The Murder Place of Osiris

Gḥsty and *Ndỉt* "A Comparative Study"

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Abstract:

The several sources of the myth of Isis and Osiris referred to different sites as the murder place of Osiris. The Pyramid Texts point out to *Ndỉt* as the place, where Osiris was killed. In other spells *Gḥsty* was the slain location of Osiris. It was assumed that god Seth attacked Osiris in *Gḥsty* and killed him on the banks of Nedit. It is a place near Abydos in the Thinite region, where most probably the Osirion was erected. This research shows a detailed discussion about the site *Gḥsty* and it presents a comparative study between the two sites *Gḥsty* and *Ndỉt*.

Key words:

- Murder of Osiris
- Nedit
- *Gḥst*
- *Gḥsty*

The myth of Isis and Osiris is one of the most famous and dominant legends in the ancient Egyptian mythology. It recorded the story of the jealousy and conspiracy of Seth against his brother and the murder of Osiris. It also concerns with the loyalty of Isis to her husband, his resurrection and the fight of Horus to restore the usurped throne of his father. This myth is full of symbolic elements that were associated with the concept of

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kingship and justice in the world of human beings as well as the realm of the afterlife.

The several sources of this myth referred to different sites as the murder place of Osiris.[1] The Pyramid Texts point out to *Nḏit* as the place, where Osiris was killed.[2] In other spells *Gḥsty* was the slain location of Osiris.[3] It was assumed that god Seth attacked Osiris in *Gḥsty* and killed him on the banks of Nedit.[4] The site Nedit has been published.[5] It is a place near Abydos in the Thinite region, where most probably the Osirion was erected.

This research shows a detailed discussion about the site *Gḥsty* and it presents a comparative study between the two sites *Gḥsty* and *Nḏit*.

I: *Gḥsty*:

Documentation:

Gḥsty is a name of a site that was mentioned from the Old Kingdom on, as the place that attested the slain of Osiris by his brother Seth. [6]

Doc. 1:

𓁷𓏤𓅖𓇋𓇋𓂝𓊅𓏤𓈖𓈖𓅨𓂻𓈖𓊃𓅨𓂻𓊡𓈖𓎛𓊌𓏛𓆓𓂻𓈖𓎛𓇾𓅨𓃹𓃹𓈐[7]

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[1] T., J., C., Baly, "A Note on the Origin of Osiris", in: *JEA* 17, 1931, P. 221.

[2] R., O., Faulkner, *The Ancient Egyptian Pyramid Texts*, Oxford, 1969, §§ 260, 721, 754, 819, 1008, 1256, 1267, 1500, 1502, 2108, 2188.

[3] Faulkner, *Pyr.*, §§ 972, 1033, 1487, 1799.

[4] J., G., Griffiths, *Plutarch's de Iside et Osiride*, Great Britain, 1970, P. 34.

[5] N., Kamal El-deen, "The Site of Nedit and its Importance in the Ancient Egyptian Religion", in: *The Seventeenth Conference Book of the General Union of Arab Archaeologists*, Cairo 2014, PP. 224-236.

[6] Faulkner, *Pyr.*, §§ 972, 1033, 1487, 1799.

[7] K., Sethe, *Die Altaegyptischen Pyramidentexte*, II, Leipzig, P. 44, § 972 a-c.

iì.n=t m ḥḥ sn=t wsìr ny.n sw sn=f Stš ḥr gs=f m gs[8] *pf n Gḥsty*

 "You have come seeking your brother Osiris, for his brother Seth has thrown him down on his side in the yonder side of *Gḥsty*".[9]

Spell 972 is included in utterance 478 of the Pyramid Texts. This utterance personifies the ladder,[10] while searching for his brother Osiris.[11] The Spell describes the act of finding Osiris, who was thrown on his side (⬢ *ḥr gs=f*) by a personification of a ladder in the site of ⬡ *Gḥsty*. In some other spells of the Pyramid Texts, Isis was responsible for searching Osiris and finding him thrown on his side (⬢ *ḥr gs*) [12], while in other spells both Isis and Nephthys found Osiris laid at his side ⬢ *ḥr gs=f.* [13]

Doc.2:

⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡
⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡⬡ [14]
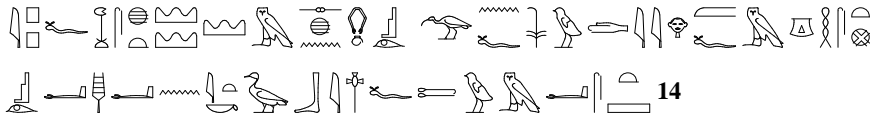
ìppy=f ḫȝs.wt m sḫn wsìr gm.n=f sw dy ḥr gs=f m Gḥst Wsìr ꜥḥꜥ n ìt=k Gb nḏì=f tw m ꜥ Stš

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[8] *m gs* is parallel with *ḥr gs* (*Pyr.* § 972 b).

[9] Faulkner, *Pyr.,* P. 167, § 972.

[10] The ladder was personified several times in the Pyramid Texts, for example in §941 that the ladder was personified and identified with goddess Nut, cf: S., Mercer, *The Pyramid Texts in Translation and Commentary*, New York 1952, II, P. 480, § 941 a-b.

[11] Mercer, *Pyr.*, II, PP. 494-495.

[12] Faulkner, *Pyr.,* PP. 169-170, § 1008.

[13] Faulkner, *Pyr.,* P. 303, § 2144.

[14] Sethe, *Pyr.*, II, P.78, §1033 a-c.

"He examines the lands in search of Osiris, and he has found him thrown down upon his side in *Gḥsty*. O Osiris stand up for your father Geb that he may protect you from Seth"[15]

This spell refers to the act of finding Osiris laid on his side (𓂷𓏤 *ḥr gs=f*) in 𓈍𓏏𓏤𓊖 *Gḥst*. Then it refers to the resurrection of Osiris. Geb here substitutes god Horus in the protection of Osiris after his resurrection. [16]

Doc. 3:

𓀭𓏤𓄿𓊵𓏏𓂋𓈖𓅭𓏤𓈍𓏏𓊖𓏤𓇋𓏤𓀭𓏤𓏏𓏏𓏏𓍯𓀭 [17]
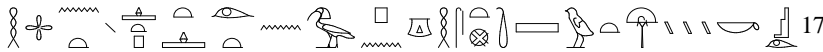
ḥwn.t ḥtp.t ìrt.n ꜣḫ pn Gḥsty, šw.t=k Wsìr

"The peaceful maiden who helped this spirit of *Gḥsty*; your shadow, O Osiris"[18]

The spirit of *Gḥsty* in this spell refers to god Osiris, while the maiden is most probably "the sycamore" or "the tree-goddess", that is shown with its bending branches providing Osiris with libation. The King in this spell is identified with "the spirit of *Gḥsty*" god Osiris and he asked the tree-goddess for its help, like the aid she gave to the spirit of *Gḥsty* [19]
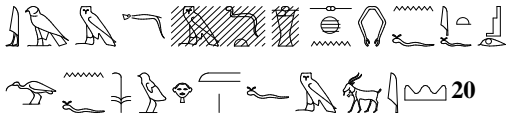
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[15] Faulkner, *Pyr*., P. 172, §1033.

[16] Mercer, *Pyr*., II, P. 523.

[17] Sethe, *Pyr*., II, P.314, §1487, c-d.

[18] Faulkner, *Pyr*., P. 229, §1487.

[19] H. S., Smith, "Review of the Ancient Egyptian Pyramid Texts by R. O. Faulkner", in; *The Journal of the Royal Asiatic Society of Great Britain and Ireland*, No.2, 1971, P.182; Mercer, *Pyr*., II, P. 726, § 1487, c-d.

Doc. 4:

𓅃 𓄿 𓂋 𓈖 𓃰 𓏏 𓏏 𓏤 𓂧 𓏤 𓂝 𓂝 𓈖 **20**

ìì ḥr mḥ m mḏt sḫn.n=f ìt=f wsìr gm.n=f sw ḥr gs=f m Gḥsty

In another version of the Pyramid Texts the last part of this spell is depicted as:

𓏥 𓈖 𓏏 𓏤 𓅃 𓏏 𓃰 𓃰 𓏥 𓂝 **21**
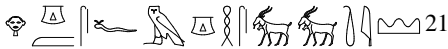
ḥr gs=f m Gḥsty

"Horus comes filled with unguent[22]; he sought for his father Osiris and he found him on his side in *Gḥsty*". [23]

This spell shows how god Horus searched for his father Osiris and found him thrown on his side (𓏏 𓈖 𓏏 𓂝 *ḥr gs=f*) in (𓃰 𓏥 𓂝, var. 𓏏 𓃰 𓃰 𓏥 𓂝 *Gḥsty*). [24]

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[20] Sethe, *Pyr.*, II, P.438, § 1799 a-b

[21] Sethe, *Pyr.*, II, P.438, § 1799 b.

[22] This expression "Horus comes filled with unguent" means he comes with the eye of Horus, because the eye of Horus is symbolized by unguent. The eye of Horus itself was mythically refers to the act of finding Osiris, cf; Mercer, *Pyr.*, II, P. 834.

[23] Faulkner*, Pyr.*, P. 1263, §1799.

[24] R. Anthes distinguished three conflicts between Horus and Seth in the Pyramid Texts. The first fight took place at any site that mentioned the injured eye of Horus and the testicles of Seth (*Pyr.* §§ 418,679, 946,1463), such fight could also happened in *Ḫry-ꜥḥꜣ* at Heliopolis (*Pyr.* §1350 b).The second fight was very cruel and took place in *Gḥsty* or Nedit. It resulted the murder of Horus "Senior", who after his death identified with Osiris. The third fight was a kind of revenge, in which Horus "junior" punished Seth and returned the eye of Horus and gave it back to Osiris (*Pyr.* §§ 578, 591, 1007). In other version It was Geb who searched Osiris and found him laid on his side in *Gḥsty* (*Pyr.*§1033) and gave him back the eye of Horus (*Pyr.* § 139) which symbolized the crown of Egypt, cf; R. Anthes, "Egyptian Theology In The Third Millennium B.C", in: *JNES* 18, No. 3, 1959, PP.200-201.

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Doc.5:

The location of ⌧𓍼𓏭𓎟 *Gḥst* is mentioned one time in the Coffin Texts as the place, where Osiris was found thrown on his side. At the same site he is resurrected again after his death.

𓂝𓊢 𓂋𓎡 𓁹𓊨𓇳 �𓅃 𓐍𓂋 𓎼𓋴𓏏𓎡 𓅓 𓎼𓍼𓏭 𓂝𓎡 𓈖 𓇼𓊨𓏏 𓂧𓂋𓏏𓎡 𓈖 𓎟𓏏𓊵𓏏 [25]
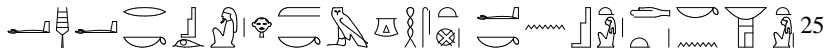
ꜥḥꜥ rk wsir ḥr gs=k m Gḥst ꜥ=k n ꜣst dr.t=k n Nb.t-ḥw.t

"Rise up, Osiris, on your side in *Gḥst*; Isis has your arm and Nephthys has your hand". [26]

Analytical study:

The name of the site *Gḥsty* and its interpretation:

The location *Gḥst,* var. *Gḥsty* was written in several ways as follows: ⌧𓍼𓃴𓃴𓈎 [27] , ⌧𓍼𓎟 [28] , ⌧𓍼𓎟𓏭 [29] , 𓃴𓏭𓈎 [30] ,

⌧𓍼𓃴𓃴𓏭𓈎[31] , 𓃴�∘⊗[32] , 𓃰𓏤 [33] , 𓃴𓎟𓈎 [34]

The different spelling of this location show that it could be pronounced as *Gḥsty* or the vowel (y) is omitted in other texts and pronounced as *Gḥst*. The name of this location was either written with a determinative of 𓃴𓃴 "two gazelles", a

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[25] A.,de Buck, *The Egyptian Coffin Texts*, Chicago, VII, 37, q-r.

[26] R., O., Faulkner*, The Ancient Egyptian Coffin Texts*, England, 1978, III, P. 24.

[27] Sethe, *Pyr.*, II, P. 44, § 972 .

[28] de Buck, *CT.*, VII, 37 q.

[29] Sethe, *Pyr.*, II, P.314, §1487d.

[30] Sethe, *Pyr.*, II, P. 438, § 1799 b.

[31] Sethe, *Pyr.*, II, P. 438, § 1799 b.

[32] F., Gomaà, "Särge und andere Funde aus der Nekropole der Falkenstadt", in: *MDAIK* 57, 2001, P. 37

[33] Leitz, *LG.*, IV, P. 152.

[34] S., Hassan, *Hymnes Religieux du Moyen Empire*, Le Caire, 1928, P. 79.

determinative of ⌒ "a desert or foreign land" or a determinative of ⊗ "a town".

The word � ǧḥs means "gazelle". [35] ǧḥst is "the female gazalle". Its dual feminine form *Ǧḥsty* suits the pronunciation of this place and may refer to this place as "the desert of the two gazelles" or the "land of the two gazelles" This representation could correspond with the story that Seth surprised Osiris during his hunting trip in the desert and murdered him.[36] The desert was known as the place of god Seth. Most of the desert creatures were regarded as the manifestation of god Seth, such as scorpions, snakes and specially gazelles.[37] However the determinative of the two gazelles may allude to the two powers of Seth and Osiris.[38]

All the above mentioned spells mentioned the name of this location preceded by the description of the position of Osiris on his side (*r gs=f*). This term refers to the status of the death of Osiris, when he was murdered by his brother Seth, so most probably the name of the location *Ǧḥsty* is derived from the word *gs* "side", as the paronomasia by the falling away of the consonant *ḥ*.[39]

The Location of *Ǧḥsty:*

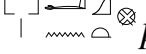*Ǧḥsty* was identified with several places. One can not assure one certain place of these sites.

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[35]*Wb.*,V, P.191, 1.

[36] Mercer, *Pyr.*, II, P. 495.

[37] Griffiths, *Iside et Osiride.*, P.388 ; S., Hassan, *Hymnes Religieux du Moyen Empire*, Le Caire, 1928, P. 82.

[38] V., A.,Tobin, "Divine Conflict in the Pyramid Texts", in; *JARCE* 30, 1993, P. 103.

[39] Mercer, *Pyr.*, II, P. 834, 1799 b; C., E., Sander-Hansen, *Die phonetischen Wortspielen des Ältesten Ägyptischen, Kopenhagen,* Acta Orientalia 20, 1948, P. 9 and 21.

It was identified with ⌖ *Pr mrt*, which was a site at the 3rd Nome of Upper Egypt (Latopolis) between Esnah and El Kom El-Ahmar (Hierakonopolis), on the left side of the Nile, nowadays Komir. In this place goddess Anuket was defied in the form of a gazelle, that is why it was also known as ⌖ *pr ꜥnḫt*. A courtyard of gazelles in Komir was probably connected with this goddess.[40] Goddess Anuket took two titles that were connected with the location *Gḥst* in her temple at Komir during the Graeco-Roman Period. The First one is ⌖ [41] *wḏꜣ ḏt=s m Gḥst* "The one with the undisturbed body in *Gḥst*". The Second title is ⌖[42] *nb.(t) Gḥst* "Lady of *Gḥst*".

On the other hand, one of the titles of goddess Nephthys is ⌖ [43]*imy Gḥsty* "The One who is in *Gḥsty* (the Gazelle Town).[44] This title is found on the head of a sarcophagus of the general Potasimto from the Late Period (JE 31566) from the capital city of the 11th Nome of Lower Egypt (nowadays Kom Yasin, south-east of Hurbeit). This place was regarded as the

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[40] H., Kees, *Der Götterglaube im Alten Ägypten*, Berlin, 1956; P. 258, n. 2; E., Otto, "Anuket", *Lexikon der Ägyptologie* I, ed. W.Helck, E.Otto and W. Westendorf, Wiesbaden, 1975, 333-334; B., Altenmüller, "Geheset", in; *LÄ*, II, col. 513; Darssey, "La gazelle d'Anoukit", *in*; *ASAE* 18, 1919, P. 77; H., Gauthier, *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, Le Caire, II, PP.86-87;K., Sethe, *Dramatische Texte zu Altaegyptischen Mysterienspielen*, Leipzig, 1928, II, P. 242.

[41] Ch., Leitz, *Lexikon der ägyptischen Götter und Götterbezeichnungen*, OLA 111, 2002, II, P. 645; M., Es-Saghir and D., Valbelle, "Deux hymnes aux divinités de Komir: Anoukis et Nephthys ", in; *BIFAO* 83, 1983, PL. 9, P.160, line 17.

[42] Leitz, *LG.*, IV, P. 152.

[43] Leitz, *LG.*, I, P.295.
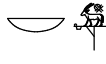
[44] Leitz, *LG.*, I, P.40.

murder place of Osiris.[45] The text on the head of the sarcophagus depicts:

□ 🔱 𓀠 𓏏𓏤𓏤𓏤𓏤 sic. 𓄤𓅱𓏏 𓊖𓋴 𓏏𓏤+𓈖𓏏 𓊖𓊪 [46]

H, *wsir, pdi-smꜣ-tꜣwy ii n=k sn.t=k Nbt-ḥwt imy Gḥsty ṯs=s n=k tp=k inḳ=s n=k ḳs.w=k dmḏ=s n=k ꜥw.t=k*

"Ho Osiris, Pedi-sma-tawy; has come to you. Your sister Nephthys, the sister who is in Gehest; she lifts up for you your head; she collects for you your bones; she unites for you your members".[47]

In this text, goddess Nephthys performed her role as the one who helped Osiris to be resurrected after his murder by Seth.

Another title of goddess Nephthys is ⬭🦅[48] *nb.(t) Gḥst* "Lady of *Gḥst*".

The name of *Gḥsty* was identified with several other places such as a cult site of Hathor in the north part of the 18th Nome of Upper Egypt.[49] A goddess is shown with the Hathoric-headdress and she was given the title of ⬭🪶⌒⊗[50] *nb(t) Gḥst* "Lady of *Gḥst*" is depicted on a sarcophagus found at this site.

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[45] Kees, *Götterglaube.*, P.258, n.2 ;A., Rowe, "New Light on objects belonging to the Generals Potasimto and Amasis in the Egyptian Museum", in; *ASAE* 38, 1938, P.170; Gauither, *DG.*,V., P. 220.

[46] Rowe, *ASAE* 38,P. 170, 181 and n.1.
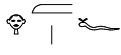
[47] Rowe, *ASAE* 38, P. 181 and n.1.

[48] Leitz, *LG.*, IV, P. 152.

[49] *LÄ*, II, col. 513.

[50] Gomaà, *MDAIK* 57, P. 37; Leitz, *LG.*, IV, P.152.

Gḥsty was also identified with a location at Tell Edfu,[51] the city of Aphroditopolis in the 12th Nome of Upper Egypt.[52]

K. Sethe identified it with another unidentified place called *šsꜣt*. It is thought to be the place where Osiris came from. [53]

The different locations that were identified with the site *Gḥsty* may refer to the fact that *Gḥsty* was not a definite geographical site, but it is a name that was given to any place connected with the act of finding Osiris, while being thrown on his side. Wherever the play of this myth was religiously performed, the place of finding Osiris was called *Gḥsty*.[54] One should also take in consideration the play of words between the word *gs* "side" and the name of the site *Gḥsty*.[55] All the texts that refer to this place in the religious texts were preceded by the description of the position of Osiris as being thrown on his side *ḥr gs=f*.

II: A Comparative Study between *Gḥsty* and *Nedit*:

The two sites *Gḥsty* and *Nedit* were mentioned in the ancient Egyptian religious texts as the murder place of Osiris. The following table shows a comparison between the two sites according to the ancient Egyptian religious and funerary Texts:

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[51] E., Chassinat, *Le Temple d'Edfou*, MMAF 20, III, 1928, P.297 (16) ; H., Brugsch, *Dictionnaire Géographique de l'ancienne Égypte*, Leipzig, 1880, PP. 862-863.

[52] *LÄ*, II, col. 513 ; Gauither, *DG* V, P.220; Speleers, in; *Rec. Trav*., 39, 1921, P.123.

[53] K. Sethe, *Dramatische Texte zu altägyptischen Mysterienspielen*, 1928, II, P. 240-242; L., Keimer, "Le signe ", in: *ASAE* 48, 1948, PP. 43-45; Baly, *JEA* 17, P.221, n. 1.

[54] Tobin, *JARCE* 30, P.103

[55] Mercer, *Pyr*., III, P. 834, § 1799 b.

	Nḏit	*Gḥsty*
Name	This name is either derived from verb $nḏ$ "to protect" or from verb ndi "to throw down".[56]	This name could either be derived from the word gs "side" or it means "the Desert of the two Gazelles".
Determinative of the name	⌣ , ⊗ , ～～	⌣ , 🦌 🦌 , ⊗
Location	- It is identified with a site near Abydos in the Thinite region (Osirion).[57] - It is identified with Byblos[58]. - It is not a specific site, but it is a mythical site connected with the murder of Osiris.[59]	*Several sites:[60] - A site in Second Nome of Upper Egypt, after the city of Edfu.[61] - Komir in the 3rd Nome of Upper Egypt.[62] - A site in the 18th Nome of Upper Egypt.[63] - Kom Yasin in the 12th Nome of Upper Egypt.[64]
Religious Texts	*__Pyramid Texts:__*[65] (*Nḏit*)§§ 260, 721,754, 819, 1256, 1267, 1500, 1502, 2108, 2188; (*wḏb Nḏit*) § 1008. *__Coffin Texts__*:[66] I (§69) 292 a; III (§237) 312 a; (§238)318 L; IV (§349) 383 g; V (§398) 127 a; 128 a;133b; (§469) 388 d and g; (§470)	*__Pyramid Texts:__* §§972, 1033, 1487, 1799. *__Coffin Text__*: VII, (§837) 37q.

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[56] *Wb*., II, P.367, 12; Kamal El-deen, *Arab Archaeologists* 17, P. 225.
[57] Kamal El-deen, *Arab Archaeologists* 17, P. 226.
[58] Kamal El-deen, *Arab Archaeologists* 17, P. 226.
[59] Gauither, *DG*.,III, 110; Kamal El-deen, *Arab Archaeologists* 17, P. 226
[60] Gauither, *DG*., II, P. 87; V, P. 220.
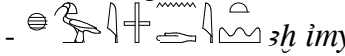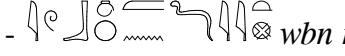[61] Gauither, *DG*., V, P. 220; Hassan, *Hymnes*., P. 28.
[62] Leitz, *LG*., VII, P. 324.
[63] Leitz, *LG*., VII, P. 324.
[64] Gauither, *DG*., V, P. 220.
[65] Sethe, *Pyr*., I-II.
[66] De Buck, *CT*, I-VII.
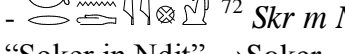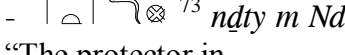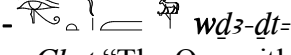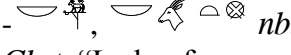
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	398 j; VII (§825) 26 t; (§837) 37h; (§838) 40 a; (§839) 41a. *__Book of The Dead__*: § 142.	
Titles connected with the Location	- *Ndi* "the thrown One"→The deceased, the sun at its setting.[67] - *ʒḫ imy Ndit* "The spirit who is in Ndit". →Osiris. - *imy Ndit* "Who is in Ndit"→ Osiris, the deceased or his soul.[68] - *wbn m Ndit* "Who rises in Ndit"→ *bnw nṯry* "The phonix bird" and *wʒḏ rʒw* "the fresh plant" from the Graeco-Roman Period.[69] - [70] *Wsir m Ndit* "Osiris in Ndit"→Osiris. - [71] *Kʒ Ndit* "The Bull of Ndit". →Osiris. - [72] *Skr m Ndit* "Soker in Ndit" →Soker - [73] *nḏty m Ndit* "The protector in Ndit"→Horus the protector of	- *ʒḫ Gḥsty* "The spirit who is in *Gḥst*".→ Osiris. -*imyt Gḥst* "The One who is in *Gḥst*"→Nephthys. - *wḏʒ-ḏt=s m Gḥst* "The One with the undisturbed body in *Gḥst*"→ Nephthys. - , *nbt Gḥst* "Lady of *Gḥst*".→ Nephthys and Hathor. - *nhp.n n=f ʿšʒt m Gḥst* [76] "To him, the People in *Gḥst* leap up" → Osiris

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[67] Leitz, LG., IV, P.577; Kamal El-deen, *Arab Archaeologists* 17, P. 235.

[68] Leitz, LG., I, P.240; Kamal El-deen, *Arab Archaeologists* 17, P. 235.

[69] Leitz, *LG.*, II, P.317; Kamal El-deen, *Arab Archaeologists* 17, P. 235.

[70] Leitz, *LG.*, II, P. 550; Kamal El-deen, *Arab Archaeologists* 17, P. 235.

[71] Leitz, *LG.*, II, P. 577; Kamal El-deen, *Arab Archaeologists* 17, P. 235.

[72] Leitz, *LG.*, VI, P. 670; Kamal El-deen, *Arab Archaeologists* 17, P. 236.

[73] Leitz, *LG.*, IV, P. 594; Kamal El-deen, *Arab Archaeologists* 17, P. 236.

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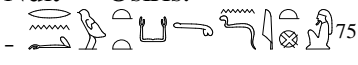
	his father. - 𓀀𓃀𓃀 [74] *sḥm ꜥꜣ m Ndit* "The Great Might in Ndit"→Osiris. - 𓃀𓃀𓃀 [75] *rmnwtyt kꜣ Ndit* "The Companion of the Bull of Ndit"→Isis	

Table (1)

(A comparison between the two sites *Gḥsty* and *Ndit*)

From The above mentioned representation it is clear now that the site Nedit was mentioned much more than the site *Gḥsty* in the ancient Egyptian religious texts as the murder place of Osiris.

The names of these two locations used the signs of ⊗ "city" and ⌓ "desert" as determinatives. The word Nedit takes the sign of ≋ "water" as a determinative 𓃀𓃀 [77] *Ndit*. This may refer to the topography of Nedit as a land that contains a stream of water and two banks, that is why the site of Nedit was sometimes described as 𓃀𓃀 *wḏb Ndit* "Banks of Nedit", as follows:

𓃀𓃀𓃀 [78]

gm.t ṯ(w) ḥr gs=k ḥr wḏb Ndit

"She finds you on your side on the river bank of Nedit".

This way of writing the word Nedit may allude to the drowning of Osiris. The determinative of ≋ "water" never appeared in the writing of the word *Gḥsty*.

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[76] Hassan, *Hymnes.*, P. 79.

[74] Leitz, *LG.*, VI, P. 528; Kamal El-deen, *Arab Archaeologists* 17, P. 236.

[75] de Buck, *CT.*, III, 312 a, §237; Kamal El-deen, *Arab Archaeologists* 17, P. 236.

[77] de Buck, *CT.*, VII, (§838) 40 a.

[78] Sethe, *Pyr.*, II, § 1008 c.

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Gḥsty is connected with the titles of Osiris, Nephthys, Hathor and Anuket.

Nedit was connected with the titles of Osiris, Isis, the deceased and his soul, Soker, the sun at its setting, the phonix bird" and *wȝḏ rȝw"* the fresh plant".

All the texts that mentioned the site *Gḥsty* were preceeded by the a description of Osiris laid on his side.[79] On the other hand only some of the texts that mentioned the site Nedit were preceeded by the description of Osiris *ḥr gs=f* "on his side".[80]

The main idea of the religious texts that mentioned the site *Gḥsty* was about finding Osiris laid on his side. It is intersting to note that the act of finding Osiris in *Gḥsty* as mentioned in the spells of the Pyramid Texts did not mentioned Isis and Nephthys. It was performed by :

- A personification of a ladder, which act as the brother of Osiris. [81]
- God Geb, who act like Horus in the protection of his father.[82]
- The tree-goddess.[83]
- God Horus.[84]

The only spell of the Coffin Texts that mentioned the act of finding Osiris in *Gḥsty* shows that Isis and Nephthys found him and helped him in his resurrection. [85]

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[79] Sethe, *Pyr.*, II, §§ 972, 1033, 1487, 1799; de Buck, *CT.*, VII, 37 q.
[80] Sethe, *Pyr.*, §260, 819, 1008, 1500; de Buck, *CT.*, I, 292; IV , 383.
[81] Sethe, *Pyr.*, § 972 a-c; Mercer, *Pyr.*, II, P. 494-495.
[82] Sethe, *Pyr.*, §1033 a-c; Mercer, *Pyr.*, II, P. 523.
[83] Sethe, *Pyr.*, §1487; Mercer, *Pyr.*, II, P. 726.
[84] Sethe, *Pyr.*, §1799 a-b; Mercer, *Pyr.*, II, P. 834.
[85] de Buck, *CT.*, VII, 37 q-r ; Faulkner, *CT*, III, P. 24.

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The texts that mentioned the finding of Osiris in Nedit refer to Isis as the one who found Osiris laid on his side in Nedit, as follow:

[hieroglyphs]

[hieroglyphs] [86]

šn.t=k wr.t sꜣK =t ỉwf=k kfn.t ḏr.wt=k

sḫn.t ṯw gm.t ṯw ḥr gs=k ḥr wḏb Ndỉt

"Your eldest sister is she who gathered up your flesh, who closed your hands, who sought you and found you on your side on the river-banks of Nedit" [87]

Other texts mention both Isis and Nephthys as the goddesses who found Osiris in Nedit.[88]

[hieroglyphs]

[hieroglyphs]

[hieroglyphs] [89]

ỉỉ ꜣst ỉỉ Nbt-ḥwt wꜥ.t=sn m ỉmn.t wꜥ.t=sn m ỉꜣb.t wꜥ.t=sn m ḫꜣ.t wꜥ.t=sn m ḏr.t gm.n=sn Wsỉr ndỉ.n sw sn=f Stš r tꜣ m Ndỉt

"Isis comes and Nephthys comes, one of them from the west and one of them from the east, one of them as a screecher, one of them as a kite; they have found Osiris, his brother Seth having laid him low in Nedit". [90]

Another spell states:

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86 Sethe, *Pyr.*, § 1008 b-c.
87 Faulkner, *Pyr.,* PP. 169-170, § 1008.
88 Sethe, *Pyr.*, II,P. 520, § 2144 a-b.
89 Sethe, *Pyr.*, II,P. 210, § 1255 c-d and § 1256 a-b.
90 Faulkner, *Pyr.,* PP. 199-200, §§ 1255-1256.

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in ꜣst gm.n in Nbt-ḥw.t m33.n =s[n] Wsir ḥr gs=f m idb [Ndit]

"says Isis "I have found [you]", says Nephthys, for they have seen Osiris on his side on the Bank [Nedit]".[92]

As for the site Nedit it was mentioned in the different religious and funerary texts in the following contexts:

a) **The Murder Place of Osiris**:

Nedit was regarded in several texts as the murder location of Osiris, for example; [93]

ndi.n=k Wsir r t3 Ndit

"You felled Osiris to the earth of Nedit"[95]

b) **The Resurrection Site of God Osiris**:

Several texts refer to Nedit as the place that attested the resurrection of Osiris, for example; [96]

Wsir ḥr gs=f in sn=f Stš nmnm imy Ndit

ṯs tp=f in Rꜥ bwt=f ḳdd msḏ=f b3gi

"Osiris was laid down by his brother Seth, but he who is in Nedit moves, his head is raised by Re; he detests sleep and hates inertness".[98]

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[91] Sethe, *Pyr.*, §2144 a-b.

[92] Faulkner, *Pyr.,* P. 303, § 2144.

[93] Cf; Sethe, *Pyr.*, §§ 721, 819, 1256; Kamal El-deen, *Arab Archaeologists* 17, PP. 227-228.

[94] de Buck, *CT.*, VII, 37 h, (§837); Most probably the sign ⌣ in the word Nedit is mistakenly replaced the sign ⌢ .

[95] Faulkner, *CT.,* III, P. 23, §837.

[96] Cf; Sethe, *Pyr.*, II, § 1502; de Buck, *CT*, I, 292 a (§ 69); IV, 383 g (§ 349); VII 40 a (838), VII 41 a (839); Kamal El-deen, *Arab Archaeologists* 17, PP. 229-233.

[97] Sethe, *Pyr.*, II, § 1500 a-b , PP. 317- 318.

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c) Nedit attested a conflict between Horus and Seth:

It seems that on a high plateau in Nedit, a fight took place between Horus and his uncle Seth, as follows:

 [99]

Ḥr ḳmꜣ ḥnꜥ Stš m ḳꜣ.t tꜣ m Ndit

"Horus is wrestling with Seth in the high place of the land in Nedit".[100]

In the same way the land of Nedit witnesses the defeat of the enemies of the deceased in the realm of the afterlife.[101]

Conclusion:

From the above mentioned representation it is clear now that:

- The two sites of *Gḥsty* and Nedit are connected with the murder of Osiris.

- *Gḥsty* is mainly mentioned when describing the act of finding Osiris, while Nedit was widely used in the religious texts either to indicate; the murder place of Osiris, the place of his resurrection or the Place which attested a fight between Horus and Seth.

- *Gḥsty* was not a definite geographical site, but it is a name that was given to any place connected with the act of finding Osiris, thrown on his side. Wherever the play of this myth was religiously performed, the place of finding Osiris was called as *Gḥsty*.

- Nedit was a place that has a definite topography as a land with plateaus and a stream of water with two banks.

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[98] Faulkner, *Pyr.*, § 1500, P. 231.
[99] de Buck, *CT*, V, 128 a (§398) , M3C.
[100] Faulkner, *CT.,* II, P. 34, (§ 398), 128, n.17
[101] Cf; Kamal El-deen, *Arab Archaeologists* 17, PP. 233-234.

مكان مقتل أوزوريس

جهست و نديت "دراسة مقارنة"

د.دينا صادق

الملخص:

المصادر التاريخية المختلفة التى ذكرت لأسطورة إيزيس و أوزوريس اشارت إلى أماكن مختلفة للدلالة على مكان مقتل أوزوريس وهى جهست و نديت. نديت هى المكان الذى يعتقد بانه الذى انشأ عليه الاوزيرون فى ابيدوس اما جهست فقد اعتقد على وجودها بأماكن متتعدة بالمحافظات المصرية القديمة . يقدم هذا البحث دراسة عن جهست كمكان مقتل اوزوريس ويعقد مقارنة بينه وبين نديت.

الكلمات الدالة:

مقتل أوزوريس، نديت، جهست