

## ***Cosmovisiones/Cosmovisões, 1(1) Abstracts***

**López, A. M. (2020). Problematizando el concepto de "observación astronómica." Reflexiones metodológicas a partir de la experiencia etnográfica entre los Moqoit del Chaco." *Cosmovisiones/Cosmovisões, 1(1), 17-51.***

Alejandro M. López

Problematizing the concept of "astronomical observation." Methodological reflections from the ethnographic experience among the Moqoit of Chaco.

### Abstract

The present paper analyzes, from the example of the *Moqoit* of the Argentine Chaco, the methodological precautions that must be taken at the time of using the concept of "astronomical observation" when dealing with diverse socio-cultural contexts. The common sense of academic astronomy often takes for granted the framework of meaning that makes direct experience of sky possible and links it directly to the "observation" of "phenomena" and "objects." Our work shows that it is necessary, in order to problematize this usual assumptions, an ethnographic investigation of fundamental questions such as: when and from where the sky is experienced? What senses intervene in this experience? What is night? What is the link between dreams and wakefulness? From ethnographic field work, previous ethnographies and the use of documentary sources, we analyze these questions for the *Moqoit* case, elaborating general methodological reflections for work in the field of cultural astronomy.

**Gómez, Cecilia P. (2020). Ciclos temporales y su relación con el cielo entre los tobas del oeste formoseño. *Cosmovisiones/Cosmovisões, 1(1), 53-71.***

Cecilia P. Gómez

Temporal cycles and their relationship with the sky between the Tobas of Western Formosa.

### Abstract

From an ethnographic point of view we propose a work that is encompassed within the field of cultural astronomy, focusing on the Tobas who inhabit the middle Pilcomayo. In this article, we will be researching about the ways in which different time cycles have been reported to elapse for the Tobas in Western Formosa. For our research into these periods, we consider first of all the interpretations made about the sky, but also various environmental signals, like climate changes, and signs given by animals (their singing or sounds made by some of them). Therefore, in this work specifically, we will refer to: the stars in general, Orion's Belt, the Pleiades, Venus, the Moon and the Sun.

**Di Paolo, A., Gangui, A., Belmonte, J. A., & Perera Betancort, M. A. (2020). Cuando la ortodoxia no es lo más relevante: El paisaje de La Gomera y la orientación de sus iglesias. *Cosmovisiones/Cosmovisões*, 1(1), 73-88.**

Adrián Di Paolo, Alejandro Gangui, Juan Antonio Belmonte, & Maria Antonia Perera Betancort

When orthodoxy is not the most relevant thing: The landscape of La Gomera and the orientation of its churches.

#### Abstract

We present a study of the relationship between astronomy and landscape centered on the orientation of Christian churches of the island of La Gomera, located in the Canary Archipelago (Spain). The fieldwork consisted of measuring the precise coordinates of 38 churches, which represents almost all of the island's religious constructions, which has an area of approximately 370 km<sup>2</sup>. For each church, we measured the azimuth and the angular height of the horizon taken in the direction towards which the altar of each temple points. The data thus obtained were then corroborated with digital terrain models frequently used in archaeoastronomical studies. Finally, for the study of the sample, various analyzes were carried out: statistical, calendrical and orographic, trying to find clues that would allow us to understand the pattern of orientations found. From this analysis, we can infer that in some places on the island the canonical tradition of orienting Christian temples in the solar range was respected. Also, it is possible that a few constructions were oriented with imitation patterns of the aborigine cult, especially in solstitial directions. However, we find that the orientation of the majority of the churches is towards the northeast and, in the absence of a better justification, we think that reason should be sought more in the terrestrial landscape than in the celestial one. Judging by the way in which several small groups of temples are distributed - for example, those located in the ravines of Hermigua and Valle Gran Rey-, we estimate that this unusual pattern of global orientations is motivated by the particular orography of the island. A significant proportion of churches seems to adapt to the particular characteristics of their sites, orienting themselves according to the numerous geographical features - their deep ravines, in particular, where they are located. These results allow us to conjecture that the known "abrupt nature" of La Gomera is perhaps the main reason for the particular pattern of orientations of its worship sanctuaries.

**Faulhaber, P. (2020). Sol e lua na iconografia Tikuna. *Cosmovisiones/Cosmovisões*, 1(1), 90-104.**

Priscila Faulhaber

Sun and Moon in Tikuna iconography.

## Abstract

Based on Tikuna testimonies in Brazilian and Colombian communities, I analyze the relationship between celestial bodies in depictions drawn by those Indians, whose understanding is correlated to narratives associated to ritual practices. The anthropological examination of the testimonies resides in the interpretation of this type of iconography based on the evidence that they accomplish systematic observation of the sky based on their conceptions about sky-earth relationships. The contribution of these analyses for the Cultural Astronomy consists in the fact that this people that is still alive present enunciations referring to astronomical phenomena according to cultural variables articulate to current social relationships. According to these narratives expressed in the Tikuna iconography, the stars have already had earthly existence and their ascension to the skies usually evokes previous events that defined the provenance of the people, the kinship social organization, determined functions and feminine and male characteristics and the obligation of obeying certain ritual prescription during the Young Girl's Festival. The analyses establish relationships between the transmitted knowledge to the girl submitted to the ritual and the knowledge acquired in mental trips whose description associates vivid experiences in the worldly world in the atmosphere and in the celestial space whereas practices mediated by the historicity of human awareness. The paper establishes correlations between day-to-day circumstances and extraordinary events lived in the acquisition of specialized knowledge. Between the images that appear in the interpretation of the earth-sky relationships overwhelms the opposition and complementarity between the Sun and the Moon, the night and the day, the clarity and the darkness that serves as a metaphor for the acquisition of knowledge.

**Iwaniszewski, S. (2020). La Pirámide de los Nichos en El Tajín: Calendario, ritual, simbolismo mítico. *Cosmovisiones/Cosmovisões*, 1(1), 106-120.**

Stanislaw Iwaniszewski

The Pyramid of the Niches in El Tajín: Calendar, ritual, mythical symbolism.

## Abstract

So far, astronomical alignments of the Pyramid of the Niches at El Tajín have been analyzed by various scholars producing conflicting results. Recent research, however, determined the Pyramid is oriented towards the rising sun on March 17/18 and September 25 -26 and not on March 4 and October 9 as was discussed in previous publications. New results change traditional views on the calendrical meaning and significance of its alignments. The light-and-shadow March effect projected onto this structure is also discussed. Finally, the significance of Cerro Escolin for the creation of the skyline at El Tajín is briefly discussed.

**Thomazi Cardoso, W. (2020). Constelações, enchentes, verões e invernos no Alto Rio Negro. *Cosmovisiones/Cosmovisões*, 1(1), 122-137.**

Walmir Thomazi Cardoso

Constellations, floods, summers and winters in the upper Rio Negro.

Abstract:

Summer and winter are well-known concepts when we talk about seasons mainly in some climates around the world. In the Brazilian Amazon, winter and summer, mean respectively, humid and dry environmental behaviour. Based on these concepts the aim of present work is to make a comparison between two different kinds of research. One of them were developed by indigenous agents of environmental management (AIMAs – in Portuguese), which are a group of indigenous researchers led by anthropologists and technicians from the Instituto Socioambiental (ISA) for three different periods: 2005/2006; 2006/2007 and 2007/2008. The second study was my academical PhD on indigenous constellations and calendars developed primarily between 2005 and 2006. Partial conclusions points to adaptations in summers and winters to match calendar annual duration events.