

Horus imi-schenut. The name of this Horus god is mostly read as Horus *jmj-šmw*¹. On the meaning of the appendix even if it is read as *jmj-šmw* there is not yet complete unanimity². 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.³ 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.⁴ Since the old kingdom and probably already since about 3000 B.C.⁵ 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.⁶ 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.⁷

In the O.K. the priests⁸ 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".⁹

¹ 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“. - ² 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". - ³ 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. - ⁴ Kees, in: ZÄS 64, 1929, 107-112; Sauneron, in: BIFAO 62, 1964, 46 and 66, 1968, 18. - ⁵ Yoyotte, o.c., ibd.: Kaplony, Inschriften I, 64-65; II, 724 no. 247; III fig. 18. - ⁶ Louis Žabkar, Apedemak, Warminster 1975, 106-117 = Žabkar, in: ZÄS 102, 1975, 143-153. - ⁷ Žabkar, Apedemak, 114 with references. For the ram-headed representation in Hibis cf. stela Bologna 1918. - ⁸ 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. - ⁹ A characterisation of this god is given by Van de Walle, o.c., 79. H. te V.