

# The Generating-constellation of the Great Bear and Cassiopeia and the Myth of the Butterfly: a prehistoric cosmogony?

PIERO BARALE, ENRICO CALZOLARI, LELLO FADDA & DAVIDE GORI: A.L.S.S.A.  
-LIGURIAN ASSOCIATION FOR ARCHAEOASTRONOMIC STUDIES DEVELOPMENT  
Via Galantini 25, 19123 La Spezia (Italy)

## ABSTRACT.

In Liguria, on the Caprione's promontory there is a gilded butterfly which appears at the summer's solstice sunset, as embodiment and return of the spirit to the generating constellation, joined with five megalithic places positioned according to the Cassiopeia constellation. In the eneolithic hypogeum of Sas Concas (Sardinia) there is a cosmic representation with the Great Bear constellation as it appeared at the winter's solstice midnight (2700 B.C.). In Vai Camonica (VO Millenium B.C.) there is the shaman who supports an anthropomorphous figure which is in the position of take-off. In Passo di Corvo (Sothen Italy) there is a statuette of with a double symbology characterized by the butterfly and the Cassiopeia constellation (5 300 B.C.). In Rocca Cavour (Northern Italy, 3500 B.C.) there is a picture which represents a shaman-woman, surmounted by the constellation of Cassiopeia and the Milky Way.

## MAIN TEXT.

During the INSAP III International Congress (Palermo, 2001) we have introduced:

- "The Gilded Butterfly of the Caprione" (Fig. 1 & Fig. 2) at the summer's solstice sunset, as embodiment and return of the spirit to the generating constellation, joined with five megalithic places positioned according to the Cassiopeia constellation;

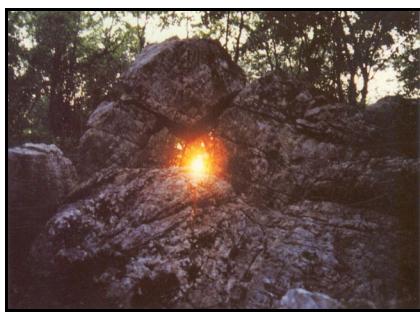


Fig.1 - The sun light enters into the Quadrilithon opening



Fig. 2 -The gilded butterfly. thrown on a opposite phallic stone.

- the cosmic representation into the eneolithic hypogeum of Sas Concas (Sardinia -Oniferi) with the Great Bear constellation (Fig. 3) as it appeared at the winter's solstice midnight (2.700 B.C. – software Guide 7.0), the dead and the birth, the shaman, the butterfly (Fig. 4), the Gemini and Cassiopeia constellation;



Fig.3 - The Great Bear and the Arcturus star.



Fig.4 – The butterfly into the ipogaeum.

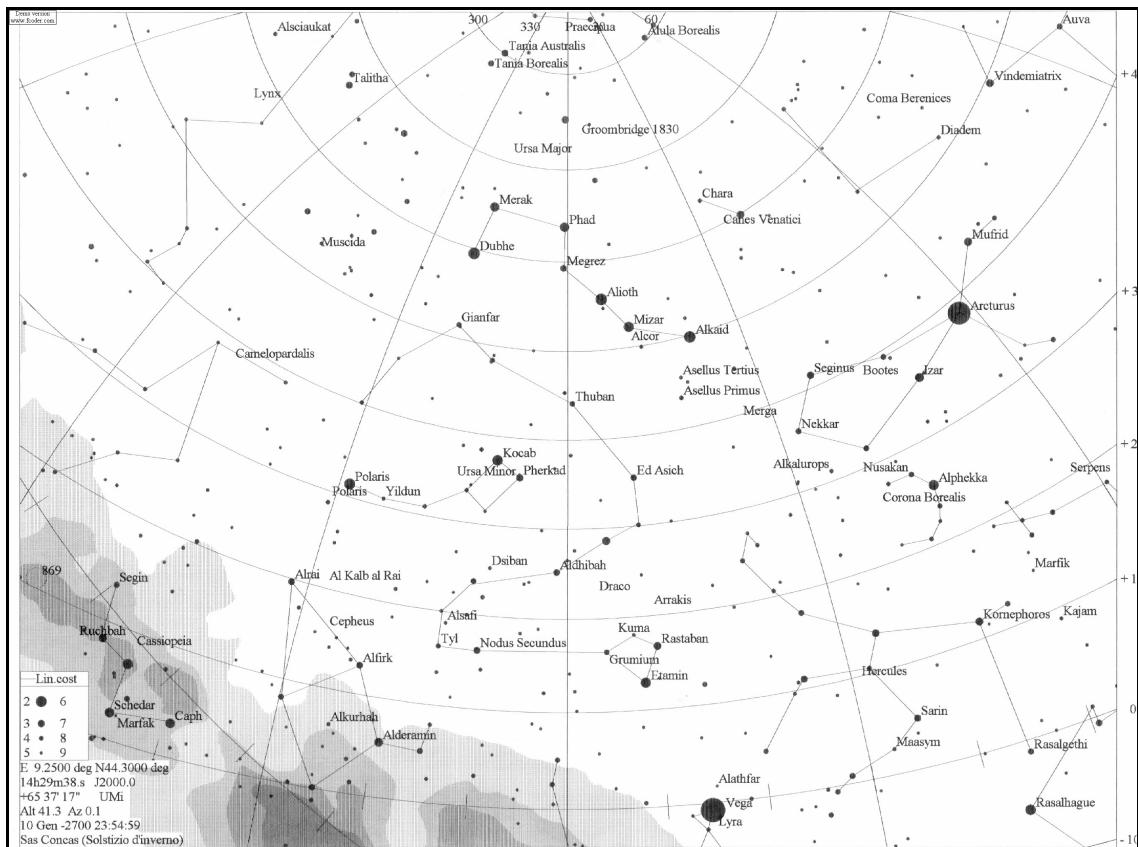


Fig.5 - Sketch representing the Great Bear constellation as it appeared at the 2.700 B.C. winter's solstice midnight.

- the shaman (Fig. 6) who supports an anthropomorphous figure which is in position of take-off (Val Camonica, Foppe di Nadro, Rock n° 27, V° millenium B.C.);
- the statuette of Passo di Corvo (Fig. 7, Southern Italy, Foggia) with a double symbology characterized by the butterfly and the Cassiopeia constellation (5.300 B.C.).

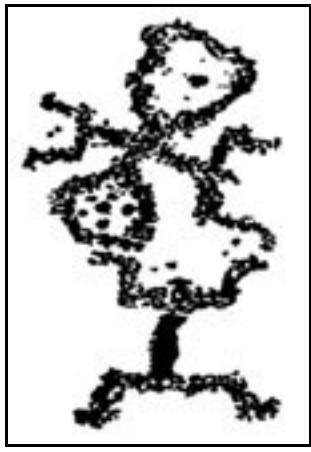


Fig.6 - The shaman and the butterfly.



Fig.7 - The statuette of Passo di Corvo.

Today we introduce a prehistoric picture (3.500 B.C.) located in Rocca Cavour (Fig. 9; Northern Italy, Piedmont) which represents a shaman-woman (Fig. 8), surmounted by the Cassiopeia's constellation and the Milky Way. In that age the Cassiopeia's constellation was visible into the Milky Way at the summer's solstice midnigh with azimuth 90° (Fig. 10; Ruchab) and at the autumn equinox midnigh with azimuth 270° (Caph) and at the spring equinox midnigh with azimuth 0° (Caph).

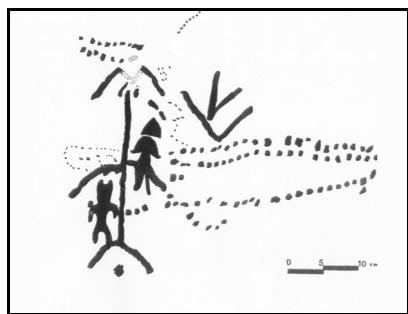


Fig.8 - The shaman-woman.

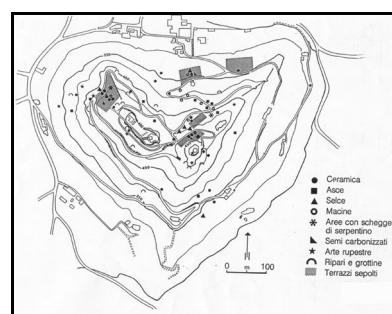


Fig.9 – Rocca Cavour location.

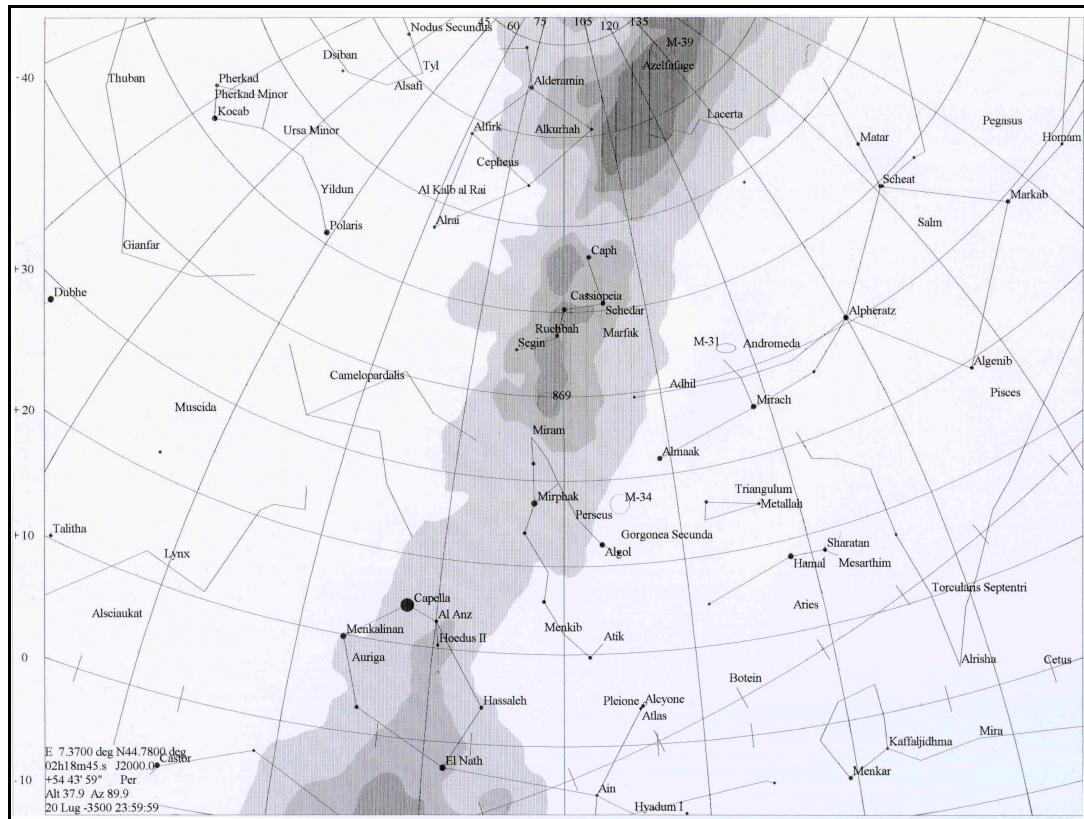


Fig.10 – Rocca Cavour (3.500 B.C.): sky representation with Cassiopeia constellation and the Milky Way at the summer's solstice midnight with azimuth 90°

We have also seen that in the engraving of "Dos Sulif" (A. Fossati, L. Jaffe, M. Simões de Abreu, 1991) near the "Rosa Camuna" is visible a figure that now we may interpretate astronomically as the mark of Cassiopeia (Fig. 11). In fact the three "Rose di Sellero" have been recently recognized astronomically oriented (O. Brunod, W. Ferreri, O. Ragazzi, 2000).

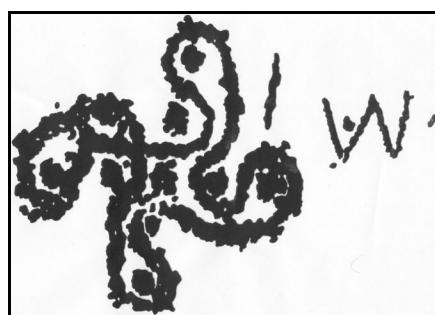


Fig.11 – The engraving of "Dos Sulif".

Some observations (Fig. 12, 13, 14, 15) made now in France (Central Massif) confirm our hypotheses (two megalithic places, astronomically oriented, are made up by stones similar to the Quadrilithon of Caprione's promontory).



Fig.12 – Château Vieux de Randon  
The structure from NW.



Fig.13 – Château Vieux de Randon  
A large cup-mark.



Fig.14 – Château Vieux de Randon  
A circle of stones

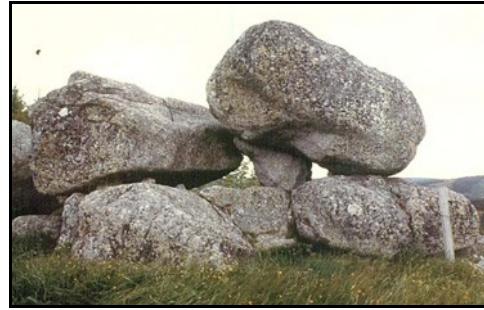


Fig.15 – Megalithic structures in  
Châteauneuf de Randon

## BIBLIOGRAPHY

Anati E.: 1982, I Camuni alle radici della civiltà europea, *Jaca Book*.

Brunod G., Ferreri W., Ragazzi G.: 2000, La Rosa di Sellero e la svastica, *I Quaderni di Natura Nostra*, **11**.

Calzolari E., Fadda L., Gori D.: 2000, Culto della fecondazione e simbologia cosmogonia in Sardegna, *Atti del Valcamonica Symposium 2000 – “Conservazione e salvaguardia dei messaggi”*.

Cametti G.M.: 1995, La Rocca di Cavour, *Sui Sentieri dell'Alpe Rupestre di Arcà A. – Fossati A.*

Copiz G.: 1998, L'antica pianificazione del territorio della Ciociaria su modellostellare, *Editoriale Bellator*.

Fadda M.A.: 1997, Monumenti del Nuorese, Scoperte e proposte di visita, "Archeologia Viva" Giunti Editore, **66**.

Fossati A., Jaffe L., Simões de Abreu M.: 1991, Scolpito nel tempo, Cooperativa Archeologica "Le Orme dell'Uomo", **3**.

Gambari F. M.: 1995, Pitture alla Rocca, *Immagini della preistoria – Incisioni e pitture rupestri: nuovi messaggi dalle rocce delle Alpi Occidentali*.

Gimbutas M.: 1989, Il linguaggio della Dea, Longanesi.

Jegues-Wolkiewiez C.: 2000, Lascaux: vision du ciel des Magdaleniens, *Atti del Valcamonica Symposium 2000 « Conservazione e salvaguardia dei messaggi »*

Maxia C. – Fadda L.: 1984, Il mistero dei nuraghi rivelato con l'astroarcheologia, *Edizioni Castello*.

Moravetti A., Tozzi C.: 1995, La necropoli ipogea di Sas Concias (Oniferi, Nuoro) - Guide Archeologiche Preistoria e Protostoria in Italia, U.I.S.P.P., ABACO Edizioni, **2**.

Nisbet R., Seglie D.: 1983 – 1984 – 1985, Cavour, Rocca – Rilevamento Archeologico, "Quaderni della Soprintendenza Archeologica del Piemonte".

Proverbio E., Fadda L.: 1985, I segni delle stelle nella preistoria sarda, "Lo Zodiaco" – Editrice S'Alvure.

Random M.: 1989, La tradizione e il vivente, ECIG.

Rappenglück M.: 1998, A Paleolithic shamanistic cosmography: how to decode the famous Rock picture in the shaft of the Lascaux Grotto, *Atti del Valcamonica Symposium '98 "Sciamaismo e mito" – Centro Camuno di Studi Preistorici*.

Rykwert J.: 1989, L'idea di città, Einaudi.

Streep P.: 1994, Sanctuaries of the Goddess, Bulfinch Press.

Tiné S.: 1983, Passo di Corvo e la civiltà neolitica del Tavoliere, Sagep Editrice.