

Anasazi Equinox Marker & Connections to *Lakota Star Knowledge(1)*

By: Ray Urbaniak

For over 10 years now I have been searching out and recording Anasazi^(note 1) Solstice and Equinox markers in SW Utah^(note 2). The Summer and Winter Solstices mark the longest and shortest days of the year. The Spring and Fall Equinox markers mark the 2 times per year when the periods of day and night are roughly equal(the Sun is at 2 opposite points on the celestial sphere). At these specific times of the year the Anasazi used petroglyphs which they carved into rock and or pictographs which they painted^(note 3) on to the rocks to receive the Sun's light. The sunlight illuminates the rock art directly or another rock, or protrusion on the same rock is used to cast a shadow onto the associated petroglyph or pictograph. Markers can be found that record the event by interacting with the petroglyph or pictograph at any time of the day, however, most record the event at sunrise, sunset, or at noon.

These markers were important in the Anasazi culture since they tell the time of year, remind the people when to plant and harvest crops as well as mark ceremonial periods.

The Summer Solstice and Winter Solstice are easy to mark, compared to the Equinoxes. There is a Sun "stand still" period lasting several days before and after both Solstices. However, during the Equinox the Sun is moving in altitude at its fastest pace of the year. The Sun is a rapidly moving target for observation. Consequently, some Equinox Markers may mark the Equinox a few days off from the actual event. This is understandable given the tools that early inhabitants had to work with.

I have realized that if a site has a perfect alignment for viewing and recording the Equinox, I do not throw out my findings if the recorded event happens to record the event slightly prior to or after the actual Equinox.

In 2011 I visited the following site in SW Utah 2 days before the Spring Equinox because cloudy skies were predicted for the next several days. Based on my findings, I think that I fortuitously happened to be there on the best day for observing & recording the event, which I captured in the following photos.

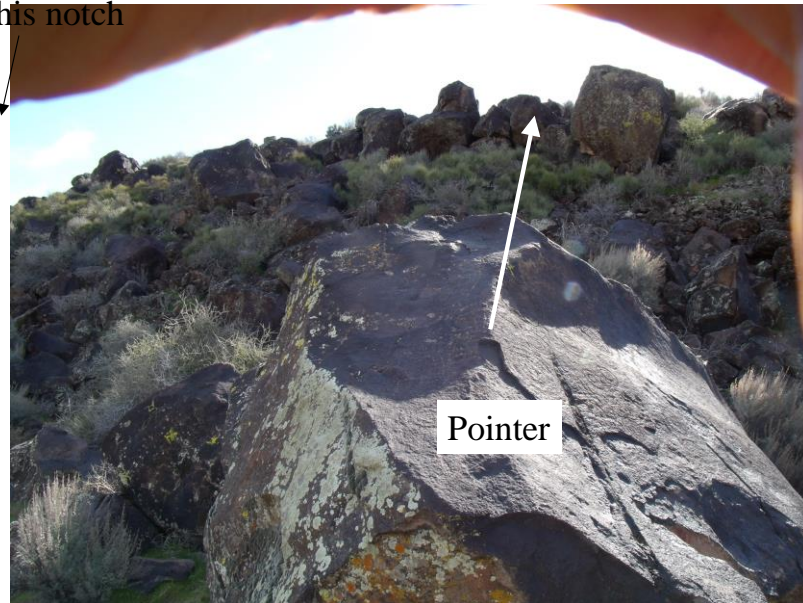
*note 1: I prefer the term *Anasazi* since it is still more widely known then the politically correct term "*Ancestral Puebloans*" when referring to the group of Native Americans who occupied the Four Corners region stretching as far west as SW Utah from approx. 1200 BC – the 1300's.

*note 2: *Anasazi of SW Utah, The Dance of Light & Shadow*, by: Ray Urbaniak, Available through **Manataka**. <http://www.manataka.org/page1719.html>

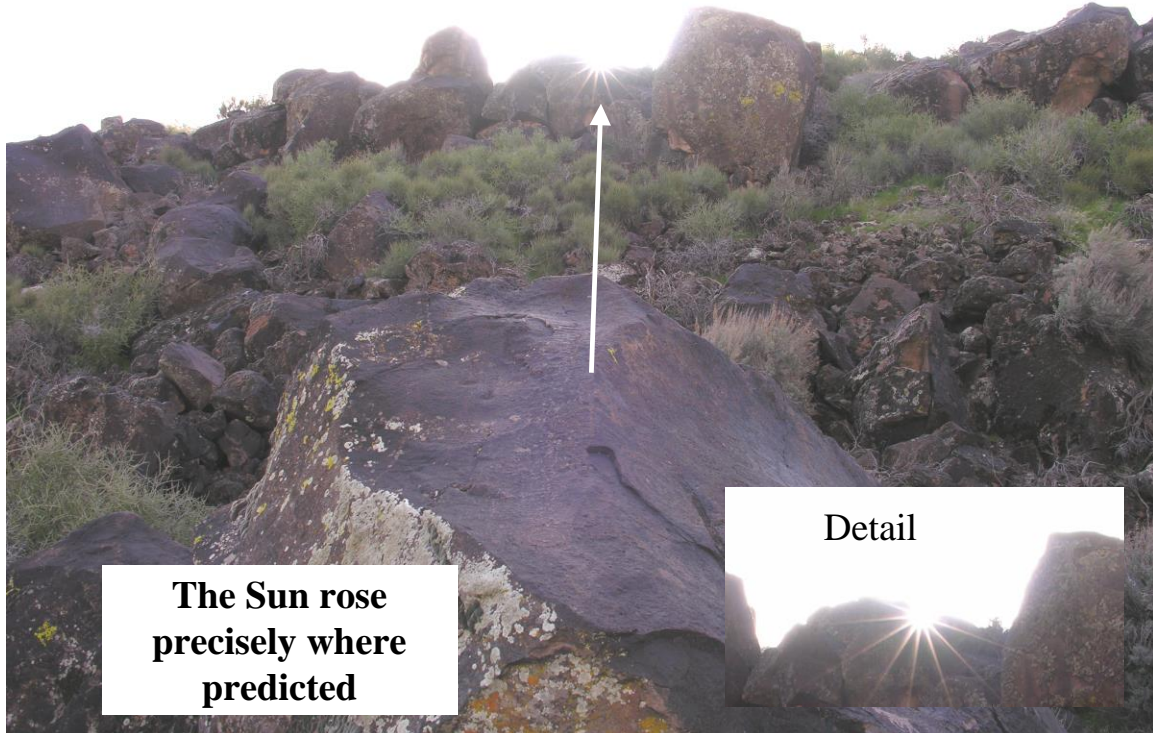
*note 3: Petroglyphs are rock art images that are pecked, incised, or abraded into the rock surface. Pictographs are rock art images that are painted or drawn onto the rocks with pigments such as minerals, charcoal or blood.

March 20th
Sun should
rise here in
this notch

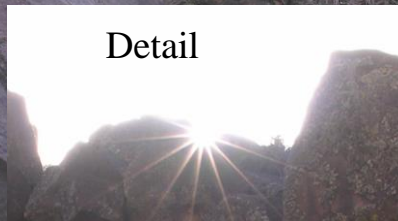
Photos 3/12(Sun will be 4
degrees to left when at same
elevation on the 20th (about
9:00 am = 10:00 daylight

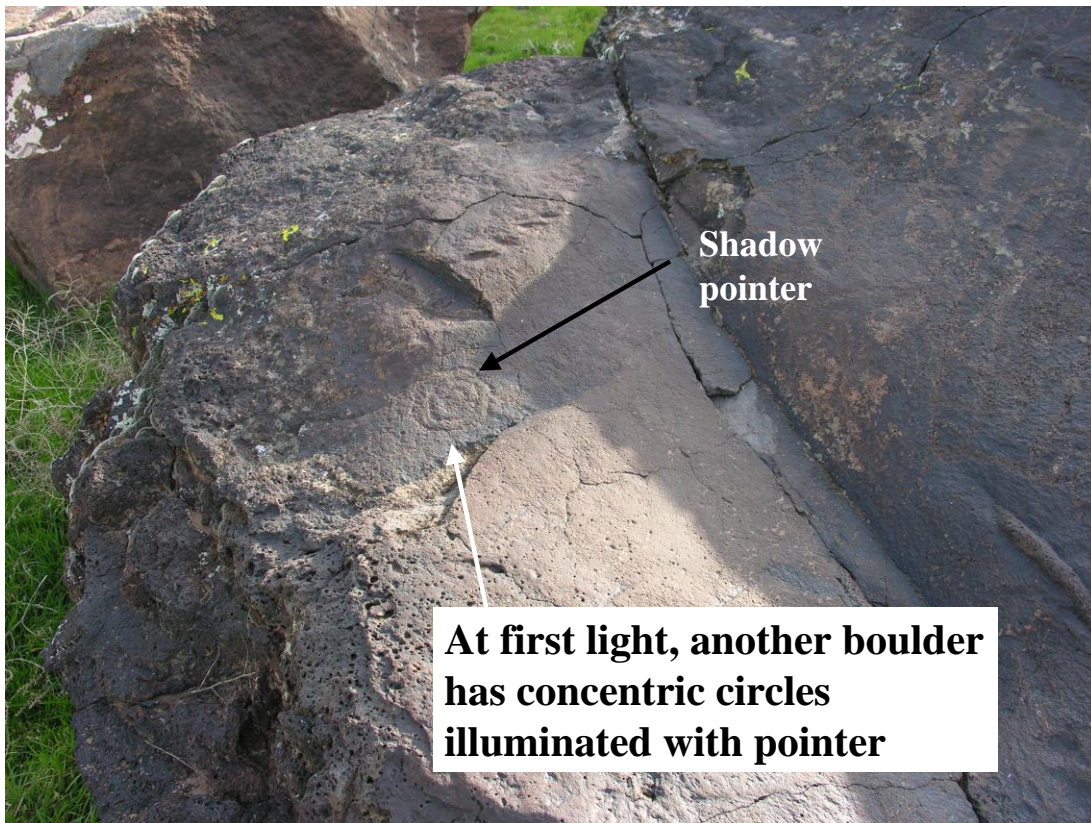


**March 18th(clouds
predicted for the 20th)**

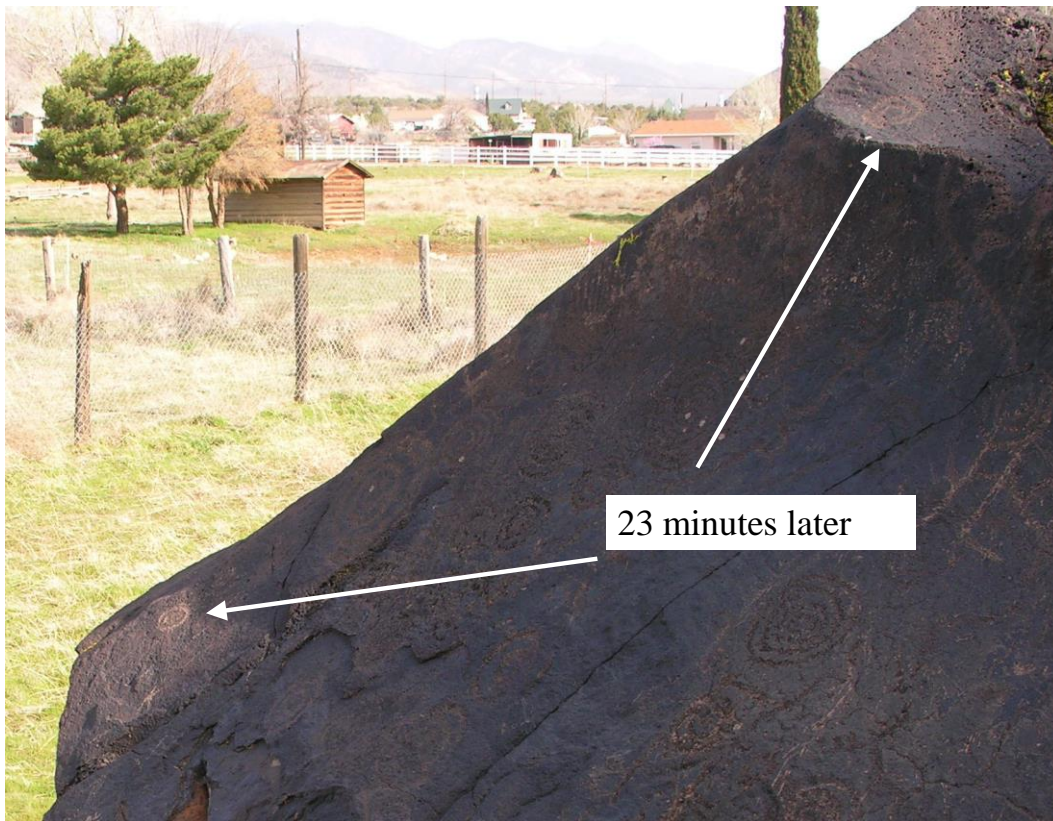


**The Sun rose
precisely where
predicted**





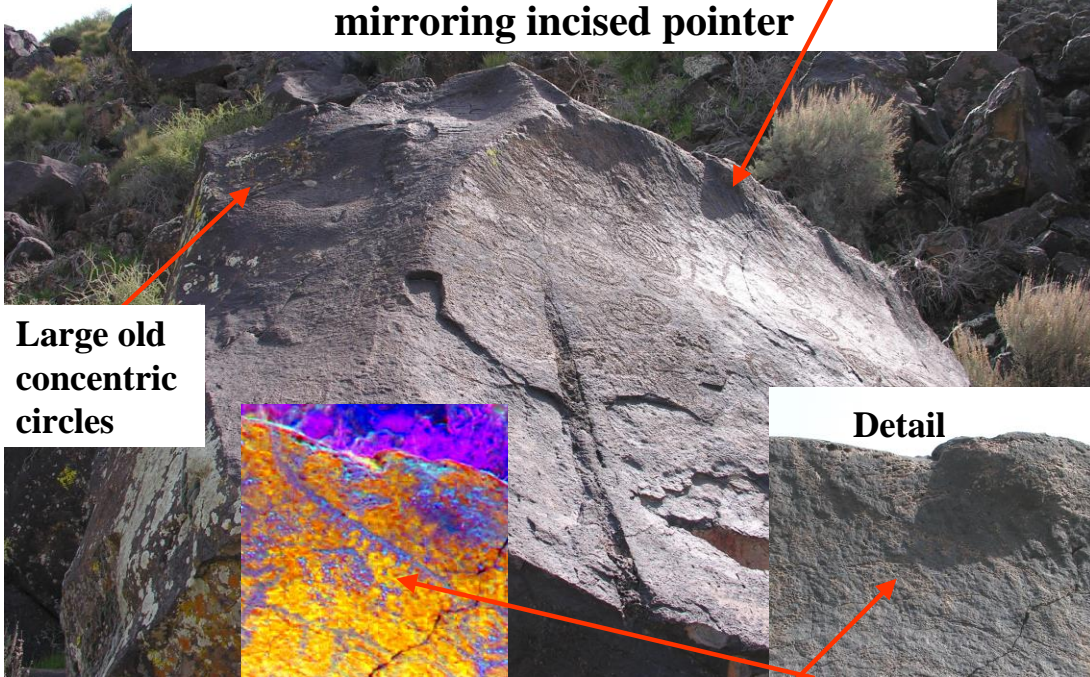
Two sets of concentric circles are illuminated at the same time(one on top of the boulder & one near the bottom of the boulder)



Another large boulder with large concentric circles is also marked



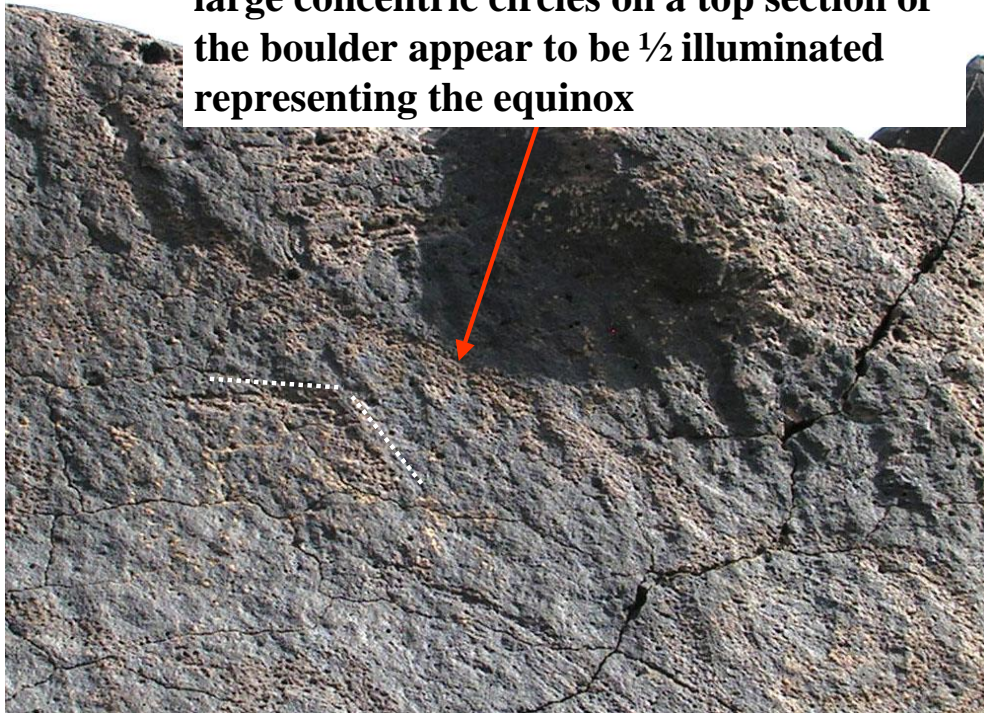
**Entire rock is gradually unveiled, until just
this primary shadow remains touching
mirroring incised pointer**

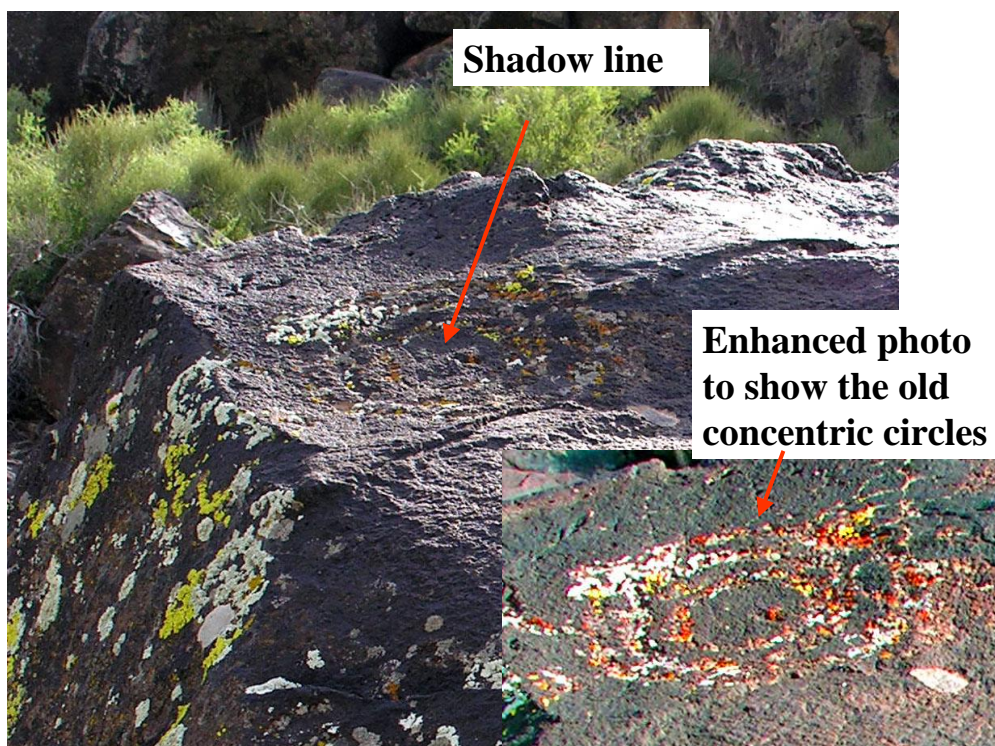


**Large old
concentric
circles**

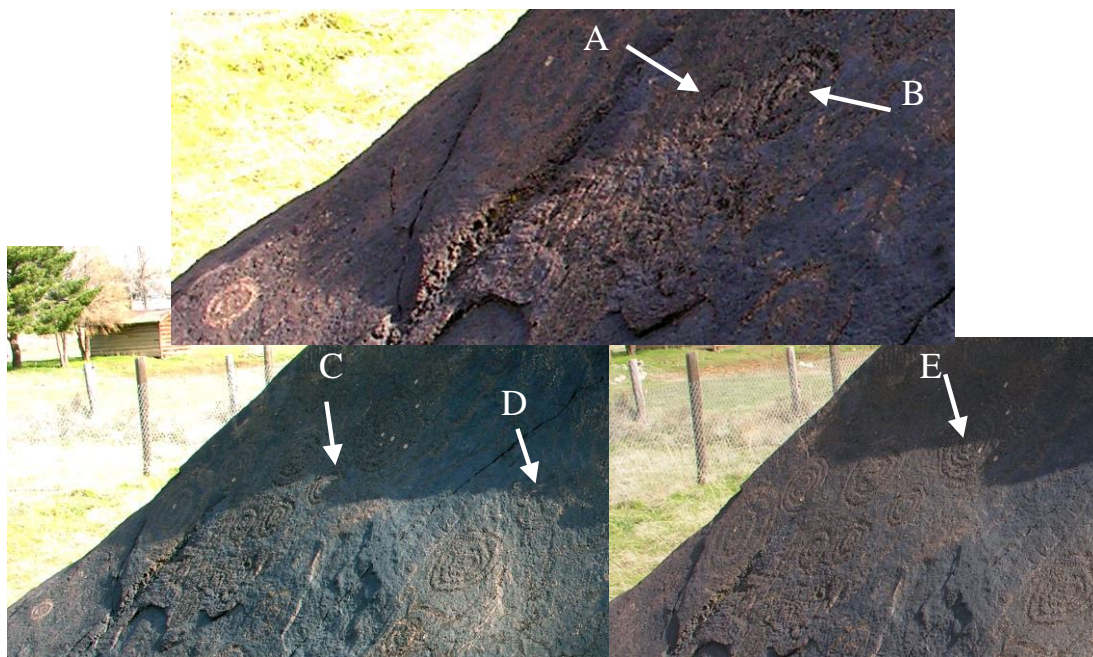
Detail

**When shadow receded to this line, very old
large concentric circles on a top section of
the boulder appear to be $\frac{1}{2}$ illuminated
representing the equinox**





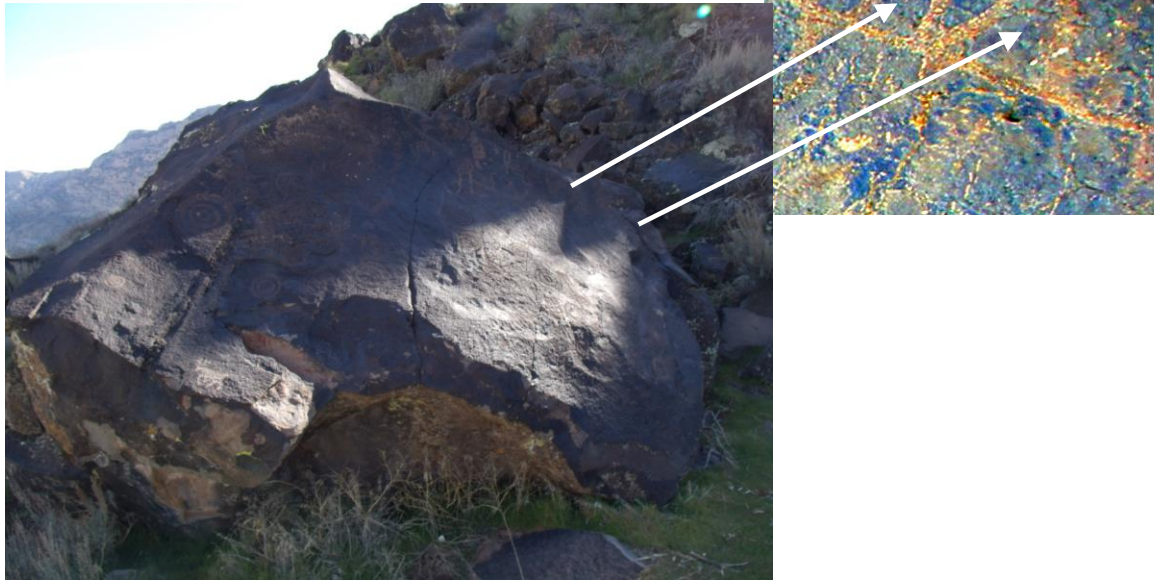
Additional concentric circle interactions I almost missed



As I watched the large rock being unveiled there didn't seem to be anything specifically happening. But after I traced the shadow line (that eventually led to the pointer & line) I noticed that there was a distinct progression of bisecting many concentric circles along the way. They were bisected in a similar way to what I had seen at other sites. (I did not include those where the shadow line simply moved across the concentric circles.)

Equinox early warning marker

This shadow appeared on the rock on March 12th (8 days before the Equinox). Since there was a similar petroglyph on the rock, it may have been used as a way of letting them know that the Spring Equinox was near.



In Dec 2009 a Chris Macur who bought my unabridged book(Anasazi Sky Watchers of SW Utah thru LULU.COM) told me about a book called LAKOTA STAR KNOWLEDGE by Ronald Goodman.

In it the Lakota believe their spirit comes from & returns to the Big Dipper, just as I deciphered from Anasazi Petroglyphs_(note 1). The only difference is that they go to the bowl of the big dipper vs Mizar & Alcor(2nd star[binary star] in the handle of the big dipper).

In addition, in the Lakota book an inverted triangle means "Star" and the inverted triangle symbol is frequently used in this area (see last page of this article) .

These connections I found very interesting, but it wasn't until I observed this particular Equinox site that the connections seemed far more than a coincidence.

In the Spring of 2011- I recorded the prior wonderful Equinox marker that marked the Equinox in many different sequential ways. Layers of meaning in addition to marking the Equinox may also be present if there can be a confirmed connection to the Lakota.

We know that Native Peoples in North America had extensive trade routes and that there was also a diffusion of beliefs in addition to trade goods..

The following are a few of the markers that have a striking similarity to “Lakota Midwives and the Stars” theology from:

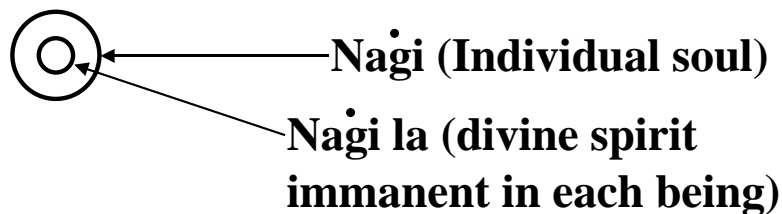
LAKOTA STAR KNOWLEDGE by Ronald Goodman pages 40-41.

From: LAKŌTĀ STAR KNOWLEDGE, STUDIES IN LAKŌTĀ
STELLAR THEOLOGY, By Ronald Goodman (page 40)

“Some Lakŏfa midwives’ teachings on nature of human being and the Naġi

‘The Soul’, Naġi, chooses its parents. The naġi chooses to be born into a particular family for its own reasons. To paraphrase Mr. Gene Thin Elk, ‘we are not humans on a soul journey. We are naġi, ‘souls’, who are making a journey through the material world’.

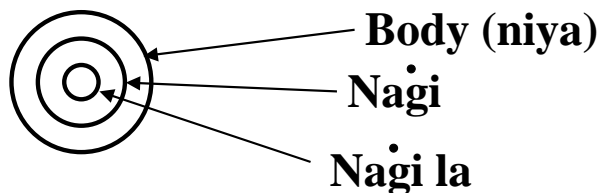
We’ve been told that a baby’s naġi, especially during sleep, faces inward to the naġi la, ‘the indwelling divine spirit’. (1)”



“(1) Naġi la, the “little spirit is “little” only in relation and contrast to the transcendent Waken Tanka, one of whose other names is Naġi Tanka, the “Great Spirit”.”

From page 41

“In order for a baby to live and thrive, it needs to be persuaded to stay incarnated. Ms. Edna Little Elk says. ‘The most important things for infants and little children are to eat good, sleep good and play good’. In these ways, it is persuaded to turn and face this material world; and thus it becomes more and more attached to its own body.”



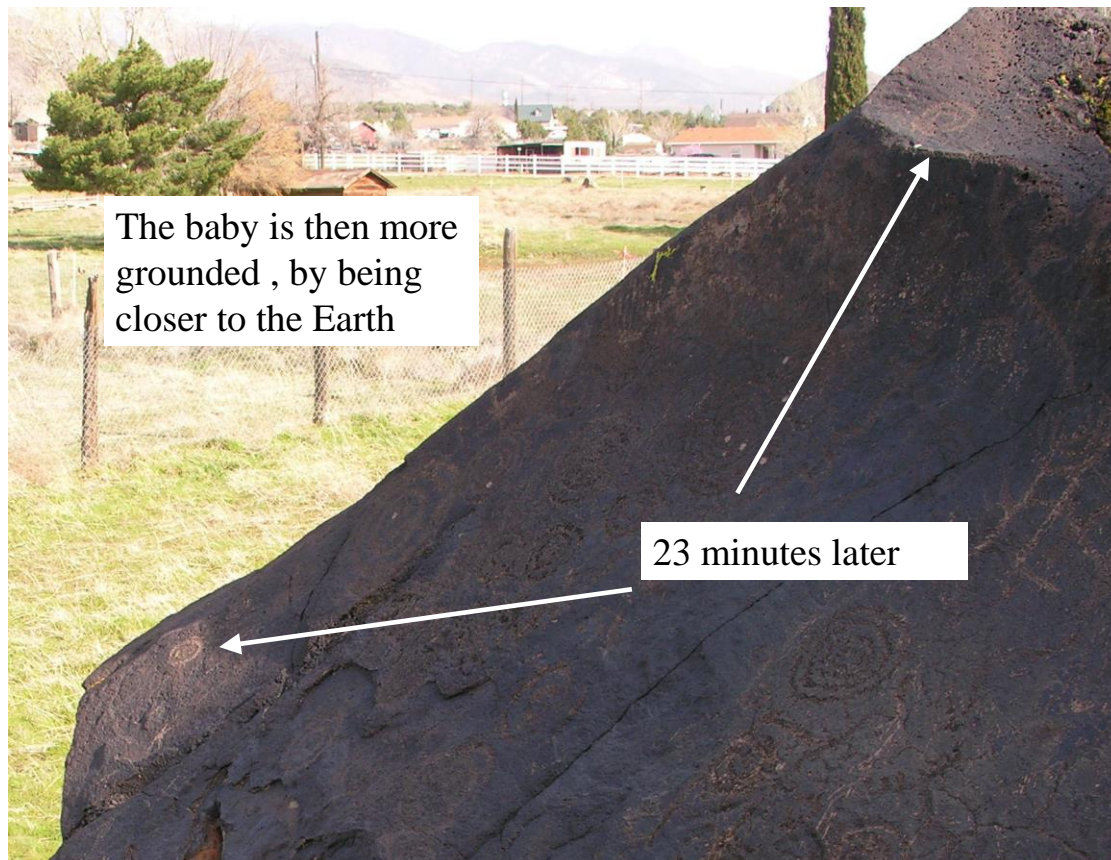
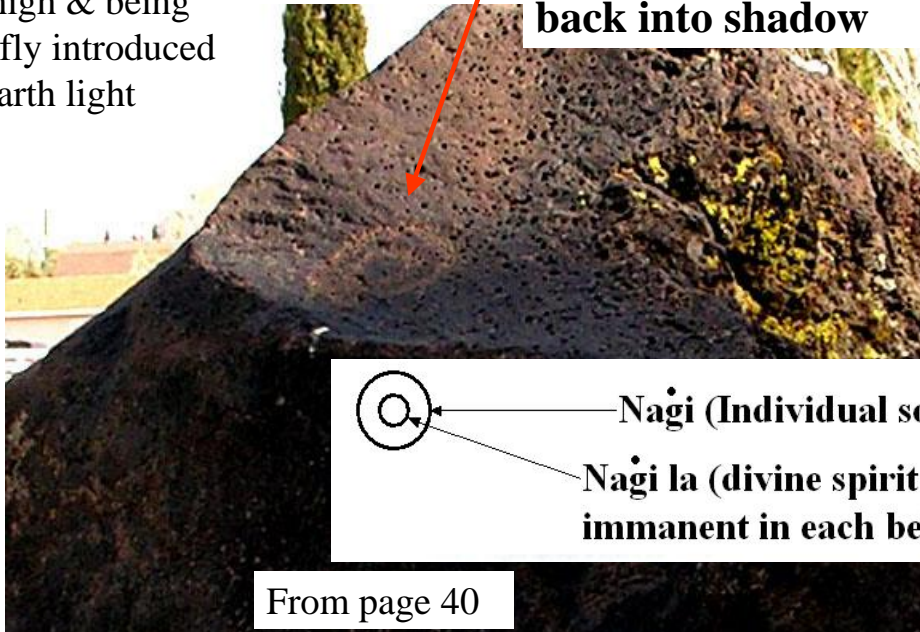
If the baby is mistreated or rejected, some Elder women tell us, or if the parents are violent and disrespectful to each other, the baby’s naġi may choose to withdraw from the body, turn back to fully re-unite with the naġi la; and then, the baby dies. Several elders say that the so-called ‘sudden death syndrome’(or crib death) is often the result of this choice. But also, the naġi of a child may leave without the child dying. For example, in everyday life, the child’s naġi needs to be “called back”. A number of people have told us that when they were kids, after playing outside in the woods or wherever, their grandmas would stop them outside their cabin or tent when they returned. They would then be told to call their naġi back, and grandma would often join in the calling.

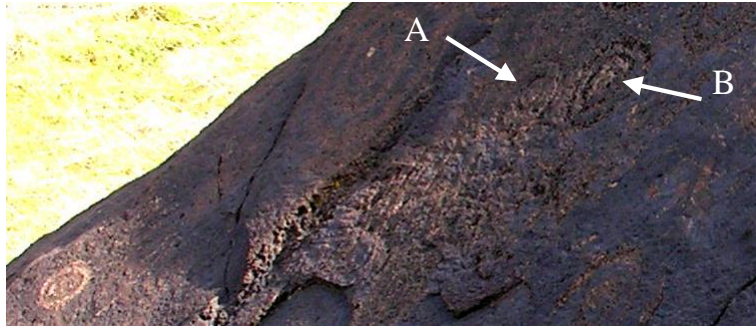
The naġi of a child is susceptible to many influences, and can easily wander off, even playfully. And thus it needs to be called back even in the most positive family situations.

However, where there is abuse, rejection, neglect, etc., the naġi may detach and not come back. That child is suffering from ‘soul loss’. Sometime, ceremonies are done by a medicine man to find the child’s naġi and bring it back. Elders say there are many people now who are living with only bodies and minds, but their souls are gone; lost.”

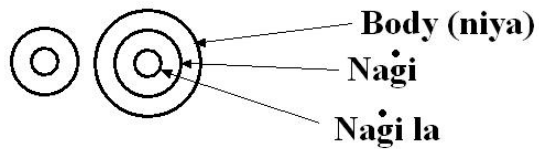
This is equivalent to the babies spirit up high & being briefly introduced to earth light

Sun symbol on top of boulder is briefly illuminated, but recedes back into shadow



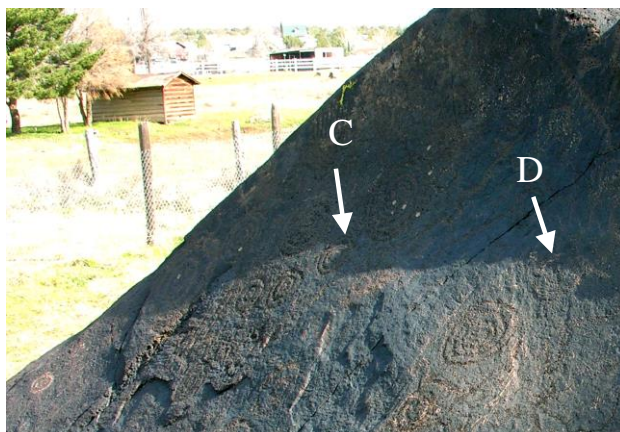


As the light progresses $\frac{1}{2}$ of 2 concentric circles & $\frac{1}{2}$ of 3 concentric circles are illuminated. This is equivalent to the transition of the babies awareness to the body(3 circles).



Composite of pages 40-41

**The shadow then bisects 2 sets
of 3 concentric circles,
equivalent to completing the
transfer to the physical world.**



**Next the shadow bisects 6 concentric circles
which doesn't appear to fit unless there is
something that was not mentioned in the book**

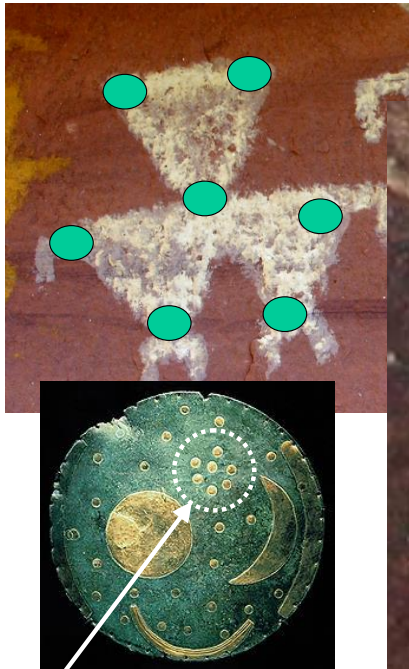
Could this mean that the two separate sets of 3 concentric circles are merged in marriage to form 6 cc's? This would be the hidden meaning. The non hidden meaning may represent 6 months until the Equinox recurs.



Additional connections to the Lakota

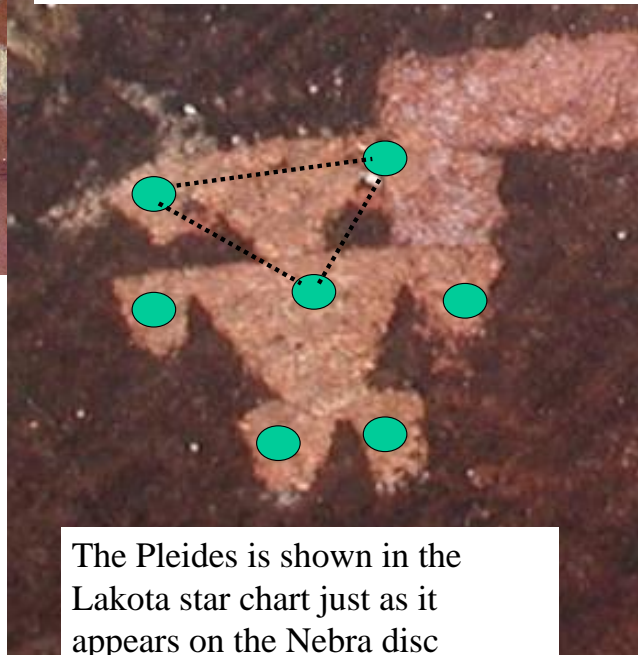
In Appendix B of *Lakota Star Knowledge*, Ronald Goodman used the constellation positions from oral history and calculated “*the time in history when Lakota people first began to synchronize their movements on the plains and their ceremonies to the motion of the sun through the stars on the ecliptic.*”

The earliest date he calculated is 1616 BC. This date corresponds with the age of the Nebra disc of 1600 BC which shows the Pleides exactly as it appears in the Lakota star chart. This adds confirmation to Ronald Goodman's earliest date. The Nebra disk is attributed to a site near Nebra, Saxony-Anhalt in Germany, and associatively dated to c. 1600 BC. It has been associated with the Bronze Age Unetice culture.



Pleiades shown on
Nebra disc from
1600 BC

**Lakota inverted triangle means “Star”,
Cave Valley Style in SW Utah could
represent Star People from the Pleiades**



The Pleiades is shown in the
Lakota star chart just as it
appears on the Nebra disc

(1) Quotations & circular diagrams copied from *Lakota Star Knowledge, Studies in Lakota Stellar Theology*, by Ronald Goodman, Sinte Gleska University, 1992: by permission from: Victor Douville, Acting Dean of Lakota Studies, History and Culture Program Director, Sinte Gleska University