2

Observing the Sky: The Birth of Astronomy

Figure 2.1 Night Sky. In this panoramic photograph of the night sky from the Atacama Desert in Chile, we can see the central portion of the Milky Way Galaxy arcing upward in the center of the frame. On the left, the Large Magellanic Cloud and the Small Magellanic Cloud (smaller galaxies that orbit the Milky Way Galaxy) are easily visible from the Southern Hemisphere. (credit: modification of work by ESO/Y. Beletsky)

Chapter Outline

Thinking Ahead

Much to your surprise, a member of the Flat Earth Society moves in next door. He believes that Earth is flat and all the NASA images of a spherical Earth are either faked or simply show the round (but flat) disk of Earth from above. How could you prove to your new neighbor that Earth really is a sphere? (When you've thought about this on your own, you can check later in the chapter for some suggested answers.)

Today, few people really spend much time looking at the night sky. In ancient days, before electric lights robbed so many people of the beauty of the sky, the stars and planets were an important aspect of everyone's daily life. All the records that we have—on paper and in stone—show that ancient civilizations around the world noticed, worshipped, and tried to understand the lights in the sky and fit them into their own view of the world. These ancient observers found both majestic regularity and never-ending surprise in the motions of the heavens. Through their careful study of the planets, the Greeks and later the Romans laid the foundation of the science of astronomy.

2.1 The Sky Above

Learning Objectives

By the end of this section, you will be able to:

- Define the main features of the celestial sphere
- Explain the system astronomers use to describe the sky
- Describe how motions of the stars appear to us on Earth
- Describe how motions of the Sun, Moon, and planets appear to us on Earth
- Understand the modern meaning of the term *constellation*

Our senses suggest to us that Earth is the center of the universe—the hub around which the heavens turn. This **geocentric** (Earth-centered) view was what almost everyone believed until the European Renaissance. After all, it is simple, logical, and seemingly self-evident. Furthermore, the geocentric perspective reinforced those philosophical and religious systems that taught the unique role of human beings as the central focus of the cosmos. However, the geocentric view happens to be wrong. One of the great themes of our intellectual history is the overthrow of the geocentric perspective. Let us, therefore, take a look at the steps by which we reevaluated the place of our world in the cosmic order.

The Celestial Sphere

If you go on a camping trip or live far from city lights, your view of the sky on a clear night is pretty much identical to that seen by people all over the world before the invention of the telescope. Gazing up, you get the impression that the sky is a great hollow dome with you at the center (Figure 2.2), and all the stars are an equal distance from you on the surface of the dome. The top of that dome, the point directly above your head, is called the **zenith**, and where the dome meets Earth is called the **horizon**. From the sea or a flat prairie, it is easy to see the horizon as a circle around you, but from most places where people live today, the horizon is at least partially hidden by mountains, trees, buildings, or smog.

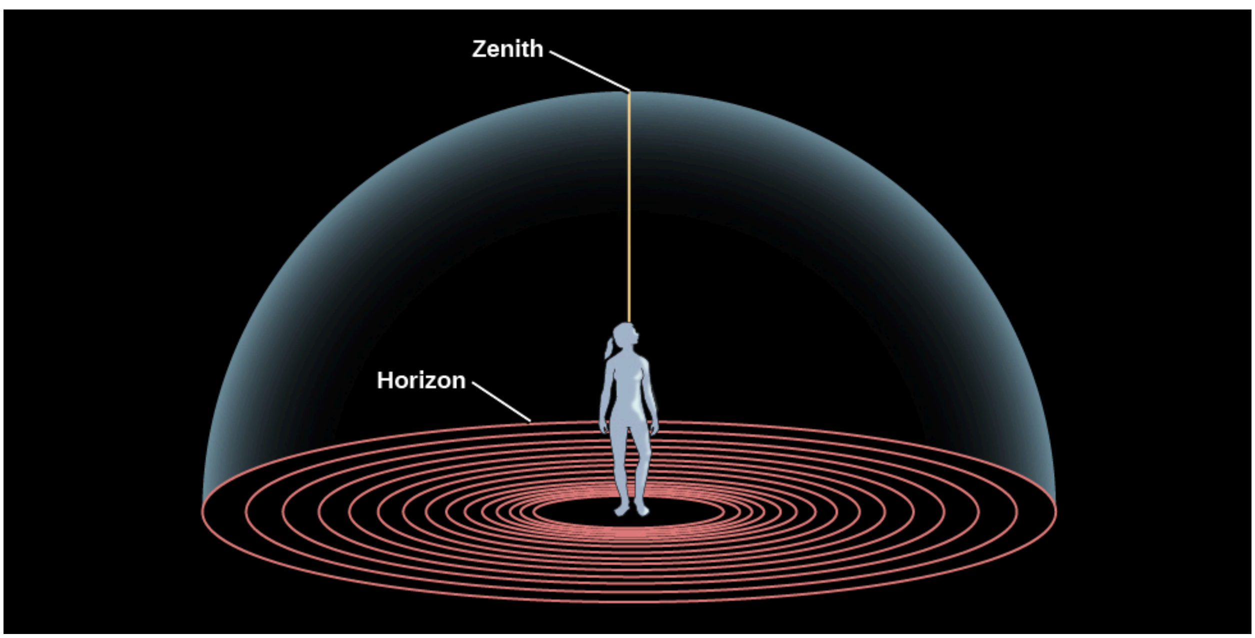


Figure 2.2 The Sky around Us. The horizon is where the sky meets the ground; an observer's zenith is the point directly overhead.

If you lie back in an open field and observe the night sky for hours, as ancient shepherds and travelers regularly did, you will see stars rising on the eastern horizon (just as the Sun and Moon do), moving across the dome of the sky in the course of the night, and setting on the western horizon. Watching the sky turn like this night after night, you might eventually get the idea that the dome of the sky is really part of a great sphere that is turning around you, bringing different stars into view as it turns. The early Greeks regarded the sky as just such a **celestial sphere** (Figure 2.3). Some thought of it as an actual sphere of transparent crystalline material, with the stars embedded in it like tiny jewels.

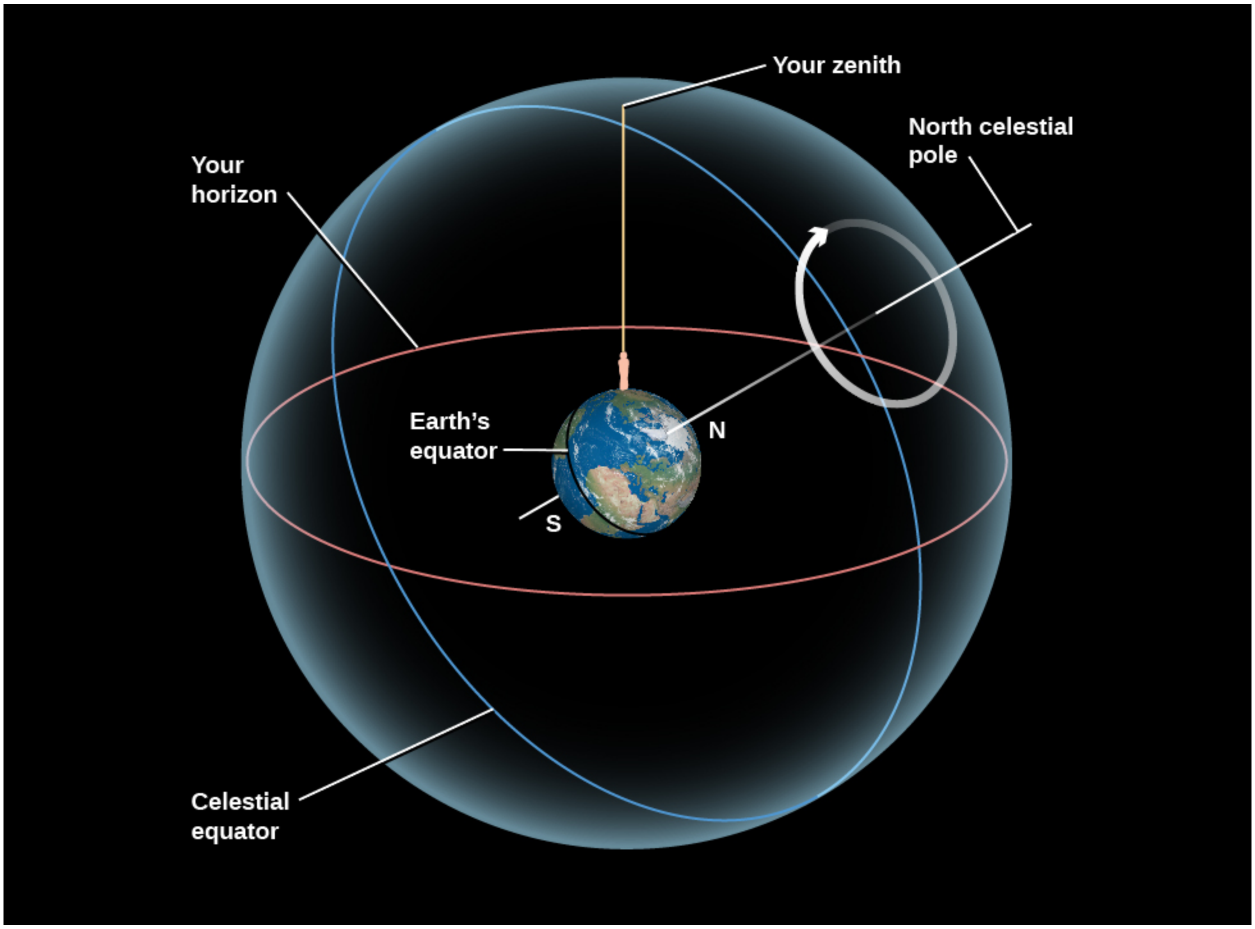


Figure 2.3 Circles on the Celestial Sphere. Here we show the (imaginary) celestial sphere around Earth, on which objects are fixed, and which rotates around Earth on an axis. In reality, it is Earth that turns around this axis, creating the illusion that the sky revolves around us. Note that Earth in this picture has been tilted so that your location is at the top and the North Pole is where the N is. The apparent motion of celestial objects in the sky around the pole is shown by the circular arrow.

Today, we know that it is not the celestial sphere that turns as night and day proceed, but rather the planet on which we live. We can put an imaginary stick through Earth's North and South Poles, representing our planet's axis. It is because Earth turns on this axis every 24 hours that we see the Sun, Moon, and stars rise and set with clockwork regularity. Today, we know that these celestial objects are not really on a dome, but at greatly varying distances from us in space. Nevertheless, it is sometimes still convenient to talk about the celestial dome or sphere to help us keep track of objects in the sky. There is even a special theater, called a *planetarium*, in which we project a simulation of the stars and planets onto a white dome.

As the celestial sphere rotates, the objects on it maintain their positions with respect to one another. A grouping of stars such as the Big Dipper has the same shape during the course of the night, although it turns with the sky. During a single night, even objects we know to have significant motions of their own, such as the nearby planets, seem fixed relative to the stars. Only meteors—brief "shooting stars" that flash into view for just a few seconds—move appreciably with respect to other objects on the celestial sphere. (This is because they are not stars at all. Rather, they are small pieces of cosmic dust, burning up as they hit Earth's atmosphere.) We can use the fact that the entire celestial sphere seems to turn together to help us set up systems for keeping track of what things are visible in the sky and where they happen to be at a given time.

Celestial Poles and Celestial Equator

To help orient us in the turning sky, astronomers use a system that extends Earth's axis points into the sky.

Imagine a line going through Earth, connecting the North and South Poles. This is Earth's axis, and Earth rotates about this line. If we extend this imaginary line outward from Earth, the points where this line intersects the celestial sphere are called the *north celestial pole* and the *south celestial pole*. As Earth rotates about its axis, the sky appears to turn in the opposite direction around those **celestial poles** (Figure 2.4). We also (in our imagination) throw Earth's equator onto the sky and call this the **celestial equator**. It lies halfway between the celestial poles, just as Earth's equator lies halfway between our planet's poles.

Figure 2.4 Circling the South Celestial Pole. This long-exposure photo shows trails left by stars as a result of the apparent rotation of the celestial sphere around the south celestial pole. (In reality, it is Earth that rotates.) (Credit: ESO/Iztok Bončina)

Now let's imagine how riding on different parts of our spinning Earth affects our view of the sky. The apparent motion of the celestial sphere depends on your latitude (position north or south of the equator). First of all, notice that Earth's axis is pointing at the celestial poles, so these two points in the sky do not appear to turn.

If you stood at the North Pole of Earth, for example, you would see the north celestial pole overhead, at your zenith. The celestial equator, 90° from the celestial poles, would lie along your horizon. As you watched the stars during the course of the night, they would all circle around the celestial pole, with none rising or setting. Only that half of the sky north of the celestial equator is ever visible to an observer at the North Pole. Similarly, an observer at the South Pole would see only the southern half of the sky.

If you were at Earth's equator, on the other hand, you see the celestial equator (which, after all, is just an "extension" of Earth's equator) pass overhead through your zenith. The celestial poles, being 90° from the celestial equator, must then be at the north and south points on your horizon. As the sky turns, all stars rise and set; they move straight up from the east side of the horizon and set straight down on the west side. During a 24-hour period, all stars are above the horizon exactly half the time. (Of course, during some of those hours, the Sun is too bright for us to see them.)

What would an observer in the latitudes of the United States or Europe see? Remember, we are neither at Earth's pole nor at the equator, but in between them. For those in the continental United States and Europe, the north celestial pole is neither overhead nor on the horizon, but in between. It appears above the northern horizon at an angular height, or altitude, equal to the observer's latitude. In San Francisco, for example, where the latitude is 38° N, the north celestial pole is 38° above the northern horizon.

For an observer at 38° N latitude, the south celestial pole is 38° below the southern horizon and, thus, never visible. As Earth turns, the whole sky seems to pivot about the north celestial pole. For this observer, stars within 38° of the North Pole can never set. They are always above the horizon, day and night. This part of the sky is called the north **circumpolar zone**. For observers in the continental United States, the Big Dipper, Little Dipper, and Cassiopeia are examples of star groups in the north circumpolar zone. On the other hand, stars within 38° of the south celestial pole never rise. That part of the sky is the south circumpolar zone. To most U.S. observers, the Southern Cross is in that zone. (Don’t worry if you are not familiar with the star groups just mentioned; we will introduce them more formally later on.)

At this particular time in Earth’s history, there happens to be a star very close to the north celestial pole. It is called Polaris, the pole star, and has the distinction of being the star that moves the least amount as the northern sky turns each day. Because it moved so little while the other stars moved much more, it played a special role in the mythology of several Native American tribes, for example (some called it the “fastener of the sky”).

ASTRONOMY BASICS

What’s Your Angle?

Astronomers measure how far apart objects appear in the sky by using angles. By definition, there are 360° in a circle, so a circle stretching completely around the celestial sphere contains 360°. The half-sphere or dome of the sky then contains 180° from horizon to opposite horizon. Thus, if two stars are 18° apart, their separation spans about 1/10 of the dome of the sky. To give you a sense of how big a degree is, the full Moon is about half a degree across. This is about the width of your smallest finger (pinkie) seen at arm’s length.

Rising and Setting of the Sun

We described the movement of stars in the night sky, but what about during the daytime? The stars continue to circle during the day, but the brilliance of the Sun makes them difficult to see. (The Moon can often be seen in the daylight, however.) On any given day, we can think of the Sun as being located at some position on the hypothetical celestial sphere. When the Sun rises—that is, when the rotation of Earth carries the Sun above the horizon—sunlight is scattered by the molecules of our atmosphere, filling our sky with light and hiding the stars above the horizon.

For thousands of years, astronomers have been aware that the Sun does more than just rise and set. It changes position gradually on the celestial sphere, moving each day about 1° to the east relative to the stars. Very reasonably, the ancients thought this meant the Sun was slowly moving around Earth, taking a period of time we call 1 **year** to make a full circle. Today, of course, we know it is Earth that is going around the Sun, but the effect is the same: the Sun’s position in our sky changes day to day. We have a similar experience when we walk around a campfire at night; we see the flames appear in front of each person seated about the fire in turn.

The path the Sun appears to take around the celestial sphere each year is called the **ecliptic** (Figure 2.6). Because of its motion on the ecliptic, the Sun rises about 4 minutes later each day with respect to the stars. Earth must make just a bit more than one complete rotation (with respect to the stars) to bring the Sun up again.

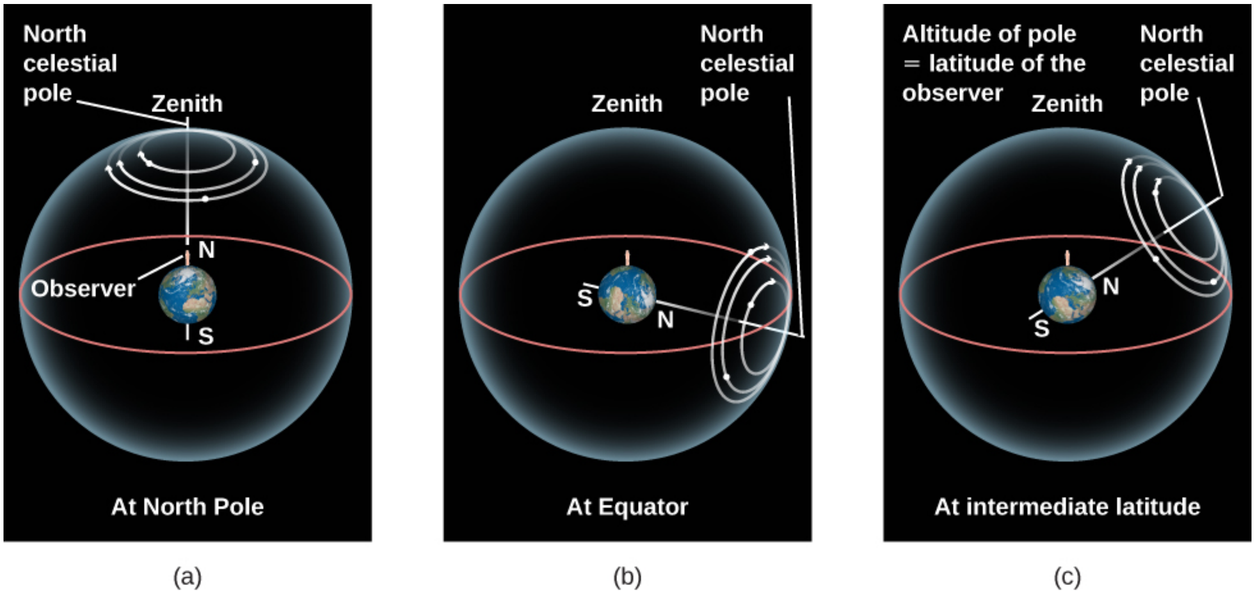


Figure 2.5 Star Circles at Different Latitudes. The turning of the sky looks different depending on your latitude on Earth. The red circle in each case is your horizon. Your zenith is the point above your head. (a) At the North Pole, the stars circle the zenith and do not rise and set. (b) At the equator, the celestial poles are on the horizon, and the stars rise straight up and set straight down. (c) At intermediate latitudes, the north celestial pole is at some position between overhead and the horizon. Its angle above the horizon turns out to be equal to the observer's latitude. Stars rise and set at an angle to the horizon.

As the months go by and we look at the Sun from different places in our orbit, we see it projected against different places in our orbit, and thus against different stars in the background (Figure 2.6 and Table 2.1)—or we would, at least, if we could see the stars in the daytime. In practice, we must deduce which stars lie behind and beyond the Sun by observing the stars visible in the opposite direction at night. After a year, when Earth has completed one trip around the Sun, the Sun will appear to have completed one circuit of the sky along the ecliptic.

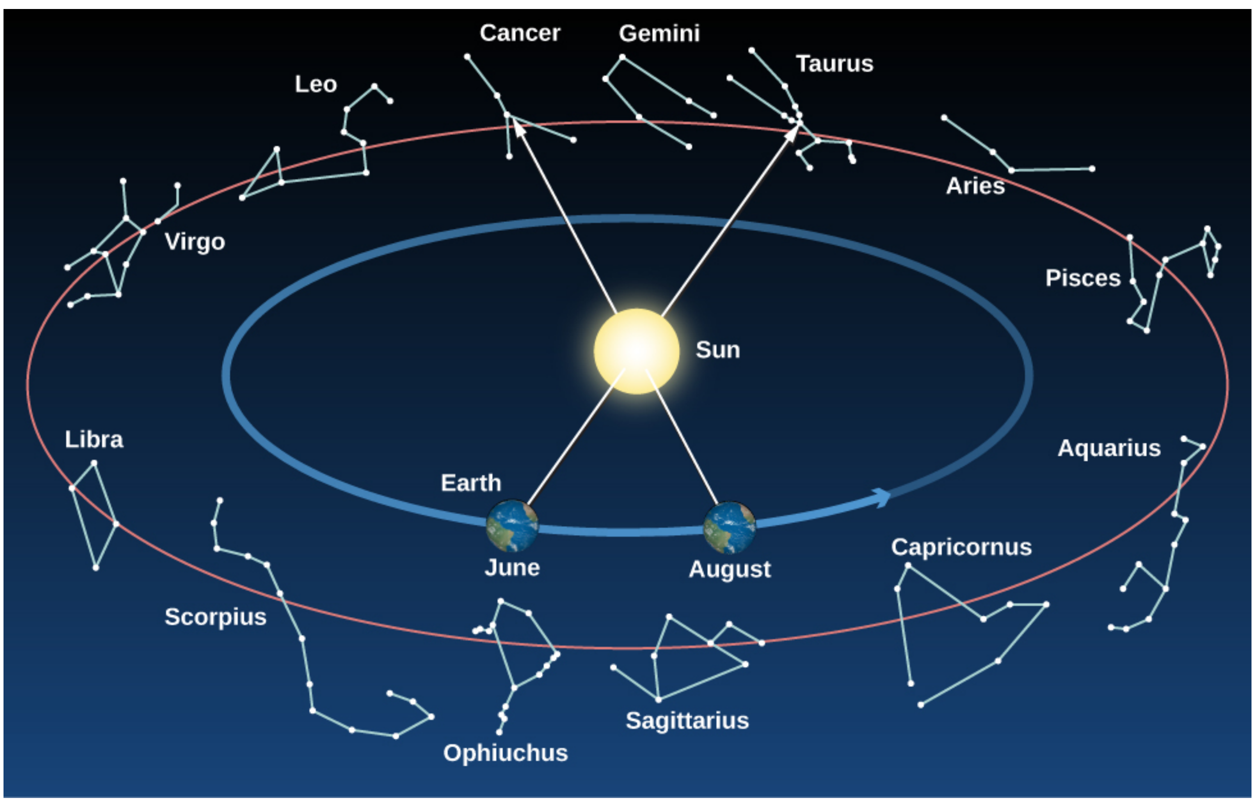


Figure 2.6 Constellations on the Ecliptic. As Earth revolves around the Sun, we sit on "platform Earth" and see the Sun moving

around the sky. The circle in the sky that the Sun appears to make around us in the course of a year is called the *ecliptic*. This circle (like all circles in the sky) goes through a set of constellations. The ancients thought these constellations, which the Sun (and the Moon and planets) visited, must be special and incorporated them into their system of astrology. Note that at any given time of the year, some of the constellations crossed by the ecliptic are visible in the night sky; others are in the day sky and are thus hidden by the brilliance of the Sun. (The term constellation will be defined more precisely in the next subsection.)

Constellations on the Ecliptic

Constellation on the Ecliptic	Dates When the Sun Crosses It
Capricornus	January 21–February 16
Aquarius	February 16–March 11
Pisces	March 11–April 18
Aries	April 18–May 13
Taurus	May 13–June 22
Gemini	June 22–July 21
Cancer	July 21–August 10
Leo	August 10–September 16
Virgo	September 16–October 31
Libra	October 31–November 23
Scorpius	November 23–November 29
Ophiuchus	November 29–December 18
Sagittarius	December 18–January 21

Table 2.1

The ecliptic does not lie along the celestial equator but is inclined to it at an angle of about 23.5°. In other words, the Sun’s annual path in the sky is not linked with Earth’s equator. This is because our planet’s axis of rotation is tilted by about 23.5° from a vertical line sticking out of the plane of the ecliptic (Figure 2.7). Being tilted from “straight up” is not at all unusual among celestial bodies; Uranus and Pluto are actually tilted so much that they orbit the Sun “on their side.”

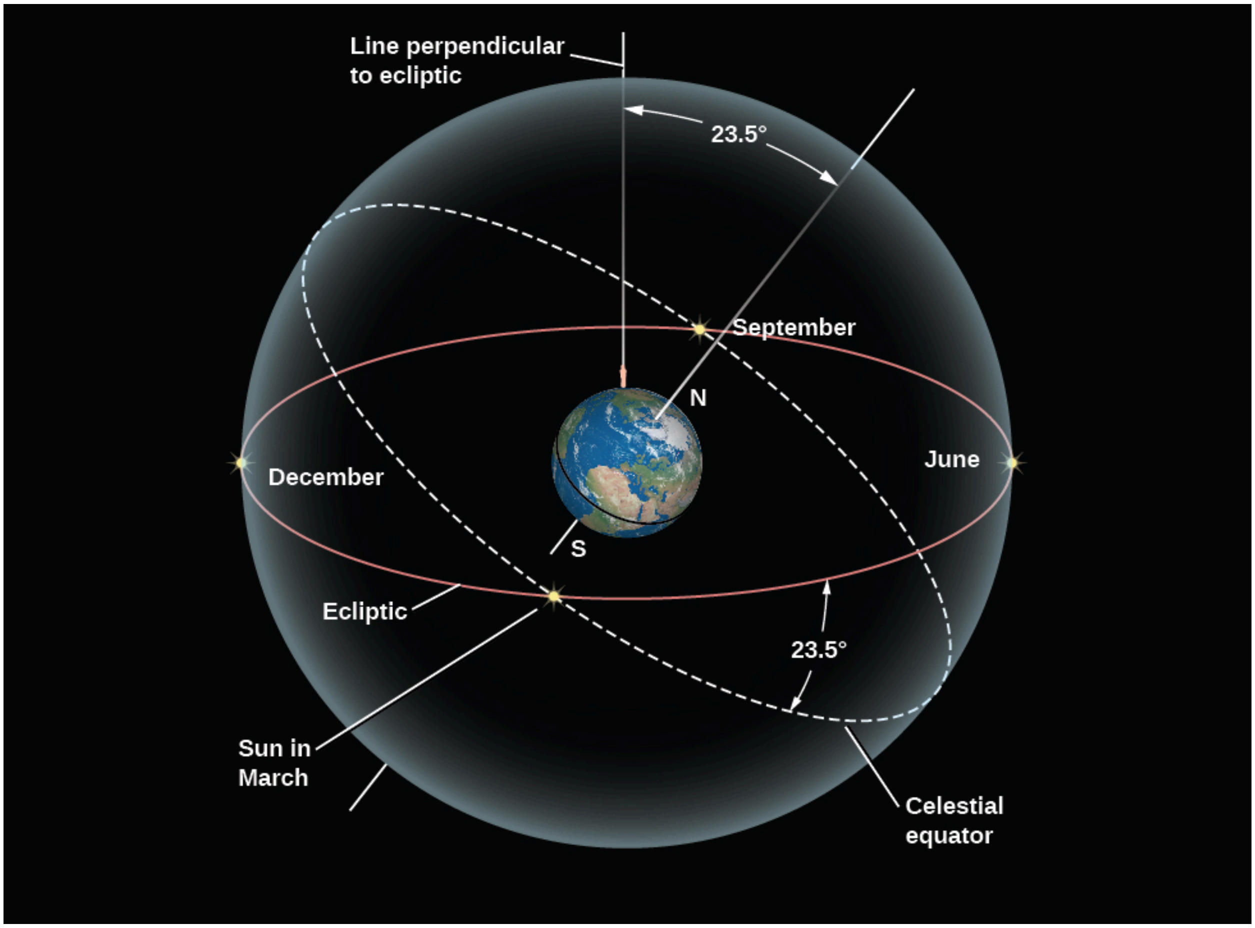


Figure 2.7 The Celestial Tilt. The celestial equator is tilted by 23.5° to the ecliptic. As a result, North Americans and Europeans see the Sun north of the celestial equator and high in our sky in June, and south of the celestial equator and low in the sky in December.

The inclination of the ecliptic is the reason the Sun moves north and south in the sky as the seasons change. In Earth, Moon, and Sky, we discuss the progression of the seasons in more detail.

Fixed and Wandering Stars

The Sun is not the only object that moves among the fixed stars. The Moon and each of the planets that are visible to the unaided eye—Mercury, Venus, Mars, Jupiter, Saturn, and Uranus (although just barely)—also change their positions slowly from day to day. During a single day, the Moon and planets all rise and set as Earth turns, just as the Sun and stars do. But like the Sun, they have independent motions among the stars, superimposed on the daily rotation of the celestial sphere. Noticing these motions, the Greeks of 2000 years ago distinguished between what they called the *fixed stars*—those that maintain fixed patterns among themselves through many generations—and the *wandering stars*, or **planets**. The word "planet," in fact, means "wanderer" in ancient Greek.

Today, we do not regard the Sun and Moon as planets, but the ancients applied the term to all seven of the moving objects in the sky. Much of ancient astronomy was devoted to observing and predicting the motions of these celestial wanderers. They even dedicated a unit of time, the week, to the seven objects that move on their own; that's why there are 7 days in a week. The Moon, being Earth's nearest celestial neighbor, has the fastest apparent motion; it completes a trip around the sky in about 1 month (or *moonth*). To do this, the Moon moves about 12°, or 24 times its own apparent width on the sky, each day.

EXAMPLE 2.1

Angles in the Sky

A circle consists of 360 degrees (°). When we measure the angle in the sky that something moves, we can use this formula:

$$\text{speed} = \frac{\text{distance}}{\text{time}}$$

This is true whether the motion is measured in kilometers per hour or degrees per hour; we just need to use consistent units.

As an example, let's say you notice the bright star Sirius due south from your observing location in the Northern Hemisphere. You note the time, and then later, you note the time that Sirius sets below the horizon. You find that Sirius has traveled an angular distance of about 75° in 5 h. About how many hours will it take for Sirius to return to its original location?

Solution

The speed of Sirius is $\frac{75°}{5\text{ h}} = \frac{15°}{1\text{ h}}$. If we want to know the time required for Sirius to return to its original location, we need to wait until it goes around a full circle, or 360°. Rearranging the formula for speed we were originally given, we find:

$$\text{time} = \frac{\text{distance}}{\text{speed}} = \frac{360°}{15°/\text{h}} = 24\text{ h}$$

The actual time is a few minutes shorter than this, and we will explore why in a later chapter.

Check Your Learning

The Moon moves in the sky relative to the background stars (in addition to moving with the stars as a result of Earth's rotation.) Go outside at night and note the position of the Moon relative to nearby stars. Repeat the observation a few hours later. How far has the Moon moved? (For reference, the diameter of the Moon is about 0.5°.) Based on your estimate of its motion, how long will it take for the Moon to return to the position relative to the stars in which you first observed it?

Answer:

The speed of the moon is 0.5°/1 h. To move a full 360°, the moon needs 720 h: $\frac{0.5°}{1\text{ h}} = \frac{360°}{720\text{ h}}$. Dividing 720 h by the conversion factor of 24 h/day reveals the lunar cycle is about 30 days.

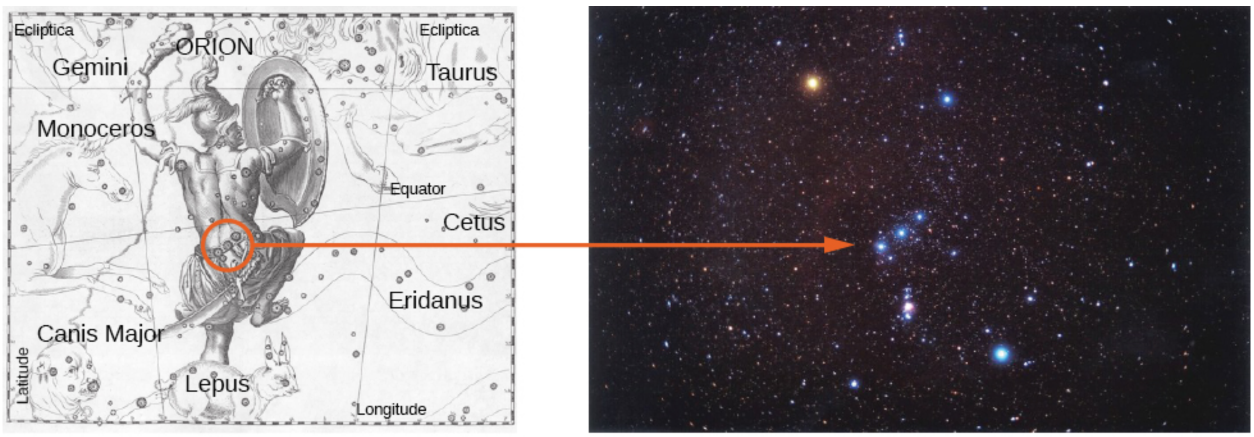
The individual paths of the Moon and planets in the sky all lie close to the ecliptic, although not exactly on it. This is because the paths of the planets about the Sun, and of the Moon about Earth, are all in nearly the same plane, as if they were circles on a huge sheet of paper. The planets, the Sun, and the Moon are thus always found in the sky within a narrow 18-degree-wide belt, centered on the ecliptic, called the **zodiac** (Figure 2.6). (The root of the term "zodiac" is the same as that of the word "zoo" and means a collection of animals; many of the patterns of stars within the zodiac belt reminded the ancients of animals, such as a fish or a goat.)

How the planets appear to move in the sky as the months pass is a combination of their actual motions plus the motion of Earth about the Sun; consequently, their paths are somewhat complex. As we will see, this complexity has fascinated and challenged astronomers for centuries.

Constellations

The backdrop for the motions of the "wanderers" in the sky is the canopy of stars. If there were no clouds in the sky and we were on a flat plain with nothing to obstruct our view, we could see about 3000 stars with the unaided eye. To find their way around such a multitude, the ancients found groupings of stars that made some familiar geometric pattern or (more rarely) resembled something they knew. Each civilization found its own patterns in the stars, much like a modern Rorschach test in which you are asked to discern patterns or pictures in a set of inkblots. The ancient Chinese, Egyptians, and Greeks, among others, found their own groupings—or constellations—of stars. These were helpful in navigating among the stars and in passing their star lore on to their children.

You may be familiar with some of the old star patterns we still use today, such as the Big Dipper, Little Dipper, and Orion the hunter, with his distinctive belt of three stars (Figure 2.8). However, many of the stars we see are not part of a distinctive star pattern at all, and a telescope reveals millions of stars too faint for the eye to see. Therefore, during the early decades of the 20th century, astronomers from many countries decided to establish a more formal system for organizing the sky.



(a) (b)

Figure 2.8 Orion. (a) The winter constellation of Orion, the hunter, is surrounded by neighboring constellations, as illustrated in the seventeenth-century atlas by Hevelius. (b) A photograph shows the Orion region in the sky. Note the three blue stars that make up the belt of the hunter. The bright red star above the belt denotes his armpit and is called Betelgeuse (pronounced “Beetel-juice”). The bright blue star below the belt is his foot and is called Rigel. (credit a: modification of work by Johannes Hevelius; b: modification of work by Matthew Spinelli)

Today, we use the term *constellation* to mean one of 88 sectors into which we divide the sky, much as the United States is divided into 50 states. The modern boundaries between the constellations are imaginary lines in the sky running north–south and east–west, so that each point in the sky falls in a specific constellation, although, like the states, not all constellations are the same size. All the constellations are listed in Appendix L. Whenever possible, we have named each modern constellation after the Latin translations of one of the ancient Greek star patterns that lies within it. Thus, the modern constellation of Orion is a kind of box on the sky, which includes, among many other objects, the stars that made up the ancient picture of the hunter. Some people use the term *asterism* to denote an especially noticeable star pattern within a constellation (or sometimes spanning parts of several constellations). For example, the Big Dipper is an asterism within the constellation of Ursa Major, the Big Bear.

Students are sometimes puzzled because the constellations seldom resemble the people or animals for which they were named. In all likelihood, the Greeks themselves did not name groupings of stars because they looked like actual people or subjects (any more than the outline of Washington state resembles George Washington). Rather, they named sections of the sky in honor of the characters in their mythology and then fit the star configurations to the animals and people as best they could.

LINK TO LEARNING

This website about objects in the sky (https://openstax.org/l/30heavensabove) allows users to construct a detailed sky map showing the location and information about the Sun, Moon, planets, stars, constellations, and even satellites orbiting Earth. Begin by setting your observing location using the option in the menu in the upper right corner of the screen. An excellent website called Figures in the Sky (https://openstax.org/l/30constel) shows the constellation figures imagined by cultures around the world.

2.2 Ancient Astronomy

Learning Objectives

By the end of this section, you will be able to:

- Describe early examples of astronomy around the world
- Explain how Greek astronomers were able to deduce that Earth is spherical
- Explain how Greek astronomers were able to calculate Earth's size
- Describe the motion of Earth called precession
- Describe Ptolemy's geocentric system of planetary motion

Let us now look briefly back into history. Much of modern Western civilization is derived in one way or another from the ideas of the ancient Greeks and Romans, and this is true in astronomy as well. However, many other ancient cultures also developed sophisticated systems for observing and interpreting the sky.

Astronomy around the World

Ancient Babylonian, Assyrian, and Egyptian astronomers knew the approximate length of the year. The Egyptians of 3000 years ago, for example, adopted a calendar based on a 365-day year. They kept careful track of the rising time of the bright star Sirius in the predawn sky, which has a yearly cycle that corresponded with the flooding of the Nile River. The Chinese also had a working calendar; they determined the length of the year at about the same time as the Egyptians. The Chinese also recorded comets, bright meteors, and dark spots on the Sun. (Many types of astronomical objects were introduced in Science and the Universe: A Brief Tour. If you are not familiar with terms like *comets* and *meteors*, you may want to review that chapter.) Later, Chinese astronomers kept careful records of "guest stars"—those that are normally too faint to see but suddenly flare up to become visible to the unaided eye for a few weeks or months. We still use some of these records in studying stars that exploded a long time ago.

The Mayan culture in Mexico and Central America developed a sophisticated calendar based on the planet Venus, and they made astronomical observations from sites dedicated to this purpose a thousand years ago. The Polynesians learned to navigate by the stars over hundreds of kilometers of open ocean—a skill that enabled them to colonize new islands far away from where they began.

In Britain, before the widespread use of writing, ancient people used stones to keep track of the motions of the Sun and Moon. We still find some of the great stone circles they built for this purpose, dating from as far back as 2800 BCE. The best known of these is Stonehenge, which is discussed in Earth, Moon, and Sky.[1]

Early Greek and Roman Cosmology

Our concept of the cosmos—its basic structure and origin—is called **cosmology**, a word with Greek roots. Before the invention of telescopes, humans had to depend on the simple evidence of their senses for a picture of the universe. The ancients developed cosmologies that combined their direct view of the heavens with a

1 For resources providing more information about the astronomy of diverse cultures around the world, please see http://bit.ly/astrocultures (http://bit.ly/astrocultures).

rich variety of philosophical and religious symbolism.

At least 2000 years before Columbus, educated people in the eastern Mediterranean region knew Earth was round. Belief in a spherical Earth may have stemmed from the time of Pythagoras, a philosopher and mathematician who lived 2500 years ago. He believed circles and spheres to be “perfect forms” and suggested that Earth should therefore be a sphere. As evidence that the gods liked spheres, the Greeks cited the fact that the Moon is a sphere, using evidence we describe later.

The writings of Aristotle (384–322 BCE), the tutor of Alexander the Great, summarize many of the ideas of his day. They describe how the progression of the Moon’s phases—its apparent changing shape—results from our seeing different portions of the Moon’s sunlit hemisphere as the month goes by (see Earth, Moon, and Sky). Aristotle also knew that the Sun has to be farther away from Earth than is the Moon because occasionally the Moon passed exactly between Earth and the Sun and hid the Sun temporarily from view. We call this a *solar eclipse*.

Aristotle cited convincing arguments that Earth must be round. First is the fact that as the Moon enters or emerges from Earth’s shadow during an eclipse of the Moon, the shape of the shadow seen on the Moon is always round (Figure 2.9). Only a spherical object always produces a round shadow. If Earth were a disk, for example, there would be some occasions when the sunlight would strike it edge-on and its shadow on the Moon would be a line.

Figure 2.9 Earth’s Round Shadow. A lunar eclipse occurs when the Moon moves into and out of Earth’s shadow. Note the curved shape of the shadow—evidence for a spherical Earth that has been recognized since antiquity. (credit: modification of work by Brian Paczkowski)

As a second argument, Aristotle explained that travelers who go south a significant distance are able to observe stars that are not visible farther north. And the height of the North Star—the star nearest the north celestial pole—decreases as a traveler moves south. On a flat Earth, everyone would see the same stars overhead. The only possible explanation is that the traveler must have moved over a curved surface on Earth, showing stars from a different angle. (See the How Do We Know Earth Is Round? feature for more ideas on proving Earth is round.)

One Greek thinker, Aristarchus of Samos (310–230 BCE), even suggested that Earth was moving around the Sun, but Aristotle and most of the ancient Greek scholars rejected this idea. One of the reasons for their conclusion was the thought that if Earth moved about the Sun, they would be observing the stars from different places along Earth’s orbit. As Earth moved along, nearby stars should shift their positions in the sky relative to more distant stars. In a similar way, we see foreground objects appear to move against a more distant background whenever we are in motion. When we ride on a train, the trees in the foreground appear to shift their position relative to distant hills as the train rolls by. Unconsciously, we use this phenomenon all of the time to estimate distances around us.

The apparent shift in the direction of an object as a result of the motion of the observer is called **parallax**. We call the shift in the apparent direction of a star due to Earth’s orbital motion *stellar parallax*. The Greeks made dedicated efforts to observe stellar parallax, even enlisting the aid of Greek soldiers with the clearest vision, but to no avail. The brighter (and presumably nearer) stars just did not seem to shift as the Greeks observed them in the spring and then again in the fall (when Earth is on the opposite side of the Sun).

This meant either that Earth was not moving or that the stars had to be so tremendously far away that the parallax shift was immeasurably small. A cosmos of such enormous extent required a leap of imagination that most ancient philosophers were not prepared to make, so they retreated to the safety of the Earth-centered view, which would dominate Western thinking for nearly two millennia.

ASTRONOMY BASICS

How Do We Know Earth Is Round?

In addition to the two ways (from Aristotle's writings) discussed in this chapter, you might also reason as follows:

1. Let's watch a ship leave its port and sail into the distance on a clear day. On a flat Earth, we would just see the ship get smaller and smaller as it sails away. But this isn't what we actually observe. Instead, ships sink below the horizon, with the hull disappearing first and the mast remaining visible for a while longer. Eventually, only the top of the mast can be seen as the ship sails around the curvature of Earth. Finally, the ship disappears under the horizon.
2. The International Space Station circles Earth once every 90 minutes or so. Photographs taken from the shuttle and other satellites show that Earth is round from every perspective.
3. Suppose you made a friend in each time zone of Earth. You call all of them at the same hour and ask, "Where is the Sun?" On a flat Earth, each caller would give you roughly the same answer. But on a round Earth you would find that, for some friends, the Sun would be high in the sky whereas for others it would be rising, setting, or completely out of sight (and this last group of friends would be upset with you for waking them up).

Measurement of Earth by Eratosthenes

The Greeks not only knew Earth was round, but also they were able to measure its size. The first fairly accurate determination of Earth's diameter was made in about 200 BCE by Eratosthenes (276–194 BCE), a Greek living in Alexandria, Egypt. His method was a geometric one, based on observations of the Sun.

The Sun is so distant from us that all the light rays that strike our planet approach us along essentially parallel lines. To see why, look at Figure 2.10. Take a source of light near Earth—say, at position A. Its rays strike different parts of Earth along diverging paths. From a light source at B, or at C (which is still farther away), the angle between rays that strike opposite parts of Earth is smaller. The more distant the source, the smaller the angle between the rays. For a source infinitely distant, the rays travel along parallel lines.

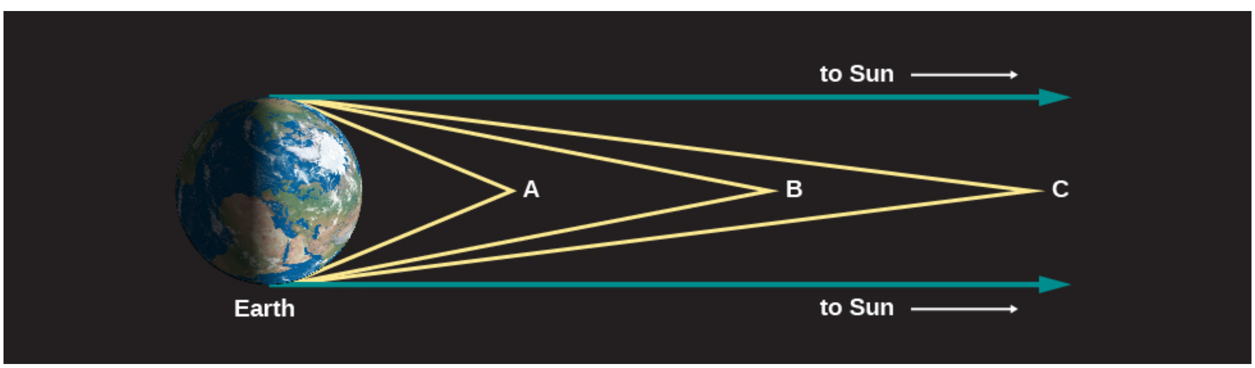


Figure 2.10 Light Rays from Space. The more distant an object, the more nearly parallel the rays of light coming from it.

Of course, the Sun is not infinitely far away, but given its distance of 150 million kilometers, light rays striking Earth from a point on the Sun diverge from one another by an angle far too small to be observed with the unaided eye. As a consequence, if people all over Earth who could see the Sun were to point at it, their fingers would, essentially, all be parallel to one another. (The same is also true for the planets and stars—an idea we will use in our discussion of how telescopes work.)

Eratosthenes was told that on the first day of summer at Syene, Egypt (near modern Aswan), sunlight struck the bottom of a vertical well at noon. This indicated that the Sun was directly over the well—meaning that Syene was on a direct line from the center of Earth to the Sun. At the corresponding time and date in Alexandria, Eratosthenes observed the shadow a column made and saw that the Sun was not directly overhead, but was slightly south of the zenith, so that its rays made an angle with the vertical equal to about 1/50 of a circle (7°). Because the Sun's rays striking the two cities are parallel to one another, why would the two rays not make the same angle with Earth's surface? Eratosthenes reasoned that the curvature of the round Earth meant that "straight up" was not the same in the two cities. And the measurement of the angle in Alexandria, he realized, allowed him to figure out the size of Earth. Alexandria, he saw, must be 1/50 of Earth's circumference north of Syene (Figure 2.11). Alexandria had been measured to be 5000 stadia north of Syene. (The *stadium* was a Greek unit of length, derived from the length of the racetrack in a stadium.) Eratosthenes thus found that Earth's circumference must be 50 × 5000, or 250,000 stadia.

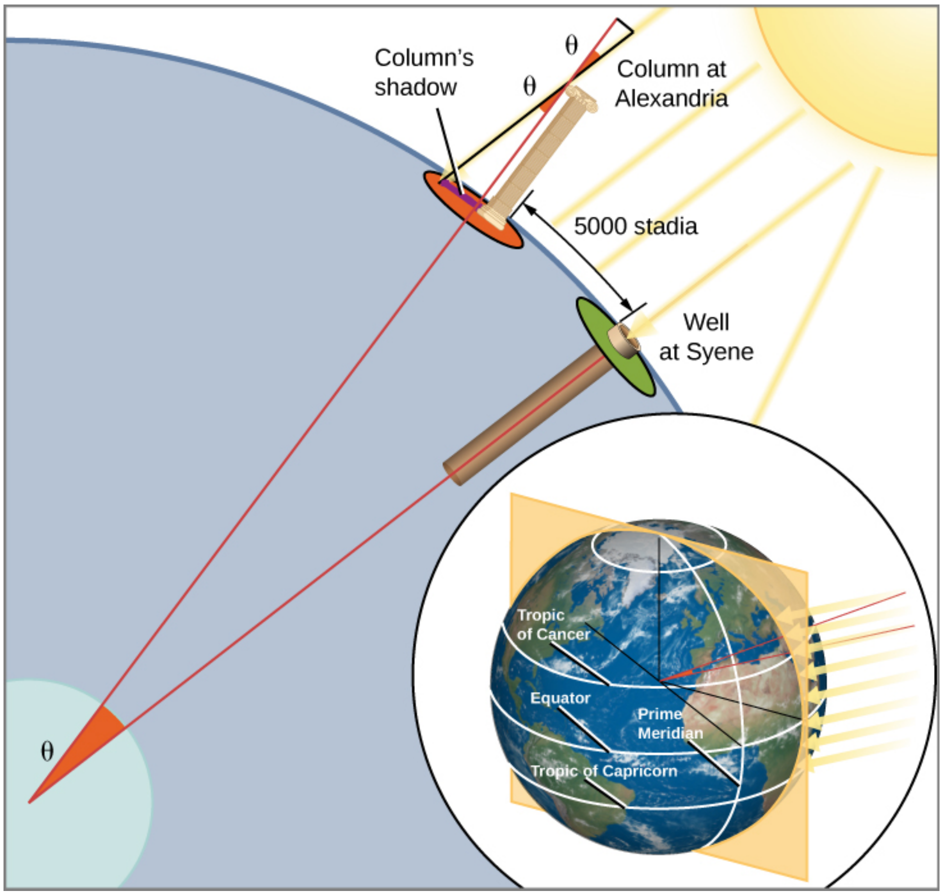


Figure 2.11 How Eratosthenes Measured the Size of Earth. Eratosthenes measured the size of Earth by observing the angle at which the Sun's rays hit our planet's surface. The Sun's rays come in parallel, but because Earth's surface curves, a ray at Syene comes straight down whereas a ray at Alexandria makes an angle of 7° with the vertical. That means, in effect, that at Alexandria, Earth's surface has curved away from Syene by 7° of 360°, or 1/50 of a full circle. Thus, the distance between the two cities must be 1/50 the circumference of Earth. (credit: modification of work by NOAA Ocean Service Education)

It is not possible to evaluate precisely the accuracy of Eratosthenes solution because there is doubt about which of the various kinds of Greek stadia he used as his unit of distance. If it was the common Olympic stadium, his result is about 20% too large. According to another interpretation, he used a stadium equal to about 1/6 kilometer, in which case his figure was within 1% of the correct value of 40,000 kilometers. Even if his measurement was not exact, his success at measuring the size of our planet by using only shadows, sunlight, and the power of human thought was one of the greatest intellectual achievements in history.

Hipparchus and Precession

Perhaps the greatest astronomer of antiquity was Hipparchus, born in Nicaea in what is present-day Turkey.

He erected an observatory on the island of Rhodes around 150 BCE, when the Roman Republic was expanding its influence throughout the Mediterranean region. There he measured, as accurately as possible, the positions of objects in the sky, compiling a pioneering star catalog with about 850 entries. He designated celestial coordinates for each star, specifying its position in the sky, just as we specify the position of a point on Earth by giving its latitude and longitude.

He also divided the stars into **apparent magnitudes** according to their apparent brightness. He called the brightest ones “stars of the first magnitude”; the next brightest group, “stars of the second magnitude”; and so forth. This rather arbitrary system, in modified form, still remains in use today (although it is less and less useful for professional astronomers).

By observing the stars and comparing his data with older observations, Hipparchus made one of his most remarkable discoveries: the position in the sky of the north celestial pole had altered over the previous century and a half. Hipparchus deduced correctly that this had happened not only during the period covered by his observations, but was in fact happening all the time: the direction around which the sky appears to rotate changes slowly but continuously. Recall from the section on celestial poles and the celestial equator that the north celestial pole is just the projection of Earth’s North Pole into the sky. If the north celestial pole is wobbling around, then Earth itself must be doing the wobbling. Today, we understand that the direction in which Earth’s axis points does indeed change slowly but regularly—a motion we call **precession**. If you have ever watched a spinning top wobble, you observed a similar kind of motion. The top’s axis describes a path in the shape of a cone, as Earth’s gravity tries to topple it (Figure 2.12).

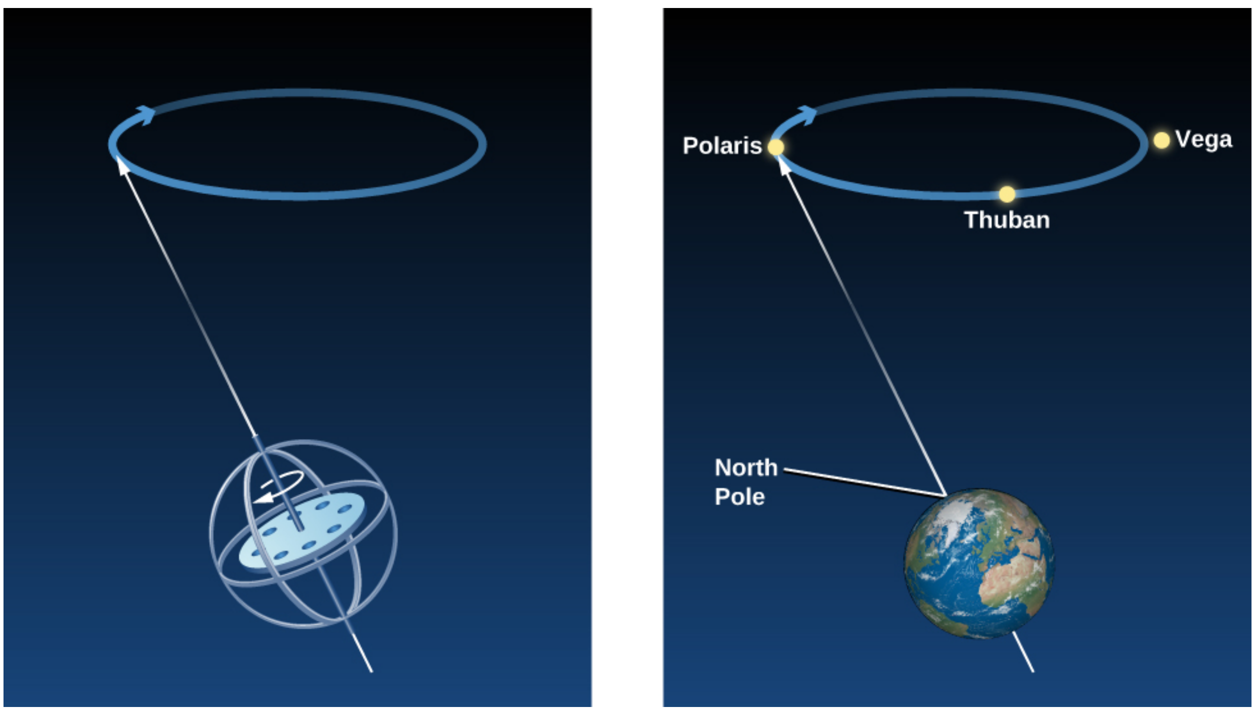


Figure 2.12 Precession. Just as the axis of a rapidly spinning top wobbles slowly in a circle, so the axis of Earth wobbles in a 26,000-year cycle. Today the north celestial pole is near the star Polaris, but about 5000 years ago it was close to a star called Thuban, and in 14,000 years it will be closest to the star Vega.

Because our planet is not an exact sphere, but bulges a bit at the equator, the pulls of the Sun and Moon cause it to wobble like a top. It takes about 26,000 years for Earth’s axis to complete one circle of precession. As a result of this motion, the point where our axis points in the sky changes as time goes on. While Polaris is the star closest to the north celestial pole today (it will reach its closest point around the year 2100), the star Vega in the constellation of Lyra will be the North Star in 14,000 years.

Ptolemy’s Model of the Solar System

The last great astronomer of the Roman era was Claudius Ptolemy (or Ptolemaeus), who flourished in Alexandria in about the year 140. He wrote a mammoth compilation of astronomical knowledge, which today is called by its Arabic name, *Almagest* (meaning “The Greatest”). *Almagest* does not deal exclusively with Ptolemy’s own work; it includes a discussion of the astronomical achievements of the past, principally those of Hipparchus. Today, it is our main source of information about the work of Hipparchus and other Greek astronomers.

Ptolemy’s most important contribution was a geometric representation of the solar system that predicted the positions of the planets for any desired date and time. Hipparchus, not having enough data on hand to solve the problem himself, had instead amassed observational material for posterity to use. Ptolemy supplemented this material with new observations of his own and produced a cosmological model that endured more than a thousand years, until the time of Copernicus.

The complicating factor in explaining the motions of the planets is that their apparent wandering in the sky results from the combination of their own motions with Earth’s orbital revolution. As we watch the planets from our vantage point on the moving Earth, it is a little like watching a car race while you are competing in it. Sometimes opponents’ cars pass you, but at other times you pass them, making them appear to move backward for a while with respect to you.

Figure 2.13 shows the motion of Earth and a planet farther from the Sun—in this case, Mars. Earth travels around the Sun in the same direction as the other planet and in nearly the same plane, but its orbital speed is faster. As a result, it overtakes the planet periodically, like a faster race car on the inside track. The figure shows where we see the planet in the sky at different times. The path of the planet among the stars is illustrated in the star field on the right side of the figure.

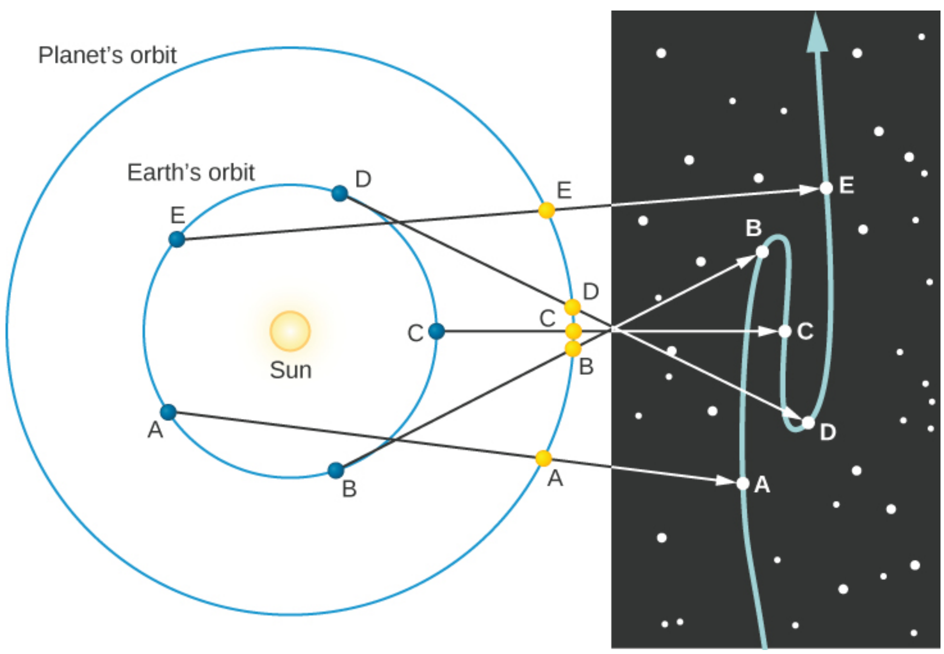


Figure 2.13 Retrograde Motion of a Planet beyond Earth’s Orbit. The letters on the diagram show where Earth and Mars are at different times. By following the lines from each Earth position through each corresponding Mars position, you can see how the retrograde path of Mars looks against the background stars.

LINK TO LEARNING

The planetary configurations simulator from Foothill AstroSims (https://openstax.org/l/30planetconfig) allows you to see the usual prograde and occasional retrograde motion of other planets. You can switch back and forth between viewing motion from Earth and Mars (as well as other planets).

Normally, planets move eastward in the sky over the weeks and months as they orbit the Sun, but from positions B to D in Figure 2.13, as Earth passes the planets in our example, it appears to drift backward, moving west in the sky. Even though it is actually moving to the east, the faster-moving Earth has overtaken it and seems, from our perspective, to be leaving it behind. As Earth rounds its orbit toward position E, the planet again takes up its apparent eastward motion in the sky. The temporary apparent westward motion of a planet as Earth swings between it and the Sun is called **retrograde motion**. Such backward motion is much easier for us to understand today, now that we know Earth is one of the moving planets and not the unmoving center of all creation. But Ptolemy was faced with the far more complex problem of explaining such motion while assuming a stationary Earth.

Furthermore, because the Greeks believed that celestial motions had to be circles, Ptolemy had to construct his model using circles alone. To do it, he needed dozens of circles, some moving around other circles, in a complex structure that makes a modern viewer dizzy. But we must not let our modern judgment cloud our admiration for Ptolemy's achievement. In his day, a complex universe centered on Earth was perfectly reasonable and, in its own way, quite beautiful. However, as Alfonso X, the King of Castile, was reported to have said after having the Ptolemaic system of planet motions explained to him, "If the Lord Almighty had consulted me before embarking upon Creation, I should have recommended something simpler."

Ptolemy solved the problem of explaining the observed motions of planets by having each planet revolve in a small orbit called an **epicycle**. The center of the epicycle then revolved about Earth on a circle called a *deferent* (Figure 2.14). When the planet is at position *x* in Figure 2.14 on the epicycle orbit, it is moving in the same direction as the center of the epicycle; from Earth, the planet appears to be moving eastward. When the planet is at *y*, however, its motion is in the direction opposite to the motion of the epicycle's center around Earth. By choosing the right combination of speeds and distances, Ptolemy succeeded in having the planet moving westward at the correct speed and for the correct interval of time, thus replicating retrograde motion with his model.

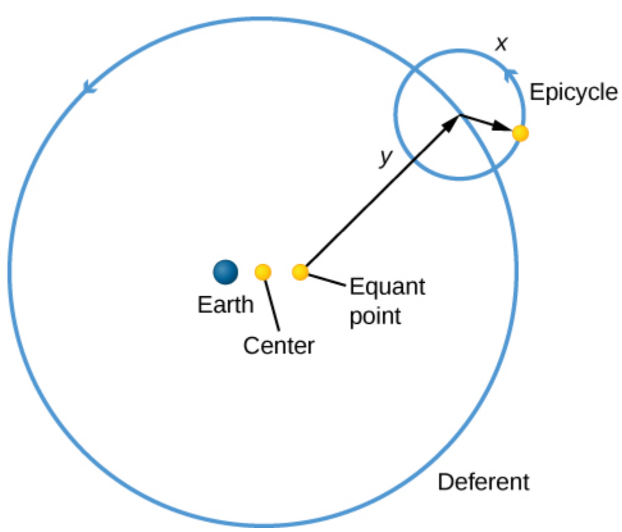


Figure 2.14 Ptolemy's Complicated Cosmological System. Each planet orbits around a small circle called an *epicycle*. Each epicycle orbits on a larger circle called the *deferent*. This system is not centered exactly on Earth but on an offset point called the *equant*. The

Greeks needed all this complexity to explain the actual motions in the sky because they believed that Earth was stationary and that all sky motions had to be circular.

LINK TO LEARNING

Use the Ptolemaic System simulator from Foothill AstroSims (https://openstax.org/l/30ptolemaic) to explore how Ptolemy's system of deferents and epicycles explained the apparent motion of the planets.

However, we shall see in Orbits and Gravity that the planets, like Earth, travel about the Sun in orbits that are ellipses, not circles. Their actual behavior cannot be represented accurately by a scheme of uniform circular motions. In order to match the observed motions of the planets, Ptolemy had to center the deferent circles, not on Earth, but at points some distance from Earth. In addition, he introduced uniform circular motion around yet another axis, called the *equant point*. All of these considerably complicated his scheme.

It is a tribute to the genius of Ptolemy as a mathematician that he was able to develop such a complex system to account successfully for the observations of planets. It may be that Ptolemy did not intend for his cosmological model to describe reality, but merely to serve as a mathematical representation that allowed him to predict the positions of the planets at any time. Whatever his thinking, his model, with some modifications, was eventually accepted as authoritative in the Muslim world and (later) in Christian Europe.

2.3 Astrology and Astronomy

Learning Objectives

By the end of this section, you will be able to:

- Explain the origins of astrology
- Explain what a horoscope is
- Summarize the arguments that invalidate astrology as a scientific practice

Many ancient cultures regarded the planets and stars as representatives or symbols of the gods or other supernatural forces that controlled their lives. For them, the study of the heavens was not an abstract subject; it was connected directly to the life-and-death necessity of understanding the actions of the gods and currying favor with them. Before the time of our scientific perspectives, everything that happened in nature—from the weather, to diseases and accidents, to celestial surprises such as eclipses or new comets—was thought to be an expression of the whims or displeasure of the gods. Any signs that helped people understand what these gods had in mind were considered extremely important.

The movements of the seven objects that had the power to “wander” through the realm of the sky—the Sun, the Moon, and five planets visible to the unaided eye—clearly must have special significance in such a system of thinking.

Most ancient cultures associated these seven objects with various supernatural rulers in their pantheon and kept track of them for religious reasons. Even in the comparatively sophisticated Greece of antiquity, the planets had the names of gods and were credited with having the same powers and influences as the gods whose names they bore. From such ideas was born the ancient system called **astrology**, still practiced by some people today, in which the positions of these bodies among the stars of the zodiac are thought to hold the key to understanding what we can expect from life.

The Beginnings of Astrology

Astrology began in Babylonia about two and half millennia ago. The Babylonians, believing the planets and their motions influenced the fortunes of kings and nations, used their knowledge of astronomy to guide their rulers. When the Babylonian culture was absorbed by the Greeks, astrology gradually came to influence the entire Western world and eventually spread to Asia as well.

By the 2nd century BCE the Greeks democratized astrology by developing the idea that the planets influence every individual. In particular, they believed that the configuration of the Sun, Moon, and planets at the moment of birth affected a person's personality and fortune—a doctrine called *natal astrology*. Natal astrology reached its peak with Ptolemy 400 years later. As famous for his astrology as for his astronomy, Ptolemy compiled the *Tetrabiblos*, a treatise on astrology that remains the "bible" of the subject. It is essentially this ancient religion, older than Christianity or Islam, that is still practiced by today's astrologers.

The Horoscope

The key to natal astrology is the **horoscope**, a chart showing the positions of the planets in the sky at the moment of an individual's birth. The word "horoscope" comes from the Greek words *hora* (meaning "time") and *skopos* (meaning a "watcher" or "marker"), so "horoscope" can literally be translated as "marker of the hour." When a horoscope is charted, the planets (including the Sun and Moon, classed as *wanderers* by the ancients) must first be located in the zodiac. At the time astrology was set up, the zodiac was divided into 12 sectors called *signs* (Figure 2.15), each 30° long. Each sign was named after a constellation in the sky through which the Sun, Moon, and planets were seen to pass—the sign of Virgo after the constellation of Virgo, for example.

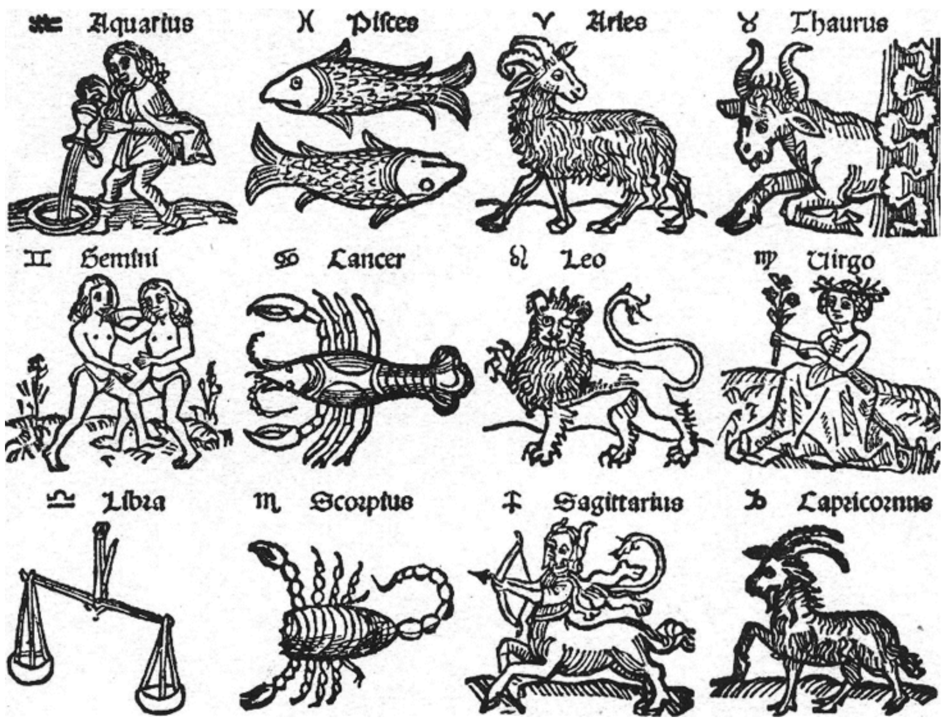


Figure 2.15 Zodiac Signs. The signs of the zodiac are shown in a medieval woodcut.

When someone today casually asks you your "sign," they are asking for your "sun sign"—which zodiac sign the Sun was in at the moment you were born. However, more than 2000 years have passed since the signs received their names from the constellations. Because of precession, the constellations of the zodiac slide westward along the ecliptic, going once around the sky in about 26,000 years. Thus, today the real stars have slipped around by about 1/12 of the zodiac—about the width of one sign.

In most forms of astrology, however, the signs have remained assigned to the dates of the year they had when astrology was first set up. This means that the astrological signs and the real constellations are out of step; the sign of Aries, for example, now occupies the constellation of Pisces. When you look up your sun sign in a newspaper astrology column, the name of the sign associated with your birthday is no longer the name of the constellation in which the Sun was actually located when you were born. To know that constellation, you must look for the sign before the one that includes your birthday.

A complete horoscope shows the location of not only the Sun, but also the Moon and each planet in the sky by indicating its position in the appropriate sign of the zodiac. However, as the celestial sphere turns (owing to the rotation of Earth), the entire zodiac moves across the sky to the west, completing a circuit of the heavens each day. Thus, the position in the sky (or "house" in astrology) must also be calculated. There are more or less standardized rules for the interpretation of the horoscope, most of which (at least in Western schools of astrology) are derived from the *Tetrabiblos* of Ptolemy. Each sign, each house, and each planet—the last acting as a center of force—is supposed to be associated with particular matters in a person's life.

The detailed interpretation of a horoscope is a very complicated business, and there are many schools of astrological thought on how it should be done. Although some of the rules may be standardized, how each rule is to be weighed and applied is a matter of judgment—and "art." It also means that it is very difficult to tie down astrology to specific predictions or to get the same predictions from different astrologers.

Astrology Today

Astrologers today use the same basic principles laid down by Ptolemy nearly 2000 years ago. They cast horoscopes (a process much simplified by the development of appropriate computer programs) and suggest interpretations. Sun sign astrology (which you read in the newspapers and many magazines) is a recent, simplified variant of natal astrology. Although even professional astrologers do not place much trust in such a limited scheme, which tries to fit everyone into just 12 groups, sun sign astrology is taken seriously by many people (perhaps because it is discussed so commonly in the media).

Today, we know much more about the nature of the planets as physical bodies, as well as about human genetics, than the ancients could. It is hard to imagine how the positions of the Sun, Moon, or planets in the sky at the moment of our birth could have anything to do with our personality or future. There are no known forces, not gravity or anything else, that could cause such effects. (For example, a straightforward calculation shows that the gravitational pull of the obstetrician delivering a newborn baby is greater than that of Mars.) Astrologers thus have to argue there must be unknown forces exerted by the planets that depend on their configurations with respect to one another and that do not vary according to the distance of the planet—forces for which there is no shred of evidence.

Another curious aspect of astrology is its emphasis on planet configurations at birth. What about the forces that might influence us at conception? Isn't our genetic makeup more important for determining our personality than the circumstances of our birth? Would we really be a different person if we had been born a few hours earlier or later, as astrology claims? (Back when astrology was first conceived, birth was thought of as a moment of magic significance, but today we understand a lot more about the long process that precedes it.)

Actually, very few well-educated people today buy the claim that our entire lives are predetermined by astrological influences at birth, but many people apparently believe that astrology has validity as an indicator of affinities and personality. A surprising number of Americans make judgments about people—whom they will hire, associate with, and even marry—on the basis of astrological information. To be sure, these are difficult decisions, and you might argue that we should use any relevant information that might help us to make the right choices. But does astrology actually provide any useful information on human personality? This is the kind of question that can be tested using the scientific method (see Testing Astrology).

The results of hundreds of tests are all the same: there is no evidence that natal astrology has any predictive power, even in a statistical sense. Why, then, do people often seem to have anecdotes about how well their own astrologer advised them? Effective astrologers today use the language of the zodiac and the horoscope only as the outward trappings of their craft. Mostly they work as amateur therapists, offering simple truths that clients like or need to hear. (Recent studies have shown that just about any sort of short-term therapy makes people feel a little better because the very act of talking about our problems with someone who listens attentively is, in itself, beneficial.)

The scheme of astrology has no basis in scientific fact, however; at best, it can be described as a pseudoscience. It is an interesting historical system, left over from prescientific days and best remembered for the impetus it gave people to learn the cycles and patterns of the sky. From it grew the science of astronomy, which is our main subject for discussion.

MAKING CONNECTIONS

Testing Astrology

In response to modern public interest in astrology, scientists have carried out a wide range of statistical tests to assess its predictive power. The simplest of these examine sun sign astrology to determine whether—as astrologers assert—some signs are more likely than others to be associated with some objective measure of success, such as winning Olympic medals, earning high corporate salaries, or achieving elective office or high military rank. (You can devise such a test yourself by looking up the birth dates of all members of Congress, for example, or all members of the U.S. Olympic team.) Are our political leaders somehow selected at birth by their horoscopes and thus more likely to be Leos, say, than Scorpios?

You do not even need to be specific about your prediction in such tests. After all, many practitioners of astrology disagree about which signs go with which personality characteristics. To demonstrate the validity of the astrological hypothesis, it would be sufficient if the birthdays of all our leaders clustered in any one or two signs in some statistically significant way. Dozens of such tests have been performed, and all have come up completely negative: the birth dates of leaders in all fields tested have been found to be distributed randomly among *all* the signs. Sun sign astrology does not predict anything about a person's future occupation or strong personality traits.

In a fine example of such a test, two statisticians examined the reenlistment records of the United States Marine Corps. We suspect you will agree that it takes a certain kind of personality not only to enlist, but also to reenlist in the Marines. If sun signs can predict strong personality traits—as astrologers claim—then those who reenlisted (with similar personalities) should have been distributed preferentially in those one or few signs that matched the personality of someone who loves being a Marine. However, the reenlisted were distributed randomly among all the signs.

More sophisticated studies have also been done, involving full horoscopes calculated for thousands of individuals. The results of all these studies are also negative: none of the systems of astrology has been shown to be at all effective in connecting astrological aspects to personality, success, or finding the right person to love.

Other tests show that it hardly seems to matter what a horoscope interpretation says, as long as it is vague enough, and as long as each subject feels it was prepared personally just for him or her. The French statistician Michel Gauquelin, for example, sent the horoscope interpretation for one of the worst mass murderers in history to 150 people, but told each recipient that it was a "reading" prepared exclusively for him or her. Ninety-four percent of the readers said they recognized themselves in the interpretation of the mass murderer's horoscope.

Geoffrey Dean, an Australian researcher, reversed the astrological readings of 22 subjects, substituting phrases that were the opposite of what the horoscope actually said. Yet, his subjects said that the resulting readings applied to them just as often (95%) as the people to whom the original phrases were given.

LINK TO LEARNING

For more on astrology and science from an astronomer's point of view, read this article (https://openstax.org/l/30astrosociety) that shines light on the topic through an accessible Q&A.

2.4 The Birth of Modern Astronomy

Learning Objectives

By the end of this section, you will be able to:

- Explain how Copernicus developed the heliocentric model of the solar system
- Explain the Copernican model of planetary motion and describe evidence or arguments in favor of it
- Describe Galileo's discoveries concerning the study of motion and forces
- Explain how Galileo's discoveries tilted the balance of evidence in favor of the Copernican model

Astronomy made no major advances in strife-torn medieval Europe. The birth and expansion of Islam after the seventh century led to a flowering of Arabic and Jewish cultures that preserved, translated, and added to many of the astronomical ideas of the Greeks. Many of the names of the brightest stars, for example, are today taken from the Arabic, as are such astronomical terms as "zenith."

As European culture began to emerge from its long, dark age, trading with Arab countries led to a rediscovery of ancient texts such as *Almagest* and to a reawakening of interest in astronomical questions. This time of rebirth (in French, "*renaissance*") in astronomy was embodied in the work of Copernicus (Figure 2.16).

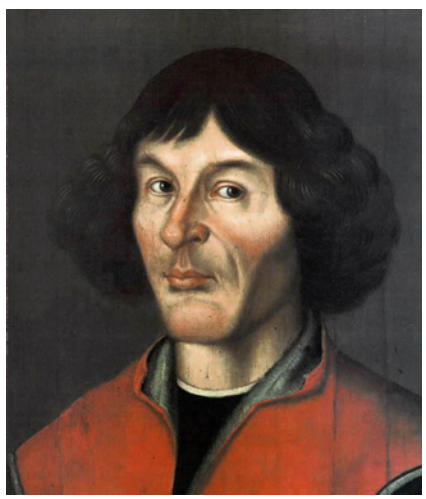


Figure 2.16 Nicolaus Copernicus (1473–1543). Copernicus was a cleric and scientist who played a leading role in the emergence of modern science. Although he could not prove that Earth revolves about the Sun, he presented such compelling arguments for this idea that he turned the tide of cosmological thought and laid the foundations upon which Galileo and Kepler so effectively built in the following century.

Copernicus

One of the most important events of the Renaissance was the displacement of Earth from the center of the universe, an intellectual revolution initiated by a Polish cleric in the sixteenth century. Nicolaus Copernicus was born in Torun, a mercantile town along the Vistula River. His training was in law and medicine, but his main interests were astronomy and mathematics. His great contribution to science was a critical reappraisal of the existing theories of planetary motion and the development of a new Sun-centered, or **heliocentric**, model of the solar system. Copernicus concluded that Earth is a planet and that all the planets circle the Sun. Only the Moon orbits Earth (Figure 2.17).

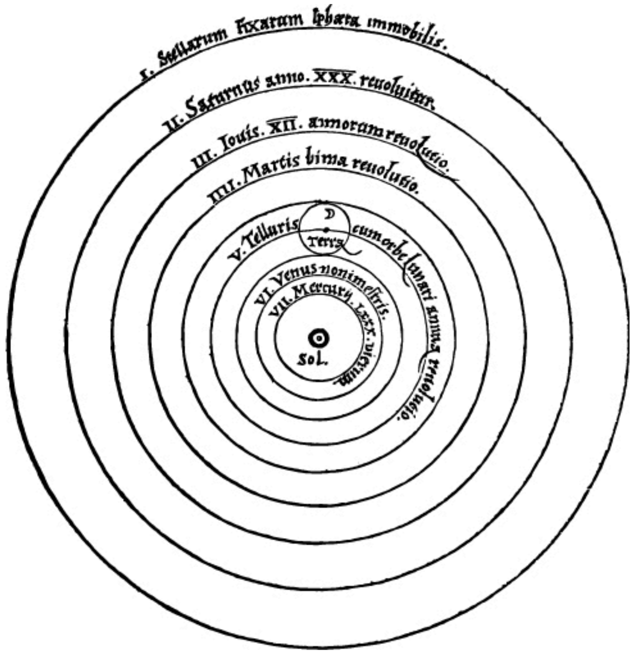


Figure 2.17 Copernicus' System. Copernicus developed a heliocentric plan of the solar system. This system was published in the first edition of *De Revolutionibus Orbium Coelestium*. Notice the word *Sol* for "Sun" in the middle. (credit: Nicolai Copernici)

Copernicus described his ideas in detail in his book *De Revolutionibus Orbium Coelestium* (*On the Revolution of Celestial Orbs*), published in 1543, the year of his death. By this time, the old Ptolemaic system needed significant adjustments to predict the positions of the planets correctly. Copernicus wanted to develop an improved theory from which to calculate planetary positions, but in doing so, he was himself not free of all traditional prejudices.

He began with several assumptions that were common in his time, such as the idea that the motions of the heavenly bodies must be made up of combinations of uniform circular motions. But he did not assume (as most people did) that Earth had to be in the center of the universe, and he presented a defense of the heliocentric system that was elegant and persuasive. His ideas, although not widely accepted until more than a century after his death, were much discussed among scholars and, ultimately, had a profound influence on the course of world history.

One of the objections raised to the heliocentric theory was that if Earth were moving, we would all sense or feel this motion. Solid objects would be ripped from the surface, a ball dropped from a great height would not strike the ground directly below it, and so forth. But a moving person is not necessarily aware of that motion. We have all experienced seeing an adjacent train, bus, or ship appear to move, only to discover that it is we who are moving.

Copernicus argued that the apparent motion of the Sun about Earth during the course of a year could be represented equally well by a motion of Earth about the Sun. He also reasoned that the apparent rotation of the celestial sphere could be explained by assuming that Earth rotates while the celestial sphere is stationary. To the objection that if Earth rotated about an axis it would fly into pieces, Copernicus answered that if such motion would tear Earth apart, the still faster motion of the much larger celestial sphere required by the geocentric hypothesis would be even more devastating.

The Heliocentric Model

The most important idea in Copernicus' *De Revolutionibus* is that Earth is one of six (then-known) planets that revolve about the Sun. Using this concept, he was able to work out the correct general picture of the solar system. He placed the planets, starting nearest the Sun, in the correct order: Mercury, Venus, Earth, Mars, Jupiter, and Saturn. Further, he deduced that the nearer a planet is to the Sun, the greater its orbital speed.

With his theory, he was able to explain the complex retrograde motions of the planets without epicycles and to work out a roughly correct scale for the solar system.

Copernicus could not prove that Earth revolves about the Sun. In fact, with some adjustments, the old Ptolemaic system could have accounted, as well, for the motions of the planets in the sky. But Copernicus pointed out that the Ptolemaic cosmology was clumsy and lacking the beauty and symmetry of its successor.

In Copernicus' time, in fact, few people thought there were ways to prove whether the heliocentric or the older geocentric system was correct. A long philosophical tradition, going back to the Greeks and defended by the Catholic Church, held that pure human thought combined with divine revelation represented the path to truth. Nature, as revealed by our senses, was suspect. For example, Aristotle had reasoned that heavier objects (having more of the quality that made them heavy) must fall to Earth faster than lighter ones. This is absolutely incorrect, as any simple experiment dropping two balls of different weights shows. However, in Copernicus' day, experiments did not carry much weight (if you will pardon the expression); Aristotle's reasoning was more convincing.

In this environment, there was little motivation to carry out observations or experiments to distinguish between competing cosmological theories (or anything else). It should not surprise us, therefore, that the heliocentric idea was debated for more than half a century without any tests being applied to determine its validity. (In fact, in the North American colonies, the older geocentric system was still taught at Harvard University in the first years after it was founded in 1636.)

Contrast this with the situation today, when scientists rush to test each new hypothesis and do not accept any ideas until the results are in. For example, when two researchers at the University of Utah announced in 1989 that they had discovered a way to achieve nuclear fusion (the process that powers the stars) at room temperature, other scientists at more than 25 laboratories around the United States attempted to duplicate "cold fusion" within a few weeks—without success, as it turned out. The cold fusion theory soon went down in flames.

How would we look at Copernicus' model today? When a new hypothesis or theory is proposed in science, it must first be checked for consistency with what is already known. Copernicus' heliocentric idea passes this test, for it allows planetary positions to be calculated at least as well as does the geocentric theory. The next step is to determine which predictions the new hypothesis makes that differ from those of competing ideas. In the case of Copernicus, one example is the prediction that, if Venus circles the Sun, the planet should go through the full range of phases just as the Moon does, whereas if it circles Earth, it should not (Figure 2.18). Also, we should not be able to see the full phase of Venus from Earth because the Sun would then be between Venus and Earth. But in those days, before the telescope, no one imagined testing these predictions.

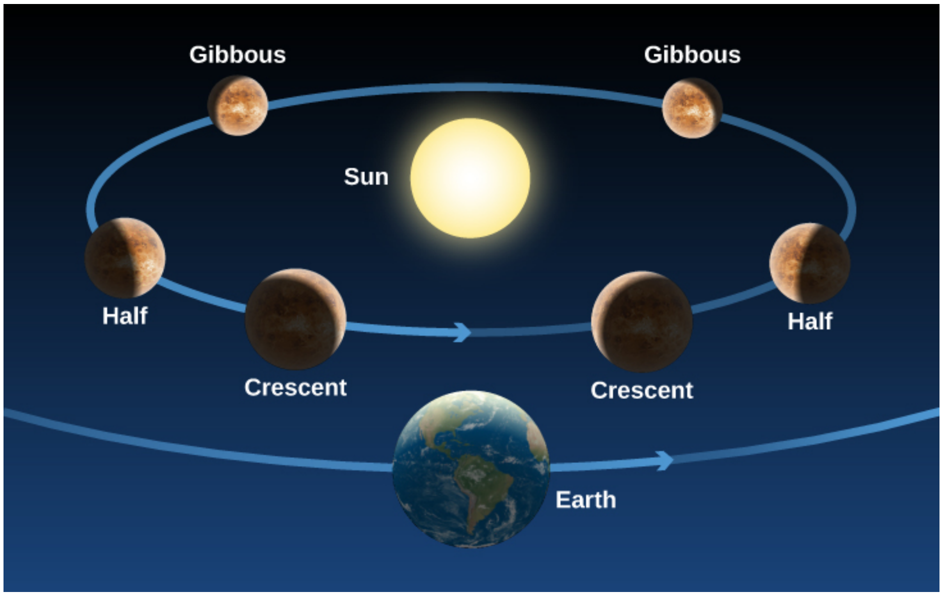


Figure 2.18 Phases of Venus. As Venus moves around the Sun, we see changing illumination of its surface, just as we see the face of the Moon illuminated differently in the course of a month.

LINK TO LEARNING

This animation (https://openstax.org/l/30venusphases) shows the phases of Venus. You can also see its distance from Earth as it orbits the Sun.

Galileo and the Beginning of Modern Science

Many of the modern scientific concepts of observation, experimentation, and the testing of hypotheses through careful quantitative measurements were pioneered by a man who lived nearly a century after Copernicus. Galileo Galilei (Figure 2.19), a contemporary of Shakespeare, was born in Pisa. Like Copernicus, he began training for a medical career, but he had little interest in the subject and later switched to mathematics. He held faculty positions at the University of Pisa and the University of Padua, and eventually became mathematician to the Grand Duke of Tuscany in Florence.

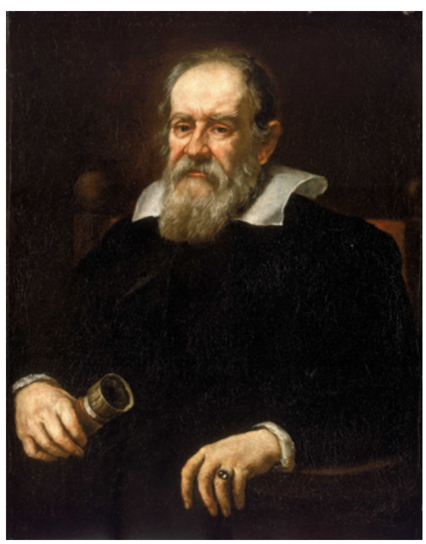


Figure 2.19 Galileo Galilei (1564–1642). Galileo advocated that we perform experiments or make observations to ask nature its ways. When Galileo turned the telescope to the sky, he found things were not the way philosophers had supposed.

Galileo's greatest contributions were in the field of mechanics, the study of motion and the actions of forces on bodies. It was familiar to all persons then, as it is to us now, that if something is at rest, it tends to remain at rest and requires some outside influence to start it in motion. Rest was thus generally regarded as the natural state of matter. Galileo showed, however, that rest is no more natural than motion.

If an object is slid along a rough horizontal floor, it soon comes to rest because friction between it and the floor acts as a retarding force. However, if the floor and the object are both highly polished, the object, given the same initial speed, will slide farther before stopping. On a smooth layer of ice, it will slide farther still. Galileo reasoned that if all resisting effects could be removed, the object would continue in a steady state of motion indefinitely. He argued that a force is required not only to start an object moving from rest but also to slow down, stop, speed up, or change the direction of a moving object. You will appreciate this if you have ever tried to stop a rolling car by leaning against it, or a moving boat by tugging on a line.

Galileo also studied the way objects **accelerate**—change their speed or direction of motion. Galileo watched objects as they fell freely or rolled down a ramp. He found that such objects accelerate uniformly; that is, in equal intervals of time they gain equal increments in speed. Galileo formulated these newly found laws in precise mathematical terms that enabled future experimenters to predict how far and how fast objects would move in various lengths of time.

LINK TO LEARNING

In theory, if Galileo is right, a feather and a hammer, dropped at the same time from a height, should land at the same moment. On Earth, this experiment is not possible because air resistance and air movements make the feather flutter, instead of falling straight down, accelerated only by the force of gravity. For generations, physics teachers had said that the place to try this experiment is somewhere where there is no air, such as the Moon. In 1971, *Apollo 15* astronaut David Scott took a hammer and feather to the Moon and tried it, to the delight of physics nerds everywhere. NASA provides the video of the hammer and feather (https://openstax.org/l/30HamVsFeath) as well as a brief explanation.

Sometime in the 1590s, Galileo adopted the Copernican hypothesis of a heliocentric solar system. In Roman Catholic Italy, this was not a popular philosophy, for Church authorities still upheld the ideas of Aristotle and Ptolemy, and they had powerful political and economic reasons for insisting that Earth was the center of creation. Galileo not only challenged this thinking but also had the audacity to write in Italian rather than scholarly Latin, and to lecture publicly on those topics. For him, there was no contradiction between the authority of the Church in matters of religion and morality, and the authority of nature (revealed by experiments) in matters of science. It was primarily because of Galileo and his "dangerous" opinions that, in 1616, the Church issued a prohibition decree stating that the Copernican doctrine was "false and absurd" and not to be held or defended.

Galileo's Astronomical Observations

It is not certain who first conceived of the idea of combining two or more pieces of glass to produce an instrument that enlarged images of distant objects, making them appear nearer. The first such "spyglasses" (now called *telescopes*) that attracted much notice were made in 1608 by the Dutch spectacle maker Hans Lippershey (1570–1619). Galileo heard of the discovery and, without ever having seen an assembled telescope, constructed one of his own with a three-power magnification (3×), which made distant objects appear three times nearer and larger (Figure 2.20).

Figure 2.20 Telescope Used by Galileo. The telescope has a wooden tube covered with paper and a lens 26 millimeters across.

On August 25, 1609, Galileo demonstrated a telescope with a magnification of 9× to government officials of the city-state of Venice. By a magnification of 9×, we mean the linear dimensions of the objects being viewed appeared nine times larger or, alternatively, the objects appeared nine times closer than they really were. There were obvious military advantages associated with a device for seeing distant objects. For his invention, Galileo's salary was nearly doubled, and he was granted lifetime tenure as a professor. (His university colleagues were outraged, particularly because the invention was not even original.)

Others had used the telescope before Galileo to observe things on Earth. But in a flash of insight that changed the history of astronomy, Galileo realized that he could turn the power of the telescope toward the heavens. Before using his telescope for astronomical observations, Galileo had to devise a stable mount and improve the optics. He increased the magnification to 30×. Galileo also needed to acquire confidence in the telescope.

At that time, human eyes were believed to be the final arbiter of truth about size, shape, and color. Lenses, mirrors, and prisms were known to distort distant images by enlarging, reducing, or inverting them, or spreading the light into a spectrum (rainbow of colors). Galileo undertook repeated experiments to convince himself that what he saw through the telescope was identical to what he saw up close. Only then could he begin to believe that the miraculous phenomena the telescope revealed in the heavens were real.

Beginning his astronomical work late in 1609, Galileo found that many stars too faint to be seen with the unaided eye became visible with his telescope. In particular, he found that some nebulous blurs resolved into many stars, and that the Milky Way—the strip of whiteness across the night sky—was also made up of a multitude of individual stars.

Examining the planets, Galileo found four moons revolving about Jupiter in times ranging from just under 2 days to about 17 days. This discovery was particularly important because it showed that not everything has to revolve around Earth. Furthermore, it demonstrated that there could be centers of motion that are themselves in motion. Defenders of the geocentric view had argued that if Earth was in motion, then the Moon would be left behind because it could hardly keep up with a rapidly moving planet. Yet, here were Jupiter's moons doing exactly that. (To recognize this discovery and honor his work, NASA named a spacecraft that explored the Jupiter system Galileo.)

With his telescope, Galileo was able to carry out the test of the Copernican theory mentioned earlier, based on the phases of Venus. Within a few months, he had found that Venus goes through phases like the Moon, showing that it must revolve about the Sun, so that we see different parts of its daylight side at different times (see Figure 2.18.) These observations could not be reconciled with Ptolemy's model, in which Venus circled about Earth. In Ptolemy's model, Venus could also show phases, but they were the wrong phases in the wrong order from what Galileo observed.

Galileo also observed the Moon and saw craters, mountain ranges, valleys, and flat, dark areas that he thought might be water. These discoveries showed that the Moon might be not so dissimilar to Earth—suggesting that Earth, too, could belong to the realm of celestial bodies.

LINK TO LEARNING

For more information about the life and work of Galileo, see the Galileo Project (https://openstax.org/l/30GalProj) at Rice University.

After Galileo's work, it became increasingly difficult to deny the Copernican view, and Earth was slowly dethroned from its central position in the universe and given its rightful place as one of the planets attending the Sun. Initially, however, Galileo met with a great deal of opposition. The Roman Catholic Church, still reeling from the Protestant Reformation, was looking to assert its authority and chose to make an example of Galileo. He had to appear before the Inquisition to answer charges that his work was heretical, and he was ultimately condemned to house arrest. His books were on the Church's forbidden list until 1836, although in countries where the Roman Catholic Church held less sway, they were widely read and discussed. Not until 1992 did the Catholic Church admit publicly that it had erred in the matter of censoring Galileo's ideas.

The new ideas of Copernicus and Galileo began a revolution in our conception of the cosmos. It eventually became evident that the universe is a vast place and that Earth's role in it is relatively unimportant. The idea that Earth moves around the Sun like the other planets raised the possibility that they might be worlds themselves, perhaps even supporting life. As Earth was demoted from its position at the center of the universe, so, too, was humanity. The universe, despite what we may wish, does not revolve around us.

Most of us take these things for granted today, but four centuries ago such concepts were frightening and heretical for some, immensely stimulating for others. The pioneers of the Renaissance started the European world along the path toward science and technology that we still tread today. For them, nature was rational and ultimately knowable, and experiments and observations provided the means to reveal its secrets.

SEEING FOR YOURSELF

Observing the Planets

At most any time of the night, and at any season, you can spot one or more bright planets in the sky. All five of the planets known to the ancients—Mercury, Venus, Mars, Jupiter, and Saturn—are more prominent than any but the brightest stars, and they can be seen even from urban locations if you know where and when to look. One way to tell planets from bright stars is that planets twinkle less.

Venus, which stays close to the Sun from our perspective, appears either as an "evening star" in the west after sunset or as a "morning star" in the east before sunrise. It is the brightest object in the sky after the Sun and Moon. It far outshines any real star, and under the most favorable circumstances, it can even cast a visible shadow. Some young military recruits have tried to shoot Venus down as an approaching enemy craft or UFO.

Mars, with its distinctive red color, can be nearly as bright as Venus is when close to Earth, but normally it remains much less conspicuous. Jupiter is most often the second-brightest planet, approximately equaling in brilliance the brightest stars. Saturn is dimmer, and it varies considerably in brightness, depending on whether its large rings are seen nearly edge-on (faint) or more widely opened (bright).

Mercury is quite bright, but few people ever notice it because it never moves very far from the Sun (it's never more than 28° away in the sky) and is always seen against bright twilight skies.

True to their name, the planets "wander" against the background of the "fixed" stars. Although their apparent motions are complex, they reflect an underlying order upon which the heliocentric model of the solar system, as described in this chapter, was based. The positions of the planets are often listed in newspapers (sometimes on the weather page), and clear maps and guides to their locations can be found each month in such magazines as *Sky & Telescope* and *Astronomy* (available at most libraries and online). There are also a number of computer programs and phone and tablet apps that allow you to display where the planets are on any night.

Key Terms

accelerate to change velocity; to speed up, slow down, or change direction.
apparent magnitude a measure of how bright a star looks in the sky; the larger the number, the dimmer the star appears to us
astrology the pseudoscience that deals with the supposed influences on human destiny of the configurations and locations in the sky of the Sun, Moon, and planets
celestial equator a great circle on the celestial sphere 90° from the celestial poles; where the celestial sphere intersects the plane of Earth's equator
celestial poles points about which the celestial sphere appears to rotate; intersections of the celestial sphere with Earth's polar axis
celestial sphere the apparent sphere of the sky; a sphere of large radius centered on the observer; directions of objects in the sky can be denoted by their position on the celestial sphere
circumpolar zone those portions of the celestial sphere near the celestial poles that are either always above or always below the horizon
cosmology the study of the organization and evolution of the universe
ecliptic the apparent annual path of the Sun on the celestial sphere
epicycle the circular orbit of a body in the Ptolemaic system, the center of which revolves about another circle (the deferent)
geocentric centered on Earth
heliocentric centered on the Sun
horizon (astronomical) a great circle on the celestial sphere 90° from the zenith; more popularly, the circle around us where the dome of the sky meets Earth
horoscope a chart used by astrologers that shows the positions along the zodiac and in the sky of the Sun, Moon, and planets at some given instant and as seen from a particular place on Earth—usually corresponding to the time and place of a person's birth
parallax the apparent displacement of a nearby star that results from the motion of Earth around the Sun
planet today, any of the larger objects revolving about the Sun or any similar objects that orbit other stars; in ancient times, any object that moved regularly among the fixed stars
precession (of Earth) the slow, conical motion of Earth's axis of rotation caused principally by the gravitational pull of the Moon and Sun on Earth's equatorial bulge
retrograde motion the apparent westward motion of a planet on the celestial sphere or with respect to the stars
year the period of revolution of Earth around the Sun
zenith the point on the celestial sphere opposite the direction of gravity; point directly above the observer
zodiac a belt around the sky about 18° wide centered on the ecliptic

Summary

2.1 The Sky Above

The direct evidence of our senses supports a geocentric perspective, with the celestial sphere pivoting on the celestial poles and rotating about a stationary Earth. We see only half of this sphere at one time, limited by the horizon; the point directly overhead is our zenith. The Sun's annual path on the celestial sphere is the ecliptic—a line that runs through the center of the zodiac, which is the 18-degree-wide strip of the sky within which we always find the Moon and planets. The celestial sphere is organized into 88 constellations, or sectors.

2.2 Ancient Astronomy

Ancient Greeks such as Aristotle recognized that Earth and the Moon are spheres, and understood the phases of the Moon, but because of their inability to detect stellar parallax, they rejected the idea that Earth moves. Eratosthenes measured the size of Earth with surprising precision. Hipparchus carried out many astronomical observations, making a star catalog, defining the system of stellar magnitudes, and discovering precession from the apparent shift in the position of the north celestial pole. Ptolemy of Alexandria summarized classic astronomy in his *Almagest*; he explained planetary motions, including retrograde motion, with remarkably good accuracy using a model centered on Earth. This geocentric model, based on combinations of uniform circular motion using epicycles, was accepted as authority for more than a thousand years.

2.3 Astrology and Astronomy

The ancient religion of astrology, with its main contribution to civilization a heightened interest in the heavens, began in Babylonia. It reached its peak in the Greco-Roman world, especially as recorded in the *Tetrabiblos* of Ptolemy. Natal astrology is based on the assumption that the positions of the planets at the time of our birth, as described by a horoscope, determine our future. However, modern tests clearly show that there is no evidence for this, even in a broad statistical sense, and there is no verifiable theory to explain what might cause such an astrological influence.

2.4 The Birth of Modern Astronomy

Nicolaus Copernicus introduced the heliocentric cosmology to Renaissance Europe in his book *De Revolutionibus*. Although he retained the Aristotelian idea of uniform circular motion, Copernicus suggested that Earth is a planet and that the planets all circle about the Sun, dethroning Earth from its position at the center of the universe. Galileo was the father of both modern experimental physics and telescopic astronomy. He studied the acceleration of moving objects and, in 1610, began telescopic observations, discovering the nature of the Milky Way, the large-scale features of the Moon, the phases of Venus, and four moons of Jupiter. Although he was accused of heresy for his support of heliocentric cosmology, Galileo is credited with observations and brilliant writings that convinced most of his scientific contemporaries of the reality of the Copernican theory.

For Further Exploration

Articles

Ancient Astronomy

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Aristarchos of Samos: http://adsabs.harvard.edu//full/seri/JRASC/0075//0000029.000.html (http://adsabs.harvard.edu//full/seri/JRASC/0075//0000029.000.html). By Dr. Alan Batten.

Claudius Ptolemy: http://www-history.mcs.st-and.ac.uk/Biographies/Ptolemy.html (http://www-history.mcs.st-and.ac.uk/Biographies/Ptolemy.html). An interesting biography.

Hipparchus of Rhodes: http://www-history.mcs.st-andrews.ac.uk/Biographies/Hipparchus.html (http://www-history.mcs.st-andrews.ac.uk/Biographies/Hipparchus.html). An interesting biography.

Astronomy and Astrology

Astrology and Science: http://www.astrology-and-science.com/hpage.htm (http://www.astrology-and-science.com/hpage.htm). The best site for a serious examination of the issues with astrology and the research on whether it works.

Real Romance in the Stars: http://www.independent.co.uk/voices/the-real-romance-in-the-stars-1527970.html (http://www.independent.co.uk/voices/the-real-romance-in-the-stars-1527970.html). 1995 newspaper commentary attacking astrology.

Copernicus and Galileo

Galileo Galilei: http://www-history.mcs.st-andrews.ac.uk/Biographies/Galileo.html (http://www-history.mcs.st-andrews.ac.uk/Biographies/Galileo.html). A good biography with additional links.

Galileo Project: http://galileo.rice.edu/ (http://galileo.rice.edu/). Rice University's repository of information on Galileo.

Nicolaus Copernicus: http://www-groups.dcs.st-and.ac.uk/~history/Biographies/Copernicus.html (http://www-groups.dcs.st-and.ac.uk/~history/Biographies/Copernicus.html). A biography including links to photos about his life.

Videos

Astronomy and Astrology

Astrology Debunked: https://www.youtube.com/watch?v=y84HX2pMo5U (https://www.youtube.com/watch?v=y84HX2pMo5U). A compilation of scientists and magicians commenting skeptically on astrology (9:09).

Copernicus and Galileo

Galileo: http://www.biography.com/people/galileo-9305220 (http://www.biography.com/people/galileo-9305220). A brief biography (2:51).

Galileo's Battle for the Heavens: https://www.youtube.com/playlist?list=PL28AF597A9C90E18E (https://www.youtube.com/playlist?list=PL28AF597A9C90E18E). A NOVA episode on PBS (1:48:55)

Nicolaus Copernicus: http://www.biography.com/people/nicolaus-copernicus-9256984 (http://www.biography.com/people/nicolaus-copernicus-9256984). An overview of his life and work (2:41).

Collaborative Group Activities

A. With your group, consider the question with which we began this chapter. How many ways can you think of to prove to a member of the "Flat Earth Society" that our planet is, indeed, round?

B. Make a list of ways in which a belief in astrology (the notion that your life path or personality is controlled by the position of the Sun, Moon, and planets at the time of your birth) might be harmful to an individual or to society at large.

C. Have members of the group compare their experiences with the night sky. Did you see the Milky Way? Can you identify any constellations? Make a list of reasons why you think so many fewer people know the night sky today than at the time of the ancient Greeks. Discuss reasons for why a person, today, may want to be acquainted with the night sky.

D. Constellations commemorate great heroes, dangers, or events in the legends of the people who name them. Suppose we had to start from scratch today, naming the patterns of stars in the sky. Whom or what would you choose to commemorate by naming a constellation after it, him, or her and why (begin with people from history; then if you have time, include living people as well)? Can the members of your group agree on any choices?

E. Although astronomical mythology no longer holds a powerful sway over the modern imagination, we still find proof of the power of astronomical images in the number of products in the marketplace that have astronomical names. How many can your group come up with? (Think of things like Milky Way candy bars, Eclipse and Orbit gum, or Comet cleanser.)

Exercises

Review Questions

1. From where on Earth could you observe all of the stars during the course of a year? What fraction of the sky can be seen from the North Pole?

2. Give four ways to demonstrate that Earth is spherical.

3. Explain, according to both geocentric and heliocentric cosmologies, why we see retrograde motion of the planets.

4. In what ways did the work of Copernicus and Galileo differ from the views of the ancient Greeks and of their contemporaries?

5. What were four of Galileo's discoveries that were important to astronomy?

6. Explain the origin of the magnitude designation for determining the brightness of stars. Why does it seem to go backward, with smaller numbers indicating brighter stars?

7. Ursa Minor contains the pole star, Polaris, and the asterism known as the Little Dipper. From most locations in the Northern Hemisphere, all of the stars in Ursa Minor are circumpolar. Does that mean these stars are also above the horizon during the day? Explain.

8. How many degrees does the Sun move per day relative to the fixed stars? How many days does it take for the Sun to return to its original location relative to the fixed stars?

9. How many degrees does the Moon move per day relative to the fixed stars? How many days does it take for the Moon to return to its original location relative to the fixed stars?

10. Explain how the zodiacal constellations are different from the other constellations.

11. The Sun was once thought to be a planet. Explain why.

12. Is the ecliptic the same thing as the celestial equator? Explain.

13. What is an asterism? Can you name an example?

14. Why did Pythagoras believe that Earth should be spherical?

15. How did Aristotle deduce that the Sun is farther away from Earth than the Moon?

16. What are two ways in which Aristotle deduced that Earth is spherical?

17. How did Hipparchus discover the wobble of Earth's axis, known as *precession*?

18. Why did Ptolemy have to introduce multiple circles of motion for the planets instead of a single, simple circle to represent the planet's motion around the Earth?

19. Why did Copernicus want to develop a completely new system for predicting planetary positions? Provide two reasons.

20. What two factors made it difficult, at first, for astronomers to choose between the Copernican heliocentric model and the Ptolemaic geocentric model?

21. What phases would Venus show if the geocentric model were correct?

Thought Questions

22. Describe a practical way to determine in which constellation the Sun is found at any time of the year.

23. What is a constellation as astronomers define it today? What does it mean when an astronomer says, "I saw a comet in Orion last night"?

24. Draw a picture that explains why Venus goes through phases the way the Moon does, according to the heliocentric cosmology. Does Jupiter also go through phases as seen from Earth? Why?

25. Show with a simple diagram how the lower parts of a ship disappear first as it sails away from you on a spherical Earth. Use the same diagram to show why lookouts on old sailing ships could see farther from the masthead than from the deck. Would there be any advantage to posting lookouts on the mast if Earth were flat? (Note that these nautical arguments for a spherical Earth were quite familiar to Columbus and other mariners of his time.)

26. Parallaxes of stars were not observed by ancient astronomers. How can this fact be reconciled with the heliocentric hypothesis?

27. Why do you think so many people still believe in astrology and spend money on it? What psychological needs does such a belief system satisfy?

28. Consider three cosmological perspectives—the geocentric perspective, the heliocentric perspective, and the modern perspective—in which the Sun is a minor star on the outskirts of one galaxy among billions. Discuss some of the cultural and philosophical implications of each point of view.

29. The north celestial pole appears at an altitude above the horizon that is equal to the observer's latitude. Identify Polaris, the North Star, which lies very close to the north celestial pole. Measure its altitude. (This can be done with a protractor. Alternatively, your fist, extended at arm's length, spans a distance approximately equal to 10°.) Compare this estimate with your latitude. (Note that this experiment cannot be performed easily in the Southern Hemisphere because Polaris itself is not visible in the south and no bright star is located near the south celestial pole.)

30. What were two arguments or lines of evidence in support of the geocentric model?

31. Although the Copernican system was largely correct to place the Sun at the center of all planetary motion, the model still gave inaccurate predictions for planetary positions. Explain the flaw in the Copernican model that hindered its accuracy.

32. During a retrograde loop of Mars, would you expect Mars to be brighter than usual in the sky, about average in brightness, or fainter than usual in the sky? Explain.

33. The Great Pyramid of Giza was constructed nearly 5000 years ago. Within the pyramid, archaeologists discovered a shaft leading from the central chamber out of the pyramid, oriented for favorable viewing of the bright star Thuban at that time. Thinking about Earth's precession, explain why Thuban might have been an important star to the ancient Egyptians.

34. Explain why more stars are circumpolar for observers at higher latitudes.

35. What is the altitude of the north celestial pole in the sky from your latitude? If you do not know your latitude, look it up. If you are in the Southern Hemisphere, answer this question for the south celestial pole, since the north celestial pole is not visible from your location.

36. If you were to drive to some city south of your current location, how would the altitude of the celestial pole in the sky change?

37. Hipparchus could have warned us that the dates associated with each of the natal astrology sun signs would eventually be wrong. Explain why.

38. Explain three lines of evidence that argue against the validity of astrology.

39. What did Galileo discover about the planet Jupiter that cast doubt on exclusive geocentrism?

40. What did Galileo discover about Venus that cast doubt on geocentrism?

Figuring for Yourself

41. Suppose Eratosthenes had found that, in Alexandria, at noon on the first day of summer, the line to the Sun makes an angle 30° with the vertical. What, then, would he have found for Earth's circumference?

42. Suppose Eratosthenes' results for Earth's circumference were quite accurate. If the diameter of Earth is 12,740 km, what is the length of his stadium in kilometers?

43. Suppose you are on a strange planet and observe, at night, that the stars do not rise and set, but circle parallel to the horizon. Next, you walk in a constant direction for 8000 miles, and at your new location on the planet, you find that all stars rise straight up in the east and set straight down in the west, perpendicular to the horizon. How could you determine the circumference of the planet without any further observations? What is the circumference, in miles, of the planet?