

# VESTIGES



April  
2002  
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No. 4

Monthly newsletter of URARA, Utah Rock Art Research Association

## President's Message



### *Combo Meeting/Field Trip Set For April*

Thanks to David Sucec, URARA Vice President, for his fine presentation on Barrier Canyon Style rock art at our March 14<sup>th</sup> meeting. Twenty-four members were in attendance to hear the program.

I'm excited to have the first of our four combination field trips and monthly meetings this month in Glade Park, Colorado, April 13-14. URARA member Dell Crandall will be presenting a slide show on Colorado rock art on Saturday evening April 13<sup>th</sup>. I appreciate the help of Roberta and Harold Snyder and Margaret and Glenn Stone for making the arrangements for us. This will be a fun weekend for all who attend.

Prehistory Week is scheduled for May 4-11 at the Utah Historical Society headquarters at the Rio Grande Station in Salt Lake City. URARA plans to have a table set up with information about the group available for the public. We need six to seven members to help man the table on May 4 from 10 a.m. to 3 p.m. If you are available to help, please contact Nina Bowen.

We need two or three volunteers to help with rock art presentations to schools and organizations. Please contact Nina about this also.

We also need suggestions for future meeting programs. Contact me if you have suggestions for speakers for our meetings in May, June, August, and October.

A big thank you goes out to each of you who are stepping forward to assist us with our various meetings and activities. The more participation we get, the better and stronger URARA will be as an organization.

John Macumber  
URARA President

## *Letter From the Editor*

### *Musing About Following Your Bliss*

My, oh my, hasn't winter passed by in a hurry? It seems just yesterday that my Forest Service job ended and I began spending time working in my home office. Many of you think I don't work during the winter, and my daughter just reported she doesn't know how to answer when her friends ask what her dad does for a living. "He has about nine jobs," she responded. I told her to say that I work for the Forest Service during the summer and as a freelance writer and photographer during the winter. "See, just what do you do?" she asked.

Working at home has many drawbacks but many more advantages. One of the advantages is working in peace and quiet most of the day, which gives me an opportunity to think about life and other grand things. My most recent musings have been about happiness and ecstasy - see what I mean about grand things? Just what is it that makes us happy?

The answer of course is not the same for everyone. Some are happy just making it through each day so they can have a beer and watch TV when they get home. Others live for the sweet smell of flowers, building a long-term relationship with their spouse, or pulling the perfect dish out of the oven just as their spouse comes home from work.

Joseph Campbell used to say that true happiness only comes when you follow your bliss. What is bliss? I have corrupted that into, "true happiness only comes when you follow your passion." I can relate to passion, but not to bliss.

I also like to refer to those moments when we are truly happy or when we finally "see it" as "aha moments." The moments come when you have been working on a problem for weeks at a time, and the answer finally comes to you and you instinctively say, "Aha, I see."

Many people spend time seeking "aha" moments with coffee or cabernet, or like I do, using silicone-based circuitry - my computer. Others use harder substances such as ecstasy, the drug, or ecstasy the emotion.

Using chemicals or natural substances in the search for ecstasy, or bliss, or passion, is not new. There is archaeological and ethnographic evidence that humans have enhanced their searches for thousands of years. Neolithic populations were making wine 7,000 years ago ancient Indians were seeking ecstasy through drug-induced trances, and more recently American Indian populations used Peyote to make life more visible and obvious.

Don't get me wrong, I'm not advising the use of drugs in your search for passion or ecstasy, I'm simply suggesting the trip (no pun intended) to your goal may have many paths. But some seem to have a way of poking fun at the way other people seek passion and meaning in their lives.

Early Christian missionaries in America referred to American Indian ceremonies as evil and devil-inspired. But many years later Native American religion and teachings were spreading to more common folk and are now being seen as insightful.

The other problem I face in maintaining a home office is forcing myself to get out, maintain contact with the real world and get some meaningful exercise. Maybe my ecstasy is plopping down in front of the television to watch Eliminate. Oh, you've never watched Eliminate? Let me tell you about it....



### *San Juan River Trip*

*A group of hardcore river runners and rock art researchers spent a couple days on the San Juan River last fall. The trip, organized by URARA member John Remakel, was a large success. Thanks to John for making the photo available.*

# April Meeting Set

By Glenn and Margaret Stone

The April URARA Meeting at Glade Park, Colorado will be held on Saturday night (April 13th) at 7:00 p.m. at the Glade Park Community Center, just north of the Glade Park Store (and on the same side of the road). Dell Crandall will present the program (a slide show).

The field trips will begin each day at 8:00 a.m. (meet at the Glade Park Store).

On Saturday, the group will hike into Seiber Canyon. The hike is about one and a half hours each way. This is a moderate to strenuous hike consisting of about one mile of hiking along a fairly level ridge top, a quarter-mile descent into the canyon, and then about a half mile walk in a sandy wash. The rest of the day will be spent at the Gore Ranch Site and the Picture Gallery Ranch Site. Both of these sites are reached by short, easy walks. The road conditions to Seiber Canyon will be dependent upon the weather. Our main concern is mud. There are good gravel roads accessing the Gore Ranch and Picture Gallery Ranch sites.

On Sunday, the group will have several alternatives from which to choose. Some may choose to visit Shavano Valley east of Montrose, CO (this will be an all-day trip). For those that need to be heading back home early on Sunday, a short trip to nearby Hardy Shelter will be offered.

Also, for those who would like to spend a little more time hiking on Sunday (while headed back to Utah), a hike into Little Hole will be offered (see Castleton, Volume One, page 225).

The Shavano Valley and Hardy Shelter Sites are accessed by paved or good gravel roads. The Little Hole Site will require a high-clearance vehicle and road conditions will be dependent upon the weather (mud is the concern).

If you plan on attending this field trip (or have any questions), please call Harold

and Roberta Snyder at (970) 242-5162.

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Camping is available at Miracle Rock Campground, a small BLM facility, or there is room for a limited number to camp on the Snyder's property. Also, motels are available in nearby Grand Junction.

The best way to reach Glade Park is via the East Entrance of the Colorado National Monument, then simply follow the road signs to Glade Park.

## Call For Symposium Papers

By David Sucec, Chair, Symposium Committee

The Symposium Committee announces a call for papers for the Utah Rock Art Research Association's 22<sup>nd</sup> Annual Symposium during the Veteran's Day weekend, November 9 – 11, 2002, in St. George, Utah.

Abstracts should be kept at about 200 words but long enough that we get the idea of your paper. Deadline for abstracts is September 2, 2002, and we ask that everyone interested in presenting a paper honor the deadline so we can develop our program for printing, etc.

The Symposium Committee will give preference to papers that relate to Utah rock art but will jury out papers only when we run out of time slots. Presentations will be allowed a minimum of 20 minutes (last year, presentations were given 30 minutes).

The committee will review abstracts for suitability, for a balanced point of view, and to ensure that the number of papers does not exceed the time available for presentations.

Please send inquiries and abstracts to David Sucec, Papers Coordinator, at 832 Segoe Avenue, Salt Lake City, UT. 84102. Phone is 801-359-6904, or email to David at [davidsu@uswest.net](mailto:davidsu@uswest.net).

## **SYMPOSIUM VOLUNTEERS NEEDED**

David Sucec, Chair, invites interested URARA members to volunteer for the Symposium Committee.

The immediate need relates to the upcoming 2002 Symposium in St. George during the Veterans Day weekend November 9 – 11. Individuals are needed to assist as St. George contact(s) and Field Trip Coordinator, for registration and information, Sunday night social and Sunday breakfast events, auction and banquet events, to oversee vendors, and to set-up and take down.

Interested members please contact David Sucec. Email: [davidsu@slkc.uswest.net](mailto:davidsu@slkc.uswest.net). Phone: 801-359-6904. Mail: 832 Segoe Avenue, Salt Lake City UT 84102.

## *Montezuma Field Trip Hailed Successful*

A group of 55 URARA members gathered at the historic Hatch Trading Post last month to spend the weekend viewing rock art in nearby Montezuma Canyon.

Dell Crandall told the gathering early Saturday morning that he had good news and bad news. The good news was the weather was going to be good (we should check his sources since the wind blew hard enough to slow a charging rhino) but the bad news was the other trip leader had to cancel because of a sick family member. But Crandall proved equal to the task, as everyone had a great weekend and saw a wide variety of rock art.

Montezuma Canyon begins just south of Monticello and runs south to the Hatch Trading Post. It contains dozens of large Anasazi ruins, San Juan Basketmaker, Anasazi, and Ute rock art. The BYU Archaeological Department spent several years in the canyon conducting an archaeological field school.

It is also home to a new bed and breakfast boasting the opportunity to dig in a large Anasazi ruin located on its property. The owners proudly say you can pay a fee and keep any artifacts you find. Evidence of illegal digging was everywhere. Some holes were large enough to indicate a large backhoe had been used to move huge quantities of dirt. Potsherds as large as a person's hand covered the ground in places.

But those problems did not distract from our excitement and fun. Crandall led the group to location after location and simply turned the group loose to find the panels he promised were hiding on the nearby cliff faces. We found a nice combination of pictographs and petroglyphs, but enough cliff faces remained unvisited to promise that other nice sites remain to be discovered.



*A large group of URARA members spent two days visiting rock art sites in Montezuma Canyon, Utah.*



*Plenty of film was shot as URARA members recorded dozens of rock art sites.*

To contact the Vestiges editor call 435-637-8954  
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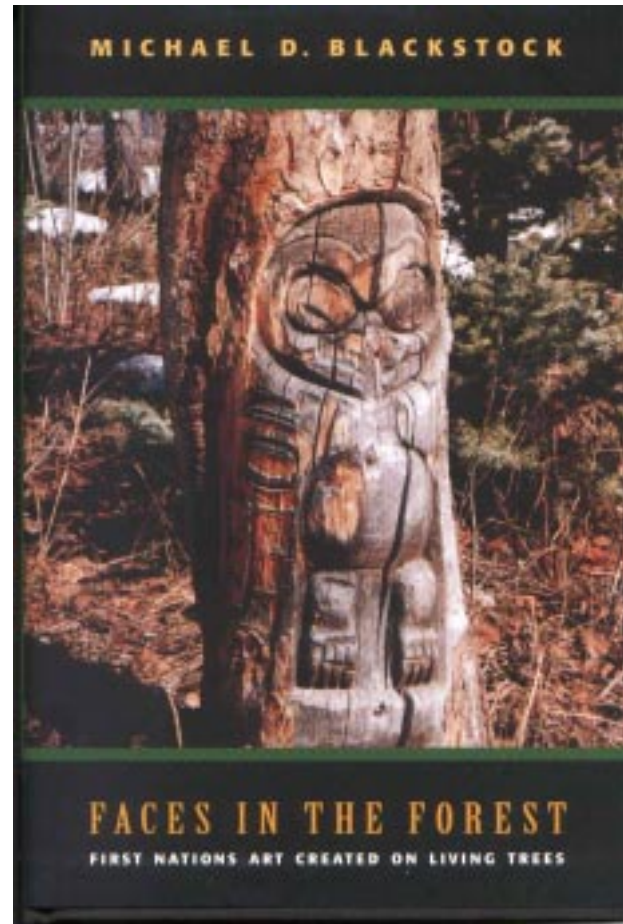
## *New Book On Tree Art Hits The Stands*

A new book describes art created on living trees in America's forests. *In Faces in the Forest*, Michael Blackstock, a forester and artist, takes us into the sacred forest, revealing the mysteries of carvings, paintings and writings done on living trees by First Nations people. Blackstock details this rare art form through oral histories related by Elders, blending spiritual and academic perspectives on Native art, cultural geography, and traditional ecological knowledge.

*Faces in the Forest* begins with a review of First Nations cosmology and the historical references to tree art. Blackstock then takes us on a metaphorical journey along the remnants of trading and trapping trails to tree art sites in the Gitksan, Nisga'a, Tlingit, Carrier, and Dene traditional territories, before concluding with reflections on the function and meaning of tree art, its role within First Nations cosmology, and the need for greater respect for all our natural resources. This fascinating study of haunting and little-known cultural phenomenon helps us see our forests with new eyes. It is of interest to all rock art researchers who are attempting to understand native cultures and how they sought to leave messages for future generations.

Michael D. Blackstock is Aboriginal Affairs Manager in the Ministry of Forests in British Columbia.

The book is illustrated by 240 illustrations or photographs and retails for \$44.95.



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**Production Assistance**, Dorde Woodruff; **mailing**, Fred and Barbara Saxon

## *Report on Arizona Cave Of Life*

By Peter K. Faris, Institute of Archeoesthetics

*Reprinted with permission*

In the so-called Cave of Life in the Petrified Forest National Park, Arizona, a remarkable petroglyph panel can be found. Major elements of this panel are: 1- a couple engaged in the act of sexual intercourse; 2- a Kokopelli; 3- a shaman figure with ceremonial staffs adorned with birds and feather tufts; 4- a large star in the form of a cross with a double outline. Altogether they seem to represent a portrayal of a fertility rite or ceremony including the presiding priest or shaman, a star of some apparent symbolic significance, the male and female actors or participants, and the sacred presence represented by Kokopelli in his aspect of the locust or other insect.

These elements are not the only ones present in the panel, of course, but identity of the others is currently uncertain and discussion of their meanings would be complete speculation.

It has been suggested that the couple engaged in sexual intercourse represents an example of ritual coition, a phenomenon that has been identified in the ceremonial inventory of primitive people including other North American Indian tribes.

The shaman figure seen in the upper right of the composition is indicated by the ceremonial staffs he carries, adorned with bird figures commonly assumed



to identify a shaman. The fertility emphasis, and his ceremonial participation in the rites, is indicated by his erect phallus. The possible presence of Kokopelli depends on his identity as a fertility figure for confirmation. It has long been known that the hump on Kokopelli's back was considered to be a pack full of seeds and sprouts for the plants and animals that constitute the natural environment of the Southwest. Additionally, the figure of Kokopelli is often portrayed with an erect phallus, which symbolizes his role in human reproduction as well. The full extent of the fertility emphasis in the persona of Kokopelli could not be demonstrated until the 1981 discovery of a unique and most remarkable kiva by Dr. Joe Ben Wheat (personal communication) at the Yellowjacket site in southwestern Colorado.

The kiva not only lacked the sipapu, but it possessed a feature that has never been reported from

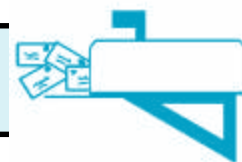
any other location. At some point in time the large figure of Kokopelli, curved around to fit within the circumference of the walls, was excavated below the floor level into the reddish earth and then carefully refilled with a yellowish sandy soil brought in from elsewhere. The whole floor was then plastered with an adobe layer as a finishing touch. This concealed Kokopelli seems to have been consciously chosen to replace the sipapu, the source of life on earth, and thus indicates, at least at his one time and place, that Kokopelli could be considered as a source of creation and an acceptable substitute for the sipapu.

The final element in this panel that can be definitely identified is the double outlined cross that represents the star and serves as the focus of the composition. Remarkably, this star also serves as the focal point of a solar marker in that, on certain dates, a slender shaft of sunlight can be observed crossing the center intersection point of the arms of the star. The significant dates in this example are not the solstices or equinoxes commonly marked by such solar calendars, but the dates 1/8<sup>th</sup> of a year (or 45 days) before and after the winter solstice. This would suggest that the panel relates to a fertility ceremony involving a date 1/8<sup>th</sup> of a year before or after the winter solstice. It might also be reasonable to assume that there is an important role for a star or stars in this ceremony since the choice of the star symbol as the target of the solar marker indicates a particular significance for a star (or stars) on these dates.

The Hopi ceremonial year begins with the three great winter ceremonies that portray three phases of creation. The first of these ceremonies is Wuwuchim, singular for Wuchim, which is etymologically derived from Wu (to germinate), and Chim, designating members of the Wuchim religious society. Its plural form, Wuwuchim, thus denotes a ceremonial supplication by the Wuchim and other participating societies at this first dawn of creation for the germination of all forms of life on earth, plant, animal, and man. In fact, Wuwuchim is held in early to middle November, approximately 1/8<sup>th</sup> of a year before winter solstice. Additionally, its occurrence and the timing of its events are signaled by the motions of a number of stars. Wuwuchim symbolizes man's emergence to this fourth world and the germination of life.

It seems, therefore, we can assume that the Anasazi residents of Petrified Forest National Park, Arizona, had a ceremonial devoted to fertility, rebirth, and creation akin to the Wuwuchim ceremony of the modern Hopi. The annual observance of this ceremony, signalled by this panel with a shaft of sunlight crossing the intersection of the arms of the star and the timing of specific events and acts, probably was signaled by the rising of certain stars, again as in the modern Wuwuchim ceremonial.

## *Letters To The Editor*



Dear members,

We have had such an enjoyable time the past few years since we became URARA members. Seeing new places, understanding places where we have been to a greater degree and probably best of all, meeting some great people and fellow desert rats. Thanks to everyone for doing such a great job. Ron Lee, Jessie Warner, Craig Barney, Layne Miller and all those who contribute to *Vestiges*, Craig and Nina Bowen, Clari Clapp, and Dorde Woodruff, thank you.

We have had the good fortune to work with Nal Morris this last year and beyond. We are trying to develop and produce a video presentation of Nal's research. If anyone has any ideas where we might get funding, distribution or production help, please let us know.

We are looking forward to a great year of discovery and association with friends.

Frank Kanig and Lisa Poulsen  
Box 790098  
Virgin, Utah 84779

# *Debate On Monument Designation*

Today's markup of H.R. 2114, the "National Monuments Fairness Act," in the House Resources Committee went pretty much as anticipated: All of the Republicans voted for it, and most of the Democrats (with the lone exception of Rep. Cal Dooley, D-CA) voting against. The tally was 23 "yea" and 18 "nay." Rep. Mike Simpson led the charge for his bill, arguing that the issue was not about gutting the Antiquities Act, no, in fact, (he said) the Act needs to be strengthened. And the issue was not about what one president (whose name he did not mention) did or about the results of the use of the Antiquities Act over the years. No, the issue was about process, and how the Act has been used since 1906, and about reasserting Congressional authority over the public lands. He said that it was not the intent of Congress when it passed the Antiquities Act to have large expanses of land protected.

Instead, he asserted Congress only intended for relatively small areas to be protected under the Act, and that, if you ignore the large Monuments protected relatively recently, most Monuments proclaimed by presidents were relatively small. [*Editorial comment:* However, as we Antiquities Act aficionados are well aware, many of our most famous large National Parks started out as large national monuments, and many of them designated by Republican presidents. These include the Grand Canyon, Olympus, Katmai (by Hoover), Glacier Bay (by Coolidge), White Sands, Death Valley, Joshua Tree, Organ Pipe, Grand Tetons, well, the list goes on.]

Rep. Rahall countered Simpson's arguments by stating that despite proponents' assertions that the bill was about process, and not about what a particular president had done, in fact the bill was about the Monuments President Clinton designated. "The backers of this legislation are still fighting Bill Clinton," he said.

He recommended that it was time for the Republicans to move on, and pointed out that both Paula Jones and Monica Lewinsky had moved on, Jones to a career as celebrity boxer and Lewinsky to modeling clothes. Rahall then said, "Let's give George Bush a chance" to use the Antiquities Act to protect the environment.

Chairman Jim Hansen then took time to berate the Clinton Administration for designating the Grand Staircase-Escalante National Monument.

Rep. Tom Udall (D-NM) then said that a current example of why we don't need this bill is what is happening right now in Utah with Gov. Leavitt's proposal to President Bush that he designate a 480,000-acre National Monument in the San Rafael Swell, a proposal that couldn't be accomplished if H.R. 2114 were law.

Others joining in the debate were: Rep. Scott McGinnis (R-CO) (for); Del. Donna Christian-Christiansen (D-VI) (against); Rep. Barbara Cugin (R-WY) (for); and Del. Eni Faleomavaega (D-AS) (against); Rehberg (R-MT) (for); Rep. Cal Dooley (D-CA) (for); Rep. John Peterson (R-PA) (for); and Rep. Jay Inslee (D-WA) (against).

Inslee, in particular, was effective in countering Simpson's argument that Congress never intended for large areas to be protected, by saying that not one judicial challenge to an Antiquity Act designation had ever been successful.

House floor action has not been scheduled.

*Editor's note: This information was taken from an archaeological listserv discussion and used with permission by those involved. It is included for the edification and education of URARA members.*



# Ice Man May Have Died Fighting

By Aminda Leigh in Rome, Italy

The famous Stone Age man known as Oetzi the Iceman could have died following violent hand-to-hand combat, research from Italy suggests. The wound can be interpreted as resulting from a defensive act. Last year, scientists discovered a flint arrowhead lodged in the ancient man's back, leading to speculation that he may have fled his attacker before bleeding to death and becoming encased in ice. Now, new tests on the body have revealed a deep wound on Oetzi's right hand, which according to the findings was inflicted in the last few hours of the iceman's life – quite possibly in a fight. The latest research has been conducted by Dr Eduard Egarter Vigl, who is the official caretaker of the iceman at the South Tyrol Museum of Archaeology in Bolzano.

At this early stage in the research, Dr Egarter Vigl said, "The wound can be interpreted as resulting from a defensive act." He believes his discovery suggests that the iceman was engaged in some kind of close-quarter violent conflict. "The traumatic damage to the corresponding bone in the mummy's right hand and another damaged bone near the wrist further support this theory," he added. The revelations were spurred on by conversations between Dr Egarter Vigl and one of the first people to see the mummy in the melting glacier - a mountain guide called Alois Pirpamer.

Neither man had met the other until they were brought together during a new film about Oetzi. In the course of the production, Pirpamer mentioned for the first time that when the iceman was discovered in September 1991, the mummy appeared to be holding a knife in his right hand. Dr Egarter Vigl explored this possibility in the laboratory, using X-rays and microscopic images of the hand to determine whether or not a knife would fit in between the position of the fingers. It was during this research that Dr Egarter Vigl discovered the wound.

Scientists now plan further work to corroborate the theory of Oetzi's death, including radiological, hygienic, anatomical and forensic tests. "We now think we know how Oetzi died, but the exact circumstances surrounding his death remain a mystery that will be unraveled over time," said Dr Egarter Vigl.

Oetzi represents one of the great archaeological finds of the last 25 years. His body was discovered by German tourists trekking in the Oetz Valley - hence the name - still wearing goatskin leggings and a grass cape. His copper-headed axe and a quiver full of arrows were lying nearby. At first, it was thought he died from cold and hunger. It was only last year that researchers finally established he had an arrowhead still embedded in his shoulder and that the nature of the injury - its position in an area full of blood vessels - probably meant he bled to death.

Oetzi was about 159 centimetres (five feet, 2.5 inches) tall, 46 years old, arthritic, and infested with whipworm. It is believed he belonged to an agricultural community based on the cereal grains found not just on his garments but recovered from his colon that contained bran of the primitive wheat Einkorn. Muscle fibres also retrieved from the colon confirm he ate goat meat as well. High levels of copper and arsenic in his hair indicate that he had been involved in copper smelting.

*Don't forget to write up a report on URARA field trips!*

# ***URARA LIBRARY LIST 2002***

## **BOOKS**

Baker & Billat- Rock Art of Clear Creek Canyon in Central Utah  
 Barnes- Canyon Country Prehistoric Rock Art  
 Brody- Mimbres Painted Pottery  
 Bush- Bibliography of Sources for Rock Art and Related Fields  
 Castleton- Petroglyphs and Pictographs of Utah, Volume I and 11  
 Cole- Legacy on Stone  
 Courlander- The Fourth World of the Hopi  
 Cunkle & Jaquemain- Stone Magic of the Ancients  
 Grant- The Rock Art of the North American Indians  
 Geib- Glen Canyon Revisited  
 Haskell- Southern Athpaskan Migration  
 Dinosaur National Monument- Cub Creek Sampler  
 Madsen- Exploring the Fremont  
 Martineau- The Rocks Begin to Speak  
 Martineau- The Southern Paiutes  
 McCreery and Malotki- Tapamveni  
 McGlone, Barker & Leonard- Petroglyphs of Southeast Colorado and the Oklahoma Panhandle  
 Miscellaneous- Rock Art of the Western Canyons  
 Miscellaneous- Sacred Images  
 Patterson-Rudolph- Petroglyphs and Pueblo Myths of the Rio Grande  
 Patterson- Rock Art Symbols of the Greater Southwest  
 Peterson- Sacred Encounters  
 Pratt- Rock Art of the Uintah Basin  
 Reed- Foundations of Anasazi Culture  
 Schaafsma- Indian Rock Art of the Southwest  
 Schaafsma- The Rock Art of Utah  
 Siegrist- Prehistoric Petroglyphs and Pictographs in Utah  
 Simpkins & Taylor- Ramses II  
 Slifer- Guide to Rock Art of the Utah Region  
 Slifer and Duffield- Kokopelli  
 Watson- Indians of the Mesa Verde  
 Whitley- Rock Art of the Shaman- Rock Art of California  
 Williamson- Living the Sky  
 Wormington- Ancient Man in North America

## **PAPERS**

*All Utah Rock Art, and Patina*

*La Pintura*

Summer 1977, Spring 1979, Summer/Fall 1979, Spring/Summer 1980, Winter 1980, Spring 1981, Fall 1981, Winter 1981

**University of Utah Anthropological Papers**

#77, *Prehistoric Occupation Patterns in Southwest Wyoming and Cultural Relationships with the*

#78, *Southern Paiute Prehistory* (Glen Canyon Series 28)

#81 *Glen Canyon: A Summary* (Glen Canyon Series 31)

#89, *Miscellaneous Collected Papers 15-18*: 1966 Excavations: Uinta Basin; Preliminary Survey of the Manti-LaSal National Forest; Lithic Materials from Escalante Valley, Utah; An Unusual Human Skull from Near Lovelock, Nevada

#93, *Hogup Cave*

#94, *Newe Natekwinappéh: Shoshone Stories and Dictionary*

#95, *Median Village and Fremont Culture Regional Variation*

#96, *Swallow Shelter and Associated Sites*

#97, *Analysis of Prehistoric Coprolites from Utah*

#98, *Prehistory of Utah and the Great Basin*

#99, *Miscellaneous Collected Papers 19-24*: Indian Petroglyphs from White Pine County, Nevada; The Palmer Collection from Southwestern Utah, 1875; The Woodruff Bison Kill; The Bear River No. 3 Site, with Appendix; Prehistoric Diet at Danger Cave, Utah as Determined by Coprolites; The Analysis of Tree Ring Dating

#100, *The Levee Site and the Knoll Site*

#110, *Cochimi and Proto-Yuman: Lexical and Syntactic Evidence for a New Language Family in Lower California*

#102, *A Selected Bibliography of Utah Archaeology*

#103, *Sudden Shelter*

#104, *Cowboy Cave*

#105, *Bull Creek*

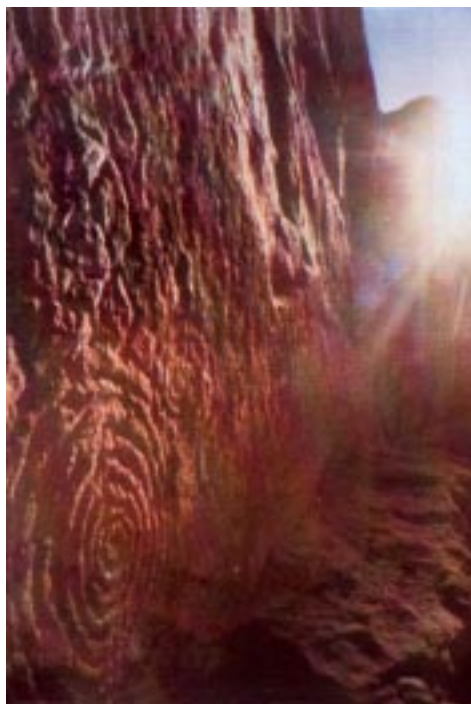
#106, *Final Excavations at the Evans Mound Site*

#110, *Anthropology of the Desert West: Essays in Honor of Jesse D. Jennings*

**Contact Nina Bowen, Bountiful, 801-292-5012, [bch8@qwest.net](mailto:bch8@qwest.net) for library information**

## Information Wanted

*Wanted: information on a mystery petroglyph. This photo shows a petroglyph panel located somewhere in New Mexico and sent in by URARA member John Rudolph. John would like information about it. He recalls seeing the photo in a periodical (now missing) and a photo caption saying it is located in a difficult place to reach and that it seemed to be a petroglyph that received a shaft of light on the summer solstice. Because of John's interest in archaeoastronomy, he would very much appreciate any information about it, even if someone only remembers what publication the information appeared in. Contact Vestiges ([layne@afnetinc.com](mailto:layne@afnetinc.com)) or John at 755 Winslow Way East Bainbridge Island, WA 98110 or email at [rudoarch@rudo.com](mailto:rudoarch@rudo.com).*



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## Calendar Of Events



### URARA Field Trips for 2002

**May 18-19** Dixie National Forest near Torrey, Utah. Trip leader Marian Jacklin, Dixie National Forest archaeologist. For reservations contact Tami Barney 435-259-4510.

**June 8-9** Worland/Tensleep, Wyoming. Trip leader Mike Bies, BLM archaeologist Worland, Wyoming. For reservations contact Nancy Mason 303-459-3397

**July 13-14** Price, Utah, area and Nine Mile. Annual URARA picnic will be held on Saturday and a monthly meeting conducted on Saturday evening in conjunction with the field trip. Trip leader Layne Miller. Phone 435-637-8954, email [layne@afnetinc.com](mailto:layne@afnetinc.com). Contact for reservations.

**August 17-18** Los Alamos, New Mexico area. Trip leader Diane Roussel-Dupre. Phone 505-662-3072, email [drd\\_la@cybermesa.com](mailto:drd_la@cybermesa.com).

**September 28-29** Vernal, Utah, area. Trip leader Randy Fullbright. Phone 435-789-2451. A monthly meeting will also be held in conjunction with the field trip on Saturday night.

**October 12-13** Moab, Utah. Trip leader Craig Barney. Monthly meeting will also be held in conjunction with the field trip. Phone 435-259-4510.