

Cedar City Chapter of Sons of the Utah Pioneers



Cedar City Monument – 29 Southern Paiute People

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Longitude: -113.060556; Latitude: 37.682778; Elevation 5800'; CC-29 Southern Paiute People, Library



Monument Honoring the Southern Paiute Band at Cedar City Library

“The Southern Paiute have called the desert southwest home for at least as far back as 1100 A.D.

“*Paa*” *ute* means *water ute*, and refers to their preference for living near water sources. These “water utes” lived nomadically and traveled to various areas throughout the year to harvest food and natural materials in the appropriate seasons.

During spring, the Southern Paiute practiced floodplain gardening, creating reservoirs and irrigation



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ditches to water corn, squash, melons, gourds, sunflowers, beans and wheat.

The Spanish explorer Escalante kept detailed journals of his travels in the Southwest and made notes concerning Southern Paiute horticulture, writing in 1776, that there were “well dug irrigation ditches” being used to water small fields of corn, pumpkins, squash, and sunflowers. Water was the crucial element to traditional Paiute life-ways and subsistence strategies. In the 1850s, when Mormon settlement of southern Utah began, it was through water-access-denial that the Southern Paiutes began being marginalized.

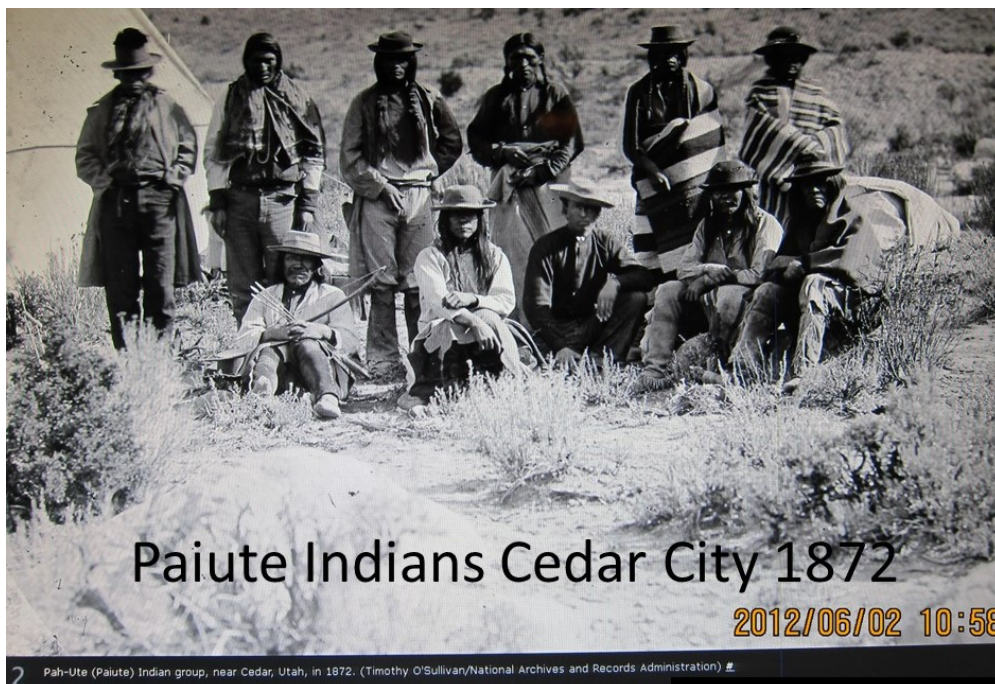
After planting their fields in the spring, the Paiute often journeyed up in elevation (10,000 ft.+) to lush meadows and cool forests. In the refreshing high-country, the Southern Paiute gathered berries and plants, hunted mule deer, elk, bighorn sheep, antelope, woodchucks, and rabbits. They also collected agate, a type of rock used for making stone tools. Their skill at making these tools was widely known and respected, and their arrowheads, spear points and more were traded with many surrounding tribes.

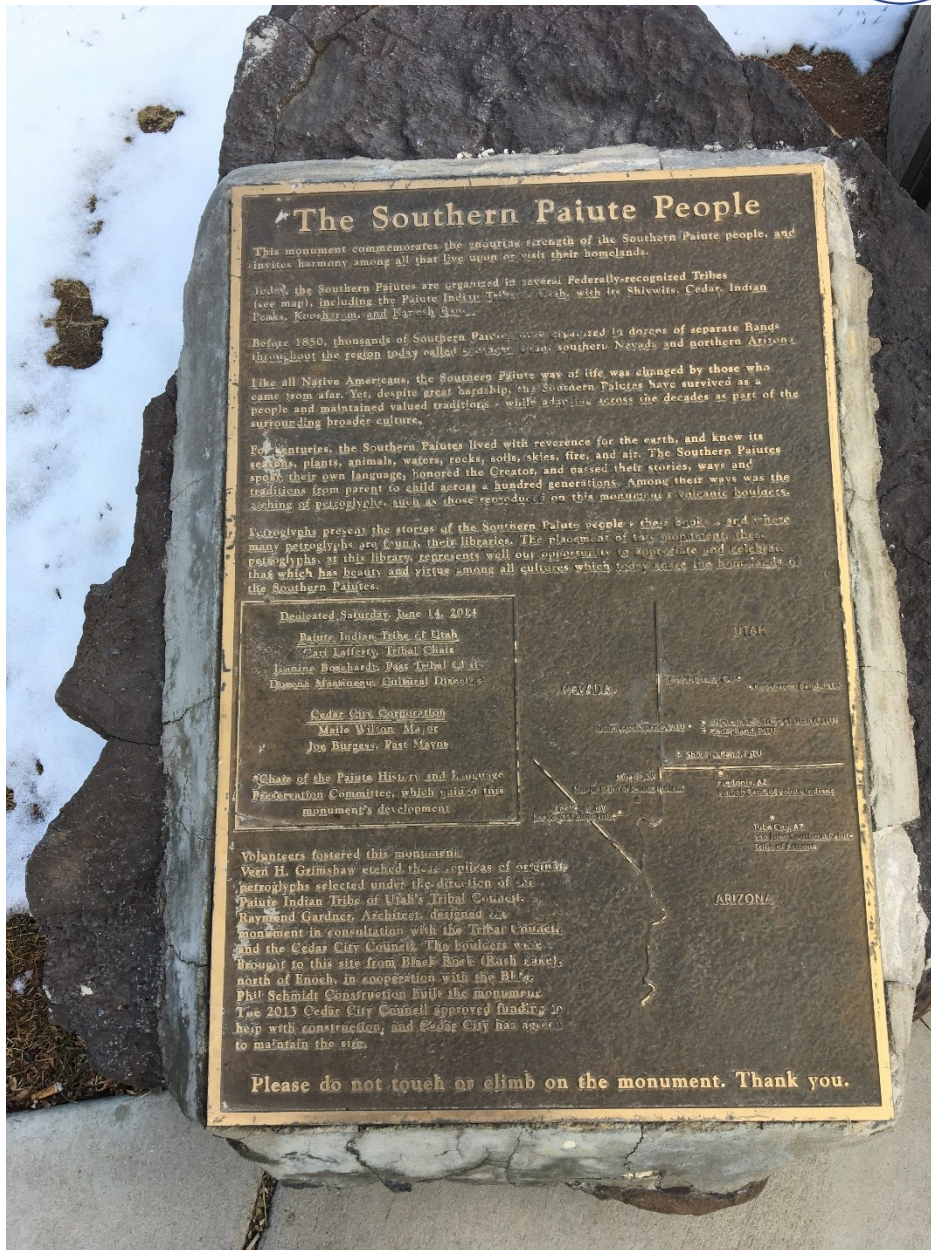
Southern Paiutes were also, and still are, skilled basket weavers. They used their handwoven baskets to carry seeds, roots, tubers, berries, and nuts. When sealed with pine pitch, the finely woven baskets carried water. Other forms of production included the making of bow and arrow; nets; sandals; cordage; lightweight bark skirts and leggings; buckskin and other hide dresses, shirts and breechcloths; and rabbit skin leggings, ropes, blankets and capes.

In spite of hardship, southern Paiute tribes remain. Today, the tribal bands pursue various economic development projects to ensure sustainability and cultural preservation for future generations. They also continue to celebrate through dancing and games at annual tribal gatherings.

Their tradition as storytellers also continues. Elders who still speak the language pass tribal history down to the next generation of Paiute, through a variety of community activities and events. The Southern Paiute are standing strong. Yesterday, today and tomorrow.”

<https://www.nps.gov/articles/about-the-southern-paiute.htm#:~:text=Southern%20Paiutes%20were%20also%2C%20and,finely%20woven%20baskets%20carried%20water.>





The Southern Paiute People

This monument commemorates the enduring strength of the Southern Paiute people, and invites harmony among all that live upon or visit their homelands.

Today, the Southern Paiutes are organized into several Federally recognized Tribes (see map), including the Paiute Indian Tribe of Utah, with its Shivwits, Cedar, Indian Peaks, Koosharem, and Kanosh Bands.

Before 1850, thousands of Southern Paiutes were organized in dozens of separate Bands throughout the region today called southern Utah, southern Nevada, and northern Arizona.

Like all Native Americans, the Southern Paiute way of life was changed by those who came from afar. Yet, despite great hardship, the Southern Paiutes have survived as a people and maintained valued traditions, while adapting across the decades as part of the surrounding broader culture.



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For centuries, the Southern Paiutes lived with reverence for the earth, and knew its seasons, plants, animals, waters, rocks, soils, skies, fire, and air. The Southern Paiutes spoke their own language, honored the Creator, and passed their stories, ways and traditions from parent to child across a hundred generations. Among their ways was the etching of petroglyphs, such as those reproduced on this monument's volcanic boulders.

Petroglyphs present the stories of the Southern Paiute people, their books, and where many petroglyphs are found, their libraries. The placement of this monument, these petroglyphs, at this library, represents well our opportunity to appreciate and celebrate that which has beauty and virtue among all cultures which today share the homelands of the Southern Paiutes.

Dedicated Saturday, June 14, 2014

Paiute Indian Tribe of Utah

Gari Lafferty, Tribal Chair

Jeanine Borchardt, Past Tribal Chair

Dorena Martineau, Cultural Director

Cedar City Corporation

Maile Wilson, Mayor

Joe Burgess, Past Mayor

Chair of the Paiute History and Language Preservation Committee, which guided this monument's development

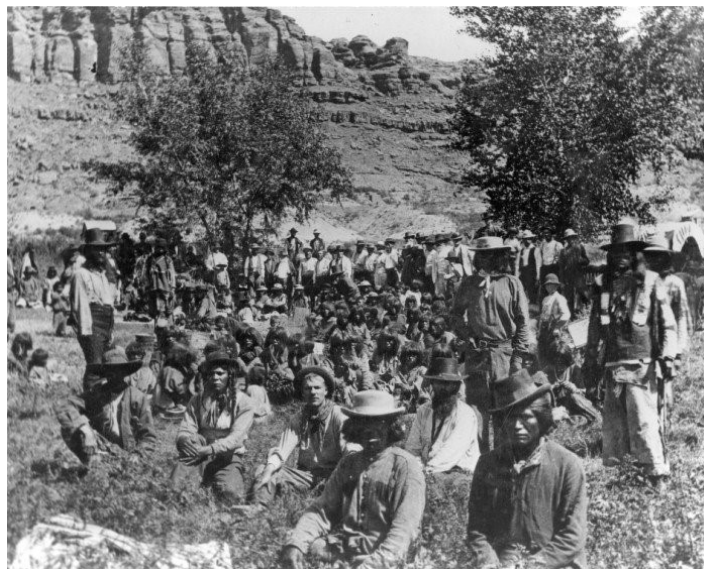
Volunteers fostered this monument

Vern H. Grimshaw etched these replicas of original petroglyphs selected under the direction of the Paiute Indian Tribe of Utah's Tribal Council.

Raymond Gardner, Architect, designed the monument in consultation with the Tribal Council and the Cedar City Council. The Boulders were brought to this site from Black Rock (Rush Lake), north of Enoch, in cooperation with the BLM.

Phil Schmidt Construction built the monument.

The 2013 Cedar City Council approved funding to help with construction, and Cedar City has agreed to maintain the site.



American Indians 1873 near Virgin, Utah.

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Annual Paiute Pow Wow, Cedar City, Utah, 15 August 2021



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Parowan Gap Petroglyphs



Cedar City Library Replicas of Ancient Petroglyphs