

17 November 1995

Dear Scott,

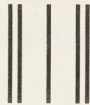
Enclosed are some of the brochures John Carlson sent me. You mentioned once that you were interested in archaeoastronomy (what a word). He also has some extensive writing on the Venus Star Wars which he will send you for \$16; one is a chapter from a recent book, and the other is a paper (150 pages) he presented at a ~~very~~ major conference.

The publisher has generated a lot of marketing interest in my book. We're going to make it the first volume in a three part series - the other two on S. America and N. America (north of Mexico).

I had joked with the publisher about finding an Aztec re-enactor group, and he said if I couldn't find one, I'd have to dress up to appear at the Annual American Bookellers Bookfair. Well, I'm trying to trace an Aztec dance group from Mexico that has performed at various events in the East. A colleague saw them twice. Wouldn't that be an attention-getter at the Book-Fair!?!/

Sincerely,

Pete Townes



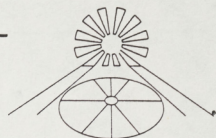
ARCHAEOASTRONOMY

The Center for Archaeoastronomy
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(301) 864-6637



Dear Friend,

Thank you for your interest in Archaeoastronomy. This is the interdisciplinary study of the astronomical practices, celestial lore, mythologies, religions and world-views of all ancient cultures... and the surviving indigenous peoples of today. (Investigations of contemporary native astronomies have come to be called "Ethnoastronomy.") With its roots in the Stonehenge discoveries of the 1960s, Archaeoastronomy (and Ethnoastronomy) have blossomed into active interdisciplinary fields that are providing new perspectives for the history of our species' interaction with the cosmos. One hallmark of the new research is active cooperation between professionals and amateurs from many backgrounds and cultures. Archaeoastronomy has expanded to include the interrelated interests in ancient and native calendar systems, concepts of time and space, mathematics, counting systems and geometry, surveying and navigational techniques as well as geomancy and the origins of urban planning. We feel the excitement of the synergy that results when the new syntheses are more than the sum of their parts.

The Center for Archaeoastronomy was created in 1978 at the University of Maryland to advance research, education and public awareness of these studies. Originally called the *Archaeoastronomy Bulletin*, *ARCHAEOASTRONOMY*, the Journal of the Center, was founded in 1977 and is the only publication devoted exclusively to world Archaeoastronomy and Ethnoastronomy. Now published in the form of an annual volume, your subscription is accompanied by a quarterly called the *Archaeoastronomy & Ethnoastronomy News*. Since 1985, the Center for Archaeoastronomy has been an independent tax-exempt, non-profit institution which sponsors conferences, lecture series and tours as well as publishing *ARCHAEOASTRONOMY*, the *A&E News* and other special studies. Your support in the form of tax-deductible charitable contributions is also very much appreciated.

Your new subscription will include one annual volume of the *ARCHAEOASTRONOMY* Journal plus four quarterly issues of the *Archaeoastronomy & Ethnoastronomy News*. New subscriptions always begin with the current published volume of *ARCHAEOASTRONOMY* which is now Volume 11. Enclosed are copies of our subscription brochure, the Table of Contents for Volume 11, our publications list, back volume prices and availability, and often an additional offer. We accept subscriptions and renewals at our advertised rates for up to two additional years. All of our back volumes are available at this time.

Thank you again. We hope to hear from you soon. Keep your eyes on the ancient skies.

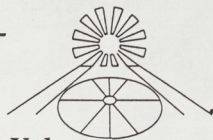
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Director and Editor

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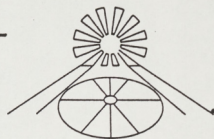
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Archaeoastronomy

Number 1	JOURNAL FOR THE HISTORY OF ASTRONOMY <i>Supplement to Volume 10</i>	1979
The 1054 Supernova and Native American Rock Art JOHN C. BRANDT and RAY A. WILLIAMSON.....		S1-S38
Stars, Crescents, and Supernovae in Southwestern Indian Art SEYMOUR H. KOENIG.....		S39-S50
Miller's Hypothesis: Some California and Nevada Evidence DOROTHY MAYER.....		S51-S74
Further Remarks on an Astronomical Petroglyph in Capitol Reef National Park, Utah KLAUS F. WELLMANN.....		S75-S77
A Reassessment of the Lunar Observatory Hypothesis for the Kilmartin Stones JON PATRICK.....		S78-S85
A Test for the Significance of Astronomical Alignments P. R. FREEMAN and W. ELMORE.....		S86-S96
Note.....		S97-S98
Another Lunar Site in Kintyre (A. Thom and A. S. Thom)		
Essay Reviews.....		S99-S105
<i>Megalithic Remains in Britain and Brittany</i> , by A. Thom and A. S. Thom (R. J. C. Atkinson); <i>Native American Astronomy</i> , edited by Anthony F. Aveni (Vincent H. Malmström)		
Notes on Contributors.....		S105-S106
Index to <i>Archaeoastronomy</i> , no. 1.....		S106

Archaeoastronomy

Supplement to Journal for the History of Astronomy

J. C. BRANDT and R. A. WILLIAMSON
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SEYMOUR H. KOENIG
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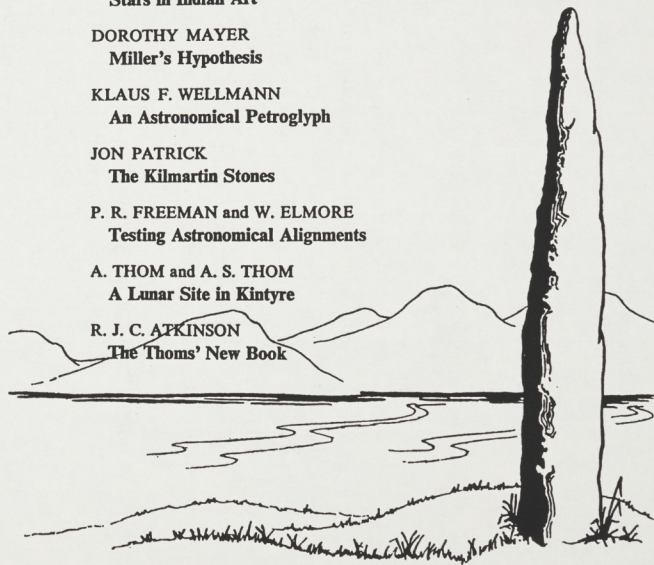
KLAUS F. WELLMANN
An Astronomical Petroglyph

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The Kilmartin Stones

P. R. FREEMAN and W. ELMORE
Testing Astronomical Alignments

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Newton's 228-page typeset monograph is an outgrowth and amplification of a previous study entitled *The Crime of Claudius Ptolemy*. It addresses the paradox that, while the parameters that Ptolemy claimed to have derived from his astronomical observations are apparently accurate and, in Newton's view "bear some resemblance to reality," his purported observations appear to be, for the most part, fabrications. Rather than attempting to uncover the sources of Ptolemy's values in specific historical observations prior to his time, Newton attempts to explain Ptolemy's rationale in dealing with his astronomical parameters and calculations on the basis of an analysis of the mental processes involved. [ISBN 0-912025-02-6]

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Volume IX / Numbers 1-4 January-December 1986

Here Comes the Sun: The Cusco-Machu Picchu Connection 15
by David S.P. Dearborn and Katharina J. Schreifer

Easter Island's "Solar Ranging Device," Ahu Huri A Urenga, and Vicinity 38
by William Liller and Julio Duarte D.

Celestial Happenings on Easter Island: A.D. 760-837 52
by William Liller

Mescalero Apache Terminology for Venus 59
by Claire R. Farrer

Ethnoastronomy in Navajo Sandpaintings of the Heavens 62
by Trudy Griffin-Pierce

Organization of Space in the Anasazi Ceremonial Site of Yellow Jacket, 5MT-5 70
by J. McKim Malville and Mark Neupert

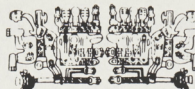
The Ixtapaluca Archaeological Monument 77
by Roberto Barrie

Keeping a Seasonal Calendar at Pueblo Bonito 79
by Michael Zelik

Model of Planetary Configuration in the Mahābhārata: An Exercise in Archaeoastronomy 88
by Virendra Nath Sharma

The 88 Lunar Month Pattern of Solar and Lunar Eclipses and Its Relationship to the Maya Calendar 99
by Robert K. Smith

OUR COVER: A view of Machu Picchu looking north toward Huayna Picchu. The Inithualana Stone is located in the highest structure on the left. (Photo: J.B. Carlson)



Book Reviews:

Inkawasi: The New Cuzco 114
A Review of: *Inkawasi: The New Cuzco, Cañete, Lunahuasi, Peru* by John Hyslop
Review by D.S.P. Dearborn

Mapuche Ceramics: Astronomical Symbolism 123
A Review of: *Simbolismo en la Alfarería Mapuche: Claves Astronómicas* by Carlos A. González Vargas
Review by Edmundo Magaña

Inca Architecture 128
A Review of: *Inca Architecture* by Graziano Gasparini and Luise Margolies and *Monuments of the Incas* by John Hemming, photographs by Edward Ranney
Review by William J. Conklin

Early Ceremonial Monuments of the Andes 134
A Review of: *Early Ceremonial Architecture in the Andes: A Conference at Dumbarton Oaks, 8th to 10th October 1982* by Christopher B. Donnan, ed.
A Review Essay by William H. Isbell

Archaeoastronomy in the Old World 157
A Review of: *Archaeoastronomy in the Old World* by D.C. Hegge, ed.
Review by Alvar Ellegård

Architecture of the "Mound Builders" 160
A Review of: *Prehistoric Architecture in the Eastern United States* by William N. Morgan
Review by O.C. St. Cyr

Los Codices Mayas 164
A Review of: *Los Codices Mayas* Introduction and Bibliography by Thomas A. Lee, Jr.
Review by George E. Stuart

Medieval Cosmology 177
A Review of: *Medieval Cosmology: Theories of Infinity, Place, Time, Void and the Plurality of Worlds* by Pierre Duhem with Roger Ariew, ed. and trans.
Review by Steven J. Dick



Book Reviews: *continued*

Time: The Greatest Innovator 181
A Review of: **Time: the Greatest Innovator. Timekeeping and Time Consciousness in Early Modern Europe**
by Rachel Doggett, ed.; Susan Jaskot and Robert Rand, assts.
Review by Carlene E. Stephens

The Symbolism of the Stupa 183
A Review of: **The Symbolism of the Stupa**
by Adrian Snodgrass
Review by Ann Agee

Astronomy and History 187
A Review of: **Astronomy and History: Selected Essays**
by Otto Neugebauer
Review by Alan C. Bowen

Editorial 4
Archaeoastronomy and the Preservation of Archaeological Sites by Ray A. Williamson
Transitions by John B. Carlson

Earth and Sky: Visions of the Cosmos in Native American Folklore 6
by Ray A. Williamson and Claire R. Farrer

Historical Astronomy Division: Sixth Annual Meeting 12
by E.C. Krupp

The Interaction of Science and Philosophy in Fifth and Fourth Century Greece 14
by Alan C. Bowen

In the Current Literature: Part 1 195
by John B. Carlson

In the Current Literature: Part 2 198
by LeRoy E. Doggett

In the Current Literature: References 201

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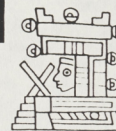
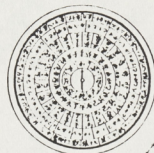
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Volume X

1987-1988



Imagines Mundi: Narrative, Ritual, and Architectural Exemplars of Batammalliba Cosmology 36
by Suzanne Preston Blier

Rock Music and the Zaoze Solar Deity 54
by Allen F. Roberts

The Traditional Tiruray Zodiac: The Celestial Calendar of a Philippine Swidden and Foraging People 61
by Stuart A. Schlegel

Astronomical Alignments at Cajon Mesa Ruins, Hovenweep National Monument: An Update 70
by Ray A. Williamson and Carol Ambruster

Calendric Keystone (?) 76
The Skidli Pawnee Chart of the Heavens: A New Interpretation
by Kenneth C. Leonard, Jr.

Venus and Temple 22 at Copan: Revisited 88
by Ivan Šprajc

Universal Meteor Metaphors and Their Occurrence in Mesoamerican Astronomy 98
by Carlos Trenary

The Influence of the Skies on Plains Indian Vision Quests and Shields 117
by Ixchel Levandosky

Rediscovering the Past: Application of Computers to the Astronomical Dating of Kudurru SB22 of the Louvre Museum 124
by Vladimir S. Tuman and Robert Hoffman

An Ancient Zapotec Calendrical Cosmogram 139
by Sylvia Méhuzin



Book Reviews: continued

Symbolic Architecture 188
A Review of: *Symbolic Architecture* by Charles Jencks
Review by Davidson Norris

They Dance in the Sky: Native American Star Myths 191
A Review of: *They Dance in the Sky: Native American Star Myths* by Jean Guard Monroe and Ray A. Williamson
Review by Mark Hollabaugh

Editorial: Amateur Archaeoastronomy 4
by John B. Carlson

Historical Astronomy Division: The 169th Meeting of the American Astronomical Society 6

Historical Astronomy Division: The 171st Meeting of the American Astronomical Society 10

A Synopsis of the International Institute of Islamic Thought (IIIT) Conference on the Lunar Calendar 13
by I. Dean Ahmad

Winter Solstice Celebration of Ancient Astronomies 18
by E.C. Krupp

The American Anthropological Association Session "Visions of the Sky: Studies in North American Ethnoastronomy" 20
by Trudy Griffin-Pierce

Comments: 22

On Seeing the Light: A Reply to Here Comes the Sun by Dearborn and Schreiber by Anthony Aveni

Blinded by the Light (A response to On Seeing the Light by A. Aveni) by David S.P. Dearborn

A Reply to Dearborn and Schreiber Here Comes the Sun: The Cuzco-Machu Picchu Connection by R.T. Zuidema

Stand and Deliver: A Comment on Zuidema's Reply to Dearborn and Schreiber by David S.P. Dearborn

On Shadows of Doubt: A Reply to Dearborn's review of Inkawasi—the New Cuzco by John Hyslop

Lengthening Shadows: A Response to Hyslop's Comments by David S.P. Dearborn

O.L. Harvey—A Remembrance 35
by Charles Kluepfel

OUR COVER: A young boy from the Ngas tribe of Central Nigeria ritually prepared as a "Son of the Moon" for the *Mos Tar*. (See the review by Suzanne Blier on pages 154 and 155.)



Book Reviews:

The Serious Business of Dogon Cosmology 148
A Review of: *The Pale Fox* by Marcel Griaule and Germaine Dieterlen

Review by Allen F. Roberts

Sons of the Moon: The Ngas of Central Nigeria 154
A Film Review of: *Sons of the Moon: The Ngas of Central Nigeria* by Francis Speed and Dierdre LaPin, eds.
Film Review by Suzanne Preston Blier

A History of Western Astrology 156
A Review of: *A History of Western Astrology* by S.J. Tester
Review by Anthony Grafton

Gregorian Calendar Reform 400th Anniversary 158
A Review of: *Gregorian Reform of the Calendar: Proceedings of the Vatican Conference to Commemorate Its 400th Anniversary, 1582-1982* by G.V. Coyne, M.A. Hoskin and O. Pedersen, eds.
Review by LeRoy E. Doggett

Modern Islamic Calendar Guide 162
A Review of: *A Modern Guide to Astronomical Calculations of Islamic Calendar, Times and Qibla* by Mohammad Ilyas
Review by I. Dean Ahmad

Tribute of a Ground Breaker 164
A Review of: *From Deferent to Equant: A Volume of Studies in the History of Science in the Ancient and Medieval Near East in Honor of E.S. Kennedy* by David A. King and George Saliba, eds.
Review by I. Dean Ahmad

Folk Literature of the Gê Indians 170
A Review of: *Folk Literature of the Gê Indians, Vol. 2* by Johannes Wilbert and Karin Simoneau, eds.
Review by Edmundo Magaña

New Light on Chaco Canyon 172
A Review of: *New Light on Chaco Canyon* by David Grant Noble
Review by Ray A. Williamson

Living the Sky 176
A Review of: *Living the Sky: The Cosmos of the American Indian* by Ray A. Williamson
Review by Robert L. Hall

Navajo Medicine Bundles or Jish 183
A Review of: *Navajo Medicine Bundles or Jish: Acquisition, Transmission, and Disposition in the Past and Present* by Charlotte J. Frisbie
Review by Trudy Griffin-Pierce

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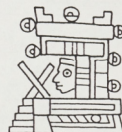
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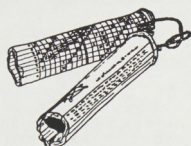
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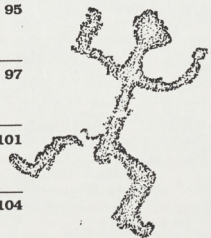
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Volume XI 1989-1993

The Calendar of the Toba-Batak of Sumatra by Johs. Winkler	20
The Batak Porhalaan Traditional Calendar of Sumatra by Linda Amy Kimball	28
Mescalero Apache Ethnoastronomy: Problems and Praxis by Claire R. Farrer, Gene Ammarell and Bernard Second	57
Ceremonial Features of Yellow Jacket, 5MT-5 by J. McKim Malville and Kenneth R. Brownsberger	64
Astronomy and the Limits of Vision by Bradley E. Schaefter	78
Confluences of Astronomical Spectacles by Bradley E. Schaefter	91
Did Muhammad Observe the Canterbury Meteoroid Swarm? by Imad A. Ahmad	95
The Dawn Sky on Lailat-ul-qadr (The Night of Power) by Imad A. Ahmad	97
The Historical Identity of a Mass Conjunction Inferred from the Madrid Codex by Robert L. Hall	101
"As it Is Above, So Shall it Be Below": The Blueprint of Civilization by J. Saul	104
At the Crossroads of Astronomy and Archaeology: An Appraisal of Baudex' Appraisal of Archaeoastronomy at Copan (and elsewhere) by Anthony F. Aveni, Michael Closs and Horst Hartung	108



Book Reviews:

The Myth and Prayers of the Great Star Chant and the Myth of the Coyote Chant A Review of: <i>The Myth and Prayers of the Great Star Chant and the Myth of the Coyote Chant</i> Recorded by Mary C. Wheelwright, Edited by David P. McAllester Review by Von Del Chamberlain	114
Earth and Sky: Visions of the Cosmos in Native American Folklore and Living Life's Circle: Mescalero Apache Cosmivision A Review of: <i>Earth and Sky: Visions of the Cosmos in Native American Folklore</i> by Ray A. Williamson and Claire R. Farrer and <i>Living Life's Circle: Mescalero Apache Cosmivision</i> by Claire R. Farrer Review by Janet C. Berlo	116
The Book of the Year: Middle American Calendrical Systems A Review of: <i>The Book of the Year: Middle American Calendrical Systems</i> by Munro S. Edmonson Review by Robert L. Hall	118
Newgrange: Archaeology, Art and Legend A Review of: <i>Newgrange: Archaeology, Art and Legend</i> by Michael J. O'Kelly Review by Ronald Hicks	122
Cyclical Time and World Ages in India A Review of: <i>Tiempo Ciclico y Eras Del Mundo en la India</i> by Luis González Reimann Review by Ivan Šprajc	126
Editorial: Archaeoastronomy: The First Century by John B. Carlson	4
Historical Astronomy Division Archaeoastronomy and the H.A.D. Introduction by LeRoy Doggett	6
The 173rd Meeting A.A.S., Boston, MA	7
The 175th Meeting A.A.S., Washington, DC	8
The 176th Meeting A.A.S., Albuquerque, NM	9
The 177th Meeting A.A.S., Philadelphia, PA	10
The 179th Meeting A.A.S., Atlanta, GA	11
The 23rd Meeting, A.A.S. Division on Dynamical Astronomy, Chicago, IL	11
The 181st Meeting A.A.S., Phoenix, AZ	13

Byron E. Dix (1942-1993), In Memoriam by James W. Mavor, Jr.	15
Horst Hartung (1919-1990), Eulogy by Anthony F. Aveni	16
Ronald W.B. Morris, BL, FSA, FSA (Scot), In Memoriam by A.S. Thom	18



OUR COVER: Horst Hartung at the Highland Olmec site of Chalcatzingo, Morelos, Mexico in late June 1973. I took this photograph of Horst standing in meditation in front of the famous "El Rey" (Cerro Chalcatzingo Relief I) on our first field trip following the Mexico City AAAS conference on "Archaeoastronomy in Pre-Columbian America" (see the editorial in this volume). I never did understand how the good Arquitecto could visit these hot, dusty ruins in a suit, white shirt, tie, and polished shoes and come away looking as though he had spent an evening at the opera. -JBC

Above, for reference, is a stipple drawing of Chalcatzingo Relief I by Frances Pratt. With magnificent headdress, an Olmec Lord or deity sits on his cloud throne within the cave mouth of a stylized Earth Monster. Numinous swirls of mist and smoke issue forth into our world from the mountain cave. Storm clouds above shed droplets of nourishing rain to water the maize plants that sprout from the corners of the Earth.

Volume XI, 1989-1993 3

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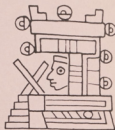
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Within the heart of a lofty temple-pyramid in the
Chiapan jungles of Mexico, one finds this great sculptured
sarcophagus lid in a tomb of a Maya lord of
ancient Palenque. To some overactive imaginations, the
image looked like a man riding like a "Mercury"
astronaut in a space capsule of the 1960's.

Maya scholars now recognize the face of Lord Pacal,
the innovative seventh-century ruler of Palenque who
was buried in the famous pyramid tomb—the Temple
of the Inscriptions—having lived to see his 80th
birthday. Framed by a "skyband" with celestial symbols
and ancestor portraits, we see the mythical death
and transfiguration of Pacal. He descends with the
setting Sun in the west entering the jaws of the Earth
Monster only to rise again as the new Sun in the east in
the form of the dawning World Tree. How much can we
learn from such artifacts about the cosmovision of the
ancient Maya? From studying the structure and orienta-
tions of their temples and the texts of their "codex"
books, can we know the details of their sophisticated
calendar, mathematics and astronomy?

Researchers in the interdisciplines of Archaeoastronomy
and Ethnoastronomy are searching for the answers to
these and a myriad of other questions about the astro-
nomical practices, celestial lore, religions and world-
views of all ancient and contemporary indigenous
peoples, questions such as...

