



An Analytical Comparative Study of the Two Main Cult Centers of the God Osiris: *3bdw* and *ddw*

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ABSTRACT

The myth of Osiris was an important myth in Ancient Egypt since antiquity, this is proved by its presence in the Pyramid Texts. According to the myth, Seth dismembered his brother Osiris into fourteen parts, that were buried later at fourteen different Egyptian sites in Upper and Lower Egypt. Most of these burial places became cult centers for the god. Two specific centers were more important and received actual and symbolic visits, namely *3bdw*, capital of the 8th Nome of upper Egypt, where Osiris' head was thought to be buried and *ddw*, capital of the 9th Nome of lower Egypt, where Osiris' vertebral column was thought to be buried. These two cult centers were mentioned in religious books, they had fixed annual festivals and were linked to god Osiris' epithets and titles. The research aims at analyzing these two cult centers, their historical background before and during being a cult center of the god Osiris. The paper also aims at comparing between the two cult centers in regards to festivals and ceremonies, their existence in religious contexts and the timing when they flourished. The paper ends with a main conclusion.

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1. Introduction

Osiris belongs to the fourth generation of the cosmogony of Heliopolis, he was the son of Geb and Nut together with his siblings: Isis, Seth, and Nephthys. The appearance of Osiris as an individual god is fully attested in the 5th dynasty. Osiris is a male anthropomorphic deity depicted with a mummified body, his skin is usually green or black. The insignias that identify Osiris are similarly symbols of kingship, he is represented with a crown, either the white crown or the Atef crown, holding the crook and the flail (Rodrigues, 2017, p. 252). According to PT, 721,819, 1256 a, 1500 f and 2188 the place where Osiris was murdered by his brother Seth was "*nddt*" (Hare, 1999, p.251;

Baly,1931, p. 221). His birthplace was Rosetau, located in the western desert necropolis near Memphis but symbolizing the entrance into the underworld. Ptolemaic temples such as Denderah and Edfu provide texts mentioning that he was cut by his brother into 14, 16, and 42 parts. His name was given several interpretations: "he who occupies the throne", "he who copulates with Isis", "eye of the throne", "mighty one" (Hart, 2005, p.115, p.124). The components of Osiris myth may relate to abstract issues such as the interpretation of death, the stability of the cosmos and the avoidance of evil (O'Connor, 2009, p.39). Among the epithets of Osiris was "Foremost of the Westerners", linking Osiris to Khentamentiu, "He who dwells in

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Andjet”, referring to Osiris cult in Busiris (Hart, 2005, p.116). Busiris (*ddw*) and Abydos (*3bdw*) are frequently linked together as cult centers of Osiris, and the epithets “Lord of Busiris” and Lord of Abydos” occur in the same tomb in the Old Kingdom as in an inscription from the tomb of queen Meresankh III, at Giza, it is requested that the offering formula be recited for her in her tomb in Busiris, in Abydos, and in every place where it is recited for a noble woman (Denham, & Simpson, 1974, p.18; Junker Giza VIII, 101-102). Also, the link between the two places is shown in the desire of being transfigured by the great ones of Busiris, which is common on the Abydos Stelae of the Middle Kingdom, where the great ones of Busiris relate to the early Egyptian kings buried in the city i.e the necropolis and pyramids of kings of the 5th dynasty (Rosell, 2018, p.52). “Traveling downstream to Busiris as a living *ba*, traveling upstream to Abydos as a phoenix” (Assmann, 2011, p.306). The discovery of boat models from tomb of Meketre from Thebes dating to the 12th dynasty (MMA 20.3.4/20.3.5), each consisting of a sailing type and a paddling type might symbolize the owner’s voyage by river to and from the sacred city of Abydos and that to Busiris, since these religious trips are recorded on walls in several tombs at Beni Hassan (Arnold, et al., 2015, p.254). This study aims at answering the following questions:

- When did Osiris cult appear in *3bdw* and *ddw*?
- Who were the original gods of these cities before the arrival of Osiris? And where there any common features between them and the god Osiris?
- What are the religious books that mention the two cities, and in what context the two cities were mentioned?
- When were the annual festivals in both cities?

2. Literature review

2.1. Abydos, *3bdw*

Abydos was called *3bdw* in the ancient Egyptian language  (*Wb I, 9/1*). Another early name that might have been attested to Abydos is “*t3 wr*”,  (Hart,2005, p.106) which might indicate the mound or hill out of which Osiris emerged from the primeval waters (Leviton, 2014, p. 66). It was the capital of the 8th Nome of upper Egypt (Budge, 2013, p. 947). Abydos is situated in a large bay in

the cliffs on the west bank of the Nile, 48 kms south of modern Sohag, it covers an area of 3 square miles and located approximately 340 miles south of Cairo (Shaw, 2003, p.39; Sabbahy, 2019, p. 6). The city of Abydos was an important religious center of Osiris, where it was believed that in Abydos his head was buried, and it was the closest place in the country to the underworld (Zakaria, 2017, p. 3). The city of Abydos is mentioned 9 times in 6 different PT, 437 (twice), 483, 509, 610, (twice), and 1006 (twice). None of these spells is attested earlier than the pyramid of Pepi I (Bunson, 2014, p. 226). Abydos was important before the appearance of Osiris due to the burial in the cemetery of Thinis of the 1st dynasty kings there besides two rulers of the 2nd dynasty (Smith, 2017, p. 463). Thinis was situated in a corner where the Nile makes a bend towards the northeast and then turns west. The mouths of several wadis open up to the east, the largest of them is Wadi- Hammamat, the ancient line of communication with the red sea. From Abydos several caravan- routes lead towards the western oasis, the nearest of them is el Kharga, the ancient Oasis Magna (Mojsov, 2008, p.15). The earliest temple at the site was dedicated to the canine god Khentimentiu, (Shaw, 2003, p.39).

Khentiamentiu  (LAGG IV, 39) was related to Egypt’s earliest kings at Thinis, whose cemetery is known today as Umm el Quaab, located at the western end of Abydos, where 11 royal tombs were found, including the tombs of Hor-Aha and Narmer (Mojsov, 2008, p.15). It was through the link to divine kingship that Osiris came to Abydos. In myth, Osiris was the first king of Egypt, so it was only natural that he was connected to Khentiamentiu, who later was absorbed into the cult of the god Osiris as Osiris- Khentimentiu. Khentiamentiu’s name meaning “foremost of the Westerners” i.e the dead, soon became Osiris’ epithet. Osiris took most of the god’s iconographic attributes, including the white crown, the crook and the flail and the mummified body (Arnold, et al., 2015, p. 250). Osiris might have arrived at Abydos around the end of the Old Kingdom, where the pyramid texts from royal burials at Saqqarah linked the king with Abydos; in spells 437, 483, 532, 610, 1006, “who dwells in Abydos”, an epithet designating Osiris. Also, Osiris is called “Lord of Abydos” in offering formulas on private monuments originating from Abydos as early as the 6th dynasty (Bunson, 2014, p. 226). In CT, 314, “*ink hm-ntr n 3bdw hrw hwt t3*”, I am the god

servant in Abydos, on the day when the earth is high” (Priskin, 2013, 1, p. 35). Also, CT, 437, and its variant spell 610, enjoin the beneficiary to come to Abydos, “you will fare upstream to the Thinite Nome and traverse Abydos” (Sethe, p.439, 798 b-c). The representations of the voyage to Abydos began to appear in private tombs, of which the earliest example is in the tomb of Dagi at Thebes which dates to the late 11th dynasty (Leahy, p.56, note 59). However, the physical evidence of Osiris cult in Abydos did not appear before the 11th dynasty (Arnold et al., 2015, p. 250). In the end of the Old Kingdom, the kings targeted still the temple of Khentiamentiu who still the pre-eminent local deity and the *kꜣ* mansions was they have established for their own personal cults (Bunson, 2014, p. 227). From the Middle Kingdom, the Egyptians began to seek immortality for themselves, and they were given the bridge they needed through the identification of Osiris with the dead king. The Middle Kingdom offered all Egyptians, regardless of their social background, the association with Osiris in the afterlife (Mojsov, 2008, p. 21). By the early Middle Kingdom, Egyptians rediscovered the tomb of Djer, one of the 1st Dynasty- kings at Umm el Qaab and designated it as the true burial place of Osiris. The tomb was restored, and a new limestone shrine was erected inside the tomb and a granodiorite statue of Osiris was placed inside it (Arnold et al., 2015, p. 250).

2.1.1 *Constructions in Abydos related to god Osiris*

In the 11th dynasty, king Nebheptre, Montuhotep II, constructed a limestone chapel in the center of Abydos and dedicated it primarily to Osiris. In the 12th dynasty Senusret III constructed around 1.5 kms to the south of Montuhotep’s chapel a mortuary complex, consisting of a tomb and a temple, maybe as an attempt to align himself with Osiris’ tomb and temple and connect his kingship to the mythical past. He also dedicated colossal granite statues in the precinct. In the 13th dynasty, Neferhotep I erected a large stela to commemorate his decision to renew the divine images of Osiris-Khentiamentiu and the other members of the Heliopolitan Ennead at Abydos (Arnold et al., 2015, p. 250). At the beginning of the New Kingdom, 18th dynasty Nebheptre Ahmose II also constructed a mortuary complex consisting of a tomb and a temple in south Abydos. The king also devoted a stela and a memorial to his sister wife Ahmose Nefertari and grandmother Tetisheri. In

the 19th dynasty, Seti I built also a memorial temple (The Osireion) there. The Osireion was constructed within the larger temple complex with 7 chapels dedicated to the king and 6 gods among which was Osiris (Navratilova, 2006, p.24; Leviton, 2014, p. 65). The burial place of Osiris was suggested to be moved from Umm el Qaab to the Osireion of Seti I, the evidence of which came from hieratic and demotic papyri of the Ptolemaic and Roman Periods (Smith, 2017, p.472).

2.1.2 *The Osirian Festival at Abydos*

This festival was held during the month of Khoiak, the 4th month of the inundation AXt, it was the celebration of the resurrection of Osiris, the festival lasted for 3 days (27-30 Khoiak). The timing may have allowed a lot of people to travel, since it was an inactive period for agriculture. It coincided with the parallel festival of the god Ptah-Sokar-Osiris held in Memphis (Eaton-Krauss, 2004, p.404). The main component of this festival was the procession in which the cult statue of Osiris was put in a sacred boat, called the *nšmt* carried by priests from his temple to his tomb at Peker, located at Umm el Qaab (identified as the tomb of Djer) (Eaton-Krauss, 2006, p. 75). There were two outward processions: the procession of Wepwawet and the great procession of Osiris. Wepwawet, who is depicted as a grey-headed wolf and was represented on one of the 4 official standards of the pharaohs, guided his followers into battle. Wepwawet was associated like Anubis with escorting the newly dead to the halls of judgement. Both dog-gods were venerated at Abydos. The symbol of Osiris at Abydos was a pole covered with an animal skin with 2 plumes, which is associated with Anubis (Remler, 2010). The procession of Osiris included the performance of a ritual drama, exemplifying the sufferings, death, and resurrection of Osiris. It was thought that the sun completed its daily course at Abydos and entered the underworld through a gap in the nearby mountains, representing a doorway for the souls of the dead to enter the upperworld following the Sun example Abydos (Leviton, 2014, p.65). Stelae offered by the people who came on journeys to attend the festival were concentrated near the western entrance of the temple, in an area of high ground known as “the terrace of the great god” (Collier, & Manley, 2003, p.55). The journeys to Abydos might have been attested as early as the Old Kingdom proved by the discovery of Cheops’

boats and his ivory statuette discovered in the region of Kom el Sultan at Abydos, also the scenes in the tomb of *wns-ḥnh*, western Thebes, end of the 5th dynasty, refer to the journey to Abydos (Zakaria, 2017, 3.5.1.2). However, it is noteworthy to state that maybe the scenes representing boats journey to Abydos indicated imaginary journeys where the seated figures refer to sacred souls rather than the travelers themselves (Zakaria, 2017, 3.5.1.2). Votive Stelae and statues from Abydos form part of almost every collection of Egyptian antiquities throughout the world (Bulletin, Volume 14, University of Michigan, Museum of Art, p.81). The Abydos Stelae are the largest and most important source of personal information including identities and occupations of middle class, also some stelae contain specific year and dates within the reign of specific kings (Snape, 2011, p.11). “Corn/ Seed- Mummies” are small objects, shaped like mummies to resemble Osiris and filled with soil from the Nile basin and seeds. when plants sprouted from the seeds mummies it was seen by the Egyptians as a symbol of fertility and of Osiris’ regenerative powers as well as a manifestation of the god’s revival (Rodrigues, 2017, p.252). The rectangular containers of these images, known as Osiris Bricks, which are displayed in several Museums, of which is discussed in detail (Tooley, 1996, pp.167-179, Egypt Exploration Society, <http://www.jstor.org/stable/3822120>). Private individuals left besides stelae and statues cenotaphs, over the surface of the desert between the early dynastic cemetery and the cultivated fields. These cenotaphs were intended to ensure that the person for whom they were erected received some of the benefits of the cult of Osiris (Shaw, 2003, p.39). When they were unable to place them, they incorporated items or images in their tombs that refer to the act of making a pilgrimage to Abydos as in the case of boat models, which sometimes symbolized the voyage of the body of the deceased to the home of Osiris (Shaw, 2004, p.118). Herodotus describes the great annual festival held at Abydos by “It is there that the whole multitude, both of men and women, many thousands of numbers, beat themselves in humor of a god whose name a religious forbid me to mention” (Memoir of the Egypt Exploration Fund, vol. 7, p.28). It is not confirmed what kind of multitude was there, some scholars argue that it was limited to locals and officials, the richer and more well-off parts of the society, proven by the

titles inscribed on the stelae (Cornelissen, 2019, p. 13).

2.1.3. The Abydos Formula

It is a series of prayers or afterlife hopes recorded on many stelae from the Middle Kingdom (20 prayers or hopes), that present the deceased hope to participate in the celebrations in honor of Osiris (Smith, 2008, p. 58). This formula is known from the various votive stelae of the Middle Kingdom found in Abydos. Among the examples of this standardized formula is shown on Turin Stela 1517, Stela NY Carlsberg Glyptothek Inv.963 from the end of the 11th dynasty, and Louvre Stela C3 and Stela BM 567 in the 12th dynasty (Rosell, 2018, p.47-48). These desires could be received at the arrival of the deceased at Abydos by the “great ones”, who were the first Egyptian rulers who were buried in the place, and during the interaction with Osiris during the celebrations The stela of high priest Wepwawetaa (Munich GL.WAF 35) has 12 out of the 20 desires of the Abydos Formula (Rosell, 2018, p.50-52).

2.2 Busiris Bana, *ḏdw*

Busiris is the Greek name of several pharaonic towns in Egypt (9 are known), where a cult center of the god Osiris existed. The most famous one is identified with modern Abusir Bana in the middle of the Delta on the left bank of the Damietta branch about 5.5 kms to the south of Samannud, capital of province el-Gharbiya (Bard, 2005, p.179). The name of the town in the ancient Egyptian language

is *ḏdw* , meaning the pillars (Wb V, 630/6), the full name of the capital was *pr wsir nb ḏdw*, “house of Osiris, lord of the backbone” (Starsheen, 2018, p.91). *ḏdw* was the capital of the 9th Nome of lower Egypt, where the god Andjety was worshipped originally before the arrival of Osiris’ cult. At an early stage Osiris seems to have taken over the insignia of the god Andjety “*ḥndty*”

 (LAGG II, 91) from whom he might have taken the mythical attribute of deity as dead ruler (Shaw, 2004, p.115). *ḥndty* is an anthropomorphic deity who holds the crook and the flail, also his conical crown decorated with 2 feathers is clearly related to the Atef crown of Osiris. As early as the beginning of dynasty IV king Senefru is carved wearing this crown of *ḥndty*, perhaps *ḥndty* was an embodiment of sovereignty and its attendant regalia. *ḥndty* is

responsible for rebirth in the afterlife. In the temple of Seti I in Abydos, the king is depicted burning incense to the god Osiris-*ndty* (Hart, 2005, p.23). Busiris Bana was identified with Duamutef, who was one of the 4 sons of Horus, who performed the mummification with Anubis during the liturgical rite. It is possible to say that in *ddw*, there was a temple, where according to the texts the *dd* stood and therefore Osiris cult took place (El Shamy, 2019, p.122). Supposedly, the mummification and resurrection of Osiris took place at *ddw* (Starsheen, 2018, p.91). The first reference to the town of *ddw* is in the pyramid texts, and continued until the Late Period (Bard, 2005, p.179). In BD, 17 “What is this? Osiris enters Djedu and there he found Re’s soul, the two souls embrace each other becoming twin souls, they are the souls that are in Djedu”. It is clear that Djedu itself represents the two divinities forming one soul as the phoenix itself represents Re- Osiris in the long voyage from east to west and vice versa (Murgano, pp.1362-1363). In PT, 719 a “Oh Busirite (you) djed pillar that is in *grg- b3w.f*”. In CT, 155



“*rh b3w psdn tiw k r pr wsir n ddw*”, “Knowing the bas of the moon’s invisibility entering the house of Osiris in Djedu”. If it could be proved that the lunar cult played a significant role in the ritual activities there, this would then explain the mention of the town in the title of a spell related to the moon. Also, in CT, 339, which lists the localities where Thoth is supposed to vindicate Osiris against his enemies, it claims that in Djedu it happens on the day when the *w3bt* eye is given to its lord “*hrw pw n rdt w3bt n nb.f*”. The *w3bt* eye represented the restored left eye of Horus, that is the full moon” (Priskin, 2013, 1, p.33). In CT, 26, “This great god who is in Un, whose soul in Djedu”, “May you sail on the waters of the great god who is in Heliopolis, whose ba is in Djedu” In CT, 32, “Osiris in Djedu”. In CT, 37, “Hail to you, Osiris in Djedu in your dignity of the bull of the west”. In CT, 45, “Anubis may remember you in Djedu”. In CT, 47 “Receive oblations in Djedu”. In CT, 50, “Your soul is established in Djedu”. In CT, 197, “I have ‘stopped up the two apertures in Djedu”. In CT, 312, “I come forth to Djedu that I may see Osiris” (El Shamy, 2019, pp.122-123). In CT, 314, “*ink w3b n ddw sw sk3 k33t*”, “I am the wab priest in Djedu on the day when what is high is made high” (Priskin, 2013, 1, p.33).

2.2.1 The *dd* Column and Osiris

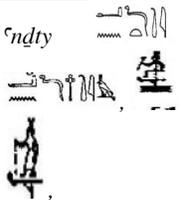
The *dd*- column was a roughly cruciform object with at least 3 cross-bars but always almost 4. It was often shown on a rectangular base. The 4 horizontal lines might represent 4 worlds placed above each other or an altar of 4 altar plates topped in layers or a Nilometer. Some depictions of the pillar portray it with human arms holding the royal regalia (Pankhurst, 2007, p.124, Lutz, 1919, p.196). In the myth of Osiris as related by Plutarch, the god was concealed in a pillar: where his body thrown by his murderer Seth into the Nile floated to Byblos, where a tree grew around it. The tree became a pillar in the palace of the local prince (Frankfort, 1948, p.178). Therefore, the *dd* column as the personification of Osiris was comparable to the tree of life and its symbolism interpreted in terms of the rise and fall of the Nile and the annual renewal of nature. The *dd* column might well be interpreted as the backbone of Osiris (Layton, 1966, p.39). In the 18th dynasty papyrus of Nebseny (BD, 155), the link between the *dd* and the backbone is clear “you have your backbone *psd*” (Hunt, 2004, p.118). Some early uses of the *dd* column imply that it could be thought of as a pillar holding the sky above the earth (Pinch, 2002, p.128). The *dd* -column is a metaphor for fertility, a phallus, the omphalos or the 4th dimension which represents time: it is thought to represent death and rebirth, creation and balance (Pankhurst, 2007, p.124). Inside the coffins of the New Kingdom, the *dd* pillar is painted with eyes and holds the scepters and wearing the crown of Osiris (Frankfort, 1948, p.178). The link between Osiris and the *dd* pillar is shown in a number of religious contexts: In PT 410, it might contain the first preserved reference to Osiris being identified with the Djed pillar (PT, 719 a-e) “O Busirite, O djed pillar which is in *grgw b3f*” “On the 1st sheet of the 19th dynasty Papyrus of Hunefer BM 9901, is a vignette (known by mistake as spell 16- correctly spell 15), the bottom half depicts Isis and Nephthys on either side of a personified *dd*, the text reads “I am your sister Isis and I am your sister Nephthys”, making it clear that the *dd* personifies Osiris. BD, 185 A S 1 states “Hail to you Osiris, who is the spirit presiding over the 2 djed pillars” (Gordon, 2004, p.115). It is quite likely that the *dd* pillar was first worshipped at Busiris *ddw* in the Delta before it was worshipped at Memphis (Bakry, 1955).

2.2. 2 Festival of Osiris at *ddw*

On the 21st day of Sekhmet (end season of the inundation), the priests raised the *dd* pillar in *ddw* to represent the backbone of Osiris and the iron ladder upon which he climbed into the *dw3t*. Also during the renewal festival the *dd* will be ceremonially raised as a phallic symbolizing the potency and duration of the pharaoh's rule since the raising the *dd* column was also part of the *hb-sd* (Starsheen, 2018, p.91, Sparavigna, 2009, p.33). The *dd* pillar as mentioned before was probably a sacred tree and its ceremonial raising at the autumnal festival indicated the restoration of Osiris from his grave at "the season of coming forth", when the waters of the Nile were beginning their annual renewal of the soil and its products. and the raising on New year's eve , represented the enactment of his resurrection, (Layton, Bentley, "The Djed-Column in Egypt" in Studies in the History of Religions, 1966, p.39).The day of " the great coming forth" is found on the Leiden Papyrus (T32, 4/22)(Murdock , 2008, p.104). The raising of the *dd* pillar at the sacred city of Busiris is mentioned in BD, 18, also a particular reference to the mummification ritual; "The erection of the *dd* in *ddw* is the bowing of the arm of Horus Khem, they are behind Osiris wrapping up as bandages" (Murdock, & Acharya, 2008, p.104). It was also mentioned in BD, 100: "I have seen secrets in Busiris, For I am the companion of the embalmer, I have erected the djed and set up the tyet-amulet" (Gordon, & Andrew, 2004, p.121). Also, the festival of "raising the *dd* pillar" was depicted on the walls of Abydos temple (Bong, 2008, p.305). The erection of the *dd* in *ddw* was connected probably with a physical ritual that regarded not only the pillar but a series of actions in the sense of movements of certain stars (Murgano, p.1362-1363). The festival of the ploughing of the earth followed the raising of the *dd* pillar, the king took the handles of a specially sanctified plough and ploughed a portion of a field that symbolized the body of Osiris, the king then scattered barley or wheat seeds consecrated to the god to begin the yearly resurrection of Osiris. On the 24th day, the model of the god from the year before was taken from its place and suitably buried, and the new Osiris was embalmed in the sanctuary but without being buried for 7 days, representing the duration Osiris remained in the womb of Nut. In relation to these ceremonies in the great sanctuary of Osiris, 34 papyrus boats were lit up with 365 lights or lamps to sail in procession (Starsheen, 2018, p.91).

It is noteworthy to mention that the raising of the *dd* pillar was an important part in the feast of Sokar as it is shown on the walls of Medinet Habu in the temple of Ramesses III (Bakry, 1955, p.374).

3. Analysis

	<i>ddw</i>	<i>3bdw</i>
Designation in Ancient Egyptian Language		
Recent Location	48 kms south of modern Sohag	About 5.5 kms to the south of Samannud capital of province el-Gharbiya
Ancient Location	Capital of 8 th upper Egyptian nome	Capital of 9 th lower Egyptian nome
Original God	<i>hnty</i>  <i>imntiw</i>	<i>ndty</i> 
Date of Osiris' Arrival	Probably end of the Old Kingdom	Not clear
Mention in Religious Books	PT, 437, 483, 509, 532, 61, 1006 CT, 314, 437	PT: 719,a CT: 26, 32, 37, 45, 47, 50, 155, 197, 312, 314, 339 BD, 17,18, and 100
Date and Duration of Annual festival	During the month of Khoiak, the 4 th month of the inundation <i>3ht</i> , the festival lasted for 3 days (27-30 Khoiak)	On the 21 st day of Sekhmet (end season of the inundation)

- Concerning the location of both cult centers, *3bdw* located in upper Egypt , was the capital of the 8th upper Egyptian nome, in the north was the 7th upper Egyptian nome its capital Diospolis Parva and the 6th upper Egyptian nome its capital Dendara, while in the south was the 9th upper Egyptian nome of Akhmim. *ddw* was located in lower Egypt, was the capital of the 9th lower Egyptian nome, in its south was the 10th lower Egyptian nome Athribis and north west was Mendes, and north east Sais. Both locations were considerably important.
- Concerning the original gods who were worshipped in the 2 cult centers, in *3bdw*, the original god was Khentimentiu as a canine god related to death (foremost of the westerners) ,while in *ddw*, the original god was *ndty* who

was an anthropomorphic deity who holds the crook and the flail, perhaps *ḥndty* was an embodiment of sovereignty and its attendant regalia. *ḥndty* is responsible for rebirth in the afterlife. Thus the 2 cult centers were related to death (*abdw*) and rebirth (*ddw*).

- Concerning the mention in religious books , *ḥbdw* is mentioned more in pyramid texts than coffin texts while *ddw* on the contrary is mentioned more in Coffin Texts than Pyramid Texts.
- Concerning the timing of the festivals of the 2 cult centers, the timing is close; both in the season of inundation, towards the end of the 4th month.

4. Conclusion

Osiris enjoyed great popularity because all deities underwent a form of death and regeneration but not in the dramatic way Osiris experienced. Everyone starting from the Middle Kingdom including even deities were promised renewed life after death through ritual identification with Osiris. There were many cult centers for Osiris, but the most commonly mentioned in religious texts were 2 main cult centers: Abydos *ḥbdw* and Busiris *ddw*, they were even occasionally linked together .These 2 cult centers were located one in the north in the Delta (*ddw*) and the other in the south (*ḥbdw*), they were mentioned in Pyramid and Coffin Texts, they had fixed festivals, both in the end of the season of the inundation. Both cult centers had original gods before the arrival of Osiris; Khentiamenti in *ḥbdw* and *ḥndty* in *ddw*, the first related to death and the second related to rebirth.

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