



NEWSLETTER

MARCH 2017

DIXIE ARCHAEOLOGY SOCIETY



P.O. Box 611

Washington, Utah 84780

Jim King	Kay "Feather" Robinson
Chris Oravec	AJ Jones-Robinson

DAS April 12 Meeting at the Regular Time, Place and Date

Medicine Wheels and Archaeoastronomy: Star Charts of the Plains
by

Kaye Whitefeather Robinson

April 12 2017, 7:00-8:30 pm

Boeing Auditorium, Room 121, Udvar-Hazy Building

255 S 700 E (Parking at approximately 1000 E, 300 S)

Dixie State University Campus

Kaye (Feather) Robinson will present how the Plains tribes considered the stars as their guideposts both physically and spiritually. Generally, Plains tribes thought along the following lines: "As it is above, so is it below." More specifically, the talk will focus upon Pawnee, Lakota and Northern Plains/Canadian tribes' use of the stars both in their belief systems and in such geological calendars as medicine wheels.

Each group of tribes emphasized the stars and constellations. The Pawnee placed more importance on the stars than the Sun and Moon. The stars were used for ceremony and even the placement of their Earth Lodges. They are known for the Pawnee Star Chart found in 1927. Likewise, the Lakota viewed the stars as being part of their lives on Earth. The Stars not only told them when to do ceremony but where to do ceremony. Finally, Northern Plains calendar medicine wheels such as the Majorville Wheel, Moose Mountain Wheel, Fort Smith Wheel and the Big Horn Wheel appear to be aligned with constellations as well as solar events. This suggests a tradition going back thousands of years, as the Majorville Wheel in Canada may be as old if not older than Stonehenge in England.

Kaye is a long-time member of the Dixie Archaeology Society and is currently on the Board. Throughout her life she had the opportunity to walk in two worlds, the world of her father's Blackfeet heritage and her mother's heritage from Liverpool, England. She has studied with members of seven different tribes: Blackfeet, Lakota, Paiute, Navaho, Hopi, Seminole and Chumash. She has also studied archaeology for the past 25 years and has now added archaeoastronomy, or the intersection of archaeology and astronomy, to her list.

The talk was first presented Boma and Kat Johnson's archaeology class in the Continuing Education program at Dixie State University and is re-presented with their permission. Kat Johnson created the visual images and sequenced them in PowerPoint. Many thanks to them both.

See the following page for a preview of her talk.

THE WHEEL

A TIMELESS TIMEKEEPER

Kaye Whitefeather Robinson

Wheels made with the design elements of Big Horn Medicine Wheel could be used anywhere in the SOLAR SYSTEM without a need for a spoken or written language. The language of the sky is the same anywhere in the Solar System, and across millennia. There are no cultural differences. The Wheel can be used as a CALENDAR for locating one's position in time (days, hours, minutes, months, years, or as a MAP for locating one's position in space (celestial latitude and longitude).

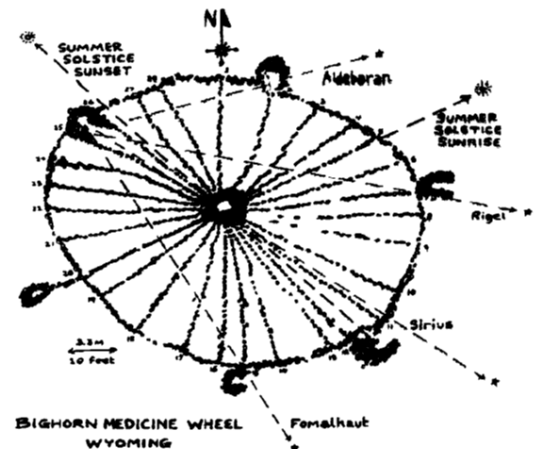
The following gives you an idea of how the Big Horn Medicine acts as both a Calendar and Map:

- Wheel's Rim = precessional ecliptic north circle.
- Wheel's spokes = segmented star chart
- Wheel's cairns = precessional star positions
- Wheel's outliner cairns = long baseline sighting watch posts
- Capella's path mirrored in the Wheel's latitude and landscape

The Wheel acts as a timekeeper because it can track hours, days, months, years and the 24,000 star precessional cycles.

- Hours – set an upright stick in the Center Cairn.
- Days/Months – rising and setting positions of the Moon (28 days)
- Months/Seasons – rising and setting positions of the Sun (Solstice/Equinox)
- Precessional Cycle – rising and setting of four bright stars

The Big Horn Medicine Wheel as a circular calendar keeps track of stars as they move across the horizon. The pace of stars' movement is different than the pace of the Sun or Moon. The Moon tracks days. The Sun tracks seasons. The planets track years and decades. Only the star track thousands of years. This system shows distinct changes in the movements of celestial objects through time. It is a more accurate skywatching calendar device than the Square, 12 sectioned calendar that hangs on our walls today.



*From: Exploratory Research of the Big Horn Medicine Wheel
by Ivy Merriot*

Field Trip Report

Eleven members made up the field trip on Saturday, March 25. They spent a very informative hour and a half at the Red Pueblo Museum in Fredonia, Arizona, near Kanab, Utah. Dixon Spendlove provided interpretation of the pre-Puebloan Anasazi and other cultures and told great stories. After that came lunch on the Museum grounds among the old wagons and farm implements, then a visit to see what are termed “waterglyphs” on the Arizona Strip. A full field trip report will be filed shortly on our webpage: www.rockart.org.

You can visit the Museum at 900 N 86022, US-89, Fredonia, AZ 86022 daily, but Dixon is most likely present all day Saturday and afternoons from April through October.

Kaye (Feather) Robinson will lead the April field trip to a site of interest. We’ve called this trip an “Introductory” trip for new members or members new to local rock art.

Remember that you must attend the regular DAS meeting that precedes the planned field trip and be a member in order to be eligible to go on that month’s field trip. We do this to make sure that we have a complete list of possible attendees and to give the information on what to bring, where to meet, etc.

Field Trip leaders are always needed. If you know about a location of interest or if you want to assist in learning about new places, contact Jim King, Field trip Coordinator. He can use your help.

Dues are Due

The Board would like to project our 2017 budget from March forward to the end of the year. If you have not already paid them, the 2017 dues are due. They are \$25 for an individual or \$30 for a couple. Please fill out the membership form below (on the last page) or download the one on this website under “Membership Information.” Each person must sign the form. Bring the form and your dues to a meeting or mail them to: Dixie Archaeology Society, PO Box 611, Washington, UT 84780

Enrichment

Clan Signs

It was May. The retired Rancher, the Silver Haired Sage, and the Kid, fresh from graduate school, were having their weekly lunch together. The weather had turned hot. Each knew visits to rock art sites would be soon over until temperatures cooled again. The mood was somewhat melancholy and the conversation was dying away.

Finally, the Rancher said “I’m going to be helping the son-in-law with haying this summer. Thought I was through with all of that. What you jokers going to be doing between now and when the weather cools?” Each of the others thought a moment. The Silver Haired Sage began a self-indulgent smile. “Think I’ll go fish salmon and tuna up north this year. Always wanted to do that... How ‘bout you Kid?” “You know,” said the Kid, “I’ve been doing a lot of thinking about that reoccurring petroglyph I told you about a few weeks ago. Since we talked, I have seen it in four more places; three in Nevada and one here in St. George. Think I’ll do some reading and try to learn a little more about reoccurring rock art elements.”

Just then, a quiet voice from the adjoining table spoke. “Please forgive me for eavesdropping, but I couldn’t help but overhear your conversation.” I’ve been learning about pictographs and petroglyphs for quite some time. And, I too have often wondered about recurring elements. One thing that has helped me is I now look for clan signs. Some reoccurring elements are probably clan signs.”

“Clans...?” asked the Rancher. “You mean like those Scotsmen, the McGregors?”

“Kind of,” she said. “But it is not as easy as just that. In many native American cultures, clans can be tied to a family as well as to a duty within the society. Just as modern societies have persons such as musicians, plumbers and teachers, many Native American tribes are divided into groups or clans that perform different functions in support of their communities. For example, a common clan in many tribal societies is the Bear Clan. Although it may vary from tribe to tribe, members of the Bear Clan are the hunters. You will see bear tracks in many petroglyph panels throughout the west. These may have been put there as a sign that the Bear Clan had some influence in what was being depicted on the panel.

“The Hopi had many clans. According to some sources, there are at least twenty-two. Some are now extinct, other quite active. There are several good reference books concerning clans and clan symbols. Here are a few that I found useful. Who knows, maybe you will find that special glyph you were discussing earlier is a clan sign in one of the books. Just last week, I found what I believed to be a Hopi clan sign east of town.”



Hopi Clan Signs at Tutuveni. Photo by Nina Bowen

“Hmmm... sounds interesting”, said the Silver Haired Sage. I have heard of clans but frankly been too lazy to dig into understanding them.” Then he added.... “By the way, we three meet here each Wednesday. You would be welcome to join us anytime.”

Might just do that” she said...

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Here is a list of sources recommended by our newest member to the group. They contain some information and graphics showing clan symbols.

Petroglyphs of Western Colorado and the Northern Ute Indian Reservation as Interpreted by Clifford Duncan. Patterson, Carol; American Philosophical Society Press, 2016

Truth of a Hopi. Nequatewa, Edmund; Northland Publishing in cooperation with the Museum of Northern Arizona, 1967

A Field Guide to Rock Art Symbols of the Greater Southwest. Patterson, Alex; Johnson Books Boulder Colorado, 1992

Hopi History in Stone: The Tutuveni Petroglyph Site. Bernardini, Wesley; Arizona State Museum Series 200, 2007

Picture Writing of the American Indians: Volume 1. Mallery, Garrick; Dover edition 1972, page 329, First published 1882-83

The Rocks Begin to Speak. Martineau, Lavan; KC Publications, Las Vegas 1973.

Final Thoughts

This month, more than twenty members signed up for the field trip and some were put on a waiting list. Of those, eleven came. If you know you will not use your field trip reservation, tell us as soon as possible so others can attend. The club e-mail address is: dixierockart@msn.com --The DAS Board, Jim, Kaye, AJ and Chris



Dixie Archaeology Society (DAS)
RELEASE OF LIABILITY 2017

Send to: Dixie Archaeology Society PO Box 611 Washington, UT 84780
Include your dues



Name(s): Last First

Name(s): Last First

Address: Street Apartment #

City State Zip Code

Phone: email

I, the undersigned, participant(s) agree to abide by all rules and directions established by Dixie Archaeology Society (DAS), regarding all activities, tours, field trips, meetings etc. I do freely and voluntarily agree to release, save, hold harmless, and indemnify DAS from any and all claims of loss, injury or damage, suit action, demand, fine, judgment of decree and any expense thereof, including a reasonable attorney's fee, that may happen or occur to me as a result of or consequence of having attended and/or participated in any DAS meetings or activities. This release includes all representatives of said organization and/or sponsor(s), including the policy that only paid-up members who sign the Release of Liability form are allowed to participate in Field Trips and Activities. The undersigned named participant(s) agrees to bear the total cost of damages and fines resulting from his/her/their actions, thereby releasing Dixie Archaeology Society and its representatives from any liability whatsoever.

I understand that during my participation in the Dixie Archaeology Society outing, I may be exposed to a variety of hazards and risks, foreseen or unforeseen, which are inherent in each outing and cannot be eliminated without destroying the unique character of the outing. These inherent risks include, but are not limited to, the dangers of serious personal injury, property damage, and death (Injuries and Damages) from exposure to the hazards of travel: the Dixie Archaeology Society has not tried to contradict or minimize my understanding of these risks. I know that Injuries and Damages can occur by natural causes or activities of other persons, animals, trip members, trip leaders and assistants or third parties, either as a result of negligence because of other reasons. I understand those risks of such Injuries and Damages are involved in adventure travel such as Dixie Archaeology Society outings and I appreciate that I may have to exercise extra care for my own person and for others around me in the face of such hazards. I further understand that on this outing there may not be rescue or medical facilities or expertise necessary to deal with the Injuries and Damages to which I may be exposed.

I certify that I have read the Release of Liability and Assumption of Risk Agreement, fully understand its terms and sign it freely and voluntarily without any inducement. I freely and voluntarily assume all risk of such Injuries and Damage, notwithstanding such risks. I (we) certify that I am of legal age and competence to act in this manner. If any participant is a minor, the legal parent or guardian will certify that he/she is acting in behalf of each of them in this release.

Signed _____ Date _____

Signed _____ Date _____