

The Murder Place of Osiris

Ghsty and *Ndit* “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 *Ndit* as the place, where Osiris was killed. In other spells *Ghsty* was the slain location of Osiris. It was assumed that god Seth attacked Osiris in *Ghsty* 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 *Ghsty* and it presents a comparative study between the two sites *Ghsty* and *Ndit*.

Key words:

- Murder of Osiris
- Nedit
- *Ghst*
- *Ghsty*

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 *Ndit* as the place, where Osiris was killed.² In other spells *Ghsty* was the slain location of Osiris.³ It was assumed that god Seth attacked Osiris in *Ghsty* 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 *Ghsty* and it presents a comparative study between the two sites *Ghsty* and *Ndit*.

I: *Ghsty*:

Documentation:

Ghsty 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:



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.

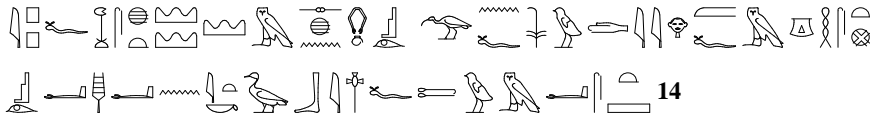
⁷ K., Sethe, *Die Altaegyptischen Pyramidentexte*, II, Leipzig, P. 44, § 972 a-c.

ii.n=t m ḥḥ sn=t wsir ny.n sw sn=f Stš ḥr gs=f m gs⁸ pf n Ghsty

“You have come seeking your brother Osiris, for his brother Seth has thrown him down on his side in the yonder side of *Ghsty*”.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 (𓄀𓄁𓄂𓄃 *ḥr gs=f*) by a personification of a ladder in the site of 𓄄𓄅𓄆𓄇𓄈𓄉 *Ghsty*. In some other spells of the Pyramid Texts, Isis was responsible for searching Osiris and finding him thrown on his side (𓄀𓄁𓄂 *ḥr gs*)¹², while in other spells both Isis and Nephthys found Osiris laid at his side 𓄀𓄁𓄂 *ḥr gs=f*.¹³

Doc.2:



*ippy=f ḥz̄s.wt m shn wsir gm.n=f sw dy ḥr gs=f m Ghst Wsir ḥ^c
n it=k Gb ndi=f tw m^c Stš*

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.

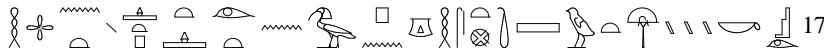
¹³ Faulkner, *Pyr.*, P. 303, § 2144.

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 *Ghsty*. 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 (𓄿𓆎 *hr gs=f*) in 𓄿𓆎𓆏𓆏𓆏 *Ghst*. Then it refers to the resurrection of Osiris. Geb here substitutes god Horus in the protection of Osiris after his resurrection.¹⁶

Doc. 3:



hwn.t htp.t irt.n 3h pn Ghsty, šw.t=k Wsir

“The peaceful maiden who helped this spirit of *Ghsty*; your shadow, O Osiris”¹⁸

The spirit of *Ghsty* 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 *Ghsty*” god Osiris and he asked the tree-goddess for its help, like the aid she gave to the spirit of *Ghsty*¹⁹

¹⁵ Faulkner, *Pyr.*, P. 172, §1033.


¹⁶ Mercer, *Pyr.*, II, P. 523.

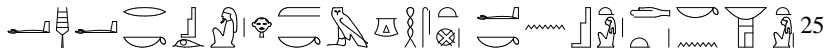
¹⁷ Sethe, *Pyr.*, II, P.314, §1487, c-d.

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.5:

The location of  *Ghst* 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.







h' rk wsir hr gs=k m Ghst 'k n 3st dr.t=k n Nb.t-hw.t


“Rise up, Osiris, on your side in *Ghst*; Isis has your arm and Nephthys has your hand”.²⁶

Analytical study:

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

The location *Ghst*, var. *Ghsty* was written in several ways as follows: ²⁷, ²⁸, ²⁹, ³⁰,



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

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.

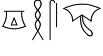
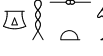
³¹ Sethe, *Pyr.*, II, P. 438, § 1799 b.




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 Religieuses du Moyen Empire*, Le Caire, 1928, P. 79.

determinative of  “a desert or foreign land” or a determinative of  “a town”.

The word  *ghs* means “gazelle”.³⁵  *ghst* is “the female gazelle”. Its dual feminine form *Ghsty* 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 *Ghsty* is derived from the word *gs* “side”, as the paronomasia by the falling away of the consonant *h*.³⁹

The Location of *Ghsty*:

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


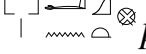


³⁵ *Wb.*, V, P.191, 1.


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 ʿnkt*. A courtyard of gazelles in Komir was probably connected with this goddess.⁴⁰ Goddess Anuket took two titles that were connected with the location *Ghst* in her temple at Komir during the Graeco-Roman Period. The First one is  ⁴¹ *wḏz dt-s m Ghst* “The one with the undisturbed body in *Ghst*”. The Second title is  ⁴² *nb.(t) Ghst* “Lady of *Ghst*”.

On the other hand, one of the titles of goddess Nephthys is  ⁴³ *imy Ghsty* “The One who is in *Ghsty* (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

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.

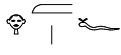
⁴² Leitz, *LG.*, IV, P. 152.

⁴³ Leitz, *LG.*, I, P.295.

⁴⁴ Leitz, *LG.*, I, P.40.

Ghsty 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 *Ghsty* may refer to the fact that *Ghsty* 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 *Ghsty*.⁵⁴ One should also take in consideration the play of words between the word *gs* “side” and the name of the site *Ghsty*.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  *hr gs=f*.


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

The two sites *Ghsty* 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:

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.

	<i>Ndit</i>	<i>Ghsty</i>
Name	This name is either derived from verb  "to protect" or from verb  "to throw down". ⁵⁶	This name could either be derived from the word <i>gs</i> "side" or it means "the Desert of the two Gazelles".
Determinative of the name		
Location	<ul style="list-style-type: none"> - It is identified with a site near Abydos in the Thinite region (Osirion).⁵⁷ - It is identified with Byblos⁵⁸. - It is not a specific site, but it is a mythical site connected with the murder of Osiris.⁵⁹ 	<ul style="list-style-type: none"> *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	<p>*Pyramid Texts:⁶⁵ (<i>Ndit</i>) §§ 260, 721, 754, 819, 1256, 1267, 1500, 1502, 2108, 2188; (<i>wdb Ndit</i>) § 1008.</p> <p>*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)</p>	<p>*Pyramid Texts: §§972, 1033, 1487, 1799.</p> <p>*Coffin Text: VII, (§837) 37q.</p>

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.

	<p>398 j; VII (§825) 26 t; (§837) 37h; (§838) 40 a; (§839) 41a. *Book of The Dead: § 142.</p>	
<p>Titles connected with the Location</p>	<p>-  <i>Ndi</i> “the thrown One”→The deceased, the sun at its setting.⁶⁷ -  <i>3h imy Ndit</i> ”The spirit who is in Ndit”. →Osiris. -  <i>imy Ndit</i> “Who is in Ndit”→ Osiris, the deceased or his soul.⁶⁸ -  <i>wbn m Ndit</i> ”Who rises in Ndit”→ <i>bnw ntry</i> ”The phonix bird” and <i>w3d r3w</i> ”the fresh plant” from the Graeco-Roman Period.⁶⁹ -  <i>Wsir m Ndit</i> “Osiris in Ndit”→Osiris. -  <i>K3 Ndit</i> “The Bull of Ndit”. →Osiris. -  <i>Skr m Ndit</i> “Soker in Ndit” →Soker -  <i>ndty m Ndit</i> “The protector in Ndit”→Horus the protector of</p>	<p>-  <i>3h Ghsty</i> “The spirit who is in <i>Ghst</i>”. → Osiris.  <i>-imy t Ghst</i> “The One who is in <i>Ghst</i>”→Nephthys. -  <i>wd3-dt=s m Ghst</i> “The One with the undisturbed body in <i>Ghst</i>”→ Nephthys. -  <i>nbt Ghst</i> “Lady of <i>Ghst</i>”. → Nephthys and Hathor. -   <i>nhp.n n=f 3st m Ghst</i>⁷⁶ “To him, the People in <i>Ghst</i> leap up” → Osiris</p>

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.

	<p>his father. ⁷⁴ <i>sh̄m ʿ3 m</i> <i>Ndit</i> “The Great Might in <i>Ndit</i>”→Osiris. ⁷⁵ <i>rmnwtyt k3 Ndit</i> “The Companion of the Bull of <i>Ndit</i>”→Isis</p>	
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Table (1)

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

From The above mentioned representation it is clear now that the site *Nedit* was mentioned much more than the site *Għsty* 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 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 *wdb Ndit* “Banks of *Nedit*”, as follows:

⁷⁸

gm.t t(w) hr gs=k hr wdb 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 *Għsty*.

⁷⁶ Hassan, *Hymnes.*, P. 79.

⁷⁴Leitz, *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.

Ghsty 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 *w3d r3w*” the fresh plant”.

All the texts that mentioned the site *Ghsty* 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 *hr gs=f* “on his side”.⁸⁰

The main idea of the religious texts that mentioned the site *Ghsty* was about finding Osiris laid on his side. It is intersting to note that the act of finding Osiris in *Ghsty* 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 *Ghsty* shows that Isis and Nephthys found him and helped him in his resurrection.⁸⁵

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.

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:



šn.t=k wr.t s3K =t iw̄f=k kfn.t dr.wt=k

sh̄n.t tw gm.t tw hr gs=k hr wdb Ndit

“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



ii 3st ii Nbt-hwt w̄c.t=sn m imn.t w̄c.t=sn m izb.t w̄c.t=sn m h3.t w̄c.t=sn m dr.t gm.n=sn Wsir ndi.n sw sn=f Stš r tz m Ndit

“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:

⁸⁶ Sethe, *Pyr.*, § 1008 b-c.

⁸⁷ Faulkner, *Pyr.*, PP. 169-170, § 1008.

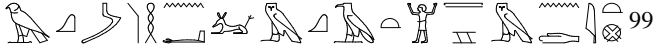
⁸⁸ Sethe, *Pyr.*, II,P. 520, § 2144 a-b.

⁸⁹ Sethe, *Pyr.*, II,P. 210, § 1255 c-d and § 1256 a-b.

⁹⁰ Faulkner, *Pyr.*, PP. 199-200, §§ 1255-1256.

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:



Hr ꜥmꜣ hnꜥ Stš m ꜥꜣ.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 *Ghsty* and Nedit are connected with the murder of Osiris.
- *Ghsty* 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.
- *Ghsty* 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 *Ghsty*.
- Nedit was a place that has a definite topography as a land with plateaus and a stream of water with two banks.

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

المخلص:

المصادر التاريخية المختلفة التي ذكرت لأسطورة إيزيس و أوزوريس اشارت إلى أماكن مختلفة للدلالة على مكان مقتل أوزوريس وهي جهست و نديت. نديت هي المكان الذي يعتقد بانه الذي انشأ عليه الاوزيرون في ابيدوس اما جهست فقد اعتقد على وجودها بأماكن متعددة بالمحافظات المصرية القديمة . يقدم هذا البحث دراسة عن جهست كمكان مقتل اوزوريس ويعقد مقارنة بينه وبين نديت.

الكلمات الدالة:

مقتل أوزوريس، نديت، جهست