

**Horus imi-schenut.** The name of this Horus god is mostly read as Horus *jmj-šmw*<sup>1</sup>. On the meaning of the appendix even if it is read as *jmj-šmw* there is not yet complete unanimity<sup>2</sup>. However the so-called town-determinative that is often written at the end of the appendix indicates that *šmw*, if not in origin then at least in the course of history, was considered as a placename.<sup>3</sup> So far the place *šmw* has not been located. It should be sought near Sohag in the 9th upperreg. nome, where the cultcenter of this Horusgod was.<sup>4</sup> Since the old kingdom and probably already since about 3000 B.C.<sup>5</sup> 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.<sup>6</sup> These data are especially to be found in so-called magical texts culminating in the hymns to Horus *jmj-šmw* 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.<sup>7</sup>

In the O.K. the priests<sup>8</sup> 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".<sup>9</sup>

<sup>1</sup> Wb IV, 498,5 and the majority of egyptologists. A minority reads *jmj-šw(t)* and translates "who is in bonds" or "holder of the rope". Sethe, Pyr. Übers. IV, 33 and Erläuterungen z. d. Lesestücken 145; Helck, Beamtentitel, 67; Yoyotte, in: Ann. EPHE, section V, 1965–1966, 78; Dieter Jankuhn, Schutz des Hauses, Bonn 1972, 95; Emile Chassinat, Le mystère d'Osiris I, Kairo 1966, 333–337, and Goyon in: CdE 48, Nr. 95, 1973, 102 prefer to read *wmm h'w*. Chassinat did not give an exact translation but comments that this Horus „dévoraît ... consommait les ennemis“. – <sup>2</sup> The reading *jmj-šmw* is mostly left untranslated, obviously because *šmw* is considered as a place name. Gardiner, AEO II, 45\*, rendered "who is in Shenwet", but earlier "who is in Threehundred 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". – <sup>3</sup> Without Horus, *šmw* is found in the typical writing, on a statue of Sakhmet, mistress (*nbt*) *šmw*, Gauthier, in: ASAE 19, 1920, 189 and 199. There are at least two instances of a place *šmw* that are written with different hieroglyphs as usual and that seem to confirm the aforementioned reading *šmw* and the considering of it as a placename: Horus *nb šnt* in: pLeiden I 346, rt 1, 3 and Sokaris *m šmw* in: Kitchen, Ram. Inscr. I, 172,5. – <sup>4</sup> Kees, in: ZÄS 64, 1929, 107–112; Sauneron, in: BIFAO 62, 1964, 46 and 66, 1968, 18. – <sup>5</sup> Yoyotte, o.c., ibd.: Kaplony, Inschriften I, 64–65; II, 724 no. 247; III fig. 18. – <sup>6</sup> Louis Žabkar, Apedemak, Warminster 1975, 106–117 = Žabkar, in: ZÄS 102, 1975, 143–153. – <sup>7</sup> Žabkar, Apedemak, 114 with references. For the ram-headed representation in Hibis cf. stela Bologna 1918. – <sup>8</sup> On the clergy of this god see: Van de Walle, in: JNES 31, 1972, 79 n. 18 and De Meulenaere, in: OMRO 44, 1963, 4–5. – <sup>9</sup> A characterisation of this god is given by Van de Walle, o.c., 79. H. te V.