Archaeoastronomy Theory — Is It the Pits?

Fifty kilometres north of Amsterdam, the new suburb of Muggenburg had its construction delayed while archaeologist Linda Therkorn directed an investigation into the early human settlement of the region around 300 AD. Her finds, and her interpretations, have raised more than a few eyebrows.[1]

The controversy concerns the arrangement of 57 pits, about a metre wide and deep and extending over half a hectare. They were too far below groundwater to have been intended for storage. As they contained very little, and showed signs of being filled in shortly after they were dug, they were seemingly not used for waste.

Studying their distribution on a plan, Therkorn found that they were not dug at random but trace out a number of well-known constellations. The four constellations of Taurus (the bull), Canis Major (the Great Dog), Pegasus (the winged horse) and Hercules (the giant Hero) can be recognised. Fifty metres away is another settlement in which there was another group of pits, dated some 50 years earlier, which exactly matched the Taurus group of the first site; in scale, relative position and orientation.

Was this just an example of the human mind seeing patterns in a random series of dots, as some sceptical archaeologists suggested? Therkorn countered that she did not have to choose which dots to connect, as they were in fact selecting themselves. The Taurus pits had the remains of cattle bones, the Pegasus pits had horse bones and teeth, while the Canis Major pits had the remains of — yes — dogs. The Hercules pits had not human remains, but had human tools and artefacts.

Therkorn says she has found evidence of this practice spanning nine centuries and at two other sites. At one of these some 40 kms to the south-west of Muggenburg, and dated to 600 AD., she was able to predict the location of some as yet uncovered pits by comparing the known position of the first few uncovered with the pattern previously known from Muggenburg.

Some objectors have asked how it could possibly be that early Germanic farmers had knowledge of the same animal figures as the Greeks and Babylonians, since the star patterns do not really look like the animals in question. She replies that *'the truth is that the cultural origins of the constellations is largely unknown.'* She seems to be implying an earlier common source for the affinity of the constellations with the animals in question, which then became absorbed differently into their mythologies.

These observations seem to fit the biblical picture of a common dispersion point for humanity at Babel/Babylon just a few thousand years B.C. It is well-known that the ancient Babylonians were saturated in astrology, and that the animal 'identifications' of many of the constellations, including the well-known signs of the Zodiac, were and are shared in common with many cultures around the world. If the rebellious, pagan priesthood under Nimrod established in Babel culture the identification of a particular constellation with a winged horse, for instance, then there is no reason for that not to persist in later, widely separated cultures. To the Greeks, it became Pegasus, the creature that arose from Medusa's blood after her beheading, whereas *'the Germanic farmers may have seen it as Woden's horse Sleipnir'.*

REFERENCE

1. Schilling, G., 1995. Stars fell on Muggenburg. **New Scientist, 148**(2008) :33-34.

C.W.

QUOTABLE QUOTE: Big Bang Cosmology

'Big bang cosmology is probably as widely believed as has been any theory of the universe in the history of Western civilization. It rests, however, on many untested, and in some cases untestable, assumptions. Indeed, big bang cosmology has become a bandwagon of thought that reflects faith as much as objective truth.'

Burbidge, G., 1992. Why only one big bang? **Scientific American,** 266(2):96.