

January Newsletter

From: Dixie Archaeology Society (dixierockart@msn.com)

To: info@wchsutah.org

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January 2020 Newsletter

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Happy New Year! Our meetings for 2020 start next Wednesday, January 8, with a presentation by Mary Manning. We look forward to seeing you there. You will be able to renew your membership with cash or check at the meeting, where forms will be available. We will also have information about upcoming field trips and on two Dixie Community Education classes beginning in January taught by Kaye Whitefeather Robinson.

Please consider volunteering: we are looking for a member to join the board to help with media activities. See the information later in this newsletter.

DAS Meeting, Wednesday, January 8, 2020, 7:00-8:30 p.m.

Udvar-Hazy Building on the Dixie State University Campus
Room 121 (Boeing Auditorium)

Bloomington Rock Petroglyphs

Mary Manning

This presentation focuses on the petroglyphs covering the Bloomington Rock and Mary's efforts to study the shifting patterns of sunlight across the rock writing during all seasons. Throughout 2016 Mary walked several times a week to observe, photograph, and study ancient stories revealed on the stone faces.

"Since the City of St. George owns this site, many people take it as a bucket list stop, or for granted," Mary says. "Once you spend a few quiet hours at these rocks, you discover this is one of the most under-rated, under-appreciated petroglyph sites in our area."

Many ancient people came to this site for telling time, reading the annual calendar, preparing for ceremonies, and perhaps to exchange goods and good cheer.

Mary Manning is an artist and a long-time student of archaeology, focusing on the study of petroglyphs and pictographs all over the Southwest. She did Ph.D work in environmental

sciences at the University of Nevada, Las Vegas, focusing on prehistorical sites in Tule Springs in the Upper Las Vegas Wash, Sloan Canyon, Spirit Mountain, Grape Vine, and Red Rock Canyon.

As she spent more time in St. George, caring for aging parents, daily walks took her to Bloomington Petroglyph Park. Then she began studies with archaeologist Boma Johnson, and one autumn afternoon discovered some ancient rock writing on that rock.

A 34-year veteran journalist at the Las Vegas Sun newspaper, she wrote about The Big Dig at Tule Springs in 1962-63 and began graduate research. She has studied with Steve Rowland, Josh Bonde, and Kristina Stave at UNLV.

As a graduate student, she visited sites from Southern Nevada to Zion Canyon, and the Big Island of Hawaii.

As a student of Boma Johnson, Mary learned about the variety of petroglyphs and pictographs, the latest finds in archaeological research, and a special site a mile from her Bloomington home. She continues to conduct independent research, as well as a career as a fine artist.

"I am thrilled to continue studies in both archaeology and art, and I am proud to be a member of the Dixie Archaeology Society, the Protectors of Tule Springs, and Gold Butte," Mary says.

January Field Trip

The January field trip will be announced at the meeting on January 8.

Renew Your DAS Membership

The membership year is January to January, so it is time to renew your annual membership or begin a new one. This year the membership cost for a single is \$15 and \$30 for a couple. This cost of membership includes the monthly meetings and the field trips. We have speakers all months except July, August, and December, and we have sponsored field trips in all months except June, July, August, and December. Membership also includes email from the Dixie Archaeology Society. We will remove names from the mailing list who have not been members for the last two years.

You can sign up at the meeting with cash or check or fill out and sign the membership form ([click here](#)) and send it and your check for the dues to:

Dixie Archaeology Society
PO Box 611
Washington, UT 84780

Please Volunteer! DAS Needs a Board Member for Media Coordination

We need a volunteer to send out the monthly emails and maintain the email membership list. The mailing platform makes sending emails easy, and training will be provided. Contact Kaye Robinson (whitefeather7@gmail.com) for more information.

Dixie Community Education Classes Starting in January

Two Dixie Community Education classes taught by our president, Kaye Whitefeather "Feather" Robinson, begin in January:

ANCIENT ANCESTRAL PUEBLOAN (ANASAZI)

Tracking the Old Ones Across the South West. Why did the Chaco Canyon people leave and where did they go? These mysterious people did not disappear. They were the ancestors of our modern Pueblo people. Great videos and PowerPoints.

DAY: Monday DATES: Jan 27 to March 30, No class Feb 17, March 16

TIME: 6:00 TO 8:00 pm COST: \$59.00

PLACE: Udvar-Hazy Building, Room 121

REGISTRATION: On Line <https://ce.dixie.edu/index.php>

IN PERSON: M-F 10 to 5, 46 South 1000 East, DSU North Plaza

PHONE: (435) 652-7675

PLANTS USED BY ANCIENT NATIVE AMERICANS

The class will show how ancient indigenous people used plants for food, medicine, ceremony, baskets, musical instruments, hunting tools and dwellings. This will also cover current uses based on archaeology studies and current interviews.

DAY: Tuesday DATES: Jan 14 to Feb 18

TIME: 6:00 TO 7:00 pm COST: \$40.00

PLACE: Science Building, Room 115

REGISTRATION: On Line <https://ce.dixie.edu/index.php>

IN PERSON: M-F 10 to 5, 46 South 1000 East, DSU North Plaza

PHONE: (435) 652-7675

November Speaker

Our November speaker was Shanandoah Anderson who is a member of the Shivwits band of Paiute. As a Southern Paiute, Shanan told the Archeology club that the name for Paiute is actually Nuwu which means "The People". Nuwu is who they really are...what they call themselves.

There are five Southern Paiute reservations in Utah. The Shivwits reservation has 312 members; Cedar has 289; Kanosh has 143; Koosharem is at 130; and Indian Peaks is the smallest at just 48. Altogether there are 1,893 Southern Paiute members.

The Paiutes date back to 1100 A.D.; however, they will tell you that they have always been here. These peaceful people are quiet and like to tease. They pray every day. Their Creator God is Toovuts (Wolf). Suhnuv (Coyote) is the trickster. Mountain Sheep (Nah'gah) are their protectors and are sacred animals.

The slave trade, started by the Spanish in the 1700's, devastated the Southern Paiute. The Spanish stole the Paiute children, took them to California, and sold them into slavery. In 1779-1782, a Smallpox Pandemic killed many. In fact, Small Pox and Measles were deliberately brought to the people for the purpose of eliminating them completely. However, the people are resilient and will stay strong and overcome the many obstacles that come their way.

There are many interesting facts in their culture and language. For instance, in their language there is no word for "Hello" or "Goodbye". Southern Paiute women won't look you in the eye. Babies are often given a nickname, but their actual name may not be given for as long as a year after they are born. They pass their sign language on from generation to generation by picture writing on the rocks. Older members of the family eat first. When a visitor comes, the woman will get up and prepare a meal even when people aren't hungry.

Many social gatherings and dances take place. Mountain Sheep horns and bird feathers adorn their regalia. Clothes are made from buckskin and rabbit skin. Circle Dances and the Bear Dance were popular. The last time the Bear Dance was performed was in the 1960's. They are trying to bring the Bear Dance back.

Stories are very important in the culture and are told only during the winter months. The people gather around the story teller to learn their history and stories of the Creator. We can learn much from the Southern Paiute and the strength they have to endure and overcome the hardships that continue to come their way.

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