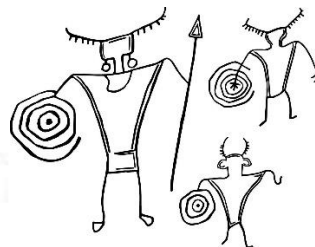


VESTIGES



March 2024
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Monthly Newsletter of URARA, the Utah Rock Art Research Association

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From the Prez

Diana Acerson

As I think of what to share with you this month, just know URARA is always up to something. Being President was not something I was aspiring to for sure, but there is so much support and encouragement from everyone and I just want to say thank you. The job comes with lots of activities to pursue, and calls for help for URARA members to step up and volunteer in the pursuit of the protection of rock art. I hope you will not be shy. Answer those calls as they come up.

The January Board meeting minutes are now online for you to review under the Members tab, just select “Governance”. Thanks to Roger Cook for doing such a great job on those. With so much to cover in a once-a-year face-to-face meeting, it takes a while to sort it all out and make sure all the information gets recorded. Members can attend any board meeting during the year. Quarterly meetings will be announced as we get closer. Since so many of our board and other members are out of state, we are using ZOOM to conduct these meetings.

Our URARA website is a wonderful source of information, publications, and resources. If you haven’t browsed the site for a while, take a few minutes and check out what is there. Use the Forum to converse with other members. Watch for symposium information updates. Review the publications tab, where there is a wealth of information for your research and studies. Check out how we operate and what the plans are for the organization this year, under the members tab where

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you will find all the organizational documents, minutes, etc. And we would like to know if there is information or links we need to improve upon for the website and/or if updates are needed in certain areas that we don't always monitor frequently.

Pay attention to monthly field trip announcements. As we find members with a willingness to lead a trip, notifications are going out for signups. We will always be looking for more leaders, so don't hesitate to contact Steve Acerson, field trip coordinator: whiteh20rockart@gmail.com, if you can lead a trip to somewhere you choose.

There are lots of opportunities coming up this year to protect and help document rock art, and participate in events, with our SHPO (State History), SITLA (School Trust Lands), and BLM (Bureau of Land Management), and other land managing partners, including Archaeology month in May. Let us know if you have any interest in participating or helping with these activities as they come up.

A project we need help with right now:

- **Short notice:** If any of you are a member of UPAC and would like to man a table for URARA at their conference in Price, Utah, March 15h and 16th, please let me know. I can provide the handouts and materials. Dace1950@gmail.com

Spring is almost here, so once again a reminder:

"If you are not on a URARA organized field trip, please protect the organization by obeying signs, not trespassing, or taking part in any behavior that is not appropriate or threatens the integrity of URARA. Thank you."

Beaver Symposium Lodging Announcement

Diana Acerson

October is a busy month in the small town of Beaver. Several end of the season outdoor events will be taking place around the time of our symposium. To Insure you have the lodgings you need, please book early. Refer to the February issue of Vestiges for lodging contact information. The Acerson Campground (tongue in cheek) might be full up by then. 😊

Meet our Volunteer Coordinator

Diana Acerson

Welcome to Susan McDowell, from Moab, Utah as our “go to” person for Volunteers. She will be getting organized the next few months and we are looking forward to having answers for you who wish to volunteer for different activities and events, or share your experience and talents in some way to help the needs of the organization. Thank you, Susie!



A little about Susan:

“I grew up in Boulder Colorado, but went away to college to Idaho and Montana. I lived briefly in Baltimore before raising my 2 kids in Alaska for 17-years with my first husband. In 1991 I moved back down to Colorado, living in Glenwood Springs and several cities in Utah. My degree is in Sociology with a minor in Psych, but my career was mostly in accounting. In my retirement, I spend my Thursdays playing Mah Jongg, Fridays I chill with a jigsaw puzzle and Country music, and there is the monthly library book club. Around that, I find opportunities to take my truck & camper on trips chasing rock art and going to URARA Symposiums. There are a few international trips and USA Road Trips thrown in, too, just to keep life interesting.”



URARA Conservation and Preservation Committee

Kent Williams

Many of us are attracted to and become members of URARA because we enjoy experiencing rock art in the wild. There is that first moment of recognition that a panel is human made and not a natural feature of the rock. There can be a sense of wonder – how did people get there to paint it or peck it, if the panel is in a precarious position? What does it mean? We may never arrive at an answer to those questions, but I think most of us can still be amazed by the beauty and uniqueness of rock art, especially in a natural setting, and have some appreciation that it must have meant a lot to its creators even though we can't know their intent.

We also may wonder how long ago the panel was created and how long it can last. Forever, we may hope, but with natural weathering processes – cracking and spalling of rock surfaces, water seepage, unrelenting sunlight, etc. we know that can't be the case. When we take a step back from viewing a panel, both literally and figuratively, we might notice there are human activities that are impacting rock art in a negative way. Vandalism in all its ugly forms. Impacts from development such as dust and vibration from nearby road construction or mining activities. There is also unintentional impact from a lot of people visiting the sites. A proliferation of social trails and trash or a nearby campfire ring can be an indication of high visitation.

URARA members are well versed on how to visit rock art sites with respect. It's reinforced on field trips and other events, and field trip attendees sign off on an ethics statement regarding responsible site visitation before we go. That sense of ethics may not be present with other visitors, however. There has been a large increase in the number of people drawn to the Utah backcountry in recent years. Part of that is due to the pandemic, when people were looking for ways to recreate away from crowded conditions, and part is due to people from all over starting to realize that Utah, with an abundance of public land containing amazing natural and cultural resources, is a great place to visit and spend time.

One of the ways URARA works to help protect rock art is by partnering with the Bureau of Land Management (BLM), the federal agency responsible for managing much of the land in Utah that contains rock art. BLM often will sponsor conservation projects where they look to URARA for volunteers - think constructing fences around rock art sites that have a lot of visitation and/or vandalism. The partnering can work in the other direction since the deep collective knowledge of URARA can be shared with land managers to point out areas where rock art is at risk.

Opportunities for volunteering on Conservation projects come up on a fairly regular basis, and if appropriate in terms of the number of volunteers and type of experience required, they will be posted on the URARA web site as an event open for registration. The committee will also give presentations of our activities at the annual Symposium so you can keep informed that way as well.

Katsina Runners Presentation

Carol Patterson



Saturday, March 30th, 2024

6:00 to 7:30 PM

Bears Ears Education Center and On-Line

[WWW. BearsEarsPartnership.org/Events](http://WWW.BearsEarsPartnership.org/Events)

Presenter: Carol Patterson, PhD.

- Petroglyphs of Runners
- LiDar maps of ritual running roads
- Music with slides of Indigenous women and men who run long distances, relay races and ceremonial circuits

This presentation examines the use of ancient roads that link up prehistoric sites in the Upper San Juan region. Evidence of these roads from LiDar maps and ethnographic documentation supports the theories of their use by ritual running and relay races to draw out the Cloud Beings for rain.

Petroglyphs of the runners are found in proximity to these ancient roads of which there are three types; long distance for trade, short distance for relays and circular for ceremonies.

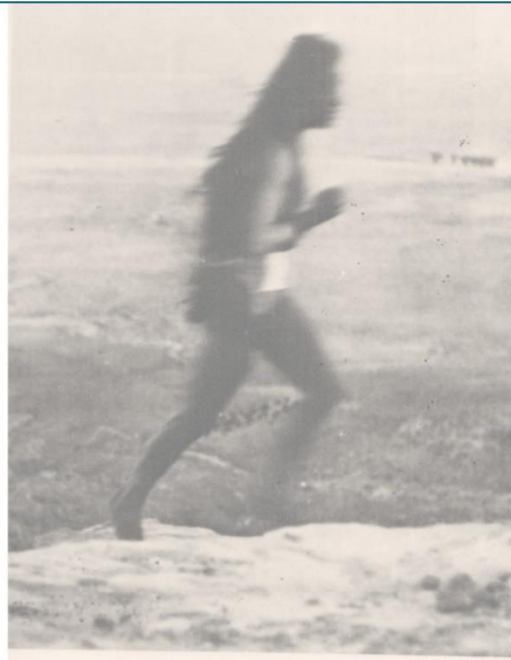
Will Cather's

Death Comes for the Archbishop

"North of Laguna two Zuni runners sped by them, going somewhere east on 'Indian business,'

They saluted Eusabio by gestures with the open palm but did not stop.

They coursed over the sand with the fleetness of young antelope, their bodies disappearing and reappearing among the sand dunes like the shadows that eagles cast in their strong, unhurried flight."



Outdoor Safety



April K. Gray, MD

Lightning: How to avoid it and what to do if someone does get hit

When we were growing up our parents taught us that to determine the distance to a lightning strike, we only had to count the seconds from the flash to the boom. This is incorrect. We need to count the seconds then divide by 5. Huge difference. The farthest we can hear thunder is 10 miles. When the lightning is 6 miles away, we should be seeking cover.

On a hike there is not usually a good place to shelter. You should move away from all metal objects and avoid single trees. Keep a distance of 10 feet away from your fellow hikers in case one of you gets hit. In an open area, drop to your knees and bend forward with your hands on your knees. Do not touch the ground with your hands. Remove your pack if it has metal stays.

If your hair stands on end, you hear high-pitched or crackling noises or you see a blue halo around objects, there is electrical activity around you. It's time to seek the low ground without delay!

What to do if someone is hit: The victim is not charged. If there are several people who have been hit always go first to the person that appears deceased. The lightning causes a respiratory arrest. If this goes on long enough, then the heart stops. So, know how to do CPR. There is free instruction online: www.redcross.org, "Adult CPR Steps." Other injuries may include fractures, burns, paralysis, deafness, and blindness.

Fremont Indians – Ancient Ancestors

Adapted from National Park Service

The people we call the “Fremont” lived throughout [Utah](#) and adjacent areas of [Idaho](#), [Colorado](#), and [Nevada](#) from 700 to 1300 AD. The culture was named for the Fremont River and its valley in which many of the first Fremont archaeological sites were discovered.

The Fremont were a Pueblويد group who had strong cultural affiliations with their better-known contemporaries, the [Ancient Puebloans](#) (formerly the Anasazi). While the [Ancient Puebloans](#) built cliff dwellings, the Fremont often lived in pit houses (dug into the ground and covered with a brush roof), wickiups (brush and log huts) and natural rock shelters. Their social structure was composed of small, loosely organized bands consisting of several families.

They were closely tied to nature and were flexible, diverse and adaptive – often making changes in their lifestyles as social or environmental changes occurred.



Metate

The Fremont maintained a hunting and gathering lifestyle and supplemented their diet by farming; growing corn, beans, and squash along the river bottoms. Edible native plants included pinon nuts, rice grass and a variety of berries, nuts, bulbs, and tubers. Corn was ground into meal on a stone surface (metate) using a hand-held grinding stone (mano.) Food was stored in pottery jars or baskets inside small masonry structures, called granaries, which were tucked under small overhangs on narrow ledges. Deer, bighorn sheep, rabbits, birds, fish, and rodents were hunted using snares, nets, fishhooks, bow and arrow, and the atlatl or throwing stick.

Archeologists have identified several kinds of artifacts that are distinctive to the Fremont people. One was a singular style of basketry, called one-rod-and-bundle, which incorporated willow, yucca, milkweed, and other native fibers. They also created pottery, mostly graywares, with smooth, polished surfaces or corrugated designs pinched into the clay.

Unlike the [Ancient Puebloans](#) who wore yucca fiber sandals, the Fremont made moccasins from the hide of large animals, such as deer, with the dew claw placed on the sole to act as a hobnail; providing extra traction on slippery surfaces.

The most unique and mysterious artifacts left by the Fremont were clay figurines. The small figures resemble people, often showing intricate details such as ear bobs, necklaces, clothing, hair, and facial decorations and sexual characteristics. The purpose of figurines is unknown, but it is believed they had magical or religious significance.

Figurines resemble Fremont rock art. Pictographs (painted) and petroglyphs (carved or pecked) are depictions of people, animals and other shapes and forms left on rock surfaces. Anthropomorphic (human-like) figures usually have trapezoidal shaped bodies with arms, legs, and fingers.



The figures are often elaborately decorated with headdresses, ear bobs, necklaces, clothing items, and facial expressions. A wide variety of zoomorphic (animal-like) figures include bighorn sheep, deer, dogs, birds, snakes, and lizards. Abstract designs, geometric shapes, and handprints are also common.

The meaning of rock art is unknown. The designs may have recorded religious or mythological events, migrations, hunting trips, resource locations, travel routes, celestial information, and other important knowledge. Many believe rock art uses symbolic concepts that provide the observer with information and that it was important, not simply artistic expression or doodling. Someday, we

may understand rock art better, but only if these sites are not destroyed. The slightest touch removes fine granules of sand and leaves behind a residue of sweat and oil. Please refrain from any activity that involves touching the panels.

Fremont rock art and archaeology sites can still be seen in numerous places in the southwest including [Utah's](#) Fremont Indian State Park, which protects the largest Fremont site ever excavated in [Utah](#), including forty pithouses, twenty granaries, and countless artifacts and rock art panels. More can be seen at [Zion](#), Capitol Reef, and Arches National Parks and at the Dinosaur National Monument in [Colorado](#).

By 1300 AD, the Fremont had abandoned their villages. Archeologists can't quite agree on what happened, but several changes are generally blamed. First, climatic conditions favorable for farming seem to have changed during this period, forcing local groups to rely more and more on wild food resources and to adopt the increased mobility necessitated in collecting wild food.

At the same time, new groups of hunter-gatherers appear to have migrated into the Fremont area from the southwestern Great Basin sometime after about 1,000 years ago. These full-time hunter-gatherers were apparently the ancestors of the Numic-speaking [Ute](#), [Paiute](#), and [Shoshoni](#) peoples who inhabited the region at historic contact, and perhaps they displaced, replaced, or assimilated the part-time Fremont hunter-gatherers.

Compiled and edited by [Kathy Weiser](#)/[Legends of America](#), updated August 2017.

Source: National Park Service



Pilling figurines - Wikipedia

Bluff Wait-list Trip Report

Robert Van Orden

9 | March 2024

I asked Steve how many people were on the waiting list for Carol Patterson's field trip, he said 18. Now that my GPS skills have passed kindergarten, I figured I could just record a track on Carol's FT, and then lead people to all the same places on Mon and Tues.

Carol was an absolute superhero and took Jeff Allen and me to what I am calling Lower Cottonwood Wash. Thanks to Carol's heroic efforts, we were able to visit Dragonfly Alcove. This was an amazing site, easily worth a couple days of my time!!! There were green hand prints in the Alcove as well, but both of my cameras are colorblind and cannot see green!

Seven of us met up on Mon. We went to Lower Cottonwood Wash and the Dragonfly Alcove in the morning and the Upper Cottonwood Wash/Swallow House area after that. Good thing I had a GPS track, since apparently my memory is not good for even two days anymore!

On Tues I lead my group to the Tipped-Over Boulder at Cedar Point. Our day was cut short by a touch of rain. Apparently some of those Utah people don't know about rain jackets?

I am proposing this as a new model; someone staying after field trips and leading the wait-list folks. Thank you forever Carol, for making sure the wait-list FT was totally rewarding!!!



Shovel Bums Gear Up for 2024 Field Season

John McHugh

The Blessed Sacrament School “Shovel Bums” archaeology club is preparing for the 2024 field season. Club meetings begin the first week of spring, when students are taught the rudiments of Southwestern archaeology and its chronology, with a strong emphasis in Native American rock art. Club meetings typically culminate with a craft activity or artistic project relating to Native American studies, or spear-throwing with atlatls.



Lucas Shackelford displays a replica “split-twig” figurine he constructed.

The Shovel Bums are extremely excited to be the recipients of \$1500 funding from URARA to facilitate their field season activities. These include weekly stewardship of rock art on the western shore of Utah Lake around Soldier Pass Road, a three-day trip to Vernal to take part in archaeological survey and rock art recording with BLM archaeologist David Christensen, and intermittent stewardship of rock art at Fremont Indian State Park.

The Shovel Bums want everyone to know that rock art is a sacred cultural resource to be cherished, preserved, and protected. They are honored to do their part in caring for the cultural and spiritual legacy bestowed to us by Native American Peoples.



Helene Mabanza demonstrates her atlatl-throwing technique. Isabeau Martin points out an intriguing panel at the Smith Archaeological Preserve.

Calendar and URARA Events

March 15-16	Utah Professional Archaeological Council Conference, Price, Utah https://www.upaconline.org/upcoming-current-meeting
March 22-24	Utah Rock Art Research Association (URARA) - Side by Side vehicle Tour
March 23-24	Montezuma Canyon, Bluff, Utah https://urara.wildapricot.org/event-5587888
March 26-28	South Nevada and Mohave Preserve Field Trip https://urara.wildapricot.org/event-5587582
March 30	Katsina runners on-line presentation, Bears Ears, Carol Patterson https://bearssearspartnership.org
May 16-20	ARARA 2024 Conference, Farmington NM https://arara.wildapricot.org/Conference-Info-2024
October 10-14	URARA Symposium, Beaver

URARA symposia and field trips are available to members only. All members receive an email notification when a field trip opens for registration. Notifications go out between 45 and 14 days before a trip. You can register for a field trip when you get the notification. If a trip is full when you try to register, your name is added to a wait list. You will get another notification if and when someone drops out and you can be added to the trip.

American Rock Art Research Association (ARARA) is hosting on-line events. Free access is granted to URARA members. Registration at: <https://arara.wildapricot.org/Lectures>

Desert Archaeological Society (DAS), St George, meets on the second Wednesday of the month, Saturday field trips once a month. <http://www.dixierockart.com/>

San Diego Rock Art Association (SDRAA) meets on line until further notice.
<https://sandiegorockart.org/meetings>

Colorado Rock Art Association (CRAA) will continue to present occasional webinars on Zoom
<https://coloradorockart.org/>

Utah Humanities Public Events, <https://utahhumanities.org/index.php> > Events

URARA Board and Officers

Utah Rock Art Research Association: Box 511324, Salt Lake City, UT 84151-1324.

www.utahrockart.org . Contact information - utahrockartresearchassoc@gmail.com

2024 URARA Board and Officers

President	Diana Acerson
Vice President	Pat Sullivan
Treasurer	Carol Duecker
Secretary	Roger Cook
	John McHugh
	Rick Matthews
	Kent Williams
	Keith Fessenden
	Tina Tan

Committee Chairs and Appointees

Archives/Historian	Keith Fessenden
Conservation/Preservation	Kent Williams
Documentation/Research	Darlene Koerner
Education	John McHugh
Field Trips	Steve Acerson
Funding/Grants Manager	Pat Sullivan
Membership Coordinator	Deb Mitchell
Publications Editor	Dennis DeVore
Vestiges Editor	Ben Everitt
Volunteer Coordinator	Susan McDowell
Website	Troy Scotter

URARA Conservation Coordinators

<u>BLM District</u>	<u>Field Office</u>	<u>Coordinator</u>
Coordinator Lead		Kent Williams
Canyon Country	Moab	Pam & Quent Baker
Canyon Country	Monticello	Werner Duecker, Carol Duecker
Paria River	Kanab	Jeff Frey
Color Country	Cedar City	Diana Acerson
Color Country	St. George	Nina Bowen
Color Country	Richfield	Jeff Roberts
Green River	Vernal	Tim Sweeney, Darlene Koerner
Green River	Price	Layne Miller
West Desert	Fillmore	Steve Acerson
West Desert	Salt Lake	Don & Adele Leavitt