This research is entitled as ḫr s3 Wsir ‘Horus, the son of Osiris’.

The myth of Osiris centers around three main events: the murder of Osiris by his brother Seth, the posthumous conception and birth of Osiris’s son Horus, and the conflict between Horus and Seth. Osiris became king of the netherworld, and Osiris posthumous son, Horus the child proceeded to fight with Seth over the inheritance of his father, both on the battlefield and in court, and he finally triumphed over Seth. This god appeared with different epithets as being ‘He who rows the m5ndt bark’, ‘Courage gives him strength Knšt’, ‘He who is cleansed by Thoth after his mother Isis gave him birth’, ‘His strength is given to the king’, and ‘The king is his son s3, killing a crocodile sm3 sg3’. ‘Horus, the son of Osiris’ also appeared with different iconography; as being a ‘Human’, ‘Falcon’, or ‘Falcon-headed sphinx’.

The objectives of the research:

- This research aims to study and analyze the god ḫr s3 Wsir in ancient Egypt until the end of the Greaco-Roman period.
- It aims to collect the published and unpublished representations of the god in the temples and tombs of Egypt in order to better understand his forms, functions, titles and his relation with other deities.
- It also aims to focus the light on ‘The myth of Osiris’.

The research framework: The research framework is an artistic study, for tracing the scenes of the god ‘Horus, the son of Osiris’

The research type: The research is a combined study between both descriptive and analytical sides.

Keywords: ḫr s3 Wsir, m5ndt bark, Nacked child god.
Introduction

The myth of Osiris centers around three main events: the murder of Osiris by his brother Seth, the posthumous conception and birth of Osiris’s son Horus, and the conflict between Horus and Seth. Isis had also had sexual intercourse with Osiris after his death, which resulted in the conception and birth of his posthumous son, Horus the child. Osiris became king of the netherworld, and Horus proceeded to fight with Seth over the inheritance of his father, both on the battlefield and in court, and he finally triumphed over Seth.

Horus’s claim to the throne against Seth and installs him as ruler of Egypt. He was then entitled as $Hr\ nd\ it.f$ “Horus the revenger for his father”. Therefore, one the boy ‘Horus’ has grown up, he learns who his father is and sets out to avenge him. He takes Falsehood ‘Seth’ to the tribunal; Truth ‘Osiris’ and his son ‘Horus’ are justified, and Falsehood ‘Seth’ is blinded. A much more elaborate treatment of the conflict can be found in a series of tales, known as The Contendings of Horus and Seth. Osiris and Horus are two forms of one and the same god; Horus is both the living ‘son’ and the reincarnation of his dead ‘father’ Osiris. His legitimacy as ruler of Egypt rests on this genealogy.

This myth reflects the institution of divine kingship; the legitimacy of the reigning king also depends on the principle that he is both the living ‘son’ and the immediate divine reincarnation of his dead predecessor. When an enemy attacks Egypt, he is unsuccessful because ‘he has been contested in Heliopolis’. The god Horus hence became $Hr\ s3\ Wsir$, on the contrary the god Seth could not be entitled with that epithet.

Doc. 1.

Dating: The Pyramid Texts.

The Text reads:

In the Pyramid Texts, the deceased becomes the leader of the gods (Hnty-ntrw) like Horus, the son of Osiris.

śsp.f 3ḥ.f m hmt. nt ntrw (mi) Hr is s3 Wsir

He receives his glorious ‘beneficial’ in front of the Gods like Horus, the son of Osiris indeed.

Doc. 2.

Dating: The Reign of Sethos I, 19th Dynasty.

Provenance: The Temple of Sethos I at Abydos, Chapel of Osiris, North Wall, Western Section.


Scene Description:

The god Horus son of Osiris appears as a standing falcon-headed god with a double crown, and holding the wṣs scepter by his right hand, and he is seen raising his right hand protectively above the shoulder of the god Osiris, who sits enthroned in front of him (fig. 1).

The Text reads:

dd mdw in Hr s3 Wsir 3s.t

Words spoken by Horus the son of Osiris and Isis.

Doc. 3.

Dating: The Reign of Sethos I, 19th Dynasty.

Provenance: The Temple of Sethos I at Abydos, Chapel of Horus, North Wall, Western Section.

Scene Description:

A double broken scene where the god Horus son of Osiris appears as a standing falcon-headed god with a double crown, and holding the \(\text{w}3\text{s}\) scepter by his left hand. In the scene to the right, the king Sethos I appears kneeling in front of Horus son of Osiris and holding the \(\text{w}3\text{s}\) scepter by his left hand, while raising his right hand in front of the god’s face (fig. 2). The scene to the left is unfortunately a broken one, depicting the god standing and wearing the double crown.

Doc. 4.
Dating: The Reign of Sethos I, 19\(^{\text{th}}\) Dynasty.
Provenance: The Temple of Sethos I at Abydos, Chapel of Osiris, South Wall, Western Section.

Scene Description:

The king Sethos I appears standing and offering ornaments and insignia to Osiris (fig. 3). The god Horus son Osiris is seen standing as a falcon-headed god with a double crown behind the enthroned Osiris, holding the \(\text{w}3\text{s}\) scepter by his right hand, and he is seen raising his left hand protectively above the shoulder of the god Osiris.

The Text reads:

\[\text{Dd mdw in Hr s3 3s.t hr-ib hwt-ntr Wsr}\]

‘Words spoken by Horus son of Isis who resides in (the temple) of Osiris’.

Doc. 5.
Dating: The Reign of Sethos I, 19\(^{\text{th}}\) Dynasty.
Provenance: The Temple of Sethos I at Abydos, Chapel of Horus, East Wall, Southern Portion.
Scene Description:

The king Sethos I is seen standing in front of the enthroned Horus son of Osiris, and offering incense with his left hand and the cold water $kbh$ from the $\tilde{n}h$ vessels with his right to him (fig. 4)\textsuperscript{16}. Horus son of Osiris is shown sitting as a falcon-headed god with a double crown that rests on cobra serpents, and he appears holding the $\tilde{n}h$ sign with his right hand and the $w\hat{s}$ scepter with his left.

The Text reads: \[ \text{dd mdw in Hr s} \hat{s} \text{ s} \hat{s} \text{ Wsir} \]

‘Words spoken by Horus son of Isis and Osiris’.

Doc. 6.
Dating: The Reign of Sethos I, 19\textsuperscript{th} Dynasty.
Provenance: The Temple of Sethos I at Abydos, 2\textsuperscript{nd} Hypostyle Hall, West Wall, Between the Chapels of Horus and Isis, The Lower Scenes and Framing of the Niche.


Scene Description:

The god Horus son of Osiris appears as a standing falcon-headed god with the $\hat{t}f$ crown, and he is seen raising his left hand protectively above the shoulder of the the king Sethos I, while raising his right hand in front of the king’s face, in a face to face position (fig. 5)\textsuperscript{17}.

The Text reads: \[ Hr s \hat{s} \text{ Wsir nfr s} \hat{s} \text{ nb t} \hat{s} \text{ dsr} \]

Horus son of Osiris the great god, the lord of the holy land.

Doc. 7.
Dating: The Reign of Sethos I.
Provenance: Deir el-Medina; Stelae of Haremwia, in Cairo Egyptian Museum, JE 43565.

**In the text, the name of Horus the Son of Osiris appears as:**

\[\text{Hr s3 Wsir} \]

‘Horus the son of Osiris’\(^{19}\).

**Doc. 8.**
**Dating:** The Reign of Sethos I and Ramesses II (c.1285-1255 BC), (19\(^{th}\) Dynasty).
**Provenance:** Theban tomb TT 106 of the Vizier ‘Paser’.


**The Text reads:**

\[\text{Hr s3 Wsir htp hrt nst it.f.} \]

‘Horus the son of Osiris who rest upon the throne of his father’\(^{21}\).

**Doc. 9.**
**Dating:** The Reign of Sethos I and Ramesses II (c.1285-1255 BC), (19\(^{th}\) Dynasty).
**Provenance:** Theban tomb TT 106 of the Vizier ‘Paser’.


**The Text reads:**

\[\text{irtnmi m m\textsuperscript{nd}t ir Hr s3 Wsir} \]

‘Horus the son of Osiris rows the m\textsuperscript{nd}t-bark’\(^{23}\).
Doc. 10.

Stelae in Cairo Egyptian Museum (CG 34505).

**Dating:** The Reign of Ramesses II.

**Provenance:** Stelae of Satepihu; Overseer of priests of Thinis; Cairo Egyptian Museum CG 34505.


**Description:**

The upper register of the stelae displays the king Ramesses II, who appear standing and is seen making offerings of incense and a *nw* vase to the standing Osiris, Isis and Horus the son of Osiris. Horus appears in the form of a falcon-headed god, with the right arm extended above the shoulder of the goddess Isis (fig. 6)\(^\text{24}\).

**The Text above Horus son of Osiris:**

\[
\text{Hr s3 Wsir ‘Horus the son of Osiris’}^{26}. 
\]

Doc. 11.

**Dating:** The Reign of Ramesses II.

**Provenance:** Private Monuments; Stelae in British Museum (BM n° 304).


**The Text reads:**

\[
\text{Hr s3 Wsir di-sn htw nb(w) nfr(t) w^f b(t)} 
\]

‘Horus the son of Osiris (who) gives them all the good and pure things’.
Doc. 12.
**Dating:** The Reign of Ramesses II.
**Provenance:** Private Monuments; Stelae in Pennsylvania University n° 61-13-1.


**The Text reads:**

\[ \text{28} \ Hrs3 Wsir bnr mry \] “Horus the son of Osiris the good beloved”.

Doc. 13.
**Dating:** The Reign of Ramesses II, 19th Dynasty.
**Provenance:** Front Right Half of a Small Limestone Shrine in the British Museum.


**In a htp-di-nsw formula (A Victim Receiver):**

\[ \text{29} \ Hrs3 Wsir s3 s.t \]

‘Horus the son of Osiris and Isis.

Doc. 14.
**Relief of Ramesses II (Louvre E 26918).**
**Dating:** The Reign of Ramesses II, 19th Dynasty.
**Provenance:** Giza, Relief of Ramesses II, (Louvre E 26918).

Material: Relatively good preservation Limestone relief, with beautiful intaglio.
Measurements: 0.58 m high and 0.765 m wide.
Origin: unknown (very likely Giza given the representation of the Sphinx).
Preserved at: the Louvre Museum under the No. E 26918; Recent acquisition.

Description: The relief is given the shape of a fragment of frank breaks. There is every reason to thinking that the room was sawed and that it was a larger monument. Maybe there was a double representation of the king making the offering to the Sphinx, as we know a number examples. No doubt there was also a lower register with text now faded away; unless it was a question of panel in the kind of reliefs B 18 and 19 of the Louvre, with a single register of representations and no text tracking. The top of the room has the shape of a triangular pediment and not a hanger (fig. 7).

The god Horus son of Osiris appears here in the form of a sitting falcon-headed hierocephalic Sphinx (a rare representation in Giza's iconography), wearing the double crown which overcomes a tripartite wig; lying on a pedestal cornice with a door. The upper cornice is surrounded by two uraeus carrying the red and white crowns, and the cartouche reads (\(Wsr \, m^3t\, R^e\, stp\, n\, R^e\)).

There is a fragmented and broken representation of the king Ramesses II on his knees, that the relief has been sawn; The king is dressed in a short loincloth and wearing the crown of Ta-Tenen: ram's horns surmounted by the solar disk and flanked by two feathers. He is shown offering the \(nw\) vases. Before him an offering table loaded with provisions and surrounded by two vases.

The Text reads: \(\text{Horus the son of Osiris, the lord of the western necropolis of Giza (particularly under the protection of the god Sokar of Memphis)}\).

Doc. 15.
Provenance: Tomb of Tjay, TT 23, at Sheikh Abd el-Qurna; the Royal scribe of the dispatches of the Lord of the Two Lands under Merenptah.

**The Text reads:**

35 `irt nmi m mₚⁿᵈₜ ir Ḥr s³ Wsir

‘Horus the son of Osiris rows the mₚⁿᵈₜ-bark’.

**Doc. 16.**

**Dating:** The Reign of Ramesses III, 20th Dynasty.

**Provenance:** Stelae of Vienna, nº 63.


**In the text, the name of Horus the Son of Osiris appears as:**

37 Ḥr s³ Wsir wḥ(t) mry

‘Horus the son of Osiris, the beloved abundance’.

**Doc. 17.**

**Dating:** The Reign of Ramesses IV, 20th Dynasty.

**Provenance:** Rock-Stelae of Usimāʿre-nakht, year 1, Wadi Hamamat.


**In the text, the name of Horus the Son of Osiris appears as:**

39 Ḥr s³ Wsir ‘Horus the son of Osiris’.

**Doc. 18.**

**Dating:** The Reign of Ramesses IV, 20th Dynasty.

**Provenance:** On top of a base of a statuette of Usimāʿre-sonb.

**In a htp-dl-nsw formula (A Victim Receiver):**

\[ Hr s3 Wsir \] ‘Horus the son of Osiris’.

**Doc. 19.**
**Dating:** Ramesside.
**Provenance:** Not recorded.
**Date of Acquisition:** 1894.
**Material:** Limestone Stela of Nb-nfr.
**Preservation and Color:** The stone is uneven on the surface. Traces of red paint remains on the body of the human figures and the legs of Horus.
**Dimensions:** 67 cm in height - 38.5 cm in width.

**Description:**
This round-topped stela is surmounted by a pyramidal super structure on which are carved some conventional designs flanked by Wadjet-eyes. The stela itself is divided into three registers carved in sunk relief and incised texts.

In the upper register the chief follower of His majesty Nebnefer kneels in adoration on the right before an altar on which rests a water-pot. Behind the altar is the standard of Wepwawet before an enthroned Osiris behind whom stand Horus the son of Osiris and Isis (fig. 8). His majesty appears offering a pot surmounted by the uraeus to the gods. Horus the son of Osiris appears as a standing falcon-headed god, who embraces Osiris protectively.

**Text on the Stelae:**

\[ Hr s3 Wsir s3 3st \] Horus son of Osiris and Isis.
Doc. 20.

**Dating:** Late Egyptian Period.

**Provenance:** Achmim.


**Material:** Limestone Stelae (Hieroglyphs preserve traces of dark red color).

**Measurements:** Height 20 inches; Width 12 inches; Thickness 2.5 inches.

**Present location:** The Museum of Anthropology and Ethnology of the University of California (n° 689).

**Scene Description:**

The god Horus son of Osiris appears here on that stelae in the figure of a falcon hawk-headed helmsman of the sun-bark (fig. 9).

**Text on the Stelae:**

\[\text{idHR.s3 $s.t\ s3 Wsir n Ipw} \]

Horus son of Isis and Osiris of Achmim.

Doc. 21.

**Dating:** The Reign of Darius I (522-486 BC), Persian Achaemenid Emire.

**Provenance:** The Temple of Hibis in el Khargeh Oasis, Hypostyle B, West Wall, Lintel over the Door.


**Scene Description:**

The Scene to the Right: The king Darius I is seen here offering wine to the god Horus son of Osiris, and to Nephthys. The god Horus son of Osiris appears here standing and holding the $w3s$ scepter with his left hand, and the $\text{sn}h$ sign of life with his right (fig. 10).
The Scene to the Left: The king is shown offering wine to “Horus the Avenger of his father, son of Osiris” and to Isis \(^47\) (fig. 10). The god Horus appears here standing and holding the \(\text{‘}n\text{h}\text{’}\) sign with his left hand, and the \(w\text{‘}s\text{’}\) scepter with his right.

**The Text to the Right reads:**

\[\text{ddf mdw in } Hr \text{ s3 Wsir ntr } ^3 \text{ hr-ib hbt ir.n.f } ^3 \text{ nh}\]

Words spoken by Horus son of Osiris, the great god who resides in Hibis, may he be given life.

**The Text to the Left reads:**

\[\text{ddf mdw in } Hr \text{ nd } ^m \text{ it.f } s3 \text{ Wsir ntr } ^3 \text{ hr-ib hbt}\]

Words spoken by Horus the avenger of his father, son of Osiris, the great god who resides in Hibis.

**Doc. 22.**

**Dating:** The Reign of Ptolemy IV Philopator, Ptolemaic Dynasty.

**Provenance:** The Temple of Edfou, 2\(^{nd}\) Hypostyle Hall.


**Scene Description:**

A Ritual scene where the king Ptolemy IV Philopator is shown here offering fresh plant \(rnpwt\) to Horus son of Osiris and Nephtys (\(Nbt-hwt\) \(^48\)). The goddess Seshat is seen behind the king, holding the two palm stems. The god Horus son of Osiris appears as a standing falcon-headed god with the double crown, and he is seen holding the \(\text{‘}n\text{h}\text{’}\) sign with his left hand and the \(w\text{‘}s\text{’}\) scepter with his right (fig. 11) \(^49\). The god Horus son of Osiris is followed by the goddess Nephtys who appears raising her right arm on his
shoulder. In front of her the inscription declares that ‘Nephthys gives the king the power of Ḥr s sı Wsır in a Ritual scene’.

**The Text reads:**

\[
\text{dition hwt n.k 3t hhrp nt Ḥr s sı Wsır ḥk sı ṭrt tḥwy mitt ḫm.f}
\]

‘Nephthys gives the king the “controled” power of Ḥr s sı Wsır the ruler (of) the serpants of the two lands likewise his majesty’.

**Doc. 23.**
**Dating:** The Reign of Ptolemy IV Philopator, Ptolemaic Dynasty.
**Provenance:** The Temple of Edfou, Enclosure wall, Façade, Western Wall, 1st Section.

**Scene Description:**

The king Ptolemy IV Philopator is seen here offering food to the standing god Horus son of Osiris. The god Horus son of Osiris appears here as a standing hare-headed god, and he is seen holding a knife with his left hand a spear with his right (fig. 12).

**The Text reads:**

\[
\text{dition tı Ḥr sı sı Wsır ḏkr ḥftw}
\]

Horus the son of the sons of of Osiris ‘who’ expels ‘drives out’ the enemies.
Doc. 24.
**Dating:** The Reign of Ptolemy IV Philopator, Ptolemaic Dynasty.
**Provenance:** The Temple of Edfou, Mysterious corridor, E. Wall.

The inscription reads: 
\[ \text{56} \begin{array}{c} \text{di ūnkt n it.f nsw} \end{array} \] 

‘Giving the beer to his father the king’\(^{57}\).

Doc. 25.
**Dating:** The Reign of Ptolemy IV Philopator, Ptolemaic Dynasty.
**Provenance:** The Temple of Edfou, Court, Frieze, Right side (West).

The Text reads: 
\[ \text{58} \begin{array}{c} \text{dbḥ .. ṣr sA Wsir mAA As.t} \end{array} \] 

The strong arm Horus the son of Osirius who sees Isis.

**Dating:** The Reign of Ptolemy VIII Euergetes II.
**Provenance:** The Small Temple of Kom Ombo, Wall B., Southern Face.


The Text reads: 
\[ \begin{array}{c} \text{Hr s3 Wsir ntr m-ḥt msw mwtx 3s.t r-sy wṣb p3 nb t3wy ḫrd m-ḥt msw mki.f ti wd* nfr} \end{array} \] 

\(^{57}\)
The god Horus son of Osiris born from the mother Isis (who) entirely cleansed, purified him, the child god $p3 \ nb \ t3wy$, after giving birth and protection as (his) good judge.

**Doc. 27.**
**Dating:** The Roman Era.
**Provenance:** The temple of Kalabshah.
**Bibliography:** R. Lepsius, *Denkmäler aus Ägypten und Äthiopien*, V, Leipzig, 1845, p. 32.

**Scene Description:**

The king is seen here standing in front of the god Horus son of Osiris, and he is seen holding a $w3s$ scepter with his right hand a life sign $\s3nh$ with his left. The god Horus appears standing in front of the king and his head is missing. The god is seen presenting an egg to the king (fig. 14).

**The Text reads:**

```
\dd \mdw \in \pr-\s3 \n s\ n \ mt \ rw \ Hr \ s3 \ 3st \ s3 \ Wsir \ ntr
```

Words spoken by the pharaoh to them, the loyal lion Horus son of Isis and the god Osiris.

**Doc. 28.**
**Dating:** The Reign of the Emperor Tiberius, (The Roman Era).
**Provenance:** Philae, The Great Temple, North Wall, Left Panel and Inside the Naos, Western Wall.

**The Text reads:**

```
Hr \ s3 \ Wsir \ ntr \ s3 \ hr-ib \ i3t \ w3bt
```

Horus the son of Osiris the great god who resides in $i3t \ w3bt$ ‘Philae’.
Doc. 29.

Dating: The First Half of the IVth century B.C.


Material: Healing statue of Psammetik-Seneb.

Present location: Florence Museum (n° 8708).

Scene Description:

The first figure to the left displays a standing Falcon-headed god grasping a snake in front of him (fig. 15)\(^6\), It should have been the figure of the god Horus son of Osiris. The inscription below reads as:

\[ HR s3 WSIR irt R\, ms n 3s.t \]

‘Horus son of Osiris, the Eye (?) of Re, born of Isis’\(^6\).

The following figure shows a Hippopotamus goddess with the body of a pregnant woman. She is *Nw.t wr.t ms(t) ntrw* ‘Nut, the Great who gave birth to the gods’. She turns her back to Horus and strides to the left. The Hippopotamus goddess is faced by a god with a spear. They both turn against a crocodile between them. The inscription is partly uncertain: *h3k sh.t* ‘Backwards, Sebet snake’. It should be noted that may be a ‘Rebellious’ snake or a crocodile. The god is named *Hnmw* (or *Hrw*) *nb Hr- wr* ‘Herwer in the Middle-Egypt was one of the important cultic centers of khnum’. In the scene, the god has a ram-head, and therefore this speaks for the reading ‘Khnum’.

The last figure displays a Scarab with human (?) head. The inscription reads: *Pth T3(t)nn wr* ‘Ptah-Tanen, the Great’.

Doc. 30.

Dating: The IVth century B.C., during the rule of the last two or three native kings of Egypt.

Material: Hard black basalt Stelae.

Measurements: Height 7.5 inches; briefly described.

Present location: The British Museum (n° 36250).

Scene Description:

A figure of Ḥr-p3-ḥrd ‘Horus the Child’; a falcon-headed god who wears on the right side of his head the lock of hair, a symbolic of youth. A double crown is surmounting his head, and holding a large snake diagonally in front of him (fig. 16). His arms hang by his sides and he grasps in his right hand two serpents, a scorpion by its tail and a species of gazelle by its horns, and in his left he grasps another pair of serpents, a scorpion by its tail and a lion by its tail. Above this are the following words in order to approve Horus the avenger of his father’s protection strength:

\[ nw.k \ Ḥr \ s3 \ Wsir \]  ‘I am Horus the son of Osiris’.

Doc. 31.

Bibliography: L. Kakosky, Egyptian Healing Statues in Three Museums in Italy, Torino, 1999, p. 102, pl. 29.

Material: Healing statue Turino, Cat. 3031.

Present location: Torino Museum.

Scene Description:

The first figure displays a standing Falcon-headed god with a double crown grasping a snake in front of him, and is holding a spear (fig. 17), It should have been the figure of the god Horus son of Osiris. The inscription reads as:

\[ Ḥrw \ (s3) \ wsir \ ms \ n \ 3s.t \ ntr.t \ ] ‘Horus (the son of) Osiris, born to Isis, the goddess ‘the divine’.

The word s3 after Ḥr was obviously omitted by the sculpture.

Doc. 32.

Material: Healing statue Naples 3031.

Present location: Naples Museum.

Scene Description:

The Third Register: The first figure shows the goddess Isis holding $\text{Hr-p3-hrd}$ ‘Horus the Child’ Beside them a standing lion. The inscription reads:

\[\text{Hrw} \ldots \text{3s.t} \ '\text{Horus (the son of) Isis'}.\]

The second figure displays a Pantheistic god with several heads which are not distinct enough to be identified. He has outstretched wings and holds a knife and a serpent (fig. 18). It should have been the figure of the god Horus son of Osiris. The inscription reads:

\[\text{Hrw ntr} \ '\text{Horus, the great, the son of Osiris and Isis'}.\]

Doc. 33.
Material: Healing statue Naples 3031.
Present location: Naples Museum.

Scene Description:

The Fifth Register (fig. 19): The first figure shows a standing goddess holding a serpent. The inscription reads as: $\text{Srkt(t)} \ '\text{Selket who permits to breathe ‘the throat’, mistress of life’}.$

The second figure displays a broken figure of the god. Only a leg could be seen. The other foot and a serpent (or a scepter) remained preserved, It should have been the figure of the god Horus son of Osiris.

The inscription reads as:

\[\text{Hrw (s3) Wsir ms (n) 3s.t ntr.t} \ '\text{Horus (the son of) Osiris, born to Isis the divine’}.\]
Doc. 34.

Statue of Horus son of Nsr-Imn

**Dating:** Not detected  
**Provenance:** Karnak, hiding place ‘Cachette’, January 6, 1904 (plate XXXIII).  
**Height:** 1 m. 10 cent  
**Present location:** Cairo Museum (CG 42226).  

**Material:** Spotted gray granite.  
**Attitude:** Man crouching on a low step, arms crossed on his knees, right hand squeezing a plant (fig. 20).

**Position and Costume:** Beautiful wig with fine stripes, horizontal on the forehead, vertical on the sides, clearing the ears and rejected behind the shoulders. The rest of the body is wrapped in a sheath that leaves only the head and hands free.

**Colors:** On leaving the mud of the hiding place, the statue was covered with a thin layer of color. It may have been a trace for gilding or color. This covered disappeared soon after.

Another painting covers the left flame. Thoth and Horus son of Osiris could be seen adoring the wig ‘T3-wr’ ‘Nome of Abydos’ of his father mounted on a stretcher base.

**The inscription above Horus:**

\[ Hr s3 Wsir nd \]

Horus son of Osiris (who) inquires.
Doc. 35.
Statue (Louvre E 3465) No. A 128


Horus son of Osiris appears with the title of a ‘Victim Reciever’ in a *htp-dl-nsw* formula:

\[
| Hr s3 Wsir imy šnty it.f imnt hft-hr nb(t).s Ht-hr nb(t) dsrt ntrw ntryt \\
\]

‘Horus the son of Osiris who is in the chapel of his father of the west in front of his lady Hathor, the lady of holy land of the divine gods’.

Doc. 36.

The Demotic Magical Papyrus

‘The dog-face. Hail Anubis, Pharaoh of the underworld, let the darkness depart’.

‘Bring the light in unto me to my vessel-inquiry, for I am Horus, son of Osiris, born of Isis’.

In the Demotic Magical Papyrus of London and Leiden, col XIX (37), the god Horus son of Osiris is identified as ‘He is bitten by a dog’.
Doc. 37.

The Demotic Magical Papyrus

‘This black (one), the dog which hatch be witched, this dog, he of these four bitch-pups, the jackal (?) being a son of Ophois\(^91\). O son of Anubis, hold on by thy tooth, let fall thy humours, thou art as the face\(^92\), of Seth against Osiris, thou art as the face of Apop against the sun; Horus the son of Osiris, born of Isis, at whom thou didst fill thy\(^93\) ‘Hrs3 Wsir ms 3s.t l5r.k mh r.f’\(^94\).

In the Demotic Magical Papyrus of London and Leiden, col XVIII (16); the god Horus son of Osiris is referred to as being ‘The wizard identifies with him’\(^95\).
Conclusions

- In the Pyramid Texts, Horus son of Osiris is mentioned as being the leader of the gods, hence the inscriptions reads ‘the deceased becomes the leader of the gods (Hnty-nTrw) like Horus, the son of Osiris’.

- Hr s3 Wsir ‘Horus, the son of Osiris’ representations seem to be restricted to the temples and tombs of the New kingdom (19th Dynasty) until the Roman Era and the IVth century B.C. The god also appeared in different stelaes, statues, statuettes, and relives.

- The god’s name has been depicted in several inscriptions with different determinatives as [Image 396x511 to 471x534].

- Horus, the son of Osiris relationship with his father Osiris could be detected in several epithets, as being Hr nd it.f ‘Horus son of Osiris the revenger for his father’, ‘who rest upon the throne of his father’, ‘Giving the beer to his father the king’, ‘Horus the son of Osiris who is in the chapel of his father of the west’, and ‘Horus son of Isis who resides in (the temple) of Osiris’; Therefore, that explains how the boy ‘Horus’ has grown up, and learning who his father is and sets out to avenge him.

- Horus son of Osiris declared his legitimacy as ruler of Egypt as being the son of the god Osiris in his epithet nw.k Hr s3 Wsir ‘I am Horus the son of Osiris’.

- The relationship between Horus son of Osiris and the Goddess Isis could be declared in the epithets of ‘Horus the son of Osiris who sees Isis’, The god Horus son of Osiris the born from the mother Isis (who) entirely cleansed ,purified‘ him, the child god, after giving birth and protection as (his) good judge‘, ‘Horus son of Osiris, the Eye (?) of Re, born of Isis’, ‘Horus (the son of) Osiris, born to Isis, the goddess ‘the divine’, ‘Horus (the son of) Osiris, born to Isis the divine’, and ‘I am Horus, son of Osiris, born of Isis’.

- The gods epithets related to protection could be illustrated on being ‘Horus son of Osiris the ruler (of) the serpants of the two lands likewise his majesty’ proving his control over the serpent which symbolizes evil, and the epithet
of ‘Horus the son of the sons of Osiris ‘who’ expels ‘drives out’ the enemies’.

- The gods epithets related to his features and professions could be illustrated on being ‘He who rows the m³ndt bark’, ‘Horus the son of Osiris (who) gives them all the good and pure things’, ‘Horus the son of Osiris the good beloved’, ‘Horus the son of Osiris, the beloved abundance’.

- The titles of Horus son of Osiris related to topography are ‘Horus son of Isis who resides in (the temple) of Osiris’, ‘the lord of the holy land’, ‘Horus the son of Osiris, the lord of the western necropolis of Giza’, ‘Horus son of Isis and Osiris of Achmim’, ‘Horus son of Osiris, the great god who resides in Hibis’, Horus the son of Osiris the great god who resides in Philae’.

- The fearful and strong Horus son of Osiris could be illustrated from the epithet of ‘the loyal lion Horus son of Isis and the god Osiris’, ‘Courage gives him strength Knt’, and ‘His strength is given to the king’. The epithets related to the strength in bodied in his body parts, for example ‘The strong arm Horus the son of Osiris’.

- The god’s epithet of being the son of both gods Osiris and Isis in (fig. 1, 4, 8, 14, 18), (Doc. 13).

- The representation of the god with the epithet of ‘Horus the son of the sons of Osiris’ might be explained as being the son of the Ennead.

- Horus son of Osiris appeared with the epithet of ‘The wizard identifies with him’, declaring his magical aspect inherited from his mother.

- The epithet of ‘The Great God’ is Horus son of Osiris most coherent title.

- The god has numerous scenes with different attitudes. His main attitudes could be detected as being a standing or a sitting falcon-headed with the double crown surmounting his head (fig. 1, 2, 3, 12, 14), and with a double crown surmounting the cobra-serpents (fig. 4). He has also been depicted as a falcon-headed god with the ‘tjf crown (fig. 5).

- The god Horus son of Osiris appears also in the form of a sitting falcon-headed hierocephalic Sphinx (a rare representation in Giza's iconography), wearing the double crown.
- Horus son of Osiris has been displayed as a Pantheistic god with several heads which are not distinct enough to be identified. He has outstretched wings and holds a knife and a serpent (fig. 18).

- The god Horus son of Osiris appeared on a stelae in the figure of a falcon hawk-headed helmsman of the sun-bark (fig. 9).

- Horus son of Osiris is represented as a hare-headed god which might assimilate him with the god Wenenu (fig. 12).

- He appeared in a group of deities, such as the triad of Osiris, Isis and Horus the son of Osiris (fig. 6, 8).

- This god has been represented holding a large snake diagonally in front of him in some representations (fig. 16, 17, 19), and in some depictions appeared holding snakes and a scorpion (fig. 16), and that might reveal his protective aspects against serpents and scorpions, and hence defeating evil.

- The god Horus son of Osiris appeared as $Hr-p3-hrd$ ‘Horus the Child’; a falcon-headed god, a symbolic of youth (fig. 16). Horus son of Osiris appeared with the epithet of ‘Horus the child $p3 \ nb \ t3wy$’ (fig. 13).

- His relationship with the god Thoth could be detected in (fig. 19) representing the god Thoth and Horus son of Osiris adoring the crown of his father mounted on a stretcher base. An inscription also reads ‘He who is cleansed by Thoth after his mother Isis gave him birth’.

- Horus son of Osiris appeared raising his hand protectively above the shoulder of the god Osiris in (fig. 1, 3), and in another embracing Osiris protectively (fig. 8), and appeared extending his arm above the shoulder of the goddess Isis (fig. 6), Nephthys also has been depicted raising her arm on his shoulder (fig. 11), and he also appeared raising his hand protectively above the shoulder of the the king (fig. 5).

- The king is shown in some representaions raising his hand in front of the god’s face in order to receive Horus son of Osiris’s strength, courage and powers (fig. 2).

- Horus son of Osiris has been offered incense, cold water $Kbh$ from the $\text{snh}$ vessels (fig. 4), incense, $nw$ vase (fig. 6), wine (fig. 10), fresh plant $rnpwt$ (fig. 11), and food (fig. 12),
-The god Horus son of Osiris used to hold some equipment by his hands that refer to his nature and roles. These are represented in the ‘nh sign, and the wꜣs scepter in (fig. 1, 2, 4, 10). Sometimes he appears grasping in his hand a serpent (fig. 16, 18, 19). In some representations he appeared holding a knife (fig. 12, 18), and also a spear (fig. 12).

The goddess Nephtys appeared as the spouse of the god Horus son of Osiris (fig. 10, 11), revealing her protection aspects towards the god. The goddess Isis also appeared as his consort (fig. 10).

- The most accompanied king with the god Horus son of Osiris is Sethos I.

- The most represented deity with Horus son of Osiris is the god Osiris.
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Fig. 3. The king Sethos I offers ornaments and insignia to Osiris. After, A.M. Calverley – A.H. Gardiner, *The Temple of King Sethos I at Abydos, I, The Chapels of Osiris, Isis and Horus*, London, 1933, pl. 12.

Fig. 4. The king Sethos I offers incense and cold water $\overset{\text{kh}}{\text{b}}$ from the $\overset{\text{nh}}{\text{v}}$essels to Osiris. After, A.M. Calverley – A.H. Gardiner, *The Temple of King Sethos I at Abydos, III, The Chapels of Osiris, Isis and Horus*, London, 1933, pl. 31.
Fig. 5. Horus son of Osiris is raising his left hand protectively above the shoulder of the king Sethos I.

Fig. 6 Stelae of Satepihu; Cairo Egyptian Museum CG 34505.
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Fig. 7. Relief of Ramesses II, (Louvre E 26918).

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Fig. 10. The king is offering wine to Horus son of Osiris and Nephthys (Right), and to Horus son of Osiris and Isis (Left).
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Fig. 12. The king Ptolemy IV Philopator is offering to the hare-headed Horus son of Osiris.
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