Iunmutef. From the OK until the end of the Egyptian culture and religion, I. certainly enjoyed a measure of local veneration at Jib, the present-day Edfa near Sohag, in the 9th nome of Upper Egypt. His name can be translated: “Pillar-of-his-mother”. While translatable in itself, the name has been explained in diverse ways. It has been interpreted as a personification of the sky’s support, holding up his “mother” personified as a woman. A connection between jwn (pillar) and h3 (bull) has also been pointed out, and reference made to phallic symbolism. Like *Ka-mutef, I. would then be the husband or bull of his mother. Sometimes I. is simply understood to be the supporter or helper of his mother.

These various interpretations of the name, while not necessarily mutually exclusive, at any rate accentuate that I.’s character is that of a son-god. The local god I. is indeed often joined with *Horus as Horus-I.

As a son-god, whose family relationships cannot, however, be definitely determined in the local cult, I. attained to more than local importance in the NK; in many cases a priest who elsewhere bears the name of sem (*Sem-Priester) is called I.

The representation of I., like that of the sem priest, is anthropomorphous. He is marked by the side-lock of hair that typifies childhood (*Jugendlocke), with sometimes a short beard at his chin, and the panther skin that in the NK always indicates a saccrdotal function. Like the sem priest we find Horus-Iun-mutef as the abstraction of the eldest son in the royal cult, and hence also in the cult of the dead who are treated like kings (ceremonies of purification and coronation, cult of the ka images of the living and dead king, ritual of opening
the mouth\textsuperscript{10} etc.). I. is not an ordinary sacerdotal title but a god,\textsuperscript{11} and thus he is the divine model of the sem priest who appears in the form (\textit{fit})\textsuperscript{12} of I.