

## 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 Stars), 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).



The interpretation of the stars as the gods had been strengthened by the addition of the determinative of god (𓇑) 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):



“*ihmw-wrd ntrw 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.

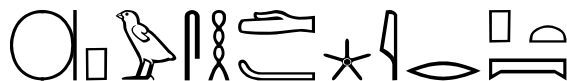
The king is the personification of god Horus, when he was alive and he was welcomed as the son of Osiris and Isis. After his death, it is believed that he would leave to the heaven and become Osiris himself. The Pyramid Texts have many references which stated that the deceased king became Osiris (as 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 pw sb3*”

“The deceased king is the star (Mercer, 1952 I: 233)”.

Also the following text confirmed this interpretation (pyr.1583b; Sethe, 1910 II: 343):



“*N pw shd ir pt*”

“The deceased king is considered the star in the sky (Mercer, 1952 I: 254)”.

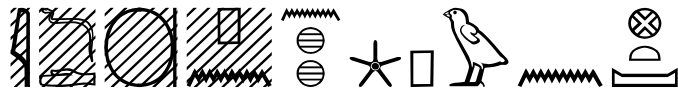
Moreover, the Pyramid Texts stated that the pregnancy of the king as a star was for his mother, Sekhmet and his rebirth as a star was for his mother Shesmetet as mentioned in the following text (pyr.262b) (Sethe, 1908 I: 143):



“*iwr (N) in shmt in šsmtt mst (N) 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)”.

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



“*dd mdw (N) pn nhh pw niwt*”

“To you it is said: This *nhh*-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 shm 3h pn m ihmw-sk ir irw n.f r pn nn sk.n.f nhh wnn b3 n nh r nhh*”

“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*”, “*nḥh*” 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 (ابراهيم 2012:13-14).

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



“*šn s3ḥ in dw3t wᶜb ᶜnḥ m 3ḥt*”

“*šn spd.t in dw3t wᶜb ᶜnḥ m 3ḥt*”

“*šn Wnis pn in dw3t wᶜb ᶜnḥ m 3ḥt*”

“*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 “*šni*” 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):



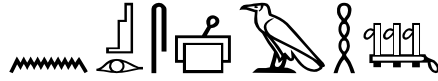




“*hpr.n.k Wsir m s3h*”

“You came into being Osiris as *Sah* (Faulkner, 1978 III: 24)”.

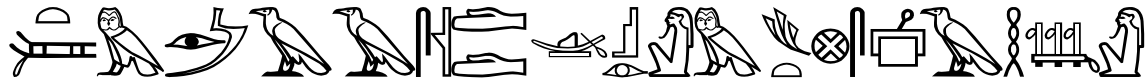
The chapter 142 of the papyrus of Nu, confirmed also the relation between this constellation and Osiris:



“*n wsir s3h*”

“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):



“*tm m33 skdd Wsir m-hnw s3h*”

“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, “*s3h* 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* revived 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 *dʿm*-staff in one hand and *ʿnh*-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  $\Delta \star$  “*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*”, ( $\Delta$ ) represents the celestial triangle of the three stars (Betelgeuse, 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 “*s3h*”, 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. 1061b) (Sethe, 1910 II: 335):



“šsp 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-ḳ 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 rnpt sr.s n.k trw ḥbw ḥpyw”

“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):





“N pn w<sup>c</sup>b rnpy ms.n sw spdt rnpyt rnpt n<sup>r</sup>t m mswt.s tpy rnpt”

“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”.

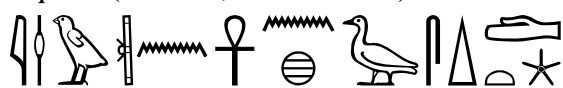
“Birth-giving” (*mswt*) used to describe the heliacal rising of the decanal stars in the texts of the astronomical ceiling of Ramses IV and in those in the cenotaph of Seti I (Neugebauer, 1960 I: pl. 30-31, 34-35). This suggests that the implied meaning is “a goddess in her heliacal rising at the beginning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



“sbš pt <sup>c</sup>nh spdt n N is <sup>c</sup>nh s3 spdt”

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



“wdw n <sup>c</sup>nh s3 spdt”

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



“snk.k mwt.k spdt mn<sup>c</sup>t.k is imyt 3ht”

“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):



“wnn.i mi r<sup>c</sup> nb hrw msi hrw nb”

“I will be like Re every day, the born every day (Faulkner, 1973 I: 91)”.

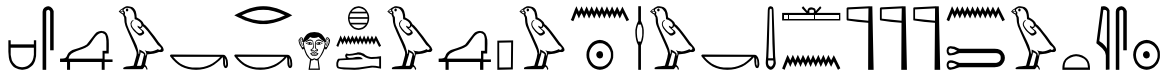
There is another text expresses the daily regeneration of the deceased as the sun god Re also (spell.238c):



“ind hr.k wbn.k m 3ht.k m R<sup>c</sup>”

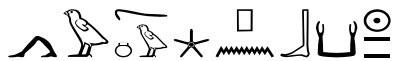
“Hail to you, you rise in your horizon as Re (Budge, 1898: 41)”.

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):



“hmsw.k r.k hr hnd pw n R<sup>c</sup> wd.k mdw n ntrw n twt is R<sup>c</sup> pri m Nwt msst R<sup>c</sup> r<sup>c</sup>-nb ms(.w) (N) pn r<sup>c</sup>-nb mi R<sup>c</sup>”

“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)”.



“iw nw pn bk3”

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

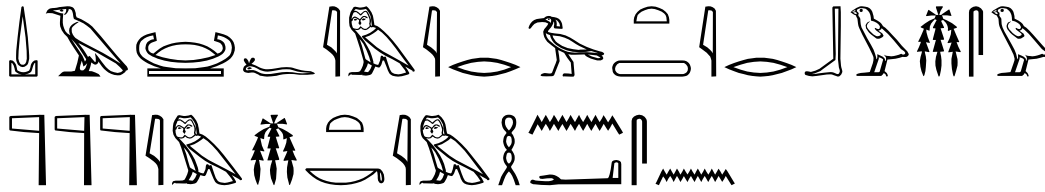
Thus, the ascension of the deceased king to the sky is the journey back to the place, where he will be born again. This had been happened in the eastern side of the sky as mentioned in the following text (pyr.1960a-b; Sethe, 1910 II: 472):



“iy.w (N) r gs i3b n Nwt iwr.r (N) im msw (N) im”

“The deceased king goes to the eastern side of the sky, where he was conceived and born (Mercer, 1952 I: 292)”.

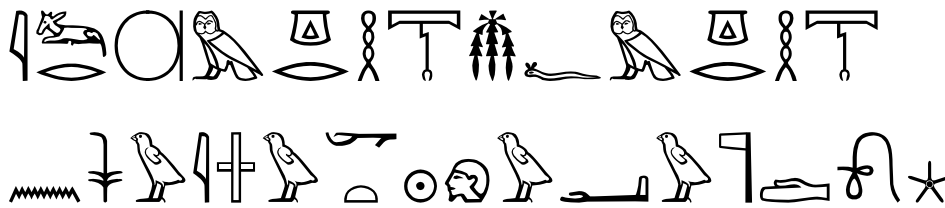
The Pyramid Texts mentioned that this eastern side of the sky is considered the “3ht” horizon, where the deceased king is born (pyr.1704b: Sethe, 1910 II: 399-400):



“*d3.f im ir 3ht ir bw msw ntrw im mst.k im hn.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-ht R<sup>c</sup> tp-w dw3 ntr iwr(.w) (N) m Nw ms(.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-nb mri R<sup>c</sup> h.f hn.f m i3b htp.f hn.f m imn.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).



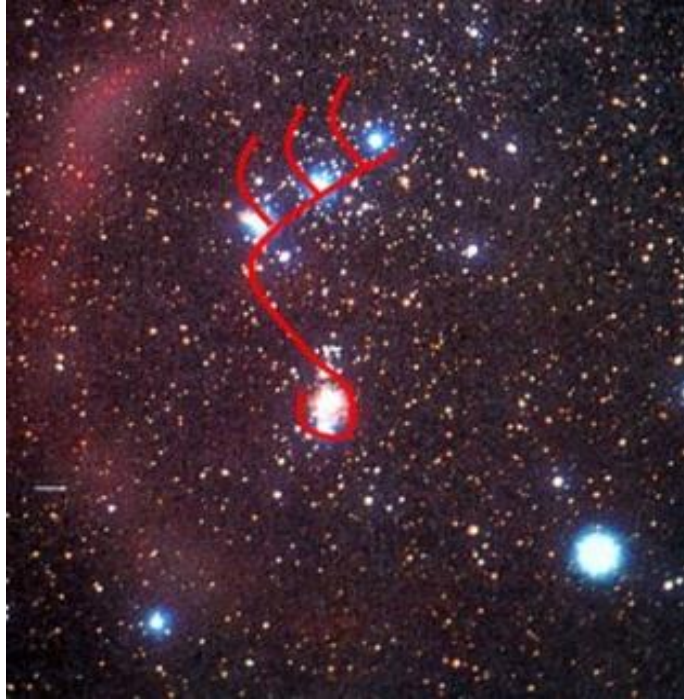


Fig.3. The southern part of the constellation of Orion (Belmonte, 2009: 298)

## المصير النجمي والشمسي للمتوفى فى النصوص المصرية القديمة

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### الملخص

يظهر الأدب الجنائزي فى مصر القديمة العديد من الإشارات للحياة الأبدية، كما أنه يذكر الطرق المختلفة التى 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 باعتبارها واحدة من طرق الحصول على إعادة ميلاد الملك المتوفى، فنجد أن هذه الأجرام السماوية ذكرت فى العديد من النصوص القديمة بهدف مساعدة المتوفى فى الحصول على الخلود، لذا فاهتمت هذه الدراسة بالنصوص التى كانت تتميز غالباً بالسياقات الفلكية والتى كانت تبرز تلك الأجرام السماوية كجزء من الدورات الفلكية ذات الأهمية الرئيسية لمساعدة المتوفى فى الحياة الأخرى للحصول على الخلود. وتركزت هذه الدراسة على النصوص التى تعكس المصير السماوي للمتوفى بوجه عام، و المصير النجمي والشمسي بوجه خاص.

**الكلمات الدالة:** الأبدية، النجوم الخالدة، إعادة الميلاد، إله الشمس رع، ساح، سوبدت.