

GORGO AND PERSEUS RELATED TO  
THE EGYPTIAN WARS OF THE XVIII DYNASTY

BY CORNELIA STEKETEE HULST

IN THE course of the century before Perseus killed the Gorgon, who, we now understand, was not a fantastic and moral allegory but one of the many aspects of the national goddess of the Arabian peoples, Egypt was fighting at intervals a long series of religious wars under various Theban Pharaohs, in which the campaigns of Thothmes III finally, in 1479-1447 B. C., involved the coastlands and islands of the eastern Mediterranean, where people of Arabian ancestry had made many settlements. Profound changes resulted in all of the lands that he conquered, while in Tiryns, where Perseus became the king after he had killed the Gorgon, and in Corfu, where the sumptuous temple of the living Gorgo has been discovered recently by Emperor William II and excavated by Professor Dörpfeld, profound changes occurred also about that time.

How profound were the changes which occurred in the Peloponnesus and Corfu can be seen in the fact that in both Tiryns and Phaeacia, a city kingdom in western Corfu, the people gave up the worship of their ancestral Arabian goddess and her consort, the Serpent-god, to adopt the gods of the Greek, the Aryan Bull-god and his Queen, the Sacred Cow, respectively Zeus and Hera, while in Tiryns they even gave up their ancestral social order, Matriarchy, to adopt Patriarchy in its stead—as has been said in the preceding chapter,<sup>1</sup> these were the deities and Patriarchy was the social order of Perseus and of Thothmes III. Due credit has been given to Perseus for ridding the Grecian world of Gorgo, the Terrible, and sending her as a shade down to Hades, but credit has not been given him for this revolution in religion and social life which prehistoric Greece experienced under him; and on investigation it becomes evident that credit is due, also, possibly even more, to the great Theban Pharaoh who, in campaign after campaign, was fighting the same Arabian goddess under her various aspects and names both in Egypt and the outlying lands which he conquered “to the uttermost ends of the earth,” “all that the Great Orbit encloses,” even “the islands in the midst of the Great Green Sea,” excepting only Cyprus and Phoenicia. Even these were “in panic,” as his Hymn of

<sup>1</sup>The *Open Court*, April, 1932.



THOTHMES III  
(From Rostovtseff, *History of the Ancient World*)

Victory declares. That vast Egyptian Empire which Thothmes III established constituted the world-condition, the background, the very atmosphere of the personal drama which Perseus was enacting on a narrow stage when he killed Gorgo, rescued Andromeda from Drakon, the Monster of the Sea, converted the people to

his gods and social theory, and established his kingdom in Tiryns. A fateful drama his was to prove, enormously significant as projected among the later Greeks of history, who acted their parts on a wide stage under his gods and the social institutions he established. To appreciate the significance of Perseus, it will be necessary to understand accordingly what were the world-conditions under Thothmes III, what were his problems and policies, and what religious and social changes he brought about.

Many of the foes whom Thothmes III reduced or threw into "panic" had been uniting just before his wars began, in a wide alliance, empire, or confederation under the great Queen Hatshepset, his father's wife and sister, his own aunt, his rival and bitter enemy in Thebes. She had caused herself to be crowned Pharaoh of Thebes after he had been crowned Pharaoh, and in no uncertain terms she boasted the wide, outlying empire that she had built by her diplomacy:

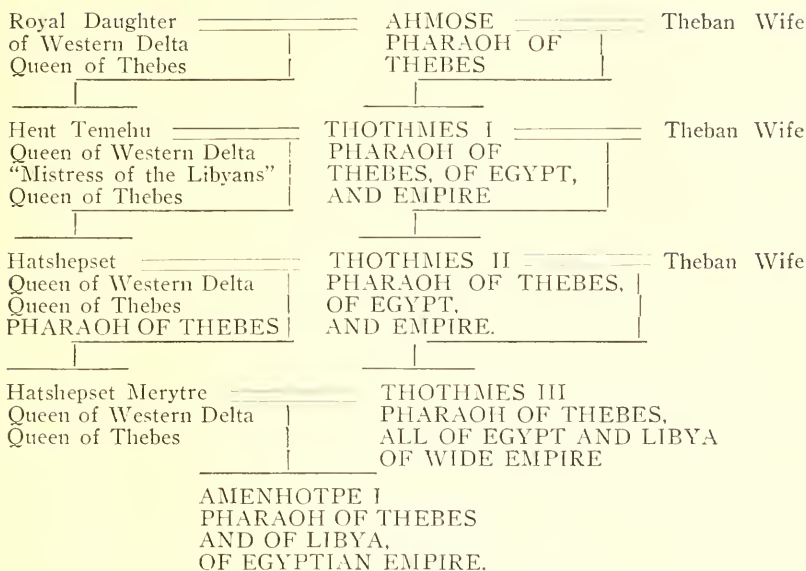
The Black Land (Egypt) and the Red Land (Desert) are united under my feet. My southern boundary is as far as the marshes of Asia, and the Asiatics are within my grasp; my western boundary is as far as the mountain of Manu (the sunset) . . . my fame is among the Sand-dwellers (the Beduin) altogether.

This statement is bold and challenging, and, made at a time when Thothmes III had been crowned as Pharaoh, the successor of his father, it constituted a defiance of his authority, which would be expected to lead to civil war. But Thothmes III did not dispute Queen Hatshepset or make it the occasion of settling by arms the question whether he or this sister and widow of his father should rival him and defy him in Thebes.

Why did he not do so? Why! . . . All of his later career proves abundantly that this very great Pharaoh was not lacking in courage, so there must have been some weighty considerations which made it desirable, even essential, that he should not accept any challenge to battle which this Queen extended to him, that he should endure personal indignities which she put upon him, as his father had done before him.

There were such considerations, and some of them will be seen in the accompanying genealogical chart, which shows facts that Weigall has collected concerning the marriages of Pharaohs from Ahmose to Amenhotep II. Here it appears that this Queen Hat-

GENEALOGICAL CHART  
Beginning of XVIII Dynasty



(Data from Weigall's *History of the Pharaohs*.)

shepset was a Queen of Thebes because she was the wife of Thothmes II, but, equally important, that she was also one of a line of Queens of Thebes who were at the same time Matriarchal Queens of the Western Delta. Now, the people of the Delta were of Hyksos, or Arabian origin—Arabian being the more comprehensive term—and thus were of the Semitic race, while the Pharaohs of Thebes and their upper classes were of the Aryan race, as has been seen in Chapter I. Weigall shows that the Pharaoh Ahmose, by making his marriage with the Queen of the Western Delta, had made a union of their realms, thereby greatly enhancing the power of Thebes and commensurately weakening the power of his enemy, the Hyksos Pharaoh, Apopi, in the war that ensued. It will be seen that the marriages of his male progeny, the succeeding Pharaohs of Thebes, with their half-sisters, the succeeding Queens of the Western Delta, also his progeny, had perpetuated this union between Thebes and the Western Delta; but at what an exorbitant price the career of Queen Hatshepset shows. A study of her position and her policies will serve as a key to the world-situation that led to the Egyptian and Greek wars in that crucial period.



QUEEN HATSHEPSET  
(From Budge, *History of Egypt*)

In Matriarchal families there had always been a strong tendency to keep property in the family by arranging marriages between members closely related in blood, as between uncle and niece, between brother and sister, or even between father and daughter, and this arrangement must have tended also to mini-



mize family feuds and conflicting claims. In the royal family it would operate in these general directions and would also tend to assure stability in the state by forestalling palace revolutions and civil wars. In the Theban Royal House of the XVIII Dynasty, where the Matriarchal Queens married the Pharaohs, their Patriarchal brothers, certain other practical advantages were secured by the union of their realms. It will be seen that two principles were observed by these Theban Pharaohs and that their marriages with the Libyan Queens provided Egypt with a series of female heirs, Queens who would continue the traditions of Libya, their own country, thus satisfying the race-feeling of the Arabian element in the Delta and throughout Egypt, while their marriages with Theban or other Queens would supply male heirs to satisfy the race-feeling of their Patriarchal Theban people.

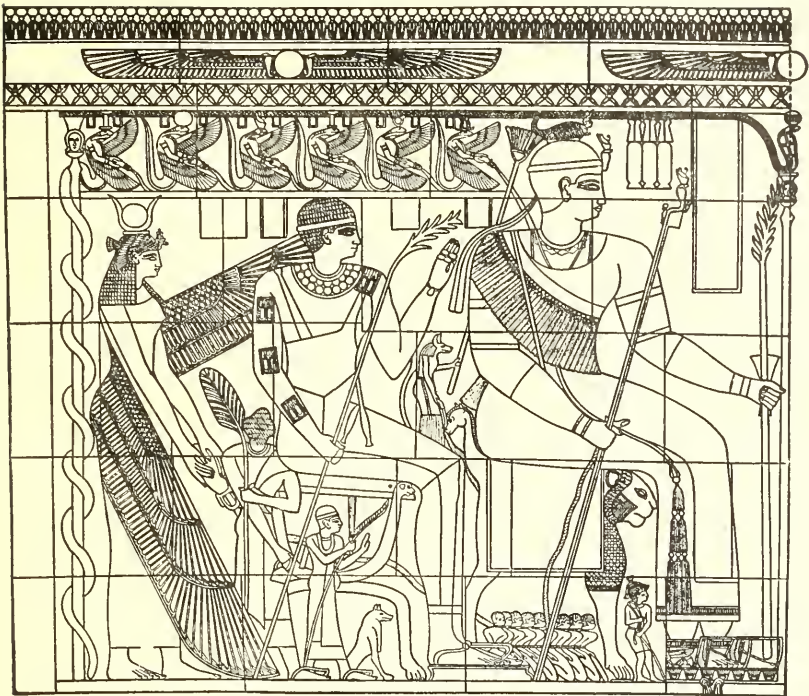
Reasons of both family and state were, then, served by the brother-and-sister marriages of the early XVIII Dynasty; and it can be seen that the personal ambitions of the brothers and the sisters concerned were also satisfied by this means. Starting with a Pharaoh of Thebes, Patriarchal, who married a Queen of the Western Delta, Matriarchal, this would unite their own interests in that generation. In the course of events, a daughter of this marriage would inherit her mother's Matriarchal realm according to Matriarchal custom, while her half-brother, by a Theban mother, would inherit their father's Patriarchal realm according to Patriarchal custom. This Matriarchal sister of the Pharaoh could then become Queen in Thebes only if she married the Pharaoh, this brother of hers, while her Patriarchal-Pharaoh-brother could become King in her Western Delta only if he married his Matriarchal Queen-sister. The genealogical table shows five such marriages made in succession through five generations, the Pharaohs almost completely of Aryan ancestry, the Queens of the Western Delta with a constantly increasing proportion of Aryan blood.

But clever as this solution was, and well as it worked toward maintaining the union and keeping peace, it did not continue to make for perfect peace in the family life of the Pharaohs, or even for eventual peace in the nation. Alack and alas, for the plans of Pharaohs as for those of mice and men! After the supremacy of the Theban Dynasty over the Hyksos and Arabian element had been won by Thothmes I in Egypt and Syria, the Hyksos and Arabian element within the gates of Thebes and within the walls

of the palace rose, in the person of Queen Hatshepset, the able daughter of Thothmes I, in opposition to his son, Thothmes II and later to his grandson, Thothmes III. Queen Hatshepset was the Queen of the Western Delta in her own right by inheritance from her mother, and she became also the Queen of Thebes, by virtue of her marriage to her brother, Thothmes II; she finally determined to become the Pharaoh of Thebes in her own right as well, displacing Thothmes III, her husband's heir by Patriarchal succession.

Here was the fertile seed of the trouble to come. Queen Hatshepset had been reared in her mother's realm in the Delta, and, as has been said, she worshipped her mother's gods and had them represented in that scene picturing her own birth on the walls of the temple she built at Der el Bahri, where the Hippopotamus goddess of the Delta, Ta-Urt, was shown presiding at the side of the couch where the Queen of Thothmes I, the mother of Hatshepset, was lying in. Both Queen Hatshepset and her mother, the Queen of Thothmes I, seem, though Queens of Thebes, to have retained the costumes and the customs as well as the religion of the Delta, for, as Weigall shows, Queen Hatshepset is represented on her monuments in a costume not Theban, but presumably Libyan, and her mother, the Queen of Thothmes I, if his identification of her mummy is correct, wore her hair dyed black and red, which is a Beduin fashion, still to be seen among the women in Beduin tents in Tunisia and North Arabia. These things speak affiliations and tendencies in Queen Hatshepset consistent with the policies of her administration. She was not Theban at heart, but Hyksos and Arabian, though more of the blood in her veins was Theban, Aryan, than was Arabian, Semitic—racially she was a Hyksos quadroom, her mother having been half Theban and both her father and her grandfather, Theban.

These Queens, as the Queens in all Matriarchal countries, held their position in their own realm by their own rights, their husbands, or consorts, having power there only by their sufferance or under their direction. History tells that Queen Hatshepset relegated Thothmes II, her husband, to a very inferior position even in Thebes, where the throne was his own and where she held her position as Queen only because she had married him. Queen Hatshepset, like the Queen of the Sudan in the accompanying illustration, determined to hold the scepter in her own hand and to take precedence of her husband; and her inscriptions show the



THE QUEEN OF MEROE WHO BUILT PYRAMID NO. 11, AND HER CONSORT.

QUEEN OF SUDAN  
(From Budge *The Sudan*)

figure of Thothmes III as standing modestly behind her own, his name not even mentioned, though she was at that time obliged to recognize him as co-regent. Such precedence would be accorded her without question in her own realm, the Western Delta, or Libya, but would not be accorded her without question in Thebes by the Pharaoh, the priests, or the upper classes, because they were Patriarchal and of the Aryan race.

That Queen Hatshepsut was of Arabian ancestry and worshipped the Arabian goddess, that she was regarded as Queen in her own Matriarchal right among the Arabian party in Egypt and the lands in and around the Mediterranean, and that Matriarchy was still, in 1500 B.C., the prevailing social practice among the Arabian peoples in this region (as it continued to be among the people in Arabia until the reforms of Mohammed) are facts which have not been taken into account adequately in considering



Queen Hatshepset's character and policies, but which are now readily seen to have given her the very strong position that she assumed and to have been determining factors in her policy. That policy was to make a great deal of trouble for Thothmes II, for Thothmes III, and for Thebes, particularly since Thebes lay in the midst of wide areas where people of Arabian ancestry and sympathies constituted the majorities.

It was Queen Hatshepset's evident purpose to build up a strong party of the Hyksos, an all-Arabian party, within Egypt and to include in it all of the widely scattered Arabian settlements in and around the eastern Mediterranean, making Thebes a part of this confederation, or empire under her own Matriarchal rule, not under that of the Patriarchal Pharaohs, her husband or his son. An inscription in the Holy of Holies of her temple represents Amen-Ra, her father, saying to the twelve great gods of Thebes, "I am going to unite in peace for her the two lands, and I am going to give her all lands." The proposed submersion of the Aryan Pharaohs and upper classes of Thebes in this Confederation would be less difficult for her to bring about because the common people of Thebes, the lower classes, were of Arabian and Ethiopian blood, as the analysis of the ancient Coptic language which Delitzsch made shows: Aryan words, 10%; Semitic, 30%; and African or other, 60%, indicating a small Aryan governing class, a larger Semitic commercial class, and a still larger native lower class. The Queen could thus hope to divide Thebes in case war came, ranging the lower and middle class of the people there with her Arabian party against their Theban Pharaohs.

The position of Thebes, of Thothmes II and Thothmes III, was, thus, more difficult during the life of Queen Hatshepset than has usually been supposed, and the position of the Queen was much stronger than has usually been supposed. Her great power as an independent Queen, her great native ability, the uses she had made of her opportunities to conduct affairs of state in Thebes while her husband was away at war, were presently augmented by her entering a claim to the Theban throne as the daughter of Thothmes I, the Conqueror, and, finally, as the daughter of the god, Amen-Ra himself! The favorite daughter of Thothmes I, who had dispersed the expelled followers of the Hyksos Pharaoh Apopi and subjected his lands in Asia to Theban rule, she now advanced a claim that her father had named her to be his suc-

cessor; and, after her mother had died, she further advanced the claim that, really, not Thothmes I, but Amen-Ra had been her physical father, having embodied himself in human form to beget her! A Miraculous Conception! This scene is sculptured on the wall of her temple; and another scene on the wall of her temple shows Amen-Ra and Horus, Theban gods, administering the rite of purification to her, pouring water over her head in a ceremony like that of baptism. A Divine Sanction by the gods of Thebes, was thus argued for her, the more to be believed because her temple was dedicated to Amen-Ra! The Arabian party would find this claim the more satisfactory because Ta Urt, their own national goddess, had been given divine honors in this same temple by this pious Queen, and because she had planted Arabian Hathor's Sacred Grove in Amen-Ra's temple courtyard, having imported the living trees, Sacred Trees, directly from the land of her "kin," "the divine land," "God's country," as she called Arabia. These honors to the Arabian goddess would strengthen her cause greatly among the deeply religious and uncritical Hyksos and Arabian element of the people, and when the day came for Thothmes III to fight for the Theban throne, Theban institutions, and Theban gods, he must find it necessary to break the power of this Arabian religion in order to break the power of the Arabian party outside as well as within Egypt.

This miracle alleged to have been performed by Amen-Ra as a Divine Sanction for Queen Hatshepset to be crowned Pharaoh in Thebes was an offset, on her side, to the previous miracle that Amen-Ra had performed in Thebes as his Divine Sanction for Thothmes III to be crowned as Pharaoh, his father's successor. For while Thothmes II was still living, and before he had named his successor, the god Amen-Ra nominated the young prince, later Thothmes III, in public and in the most impressive manner by a miracle! This occurred on a day when the image of the god had been taken out from the Holy Place and was being carried around the court of the temple in procession by the priests amid the acclamations of the multitude. The prince, who was serving as a priest of the temple at that time, was standing among his colleagues in the colonnade while the procession was passing, when the image of the god, which had been carried around both sides of the colonnade and had been moving hesitatingly as if the god were looking for some person, finally stopped before him as if he

were the person sought. He prostrated himself on the pavement before the image and the god raised him up and placed him in the Station of the King, the ceremonial spot where none but the Pharaoh might stand in the celebration of the ritual! A very pointed and convincing miracle! All now understood that the will of the god had been expressed, and when Thothmes II died the priests of Amen-Ra proceeded at once to crown the young prince-and-priest as Pharaoh, under the title of Thothmes III. The date of his accession was 1501 B.C. It is natural for us to suppose that this miracle had been planned by Thothmes II and executed by the priests because this weak Pharaoh had not felt equal to nominating his own son in opposition to the will of his strong and determined wife, Queen Hatshepset. At any rate, it served this purpose well and gave Thothmes III the great advantage of an assured position, supported by the Theban priests and the god. This whole episode is evidence of how very great a part religion played in the political life of this period, when the Theban Egyptians and the earliest Greeks were in danger of being overcome by the powerful Arabian element.

After Thothmes III had been crowned in accordance with this miracle, Queen Hatshepset could not uncrown him, but later she caused herself to be crowned, also, as Pharaoh. So a male Pharaoh and a female Pharaoh, a Patriarchal Pharaoh and a Matriarchal Pharaoh, were both ruling in Thebes at the same time. A difficult and dangerous situation! The union between Thebes and the Delta was in danger of being broken, and this would be followed presumably by sectional, racial and dynastic wars. If civil conflict should ensue, no man could be certain that the male Theban Pharaoh would be able to maintain himself even in Thebes, and if Thebes did not lose the Delta, it was still certain that the whole country would be impaired by the ravages of the war. But could peace be kept? and how could it be kept?

It was now that Thothmes III won his greatest and most hardily contested victory, and he won it first over himself, by exercising that marvellous patience which has been the admiration of history. The sequel proves that in this case patience was a very wise policy, and the first fruits of his patience were that during Queen Hatshepset's life the union between Thebes and the Delta was not broken and the young Pharaoh was placed in a position favorable to himself in the wars that were to ensue. Those years of his

patient endurance are enough to establish the fame of Thothmes III as a master of civil tactics, as his campaigns were to establish his fame as a master of military tactics.

He was a master, indeed! Instead of accepting the Queen's challenge to a civil war when circumstances were not favorable to him, Thothmes III contented himself with pressing his suit for the hand of her elder daughter in marriage, a princess who was the daughter of Thothmes II, his own father, and thus his own half-sister. And then, when Queen Hatshepset saw fit to deny his suit, he just kept on applying! Year after year this tense situation continued unchanged, while he must have reckoned well that Time was his potent ally and that the years were few before Death would inevitably snatch the scepter from this strong Queen Hatshepset's hand. With such an ally, and with the hope which the young Pharaoh treasured that his sister, Queen Hatshepset's daughter, would still be his bride, he might well be patient—a marriage with Queen Hatshepset's daughter, her mother's heir as hereditary Queen of the Western Delta, and therefore the person of greatest influence among the Arabian element throughout Egypt and the adjoining lands, would be worth more than many battles to his cause, and to him.

It is now evident that when Thothmes III entered his suit for the hand of Queen Hatshepset's daughter he was not acting on a mere impulse to satisfy a personal fancy for a particularly charming princess, his own half-sister, and that he was not trying to disarm the Queen, his enemy, by offering to become her son. Nor was he, in Eastern fashion, serving time for his bride as Jacob served time for Leah and Rachel—Queen Hatshepset did not assure him that she would give him her daughter after a period of waiting but evidently intended that her daughter should succeed to the thrones of both Upper and Lower Egypt in her own right and according to Matriarchal theory. Her own life had been a perpetual protest during the years of her marriage to Thothmes II against the inferior position that she was assumed to hold in Thebes in the Pharaoh's Patriarchal family and state, and if her plans did not miscarry, Patriarchy would now soon be a thing of the past in Thebes, where her own Matriarchal successors would rule unhampered by other claims. Her hope was in her two daughters, and the success of her policies would depend on what they would do.

And her daughters? Did they approve their mother's policies?



Or did they sympathize with those of their father and their brother, Thothmes II and Thothmes III? Did they want to rule as independent Matriarchal Queens over the vast Semitic Confederation, or Empire, that their mother had been building up or did they want to marry Thothmes III and help him to carry out his Aryan policies in Thebes, in Egypt, and the outlying Mediterranean lands? The records do not tell why Queen Hatshepset finally reversed her decision on this important matter and gave her daughters in marriage to Thothmes III, her rival for the Theban throne.... It might just be that she discovered that her daughters wanted to marry this young Pharaoh of great personal charm and power, believing that he was the chosen of Amen-Ra, the god of their fathers. Perhaps she found that her daughters had strong Aryan instincts, for the blood in their veins was far more Aryan than Semitic, and they had spent their formative years in Thebes, among relatives of Aryan ancestry, whereas their mother had spent hers in the Delta among people of Arabian ancestry. Or probably Queen Hatshepset began to realize the ancient wisdom to beware the wrath of a patient man and saw signs that the forces long pent up in Thebes would break forth disastrously when she died, unless she consented to maintain the existing union by the now time-honored means of a brother-and-sister marriage, the same means that had united Thebes and the Western Delta for a century past, since the days of the Pharaoh Ahmose.

We, who know Thothmes III better than Queen Hatshepset could have known him, can see that she was wise to accept him as her daughter's suitor and thus assure herself that a daughter of hers would be Queen of Thebes, though not independently of her husband and according to Matriarchal rule. With so much as this assured, Queen Hatshepset might still hope that the rest would follow later, even that Matriarchal rule would presently displace Patriarchal rule in Thebes—for, if a daughter of one of Queen Hatshepset's daughters by Thothmes III, not a son, should succeed Thothmes III as Pharaoh of Thebes, the policy of Queen Hatshepset might still prevail, establishing Matriarchal rule.

Little is known about the character and convictions of Queen Hatshepset's daughters, who were both in succession, to marry Thothmes III. The elder, Queen Nofrure, died before events had come to a stage where her convictions would be revealed, but the younger, Queen Hatshepset Merytre, did not carry out her mother's

aggressive policy and solved her problems in her great husband's way. His institutions became her institutions and his gods her gods.

Facts of great significance prove these points: (1) no daughter of Queen Hatshepsut Merytre, but her son, succeeded Thothmes III and ruled over the vast Empire which he unified under Thebes, thereby continuing Patriarchal rule; (2) this son was not named in honor of the Hyksos gods but, in honor of the Theban supreme god, *Amen*, he was named *Amenhotep*, *Amen-is-satisfied*; and (3) in the earlier years of her reign this Queen of Thothmes III was mentioned in inscriptions with the full name that her mother had given her, *Hatshepsut Merytre*, but in later years she was mentioned, in the list of names in her husband's tomb and in his Chapel of the Sacred Cow, simply as *Merytre*. This dropping of that part of her name which commemorated her mother was a public dishonor to both her mother's memory and her mother's gods, for the name of *Hathor* and *Set* were incorporated in *Hatshepsut*, while the name of Theban *Re*, *Amen-Ra*, was incorporated in *Merytre*, the name which was kept. When Queen Hatshepsut had given this daughter of hers these two names, *Hatshepsut* and *Merytre*, to honor respectively her mother's and her father's supreme gods, that had been consistent with her general policy to unite the Theban and the Arabian religions, though these differed as water and oil. Even her own name shows an effort in this direction, for as Pharaoh she finally made her name *Amenmense Hatshepsut*, incorporating *Amen* as well as *Hathor* and *Set*.

How complete the victory was which Thothmes III finally won over Queen Hatshepsut and the Arabian party, and which *Amen-Ra* won over the Hyksos and Arabian gods, is revealed eloquently in this change recorded in his Queen's name. And this was only one of many acts which he did in his later years to dishonor Queen Hatshepsut's memory, deliberately calculated to destroy her influence, to obscure her name and her fame, to consign her to oblivion, "body, soul, intelligence, words of power, and shade," to quote the words of one of the Litanies of Thebes. He was giving her "the Silence," blotting her reign from public records and thus from history. The inscriptions of her deeds, by which she had hoped to be remembered, he walled up by building a sheath of masonry around the base of her obelisks to hide them; her sculptured figure and her name were hacked out in most of the prominent places where they had appeared; her monuments were mutilated, as were also those of her

devoted servitors; and her name was not so much as permitted to be mentioned.

Could this conduct be justified and approved in Thothmes III? Was it consistent with the other traits of his admirable character, his mercy to fallen enemies, his justice? Historians have judged it unworthy, "a wretched exhibition of littleness" due to "petty spite," which "soiled his fame," a mean impulse to get even with his enemy in her grave as he could not do while she was living, for those personal indignities which she had done to both himself and his father. A worthy interpretation is now possible, in keeping with the highly heroic, elevated, noble, and lovable traits of his character, and taking into account the fact that he was waging these wars of his against the spirits and the gods that animated his enemy. In him the religious motive was profound, and this accounts adequately for his cutting down the Sacred Groves of the Arabian goddess wherever he went in his campaigns as well as for his treatment of Queen Hatshepset's monuments: this was his final gesture to make it perfectly clear to the people, especially to those who still put their faith in their Arabian leaders and Arabian gods, that their spirit and their holy places and their gods were condemned by Amen-Ra and were impotent against Him, against Amen-Ra. For it was Amen-Ra who had selected, had inspired, and had guided this Pharaoh, who had always protected him and given him victory, while it was the spirit and the goddess of Queen Hatshepset that had created the situation which compelled Thebes to fight for her very existence, and her gods. Now, by doing dishonor to Queen Hatshepset's memory, *and to her Arabian goddess*, he could deal most effectively with her Arabian party both at home and abroad. Incidentally, it was in this matter that his own Queen could render him the greatest possible service, by her sympathy with his highest and holiest religious and patriotic ideals, by her counsel and support, and by her example among the Arabian peoples—particularly because she was Queen Hatshepset's daughter and the lineal descendant of great Matriarchal Queens, the Arabian party would look to her, would accept their defeat at the hands of Thothmes III, would even begin to adopt his institutions and accept his gods.

The issues between Thothmes III and Queen Hatshepset had not been by any means narrowly personal and dynastic, and war between them would not have been any mere palace affair to settle the question which should sit on the throne. Nor would it have

been a conflict of kites and crows concerned only with fleshpots and treasuries. The differences between this very great Pharaoh and this very great Queen were fundamental.

It may be conceded that when Queen Hatshepsut united the worship of Amen-Ra and the Arabian Hathor in her own temple in Thebes, planting in connection with it the Arabian goddess' sacred Grove, this was an act of filial piety on her part, to honor both her father's and her mother's deities, but it was also an act of political acumen, in accord with her general policy of merging Thebes in an Arabian empire, or confederation, under her own control.

The young priest-Pharaoh, Thothmes III, and the priests of Amen-Ra and the Theban people would hardly be willing to accept this Arabian Hathor to displace their Sacred Cow, their mystic symbol for the worship of the Mother, the Universe, this merging, this submerging of Thebes. Just how they felt they made emphatically manifest in the wars which followed the death of the Queen, when they discredited her goddess and subjected her empire, shaking the faith of her race in the power of their national goddess to help them, thus killing their hope. For, if a man could commit such acts of sacrilege against her and she could not avenge herself on him, it must follow that she was impotent, or dead—it was nearly a century now, ever since their defeats under Apopi, that Amen-Ra had been giving the Thebans victory and that their own goddess had been failing them! But this Theban god, Amen-Ra, must be a god indeed! The conquered peoples would now weigh in the balance the religion of their country, along with their institutions, and as they revalued these they would begin to reconstruct them: Matriarchy or Patriarchy? The Bull or The Serpent? The Sacred Cow or Ashtaroth, Gorgo?

That the Theban Pharaohs had worn the cobra on their crowns long before the time of the XVIII Dynasty was merely a sign of their having absorbed a Cobra-kingdom long before the formation of the Hyksos State, and cobras were never used as symbols of their enemy, but always serpents of the python type. So among the Greeks Apollo was the slayer of a python, whence his name, The Pythian.

The hatred of Gorgo and her Serpent-consort and the wars of Thothmes III can now be understood in the light of these gods involved—symbols of Set were also the crocodile and the wild pig, low and terrible animals worshipped in fear. It is a long step toward understanding the Gorgo of Corfu, who is the occasion of our study, that Apopi, the Hyksos Pharaoh expelled in 1577 B.C. from



Egypt by Thothmes I, two generations before Thothmes III, is known to have been a devoted worshipper of the Serpent-god, Sutekh, Set, and of Gorgo under her aspect of the Mistress of Lusty Energy and Joy—it was she, lustily energetic and joyous, accompanied by Set, the serpents who formed her girdle and surrounded her, even coiled hissing about her forehead as locks of her hair, who occupied the place of honor in the pediment of the temple in Corfu. We may conclude that this temple of Gorgo and Set in Corfu was built by Hyksos, enemies of Amen-Ra, whether it was erected as early as Apopi, 1500 B. C., or as late as 700 B.C., the accepted date assigned to it. The period of the veneration of this Living Gorgo was a long one, for a representation of her has been found in a grave in Carthage where she appeared as the War aspect of Tanit and was still worshipped with human sacrifices and the immolation of children during the Punic Wars, as she had doubtless been in Corfu. Violent, lustful, and cruel, worshipped in orgies, she was the inevitable foe of Thebans and Greeks and Romans, politically as well as religiously, until Thothmes III and Perseus purified their lands of her abominations, as Rome was later to purify Carthage, and as Mohammed was to purify Arabia itself.

Of the purely political influence of Thothmes III in Syria, Breasted says,

His commanding figure, towering like an embodiment of righteous penalty among the trivial plots and treacherous schemes of the petty Syrian dynasts, must have clarified the atmosphere of oriental politics as a strong wind drives away miasmatic vapors. . . . His name was one to conjure with, and centuries after his empire had crumpled to pieces, it was placed on amulets as a word of power.

But the political and military achievements of Thothmes III, and of Perseus, are not to our purpose beyond noting that the lands which they conquered were thebanized, and hellenized, as they had not been by Thothmes I, and that this stopped their worst, most degrading practices, while in the Semitic countries which the influence of Thebes and of Greece did not reach, as Carthage, they continued for a thousand years and more. Patriarchal social organization now began to displace the Matriarchal, which had tended to the degradation of the males—among the isolated Tuaregs, Count de Proroc has recently found a Matriarchal society which affords a living example of the degradation of the males in which this

system tended to result. Under Thothmes III, Thebes is now seen to have been one of those single cities which, like Athens and Rome, gave superior institutions to the West, starting a new trend in world-development on a wide scale, while Perseus was doing the same in his little kingdom in the Peloponnesus for the Greece that was to be.

Historians have naturally placed great stress on political and dynastic aspects of Thothmes III, but now that we see more of the Arabian race which had been threatening to destroy Thebes long before he became Pharaoh, it is clear that racial, social, and religious aspects were equally important—they are of prime importance for the solution of such problems as are presented by Gorgo and her temple in Corfu, by the Hyksos Pharaoh Apopi, by Queen Hatshepset and Thothmes III, and by Perseus and the Gorgon. It now appears that all of these were so intimately related that they can not be solved separately, and, also, that the hostile gods who dominated the hostile individuals had a very great, perhaps a determining part, in the wars of the Thebans and the Greeks against the Hyksos and Arabian element.

The Thebans placed the blame for the beginning of their Hyksos wars definitely on an offensive religious act done by Apopi, which occurred three generations or more before Thothmes III. This was a period when religion pervaded every sphere of activity, secular as well as specifically religious, as Breasted shows that it did:

There is no force in the life of ancient man the influence of which pervades all his activities as does that of the religious faculties. Its fancies explain the world around him, its fears are his hourly master, its hopes his constant mentor, its feasts are his calendar, and its outward uses are to a large extent his education and the motive toward the gradual evolution of art, literature, and science.

To understand the intensity which racial and religious feeling had attained before Thothmes III ascended the throne of Thebes, in 1501 B.C., his situation, which we have seen complicated by the very disturbing, the threatening career of Queen Hatshepset, must now be viewed against its dark background, the long and desperate wars that had been fought by his Dynasty, by his own ancestors, through the century preceding his time.

From the beginning, a religious motive had been given by the Thebans for these wars, and while a part of what they and their

historian, Manetho, told about the causes and the beginnings of their war against Apopi may be mythical, it is safe to conclude that the motive and the spirit assigned were such as the Theban people approved and also that the incident related was such as might have occurred with consequences such as actually did occur. Manetho tells that the Hyksos were Arabian, and he makes it clear that the Thebans referred to them habitually with opprobrious names, "the plague-stricken," "the filthy ones," "the Asiatics," which imply that the Thebans were themselves of a different race from these "Asiatics" and considered themselves superior in these respects. History has had very little to say about these Hyksos people, and their enemies seem to have supplied what data we have about them. The reason for this dearth of information seems to be that the Arabians were not accustomed to leave records and that after the Thebans had defeated them, they consigned them to the same limbo of *oblivion* and *silence* to which we have seen Queen Hatshepset consigned, and for the same reason. The odds against Thebes had been desperate, and even after Thothmes III had been victorious there was still much to fear unless the enemy could be destroyed, "body, soul, words of power, intelligence, and shade," to quote the words of the Theban Litany, now in the British Museum, which was sung in the temple of Amen-Ra in Thebes and reflects Theban fear and hatred of the foe. The *bodies* of the Hyksos had been laid low or expelled, but a greater danger remained unless their *soul, words of power, and intelligence* also could be destroyed, since it was by these that future generations of bodies would be animated into future foes. To the Thebans, it must not be forgotten, and to the later Greeks, every center that their foes inhabited was an incipient Carthage, a serpent in the egg, and what that meant they understood only too well—the savage wars which Carthage waged in later centuries against the Greek cities of Sicily, as well as the Punic Wars, are clear instances of what it meant.

The Theban Litany here quoted may be taken as a reliable index to gauge the intensity of the feeling in Thebes against Apopi and his followers. Its theme was the King Serpent, Apepi, who had been condemned at the Judgment and was now in the Lower World suffering punishment by fire, "the flame coming forth from the eye of Horus." Because this condemned Apepi had worshipped Set, the Serpent-god, when he was on earth, it was appropriate that he

should be punished in serpent-form, but that he had been a mortal, a man greatly hated and feared when he lived on earth, is certain, for a fiend pure and simple would not be spoken of as Apepi is here, as having possessed a *body*, a *soul*, *words of power*, and a *shade*, as well as a *name*, which is now *buried in threefold oblivion* and *covered with silence*. Bodies, souls, words of power, and names were attributes that belonged to men, and on consideration it becomes clear that these attributes had all definitely and exactly belonged to Apopi, the Hyksos Pharaoh—ordinary men would not have been supposed to possess *names* of such importance or *words of power* so potent as to require the *silence* or a burial in *threefold oblivion*. Incidentally, this passage is proof that “burying in oblivion” and “covering with silence” were a conscious method employed in Thebes, here to be employed against Apopi as it was also employed deliberately by Thothmes III against Queen Hatshepsut.

The words of the Litany are rancorous with hate:

Fall down upon thy face, Apepi, enemy of Ra! The flame coming from the eye of Horus comes against thee, a mighty flame which comes from the eye of Horus comes against thee. Thou art thrust down into the flame of fire which rushes out against thee, a flame which is fatal to thy soul, thy intelligence, thy words of power, thy body, and thy shade. The flame prevails over thee, it drives darts into thy soul. . . . The eye of Ra prevails over thee. . . . Get thee back, thou art hacked in pieces . . . thy name is buried in oblivion, silence covers it. . . . Thou art put an end to and buried under threefold oblivion. Get thee back, retreat thou. . . . thou art removed from him that is in his shrine. O Apepi, thou doubly crushed one, an end to thee, an end to thee! Mayest thou never rise up again! . . . Thou art condemned to the fire of the eye of Horus which devours thee, thy soul, thy intelligence, and thy shade!

This is fairly hysterical, and it must not be forgotten that it voices the actual religious feeling and theory, the faith of Thebes. In the presence of such passion it becomes apparent why the name of Queen Hatshepsut's daughter, Queen Hatshepsut Merytre, had to be changed by dropping that part of it which commemorated Queen Hatshepsut and incorporated the name of *Set*—in the reigns of Seti and Rameses in later dynasties a reconsideration might be made in favor of Set, and an army division in Syria might be named in conciliation to honor Sutekh, but the mood of the period of Thothmes III and the XVIII Dynasty could hardly have been one of consideration or conciliation.



Budge comments on the fact that in the manuscript of this Litany the character which represents Apepi, the fiend, is always a serpent with oblique lines struck into its back to represent the spears, or rays from the eye of Horus; and this was appropriate because Apopi had fought, fought twice against Thebes before he was overcome and retreated from view.

It will be noted that in this Litany the charge against Apopi is not that he had oppressed the Thebans or that he had committed any, or all, of the forty-two deadly sins for which a soul was supposed to be condemned and punished in the Lower World, but that he was an enemy of Ra:

Fall down upon thy face, Apepi, *enemy of Ra!*

This is a purely religious charge, and in this respect the Litany agrees with the incident that Manetho tells of the beginning of the Hyksos War. Modern historians have held the opinion that the incident is not adequate to account for the war, but the Thebans seem to have thought it sufficient, and Manetho himself seems to have thought that it proved Apopi guilty of aggression and the Thebans justified in fighting. In brief, the incident is this:

Apopi, the Hyksos Pharaoh, the overlord of Egypt including Thebes, was a devoted worshipper of Set and built him a beautiful temple, a temple with many columns and rich metal work, but he did no reverence to the gods of Thebes, and when Set's beautiful temple with many columns was finished he sent his messenger to Thebes to say that the Thebans must stop hunting the hippopotamus, for the hippopotamus was sacred to Set—that he couldn't sleep nights for thinking of the cries of the wounded sacred animals and the wickedness of the Thebans.

This act of his precipitated the war and lost Apopi his empire, for the Thebans evidently took it that he was interfering in matters of religion and their rights—possibly they took it that as the overlord of Thebes he intended to unify the religions in his domains and force the Thebans to admit his god as supreme, using this protection of Set's hippopotami as the thin edge of his entering wedge. Thebans had always hunted the hippopotami and considered it their right to do so, and besides, the Hyksos god was not their god and stood for fundamentally different views of life. A revealing incident, therefore! Thebans would tolerate all gods of their neighbors and their subjects, and would even adopt them and offer sacrifices to them, but not under constraint or to displace

their own supreme deity. Resistance followed on the part of the Theban Pharaoh, who had no regard for this imposition of the Hyksos Pharaoh, for his low deity Sutekh, Set, or the sacred hippotami, and who trusted in Amen-Ra and Horus, in his own people and his own strong right arm.

The war which now began was not to be ended soon or to be won easily. It continued under various Theban Pharaohs and ended only when Thothmes I had subjected all of Asia Minor to Theban rule. In the end, the Theban Bull-god and Sun-god conquered the Arabian goddess and Serpent-god, and the story of their conflict was often thereafter represented in allegorical art, where hawk-headed Horus appears victorious over the hippopotamus, or the serpent, or the crocodile, sometimes standing on the back of one of these conquered animals; and this might be interpreted as the god, or the Pharaoh, who won the victory. Many Pharaohs had been involved, but in the popular mind it was always Thothmes III who was given the credit of the Victory.

The outstanding event in the first part of the Hyksos and Theban wars had been the siege of the Hyksos Pharaoh, Apopi, in Avaris, his capital in the Delta. This lasted for three years and ended after Apopi admitted his defeat and accepted terms from Thothmes I, not to surrender, but to withdraw from Egypt. Accordingly, in 1577 B. C., Apopi withdrew toward Syria accompanied by the whole of the population of Avaris, civil as well as military, carrying their possessions with them. This ended the rule of the Hyksos in Egypt, and left the Theban Pharaohs masters there until Queen Hatshepsut disputed their rule; and it was a very great event if judged by the new trend that Thebes was soon able to bring into world-affairs.

The Thebans estimated Apopi's garrison at 240,000 men, which is regarded as excessive, but it must have been large, and it was increased by the civil population, including, doubtless, the builders and the artists, probably the very men who had erected that temple of Set for Apopi, the "beautiful temple with many columns" which has been referred to. These were the men who would be able to erect splendid new habitations and even a temple presently for Apopi and his expelled hosts, when the leaders decided where to settle permanently.

This last is a very important point toward the support of Dörpfeld's theory that the greatly improved quality in building which occurred in the Mediterranean lands about 1500 B.C., as he had

shown, was probably due to the arrival there of those highly cultured Hyksos people who had been expelled from Egypt only shortly before, and it accounts also for that strong Egyptian influence which had been observed at Troy, Tiryns, Mycenae, and other Mediterranean sites that Schliemann and Dörpfeld excavated. To this period are assigned Argos and the splendid citadel of Tiryns—the men who built the palace and citadel of Tiryns were certainly not pioneer traders, but, like the Hyksos leaders, men of great power and a high degree of culture. And now, could the beautiful temple of Gorgo and Set in Corfu be assigned also to this period and be accounted for in the same way? That temple celebrated the Hyksos gods, and it implies a power and a culture even higher than Tiryns shows. More will be said on this question later.

Breasted argues convincingly that Apopi had been the head of a vast, shadowy Hyksos empire before the Hyksos wars began, in which empire the various peoples of Arabian ancestry in the West had been united, practically the same wide empire, as has been seen, which Queen Hatshepset began to build up again later by means of her diplomacy in the reign of Thothmes II and Thothmes III. If such a wide Arabian empire did exist in Apopi's time, uniting the scattered settlements of Arabian origin, it must have included Syria, and Apopi and his followers would therefore have found themselves still among their own people when they retreated into Syria, where they would be able presently to gather adherents and allies to threaten Thebes gravely again. This would constitute a good and sufficient reason why Thothmes I should follow Apopi on his march from Avaris toward Syria, as he actually did, and why he should fight him again, dispersing his army, and then subjecting all of Syria to Theban rule.

One would have expected that as Thothmes I penetrated more deeply into Asia Minor he would meet Apopi again in the course of his campaigning, but no further mention is made of him. Why?... If the Hyksos Pharaoh had been among the killed in any of the battles, that important fact would surely have been mentioned in the records. It has always been taken for granted that Apopi continued to live in Syria for the rest of his life, but Weigall comments on the fact that no monument, inscription, or other trace of him has ever been found there, and there were some very good reasons why he should not have remained there. For one thing, after his army had been dispersed by Thothmes I, he would be with-

out an army, and, with two defeats behind him, he would be now thoroughly discredited as a commander, therefore an impediment, a positive injury to his cause. Would not the best thing he could do for Syria, under these circumstances, be to relieve her of his embarrassing presence? Would it not be best for Apopi, and for everybody else concerned, if he sought a retreat for himself and his broken little band in some region where the victorious Thebans would find it hard to follow him, where, since he would no longer be a menace, they would hardly care to do so? There were some Blessed Isles in the West...? And some of his greatest lords were deciding to select locations in the West?

It would be a very satisfactory solution for Apopi's problems if he took ship to the west, the farther west the better, the extreme west, where he could settle in some safe and lovely spot. Such a spot was on the eastern shore of Corfu, an excellent harbor near at hand, a friendly earlier settlement only a few miles away on the western shore, a settlement that had at that time been in existence for hundreds of years. That was the city of the Phaeacians, in which Odysseus was to be a visitor after his shipwreck, in which the Princess Nausicaä would advise him so graciously how to approach her mother, the Queen, for assistance. There he would be entertained, and there he would entertain the Queen and the King and their people with the epic story of his wanderings after the fall of Troy.

Understanding the situation in Egypt and Syria, and the plight of the expelled Hyksos people and their Pharaoh, Apopi, we may now hope to reach some conclusions as to their possible relation to the temple of Gorgo and Set in Corfu. Is this temple the monument and trace of Apopi which Syria does not show? Did he possibly settle here, and did he or his descendants build this temple? The fact that a temple was built here, not merely an altar in the courtyard such as was made to suffice even in splendid Tiryns, is an indication that the leader who settled in Corfu was of higher rank and greater power than the leader who built Tiryns and settled there, in fact, that he was of the highest rank, since none but the great kings built temples in those days. Moreover, the Goddess of Lusty Energy and Joy and her consort Sutekh, Set, who were given the place of honor in the pediment of this temple, were the very gods to whom Apopi is known to have rendered his personal devotion, and, like the temple of Set which he had built in



Egypt, this temple was "beautiful" and had "many columns" as compared with the few columns that it had been customary to use in building temples before that time. Apopi must have had ships; and among the civilians who were expelled with him from Avaris there must have been skilled builders and artists, experienced in working in stone, probably the same men who had built his beautiful temple of Set in Egypt. And, finally, he and his followers were in the very mood which the goddess of this temple expresses, for, according to our profound modern psychologists, extreme emphasis, or over-emphasis, like that expressed by this Gorgo, is an unconscious revelation, psychological evidence, of an inferiority complex, of a disturbed mood in those who created her. . . . the unfortunate Apopi and his followers had surely experienced enough in the way of defeats and retreats before they reached Corfu to account for the development of a very strong inferiority complex! Broken in fortune and spirit as they must have been, they would naturally turn now to Divine Energy and Joy to allay their own doubts, dejections, and fears, as a man whistles or sings to keep his courage up and his fears down.

If Apopi did go to Corfu, Thothmes I would not follow to molest him and his goddess there, since Apopi was now both powerless and remote and this Theban Pharaoh did not make war on the goddess, as two generations later Thothmes III began to do after Queen Hatshepset had made the goddess a strong factor in her plot to seize Thebes from him. It was when Thothmes III began to strike "those in the islands in the midst of the Great Green Sea," to bring them "under the power of his bellowing," as his Hymn of Victory phrases it, that religiously, politically, and psychologically the time was ripe for some Perseus to appear in the northern Mediterranean against the Hyksos goddess—the name *Perseus*, derived from *πέρθω*, *περσω*, means *I kill, I slay, I destroy, I lay waste, I sack, I rase*. The Perseus of history actually did appear in the reign of Thothmes III, killed Gorgo, rescued Andromeda from the Monster of the Sea, established his Patriarchal rule in Tiryns and also established there his Aryan gods—the reign of Thothmes III covered the years 1501 B.C. to 1447 B.C., while both Schliemann and the Cambridge historians estimated the date of Perseus at about 1500 B. C.

Both myth and history have, then, preserved the essential fact

that religious, social, and political revolutions occurred in this period. Most of the important settlements which were made in the Mediterranean lands are now seen to have been accounted for in mythology if not in history, but, strange to say, neither myths nor history preserved any account of this really wonderful temple of Gorgo in Corfu and the evidently powerful and highly cultured people who built it and worshipped its goddess, unless it be in the bare mention of *a temple* in which Gorgo was dwelling with her two children when Perseus killed her. . . . Why did myth and tradition not tell more? . . . Is not this fact of the oblivion in which Gorgo and her temple were buried, the silence with which they were covered, a point in favor of the theory that this settlement had been Apopi's, as its deity was Apopi's, and that the temple and its goddess, "the Gorgon," had been deliberately consigned by the Greeks to the same Limbo to which Apopi was being consigned by the Egyptians? The hatred and fear of the conquered foe which represented Apepi as a fire-tortured serpent in the Lower World finds a parallel in the Greek myth of Gorgo, where she was represented as a deadly shade among the dead in Hades.

If Apopi sought refuge in Corfu after his expulsion from Egypt and his later defeat near Syria, he probably built the earlier wooden temple which, excavation shows, preceded the sumptuous stone temple on the site in Corfu, and it is to be supposed that he did not live to see the day when Thothmes III began cutting down the Groves of the Arabian goddess in his campaigning in Asia Minor and when Perseus killed the Gorgon, beheaded her in the temple in the West where she dwelt with her two children, the Winged Horse, Pegasus, and Chrysaor of the Golden Sword.

At this point coincidence after coincidence forces itself upon us: (1) Corfu lay *in the west*, and would have been in the extreme west of those days; (2) it had *a temple*, where (3) *Gorgo* may be said to have (4) *dwelt*, and where the sculptured forms of (5) *two* (6) *children* are seen beside hers, these being the very two who are mentioned by name in the myth of Perseus, (7) the *Winged Horse*, *Pegasus*, and (8) a youth who, it is evident, held a (9) *sword*, presumably a (10) *golden sword*, therefore *Chrysaor*. Also, (11) Gorgo of Perseus' myth had *snaky locks*, and this Gorgo has *snakes for locks*. Finally, and most astonishing of all, it is seen that the sculptured figure of Gorgo was broken in its fall and (12) that



## PERSEUS BEHEADING GORGO

(From Selinus, Sicily, now in the Museum at Palermo)

*the break was across the neck, a striking circumstance which myth makers would naturally make the most of, and which they could develop by ascribing the severed head to skill on the part of Perseus, and also to the aid given him by the nymphs and the gods, the magic which they put at his disposal, the magic helmet, magic slippers, magic mirror, and magic sword.*

Definite, unusual, and very peculiar details revealed in this temple were, then, such as must obviously have been the occasion of some of the very peculiar and unusual points in the myth of Perseus and the Gorgon as told. In the present study, no attempt will be made to reach a conclusion as to the date of the building of the earlier wooden or the later stone temple of Gorgo, in Corfu. This is a technical question which can be decided only when all of the facts that bear upon the matter, historical and mythological as well as archaeological, have been advanced. For our purposes it is enough to know that so far as the religious and political situations were concerned, it could have been built as early as the time of Apopi, but if it was built later, as in 700 B. C., it must be concluded that, while Perseus killed Gorgo about 1500 B.C., these particular details were added to his myth later, along with their fairy-like embellishments, the magic helmet that made Perseus invisible, the magic slippers that enabled him to attack from the air, the magic mirror that Athena gave him to enable him to strike off the monster's head without looking at her, thus saving him from being turned into stone. To literal and scientific modern minds, this incident of the beheading must look ridiculous, not to be taken seriously, but it was not so to the Greeks and the Arabians of Perseus' day, and well it served the religious and political purposes of Perseus and his successors. Those who made the myth of the Gorgon, beheaded and sent down to Hades, understood their own time-spirit and made effective use of the material that they had at hand, including the points furnished them by the temple in Corfu; and the myth which they made is now seen as a masterpiece of allegory and romance that is added to history, in the same spirit which later animated the epics of Homer and is paralleled in medieval romance, in *Jerusalem Delivered*, *Orlando Furioso*, the French cycles of Charlemagne's Paladins and the English of Arthur's Knights and *The Faerie Queene*.

On only one important point the myth of Perseus is not in agreement with what is now seen to have been actual in this temple of Gorgo in Corfu: the myth asserts that it was Athena's temple in which Gorgo kept her children, thereby defiling it, whereas it is clear that it was Gorgo's own temple. This discrepancy will have to be explained as a perversion of the fact to suit Greek feeling, and such a perversion would not be displeasing to Athena, for she



herself set the example of telling untruths to serve worthy purposes—rigid truth, except by Apollo, was not held a virtue among the Greeks. The mythical point that Gorgo's children were born after their mother's head had been severed is not important, and it has the look of an artistry in horror added late.

The facts which have thus far been observed, historical and mythological as well as archaeological, are of such importance as to call for a careful consideration of where Perseus killed the Gorgon, and whether, in the final form of his myth, he did not kill her in this temple, by destroying it, sacking it, rasing it, and laying waste its Grove, for, as has been said, the name *Perseus* means, derivatively *I kill, I slay*, but also *I sack, I rase, I lay waste*. It was a custom among both the earlier and the later Greeks to rename their heroes to fit their deeds, as it is still the custom among the Georgians, witness the changed name of *Stalin*, meaning *the Man of Steel*, which has now displaced the legal name of the famous Russian, *Djugashvili*, as well as his given name, *Joseph*, and his familiar name, *Koba*, and which will doubtless be the name he bears in history. This name *Perseus* may be taken, then, as proof that the Greeks credited their hero who *killed* Gorgo with having done violence also to some important building, for *rase* applies to buildings taken down. Of course, if Perseus attacked her temple when he "killed" Gorgo, *destroyed* it, *sacked* it, and *raised* it to the ground, *laying waste* its Grove and incidentally breaking the head off from the sculptured figure of its goddess as it fell, so *beheading* her, *killing* her ignominiously in the opinion of his followers and her former worshippers, that would account for the name which was given him as well as for the presence in his myth of those peculiar incidents noted, which obviously had their material origin there. And since the name *Perseus* conveys all of these meanings, we are now faced with the question of what important building he did *destroy* and *rase*—if not this? And was there another temple where Gorgo dwelt with her two specified children and was killed by Perseus as the myth asserts? It is now beyond question that she did dwell with them in Corfu in this stone temple, perhaps as late as 700 B.C., and possibly as early as 1500 B.C. in the wooden temple which preceded the stone temple on this site and probably honored the same goddess.

It has been noted, on evidence from the *Odyssey*, (1) that the



Phaeacians, in their little kingdom on the western shore of Corfu, had ceased to worship their ancestral goddess, Gorgo, long before Homer's time and were worshipping the Greek gods in her stead, particularly Athena, also (2) that in Tiryns, under the heaven-descended Persidae, though originally this had been a Hyksos stronghold, the gods of Perseus had been worshipped for generations before Homer's time. That this was actually the religious situation in Tiryns has been doubly proved by the little idols which Schliemann and Dörpfeld found there when they excavated. Within the walls of the citadel they discovered many Cow-images and also many representing an archaic goddess with a symbolical pig, dove, or crescent; but outside of the citadel they found, down at the base of the wall, a heap of broken pottery, which, it was judged, had belonged to vessels that had been used in the service at an altar; and among these broken altar vessels were many little idols all of the archaic type, the goddess with the symbolical dove, pig, or crescent. When discovered, these could not be satisfactorily accounted for, but the Cow-images can now be recognized as symbols of the Aryan Sacred Cow, the Queen of Heaven, the Mut-Hathor of Thothmes III, the Hera of Perseus, who was still described by the epithet "Cow-faced" by Homer though at that time she had come to be imagined in a woman's form. The images of the other goddess present a variety of problems, but her symbols, the pig, the dove, and the Crescent, were those used in Asia Minor and Cyprus for the different aspects of the Arabian goddess, the Gorgo of Apopi and Corfu. This, along with the fact that there were no Cow-images in the heap at the base of the wall and outside of the citadel, is a strong point in the solution that may now be proposed for the mystery which has surrounded them. It is reasonable to suppose that after the people in Tiryns had lost their faith in their Arabian goddess because of what Perseus had been able to do to her, they broke her images and altar-pottery and threw the old symbols away, out of their city, and down over the wall. A bit of tangible evidence lay here, then, that after the people accepted the Father of the New Dispensation and adopted his gods, they abjured the dead gods of their Old Dispensation, rising to this dramatic climax in the Revolution that occurred. Does not this epic episode mark the very moment of the separation of the West from the East?

As has been said in the preceding chapter, the fact that the

Bull and the Cow were the early Aryan gods, symbolical of the settled agricultural life which was required of the Aryan people, is the more significant because the early Arabian peoples did not keep cattle and lead the agricultural life but were nomadic and kept camels and, later, horses instead. Their country did not have arable land and so they had to move about to find pasturage. Raiding, kidnapping, and slaving were the means by which the Arabian peoples acquired wealth, acts which the cow-keeping and cow-worshipping peoples condemned; and accordingly a perpetual conflict developed between these two races at variance in their religions, their moral ideals, their social practices, and their political life. This conflict can be seen clearly as early as the Hymns of Zoroaster, and it constitutes the dark background of the epics of Homer as of the wars of Thothmes III and Perseus, of the later wars of the Greeks, including those of the Greek cities in Sicily with Carthage, as also those of Carthage with Rome. This was a conflict millennium long, and longer, for it reappeared in the Crusades, and continued even in the 19th Century, when the pirates of Algiers finally yielded to restraint. . . . it is said, however, that considerable raiding and dealing in slaves is still going on among the tribesmen in Arabia and in dark spots in Africa.

The Sacred Bull, symbol of the Father, the Creator, had always been worshipped by the Thebans of Egypt under the name of Amen, the Hidden-One, along with his Queen, the Sacred Cow, the Mother, the Created Universe, under the name of Mut-Hathor; and Thothmes III is seen to have been devout in this worship, which was developed in a later period to fantastic extreme. Like the king of Ur in 2550 B.C., who was said to have "uplifted the head of Ur to heaven as it were a bull," this greatest of the Theban Pharaohs may well be said to have uplifted the head of Thebes to heaven as it were a bull. The throne-names which he chose for himself incorporated the names of Amen, Re, the Creator, the Bull:

Menkheppere, Re-Established-Becoming,-or-Being;  
 Khenakht-Hemwaes, Mighty-Bull-Ascending-in-Truth;  
 Khenakht-Hemmaet, Mighty-Bull-Rejoicing-in-Truth;  
 Khenakht-Meryre, Mighty-Bull-Beloved-of-Re.

It was appropriate to this Aryan religion that cattle were kept in connection with the temples in Ur and in Thebes and that the Cow-Queen, protecting and hope-giving, had a chapel in the ceme-



THOTHMES DRINKING FROM THE SACRED COW

(Now in Cairo Museum)

Found in a shrine at Der el Bahri

tery, where the dead were given a burial that looked to a happy future life, such a burial as the Semitic dead were not given. The chapel of Ningal in the cemetery near Ur is paralleled by that of Mut Hathor built by Thothmes III in the Valley of the Tombs of the Theban Pharaohs, now removed to the Museum in Cairo. In that chapel was found the statue of the Sacred Cow, with whom Thothmes III had caused himself to be represented in the act of drinking divine nourishment from her udder. There is considerable evidence that Perseus also, was an ardent worshipper of this Cow Queen of Heaven: (1) Schliemann advanced the opinion, and it was approved by Gladstone, that the name *Mycenae*, which Perseus gave to his new city when he founded it, was derived from  $\mu\kappa\acute{\alpha}\sigma\theta\alpha\iota$ , with Homer  $\mu\kappa\acute{\alpha}\nu$ , which represented by onomatopoeia the mooing, or lowing, of the cow; and (2) when Schliemann and

Dörpfeld excavated the citadel of Mycenae, they brought to light hundreds of Hera's little terra cotta Cow-idols, along with fifty-six Cows'-heads of gold, one of silver with gold horns, and several engraved on gems, but they found no images of the more archaic goddess within the city, such as were found both within Tiryns and in the heap outside of the wall. Finally, (3) there was a famous Heraion, for the veneration of Hera, the Cow Queen, near both Mycenae and Tiryns, where cattle were kept, as they were kept near Ur and Thebes. In the cemetery near Carthage excavation has recently shown, as would not be expected, that a serene, kindly Tanit had her chapel there among the dead, and in it her statue, now in the Lavigerie Museum, was found. This may be taken as evidence that even the strong colony from Tyre had fallen to some extent under the influence of Egypt, and of Thothmes III, a thousand years after the Great Pharaoh had passed away.

Also in the Lavigerie Museum and taken from a grave in the same cemetery, is a medallion representing the living Gorgo, her eyes glaring, her tongue stuck out, her long tusks exposed, a Gorgo in her war-mood. Another Carthaginian living Gorgo was found at Selinus and is now in the Museum in Palermo; a living Gorgo now in the Acropolis Museum, was found on the Acropolis at Athens when it was excavated; and still another living Gorgo was found by Wooley at Carchemish. This last was on a shield, and, like all of the living Gorgos, was terrible and calculated to strike terror into the enemy, as were Chinese Dragons when carried in war. These living Gorgos that have been found were in widely separated areas, and from widely separated eras, and they prove that widely scattered people of Arabian ancestry looked for help to their national goddess under this aspect of hers for many centuries. Some of them had snakes for hair, but others did not, and none of them could have been Greek, for the Greek Gorgos were always dying or dead.

Perseus and the succeeding Greeks were not exceedingly terrified by the living Arabian Gorgos, at least not to the extent that she prevented them from winning their victories, and, returning a taunt for a threat, in the Homeric spirit, they adopted the dead Gorgo as their own emblem, to be borne into battle before them on Athena's shield.

The life of Thothmes III may serve as a perfect example of what the great conflicts of his era signified. His Hymn of Victory names him the Sun, the Lord of Radiance, who shone into men's





*Courtesy of National Geographic Magazine*

GORGO OF CARCHEMISH  
(Excavated by Woolley)

faces to blind and destroy his enemies, a comet that threw flames and fire upon them, an eagle, a jackal, a cobra, a fierce-eyed lion, a young bull, determined, ready-horned, irresistible. Amen-Ra, himself, now proclaimed the world-wide renown of Thothmes III, and referred with irony and withering scorn to the land of "the Asiatics," "God's Country," as Queen Hatshepsut had called it:

I have come, causing you to strike at the lands of the East, and you have trampled upon those who are in God's Country . . . .

I have come, causing you to strike at the Asiatics . . . .

I have come, causing you to strike at the princes of Syria, I have hurled them beneath your feet among their highlands . . . .



I have come, causing you to strike at the lands of the West, and Phoenicia and Cyprus are in panic. . . .

I have come, causing you to strike at the Libyans. . . . you have made dead men of them in their desert valleys. . . .

I have come, causing you to strike at those who dwell in the islands; and those who dwell in the midst of the Great Green Sea are under the power of your bellowing. I have made them see your Majesty as an avenger, who stands upon the back of the victim he has killed. . . .

I have come, causing you to strike at the uttermost ends of the earth; and that which the Great Orbit encircles is comprised within your grasp. . . .

The arms of my Majesty are above you, warding off evil; and I have caused you to reign, my beloved son. . . . I have established you upon the Hawk-throne for millions of years; and you shall continue your life for ever and ever.

The intense hatred that throbs in the Litany of the condemned King Serpent Apepi, the "enemy of Ra" in the Lower World, is here paralleled by the intense joy and exultation in the victories that Amen-Ra has given to this beloved Son; and the immortality of which the great Pharaoh was here assured is paralleled by that of Perseus, who was elevated to a place among the constellations, to shine "for ever and ever."

Approving this Hymn of Victory of Thothmes III, Breasted remarks, "this is not all poetry, the adulation of a fawning priesthood." The comment is characterized by the restraint of the historian, a restraint in this particular case perhaps a little too severe. Really, were Amen-Ra and his priesthood too enthusiastic under the circumstances? They knew to the full the abominations of the Arabian goddess and her Serpent-consort whom this son of Amen-Ra had put down, and well they might approve and exult in this leader who had shattered the world of those cruel, false gods nearly to bits and then rebuilt it more nearly to his heart's desire, while Perseus was laying the corner-stone of Europe in history.