

A GROUP STATUE OF A FALCON WITH THE KING RAMSES II (JE 36455)

تمثال مجموعة لصقر مع الملك رعمسيس الثاني (JE 36455)

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ABSTRACT

There are a few statues associated with the falcon figure from ancient Egypt. The most famous examples are the statues of Ramses II in the Egyptian Museum, JE 64735, British Museum, BM EA1006 and Nectanebo II in the Metropolitan Museum of Art, MMA 34.2.1. However, each statue represents the king under the protection of a different deity in the form of a falcon. the statues of Ramses II represent the king under the protection of Horun (JE 64735), Ra-Horakhty (BM, EA1006), while the king Nectanebo II is under the protection of the falcon god Horus. The example under the discussion is in the acquisition of the Egyptian Museum, under JE 36455. It is a lower part of a group statue of King Ramses II under the protection of a divine falcon. The research matter is to determine the identity of the falcon god and the significance of such depiction; meanwhile to present a full publication to such an interesting piece. In his discussion, the author examines the object in comparison to similar depictions on sculpture and afterlife books in order to determine the depicted god and the significance of his depiction on the statue fragmentary. The importance is based on what this piece represents in addition to the statues that express the king under the protection of the falcon, as well as the god who protects the king in this statue.

KEYWORDS: Horus, Falcon, Falcon-god, Hawk, Ramses II, Group statue, JE 36455.

المخلص:

توجد عدة تماثيل من مصر القديمة مرتبطة بالصقر، ولعل أهمها تماثيل رعمسيس الثاني في المتحف المصري رقم JE 64735 وفي المتحف البريطاني رقم BM EA 1006، وكذلك تمثال الملك نختنبو الثاني في متحف المتروبوليتان رقم MMA 34.2.1. يُعبر كل تمثال عن الملك وهو في حماية إله مختلف في شكل صقر، فتمثال رعمسيس الثاني رقم JE 64735 يعبر عن الملك تحت حماية الإله الكنعاني حورون، ويعبر تمثال رعمسيس الثاني رقم BM EA 1006 عن الملك تحت حماية الإله رع حورأختي، بينما التمثال رقم MMA 34.2.1 فيعبر عن حماية الملك نختنبو الثاني بواسطة الإله حور. القطعة محل الدراسة محفوظة بالمتحف المصري تحت رقم JE 36455 وهي الجزء السفلي لتمثال جماعي للملك رعمسيس الثاني في حماية إله بشكل صقر. ويهدف البحث إلى تحديد هوية هذا الصقر وأهمية مثل هذا التمثال وتقديم نشر كامل لهذه القطعة المثيرة للاهتمام. وفي ورقتنا هذه سنقوم بفحص هذه القطعة بالمقارنة مع منحوتات مماثلة، وكذلك مع النظر في التصويرات المماثلة الموجودة بكتب العالم الآخر ن أجل تحديد ماهية وأهمية الصقر الذي يقوم بحماية الملك في القطعة محل الدراسة، وترتكز الأهمية على ما يمثله هذا الأثر كإضافة للتماثيل التي تعبر عن حماة الملك تحت حماية الصقر، بالإضافة إلى الإله الذي يحمي الملك في هذا التمثال.

الكلمات المفتاحية: حورس، الصقر، الصقر الإلهي، رعمسيس الثاني، تمثال مجموعة

1. INTRODUCTION

The study is a publication of a lower part for a group statue of a large hawk with the king Ramses II at the Cairo, Egyptian Museum JE 36455¹. It dates back to the reign of the king Ramses II, of the Nineteenth Dynasty. The statue is made of red granite. Its dimensions are 95 cm the long, 25 cm is the height of the pedestal, 56 cm is the height of the remaining part, and 35.5 cm in width². The object was found in Fayoum and was entered to the museum in 1903³. The upper part of the falcon, its head, and the king between the falcon's feet are completely destroyed and lost.

2. DESCRIPTION

The lower part of a group statue depicts a huge falcon with King Ramses II, they rest on a rectangular base [PLATE 1, FIGURE 1]. The remaining front part of the statue shows the feet and claws of the falcon, between which the king stands.

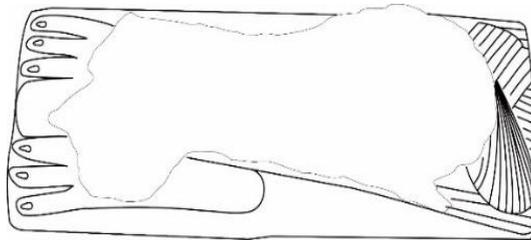


FIGURE 1: the remains of the falcon and the king

The remains of a hieroglyphic inscription on the body of the king who is depicted in a mummified form, showing the remains of a cartouche bearing the birth name of the king [PLATE 2, FIGURE 2]. The inscription on the pedestal is a hieroglyphic text in sunk relief, topped by the sign of the sky, pt.

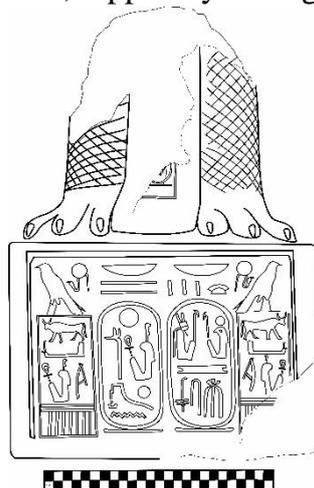


FIGURE 2: the front side of the statue

¹ The object is preserved in R.13 in Cairo, Egyptian museum. The object has other inventory numbers SR 4/13497 and TR 16/11/24/5.

² The dimensions taken by the author.

³ JE 36455; SR 4/13497

On the left side of the statue [PLATE 4, FIGURE 4], a text was written in bas-relief on the body of the falcon between the feet and the tail of the falcon from right to left as follows:

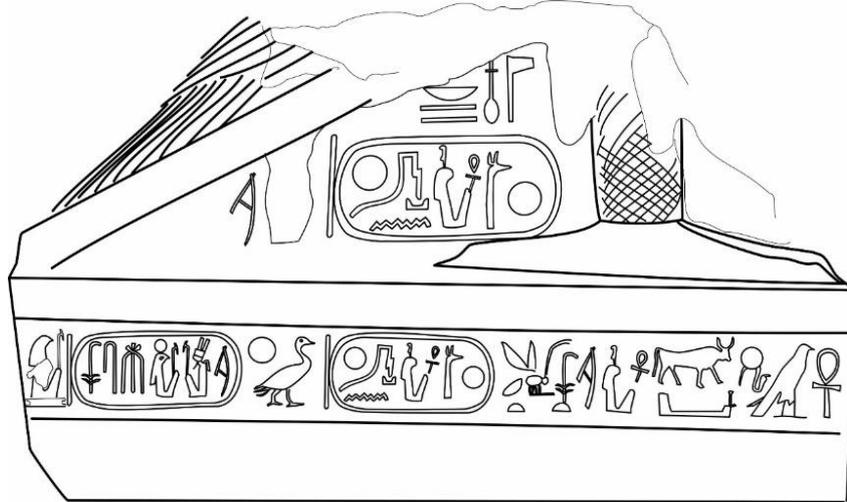


FIGURE 4: the left side of the statue

A. Transliteration

nṯr nfr nb t3wy Wsr-m3^ct-R^c stp-n-R^c mry
[Hr?]

B. Translation

*Perfect god, lord of the two lands^b,
Usermaatre-setepenre, beloved of
[Horus?]^a*

On the pedestal, the text is written from right to left as follows:

A. Transliteration

*ḥnḥ Hr k3 nḥt mry M3^ct nswt-bity wsr-m3^ct-
R^c stp-n-R^c s3-r^c R^c-ms-sw mry Imn mry
Hr?*

B. Translation

*Throughout his life, Horus, the strong bull,
beloved of Maat; King of Upper and
Lower Egypt, Usermaatre-setepenre; Son
of Ra, Ramses beloved of Amun, beloved of
Horus?^a*

The back of the statue shows a hawk's tail cross [PLATE 5, FIGURE 5].

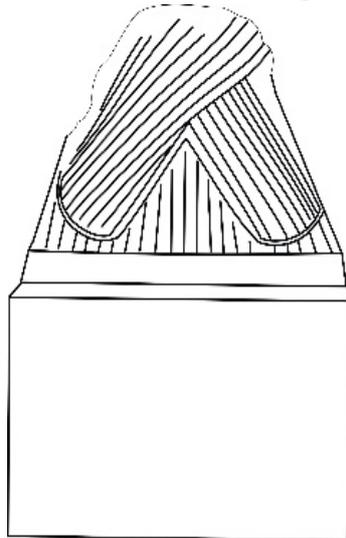


FIGURE 5: the rear part of the statue

3. RESULTS

The statue is a lower part of a huge divine falcon protecting a mummified figure of the King Ramses II. The inscription on the statue reveals the titles of King Ramses II and Horus's title, the name of birth, and the name of coronation. However, it is noted that the title who precedes the names of birth, and coronation on the body of the falcon is *ntr nfr nb t3wy*. This indicates that the statue represents the king Ramses II after his death and not in his life, as the stelae of Deir el-Medina confirm the deification of King Amenhotep I after his death.

The sign , which is destroyed all over the statue defines who the falcon is. Fortunately, it was left in one place. Based on the vignettes of the Book of the Dead and the inscriptions of the Temple of Seti I in Abydos, it refers to the falcon god Horus.

4. COMMENTARY

a. Although, this sign supports our assumption to define the essence of the falcon, the sign  is deliberately damaged in different spots. This is the first time that we see the deliberate destruction of the name of a god after Amarna period⁴. We used to see the deliberate destruction of the names of kings and people, for example, Hatshepsut and Akhenaten. One can notice the damaged sign on the right side and the left side except the last spot. It expresses a seated god with falcon head and hold the *w3s*-scepter. In the last example the seated god sits down on the sign of *mr* which means “beloved of”. This sign is not included in the sign-list of Gardiner⁵. It appeared only in the inscription of the temple of Seti I at Abydos as a determinative for the god Horus without the *wAs*-scepter ⁶. As well, this sign appears in the same way as on this statue in chapters 18 and 125 in the Book of the Dead of Ani to represents the god Horus [FIGURE 6-7], so it read *Hr* in this statue. the sign written in our study with phonogram for the first time, also, it is composed of two items  +  =  read *mr y Hr* “beloved of Horus”, so the author perceives that the sign written in cryptographic writing, subsequently on this statue expresses the king Ramses II under the protection of the falcon god Horus. The style and form of

⁴ Cf: Abd El-Hai, Rana, *et al.*, “The Desecration of The Individuals' Monuments In Ancient Egypt”, *Research Journal of the Faculty of Tourism and Hotels Mansoura University*, issue 11, part 6, 2022, 189-225.

⁵ Gardiner, Alan, *Egyptian Grammar*, Oxford: 1975, Sign-list, Section C.

⁶ Mariette, Auguste, *Abydos: Description des Fouilles I*, Paris: 1869 Tf.44-45; *KRI I*, 181.1, 181.11, 181.15, 182.8, 183.8-9, 183.11, 184.7, 184.10; *LÄGG V* 257, 271, 278, 286, 292.

the sign show that the statue express cryptographic writing for: R^c -ms-sw mry Hr [FIGURE 8].



[FIGURE 6] Chapter 18 from the book of the dead, Ani Papyrus, British Museum, EA10470,3. After: Budge, Wallis, *The book of the Dead: papyrus of Ani*, London: 1913, pl. 13



[FIGURE 7] Chapter 125 from the book of the dead, Ani Papyrus, British Museum, EA10470,3. Budge, *The book of the Dead: papyrus of Ani*, pl. 23

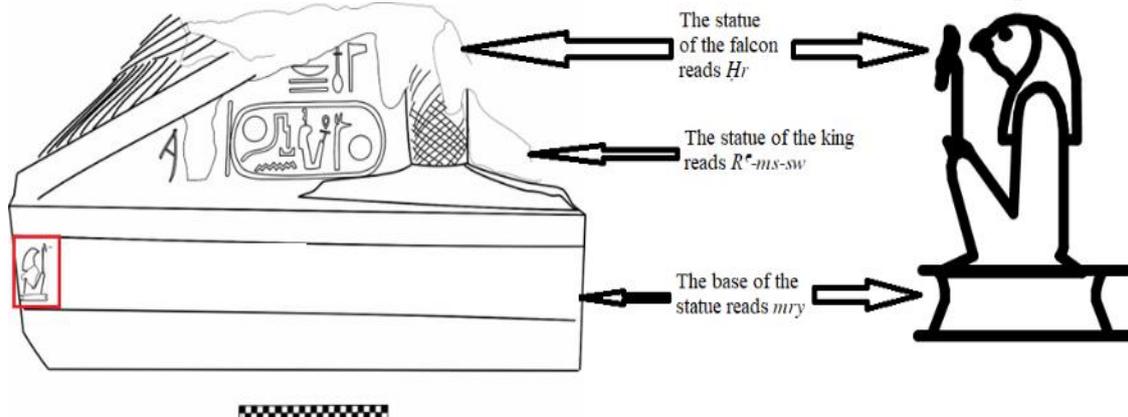


FIGURE 8: The interpretation of the statue as Ramses beloved of Horus.

- b. the title of the king written on the body of the falcon is *ntr nfr nb t3wy* which means *Perfect god, lord of the two lands*. This title precedes the birth name *R^c-ms-sw mry-imn* as well as the coronation name of the king *Wsr-m3^ct-r^c stp-n-r^c*. This title expresses the title of the king after his death⁷, so it was written on the body of the falcon and not on the base of the statue. On the stela of the workers in Deir al-Medina, the deified king Amenhotep I after his death is preceded by the title of *ntr nfr nb t3wy* which is a lesser title than *ntr 3*. For example, the stela of Brooklyn Museum of Art 37.1485E [FIGURE 9] which dated to 19th dynasty shows the king Amenhotep I who's his name preceded by the title *ntr nfr nb t3wy* and his mother Ahmose-Nefretari, presenting an offering to Osiris-Onnophris⁸ which preceded by the title *ntr 3*⁹. Thus, this stela confirms that the title *ntr nfr nb t3wy* is less prestigious than the title *ntr 3*, and that the title *ntr nfr nb t3wy* belongs to the king after his death, and that the king who bears the title *ntr nfr nb t3wy* is like a mediator between the people and the gods who bear the title *ntr 3*. Another stela preserved in Metropolitan Museum of Art 59.93 [FIGURE 10] which dated to the reign of Ramses II shows the coronation name of the deified king Amenhotep I preceded by the title *ntr nfr* while his mother, the name of deified queen Ahmose-Nefertari¹⁰ preceded by the title *hmt-ntr nbt-t3wy*¹¹. This supports our

⁷ Quinn sees that the epithet *ntr nfr nb t3wy* can be associated with the deceased and deified king as well as the living king along with the phrase *di 3nh mi R^c dt*. Quinn, Sarah, "A New Kingdom Stela in Girton College Showing Amenophis I Wearing the hprš", *Journal of Egyptian Archaeology*, Vol. 77, 1997, 172. However, the author confirms that it is related to the deceased and deified king, as the Girton College stela on which he built his assumption is uncertain and may be attributed to the Ramesside era, i.e., after the reign of Amenhotep I. Likewise, there are many stelae that are attributed to after the era of Amenhotep I and bear the phrase *di 3nh* like Brooklyn Museum of Art 37.1485E. It worth noted that most of stelae of Amenhotep I and Ahmose Nefertari dated to Ramesside Period especially the age of Ramesses II. Van der Broek, Sonia, "Stela Edinburgh UC 52 and its Implications for Deir el Medina Genealogy", *JAAR BERICHT "EX ORIENTE LUX"* 41, 2008-2009, 99.

⁸ Royal stelae (including boundary stelae) or those with representations of kings without non-royal persons, Griffith Institute, Oxford, p.11; LD III 4 [e]; Text I, 7 [6]; James, T.G.H., *Corpus of Hieroglyphic Inscriptions in the Brooklyn Museum, Vol.1: from Dynasty I to the End of Dynasty XVIII*, New York-Brooklyn: 1974, 113-14 [255] pl. LXVI (as late Dyn. XVIII and probably from Thebes).

⁹ While a New Kingdom Stela in Girton College Showing Amenophis I which called the title *ntr nfr nb t3wy* presenting offerings to Amon-Re. Quinn believes that Girton College stela may be from the reign of King Amenhotep I himself or from the Ramesside era. Quinn, A New Kingdom Stela in Girton College Showing Amenophis I Wearing the hprš, p.174.

¹⁰ Scott, Nora E., "A Stela and an Ostrakon: Two Acquisitions from Deir el Medīneh", *The Metropolitan Museum of Art Bulletin*, Vol. 21, No. 4, 1962, 149-153.

¹¹ "Additions to the Collections" *The Metropolitan Museum of Art Bulletin*, vol. 19, no. 2, 1960, 41, 57.

suggestion that the title mentioned on our statue is associated with the king after his death, so it is mentioned on the body of the falcon, but the titles that deal with the king at the time of his life are mentioned on the base of the statue. the title *ntr nfr nb t3wy* appeared for the first time on the inscriptions of the king Niuserre at Wadi Maghara¹², then it appeared on the inscription of the king Pepi I at Wadi Hammamat¹³. In the Ramesside period, this title used in the historical inscriptions of the king Seti I from the rock temple at the provenance called Kanais¹⁴. Despite the abundance of inscriptions related to King Ramses II, the title of *ntr nfr nb t3wy* did not appear except on the first pylon of the Ramesseum temple¹⁵ in a rare way, which confirms that this title is linked to its appearance linked to funerary beliefs that belonged to the king after his death.



FIGURE 9: limestone stela of Amenhotep I and Ahmose-Nefertari – Brooklyn Museum of Art 37.1485E.

<https://www.brooklynmuseum.org/opencollection/objects/4157>. (Last access: 3/19/2023)

¹² Gardiner Alan, and Peet, T. Eric, *The Inscriptions of Sinai I*, London: 1917, pl. VI, 10, [H, Ü, K].

¹³ Couyat, Jean and Montet, Pierre, *Les inscriptions hieroglyphiques et hieratiques du Ouadi Hammamat*, Le Caire: 1913, pl. XVI, [P, H, B]; Eichler, Eckhard, *Untersuchungen zum Expeditionswesen des ägyptischen Alten Reiches*, Wiesbaden: 1993, 71, [U, Ü].

¹⁴ *KRI I*, 65-67; Schott, Siegfried, *Kanais. der Tempel Sethos I. im Wadi Mia*, Göttingen: 1961, 123-187, Tf. 1-20 [P,H,Ü,K].

¹⁵ *ntr nfr [nht hpš nb t3wy]* the inscription is badly damaged. *KRI II*, 125-147; *KRITA II*, 18-26; *KRITANC II*, 3-55 [H,Ü,K,B].

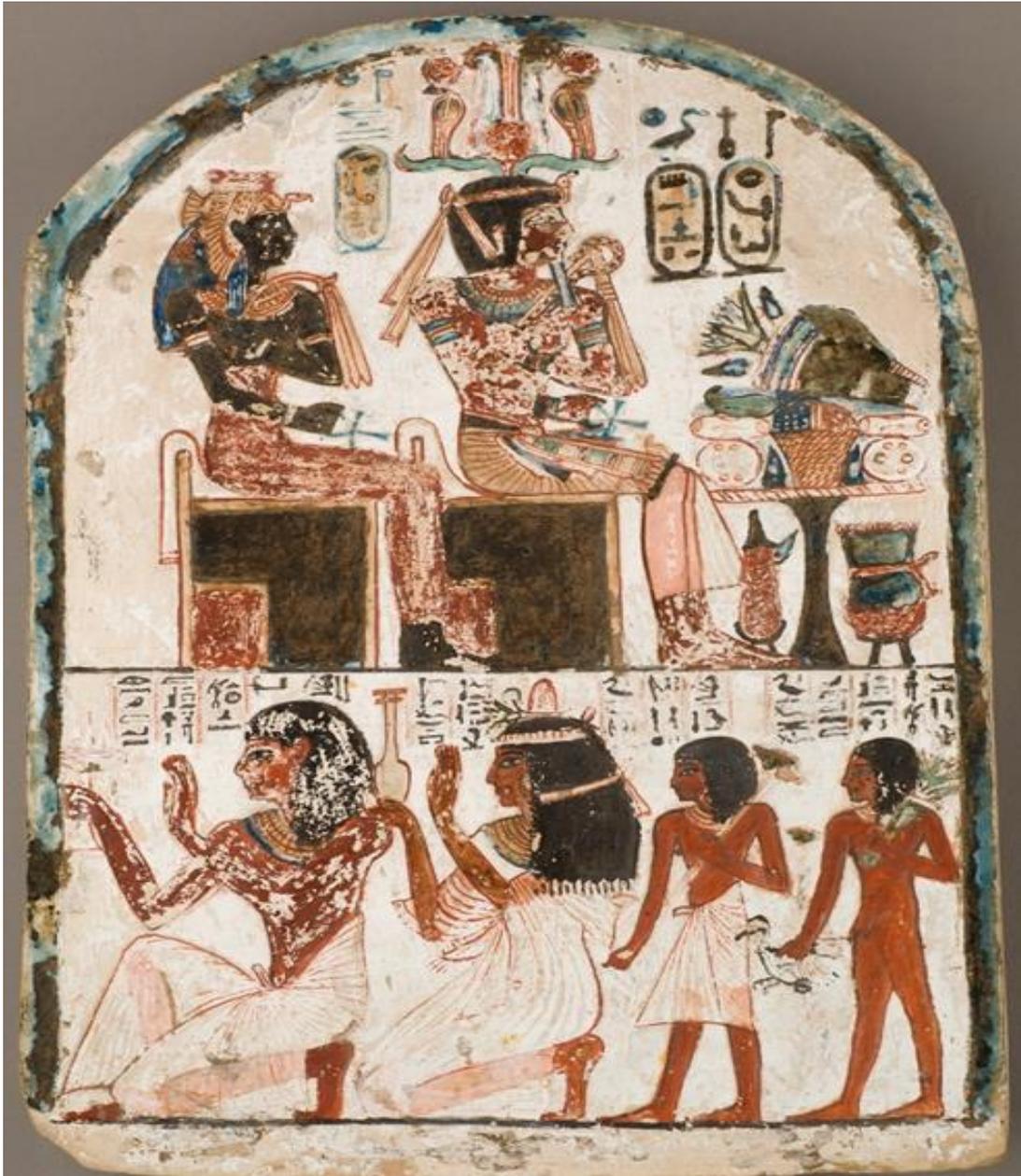


FIGURE 10: limestone stela of the Sculptor Qen worshipping Amenhotep I and Ahmose-Nefertari – Metropolitan Museum of Arts 59.93.

<https://www.metmuseum.org/art/collection/search/549536> (Last access: 3/19/2023)

5. DISCUSSION

a. Importance

Although the lower part of the falcon and the king remain only on the base of object JE 36455, it is considered to be one of the oldest examples of a king under the protection of the falcon god Horus. and, more importantly, may be a unique example of the king in the mummified form under the protection of Horus. There are, however, a few complete examples in the same style of JE 36455. For

instance, Egyptian Museum JE 64735 of Ramses II and British Museum EA1006 of Ramses II. So, our piece will be the third example of the protection of Ramses II under huge the falcon. It is worth noting that the falcon statue of British Museum EA1006 [FIGURE 7] which was found in Tell el-Maskhuta does not appear to be the statue for the king but contains a deeply incised cartouche containing the name of Ramses II *R^c-ms-sw mry-immn*. An incised inscription in front of the base shows the name of the god Ra-Horakhty and his titles *R^c-hr-3hty ntr 3 nb pt*¹⁶ “Ra-Horakhty, the great god, lord of heaven”. While the statue group of Tanis preserved in the Egyptian Museum JE 64735 of Ramses II [FIGURE 8] represents Ramses II as child protected by Canaanite god Horun¹⁷.

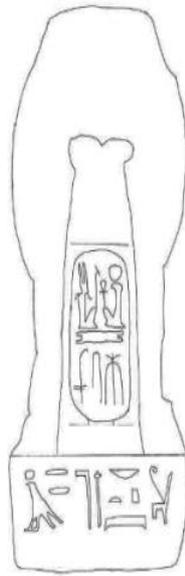


FIGURE 7: the black granite falcon - British Museum EA1006

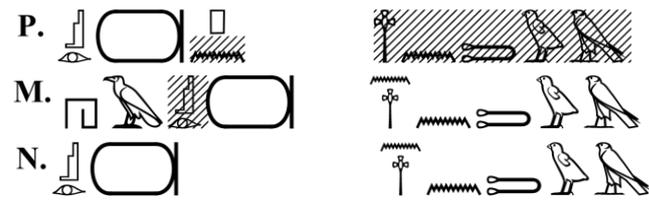


FIGURE 8: the Grey Granite falcon and Limestone (falcon's beak) - Egyptian Museum JE 64735

Despite the fact that each falcon expresses a different deity in the statues of Ramses II, the falcons, in terms of artistic features, are similar in terms of the stance, the intersection of the tail, as well as the shape of the claws. However, our statue expresses a unique artistic addition to ancient Egyptian art, as it is probably the only statue of a king in the form of a mummy under the protection of a deity.

¹⁶ PM IV 53; KRI II 404, 11-13; Coutts, Herbert, *Gold of the Pharaohs: Catalogue of the Exhibition of Treasures from Tanis*, Edinburgh: 1988, 29; Ziegler, Christiane, *The Pharaohs*, New York: 2002, 403.

¹⁷ Montet, Pirre, “Les Fouilles de Tanis en 1933 et 1934”, *Kemi* 5, 1935, 1-18; Manniche, Lise, *L'art égyptien*, Paris: 1993, 228-229.



^oT. *h3 wsir (NN)*

nd.n tw hr

P. *wsir (NN)*

nd.n tw hr

M. *h3 wsir (NN)*

nd.n tw hr

N. *wsir (NN)*

nd.n tw hr

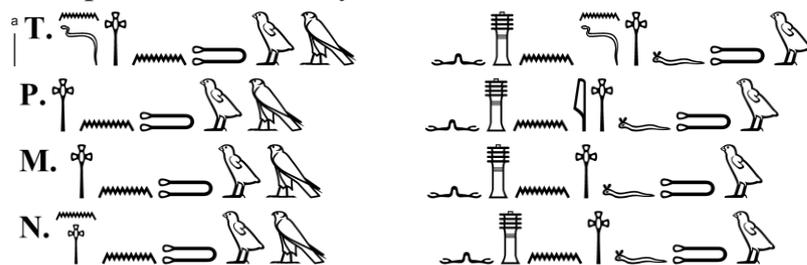
^oT. *Oh Osiris, the king, Horus protected you*

P. *Osiris, the king, Horus protected you*

M. *Oh Osiris, the king, Horus protected you*

N. *Osiris, the king, Horus protected you*

The spell 357 §591a, says:



^aT. *nd.n tw hr*

n dd.n nd.f tw

P. *nd.n tw hr*

n dd.n ind.f tw

M. *nd.n tw hr*

n dd.n nd.f tw

N. *nd.n tw hr*

n dd.n nd.f tw

^aT. *Horus protected you, and does not fail to protect you*

P. *Horus protected you, and does not fail to protect you*

M. *Horus protected you, and does not fail to protect you*

N. *Horus protected you, and does not fail to protect you*

Consequently, the pyramid texts refer to three main tasks of the god Horus toward the king. Horus is the one who performs the ritual of opening the mouth of the deceased king, then he is the one who carries the deceased king to the realm of heaven, as well as protecting the king.

6. CONCLUSION

According to the above, we can conclude that:

- The statue is perhaps the only one of a king in mummy form under the protection of a deity.
- the sign  is a cryptographic writing of the epithet *mry Hr* which means “beloved of Horus”. Also, the sign confirms that the falcon on its base reads *mry Hr* the statue of the king reads *R^c-ms-sw mry-imn*. So, the group statue can be read *R^c-ms-sw mry-imn, mry Hr* “*Ramses, beloved of Horus*”.
- The title written on the body of the falcon *ntr nfr nb t3wy* refers to King Ramses after his death, so we see the king in the form of a mummy between the feet of the falcon.
- Horus the falcon stands behind the king to perform the ritual of opening his mouth for him after his death, and the king accompanies the falcon Horus on his journey to heaven, as well as protecting the king from the enemies.

PLATES:



PLATE 1: the remains of the falcon and the king



PLATE 2: the front side of the statue

A GROUP STATUE OF A FALCON WITH THE KING RAMSES II (JE 36455)



PLATE 3: the right side of the statue



PLATE 4: the left side of the statue



PLATE 5: the rear part of the statue

ABBREVIATIONS

- BM = British Museum
- JE = Journal d'entrée du musée du Caire (Le Caire)
- KRI = Kitchen (K.A.), *Ramesside Inscriptions*, 1969-1990 (Oxford)
- KRITA = Kitchen (K.A.), *Ramesside Inscriptions. Translated and Annotated. Series A: Translations*, 1993-2008 (Oxford). [Traduction de KRI]
- KRITANC = Kitchen (K.A.), *Ramesside Inscriptions. Translated and Annotated. Series B: Annotations*, 1993-1999 (Oxford). [Commentaire à KRITA]
- LÄGG = Leitz (Chr.) et al., *Lexikon der ägyptischen Götter und Götterbezeichnungen*, OLA 110-116, 2002
- LD = Lepsius (K.R.), *Denkmaeler aus Aegypten und Aethiopien*, 1849-1859 (Berlin)
- MMA = Metropolitan Museum of Art (New York).
- PM = Porter (B.), Moss (R.L.B.), *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings*, 7 vol., 1927-1995 (Oxford)
- PT = Sethe (K.), *Die altägyptischen Pyramidentexte nach den Papierabdrücken und Photographien des Berliner Museums*, 4 vol., 1908-1922 (Leipzig)
- SR = Special Register of the Egyptian museum, Cairo.
- TR = Temporary Register of the Egyptian museum, Cairo.

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