

MA Cultural Astronomy and Astrology 2017- 18

Optional Modules and Pathways

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Pathway 1: The Inner Cosmos

Sky and Psyche

This module explores the relationship between the cosmos and the psyche. It takes its cue from C. G. Jung's statement that 'astrology represents the sum of all the psychological knowledge of antiquity'. But was he right? This module will examine the relationship between, on the one hand, cosmology, astronomy and astrology, on the other, psychology in its broadest sense: an interiorising of the cosmos and its powers as dimensions of the human psyche. We study psychological cosmologies and introduce the concept of the 'inscape' and ask how psyche and psychology have played a role in astronomical and astrological systems since at least the time of Plato. Psychological astronomy in the classical world will be examined, together with the role of psyche in early modern astrologies such as that of Marsilio Ficino. We will trace the development of the idea of the 'unconscious' and the rise of the depth psychologies, which revived classical mythology and influenced twentieth-century psychological astrology. Particular attention will be paid to C.G. Jung's analytical psychology, including his work on psychological types and functions, archetypes, the collective unconscious, and synchronicity, all of which were both influenced by and, in turn, greatly influenced astrology. The ongoing reappraisal of his work in the light of his *Red Book's* full publication will also be considered. We shall then move to consider psychological theories and psychotherapies following in Jung's wake, including Hillman's archetypal psychology and the transpersonal psychology of Assagioli and Maslow. Richard Tarnas' archetypal astrology will be examined as will the psychological interpretation of cultural uses of the sky, such as UFO sighting interpretation, astrology as psychological deviance and the psychological dangers of astrological internet sites.

Sky and Psyche Module Weekly Classes

Week 1. Psyche and Cosmology

We begin by considering the relationship between psyche and cosmology in broad terms. What does it mean to bring psyche into cosmology? How are psyche and psychology related and how have their meanings developed over time? We will consider psychology's rise as a science in the context of modernity and the plethora of psychologies in use in the contemporary world. We shall ask which cosmologies fit with which psychologies and examine what psycho-cosmology and the 'inscape' might be.

Week 2. Pre and Early modern psychological cosmologies

In week two we shall consider how psyche has been used within pre and early modern cosmologies. In particular we shall examine the idea of psychological astronomy within the classical world, reviewing psyche in Plato's cosmology in particular, and the role of psyche in the astral divination of the Neoplatonist Plotinus and the early modern astrologer Marsilio Ficino (1433-1499).

Week 3. The Discovery of the Unconscious

We examine the discovery of the so-called 'unconscious' which some suggest goes back to Plotinus but more conventionally is considered to begin with the birth of

modernity around the sixteenth and seventeenth centuries. The rise of depth psychologies is of particular interest given the depth psychologists' revival of classical mythology as a means of understanding the psyche, their association with esoteric cosmologies and their later influence on astrology.

Week 4. The psychology and cosmology of Carl Gustav Jung

This week we introduce the psychology and cosmology of Carl Jung in greater depth, considering his major ideas such as archetypes, Individuation and the Collective Unconscious, his struggle with modernity and embrace of broader conceptions of the cosmos. We consider his work on UFOs as modern mythology and his theory of synchronicity as a means of understanding astrology. We also consider how his work must be reappraised in the light of the publication of the full text of his '*Red Book*'.

Week 5. The development of psychological astrology

For week five we consider how the twin influences of Carl Jung and the theosophical movement shaped the development of psychological astrology in the English speaking world. Psychological aspects of theosophical cosmology will be examined including their transmission through astrologer Alan Leo. We will also consider the work of Dane Rudhyar, who tried to marry Jung's theories with an astrology fit for modernity.

Week 6. Depth psychological astrology and astrology as counselling

This week we look at the 'second wave' of Jung's influence in astrology through the work of Liz Greene and Stephen Arroyo in particular, whose 1970s books on psychological astrology were bestsellers. Astrological counselling became the dominant form of astrological practice – why was this? We shall also ask whether astrology is therapy and how valuable it is as a counselling tool.

Week 7. Transpersonal and archetypal psychologies and astrologies

In week 7 we consider the work of transpersonal psychologists such as Roberto Assagioli and Abraham Maslow and archetypal psychologist James Hillman. Maslow's work on peak experiences and its relationship to astrologers' experience will be examined. Hillman's cosmology and views on astrology will also be considered, and compared with 'archetypal astrology' as developed by Richard Tarnas.

Week 8. Psychological perspectives on the use of the sky in culture

For our last week we examine how the use of the sky in culture may be examined from different psychological viewpoints. Is astrology an example of psychological deviance? Do reported sightings of UFOs and other sky objects or beings such as angels indicate psychological problems? Could the use of astrological internet sites cause psychological damage? Conversely, what is the psychological benefit of astrology and other uses of the sky in therapeutic situations?

Required Book (this book should be purchased or borrowed for the module):
Roderick Main, *Jung on Synchronicity and the Paranormal* (London: Routledge 1997).

Recommended books:

Scholarly Works

- Avens, Robert, 'James Hillman: Towards a Poetic Psychology', *Journal of Religion and Health*, Vol. 19, No. 3 (Fall, 1980), pp. 186-202.
- Aziz, Robert, C.G. *Jung's Psychology of Religion and Synchronicity* (Albany: SUNY Press, 1990).
- Bullard, Melissa Meriam, 'The Inward Zodiac: A Development in Ficino's Thought on Astrology' *Renaissance Quarterly* Vol. 43, No. 4 (Winter, 1990), pp. 687-708.
- Campion, Nicholas, 'Sigmund Freud's Investigation of Astrology', *Culture and Cosmos*, (Spring/Summer 1998), vol. 2 no 1, pp 49-52.
- Campion, Nicholas, 'Astronomy and Psyche in the Classical World: Plato, Aristotle, Zeno, Ptolemy', *Journal of Cosmology* (2010), Vol. 9, 2179-2186.
- Drob, Sanford, 'The Depth of the Soul: James Hillman's Vision of Psychology', *Journal of Humanistic Psychology* 39:3 (1999), pp. 56-72.
- Ellenberger, Henri, *The Discovery of the Unconscious* (New York: Basic Books, 1970).
- Everson, Stephen (Ed.) *Companions to Ancient thought 2: Psychology*, (Cambridge: Cambridge University Press, 1991).
- Greenbaum, Dorian Gieseler, *Temperament: Astrology's Forgotten Key* (Bournemouth: Wessex, 2005).
- Homans, Peter, *Jung in Context, Second Edition* (London: University of Chicago Press, 1995).
- Jung, C.G., *Collected Works*, trans. R.F.C.Hull, 17 Vols, esp. Vols. 6-9, 12. (London: Routledge and Kegan Paul 1954-68).
- Jung, C.G., *Memories, Dreams, Reflections* (NY: Vintage/ London: Fontana, 1961).
- Leahey, Thomas, *A History of Psychology: Main Currents in Psychological Thought* (Englewood Cliffs: Prentice-Hall, 1987).
- McGillion, Frank, 'The Influence of Wilhelm Fliess' Cosmobiology on Sigmund Freud', *Culture and Cosmos*, Spring/Summer 1998, vol. 2 no 1, pp. 33-48.
- Raff, Jeffrey, *Jung and the Alchemical Imagination* (York Beach: Nicholas-Hays, 2000).
- Rudhyar, Dane, *The Astrology of Personality* (New York: Lucis Press, 1936).
- Samuels, Andrew, *Jung and the Post-Jungians* (London: Routledge, 1985).
- Shamdasani, Sonu, *Jung and the Making of Modern Psychology: The Dream of a Science* (Cambridge: Cambridge University Press, 2004).

Recommended books:

Primary Sources

- Arroyo, Stephen, *Astrology Psychology and the Four Elements* (Davis: CRCS, 1975).
- Assagioli, Roberto, *Psychosynthesis* (Synthesis Centre, 2002).
- Greenbaum, Dorian Gieseler, *Temperament: Astrology's Forgotten Key* (Bournemouth: Wessex, 2005).
- Greene, Liz, *Barriers and Boundaries: The Horoscope and the Defences of the*

Personality (London: CPA Press, 1998).
 Hillman, James, *Re-visioning Psychology*, (New York: Harper, 1992).
 Hillman, James, *The Soul's Code* (New York: Bantam, 1998).
 Hyde, Maggie, *Jung and Astrology*, (London: The Aquarian Press, 1992).
 Maslow, Abraham, *Toward a Psychology of Being* (John Wiley & Sons, 1998).
 Moore, Thomas, *The Planets Within: The Astrological Psychology of Marsilio Ficino* (Great Barrington MA: Lindisfarne Press, 1990).
 Rudhyar, Dane, *The Astrology of Personality* (New York: Lucis Press, 1936).
 Tarnas, Richard, *Cosmos and Psyche* (London: Viking, 2006).

Sample Assessment (this may change from year to year)

Assignment One (2000 words) (40% of marks)

You can choose between the following two titles:

1. Critically examine the material in chapter 4 of Main's *Jung on Synchronicity and the Paranormal* (i.e. 'Astrology and the I Ching'). What does the material reveal about Jung's cosmology and the place of astrology within it?
Remember (as for a Critical Review) to refer to at least 5 other sources (mixture of primary and secondary sources as appropriate) in your response
2. Write a Critical Review of Jung's essay on Flying Saucers, found in Main pp. 152-158 i.e. 'Flying Saucers: A Modern Myth of Things Seen in the Skies' (1958) (CW10). What does the material reveal about Jung's attitude to modern mythology?

Assignment Two (3000 word essay) (60% of marks)

Select one of the following questions to explore. Make sure your chosen title does not significantly overlap with any previously submitted work for the MA (or elsewhere).

1. Do the roots of modern psychological astrology lie in the early modern period?
2. Select one psychologist discussed during the module. How does the cosmology of this psychologist inform cultural uses of the sky?
 (Note: if you did question 1 for the first assignment you must not select Jung for this question)
3. Can psychological astronomy be considered beneficial to the human psyche?
4. Identify three key themes of psychological astrology in a period of your choice (e.g. the early modern period, the first half of the 20th century or the second half of the 20th century). Why are these themes important and how do they relate to characterisations of early modern/modern/post-modern?
5. Has psychology influenced astrology more than astrology has influenced psychology?
6. How important is psyche in either a) mundane astrology b) horary astrology c) a sky phenomenon or tradition of your choice?
 (If selecting c) please discuss your proposed sky phenomenon/tradition with the module tutor first)
7. What role do 'peak experiences' play in the psyche's appreciation of the sky?

Cosmology, Magic and Divination in the Classical World

In the ancient world divination was the means by which a dialogue was opened with divinity which did not require prayer or worship. Magic was a means by which individuals could then engage in a conversation with the world through ritual, the manipulation of symbols and the use of invocations. This module examines a major feature of Classical and Hellenistic culture, the use of divination and oracles, and places them in the context of cosmological theories (chiefly Platonic and Hermetic) which emphasised individual interaction with stars and divinities. Particular attention will be paid to the use of magic, the development of astrology and the emergence of notions of individual salvation. The subject matter will include primary texts and scholarly commentary relating to pre-Hellenistic, Near Eastern divination, which provided a context for Greek practice, and, where appropriate, post-Classical legacies, for example, in the Islamic world. Suitable attention will be paid to such questions as definitions of magic and divination, as well as the nature of specific practices. The course will consider discussions concerning the essential nature of magic and divination as well as social and political contexts and historical development.

Required Books (these books should be purchased or borrowed for the module):

Hans Dieter Betz, *Greek magical papyri in translation, including the Demotic spells*, Chicago: Chicago University Press, 1992;
Nicholas Campion, *A History of Western Astrology*, Vol. 1, The Ancient and Classical Worlds, London: Continuum, 2008;
Daniel Ogden, *Magic, Witchcraft and Ghosts in the Greek and Roman Worlds: A Sourcebook*, Oxford: Oxford University Press, 2002;

Recommended Books:

Cicero, *De Divinatione (On Divination)*, trans. W.A.Falconer, Loeb Classical Library, Cambridge Mass: Harvard University Press, London, 1929 (this is available as an e book to MA students)
Iamblichus, *De Mysteriis (On the Mysteries)*, trans. Thomas Taylor. London: Reeves and sons, 1895;
Burkert, Walter, *Ancient Mystery Cults*, Cambridge and London: Harvard University Press 1987;
Graf, F., *Magic in the Ancient World*, Cambridge Mass.: Harvard University Press, 1997;
Ogden, D., *Magic, Witchcraft and Ghosts in the Greek and Roman Worlds*, Oxford: Oxford University Press: 2002; Lloyd, G.E.R., *Magic, Reason and Experience: Studies in the origins and Development of Greek Science*, Cambridge, New York, Melbourne: Cambridge University Press, 1979.

Weekly Course Material

Week 1

Introduction to the Module and Guidance on Writing your Critical Review
Introduction to Iamblichus' *On the Mysteries* and Porphyry's *Letter to Anebo*;
Cicero's *On Divination*

Week 2

Ancient Divination in Egypt and the Near East

- Codification of different types of divination
- Emergence of astral divination
- Distinction between provoked and unprovoked divination
- The Heavens as a system of communication between divinity and humanity
- The use of magic to engage in a dialogue with destiny

Week 3

Divination, Magic and Religion

- The role of divination within magical and religious practices: theoretical and methodological issues
- Controversies, connections and boundaries between religion and magic
- What is divination? What is magic? What is religion? What are the connections and boundaries between them and how can we define them?
- Anthropological and historical perspectives and debates on the nature of magic and religion.
- Case study: curse tablets and “prayers for justice” – between religion and magic?
- Categorisations and conceptual boundaries of divination: Inspired and Inductive types of divination; divination by ‘art’ and by ‘nature’ (or artificial and natural divination).

Week 4

Divination and Oracles in Ancient Greece

- Oracles and temples: Oracles of Apollo at Delphi, Didyma and Claros; Oracle of Zeus at Dodona; other oracular sanctuaries and temples. Examination of archaeological evidence from Delphi and Dodona: Oracle tablets
- Lot oracles and small oracle shrines
- Oracles of Homer (the *Homeromanteia*): poetry and prophecy
- The reading of omens and signs: augury and haruspicy, *cledomancy* and other types of omens
- Necromancy and Oracles of the Dead in the Graeco-Roman World
- Necromancy and re-animation
- Oracles of the Dead
- Cosmology of necromancy and Oracles of the Dead: ideas concerning the Underworld, the afterlife and ghosts

Week 5

Hellenistic Astrology and its Place within Divinatory Practice

- The emergence of astrology in the Hellenistic World: the cosmology of astrology
- Mechanics of Hellenistic astrology
- Origins of Hellenistic astrology: Babylon, Egypt, Greece
- Astrology and divination
- Practice of astrological divination

Week 6

Magic, Theurgy and Philosophy in the Graeco-Roman World

- Wise men and women (philosophers) and their connections with magical practices
- Apollonius of Tyana (Philostratus' *Life*)
- Apuleius' *Metamorphoses* (*The Golden Ass*) and *Apology*
- Plotinus (Porphyry's *Life of Plotinus*)
- Sosipatra (Eunapius' *Lives of the Philosophers and Sophists*)
- The emergence of theurgy in Late Neoplatonism: What was theurgy? Can it be classified as a type of magic? Was it spiritual purification and, if so, how did it work?
- Iamblichus' *De Mysteriis* (*On the Mysteries*)
- Theurgy as spiritual purification and ritual practice
- The Cosmology, worldview and Metaphysics of theurgy: the animated cosmos, cosmic sympathy (*sympatheia*) and divine love (*theia philia*), will and providence, grades of being and reality
- The role of divination within theurgy

Week 7

Magic, medicine, religion and divination in Ancient Greece

- Magic and medicine: early connections and links
- Incantations and healing amulets
- Healing oracles and divination practices: sanctuaries and oracles of Asclepius in Classical and Hellenistic Greece and in the Roman World
- The Healing oracle of Demeter in Patras: mirrors and catoptromancy
- The role of divination within 'magical' practices: hydromancy, lecanomancy and catoptromancy.
- Oracles of Sarapis and Isis in Hellenistic Greece and Late Antiquity

Week 8

Anthropological Perspectives on Divination and Magic

- Methodology: the relevance of anthropology and ethnography for ancient history, ancient philosophy and classics
- Evans-Pritchard's ethnographic field and anthropological study of the Azande, Sudan, North Africa: case study of Evans-Pritchard's *Witchcraft, Oracles and Magic among the Azande*
- Ideas of causation and oracles, magic and witchcraft
- Religion and Science; ritual and rationality
- Anthropology and the 'mentalities' debate

Sample Assessment (this may change from year to year)

Assignment 1: One 2,000 word assignment (40% of marks)

Critical Review: Analysis of a primary source document

Write a critical review of Cicero's arguments against divination in *De Divinatione*
http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cicero/de_Divinatione/home.html

For those with knowledge of Latin, the Loeb edition, with facing page in Latin, can be found in the online database, Loeb Classical Library, at UWTSD.

OR

Write a critical review of Iamblichus' arguments for divination in *De Mysteriis*. The Thomas Taylor translation is here:

<http://www.archive.org/stream/iamblichusonmys00taylgoog#page/n9/mode/1up>

However, if you choose this option for your critical review, it is recommended, if possible, that you purchase the Clarke/Dillon/Hershbell translation of *De mysteriis*, available for purchase here: <https://www.amazon.com/Iamblichus-Mysteries-Writings-Greco-Roman-World/dp/158983058X>

It is also on Google Books.

Assignment 2: One 3,000 word essay (60% of marks) on one of the following topics.

- 1 Can theurgy be considered a form of magic?
2. Analyse the cosmology, metaphysics and "world-view" of **ONE** of the following:
 - Near Eastern divination
 - Hellenistic astrology
 - Theurgy
 - Necromancy and Oracles of the Dead in the Graeco-Roman world.
- 3 Critically discuss the relationship between divination, magic and religion in the ancient world.
4. Can the theory and practice of divination help distinguish between magic and religion?
5. Compare and contrast the roles and uses of divination with those of curse tablets (*katadesmoi*) in ancient magical practices.
6. Critically examine the connections between theurgy, philosophy and magic.
7. Analyse the role of divination within relevant practices and the cosmological and philosophical views which made connections between theurgy, philosophy and magic possible.

Pathway 2: Stars and Stones

Sacred Geography

This module explores the nature of sacred space on the Earth, our home planet. The identification of landscape as sacred, or the construction of buildings endowed with religious or cosmic symbolism or power is a feature of human attempts to live in harmony with the universe. This module will examine the notion that the numinous power of the heavens is made manifest in the physical environment, interpreted in a broad sense to include sacred geography, space, topography, landscapes and religious cosmologies. Students can explore the history, character, architecture and design of particular sacred sites and the contested nature of sites and spaces as sacred, tabooed or set aside. We will also consider the mythical, doctrinal, social and ritual dimensions of sacred geography. We will draw on the work of major theorists in the field, such as Mircea Eliade, Ernst Cassirer, Barbara Bender, Tim Ingold and Christopher Tilley. Students complete a research project examining one site. In the past students have considered not just churches, temples, sacred mountains and rivers, but sports stadiums, shopping malls and rock festivals, asking where the sacred begins and ends.

Recommended Books:

Barbara Bender: *Landscape: Politics and Perspectives*, (Oxford: Berg, 1993),
Mircea Eliade, *The Sacred and the Profane* (New York: Harcourt Brace, 1959),
James A. Swan, *The Power of Place: Sacred Ground in Natural and Human Environments* (Bath: Gateway, 1993),
Christopher Tilley, *A Phenomenology of Landscape* (Oxford: Berg 1994),
Bob Trubshaw, *Sacred Places: Prehistory and Popular Imagination* (Wymeswold: Heart of Albion Press 2005).

Assessment

Assignment 1: (30% of marks).

Assignment one is a 1500 word essay comparing and contrasting two academic views of sacred space.

Either

Compare and critically contrast Mircea Eliade and Emile Durkheim's views of sacred space.

OR

Is Barbara Bender's theory of contested space complemented by Christopher Tilley's phenomenological perspective?

Assignment 2: (70% of marks).

Sacred space is a human construct. Discuss this point of view with reference to the work of at least three theorists.

This essay allows you to pursue a research project of your own choice, as long as it is encompassed within a discussion of the theory of sacred space. Your research may focus on any culture or be cross-cultural, or investigate any time period, historical or contemporary. You may consider sacred landscape, sacred architecture or sacred geometry. You may consider one space or many, or examine the practice

of pilgrimage through the landscape or between places. You may focus on human interaction with place, perhaps through ritual. You may consider the design of sacred space, or its function. You may consider traditional practices such as Feng Shui or the application of astrology to place, or contemporary issues such as space and gender. You may look at landscape, sacred wells and groves, Christian cathedrals and churches, mosques, temples and synagogues, or shopping malls and sports stadia, or how we relate to the land as a source of meaning, nostalgia, hope, inspiration social cohesion or political identity. Full guidance will be given.

Skyscapes, Cosmology and Archaeology

Skyscape Archaeology is a field of study that explores the relationship between the archaeological record and celestial objects. It includes, but goes beyond, the incorporation of celestial orientation, alignments or symbolism in monuments and architecture – often referred to as archaeoastronomy. In particular, this module investigates the development of this field and its technical procedures. It examines astronomical claims and theories from the early seventeenth century and from the early surveys of Stonehenge by Inigo Jones, John Aubrey and William Stukeley, through the ideas of Alexander Thom and Gerald Hawkins in the late twentieth century, to the present day. The module examines current research in sites and regions such as Stonehenge (UK), other megalithic sites (Europe), Machu Picchu (Peru), Nabta Playa (Egypt), Chaco Canyon and Mesa Verde (USA), as well as India. The module also raises questions on the nature and evaluation of evidence, the difference between quantitative and qualitative methodologies, and the value of cultural and ethnographic evidence. Students are also thought how to plan and conduct fieldwork in this area as well as how to analyze and interpret survey measurements.

For their final essay students have a choice of a literary project, for example, examining the controversies concerning the nature of archaeoastronomical claims, conducting fieldwork and writing a report on an archaeological site(s), or take an experimental approach to test one archaeoastronomical theory.

Weekly Classes

Week 1. The Sky in Archaeology

The topic of Archaeoastronomy and its history are introduced in the first week. Like all academic disciplines, its definition is not fixed. In addition, there is a blurring of boundaries between the strict notion of archaeoastronomy as concerning the relationship between astronomy and archaeology, and the wider field of 'cultural astronomy', which is also debated this week.

Week 2. Skyscapes

This week introduces students to the concept of skyscape and the approach of Skyscape Archaeology that puts cultural context at the forefront, and tries to better integrate archaeoastronomical work with the other relevant academic disciplines.

Week 3. Archaeology and Cosmology

This week focuses on the different theoretical paradigms that have been used to interpret the archaeological record and the issues that appear when attempting to reconstruct the intangible (cosmology) from the tangible (material culture). The nature of the archaeological record, its limitations, as well as the history of archaeological theory are introduced.

Week 4. How the Sky moves

This week focuses on one of the most important knowledge-sets for the study of skyscapes, which is how the sky moves: how the sun and moon behave throughout the year, how and when the stars rise and set, and how different these movements were in the past. This week covers the essentials of celestial mechanics, with

emphasis on horizon events (rises and sets) as well as on the key measurements that students will need for fieldwork.

Week 5. Theory & Method

This week focuses on theoretical and methodological considerations. Archaeoastronomy has suffered from a lack of epistemological reflexivity that is of thinking about how knowledge is attained: how the data is collected, how interpretations are done or what assumptions, presumptions and anachronisms are being imposed by the scholar? The aim of the week is to consider theory and method in skyscape research, as well as to locate it within the broader frameworks set out by archaeological and anthropological theories.

Week 6. Fieldwork

Fieldwork is as important in skyscape archaeology as it is in broader archaeology: it is the principal means of access to the primary sources. It is thus important to be conversant with fieldwork methodologies, their advantages and limitations, even if one is doing literary work. This week explores the basics of archaeoastronomical fieldwork, including: how to use a GPS unit to get your location coordinates; how to use a compass to measure azimuths; how to use a clinometer to measure horizon altitudes; and how to prepare and execute a fieldwork investigation.

Week 7. Identification and Interpretation

This week deals with the identification and interpretation of structural alignments with celestial events. Students learn how to interpret their fieldwork data and identify celestial events that match it. They also learn how to avoid the pitfalls of interpretation, such as 'thin description'.

Week 8. Themes in Skyscape Research

This final week includes a broad range of material covering important themes in archaeoastronomy and skyscape archaeology. These include, but are not limited to, indigenous concepts of time and space, and the role of celestial objects for navigation, time-reckoning, religious and political purposes.

Required Books (these books should be purchased or borrowed for the module):

Silva, Fabio and Nicholas Campion (eds), *Skyscapes: The Role and Importance of the Sky in Archaeology*, Oxford: Oxbow Books, 2015.

Aveni, Anthony (ed), *Foundations of New World Cultural Astronomy*, Boulder: University Press of Colorado, 2008.

Malville, J.McKim, *Guide to Prehistoric Astronomy in the Southwest*, Boulder: Johnson Books, 2008.

Ruggles, Clive, *Astronomy in Prehistoric Britain and Ireland*, New Haven and London: Yale University Press, 1999.

Recommended Books

Connolly, David, *Archaeoastronomy for Archaeologists. BAJR Guide 43*, Available online: http://www.bajr.org/BAJRGuides/43_Archaeo-Astronomy/43_ArchaeAstronomy.pdf

Silva, Fabio, Kim Malville, Tore Lomsdalen and Frank Ventura (eds), *The Materiality of the Sky*, Lampeter: Sophia Centre Press, 2016.

Ruggles, Clive (ed), *Handbook of Archaeoastronomy and Ethnoastronomy*, New

Haven and London: Springer, 2015 (available on line to UWTSD students)
Ruggles, Clive (ed), *"Oxford IX" International Symposium on Archaeoastronomy*,
Cambridge: Cambridge University Press, 2011.
Aveni, Anthony, *Skywatchers of Ancient Mexico*, University of Texas Press, 2001.
Ruggles, Clive and Nicholas Saunders, *Astronomies and Cultures*, Niwot, Colorado:
University Press of Colorado, 1993.

Sample Assessment (this may change from year to year)

Assignment 1 (30% of marks)

Write a 1500 word critical review of the recent debate over the interpretation of the monuments at Chankillo in Peru between Ivan Ghezzi, Clive Ruggles and Kim Malville.

Assignment 2 (70% of marks)

Write a 3500 word essay based on a research project using one of the following approaches:

- Conduct a simple fieldwork exercise, investigating the likelihood of celestial alignments at prehistoric or sacred site(s). We can suggest places and projects, depending upon where in the world you live or would like to travel. Separate guidance will be posted. If you choose this approach, you will have to provide a literary justification and context.
- Take an experimental approach and, using simple tools and materials, put to test one archaeoastronomical theory regarding how a given culture measured, observed, marked and/or experienced a particular astronomical event. We can suggest projects, depending on the resources available to you. Separate guidance will be posted. If you choose this approach, you will have to provide a literary justification and contextualize your methodology within the field of experimental archaeology.

Pathway 3: Earth and Sky

Astral Religion

This module explores the relationship between religion, the stars, planets and sky. Religion has always been linked to the sky, through the worship of the sun and planets, notions of the soul's salvation in the stars, or heaven's location above the sky. In the Jewish scriptures the starry sky reveals the glory of God and prophets scoured the sky for signs of the End. In India today astrology is one of the pillars of Hindu religion. This module explores the role and impact of Astral Religion in both the past and the contemporary world. To begin we consider the nature of religion. For example, is it a matter of belief or practice, or a symbolic system, is there a difference between religion and spirituality, and where is the boundary between the religious and the secular? The module will include themes such as the relationship between the soul and the stars, the regulation of religious life according to sacred calendars; religious cosmologies, and modern mystical cosmologies. Seminars will examine such topics as ancient Egyptian astral religion, Hinduism and astrology, Judaism, Gnostic cosmology, theosophy, and the relationship between Christianity and astrology. The module also explores beliefs about the cosmos which are prevalent in contemporary pagan and New Age thought. After an introduction to New Age's historical antecedents in Gnosticism and Theosophy, we shall look at leading New Age thinkers, including H.P. Blavatsky, Rudolf Steiner and Alice Bailey, and influential pagans from Gerald Gardner to Starhawk. We shall consider whether New Age is a modern form of millennialism, how it can be distinguished from contemporary paganism, and whether astrology is a New Age discipline.

Astral Religion weekly seminars

Week 1: Religion and Secularisation, Astral Religion and Astrology

The question, 'what is astrology?' is dealt with in the Introduction module. This week introduces the Astral Religion module by asking the question, 'what is religion?' The purpose of this week is to get you thinking about a word which we often take for granted but is actually very complex and difficult to define. We also aim to get a critical understanding of the concepts of 'secularisation' and 'privatisation', which refer to arguments about the supposed decline of religion, and the shift from public church attendance to private spirituality. We will also refer to claims that astrology is - or isn't - a religion.

Week 2: Babylon, Egypt and Hermeticism

This week we focus on the astral religion of the ancient Near East: (1) Mesopotamia (2) the astral theology ('cosmotheism') of Pharaonic Egypt and (2) the Hermetic teachings. In the historical, written record, Egypt is the home of the idea of the transcendent soul which travels to the sky. It therefore exerted a profound effect on the religious cosmologies of Hellenistic Egypt, Christianity, Islam and Jewish traditions such as Kabbalah. Egyptian astral religion is therefore both of interest in itself and in terms of its influence on later religious traditions. We also touch in Mesopotamian astral religion this week. The ancient Near Eastern cosmos was alive and populated by invisible deities who manifested in visible form mainly as birds or

animals - or as stars. Therefore a star or planet was not a god or goddess in itself, but was the visual form of a god or goddess.

Week 3: Classical Religion

This week we examine the classical theories of the soul and the soul's descent from and ascent to, the stars, which underpin much of Christian and Islamic religious cosmology as well as that of Judaism after the Temple period, i.e., after the first century CE. We also deal with the Mysteries of Mithras. Classical theories of the soul are central to much that we deal with in the MA. This week partly revises the similar material in the Introduction module and overlaps with material in the Sky and Psyche module.

Week 4: Jewish Cosmology, and Islam

The purpose this week is to gain a critical understanding of the astral components of Judaism and Islam. Judaism and Islam have their own traditions but also share significant currents, not least because Islam has a high respect for the texts and practices of the Jewish scriptures. Both Judaism and Islam also draw heavily on Neo-Platonism, which feeds into the more contemplative components of each religion, such as Kabbalah (Judaism) and Sufism (Islam).

Week 5: Christianity

This week focuses on the complex and sometimes contradictory Christian reactions to astrology, including the acceptance of astral omens as a prediction of the apocalypse, the Star of Bethlehem, initial rejections of astrology as demonic and later acceptance of it as natural philosophy. We will also look at Gnostic currents, which were removed from the mainstream by Catholicism. Even though, like other weeks in this module, we are dealing with ancient material, this does not mean we are dealing with a historical phenomenon. All this material is current and exists in the present.

Week 6: India

The purpose of this week's class is to gain an understanding of the status of astrology in modern practice and in the context of religious thought. We take our cue from the central importance of astrology in Hindu and Buddhist cosmology and culture, and deal with such issues as ritual and the 'remedial' uses of astrology – to provide remedies for difficulties and problems.

Week 7: World Cosmologies

The purpose of this week is to develop an awareness of cosmologies and astrologies from a range of cultures outside the main Euro-Asian civilizations, including Australia, sub-Saharan Africa and Polynesia. Such cosmologies, often known as 'indigenous', are under-represented in the academic literature and the sources, being oral in origin have often been lost or distorted when written. However, we will introduce what is available.

Week 8: Theosophy, New Age, Paganism and Astrology

This week's purpose is to gain a critical understanding of three inter-locking manifestations of modern 'alternative spirituality' or 'new religion'; Theosophy, New Age and Paganism. Paganism and New Age are linked as cultural phenomena but, as ideologies, tend to have certain distinct features: it is often said that paganism is

more concerned with the soul of nature, New Age (like Theosophy) with the transcendent soul. Individual pagans use astrology, but theosophists and New Agers have developed particular forms of it. And Pagan and New Age ideas contain considerable degrees of diversity but also overlap, sharing a lineage in the western Neoplatonic and magical traditions.

Required Books (these books should be purchased or borrowed for the module):

Nicholas Campion, *Astrology and Cosmology in the World's Religions*, New York: New York University Press, 2012.

Nicholas Campion, *Astrology and Popular Religion in the Modern West: Prophecy, Cosmology and the New Age Movement* (Abingdon: Ashgate, 2012).

Recommended Books:

All these books provide useful background.

W. Braun W and R. McCutcheon (eds) *Guide to the Study of Religion* (London: Cassell, 1999),

James Thrower, *Religion: The Classical Theories* (Edinburgh: Edinburgh University Press, 1999),

Plato, *Timaeus*, trans. R.G.Bury (Cambridge Mass., London: Harvard University Press 1931) (this is available to students as a e-book)

Hans Jonas, *The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity* (2nd ed., Boston: Beacon Press 1963),

Alan Scott, *Origen and the Life of the Stars; A History of an Idea* (Oxford University Press), 1994);

Wouter Hanegraaff, *New Age Religion and Western Culture* (Leiden, New York: E.J. Brill 1996),

Michael York, *The Emerging Network: A Sociology of the New Age and Neo-pagan Movements* (Lanham, MD: Rowman& Littlefield, 1995).

Sample Assessment (this may change from year to year)

Assignment 1 (40% of marks)

Write a 2000 word critical review of the Introduction (pp. xi-xvi) to Cumont, Franz, *Astrology Among the Greeks and Romans*, New York: Dover Publications 1960 [1911].

Assignment 2 (60% of marks)

Write a 3000 word essay on one of the following topics:

1. A key problem of Christian cosmology is the soul's relationship with the stars.
2. Discuss - Plato said that astronomy led to knowledge of the gods. Consider the consequences of this statement.
3. In what sense are astrology's origins religious?
4. Were Indian concepts of the soul's journey or quest comparable to those in the West?
5. It has been argued that Hindu and Buddhist cosmology may share common origins with Platonic thought. Does the evidence of their teachings support this case?

6. Were Jewish attitudes to astrology more or less sympathetic than Christian ones? Explain your answer by reference to competing theories of the cosmos.
7. How important was Egyptian cosmotheism for later astral religion?
8. Compare and contrast three key examples of astral-religions, considering whether their similarities are more significant than their differences.
9. Is astrology a New Age religion?

Heavenly Discourses

The sky – the celestial canopy – is always above us. We look up to the sky to seek divine guidance and we shelter from it when it threatens us. As such, in almost every human culture the sky and the movements of the heavenly bodies function as a context for human, mythic and mystical encounters. The movements of the heavenly bodies shape our experience and give form to our thoughts and aspirations. This module explores the ongoing human engagement with the sky, its cultural implications and the way it was, and is still, witnessed and described through the use of zodiacs, astrolabes, maps, poetry, and the visual arts. We will look at myths, literature, architecture, stained glass, and paintings. Students will be expected to observe the skies and keep a reflexive journal of their observations, which may be of dawn or dusk, day or night, the cycles of the moon or the planets, or the rising and setting of stars. Even clouds are part of the sky!

Required Books (books to borrow or buy for the module)

Darrellyn Gunzburg, *The Imagined Sky* (Sheffield: Equinox, 2016).

Alexandra Harris, *Weatherland; Writers and Artists under English Skies* (London Thames & Hudson, 2015).

Recommended Books (books to buy or borrow for extra background)

John D. Barrow, *The Artful Universe*, Oxford: Clarendon Press, 1995;

David Bell and Martin Parker, *Space Travel and Culture: From Apollo to Space Tourism* (Oxford: Blackwell, 2009).

Nicholas Campion (ed.), *Heavenly Discourses* (Lampeter: Sophia Centre Press, 2016).

Denis Cosgrove, *Apollo's Eye: A Cartographic Genealogy of the Earth in the Western Imagination*, Baltimore, Johns Hopkins University Press 2001;

Norman Davidson, *Astronomy and the Imagination*. London, Boston, Melbourne; Henley: Routledge & Kegan Paul, 1985;

Evelyn Edson and E. Savage-Smith, *Medieval Views of the Cosmos: Picturing the Universe in the Christian and Islamic Middle Ages*, Oxford: Bodleian Library 2004;

Jules Cashford, *The Moon: Myth and Image*. London: Cassell Illustrated, 2003;

Von Del Chamberlain, *When Stars Came Down to Earth : Cosmology of the Skidi Pawnee Indians of North America*, Ballena Press Anthropological Papers; No. 26; Los Altos, CA: Ballena Press, 1982.

Sample Assessment (this may change from year to year)

Assignment 1 (40% of marks)

Write a 2000 word essay comparing and contrasting the expression or representation of the sky in two works of film, music, art, architecture, celestial cartography or literature in their expression or representation of the sky.

Assignment 2 (60% of marks)

Write a 3000 word essay based on your 'Sky Journal', recording your observations of the sky over a set period of time, along with reflections and academic commentary on your observations. Full guidance will be given.