Horus imi-schenut. The name of this Horus god is mostly read as Horus jmj-šnwšt. On the meaning of the appendix even if it is read as jmj-šnwšt there is not yet complete unanimity. However the so-called town-determinative that is often written at the end of the appendix indicates that šnwšt, if not in origin then at least in the course of history, was considered as a placename. So far the place šnwšt has not been located. It should be sought near Sohag in the 9th uppereg. nome, where the cultcenter of this Horusgod was. Since the old kingdom and probably already since about 3000 B.C. dispersed data of this god are found in all periods of Egyptian history even in Meroitic times till 431 A.D. in demotic graffiti at Philae. These data are especially to be found in so-called magical texts culminating in the hymns to Horus jmj-šnwšt in the ramessidic magical payrus Leiden I 347. The god was represented not only as a crocodile with falcon-head but also as a crocodile or a falcon and even as a man with ram-head or a hybrid with crocodile-head and bird's tail. In the O.K. the priests of Horus imi-schenut were physicians (*Arzt) and also later he is a healing and protecting god. But against enemies he also used his magical capacities and burned them in his braziers. His knives and arrows were feared. In the House of Life (*Lebenshaus) he cooperates with *Thot and he is called "master of words" and "prince of books".  


2 The reading jmj-šnwšt is mostly left untranslated, obviously because šnwšt is considered as a place name. Gardiner, AEO II, 45*, rendered "who is in Shenwet", but earlier "who is in Threecundred town", pHier BM, Textvol., 113 n. 1, cf. already Brugsch, DG, 1356. Schott, in: ZÄS 67, 1931, 106–110, ventured "Horus in der Stadt der Stricke" and Barta, in: ZÄS 99, 1973, 79: "Horus, der im Netz befindlich ist". Without Horus, šnwšt is found in the typical writing, on a statue of Sakhmet, mistress (ḫḥt) šnwšt, Gauthier, in: ASAE 19, 1920, 89 and 199. There are at least two instances of a place šnwšt that are written with different hieroglyphs as usual and that seem to confirm the aforementioned reading šnwšt and the considering of it as a placename: Horus nb ššt in: pLeiden I 346, rt 1, 3 and Sokaris m šnwšt in: Kitchen, Ram. Inschr. I, 172, 5.  


5 Yoyotte, o.c., ibid.: Kaplony, Inschriften I, 64–65; II, 724 no. 247; III fig. 18.  


7 Žabkar, Apedemak, 114 with references. For the ram-headed representation in Hibis cf. stela Bologna 1918.  


9 A characterisation of this god is given by Van de Walle, o.c., 79.