

La Vista de la Frontera



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MUSINGS ON TRANS-PECOS ROCK ART

The rock paintings and carvings of prehistoric and historic Indians of the Trans-Pecos have long captured the imaginations of scientist and layman alike. Early accounts of explorers, travelers, surveyors, and scientists make reference to rock art sightings, particularly in the Big Bend area of the Trans-Pecos region. Rock art of the adjacent Lower Pecos River region is recognized as being of world-class quality and importance, while the eastern Trans-Pecos is generally acknowledged as having one of the more notable concentrations of rock art found in the western United States.

One of the first published descriptions of Big Bend rock art was by none other than Charles Peabody of Harvard's Peabody Museum (1909), who, with his wife, carried out an archeological reconnaissance of the Big Bend in a mule-drawn Studebaker wagon in 1908. The first two of many articles published by Big Bend pioneer archeologist Victor J. Smith were entitled "Indian Pictographs of the Big Bend in Texas" (1923), and "The Human Hand in Primitive Art" (1925)—suggesting that it was the region's rock art, rather than other kinds of archeological remains, that first captured Smith's attention and led him ultimately into more broad-based archeological research. While interest in rock art continued to grow during the 1930s and later, there was only limited knowledge gained with respect to understanding or deciphering cultural meaning through rock art studies. Much of the early work directed toward rock art was by artists and interested laymen rather than archeologists and anthropologists.

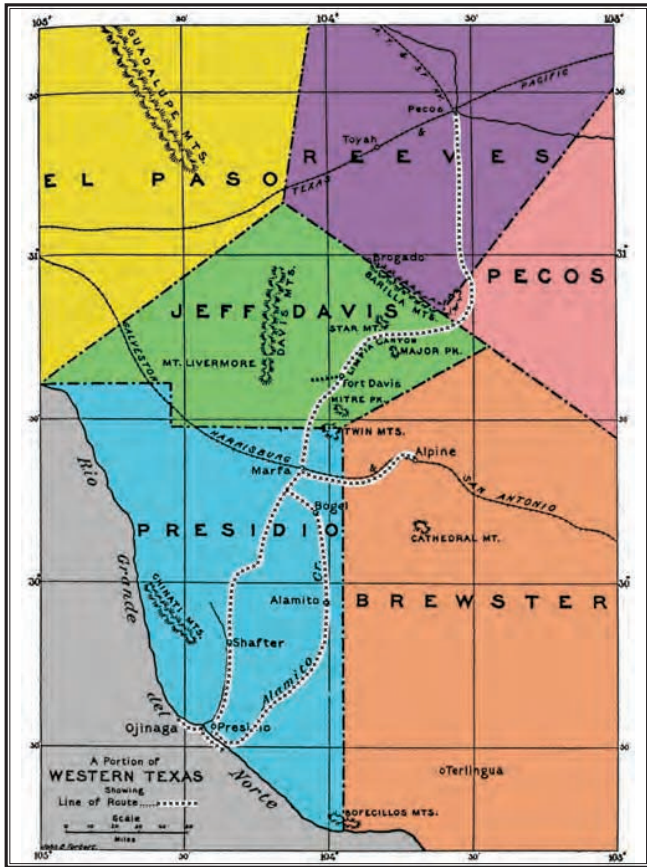
In 1958 social anthropologist Ronald Berndt lamented the fact that anthropologists "only occasionally turn their attention to art, and then usually with some uneasiness" (1971:99). Berndt attributed this phenomenon to the fact that cultural anthropologists who studied visual or graphic art in so-called "primitive societies"—because of the subjective nature of deriving meaning from such studies—were open to charges of moderating or ignoring the scientific method. Faced with similar stigmas, most archeologists also tended to avoid embarking on studies that emphasized rock art. This is not to say that archeologists ignored rock art encountered during fieldwork, but rather, that rock art was usually relegated to varying degrees of field recording with little or no follow-up in terms of analysis, interpretation, or development of theory. In Texas and some other areas of the country there were exceptional recording efforts as exemplified by archeologist A. T. Jackson's early survey of Texas rock art (1938), and the outstanding work of

artist Forrest Kirkland, also during the 1930s (Kirkland and Newcomb 1967).

A seemingly insurmountable problem plaguing archeological efforts with rock art in the Trans-Pecos, and virtually everywhere else, has to do with association and dating. In most cases it was—and still is—difficult or impossible to relate surface art to buried cultural deposits at rock art sites, so the makers of the art typically remain mysterious and unknown. Early efforts to date rock art were largely dependent upon the recognition of stylistic relationships with a few poorly known prehistoric cultures, thus greatly narrowing interpretive potentials. From an interpretive standpoint, rock art has tended to float in time and space as archeologists and other scientists struggled to discover and refine techniques of analysis. Only recently have improvements in radiocarbon and other chronometric dating techniques reached a developmental stage where applications to organic rock art pigments (pictographs) and weathering patinas (petroglyphs) are within the realm of possibility.

Following hard on the heels of expanded dating capabilities has been a resurgence throughout the world of interest and theoretical musings in the archeological subfield of rock art studies. Two studies that are of particular interest to Big Bend and Lower Pecos River rock art aficionados are those of David Lewis-Williams and T. A. Dowson (1988) and David Whitley (2000). Lewis-Williams, who has conducted much of his research on South Africa and Paleolithic Europe, is in the forefront of a significant group of rock art researchers who theorize that virtually all pictographs and petroglyphs attributable to prehistoric, historic, and modern hunter-gatherers represent shamanistic art—that is, "art" created by shamans (diviners and healers) desirous of expressing what they have experienced and/or visualized during trances. Whitley's work with rock art in California also emphasizes shamanistic origins in a North American context. In a similar vein, but closer to home, some recent works of Solveig Turpin (e.g., 1994) and Carolyn Boyd (1996) have refocused attention on shamanistic affinities of the Lower Pecos River region's spectacular pictograph panels.

Lewis-Williams, drawing from the field of neuro-psychology, further theorizes that at least seven basic geometric designs found in rock art throughout much of the world have origins in drug- or stress-induced mental states similar to the mental state achieved by a shaman while conducting healing or other rituals. These basic forms or elements, which include spi-



Route taken by Charles Peabody in 1909 (adapted from Peabody 1909:203).

rals, dots, and zig-zags, are termed “entoptic,” or “inside the eye,” by Lewis-Williams.

While the studies of Lewis-Williams and others are considered by many to represent breakthroughs in rock art research and theory building, some anthropologists are beginning to turn a skeptical eye toward what they consider to be overly ambitious theoretical papers that exaggerate and misrepresent the role of the shaman in the creation of hunter-gatherer rock art. Those critical of the “shaman’s art” theory even question the appropriateness of the use of the term “shaman”—a religious leader found among northern cultures of Siberia and Lapland—by rock art researchers to describe ritualists in simple societies throughout the remainder of the world. Cultural anthropologist and critic Alice Kehoe (2000:92) notes that even Siberian rock art cannot be definitively linked to shamans’ practices, and that “. . . actual observances of healers and diviners” around the world have revealed that they do not customarily “depict inner eye visions on rock faces.” Other severe criticisms are leveled at the shaman art theory by Kehoe and others, who provide a number of alternate possibilities for the origins of rock art.

Persons familiar with current research trends must decide for themselves whether such criticisms are justified or inappropriate. For example, in perusing the recorded rock art of the Trans-Pecos, one is struck by examples of art that appear to have strongly shamanistic qualities. As

has been pointed out by many researchers, this certainly is true of Archaic art of the Lower Pecos River region, and of many examples of rock art in the Big Bend. There is also much art, however, that may have nothing to do with the activities or thought processes of ritualists and healers. Clearly, the continuing debate promises to be both interesting and educational.

—Robert J. Mallouf

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Right, handprints in rockshelter, Presidio Co., Texas. Below, Lobo Valley Petroglyph Site, Culberson Co., Texas.



THE ACCORDS OF 1785 AND 1786: DIPLOMACY IN NORTHERN NEW SPAIN

Protection from indigenous raiders was a preoccupation in the provinces of Nueva Vizcaya and Coahuila y Tejas during the eighteenth and nineteenth centuries. As a result of Comanches raiding in Tejas, Don Domingo Cabello, the Spanish governor of Coahuila y Tejas at San Antonio de Béjar, orchestrated a peace pact in 1785 with three important Comanche chiefs. As an incentive to cooperate, they were encouraged to attack their archenemies, the Apache, at every opportunity. In addition they would be presented with gifts on an annual basis (Chipman 1992:198). The Cabello and other agreements such as the one made by Juan Bautista De Anza in Nuevo Méjico during 1786 (Jones 1988:288) were important diplomatic achievements that enabled the Spanish military to fight a less-complicated war against *apachería* while maintaining intact the Internal Provinces of the North.

During the seventeenth century *los comanches* began entering northwestern Coahuila and Nueva Vizcaya (later Chihuahua) on horseback via the Big Bend area along the Rio Grande (then a part of Nuevo Méjico). Their autumnal raids terrified the *mestizos* who were trying to settle and expand the “heartland of the Spanish frontier” (Jones 1988). Although the Comanche did *not* raid into northern Nueva España each year, the prospect that they might do so caused the scattered groups of people who lived there to brace annually for a season of raiding, devastation, and death. Moreover, the year-round plundering by Apache bands had created a hopeless two-enemy war in which the Spaniards could never have prevailed. The accords of 1785 and 1786 ended that stranglehold and permitted the military authorities to concentrate their activities against the Apache, who were a stubborn and ruthless enemy in their own right. Over eighty years of devastation by the Comanche against Spanish interests was therefore slowed, if not totally halted, with the enactment of the accords. Moreover the process gained Spain a fierce ally in its war against *apachería*.

Following Mexican Independence in 1821 the Comanche no longer felt bound by the agreement and their raids into what would soon become the states of Chihuahua and Durango began anew (*Trabajo Monográfico del Municipio de Manuel Benavides* n.d.). In 1831 a troop of soldiers under Alférez Mauricio Ugarte was assigned to the Presidio de Ojo de San Carlos for the purpose of combatting *a los apaches y comanches*. The command sallied forth on September 7, 1832, to challenge an approaching Comanche band that was reportedly composed of 300 warriors.

Mexican authorities in the city of Chihuahua, following Cabello and De Anza’s example, sought peace with the northern Plains Amerindians. An agreement between the Comanche and Chihuahua state was initiated in the mid-1830s because, by no later than 1838, all military actions that originated from San Carlos were to be directed solely *contra los apaches* (*Trabajo Monográfico del Municipio de Manuel Benavides* n.d.). The agreement allowed Comanche-related groups to traverse the

state in order to raid other Mexican states. It also afforded them trading and, undoubtedly, re-armament privileges at certain Mexican *colonias* such as San Carlos (Emory 1857:86). The Comanche were also permitted to establish a base camp in Chihuahua at Lake Jaco, about 130 km south of the “Pazo de los Chizos” crossing of the Rio Grande (Raht 1963:66). In return the Comanche were obligated to attack the Apache at every opportunity.

Depredations by Comanches in Chihuahua during the Mexican period seem to have ended during the early to mid 1830s. This is not to say that independent groups may not occasionally have raided in Chihuahua after then, especially when horse and mule herds proved too tempting. It seems, however, that the Apache were usually blamed for those events. On the whole, Comanche bands respected the accords and lived under the terms of the various agreements (Fehrenbach 1994:224).

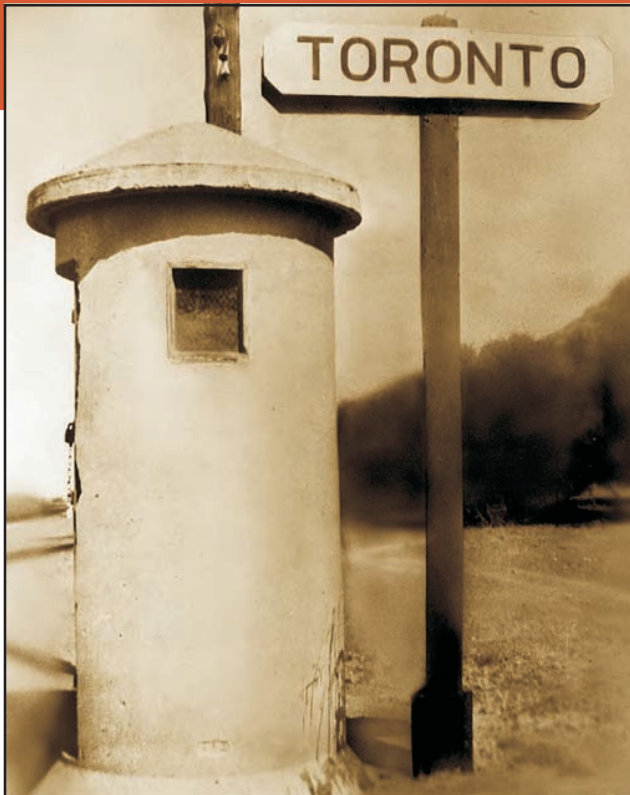
It is important to understand that the relationship between the Apache and Chihuahua state was another matter entirely. With the reduction of the Comanche as a threat to their security the fiercely independent Mexican *fronterizos* turned their energies, not to mention their wrath, against the Apache with whom they and their Spanish forebears had been officially at war since 1748 (Sonnichsen 1986:51). The fight lasted into the 1880s when Gral. Joaquín Terrazas and his troops finally decimated an Apache band under Victorio at Tres Castillos, Chihuahua (Terrazas 1994:116–122), and U.S. troops neutralized other Apache groups led by Geronimo and Nana. Without the success of the Spanish and later Mexican diplomatic accords with the Comanche, Chihuahua may well have become a totally depopulated wasteland and remained so well into the modern era.

—Glenn P. Willeford

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FOCUS ON HISTORIC TORONTO RAILROAD SETTLEMENT



Toronto section telephone booth.

Gazes of the archeological mapping crew shift to the tracks as if by command when a mile-long train roars by, then vanishes as quickly as it came. Ruins of the Toronto settlement lay all around—circular, square, and rectangular stone-lined house pads and stone foundation remnants with jagged vestiges of walls, a huge gapping quarry cut where steam powered crushers once processed rock blasted from the mountain side, and ghostly remnants of machinery and loading paraphernalia—all clinging to a mountain slope directly overlooking the tracks. By standing quietly for a moment, one can visualize the closely spaced houses, clotheslines, and sheds, and even sense the noise of kids playing and dogs barking. The mapping crew is tired but elated at the opportunity to document the site of this once bustling community—now a historic archeological site of considerable significance.

Toronto, located near Paisano Pass a few miles west of Alpine, was established in the 1920s as a siding on the Southern Pacific Railroad. The railroad operated rockcrushers there, producing up to 35 carloads of crushed rock daily for use as ballast on the railroad. In the 1930s Southern Pacific stopped using the type of rock produced at Toronto and closed down the quarrying operation. The settlement died slowly as a result, and was for all intent and purpose abandoned by 1940 (Bruhn 1996).

A University of Texas at San Antonio graduate student is now gathering archival and other information on Toronto as part of her master's thesis research in anthropology. Sandra Billingsley, who brings an appropriate array of credentials to the project, is applying an interdisciplinary slant to her study of

the site which includes historical, sociological, and archeological approaches. Included in her research are oral histories gathered from family members who actually lived at Toronto, and interviews with knowledgeable area residents and historians such as B. J. Gallego. CBBS staff and anthropology students from Sul Ross have carried out the fieldwork necessary to create a base or plat map of the village site for inclusion in the Billingsley thesis, and to assist any future researchers who might be interested in Toronto. Additional information concerning Toronto and the historical importance of the site to the Big Bend may be found in the sources listed below.

—Robert J. Mallouf

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View northeast across Toronto settlement between 1920–1940.

Both photographs courtesy of the Felix Garrett Collection, Archives of the Big Bend, Bryan Wildenthal Memorial Library, Sul Ross State University, Alpine, Texas.

BATTLE OF OJINAGA EXHIBIT AT THE MUSEUM OF THE BIG BEND

In 1913 Francisco Villa reentered Mexico from the United States and mounted a revolt against the newly proclaimed President of the Republic Victoriano Huerta. Through a series of battles, Villa was able to take most of the state of Chihuahua from the federal army commanded by Salvador Mercado. With all lost, General Mercado evacuated his headquarters in the city of Chihuahua and headed for the northern border town of Ojinaga located across from Presidio, Texas. With the approach of Villa's army and the evacuation of the military, many of Chihuahua City's wealthy and elite left to seek refuge in the United States.

On December 13, 1913, Mercado and his army of about 5,000 men reached the small border town and began to prepare their defense against Villa's powerful army. With the United States at his back, Mercado knew that he was in a strategic position to either successfully defend the town or make a quick exit into another country saving the majority of his army.

In anticipation of the events to come the United States sent Major Michael M. McNamee with troops from Fort Bliss in El Paso to Presidio in order to receive the refugees. Thus the stage was set for a crucial battle in which one of the two opposing generals would take control of northern Mexico.

With the evacuation of Chihuahua City complete, Villa and his men entered without a fight. Francisco Villa was named the governor of the state of Chihuahua leaving the duty of running the military to his subordinates. Villa then ordered his Generals Pánfilo Natera and Toribio Ortega to take Ojinaga and destroy the federal army. Generals Natera and Ortega left Chihuahua

City with roughly 3,000 men and arrived at the outskirts of Ojinaga on December 28. The following day Ortega and Natera attacked two positions on the outskirts of Ojinaga where they were victorious, causing the federal army to run back to Ojinaga. From January 1–4, Natera and Ortega attacked Ojinaga without success. The federal army held its position and, in a brilliant maneuver, sent Villa's army reeling back in defeat to the nearby settlement of San Juan. At San Juan, Natera sent word to Villa that Ojinaga could not be taken. Villa became enraged, resigned his governorship, and headed to San Juan with additional troops.



Villista soldier at Ojinaga, 1914.

On January 9, Villa arrived at San Juan and made the necessary preparations to attack the following day. Interestingly, the Mutual Film Corporation was in Ojinaga at the time. This company had signed a contract to film Villa's campaign, and the resulting movie was later shown in theaters across the nation. Francisco Villa and his army attacked Ojinaga on January 10 and in one hour sent Mercado and his army fleeing across the Rio Grande. Villa was able to solidify his position in the north and concentrate on moving towards Mexico City where Huerta awaited.

The Battle of Ojinaga has received little attention. Beginning April 26, 2002, an exhibit at the Museum of the Big Bend will focus on the historical importance of the Battle of Ojinaga within the convoluted history of the Mexican Revolution.

—John Klingemann

Provincias Internas Initiated

The Centro Cultural Vito Alessio Robles would like to announce the inauguration of a new journal, *Provincias Internas*. General Alessio Robles, at the peak of his career as a military engineer in the 1920s, switched to the profession of history and became an outstanding scholar who produced several important monographs, including the monumental edition of *Coahuila y Tejas en la Epoca Colonial* (one volume) and *Coahuila y Tejas Desde la Consumación de la Independencia hasta el Tratado de Paz de Guadalupe Hidalgo* (two volumes).

In tribute to the memory of this prominent historian, the director of the Centro Cultural Vito Alessio Robles, Licenciado Javier Villarreal Lozano, and his staff invite borderland scholars to consider *Provincias Internas* as a possible outlet for publishing the results of their research.

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ARCHEOLOGISTS INVESTIGATE WOLF DEN CAVE

The long trail began at base camp and took a circuitous route across the slopes and top of a high ridgeline, dropping finally down the sheer canyon face into the rockshelter. The Wolf Den crewmembers were scattered out along the trail, revelling in the brisk, high mountain air on an early May morning. The hike into the site—mostly downhill—was easy and breathtakingly beautiful. At the end of a hard day's work, the uphill hike out proved more of a chore, and eyes stayed focused on the trail and slope ahead. Eventually back at base camp, the crew had a respite around the fire while the cook wrestled with Dutch ovens in preparing the evening meal. The tent camp was arranged along a gentle slope in the midst of a pine and juniper forest. As darkness quickly fell, the air cooled and folks moved in closer to the flames, sometimes enjoying a song, and always in high spirits. An owl insisted upon serenading the crew to sleep each night.

Located high in the Davis Mountains of Jeff Davis County, Wolf Den Cave is perched on a sheer bluff in the shadow of Mt. Livermore, the third highest peak in Texas. Actually comprised of two contiguous rockshelters rather than a cave, the site was home to nomadic hunters and gatherers at intervals for about 3,000 years—from 1700 B.C. until around A.D. 1300.

Efforts to explore and document Wolf Den were initiated by the Center for Big Bend Studies in cooperation with the Texas Nature Conservancy as part of the Center's on-going research

into the prehistory of the Davis Mountains region. This effort began with the recent documentation of Tall Rockshelter (*La Vista de la Frontera* 14:4) in the northeastern portion of the range. In May 2001, archeologist and CBBS director Robert Mallouf led a team of 18 people, including SRSU Anthropology Club students, professional staff and volunteers of the Conservancy, and additional staff from the Center, who participated in the mapping and scientific testing of the rockshelter. Conservancy volunteers greatly aided the effort by locating and preparing a base camp prior to beginning the archeological investigation, and by handling base camp and site logistics. As a result, the Center was able to focus entirely on archeological aspects of the project.

Work performed at Wolf Den included instrument mapping of the shelters, documentation of rock art, and controlled test excavations. Excavations revealed a well-stratified floor deposit evidencing numerous superimposed human occupations, with the earliest occupation dating to the Middle Archaic period (ca. 2500–1000 B.C.) of the eastern Trans-Pecos.

Significantly, near the bottom of the cultural deposit and radiocarbon dated to 1700 B.C., are the remains of a possible man-made structure comprised of postmolds and oriented lengths of cut and modified sticks of alligator juniper. This is the only evidence of a prehistoric structure within a rockshelter known from the eastern Trans-Pecos region.

Preliminary analyses indicate that the last inhabitants of the site were Late Prehistoric hunter-gatherers with affinities to the Livermore phase. Rock art at the site consists of two pictographs, both of which have ritualistic qualities and are believed to be related to the late Livermore phase occupation. Also related to the Livermore phase are grass "bedding," a series of small, unusual hearths, and a number of well-documented artifacts including fiber sandals, cordage, fragmentary matting, a possible snare, and a number of other perishable items. Analyses of recovered data and artifacts are continuing at the CBBS.

—Robert J. Mallouf



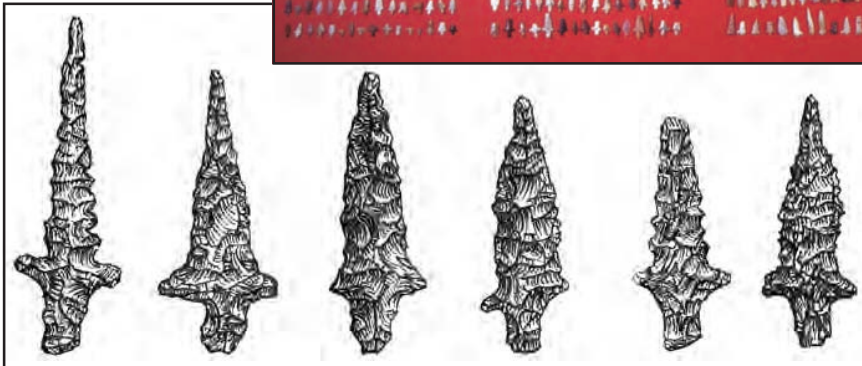
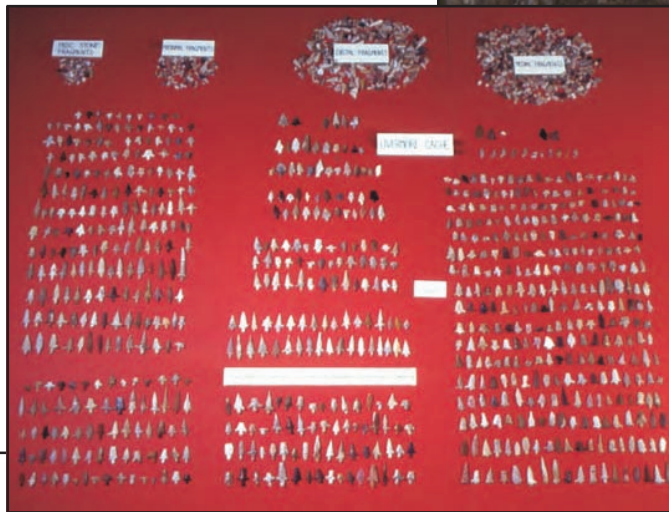
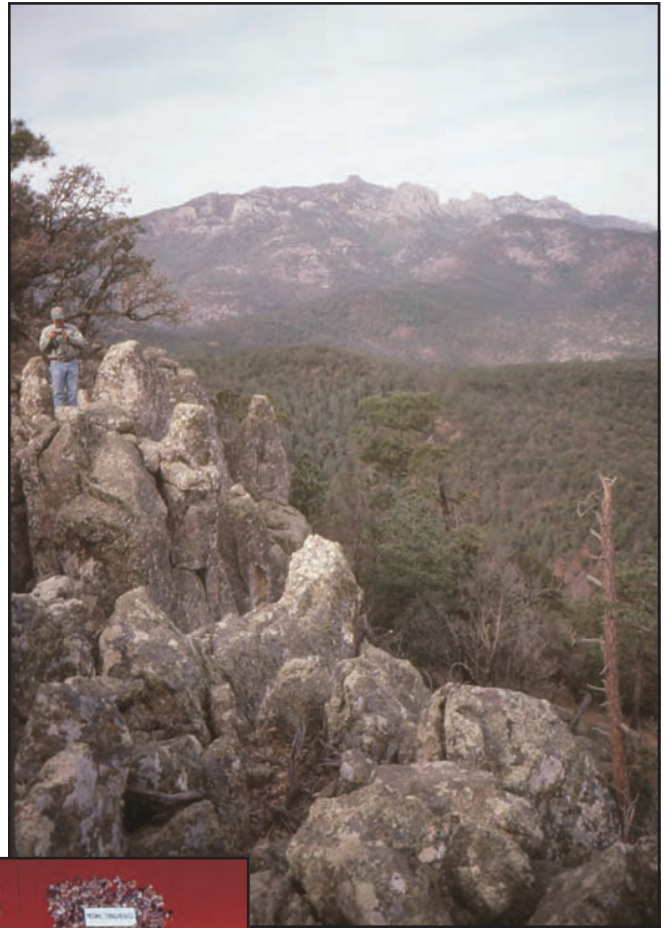
Above, A rare find—remnants of a prehistoric structure within the shelter.
Right, Archeological team at work in Wolf Den Cave, Jeff Davis Co., Texas.



EXPLORING THE PREHISTORIC LIVERMORE CULTURE

The prehistoric Livermore culture (termed Livermore focus or Livermore phase by archeologists) was first studied and defined archeologically by J. Charles Kelley, T. N. Campbell, and Donald Lehmer (1940), who carried out a cooperative Sul Ross State Teachers College–Harvard University research expedition in the Texas Big Bend during the late 1930s. Basing their cultural construct upon a series of scientific excavations, Kelley, Campbell, and Lehmer—and later Kelley (1957)—described the Livermore focus as a distinct ethnic group who inhabited much of the eastern Trans-Pecos region, and parts of adjoining regions to the north and east, from roughly A.D. 900–1200. Using neither pottery nor agriculture, Livermore peoples were characterized by Kelley as being mobile hunters and gatherers who might have migrated into the Trans-Pecos from the Plains. He went on to describe their material culture as including three styles of stone arrow points (“Livermore Barbed,” “Toyah Triple-Notched,” and “Fresno Triangular”), snub-nosed scrapers, drills, graters, arrowshaft abraders of volcanic stone, possibly beveled four-edged knives, and a variety of other artifact types.

The Livermore focus as defined by Kelley was considered to be a rather nebulous construct by Texas archeologists during the 1950s and 1960s, some of whom entered a running debate over acceptance or rejection of the Livermore concept (e.g., Suhm et al. 1954). While initially responding to his critics (e.g., 1957), Kelley did not pursue his field research relative to Livermore culture, but instead focused the remainder of his career on major projects in northwestern Mexico. Questions concerning the validity and content of his Livermore cultural construct went essentially unanswered for the remainder of the twentieth century.



Perhaps the single most noteworthy discovery related to Livermore culture is that of the Livermore Cache. Found by cowboys under a rock cairn on the top of Mt. Livermore in 1895, the cache consists of over 1,700 arrow points and arrow point fragments, including some 26 varieties of the distinctive Livermore point type. Analysis suggests that the cache was placed on the mountain as a ceremonial offering sometime between A.D. 1000–1300. Although it is not known if placement occurred as a single event in time, either before or during the ritual placement over 100 of the points appear to have been broken intentionally and all the pieces placed subsequently in the cache. Researchers have been able to refit most of these broken specimens. Although not excavated scientifically, recent studies of the cache are yielding significant information concerning the stone technology and ritualistic life of Livermore peoples.

Top, Mt. Livermore (background) as viewed from Pine Peak in the Davis Mountains. Middle, The Livermore Cache on display. Bottom, Examples of Livermore points from the Livermore Cache.

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PETROGLYPH SITE DOCUMENTED IN CHINATI MOUNTAINS

Hidden away in a remote and rugged area of the western Chinati Mountains in Presidio County is a newly discovered, prehistoric rock art site that promises to add significantly to our rock art database for the Big Bend. The CBBS was informed of the existence of the site by the landowner, who arranged a preliminary visit to the site by CBBS director Robert Mallouf in 2000. Impressed with the need to formally document the site and its rock art, the CBBS scheduled a recording project for the fall of 2001. In October, Mallouf and a crew of seven anthropology students and CBBS personnel camped near the site and conducted a five-day investigation that included instrument mapping of the overall site and exact recording of most of the site's rock art.

The Cerro Chino site consists of a grouping of large tuffaceous sandstone boulders—some the size of automobiles—at the base of a low ridge that overlooks an extensive arroyo system. The boulders originated as part of a sandstone rim rock forming the top of the ridgeline, the edge of which was slowly undercut and fractured by erosion, eventually breaking away in the form of massive boulders that tumbled down the slope. Several of the smooth-faced boulders came to rest in essentially vertical positions that ultimately provided prehistoric hunters and gatherers with impressive rock canvasses on which to produce their art.

With the exception of two snake-like figures, all of the art found at the site is in the form of abstract petroglyphs made by pecking, abrading, and scratching designs into the boulder faces. The term “art” in this case may be somewhat of a misnomer in that the most common motif at the site are groups of two to six simple, parallel, abraded lines arranged vertically or in slightly oblique configurations. Other motifs include rows of dots, possible stylized bear paws, simple circles and circles with central dots, horseshoe-like figures, and a few cupule-like depressions. The largest of the decorated boulders exhibits

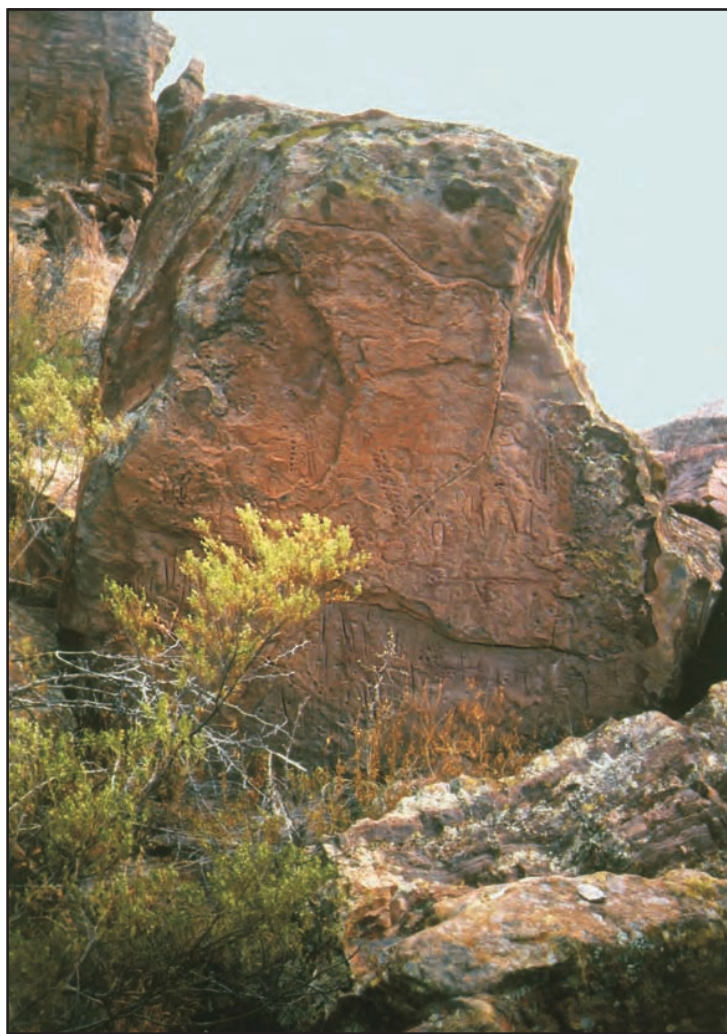
what appears to be two stylistically, and possibly temporally distinctive episodes of carving—a lower panel consisting primarily of abraded lines, and an upper panel containing most of the remaining design elements.

The petroglyphs at the Cerro Chino site are highly weathered, either the result of great age and exposure, or the susceptibility of the boulder faces (softness of the rock) to erosion. Rock art researchers around the world tend to agree that non-representational (abstract) forms of petroglyphs are probably of greater age than succeeding kinds of art that instead emphasize stylized animal,

plant, and human (anthropomorphic) figures (e.g., Schaafsma 1980). The Cerro Chino examples are probably at least of Late Archaic age, dating somewhere in the range of 1000 B.C. to as late as A.D. 1000, but they could be much older. Stylistically similar forms of abstract carvings are found in many parts of the world, including Australia, South Africa, and other areas of North America.

Although occurring throughout most of the Trans-Pecos region, only a few petroglyph sites have been discovered along or in areas within a few miles of the Rio Grande in Presidio and Brewster counties. While Big Bend Ranch State Park is known to contain many rock art sites, virtually all are pictograph (paintings) rather than petroglyph sites. Two exceptions are the Bravo Bluff site found on Alamito Creek, which is distinguished from Cerro

Chino by representational and anthropomorphic rather than abstract motifs, and Abraded Rockshelter, a rockshelter with numerous abraded, parallel lines much like those of Cerro Chino (Mallouf 1993). Other documented petroglyph sites include Indian Head, near Study Butte, and farther down the Rio Grande in the Lower Canyons, Site M-128, which has a series of pecked dart points amid anthropomorphs, animal figures, and abstract forms (Mallouf and Tunnell 1977). Much closer to



Large petroglyph panel at Cerro Chino site.



SRSU anthropology students prepare rock face for recording.

Cerro Chino and upstream on the Rio Grande is the only other recorded petroglyph site in the area—consisting of only a few abstract carvings on a bluff above the river (Carpenter 2001).

At this early stage of analysis, the Cerro Chino site appears significant because of several factors. It is the only known petroglyph site in the immediate area of the western Chinati

Mountains, and it contains a number of carved motifs not found in other known petroglyph sites of the general region. Its location along a significant tributary of the Rio Grande, coupled with a very distinctive and picturesque setting, suggests a possible ritualistic significance to the hunters and gatherers responsible for the art. It is hoped that efforts can be directed toward locating additional area rock art sites in the near future.

—Robert J. Mallouf

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Photograph and preliminary scale drawing of a section of the petroglyph panel.

Advisory Council Changes

In 1999, the CBBS Advisory Council voted to change the length of council member terms to three years, allowing room for “new blood” while lessening the overall commitment of each member. Under this plan, past members willing to serve again are eligible to return to the council after a two-year hiatus. Members rotating off the council this past year are Melleta R. Bell, Gerald G. Raun, Bruce A. Glasrud, and Franklin W. Daugherty. Of these, Bruce A. Glasrud, Dean of Arts and Sciences at SRSU, will remain on the council as an *Ex Officio* member, and Gerald G. Raun will continue to serve on the Editorial Board. Additional members stepping down for personal reasons are D. J. Sibley and William A. Webb. Last April the council also lost an important contributor in Curtis Tunnell, who passed away suddenly. New council members beginning their terms last November are Robie Golden (Alpine, Texas), J. Tillapaugh (Odessa, Texas), Art Gómez (Santa Fe, New Mexico), and Hiram Sibley (Alpine, Texas). Ms. Golden is the director of Alumni Affairs at SRSU, Dr. Tillapaugh is a history professor and assistant vice president at the University of Texas Permian Basin, Dr. Gómez is a historian for the National Park Service, and Mr. Sibley is a historic preservationist. Our deepest gratitude is extended to those leaving the council, and we welcome our new members to the CBBS.

CULTURAL RESOURCES MANAGEMENT UPDATES

It has been another busy year for the Cultural Resources Management (CRM) program at the CBBS. Intensive archeological surveys were completed for Texas Parks and Wildlife on two projects at Big Bend Ranch State Park (BBRSP), while efforts were concentrated on fieldwork and analysis of an excavation project at the Arroyo de la Presa site (41PS800) sponsored by the Environmental Affairs Division of the Texas Department of Transportation (TxDOT).

Boundary and Power Line Survey at BBRSP

The CBBS conducted a two-phased archeological survey at BBRSP in January, March, and April 2001. The project focused on assessing the nature, significance, and condition of the prehistoric and historic archeological sites along select portions of the park boundary and access routes of the main power line supplying electricity to the park. Thirty-nine sites ranging from prehistoric open campsites with numerous intact features to a historic home site were recorded during the project. Fourteen sites contained significant intact data. A report on these findings, authored by the project archeologist Andrea J. Ohl and William A. Cloud, is now available from the Center (see pg. 16).

Survey of Power Line Spurs at BBRSP

Access routes to two power line spurs running off the main line in BBRSP were surveyed in July 2001 by CBBS personnel. Eleven new sites were recorded and four previously recorded sites were reassessed during the project. The sites consisted of a variety of prehistoric open campsites, lithic procurement/quarry sites, as well as several sites dating to the historic ranching era. Tim Gibbs, project archeologist, will be preparing a report of findings later in the year.

Excavations at the Arroyo de la Presa Site

In February and March 2001, the CBBS conducted extensive excavations under the direction of William A. Cloud at the Arroyo de la Presa site (41PS800), an open campsite located on a high terrace along the Rio Grande between Redford and Presidio. The site was tested in May 2000 (Cloud 2001), and was determined to contain significant buried cultural deposits (see *La Vista de la Frontera* 14). The project was initiated by TxDOT prior to reconstruction and rehabilitation of Farm-to-Market Road 170.

Most archeological work conducted along this stretch of the Rio Grande has focused on village sites along the river and hunter-gatherer sites positioned on high adjacent pediments

Crew at work in machine and hand-excavated trench positioned along the edge of FM 170's right-of-way.



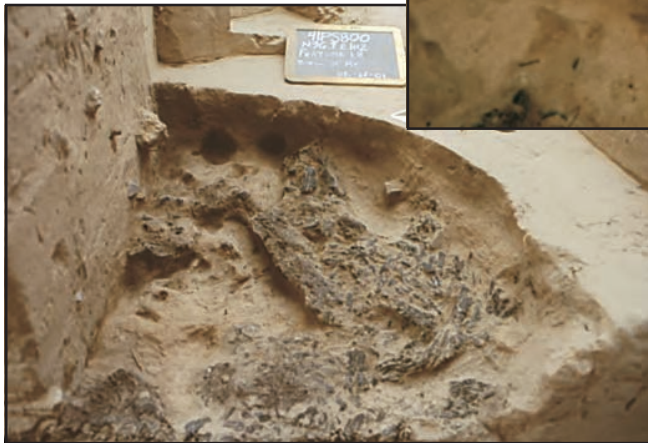
dating to the approximate period of A.D. 1200–1700. The recent work at the Arroyo de la Presa site has provided important chronological and behavioral data that supplements our knowledge of the prehistoric use of this environment. Most of the information recovered indicates the site was occupied by hunter-gatherers during the Late Prehistoric period, while other findings suggest that members of nearby agricultural villages also may have conducted activities there at times.

Based on radiocarbon assays, we know that around 3,000 years ago prehistoric hunter-gatherers constructed at least one burned rock feature at the site. Burned rock and chipped stone debris scattered by erosion attest to this short-term occupation.

Around the beginning of the Late Prehistoric period and again later, agave, yucca, or sotol hearts were being processed at the site in a large earth oven or ovens. The succulent hearts were placed in rock-lined pits or “ovens” along with brush, grass, and wood. The combustibles were ignited, the oven covered, and the hearts allowed to slowly cook over a period of several days. Historic documentation suggests the hearts were removed, sun-dried, ground into a flour-like substance, mixed with water, and made into edible cakes (Greer 1965:51). These types of features, which first appeared in the archeological record in this region during the Late Archaic period, persisted

CULTURAL RESOURCES MANAGEMENT UPDATES

Base of intact pit containing well-preserved charcoal “logs” and probable digging stick marks on both its edge (close-up) and basal areas that lacked charcoal.



into the late nineteenth century and are spread widely across the Trans-Pecos region of Texas.

Four small stone-lined hearths were being used early in the Late Prehistoric period, and perhaps earlier and/or later. The hearths may have been used for warming and cooking; however, the lack of associated animal bones or plant residues suggests they were used for warmth only.

One of the most informative features excavated was a trash pit measuring over 2 meters (m) in diameter which provided a great deal of behavioral data. It contained burned remnants of plants that appeared to have been processed as foodstuffs: agave, yucca, or sotol fibers, saltbush seeds, mesquite beans, and goosefoot or pigweed seeds. Small burned bones from the pit, most of which appeared to be from rodents, provide additional dietary information. Interestingly, no fish remains or tools associated with fishing were found in the pit. A faceted hematite pebble, 35 ground stone fragments, an arrow point with attributes of both the Livermore and Perdiz types, an etched pebble, and a fossil shell fragment (*Turritella* sp.) were also recovered. The etched pebble is an unusual item not previously documented in the region (see Fig. pg. 12).

A burned rock pavement constructed about the same time as the trash pit and measuring over 2 x 4 m, appears to have been

used only to parch mesquite beans. Mesquite and saltbush wood were apparently placed on a sloping ground surface, ignited, then covered with a pavement of river cobbles 2–3 courses thick. It is thought the mesquite beans were parched on the upper surface of this pavement. Ethnographic documentation of mesquite processing in the American Southwest indicates the parched pods were typically pounded into flour with a mortar and pestle (Felger 1977; Rea 1997).

The function of several other pits was not as discernable. One had a slight bell-shape, a diameter of about 65 centimeters (cm), and contained four clustered burned rocks at its base. This feature dated to the early Late Prehistoric and lacked botanical remains. Three other pits with unknown functions were dated to the end of the Late Prehistoric period or to the subsequent Protohistoric period. One of these was intact, suggesting it had been intentionally covered shortly after being used. This circular pit had a diameter of about 1.1 m, a depth of at least 50 cm, and contained what appeared to be digging stick marks along one of its sides and in portions of its base. Well-preserved charcoal “logs” (see Fig.) that were identified as mesquite, cottonwood/willow, and saltbush lined most of the bottom of this pit. A couple of burned pigweed or goosefoot seeds in the lower fill of the pit may indicate what was being processed. Another pit also had charcoal lining its base and contained a few burned sacaton grass seeds. Whether these specific plant seeds were parched within these respective pits or were accidental additions is unknown at this time.

A large pit loosely filled with burned rock yielded burned prickly pear fruit fragments and a burned seed—evidence of prickly pear processing. Based on site stratigraphy this feature most likely dates to about A.D. 1250–1600.

Arrow points and ceramic sherds recovered during the investigation support the radiocarbon dates obtained at the site. The earliest arrow points found adhere to the Livermore type (see Livermore culture article in this newsletter), long suspected as being among the first arrow points used in the region. At 41PS800 a Livermore point was uncovered up against a small piece of charcoal that yielded a date of A.D. 690–890. This is the earliest known date for Livermore points in the region, and it agrees with the dates that J. Charles Kelley initially proposed for the Livermore phase—A.D. 800–1200 (Kelley et al.

CULTURAL RESOURCES MANAGEMENT UPDATES

1940:163)—and later revised to A.D. 900–1200 (Kelley 1957:51). However, since this point and the dated charcoal were not within a cultural feature, their association may be fortuitous. Arrow points and point fragments recovered include: the Livermore; an untyped corner-notched specimen; several small, untyped side-notched specimens; a Toyah-like specimen; the aforementioned specimen with both Livermore and Perdiz attributes; and several probable Perdiz point fragments. In general, the different point styles suggest that a number of different groups used the site, although any one group may have utilized several different point types during a single occupation. It is likely that both Livermore phase and La Junta phase peoples are represented by these arrow points.

Five ceramic sherds were recovered and appear to represent two different pottery types—Jornada Brown and an untyped brownware—neither of which are well documented in the region. Although previous work has suggested pottery did not appear until about A.D. 1200 in this portion of the Trans-Pecos (Kelley et al. 1940), the untyped sherd could date as early as A.D. 700–900 based on its stratigraphic position within the site deposits.

Also found at the site were stream-rolled pebbles bifacially notched on opposing ends, artifacts previously only documented in riverine archeological contexts (Kelley et al. 1940; Cloud et al. 1994; Mallouf 1999). These notched pebbles, which have been interpreted as weights for fishing nets, were found vertically distributed at the site indicating use through time. Interestingly, fish bones were not found in any of the features or excavation units, suggesting this resource, if exploited, was cooked and eaten in another portion of the site or a different locale altogether.

Several of the items recovered are materials or are made from materials that do not occur naturally in the immediate area, suggesting trade played a role in their presence. Included among these exotic items are an extremely shiny metallic pebble thought to be zinc, a discoidal stone bead most likely made of serpentine or serpentinite, and an *Olivella* sp. shell. Both of the stone items were probably from distant sources, such as New Mexico and/or Central Texas, where outcrops of such materials are known to exist, while the shell appears to be of a spe-

cies native to the Pacific coast of Mexico. One or more of these may have passed through Casas Grandes, a major redistribution center in northern Chihuahua thought to have had influences on the La Junta area during the Late Prehistoric period (Kelley 1990; Mallouf 1999).

Most of the findings from the site agree with our understanding of hunter-gatherer activities and tool kits in the region. However, a few of the pit features, some of the ceramics, and the possible trade items are suggestive of a presence by more sedentary folks, perhaps small groups from nearby agricultural villages procuring selective resources along this stretch of the river. Most of the features appeared to be used to process specific plant foodstuffs, while evidence of hunting, trapping, or fishing was relatively minimal. The site has provided the first indication in this portion of the region of saltbush seed, sacaton grass seed, and goosefoot or pigweed seed exploitation. The data recovered at the site has greatly strengthened our understanding of human ecology along the river during the Late Prehistoric period, allowing specific feature types to be better understood in both temporal and behavioral terms. Additional analyses are currently planned for select materials from the site.

—William A. Cloud

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Etched pebble recovered from trash pit.

THE LONG WALK TO PRESIDIO

The Chihuahua Trail Crew began their research and fieldwork at the joint SRSU/Texas Archeological Society Field School in June 2000 conducted by the CBBS on the Marfa Plain, south of Marfa, Texas. Since that time the team has returned to survey well-documented stopovers of the freight route and have patiently scanned the ground for indications of the trail's physical presence. The crew has three surveys planned for the year 2002.

The crew utilizes modern technology such as satellite imagery, aerial reconnaissance, GPS, metal detectors, and combines it with period military maps, railroad survey reports and maps, and literature to help identify the trail and its history. This interdisciplinary endeavor allows the crew to study and search out many different aspects that may not have been considered prior to this project. By attending small seminars conducted by experts, they are learning how to identify ceramics, metal objects (wagon parts and horse trappings), and artifacts of the period so they can more effectively find and write about the activities surrounding the famous trade route between Indianola, Texas, and Chihuahua City, Chihuahua.

A value cannot be placed on the generosity of the landowners who have not only located new sites but have also shared their treasured stories which have helped the crew understand the harsh but beautiful history of the Big Bend country.

The following is a short field journal account of one day on the Chihuahua Trail with the crew heading toward Presidio.

“Our day had begun in the wee hours of the morning, and by early afternoon we had found and identified an area believed to be a wagon repair site because of the cut (square) nails and horseshoe nails that were found among other artifacts. This small site lay 50 feet from an old ranch road which is no longer traveled by the community. ‘That is the old road to Presidio!’ one rancher had exclaimed as he and his wife told us how they survived in that rugged land and all of the challenges it presented them. She then handed us a Spanish lance that had been found on her property.

“As we gathered our gear to return to our vehicles and the rest of the crew, a few of us turned to glance in the direction of the next day’s survey.

Deep ruts clearly stretch up the hill about 50 feet from the old ranch road we had been surveying. Ocotillos grow

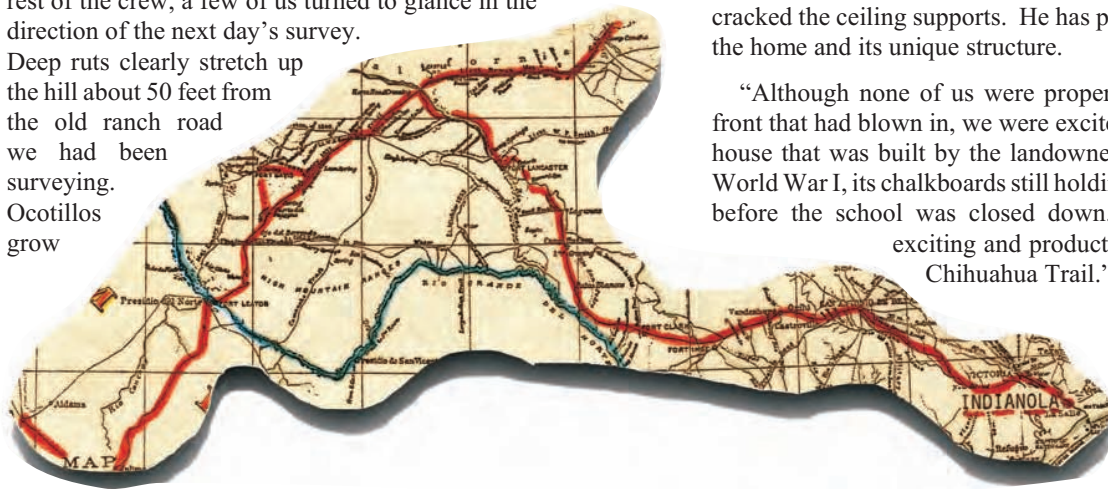
on top of the high-centered berms in between the ruts that are often cut 6–12 inches deep into the bedrock. As we investigated the ruts we discovered an old military mileage marker post still firmly planted beside the older road, which we have now determined is part of the Chihuahua Trail. The bare ranch road meanders and runs parallel and then obviously conjoins the Chihuahua Trail.

“We rejoined our other team members and drove in a southwesterly direction over previously surveyed land, in order to better decide a path for a future survey. Upon our return to base camp, we were excited to meet the landowner who was repairing a deer stand. The rest of the evening was filled with stories of his family history as it had occurred here in the 1800s and an unexpected trip to his old family home at another location. As we stood around the kitchen table in one of the two rooms that had electricity, we listened as he revealed one historical account after another. He then led us from room to room across cottonwood door sills that had been polished and worn down by the travels of many feet. He used a flashlight and kerosene lamp to highlight memorabilia on the meter-thick adobe walls. Large cottonwood vigas or beams protect each room that had been added when a child was born. Above our heads sod could be seen between the vigas, some held in place by splints, a protective measure the owner had taken when the 1995 earthquake cracked the ceiling supports. He has preserved the integrity of the home and its unique structure.

“Although none of us were properly dressed for the cold front that had blown in, we were excited to see the old schoolhouse that was built by the landowner’s grandmother during World War I, its chalkboards still holding the last words written before the school was closed down. It had been another exciting and productive day in search of the Chihuahua Trail.”

—Victoria Scism

Drawing of Spanish lance (with detail of scroll) found along the Chihuahua Trail.



BOOK REVIEW

Recollections of Western Texas, 1852-55, By Two of the U.S. Mounted Rifles. Edited by Robert Wooster

Texas Tech University Press: Lubbock, 2001

This paperback reprint brings a fascinating and rare first-hand account of the experiences of two Irish brothers who served in the U.S. Mounted Rifles on the Texas frontier within reach of most interested readers. *Recollections* was originally printed in London in 1857, and reprinted in a limited number by The Book Club of Texas in 1995.

Although there are nearly as many pages of prefaces, introductions, notes and index as narrative, they help to set the stage and provide background for the main text. These include a preface by William E. Tydeman for The Book Club of Texas; an introduction by Holle Humphries; a preface by Robert M. Utley, and introduction by editor Robert Wooster, plus the original 1857 preface.

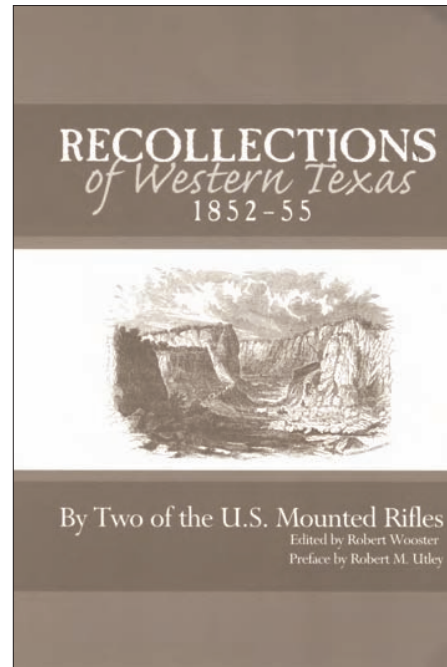
William, 24, and John, 23, Wright left their home in Clonmel, County Tipperary, Ireland, to seek their fortune in America. In the absence of other employment, like so many of their fellow Irishmen, they joined the U.S. Army. Following a brief assignment in the Third Artillery Regiment, the brothers were transferred to the Regiment of Mounted Riflemen. Most of their five-year tour of duty was spent in Texas.

The Mounted Rifles was not cavalry, but infantry mounted on horses in order to move more effectively against their mounted foes. Editor Wooster discusses the formation and use of the Mounted Rifles and the conditions under which they served. Despite the popular opinions of the times concerning the ineffectiveness of the army, he defends the character and courage of the military, in spite of the frequent lack of adequate supplies and equipment. The Wrights, undoubtedly accustomed to deprivation and struggle in an Ireland just beginning to recover from the potato famine, found conditions in the Mounted Rifles agreeable.

The first chapter is devoted to the Mounted Rifles. The next two chapters, heavily edited in the florid style of the day, deal with the climate, scenery, natural production and advantages of Texas. The book reflects the fascination Europe had with America, and Texas in particular, as a land of adventure and promise.

Chapter four, the zoology of Texas, reflects many of the misconceptions of the time (and many still held by some)—the viciousness and ferocity of the wild beasts and the deadliness of the snakes, spiders, and insects.

The prejudices of the day are reflected in the section concerning the inhabitants of Texas and Mexico, which mainly touches upon the Mexican people, the Tonkawa, Comanche, Lipan, and Apache. Fairly good, albeit biased, descriptions of these groups are given. However, the identification of the Apaches offered in the annotation, is questionable. These



Apaches were more likely Mescaleros, an eastern Apache group like the Lipan, and not western Apaches who would have had little or no contact with the central and southern portions of Texas.

Sketches “on Post” deal with some of the more routine matters of Army life on the frontier. The sketches tell of the lives of two old soldiers, fellow Irishmen; the instincts of a mule on a waterless march; a guide with a drinking problem; a trooper pushed too far; and religion on the Texas posts.

The final chapter describes some of the actual Indian campaigns and battles the Mounted Rifles engaged in during the Wrights’ Texas adventure. It well illustrates the nature of Indian warfare, of mostly futile patrols and searches with occasional, usually brief, running battles.

The book is illustrated with wood engravings from William Emory’s Report on the United States and Mexican Boundary Survey.

Recollections of Western Texas presents an excellent look at the mid-nineteenth century perceptions and misconceptions of the American and Texas frontiers, to be recommended more for this than the factual details which are so often obfuscated by the earlier style of writing exhibited in this narrative.

**Bob Miles
Historian**

BOOK REVIEW

Madero in Texas by David Nathan Johnson.
Edited by Felix D. Almaráz Jr.

Corona Publishing Co.: San Antonio, 2001

Between 1910 and 1920 Mexico was the scene of several revolutions that kept the country in turmoil. The first brought an end to the dictatorship of President Porfirio Díaz who had ruled for almost 30 years, and it set the stage for positive changes that eventually were made. The revolt began when Francisco I. Madero, unsuccessful candidate for president in 1910, and a *junta* of conspirators issued a call to overthrow Díaz.

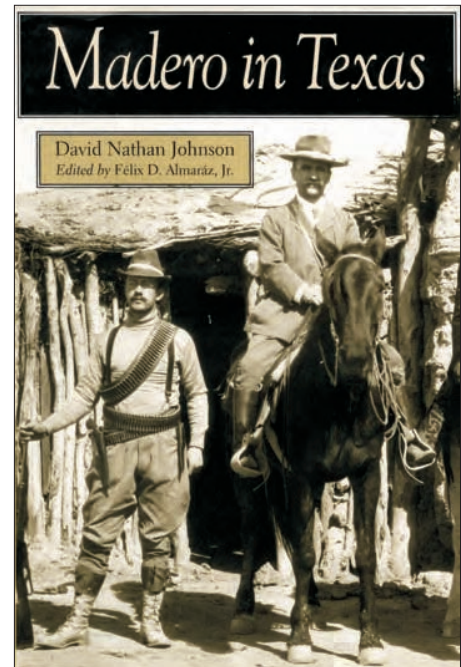
Madero, age 47 in 1910, was a *hacendado*, scion of a wealthy Coahuila family, well educated and versed in economics, and involved in farming and business activities of his family. His vision was to rid Mexico of the Porfiriata, to initiate economic reforms that would help the masses, and to institute democratic practices into the electoral process. After imprisonment in San Luis Potosí in the summer of 1910 for alleged crimes associated with the election, he made bond, and, in disguise, on October 6 left San Luis Potosí, crossed the Rio Grande at Laredo, Texas, and went to San Antonio where, as Johnson notes, in “a season of exile” (p. 15) he headed the conspiracy which soon blossomed into revolution.

Madero in Texas was originally a master’s thesis titled, “Exiles and Intrigue: Francisco Madero and the Mexican Revolution Junta in San Antonio, 1910–1911” (Trinity University 1975). The author, a retired employee of the U.S. government, died in 1986, so Felix D. Almaráz Jr. of the University of Texas at San Antonio secured permission from his family to publish the thesis. Almaráz added an epilogue and a map inside the cover showing the streets of downtown San Antonio.

After issuing the call to arms, promulgated as “The Plan of San Luis Potosí,” Madero went to Eagle Pass where he expected, on November 20, to cross the Rio Grande, join armed supporters and take the town of Ciudad Porfirio Díaz (Piedras Negras) thus inspiring revolts throughout Mexico. However, the plan was aborted when only a few men showed up. Disappointed, and with U.S. and Texas law enforcement authorities looking for him, Madero returned to San Antonio and thence to Dallas and New Orleans which he reached on November 29.

In New Orleans, Madero rested and resumed communications with agents in Texas and Mexico. By December 13 he concluded that an “open door” existed at Ojinaga, Chihuahua, near which the governor of the state, Abraham González, was assembling an army of *insurrectos* and securing arms from Presidio and Shafter in the Texas Big Bend country. However, attempts in December by the *insurrectos* to wrestle Ojinaga from its federal defenders failed, and the “open door” disappeared. Madero, therefore, canceled plans for Ojinaga, but he did return to San Antonio at the end of December.

Meanwhile, sympathizers launched revolts in several Mexican states; efforts to obtain financing and arms and ammunition



were successful leading acquaintances to encourage him to go to El Paso. In late January 1911, he departed San Antonio, went to Dallas and, dressed as a laborer, took a train to El Paso. There he talked with several leaders of the revolt. On February 13, Madero and Abraham González, after hearing that federal officials were preparing warrants for their arrest, went to the village of La Isla, near Fabens, and crossed the Rio Grande to Mexico. They soon joined battlefield forces.

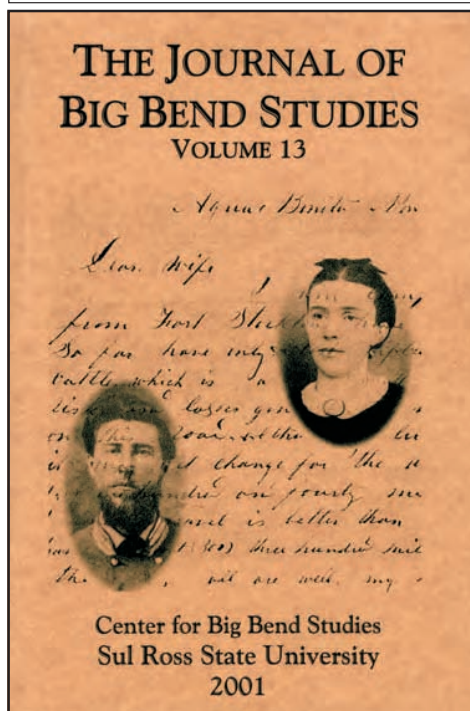
Johnson’s narrative concluded with a brief summary of developments after February 13, including fighting in Ciudad Juárez, peace talks, and the treaty which resulted in the resignation of Díaz in May. Almaráz’s succinct Epilogue summarizes the diplomacy and political developments leading to Díaz’s resignation, Madero’s election as president in October, and his administration which was plagued with six armed revolts during the next year and a half. The last of the revolts resulted in his removal from the presidency and murder on February 22, 1913.

Johnson admirably covered a topic that has long been a subject of speculation by students of the Madero revolution. In clear language, his narrative provided an overall picture of the activities in Texas of Madero and the *junta* while dispelling many myths associated with them. The *junta* in San Antonio continued its work even after Madero returned to Mexico. *Madero in Texas* is a significant contribution to the growing body of publications that detail aspects of the revolutions in Mexico on the Texas side of the border and should be in all collections relating to the subject.

Earl H. Elam
Historian

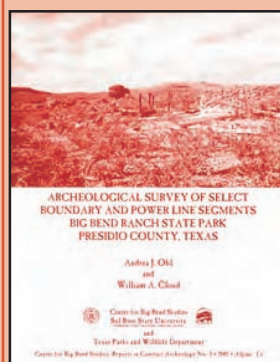
NEW CBBS PUBLICATIONS

Published annually, the *Journal of Big Bend Studies* covers topics relating to the archeology, history, and culture of the southwestern United States and northern Mexico, with emphasis on the Big Bend region of Texas. Articles in vol. 13 of the *Journal*:



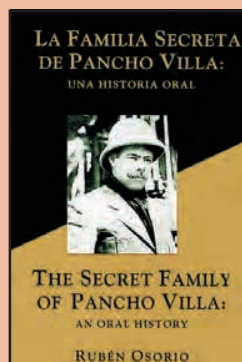
254 pp.; 41 illustrations

- 📖 *An Under-Appreciated Phenomenon: Small Non-Rock Thermal Features in Southeastern New Mexico* by Regge N. Wiseman
- 📖 *San José del Parral: Colonial Trade of Parralenses with Nuevo México and El Paso del Río del Norte* by Oakah L. Jones Jr.
- 📖 *Hispanic Texas Rangers Contribute to Peace on the Texas Frontier, 1838 to 1880* by David E. Screws
- 📖 *The Life and Times of Valeriano Torres, 1844–1898* by Anita Torres Smith and Donald E. Smith
- 📖 *Silent Voices: Philipp Rondé Meets Mangas Coloradas* by R. B. Brown
- 📖 *The Great Chihuahua Cattle Drive of 1868* by Douglas N. Travers
- 📖 *Firing at Blank Range: Cavalry Maneuvers at Grierson's Gulch, 41RG77* by Solveig A. Turpin and Larry Riemenschneider
- 📖 *Dostoyevsky and the Big Bend* by Thomas Wilson
- 📖 *Violent Times Along New Mexico's Trans-Pecos Frontier* by Stephen D. Bogener
- 📖 *The Madero Revolution and the Bloody Bend* by Earl H. Elam
- 📖 *Starting Over: Impacts of Mexican Revolution Refugees on Big Bend Society* by Paul Wright
- 📖 *Trucks Along the Southwest Border: Army Motorization and Highway Construction in the U.S.–Mexico Border Country, 1916–1926* by Thomas C. Buckley



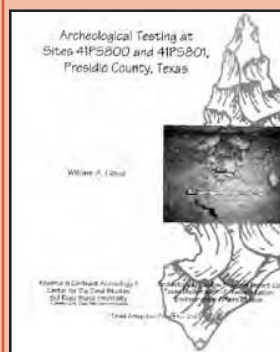
131 pp.; 36 illustrations

Findings from select boundary and power line segment surveys conducted in 2001 in Big Bend Ranch State Park are presented in this report by project archeologist Andrea J. Ohi and William A. Cloud.



Due to popular demand, *The Secret Family of Pancho Villa* is now in its second printing.

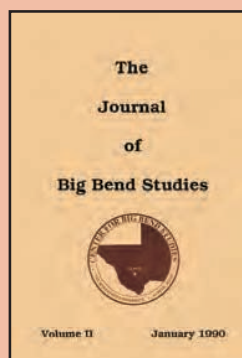
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122 pp.; 22 illustrations

In May 2000, the CBBS conducted subsurface testing and instrument mapping at 41PS800 and mapping of 41PS801 as part of TxDOT's reconstruction and rehabilitation of FM 170 in southern Presidio County.

This report by William A. Cloud is available through TxDOT's web site <http://www.dot.state.tx.us/insdtdot/orgchart/gsd/pubs/Envpubs.htm> or by calling 1-512-302-0985.



Limited quantities of the *Journal of Big Bend Studies* vols. 2 (1990), 3 (1991), 6 (1994), and 8 (1996) have been found! See order form on page 19 for more information.

NEW CBBS PUBLICATIONS

Bosque Bonito is a first-hand account written by Robert “Bob” Keil, a U.S. cavalryman stationed in the Big Bend during the violent years of the Mexican Revolution. From 1913 to 1918, Keil lived in the borderlands along the Rio Grande in the wild and primitive Big Bend country of West Texas. He was living the life he had longed for, and he himself said later that his years in the Big Bend were the happiest and wildest years of his life. But they were also years of violence, and he would remain haunted throughout his life by the tragedies he had witnessed. The beauty and tragedy of Keil’s river experience were powerfully impressed upon him, and they continued to hold him captive as time and again he wrote the story.

After serving in the Eighth U.S. Cavalry on the border from 1913 to 1918, Keil remained in the Big Bend to work as a Civil Service packer for two additional years under Charley Coward, U.S. Army pack master. Keil had a deep affection for animals and loved working on the pack trains.

Keil’s testament offers new interpretations of the troubles along the border, interpretations that, although familiar in Big Bend oral history, have not been represented formally in written history. He discusses significant sociological information about the lives of both Mexicans and Americans during that time, and their interactions.

Specific events discussed include the Brite Ranch raid, the Porvenir massacre, and the Nevill raid as well as the pursuit of bandits into Mexico and the ransoming and rescue of two American aviators by Captain Leonard F. Matlack.

This book is a must-have for anyone interested in the borderland region in the early twentieth century.

AVAILABLE SPRING 2002!

CBBS Activates Research Library

Having moved into its new facilities in Ferguson Hall early in 2001, the CBBS immediately took steps to activate a research library with major donated book collections received during the past three years. Forming the core of the new library is the J. Charles and Ellen Kelley contribution of over 4,000 volumes in the disciplines and subdisciplines of archeology, cultural anthropology, ethnohistory, and history. Containing many of the most important scientific works carried out in the Southwestern United States and Mexico, this invaluable collection consists primarily of rare and out-of-print material. Supplementing and enhancing the Kelley donation are three other donated collections, comprising some 1,000 volumes. These include the Leslie and Helen Davis, John and Carrol Hedrick, and Linda Cordell collections. Adding to the overall usefulness of the library are a complete set of archived topographic maps of the eastern Trans-Pecos region and photograph files from past CBBS projects.

Each volume in the library has been entered in the SRSU Bryan Wildenthal Library WebCat database. This will enable researchers to search for a title from any online computer and see if it is shelved in the SRSU library and/or the CBBS library. The new CBBS website, which will be up and running soon, will provide a link to WebCat. CBBS library books are available for use at our library—the books may not be checked out—however, there is ample table space in the library for reading, computer research (two online computers), and work requiring the use of desk-mounted magnifying lamps.

Please contact us with questions about the library or to schedule a tour.

Over the past few years the Center for Big Bend Studies has been gathering and compiling additional information on Livermore culture from other sites in the Big Bend as well. Scientific investigations at Tall Rockshelter (*La Vista de la Frontera* 14) and Wolf Den Cave (this issue) in the Davis Mountains, as well as at the Arroyo de la Presa site on the Rio Grande (this newsletter) are yielding a great deal of information concerning the day-to-day existence of Livermore peoples. We are now learning about the environment they lived in, the kinds of animals they were hunting, the species of wild foods they were collecting, and their techniques of manufacturing tools and clothing from the fiber of sotol, yucca, and other desert succulents. Importantly, we are now able to link certain ritualistic rock art motifs and techniques to Livermore populations as well, thus giving us additional insights into their belief system and their world view. The temporal span of Livermore culture is also being refined through radiocarbon dating of their hearths and other associated remains.

Reconstructing the prehistoric human past is a complicated and painstaking task. J. Charles Kelley began the effort with a preliminary definition of Livermore culture many years ago, and now, after a long hiatus in research, the CBBS has picked up the reins.

—Robert J. Mallouf

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1940 *The Association of Archaeological Materials with Geological Deposits in the Big Bend Region of Texas*. West Texas Historical and Scientific Society Publication No. 10, Sul Ross State Teachers College, Alpine.
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1954 An Introductory Handbook of Texas Archeology. *Bulletin of the Texas Archeological Society* 25, Texas Archeological Society, Abilene.

8th Annual Conference

The CBBS held its 8th Annual Conference on November 9 and 10, 2001, in the University Center on the Sul Ross State University Campus. A record number of people attended the conference and packed the meeting rooms to hear presentations on a variety of topics ranging from Douglas Travers' "The Great Chihuahua Cattle Drive of 1868" to Reggie Wiseman's "Jumano Liaisons." We were pleased to host a group of students and faculty from the University of Chihuahua who presented five papers showcasing research on Mexican history, customs, and culture. Historian William C. Foster enlightened and entertained us at the Saturday luncheon with his presentation, "Reinterpretation of Expedition Routes through the Trans-Pecos."

The 9th Annual Conference is scheduled for November 15 and 16, 2002. If you would like to present a paper please contact Kelly García at (915) 837-8723 or email kgarcia@sulross.edu. We are also interested in receiving comments

Lifetime Memberships Awarded

During its fall 2001 meeting, the CBBS Advisory Council unanimously voted to award lifetime associate memberships to two individuals who have provided exemplary support and guidance to the organization over the years: Earl H. Elam, founder and former director of the Center, and Franklin W. Daugherty, long-time supporter and contributor. Both have served distinguished terms as CBBS Advisory Council and Editorial Board members, helping the organization evolve into its present structure. Dr. Elam founded the Center in 1988 and created an interdisciplinary foundation that continues to be a hallmark of the organization. Dr. Daugherty's support has included establishment of the Franklin W. and Dorothy Cotten Daugherty Memorial Endowment and Memorial Excellence Fund, as well as involvement with Center staff and other associated researchers in the realms of history, geology, and archeology of the borderlands region. To both of these gentlemen, we are immensely grateful.

Call for Papers 9th Annual Conference November 15-16, 2002

Submit abstracts of 200 words or less to:
Kelly García • Box C-71 • Alpine, TX 79832 or kgarcia@sulross.edu

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Center Associate Membership

Please enroll me as a Center Associate in the Center for Big Bend Studies for 2002–2003 (expires May 31, 2003).
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- Newsletter—*La Vista de la Frontera*

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Thank you.

The Center for Big Bend Studies fosters interdisciplinary scholarship of the diverse prehistoric, historic, and modern cultures of the borderlands region of the United States and Mexico, with emphasis on the area encompassed by Trans-Pecos Texas and north-central Mexico. The Center is committed to the recovery, protection, and sharing of this region's rich cultural legacy through dynamic programs involving research, education, public outreach, and publication.



La Vista de la Frontera
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