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(not dated)

8138

Pythagorean Taboos ('Symbols') on the Tablet HT 117

Linear A ku-ra-mu = Greek ksurēsmos, 'shaving' and Linear A tu-ju-ma = Greek thuōma, 'animal's sacrifice'

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Homeric, Hesiodic, Orphic, and Pythagorean sacral astronomy: an overview

The highest level of ancient Greek astronomy preserved by Homer, Hesiod, the Orphics and Pythagoreans was a basis of high precision chronology

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Greek Cosmos

Highest level of ancient Greek astronomy

2p

Astronomical discoveries of the Greeks were very important.

Homer knew:

the northern celestial pole (the peak of *Olympus*, 'rotating' while terrestrial mountain could not rotate; twelve Olympic gods were related to the northern unsettled constellations);

the northern pole of the ecliptic (*Ida*, 'visible' as the 'mother of animals', i. e. the center of zodiac, 'a circle of animals');

the sky under the horizon (*Hades*, 'invisible');

the sky near the southern celestial pole, invisible in any time (*Tartarus*).

Zeus (*Arcturus*) and Hera (*Spica*) were located near the center of the Milky Way¹.

Acheront (of Phoenician origin, cf. Arabic *ahret*, 'ultimate') and other rivers in *Hades*² or *Tartarus*³ were related to the southern circumpolar river-shaped constellations of *Sculptor*, *Horologium*, *Dorado*, and perhaps *Hydrus* while the *Acherousia* lake / swamp might be *Large Magellanic Cloud* near the southern pole of ecliptic.

Charon (Etruscan *Charu*, Ugaritic *Horon*) in his bark might be related to *Canopus* in *Argo*.

The *Oceanus* River (primeval deity of the Homeric cosmogony/cosmology, in contrast to Hesiodic *Chaos*) was the circular Milky Way.

Hesiod described three celestial zone, *Ether* ('hot air'), *Uranus* ('the heaven'), and *Pontus* ('the sea'), as correlates of three Sumero-Babylonian ones, *Enlil* ('lord of air/wind'), *An* ('the heaven'), and *Enki* ('lord of earth' as a watergod like Greek *Poseidon* < **Poti-chthon*, 'lord of earth').⁴

The mount of *Helicon*, 'rotating' might denote not only a terrestrial object (which could not rotate!) but also the circumpolar zone of the sky, cf. Greek *Helike* 'Ursa Major' while nine Muses denoted circumpolar constellations; ten *Idaeon Dactyls* as the first inhabitants of *Crete*⁵ might be the same circumpolar constellations.

Twelve Titans under the reign of *Cronus* who then were hidden in *Tartarus* were the southern constellations under sickle-shaped *Scorpius* (the sickle of *Cronus*) including the Milky Way (*Oceanus* who was not punished) and southern constellations which became invisible during 3rd – 2nd millennia BCE (e. g., *Guis*, *Microscopium*, *Indus*, *Telescopium*, *Pavo*, *Triangulum Australis*, *Apus*, *Musca*, and *Crux*).

The *Hekatonkheires* ('hundred-handed') who guarded the Titans were *Sagittarius*.⁶ or/and *Ophiuchus* looked like many-handed while the *Cyclopes* ('round-eyed') were round *Corona Australis* and their guardian *Campe* ('curved') was *Scorpius*.

Hesiod knew the constellations of *Pegasus* and *Aquarius* (*Pegasus* the horse, from *pege*, 'stream,' i. e. *Aquarius*), sword-shaped *Boötes* with reddish *Arcturus* (*Chrysaor*, 'golden sword'), *Orthrus* the dog (*Canis Minor*) and his younger brother *Cerberus* (*Canis Major* which rose after *Canis Minor*), *Hydra* (*Echidna*, *Typhon*, *Lernean Hydra*), *Leo* (*Sphinx*, *Nemean Lion*), *Sagittarius* (*Eros*, cf. Old Indian *Kama*, 'Love' with a bow and arrows) etc. The cosmogonical role of bow-armed Love might be related to the cardinal point of the sun (the autumnal equinox) in *Sagittarius* during 6th – 5th millennia BCE, observed by Proto-Indo-Europeans.

¹ Other celestial images might influence the images of Zeus and Hera. Zeus (flying between *Olympus* and *Ida*) and Hera (on the throne) were related to *Cepheus* near the northern celestial pole and the northern ecliptic pole and *Cassiopeia* on the throne.

² *Odyssey* x 513.

³ *Virgil, Aeneid* vi 297.

⁴ Sumerian *En-ki*, 'lord of earth' was Greek.

⁵ *Diod.* v 64, 3.

Legendary *Orpheus*, closely related to Egyptian religion⁶ and solar cult⁷, might be connected with *Hor-pa-kherd*, 'new-born sun.' Orpheus' head might be related to head-shaped Equuleus, his conflict with Dionysus and impossibility to unit with Eurydice might reflect the opposition of Equuleus and Virgo with the star of Vindemiatrix, 'vine-dresser.' Apollo the Orpheus' patron and the Orpheus' lyre were related to Sagittarius and Lyra.

The Orphic generations of the gods (Ophion – Cronus – Zeus) might reflect the moving of the autumn equinox point⁸. *Ophion* ('snake'), represented primeval generation (predecessor of Cronus or even the father of Uranus⁹), is Ophiuchus ('snake-holder'). Cronus and Zeus correlated with Hesiodic generations.

The Orphic idea of the Cosmic Egg reflected the location of the sun (egg) or egg-shaped Equuleus under Cygnus (swan) in the winter solstice (the birth of the sun). Orphic *Protogonus*, 'first-born' who was born from the egg and had golden wings¹⁰ might be compared with Old Indian *Prajapati* as the name of Brahma who was born from the golden egg.¹¹ Orphic Phanes with the faces of bull and lion¹² like bull and lion in the Orphic hymns interpreted by K. Chassapis reflected the observations of the spring equinox in Taurus and the summer solstice in Leo during 4th – 3rd millennia BCE. Orphic Chronus and Protogon, the cognates of Iranian Zurvan and Indian Prajapati as well as Orphic bull, lion, and Ophion similar to Mithraic bull-lion, and snake in the zodiacal circle might reflect common astronomy of Paleo-Balkan and Indo-Iranian peoples.

Pythagorean Hestia as a center of the universe was called 'a tower of Zeus'¹³ and resembled tower-shaped Cepheus near the northern celestial pole and the northern pole of ecliptic; cf. *Tapas*, 'warm' in cosmogony of *Rigveda* and the Scythian goddess of hearth, *Tabiti*.¹⁴ Ursa Major and Ursa Minor as the nurseries of Zeus¹⁵ are located near Cepheus. The Pythagorean names of the planets resemble the names of the Helios' horses. The Pythagorean formula of harmony in the universe, *tetractis*, might reflect the Titius-Bode law basing on the observations of Ceres or Vesta and Uranus.

⁶ Diod. Sic. IV 25, 3.

⁷ Eratosth. *Catast.* 24.

⁸ Lesser acceptable, it might be moving of the northern celestial pole from Draco (Ophion, 'he-snake') via Ursa Minor (Rhea) to Cepheus (Zeus)

⁹ 1^o Vat. *Myth.* 3.1.1.

¹⁰ *Hymn. Orph.* vi 1; *Hymn. Orph.* vi 2.

¹¹ Cf. the golden egg of Prajapati, *Shatapatha-Brahmana*, comments: ऋषिर्वाक्यं-ब्रह्मण्यं, ऋ. 36. See the hymn to Prajapati: RV x 121: the golden fetus in the cosmic waters, cf. RV x 82.5–6.

¹² Orph. fr. 79 Kern.

¹³ Ζανός πύργος: Arist. *Fr.* 204.

¹⁴ Cf. many other parallels of Pythagorean and Old Indian ideas, ऋषिर्वाक्यं, ऋ. 36. ऋषिर्वाक्यं ऋषिर्वाक्यं, *Журнал Министерства народного просвещения*, 1888, № 10; ऋषिर्वाक्यं-ब्रह्मण्यं

¹⁵ Hyg. *Astron.* II 2, 1.