

**Iunmutef.** From the OK<sup>1</sup> 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.<sup>2</sup> 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.<sup>3</sup> A connection between *jwn* (pillar) and *k3* (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.<sup>4</sup> Sometimes I. is simply understood to be the supporter or helper of his mother.<sup>5</sup> 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.<sup>6</sup> 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<sup>7</sup> (\*Sem-Priester) is called I.<sup>8</sup> 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<sup>9</sup> that in the NK always indicates a sacerdotal 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<sup>10</sup> etc.). I. is not an ordinary sacerdotal title but a god,<sup>11</sup> and thus he is the divine model of the sem priest who appears in the form (*jt*)<sup>12</sup> of I.

<sup>1</sup> Jacquet-Gordon, *Domaines*, 86. 91. 169. – <sup>2</sup> Sauneron, in: BIFAO 62, 1964, 42–50; 66, 1968, 18–21. Add Barguet, *Temple d'Amon-Rè*, 50 (*β* legendum *jt*). – <sup>3</sup> Cf. CT IV, 46k and Br. Altenmüller, *Synkretismus*, 19; BD 172; Pyr. 1593; RÄRG, 324f. – <sup>4</sup> Alexandre Moret, *Du caractère religieux de la royauté pharaonique*, Paris 1902, 216 n. 1; Pyr. 282. 792; Henri Frankfort, *Kingship and the Gods*, Chicago 1948, 168; Daumas, in: ASAE 51, 1951, 376; Helmuth Jacobsohn, *Die dogmatische Stellung des Königs in der Theologie der Alten Ägypter*, ÄF 8, 1939, 69. – <sup>5</sup> Grapow, *Bildl. Ausdrücke*, 164; Blackman, in: ERE 10, 1918, 295; Breasted, UGAÄ 2, 1902, 36. 54; Gardiner, in: JEA 39, 1953, 27; Brigitte Altenmüller-Kesting, *Reinigungsriten im äg. Kult*, Hamburg 1968, 7. – <sup>6</sup> Bénédite, in: *MonPiot* 24, 1920, 53 even remarks: "le nom d'anmutef est une épithète du dieu Horus". – <sup>7</sup> Helck, *Beamten-titel*, 16–18; AEO I, 39\*–41\*; De Meulenaere, in: *Mél. Mar.*, 295 ff. – <sup>8</sup> Cf. the indexes in the volume of PM s. v. Inmutef. – <sup>9</sup> Stachelin, *Tracht*, 36 ff. – <sup>10</sup> Otto, *Mundöffnungsritual* I, 10. – <sup>11</sup> Capart, in: ZÄS 41, 1904, 88–89; Farouk Gomaà, *Chaemwese*, ÄA 27, 1973, 23. – <sup>12</sup> Gaballa, in: MDAIK 30, 1974, 22; Breasted, UGAÄ 2, 36. 54. H. te V.