

141. 1479-1425, Tuthmosis III, Egyptian King

ReGenesis is the first open-access encyclopedia to
liberate pre-colonial research
to its rightful 3,000,000 BCE origins
- and -
liberate female spirituality.
(RGS.)

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Hathor's Sycamore Tree.

The sycamore tree was imported from South Africa
and therefore supports Hathor's African origins.
(See below.)

Critical Point.

'This is a critical point,
for the available evidence makes it clear
that the religion of Pharaonic Egypt
originated in the African interior and
subsequently spread to the rest of the Black continent,
thence to Asia and Europe.'
(BWA: 79.)

Nursing Goddesses.

The imagery of Isis/Hathor nursing the young king
also echoes the later Christian motif of the Virgin Mary
nursing the infant king.
(See below.)

Great Mother Mary.

There are literally hundreds of locales
in which the acceptance of Christianity
depended on the melding of its *Great Mother*,
the Virgin Mary, with the ancient Goddess
of each region at her sacred sites.
(PCCP: 8.)

Tuthmosis III was the brother of Queen Hatshepsut. In his West Bank tomb,
Tuthmosis III is found suckling from Isis or Hathor's Tree – of – Life, the
sycamore tree. (AMST: 42.) In a frieze on the outer right wall of Hathor's Deir el

Bahri, the young king also suckles from the goddess Hathor, Lady of the Sycamore Tree, “revered as the goddess who received the dead in the other world.” (STWE: 117.) When the deceased has drawn the last breath, the Ka then makes the journey to “the borders of the Other World, where a great sycamore tree spread its branches. Half-hidden in the foliage was the great goddess, mother of all, waiting to receive and welcome the Ka, to which she gives food and water.” (STWE: 127.) (Egyptologists suggest that the Ba is considered the soul.) (STWE: 130.)

Of further interest is the sycamore tree was imported from South Africa and therefore supports Hathor’s African origins. “This is a critical point, for the available evidence makes it clear that the religion of Pharaonic Egypt originated in the African interior and subsequently spread to the rest of the Black continent, thence to Asia and Europe (BWA: 79).”

Bernard Dietrich also suggests that this tradition was common for Sumerian kings who suckled from the goddess. This is evidenced in the “Ugaritic Epic of Keret whose son is one: ‘Who sucks the milk of Atherat, Who sucks the breasts of the Virgin Anat.’” (OGR: 33.) The imagery of Isis/Hathor nursing the young king also echoes the later Christian motif of the Virgin Mary nursing the infant king. Spretnak is quick to remind us “there are literally hundreds of locales in which the acceptance of Christianity depended on the melding of its ‘Great Mother,’ the Virgin Mary, with the ancient Goddess of each region at her sacred sites.” (PCCP: 8.)*

* White maintains that Christianity in its Western-dominant form “is the most anthropocentric religion the world has seen” (HRE: 52) and given patristic religion, the subjection of women and girls has ever increased throughout the centuries (BPV.)

Entry 7000 BCE, *Hieros Gamos* explores the significance of Pharaoh Hatshepsut’s Hieros Gamos marriages to Thothmes’ (also Thutmosis, Tuthmose, Tutmosis, Thothmes, Tuthmosis, Tuthmosis) Kings.

The marriages of the Pharaohs of the xvii-th and xviii-th dynasties, wherever they can be traced, show that marriage with the heiress – queen was the main factor in succeeding to the throne. The marriages were therefore contracted in every degree of consanguinity. The titles of the queens indicate The ‘Lady of the Two Lands’ with the heiress, who became the ‘Great Wife of the King.’ She was at the same time very often the ‘King’s sister,’ and with the ‘King’s Mother’ or the ‘King’s Daughter.’ Such titles relate of course to the living King; ‘Wife of the God’ refers to the previous king, who being dead has become the god Osiris.

In the case of Hatshepsut there is some difficulty as her titles are not the same as those of an ordinary Queen, for she claimed to be the actual Pharaoh. But her marriages can be inferred. She was the daughter of Tuthmosis I and Queen Aahmes the heiress – queen. ... What her connection with Thothmes II does not appear; but in view of the vital importance of marriage with the heiress, Thothmes II could not have obtained the kingdom without marrying her. Thothmes III was about twenty when he was chosen by Amon, therefore of an age to marry; and Hatshepsut’s two daughters, Nefru-Re and Hatshepsut, are called the daughters of Thothmes III, indicating her marriage with that Pharaoh. Nefru-Re died young, but Thothmes married Hatshepsut his daughter by Hatshepsut, and she became his Great Wife (STWE: 225).

Further research on the Virgin Mary including her Old European origins: 5400-3500, Ancient Aphrodite: Chalcolithic or Copper Age; and 664-525, Neith and Temple at Sais, Egypt. (RGS.) (Also see CE entries: 37-48, Mary and Pagan Goddesses; 325, Council of Nicaea and Goddesses and Gods; 386, Pagan Rites Banned; 391, Roman Pagan Rites Attacked; 431, Council of Ephesus and Virgin Mary, Anatolia; 12th and 13th Centuries, Cult of the Virgin Mary; 1555, Council of Trent; and 1954, Virgin Mary.) (RG.)

Further Isis research: 4000, Nile Bird Goddess, Egypt; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 3000, First Dynasty, Egypt; 3000-2780, Egyptian Bronze Age/First Dynasty c. 3000; 400, Cathedra Goddess Isis; and 370, Isis and Philae, Egypt. (RGS.) (Also see CE entries: 45, Plutarch and Isis; 376, Isis and Ostia, Rome; 391, Roman Pagan Rites Attacked; and 1600, Catholic Inquisition and Isiac Theology.) (RG.)

Further Hathor research: 1490-1470, Deir el Bahri; and 1290-1223, Abu Simbel. (RGS.)

Further tree, baetyl, and pillar culture * research: 7250-6150, Çatal Hüyük, Anatolia (Central Turkey); 7100-6300, Cathedra Goddess of the Beasts; 4000, Garden of Eden, Sacred Trees, and Pillar Cults; 5200, Malta and Goza; 4000-3000, Egypt, Africa, and Cathedra Goddesses; 2000, Asherah; 1800, Re-Visioning Goddess Sarah and Abraham; 1490-1470, Hathor's Dendera (Denderah) Temple, Egypt; 1479-1425, Tuthmosis III, Egyptian King; 800, Tanit (Also Taanit, Ta'anit, Tannit, or Tannin); 800-700, Kuntillet Ajrud and Khirbet El-Qom; and 100 Mecca, the Ka'aba and Sacred Stones. (RGS.) (Also, CE entry: 16th Century, Kabbalah.) (RG.)

* Schmidt, Klaus, and Mirko Wittwar. *Göbekli Tepe: A Stone Age Sanctuary in Southeastern Anatolia*. Berlin, Germany: Ex Oriente e.V., 2012. (GT.)

Further nursing-tree-deities research: 2000, Asherah. (RGS.)

Further *Hieros Gamos* research: 7000-3500 (1450), Old Europe; 7000, Hieros Gamos; 4400-2500, Olympus Hera; 3200-539, Proto Elamite Goddesses and Matrilineal Aspects; 3000, First Dynasty, Egypt; 3000-1450, Gournia; 2613-2494, Hathor's Dendera (Denderah) Temple, Egypt; 1800, Re-Visioning Goddess Sarah and Abraham; 1750, Hammurabian Dynasty, Babylon, Ishtar, and Inanna; 1000, Ephesus, Anatolia; 900, Taanach, Canaanite Libation Stand; 750-650, Cybele and King Midas, Anatolia; 323-30, Temple Kom Ombo, Egypt; and 200, Winged Victory. (RGS.)

According to scholars M. Zour, S. Farzin, and B. Aryanpour, the mother of the gods embodied unequalled preeminence including royal ascendancy to the throne through matrilineal lineage (WA). *Hieros Gamos* frequently included apotheosis (deification) of the king plus land stewardship (CDBL: 132-133, WDSS0: 182-3). Selected examples are: Egyptian Hatshepsut – Thothmes; Middle Elamite period Goddess Kiririsha and gods Inshoshimak and Houmban; Goddess Anahita and King Narseh's investiture (PHM: 188) as legitimacy of male kings was only through the mother's (matrilineal) side (WA: 233); Phrygian Matar Cybele (Kybele) and her son – lover Attis (CAA: 18-20, MG: 398-400); and god – son – husband Kabeiros (Kadmilos,

Korybas) of Samothracian Mother Goddess (GOG: 87). (RGS: 7000, Hieros Gamos).

Additional examples of *Hieros Gamos* and goddesses/queens venerated alongside of male gods/kings/princes are: Hebrew Asherah – Baal/Yahweh (MOO: 376); * Ugaritic/Canaanite Athirah-El (bull) (MOO: 376); ** Shekhinah – Yahweh (HG: 105-111); Babylonian Aruru (Asherah/Ashratum) – god Anu (TGA: 39, MOO: 376); Punic Tanit – Baal Hammon (MOO: 378); N. Syrian Tanit – Lord of Mount Amanus (MOO: 378); Sumerian Inanna – Dumuzi (MOO: 383); Levant Astarte – Baal (GGL: 131); Sumerian (not Semitic) Ishtar – Tammuz (MOO: 383); Greek Aphrodite – Adonis (MOO: 383); Hittite/Phrygian Cybele and Attis (SMA: 54); Adam and Eve; *** Sarah and Abraham; and Lady Ikoom, Snake Queen and mother of lord Wa’oom Uch’ab Tzi’kin, royal ruler of the Mayan Snake Dynasty c. 562 AD (TSK: 16). (Also note subsequent Mayan Snake Queen named K’abel (TSK: 16)).
* Astarte/Athart/’trt was ‘Baal’s Other Self’ (GGL: 131).
** According to Ugaritic texts, Canaanite Athirah is Hebrew Asherah (MOO: 376).
*** Or, Eve and Adam? (RGS: 7000, Hieros Gamos.)

For further research (including numerous primary sources) on Sacred Marriages (*Hieros Gamos*):

- Baring, Anne, and Jules Cashford. *The Myth of the Goddess: Evolution of an Image*. London, England: Viking, 1991. (MG.)
- Birnbaum, Lucia Chiavola. *Black Madonnas: Feminism, Religion, and Politics in Italy*. Boston, MA: Northeastern University Press, 1993. (BLM.)
- _____. *Dark Mother: African Origins and Godmothers*. San Jose, CA: Authors Choice Press, 2001. (DM.)
- Corrington, G. P. “The Milk of Salvation: Redemption by the Mother in Late Antiquity and Early Christianity.” *Harvard Theological Review* 82.4 (1989): 393-420. (TMOS.)
- Diakonoff, I. M. “Women in Old Babylonia not under Patriarchal Authority.” *Journal of the Economic and Social History of the Orient* 29.3 (Oct. 1986): 225-238. (WOB.) (Excellent primary sources.)
- Kerenyi, Carl. *Zeus and Hera: Archetypal Image of Father, Husband and Wife*. Princeton, NJ: Princeton University Press, 1975. (ZAH.)
- _____. *The Gods of the Greeks*. 1951. London, England: Thames and Hudson, 1982. (GOG.)
- Lapinkivi, Pirjo. *The Sumerian Sacred Marriage in the Light of Comparative Evidence*. Helsinki, Finland: Neo-Assyrian Project, 2004. (SSM.)
- Lerner, Gerda. *The Creation of Patriarchy*. Oxford, England: Oxford University Press, 1986. (TCOP.)
- Lutzky, Harriet. *Shadday as a Goddess Epithet*. *Vetus Testamentum* 48, Fasc. 1 (Jan. 1988): 15-36. (SGE.)
- Murray, Margaret Alice. *The Splendour That Was Egypt*. London, England: Sidgwick and Jackson, 1977. (STWE.)
- Neumann, Erich. *The Great Mother: An Analysis of the Archetype*. 2nd Ed. Trans. Ralph Manheim. Princeton, NJ: Princeton University Press, 1963. (TGM.)
- Sheres, Ita and Anne Kohn Blau. *The Truth about the Virgin*. New York, NY: Continuum, 1995. (TAB: 93.)
- Wakeman, Mary K. “Ancient Sumer and the Women’s Movement: The Process of Reaching Behind, Encompassing and Going Beyond.” *Journal of Feminist Studies in Religion* 1.2 (Fall 1985): 7-27. (ASWM.)

Zorich, Zach. "The Snake King's New Vassal." *Archaeology* 66.6 (Nov.-Dec. 2013): 16. (TSK.)

The imagery of Isis/Hathor nursing the young king also echoes the later Christian motif of the Virgin Mary nursing the infant king. (RGS.)

Further Egyptian research:

Bleeker, C. J. "Isis and Hathor: Two Ancient Egyptian Goddesses." *Book of The Goddess, Past and Present: An Introduction to Her Religion*. Ed. Saul M. Olyan. New York, NY: Crossroads Press, 1988. 29-48. (IAH.)

Budge, E. A. Wallace. *The Gods of the Egyptians*. New York, NY: Dover, 1969. (TGTE.)

_____. "Introduction." *The Book of the Dead: The Hieroglyphic Transcript and Translation into English of the Papyrus of Ani*. 1895. Avenel, NJ: Gramercy Books, 1994. (BD.)

Edwards, Amelia Ann Blanford. "The Origin of Portrait Sculptures, and the History of the Ka." *Egypt and Its Monuments: Pharaohs, Fellahs and Explorers*. New York, NY: Harper & Bros., 1891. 113-156. (OPS.)

Erman, Adolf. *Life in Ancient Egypt*. 1894. Tran. H. M. Tirard. London, England: Constable Publications, 1971. (LIAE.)

Hornung, Erik. *Conceptions of God in Ancient Egypt: The One and the Many*. Ithaca, NY: Cornell University Press, 1982. (CGA.)

Lubell, Winifred Milius. "Temples of the Great Goddess." *Heresies: A Feminist Publication on Art and Politics*. (Revised Edition). 2.1, Issue 5 (1982): 32-39. (TGG.)

Lesko, Barbara S. *The Remarkable Women of Ancient Egypt*. Providence, RI: BC Scribe, 1987. (RW.)

_____. Ed. *Women's Earliest Records: From Ancient Egypt and Western Asia*. Atlanta, GA: Scholars Press, 1989. (WER.)

_____. *The Great Goddesses of Egypt*. Norman, OK: University of Oklahoma Press, 1999. (GGOE.)

Showerman, Grant. *The Great Mother of the Gods*. 1902. Chicago, IL: Argonaut, 1969. (GMG.)

Witt, Reginald Eldred. *Isis in the Graeco-Roman World. (Isis in the Ancient World.)* Ithaca, NY: Cornell University Press, 1971. (IG.)

IMAGE: TUTHMOSIS III: LUXOR MUSEUM: LUXOR, EGYPT.

PHOTO: © GSA. DESCRIPTION: PAINTED FRAGMENT OF THOTHMES III WEARING A SO-CALLED ATEF CROWN WITH WEDJAT FROM HATSHEPSUT TEMPLE.

SLIDE LOCATION EGYPT, SHEET 34, ROW 4, SLEEVE 1, SLIDE #239b, 1490-1440 BCE. CO_EGY_S34_R4_SL3_S239b.jpg

SHOT ON LOCATION: LUXOR MUSEUM: LUXOR, EGYPT.

NOTE 1: "WEDJAT – EYE OF ETERNITY (MMT)."

THE ROYAL URAEUS (WEDJAT) OR COBRA IS ONE OF THE EGYPTIAN HIEROGLYPHIC SYMBOLS FOR THE DARK GODDESS, ISIS DERIVED FROM ANCIENT SERPENT GODDESS UA ZIT/UZAIT/PER-UATCHET (RGS). (RGS: 2300-2100, EDFU, EGYPT).

NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: TREE – OF – LIFE WITH ISIS/HATHOR NURSING TUTHMOSIS III: VALLEY OF THE KINGS, EGYPT.

PHOTO: © GSA. DESCRIPTION: TUTHMOSIS III (THUTMOSIS) NURSING FROM ISIS/HATHOR/HATSHEPSUT'S TREE (TREE – OF – LIFE, VALLEY OF THE KINGS, EGYPT).

SLIDE LOCATION EGYPT, SHEET 34, ROW 4, SLEEVE 3. SLIDE #239d, 1479-1425 BCE. CO_EGY_S34_R4_SL3_S239d.jpg

SHOT ON LOCATION: VALLEY OF THE KINGS: EGYPT.

NOTE 1:

AN ICONOGRAPHIC INTERPRETATION OF ISIS/HATHOR NURSING TUTHMOSIS III INDICATES HIEROS GAMOS. ADDITIONALLY, E. O. JAMES SUGGESTS THAT THE TREE WAS THE GODDESS EMBODYING THE FEMALE PRINCIPLE OF SHE WHO GIVES LIFE, TAKES IT AWAY, AND RETURNS IT AGAIN (TOL; RGS).

NOTE 2: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."

NOTE 3: FIELDWORK PROJECT 1989.

IMAGE: FRIEZE OF COW DEITY HATHOR: DEIR EL BAHRI TEMPLE, EGYPT.

PHOTO: © GSA. DESCRIPTION: FRIEZE OF COW DEITY HATHOR LICKING THE HAND OF A PHARAOH (STWE: 117). LOCATION IS ON THE LEFT EXTERNAL WALL OF HATSEPSUT'S DEIR EL BAHRI TEMPLE, EGYPT.

SLIDE LOCATION EGYPT, SHEET 32, ROW 4, SLEEVE 3, SLIDE #204, 1490-1468 BCE.

CO_EGY_S32_R4_SL3_S204.jpg

SHOT ON LOCATION: HATSEPSUT MORTUARY DEIR EL BAHRI TEMPLE IS NEAR THE VALLEY OF THE KINGS ON THE WEST BANK: DEIR EL BAHRI, EGYPT.

NOTE 1: HATHOR, BOVINE GODDESS OF LIFE. (HVG: 180.)

NOTE 2:

HATHOR OR HAT-HOR WAS BELIEVED TO GIVE LIFE AS WELL AS TAKE IT BACK AFTER DEATH. AS HAT-HOR, HOUSE OR WOMB OF HORUS, SHE ALSO BESTOWED LEGITIMACY AND KINGSHIP ON HORUS, AS DID ISIS. AT THE NEW MOON, HATHOR WOULD SET SAIL UP THE NILE TO EDFU FOR THIS RITUAL. THIS WAS VIEWED AS A MATRILINEAL RE-ALLIANCE OF UPPER AND LOWER EGYPT, SYMBOLIZED BY THE DOUBLE CROWN (RGS).

NOTE 3: FIELDWORK PROJECT 1998.

IMAGE: ANKH, OPEN AIR MUSEUM: KARNAK, EGYPT.

PHOTO: © GSA. DESCRIPTION: HIEROGLYPHIC IMAGE OF GODDESS WITH ANKH BREATHING LIFE INTO A KING, SUGGESTING MATRILINEAL DESCENT, THEREFORE IMPARTING BOTH LEGITIMACY AND DIVINITY TO THE ROYAL THRONE.

SLIDE LOCATION EGYPT, SHEET 25, ROW 1, SLEEVE 2, SLIDE #94D, BCE.

CO_EGY_S25_R1_SL2_S94D.jpg

SHOT ON LOCATION: OPEN AIR MUSEUM: KARNAK, EGYPT.

NOTE 1: AN ICONOGRAPHIC INTERPRETATION OF THE ANKH INCLUDES HIEROS GAMOS. (APL: 2-23-1999.)

NOTE 2: "THE HIEROS GAMOS FROM WHENCE A ROYAL SOVEREIGN GETS HIS [OR HER] POWER AND THIS IS THE GODDESS HERSELF (APL: 2-23-1999)."

NOTE 3: FIELDWORK PROJECT 1989.

IMAGE: NUT/HATHOR SARCOPHAGUS: BUBASTIS VILLAGE, EGYPT.

PHOTO: © GSA. DESCRIPTION: SARCOPHAGUS OF GODDESS HATHOR/NUT/ (GODDESS OF DEATH AND REBIRTH) IN KA POSTURE OF RAISED ARMS FROM BUBASTIS VILLAGE, EGYPT.

SLIDE LOCATION EGYPT, SHEET 41, ROW 3, SLEEVE 3, SLIDE #379, BCE.

CO_EGY_S41_R3_SL3_S379.jpg

SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.

NOTE 1: KA POSTURE OF RAISED ARMS ALSO KNOWN AS CELEBRATION ORANT POSTURE (DM: 12; RGS).

NOTE 2: FOR SUGGESTED ILLUSTRATION AND FURTHER INFORMATION SEE, ANATI, EMMANUEL. *ROC-ART IN CENTRAL ARABIA*. VOL. I. LOUVAIN, FRANCE: INSTITUT ORIENTALISTE, 1968. (RACA: 76-77, FIG. 43, PLATE XXIX.)

NOTE 3:

WHEN A DEAD PERSON HAD DRAWN THEIR LAST BREATH, THE KA MADE ITS WAY TO 'THE BORDERS OF THE OTHER WORLD, WHERE A GREAT SYCAMORE TREE SPREAD ITS BRANCHES. HALF - HIDDEN IN THE FOLIAGE WAS THE GREAT GODDESS, THE MOTHER OF ALL, WAITING TO RECEIVE AND WELCOME THE KA, TO WHOM SHE GIVES FOOD AND WATER' (STWE: 127; RGS). THE FUNDAMENTAL TRANSLATION FOR THE KA IS USUALLY ENERGY AND THE BA IS SOUL (STWE: 125; RGS). (SOURCE: ENTRY ABOVE.)

NOTE 4: FIELDWORK PROJECT 1980-1989.

IMAGE: BUST OF GOD AMON OR AMMON: LONDON, ENGLAND.
PHOTO: © GSA. DESCRIPTION: IN AMARNA, AKHENATEN REPLACED GOD AMON OR AMMON WAS WITH SUN GOD ATEN.
SLIDE LOCATION RE-GENESIS PHASE 1, SHEET 1, ROW 2, SLEEVE 2, SLIDE #15, BCE.
IT_RPO_S1_R2_SL2_S15.jpg
SHOT ON LOCATION: BRITISH MUSEUM: LONDON, ENGLAND.
NOTE 1: GOD, AMUN IS ALSO KNOWN AS AMEN, AMON, AMMON, AND AMOUN.
NOTE 2: EXISTING SITES, STATUES AND HIEROGLYPHICS OF AMON WERE DESECRATED OR DESTROYED (RGS). (SOURCE: ENTRY ABOVE.)
NOTE 3: FIELDWORK PROJECT 1998.