

The god "Horus" is a hypostasis of "Horus". His nature is that of the "loving son". He held many titles, "He is the ruler of eternity (@kA Dt)", "The great god", "He is the son of Osiris", "He delivers a speech before the Ennead, which is located in the temple of Seti I (PsDt Hryt-ib Hwt -mn - MAat- Ra)", "He delivers a speech before the great Ennead, which is located in the great house (PsDt -imy -Hwt- aA)", "He is a Shem priest", "He smokes", "He smokes and libates ("Baptism of the Pharaoh")", "The lord of eternity (nb nHH)". , , , @r -imy- Snwt "Horus in ^nwt", was worshipped in the 9th Upper Egyptian nome, and is attested from the Old Kingdom to the Graeco-Roman Period. The introduction of the name "Horus-lunmutef" is undoubtedly connected with the restoration of the Osiris cult under "Sethy" I. (Horus-)lunmutef's officiation and support manifests itself in the following forms: greeting on the transitional threshold, revival and unification of body parts (opening of the mouth), protection and elimination of enemies, justification before the divine tribunal as well as the integration into the cosmic cycle of kingship. The determinative characteristic of "Horus lunmutef" is that of the "loving son" and constitutes the basis for all actions of this god. The explicit name form is used solely in connection with an Osirian environment and can be found for the first time in the temple of "Sethy: I at Abydos as well as his tomb in the Valley of the Kings (KV 17). In Sethy's temple at Qurna, where "lunmutef" is responsible for the same ritual duties as at Abydos (rejuvenation and deification of the king), there is no evidence for the name compound – not even where he explicitly addresses the Osirian aspect of the king. His significance in the succession theology is indicated by his name "pillar of his mother", which most probably originates from the Khemmis myth. The myth refers to the passive, supportive role of the young Horus hidden in the papyrus marshes: "Horus" stands by and comforts his mother Isis as she mourns for "Osiris". And in relation to the deceased: The deceased goes as @r-imy- ^nwt : ^As m @r-imy "goes as @r-imy- ^nwt". He also played the role of a punishing god as mention of his slaughter in a magic spell. He also represented the 10 th of 77 Pharbaitos throws the evil one into the great fire basin of @r-imy- ^nwt, from which he cannot escape , and he does he destroys the enemies caught in the net. as he placed the hearts of the enemies on his fire-brazier (ax). The enemy is also thrown (text destroyed) onto his fire bowl on the occasion of the "Sokar" festival on .the IVth of Axt 26 in Edfu