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.
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 36455. 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 width. The object was found in Fayoum and was entered to the museum in 1903. 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

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

The text was written in symmetry that shows the similarity of the textual form between the left and right sides, despite the different content of the text, as follows:

A. Transliteration

**on the left side from left to right**

1. ḫr kš-nḥt mṛy M³t
2. nb-tḥwy ṯsr-m³t-R³ sṭp-n-R³

**on the right side from right to left**

1. ḫr kš-nḥt mṛy-M³t
2. nb-fr³ ṯsr³-mṣ-sw mṛy ḫmn

B. Translation

1. Horus the strong bull, beloved of Maat
2. Lord of two lands, Usermaatre-setepenre

C. Translation

1. Horus the strong bull, beloved of Maat
2. Lord of crowns, Ramses beloved of Amun

On the right side of the statue [PLATE 3, FIGURE 3], a sunk relief text is written on the body of the falcon between the feet and the tail of the falcon. It reads from left to right as follows:

A. Transliteration

nṯr nṯr nb ṯḥwy R³-mṣ-sw mṛy-ḥmn mṛy [Ḫr?] ²

B. Translation

Perfect god, lord of the two lands, Ramses beloved of Amun, beloved of [Horus?]³

The text was written on the pedestal in the right side from left to right, as follows:

A. Transliteration

‘nh ḫr kš nḥt mṛy m³t nswt-bḥt ṯsr-m³t-R³ sṭp-n-R³ sḥ-r³ R³-mṣ-sw mṛy ḫmn mṛy [Ḫr?] ²

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?]³
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

\[ ntr\ nfr\ nb\ t3wy\ Wsr-m3$t-R^c\ stp-n-R^c\ mry\ \ [Hr?] \]

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

\[ "nh\ Hr\ k3\ nht\ mry\ Mr2t\ nswt-bity\ wsr-m3$t-R^c\ stp-n-R^c\ s3-r^c\ R^c-ms-sw\ mry\ Imn\ mry\ Hr? \]

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 nfr 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 ꞑ, 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 ꞑ 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 ws-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 ꞑ⁶. 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 ꞑ + ꞑ = ꞑ read mry 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

⁵ Gardiner, Alan, Egyptian Grammar, Oxford: 1975, Sign-list, Section C.
the sign show that the statue express cryptographic writing for: $R^e$-ms-sw mry Hr [Figure 8].


[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 nfr nfr nb t3wy which means *Perfect god, lord of the two lands*. This title precedes the birth name Rˁ-ms-sw mry-imn as well as the coronation name of the king Wsr-m3t-rˁ stp-n-rˁ. 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 stelae of the workers in Deir al-Medina, the deified king Amenhotep I after his death is preceded by the title of nfr nfr nb t3wy which is a lesser title than nfr ˁ3. 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 nfr nfr nb t3wy and his mother Ahmose-Nefretari, presenting an offering to Osiris-Onnophris8 which preceded by the title nfr ˁ3. Thus, this stela confirms that the title nfr nfr nb t3wy is less prestigious than the title nfr ˁ3; and that the title nfr nfr nb t3wy belongs to the king after his death, and that the king who bears the title nfr nfr nb t3wy is like a mediator between the people and the gods who bear the title nfr ˁ3. 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 nfr nfr while his mother, the name of deified queen Ahmose-Nefertari 10 preceded by the title hmt-nfr nb-t3wy11. This supports our

7 Quinn sees that the epithet nfr nfr nb t3wy can be associated with the deceased and deified king as well as the living king along with the phrase di ˁnh mi Rˁ ˁdt. Quinn, Sarah, “A New Kingdom Stela in Girton College Showing Amenophis I Wearing the hprs”, *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 ˁnh 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.


9 While a New Kingdom Stela in Girton College Showing Amenophis I which called the title nfr 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 hprs, p.174.


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 Maghara\textsuperscript{12}, then it appeared on the inscription of the king Pepi I at Wadi Hammamat\textsuperscript{13}. In the Ramesside period, this title used in the historical inscriptions of the king Seti I from the rock temple at the provenance called Kanais\textsuperscript{14}. 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 temple\textsuperscript{15} 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.


\begin{itemize}
  \item \textsuperscript{12} Gardiner Alan, and Peet, T. Eric, \textit{The Inscriptions of Sinai I}, London: 1917, pl. VI, 10, [H, Ü, K].
  \item \textsuperscript{15} ntr nfr [nht hp$\bar{s}$ nb t3wy] the inscription is badly damaged. KRI II, 125-147; KRITA II, 18-26; KритАC II, 3-55 [H,Ü,K,B].
\end{itemize}
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 R²-ms-sw mry-imn. An incised inscription in front of the base shows the name of the god Ra-Horakhty and his titles R²-hr-hkty 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.


b. Function
The sign *pt* and the falcon refer to the connection with heaven. In PT spell 20 §11 of Pepi II the god Horus speaks as the son of the king after his death\(^{18}\), and this explains why the king appears in our statue in the form of a mummy, that says:

> Utterance: Oh king, i came looking for you, i am Horus

> i slit for you your mouth, i am your son and your beloved, i opened for you your mouth

Therefore, the king, in this statue, was in the form of a mummy, as Osiris, with the god Horus, who would perform the ritual of opening the mouth.

The spell 245 §250a-c in the pyramid of Unas describes the going of the king to the goddess of heaven Nut with the falcon god Horus\(^{19}\), that says:

> he bring to you this king Nut, he bring to you this kind Nut

> he throw my father on the earth, he left Horus behing of him

> his wings grew like a hawk’s wings, (his) feathers are as a sacred falcon feathers

These spells specify why the falcon Horus stands behind the king in this statue. The falcon stands behind the king to carry him to the heavenly realm of the goddess Nut.

The spell PT 356 §582 speaks about the protection of the king across the god Horus\(^{20}\), that says:

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\(^{18}\) Cf: *PT* spell 21 §13; *PT* spell 22 §15

\(^{19}\) Cf: *PT* spell 303 §464a - 465a

\(^{20}\) CF: *PT* spell 357 §591a
The spell 357 §591a, says:

| T. | 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 |

T. 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:

| T. | nd.n tw hr | n dd.n nd.f tw |
| P. | nd.n tw hr | n dd.n nd.f tw |
| M. | nd.n tw hr | n dd.n nd.f tw |
| N. | nd.n tw hr | n dd.n nd.f tw |

T. 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 \(\text{mry} \text{Hr}\) is a cryptographic writing of the epithet \text{mry Hr} which means “beloved of Horus”. Also, the sign confirms that the falcon on its base reads \text{mry Hr} the statue of the king reads \text{Ramses, beloved of Horus}.
- The title written on the body of the falcon \text{ntt nfr nb t\text{\iwy}} 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
**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)
- 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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− (Without Author), Royal stelae (including boundary stelae) or those with representations of kings without non-royal persons, Griffith Institute, Oxford.