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The Two Princesses Neferurê and Meryê- Hatshepsut

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الملخص:

لقد كان للعديد من الأمراء والأميرات دوراً هاماً في الكثير من مناحي الحياة في مصر القديمة وتناولت الدراسة الحديث عن كلاً من الأميرة نفرورع ومريرع حتشبسوت. من المؤكد أن الملكة حتشبسوت كانت والدة الأميرة "نفرورع" وهذه حقيقة ثابتة، لكن اختلفت الآراء حول حقيقة نسب الأميرة "مريرع حتشبسوت"، وكما استندت الدراسة على ذكر ودراسة ألقاب كل منهما ومعناها وأهميتها والنقوش التي ورد ذكرهما بها وأخيراً وفاتها ومكان دفنها وحقيقة نسب الأميرة مريرع حتشبسوت. أما عن الأميرة نفرورع؛ فلقد كانت تسمى بالهيروغليفية (*Nfrw-Rc*) والذي يعنى "جمال رع". وقيل أن "نفرورع" تزوجت من أخيها غير الشقيق تحتس الثالث، لكن لا يوجد دليل على ذلك. ولقد تقلدت الأميرة نفرورع دوراً بارزاً في البلاط الملكي.

أما عن الأميرة "مريت رع حتشبسوت"؛ فقد بالهيروغليفية اسم (*Mryt-Ra HAt-Spswt*) والذي يعنى

"محبوبة رع، الأولى بين النبلاء". وهى ابنة الملك تحتمس الثاني، ولكن اختلف الرأى حول والدتها؛ فالبعض يقول أنها سيدة تدعى (حوى) والتي وجد لها تمثال في المتحف البريطانى تحت رقم (EA1280)، وهناك رأى آخر يقول أن والدتها هى الملكة حتشبسوت وأن أختها الكبرى كانت الأميرة نفورع. ولقد كانت الزوجة الرئيسية لتحتمس الثالث ووالدة الأمير أمنحتب الذي أصبح الملك أمنحتب الثاني كما ورد على الصرح الذي شيده الملك أمنحتب الثاني في معبد الكرنك.

Abstract

This study addresses both princesses Neferurê and Meryê-Hatshepsut, daughters of King Thutmosis II during the Eighteenth Dynasty. Based on historical records, Queen Hatshepsut was certainly the mother of Princess Neferurê, but opinions differed about the lineage of Princess Meryê-Hatshepsut.

The study is based on surveying the two princesses, their common titles and their meaning and significance, way to live, their inscriptions, and finally their death and burial.

It was mentioned that princess Hatshepsut became the only daughter from royal blood who still alive after the death of her brothers and sisters. After that she married from her brother Thutmose II who was from a secondary wife to king Thutmosis I, this wife called "Mutnofret" may be a younger sister of his royal wife "Ahmose Nefertari" and a daughter of king Amenhotep I.¹ They have two daughters;

-Princess Neferure; she was a daughter of king Thutmosis II and Queen Hatshepsut

- Princess Meryt-Re Hatshepsut; it should be mentioned that it is not sure that princess Meryt-Re Hatshepsut was the daughter of queen Hatshepsut because there is another opinion suggested that she was a daughter of king Thutmose II from a secondary wife who was called "Huy".²

¹ سوزان راتييه، حتشبسوت " الملكة الفرعون"، ترجمة، فاطمة عبدالله محمود، الهيئة المصرية العامة للكتاب (القاهرة 2009)، ص 20-21.

² J. Fletcher, The Story of Egypt, The Civilization that shaped the World (New York& London, 2016), p. 185.

The Two Princesses Neferurê and Meryê-Hatshepsut

Princess Neferure

Neferure (or Neferura) was an Egyptian princess of the eighteenth dynasty, Neferure was born during the reign of Thutmose II.³ She was called in hieroglyphs as  (*Nfrw-Rc*), which means (The Beauty of Re).⁴

Family:

She was the daughter of two pharaohs, Hatshepsut and Thutmose II. She was the granddaughter of Thutmose I and the half-sister of Thutmose III. It has been suggested that Neferure married her half-brother, but there is no conclusive evidence of such a marriage. There is a king's son named Amenemhat (B) installed as

³ A. Dodson, D. Hilton, *The Complete Royal Families of Ancient Egypt*. (Thames & Hudson, 2004), pp. 130–141.

² *Ibid*, p. 131.

Overseer of the Cattle in year 24 of the reign of Thutmose III, and this prince may have been a son of Neferure. It has been pointed out however, that if Neferure had become a great royal wife of Thutmose III, she would have been attested with that title, which is not known to be the case.⁵

Titles:

She served in high offices in the government and the religious administration of Ancient Egypt. Following her mother's accession to the Egyptian throne, Neferure had an unusually prominent role in the court, exceeding the normal role played by a royal princess to the pharaoh. As Hatshepsut took on the role of pharaoh, so Neferure took on a queenly role in public life.⁶ Many depictions of her in these roles exist. She was given the titles;



- Lady of Upper and Lower Egypt (*Hnwt- T3wy*)

.

³ Ibid, pp. 131, 132.

⁴ J. Tyldesley, Chronicle of the Queens of Egypt, (Egypt 2006), p. 98.

-Mistress of the Lands (*Hnwt-T3wy-Tm*)

.

-God's Wife of Amun (*Hmt-Ntr-n-Imn*)

.



The latter title have been one that Hatshepsut had to abandon upon becoming pharaoh. These offices had to be filled by a royal woman in order to fulfill the religious and ceremonial duties, normally of the queen, in the government and the temples.⁷

-Inscriptions:

-Neferure is depicted in Karnak with Thutmose II and Hatshepsut.⁸ Neferure was tutored by some of Hatshepsut's most trusted advisers, at first “Ahmose Pen-Nekhebet”, who served under several of the preceding pharaohs and was held in great esteem, intg his tomb he claims:

¹ J. Tyldesley, *Hatchepsut, the female pharaoh* (Viking, 1996), pp. 101-103.

² D. O'Connor, and E. Cline, *Thutmose III: A New Biography* University of Michigan Press (Michiagan 2006), pp. 50, 54.

For me the god's wife repeated favors, the king's great wife Maatkare justified; I brought up her eldest (daughter), the princess Neferura, justified, while she was (still) a child at the breast.⁹

-She also depicted on Hatshepsut's Chapelle Rouge (Red Chapel) in the Karnak temple depicts her fulfilling the rituals required of God's Wife of Amun.¹⁰ This royal title had been held by several queens of her dynasty including her mother, and this woman played an important role in temple rituals with the pharaoh. In the tomb of "Ahmose Pen-Nekhebet", he claims: "For me the god's wife repeated favors, the king's great wife Maatkare justified; I brought up her eldest (daughter), the princess Neferura, justified, while she was (still) a child at the breast."¹¹

-Since Neferure is depicted in her mother's funeral temple, there are some authors who believe that Neferure was still alive in the first few years

⁹ O'Connor, David; Cline, Eric H., *OP. CIT.*, pp. 50, 54.; Tyldesley, Joyce *Op. cit.*, 1996, pp. 101-103.

⁴J. Tyldesley, *op. cit.*, 1996, pp. 101-103.

⁵ *Ibid*, p.78.

of Thutmose III's rule as pharaoh, and that his eldest son, Amenemhat, was her child.¹² However, there is no concrete evidence to prove that she outlived her mother into Thutmose III's reign. Peter Dorman has argued that a sphinx of a queen dated to the reign of Thutmose III depicts Neferure as a queen. There are however no inscriptions that prove or disprove this proposed identification. It is not clear if Neferure married her half-brother Thutmose III or not.¹³

- On the two long walls of the first sanctuary room at Deir el- Bahari, Thutmose I and Thutmose II, both characterized as (m3c- hrw- hr ntr c3), “justified in the presence of the great God,” and accompanied by other apparently deceased members of the family, are shown coming out from the west (the abode of the dead) and walking in the direction of the bark of Amon which occupies the middle of each wall. They are conceived as “being in the following of Amon, entering into the temple

¹ I. Shaw, *The Oxford History of Ancient Egypt*, Vol. II, Oxford University Press (Oxford, 2009), p.263.

² *Ibid*, p. 263.

of (Dsr-dsrw)(I, e., Deir el-Bahari). East of the bark on each wall Queen Hatshepsut originally knelt, making an offering to Amon, who sat enshrined in the bark; she was followed on the south wall by her daughter Neferure and on the north wall by Thutmose III and Neferure again.¹⁴

- In the Third Intermediate Period, at least by the Twenty-third dynasty, god's wives were forced to adopt the daughter or sister of the ruling king and make them their heir in the office (we will speak to this particular feature of the office below). If the oracle of Amun at the end of the Donation Stela text was meant to guarantee both the second priesthood of Amun and the god's wife office, as it would appear from the addition of the phrase, "in accordance with her office of god's wife", then Ahmose-Nofretari was able to appoint her successor and cede the holdings of the office. The wealth of the *pr dw3t/ pr h.mt n_tr* was great already in the mid-18th Dynasty, and it is thus

¹⁴ William F. Edgerton, the Thutmosid Succession, in; James Henry Breasted, and Thomas George Allen, Studies in Ancient Oriental Civilization, the Oriental Institute of the university of Chicago, the University of Chicago Press (Chicago, Illinois, 1933), p. 28.

likely that the creation of such an estate was intentional in the Donation Stela. The office moved from a princess (and queen) to a princess (and queen), Hatshepsut, and from there to another princess, Nefrure, Hatshepsut's daughter. Most probably, in response to Hatshepsut's usurpation of the kingship – probably accomplished, in part, by her power as god's wife – kings, beginning with Thutmose III interfered with the descent of the office after Nefrure. Thutmose III's last wife, Merit-Re, mother of Amenhotep II, received the title and held office through the reign of her son. She was the offspring of a woman named Huy, who herself became a divine adoratrice (of Re), though perhaps only after the marriage of her daughter to the king. Tiaa, mother of Thutmose IV, received the position upon the death of Merit-Re, 27 and technically this could be seen as moving the office to a daughter (the wife of the queen and god's wife's son). Nonetheless, the likelihood that the stipulations of the Donation Stela were transgressed by Thutmose III after the demise of Hatshepsut, is high, since Nefrure was almost certainly not involved in choosing her successor. It

may not be coincidental that in the reign of Amenhotep III (ca. 1390-1352 B.C.), the son of Thutmose IV, the Third Pylon was built and the Donation Stela was placed as fill within it – broken in three sections. The perpetual right of the god’s wives, independent “of any kings who should arise in future generations” to control the wealth of the second priesthood and the god’s wife office was apparently no longer upheld officially.¹⁵

- The perpetual right of the god’s wives, independent “of any kings who should arise in future generations” to control the wealth of the second priesthood and the god’s wife office was apparently no longer upheld officially. The possibility exists, however, that the adoption method of passing the office, clearly at work in the Third Intermediate Period, may have been in operation in the 18th Dynasty as well. Behind the transfer of the status, both by the royal females independently and by the intervention of kings,

¹⁵ B. Bryan, Property and the God’s Wives of Amun, in; Women and Property conference organized and collection edited by Deborah Lyons, (Johns Hopkins University, p. 28.

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- Statues:

-Neferure’s next tutor was Senenmut.¹⁷ Senenmut is known from many

¹⁶ B. Bryan, Op cit.,

³ J. Tyldesley, op. cit., 1996, pp. 101-103.

statues depicting him with his young charge. In all these statues Senenmut is shown wearing a long cloak. Seven statues are block statues in which the head of Princess Neferure pokes out of the block. One statue shows Neferura seated on his lap, while in another statue Senenmut is shown seated with one leg pulled up and Neferure leaning against his leg (picture 9, 10, 11, 12). After Hatshepsut became regent, Senenmut became her advisor and the role of tutor for Neferure was handed over to the administrator Senenmut.¹⁸

-Stelae:

Neferure is depicted on a stela from Serabit el-Khadim in the Sinai dated to year 11.¹⁹ The stela shows Senenmut and Neferure. The year is given at the top of the stela, but no mention is made of the name of the pharaoh.²⁰

Death:

⁴ D. O'Connor, and E. Cline, op. cit., pp. 96, 97.

¹ I. Shaw, Op. cit., p. 263.

² D. O'Connor, and E. Cline, op. cit., pp. 279, 297, 300.

It is possible that Neferure died during the reign of her mother. She is mentioned in Senenmut's first tomb, which he had built in Regnal Year 7. Neferure is also depicted on a Year 11 stela in Serabit el-Khadim, but is completely absent from Senenmut's second tomb, which dates to Year 16 of Hatshepsut.²¹ No record has been found recording that she married Thutmose III, however, there is research that suggests that she did and was the mother of his eldest son. On two depictions the name Satiah is recorded as the wife of Thutmose, and seems to have replaced that of Neferure, which had been the original name recorded; one of the depictions is associated with the title “Great Royal Wife”, the other with “God's Wife”,²² a title which Satiah does bear later on other inscriptions.²³ All of the titles associated with Neferure are not found ascribed to Satiah however.

A tomb thought to be constructed for her was found atop a sheer cliff by archeologist Howard

³ Tyldesley, Joyce. , Op. cit., 2006, p. 98.

²² A. Dodson and D. Hilton, Op. cit., p. 130.

²³ Tyldesley, Joyce. , 2006, op. cit., p. 98.

Carter in Wady C of Wady Gabbanat el-Qurud. The connection of this tomb to Neferure is based on the presence of a weathered vertical cartouche containing her name cut into the cliff below the tomb entrance.²⁴ The tomb itself consists of a passageway that leads to an elongated chamber, a second corridor leads off to the right ending in a bay and a niche;²⁵ it was found to be mostly empty.²⁶ It was noted that the tomb had been used, however, since the ceiling was smoothed and the walls plastered;²⁷ traces of ochre and yellow paints could be defined. The archaeologists who inspected the tomb were certain that Neferure had not outlived her mother, Hatshepsut.²⁸ Alternatively, her tomb may have been in Wady A, close to the tomb quarried for Hatshepsut as Great Royal Wife.

²⁴ Carter, Howard, "A Tomb Prepared for Queen Hatshepsut and Other Recent Discoveries at Thebes". *The Journal of Egyptian Archaeology* (Egypt, 1917), 4 (2/3): 107–118, Retrieved AT: 25 October 2021.

²⁵ Lilyquist, Christine; Hoch, James E.; Peden, A. J. ,*The Tomb of Three Foreign Wives of Tuthmosis III*, Metropolitan Museum of Art, 2007, p. 4, Retrieved AT 25 September 2021.

²⁶ A. Dodson and D. Hilton, *Op. cit.*, pp. 130–141.

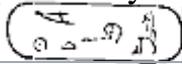
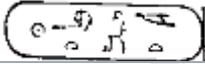
²⁷ Lilyquist, Christine; Hoch, James E.; Peden, A. J., *Op. cit.*, p. 4.

²⁸ A. Dodson and D. Hilton, *Op. cit.*, pp. 130–141.

Neferure was given a good education by a series of Hatshepsut's most able advisers; Ahmose Pen-Nekhebet (who had distinguished himself in service to her father and grandfather), Senenmut (alleged by some modern commentators to be her father), and Senimen. Ahmose states in his tomb...

Princess Meryt-Re Hatshepsut

She was a princess during the Eighteenth dynasty, reign of king Thutmose II, certainly between years (1495: 1490 BC.).²⁹

She was known as Merit-re Hatshepsut (or sometimes Hatshepsut-Meryet-Ra), which written in hieroglyphs as () or () Mr.t R̄ ḥ.t šps.(w)t.³⁰ Her name means "Beloved of Re, the first among the Nobles".³¹

Family:

¹ محمد عبدالقادر حاتم، وآخرون، الموسوعة المصرية، تاريخ مصر القديمة وأثارها، المجلد الأول، الجزء الأول، 1960، ص

² E. A. W. Budge and M. A. Litt, and others, The Book of the Kings, Vol. I, (London, 1908), p. 127.

³ A. Dodson and D. Hilton, op. cit., pp. 132–133, 139.

Princess Meryt-Re Hatshepsut was a daughter of king Thutmosis II. Her mother was possibly "Adoratrix Huy", whose statue in the British Museum (EA1280).³² There is another opinion that her mother was queen Hatshepsut and her eldest sister was princess Neferure, but princess Meryt-Re Hatshepsut did not be known until her sister Neferure's death.³³ She was the principal wife of Pharaoh Thutmose III, and mother of prince Amenhotep who became king Amenhotep II as mentioned from a number of monuments, including the Edifice of Amenhotep II at Karnak Temple.³⁴

Titles:

Meryt-Re-Hatshepsut became a great royal wife after the death of queen Satiah. She is attested in the temple of Thutmosis III in Medinet

⁴ Ibid, p. 133; J. Fletcher, op. cit., (New York & London, 2016), p. 185.

⁵ سوزان راتيه، المرجع السابق، صص 41-42.

⁶ سليم حسن، مختصر الجزء الأول موسوعة مصر القديمة، إعداد، عريان لبيب حنا، الهيئة المصرية العامة للكتاب، 2007، صص ، 211، 219؛

A. Dodson and D. Hilton, op. cit., p. 139; D. B. Redford, The Oxford Encyclopedia of Ancient Egypt, Vol. 3 (Oxford, 2001), p. 528.

Habu.³⁵ Merytre-Hatshepsut is known to have held the Titles:

- Hereditary Princess (*irytpct*) 
- King's Mother (*mwt-nswt*) 
- Lady of The Two Lands (*nbt-t3wy*) 
- King's Wife (*hmt-nsw*) 
- Great King's Wife (*hmt-nsw-wrt*) 
- God's Wife (*hmt-ntr*) 
- God's Hand (*drt-ntr*)³⁶ 

Inscriptions on Monuments:

⁷ K. R. Lepsius, *Denkmäler aus Aegypten und Aethiopien*, Band. 5 (Leipzig 1913), (reprint: Verlagsgruppe Zeller, Osnabrück 1970), Blatt 38; J. Fletcher, *Op. cit.*, p. 185.

¹ W. Grajetski, *Ancient Egyptian Queens: a hieroglyphic dictionary*. Golden House Publications, London, 2005, p. 53; K. R. *Op. cit.*, Leipzig 1913, Blatt. 38 (reprint: Verlagsgruppe Zeller, Osnabrück 1970),

-Inscriptions:

-She is attested in the temple of Tuthmosis III in Medinet Habu. She is depicted standing behind a seated Tuthmosis III. She's depicted in full queenly regalia, including the vulture cap, modius with double plumes and the fly-whisk.³⁷

-Merytre-hatshepsut is also depicted in several tombs, including that of her husband Tuthmosis III (KV43)?. On one of the pillars the queen, identified as Merytre, is one of three queens following Thutmosis III. Merytre is followed by queen Satiah, Queen Nebtu and Princess Nefertari.³⁸

-In the tomb of Ra (TT72) in Thebes. Merytre Hatshepsut is depicted seated next to / behind her son Amenhotep II.³⁹

-A scene in another tomb in Sheikh Abd el-Qurna seems to depict a statue of Merytre-

² K. R. Lepsius, Abt III, Band 5, Blatt. 62.

³ A. Bart, Merytre- Hatshepsut website [2], Archived 2008-04-16 at the Wayback Machine, Retrieved at 25 September 2021.

⁴ K. R. Lepsius, op. cit., Abt III, Band 5, Bl. 62.

Hatshepsut that is shown in a small structure on a sled. The other statues depicted all represent Tuthmosis III.

-Stela:

-A stela (borne by the statue of a courtier) depicts Merytre-Hatshepsut standing before Tuthmosis III. Merytre- Hatshepsut is shown wearing a modius and double plumes. She is shown holding a fly-whisk in one hand and an ankh in the other.⁴⁰

-Merytre-Hatshepsut is depicted in several tombs, including that of her husband Tuthmosis III (KV34)?. On one of the pillars the queen, identified as Merytre, is one of three queens following Thutmose III. Merytre is followed by queen Satiah, Queen Nebtu and Princess Nefertari. Thutmose III and his family from his tomb KV34. In the bottom register Merytre stands right behind Thutmose III.⁴¹

Death and Burial:

¹ A. Bart, Merytre- Hatshepsut website [2].

² Ibid.

Merytre-Hatshepsut was originally meant to be interred in KV42. Foundation deposits were found in 1921 which clearly establish that the tomb was originally meant for her. Many of her representations were usurped by Tiaa A during the reign of Thutmose IV, into which she seems to have survived. Her disgrace under her grandson is also suggested by her apparent does not use of tomb KV 42 in the Valley of the Kings, which had previously been taken over for her burial. She may have been buried in KV35, the tomb of her son Amenhotep II however. KV42 may have been reused for the Theban Mayor Sennefer and his wife Senetnay.⁴²

Summary

The study took about princess Neferurê who married her half-brother Thutmose III as some suggestions said. She held many positions in high offices, and had an unusually prominent role in the court, exceeding the normal role played by a royal

³ A. Dodson and D. Hilton, op. cit., p. 139; "KV42 from the Theban original on 2018-08-17. Mapping Project". Archived from the Retrieved at 2021-10-28.

princess of the pharaoh. There are two opinions regarding her tomb. The first opinion is that a tomb in Wady C of Wady Gabbanat el-Qurud, due to the inscriptions of her name on the walls, but she was not buried there. The second opinion stated that she may have been buried in a tomb in Wady A of Wady Gabbanat el-Qurud, near the tomb of her mother Queen Hatshepsut, who was designated as the Great Royal Wife.

It is discussed also about princess Meryê-Hatshepsut who was a daughter of King Thutmose II, but as for her mother; one opinion illustrates that she was possibly "Huy", whose statue resides in the British Museum (EA1280). Another opinion states that her mother was Queen Hatshepsut. Meryê-Hatshepsut was the principal wife of Pharaoh Thutmose III, and mother of Prince Amenhotep who became king Amenhotep II as mentioned on the Edifice of Amenhotep II at Karnak Temple.

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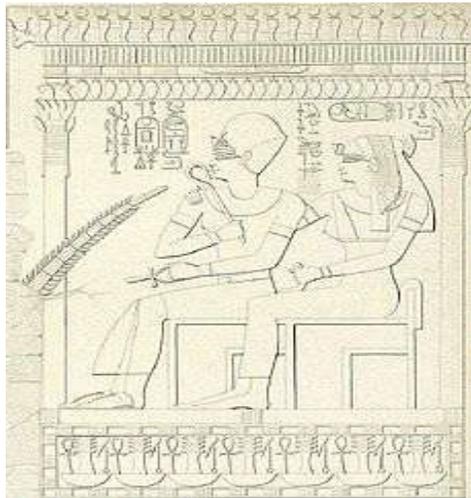
- [A. Bart, Merytre- Hatshepsut website](#), Retrieved at 20/01/2022.
- ["KV42 from the Theban Mapping Project"](#), Retrieved at 20/01/2022
- [TUTHMOSIS III TOMB KV34 - KINGS VALLEY - My Luxor by Bernard M. Adams \(weebly.com\)](#) , Retrieved at 21/01/2022.
- [Ancient Egyptian Queens: Queen Merytre-Hatshepsut - EgyptToday](#)

List of Scenes



Neferure a cropped and edited image to focus upon facial features and details of a photograph—created at the British Museum and uploaded by User: Captmondo for use in two articles, Neferure and Senenmut—showing the child, Neferure, the daughter of pharaohs Hatshepsut and Thutmose II in the lap of her tutor, Senenmut; the color has been altered significantly to define details and should be compared to the original photograph dated August 18, 2008 for the natural color of the stone used to create the sculpture

The Two Princesses Neferurê and Meryê-Hatshepsut



Block statue of the courtier Senenmut holding the princess Neferure in his arms, on display at the British Museum,

August19-08.jpg 2008 picture from British museum Meritre
Hatshepsut and her son Amenhotep II

Retrieved from: [Ancient Egyptian Queens: Queen Merytre-
Hatshepsut - EgyptToday](#) At 21/01/2022

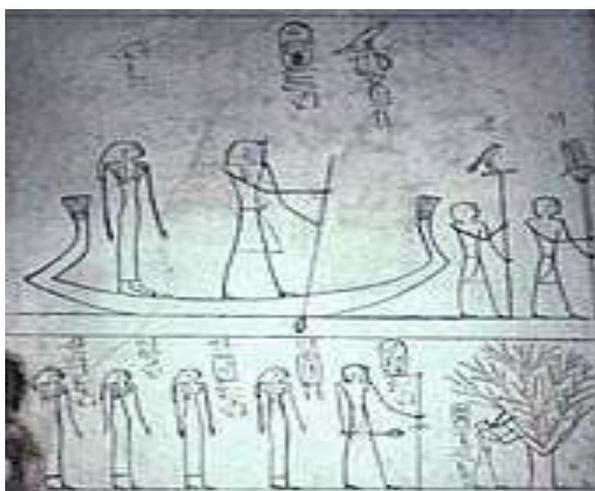


Merytre-Hatshepsut depicted in the mortuary temple of
Thutmose III in Medinet Habu.



Scene from a tomb in Sheikh Abd el-Qurna. The scene seems to depict a statue of Merytre-Hatshepsut.

Retrieved from: Lepsius Abt III, 1849. Band 5, Bl. 63.



Thutmose III and his family from his tomb KV34. In the bottom register Merytre stands right behind Thutmosis III. On the boat: Menkheperre Thutmose III and his mother Iset. Below: Thutmose (as a child) suckled by his mother Iset (represented as a tree). Behind this scene: Thutmose leads a procession of his family members: King's Wife Meritre-Hatshepsut; King's Wife Satiah, deceased; King's Wife Nebtu; King's Daughter Nefertari, deceased.

Retrieved from; [TUTHMOSIS III TOMB KV34 - KINGS VALLEY - My Luxor by Bernard M. Adams \(weebly.com\)](#) at 21/01/2022