

# Pictures From The Past

NEWSLETTER OF THE  
COLORADO ROCK ART ASSOCIATION (CRAA)  
A Chapter of the Colorado Archaeological Society

<http://www.coloradorockart.org>

September 2016

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As Colorado Rock Art Association members you are also members of the Colorado Archaeological Society. The Colorado Archaeological Society is having its annual meeting October 7-10 in Grand Junction. There will be many field trips, including many that include rock art. In addition, there will be lectures aimed at the avocational audience. CRAA is sponsoring noted rock art specialist Sally Cole. In addition, the Keynote speaker is Steve Lekson who will talk about Chaco Canyon. Steve Lekson is a noted Southwest Archaeologist. He is a professor at Colorado University and a curator at the University of Colorado Museum of Natural History. He has written several books including *Chaco Meridian: One Thousand Years of Political Power in the Ancient Southwest (second edition)(2015)* and *A History of the Ancient Southwest (2009)*. Please consider signing up for the annual meeting. Information on how to do sign up is in this issue.

This month's feature article is part 2 of *The Mu:kwitsi/Hopi (Fremont) abandonment and Numic Immigrants into Nine Mile Canyon as depicted in the rock art*, written by CRAA member Carol Patterson.

The new Assistant State Archaeologist Chris Johnston has announced PAAC Classes for this fall around the state. We have the course information and how to sign up in this issue. PAAC Classes are a wonderful way to learn about Colorado Archaeology at a great price. There are thirteen total classes and four of them are being offered this fall.

If you hear of any events or projects relating to rock art, please pass them along to us at [coloradorockartassociation@yahoo.com](mailto:coloradorockartassociation@yahoo.com). We will get the information out to CRAA members.

## **Colorado Rock Art Association and Colorado Archaeological Society Field Trips -Join us for a field trip!**

Participants must agree to the CAS and CRAA code of ethics, as applicable. All participants must sign the Colorado Archaeological Society release of liability.

**October 7, 9, 10, 2016**

### **Field Trips Associated with the Colorado Archaeological Society (CAS) Annual Meeting**

Field trips will be offered as a part of the Colorado Archaeological Society's Annual Meeting. A number of these trips will be focused on Rock Art. Sign up for field trips as a part of the CAS Annual Meeting. Details on how to sign up and read full field trip descriptions on page 14.

The following CAS Annual Meeting field trips are built around visits to rock art sites:

Friday, October 7: Shavano Valley

Sunday, October 8: Eagle Rock\*, Shavano Valley, Canon Pintado, Escalante Canyon\*, Glade Park, Little Dominguez\*, Moab North, Robidoux, and Utah Bookcliffs.

Sunday and Monday, October 8 & 9-Two-Day Field Trips: Paradox Valley, Price, and Vernal, are all built around rock art sites.

\* involve a mix of 1 or 2 panels of rock art plus other archaeological elements

**April 1- 9, 2017**

### **CRAA Texas Rock Art Trip**

CRAA member Teresa Weedin will lead the trip to the Hueco tanks area and more. Details to come.

**2017**

### **CRAA Field Trips**

Please let us know if you would be interested in leading a CRAA field trip. Contact us at [coloradorockartassociation@yahoo.com](mailto:coloradorockartassociation@yahoo.com) if you would like to lead a trip in 2017.

## **Sally Cole to speak at CAS Annual Meeting**

***The Significance of Rock Art to Archaeology and Historical Preservation: The Need for Site Documentation, Stewardship, and Study.***

Sally Cole will be one of the speakers at the Colorado Archaeological Society Annual meeting in Grand Junction Colorado on Saturday, October 8. She will be speaking on *The Significance of Rock Art to Archaeology and Historical Preservation: The Need for Site Documentation, Stewardship, and Study* The Colorado Rock Art Association is sponsoring her talk.

The role of Native American rock art in archaeology and popular culture has shifted over the past century and presently holds established positions in both. Unlike much of the material culture record, petroglyphs and rock paintings (and architectural murals) are fixed in place and represent forms of communication, private and public, among site occupants over time. While the precise social context and meanings are unknown, subjects, forms, colors, and styles offer important clues to cultural and social developments and interaction and, most importantly, relay

information to traditional descendants and inform NAGPRA decisions. The fragile resources need to be documented, archived, protected, and studied as crucial components of increasingly altered and threatened landscapes.

Sally J. Cole has a M.A. in anthropology (archaeology emphasis) and is a consulting archaeologist working on the Colorado Plateau. She is author of three books including Katsina Iconography in Homol'ovi Rock Art and two editions of Legacy on Stone: Rock Art of the Colorado Plateau and Four Corners Region and numerous reports, articles, and papers. Over the past 25 years, she conducted research projects on Cedar Mesa, Canyonlands National Park, and near Moab, Utah, and at Hovenweep National Monument, Mesa Verde National Park, Falls Creek Shelters, and Canyons of the Ancients National Monument, Colorado. Her current research focuses on Basketmaker II iconography in rock art and material culture and architectural murals of the Pueblo II-Pueblo III era.

## **Colorado Archaeological Society Annual Meeting and Conference** **Grand Junction, Colorado, at Colorado Mesa State University** **October 7-10, 2016**

It seems like a long way down the calendar to October but it will be here before we know it. October 7-10, the CAS annual conference will be hosted by the Grand Junction chapter.

We have a rock star line up of daytime speakers and Dr. Steve Lekson from the University of Colorado will do the evening keynote talk on his research and controversial ideas about Chaco Canyon.

If you like rock art . . . oh, do we have the field trips for you. Prefer museums, trips to those on Friday and on Sunday. There are a couple historical field trips you'll be able to choose from, too. We are going to give it a try to hold workshops for those who would rather do that than go field tripping Sunday. So far we are looking at one on flint knapping (this will be hands on making your own projectile points, scrapers, etc. to take home). Another workshop will be Illustration: learn to draw what you see on rock art panels or the artifacts you observe at a site.

To sign up and learn more about the conference and field trips go to <http://cas-gj.weebly.com/registration.html>

### **Conferences:**

## **Utah Rock Art Research Association (URARA) Conference** **Delta, Utah** **September 30 – October 3, 2016**

Our annual symposium. Two days of field trips to great rock art sites. Two days of speakers. Our business meeting which gives you the opportunity to throw out those bums on the board. Dinner, auction, watermelons, fun and frivolity.

There is a plethora of rock art in the Delta area. The rock art is generally on boulders rather than large rock faces. Access is much simpler than in many other places with many "drive up" sites and little hiking.

For more information & to sign up, go to <https://urara.wildapricot.org/>

# The Mu:kwitsi/Hopi (Fremont) abandonment and Numic Immigrants into Nine Mile Canyon as Depicted in the Rock Art.

By Dr. Carol Patterson, and Glade Hadden

## Part 2: The Numic Entrance. *The "Travelers" or Seed Beaters*

This paper explores the Numic entrance into the Fremont region of Nine Mile Canyon in Utah, with several petroglyph panels depicting Numic emigrants with large burden baskets and carrying implements for gathering wild seeds. Simms writes that the archaeology of the Fremont is complicated, there are many lines of support demonstrating that they were around when the Numic speakers arrived and they coexisted for quite a while. And although the great drought of A.D. 1100s was tough on agricultural subsistence practices, the Fremont communities in Clear Creek Canyon and Baker Village experienced their greatest growth in the A.D. 1200's. (Simms 2008;233)

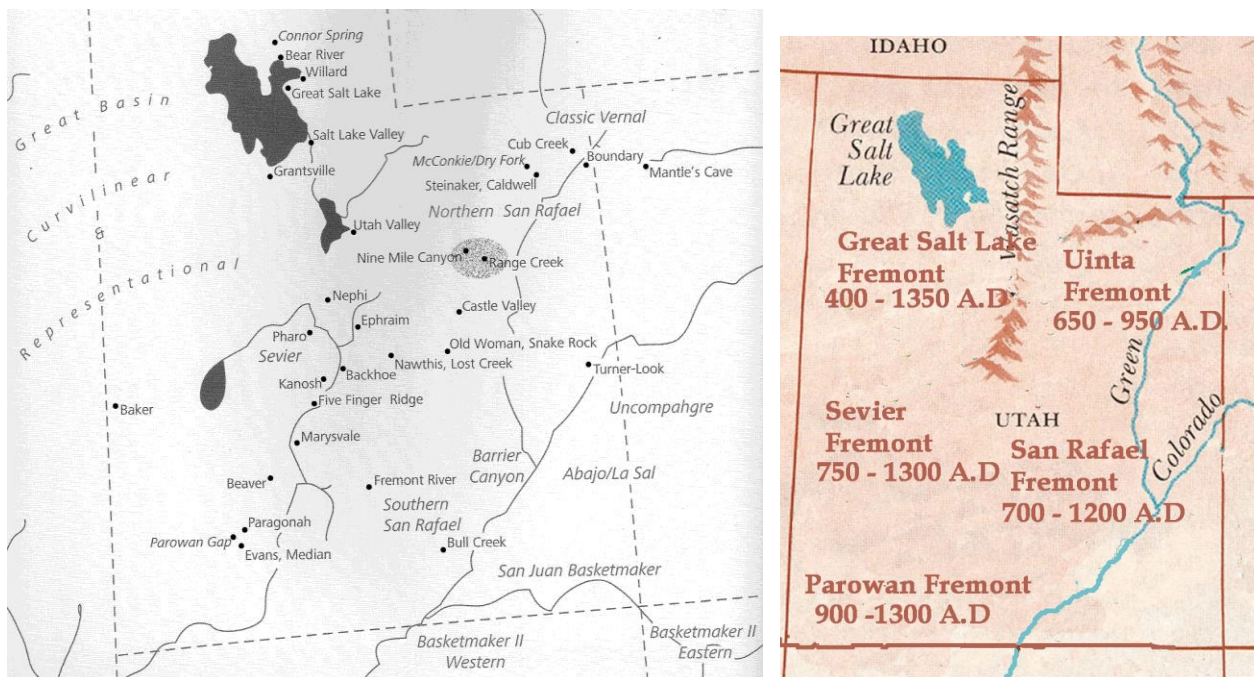


Figure 2.1 Fremont dates AD 250 and peaking around A.D. 1100, with several villages peaking during the A.D. 1200s and all abandoned by the A.D. 1300s (Maps from Nancy Kay Harrison and Sue Ecolins, Paleo-Indian Artifacts web site.)

### **A.D.1100 -1200 Foraging during the drought.**

Farming was replaced by foraging in the Uinta basin by the time of this drought, showing that agriculture was already tenuous in some places. Defensive food storage had already come to Nine Mile Canyon and Range Creek during previous droughts and would only fluoresce during such a stressful time, (Simms 2008;232).

As previously discussed, many rock art panels in Nine Mile Canyon exhibits depictions of:

- Fremont footwear (hock moccasins)
- Fremont headgear, forward arched feather with bun hairdos
- dot patterns, incorporated with rock features that represent flatland, cliffs, canyons, etc.
- backward swept horned serpent, *Avanyu*

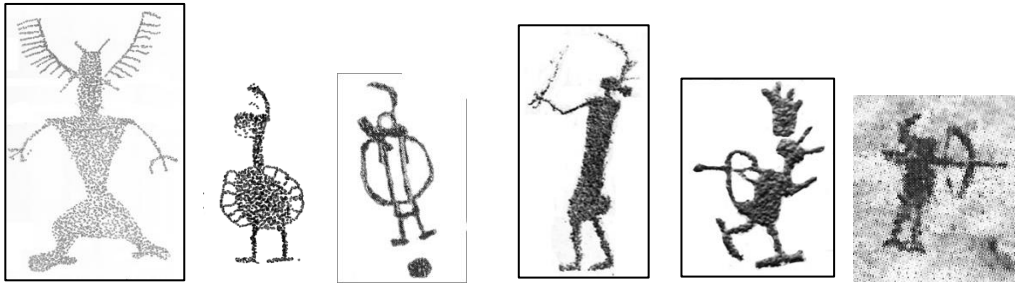


Figure 2.2 Fremont figures showing their forward facing feather, and tabbed heels (hock moccasins) The central figure comes from Rochester Creek panel, claimed by the Hopi as their creation story. Drawings by C. Patterson



Figure 2.3 Fremont "family". The shield figures have the forward pointing feather, and tabs on their heels characteristic of the hock moccasins. Photograph and drawing by C. Patterson

The popular panel in Nine Mile affectionately called "Fremont Family" panel has two full-bodied figures with spread fingers and a 'rake' motif along their base. This panel is similar to the figures found in a Fremont panel in Clear Creek Canyon, another large Fremont village. In both panels, the shield figures and sheep are heading towards the left, a cultural preference of the Fremont/Hopi.

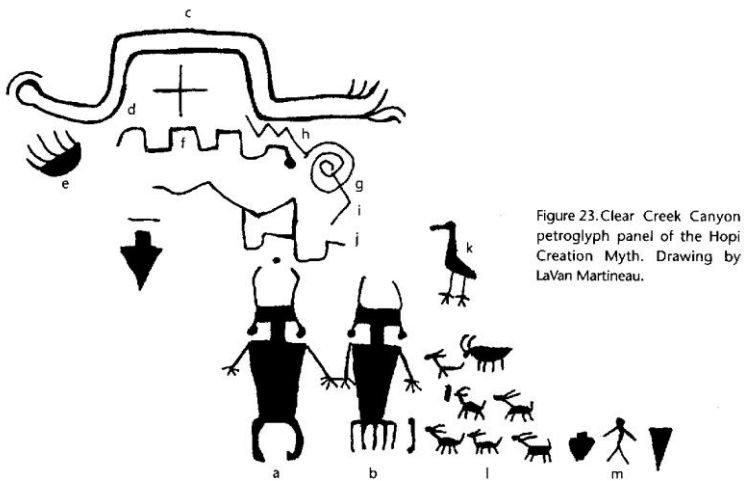
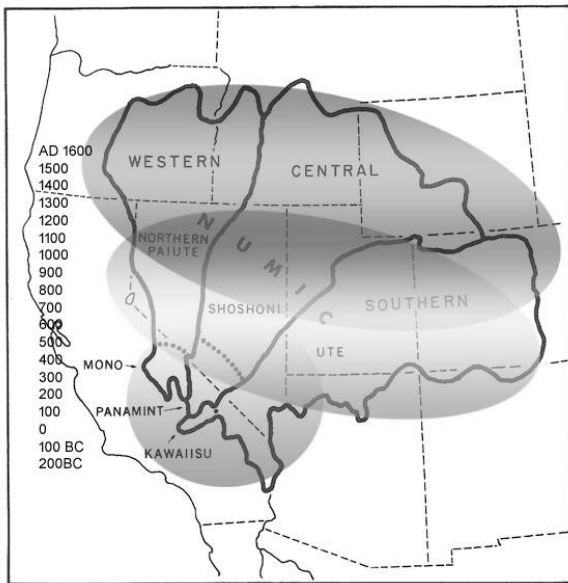


Figure 23. Clear Creek Canyon petroglyph panel of the Hopi Creation Myth. Drawing by LaVan Martineau.

Figure 2.4 from Martineau's Clear Creek publication.

These Fremont/Hopi figures are said to represent two Hopi deities "Huru'ingwuuti" of hard substance, one lives in the east and the other in the west... These two deities (**a** and **b**), wish to have some dry land, and they part the waters, allowing land to appear.... The Hopi still leave offerings and prayers to them at the edges of their villages. (Colander in Martineau 1973).



The sun (**d**) travels across (**c**) the sky from right to left. The animals are facing right-to-left. The Hopis, as do the Tanoans, Zuni and Keres travel in a counter-clockwise direction. Color directionality is recited as Yellow=North, Blue=West, Red=South, White=East. (Parsons, 1939 Pueblo Religion, Vol. 1, pg 99) In contrast, the Numic speakers consistently rotate in a clockwise (sunwise) direction oriented to the South, from left-to-right. (Goss pc 2010).

It has been suggested that there were two migrations of Numic speakers into Nevada and Utah. The first one at the beginning of the Christian era, the second more than one thousand years later, around A.D. 1150 (Simms 2008).

Figure 2.5 showing the Numic spread chronology.

Glade Hadden, BLM archaeologist, writes: "In 1982, Bettinger and Baumhoff proposed a behavioral mechanism that would allow the advancing "Numic" people to out-compete local residents in competition for the same food sources (Bettinger and Baumhoff 1982, 1983). This "Traveler Hypothesis", founded on the general principles of Foraging Theory, employs a dichotomy between "Processors (who use a broad spectrum of abundant but labor intensive resources that involves high investment in procurement and processing) and "Travelers" (who utilize a narrow spectrum of high quality but relatively rare resources, requiring lower processing investment but higher search time). Under conditions of low resource density, the traveler strategy is favorable while in conditions of higher population densities the processor strategy is the optimal choice."

## The Appearance of Numic "Travelers" in the rock art

In Nine Mile, the depiction of seed beating and burden basket technology is depicted in this panel.



The anthropomorphic figures in this panel display specific gestures that are common in the literature of sign language gesture symbols. (See references cited) The central figure with hollow eyes and pinched waist may indicate his physical condition. His hands are spread wide over a garden patch and left one touching a sheep without legs. His left foot is superimposed over a burden basket.

**Figure 2.6** Photograph and drawing of a petroglyph with Numic 'seed beaters' below. Photo by C. Patterson

Interpretation of this panel, by applying Martineau's symbol guides and published literature, might go this way: the central figure's left foot superimposed over a burden basket, is a gesture that indicates "standing on" or living on" the seed basket, (Martineau,1973;66). The pinched waist indicates "starving" (Martineau 1973:74, Tomkins 1935:34, Mallery 1881, 1886, Clark 1982:360). The spread hands over the garden plots reinforces the idea of "taking" or "grabbing" the garden plot or seed patch.

The sheep moving from left-to-right, represent the movement of these people, in this case Numic (Paiute). The sheep were even metaphors for the Paiute, 'who could move through the

canyon country like desert bighorn sheep', (JW Powell comment in archived notes). The sheep without legs, has turned around and is sitting down, a gesture that indicates "staying" or "resting" or not traveling, (Martineau 1973). A sheep is touching the central figure's shoulder. In this context, this sheep identifies the figure like a name glyph, "Sheep people". He in turn is touching the resting sheep, to indicate "staying" here now. Together, 'the sheep people have come and are staying here.' The metaphor 'sheep people' is discussed further in Part 3. Lower down on the panel shows the Numic emigrants moving in with their burden baskets for gathering large quantities of wild seeds. The panel even shows the Vshaped baskets on the backs of burden bearers and separate with seeds in detail inside the basket. As Glade mentions, flash flood events result in large patches of wild seedy plants that can be harvested by 'traveler' peoples.

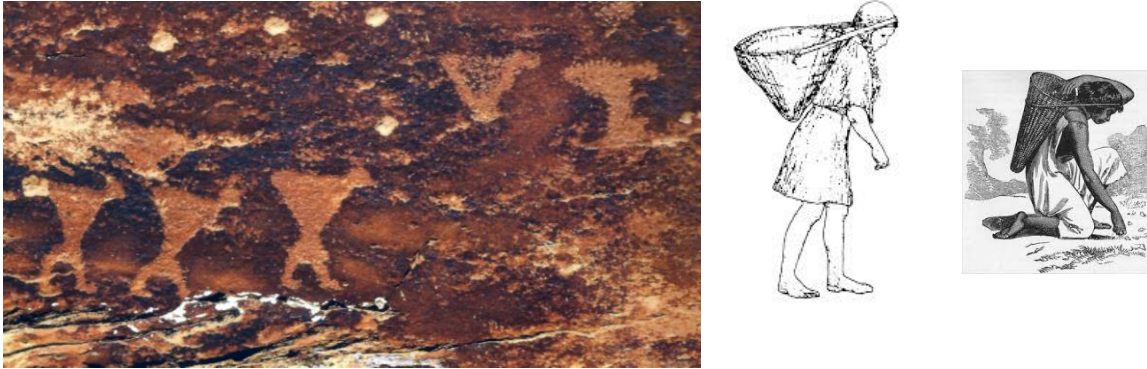


Figure 2.7 Details of the burden basket bearers walking and a detail of the basket with seeds inside and finally a seed gatherer on the ground. (upper right). Photo by C. Patterson, drawings from website.

Glade Hadden, BLM archaeologist, writes: "In 1982, Bettinger and Baumhoff proposed a behavioral mechanism that would allow the advancing "Numic" people to out-compete local residents in competition for the same food sources (Bettinger and Baumhoff 1982, 1983). This "Traveler Hypothesis", founded on the general principles of Foraging Theory, employs a dichotomy between "Processors (who use a broad spectrum of abundant but labor intensive resources that involves high investment in procurement and processing) and "Travelers" (who utilize a narrow spectrum of high quality but relatively rare resources, requiring lower processing investment but higher search time). Under conditions of low resource density, the *Traveler* strategy is favorable while in conditions of higher population densities the processor strategy is the optimal choice."

The "Harvest" panel in the Maze District of Canyon Lands NP illustrates these burden basket bearers who are also moving from left-to-right in Numic tradition. The Numic (Paiute, Ute) iconography is also present with the primary deities; a humming bird, rabbit and dog walking down the arm of the figure on the right. "Grandmother Humming Bird (Goss pc.2010) and "Grandfather Rabbit" (Duncan pc.2009) and "Sinauf" the Creator Wolf, (Duncan in Patterson 2016). The figure on the right is holding a bunch of wild Indian rice grass. The "Travelers" wearing burden baskets are holding collection implements.





Figure 2.8 The Harvest panel with Numic burden basket bearers and figure with rice grass. Photo by C. Patterson

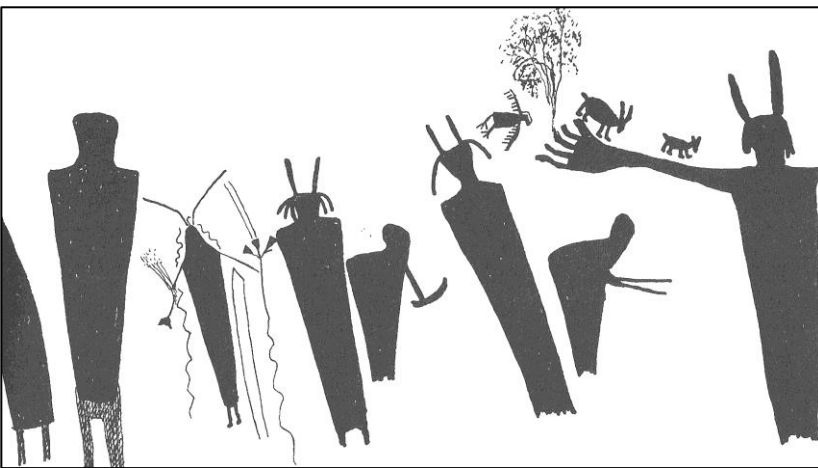


Figure 2.9 Two figures with burden baskets holding collection implements. Humming bird, Rabbit and Wolf approaching the figure holding the rice grass. (Drawing by Schaafsma, fig 76, pg 81 1971)

Hadden writes: "Significantly for this study, a fair number of high quality small seed resources may fit in this spectrum as either high density or low density depending on local conditions and soil moisture availability. As can be observed today, patches of some small seed resources such as Chenopodium/Amaranthus inhabit either dense patches in restricted locales or they may distribute themselves as individual plants across the landscape. The key to this distribution in the west is almost exclusively found in soil moisture availability. In wetter years flash flood events create large areas of well watered "bajos" in which dense patches of Chenopodium/Amaranthus thrive. These patches can be exploited by central place foragers who use an intensive procurement and processing strategy to return yields ranging from 4,000 to 7,000 calories per hour (Hadden 1998). In dryer areas and during periods of drought, the plants are distributed as individuals and dispersed patches across the landscape. Exploitation of these more dispersed stands of Chenopodium/Amaranthus drops return rates to as low as 300 cal/hr when using the same procurement and processing methods."

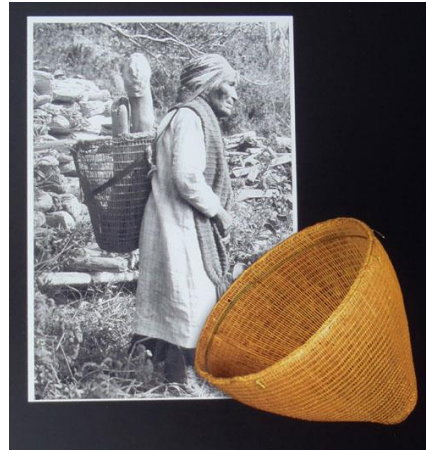


Figure 2.10 Large burden baskets and Paiute woman carrying a basket with head strap

“In field experiments of seed processing in western Colorado (Hadden 1998) one interesting facet to emerge was the tremendous variability in return rates for these small seed resources depending on the procurement strategy employed. For dense patches, simply hand stripping plants of their seed returned huge amounts of Cheno/Ams but required a residential strategy of “mapping on” to resources in the manner of central place foragers (Binford 1980), remaining in place to monitor patch density for optimal return harvest times. Exploiting the more scattered resources outside these patches dropped returns, at times, below the level of basic caloric requirements. However, when another procurement strategy was employed, the use of seed beaters, collection baskets, and constant movement between plants, return rates became much higher and often reached as high as 800-1200 cal/hr. While these rates are far lower than can be achieved by the use of the more intensive patch exploitation, the strategy does return rates on small seeds that handily place them within that set of resources that can successfully be

exploited by optimal foragers. According to the Bettinger Baumhoff model, the late prehistoric “traveler” strategy employed by highly mobile Numic people simply out-competed the less mobile calorie maximization strategy of the more residentially tethered people they encountered, especially during periods of drought. **The key to this strategy is a technological one, requiring the use of two specialized tools; the seed beater and the large mouthed burden basket.**”



Figure 2.11 Bettinger and Baumhoff (1982) point out a shift from reliance on hunting to seed-beating that took place over the Great Basin around 900 years ago

The Numic speakers entrada to the Great Basin and Utah specifically, is within the cultural memory. The ethnographic literature has recorded testimonies as to who the Fremont were and oral histories of their encounters with the Mu’kwitsi. “The Colorado Utes and Southern Paiutes have traditions of Puebloan peoples that once lived in southern Utah. ..the term Mu;kwitsi refers to ancestral Puebloan people and specifically to the historic Hopis. The Colorado Utes, Southern Paiutes and Chemehueves held the following traditions about the Mu’kwitsi;

- The Mu:kwitsi were not Southern Numic speakers.
- The Mu:kwitsi and Southern Numic speakers were neighbors and didn’t fight.

- The Mu:kwitsi and southern Numics did not intermarry.
- The Mu:kwitsi included more than one ethnic group.

The term *mu'kwi* from PUA\*\**moki'* die/dead; which is applied to ancestral Puebloan peoples, the ruins they left behind all over Utah, and finally to the historic Hopis, yields an ethnohistory of the Fremont culture.

- The Fremont cultural tradition was made up of several ethnic groups.
- There Southern Numic speech communities were present in the eastern Great Basin and Colorado Plateau during the time period of the Fremont culture (AD 250-1200s)
- When the Fremont peoples left Utah during the 1200s, the term Mu:kwitsi came to be applied to the villages and remains they left behind.
- The speakers of Pre-Hopi were the last to abandon the Fremont tradition, going south to the Hopi Mesas. This is backed up by linguistic evidence." (Shaul 2014:80)

*Well, yes they did fight.* These battles are depicted in petroglyph panels discussed in Part **3**.

### **In Summary,**

The displacement of the Fremont people may have been influenced by a drought associated with the "Medieval Little Ice Age" (1300-1800), as well as the by the immigration of Numic speakers (Shoshones, Utes, Paiutes), who practiced a "Traveler" strategy better adapted to the flash flood events and arid conditions.

In Part 2, we have seen the typical hair style and footwear depicted on Fremont/Hopi anthropomorphic figures. We have seen the depictions of "Travelers" or seed-beating strategies depicted by burden-basket bearing anthropomorphs in the rock art of Nine Mile Cyn.. Part 3 presents petroglyph panels depicting the battles, ambushes and chase scenes that display these cultural diagnostic elements. These key motifs are used to distinguish the Fremont/Hopi Mu:kwitsi from the Numic/Paiute warriors.

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**PAAC Fall 2016- Sign up for one of the very popular Program for Avocational Archaeological Certification (PAAC) courses being offered around the state.**

**PAAC Class Schedule and information.**

PAAC courses are a great way to expand your knowledge of Colorado archaeology at a reasonable cost. Classes are offered around the state in evening and weekend formats. No prior archaeological knowledge or experience is required.

**What is PAAC?**

A joint program of the Colorado Archaeological Society and the Office of the State Archaeologist of Colorado. The Program for Avocational Archaeological Certification (PAAC) is a mutually beneficial educational program for avocational and professional archaeologists. Established in 1978 by the Colorado Archaeological Society (CAS) and the Office of the State Archaeologist of Colorado (OSAC), it allows CAS members and other citizens to obtain formally recognized levels of expertise outside of an academic degree program. It also facilitates avocational public service and assistance in education, governmental management of cultural resources, research, and the protection of archaeological resources in Colorado. PAAC complements, but does not replace, existing university and governmental training programs. Click here to go to the History Colorado PAAC website..

**Requirements of PAAC:**

- All participants in the PAAC program must: Be 15 years of age or older
- Agree to the PAAC Code of Ethics
- Pay a non-refundable, nominal materials fee per course (also sometimes a fee for the meeting room)

**Fall 2016 PAAC Class Schedule**

**Archaeological Dating Methods**

Dates: Monday Evenings (except one class on Wednesday) on September 19, 21\*, October 3, 10, 17.

Location: Boulder

Class description: Basic summary of the field of archaeology, common terminology, and Colorado’s place in North American prehistory. Also describes the PAAC program in detail, and the functions of the Colorado Archaeological Society (CAS) including interactions with the Office of the State Archaeologist of Colorado. State & federal laws protecting archaeological resources and codes-of-ethics also are covered.

To sign up, contact: Delane Mechling at mechlings@hotmail.com or 303-319-0420

\*Note this class is on a Wednesday and the following week is skipped

### **Prehistoric Lithic Description and Analysis**

Dates: Weekend of September 16-18

Location: Grand Junction

To sign up, contact: Geoff Peterson at peterson.geoff@gmail.com or 970-250-7402 (cell)

Class Description: Stone tool technology, methods of manufacture, morphological/functional analyses, and common tool classes in Colorado.

### **Principles of Archaeological Excavation**

Dates: Wednesday Evenings on October 19, 26, November 2, 9, 16, 30, December 2

Location: Denver

To sign up, contact: Preston Niesen at preston.niesen@gmail.com or 303-985-4689

Class description: Covers the history of excavation in archaeology, developments in excavation techniques, importance of planning and research designs, field procedures, recording & documentation, lab duties and report writing responsibilities. A classroom experience, this course does not involve actual field training.

### **Archaeological Laboratory Techniques**

Dates: Weekend of November 5-6

Location: Dolores

To sign up, contact: Tom Pittenger at pittengerte@gmail.com or 970-882-2559 / 928-606-2550 (cell)

Class description: Overview of the purpose of an archaeological laboratory and the processing sequence for artifacts and other collected materials through a laboratory including receiving, sorting, routing, cleaning, cataloguing, conservation, analysis, reporting and storage.

### **Prehistoric Ceramic Description and Analysis**

Dates: Weekend of November 18-20

Location: Fountain

To sign up, contact: Jerry Rhodes at rhodespottery@aol.com or 719-332-9723

Class description: Ceramic technology, methods of manufacture, physical/stylistic analyses, and basic Colorado ceramic characteristics.



## HELP WANTED !

The Alice Hamilton Scholarship Fund Committee is looking for two new members who are willing to take on a lead role in our fund-raising activities. Fund-raising has been done by Terri Hoff for many years, but she is now wanting to relinquish the duties to some "new blood". The successful applicants will be trained/mentored by Terri this year, and take over in 2016 (with assistance if needed or desired).

**Position One: Raffle/Games Manager.** This individual will interact with the Colorado Gaming Commission, for reporting and compliance with State gaming rules and regulations. This certified position requires a one-day training class, taken either in classroom or online:  
[http://www.sos.state.co.us/pubs/bingo\\_raffles/bingoHome.html](http://www.sos.state.co.us/pubs/bingo_raffles/bingoHome.html)

He or she will perform the following tasks:

- Solicit donation of raffle items from the membership
- License the upcoming raffle with the Colorado Gaming Commission
- Prepare and distribute raffle flyers and other promotional/advertising materials.
- Print raffle tickets and distribute to Chapters
- Set up and conduct the raffle at the CAS Annual Meeting
- File Quarterly reports with the Colorado Gaming Commission
- Participate in the Committee's annual scholarship application review and scholarship determination process
- 

**Position #2: Silent Auction Manager.** He or she will perform the following tasks:

- Promote and solicit donation of silent auction items from the membership
- Arrange for Silent Auction display space at the CAS Annual Meeting
- Conduct the Silent Auction, with assistants.
- Participate in the Committee's annual scholarship application review and scholarship determination process

*For questions and volunteering, please contact either Phil Williams  
([p2wms@comcast.net](mailto:p2wms@comcast.net), 719291-9298)  
or Terri Hoff ([swedishgirl20@gmail.com](mailto:swedishgirl20@gmail.com), 720-384-3017)*

COLORADO ARCHAEOLOGICAL SOCIETY

## 2016 RAFFLE

to benefit the Alice Hamilton Scholarship Fund

### "Zebra Sentinel" Decorative Raku Art Pot



### An original ceramic pot made especially for CAS!

"Zebra Sentinel" stands 32" tall, featuring African porcupine quills, by Colorado Springs artist Jerry Rhodes. Value estimate \$900++



Jerry Rhodes is a ceramic artist living in Colorado Springs, Colorado. His work has appeared in numerous juried shows and competitions. He currently exhibits in galleries in Colorado, Santa Fe and Taos (NM), Hastings-on-Hudson (NY), Charleston (SC), Georgetown (DC), and Bethlehem (PA), and has many pieces in private collections internationally.



Jerry likes to combine seemingly disparate elements drawn from a global, temporal, and cultural palate to form a composition. Some pieces may blend science with antiquity; Einstein's equations for Special Relativity carved around the rim of a classic Greek form, for instance, while others may represent a cultural fusion; African and Polynesian tribal components combined into a loosely symbolic presentation. Often he will use traditional style glazes and classic post firing reduction techniques, but other times he'll use plant food, steel wool, and horsehair during the firing, and add African porcupine quills to complete a composition. The results are usually very dramatic.

[www.jerryrhodespottery.com](http://www.jerryrhodespottery.com)

#### **Raffle ticket prices:**

**\$3 each or 4 for \$10**

For additional info, contact Terri Hoff 970-882-2191

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[www.coloradoarchaeology.org](http://www.coloradoarchaeology.org)

Raffle Tickets will be available at the CAS Annual Conference in Grand Junction, October 7-10.

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