

Cosmovisiones/Cosmovisões, 2(1) Abstracts

Galindo Trejo, J. (2020). Alineación calendárico-astronómica vinculada a rituales de fuego en la ciudad maya de Ichmac. *Cosmovisiones/Cosmovisões, 1(2)*, 15-34.

Jesús Galindo Trejo

Calendrical-astronomical alignment linked to fire rituals in the Mayan city of Ichmac.

Abstract

The city of Ichmac is located in the Yucatan Peninsula; its cultural apogee was between the 6th and 9th centuries AD. In one of the rooms of the so-called Building of Paintings, several polychrome pictorial scenes are conserved, although very deteriorated. In particular, an armed and richly dressed personage is holding an opponent warrior by the hair. This personage shows a solar hieroglyph in his headdress. The astronomical orientation of the building has been analyzed. Solar alignment occurs on localized dates at 65 days, before and after the winter solstice. Ethnohistorical sources describe four important ceremonies, every 65 days to complete a 260-day Tzolkin, dedicated to fire and performed by the Burners, priests who linked the directions of the Universe with the god Chaak and its associated colors. This practice reflects on the one hand, the interest of the Maya priest astronomers to assign to the architectural structure a symbolism of great ritual importance. On the other hand, the eagerness of the sovereign, who ordered the pictorial program, to express a message of political power.

Iwaniszewski, S. (2020). Las Series Lunares en Piedras Negras, Guatemala, y sus alrededores. *Cosmovisiones/Cosmovisões, 1(2)*, 37-61.

Stanislaw Iwaniszewski

The Lunar Series in Piedras Negras, Guatemala, and its surroundings.

Abstract

The study of the Lunar Series at Piedras Negras suggests that the Maya followed the same scheme of counting of lunar months from the date of the erection of Stela 30 (534 CE) to the time of the dedication of Stela 12 (795 CE). However, during the Late Classic Period (600-900 CE), some of its rulers initiated new calculation methods when they acceded to the throne. These methods consisted of modifying the starting day of the month or of changing month numbers. The paper shows that despite these changes, the Maya kept the intercalation rule intact. Examination of the Lunar Series suggests that the lunar count at Piedras Negras may be derived from the structure of the much later Xultun Lunar Table (early 9th century C.E.).

Sánchez, H. N. (2020). Ciencia, espiritualidad y religión en astrónomos Colombianos: un estudio exploratorio. *Cosmovisiones/Cosmovisões*, 1(2), 63-90.

H. Natalia Sánchez

Science, spirituality and religion in Colombian astronomers: An exploratory study.

Abstract

This paper presents the results of an exploratory research aimed to investigate the spiritual and religious beliefs of a group of twenty-nine Colombian people who have formally studied astronomy. It was explored if they consider that this science has influenced their ideas of the “spiritual” and/or “religious” and how these perceptions are related to the nature of their research. The quantitative results show a very high trend of non-religious people (atheists, agnostics and people without religious affiliation). Those that were interviewed (4 out of 29) revealed differences between their notions of spirituality and religion, and in three of them a two-way relationship between astronomy and their ideas of spirituality was evident. The relationship is based on the fact that they are looking for explanations and answers in nature, especially in terms of the origin of the universe and the emergence of life, and this gives meaning to their lives and investigations.

López, A. M. (2020). La batalla por el cielo: Reacciones públicas contemporáneas de la comunidad científica argentina al Terraplanismo. *Cosmovisiones/Cosmovisões*, 1(2), 93-127.

Alejandro M. López

The battle for the sky: Contemporary public reactions of the Argentine scientific community to Flat Earth movement.

Abstract

In line with worldwide debates on phenomena such as Flat Earth Movement, in the field of natural sciences in Argentina - especially astronomy and physics - a great concern arose for what is described by many academics of these disciplines as a "growth of pseudosciences". This occurred in a specific economic and political context, which included a deep budget cut to scientific activity and important public expressions from various political actors that questioned the relevance and quality of scientific research in the country. In this context - which finds interesting parallels in Brazil and the United States - the presence in the media and the promotion by some state agents of events related to Flat Earth Movement has generated an intense

reaction. In this work, we aim to address this controversy and the process of "boundary work" that unfolds in it from the perspective of ethnoastronomy in order to carry out a study of contemporary Argentine academic astronomy as a sociocultural practice.

Thomazi Cardoso, W. (2020). Os eclipses solares totais de 1912 e 1919 no Brasil como indicadores de diferentes culturas do céu. *Cosmovisiones/Cosmovisões*, 1(2), 129-154.

Walmir Thomazi Cardoso

The 1912 and 1919 total solar eclipses in Brazil as indicators of different sky cultures.

Abstract

The aim of this work is to show how newspaper articles written by astronomers and journalists, as well as a book chapter and advertisings, could show others and complementary points of view, from two total solar eclipses occurred in the Brazilian territory in 1912 and 1919. Both were connected among some relevant scientists and astronomers for Brazilian and international History of Sciences. The last one eclipse became Albert Einstein a famous scientist and a notorious public person known all around the world. Both eclipses were important steps to recognition and affirmative action to Brazil toward a detached position as a young republican country around the World. The production of journalists, scientists, advertisings in newspapers and a book chapter reveals many different narrative levels about correlations between natural phenomena and society. Part of these narratives aren't explicit. There are a complex mosaic of expectations, perceptions and behaviors that appear in the analyzed texts.