

⌚	N5	U+131F3	sun		RaRe (Every pharaoh's prenomen has 'Ra' in it, the name of the sun god (sometimes written 'Ra').)
ὤ	N6	U+131F4	sun with uraeus		
Ὡ	N7	U+131F5	combination of sun and butcher's block		
Ὡ	N8	U+131F6	sunshine		see sun-shining-with-rays (hieroglyph)
☽	N9	U+131F7	moon with lower half obscured		
☽	N10	U+131F8	moon with lower section obscured		
☽	N11	U+131F9	crescent moon	𓂋	1. Det. "moon"; 2. ideogram, 𓂋-(ḥ), 'moon'; 3. items of the 'monthly', (timeperiod); see ploughing, laborer ("planting"). Gardiner no. T24, (also 𓂋) 
☽	N12	U+131FA	crescent moon		
☽★	N13	U+131FB	combination of crescent moon and star		
★	N14	U+131FC	star	sb3 dw3 (tril)-dw/ (tril)-sb/	ideogram or det. for sba-(sb), "star"; phonetic for duw-(dw)/dua; (see Duat)
▢⌚	N15	U+131FD	star in ☈	dwt	Otherworld, the Duat

1

¹ https://en.wikipedia.org/wiki/List_of_Egyptian_hieroglyphs

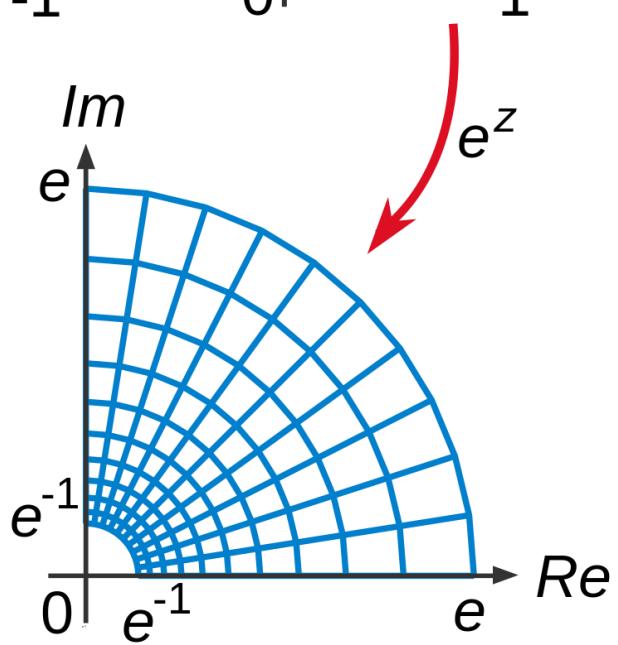
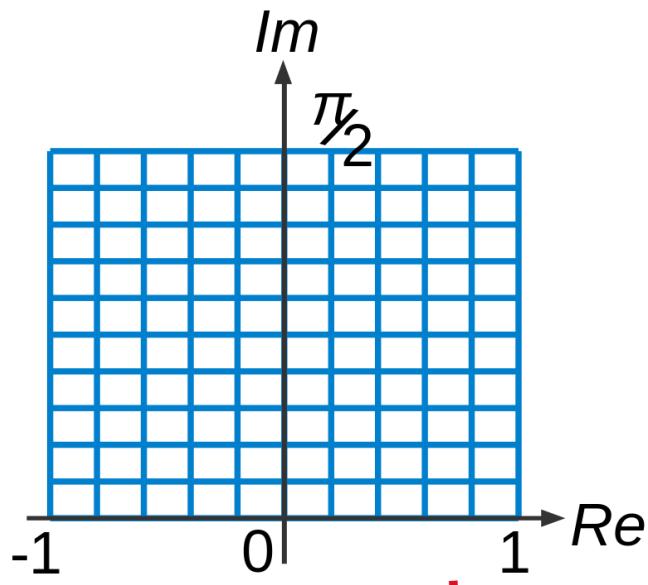


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https://en.wikipedia.org/wiki/Lithic_analysis

²https://commons.wikimedia.org/wiki/File:Relief,_Nebhepetre_Mentuhotep%27s_wives,_shrine_MET_06.1231.95.jpg

<https://en.wikipedia.org/wiki/Pseudoarchaeology#:~:text=its%20creationist%20ministry.-,Description>
[https://en.wikipedia.org/wiki/Archaeoastronomy#:~:text=Archaeoastronomy%20\(also%20spelled%20archeoastronomy\)%20is,sky%20played%20in%20their%20cultures%22.](https://en.wikipedia.org/wiki/Archaeoastronomy#:~:text=Archaeoastronomy%20(also%20spelled%20archeoastronomy)%20is,sky%20played%20in%20their%20cultures%22.)
<https://en.wikipedia.org/wiki/Archaeocryptography>
https://en.wikipedia.org/wiki/Cognitive_archaeology#:~:text=Cognitive%20archaeology%20is%20a%20theoretical,perceived%20in%20past%20material%20culture.





³ https://en.wikipedia.org/wiki/File:Equinozio_da_Pizzo_Vento,tramonto_fondachelli_fantina,_sicilia.JPG



https://www.academia.edu/38031898/Indifferent_Idols

<https://en.wikipedia.org/wiki/Duat>

"What is known of the *Duat* derives principally from funerary texts such as the *Book of Gates*, the *Book of Caverns*, the Coffin Texts, the Amduat, and the *Book of the Dead*. Each of these documents fulfilled a different purpose and give a different conception of the *Duat*, and different texts could be inconsistent with one another. Surviving texts differ in age and origin, and there likely was never a single uniform conception of the *Duat*, as is the case of many theological concepts in ancient Egypt.

The geography of *Duat* is similar in outline to the world the Egyptians knew. There are realistic features like rivers, islands, fields, lakes, mounds and caverns, but there were also fantastic lakes of fire, walls of iron and trees of turquoise. In the *Book of Two Ways*, one of the Coffin Texts, there is even a map-like image of the *Duat*.¹¹ The *Book of the Dead* and Coffin Texts were intended to guide people who had recently died through the *Duat*'s dangerous landscape and to a life as an *'ib*.

Emphasized in some of these texts are mounds and caverns, inhabited by gods, demons or supernatural animals, which threatened the deceased along their journey. The purpose of the books

is not to lay out a geography, but to describe a succession of rites of passage which the dead would have to pass to reach eternal life

In spite of the many demon-like inhabitants of the *Duat*, it is not equivalent to the conceptions of [Hell](#) in the [Abrahamic religions](#), in which souls are condemned with fiery torment; the absolute punishment for the wicked, in ancient Egyptian thought, was the denial of an afterlife to the deceased, ceasing to exist in *'y* form. The grotesque spirits of the underworld were not evil, but under the control of the gods, being present as various ordeals that the deceased had to face.^[9] The *Duat* was also a residence for various gods, including Osiris, [Anubis](#), [Thoth](#), [Horus](#), [Hathor](#), and [Maat](#), who all appear to the dead soul as it makes its way toward judgement."

<https://en.wikipedia.org/wiki/Underworld>

Albanian mythology	Ferri
Aztec mythology	Mictlan
Mesopotamian mythology	Irkalla
Buddhism	Patala , Naraka (also Niraya)
Celtic mythology	Annwn , Mag Mell
Chinese mythology / taoism	Diyu 地獄
Christianity	Hell , Tártaro , Purgatory
Egyptian mythology	Aaru , Duat , Neter-khertet , Amenti
Estonian mythology	Toonela
Fijian mythology	Burrotu , Murimuria ^[7]

Finnish mythology	Tuonela
Georgian mythology	Kveskneli
Germanic mythology	Hel , Niflheim
Greek mythology	<i>Main article: Greek underworld</i> Elysium , Asphodel Meadows , Tártaros
Guanche mythology	Echeide , Guayota
Hinduism	Patala , Naraka or Yamaloka
Hittite mythology	Dankuš daganzipaš/Dankuš tekan (dark earth)
Hopi mythology	Maski
Hungarian mythology	Alvilág
Inca mythology	Uku Pacha
Inuit mythology	Adlivun
Jain mythology	Naraka , Adho Loka (the lower world)
Japanese mythology/Shinto	Yomi 黄泉, Ne-no-Kuni 根の国, Jigoku 地獄
Judaism	Sheol , Gehenna , Abaddon , Tehom (in Kabbalah), Tophet , Tzoah , Rotachat , Dudael
Korean mythology	"Ji-Ok" 지옥 地獄
Latvian mythology	Aizsaule
Lithuanian mythology	Anapilis
Malay mythology	<i>Alam Ghaib</i> (The unseen realm)
Indonesian mythology	
Māori mythology	Hawaiki , Rarohenga , Rangi Tuarea , Te Toi-o-nга-Ranga , Uranga-o-Te-Ra
Mapuche mythology	Pellumawida , Degin , Wenuleufu , Ngullchenmaiwe
Maya mythology	Metnal , Xibalba
Melanesian mythology	(includes Fijian) Bulu , Burotu , Murimuria , Nabagatai , Tuma
Norse mythology	Gimlé , Hel , Niflhel , Vingólf
Oromo mythology	Ekera
Persian mythology	Duzakh

<u>Philippine mythology</u>	<u>Kasanaan</u>
<u>Polynesian mythology</u>	<u>Avaiki</u> , <u>Bulotu</u> , <u>Iva</u> , <u>Lua-o-Milu</u> , <u>Nga- Atua</u> , <u>Pulotu</u> , <u>Rangi Tuarea</u> , <u>Te Toi-o-nга-Ranga</u> , <u>Uranga-o-Te-Ra</u>
<u>Pueblo mythology</u>	<u>Shipap</u>
<u>Roman mythology</u>	<u>Inferi</u> , <u>Avernus</u>
<u>Romanian mythology</u>	<u>Tărâmul Celălalt</u>
<u>Slavic mythology</u>	<u>Nav</u> , <u>Podsvetie</u> , <u>Peklo</u> , <u>Vyraj</u>
<u>Sumerian mythology</u>	<u>Kur</u> , <u>Hubur</u>
<u>Turko-Mongol</u>	<u>Tamaq</u>
<u>Vodou mythology</u>	<u>Guinee</u>
Wagawaga (New Guinea) mythology	<u>Hiyoya</u>

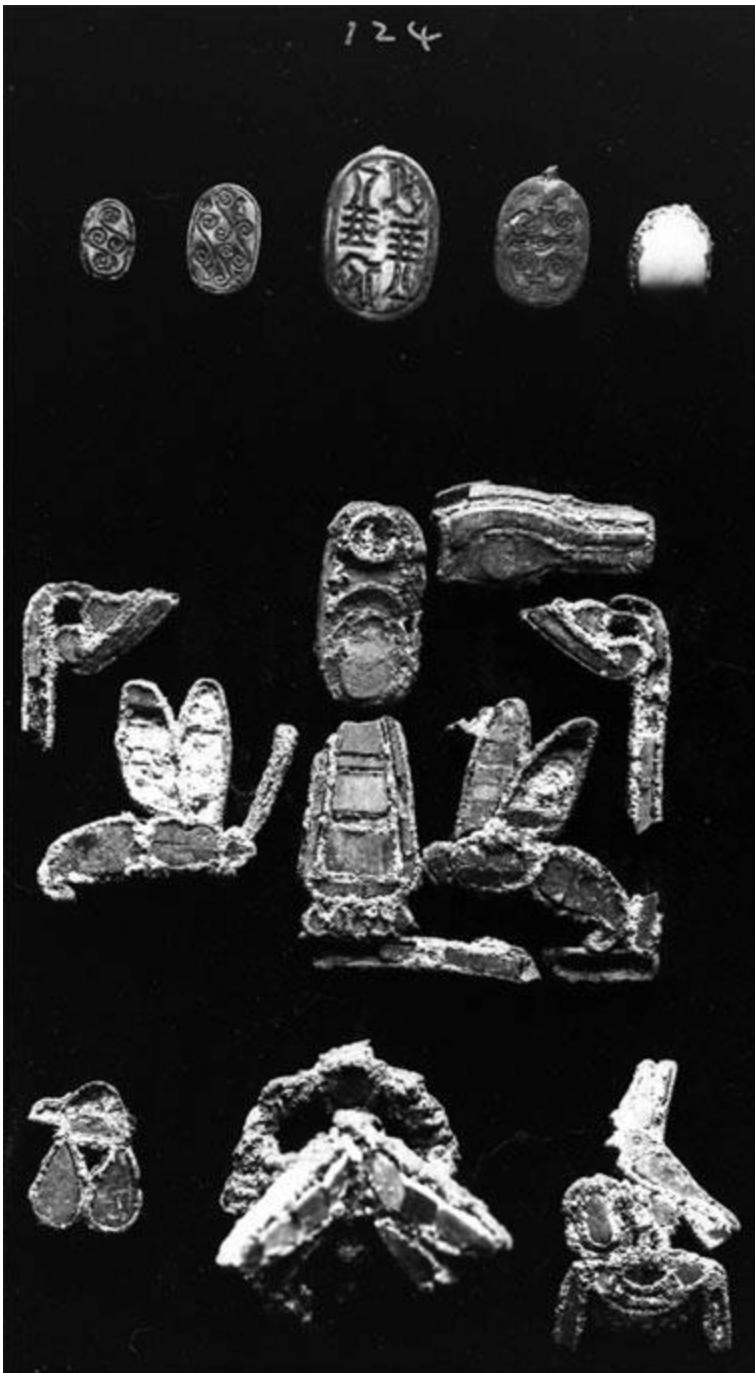
<https://www.minorcompositions.info/wp-content/uploads/2013/04/undercommons-web.pdf>
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A Conical scale. 10 9 8 7 6 5 4 3 2 1 0	I. C. N. Harageh	BRICKS	POTTERY	I. 124
			DISTURBED	
			HEAD TO	
			FACE TO	
			ATTITUDE	
			CLOTHING	
			SEX	M F
			COFFIN	ME Canopic chamber 20x20x20 (inner chamber)
			CHAMBER TYPE	
		HIGH	75 65	
		N.	40 60	
		E.	120. 120 <small>other inner</small>	
		CHAMBER ON	S.	
		N.	32	
		E.	95	
		DEEP	250	

45

⁴ Excavation record for Harageh 124 (UCL Petrie Museum of Egyptian Archaeology archives).

⁵ <https://www.researchgate.net/publication/295263632/figure/fig2/AS:650420955410433@1532083848867/Excavation-record-for-Harageh-124-UCL-Petrie-Museum-of-Egyptian-Archaeology-archives.png>



These objects have precise provenance documented through published accounts (Engelbach & Gunn 1923) and field notes (Figure 2). Such records allowed one academic—who also catalogued the material on behalf of Bonhams (2014: 148)—to build a compelling biography of these objects prior to their appearance on the market (Bianchi 2013a & b), raising uncomfortable questions concerning the role of scholars in enhancing the commercial value of objects for the antiquities trade, consciously or unconsciously (Brodie 2011).

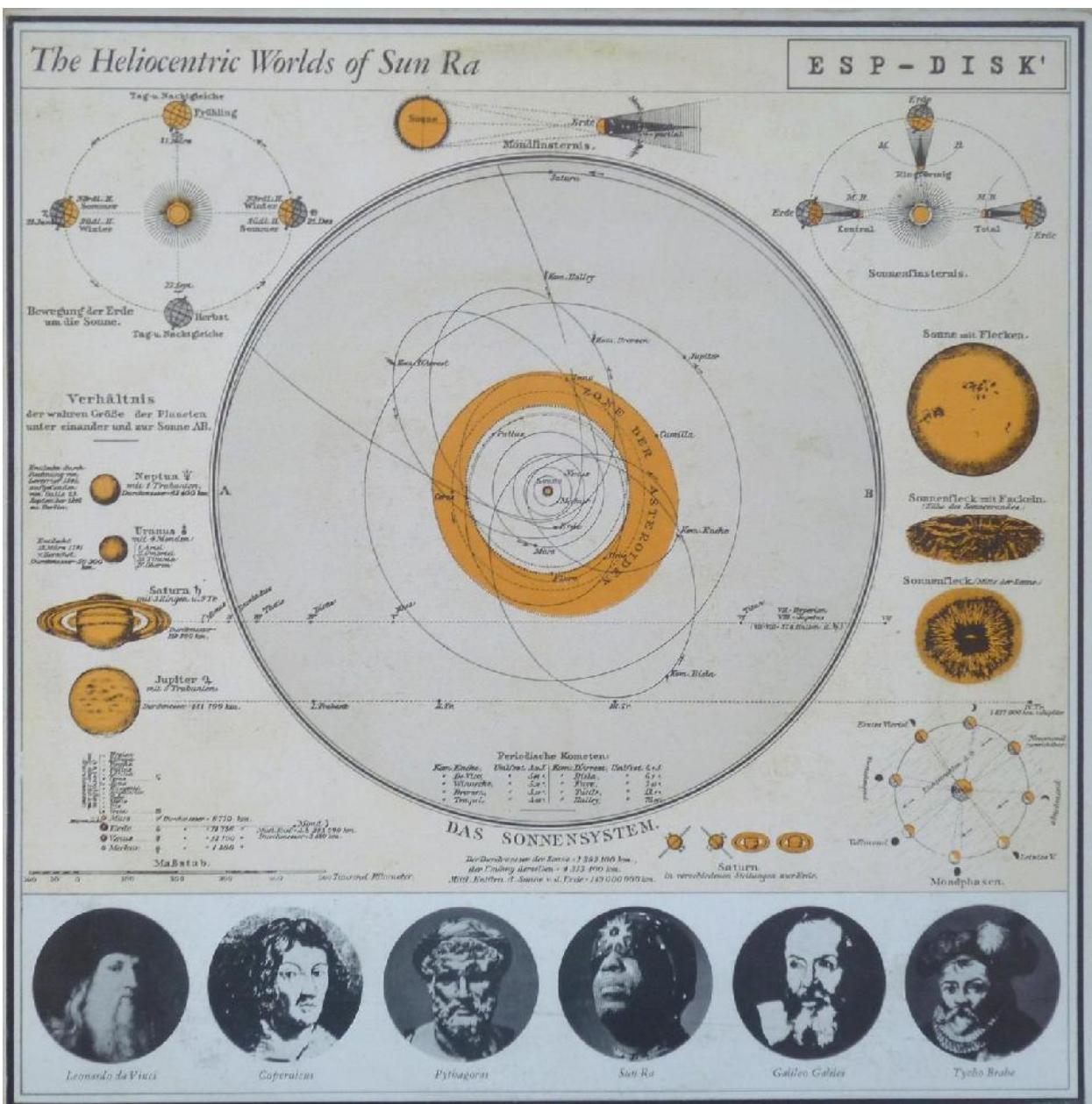
6

⁶ Inlaid jewellery from Harageh tomb 124 (UCL Petrie Museum of Egyptian Archaeology negative 1055).

"ANGELS And DEMONS AT PLAY"

Sun Ra AND HIS MYTH SCIENCE ARKESTRA





[Home :: the Symbols :: Star](#)

⁸⁸ <https://nicktyrone.com/wp-content/uploads/2014/08/sun-ra-heliocentric-worlds-vol-2.jpg>



Star

(seba)

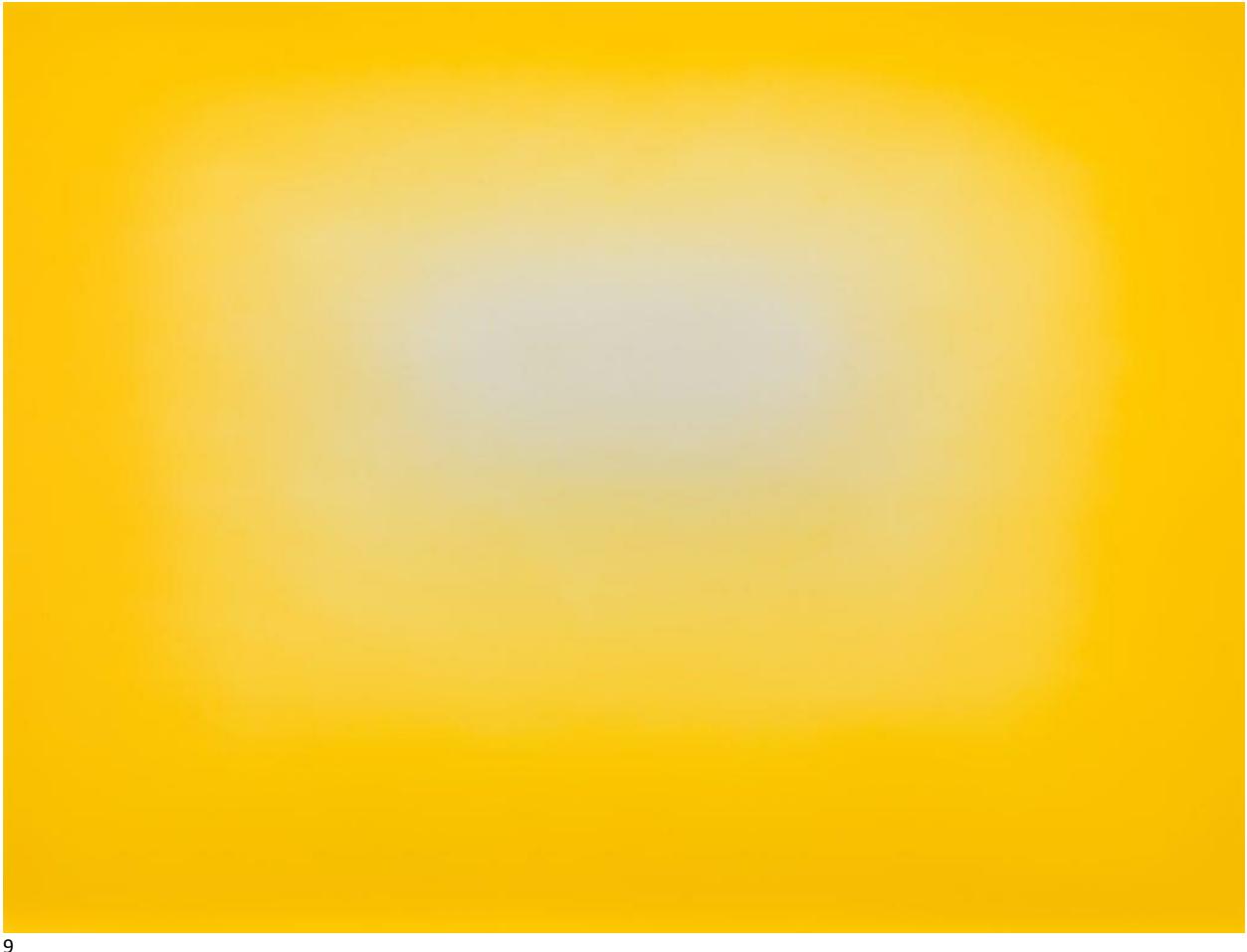
Appearance: The Egyptians had extended knowledge of the night [sky](#) and the stars above. The circumpolar stars (the set of stars that seemed to "orbit" the North Star through the course of the night and thus never dipped below the horizon) were called the "Imperishable Ones". Most of the brighter stars were named by the Egyptians and they named thirty-eight constellations. These constellations were used to divide the night sky into "decans" (from the Greek word for "Ten"). The decans were called "the thirty-six gods of heaven and each ruled for ten-days each year.

The Egyptian symbol for the stars was a symbol five-pointed line drawing, resembling the sea stars (aka "starfish") that inhabited the Red Sea. In older examples, the drawing has rounder ends and the center is marked by two concentric rings. Egyptian star charts and decan tables often used dots or circles, as well as the hieroglyph.

Meaning: The infinite and unchanging nature of the stars overhead influenced the development of the Egyptian calendar and their beliefs regarding the life after death. Every Egyptian temple was a complex model of the cosmos and thus many images of the stars, constellations and stellar deities grace temple ceilings. In instances where the night sky was charted on the ceiling, brighter stars were sometimes designated by circles - like the sun disks. In decorative uses, the [sky](#) hieroglyph and the body of the sky-goddess [Nut](#) was decorated with five-pointed stars.

It was believed that the stars did not just inhabit this world, but in the *Duat* (land of the afterlife) as well. The Egyptians believed that the [ba](#) might ascend to the sky to live as a star in heaven. Many tombs also featured deep [blue](#) ceilings dotted with bright [yellow](#) stars in the exact image of the hieroglyph in hopes to make the *ba* feel at home in its new dwelling place. The stars were called the "Followers of [Osiris](#) and represented the souls in the underworld. The five-pointed star within a circle was the Egyptian symbol of the [Duat](#).





9

⁹ <https://news.artnet.com/partner-content/yellow-gallery-koch-hannover>

旄酌饋耻峻方趨鬱煥僕

大衍之數

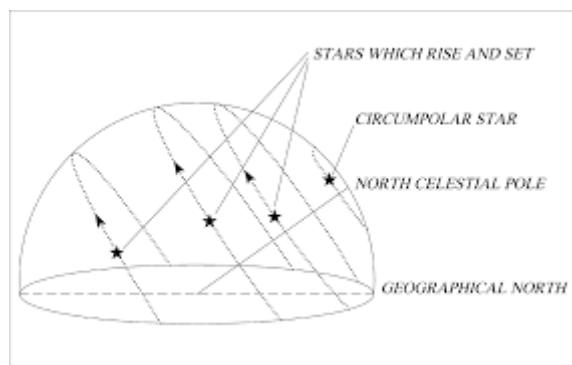
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堯壘畜汎堯堯興異闡

鍊闡

史記留侯論
漢書張良傳

韓信





Traveling Well

Christian Reflection
A SERIES IN FAITH AND ETHICS
 BAYLOR
UNIVERSITY



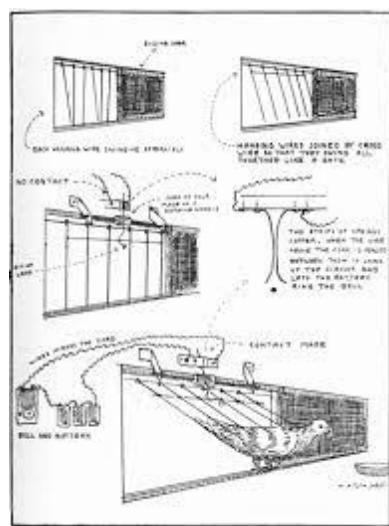
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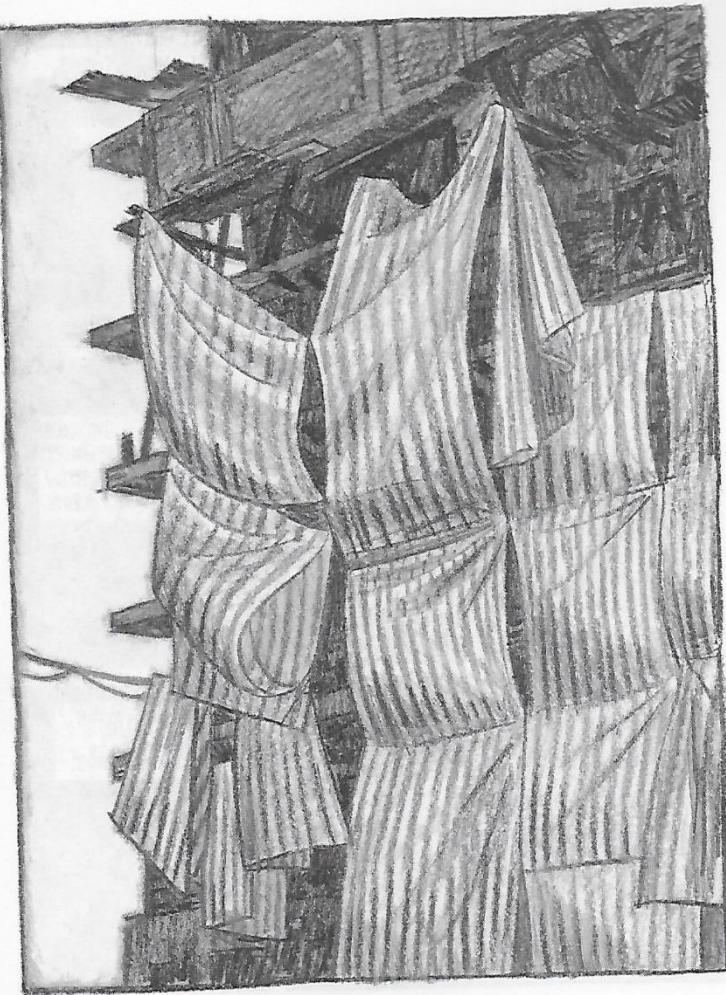
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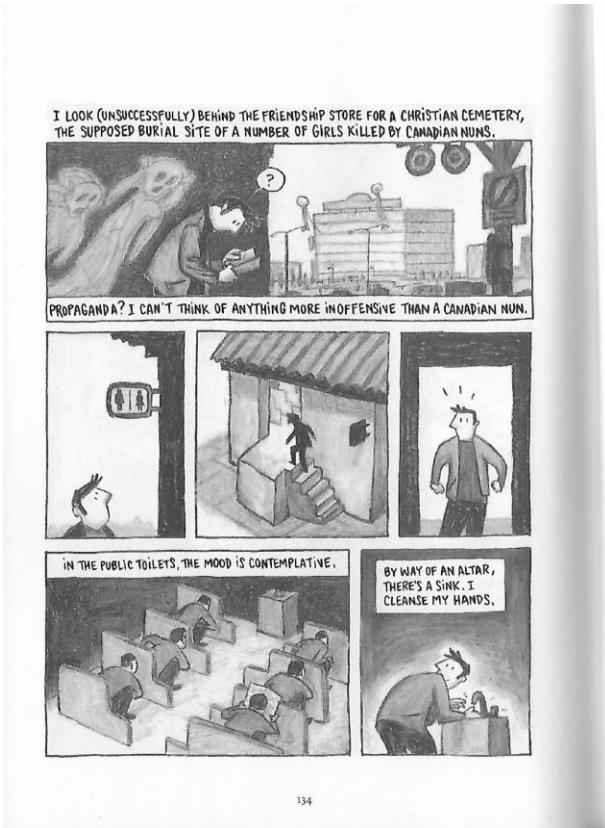
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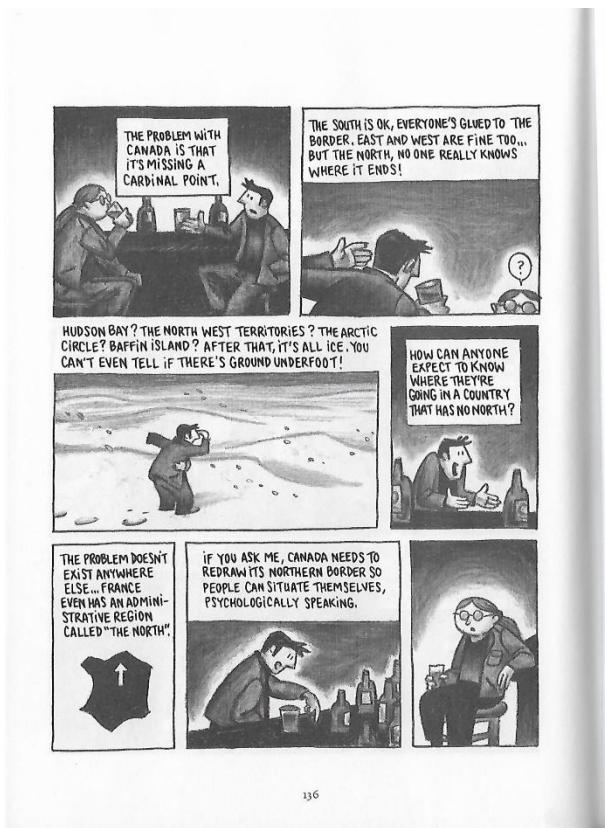




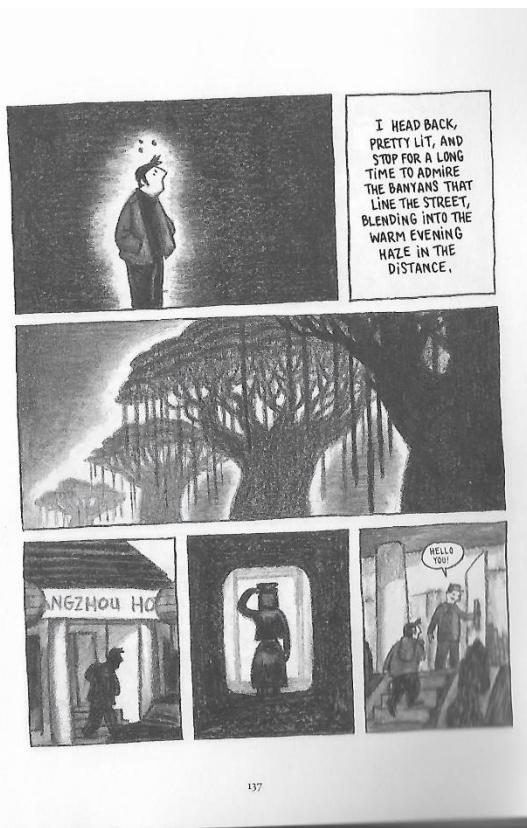
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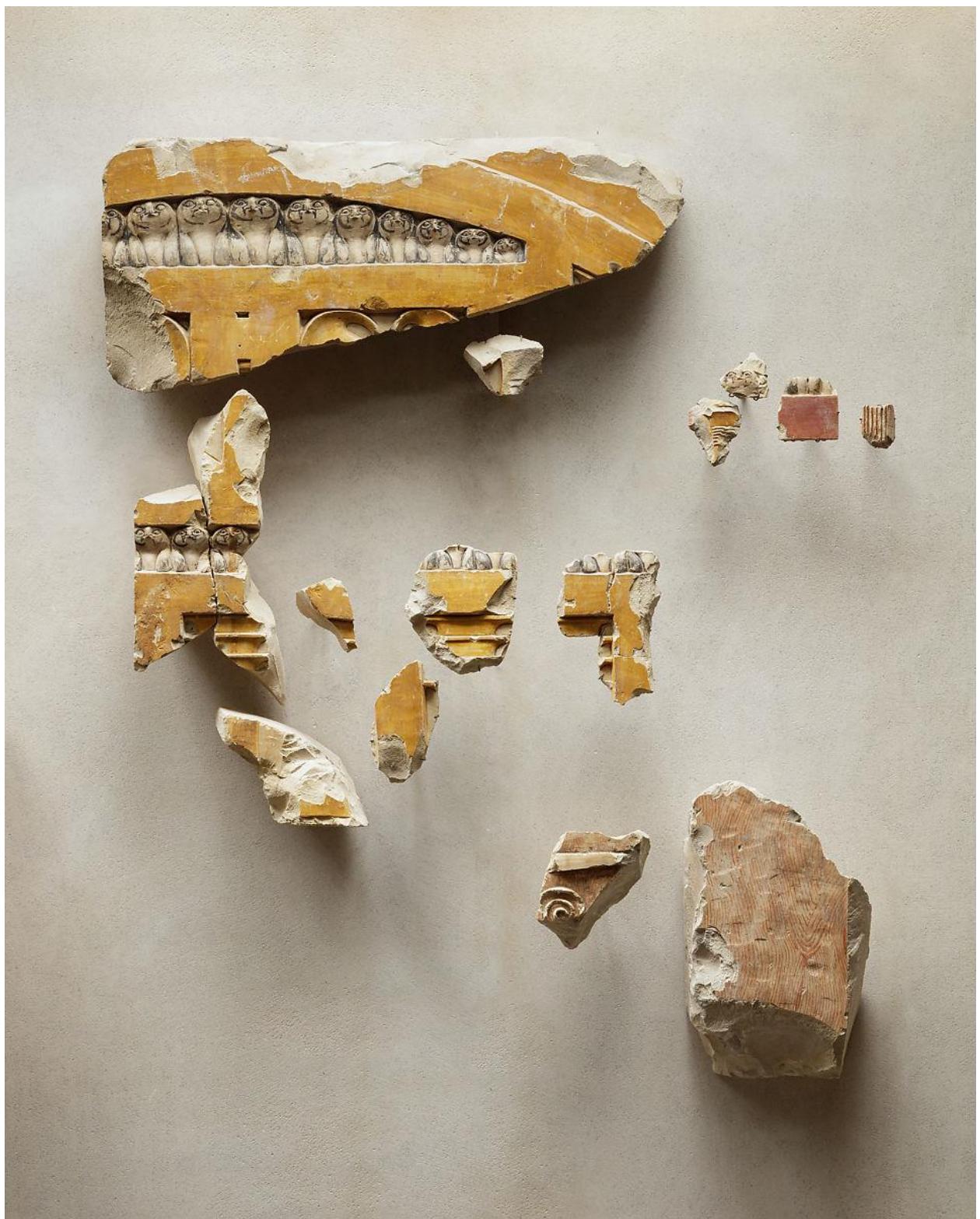


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¹⁰ <https://www.metmuseum.org/art/collection/search/590594>



11

¹¹ <https://www.metmuseum.org/art/collection/search/590594>

CHAPTER 3

Monumentalizing the Beyond—The Pyramid

The pyramid was an integrated part of the royal mortuary complex during the Old and Middle Kingdom. Apart from being the obvious eternal resting place for the royal mummy, there were spiritual strategies behind the mounting desire to monumentalize, as well as a more literal relation to the divine, which the temple has been debased. Even when the chamber layout towards the end of the Old Kingdom had been fixed, Pyramid Texts had started to be inscribed on the walls, a constant variety in the selection and spatial distribution of those texts defied any prefabrication of one single model of arrangement.

The approach combining the spatial arrangement of the layout and the arrangement of the pyramids in any case, a possible indication of a conceptual contact between the two. In fact, the same phenomenon could, as we have seen, be observed in the evolution of the pyramid temple, where the increasing consolidation of architectural forms from the beginning of the 5th Dynasty concurred with an introduction of comprehensive relief programs on the walls. Although the selection and distribution of scenes were here also open to elaboration, the spatial arrangement of the different parts of the pyramid, the alignment of specific scenes in distinct architectural units. In short, a preliminary synchronization of a continuous dynamic in the monumental ritualization of the temple and sepulchral quarters alike seems warranted.

Acknowledging the development of the pyramid architecture in its various spatial configurations as an important signifying element in the later textually ritualized royal tombs, it should serve our purposes before entering the latter to first pin down the main trends in the architectural evolution of the monument itself.

3.1 The Pyramid before the Pyramid Texts¹²

In the late 5th Dynasty (Djedkare-Isesi, ca 2320 BCE), the pyramid complex had reached a stage where its more or less standardized forms allow one to speak of a certain canonization in terms of shape and size of the pyramid, arrangement of its inner compartments, the cult pyramid (one fifth of the size of its bigger

¹² An earlier version of this chapter is found in Billing (2014, pp. 4–6).

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