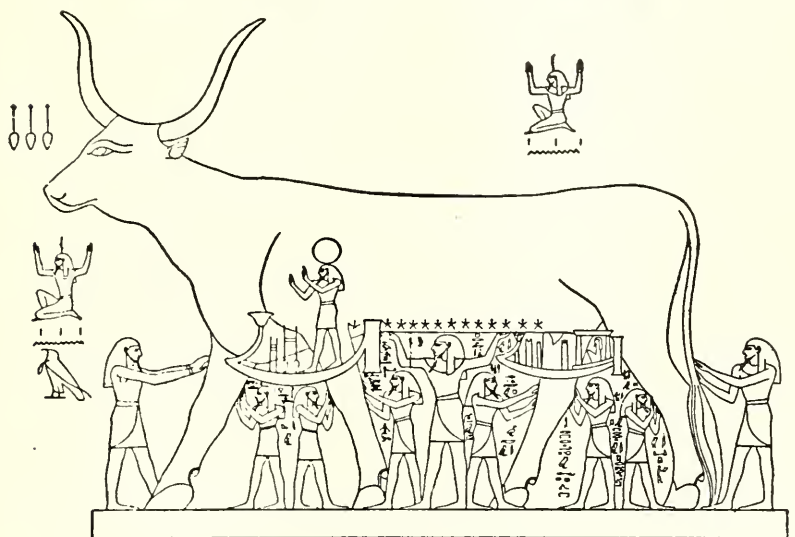
the Pharaohs of Thebes, her fathers, were they, also, of Arabian ancestry, and of Matriarchal culture? Did they, also, worship the Arabian goddess as their supreme deity? The Theban historian, Manetho, says that the Hyksos were Arabians ("Hyksos" was evidently the particular and local term and "Arabian" the general and inclusive term), and he shows that the Thebans referred to the Hyksos with hatred and scorn as "the Asiatics," "the filthy ones," "the plague-stricken." Such terms they would hardly have used if they had been of the same race and habits as these enemies of theirs, whom they had fought in a civil war and expelled from Egypt in the early part of the century preceding 1500 B.C. The inference is justified that Thebans considered themselves not of the Hyksos, not Arabian, but of some other race, and when we examine such evidence as is presented by the physical features of the Theban Pharaohs, their religion, their social customs, traits of character, language, and other distinguishing qualities, the conclusion is forced upon us that they were predominantly of another race, definitely of the Aryan race. It must be admitted that variations from the purely Aryan type occur frequently in them, and this is as should be expected because the early Theban Pharaohs had rather frequently, before the XVIII Dynasty, married Queens of neighboring Arabian dynasties, and such intermarriage would be followed by racial variations. Under the Mendelian law, (1) some of the progeny of these mixed marriages would show unmixed Aryan characteristics, (2) some would show unmixed Arabian characteristics, and (3) some would show a mixture of the Aryan and the Arabian. So, though the Thebans were mainly Aryan, not all of the noses of the mixed progeny would be high-bridged and straight, not all of the lips would be notably flexible and rather thin, but some of the noses would be hooked and some of the lips would be fuller and more sensual than those of the pure Aryan type. Facial angles and skull measurements, also, would vary according to the Mendelian law.

But where a test of facial angles, skulls, and other physical features does not yield positive conclusions, after intermarriages have caused variation in the offspring, a test of ideas, customs, and religions will sometimes do so, since a race is usually able to maintain its own ideas, customs, and religion by absorbing and assimilating the individuals who enter it by marriage from another race.

Distinctive differences between the Arabians and the Thebans



will be perceived in their ideas, customs and religions. The Thebans were Patriarchal, in their family and national life, the male dominant, succession to the Throne in the male line, while the Arabians were Matriarchal, the female dominant, succession to the Throne in the female line; in their religion the Thebans worshipped a male deity as supreme, Amen-Ra, the Bull-god of the heavens, while the Arabians worshipped a female supreme deity, Queen of Heaven, the Lady, the Mother, known under local names, *Hathor* in Egypt, *Al Uzza* in Mecca, *Sams* in South Arabia, *Shamush* in Assyria, *Is-*



THE CELESTIAL COW

*tar* in Babylon, *Ta-urt* in the Delta, *Kybele* in Asia Minor, *Ash-taroth* in Syria, *Gorgo* in Corfu, *Tanit* in Carthage, and many others. These were all merely different aspects of the same deity.

The Thebans believed in immortality and in a judgment after death, and they prepared imposing tombs endowed to provide for the occupants forever, while the early Arabians did not hold such a faith or build such monuments. In war, the Thebans were merciful to their captives as compared with the Arabians; in manner they were more self-controlled and they did not indulge in religious orgies; their language, according to the analysis made by Delitzsch, 10% Aryan, 30% Semitic, the remaining 60% African or other roots, is an indication that the small governing class was Aryan, the larger commercial class was Arabian, and the common people, a na-

tive population, was large. In personal ways, too, there were differences—the Thebans were commonly clean-shaven while Arabians wore beards, Theban women were commonly of a slender type while Arabian women were heavier.

The Thebans, like the earliest Zoroastrians and the Aryans of India, kept cattle and even worshipped the Sacred Bull and the Sacred Cow as symbols of the settled and agricultural life that the gods required of them; the Arabians, on the contrary, did not keep cattle or lead the settled and agricultural life, but lived in tents and migrated with their herds of camels, winning their wealth by raiding and piracy, except in South Arabia, where settled life and commerce were possible and profitable. A large part of Arabia had no arable lands or pasture lands where cattle could be raised; when Arabian peoples moved into fertile regions, as into Mesopotamia and Egypt, they settled down and modified their views under the new influences.

Other parallels might be drawn to point the conclusion that the Thebans who made history were predominantly Aryan, but these will serve sufficiently—the very tenacity with which the Thebans held to their own social customs and religion has been characteristic of the Aryan people. The Theban Pharaohs paid honor to the gods of other races that they had conquered, and even built temples to them in which they represented themselves as offering sacrifices, but they still persisted in rendering their own personal devotion to their national deity of Thebes, Amen-Ra.

A great deal should be said about the Cow-Queen of Heaven who was worshipped by all of the various Aryan races in 1500 B.C., She was the Mut-Hathor, Mother-Hathor, of Thothmes III, the Cow-horned Hera of the Achaean Greeks, paralleled by the Sacred Cows of the Hindus, the people of Ur, the Zoroastrians, and the Northern races of Europe. This Cow-worship is seen in its most intelligible form in the Hymns of Zoroaster, where the prophet-poet sings in praise of the Creator, Ahura-Mazda, Lord-Wisdom, along with the Universe which He created, "the Cow, the herd's mother": "He created the animated world and He arranged a home for the Cow, the herd's mother." (Translation by Mills.) The themes of home, of the settled life, the agricultural life, the Sacred Fields, and the kine, the cattle, were celebrated, and good people, saintly people, were figured, not as the sheep of God's pasture, but as His



STATUE OF A BULL RECONSTRUCTED

The Head of Gold Foil with Inlaid Eyes, and Beard and Horn-Tips of Lapis-Lazuli, between the Forelegs are Four Carved Shell Plaques with Representations of Magical Ceremonies.

kine, his cattle, which was natural considering their mode of life. Zoroaster's typical holy man, or saint, is the diligent toiler, the plowman who cultivates, irrigates, reclaims his land and does not make war or go out raiding to bring home riches. He condemns those who lead the nomadic life, the piratical life.

This same vast Sacred Cow must have been worshipped long before 3500 B.C., for in the King's tomb excavated at Ur by Woolley and ascribed to that date, or earlier, a golden image of this Cow was found, ornamented with inlaid scenes of the ritual that had grown up around her. Both the arts and the ideals revealed here are proof of a hoary past preceding that King's day, for it must have required untold ages to perfect such metal-work, such design and such craftsmanship in carving and inlaying, such knowledge of music and development of musical instruments as well as such religious ideas and ritual as this image reveals. That the same Sacred Cow was worshipped in Egypt from the earliest times is certain. The plowmen, "diligent toilers" who made the Nile Valley marvellously productive, pictured her standing athwart the heavens, her head in the the West, the earth lying between her fore and hind feet, her belly constituting the arch of the heavens and studded with stars, the sun in his boat sailing across her body. Thothmes III worshipped her, and he caused himself to be represented beside her in the statue of the Sacred Cow shown in the accompanying illustration. In the Icelandic Sagas, Audhumbla was the Sacred Cow, the mother of Ymer, the Earth-giant. She was believed to have emerged from Void and Darkness, and she spans the Abyss, Ginungagap, the Gap-of-Gaps.

It is clear that this vast Sacred Cow of the Universe, the Cow-Mother, must have been worshipped by the Aryan peoples who were the ancestors of the Hindus, the people of Ur, the Zoroastrians, the Theban Egyptians, the Greeks and the Northmen before they left the cradle of their race and parted company to go their several ways. . . . that the Sacred Cow was worshipped by all of them is as good evidence that they had a common origin as are the roots of the words that they all used relating to the home, such as *door*, *father*, *mother*, *daughter*, and the roots of the words that they all used relating to work in the fields, such as *plow*, *harrow*, *furrow*, *seed*, *sickle*, *chaff*, *mill-stone*.

Finally, and to our immediate purpose, this is the Sacred Cow

who, in the person of Hera, the Greek Queen of Heaven, supplanted the Arabian goddess in Tiryns and Gorgo in Corfu, in fact, in all of Greece and the neighboring Mediterranean lands. When Schliemann and Dörpfeld excavated Tiryns, they found many little images of this Cow-goddess within the walls of the citadel, along with a few of the earlier Arabian goddess, who was sometimes holding a pig, her symbol.

No ace, and no nation, even in ancient times, could live to itself alone, and a study starting with the Gorgo of Corfu must lead in short order, as this has done, into a study of the Arabians,

their religion and their prehistoric settlements in and around the Mediterranean, their conflicts with the Theban Pharaohs of Egypt, their relations with Perseus and the Achaean Greeks, with Homer and the Greeks of the historic era.

As to settlements in and around the Mediterranean made by Arabians in the prehistoric period, archaeology has shown in the excavations at Troy, at Tiryns, at Mycenae, and scores of other places which all reveal the same arts and culture, that a high Arabian civilization (Phoenician, Syrian, Aegean, Hyksos) flourished there before the Greeks arrived in that locality. In the opinion of Professor Dörpfeld, some of those settlements had been made as early as 2000 B.C., and a Second Period began about 1500 B.C., distinguished from the First Period by the excellent workmanship and the highly artistic qualities of the work done. Professor Dörpfeld has suggested that this notable improvement about 1500 B.C. was probably due to an influx of the Hyksos, who had been ex-



THE SACRED COW OF HATHOR

There is a figure of Thutmose III in front of it.  
Found in a shrine at Der el-Bahri

pelled from Egypt in 1577 B.C. by the Theban Pharaoh Thothmes I. For Hyksos leaders of high rank and power to take an inferior position in settled lands like Syria or Phoenicia would be difficult; they could keep their independence and provide for a better future if they sought good sites in the unsettled West, and built new cities there, superior to any that the merely commercial settlers had built. So the citadel of Tiryns was built by some powerful Hyksos Prince expelled from Egypt and provided for a life of high rank and even luxury in the West.

Concerning Tiryns, Greek tradition and myth relate (1) that it was in existence in the days of King Acrisius of Argos, the grandfather of Perseus, (2) that Proetus, King Acrisius' brother, ruled in Tiryns as King, but (3) that Proetus gave it to Perseus in exchange for Argos, and (4) that Perseus ruled in Tiryns as King with Andromeda, his Queen. Also, tradition relates that while Perseus ruled in Tiryns he built Mycenae, where his descendants still ruled at the time of the Trojan War.

Here we find ourselves on debatable ground, facing the vexed question whether legends and myths like these of King of Acrisius and Perseus are to be regarded as conveying any substantial truth. Tiryns and Mycenae are substantial, and so was Troy, as the archaeologists have proven; but a presumption has continued to



COW-GODDESS OF TIRYNS

prevail that the myth of Perseus was a mere flight of fancy or an allegory of nature, probably a Sun-myth. That assumption is purely gratuitous, and it is now gradually giving way as proofs are forthcoming, that historical conditions actually were as the myths pictured them, and events may have been in the main as told except that fanciful embellishments have

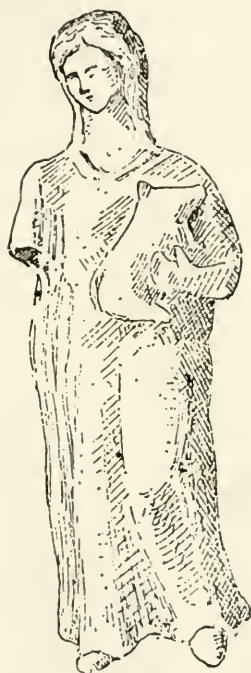
been added to them. Schliemann, who excavated Troy in the face of a generation which believed Troy a myth, was convinced that Perseus was an Achaean King of Tiryns. Some of the conservative historians, as the authors of the Cambridge History, are now persuaded that the myth of Perseus conveys substantial truth as to his rule in Tiryns and Mycenae and his founding a line of powerful kings in the Peloponnesus.

Myth and tradition picture Perseus as (1) Patriarchal in his family and the State, (2) as a worshipper of the male god of heaven, Zeus, whose daughter, Wisdom, Athena, was Perseus' guide in life, and (3) as passing the succession to his throne in the male line, all of which is consistent with what has been noted among the Pharaohs of Thebes in the XVIII Dynasty and strengthens our confidence in the historic quality in that part of the myth. In the following chapter, it will be seen that Perseus' activities were in accord with those of Thothmes III. In general, when we apply to the Persidae the same tests, or criteria, which we apply to the Theban Pharaohs, we must conclude that these Achaean Greek kings were, like the Theban Pharaohs, predominantly of the Aryan race, and that there is considerable evidence to show that they, like the Theban Pharaohs, were of mixed Aryan and Arabian ancestry.

In following Perseus' career and his relation to the Gorgo of Corfu and "the Gorgon" of his myth, it will be our effort to sift out the grains of historic truth and to interpret the allegory in terms of, and in relation to, the historical events of his period, which is that of Thothmes III, 1501 B.C.—1447 B.C. That "the Gorgon" of the myth, the Gorgo of Corfu, was actual and that she suffered death, metaphorically, may now be conceded as historical fact, for it is evident that this Arabian goddess was really worshipped in Corfu and had even been given an image in stone and a local habitation there, but that her worship ceased, her image was broken, and her temple was buried, effectually and for many centuries. If a deity can be said to suffer death, it must be in some such fashion.

The times of the Hyksos Pharaohs and the Theban Pharaohs of the XVIII Dynasty were out of joint, and after Queen Hatshepsut had died believing that her policies had succeeded, the greater Thothmes III and Perseus did famous fighting to set them right. A world-drama was being played on their narrow stage, which was to divide the East from the West and open the

way for the Greeks in History. The Hyksos' goddess, Gorgo, with her Arabian worshippers, suffered the fate of the protagonist; Thothis III took the part of the victorious hero in his campaigns against the Arabian world, and in this conflict, Perseus played an important part, a young hero strong of arm and high in spirit, a son of Zeus himself, credited with delivering the blow that struck the Gorgon dead. . . . Did he strike it in Corfu? And was the Gorgo whose image was excavated in Corfu the one that Perseus "killed"? These questions will be considered in a following chapter.



—Terra-cotta figure; woman with a pig.