The Astral and Solar Destinies of the Deceased in the Ancient Egyptian Texts

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Abstract
The funerary literature of the ancient Egypt shows many versions of the eternal life, as well as the descriptions of the different ways in which this eternal life can be achieved. The funerary literatures stated the periodic pattern of some celestial bodies. The celestial bodies were interpreted by the ancient Egyptians as one of the ways of obtaining the regeneration. The cycles of the celestial bodies were used as images in texts that were intended to help the deceased to gain the eternity. This paper studies the texts which had been often characterized with astronomical contexts and the celestial bodies as part of astronomical cycles that is of main interest to assist the deceased in the afterlife to acquire immortality. This study focuses on the texts that reflect the celestial destiny of the deceased, especially the astral and solar destinies.

Keywords: Regeneration, Deceased, Sopdet, Sah, Osiris, Imperishable Stars (Northern Starts), Unwearying Stars (Southern Stars).

I. Introduction
The ancient Egyptians have been interested in the stars, not only in observing the stars for determining the times and seasons since the ancient times, but also in mapping out the star maps and the tables. They identified some of the sites of the stars in the sky and depicted them in their coffins and tombs at least from the Middle Kingdom onward. They identified the stars which formed the river of the Milky Way and they considered it the residence of the heavenly river, in which the gods sailing with their boats. The ancient Egyptian texts have many references which pointed to the stars. The most famous stars were two groups of the unwearying stars in the southern sky and the imperishable stars in the northern sky (Neugebauer, 1969 III: 66-67; Bradshaw, 1990: 2; Beatty, 1998: 139).

II. The Celestial Destiny:
The term celestial destiny was appeared within the vision of the deceased king in the Pyramid Texts. Breasted divided the celestial destiny of the deceased king in the Pyramid Texts into a solar destiny in which the deceased king is associated with the sun god Re or even becoming the sun god Re himself and the other is an astral destiny in which the king is represented as a star (Breasted, 1912: 101-102).

The Pyramid Texts contains many references which mentioned that how the deceased king attempts to gain the immortality in the netherworld through joining with the stars. Therefore, the main idea was the ascending and the manifestation of the soul of the deceased king into stars and sometimes more particularly among the polar stars in the northern sky (Hassan, 1946: 43; Faulkner, 1966: 153-161).
Breasted pointed to this term of astral destiny in his studies (Breasted, 1912: 101-102) and also, Faulkner pointed to the appearance of the term of the astral destiny of the deceased king in his study (Faulkner, 1966: 153-161). In the study of the astronomical Concepts in the Pyramid Texts, Rolf Krauss discussed the concepts of the king’s relationship to the stars especially Sah and Sopdet as well as the king’s correspondence with these stars (Krauss, 1997: 181-197).

II.1. Astral Destiny:

The concept of the star in ancient Egypt is expressed by the term “šbA”, (Wb, 1971 IV: 82). The word is shown with two determinatives, one of a star (★) and the other of the sun (⊙). The ancient Egyptian wanted to express a very important astronomical point. The light of the stars and their movement in the space is not to be differentiated from Re (⊙) and the ancient Egyptians believed that the stars gave the light by themselves and spread their rays in space like the sun or the day star (Beatty, 1998: 141).

The two famous groups of stars, that mentioned in the texts, were the unwearying stars in the southern sky and the imperishable stars in the northern sky that refer to the visible stars which never set below the celestial horizon (Neugebauer, 1969 III: 66-67; Bradshaw, 1990: 2). These two groups of stars and their movement were used as image for the cycle that could be observed during the twelve hours of the night (Wallin, 2002: 90). In this celestial sphere, these stars were regarded as gods and there are many texts, where the king is in a relationship to the stars in general or to specific stars or constellations in the sky. The following text confirms that the imperishable stars are considered as the gods of the northern sky (Faulkner, 1966: 153) (pyr.818c) (Sethe, 1908 I: 454):

“šm.k n ntrw ipf mhtyw ihmw-sk”

“You go to those gods in the north, the imperishable stars (Mercer, 1952 I: 154)”. The text states that the deceased will go to the northern sky, where are the imperishable stars after his death and these imperishable stars were the gods of the northern sky.

Another Pyramid Text confirmed the same idea (pyr.380b) (Sethe, 1908 I: 198):

“n ntrw ipf sbkw s3w ḫhmw-sk”

“To those gods who are the splendid and the wise, the imperishable stars (Mercer, 1952 I: 92)”. 
The interpretation of the stars as the gods had been strengthened by the addition of the determinative of god (ʼ) in the Coffin Texts (Wallin, 2002: 97). Also, the unwearying stars of the southern sky were considered as gods. The following text from Coffin Texts reads as (Spell.53a-b) (Buck, 1935 I: 241):

\[ i\hbar\text{-}\text{wr}d \text{ ntrw} \text{ 3w imyw pt} \]

“The unwearying stars, the great gods who are in the sky (Faulkner, 1973 I: 52)”. The unwearying stars, similar to the imperishable stars, were considered celestial deities and were treated as part of the divine world and given manifestations of a divine character.

The king is the personification of god Horus, when he was alive and he was welcomed as the son of Osiris and Isis. After his death, it is believed that he would leave to the heaven and become Osiris himself. The Pyramid Texts have many references which stated that the deceased king became Osiris (as mentioned in pyr.819c; Sethe. 1908 I: 454) and also became stars or a specific star in the region of the constellations (Mercer, 1946: 25). Like the following text of the Pyramid Texts which stated that the deceased king was a star (pyr.1470b; Sethe, 1910 II: 304):

\[ N \text{ pw sb}\]

“The deceased king is the star (Mercer, 1952 I: 233)”. Also the following text confirmed this interpretation (pyr.1583b; Sethe, 1910 II: 343):

\[ N \text{ pw shd ir pt} \]

“The deceased king is considered the star in the sky (Mercer, 1952 I: 254)”. Moreover, the Pyramid Texts stated that the pregnancy of the king as a star was for his mother, Sekhmet and his rebirth as a star was for his mother Shesmetet as mentioned in the following text (pyr.262b) (Sethe, 1908 I: 143):

\[ i\w (N) \text{ in shmt in } \text{ ssmtt mst} (N) \text{ sb3 spd h3t} \]

“The deceased king was conceived by Sekhmet, it is Shesmetet who gave birth to deceased king, the brilliant star (Lacau, 1902: 199; Newberry, 1932: 316-323; Mercer, 1952 I: 76)”.

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Another text considered the king as a star (pyr.332c) (Sethe, 1908 I: 179):

\[ dd \text{ mdw (N) pn nh\text{l} pw niwt} \]

“To you it is said: This nh\text{l}-star of the lower sky” (Mercer, 1952 I: 85; Faulkner, 1966: 154).

Also, the Pyramid Texts mentioned that the king assumed the authority over the stars and the king was a soul as a living star at the head of the other stars. The texts mentioned also that the king as a star took possession of the sky, its pillars and its stars (pyr.904; pyr.1143-1144).

The deceased wanted to be associated with the stars because of the regeneration of life. The deceased seeks for the power over the imperishable stars, due to its immortality. If the imperishable stars do not die, the deceased will also not die. The powerful essence of the imperishable stars is clear in their continuous light and ability to show astronomically immortality. Through this power, the deceased can become an immortal and effective spirit in the afterlife as mentioned in the following text (Budge, 1898: 308):

\[ rdit \text{ shm zh pn m ihmw-sk ir irw n.fr pn nn sk.n.f nh\text{l} wnn b\text{3} n \text{n} ^{\text{nhl}} r nh\text{l} } \]

“Making this spirit has power over the imperishable stars, as for him whom this utterance is recited, He will not perish forever and his soul shall live forever”. As, the deceased was one of the imperishable stars, he is having their authority and power as mentioned in the previous text.

Thus, Egyptologists concluded that the regeneration ritual was necessary to convert the deceased king into Osiris or more specifically to Osiris in his astral form (Mercer, 1946: 112). The centrality of the rebirth rites was that Osiris had been brought back to life through the magical ritual of embalming carried out by his sister wife, Isis. The Pyramid Texts were intended to ensure the same rebirth of the deceased king as the god Osiris, the Lord of the afterlife, the realm of the dead inhabited by star beings, and the deceased king become a star (Hassan, 1946: 276-317; Sellers, 1992: 70).

In the fact, the deceased king did not clearly turn or become a star, because the texts of the transformation of the deceased king rarely appeared in the Pyramid Texts (Federn, 1960: 241-257; Buchberger, 1993; Miosi, 2006: 140, 144), but the soul of the deceased king matches and coincides to the stars in the sky (Faulkner, 1966: 154; Wells, 2001: 147; Miosi, 2006: 144).
Sometimes, the deceased king is shown as the stars “shd”, “nhh” or “sb3” (Assmann, 1977: 1206-12011; Davies, 1977: 166), due to their horizontal movements in the sky of the otherworld. These movements were likened to the appearance and pathway of the stars at sunset in the sky, as moving from east to west as well the moon and unlike the pathway of the sun at night and like its course during the day (Parker, 1973: 2).

The astral birth of the deceased may be related to the Osirian faith by matching the deceased king with Osiris and Sah, where goddess Nut sometimes gave birth to Osiris and sometimes with Sah. Astral birth and solar birth are also related to the description of the stars and the sun as the sons of the goddess Nut (ابشامى 2012:13-14).

The following text mentioned that the relationship between Sah, Sopdet and the deceased king (pyr.151a-c: Sethe, 1908 I: 86):

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[Hieroglyphic text]
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“Sn s3h in dw3t wrb “nh m 3ht”
“Sn spd.t in dw3t wrb “nh m 3ht”
“Sn Wnis pn in dw3t wrb “nh m 3ht”

“Sah is enveloped by the netherworld, pure live in the horizon; Sopdet is enveloped by the netherworld, pure live in the horizon; the deceased king is enveloped by the netherworld, pure live in the horizon (Mercer, 1952 I: 61)”. It is clear from the previous statements that at the dawn, the sun had not yet rose, but its appearance was aware of the first light that spreads in the sky, where the stars disappeared one after the other because the sunlight makes it difficult to be appeared (Beaux, 1994: 3). The verb “sni” means encircle, enclose and surround and it refers to the disappearance of the Sah, Sopdet and also the deceased king, due to the first appearance of the sunlight. Therefore, the word “dw3t” appeared with the determinative (⊗) which represents the star enclosed by a circle (Erman & Grapow, 1971 IV: 489-490; Faulkner, 1962: 267-68; Gardiner, 1994: 595). Although, the first light of the sun hides the stars, it also gives them rebirth and emergence again (pyr.820d-e: Sethe, 1908 I: 455):

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[Hieroglyphic text]
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“h3 (M) iwr tw pt hn’ s3h msi tw dw3t hn’ s3h”
“Heaven conceives you together with Sah; the deceased king is born in the netherworld together with Sah (Mercer, 1952 I: 153)”.

The deceased king is accompanied by a star Sah which represented with Sopdet the constellation of stars that occupy the south-eastern part of the sky (Behlmer, 1982: 609; Kozloff, 1993: 170) in comparison to the famous group of stars that occupy the northern part of the sky (Wainwright, 1932: 373) where the king crosses the sky like a star with Sah and sailing in the netherworld with Osiris and after that, he is reborn as a star with them on the east side of the sky as in the following texts (pyr.883a & c: Sethe, 1908 I: 492):

“pr.(k) N pn m gs i3b.ti n pt”
“You, N, ascend on the eastern side of the sky (Mercer, 1952 I: 162)”.

“msi.n tw nwt hn’ s3h”
“Nut gives you birth with Sah (Mercer, 1952 I: 162)”.

The Texts reveals that Sah was the principal stars of this stellar destiny, because, it is the most well-known constellation in the sky beside Sopdet. The Egyptians worshiped “Sah” and its name is written with the sign (இ). In most cases, it is determined with the star sign (இ) and with a god determinative (இ) (Gardiner, 1994: 458).

The appearance of this constellation in the sky is considered as a celestial event which indicated the coming of the annual flood and a new season of renewal. In mythology, this constellation was seen as a deity and as the celestial image of Osiris, the god of rebirth or resurrection (Clarke, 1978: 122-123; Hart, 1986: 153). This association was confirmed by many references as in the following text of the Pyramid Texts (pyr.819c, Sethe, 1908 I: 454):

“mk sw ii m s3h mk wsir ii m s3h”
“Behold, he is coming as Sah; behold, Osiris is coming as Sah (Mercer, 1952: 152)”.

The relationship was also represented on the astronomical ceilings, as a god called Sah-Osiris (Neugebauer, 1960 I: pl.25; Neugebauer, 1969 III: pls. 9, 20). The Coffin Texts contain several examples that confirmed this association between this constellation and Osiris. In the following spell, this connection is clear (spell.837o: Buck, 1961 VII: 37):
“ḥprr.n.k Wšr m šḥ”
“You came into being Osiris as Sah (Faulkner, 1978 III: 24)”.

The chapter 142 of the papyrus of Nu, confirmed also the relation between this constellation and Osiris:

“n wšr šḥ”
“To Osiris Sah (Budge, 1898: 320)”.

Another spell provides further evidence for a connection between this constellation and Osiris. The spell is titled: “Boarding the Bark of Re”, contains the following line (spell.551a) (Buck, 1956 VI: 151):

“ṭm mš ṣḥd Wšr m-ḥnw šḥ”
“Who cannot see him who conveys Osiris within Sah (Faulkner, 1977 II: 163-164. n. 9)”.

In this example, Osiris is described as within this constellation, thus emphasizing the association of Osiris with this constellation of stars. Another example provides the link between Sah and Osiris as appeared in the Coffin Texts, “šḥ is great of judgment” and Osiris was the judge in the netherworld as early as in the Pyramid Texts and this passage places Sah in Osiris’ traditional role (Buck, 1947 III: 353; Griffiths, 1980: 178).

The ancient Egyptians imagined Sah as a male figure standing on a boat holding the ankh sign in one hand and a staff in the other. Above his head are three large stars in a row and the topmost star slightly deviated to the left as appeared in the astronomical ceiling of the tomb of Senmut (Fig:1) (Neugebauer & Parker, 1960 I: 25; Neugebauer & Parker, 1969 III: plates 4, 6, 8, 9, 14, 19, 21 and 24). Most probably, the three stars that appeared above the head of Sah are Zeta, Epsilon and Delta of the Belt of the constellation of Orion and these three elements of this Belt form the same characteristic pattern at the centre of the constellation (Fig.3) (Trimble, 1964: 183-187).

In the Pyramid Texts, Sah is mentioned alongside with Sopdet and he is called the father of the gods and he is said to traverse the sky from the east to the west and have a season in the sky and a season in the earth as an allusion to his period of invisibility and Sah was imagined to be reborn from the netherworld, after having spent 70 days beneath the horizon and Sopdet revivified him (Alford, 2004: 31). The Egyptologists said that Sah represented the constellation of Orion. The identification of Sah with Orion began with Champollion who proposed this idea of connection (Champollion, 1836: 95).
This idea is proved by the diagonal star-clocks which dating to the early Middle Kingdom which show Sah rising heliacally before Sopdet and he is shown holding ∙m-staff in one hand and ∙nḥ-sign in the other (Fig.2) (Neugebauer & Parker, 1960 I:pls. 4, 6, 8, 17, 19, 21). Neugebauer and Parker and Krauss in their studies found that the Egyptians Sah coincides with the constellation of Orion, therefore, the ancient Egyptians identified Sah with the constellation of Orion as Sah-Orion (Neugebauer & Parker, 1960 I: 25; Krauss, 1997: 181-197).

This identification of Sah with Orion might not have held at time of the Pyramid Texts and it is therefore possible, as some scholars have proposed that Sah was originally the star Canopus, the second brightest star in the sky and thus a fitting companion for Sopdet. This would, of course, imply a switch in the Sah-Osiris identify from Canopus to Orion at some time between the Old Kingdom and the early Middle Kingdom. Such a change is not so hard to imagine and may have resulted from the overlap between Osiris and Horus, especially if Horus was originally the god of Orion as in one of his many incarnations (Alford, 2004: 31).

Concerning Sopdet, she played an important role in the regeneration of the deceased king. Sopdet was the brightest star in the night sky and located in the constellation Canis Major and she is also known as the Dog Star. According to ancient mythology of the Greeks, this star represented as a dog following the heels of the hunter Orion (Pickover, 2004: 82). She was called ∴ n “spdt” by the ancient Egyptians and Sothis by the Greeks. Sopdet appears to be derived from the ancient Egyptian word “spd”, meaning “sharp” or “effective” (Neugebauer, 1960 I: 25; Faulkner, 1962: 224; Erman & Grapow, 1971 IV: 111; Kákosy, 1984: 1110; Gardiner, 1994: 589). Another interpretation of the name of the star has been suggested by Beaux who has proposed that the ideogram “spd”, ([]) represents the celestial triangle of the three stars (Betelguese, Rigel and Sirius). Sopdet is thus, according to Beaux, not a single star but a constellation consisting of three stars (Wells, 1993: 309; Beaux, 1994 I: 62). Her husband was “s3ḥ”, the god of the neighbouring constellation Orion and her son Soped or Sopdu, another astral deity (Wilkinson, 2003: 167). According to the Egyptian mythology, Sopdet was the celestial manifestation of the goddess Isis (Clerc, 1978: 247-281).

The heliacal rising of Sopdet was used to signify the beginning of a new yearly cycle and thus provided a suitable image of renewal. The role of Sopdet in the process of regeneration has been reviewed by scholars. Münster has commented upon the mother aspect of Sopdet as an extension of her association with Isis as well as the connection of Sopdet to the regeneration of the deceased in the beginning of the year (Münster, 1968: 153). Spalinger is commenting upon the heliacal rising of Sopdet and mentioning that Sopdet inaugurated the new era, a new beginning and the birth rather than the death was its hallmark (Spalinger, 1996: 171).
Hornung has observed that the heliacal rising of Sopdet may also have been connected to the sed-festival, a royal festival of regeneration. Sopdet is called the “Mistress of the sed-festival” on a New Kingdom statue fragment (Vandier, 1958 III: 284-286).

Many texts mentioned the relation between Sopdet and the regeneration. As the following text, Sopdet is mentioned to take the hand of the deceased and assisting him to ascend to the heaven (pyr.1561b) (Sethe, 1910 II: 335):

“ssp spdt drt.f”

“Sopdet shall take his hand” (Mercer, 1952 I: 244)

Also, another example stated that how the deceased is reborn with the help of Sopdet and she had caused the deceased to fly up to the sky in the company of his brothers, the gods (pyr.459b) (Sethe, 1908 I: 236):

“sp3 n spdt N r pt m-cb snw f ntrw”

“Sopdet caused the deceased to fly to heaven among his brothers the gods (Mercer, 1952 I: 103”).

These two texts mentioned that the role of Sopdet in helping the deceased to ascend to the sky to live between the gods. The text refers to the protective and regenerating powers of Sopdet. Another text shows the link between the heliacal rising of Sopdet and the inundation from the Ramesseum (Neugebauer, 1969 III: pl.5):

“wbn.k mi 3st spdt m hrt dw3yt wp rnitp sr.s n.k trw hbw hapyw”

“May you rise like Isis-Sopdet in the morning sky of the opening of the year. May she foresee for you the festival seasons and the inundation”.

Sopdet rises in the morning at the time of its heliacal rising and the text in the Ramesseum clearly refers to this particular celestial event. The text also mentions that Sopdet predict the inundation, thus showing the role of Sopdet as herald of the coming of the inundation. The combination of the rising of Sopdet and the coming of the inundation were used to symbolize renewed the creation and the regeneration.

Also, another text from the Pyramid Texts declared that the importance of the annual celestial regeneration by Sopdet (spell. 689b-e) (Buck, 1956 VI: 319):

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“N pn wꜣb rnty ms.n sw spdt rnty rnt rt m mswt.t s tpy rnty”

“N is pure and young and Sopdet born him, she the young, she of the year, a goddess from her birth who is at the start of the year (Faulkner, 1977 II: 253)”.

Sopdet acts as the mother of the deceased in this text in her role as the goddess of the beginning of the year, highlighted in her epithet “youth of the year”.

“Birth-giving” (mswt) used to describe the heliacal rising of the decanal stars in the texts of the astronomical ceiling of Ramses IV and in those in the cenotaph of Seti I (Neugebauer, 1960 I: pl. 30-31, 34-35). This suggests that the implied meaning is “a goddess in her heliacal rising at the beginning of the year” (Leitz, 1995: 64).

Other texts pointed to the motherhood of Sopdet and the deceased is considered as her son and she suckled him as mentioned in the following texts (pyr.458a) (Sethe, 1908 I: 235) and (pyr.1482a) (Sethe, 1910 II: 310) (Buck, 1935 I: 17-18):

“šbš pᴛ ʿnh spdt n N is ʿnh s3 spdt”

“The sky is clear and Sopdet lives because the king of the living one, the son of Sopdet (Mercer, 1952 I: 102)”.

“wḏw n ʿnh s3 spdt”

“Command the living one, the son of Sopdet (Mercer, 1952 I: 236)”.

“snk.k mw.t.k spdt mw.t.k is imyt 3ḥt”

“You suck at your mother Sopdet as your nurse who is in the horizon (Faulkner, 1973 I: 3)”.

Briefly, the stars of the northern and southern skies played an important role in the describing of the regeneration of the deceased. The appearance of the imperishable stars and the unwearying stars made them as symbols of regeneration. They seem to serve as the celestial residence for the deceased during night or as helpers for the deceased.

II.2. Solar Destiny:

The prevalent belief about the solar destiny in the Pyramid Texts is that the destiny of the deceased king is having the same destiny of the sun god Re. The daily cycle of the rising of the sun was an important manifestation of the recreation. The texts refer to the deceased rising like the sun. For example, in spell 88 from the Coffin Texts, the deceased is existed as the sun god Re every day (spell.88g) (Buck, 1938 II: 54):

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“wnn.i mi r₅ nb hrw msi hrw nb”
“I will be like Re every day, the born every day (Faulkner, 1973 I: 91)”.

There is another text expresses the daily regeneration of the deceased as the sun god Re also (spell.238c):
“inḏ hr.k wbn.k m ḥt.k m R₅”
“Hail to you, you rise in your horizon as Re (Budge, 1898: 41)”.

The deceased king, according to the legend of the birth of the sun by the goddess Nut, passes and accompanies the sun god Re inside the body of the goddess Nut at the night and he is born with him at the sunrise in the next morning as mentioned in the following texts (pyr.1688a-b: Sethe, 1910 II: 391) (pyr.1382f & 1383b: Sethe, 1910 II: 255) (Sethe, 1930: 71; Piankoff, 1934: 57; Anthes, 1984: 1-3; Wells, 1992: 305-321; Wells, 2001: 145):
“hmšw.k r₅ k br mh pd n R₅ wḏ.k mḏw n nṯrw n twt ls R₅ pr m Nwt msst R₅ r₅-nb ms(.w) (N) pn r₅-nb mi R₅”
“You shall seat yourself upon this throne of Re, that you may command the gods, for you are indeed Re who comes forth from Nut who gives birth to Re every day; the deceased king is born every day like Re (Mercer, 1952 I: 258)”.

“But when this hour of the tomorrow comes (Mercer, 1952 I: 223)”.

Thus, the ascension of the deceased king to the sky is the journey back to the place, where he will be born again. This had been happened in the eastern side of the sky as mentioned in the following text (pyr.1960a-b; Sethe, 1910 II: 472):
“ḥ₃.w (N) ṭ ṣ ṭḥḥ n Nwt ḫwr.r (N) mšw (N) im”
“The deceased king goes to the eastern side of the sky, where he was conceived and born (Mercer, 1952 I: 292)”.

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The Pyramid Texts mentioned that this eastern side of the sky is considered the “ḥt” horizon, where the deceased king is born (pyr.1704b: Sethe, 1910 II: 399-400):

“d3.f im ir ḥt ir bw msw nṯrw im mst.k im hḥ.sn”

“Where he may ferry over the horizon, to the place where the gods will be born and where you will be born with them (Mercer, 1952 I: 260).”

The astral destiny of the deceased king seems to have mixed with his solar destiny, as he was depicted as the morning star in the horizon where the sun god Re existed and he was born as one of the followers of the sun god Re whom appeared before the appearance of the morning star (pyr.1835a-b: Sethe, 1908 I: 78):

“iwr.(w) (N) m grH msi.f m grH n(y) sw imy-ḥt tp-w dw3 nṯr iwr.(w) (N) m Nw msi.(w) (N) m Nw”

“The deceased king was conceived in the night; he was born in the night; He belongs to the followers of Re who are before the morning star (Mercer, 1952 I: 58).”

Another text also mentioned that the deceased was born alive like the sun god Re every day and he rises in the east and sets in the west (pyr.132a-c: Sethe, 1910 II: 449):

“msi sw mwt.f pt nh.(w) r-f-nb mri R ś h ś f hnvś m i3b htp.f hnvś f m imm.t”

“His mother, heaven, bears him, living, each day, beloved of Re; with whom he dawns in the east, with whom he sets in the west” (Mercer, 1952 I: 276). The solar destiny of the deceased king is associated with the sun god Re or even becoming the sun god Re himself.
III. Conclusion

Briefly, we have two categories in the above texts. The first one is concerned with the imperishable stars in the northern sky which appears as the residence of the deceased king who ascended to the sky after his death and this category deals with the place of the deceased king in the afterlife between the stars or as a specific star in the region of the constellations. Through the texts, these imperishable stars were considered as a gods and the deceased king as the stars also. The king assumes his authority over them. As, the deceased was one of the imperishable stars, he is having their authority and power. Through this power, the deceased can become an immortal and effective spirit in the afterlife.

The texts contain many references to how the deceased king attempts to gain the immortality in the netherworld through joining within the stars. Therefore, the main idea was the ascending and the manifestation of the deceased king into stars. To gain the celestial destiny, the deceased king is associated with the sun god Re or even becoming the sun god Re himself or the king is represented as a star.

The second category is concerned with the constellation of Orion and Sopdet. This category is concerned with celestial bodies that indicate the time passing throughout the year and also concerned with their relationship to deceased king. Orion and Sopdet were the most famous constellations of that category which were located in the southern sky. Orion is identified with Osiris and helped the deceased king and is joined by him and making with Sopdet and his son Sopdu a celestial triad. Therefore, the king may be shared the responsibility for regulating the times and seasons. Orion is believed to be the father of the deceased king or the king’s brother. Sopdet also is associated with Osiris. Sopdet guides the king to his presence. Sometimes, Sopdet is his mother and appears merely as the kindly helper of the king, taking his hand, causing him to fly up to the sky, and so forth. Sometimes, it is noticeable that these two categories overlap very little and the solar destiny of the deceased king seems to have mixed with his astral destiny, as depicted in the texts.

Briefly, the stars of the northern and southern skies played an important role in the regeneration of the deceased. The deceased seeks the immortality in the netherworld; therefore he joined and associated with the star due to the powerful essence of the stars which is in their continuous light and ability to show astronomically immortal. Through this power, the deceased could be an immortal and effective spirit.

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**Figures**

Fig.1: Orion and Sirius travelling together, Senmut ceiling (Belmonte, 2009: 215)

Fig.2: *Sah* on the lid of the coffin of Tefabi from Asyut, Middle Egypt. (Neugebauer, 1960 I: pl. 6).
المصير النجمي والشمسي للمتوفي في النصوص المصرية القديمة

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الملخص

يشير الأدب الجنائزي في مصر القديمة العديد من الإشارات للحياة الأبدية، كما أنه يذكر الطرق المختلفة التي من خلالها يمكن تحقيق هذه الحياة الأبدية. هذا وقد أهتم الأدب الجنائزي بذكر النمط الدوري لبعض الأجرام السماوية، وتم تفسير تلك الأجرام السماوية من قبل المصريين القدماء بعبارة واحدة من طرق الحصول على إعادة ميلاد الملك المتوفي، فنجد أن هذه الأجرام السماوية ذكرت في العديد من النصوص القديمة بهدف مساعدة المتوفي في الحصول على الخلو، إذا فاقمت هذه الدراسة بالنصوص التي كانت تتميز غالبًا بالسياقات الفلكية والتي كانت تبرز تلك الأجرام السماوية كجزء من الدورات الفلكية ذات الأهمية الرئيسية لمساعدة المتوفي في الحياة الأخرى للحصول على الخلو، وترتكز هذه الدراسة على النصوص التي تعكس المصير السماوي المتوفي بوجه عام، والصورة النجمي والشمسي بوجه خاص.

الكلمات الدلالة: الأبدية، النجوم الخالدة، إعادة الميلاد، إله الشمس، ساع، سوبدي.