

Astronomy and catastrophe through myth and old texts

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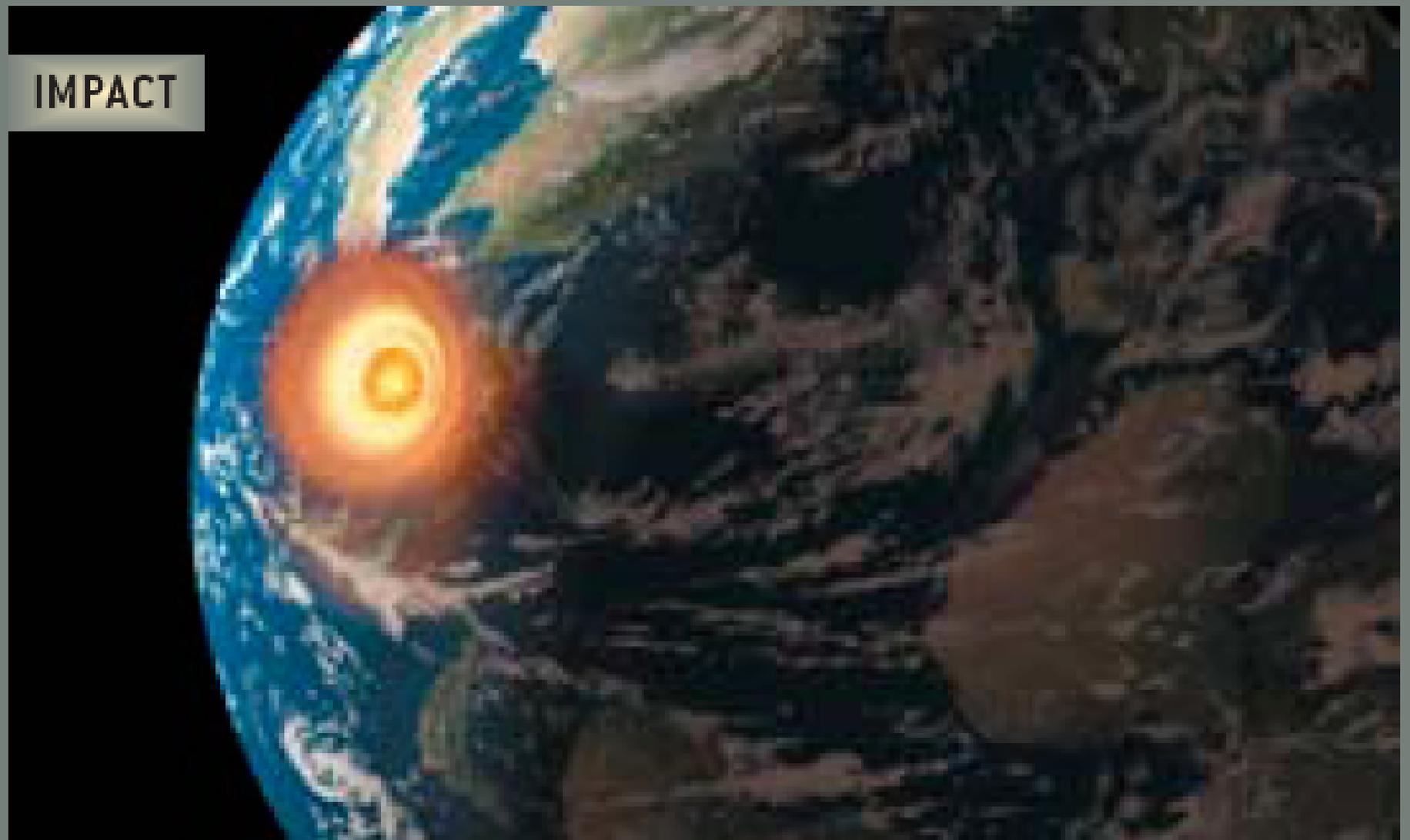




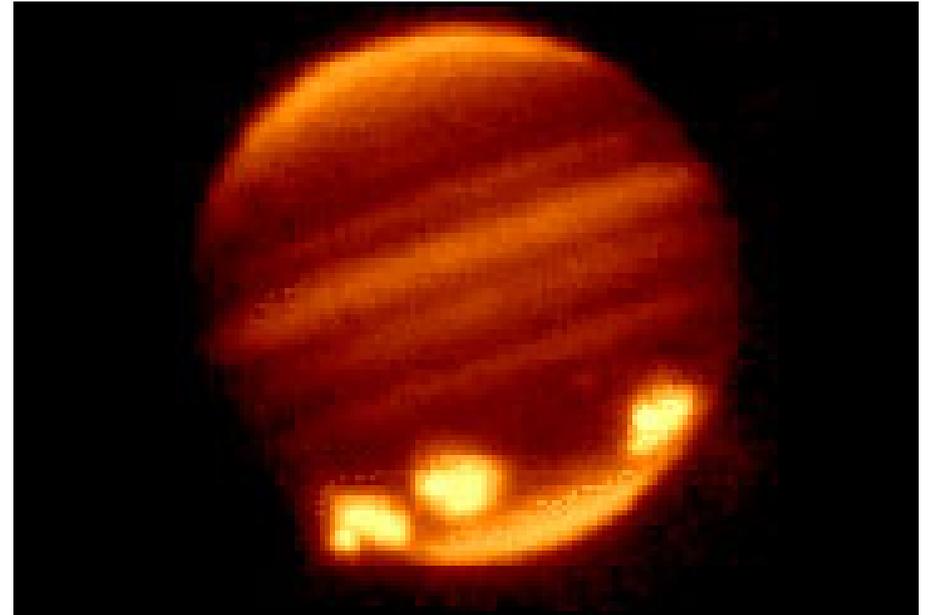
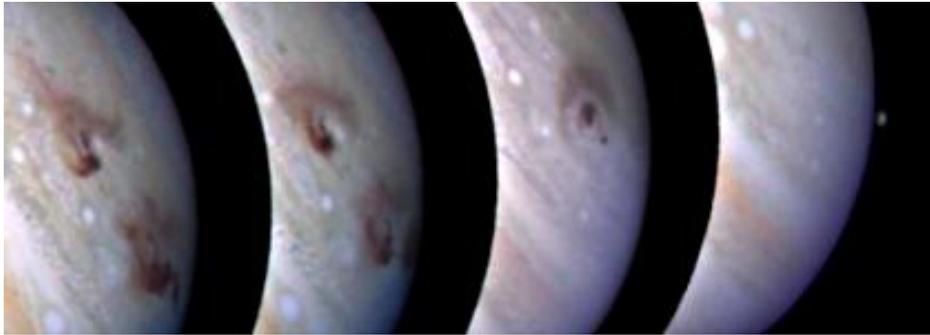
INTRODUCTION

- We investigate the hypothesis of coherent catastrophism put forward in recent years by Clube, Bailey, Napier and others from a culturological point of view.
- we propose to set up a stricter methodological approach to the relevant archaeoastronomical data; in particular, we need to allow a wider culturological tendency to relinquish the notion of a closed-box system when investigating the history of Earth (both generally and in historical times) in favor of *open complex system*
- In this contribution, we would like not only to argue for a future research program aimed at a particular set of puzzles in the history of religious and mythological thought, of which some case studies are briefly discussed below, but also to suggest that these (and other related) guidelines can provide us with a fuller and more salutary understanding of more general issues pertaining to the cosmic context of the Earth as well as to the essential unity of knowledge.

Example of impact effects



THE CHICXULUB IMPACT occurred in a shallow sea and immediately lofted rocky, molten and vaporous debris into the atmosphere. The bulk of the debris rained down on nearby continental regions, but much of it rose all the way into space.



Fragments of Comet P/Shoemaker-Levy 9 colliding with Jupiter (July 16-24, 1994). Banner image shows Jupiter swallowing the comet in single time-sequenced frames. *Credit: NASA*

a single body breaks up as it approaches a planet.

The comet Shoemaker-Levy 9 provides a recent example. Before striking the planet Jupiter in 1994, the comet was torn into 21 different pieces by Jupiter's immense gravity. These fragments struck Jupiter over 5.6 days, some creating large fireballs as they entered Jupiter's vast gaseous atmosphere.

Quetzalcoatl

At least 700 BC

big feathered fire snake
throws fire from the sky
flattens wood with ground

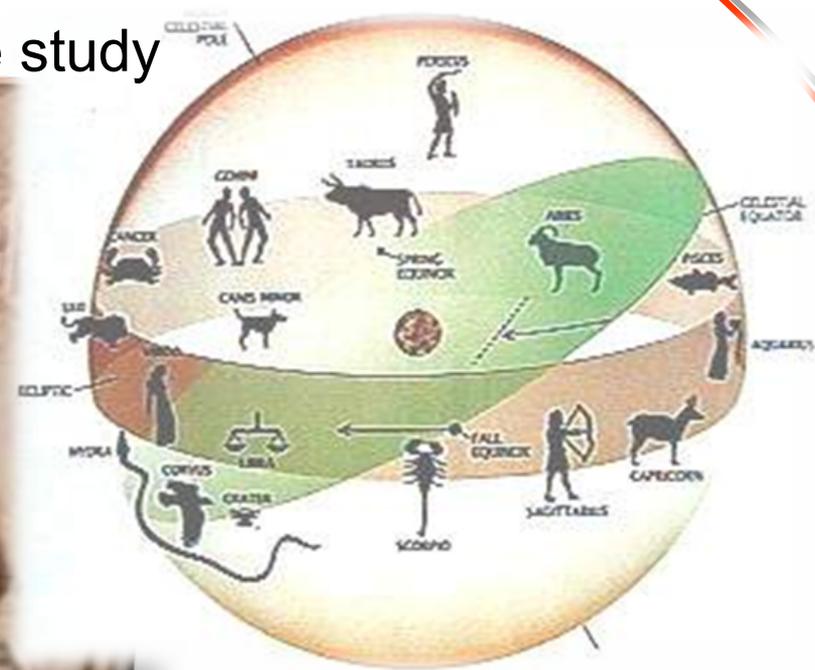
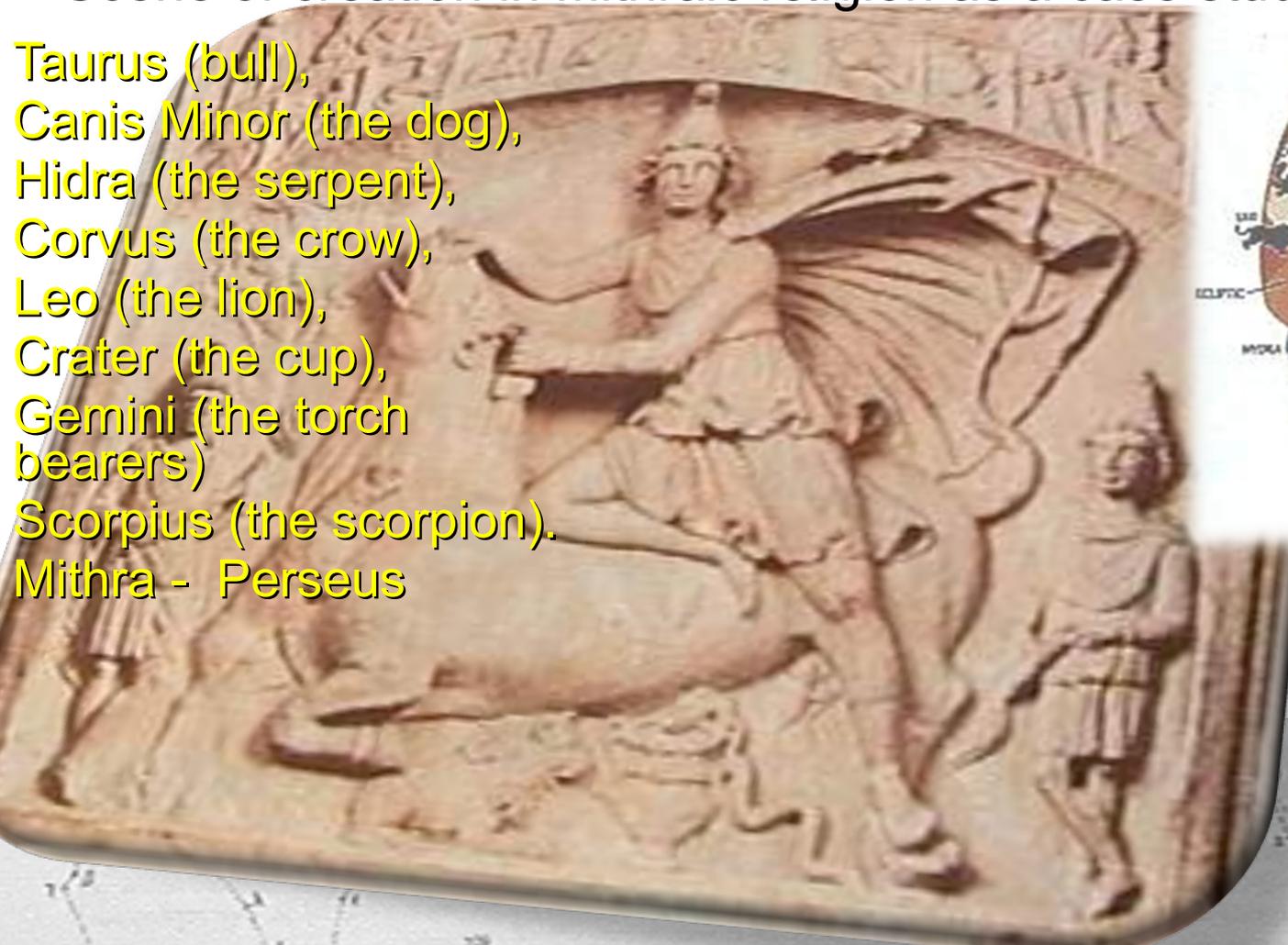


Marduk - Tiamat

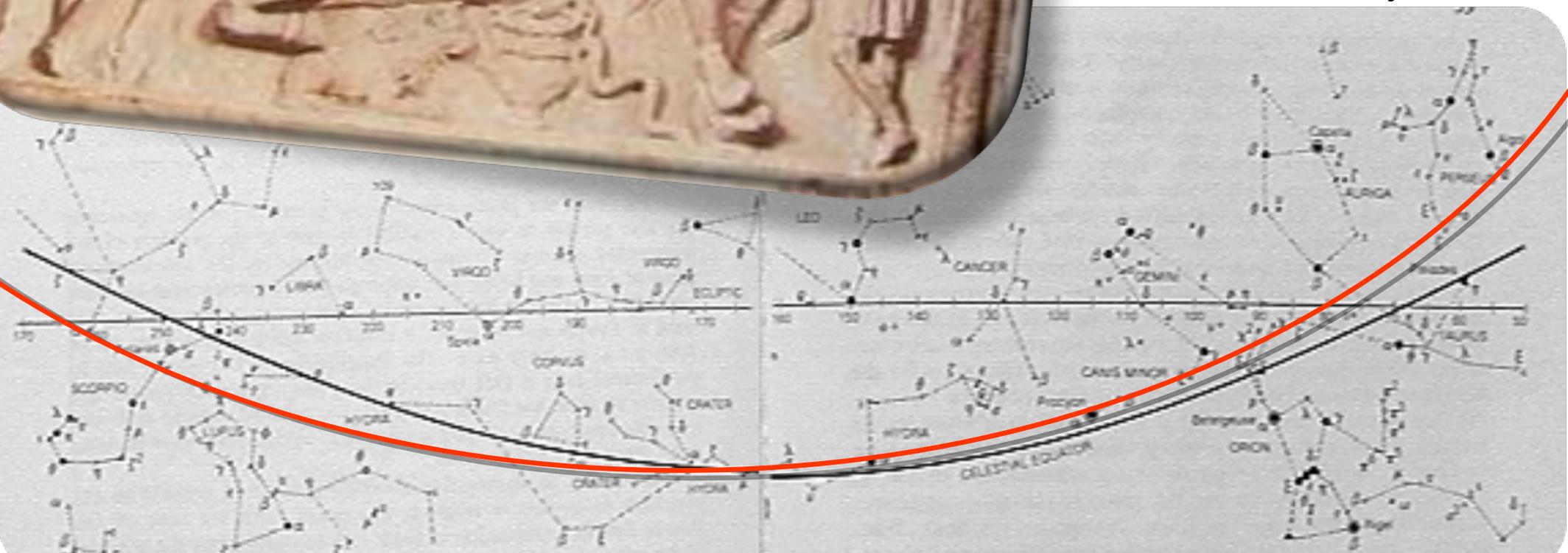


Scene of creation in Mithraic religion as a case study

Taurus (bull),
Canis Minor (the dog),
Hydra (the serpent),
Corvus (the crow),
Leo (the lion),
Crater (the cup),
Gemini (the torch bearers),
Scorpius (the scorpion),
Mithra - Perseus



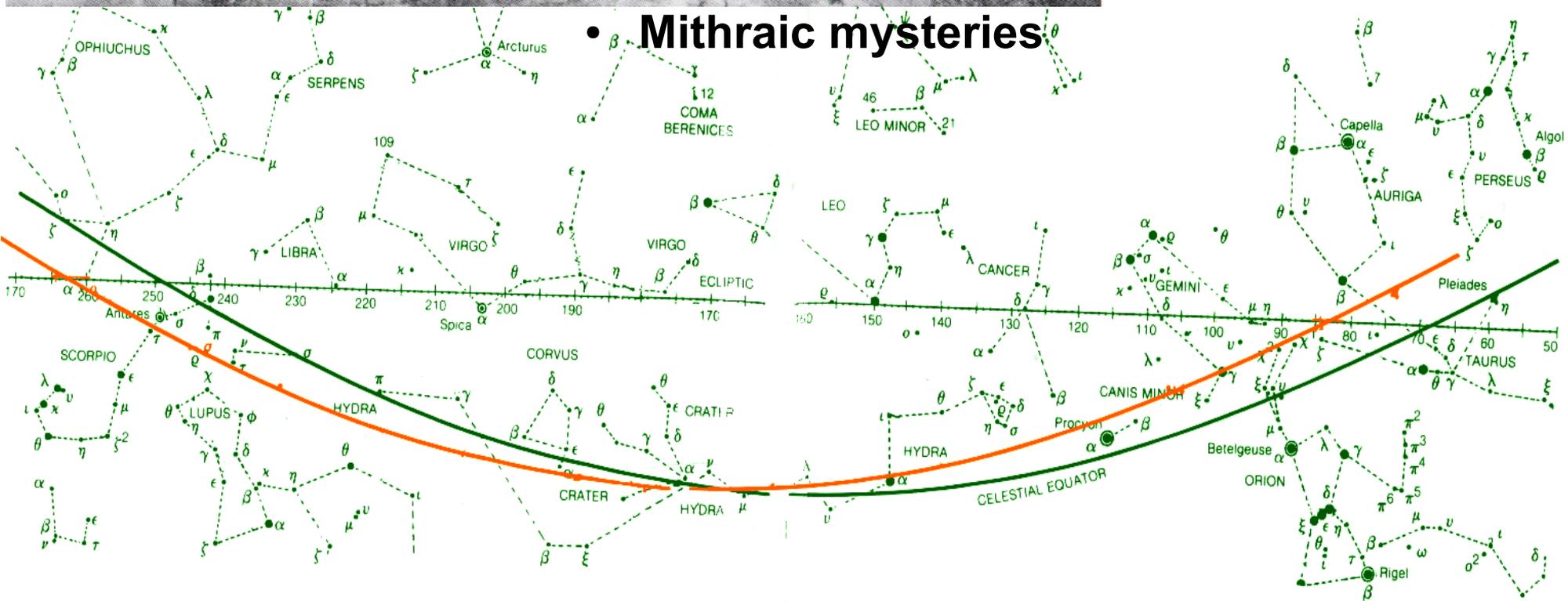
4000 BC Bon et al 2002
2000 BC. Ulancey 1989





- All constellations presented this scene, could be lined in the sky as the position of the celestial equator of about 4000 BC (Bon 2002).
- Taurus (bull), Canis Minor (the dog), Hidra (the serpent), Corvus (the crow), Leo (the lion), Crater (the cup), Gemini (the torch bearers) and Scorpius (the scorpion). Mithra - Perseus,

• Mithraic mysteries





Mitraic depiction
of Phaeton myth
(Ulansey 1989)

This implies that there is
a connection between
the myth of destruction
and myth of creation

The dating of the event:
4000 BC

