Birth of astronomy

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.

The Celestial Sphere

If you view the sky on a clear night, it 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, 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.

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. Some thought of it as an actual sphere of transparent crystalline material, with the stars embedded in it like tiny jewels.

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.

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. 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. The apparent motion of the celestial sphere depends on location (position north or south of the equator).

If you stood at the North Pole of Earth, for example, you would see the north celestial pole overhead, at your zenith. 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 pass overhead through your zenith. 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.

For an observer at a location between the poles and equators, as Earth turns, the whole sky seems to pivot about the north celestial pole. For this observer, some stars never set (circumpolar zone) while some do.

Rising and Setting of the Sun

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.

The path the Sun appears to take around the celestial sphere each year is called the **ecliptic**. 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.

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—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.

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 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. 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.”

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
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To do this, the Moon moves about 12°, or 24 times its own apparent width on the sky, each day.

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. (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. 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. 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.

**Credit:** a: modification of work by Johannes Hevelius; b: modification of work by Matthew Spinelli

(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.

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. Whenever possible, we have named each modern constellation after the Latin translations of one of the ancient Greek star patterns that lies within it. 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.
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.

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. 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 Mayans developed a 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 and 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.

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 rich variety of philosophical and religious symbolism.
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. 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. 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.

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.

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.

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.
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. 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.

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.

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. 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. Today, we understand that the direction in which Earth’s axis points does indeed change slowly but regularly—a motion we call precession.

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. 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 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.
The figure 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. The letters on the diagram show where Earth and Mars are at different times.

Normally, planets move eastward in the sky over the weeks and months as they orbit the Sun, but from positions B to D, 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. In his day, a complex universe centered on Earth was perfectly reasonable and, in its own way, quite beautiful.

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. When the planet is at position x in 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.

However, the planet’s 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.