


## *Hr s3 Wsir* ‘Horus, the son of Osiris’

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### Abstract

This research is entitled as *Hr 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 *m<sup>c</sup>ndt* bark’, ‘Courage gives him strength *Knt*’, ‘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 *Hr s3 Wsir* in ancient Egypt until the end of the Greco-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- It aims to collect the published and unpublished representations of the god in the temples and tombs of Egypt in order to better understand his forms, functions, titles and his relation with other deities.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:** *Hr s3 Wsir*, *m<sup>c</sup>ndt* bark, Naked 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<sup>1</sup>. 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<sup>2</sup>.

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"<sup>3</sup>. Therefore, once 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<sup>4</sup>. A much more elaborate treatment of the conflict can be found in a series of tales, known as *The Contendings of Horus and Seth*<sup>5</sup>. 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<sup>6</sup>.



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'<sup>7</sup>. The god Horus hence became *Hr s3 Wsir*, on the contrary the god Seth could not be entitled with that epithet<sup>8</sup>.

### **Doc. 1.**

**Dating:** The Pyramid Texts.

**Bibliography:** K. Sethe, *Die Altaegyptischen Pyramidentexte nach den Papierabdrücken und Photographien des Berliner Museums*, Leipzig, 1922, spell 795 § c; Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.

**The Text reads:**

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


*šsp.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<sup>10</sup>.

**Doc. 2.**

**Dating:** The Reign of Sethos I, 19<sup>th</sup> Dynasty.

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

**Bibliography:** 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. 6; Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.

**Scene Description:**

The god Horus son of Osiris appears as a standing falcon-headed god with a double crown, and holding the *w3s* 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)<sup>11</sup>.

**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, 19<sup>th</sup> Dynasty.

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

**Bibliography:** 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. 27; Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.

### 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 *w3s* scepter by his left hand<sup>12</sup>. In the scene to the right, the king Sethos I appears kneeling in front of Horus son of Osiris and holding the *w3s* scepter by his left hand, while raising his right hand in front of the god's face (fig. 2)<sup>13</sup>. 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<sup>th</sup> Dynasty.

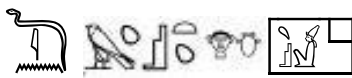
**Provenance:** The Temple of Sethos I at Abydos, Chapel of Osiris, South Wall, Western Section.

**Bibliography:** 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; Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.

### Scene Description:

The king Sethos I appears standing and offering ornaments and insignia to Osiris (fig. 3)<sup>14</sup>. The god Horus son Osiris is seen standing as a falcon-headed god with a double crown behind the enthroned Osiris, holding the *w3s* scepter by his right hand, and he is seen raising his left hand protectively above the shoulder of the god Osiris<sup>15</sup>.

### The Text reads:



*dd mdw in Hr s3 3s.t hr-ib hwt-ntr Wsir.*

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

#### **Doc. 5.**

**Dating:** The Reign of Sethos I, 19<sup>th</sup> Dynasty.

**Provenance:** The Temple of Sethos I at Abydos, Chapel of Horus, East Wall, Southern Portion.

**Bibliography:** 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; Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.



**Bibliography:** K.A. Kitchen, *Ramesside Inscriptions: Historical and Biographical I*, Oxford, 1975, p. 363 (4); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 286.

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

 <sup>18</sup>*Hr s3 Wsir* 'Horus the son of Osiris'<sup>19</sup>.


**Doc. 8.**

**Dating:** The Reign of Sethos I and Ramesses II (c.1285-1255 BC), (19<sup>th</sup> Dynasty).

**Provenance:** Theban tomb TT 106 of the Vizier 'Paser'.

**Bibliography:** K.A. Kitchen, *Ramesside Inscriptions: Historical and Biographical I*, Oxford, 1975, p. 289 (5); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 286.

**The Text reads:**

 <sup>20</sup>*Hr s3 Wsir htp hr nst it.f.*

'Horus the son of Osiris who rest upon the throne of his father'<sup>21</sup>.

**Doc. 9.**

**Dating:** The Reign of Sethos I and Ramesses II (c.1285-1255 BC), (19<sup>th</sup> Dynasty).

**Provenance:** Theban tomb TT 106 of the Vizier 'Paser'.

**Bibliography:** K.A. Kitchen, *Ramesside Inscriptions: Historical and Biographical I*, Oxford, 1975, p. 295 (8-9); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 286.

**The Text reads:**

 <sup>22</sup>

*irt nmi m m<sup>c</sup>ndt ir Hr s3 Wsir*

'Horus the son of Osiris rows the *m<sup>c</sup>ndt*-bark'<sup>23</sup>.

**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.

**Bibliography:** K.A. Kitchen, *Ramesside Inscriptions: Historical and Biographical III*, Oxford, 1977, p. 453 (11); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 286; V. Chollier, *Le Premier prophete d'Osiris Ounennéfer et son réseau*, Lyon, 2012, p. 3.

**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)<sup>24</sup>.

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



*Hr s3 Wsir* 'Horus the son of Osiris'<sup>26</sup>.

**Doc. 11.**

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

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

**Bibliography:** K.A. Kitchen, *Ramesside Inscriptions: Historical and Biographical III*, Oxford, 1977, p. 223 (12-13); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 286.

**The Text reads:**



*Hr s3 Wsir di-sn htw nb(w) nfr(t) w<sup>c</sup>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.

**Bibliography:** K.A. Kitchen, *Ramesside Inscriptions: Historical and Biographical* III, Oxford, 1977, p. 267 (12); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 286.

**The Text reads:**



<sup>28</sup> Hr s3 Wsir bnr mry “Horus the son of Osiris the good beloved’.

**Doc. 13.**

**Dating:** The Reign of Ramesses II, 19<sup>th</sup> Dynasty.

**Provenance:** Front Right Half of a Small Limestone Shrine in the British Museum.

**Bibliography:** K.A. Kitchen, *Ramesside Inscriptions: Historical and Biographical* VII, Oxford, 1989, p. 212 (13); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 286.

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



<sup>29</sup> htp di nsw (di) Hr s3 Wsir s3 3s.t

‘Horus the son of Osiris and Isis.

**Doc. 14.**

**Relief of Ramesses II (Louvre E 26918).**

**Dating:** The Reign of Ramesses II, 19<sup>th</sup> Dynasty.

**Provenance:** Giza, Relief of Ramesses II, (Louvre E 26918).

**Bibliography:** Chr.M. Zivie, ‘Giza au deuxième millénaire’, *BdE* 70, Le Caire, 1976, p. 200, pl. 15; K.A. Kitchen, *Ramesside Inscriptions: Historical and Biographical* II, Oxford, 1977, p. 497 (15); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.





**Bibliography:** K.A. Kitchen, *Ramesside Inscriptions: Historical and Biographical* IV, Oxford, 1979, p. 113 (1); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 286.

**The Text reads:**

 <sup>35</sup> irt nmi m m'ndt ir Hr s3 Wsir

‘Horus the son of Osiris rows the m'ndt-bark’<sup>36</sup>.


**Doc. 16.**

**Dating:** The Reign of Ramesses III, 20<sup>th</sup> Dynasty.

**Provenance:** Stelae of Vienna, n° 63.

**Bibliography:** K.A. Kitchen, *Ramesside Inscriptions: Historical and Biographical* V, Oxford, 1980, p. 432 (16); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 286.

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

 <sup>37</sup>Hr s3 Wsir w3h(t) mry

‘Horus the son of Osiris, the beloved abundance’<sup>38</sup>.

**Doc. 17.**

**Dating:** The Reign of Ramesses IV, 20<sup>th</sup> Dynasty.

**Provenance:** Rock-Stelae of *Usima're*-nakht, year 1, Wadi Hamamat.

**Bibliography:** A. Kitchen, *Ramesside Inscriptions: Historical and Biographical* VI, Oxford, 1989, p. 1 (4); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 286; J. Couyat – P. Montet, ‘Les inscriptions hieroglyphiques et hieratiques du Ouadi Hammamat’, *MIFAO* 34, Le Caire, 1912, p. 89, pl. XXXIV.

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

 <sup>39</sup>Hr s3 Wsir ‘Horus the son of Osiris’<sup>40</sup>.

**Doc. 18.**

**Dating:** The Reign of Ramesses IV, 20<sup>th</sup> Dynasty.

**Provenance:** On top of a base of a statuette of *Usima're*-sonb.



**Doc. 20.**

**Dating:** Late Egyptian Period.

**Provenance:** Achmim.

**Bibliography:** H.F. Lutz, *Egyptian Tomb Steles and Offering Stones of the Museum of Anthropology and Ethnology of the University of California*, Leipzig, 1927, pl. 86; Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.

**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)<sup>44</sup>.


**Text on the Stelae:**

 <sup>45</sup> Hr s3 3s.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  'Hbt' in el Khargeh Oasis, Hypostyle B, West Wall, Lintel over the Door.

**Bibliography:** N. de G. Davis, *The Temple of Hibis in el Khargeh Oasis*, III, *The decoration*, New York: Metropolitan Museum of Art, 1953, p. 14, pl. 8; Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.

**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<sup>46</sup>. The god Horus son of Osiris appears here standing and holding the w3s scepter with his left hand, and the ʕnh 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 <sup>47</sup>(fig. 10). The god Horus appears here standing and holding the *ʿnh* sign with his left hand, and the *w3s* with his right.

**The Text to the Right reads:**



*dd mdw in Hr s3 Wsir ntr ʿ3 hr-ib hbt ir.n.f ʿnh*

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:**



*dd mdw in Hr nd m-ʿ it.f s3 Wsir ntr ʿ3 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<sup>nd</sup> Hypostyle Hall.

**Bibliography:** E. Chassinat, ‘Le temple d’Edfou, Tome dixième’ *MMAF* 11/2, Le Caire, 1990, p. 89 (11); E. Chassinat, ‘Le temple d’Edfou, Tome dixième, Fascicule 3, Planches’, *MMAF* 27/3, Le Caire, 2008, pl. XL (i); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.

**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-ḥwt*)<sup>48</sup>. 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 *ʿnh* sign with his left hand and the *w3s* scepter with his right (fig. 11)<sup>49</sup>. 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 *Hr s3 Wsir* in a Ritual scene<sup>50</sup>’.

**The Text reads:**



*di Nbt-hwt n.k 3t hrp nt Hr s3 Wsir h3 i'rt 3wy mitt hm.f*

‘Nephthys gives the king the ‘controled’ power of *Hr s3 Wsir* the ruler (of) the serpants of the two lands likewise his majesty<sup>52</sup>’.

**Doc. 23.**

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

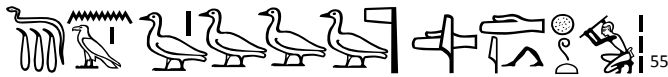
**Provenance:** The Temple of Edfou, Enclosure wall, Façade, Western Wall, 1<sup>st</sup> Section.

**Bibliography:** E. Chassinat, ‘Le temple d’Edfou, Tome sixième’ *MMAF* 23, Le Caire, 1931, p. 106 (10); E. Chassinat, ‘Le temple d’Edfou, Tome dixième, Fascicule 3, Planches’, *MMAF* 27/3, Le Caire, 2008, pl. CXLV; Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.

**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<sup>53</sup>, and he is seen holding a knife with his left hand a spear with his right (fig. 12)<sup>54</sup>.

**The Text reads:**



*di ti Hr s3 s3w Wsir dkr hftw*

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.

**Bibliography:** M. Rochemonteix - É. Chassinat, 'Le Temple d'Edfou, Tome I', *MMFA* 10, Le Caire, 1897, p. 113 (5); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.

**The inscription reads:** <sup>56</sup> *di hnk t n it.f nsw*

'Giving the beer to his father the king'<sup>57</sup>.

**Doc. 25.**

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

**Provenance:** The Temple of Edfou, Court, Frieze, Right side (West).

**Bibliography:** Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 286; M. Rochemonteix - É. Chassinat, 'Le Temple d'Edfou, Tome V', *MMFA* 22, Le Caire, 1930, p. 270 (1).

**The Text reads:** <sup>58</sup> *dbh .. 3 Hr s3 Wsir m33 3s.t*

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

**Doc. 26.**

**Dating:** The Reign of Ptolemy VIII Euergetes II.

**Provenance:** The Small Temple of Kom Ombo, Wall B., Southern Face.

**Bibliography:** J. de Morgan, *Catalogue des monuments et inscriptions de l'Égypte antique, Première série, Haute Égypte, Tome second, Kom Ombos II*, Vienne, 1895, p. 35, pl. 27 (3); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.

**The Text reads:**

The god Horus son of Osiris appear with the epithet of (He is cleansed by Thoth after his mother Isis gave birth to him) in the small temple of Kom Ombo (fig. 13)<sup>59</sup>:

*Hr s3 Wsir ntr m-ht msw mwt 3s.t r-sy w<sup>c</sup>b p3 nb t3wy hrd m-ht msw mki.f ti wd<sup>c</sup> nfrt*

The god Horus son of Osiris the 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 *ḥnh* 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-ḥ) n sn 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.

**Bibliography:** M.G. Bénédite, “Description et histoire de l’île de Philae, 1ère partie, Textes hiéroglyphiques, Le temple de Philae’, *MMAF* 13, Paris, 1893, p. 7 (1), 24 (13); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen* V, *OLA* 125, Leuven-Paris, 2003, p. 285.

**The Text reads:**



<sup>61</sup>. *Hr s3 Wsir ntr ḥ hr-ib i3t wḥbt*

Horus the son of Osiris the great god who resides in *i3t wḥbt* ‘Philae’.



**Doc. 29.**

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

**Bibliography:** L. Kakosky, *Egyptian Healing Statues in Three Museums in Italy*, Torino, 1999, p. 60 (5), pl. VII.

**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)<sup>62</sup>, It should have been the figure of the god Horus son of Osiris. The inscription below reads as:



*Hr s3 Wsir irt R<sup>c</sup> ms n 3s.t* ‘Horus son of Osiris, the Eye (?) of Re, born of Isis’<sup>64</sup>.

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.

**Bibliography:** E.A.W. Budge, *The Mummy: A Handbook of Egyptian Funerary Archaeology*, Cambridge, 1925, pl. 33, p. 470-471; Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.


**Material:** Hard black basalt Stelae.

**Measurements:** Height 7.5 inches; briefly described.

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

**Scene Description:**

A figure of *Hr-p3-hrd* ‘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<sup>65</sup> (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<sup>66</sup>. Above this are the following words in order to approve Horus the avenger of his father’s protection strength:

 <sup>67</sup> *nw.k Hr s3 Wsir* ‘I am Horus the son of Osiris’<sup>68</sup>.

**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<sup>69</sup> (fig. 17), It should have been the figure of the god Horus son of Osiris. The inscription reads as:

 <sup>70</sup>.

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

The word *s3* after *Hr* was obviously omitted by the sculpture<sup>71</sup>.

**Doc. 32.**

**Material:** Healing statue Naples 3031.

**Present location:** Naples Museum.

**Bibliography:** L. Kakosky, *Egyptian Healing Statues in Three Museums in Italy*, Torino, 1999, p. 140, pl. XLVI.

**Scene Description:**

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



*Hrw ... 3s.t* ‘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)<sup>73</sup>. It should have been the figure of the god

Horus son of Osiris. The inscription reads:  <sup>74</sup>

*Hrw ntr 3 s3 Wsir (3s).t* ‘Horus, the great, the son of Osiris and Isis’.

**Doc. 33.**

**Material:** Healing statue Naples 3031.

**Present location:** Naples Museum.

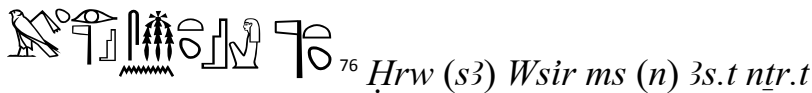
**Bibliography:** L. Kakosky, *Egyptian Healing Statues in Three Museums in Italy*, Torino, 1999, p. 149, pl. XLIV.

**Scene Description:**

The Fifth Register (fig. 19)<sup>75</sup>: The first figure shows a standing goddess holding a serpent. The inscription reads as: *Srk(t) hti.t nb ʿnh* ‘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:



‘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).


**Bibliography:** K. Jansen-Winkel, *Ägyptische Biographien der 22. und 23. Dynastie*, Wiesbaden: Harrassowitz, 1985, p. 509, pl. 32, 33; G. Legrain, *Statues et statuettes de rois et de particuliers. Indices des tomes I, II et III*, Le Caire, Service des Antiquités de l’Égypte: Institut français d’archéologie orientale, 1925, p. 64.

**Material:** Spotted gray granite.

**Attitude:** Man crouching on a low step, arms crossed on his knees, right hand squeezing a plant (fig. 20)<sup>77</sup> .

**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<sup>78</sup>.

**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<sup>79</sup>.

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:**  80



*Hr s3 Wsir nd*

Horus son of Osiris (who) inquires.

**Doc. 35.**

**Statue (Louvre E 3465) No. A 128**

**Bibliography:** K. Piehl, *Inscriptions hiéroglyphiques recueillies en Europe et en Égypte, Première partie, Planches*, Lipzig, 1886, pl. 11 (B); Chr. Leitz, *Lexikon der Ägyptischen Gotter und Götterbezeichnungen*, V, OLA 125, Leuven-Paris, 2003, p. 285.

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

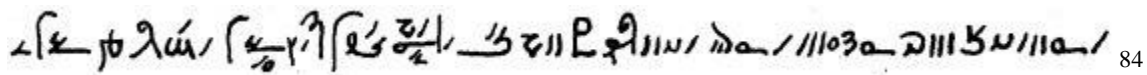
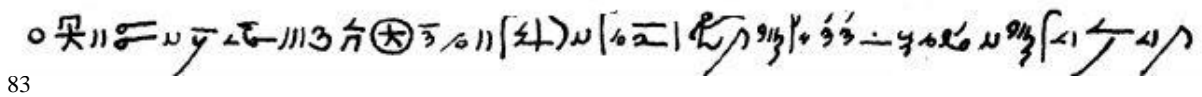


*Ḥr s3 Wsir imy šnty it.f imnt hft-hr nb(t).s Ht-hr nb(t) dsrt ntrw ntryt*

‘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**



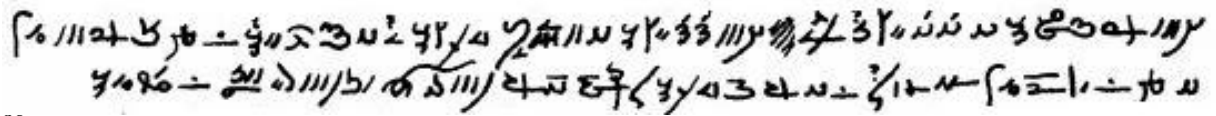
‘The dog-face. Hail Anubis, Pharaoh of the underworld, let the darkness depart<sup>85</sup>’.

‘Bring the light in unto me to my vessel-inquiry, for I am Horus, son of Osiris, born of Isis *Ink Ḥr s3 Wsir ms 3s.t*<sup>86 87</sup>’.

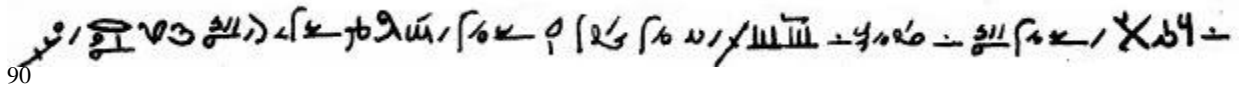
In the Demotic Magical Papyrus of London and Leiden, col XIX (37), the god Horus son of Osiris is identified as ‘He is bitten by a dog’<sup>88</sup>.

Doc. 37.

The Demotic Magical Papyrus



89



90

‘This black (one), the dog which hatch be witched, this dog, he of these four bitch-pups, the jackal (?) being a son of Ophois<sup>91</sup>. O son of Anubis, hold on by thy tooth, let fall thy humours, thou art as the face<sup>92</sup>, 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<sup>93</sup> ‘*Hr s3 Wsir ms 3s.t i'r.k mh r.f*<sup>94</sup>’

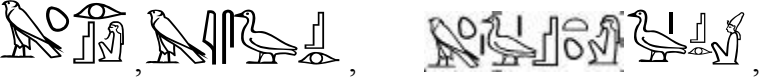





In the Demotic Magical Papyrus of London and Leiden, col XVIII (16); the god Horus son of Osiris is referred to as being ‘The wizard identifies with him’<sup>95</sup>.

## 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 (19<sup>th</sup> 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  ,  ,  ,  ,  ,  .

- 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 serpents 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 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 *m<sup>c</sup>ndt* 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 *tf* 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 stela 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 representations 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 *nh* 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 *ꜥnh* sign, and the *w3s* 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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- <sup>11</sup> *Ibid.*
- <sup>12</sup> *Ibid.*
- <sup>13</sup> *Ibid.*
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- <sup>25</sup> K.A. Kitchen, *Ramesside Inscriptions: Historical and Biographical III*, Oxford, 1977, p. 453 (11).
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- <sup>46</sup> N. de G. Davis, *The Temple of Hibis in el Khargeh Oasis*, III, *The decoration*, New York: Metropolitan Museum of Art, 1953, p. 14.
- <sup>47</sup> *Ibid.*
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- <sup>53</sup> The hare-headed gods; for instance the god Osiris Wenen-Nofer in the temple of Edfu and Dendera, and the god Wenenu in Ashmunain. These gods have been also depicted in human forms and the head of a hare; in مفيدة الوشاحي، دراسة العبوات الى اتخذت شكل الأرنب البري في مصر القديمة، كتاب الاثريين العرب، دراسة في آثار الوطن العرب 7، القاهرة، 2005، ص. 276، 275، 272.
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- <sup>63</sup> *Ibid.*
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<sup>73</sup> *Ibid.*

<sup>74</sup> *Ibid.*

<sup>75</sup> Kakosky, *op. cit.*, p. 149, pl. XLIV.

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<sup>83</sup> F.LI. Griffith – H. Thompson, *The Demotic Magical Papyrus of London and Leiden*, II, London, 1905, col. XVIII (15).

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<sup>90</sup> *Ibid.*, col. XIX (37).

<sup>91</sup> Griffith – Thompson, *op. cit.*, I, p. 126 (35).

<sup>92</sup> *Ibid.*, p. 126 (36).

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Fig. 1. Horus; a standing falcon-headed god with a double crown.  
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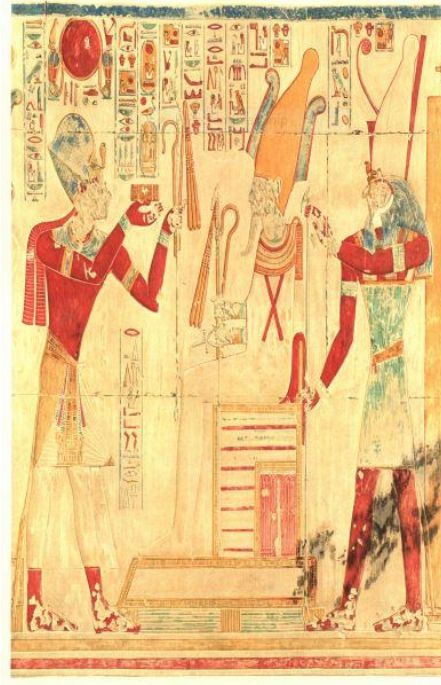


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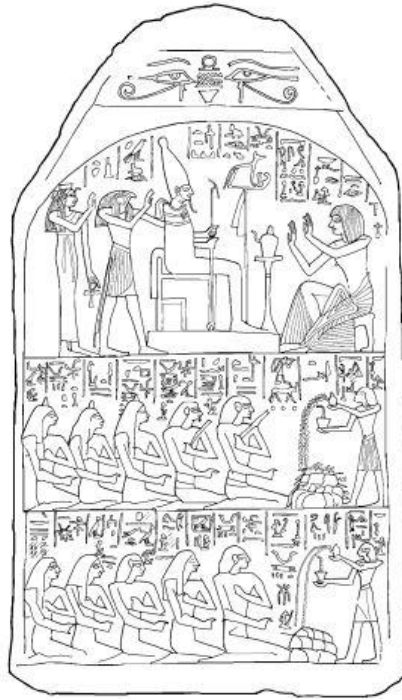


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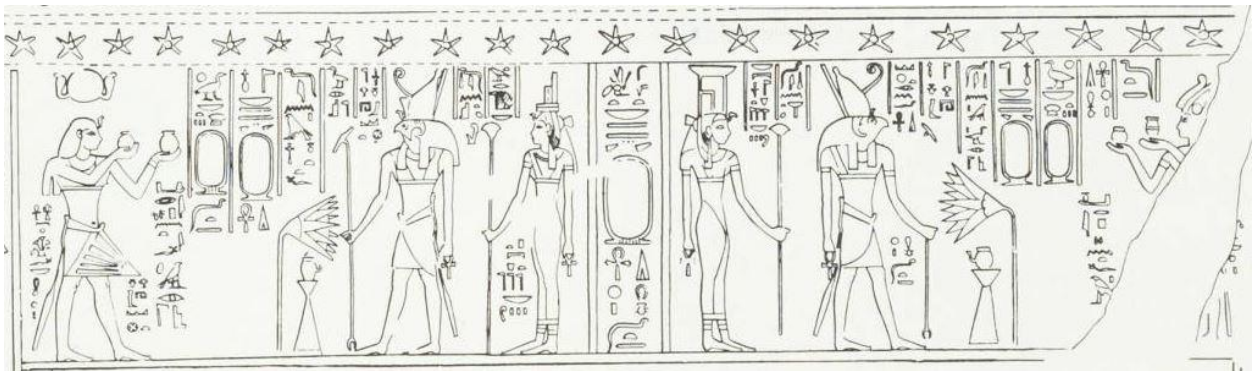


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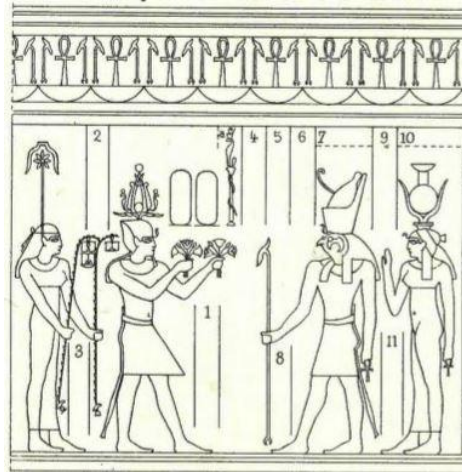


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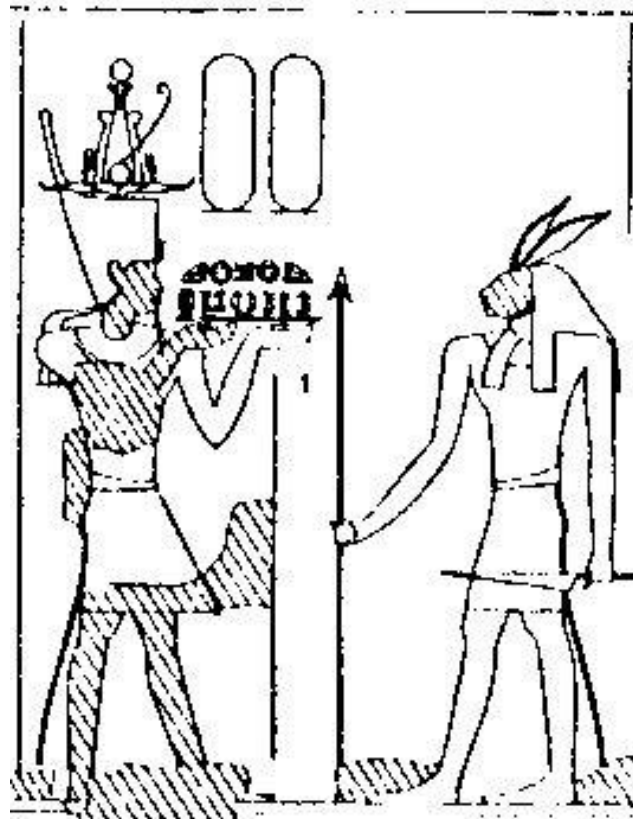


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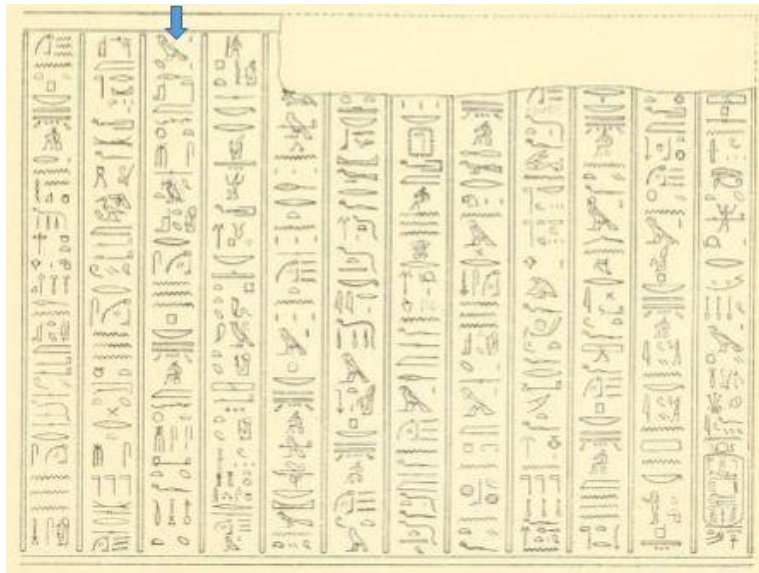


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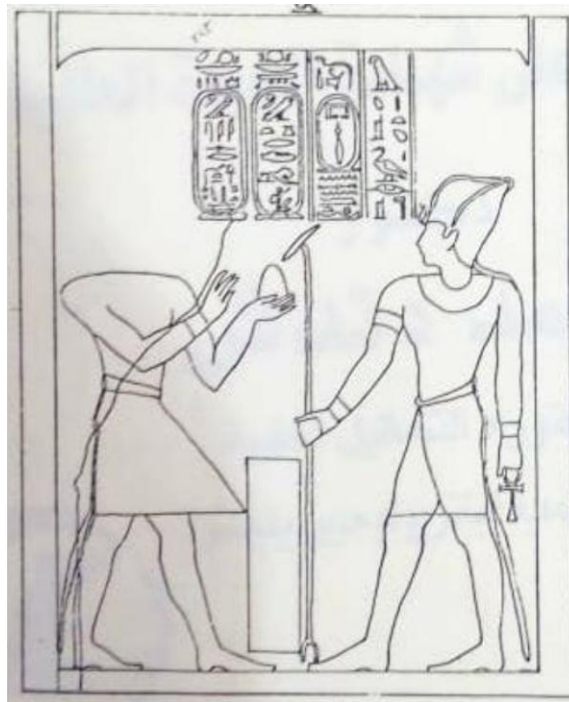


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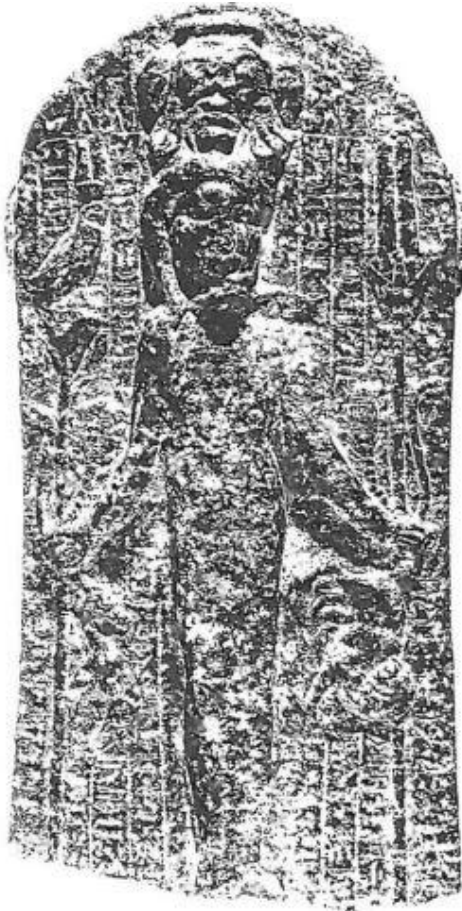


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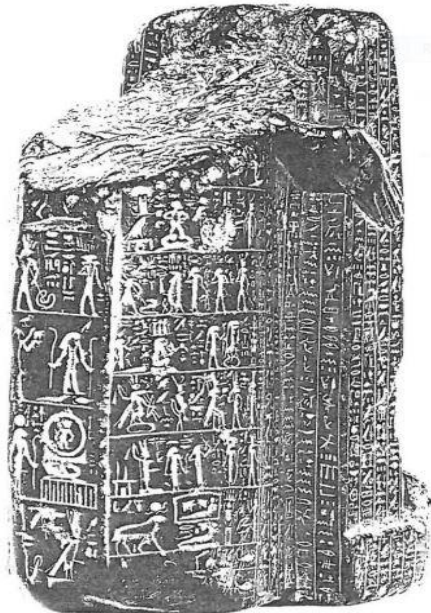


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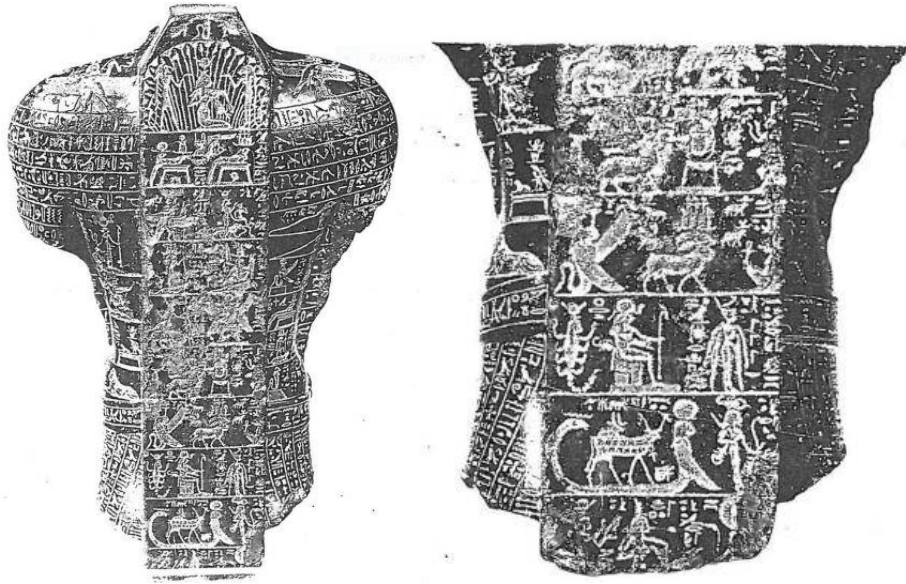


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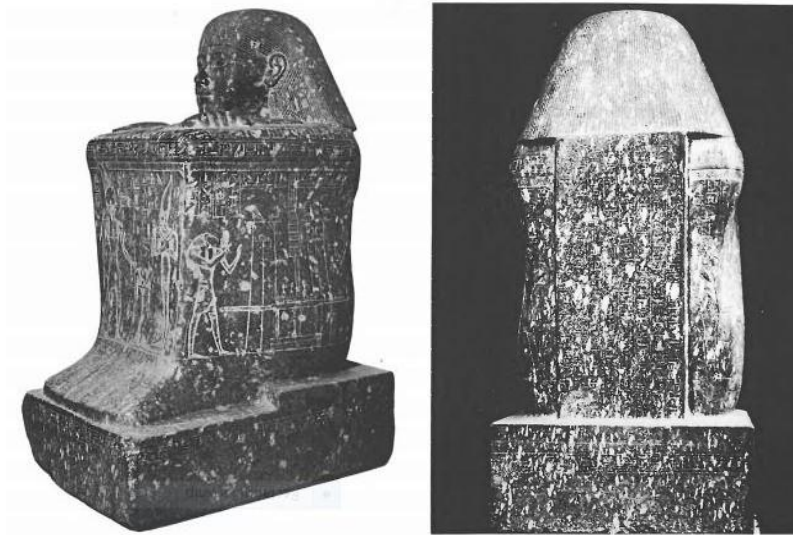


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After; K. Jansen-Winkel, *Ägyptische Biographien der 22. und 23. Dynastie*,  
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