



DSUTM
DIXIE STATE UNIVERSITY
ST. GEORGE, UTAH



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Library Links

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— A Link to Lifelong —
Learning

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“...it’s likely you walked by without really stopping to look at the display.”

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“Amid the debate of whether Dixie State University should extract “Dixie” from it’s title...”

A background image showing library staff and patrons in a library setting, overlaid with a semi-transparent red filter. The text is white and positioned over the image.

DIXIE STATE
UNIVERSITY LIBRARY
We've got you!

www.library.dixie.edu

435-652-7714.

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library@dixie.edu

Spirits, Dancing, and Carvings in the Holland: Kachina Dolls

By: Kathleen Broeder

Tucked away in a rarely used hallway on the third floor of the Holland is a display case of twenty-eight kachina dolls. **If you have visited the College of Humanities and Social Sciences Dean recently, it's likely you walked by without really stopping to look at the display.** These kachina dolls were collected by the Folger family through the 1970s to the 1990s, when they, along with a collection of baskets and blankets (held by the Sears Art Gallery), were donated to Dixie State.

Hopi Kachinas are supernatural beings that live in Hopi villages half the year and spend the other half in the San Francisco mountains. They are essential in ceremonies and dances that reflect Hopi traditional views of the universe performed from the winter solstice, Soyalangw, through the summer.



Left: Salako – Hopi
Salako
Carved By: David
Kootswatewa

Top Right: Qoglo
Carver: Unknown



Soyok Whuti-Ogre Kachina
Carver: Not Identified.

The kachina dolls (tithu) are carved representations of kachina spirits. The earliest kachina from the early 1700s were given as a prayer-wish to young Hopi girls to grow healthy and have children of their own. Sold commercially to non-Hopi people since the early 1900s, kachina dolls have evolved from the earlier simple forms to elaborate sculptural pieces carved and painted in detail.

A few of the kachinas in the display include, the Soyok Wuhti-Orge Kachina travels with other orges to collect food from children and is known to swallow children whole, and the Qoglo Kachina kindly promises good crops and toys for children.

Not It's First Name,

By: Kristi Sheilds

Dixie Hitsory Preserved

Amid the debate of whether Dixie State University should extract “Dixie” from its title or not, a common fear among residents is that the history is being destroyed.

Kathleen Broeder, Head of Special Collections & Archives, wants everyone to know that whether the name changes or not, the history is being preserved.

Broeder assures that just because the Dixie name may change, doesn't mean all the history would be erased.

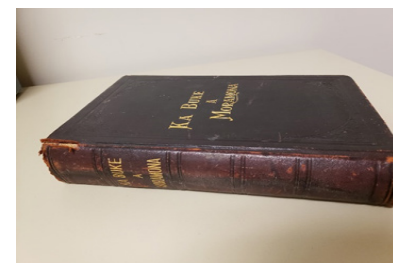
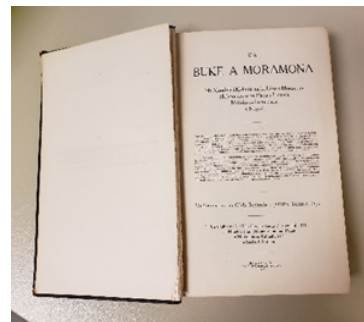
While the history in Special Collections includes the historic racism of Dixie, it also collects all the positives of DSU and St. George. Special Collections & Archives has manuscript collections, rare books, and over 1,100 oral histories about Washington County and DSU.

Included in the collections of rare books, which has a large Church of Jesus Christ of Latter-day Saints section, are oral histories, that are recorded and transcribed, where locals tell their stories in their own words.

The earliest record of oral history goes back to 1958 by Henry Mathis, which consists of him saying that he remembers Brigham Young coming to St. George.

“That’s really cool when you think about it that way,” Broeder said, “We’ve been recording our history through oral history for so long.”

The collection includes all of the DSU yearbooks and student newspapers.



Top Left & Top Right: 1905 Hawaiian translation of the Book of Mormon

Bottom Left: 1910, building the original St. George Stake Academy Building (now the Children's Museum on Main Street)

The librarians are actively building these collections to be more accessible online. The [student newspapers](#), starting with the Dixie Owl in 1916 and ending with the Dixie Sun News in 2019, were made available online at newspapers.com through a partnership with Ancestry. **The goal is to build a digital collection of the oral histories and yearbooks to put online in the next year.**

“We’re not only preserving the histories, we’re also trying to make them accessible even if you’re not on site,” Broeder said.

Broeder states she wants to give people access to the history, so you can form your own conclusions based on the primary resources. Especially because it’s easy to find misinformation out there and it’s important you go to the primary source.

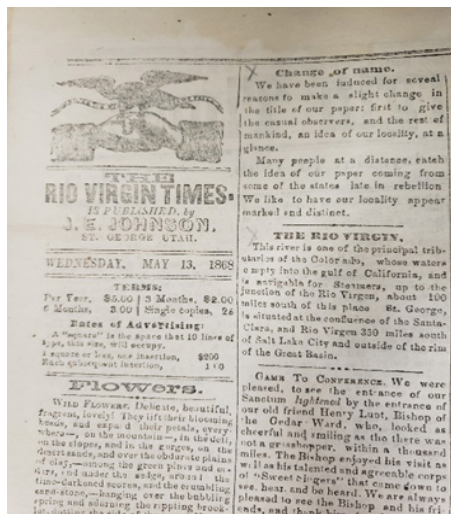


1892-1898 History of Utah in three volumes



Top: 1916, The Dixie yearbook.

Bottom: Article explaining why Our Dixie Times changed its name to The Rio Virgin Times in May 1868



[DSU’s website itself states](#)

that the name changed from St. George Stake Academy to Dixie Academy in 1913 after only two years of having the original name; however, primary sources in Special Collections & Archives show the official name changed to Dixie Academy in 1918 when the St. George Stake Board of Education voted to change it.

The yearbook started going by “The Dixie” in 1913, which is where the speculation of the name being changed may have come from, Broeder said. From there, “Dixie” became a nickname for the school and it ended up sticking.

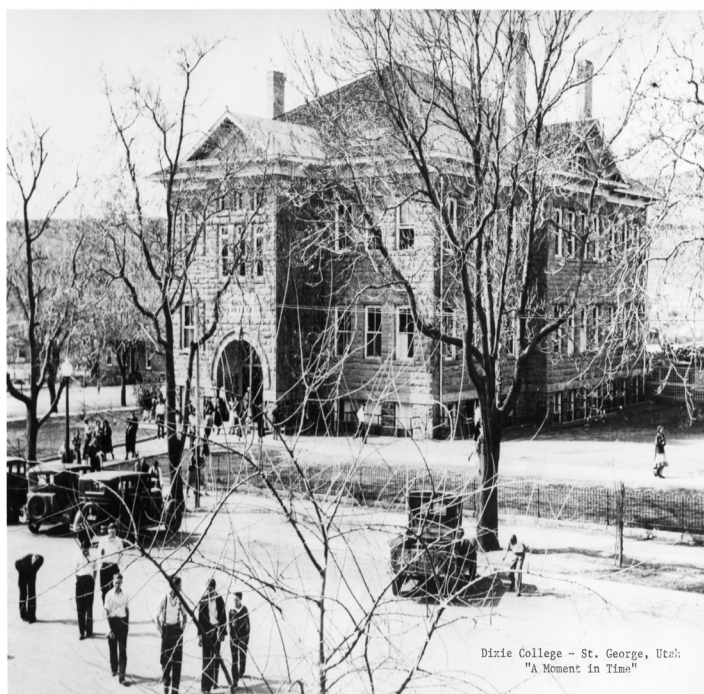
Another primary source that demonstrates the history of the use of “Dixie” is from the newspaper when it changed its name from Our Dixie Time to The Rio Virgin Times in 1868.

to R.: Clara McCallister, Annie Sul
 Alice Milne, Ado Beams, Watt Cannon, I
 Miles, Jos. K. Nicholes, Tone Black, Jose



The Rio Virgin Times article explains two reasons for changing the name. One: They don't want to be connected to the southern states who rebelled in the Civil War, and Two: They want their name to be known.

If you're interested in learning more about the history and ensuring it is preserved, you can come to Special Collections to observe the original resources. Currently due to COVID-19, you need to make an appointment with a librarian through the [library's website](#).



Dixie College - St. George, Utah
 "A Moment in Time"



Top: 1913 Dance

Top Right: 1951 Dixie Yearbook, pg 68

Bottom Right: Dixie Journalists' Chatter, January 22, 1943, page 4, racist Japanese cartoon.

Bottom Left: Old Campus

