

# Perseus a Danaan Moses (Part II)

By John R. Salverda

## The Wanderings

The story of Perseus, like the story of the Exodus includes an episode of extensive wandering over African desert sands. "But Perseus, with the snake-haired monster's head, that famous spoil, in triumph made his way on rustling pinions through the balmy air and, as he hovered over Libya's sands, the blood-drops from the Gorgon's Head dripped down. The spattered desert gave them life as snakes, smooth snakes of many kinds, and so that land still swarms with deadly serpents to this day." (Ovid's *Metamorphoses* 4.770) For when the godlike Perseus, ... flew over Libya brining the Gorgon's newly severed head to the king, every drop of dark blood that fell from it to the ground produced a brood of these serpents." (*Argonautica* 4.1505) Notice the myth also has miraculously appearing poisonous serpents, and see Numbers 21:6, Moses had a curative serpent stick, while Hermes carried the caduceus. "Nimble knee Perseus, waving his winged feet, held his course near the clouds, a wayfarer pacing through the air ... Perseus fled with flickering wings ... with Hermes' wings though Zeus was his father; he sailed a fugitive on swiftest shoes," (*Dionysiaca* 24.270) Notice the myth also has wings on which Perseus fled, and see Ex.19:4 where God's Earthly wife was delivered from her slavery on "eagles wings" (The eagle is the well known bird of Zeus. In fact Lycophron, a little known Greek poet from the 3rd B.C. calls Perseus "the eagle son of the golden Sire." *Alexandra* 838 ff).

One may wonder why the myth makes the wandering of Perseus out to be an aerial phenomenon, but on the other hand, there was a very famous appearance in the sky associated with the Hebrew Exodus that lead the Israelites on their wanderings, the pillar of cloud and fire. "Thence wafted by the never-constant winds through boundless latitudes, now here now there, as flits a vapor-cloud in dizzy flight, down-looking from the lofty skies on earth, removed far, so

compassed he the world. Three times did he behold the frozen Bears, times thrice his gaze was on the Crab's bent arms. Now shifting to the west, now to the east, how often changed his course?" (Ovid, *Metamorphoses* 4. 617 ff). Two towns are named in the mythic wanderings of Perseus, Joppa in Phoenicia which was well known and was mentioned by many ancient mythographers, and the Egyptian city of Chemmis. It is Herodotus who tells us that Perseus was in the Egyptian city of Chemmis before proceeding to Joppa; "... they (the Egyptians) said that Perseus ... had come to Egypt ... to bring from Libya the Gorgon's head, and had then visited them also and recognized all his kinsfolk, ..." (*Histories* Book 2 Page 91) Herodotus further connects Perseus with specifically, the Nile delta region when he says that it is; "the opinion of the Ionians, who say that only the Delta is Egypt, and that its seaboard reaches from the so-called 'Watchtower of Perseus' forty schoeni to the Salters at Pelusium." (*Histories* Book 2 Page 15) Perseus then came to Joppa at the end of his wandering.

## Perseus at the Danite seaport of Joppa

As legend has it, Joppa was founded by Japheth, the son of Noah, just after the flood and was named for him. (The "tent" of Japheth included many Semitic peoples, Danes are considered to be "Japhetic," so are the Cimmerians the Medes the Persians the Greeks and the Scythians.) It was the well known capitol of tribal Dan, the seaport of Jerusalem and Hebron. Solomon had placed a fleet of Ships called "Tarshish" ships at Joppa. A land route was established between Joppa and the Red Sea port of Ezion Geber where Solomon had placed another fleet of Tarshish ships so that goods could be shipped back and forth from India/Ethiopia to the Mediterranean lands and beyond (Tarsus in Cilicia notwithstanding, Tarshish is usually thought to be Spain, Tartessos). The city of Joppa was well known to the Greeks of the mythological age. "Red water, in color like blood, is found in the land of the Hebrews near the city of Joppa. The water is close to the sea, and the account which 'the natives give' of the spring is that Perseus, after destroying the sea-monster, to which the daughter of Cepheus was exposed, washed off the blood in the spring."(*Pausanias, Description of Greece* 4. 35. 9)

It is apparent that this episode of the Perseus myth (where he destroyed the sea serpent at Joppa) is not a part of the original, but is a later addition to the story. Just as the city of Joppa could not have been included in the Exodus story of Moses. It must have been a generation or so after the death of Moses, who died before entering the promised land, that the city of Joppa became established as the capital of tribal Dan. It would have been even longer before emigrants from the Danite Joppa would have become established, as the Danaans, in the cities of Mycenaean Greece.

This particular part of the Perseus tale has often, and for good reason, been compared to the story of Heracles at Troy, which is said to have occurred a generation before the Trojan War. Hercules came to Troy as he sailed with the Argonauts. He found the city in utter turmoil, because its' King Laomedon had cheated Poseidon. For punishment the god sent a sea monster, to consume his daughter the princess Hesione. She was chained to a rock as the creature approached. Heracles agreed to kill the monster for a reward. Heracles was swallowed by the monster, and after spending three days in the belly of the beast, he managed to cut his way out thus killing it. Heracles never got his reward so he sacked Troy, and took Hesione instead. Thus the story of Heracles at Troy is much like the story of Perseus at Joppa. There is also, because of the death defying three days, an apparent debt owed to the story of Jonah (the Septuagint has "Jonas"). Jonah, it is worth noticing, embarked from Joppa (like Perseus) and also encountered a sea serpent (Cetus, the astronomical name of the "sea serpent" of Perseus means, "whale") furthermore Jonah, like Heracles, was swallowed by the creature for three days. There is at least one version of the story about Perseus that has him swallowed by Cetus, for Lycophron, even so far back in history as the third century B.C. tells us that the sea monster, in its attempt to devour Andromeda "leapt in quest of food, but carried off in his jaws, instead of a woman, the eagle son of the golden Sire (Perseus) a male with winged sandals who destroyed his liver." (Alexandra 838 ff)

I therefore would like to speculate that there were those (the priesthood of Micah's idol, no doubt, who as we know, became, a few generations after the Law giving, the religious authorities for the entire tribe of Dan, and consequently for the

Danaans in Greece,) who considered Jonah to be the Messiah whom Moses had promised, (Jesus himself makes Jonah to be a kind of Messiah at Mt.12:39-41) and accordingly added his Joppa adventure to "the saga of Moses," which has come down to us, by way of the Greeks, as "the myth of Perseus."

## The Magi, The Priests of "Micah's" Idol

As we have intimated earlier, a different source contributed this episode, a source that had a more intricate knowledge of astrology, for the characters included in this particular segment of the story, as told by those exiles from the Danite Joppa, have constellations named after them such as Cassiopeia, Andromeda, Cepheus, and the sea serpent. However none of the characters from the previous adventures of Perseus, neither Danae, Polydectes, Acrisius, the Gorgons, the Graeae, nor any of those Danaans who had fled from Aegyptus, seem to have been so honored as to be included in the stellar cast. Of course, Perseus himself is also a constellation but presumably, only in regards to this episode of his story, outlining his exploits at the city of Joppa.

These astrologers, were most probably the Midian/Ethiopian people themselves, they were often associated with, or considered to be, the star gazing Sabeans of antiquity. This is the race and religion of Jethro and Zipporah whom Moses had married into, consequently the descendants of Moses were likely master astrologers as well. These descendants of Moses became the priesthood of Micah's Idol, within a generation or two of Moses. Otherwise known as the Magi, (Thus the little understood Scriptural episode of Micah's idol, found at Judges 17 & 18 especially 18:30, has much greater implications than was previously thought, for I believe, that it describes the origin of the Magi priesthood. These were not merely the priests of Dan. Many national groups adhered to their religion and Kings were chosen by, and from their priesthood. The Midian/Levite descendants of Moses, as the Magians, became a tribe among the Medes after the Assyrian exile of Israel. See Herodotus, Book 1 Page 101.) This group was very influential in matters of Astronomy (the New Testament uses the word "Astrologers" in the place where we expect to find the phrase "the Magi," furthermore, instead of "Priests" we find

"Kings") and were ultimately responsible for naming many of the modern constellations. This of course explains the, so frequent, occurrence of "Ethiopian" characters in Greek as well as modern astronomy.

The Joppa episode of the Perseus myth has a much more historic flavor, for here we not only learn that the sons of Perseus, after sailing out of Joppa, became the Kings of, and fortified the cities of, Mycenae in Greece, which we will detail a little further on. (A partial list of royal families and heroes that were known to the Greeks to have been descended from Perseus were 1. The royal family of Mycenae, his sons King Alcaeus, King Electryon and King Sthenelus, grandson King Eurystheus, and great granddaughter Queen Clytemnestra 2. The royal family of Elis, his son King Heleius, and grandson King Augeias 3. The royal family of the Taphian Islands, Kings Taphos and Pterelaus 4. The royal family of Messenia, his daughter Queen Gorgophone, and grandsons King Aphareus and King Leucippus, and great-grandsons the heroes Idas and Lynceus 5. The royal family of Sparta, his daughter Queen Gorgophone, grandson King Tyndareus, and great-grandchildren (in fact or putatively) : the Dioskouroi and Queen Helene. 6. The kings of Persia, from his son Perses 7. Heracles, and his descendants, who eventually assumed power in the Peloponnese.) "They [the Persians] were formerly called by the Greeks Cepheneas . . . When Perseus son of Danae and Zeus had come to Cepheus son of Belus and married his daughter Andromeda, a son was born to him whom he called Perses, and he left him there; for Cepheus had no male offspring; it was from this Perses that the Persians took their name." (Herodotus, Histories Book 7 Page 61) "Perseus, the son of Danae . . . wanting to establish for himself his own kingdom, despised that of the Medes." (Suidas "Medusa") "There is a story told in Hellas that before Xerxes set forth on his march against Hellas, he sent a herald to Argos, who said on his coming (so the story goes), 'Men of Argos, this is the message to you from King Xerxes. Perses our forefather had, as we believe, Perseus son of Danae for his father, and Andromeda daughter of Cepheus for his mother; if that is so, then we are descended from your nation.'" (Herodotus, Histories Book 7 Page 150)

Now, it is not my intention with this article to trace the Achaemenid Kings of Persia to Moses, (I shall make that the subject of a future article) but only to trace

the Greek myth of Perseus to the story of Moses. However since serious Greek historians, such as Herodotus, Xenophon, and others, do quite confidently report that the Persian Kings themselves make the claim that they descend from Perseus and Andromeda, I would be remiss if I did not make a few remarks on the subject here. We know, for example, that the cities of the Medes were occupied by the exiled Israelites. (see 2KI 17:6 and 18:11) The Magi were the dominant religious organization, a tribe priests analogous to the Levites among the Israelites, officiating the sacrifices for those Medes and the later Persians. ("Deioces then [709 BC.] united the ... Medes there are the tribes which here follow, namely, Busai, Paretakenians, Struchates, Arizantians, Budians, Magians" Herodotus Book 1, Page 101. See also Page 132, "... without a Magian it is not lawful for them to make sacrifices.") However, the question arises, as to what the Magi had to do with those exiled Israelites. If these Magi were living in the cities of the Medes with the exiled Israelites, then one wonders indeed, what their relationship to the Levites was.

The Danites had a Levitical priesthood, it was not however, the usual one descended from Aaron, but instead their priesthood was descended from Moses (Perseus) through his grandson Jonathan (Perses). These Priests were known as the priesthood of Micah. ("Micah," meaning "image" is a plausible transliteration for the term "Magus") At that very time there was a legendary religious leader named Zoroaster, he was famous for, not originating, but for reorganizing the already existing Magi priesthood into one of the most powerful religious organizations in the world at that time. We are told that Zoroaster was born in the city Rages, (the same city, and at the same time, where the relatives of Tobit the Naptalite lived Tob. 5:6) according to the Parse tradition in the year 660 BC. (It could have been he who was born to the exiled Virgin Israel nearly 65 years after the fall of Samaria, he was a famous curd eater, and famed for his "Zoroastrian" dualism distinguishing good from evil, compare Isaiah Chap. 7, in my view the so called "Deutero-Isaiah" was heavily influenced by Zoroaster's Magi priesthood). Zoroaster died in the year 583 BC. at the age of seventy seven. As a major religious leader, he must have been aware of the destruction of the Jewish temple when he was 73, in 587 BC. this act may have prompted him to raise up a "Messiah" to overthrow the, Temple destroying, Babylonians, and to deliver the Jews from their Babylonian captivity.

Zoroaster lived long enough, (eleven years into the reign of Astyages,) to have, as the chief of the Magi, orchestrated the birth of Cyrus. We learn of the role that the Magi played in the birth of Cyrus from Herodotus ("Histories." Book 1, Pages 107-129). Zoroaster is also credited with predicting the birth of Christ in the Apocryphal first Gospel of the INFANCY of JESUS CHRIST, Chapter III, Verse 1. ("And it came to pass, when the Lord Jesus was born at Bethlehem, a city of Judea in the time of Herod the King; the wise men came from the East to Jerusalem, according to the prophecy of Zoradascht [Zoroaster], and brought with them offerings: namely, gold, frankincense, and myrrh, and worshipped him, and offered to him their gifts." This gospel was attested to and used by the Gnostics as early as the second century AD.) Certainly this (Zoroaster's) Magi priesthood, who adored the "King of the Jews," helped to direct the event. (Compare also the role of Merlin the "Magi-cian" in the birth of king Arthur, the archetypal "King of Kings" among the Britons.) The name "Zoroaster" is plausibly a slight corruption from the Hebrew for "Seed of the Woman" (Zeru-ish-shah).

So much for the role of "Perseus" in the Persian culture and beyond, an influence that is certainly worthy of a "Moses." We may now return to the Greek myth armed with a better understanding of the conflict between the priesthood of the Aaronic Phinehas, and the priesthood of the Mosaic Jonathan.

## Phineus, Phinehas, and the Ethiopian Bride

There was a schism between, the priesthood that was descended from Aaron through Phinehas, and the priesthood that was descended from Moses through Jonathan. This rift revealed itself at the Law giving where we see Aaron siding with the women (under Miriam) to build the calf god and performing wild rites around it, praising it as delivering them from the land of Egypt. Aaron and Miriam did not agree with Moses and Yahweh then, nor since then. One of the main contentions during the Exodus wanderings had to do with Aaron joining Miriam to "murmur" against Zipporah, the Ethiopian/Midianite wife of Moses. (The role that ancient radical feminism played in the worship of the calf god, whose name was Peor, is a subject for a later discussion of Bellerophon's battle against the Amazons, however

at this juncture let it suffice us to say, that the "circumcising" Zipporah is to the "women leading" Miriam, as Eve is to Lilith, and as patriarchal Israel is to matrilineal Egypt.)

This anti-Zipporah objection is the apparent theme of the Greek myth about a similar violent outbreak at the wedding feast of Perseus and Andromeda. The disagreement between Aaron and Moses grew from these apparent religious objections during the Exodus, to manifest themselves violently in the days when Phinehas distinguished himself as Yahweh's champion against the Midianites. While Phinehas seems to have had Yahweh and Moses on his side concerning the incident called "the scourge of Baal Peor," (and the religion of Baal Peor has been thoroughly maligned with claims of outrageously lewd and lascivious rites) it is difficult to explain how the Midianites, amongst whom Moses had learned the very name of Yahweh, and whose priesthood Moses had married into, could have become so vilified within one generation, as to cause Yahweh to want Moses to instruct Phinehas to annihilate them.

Not only did the Aaronic priesthood under Phinehas hate the Midianites, but the descendants of Moses (who were of course half Midianite) had made a priesthood of the sons of Moses, not the sons of Aaron. Therefore one may fairly surmise that it seems as though the Aaronic priesthood, as the final editors of the Scriptural account many years after the fact, may have co-opted the divine authority of Moses in this case, so as to legitimize the dynasty of their priesthood, as well as to justify their previously displayed prejudice against the Midianites. (I do not mean to impugn the Aaronic editors, but they, as do we all, have an "opinion," and after all, as we are told in the Scriptures, the "calf god" was accepted by 10/12ths of Israel eventually. Furthermore it must here be pointed out that Christians are so "enlightened" as to worship the Lamb of God and to look forward to the Wedding Feast of the Lamb, without, presumably resorting to idolatry.) It is also logical to assume that the Midianites themselves were divided over the marriage of Moses to Zipporah, between those against whom Israel had declared a holy war, and those in-laws of Moses, the so called "Kenites," whom Israel had become endeared to.

The equivalent Greek myth is a Danite (Danaan) version of the story and



makes out Perseus to be victorious in his conflict with Phineus, accordingly, as the sons of Moses through Jonathan gained a hereditary priesthood over the Danites, so the sons of Perseus through Perses won the dynastic royalty over the people of Joppa (the capital of tribal Dan, leaving Phinehas/Phineus out of the picture) and over the Danaan people of several cities in Greece as well. The incident, as outlined in the Greek myth, erupted at a banquet for the wedding of Perseus to his Ethiopian bride Andromeda when Phineus objected to the union. The conflict was between those Ethiopians who were in favor of the marriage, against those who sided with Phineus in opposition to it.

I like to call him Phineus the lancer, because he is celebrated in both Greek and Hebrew traditions for the use of this weapon, to quote Ovid concerning this same conflict, from his *Metamorphoses*, near the beginning of Book 5, "Chief in the riot Phineus first appeared, the rash ringleader of this boisterous herd, and brandishing his brazen-pointed lance." This same incident as outlined in the Scriptures, also erupted at a kind of wedding banquet (hierogamy, see Herodotus Book 1, Pages 181 and 182) uniting a prince of Israel Zimri (the tribe of Simeon), with Cozbi a princess of Midian (without, of course, any comment on the earlier and very similar mixed marriage of Moses and Zipporah). With all the other coinciding characters (the heroes Perseus and Moses, the sons Perses and Jonathan, the fathers-in-law Cepheus and Jethro, and the Ethiopian bride Andromeda and Zipporah), Phinehas and Phineus, sharing a name, are obviously the same person.

(There are extra-Biblical hints that the Jews themselves were aware of some kind of connection between the Danites and the Ethiopians that we can glean from *The Legends of the Jews* by Louis Ginzberg wherein it is written; "... the Danites, ... were even on the point of rising against Jeroboam, and the clash between them and the followers of Jeroboam was prevented only because God prompted the Danites to leave Palestine. ... they decided to go to Egypt, but not to stay there, only to pass through to Ethiopia. ... Arrived in Ethiopia, the Danites slew a part of the population, and exacted tribute from the rest.")

This conflict is known in the scriptures as "the scourge of Baal Peor," and as

I hope to show in a later article identifying the Greek seer Melampus with the Biblical prophet Balaam, Baal Peor is the calf god, originally called "Zagreus" but later referred to as Dionysus (Jonas-us).

## The Walls of Mycenae

Greek Myths have attributed the building of the walls of Midea, Tiryns and Mycenae to Perseus and his sons fresh from the city of Joppa, on the Palestinian coast of the Mediterranean Sea, where the Ethiopians had ruled. Thus, perhaps the Grecian city called Midea owes its name to the land of Midian in Southeastern Palestine, the resident Midianites are scripturally referred to as Cushites, who were in turn known to the Greeks as, "Ethiopians."

Let's talk history for a bit. The walls of Tiryns, Midea, and especially Mycenae have been discovered by archaeologists and are still there to be seen. They are considered to be contemporary with each other and have been dated to about 1425 BC by coordinating them with Egyptian chronology. There was, at the time that closely followed the building of those walls, a lively trade between Mycenae and Egypt. Pottery, of the same type and painting style as that which was produced in Mycenae, have been found all over Eighteenth Dynasty Egypt especially, we are told, in the short-lived Egyptian city of El-Amarna. Furthermore, within the walls of the Greek city of Mycenae, Egyptian items of the Eighteenth Dynasty were found, including a few things that even had the names of Amenhotep II (the son of Thutmose III) and of Amenhotep III inscribed upon them.

Now, I don't believe in the so called "dark ages of Greece" (a very dubious 500 year period of Greek history during which there is no evidence of any Greek history!?) and so, I scoot the Mycenaean age and accordingly, the building of the walls of Mycenae forward about 500 years. Therefore I also move the contemporary Egyptian Pharaohs forward. I have Pharaoh Thutmose III living at about the same time that the Hebrew scriptures say that Pharaoh Shishak sacked the temple of Solomon, and make Queen Hatshepsut visit Punt in the days that the Hebrew scriptures say that the Queen of Sheba visited Phoenicia. This is in

accordance with a reconstruction of ancient history as is outlined by the heretical historian Immanuel Velikovsky.

Thutmose III had after a siege, famously conquered the city of Joppa. (He also took Megiddo and the Philistine stronghold of Beth Shean.) But, without the dark ages of Greece, this must have been about 930 BC (if Eighteenth Dynasty Egypt was contemporary with the Mycenaean age as archaeological finds seem to prove). Many people, from the seaport of Joppa especially, would have had the opportunity to flee overseas during these turbulent times, (taking with them a newfound urgency to build walls around their cities). The main enemy of Thutmose were called the "Mitanni," thus, if his siege of Joppa had anything to do with the Perseid emigration then perhaps the term, "Mitanni" was identical to the Scriptural, "Midianite," (also called "Ethiopian"). Thus strengthening my previously mentioned theory about the origin of the name of the Greek city, "Midea." I assume that these people took with them many of their stories, and that we can read them in Greek mythology.

In accordance with Velikovsky's reconstruction of ancient history, the Hebrew scriptures have Solomon walling all the cities of Phoenicia at about the same time that walls were also being built around the Mycenaean cities. They even include the detail that Jerusalem's building materials were brought in through the port of Joppa, at about the same time that the Greek myths tell us that people from Joppa went to Greece and walled their cities. And they make Joppa the capitol of tribal Dan at the same time that the Greek myths tell us that the Danaan descendants of Perseus were kings there (those who are called "Priests" in the Scriptures, Jethro, Jonathan and Phinehas, are referred to as "Kings" and "princes" in the Myths, Cepheus, Perses and Phineus).

According to the Hebrew scriptures, there was a group of masons and sailors, Hiram's Tyrians, who helped Solomon to build the stone works of Jerusalem, they also largely made up the navy of Solomon, and manned the ships that sailed out of Joppa to places like Tarshish. Similarly, in accordance with the Greek myth, the fortifications of the Argolian cities, so often attributed to the sons of Perseus, are even more often said to have been built by the Cyclopes. As

Perseus had sailed out of Joppa to return to Argolis, it is logical to speculate that he went on a ship (or a fleet of ships) along with a group of masons who helped to build the walls of Midea, Tiryns and Mycenae. The ancient masons were called, in the myths, the Cyclopes. The following is a sample of ancient authors who attribute the building of the Danaan cities of Perseus to the Cyclopes; "Zeus, son of Kronos, was willing to honor the race of Danaus ... by relieving them from their hateful distress (the strife between Acrisius and Proetus). The Cyclopes came in their might and toiled to build a most beautiful wall for the famous city." (Bacchylides, Fragment 11) "Now it seems that Tiryns was used as a base of operations by Proetus, and was walled by him through the aid of the Cyclopes, ... And perhaps the caverns near Nauplia (in Argolis) and the works therein are named after them." (Strabo, Geography 8. 6. 11) "There still remain, however, parts of the city wall (of Mycenae), including the gate, upon which stand lions. These, too, are said to be the work of the Cyclopes, who made for Proetus the wall at Tiryns." (Pausanias, Description of Greece 2. 16. 5) "Beside the sanctuary of Kephisos [at Argos] is a head of Medusa made of stone, which is said to be another of the works of the Cyclopes." (again Pausanias, Ibid 2. 20. 7) "Mycenae girt about with a garland of walls by the Cyclopean masons." (Nonnus, Dionysiaca 41. 263 ff)

Although one may be hard pressed to find an archaeologist who is willing to say that the Tyrian masons were identical to those Cyclopes of the Greek myths, there have been more than a few of those same archaeologists who have supposed that the Phoenicians must have been the builders of the various, wide spread, ruins of those same, so commonly called, "cyclopean" fortifications.

## The Returns of the Perseids

Of course, the reader will realize that Moses, whether as Perseus or otherwise, never went to Argolis, he never even made it to the promised land let alone Joppa. However it is apparent that his story, along with intricate theological details, did make it to Greece and can be read even today in the myths and legends of the Greeks. Those who brought the "Perseus" stories, from Israel (Phoenicia) to Argolis, presumably lead by the direct descendants of Moses, (the Perseids, or the

"sons" of Perseus) were about eight generations removed from Moses, in my estimation this amounts to approximately 250 years, this is a bit more than 30 years per generation, (a generous count). I reckon the number of generations according to the Scriptural genealogy of King David, I feel more secure in trusting the names in this important family tree than I do with the very dubious Scriptural chronology accorded in the period of the Judges. The contemporary of Moses who lead the tribe of Judah up out of the land of Egypt was a "royal" Judean named Nahshon, and Nahshon begat Salma husband of Rahab the prostitute at Jericho, and Salma begat Boaz husband of Ruth, and Boaz begat Obed the pious, and Obed begat Jesse (Jud. 17:11,12) the father of David the father of Solomon, the father of Rehoboam who was King when the ten tribes revolted and Joppa was sacked. The scriptural chronology makes the so called "period of the Judges" to be about 350 years, that is from Salma (at the fall of Jericho) to Jesse (a contemporary of the first King Saul), but this is only four generations! (It appears that scholars have based their decision, to make the judgeship of each Judge to be successive rather than concurrent, solely upon the statement by Jephthah at Judges 17:26, completely ignoring the genealogies.) Clearly an untenable arrangement, I am therefore on my own, and can expect little help from the Scriptural chronology or traditional Biblical scholars, in determining the length of time between Moses and Rehoboam.

With this in mind there is a kind of consistency between the generations outlined in the Scriptures and those of Greek mythology. For the Argives in Greece learned the story of Danaus at the time (c. 1140 BC.) of the Danite apostasy shortly after the death of Moses, at the conquest of Canaan, and then there were six or seven generations before they learned the story of Perseus from people who arrived from Joppa at the time (c. 930 BC.) that the northern ten tribes revolted. (Danaus begat Lynceus begat Abas begat Acrisius begat Danae begat Perseus begat the sons of Perseus). The return of Perseus to Argos is not the end of his story, there is still one more episode to be examined.

If we are to correlate Perseus with Moses then we can expect to find his opposition to the "calf god" included in the Greek myths about Perseus. Sure enough the last episode in the story of Perseus is indeed known as his war against the calf god (formerly called Zagreus, but by the time that this episode was added

to the Perseus myth, approximately 860 BC. Zagreus was being called by his new name, "Dionysus").

The rites of the calf god were staunchly objected to by the Moses faction of the Hebrews at first, because they were polluted with Amazonian feminism and perverted with orgiastic abandon, however, they were eventually mitigated by the teachings of Balaam to the point where a watered down version of them did become accepted by 10/12ths of Israel. (The role of "Balaam" in this "mitigation" will become more evident when we study the Greek myths concerning the seer "Melampus.") The reason why many did not simply forsake the rites of the calf god all together, was apparently because it guaranteed fruitful fields. Back then a religion was a whole way of life. If nomadic herdsmen wanted to become city dwelling agriculturalists, then they had to give up a lot of their previously conceived religious notions, (tent rigging, navigation by astronomy, the way of the wells, herding, the supremacy of the Moon, judges, etc.) and they had to adopt religious practices that were previously considered distasteful (Masonry, planting and harvesting by astronomy, irrigation techniques, crop fertilization, the supremacy of the Sun, Kings, etc.).

The story of the introduction of the calf god was brought to Greece by several different groups of Hebrew expatriates, Cadmus brought the story to Thebes where its' King Pentheus opposed the calf god, the Aeolians of Orchomenus, who told the stories of Athamus and Sisyphus, also recalled how its' King Minyas resisted the calf god, and for the purposes of this article, the Danaans of Argos also reported the same tale. To quote Ovid, "Acrisius the son of Abas, of the Cadmean race, remained to banish Bacchus (Dionysus) from the walls of Argos, and to lift up hostile arms against that deity, who he denied was born to Jove." (Metamorphoses 4. 607 ff) Here Ovid calls Acrisius, the Danaan grandfather of Perseus, "of the Cadmean race" (a Phoenician), not only that but he was the kind of Phoenician who, at first rejected the calf god. Just as it was against the Danites and the other Israelites at the scourge of Baal Peor, (incidentally, we learn from Ginzberg's "Legends" that Peor was the name of the calf god) women intoxicated with wine were the throng and method of the calf god. "Perseus of the sickle was champion of the Argives; he fitted his feet into the flying shoes, and he lifted up the

head of Medusa which no eyes may see. But Iobaccos (Dionysus) marshaled his women with flowing locks, and Satyri with horns. Wild for battle he was when he saw the winged champion (Perseus) coursing through the air." (Nonnus Dionysiaca 47.478) And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And the women called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal of Peor (Numbers 25:1-3) "of the women who joined Dionysos in his expedition against Argos, and that Perseus, being victorious in the battle, put most of the women to the sword."(Pausanias, Description of Greece 2. 20. 4) "The temple of Hera (in Argos) . . . before it is a grave of women. They were killed in a battle against the Argives under Perseus (Pausanias again, Ibid 2. 22. 1)

Of course, even though they at first resisted worshipping the calf god, the Danites did, a bit later in their history become reconciled to the calf god, and King Jeroboam had an Idol of it established at their capital city of Dan in northern Israel. Other Israelites, not necessarily Danites but of the northern ten tribes had another calf god idol set up at Bethel. "The Argives have other things worth seeing for instance . . . the temple of Dionysos. For they say that the god, having made war on Perseus, afterwards laid aside his enmity, and received great honors at the hands of the Argives, including this precinct set specially apart for himself." (Pausanias, Ibid 2. 23. 7) Here we can see as Pausanias reports that even though the great hero of the Danaan people, Perseus was at first violently opposed to the worship of the calf god, the Danaans did acquiesce and became reconciled to it and put up a temple to the calf god in their capitol city of Argos. These then were the same Danite people who went to Greece, populated Argolis, and brought with them these stories which we can now read in what has become known to us today as Greek mythology.

## Conclusion

You've heard it said, that there's no extra-Biblical evidence to be found in the histories of the surrounding nations for the Exodus or the Solomonic Kingdom, and therefore, the Bible was simply contrived, artificially manufactured sometime in the third century. And yet I say unto you, perhaps you should not be looking in the

"histories" of the nations for the activities of God. These things always get classified as "mythology," not history. This is a trick of classification. Archaeologists could unearth tomorrow the whole story of how God sent a hero, with miracles, to free his earthly wife from her bondage, how they wandered to the promised land and started a dynasty. And they could still say that there is no "historic" evidence, because they would call the evidence a "myth." It's a preconceived prejudice to denigrate mythological evidence. There are volumes of extra-Biblical evidence referring to, and thereby proving, that the Scriptural stories were in existence centuries before the final editing of the Scriptures took place. You just need to know where to look.

-John R. Salverda