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Editorial

This issue of *Culture and Cosmos* includes edited papers based on presentations at the 2014 Sophia Centre Conference titled ‘The Marriage of Heaven and Earth’. The notion of marriage as the creative and productive union of archetypal forces, powers or entities is shamelessly borrowed from the alchemical tradition. As is in previous years conference explored a range of topics covered by the umbrella term ‘cultural astronomy and astrology’, and as represented through the research and teaching of the Sophia Centre University of Wales Trinity Saint David, including the MA in Cultural Astronomy and Astrology.

The choice of words – Heaven and Earth – was intended to evoke religious imagery. The text in the call for papers made this clear: ‘All human cultures have both identified the sacred in the landscape, and created structures which embody the sacred. In many cases these sacred spaces are related to the stars, planets and sky. This academic conference will consider the construction, creation and representation of the sky in sacred space’.

I have divided the papers which were submitted and passed the review process into two themes. The first, ‘Land and Architecture’, crosses time periods and cultures. It opens with Juan Antonio Belmonte’s study of ‘Cosmic Landscapes in Ancient Egypt’, and then moves to the Americas. We begin with Kim Malville’s ‘Passages between Worlds: Heaven, Earth, and the Underworld in the Andean Cosmos’ and then move north to Mexico with two papers: Hal Green’s study of ‘The Zenith Sun as an Organizing Principle of the Constructed Sacred Space and Calendrics of

Central Mexico' is followed by Stanisław Iwaniszewski's paper on 'Communicating with the Ancestors in the Spiritual Landscape at Yaxchilán, Chiapas, Mexico'. We continue our journey to the north and conclude this section with Shon Hopkin's examination of 'The Joining of Heaven and Earth in Mormon Sacred Texts and Temples'.

The second group of papers are gathered under the title 'Text and Image'. As in 'Land and Architecture' we open with Egypt, and with Joanna Popielska-Grzybowska's 'Some Remarks on the Sky in the Ancient Egyptian Pyramid Texts'. The next four papers all deal with medieval and Renaissance Europe. Scott Hendrix has written a wide-ranging examination of the theological implications and controversies of astrology in the Catholic world, Gerardina Antelmi takes us to literature with her study of 'Poetry Creation as Space of Union between Natural and Supernatural: A Reading of *The House of Fame*', Edina Eszenyi explores 'Shaping the Image of Lucifer in the Cinquecento Veneto' and Alexander Cummins concludes with his paper on 'The Worldly Faces of the Heavens: Nature and Seventeenth-Century English Astrological Images'.

I would like to thank all the contributors for presenting papers at the conference, submitting drafts for publication and then coping patiently with reviewers' and editorial requests. Thanks are also due to the University of Wales Trinity Saint David for its ongoing support.

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