

“A Prehistoric Native American Pictograph  
that  
Signals the Summer Solstice”

*Archaeoastronomy and Ancient Technologies* 2021,  
9(1), pp. 1-31

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# Fremont People's Summer Solstice Deity

A Hierophany in the Desert

# The *Ancestral Puebloan* Fremont People



- mtDNA shows that the Fremont and occupants of Jemez Pueblo are derived from the same maternal lineage.
- Hopi elder and cultural resource manager Leigh Jenkins: “Because we feel strongly, from the Hopi side, that the Anasazi, as well as other Puebloan-classified cultures—like the Fremont farther north ... are in fact ancestral Hopi people” (Widdison, 1991, 32).



Summer  
Solstice

Winter  
Solstice

































6/20/2020  
6:21:51 AM



5 June  
6:17 AM



11 June  
6:19 AM



16 June  
6:21 AM



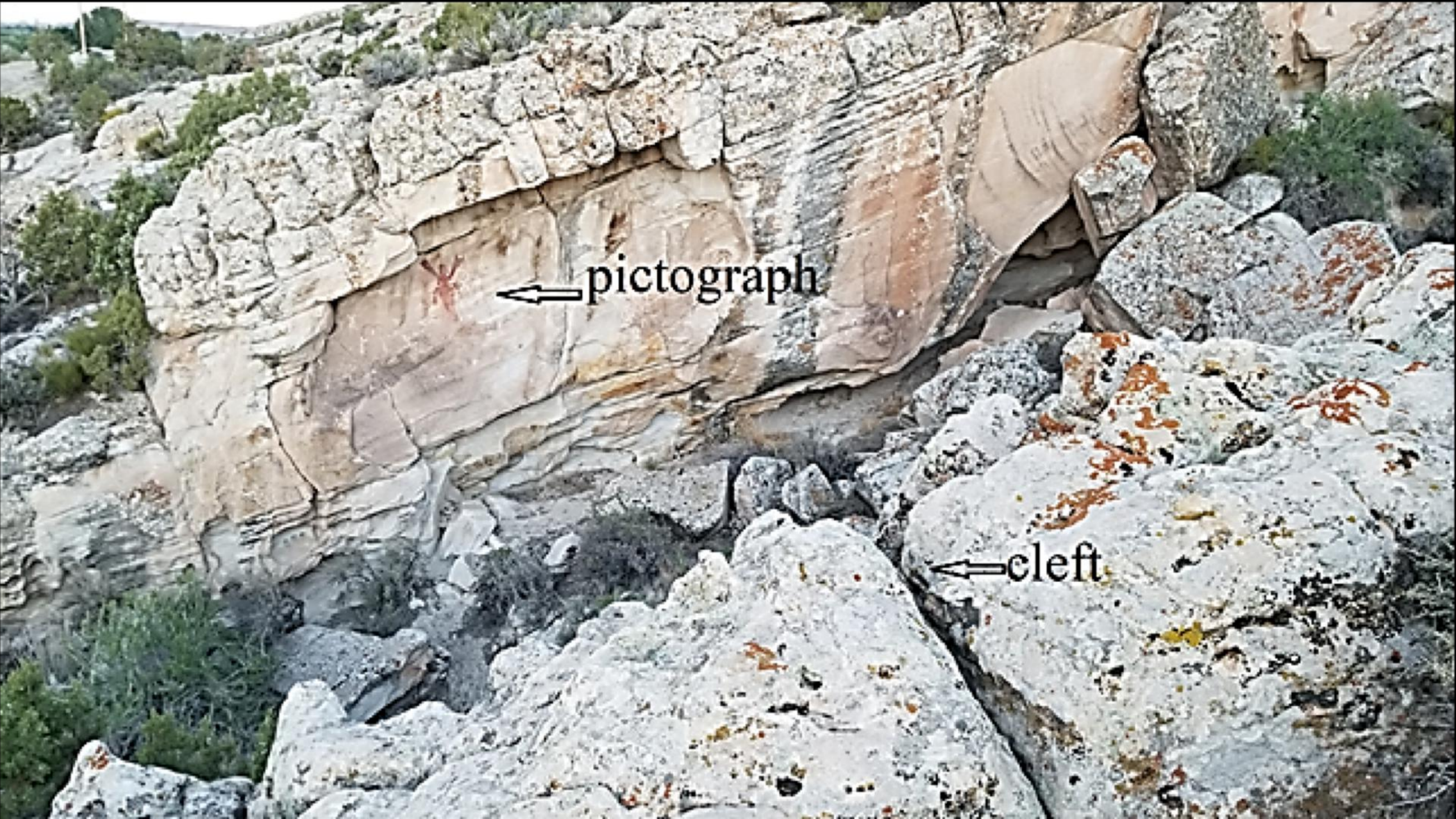
pictograph

rock cleft

sunlight







← pictograph

← cleft

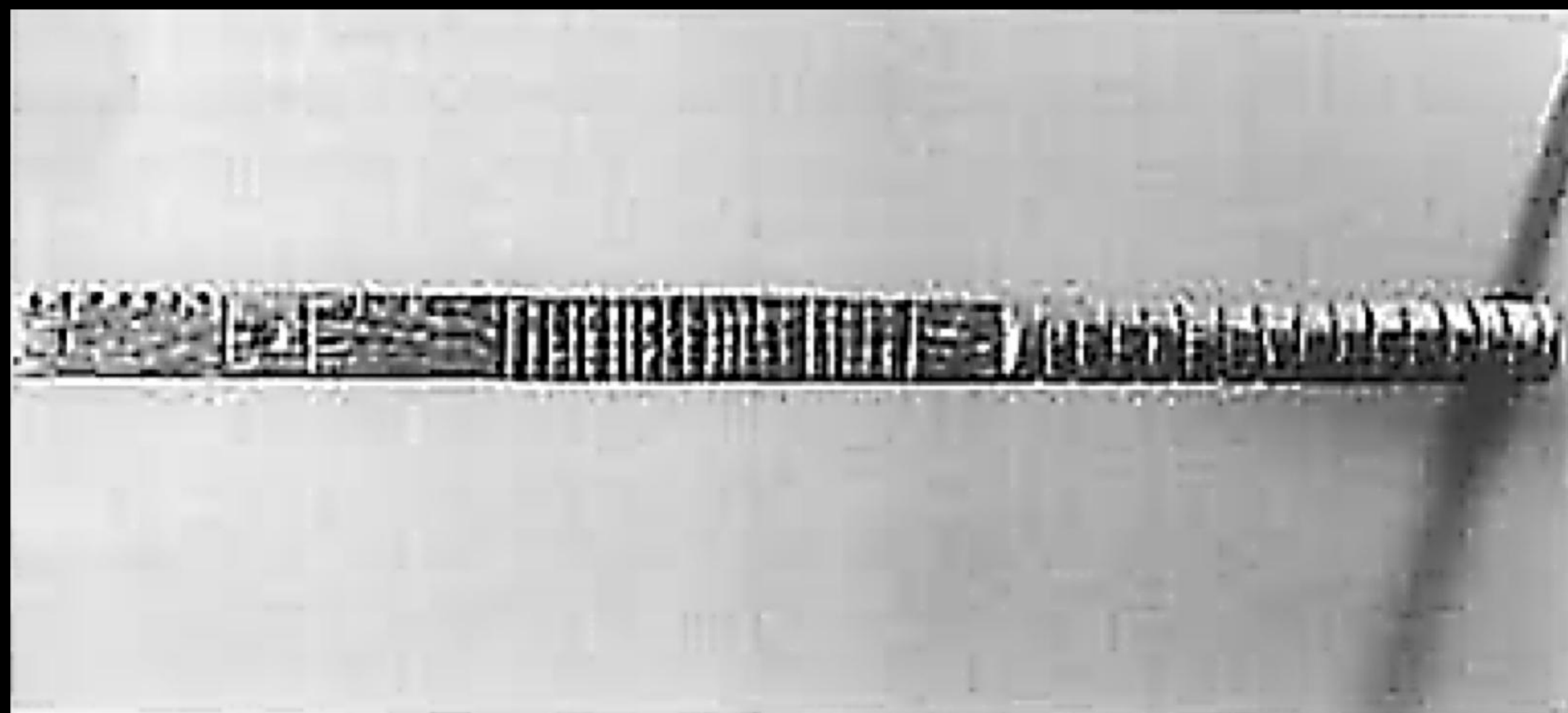
















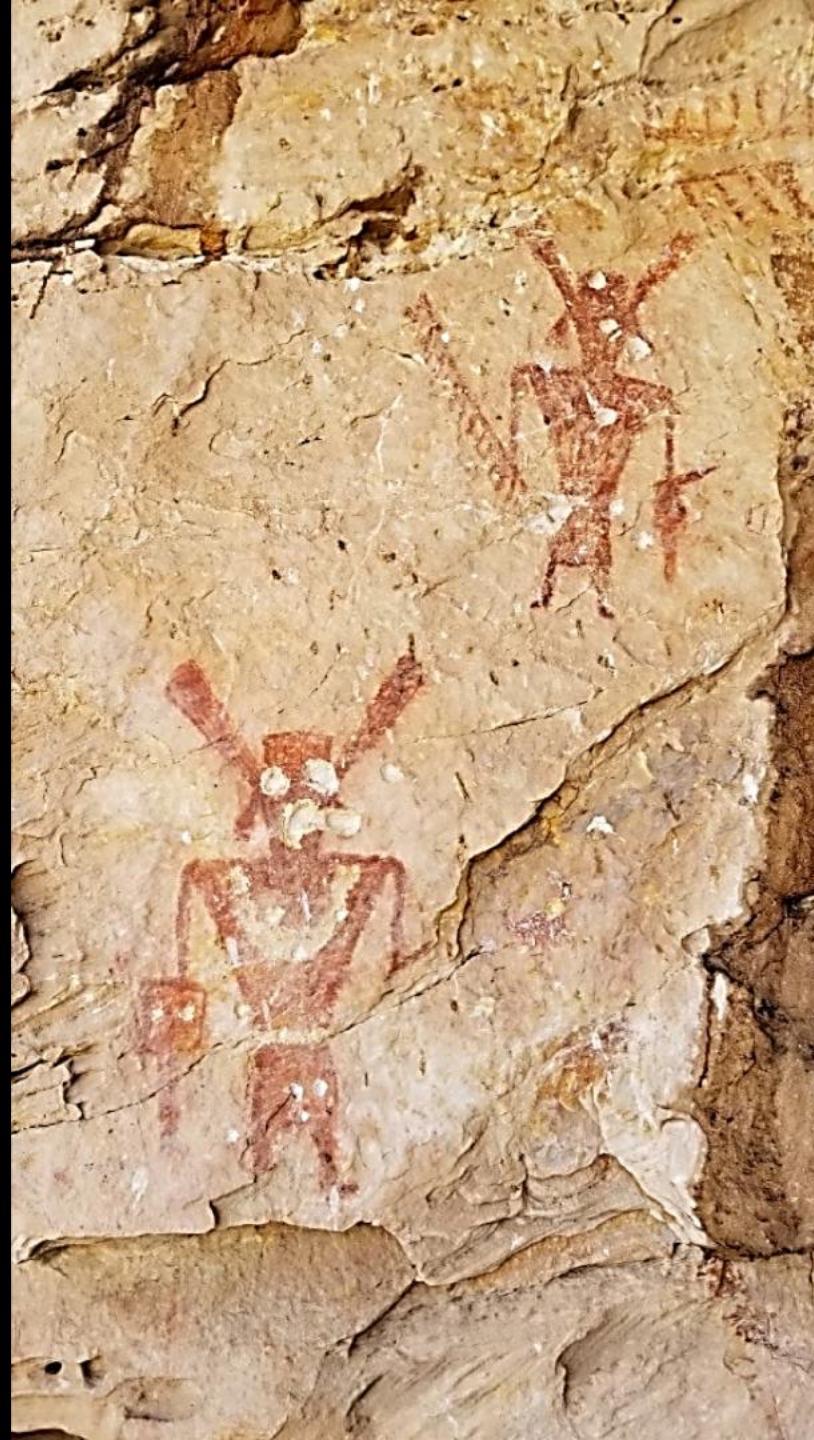








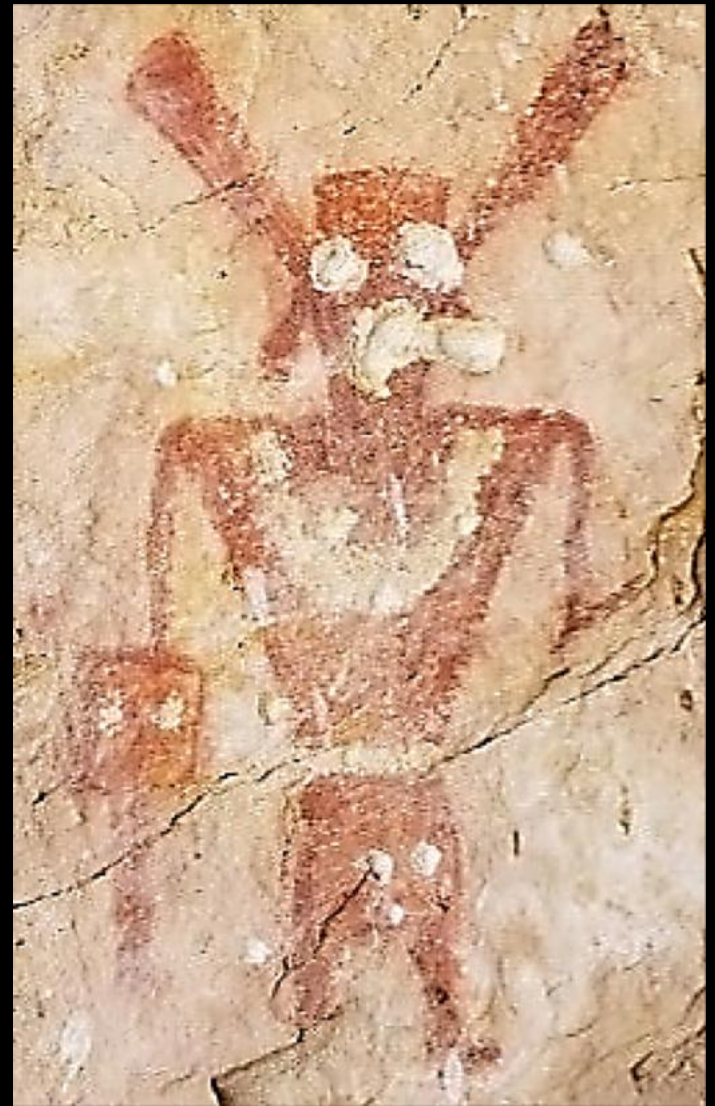






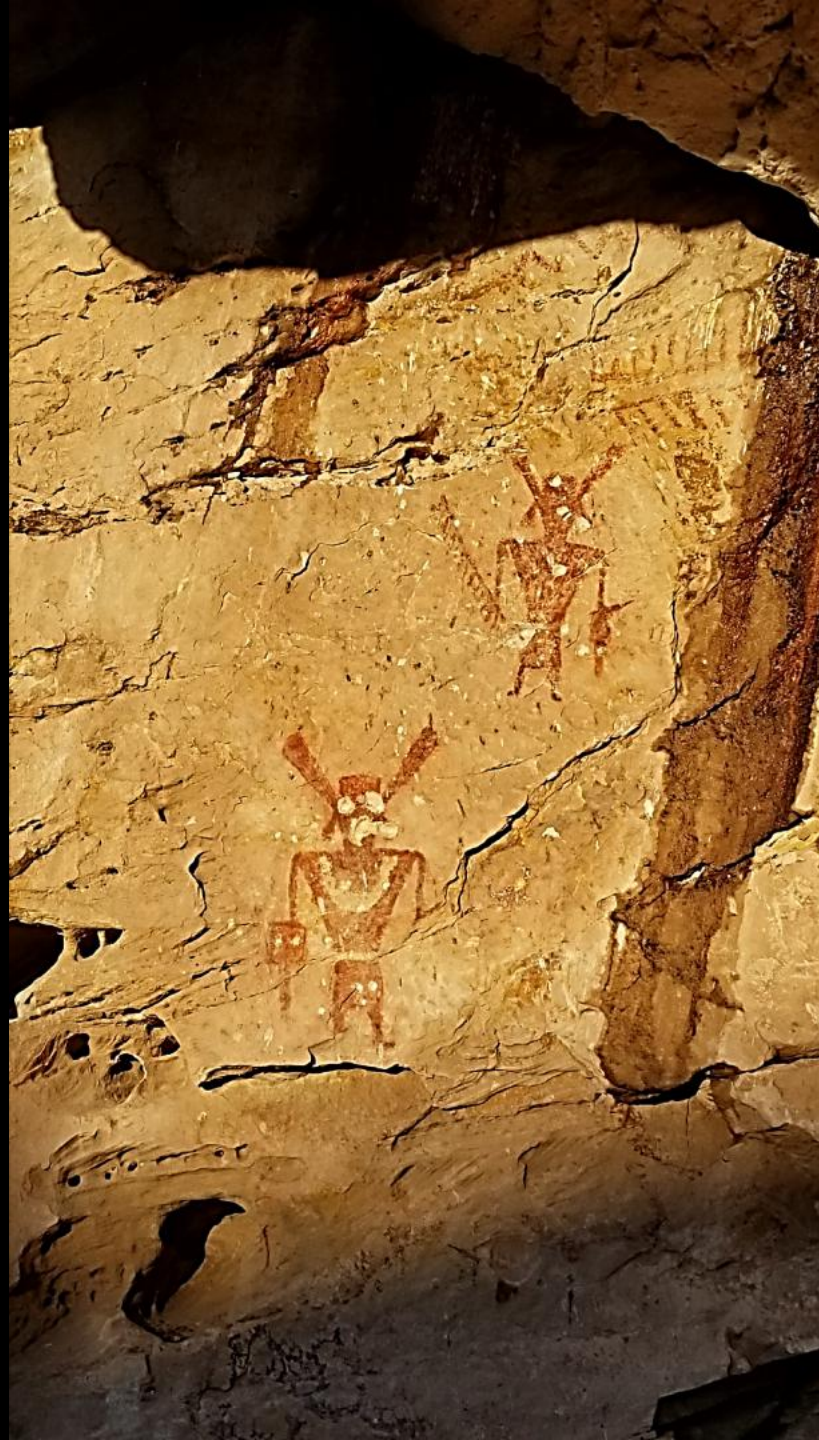


**Upper Head-Hunter**



**Lower Head-Hunter**







sunrise point



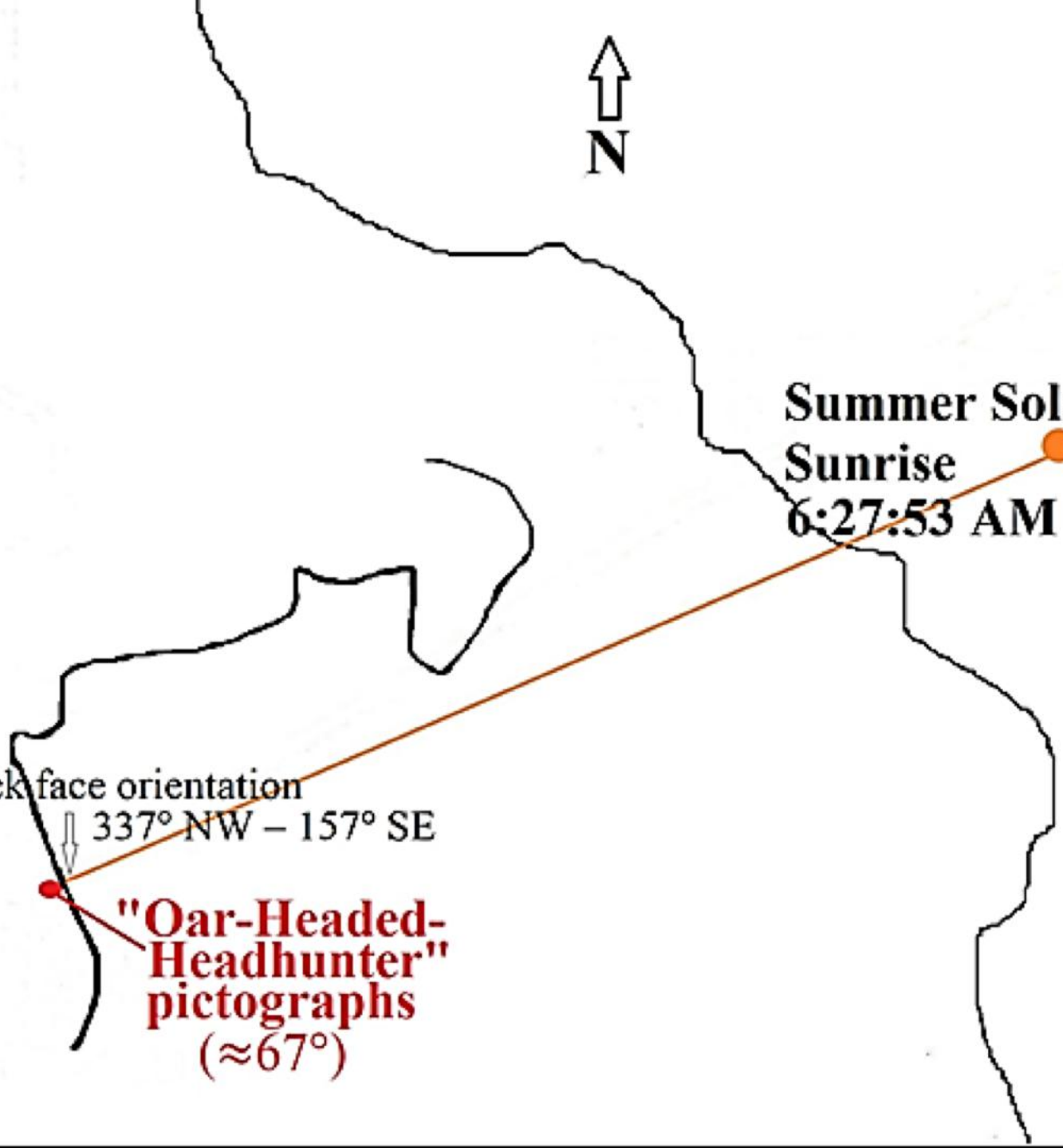




**Summer Solstice  
Sunrise  
6:27:53 AM**

rock face orientation  
337° NW – 157° SE

**"Oar-Headed-  
Headhunter"  
pictographs  
( $\approx 67^\circ$ )**

















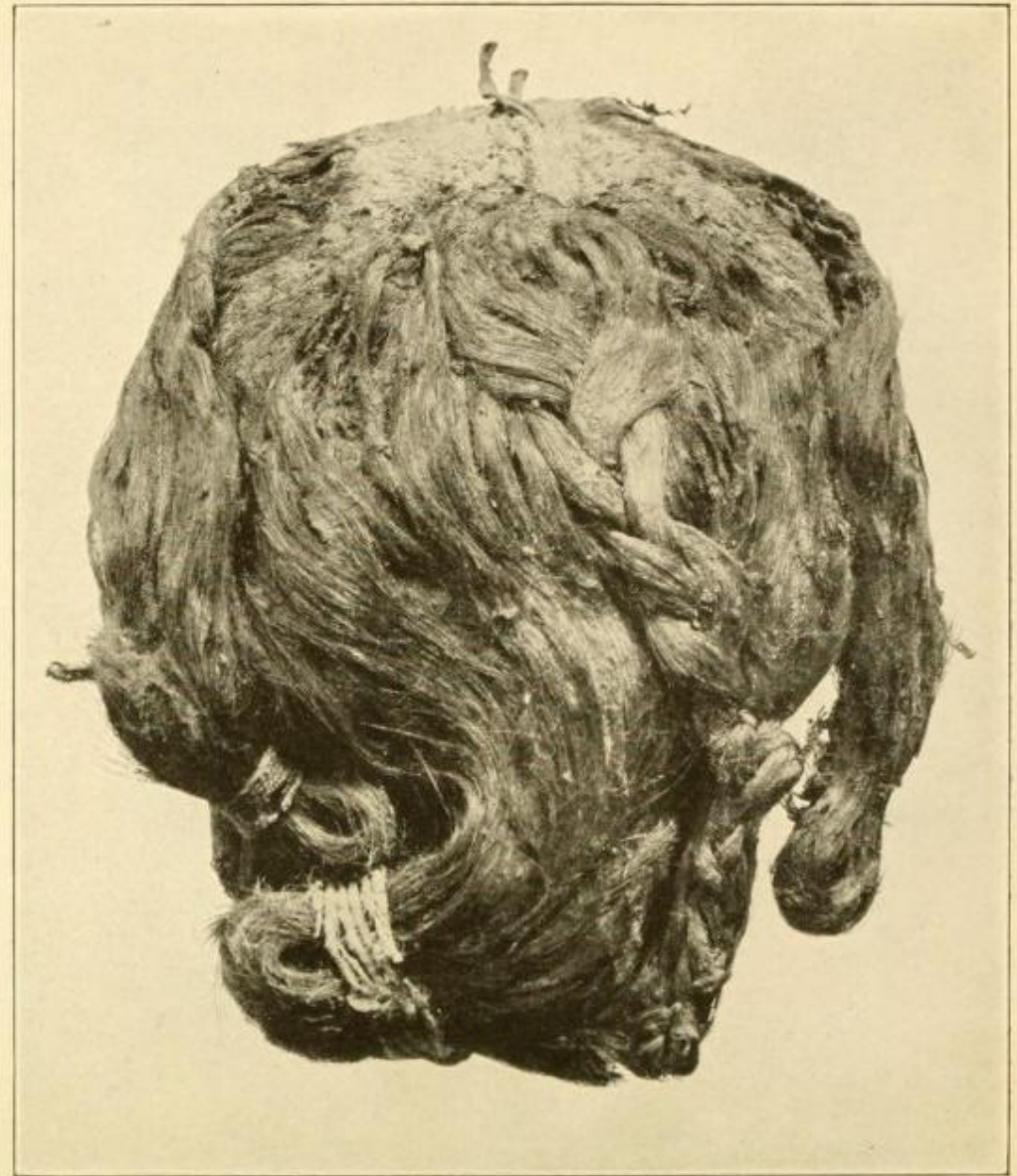


**The “Weeping Eye” motif in Puebloan Native American rock art is typically associated with Warriors.**





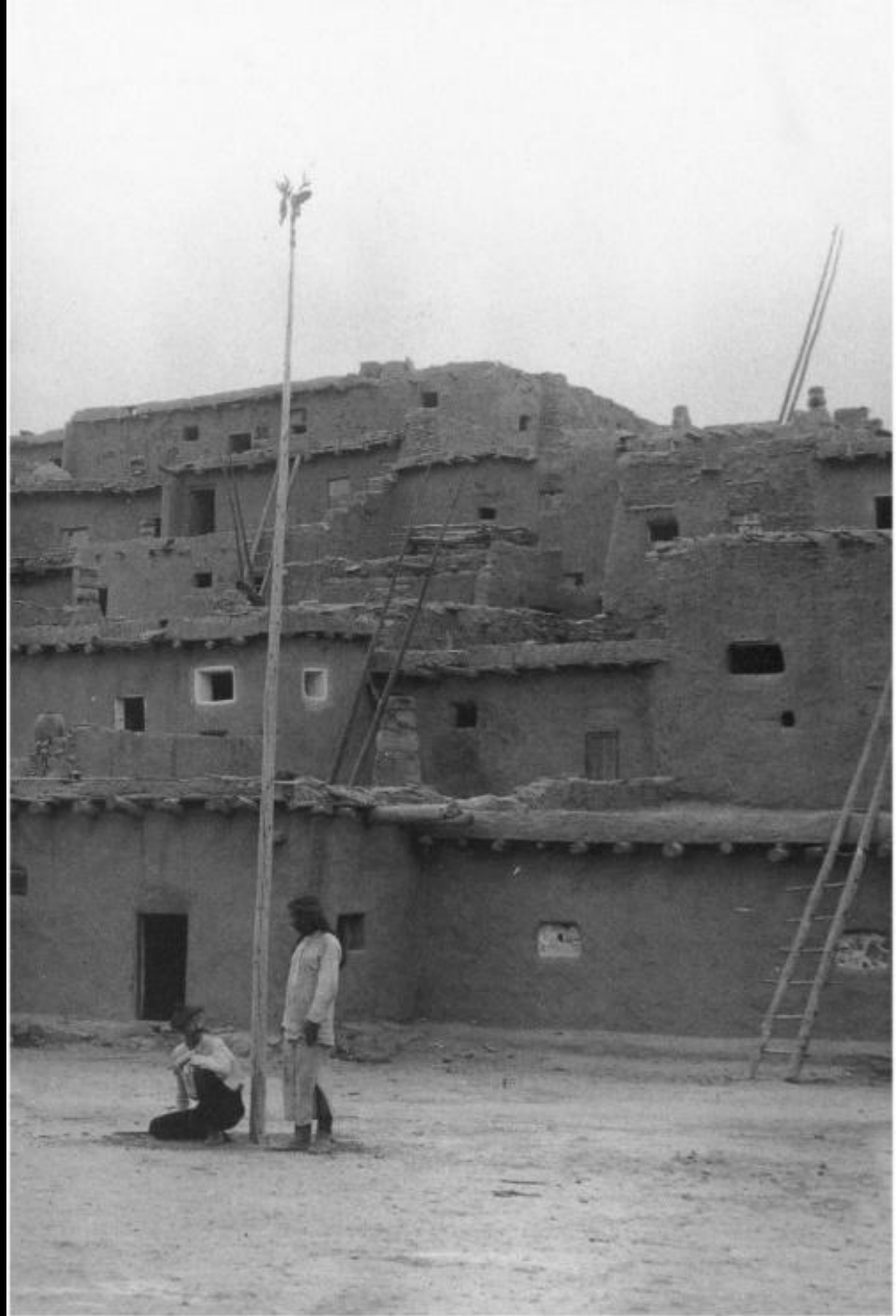
*a*



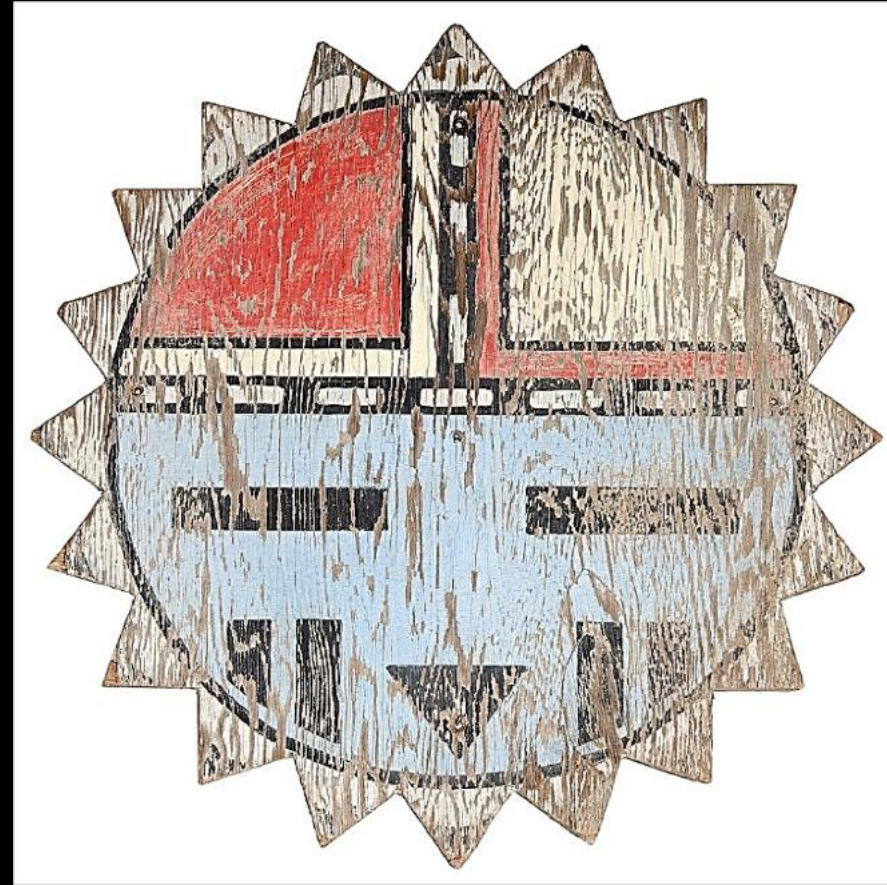
*b*

SCALP









Picuris and Isleta Pueblos: The Sun-god is depicted as a decapitator.





**Is there a connection between Scalp-taking, the Summer Solstice, and the Weeping-eye motif in Ancestral Puebloan thought?**



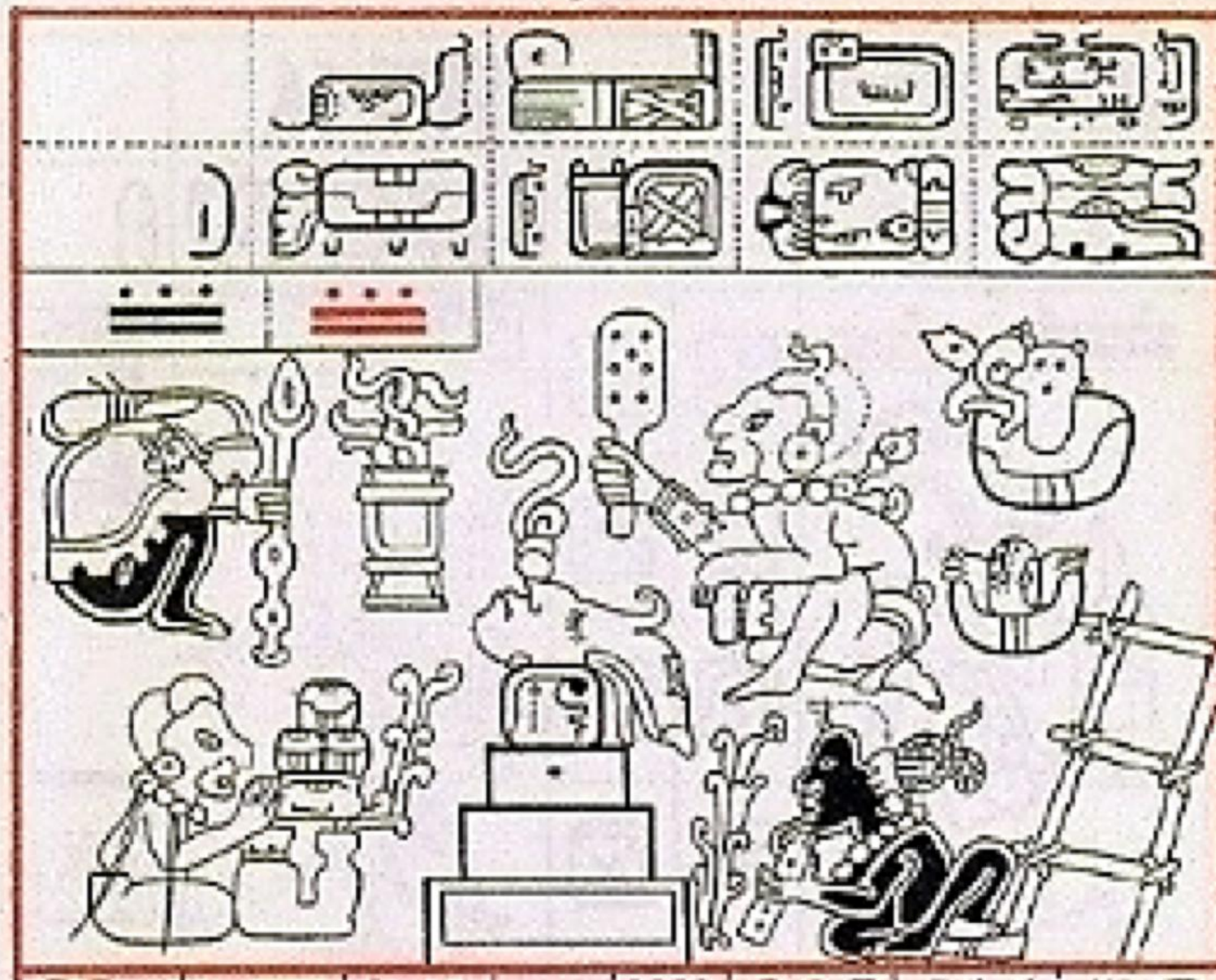
R. A. Williamson:

“The summer solstice is a time of ritual dances for the Pueblo, part of the object being to celebrate the turning of the sun and to encourage him to remain northward and high in the sky for a long period in order to provide the warmth and light for the crops. Still, *the primary purpose is to encourage the kachina spirits to bring the rain.*”







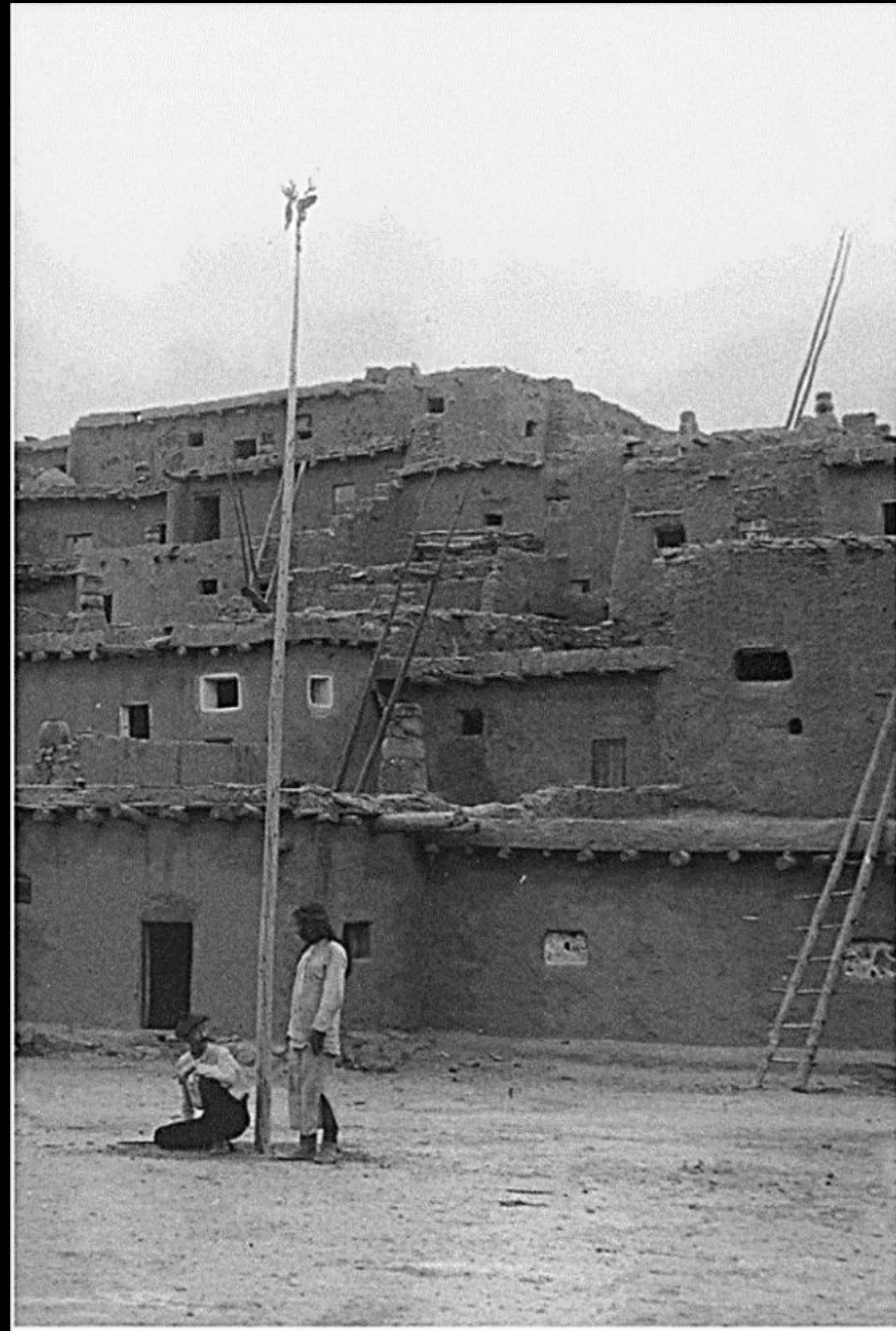




M. C. Stevenson, Zuñi Pueblo, 1901-02:  
“the scalp ceremonial is still held every  
three or four years ... to please the  
Gods of War, that they will intercede  
with the Sun Father and Council of War  
Gods for rain”

E. C. Parsons, 1929: Tewa-speaking  
pueblos refer to scalps as *Po'se'e*,  
“Light Rain”

R. Bunzel, 1924: The Sun-priest  
proclaimed, “With bloody head the  
enemy reached the end of his life,”  
which segues into a description of how  
the Zuñi Beast bow-priest, “tore from  
the enemy his *water-filled covering*  
[scalp]”

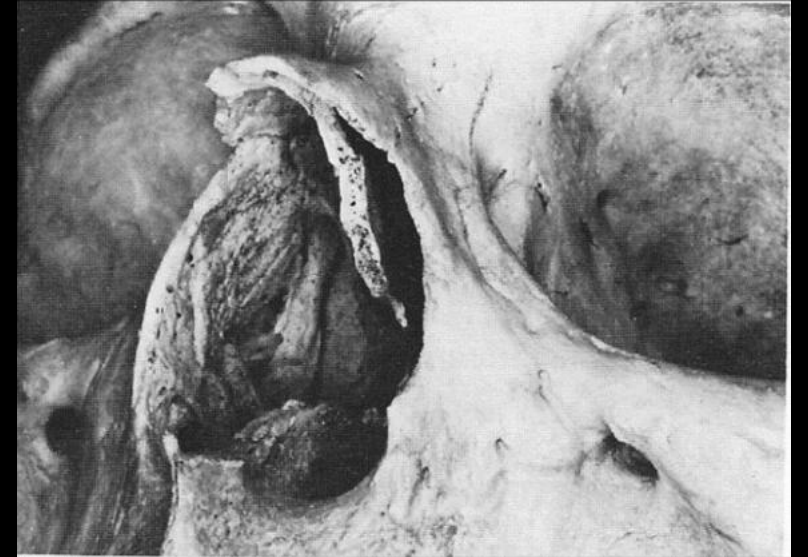
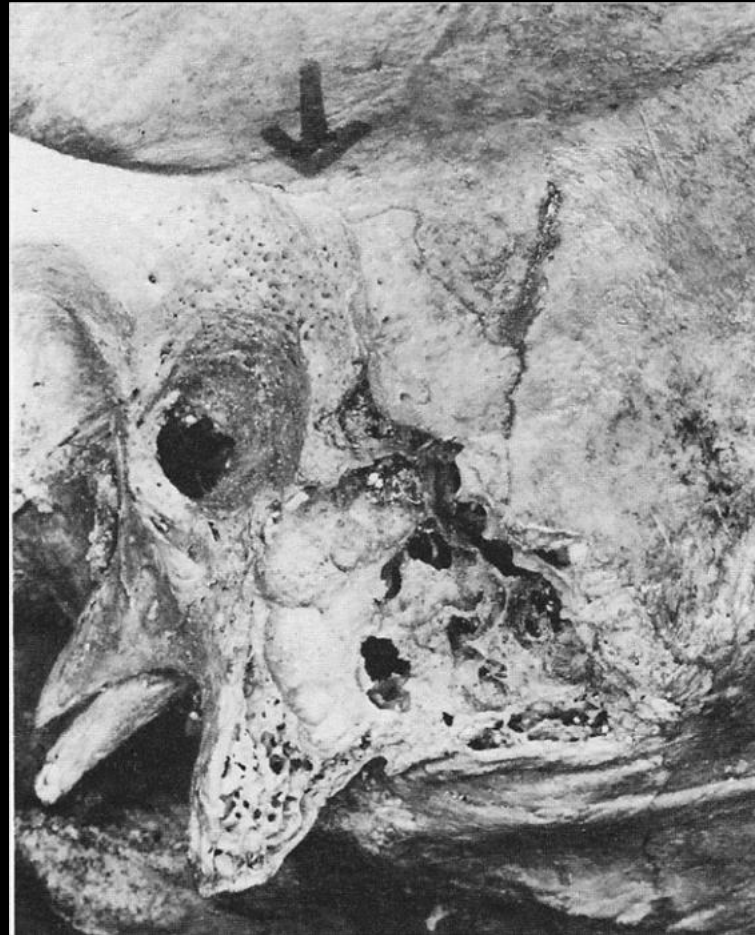






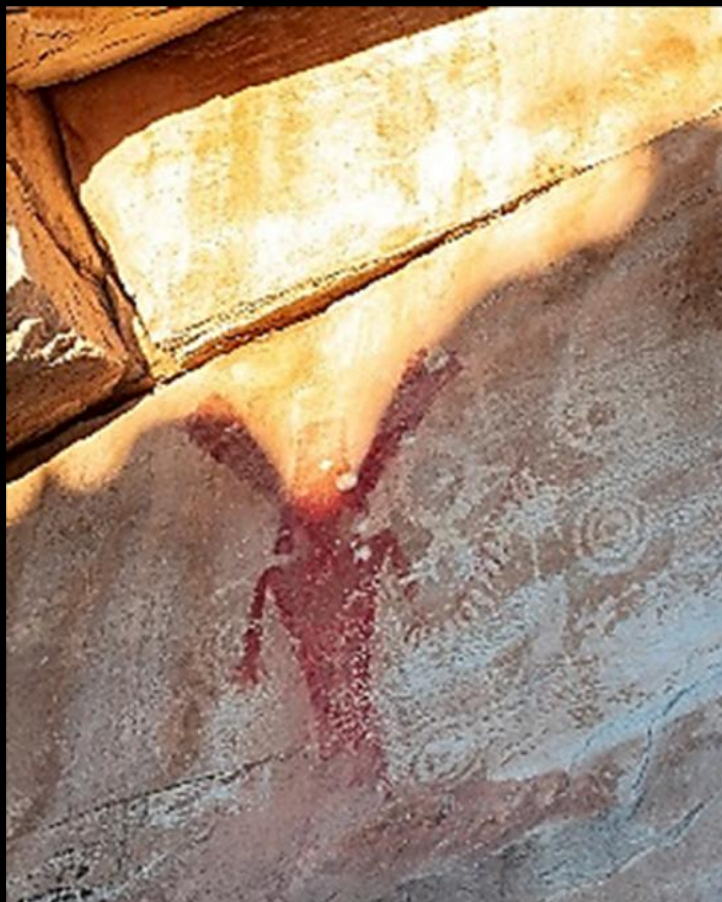
Pueblos of Nambé and Isleta: Scalps are called *Po'se'e*/"Light-Rains" and the people say that, "We are going to have a little rain, the *Pos'se'e*/"Scalps" are crying"





Ancestral Puebloan torture (Grand Gulch, Utah)





**Summer Solstice signals the turning of the Sun and the need to induce rain.**





**The “Weeping-Eye” motif depicts instances of torture in which sacrificial captives were tortured to the point of tears; their tear drops symbolizing raindrops needed for the crops to mature after the summer solstice and thereby eliciting rain from heaven.**



See article below for reference list:

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