

Rea, CRJ

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Discuss The Importance Of One Of The Cultural Institutions - Religion & Ritual

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By looking closer in at ritualistic symbols, such as the perch-pole motif - signifying the secure, northern plan and aspect area of an enclosure, the primary evidence for domesticated Bovid sp. from Bir Kiseiba (9,000 bp), Bovid (8,800 bp) and caprid sp. (8,500 bp) from Nabta Playa, presents key finds as metrical evidence (Robins & Shute 1987), Childe (3:1958 6-7, 48) and is primarily assigned to ceremonial centres (Wendorf, Schild & Assoc. 2001). This linear factor, continuity, is of relevance to the ostrich feather regalia associated with the distinctive nomadic war deity Montu.

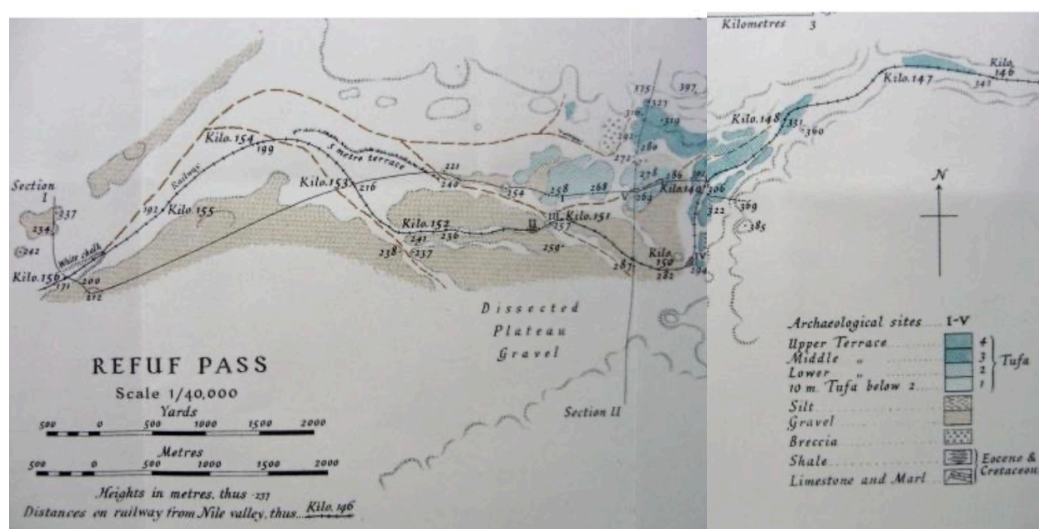
The vanguard of the King is considered to be a devotee of Ma'at, and is symbolised by the ostrich feather ensign as known from Naqada period Ic - IIa, objective evidence for the observable actions of the Prehistoric and Dynastic coordinating priests of Amun, Amun-Re, monotheistic Aten (Kemp 2011) and diurnal Khonsu. The secular ideal of the Duat therefore is made clear by the visible transition from falconer to fan bearer through the visible regalia of diplomatic office.

1. whorl type Ostrich egg-shell bead, most likely a former tactile item, such as a water carrier (Clayton (assumed 1932) Cairo Museum N.93) and is from the Fayum, Kom 'K' assemblage discovery by Caton Thompson and Gardner in 1934, contrasted against the earlier observations at Kharga Oasis in 1932.



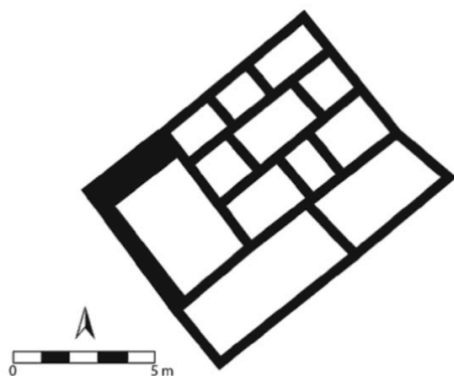
As the evidence for ritual as a cohesive belief system is clearly perpetuated by statesmanship, as can be contrasted against the later Dynasty 17 lintel proclamation of Kamose at Karnak, sovereignty assimilates the relative permeance of historic rites of passage (see: Petrie Headrest UC 8588). Therefore, the evidence for the belief in transitional deities,

such as the Giraffe scapula spade (BM 1940 04.02), Ostrich and other physiologies that are known throughout the Nilotic sequence looks closer in at power structures



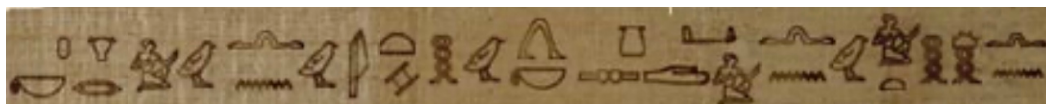
- 2 the significant occurrence of enamelled tufa observed by Clayton within an Ostrich shell, alleged west of archaic Kharga Oasis, as interpreted by the pioneering interpretive review by Elinor Wight Gardner, perviously known to the long range car patrols of the Pembrokeshire Yeomanry (c.1927)

As topology is a significant characteristic utilised to represent the 'phyles' - watchmen and women of the Egyptian necropolis, Naqada periods Ic - IIa at Hierakonpolis area HK6 projects the evidence for tactile ritualistic evidence and its continuity into the Coptic era - not only less so for the spade but also for the use thereof shell, bone, tooth enamel, skin, hair and feathers as ritual and burial component parts, retaining significant diagnostic evidence, such as the variable bandwidths of ^{87}Sr (see: Dreyer by Friedman, R.F. ed. by Friedman, van Neer & Linseele 205:2011), (see: Roth (1991) in Bains & Málek 2:2000b, 33)



3 Dreyer interprets the distinctive linear evidence for the preservation of symmetric transformations, as can be observed between phasing mud brick topologies - impacting on the data assembled for regional variation correlates

Items such as the papyrus staff as is known from the New Kingdom papyrus of Ani (BM 10470.3), the ostrich feathered horse headdress from the Temple of Horus at Edfu and significantly the second intermediate period stela of Ahmose at Medinet Habu (Figure 5) or plumed horse and Hathor sledge glyphs from Farshût - Alamat Tal (Thebes). Further detailed epigraphic commentary (After: Petrie 31:1920) as propositioned by the salient relief in the tomb of Mahu at Tell el Armana.



4. epigraphic detail regarding the war proclamation of Ahmose, looking back to the Kamose lintel hieroglyphs from Karnak - the transliteration impacts on the implications of the Bubasite Portal (ca.925 BC) Dynasty XXII, located adjacent the 2nd. Pylon & Temple of Amun Re
Evidence for votive component parts are further propositioned by the monumental nucleus and granite coffin jars observed by Lepsius at the Serdab or most likely Ka niche of Pyramid 1 (Meidum) predated by the court and north wall of Pyramid 1 (Saqqara) is further contemporised by the Ma'at, sun disk and other votive motifs known from elsewhere, such as the southern section of the relevant Buto and Qusna dynastic contexts (After: Cairo Museum JE41556).

How does the evidence for votive placement, as is known from pre-unification period contexts, such as the Hierakanopolis HK6 - the animal burials, connect the idea of the Ostrich feather motif (Friedman 2011) to the formulate HK Site 16 inhumations?

The assemblage is appropriated by HK 29a - the Falcon Temple at Hierakonopolis and has enabled cohesive sequential phasing to be considered, for example:

- implications for preserved Kupfer cells (interstices preserved hepatic data)
- Prehistoric Kawa (3-4Th. cataract) contrasting tufa and indices evidence

As elsewhere attested by the adjacent secondary deposits, there is a strong case for target analyses to be considered in accord with both bone apatite ceramic inclusions data as well as fine structures target analyses. This useful context baseline or 'histoid' data connects the emerging kinetic evidence to the robust and gracile differential bones of the gracile forelimb, larynx and frontal crania.

As propositioned by the pioneering Egyptologist John Gardner Wilkinson (1833-45), by further utilising admixture, three dimensional 'toponyms' such as the Ma'at are to be further considered. This descriptive empirical approach is first propositioned by Wilkinson in 1828 at the tomb of Sesostris I and is applied directly to in situ through metallurgical analysis at el Kab, instigated by Taylor in 1898 (After: Quibell in Clarke and Taylor 1898, 5-9), Egyptian constitutional reforms (1971: 3, 10), arguably further utilised by Gardiner to develop the O22-23 motifs that represent the Jubilee Pavillon.

Thus, the Old Kingdom Mother of Apis Stela 'utterances' as investigative transliterates evidence is verifiable as in accord with the animism and other evidence that is preserved within the greater sacred animal necropolis Serepaeum.

Further interpretative questions for consideration

1. What are the geodesic correlates of the SAN Serepaeum Sector 9 aggregates and stratigraphy, is there verifiable periodic and seasonal magnetic shift to consider ?
2. How does the contrasting n.Arabian basement, Nilotic and Saharan stratigraphy contrast against the ritualisation of distinctive physical component parts, such as the Ma'at motif
3. How is the regional Cushitic Bovid haplotype differentiated against the interstices and inclusions evidence elsewhere recorded?
4. Where and how is the Ma'at iconography presented in accord with the relevant Greater Serapaeum Wadjet stela?

The contextual pre-aggregated somitic data is of value, as derived from mummified lipids, such as the ciliated epithelium (glycol) will impact on other preserved context baseline ratios - of relevance regarding the Medinet Habu proclamation (figure 4-5)

By discussing the Ma'at as evidence for religion and beliefs, to conclude - the unifying Nehkabet and Wdjat deities (After: Gaye & Shute 1987, 14) are proposed to be a cohesive transmission as hard evidence for secularisation.



5. The significant lintel fragment of the cartouche of Senakhtenre Ahmose, Karnak by Biston-Moulin (2012)

Ritual is therefore propositioned to be characteristic of interrelated data correlates, presently utilised by digital and other cognate appraisals (Kemp 2011)
This means that evidence for semantic content as a formal logic or verifiable symbology thereof the Ma'at guild demarcates the evidence for constituent religion.

Word count: 1,136

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